

43-44. In the twenty-eighth aeon of Dvāpara, there will be Dvaipāyana Vyāsa, the son of Parāśara, and the most excellent of Puruṣas shall be born as Kṛṣṇa with his one sixth part, as the foremost of the sons of Vasudeva.

45. Then I too shall be born with the body of a Brahmācārin and the soul of a Yogin by means of Yogic Māyā to the great surprise of the worlds.

46-47. On seeing a dead body forsaken in the cremation ground I shall enter into it and make it free from ailments by means of Yogic Māyā for the welfare of the brahmins. Then I will enter the holy divine cavern of Meru<sup>20</sup> along with you and Viṣṇu. O Brahmā, I shall then be known as Lakulin.

48. The physical incarnation thus and the holy Siddha centre will be greatly renowned as long as the earth lasts.

49. There too my disciples will be the sages Kuśika, Garga, Mitra and Taurusya.

50. The Yogic brahmins well-versed in the Vedas, and of sublimated power will attain the Yoga of Maheśvara and reach the auspicious city.

51. In the Vaivasvata manvantara, during all its recurring aeons, the Yogeśvara incarnations of the great Ātman of virtuous deeds have been explained to you.

52. O great lord, the Vyāsas in every recurring Dvāpara are twenty-eight in number. The Yogeśvara incarnations at the beginning of every recurring Kali age are also so many.

53. In each of the incarnations of Yogeśvara, there are four disciples who make the path of Yoga flourish and who are eternal as well as great devotees of Śiva.

54. These disciples of Śiva smear their bodies with holy ashes, use the necklaces of Rudrākṣa beads as their ornaments and mark their foreheads with Tripuṇḍra.

55. All the disciples are pious and well-versed in the Vedas and Vedāṅgas; they are devoted both externally and internally to the worship of the phallic image of Śiva.

56. By their devotion to me and by means of Yoga they are engaged in meditation; they have perfect control

20. For the identification of Mount Meru see P. 310 note and P. 623 note.