The knowledge of the Purāṇas is a must for knowing the history of ancient India. The word ‘Purāṇa’ means ‘old story’. We have eighteen Mahāpurāṇas and eighteen Upapurāṇas. Many characters of importance in the realm of Indian culture and tradition are found to be portrayed in the Purāṇas. Sage Paraśurāma has figured in some Mahāpurāṇas and in some Upapurāṇas. The following few lines are presented in this context.


THE VISNUPURANA

The Viṣṇupurāṇa describes the birth history of Paraśurāma. Gādhi was a man who himself was an incarnation of Indra. His daughter was Satyavatī. Richika, a descendant of Bhṛgu wanted to marry her. The king asked from the Brāhmaṇa a thousand fleet white horses, each having one black ear as a wedding present. Richika fulfilled it by the help of Varuna and married Satyavatī.

In order to affect the birth of a son, Richika prepared a dish of rice, barley and pulse with butter and milk for his wife to eat. Similar mixture was prepared by Richika for his mother-in-law at the request of Satyavatī. After preparing it he went to the forest. Without getting permission from Richika, Satyavatī exchanged their dishes at the request of her mother. When Richika came to know about it he said that in his

3. tam ca ugratapasam' avalukya “mā vabatvanyoasmattulyavirya”
   ityātmanaivasyendraḥ putratvamagacchat/ sa gādhirnama putraḥ
gauśikoavavat // VP, 4th Anīsa, 7th Chap., 10, 11

4. gāddhirapyatiroṣaṇāyātivṛdhāya brāhmaṇāya dātumanicchannekata-
   śsyāmakarṇānimindunavacāmanilaranhasvānāni sahasram' kny-
   āśulkamayācat // ibid., 7th chap., 14
Mother-in-law’s food he had infused the properties of power, strength and heroism and his wife’s food he had infused the qualities suited to a Brāhmaṇa. So he said to Satyavatī that her son shall follow a fighter’s activities and use weapons. Hearing about this Satyavatī became afraid, fell at her husband’s feet, and asked – “if it is so, let it be my grandson and not my son”. Ṛichika agreed to it. After some days, Satyavatī gave birth to Jamadagni and afterwards became the Kauśiki River. Jamadagni’s fifth son was Paraśurāma. He was a portion of Nārāyaṇa.

THE BHĀGAVATAPURĀṆA

Parāśurāma’s story in this Purāṇ is as follows –

Gādhi was the king of Kānya Kubja. Sage Ṛichika wanted to marry with his daughter Satyavatī, by name. According to Gādhi, Ṛichika would not be a fit husband and said – “Give me a thousand horses white as the moon, each with one black ear, as a marriage gift for the maiden, for we are Kauśikas”. After fulfilling this demand Ṛichika married Satyavatī.

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5. tasyāṁ cāsesakstrahantārami paraśurāmasanījñāmi vagavatsakalalokaguranārāyanasyāṁi jamadagnirjjanat / ibid, 7th chapter, 36

6. varamį visadrśamį matvā gādhīr bhārgvam abravit /
ekataḥ syāma – karṇāmnāḥ hayaṇāṁ chandravarchasām //
sahasramį diyatāmį śulkāṁ kanyāyaḥ kauśikā vayam /

Bha.P, Chapter 15; sknda 9; 5 and 6
and gave birth to a son named Jamadagni. Reṇukā, the wife of Jamadagni gave birth to five sons and Paraśurāma was the youngest among them. It is said that to destroy the Haihaya dynasty, Lord Viṣṇu was born as Paraśurāma. Twenty-one times he swept away all the Kṣatriyas from the earth. Here a query arises as to why Paraśurāma did kill the Kṣatriyas. The answer to this query lies in the story of a Haihaya king named Kārtavīryārjuna, who had one thousand arms. He had been endowed with miraculous powers. One day the king came to Jamadagni’s hermitage. Jamadagni respectfully received him with the help of his sacrificial cow. The king thought that Jamadagni’s power was far better than him. So by force he carried away the cow and calf. After getting information about the incident, Paraśurāma attacked Arjuna and slew him. He recovered the cow and calf. Thereafter, Jamadagni advised Paraśurāma to purify his sin by visiting holy places. Because in this case of those who are patient, Gods is pleased speedily. He also told that Brāhmaṇas have acquired

7.  tasyāṁ vai bhārgava-rṣeḥ sutā vasumadādayaḥ /
    yaviyāñbijña etešāṁ rāma ityaviviratāḥ //
    yamāhurvāsudevānśam haihayānāṁ kulantakam /
    ṭṛhsaptakṛtvam ya emām cakre niḥkṣтриyāṁ mahīṁ //  ibid, 13,14

56
respect by patient. After hearing this advice Paraśurāma went out to visit holy places and came back after one year.

In the Bha.P., it is also noticed that Paraśurāma killed his mother at the command of his father Jamadagni. Because Renukā had fallen from her previous sanctity because of her impure desire.

Here it is also mentioned that why Paraśurāma vowed to destroy the Kṣatriya race. One day in the absence of Paraśurāma Kārtavīryārjuna’s sons killed the peaceful sage Jamadagni. After coming back to the hermitage, Paraśurāma took his axe and proceeded to avenge this outrage. He vowed to destroy the whole Kṣatriya race. He fulfilled it by killing Arjuna’s son first and also their followers. He formed five lakes of blood in the Samanta Panchaka of Kurukṣetra. He then united his father’s head to his body and performed a sacrifice. On this occasion he gave the eastern region of the earth to the Hotṛ priest, the south region to the Brahmā, the

8. vayanī hi brāhmaṇāśātā ksamayārhanatām gatāḥ /
yayā lokagurūrdevaḥ pāramesṭhayamāgāt padam //
ibid, chapter 15, 39

9. trisaptakṛtvāḥ prthivīṁ kṛtvā niḥkṣatriyāṁ prabhuh /
samantapaṁchake chkram śonitodāna hradān nṛpa //
ibid, 16, 19
west to the Adhvaryu the north to the Udgatr. He gave the intermediate regions to others and the central to Kāśyapa and to upadrashtṛ he Āryāvartta.  

Then he purified his sin by the avabhṛtha ablution in the Sarasvati, the river of Brahmā. He looked like the sun without clouds. Then he went away to the Mahendra mount where Siddhas, Gandharvas, Charanas celebrated his exploits. In this way Paraśurāma destroyed the kings who were a burden to the earth.

THE SKANDAPURĀṆA

The story of Paraśurāma in the Skandapurāṇa is related in the Bhāgavatapurāṇa in a similar way. Here we are pointing out to the chief points of similarities and also of differences. In the BhaP the king Kārtavīrya came to the hermitage of Jamadagni voluntarily.  

10. dadau prācīnādiśam hotre brāhmaṇe dakhinam diśam / 
adhvaryave pratiśim vai udgatre uttaram diśam // 
anyeḥbhyaavāntaradiśaḥ kāśyapāya ca madhyataḥ/ 
āryāvartamupadraṣṭe sadasyebyastataḥ param // ibid, 16, 21 and 22

11. sa ekadā u mṛgayām vicaran bipine vane / 
yadṛccchayāśramapadam jamadagnerupāvisat// 
BhaP; IX Skanda., Chap.15:23 
tam tadāca arjuna drstvā jamadagnih pratāpavān / 
carantā mṛgayāṃ gatvā hi ātithenanyamantrayāt // Sk.P.
Sk.P. the king came after getting invitation from the sage.

Again in the Sk.P. there was a broad description of the war which broke out between Jamadagni and the king on the pretext of the king’s asking Jamadagni to denote his sacrificial cow. In this war the peace-loving sage Jamadagni was killed by the king. But in the BhaP there is no description of the war. Here at first Parasurāma killed Kārtavīrya and then to avenge his death, the sons of Kārtavīrya attacked the hermitage and killed Jamādaṅgi.¹²

THE VĀMANAPURĀṆA

In the 34th chapter of the Vam.P., it is found that Lomaharṣana told about the names of the seven forests, seven rivers and all the tirthas of Kurukṣetra on the basis of a close up view of this holy region. In this connection the story of Rāmahrada is mentioned. Paraśurāma formed five lakes by the blood of the Kṣatriyas. There he propitiated his forefather.

¹². ye arjunasya sutā rājan smarantaḥ svapiturvadham/
   rāmavīrya-parābhūtā levire śarma na kvacit //
   drstvā agnyagāra āśīnamāveśitadhiyam munim /
   bhagavatyuttamaśloke jaghnuste pāpaniścayāḥ //

BhaP.; Chap.16; 9 and 11
It is found that Paraśurāma, who had killed his mother at his father’s order, came to the Brahmakunda. In this Purāṇa, Aurva is found narrating the story of the birth of Paraśurāma.

Richika, the son of Bhṛgū married Satyavatī, the princess of Kānyakubja, by presenting to him, as nuptial fee, one thousand moon-white horses which he could procure by pleasing Varuna for the purpose. One day Bhṛgū came to look his daughter-in-law. He wanted a grandson and expressed his desire in front of Satyavatī. Satyavatī wanted for herself a son, who would be a great master of the Śāstras. Again for her mother she wanted male issue of unparalleled heroism. After knowing the wishes, Bhṛgū gave out a sigh, from which two kinds of caru came out. Colour of one was white and another was red. Bhṛgū instructed Satyavatī that at the time of menstruation her mother was to embrace an Aśvattha tree after taking bath and then take the red caru. Satyavatī herself was to take the white caru after embracing an Udambara tree. But she did the opposite by mistake. As a result she would deliver a son who would be Brāhmaṇa by birth and by activities a Kṣatriya. On the other side her

13. ekatra krṣṇavarnānāṁ aśvānāṁ Chandravardhasām /
    sahaśrāṁ ekāṁ jo dadyat tasmai putri pradīyate //

K.P., 85, 54
mother would deliver a son who by birth would be a Kṣatriya by activities of a Brāhmaṇa. Then Satyavatī became very sad and requested to Bhṛgū to become her grandson to be of that nature. Bhṛgū told her that her wish would be fulfilled. After a few months Satyavatī gave birth to Jamadagni and her mother to Viśvāmitra. Jamadagni married Reṇukā and had five sons. Paraśurāma was the fifth. He was so cruel because of his grandmother’s mistake.

Once, Reṇukā went to the river Gangā for bath. The king Citraratha also came there with his wives for water sports. Renuka came back with an agitated mind after feeling a strong desire for the king. When Jamadagni knew her mental condition, he became very angry and ordered his sons, to kill her. The other sons had refused accept Paraśurāma. Jamadagni cursed them to turn dullards. Paraśurāma took his axe and cutoff his mother’s head. Jamadagni was so pleased and told Paraśurāma to grant any wish. Paraśurāma prayed for his mother’s new life and her forget fullness of the incident of death. He also prayed to release his brother from the curse and for himself his victory in every war. After granting of all the boons he went to the Brahmakunda because of his father’s advice. There he washed his axe and took bath and got rid of his sin. Then he dugout a channel with the help of his axe and brought down the Brahmaputra, the son of Brahmā. First from Brahmakunda...
Brahmaputra, came out and then fell into the lake called Lohita on the Kailāśā mountain. Then rushed towards the east, broke through a peak of the Himalaya and flowed through the heart of Kāmrūpa.\textsuperscript{14} The Lord Brahmā named Brahmaputra as Lohitya because it came out from the lake called Lohita. Now the Brahmaputra fell into the southern ocean.

The story narrated above starting with Rīchika’s marriage up to Parasurāma’s birth was found in the \textit{BhaP} also. But there are found some changes here and there. In the \textit{KP} it is found that Bhṛgu handed over the two carus, (red and white) to Satyavatī but in the \textit{BhaP} Rīchika himself is found to have made two \textit{carus} for his wife and his mother-in-law consequent to their prayer and there was no mention of the colour of carus.\textsuperscript{15} This Purāṇa told us the cunning of Satyavatī’s mother at the time of taking the \textit{caru} which resulted in the change of the offsprings.\textsuperscript{16}

\textsuperscript{14} sa taisya bacanam śrutvā rāmaḥ paraśudhrk tadā kāmarupāntaram pithamāhayadmūm hariḥ /
taisya nāma svayancakre vidhirluhitagangakam /
lohitāt saraso jāto luhitakṣyastotoavat //

\textsuperscript{15} sa rśhiḥ prārthitaḥ patnyāḥ śṛvācapatyakāmyaya /
śṛpayitvovayaiḥ mantraḥ caruḥ snātum gataḥ muniḥ // \textit{BhaP}, 15, 8

\textsuperscript{16} tāvat satyavatī mātrā svacarum yācitā sati /
śreṣṭhami matvā tayāyachan - mātre māturadat svayam // ibid, 15, 9
At that time of the KP (10th to 14th century), people used Sanskrit language as a spoken language as indicated by scriptures. In this connection Parasurama’s story was repeated. The Kṣatriyas who used Sanskrit as a spoken language, began to speak the language of the Mlecchas (low-born), out of fear from Paraśurāma. Some of them took shelter in the Jalpaiguri area in the present day in West Bengal. Because there was a Shiv-linga, in that place known as Jalpiśa.

THE AGNIPURĀṆA

In the 4th chapter of the Aś. P., it is found that Vaśistha wanted to know about the fish and other incarnations of Lord Viṣṇu from Agni. Agni at first described the fish, tortoise, boar, man-lion, and dwarf incarnation of Viṣṇu. Then he began to describe about Paraśurāma.

For relieving the earth of her burden and establishing peace Viṣṇu incarnated himself as Paraśurāma. Paraśurāma protected the Brāhmaṇas from arrogant Kṣatriyas. From Jamadagni and Reṅukā, he was born as Bhārgava. Kārtavīrya with his thousand arms became very powerful by the grace of Dattātreyā. He killed Jamadagni in a battle. To take revenge, Paraśurāma destroyed the whole Kṣatriya tribe. He made five wells in Kurukṣetra offered oblations to the departed forefathers.

17. kurukṣetre pañcha kundān /
kṛtvā santarpya vai pitṛin / A. P., 4, 23
Then he settled himself on the mount Mahendra after giving the earth to Kāśyapa.

**THE BRAHMAVAIVARTAPURĀNA**

It is said that Parasurāma broke down the teeth of Ganesā, the son of Lord Śiva and Pārvatī. In this *purāṇa* it is found that Nārada asked to Nārāyaṇa about this incident. The Nārāyana told the whole story of Parasurāma beginning from the visit of Kartavīrya in the hermitage of Jamadagni. We have already come across about the story of Kārtavīrya in so many *purāṇas*. So now we are going to present a brief note on the visit of parasurāma in the Kailāśa Mountain. Parasurāma vowed to destroy all the Kṣatriyas. He first went to Brahmā according to the advice of Bhrigu and expressed his vow. Then Brahmā said that without the help of Śiva he could not fulfill his now. Only Śiva could give him the Pāsūpāta weapon by which he could fulfill his desire. Then with the advice from Brahmā, Parasurāma went to Kailāśa to visit Śiva. Lord Śiva gave him a weapon that is Sangtraka. By this weapon, he killed all the kṣatriyas. Even the old persons and undelivered children were not spared by him. Then he went to the mountain Kailāśa again. At that time there took place a long,

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18. garvastamī mātrikrorasthamī śiśum vrddham ca maddhyamam /
    jaghāna kṣatriyam rāmāḥ pratigyñāpalanaya vai //  B.V.P.; 56 ; 37
conversation between Praśūrāma and Ganeśa. Praśūrāma asked permission from Ganeśa to see his master Śiva from whom he earned the knowledge of many rare sāstras and also learned about many techniques of war. Ganeśa refused to permit. As a result Praśūrāma wanted to kill Ganeśa out of anger. Then Kārtika, the brother of Ganeśa told that as a son of sage, he should not do it. Ganeśa was his teacher’s son. Therefore, killing of Ganeśa is like killing of Śiva. But Praśūrāma could not control himself and attacked Ganeśa by his paraśu. One teeth of Ganeśa felt down. Having seen this condition of her son, Pārvatī became angry and told Śiva to give punishment to Praśūrāma. She also took a triśūla to kill him. Having seen Pārvatī in this mood, Praśūrāma prayed to Lord Viṣṇu. Viṣṇu determined to fulfill the prayer of Praśūrāma and came to Kailāśa in the form of a Brāhmaṇa. Viṣṇu placed many arguments in front of Pārvatī to save his disciple. At last Pārvatī became satisfied and forgave Praśūrāma. From that time Ganeśa was famous as ekadanta.

19. nānā vidyā yato labdhyā nānā śāstram sudurlavam /
   tam gurūm jagatam nātham drastum icchāmi sāmpratam // ibid, 57, 3
20. guruvat guruputram ca /
   ma bhavān hantumarhati //  

ibid, 57
THE BRAHMĀNDAPURĀṆA

The Brahmandapurāṇa is one of the eighteen Mahāpurāṇas. Presentation of Genealogy and history of ancient kings, sages, etc. occupies a sizeable portion of this Mahāpurāṇas. From this point of view the contribution of the Brahmandapurāṇa is significant. It is a valuable source of ancient Indian history. It contains biographical sketches of many prominent sages. The story of Jamadagnya Paraśurāma and his life history is described in chapter 21 – 48 of section III part II of this Purāṇa.

THE NARASIMHAPURĀṆA

The Narasimhapurāṇa is one of the oldest and most important of the other Vaisnava-upapurāṇas. The date of this Upapurāṇa is to be placed not later than about 500 A.D. Because it knows the group of ten incarnations of Lord Viṣṇu, but it quite ignorant of the Buddha incarnation. But it is said after examination that the Buddha came to be regarded as an incarnation of Viṣṇu not very much earlier than 500 A. D.21


21. Hazra, Purānic Records, pp. 41-42
on all these incarnations from chapter 37 to chapter 54 except Buddha. Paraśurāma legend is in chapter 46. From this chapter it comes to be known that formerly gods and the illustrious sages prayed to Viṣṇu sleeping in the milky ocean and in consequence he was born as the son of Jamadagni.²² The Lord incarnated as Paraśurāma on the earth for the destruction of the wicked. This Purāṇa presents the story of Kārtavīrya, the son of Kṛtavīrya, who by virtue of worshipping Dattātreya became the powerful king of the entire world. Paraśurāma’s story in this Purāṇa is very much similar with the story of Paraśurāma narrated in the Bhāgavatapurāṇa, the Skandapurāṇa etc. Here it is found the description of Kārtavīrya’s visit in the hermitage of Jamadagni, Jamadagni’s hospitality,²³ the fight between Kārtavīrya and Jamadagni, Jamadagni’s death, Paraśurāma’s vow and his attack on the whole Kṣatriya tribe and so on.

Here it is stated that Paraśurāma of great prowess, in great rage slaughtered all the kings of the earth. Thus he toof off the burden of the earth and finally he made gift of the whole earth to Kāśyapa and even

²². purā devaganaīḥ viṣṇuḥ stutah kṣīrodadhau nrpa / rishivih ca mahābhāgaiḥ jamadagnēḥ sutoavabal // NSP, XLI, 2
²³. jamadagnistu tam dṛṣṭvā caturangavatanvitam / uvāca madhurāṁ vākyam kārtavīrya nrpottamam // ibid, XLVI, 5
today Rāma shines in all glory and splendour in the Mahendra mountain.²⁴

THE NILAMATAPURĀṆA

The Nīlamatapurāṇa is an ancient Sanskrit text dealing with Kāśmīr. This is regarded as an Upapurāṇa.

From verse 1211 to verse 1274, Paraśurāma’s story is described in this scripture. Here Gonanda asked to Bṛhadaśva – “why was the image constructed by Bhṛgu, brought down from Grḍharkūta, the best of the mountains to the vicinity of his own hermitage?”²⁵ Then as a reply to the query, Bṛhadaśva narrated the story of Paraśurāma, which is as follows -

On account of the murder of his father Jamadagni by Haihaya Kṣatriya, Paraśurāma made the earth devoid of Kṣatriya for twenty-one times. In his twenty-first attack, he killed the Kṣatriyas of Kāśmīra. From amongst them some Kṣatriyas escaped death left Kāśmīra owing to his fear and reached near the rivers Madhumati and the Rajanirmalā.²⁶ Even then

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²⁴. rāmah sthito adyāpi giri mahendre, N.S.P., 36; 43
²⁵. grḍharkūtād giriśreṣṭhāt kimartham bhṛgunirmitā / arcābatāritā Brahman svāsramasya samipataḥ // NMP, 1211
²⁶. rāmonupadamagātya tāṇjadhānāni roṣaṇāḥ / tebhyaupi kṣatriyāḥ kesiddhataśeṣāmahipate / tadbhayenāgātaśtyaktvā kāśmīrāmī rājasattam nadi madhumatī yatra tathānyā rajanirmalā // ibid, 1214 and 1215
Paraśurāma overtook them and angrily pulled them down. After doing this, he created an image of Keśava which was famous as Rājāvāsa. It was said that a king quickly obtains success in his works by seeing that image.27 As Paraśurāma had built that image in a mood of violendce so Hari is always present there in a fierce mood. Keśava was worshipped by the people of Kāśmīra with animal sacrifices. After then Paraśurāma went to Kurukṣetra and obtained pleasure because of the worshipping of the forefather. He was advised by the forefather to visit the holy places for purifying himself. Because as he had killed the kings who were frightened and had taken flight, his body had become sinful with that sin.28 So he went to all the holy places. In his journey he reached Kāśmīra and bathed in all holy places there. Then he reached near Grdhra-kūta. At the time of bathing in a particular place where the Suddhā and the Sarasvati meet, his hand became purified.29 He practiced hard penance after arriving at

27. 

28. 

29. 

ibid, 1218

ibid, 1223 and 1224

ibid, 1229
Pathesvara and thereafter arrived at the river Punyodā which had originated from the Brahmāsara. By the touch of Paraśurāma, the river became famous as Rāmahrada. For one year he performed austerities there and went to the foot of Grdhrakūta for penance. He performed hard penance in the abode of the high souled Nāga king Ananta and created the image of the God Sārangī. One day a good Brāhmaṇa, Vaśiṣṭha by name, went to see the Āśramasvāmī along with a cow. He wanted to offer the cow to that God. But it was not so easy for a cow to climb up the mountain. Having left the cow, the Brāhmaṇa came back with a mind full of sorrow. He told everything to Paraśurāma. Then Paraśurāma said that this cow was originally a charming lady who was cursed by Nārada and became a cow. But after visiting this holy place she had been freed from the curse. But after this incident Paraśurāma felt the difficulties of the animals. So he practiced penance for one year to please Viṣṇu to bring the Keśava down to his hermitage. Viṣṇu became satisfied and granted the desire boon. At last Paraśurāma went to Mohendra Mountain, after giving the earth to Kāśyapa, in the great sacrifice called the Vājimedha.

30. divyotpannā dvijaśrestha divyonāri manoramā /
    devarṣi vañcayāmāsa gorūpenatha nāradam //
    ibid, 1242
31. rāmoapi tapasā dipto vājimedhamahākratau /
    datvā mahīṁ kāsyapāya mohendraparvatam gataḥ //
    ibid, 1213
It had already been found in the various sections of the *Mahābhārata* viz. *Mbh* VIII.34, 149-155; II. 12-15 etc., where Paraśurāma originally appears to have been a Śaiva, represented as a incarnation of Viṣṇu. But the *N.M.P.* depicts him not only as an incarnation of Viṣṇu but also as a devotee of Viṣṇu. The worship of Viṣṇu’s image by Paraśurāma with animal, can be referred its in support of this observation.

**THE PADMAPURĀṆA**

In the Bhumikhaṇḍa section of the Padmapurāṇa it is found that Aditi was very happy in receiving Lord Viṣṇu in her womb as a son. Also in this section Lord Viṣṇu’s three important incarnations, viz. Paraśurāma, Rāma and Krṣṇa are mentioned specifically. Viṣṇu told Aditi that for fulfilling the desired work of deities she would take the form of a human being. After that Aditi would be blessed with Viṣṇu as her son in her womb. In the 12th Yuga Viṣṇu again would incarnate himself as

32. namah pārśveṣu te deva namaste sarvataḥ prabho/
parvatesu samudreṣu lokeṣu gagane tathā
namasteastu namasteasu sarvatraiva namasteastu te // ibid, 1265,1266
Parasurama to kill the Kṣatriyas. In the 17th yuga he would incarnate himself as Rāma and in the 18th yuga as Kṛṣṇa.

33. bhavatya devakāryartham gantavyāṁ mānusāṁ vapuḥ / 
tadāham tava garbhe vai vāsanāṁ yāṣyāmi niścitam / 
yuge dvādaśake prāpte bhūbhāra haraṇāya vai 
jamadagni suto devī rāmonāmo dvijottvamaḥ /
pratāpi tejasā yoktaḥ sarvakṣatrabhṛtaṁ varaḥ /
tava putro bhaviṣyāmi sarvasastrabhṛtaṁ varah /
saptavimsatike prāpte tretākhye tu tathā yuge /
rāmo nāma bhaviṣyāmi tava putraḥ patibrate //
āṣṭavimsatike prāpti dvāparānte yuge tadā /
vāsudevātha te putro bhaviṣyāmi na samśaya //

_Padmapurāṇa, 5.60.65_