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Śrī Kalki Purāṇa
Śrī Kṛṣṇa Dvaipāyana Vyāsadeva

Translated by Bhumipati Das
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Presented by Laxman Das and Sanmohini Devi Dasi

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This English edition of Śrī Kalkī Purāṇa is dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness
It is with great satisfaction that I present this English edition of Śrī Kalki Purāṇa, which was compiled by Śrīla Vyāsadeva for the pleasure of the devotees. I pray that this presentation will be accepted as a sincere attempt to glorify Lord Kalki, the incarnation of Godhead. My Godbrother, Laxman Das, inspired me to undertake this translation of Śrī Kalki Purāṇa and so I first wish to thank him. He has also paid the total amount required for the publication of this book. Without his assistance, this book would not have been possible to publish. I also wish to thank Purnaprajña Prabhu for editing and proofreading this book, Kurma Rūpa Prabhu for doing the layout and cover design, and Anjana Dasa for painting the cover illustration. I also wish to thank my wife, Caitanya Devi Dasi, and son, Bhakti Siddhanta Das, for typing the manuscript into the computer. I thank Giridhari Das for typing the roman transliteration of the verses.

Bhumipati Dasa
Completed on the disappearance day of Śrīla Bhaktisiddhanta Sarasvati Thākura 8/12/2006
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About five thousand years ago, Śrī Kṛṣṇa Dvāpāyana Vyāsa, an empowered incarnation of Lord Kṛṣṇa, appeared in the holy land of Bhāratavarsa. Realizing that as the four yugas progress, the human beings’ power of understanding gradually diminishes; He divided the one Veda into four and imparted them to His four principal disciples. These four Vedas are the Sāma, Rk, Yajur, and Atharva. Later on, His disciples again divided the Vedas into many branches.

Even after dividing the Vedas, Śrīla Vyāsadeva did not feel satisfied. Thinking that it will be impossible for the people of Kali-yuga to understand the actual purport of the Vedas, He took the essence of that understanding and compiled a simple literature called the Purāṇa Samhitā, in story form. Based on this literature, His three principal disciples wrote three more samhitās: Sāvarṇi-samhitā, Saṃsāpāyana-samhitā, and Akṛtavrana-samhitā. The eighteen Purāṇas and thirty-six sub Purāṇas were later compiled, being based on these four samhitās. Because Śrīla Vyāsadeva’s Purāṇa Samhitā is the source of these literatures, all the Purāṇas and sub Purāṇas are attributed to Him.

Among the upa-purāṇas or sub Purāṇas, the Kalki Purāṇa is most sacred and widely respected. At the end of Kali-yuga, the Supreme Lord, Hari, will incarnate as Lord Kalki and kill all the mlecchas, yavanas, atheists, and Buddhists of the world that defy the Vedic authority. The pastimes of Lord Kalki are the subject matter of this literature, which is presented in story form. Exalted personalities can see everything, past, present, and future. For this reason, there is no fault in narrating these future events as if they had already occurred. The Kalki Purāṇa consists of thirty-five chapters.
Readers interested in protecting abandoned cows in Vrindavan should contact kurmarupa@careforcows.org
CHAPTER ONE

A Description of Kali-Yuga

Text 1
 sendra devagana munisvarajana
 lokah sapalah sada vam sarvartha
 susiddhaye pratidnam bhaktya
 bhajantir uttamah tam

vighnesam anantam acyutam
 ajam sarvajña sarvasrayam
 vande vaidika tantrikadi vividha
 sastrah puro vanditam

I offer my respectful obeisances unto Lord Acyuta, the unborn, omniscient, and unlimited Supreme Personality of Godhead, who is the destroyer of all obstacles, the shelter of all living entities, and the original speaker of the Vedic literature. He is worshiped with great devotion by the demigods, headed by Indra, the foremost of sages, and by the rulers of the various planetary systems, for the purpose of attaining all kinds of perfection in life.

Text 2
 narayanam namaskrtya
 naram caiva narottamam
 devim sarasvatin cana
 tato javam udirayet

Before reciting this Kalki Purāna, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyana, unto Nara nārāyana Rṣi, the supermost human being, unto mother Sarasvati, the goddess of learning, and unto Srila Vyāsadeva, the author.

Text 3
 yad dordanda karala sarpa kavala
 jvala jvalad vgraha netuh satkarah
May the Supreme Personality of Godhead, having assumed the form of Kalki, who is the Supersoul of all living entities, establish the eternal principles of religion. Having appeared in a family of brāhmaṇas, He will annihilate the sinful kings of Kali-yuga by the fire of the poison emanating from His ferocious serpent-like hands while riding on the back of an excellent horse of the Sindh province. In this way, He will protect the pious and re-establish Satya-yuga.

**Text 4-5**

_iti sūtavacah srutva_

_naimisaranya vāsnah_

_saunakādyā mahabhāgāh_

_papracchustam kathā mimām_

_he suta sarvadharmajña_

_lomahārsana putraka_

_trīkalajña purānajña_

_vada bhāgavatim kathām_

After Śrī Sūta Gosvāmī had offered his obeisances to the Supreme Lord in this manner, the sages at Naimisāranya, headed by Śaunaka Rṣi, said: O Sūta Gosvāmī! O son of Romaharsana! O knower of religious principles! O seer of past, present and future! O learned authority of the Purāṇas, please continue narrating to us the pastimes of the Supreme Lord.

**Text 6**

_kah kālih kutra va jato_

_jagatam iṣvarah prabhuh_

_katham vā nitya dharmasya_

_vinasah kalna kṛtah_
A DESCRIPTION OF KALI-YUGA

Who is Kali? Where was he born? How did he become the master of the world? How does he destroy the observance of eternal religious principles?

Text 7

iti tesam vacah srutva
suto dhayatvā harim prabhum
saharsa pulakodbhina
sargvangah prāha tān munin

After hearing these words of the great sages, Sūta Gosvāmī became so ecstatic that the hairs of his body stood on end. He then absorbed his mind in remembrance of Lord Hari and continued to speak to the sages.

Text 8

sūta uvāca
srnudhvan idaṁ ākhyānam
bhavisyam paramadbhutam
kathuṁ brahmaṇā purvam
nāradaya viprechate

Sūta Gosvāmī said: Please listen attentively as I describe wonderful pastimes of the Lord that will be revealed at a future time. These transcendental pastimes were previously glorified by Lord Brahmā, who was born from the universal lotus flower, when he was requested to speak by the great sage, Nārada.

Text 9

naradah praha munaye
vyasaya amuta tejase
sa vyaso nījaputraṁ
brahmarataya dhimate

Thereafter, Nārada repeated what he had heard to the unlimitedly powerful Śrīla Vyāsadeva, who in turn narrated these topics to his exalted son, Brahmarāta.

Text 10

sa cābhimanyu putrāya
visnurataya samsadī
praha bhagavatan dharman
astadasa sahasrakan

Brahmarāta then described these topics of bhāgavata-dharma to Abhimanyu’s son, who was known as Visnurāta, as he was seated in the royal assembly. This narration consists of eighteen thousand verses.

Text 11

tada nrpe layam prāpte
saptahे prasna sasītam
markandeyadibhiḥ prstah
praha punyasrame sukah

After hearing for one week without interruption, the saintly king relinquished his material body and departed from this world, although the discussion of the glories of the Lord had not ended. After the passing away of Abhimanyu’s son, great sages, headed by Mārkandeya, continued to inquire from Śukadeva Gosvāmī in that sacred āśrama.

Text 12

tatraham tadanu jñatah
srutavanasmi yah kathah
bhavisyah kathaya masa
punya bhagavatih subhah

I was present at that time, and so I heard everything from Śukadeva Gosvāmī, by his order I will now narrate to you these most auspicious pastimes of the Supreme Lord that will take place in the future.

Text 13

tam srnudhvam maha bhagāh
samāhita dhiyo’nisam
gate krsne svanlayam
pradurbhūto yatha kaih

O greatly fortunate sages, please listen attentively as I describe to you how Kali appeared in this world after Lord Kṛṣṇa had returned to His own abode.
After the annihilation, the secondary creator of the universe, Lord Brahmā, the grandfather of everyone, who was born on the universal lotus flower, created Sin personified, having a black complexion, from his back.

The name of Sin personified was Adharma. By faithfully hearing about, chanting, and remembering the descendents of Adharma, one quickly becomes freed from all sinful reactions.

The wife of Adharma, (Irreligion), was named Mithyā, (Falsehood). She was very beautiful, and had eyes like those of a cat. They had a son named Dambha, (Pride), who was always very angry and energetic.

Dambha had a sister named Māyā, and within her womb, he begot a son named Lobha, (Greed), and a daughter named Nikṛti, (Cunning). Lobha begot a son named Krodha, (Anger), in the womb of Nikṛti.
Text 18

sa himsāyām bhagnyantu
janayā māsa tam kālm
vamahasta dhṛtopastham
tailabhyaktānjanā prabhām

Himsā, (Envy), was Krodha’s sister. From the womb of Himsā, Krodha begot a son named Kāli. Kāli is always seen to be holding his genitals in his left hand. His complexion is very black, like black ointment that has been mixed with oil.

Text 19

kākodaram karalasam
lolajhvaṃ bhayānakaṃ
pūtugandhaṃ dyuṭamadya
stri suvårna kṛṭasiṃyaḥ

Kāli’s abdomen is like that of a crow, his face is frightening to behold, and his tongue is red and appears to be full of greed. His appearance is very fearful and a bad smell emanates from his body. Kāli is very fond of playing chess, drinking wine, enjoying the company of prostitutes, and associating with gold merchants.

Texts 20-21

bhagnyāntu duruktyam sa
bhayam putraṇca kanyakāṃ
mrtyum sa janayāmāsa
tayoṣca nirayo’bhavat

yātanayāṃ bhagnyāntu
lebhe putrāyutayutam
ittham kalikule jāta
vahavo dharma nindakāḥ

Kali’s sister was Durukti, (Harsh Speech). From Durukti’s womb, Kāli begot a son named Bhaya, (Fear), and a daughter named, Mrtyu (Death). Bhaya begot a son named Niraya (Hell) from the womb of Mrtyu and Niraya begot ten thousand sons in the womb of his sister, Yātana (Excessive Pain). Thus I have described the destructive progeny of Kāli, who were all blasphemers of genuine religious principles.
A Description of Kali-Yuga

Text 22

yajña adhyayanadi dana
veda tantra vinasakāh
ādhi vyadhī jārāglāni
duhkhah soka bhayāsrayah

All these relatives of Kali were the destroyers of sacrifice, study of the Vedas, and charity, because they transgressed all the Vedic principles of religion. They were reservoirs of mental distress, disease, old age, destruction of religious principles, sorrow, lamentation, and fear.

Texts 23-24

kaliraja anugāscerur
yūthaso lokanāsakāh
babhūvah kāla vibhrastāh
ksanikāh kāmuca narah
dambhācāra durācaras
tāta mātr vihimsakāh
vedahnā dvijā dmah
sūdrasevā parah sada

These descendents of Kali are found wandering everywhere throughout the kingdom of Kali, destroying the people of the world. They are misguided by the influence of time, very restless by nature, full of lusty desires, extremely sinful, very proud, and violent even to their own father and mother. Those who are known as twice-born among them are devoid of all good behavior, without any observance of proper etiquette, and always engaged in the service of śūdras.

Texts 25-27

kutarka vāda vahulā
dharma vikrayino’dhamah
veda vikrayino brātva
rasa vikrayinas tatha
mamsa vikrayinah krurah
sisnodara parayanāh
paradara rata matta
varna sankara karakāh
These fallen souls are very fond of dry arguments, and they use religion as a means of livelihood, teach Vedic knowledge as a profession, are fallen from the execution of their vows, and sell wine and other abominable things, including meat. They are cruel by nature, and very fond of gratifying their bellies and genitals. For this reason, they lust after the wives of others and are always seen to be intoxicated. They were not born from a father and mother who were properly married, and they are short in stature and always engaged in sinful acts, such as cheating others. They generally reside in a sacred place, live for only sixteen years, associate with wretched people, and only consider a brother-in-law to be a friend and relative.

Text 28

vivāda kalaha ksuvdhah
kesa vesa vibhūsanah
kalau kulīna dhaninah
pūjyā vādardhusikā dvajāh

The people of Kali-yuga are accustomed to quarrelling and fighting amongst themselves. They go to great lengths to groom their hair, wear the best of clothes, and decorate themselves with costly ornaments.

Text 29

sanyasino grhāsakta
grahasthāstva vikinah
gurunindā para dharma
dhavajmah sadhvaṁcakāh

In Kali-yuga, a person with a lot of money will naturally be respected as a great soul. If a twice-born person earns his livelihood by lending money on interest, he will be considered a pillar of society. The sannyāsins of Kali-yuga will be attached to home and property, and householders will become devoid of all power of discrimination. In Kali-yuga, people will blaspheme a spiritual master or other elderly person without hesitation.
Indeed, people in general will simply become hypocrites, liars, and cheaters

Texts 30-37

pratigraha ratah sudra
parasva haranadarah
dvayoh svikaram udvāhah
sathe maitri radānyatā

pratidane ksamā'saktau
virakta karanaksame
vacālatvaṅca panditye
yasor'the dharma sevanam
dhanādhya tvāṅca sādhutve
dūre nre ca tirthata
sūtramatrena vipratvam
dandamatrena maskari

alpasasva vasumati
nāditire'varopta
strīyo vesyalapa sukhah
wapupmsa tyaktamānasah

paranna lolupa vipras
cāndala grhayājakāh
strīyo vadhavya hinasca
svacchanda acarana privah

citravṛṣṭi kara megha
mandasasva ca medini
prajābhaksa nrpa lokah
karapīda prapīditah

skandhe bhāram kare putram
kṛtva kṣuṇḍhāh prajajanah
girdurgam vanam ghoram
asravisyaṇu dhurbhagah
In Kali-yuga, *śudras* will accept charity from others, or else plunder others' wealth without discrimination. Mutual agreement will become the sole criteria for solemnizing the marriage of a boy and girl. People will show sympathy and magnanimity, but it will simply be a form of duplicity. Forgiveness will be granted only when a person is unable to harm the offending party. In a society of might makes right, people will easily become annoyed with those in a weaker position. Even fools will be very talkative in an attempt to prove that they are learned. People will engage in religious ceremonies, but simply to acquire a reputation. If one has got wealth, he will be considered to be a saint. Just to bathe in a holy place, people will travel a great distance and undergo much trouble. Simply by putting on a sacred thread, one will be recognized as a *brāhmaṇa*. Simply by carrying a staff, one will be recognized as a *sannyāsi*.

The earth will restrict the production of food grains. The currents of rivers will flow very rapidly, and even married women will behave little better than prostitutes, because they have practically no attachment for their husbands. Those who are twice-born will be dependent on others, so much so that they will not hesitate to engage as priests for *śudras*. Women will become promiscuous, so that will be easily abandoned by their husbands. Clouds will shower rain very irregularly, and the land will not yield sufficient crops. Kings will whimsically torture and kill their subjects, and burden them with excessive taxes. Such unfortunate subjects will finally take their family and belongings and take shelter of mountains and dense forests. The people of Kali-yuga will sustain their lives by eating flesh, honey, fruit, and roots, without discrimination. Almost everyone will take pleasure in blasphemying the Supreme Lord, Śri Kṛṣṇa. These are some of the symptoms that will manifest at the beginning of Kali-yuga.

Text 38

*dvitrīve tannāma hinas*

*ṛṣtriye varna sankarah*
In the second quarter of Kali-yuga, people will no longer chant the holy names of Lord Krsna. In the third quarter of Kali-yuga, there will be an upsurge of unwanted population, and in the final quarter of Kali-yuga, there will be only one class of human being, because God consciousness will have been long forgotten.

Text 39

nihstadhyāya svadha svaha
vausadom kara varjutah
deva sarve niraharah
brahmanam saranam yuyuh

When the study of the Vedas, performance of sacrifice, chanting of mantras, and other religious practices thus disappear from this world during Kali-yuga, the demigods, being afflicted due to not receiving their share of sacrificial offerings, will take shelter of Lord Brahma, the grandfather of the universe, who was born from the universal lotus flower.

Texts 40-43

dhantrīm agratah kṛtva
ksinam dinam manam kṣinum
darśur brahmān lokam
vedadhvani ninnadham
yajñadhumaḥ samakīrṇam
munivāra nisevitam
suvāna vedikamadhye
daksinavatītām ujjvalam
vahnim yuṣṭākata uddyāna
vana puspa phalam uṭam
sarobḥih sarasar hamsaḥ
ahvayantam ivatītham
vayu lola lata jala
kusumāl kula kulāh
pranamahvanesatkara
madhuralapamiksana

Keeping mother earth, who had become emaciated due to great distress in front, all of the demigods went to the abode of Lord Brahma. There, they experienced that the entire atmosphere was surcharged with the sounds of the chanting of Vedic mantras, and everywhere was smoke pouring from the sacrificial fires. Lord Brahma, the leader of all the sages, was sitting upon his throne, conducting a fire sacrifice on an altar made of gold. Here and there were many gardens and orchards full of flowers, fruit, and wood for performing fire sacrifices. Swans, cranes, and other aquatic birds made wonderful sounds, as if they were greeting their guests with joy. The swans, cranes, and other aquatic birds were surrounded by intoxicated bumblebees hovering around innumerable creepers and flowers, swinging to and fro in the cool breeze. Thus, it appeared as if they were all offering obeisances and speaking very sweetly while greeting their guests with great pleasure.

Text 44
	tad brahma sadanam devah
	sesvarah klinnamanasah

	vivisustadanujñata

	bjjakaryam nveditum

Thus, all the demigods, headed by Indra, arrived in the abode of Lord Brahma in a distressed state of mind. By the order of Prajāpati, they entered the assembly hall of Lord Brahma, so that they could disclose to him the cause of their grief.

Text 45
	tribhuvana janakam sada
	sanastham sanaka sanandana
	sanatanausca siddhah
	parisevita pada kamalam

	brahmanam devata nemuh

The demigods first offered their respectful obeisances to Lord Brahma, whose lotus feet were being served by perfected beings such as Sanaka, Sanandana, and Sanātana as he sat in meditation. Lord Brahma is the
secondary creator of the three worlds who acts under the direction of the Supreme Personality of Godhead

Thus ends the translation of the first chapter of Śrī Kalki Purāṇa
CHAPTER TWO

The Birth and Sacred Thread Ceremony of Lord Kalki

Text 1
suta utaca
uparistas tato deva
brahmano vacanat purah
kalerdosad dharma hanam
kathaya ma suradarat

Sūta Goswāmi said Thereafter, by the order of Lord Brahmā, all the demigods sat in front of him and then explained how the observance of religious principles was declining at an alarming rate in Kali yuga

Text 2
devanam tadvacah srutta
brahma tanaha dukkhutan
prasadasita tam viṣnum
sadhayisyami abhisitam

After hearing their words saturated with anguish, Lord Brahmā said Let us all approach Lord Viṣṇu We should please Him with our prayers so that He may act for our welfare

Text 3
mi devah paritro
gata goloka vasmam
stutva praha puro brahma
devanam hridayepsitam

After saying this, Lord Brahmā took all the demigods and went to the abode of Lord Hari known as Goloka There, he offered prayers to the Supreme Lord, informing Him of the plight of the demigods

Text 4
tacchrutva pundarikakso
brahmanam idam avrahi
After hearing everything in detail, lotus eyed Lord Hari said O Brahmā, rest assured that I will soon descend to the earth and appear in the village known as Sambhala I will take birth in the house of a brāhmaṇa named Visnuyasa, from the womb of his wife, Sumati.

**Text 5**

caturbhir bhratrbhir deva
kanyayam pradurbhabamyaham
sumatyam matari vibho
kanyayam tvannidesatah

My mission will be to eliminate the wicked Kali, with the help of My four brothers O demigods, your expansions should also take birth on the earth to assist Me in My mission.

**Text 6**
yam mama priva laksmih
simhale sambhavasyati
brhadrathasya bhuspayati
kaumudvam kamaleksana
bharmayam mama bharmaya
padma namny janayati

My consort, the beloved lotus eyed Kamalā devi, will also appear on the earth, having the name Padmā. She will be born from the womb of Kaumudi, the wife of Brhadratha, the king of Simhala.

**Text 7**
vata vasmam bhutaṁ devam deiva
svamsaatarane maha
rajanau maru devapi
sthapayasi aham bhutu
O demigods, you should not delay. By your plenary portions, take birth on the earth. Later on, I will entrust the responsibility for ruling the earth to two powerful kings named Maru and Devāpi.

Text 8

punah kratayugam kṛta

dharmān samsthapya purvavat

kalivalam sannirasya

prayasye svālayam vibhoh

I will then again establish Satya-yuga, and thus reinstate the principles of religion as they were before. Rest assured that I will return to Vaikuntha only after destroying the poisonous snake, Kali.

Text 9

ityud vṛtam akartya

brahma devaganar vṛtah

jagama brahmasadanam

devasca tṛīdevam yuyuh

After Lord Hari assured the demigods in this way, Lord Brahmā, surrounded by the other demigods, departed for his own abode. From there, the demigods returned to their respective abodes.

Text 10

mahimna svasya bhagava

nya janma kṛtodyamah

viprasē sambhala gramam

abhesa paratmakah

O greatly powerful brahmana, thereafter, with a desire to make His appearance within this world in a humanlike form by His own transcendental potency, the Supreme Lord, Hari, the Supersoul within the heart of everyone, entered the village of Śambhala.

Text 11

sumutiyam visnuyasasa

garbhamadhatta vaṣṇam

graḥa naksatra rasyadi

sevita śrī padambujam
Meanwhile, in due course of time, Visnuyaśa’s wife, Sumati, became pregnant so that all auspicious symptoms began to appear in her body. Thereafter, all the presiding deities of the planets, stars, and constellations began serving the lotus feet of the child within her womb.

Text 12

\[
\begin{align*}
\text{sant samudra graya lokah} \\
\text{samsthantu jangamah} \\
\text{saharsa rsayo deva} \\
\text{jate visnau jagatpatau}
\end{align*}
\]

On an auspicious day and at an auspicious time, Lord Hari, the master of the universe, took birth within this world. At this time, all the lakes, rivers, oceans, mountains, demigods, and sages, and indeed all moving and non-moving living entities, became filled with ecstasy.

Texts 13-14

\[
\begin{align*}
\text{babhuvah sarvavatyanam} \\
\text{ananda vvidhasrayah} \\
\text{nrtyaanta pitaro hrstas} \\
\text{tusta deva jaguryasah} \\
\text{cakrur vadyani gandharva} \\
\text{nanrtuscapa saroganah}
\end{align*}
\]

Every living being began to display symptoms of happiness upon the appearance of the Supreme Lord. The forefathers danced in ecstasy, the demigods sang the glories of Lord Hari, the Gandharvas played musical instruments, and Apsaras danced with great jubilation,

Text 15

\[
\begin{align*}
\text{dvadasyam sukla paksasya} \\
\text{madhave masi madhavah} \\
\text{jate dadrsauh putram} \\
\text{putarau hrstamanasau}
\end{align*}
\]

In this setting, Lord Hari incarnated within this world in His form as Kalki on the twelfth day during the fortnight of the waxing moon in the month of Vaisākha. Upon seeing the beautiful baby, the hearts of Visnuyaśa and Sumati became filled with great happiness.
Text 16

dhātṛi mātā mahāśaśṭhi
nābhīcchetōi tadaṁvikā
gangodaka kleda mokṣā
śāvitrī mārjanodyata

When Lord Kalki appeared, Mahāśaśṭhī was His nurse, Ambikā cut His umbilical cord, and Śāvitrī cleansed His body with water from the Ganges.

Text 17

tasya viṣṇor anantasya
vasudhā’dhāt payaḥsudhām
mātrīkā māṅgalya vacāḥ
krṣṇa janma dine yathā

On the auspicious day of Lord Kalki’s advent, mother earth showered nectar in the form of an abundance of milk, and the elderly ladies blessed the child with auspicious words.

Texts 18-19

brahmā tadupādhār yāsu
svāsugam prāha sevakam
yāhui sūtikā garam
gaṭvā viṣṇum prabodhaya
caturbhujam idam rūpam
devanām api durlabhham
tyaktva mānuṣa vad rūpam
kuru nātha vicāritam

Lord Brahmā, who knew the mystery of the Lord's appearance, hastily called for his servant, Pavana, and told him to immediately go to the maternity home and offer the following prayer to Lord Viṣṇu: O Lord, please consider how this four-armed form of Yours is rarely seen, even by the demigods. Please assume a two-armed form like that of a human being and then carry out Your mission.

Text 20

iti brahma vacāḥ srutvā
pavanah surabhi sukham
Without delay, Pavana-deva, whose cooling body has a very pleasing aroma, went to the maternity room of Lord Kalki and submitted Brahma's appeal.

When the lotus-eyed Lord heard this request, He immediately assumed a two-armed form. His father and mother were certainly struck with wonder upon seeing this wonderful pastime of the Lord.

The parents could not understand the actual truth regarding their son because of being bewildered by the Lord's yogamayā potency. They considered that their vision of the Lord's four-armed form had been a hallucination, and that all along they had witnessed His two-armed form. Thereafter, all the inhabitants of Śambhala celebrated the Lord's appearance by performing auspicious rituals, completely forgetful of their material miseries.
Having received the all-glorious Lord Visnu, the master of the three worlds, as her son, mother Sumati's happiness knew no bounds. She invited the brāhmanas and gave them each one hundred cows in charity.

Text 24
hareh kalyanakṛd visnu
yasah sūdhena cetasa
samarg yajur vidbhur
agrayais tannama karane ratah

For the welfare of his child, the pure-hearted Visnuyāsa invited many brāhmanas that were expert in reciting the Rg Veda, Yajur Veda, and Sāma Veda, and had them perform the child's name-giving ceremony.

Text 25
tada ramah krpo tyaso
draunir bhiksu sarinnah
samāyata harim drstam
bālakatvam upagatam

At that time, Lord Rāma, Krpācārya, Vyāsadeva, and Aśvattāma came there in the guise of brāhmanas to have the darśana of Lord Hari, who has assumed the form of child Kalki.

Text 26
tanagatan samālokya
caturah surya sannibhān
hrstaroma dvijavarah
puyañačakra isvaran

As Visnuyāsa, the foremost of brāhmanas, gazed upon those four exalted brāhmanas whose effulgence was equal to that of the sun-god, his hair stood on end. He then worshiped these four exalted personalities, offering them nice prayers

Text 27
pujitaste svasanēsu
samvistah svasukhasrayah
harim kodagatam tasya
dadrṣūḥ sarva murttayah
After being worshiped by Visnuyaśa, these four who were disguised as brahmans, who could indeed assume any form at will, sat at ease in their respective places. While seated, they gazed at child Kalki as He was seated upon the lap of His father.

Text 28

tam bālakam narākaram
visnum natvā munisvarah
kalki kalka vnāsaratham
āvīrbhūtam vidurbudhah

The four exalted brahmans offered their obeisances unto Lord Visnu, who had assumed the form of a human being. They very well understood that Lord Kalki had appeared to rid the earth of all those who had become degraded to the level of sinful demons.

Text 29

nāma kurvams tatastasa
kalki ntya bhvisrutam
krtvā samskara karmanu
yayuste hrstamānasāh

The four exalted brahmans named the transcendental child Kalki. They happily performed the child's birth ceremony and then departed for their own abodes.

Text 30

tatah sa bāvdhe tatra
sumatya paripālitah
kālenalpe kamsānh
suklapakse yatha sasi

Thereafter, as the moon in the fortnight of the waxing moon increases day by day, Lord Kalki grew up under the care of His affectionate mother, Sumati. Within a very short time, the Lord grew up to become a young boy.

Text 31

kalker yesthastrayah surah
kaviprajña sumantrakah
Before Lord Kalki’s birth, three sons were born to Sumati, named Kavi, Prâjña, and Sumantra. All of them were heroic warriors who always acted for the pleasure of their spiritual master and their parents. They were highly praised by all elderly respectable people and brâhmanas.

Text 32

kalkeramsah purojãtah
sadhavo dharmatatparah
gargya bhagya visâladya
jñatayas tadanuvratah

Great saintly persons like Gargamuni, Bhagya, and Viśāla had also appeared in the family of Lord Kalki. All of them were parts and parcels of Kalki, and His obedient servants.

Text 33

visâkhay úpa bhûpâla
palitas tapavarjita
brahmanâh kalkim alohya
param prûtim upagatah

These exalted personalities were maintained by the king, who was named Viśâkhaúpa. After having the darśana of Lord Kalki, all these brâhmanas felt jubilant and relieved of all material miseries.

Texts 34-35

tato visnuyasãh putram
dhiram sarva gunâkaram
kalkim kamala patraksam
provaca pathanadrtam
tata te brahma samsaram
yajñasutram anuttamam
savirãn vãcayisyam
ato vedan pathisyasi

After some time, when Visnuyâsa saw that his lotus-eyed child, Kalki, who was a reservoir of transcendental qualities, was ready to begin His
education, he called him and spoke with a gentle voice. My dear child, I will now arrange for Your sacred thread ceremony so that you can chant the Gāyatrī mantras and begin Your study of the Vedas.

Text 36

\[\text{kalkiruvaca} \\
\text{ko vedahka ca savir} \\
\text{kena sutrena samkratah} \\
\text{brahmana viduta loke} \\
\text{tat tattvam vada tāta mama}\]

Lord Kalki said: My dear father, what are the Vedas? What are the Gāyatrī mantras? How is it that one can become a brāhmaṇa simply by undergoing some ritual and putting on a thread? Please describe all this truthfully.

Text 37

\[\text{pitovaca vedo harervak} \\
\text{savitri vedamata prauṣṭhuta} \\
\text{trīgunaṇa trīrṇ sutram} \\
\text{tena viprāḥ prauṣṭhutah}\]

Visnuyāṣa said: My dear son, the words of the Supreme Lord constitute the Vedas, and the Sāvitrī, or Gāyatrī, mantras are the mother of the Vedas. The sacred thread represents the three modes of material nature, which are controlled by the Supreme Brahma. When a brāhmaṇa wears his sacred thread, he becomes highly respected within society.

Text 38

\[\text{dasayajñāh samskṛta ye} \\
\text{brahmana brahma vadinah} \\
\text{tatra vedascā lokanam} \\
\text{trayānām iha posakah}\]

Brāhmaṇas who have duly undergone the ten samskāras and have studied the four Vedas thoroughly are qualified to protect the principles of the Vedas.

Text 39

\[\text{yajñadhyavana danadi} \\
\text{tapah vādhyaya samvamaṇh}\]
Only brāhmanas can please Lord Hari by their unshakable faith and devotion. They study the Vedas, perform fire sacrifices, give charity, undergo penance, and carefully control their senses.

Text 40

\[
\begin{align*}
\text{tasmat yathopanayana} \\
\text{karmane'ham dvijah'saha} \\
\text{samskarttum bandhava janais} \\
\text{tvamicchami subhe dine}
\end{align*}
\]

Therefore, on an auspicious day, I would like to invite all my relatives, as well as qualified brāhmanas, and perform Your sacred thread ceremony.

Text 41

\[
\begin{align*}
\text{putra uvaca} \\
\text{ke ca te dasa samskara} \\
\text{brahmanesu pratisthitah} \\
\text{brahmanah kena va visnum} \\
\text{arcayanti vidhanatah}
\end{align*}
\]

Lord Kalki said: My dear father, what are the ten samskāras, which by observing a brāhmaṇa becomes highly regarded in society? Tell Me how a brāhmaṇa engages in the worship of Lord Visnu.

Texts 42-43

\[
\begin{align*}
\text{pitovāca} \\
\text{brahmanavam brahmanajjato} \\
\text{garbhādhanaṁ samśkritah} \\
\text{sandhva trayena savitri} \\
\text{puja japa parayanah} \\
\text{tāpasi satyaṁ an dhīro} \\
\text{dharmaṁ traṁ samśrtim} \\
\text{visnavarcanam idam jñatva} \\
\text{sadananda mayo dvijah}
\end{align*}
\]

Visnuyāsa said: One who is born of brāhmaṇa parents who had observed the garbhadhāna samśkāra, worship the Supreme Lord according
to the prescribed rules and regulations, chant the Gāyatrī mantra three times a day, undergo austerities, always speak truthfully, and are patient, will happily rise above the modes of material nature and thus be able to deliver other living entities from the ocean of material existence.

Text 44

putra uvaca
kutraste sa dvijo yena
tarayati akhilam jagat
sanmārgena harm prinan
kamadondhā jagatnirayaye

Lord Kalki said. Where can that brāhmaṇa be found who pleases Lord Visnu by following the path of devotional service, who works for the welfare of all living entities within the three worlds, and who is capable of delivering all the people of the world?

Text 45

pitovāca
kalū brahmā dharma
ghātma dvija pātana
nirākratā dharmaniratā
gata varsan tarāntaram

Visnuyāsa said: At present, the pious brahmans have left this country (India), having been chastised by the powerful Kali, who is envious of saintly persons, and who destroys the practice of religious principles.

Texts 46-47

ye svalpa tapaso vitrāh
sthitāh kalitugantare
sisnodara bhrto’dharma
nirata viratakṛtyāh

pāpasarā durācarās
tejohnāh kalaviha
ātmanam raksitum navat
saktāh sudrasya sevakah
Only those brāhmanas who have not become very powerful as a result of their performance of austerity are still under the control of Kali. They are simply engaged in eating, sleeping, enjoying sex, and acting sinfully in other ways, thus avoiding their duty to perform the Vedic rituals. Such brāhmanas are sinful and powerless because they whimsically engage in the service of śudras. Thus, they are completely unable to protect themselves from the influence of Kali.

Text 48

\[
\text{iti janaka vaco nisamya kalkah}
\]
\[
\text{kalikula naso mano'bhilasayanmā}
\]
\[
\text{dvija nyā vacanais tadojanuto}
\]
\[
\text{gurukula vasam uvasa sadhunarthah}
\]

When Lord Kalki, the maintainer of the devotees, who had taken birth with a desire to destroy the influence of Kali-yuga, heard these words of his father, he underwent the sacred thread ceremony and then left home to live at the āśrama of His guru.

Thus ends the translation of the second chapter of Śri Kalki Purāna.
Chapter Three

Lord Kalki Receives Benedictions From Lord Siva and Pārvati

Text 1

sūta uvāca
tato vastum gurukule
yantram kalkim nirksya sah
mahendradri sthito ramah
samanya asramam prabhuḥ

Sūta Gosvāmi said: Thereafter, Lord Kalkī went to live at the gurukula. Upon seeing Him approach, the greatly powerful Parasurāma, who lives at Mount Mahendra, took Him to His āśrama.

Text 2

praha tvam pāthayisvam
ghurum mam viddhi dharmatah
bhṛguvamsa samuppannam
jamadagnyam mahāprabhum

Lord Parasurāma said: My dear child, I will act as Your teacher and so You may treat me as Your ācārya. I am the son of the greatly powerful sage, Jamadagni, and thus I belong to the Bhṛgu dynasty

Texts 3-4

veda vedanga tattavaṉam
dhanurveda vīśāradam
kṛtva niḥksatryasya prthūm
dattvā viprāya daksinām

mahendradrau tapastaptum
agatoḥam dvijātmaya
tvam pathatra njam vedam
yaccanyacchastram uttamam

I am well-versed in the four Vedas, the literature dealing with grammar, and the six branches of the Vedas. I am very expert in the art of shooting arrows. Previously, I made the entire earth devoid of ksatriyas
and then gave the southern portion of the country to the brāhmanas. Thereafter, I went to Mount Mahendra to perform austerities. O son of a brāhmana, you may stay here and study whatever scriptures you like.

**Text 5**

\[
\begin{align*}
\text{tadvaca trprāsrutyā} \\
\text{samprahrsta tanuruḥah} \\
\text{kalkah puro namaskṛtya} \\
\text{vedadhūti tato’bhavat}
\end{align*}
\]

Sūta Gosvāmī said: Upon hearing these words of Parāśurāma, Kalkī became very pleased and immediately offered His respectful obeisances to Him. Thereafter, He began to study the Vedas under the direction of His spiritual master.

**Text 6**

\[
\begin{align*}
\text{sangam catuḥsastikalam} \\
\text{dhanurveda ādi kaṅca yat} \\
\text{samadhitya jamadagnīyat} \\
\text{kalkah praha krataṇjaliḥ}
\end{align*}
\]

Kalkī mastered the sixty-four arts under the tutelage of the son of Jamadagni. He also learned the Vedas, the branches of the Vedas, the Dhanurveda, and other departments of knowledge. Thereafter, He folded His hands and spoke to His guru as follows.

**Text 7**

\[
\begin{align*}
\text{daksinām prarthaya vibho} \\
\text{ya deyā tava samudhau} \\
\text{yayā me sarva siddhiḥsyad} \\
\text{ya syat twattosa kārini}
\end{align*}
\]

Lord Kalkī said: O my Lord, please tell me what kind of daksinā I should give You so that You will be pleased, and I will thus be able to achieve complete perfection in life.

**Text 8**

\[
\begin{align*}
\text{rāma uvaca} \\
\text{brahmana prārthuto bhumaṇa} \\
\text{kali nigraha karana}
\end{align*}
\]
Parāśurāma said: O great soul! Long ago, Brahmā prayed to Lord Visnu, the shelter of all living entities and the Supreme Personality of Godhead, to destroy the influence of Kali. I understand that You are that same Supreme Personality, appearing in the village of Śambhala.

Text 9

matto vidyām swādastīnam
labdhva vedamāyam sukam
simhale ca priyam padmam
dharman samstāpayisyasi

You have learned the art of discharging arrows from Me. You will imbibe transcendental knowledge from Śukadeva Gosvāmī, and You will be awarded a powerful weapon by Lord Śiva. Thereafter, You will marry a woman named Padmā from the island of Simhala. Your mission is to re-establish sanātana-dharma.

Text 10

tato digvijaye bhūpan
dharmahīman kalipryan
nigrhyā buddhān devāpin
maruṇca sthāpayissyasi

Thereafter, You will set out to conquer the entire world and in the course of that conquest, You will defeat many sinful kings who are representatives of Kali. You will also annihilate many followers of Buddhism and finally, You will entrust the responsibility of ruling the world to Devāpi and Maru.

Text 11

vayame taistu santustah
sādhukṛtyaḥ sadaksinah
yajñam danam tapah karma
kārṣyamo yathocitam

I am fully satisfied just to know that You will perform these pastimes and so there is no need for any other daksinā. When the principles of
religion are re-established, then people will perform sacrifice, give charity, and undergo austerity without impediment.

Text 12

\begin{align*}
\text{ityetat vacanam} & \text{ srut}a \\
\text{namaskratva} & \text{ munum gurum} \\
\text{vihoda kesvaram} & \text{ devam} \\
\text{gatva tustava} & \text{ sankaram}
\end{align*}

After hearing these words of Parasurāma and offering him obeisances three times, Lord Kalki, the master of the demigods, approached Lord Mahādeva and began to offer him prayers.

Text 13

\begin{align*}
\text{pujayitva} & \text{ yathanyāyam} \\
\text{svam sāntam} & \text{ mahesvaram} \\
\text{praniparyāsu} & \text{ tosam tam} \\
\text{dhyatvā pra} & \text{ hrdi sthitam}
\end{align*}

After offering His respectful obeisances to Lord Śiva, who is very easily pleased, and worshiping him with devotion, Lord Kalki began to speak, keeping His mind fully under control.

Text 14

\begin{align*}
\text{kalkiruvāca} \\
\text{gaurmatham} & \text{ visvanatham} \\
\text{sananyayam} & \text{ bhūtavasam} \\
\text{vasuki kanthabhusam} & \text{ tryaksam} \\
\text{pañcasyādi} & \text{ devam purānam} \\
\text{vande sāndrananda} & \text{ sandohadaksam}
\end{align*}

Lord Kalki said: O Lord Śankara, you are the oldest of all, the husband of Gauri, the lord of the universe, the only protector of the living entities, and the shelter of everyone. Your neck is decorated with the serpent, Vāsuki, you have three eyes and five heads, you are always absorbed in transcendental ecstasy, and you award liberation to your devotees I offer my obeisances unto you.

Text 15

\begin{align*}
\text{yogadhisam kamanasam} \\
\text{karalam} & \text{ ganga sangaklimna}
\end{align*}
You are the lord of mystic yoga and the destroyer of lusty desires. Your form is fearful to behold, your head is always wet with the water of the Ganges, the matted hair on your head looks most enchanting, your forehead is decorated with a mark of the half moon, and you are the personification of mahā-kāla. I offer my obeisances unto you.

Texts 16-17

You frequent crematoriums in the company of ghosts and hobgoblins, and you carry a trident and other weapons in your hands. At the time of annihilation, the entire creation is burnt to ashes by the blazing fire emanating from your anger. The conditioned souls are born in this world under the influence of false ego, and their bodies are made of the five gross material elements. You are the lord of the mode of ignorance, and thus you are one of the directors of the material universe. Although you are involved in universal affairs, you always remain aloof from material association as you remain absorbed in transcendental ecstasy. I offer my obeisances unto you.

Text 18
I worship Lord Śiva, the protector of the universe and the Supersoul of all living entities. He is always victorious, being a qualitative incarnation of Lord Viṣṇu, and He delivers saintly persons by protecting the principles of religion. He is the personification of transcendental sound, a reservoir of divine qualities, and the possessor of great intelligence.

Text 19

yasyājñāyā vāyavo vanī
doke jvalatyagnih savita yau	
tapyan sitamsuh khe tārakah
sagrahasca pravaruttate
tam paresam prapadye

By your order the wind blows, fire burns, the sun distributes heat and light, and the moon, planets and stars illuminate the sky. I offer my obeisances unto you.

Text 20

yasyāsvāsat sarvadhatnī dhanurī
devo varsat yambu kalah pramata
merurmadhye bhuvanānānca bhartā
tamisanam visvarupam namāmi

By your order, the earth sustains all moving and non moving entities, Indra showers rain, the time factor divides the duties of everyone, and Mount Sumeru, which is the shelter of the universe, remains fixed at the center. I offer my humble obeisances to the universal form of Lord Śiva.

Text 21

iti kalkistavam srutī
suvah sarvatma darsanah
saksāt prāha ivannisah
parvati sahito'gratah

After hearing these prayers, Lord Śiva, being omniscient, appeared before Lord Kalkī with Pārvatī and spoke to Him while smiling grandly.
Text 22
kalkeḥ samsprṣya hastena
samasta vayavam muda
tamāha varaya presthā
varam yatte’bhi kāmksitam

Lord Śiva caressed the entire body of Lord Kalkī with his hands and then said: O foremost of all beings, please ask from me the benediction You desire.

Text 23
tvaya krtamidam stotram
ye pathanti janā bhuvi
tesām sarvārtha siddhīsya
ādiha loke paratra ca

Anyone on this earth who faithfully hears the glorious prayers that you have offered me will achieve all kinds of perfection, both in this life and in the next.

Text 24
vidyārthim caṇṇuyād vidyām
dharmārthim dharmam apruyat
kamān avapnuyat kāmr
pathanat srvanādapi

If a student recites these prayers, his education will become fruitful, if a pious person recites these prayers, he will attain pious merit, and if a sense enjoyer recites these prayers, he will enjoy all kinds of sense gratification. Anyone who recites or hears these prayers will have all his desires fulfilled.

Text 25
tvam gārudam ida casvam
kamagam bahurūpnam
sukamaṇeṇca sarvajñam
maya dattam grhāna bhoh

This horse was manifested from Garuda, and it can go anywhere at will and assume many different forms. Here also is a parrot that knows
everything—past, present, and future. I would like to offer You both the horse and the parrot and so please accept them.

Text 26

*sarvasastrastravidvamsam*
saravedartha paragam
jaynamsarvabhutanam
tvāṁvadisyantu manavah

By the influence of this horse and parrot, the people of the world will know You as a learned scholar of all scriptures who is a master of the art of releasing arrows, and thus the conqueror of all.

Text 27

*ratnat sarum karālañca*
karavālamahāprabham
grhanga gurubharāyayah
prthivyabhāra sadhanam

I would also like to present You this sharp, strong sword and so please accept it. The handle of this sword is bedecked with jewels, and it is extremely powerful. As such, this sword will help You to reduce the heavy burden of the earth.

Text 28

*iti vaca āśrutya*

namaskratyamahesvaram
sambhalagrāma gamat
turagenatvaranvitatah

After hearing all this, Lord Kalki offered His obeisances and then departed for the village of Šambhala, riding on the back of the horse given by Lord Śiva.

Text 29

*pitarammataram bhrātan*
namaskṛtyayathāvidhi
sarvam tadvārṇayā masa
jamadagnyasya bhasītam
Upon arriving home, Lord Kalki offered his respectful obeisances to His father, mother, and brothers. He then narrated whatever had happened and told them about the orders of His guru, Parasurāma.

Text 30

snasya varadanañca
kathayutva subhah kathah
kalkah paramatejasvi
jñatbhvo'pyavadan muda

The unlimitedly powerful Lord Kalki also described the benedictions He had received from Mahādeva. Thereafter, the Lord happily met the other brāhmanas of the village and also informed them of all that had transpired.

Text 31

gargya bhargya visalad
yasta cchruṭva nanditah sthitah
kathopa kathanam jatam
sambhala gramavasīnam

When great personalities, such as Gargya, Bhargya, and Viśāla heard about these pastimes of Lord Kalki, they became extremely pleased. From that time onwards, the inhabitants of Śambhala simply absorbed themselves in repeatedly hearing and chanting the glories of Lord Kalki.

Text 32

visakha yupa bhūpalah
srutva tesañca bhasītam
prādurbhavam hareṃene
kalimgraḥa karakam

King Viśākhayūpa also came to hear these wonderful discussions of Lord Kalki and thus he became convinced that the Supreme Lord Hari had incarnated in this world to destroy the influence of Kali-yuga.

Text 33

mahismatyaṁ nyāpure
yagadana tapobrataṁ
King Visākhayūpa could see that the people of his capital, Māhismatī, including the brāhmanas, ksatriyas, vaśyas and śudras, had suddenly experienced a change of heart so that they were now performing sacrifices, giving charity, and undergoing austerities.

Due to the influence of the incarnation of the Supreme Lord, the husband of goddess Laksmī, everyone in the capital became a follower of religious principles. The king also became pious, so that he maintained his subjects with a pure heart.

Those who had been born in sinful families also became inclined to executing religious principles. When the greedy, wretched people who were totally devoid of truthfulness, being servants of Kali, saw this change of heart, they became very unhappy and left the country.

Thereafter, Lord Kalkī picked up His brightly shining trident and bow and arrows and set out from His palace, riding upon His victorious horse and wearing His amulet.
When the king of that country, Visakhayupa, who was very dear to saintly persons, realized that Lord Kalki, the incarnation of the Supreme Lord, Hari, had appeared, he went to see Him.

The king saw that, just as Indra, the king of heaven, rides on the back of his horse, Uccahisravā, in the midst of the demigods, and as the moon is surrounded by all the stars, Lord Kalki was seated on the back of His horse, surrounded by many greatly intelligent and powerful personalities, including Sumanta, Gārgya, Bhargya, and Visāla.

As soon as King Visakhayupa saw Lord Kalki, he became stunned in ecstasy and the hairs of his body stood on end. He offered his obeisances to Lord Kalki so that by His mercy, the king became a devotee of the Lord.
Lord Kalki lived with King Visākhayūpa for some time. In the course of his stay, Lord Kalki briefly described to the king the principles of four varnas and four āśramas.

(Lord Kalki said:) Many pious human beings have become degraded in this age of Kali. But because of My presence, they will all become pious once again. Now I would like that all of you worship Me by the performance of a Rājasūya sacrifice and a horse sacrifice.

I am the supreme destination for everyone. I am the objective of eternal religious principles. Religion, sin, destiny, the time factor, nature, deeds, and samskāras are My followers.

I will install King Devāpi of the Candra dynasty and King Maru of the Sūrya dynasty upon the throne to rule the world, and after the commencement of Satya-yuga, I will return to My own abode, Vaikuntha.
After hearing this, King Viṣākhayūpa offered his respectful obeisances to Lord Kalki and then further inquired about Vaiṣṇava dharma from Him.

After hearing the king’s inquiries, the Supreme Lord, Kalki, who had incarnated to destroy the dynasty of Kali, began to speak very sweetly about the religious principles that are followed by saintly persons, just for the pleasure of His servants.

Thus ends the translation of the third chapter of Śrī Kalkī Purāṇa.
Padmāvatī Receives a Benediction From Lord Śiva

Text 1

*sūta uvacā*
tatāḥ kālkīḥ sabhā madhye
rajamāno ravṛtyathā
vabhāṣe tām nṛpam dharma
mayo dharman dvya-prīyam

Sūta Gosvāmi said: O great sages, thereafter, the Supreme Lord, Kalkī, who is the personification of religious principles, described to the king the duties of *brahmanas* while sitting in the royal assembly, appearing just like a brilliant sun.

Text 2

*kalkiruvāca*
kālena brahmano nase
pralaye mayi sangata
ahameva samevāgre
nānyat kāryamudam mama

Lord Kalki said: When the final dissolution of the universe will take place, everyone, even Lord Brahmā, will be annihilated. At that time, the entire universe will become merged within Me. In the beginning, only I existed, and thereafter, all living entities and elements emanated from Me.

Text 3

*prasupta loka tantrasya*
dvata hinasya catmanah
mahānānte rantuṁ me
samudbhuto virat prabhuh

After the final dissolution, the entire universe remained unmanifest and there was no one except the Supersoul. Then, at the end of that long and dark night, I manifested My universal form in order to enact the pastime of material creation.
That universal form of Mine has thousands of heads, thousands of eyes, and thousands of legs. From the mouth of the universal form came the supremely powerful Brahmā, who spoke the four Vedas.

In accordance with My order, which is as good as the Vedas, the omniscient Brahmā began his work of creating the living entities, who are My separated parts and parcels, as well as the time factor, and the planetary systems. In the beginning, Brahmā created the progenitors, Manus, demigods, and human beings.

Although all of them are My parts and parcels, they engage in different kinds of activities by the arrangement of māyā, under the dictation of the three modes of material nature. As a result, all moving and non-moving living entities are materially designated.
All moving and non-moving living entities are My separated parts and parcels, although they appear to be products of māyā. At the end, everyone will merge into Me. The brāhmaṇas and other members of the social order are just like parts of My body.

The brāhmaṇas always worship Me by the performance of devotional activities, such as sacrifice, study of the Vedas, undergoing austerities, and giving charity.

The twice-born devotees who preach the purport of the Vedas, and who are themselves personifications of the Vedas, please Me to such an extent that none of the demigods or anyone else can.

The Vedic knowledge has spread only by the work of those who are twice-born. All of the living entities in this world, who are My parts and parcels, are being protected by the Vedas. Therefore it is to be
concluded that those who are twice-born are the principal instruments for maintaining My body.

Text 12

\[
\begin{align*}
tenaham tan namasyami \\
suddha sattva gunasrayah \\
tato jagannayam purvam \\
mam sevante'khulasrayah
\end{align*}
\]

That is why I offer My obeisances to the brahmanas from My position in the mode of pure goodness. Those who are twice-born are the shelter of everyone and they serve Me, considering Me to be the basis of the entire universe.

Text 13

\[
\begin{align*}
visakhayupa uvaca \\
vprasva laksanam bruhi \\
tvadbhakthah ka ca tatkra \\
yatas tavanugrahena \\
vagvana brahmanah krtah
\end{align*}
\]

Visakhayupa said: My dear Lord, kindly describe to me the characteristics of a genuine brahmana. In what way do they render devotional service unto You? It appears that their words carry the weight of Vedic injunctions, by Your mercy.

Text 14

\[
\begin{align*}
kalkiruvaca \\
veda mamisvaram prahur \\
avyaktam vyaktimatparam \\
te vedha brahmana mukhe \\
nana dharne prakasita
\end{align*}
\]

Lord Kalki said: I exist beyond the realm of visible moving and non-moving entities, as described in the Vedas. I am celebrated as the non-manifested Supreme Personality of Godhead. The Vedas are manifested in various forms through the mouths of the brahmanas.

Text 15

\[
\begin{align*}
vo dharma brahmananam hu \\
sa bhaktir mama puskala
\end{align*}
\]
The religion of the brāhmanas is to render pure devotional service unto Me. Being pleased by their devotional service, I incarnate, along with Goddess Lakṣmī, in every millennium.

Text 16

urdhantaṁ trīrtam sutram<br>sadbhava nrūmatam sanah<br>tanu trayam adhourttam<br>vajñasutram vidurbudhah

A sacred thread should be prepared by either married or unmarried brāhmaṇa ladies. They should take three strands of thread and fold them to make six circles.

Text 17

trīgunam dadgranthi vuktam<br>veda pravara sammitam<br>sīrodharaṇa nabhimadhvat<br>prstharddha parimananakam

According to the injunctions of the Vedas, the sacred thread should consist of six circles of thread. It should divide one’s back into two halves as it hangs from the shoulder to the navel.

Text 18

yajurudam nabhmutam<br>sama gana mayam udiḥh<br>vamaskandhena udiḥrtam<br>vajñasutram balapradam

Such a sacred thread should be worn by brāhmaṇas who study the Yajur Veda. The sacred thread for those who study the Sāma Veda should hang below the navel. This is the Vedic injunction. When the sacred thread is placed over the left shoulder, it gives one strength.

Text 19

madhvasama candanadyastu<br>dharavet tilakam dvijah
bhale tri pundam karmangam
kesa paryantam ujjvalam

It is the duty of those who are twice-born to mark the forehead with tilaka made of clay, ash, or sandalwood paste. Marking the body with tilaka is a limb of devotional service. The brāhmanas decorate their foreheads with tilaka, beginning from the nose up to the hair line.

Text 20
pundram anguli manantu
tripundram tat tridha krtam
brahma visnu svavasam
darsanāt papa nasanam

The length of one’s tilaka should be three fingers. It is said that Brahmā, Visnu and Śiva reside within the marking of tilaka. Therefore, simply by seeing a person’s tilaka, one becomes freed from sinful reactions.

Text 21
brahmānānām kare svarga
vaco veda kare havih
gatre tirthān ragasca
nādiṣu prakṛtiś trvṛt

The heavenly planets are present in the hands of a brāhmana. Their worlds are non-different from the Vedas. Sacrificial ingredients also exist in the hands of a brāhmana. In his body reside all the holy places, and attachment for religious principles, as well as the three modes of material nature, resides within his navel.

Text 22
sautra kantha kuhara
hrdayam brahma samjñitam
tesam stānāntare dharmaḥ
prsthō dharmaḥ prakṛtitaḥ

The Gāyatrī mantra is a brāhmana’s necklace, and his heart is the residence of the Supreme Brahman. Religious principles reside on a brāhmana’s chest and irreligion resides on his back.
O King, the brāhmanas are considered to be the real leaders of society and so it is the duty of everyone to worship them, and show them respect by greeting them cheerfully. Even though the brāhmanas may belong to any of the four āśramas, they always preach My mission as their prime occupation.

Even young brāhmaṇa boys are enriched with transcendental knowledge and austerity. For this reason, they are very dear to Me. Indeed, I incarnate within the material world just to show the truth of their statements, which are always based upon the Vedas.

By hearing these discussions of those who are twice-born, good fortune will prevail as all of one’s sinful reactions are vanquished. Indeed, by such submissive hearing, one can be freed of the contamination of Kali so that no anxiety or fear will be able to enter his heart.
After hearing these discussions, which destroy the contamination of Kali, from the lotus-like mouth of Lord Kalki, the exalted Vaisnava king, Viśākhayūpa, departed with a purified mind.

Text 27

gate rajanī sandhyāyam
śvadatta suko budhah
caritva kalkapuratah
stutvā tam puratah sīhutah

The day passed and evening approached when the supremely intelligent Śuka, who was favored by Lord Śiva, arrived before Lord Kalki after wandering about at his will. He offered his obeisances to Lord Kalki and then stood before Him with folded hands.

Text 28

tam sukam prāha kalkiṣtu
sasmitam stuti pāṭhakam
svagatam bhavātā kasmad
desat kām khaditam tatah

Upon seeing Śuka, who was reciting prayers, Lord Kalki smilingly said: May you achieve auspiciousness. Where are you coming from? What have you eaten?

Text 29

śuka uvāca
śrnu nātha vaco mahyam
kautuhala samanvitam
aham gatasca jala dhēr
madhye simhala saṁyāke

Śuka said: My dear Lord, I will tell You something of great interest and so please hear me with attention. I have just visited the island known as Simhala, which is situated in the middle of the ocean.

Text 30

vathavrattam dvipagatam
caritram sravanaprīyaṁ
bhadrathasya nrpateh
caryavas cantamṛtam
Please listen to the wonderful characteristics of that island, which is ruled over by a king named Brhadhratha. He has a beautiful daughter whose qualities are like nectar, and which are very pleasing to hear about

Text 31
kaumudyam tha jataya
jagatam papa nasanam
cantam simhale dvipe
catumartha janavrte

This girl was born from the womb of Queen Kaumudi. One who hears of her divine qualities is relieved of all sinful reactions. That island is inhabited by the members of all the four varnas

Text 32
prasada harmya sadana
pura rayi urajate
ratna sphatika kudyadi
svarna bharti virajite

The island is decorated with beautiful palaces, residential quarters, agricultural fields, and cities. Many gates and pillars bedecked with jewels and crystal have been erected here and there. Indeed, the entire island shines like gold

Text 33
stribhir uttama vesabh
padminibh saravrvte
sarobh sarasam hamvar
upakula jalakaule

On that island reside many nicely dressed women who are decorated with auspicious characteristics. There are many beautiful lakes in which cranes and swans are seen playing.

Text 34
bhrnga ranga prasangadhaye
padmath kaliha kundakaih
nanambuja latajala
vanopa vanamandate
These lakes were filled with lotus flowers and water lilies, and they are surrounding by gardens filled with jasmine and other varieties of flowers. Bumblebees hover over those flowers, being intoxicated by their aroma and honey. Everywhere there are seen beautiful gardens, bushes, and creepers.

Texts 35-36

dese brhadratho rajà
mahàala parakamah
tasya padmavati kanya
dhanya reje yasasvini
bhuvane durlabha loke
pratima varavarnini
kâma moha kam cāru
cantra cira nirmita

That beautiful island is ruled by the pious King Brhadratha. His daughter, named Padmâvati, is certainly glorious and possessed of a spotless reputation. Such a talented girl, possessing matchless beauty, is very rarely found within the three worlds. Just by seeing her, one is reminded of Rati, the enchanter of the mind of Cupid. She is a wonderful creation of the creator and her characteristics are simply wonderful.

Text 37

siva seva para gauri
vatha pūya susammata
sakhbhih kanyaka bhisca
japa dhyana parayana

She worships Lord Śiva, along with her companions. As Parvati is respected and worshiped by all, this princess is adored by one and all. In the association of her friends, she remains fully absorbed in chanting mantras and meditating on the Supreme Personality of Godhead.

Text 38

jñatva tañca harer lakśmim
samud bhutam varanganam
harah pradura bhuta saksat
parvatya saha harsitah
Understanding that Kamalā, whose face is exquisitely beautiful and who is very dear to Lord Hari, had incarnated within this world, Śankara, the lord of the demigods, along with Pārvatī, joyfully came to see her.

Text 39

sa tamalokya varadam
swam gauri samanvitam
layuadho mukhi kūcin
ovaca puratah sthitah

Upon seeing Lord Śiva and Pārvatī before her, eager to bestow upon her a benediction, Padmāvatī shyly stood with her head bent down, being unable to utter a sound.

Text 40

haras tamaha subhage
tava narayanah pathah
panim grahusyatim mudā
nanyo yogyo nrpatmajah

Lord Śiva said: O fortunate one, you will receive Lord Nārāyana as your husband. He will joyfully accept your hand in marriage. Rest assured that there is no other prince on earth who is a suitable match for you.

Text 41

kāmabhavena bhuvane
ye twam pasyanti mānavah
tenāva vayasa naryo
bhavisyantyapi tāksanāt

Anyone who lustily casts his glance upon you will immediately be transformed into a woman, regardless of his age.

Text 42

deva suras tathā nāga
gandharvās caranadayah
tvaya rantum yatā kale
bhavisyantī kīla striyāh
Whether they be demigods, demons, Nāgas, Gandharvas, Cāranas, or anyone else, if they simply desire to enjoy a conjugal relationship with you, they will immediately transform into women.

Texts 43-44

\[
\begin{align*}
\text{umpa nârâyanam devam} \\
\text{tvatpanu grahànârthi nam} \\
\text{grham yahi tapas tyaktva} \\
\text{bhogâyatanaam uttamaam} \\
\text{ma ksobhaya hareh patru} \\
\text{kamale vimalam kuru} \\
\text{ttâ dattvâ varam somas} \\
\text{tatrawantardadhe harah}
\end{align*}
\]

However, this curse is not applicable to Lord Hari, who is your only husband. It is only applicable to others. Now, you may give up your penance and return home. Do not give any further trouble to your tender body, which is the object for the attainment of great happiness. O lover of Hari! O Kamalā! Please take care of your soft and gentle body.

After awarding his benediction to Padmāvatī, Lord Śiva disappeared from view.

Text 45

\[
\begin{align*}
\text{haravaram ttâ sa nusamya padma} \\
\text{samucitam atma manorâtha prakasam} \\
\text{vikasita vadana pranamya somam} \\
\text{nyajana kalayam avvesa rama}
\end{align*}
\]

Having received her desired benediction from Lord Śiva, Padmāvatī’s happiness knew no bound, so that her face blossomed brightly. She then offered her obeisances to Umā and Mahādeva and returned home.

Thus ends the translation of the fourth chapter of Śrī Kalkī Purāṇa.
 CHAPTER FIVE

Padmāvati’s Svayamvara

Text 1
suka uvaca
gate bahute kale
padmām vikṣya Brhadraṭah
nirudha yauvanam putrām
vismutah papaṣaṅkaya

Śuka said: After a long time had passed, King Brhadraṭa realized that his daughter, Padmāvati, had grown up. Fearing some misbehavior on her part, the king began to consider the matter very seriously.

Text 2
kaumudim praha mahicim
padmodvahe’tra kam nrpaṃ
varayisyami subhage
kulasila samanvitam

He addressed his queen: O fortunate one, I am considering handing over my daughter to a pious king who belongs to a noble family and thus accept him as my son-in-law.

Text 3
sa tamaḥa patim devī
svena pratibhasitam
visnurasvah patirīti
bhavasyati na samsāvah

However, the queen said. O King, the lord of Pārvati has already assured us that Padmāvati’s husband will undoubtedly be Lord Hari.

Text 4
itī tasya vacah srutā
rāga praha kadeṭu tam
visnuḥ sāva guhavaṣah
paṃmasva grahīṣvati
Upon hearing this, King Brhadhratha said: When will Lord Hari, who is present within the hearts of all living entities, accept our daughter as His wife?

Texts 5-6

na me bhāgyodayah kascid
yena jamataram harm
varayusyāmi kanyārthe
vedavatyā muneryatha

imam svayavaram padnam
padmāmva mahodadhēh
mathane’suradevanām
tatha visnur grahyat

I do not feel that I am so fortunate as to be able to hand over my daughter to Lord Visnu. What piety have I accumulated so that I will be able to accept Lord Hari as my son-in-law? Therefore, just like the Muni’s daughter, Vedavati, or Laksmi, who appeared from the ocean of milk as it was being churned, I would like to arrange a svayamvara for my jewel-like daughter, Padmāvati. Let Lord Hari come and accept her in this way.

Text 7

iti bhupaganan bhupah
samāhūya puraskṛtan
gunasila vāyorūpā
vidyadraṇa samvṛtan

Having made this resolution, the king invited all the other kings of the country who were adorned with good qualities, of good character, learned, very wealthy, and in the prime of their youth.

Text 8

svayamvarartham padmāyāh
simhale bahumangale
vicarya karayamasa
sthānam bhupa nivesanam

To insure the svayamvara’s grand success, King Brhadhratha made auspicious arrangements throughout his kingdom. He ordered
religious rituals to be performed throughout the land, and he also made arrangements for the stay of the invited guests

Text 9
\[\text{tatrayatā nṛpah sarve} \\
\text{vivaha kṛta niscayah} \\
\text{nujasamyaḥ parvrtah} \\
\text{svarna ratna vibhūsūtah}\]

Meanwhile, many kings having the desire to accept Padmāvati’s hand in marriage arrived in that island fully decorated with golden ornaments and accompanied by their armies.

Text 10
\[\text{rathān gaja nasvavaran} \\
\text{samārudha mahabalāḥ} \\
\text{svetacchatra kṛtačchhayah} \\
\text{svetacāmara vijytaḥ}\]

Some kings and princes arrived on chariots, some on elephants, and yet others came riding on beautiful horses. A white umbrella was held over the heads of these powerful kings as they were fanned with white cāmaras

Texts 11-13
\[\text{sastrastra tejasā dipta} \\
\text{devāḥ sendra wabhavan} \\
\text{rucirasvah sukarma ca} \\
\text{madirākso drdhāsugah} \\
\text{kṛnasarah pāradasca} \\
\text{jumutah kruamardanah} \\
\text{kasah kusāmbur vasuman} \\
\text{kankah krathana sañjayau} \\
\text{gurumitraḥ pramathi ca} \\
\text{vyrmbhah sṛñjayo’ksamah} \\
\text{ete cānye ca bahayah} \\
\text{samāyātā mahabalāḥ}\]
Because of the brightly shining weapons in their hands, these princes appeared as beautiful as Indra, surrounded by all the demigods. Among the kings who arrived there were Rucirāśva, Sukarmā, Madirāksa, Drdhāśuga, Kṛnasāra, Pārada, Jīmuta, Krūramardana, Kāśa, Kuśambu, Vasumān, Kanka, Krathana, Sañjaya, Gurumitra, Pīramāthī, Viṣrmbhah, Srñjaya, and Aksama.

**Text 14**

vivisute ranga gataḥ  
svasva sthanesu pūjitah  
vāḍya tandava samrāstas  
citra mālyām baradharah

When the kings arrived at the svayamvara, they were respectfully greeted and thus they took their seats in a happy mood. A dancing and singing program then commenced for their pleasure. Because of the presence of these illustrious rulers of men, the arena looked very colorful and enchanting.

**Text 15**

nanabhoga sukhodrīktah  
kama rāmā rauṇpradah  
tanalokya simhalesah  
svam kanyam varavarninum

The eyes and minds of everyone who saw these aristocratic and powerful kings became filled with joy. When everyone was comfortably seated, Brhadratha requested his associates to bring his uniquely beautiful daughter onto the stage.

**Text 16**

gaurim candrānanām svāmam  
tarabhāra vibhūsītām  
manimukta pravalaisca  
svaramga alankṛta subham

Padmāvati's complexion was golden, and her face resembled the full moon. She possessed all godly qualities, and she was decorated with a garland of flowers. Her entire body was covered with jewels, pearls, and coral.
Text 17

kim mayam mohajananim
kim va kamarpyam bhuvi
rupa lavanva sampatva
na canyamiha drstvan

When I saw Padmävati, I considered her to be the personification of māyā, which bewilders everyone. Then again, I wondered whether she was Rati-devi herself, the beloved consort of Cupid, appearing upon the earth. Although I have traveled throughout the heavenly planets, as well as on this earth, and indeed throughout the entire three worlds, I had never seen a more beautiful girl than Padmävati.

Text 18

svarge ksitau va patale’
pyaham sarvatrago yadi
pascad dasiganat kiram
sakhibhuh parwantah

When Padmävati came out from the palace, hundreds of her companions and maid-servants surrounded her on all sides.

Texts 19-21

dauvārikair vetrahastaih
sasitantah puradvahih
purovandi ganākārnām
prāpayā masa tam sanaih

nupuraiah kinkmi bhusca
kvanantum janamohinum
svagatanām nrpanānca
kulasila gunān bahun

srnvantu hamsa gamanā
ratnamāla karagraha
rucira panga bhangena
preksantu lolakundala

When the princess left the palace, she was protected by her personal guards, who were equipped with various weapons. Professional singers
walked before her as she arrived at the svayamvara arena. An enchanting sound was created by her ankle bells and her earrings swung back and forth as she slowly entered within the midst of the assembled kings and princes, gazing in all directions, a flower garland in her hand. Padmāvati was then informed of the family background and distinguishing characteristics of all those who had come seeking her hand in marriage.

Text 22

\[
\begin{align*}
\text{nrtyat kuntala sopana} \\
\text{gamda mandala mandita} \\
\text{kiñcit smerollasad vakta} \\
\text{dasana dyotadipta}
\end{align*}
\]

Her hair swung to and fro as she glanced about the arena, and this increased the beauty of her cheeks. Her face appeared even more beautiful when she smiled, so that she resembled a fully blossomed lotus flower.

Text 23

\[
\begin{align*}
\text{vedi madhyāruna ksauma} \\
\text{vasanā kokilasvara} \\
\text{rupa lavanaya panayena} \\
\text{kretukama jagattrayam}
\end{align*}
\]

The waist of the princess was very thin, she was dressed in red garments, and her voice was pleasing to the ear, like the singing of a cuckoo. When I saw all of these manifestations of feminine attractiveness, I thought that the princes had decided to purchase the entire three worlds by paying the price of her exquisite beauty.

Text 24

\[
\begin{align*}
\text{samāgatam tam prasamiksyā bhupah} \\
\text{sammohnum kāma vimūdhā cittāḥ} \\
\text{petuh ksitau vismṛta vastra sastrāḥ} \\
\text{rathāsva matta dvipa vahanaste}
\end{align*}
\]

As soon as the assembled kings saw the jewel-like Padmāvati, they became greatly afflicted by the arrows of the Cupid. Indeed, they were so struck with wonder that that their weapons fell from their hands.
However, as the kings gazed upon the princess with lusty desires, they suddenly transformed into females, much to their astonishment. Their bodily features, characteristics, and personalities became just like women. Their waists were thin and their figures were beautiful. Indeed, their beautiful bodies bent slightly forward due to the weight of their heavy breasts.

Their movements and smiles, as well as their dancing and singing skills became that of a woman. Their faces appeared charming, just like blooming lotus flowers. Upon finding themselves to be beautiful women, the kings followed Padmāvati as if they were her companions.

At that time, I climbed up into a banyan tree, desiring to watch the svayamvara of Padmāvati. I was already very upset after seeing all that had taken place. I waited just to hear if Padmāvati would express her unhappiness because all the kings had turned into women.
O Lord Kalki, You are the master of the universe. Let me disclose to You the lamentations of Your consort, Kamalā, while she was meditating upon her worshipable lord, Śankara.

Text 29
\[
\begin{align*}
\text{tan drstvā nrpatin gajasva} \\
\text{rathibhis tyaktan sakhivam gatān} \\
\text{stribhāvena samanvitan anugatan} \\
\text{padmam vilokyāntike dina tyakla} \\
\text{vidhusana vilikhati padamgulaḥ} \\
\text{kamini isam karttum nyanatham} \\
\text{isvara vacasthathyam harim sa’smarat}
\end{align*}
\]

All the kings who came there, hoping to marry Padmāvatī, were rejected by their respective carriers, the elephants and horses, and even their soldiers. When they followed the princess as her companions, she took off all her ornaments and began to write something on the ground with her right toe. With a desire to make the words of Lord Śiva come true, Padmāvatī fixed her mind on her own beloved Lord Hari, the supreme controller.

Thus ends the translation of the fifth chapter of Śrī Kalki Purāṇa.
Chapter Six

Śuka Goes To Simhala as the Envoy of Lord Kalki
Conversation Between Padmāvatī And Śuka

Text 1
suka uvaca
tatah sa vismita mukhi
padma nyajanair vṛta
harim patim cintayantu
prvāca vimalam sthitam

Śuka said: Thereafter, while surrounded by her relatives and companions, and herself highly astonished, Padmāvatī addressed one of her friends, named Vimalā, while still remembering her husband, Lord Hari.

Text 2
padmovaca
vmales kim krtam dhātra
lalate likhanam mama
darsanādapi lokanām
pumsam stribhava karakam

Padmāvatī said: O Vimalā, is it my destiny, dictated by providence, that any man who desires me will turn into a woman?

Text 3
mamapi manda bhagyāyah
pāpyāḥ siva sevnam
vphalatvam anupraptam
vyamuptam yathosare

I am extremely unfortunate and sinful. Just as sowing seeds on barren land is useless, my worship of Lord Śiva has proved futile

Text 4
harr lakṣnapatah sarva
jagatām adhipah prabhuḥ
matkerti'pyabhilasam
kim karsyati jagatpatih

Will the Supreme Lord, Hari, the master of the universe, controller of all controllers, and husband of Laksmi, ever accept me as His consort?

Texts 5-6
yadi sambhor vaco mithya
yadi visnur namam smaret
tada hamanale deham
tyajami han bhavitā
kva cāham mānusī dmā
kvāste devo janārdanah
nigrhita vidhatrāham
sivena parvāñcita

If the words of Lord Śiva prove false, and if Lord Hari does not accept me, I will certainly end my life by entering fire while remembering the lotus feet of the Lord. Alas, I am a lowly human being. How insignificant I am and how great is Lord Hari, the master of the demigods! The creator must be angry with me, otherwise why would Śankara, whose forehead is decorated with the mark of the moon, deceive me?

Text 7
visnuna ca parityaktā
madanya katra jvati

I am still living, even after being rejected by Lord Hari. Who other than me would remain alive in such a situation?

Text 8
iti nanāvilāpmya
vacanam socanāsrayam
padmaya sārucestayāh
srutvāyā tastavantike

O Lord Kalkī, when I heard these lamentations of Padmāvati, whose character is spotless, I could not wait any longer, and so I approached You without delay.
Text 9
sukasya vacanam srutva
kalkah parama vismitah
tam jagada punaryahi
padnam bodhayitum privam

After hearing these words of Śuka, Lord Kalkī felt elated. He said, My dear Suka, you must go at once and pacify my beloved Padmāvatī.

Text 10
matsandesa baho bhutva
madrupa guna kirttanaṁ
sravayitra punah kīra
samayasyaṁ bandhava

I consider you to be My best well wishing friend. Please go to Padmāvatī as My messenger, and after describing My beauty and qualities to her, return to Me.

Text 11
sa me priva patiraham
tasya deva vinrmutah
madhyasthaṁ tvaya yogam
avayosca bhavisyaṁ

Padmāvatī is very dear to Me. Indeed, I am her eternal husband. Our union has already been destined by providence. Therefore, you act on My behalf so that we can meet one another.

Text 12
sarvaśyaṁ vidhyo'sī
kalayō'pi kathamrtah
tamasvasya mamasvasa
kathastasvaṁ samahara

You are the knower of everything. You know all the rules and regulations prescribed in the Vedas. You also understand about the proper time and circumstances. Therefore, pacify Padmāvatī with your nectar-ean words and then return to Me with her assurance.
Being instructed by Lord Kalki in this way, Suka became jubilant as his entire body became filled with ecstasy. He offered his obeisances to the Lord and quickly departed for Simhala.

Texts 14-16

Thus, Suka, the great parrot, crossed the ocean. Upon reaching his destination, he first bathed, drank some water, and ate many sweet and ripe fruit. After that, he entered the king’s palace and sat at the top of a nágakesara tree, which was situated within the compound of the ladies’ quarters. After some time, the magnanimous Suka saw Padmāvatī approach, and so he addressed her in a human voice. O beautiful lady with a most charming face, your eyes appear to be very restless. By seeing you, I feel that you are Laksmi, the goddess of fortune.

Text 17

padmananam padmagandham
padmanetram karambuge
kamalam kalarvanam tvam
laksaram param srimam
Your face resembles a lotus flower. The aroma of your body is like the scent of a lotus and your eyes are just like lotus petals. Your hands are reddish, like lotus flowers, and you hold a lotus in your hand.

Text 18
kim dhatra sarva jagatam
rupa lavanya sampadām
nirnātāi vararohe
jīvanam mohakārini

O beautiful one with a charming face, you simply bewilder all living entities. I think that the creator had made you after collecting all the beautiful objects of the world.

Texts 19-20
iti bhāsitaṃ akārnyā
kirasya amitam abhutam
hasanu praḥa sā devī
tam padma padmālīni

kṣtvam kasmād agatośi
katham mam sukaraupādhra
devo vā daṇavo va
tvam agatośi dayaparah

Upon hearing these sweet words of Śuka, Padmāvati, whose navel resembled a lotus, smiled and said: Who are you? Where have you come from? Are you a demigod or demon who has taken the form of a parrot? Is it out of compassion for me that you have come here?

Text 21
suka uvaca
sarvaṇo'ham kamagami
sarvasāstrartha tattvavit
deva gandharva bhupanām
sabhāsu pampujataḥ

Śuka said: I am the knower of everything, and so I know the intentions of everyone. I am well aware of the real purport of all scriptures. I am highly regarded in the assembly of demigods, Gandharvas, and saintly kings.
I travel in outer space of my own free will. I have now come here just to see you. Although you are very learned, at present you are afflicted with grief, and thus you have given up all thoughts of enjoyment.

You have given up smiling, joking, speaking with others, the company of your friends, and all kinds of jewelry. By seeing you in such a pathetic condition, I feel morose and so I would like to hear your sweet voice, which defeats the song of a cuckoo. Only one who has undergone great austerities is able to hear the words that are produced by the combined effort of your teeth, lips, and tongue.
For you, the tenderness of a śīrīsa flower and the brightness of the full moon are most insignificant. People always glorify the nectar and bliss of Brahman, but to you even this seems insignificant. The pious exalted soul who will drink the nectar of your face while being held in the creepers of your arms does not require to perform any religious duties, such as performing penance, chanting mantras, and giving charity.

Text 27

tilakalaka sammisram
lola kundala manditam
lolekanollasad vaktram
pasyatam na punarbhavah

Anyone who once beholds your beautiful face decorated with marks of tilaka, curly hair, swinging earrings, and beautiful eyes, will no longer have to accept another material body.

Text 28

brhadrathasute svādhīm
vada bhāvīṃ yatkrtam
tapah kṣināmva tanūm
laksayāmi rujam vma

kanaka pratima yadvat
pamsubhṛ maltukṛta

O daughter of King Brhadhratha! O well-wisher of all! Please tell me the cause of your mental agony. You have no material attachment and yet you have become very weak because of mental distress. At present, you look like a golden deity covered by dust.

Text 29

padmovaca
kim rupena kulenaśi
ghanena abhijanena va
sarvam nispahatam eti
yasya devam daksinam

Padmāvati said: If Lord Hari is against someone then what is the use of beauty, opulence, and a prestigious lineage?
My dear bird, if you do not know why I am suffering, then kindly hear with attention. I engaged in the worship of Lord Śiva as a child, and also when I became a mature girl.

As a result of my worship, Lord Īva, whose head is decorated with the sign of the moon, appeared before me along with Pārvatī and said: O Padmāvati, ask me for a benediction.

When he saw me standing before him, my head hung low due to shyness, and my body fully covered, he assured me, saying: The Supreme Lord, Hari, will become your husband.

Whether he is a demigod, Gandharva, asura, or any other creature, if a male looks upon you with lust in his heart, then he will immediately turn into a woman.
Text 34

ui datvā varam somah
praha visnurcanam yatha
tathāham te pravaksyam
samahita manah srnu

(Padmāvatī said to Śuka:) Let me tell you about the procedure for worshiping Lord Hari that Lord Śiva described to me after awarding me that benediction.

Text 35

etah sakhyo nrpāh purvam
ahrta ye svayamvare
pitrā dharmārthina drstvā
ramyam mām yauvanan vitam

These companions of mine that you see here—they were all great kings at the time of my svayambara, which was arranged by my father.

Texts 36-37

svāgataste sukhasina
vivāha kṛta niscayāḥ
yuvāno gunavantasca
rupadravina sammatah
svayamvara gatam mam te
vilokya ruciraprabham
ratnamāla snitakārām
nipetuh kama mohitāḥ

These kings were very handsome, highly skilled, and unlimitedly powerful. After they had assembled here with a desire to marry me, I entered the arena of my svayamvara, holding a necklace of jewels in my hands. Although these kings had been sitting at ease, as soon as they saw me, their hearts were pierced by the arrows of Cupid, and some even fainted, falling onto the ground.

Text 38

tata uttthāya sambhrantāḥ
samprecya strīvamatmanah
However, as soon as they stood up, having regained their composure, they were aghast to find that they had been transformed into women with rounded hips and heavy breasts.

Text 39

hiyā bhiyā ca satrīnām
mutranāmuduhkhadām
stnbhavam manasa dhyātvā
mamevā anugatāḥ suka

O parrot, upon seeing themselves in this way, the kings became highly embarrassed and afraid to look at one another. At last, with broken hearts, they decided to follow me as my companions.

Text 40

pānicarya hare ratah
sakhyah sarva gunānvitāh
mayā sāha tapodhyāna
pujāh kurvanu sammatāh

Since that time, all these kings have been living with me as my companions. They are very talented women and are living under the shelter of my affection. Along with me, they also engage in worshiping Lord Hari, rendering service unto Him, meditating upon the Lord, and performing austerities for His pleasure.

Text 41

taduditam uti samn尼斯amya krāh
sravana sukham nyamanasa prakasanam
samucita vacanah pratikṣya padmam
murahara yajanam punah pracaste

After hearing this wonderful story from the mouth of Padmāvati, Śuka continued to speak with her in a very pleasing manner, and then brought up the subject of Lord Hari's worship.

Thus ends the translation of the sixth chapter of Śrī Kalki Purāṇa
The Procedure for Worshiping Lord Viṣṇu

Text 1

suka uvaca
visnurcanam sevenoktam
srotam icchāmyaham subhe
dhanasi kṛtapunayāsi
śiva sisyatvam agata

Śuka said: O auspicious lady, you are certainly most glorious and pious, and thus you exhibit unalloyed devotion for Lord Śiva. Now I would like to hear about the procedure for worshiping Lord Hari as instructed by Lord Śiva.

Text 2

aham bhagya vasadatra
samagamya tavānukam
srnomi paramascaryam
kirakara nivaranam

It is my good fortune that I have met you here today. Please describe in detail the worship of Lord Hari, for by hearing such topics, I will be freed from having to endure life in the lower species.

Text 3

bhagavad bhaktu yogaṇca
japadhyaṇa vidhim muda
paramānanda sandoha
dana daksam srutpriyam

Worship of Lord Hari is a limb of pure devotional service, and it includes meditation upon the Lord and the chanting of His mantras. Discussions of Lord Hari are always very pleasing to the ears and heart.

Texts 4-5

padmovaca
sri visnorarcanam punyam
Padmāvati said: The procedure for worshiping Lord Hari that was described by Lord Śiva is most sacred. By performing such worship, or even hearing about it with faith, one is immediately freed from all sinful reactions, even those for killing a spiritual master, cow, or brāhma. O parrot, hear attentively as I describe the procedure for worshiping Lord Hari that was instructed by Lord Śiva.

Text 6

\[
\begin{align*}
&\text{kr̥tvā yathokta karmaṁ} \\
&\text{pūrvāhne mānakṛta suciḥ} \\
&\text{praksāya pānu pādau ca} \\
&\text{spr̥tṛvāpah svāsane vaset}
\end{align*}
\]

Early in the morning, one should bathe and perform his other daily duties. He should then wash his hands and feet, perform ācamana, and sit on a proper asana to begin his worship of the Lord

Text 7

\[
\begin{align*}
&\text{prācimukhah samyatatma} \\
&\text{sanganyasam prakalpayet} \\
&\text{bhutasuddhah tato’ṛghasya} \\
&\text{sthāpanam vidhi vaccaret}
\end{align*}
\]

With a controlled mind, one should sit facing east and then perform the various nyāsas and other required rituals. Thereafter, one should place all the articles for worship, such as arghya, in their proper places.

Text 8

\[
\begin{align*}
&tatah kesava kṛtvadāt \\
&\text{nyasaṇa tannayo bhavet} \\
&\text{atmanam tannayam dhyatva} \\
&\text{hrdistham svasane nyaset}
\end{align*}
\]
Before beginning, one should think of himself as being qualitatively one with Lord Visnu while displaying the keśava-kīrti-nyāsa. One should then invite Lord Hari to be seated on a lotus āsana within his heart.

Texts 9-10

\[
\begin{align*}
\text{padyārdhyā ācamiṇyādyāyāḥ} \\
\text{snāna vāso vibhusmaḥ} \\
\text{yathopacāraḥ sampuṣya} \\
\text{mulamantrena desikah} \\
\text{dhyāyet padadya kesamtam} \\
\text{hrdayambuya madhyagam} \\
\text{prasanna vadanam devam} \\
\text{bhaktā bhista phalapradam}
\end{align*}
\]

One should then worship Lord Hari by offering Him various articles, including pādya, arghya, ācamiṇiya, snāniya, and ornaments. Next, one should meditate on the Lord, beginning from His lotus feet, gradually raising one's attention to His face. The Lord should be meditated upon as being situated in one's lotus-like heart. He should be seen smiling as He fulfills all the desires of His devotees.

Text 11

\[
\begin{align*}
\text{om nāma nārāyanāya svāhā} \\
\text{yogena siddha vibudhah} \\
\text{paribhāvyā manam lakṣmyalayam} \\
\text{tulasi kācita bhaktabhrīngam} \\
\text{prottunga rakta nakharamguli patracitram} \\
\text{bhangārasam harīpadambuṣam asraye'ham}
\end{align*}
\]

One should then chant om nāma nārāyanāya svāhā and recite the following prayer: I take shelter of the lotus feet of Lord Hari, who is constantly meditated upon by learned mystic yogis. He is the shelter of Goddess Lakṣmi, and the bee-like devotees drink the nectar of the tulasī buds at His lotus feet. His reddish nails have colored the water of the Ganges.

Text 12

\[
\begin{align*}
gumphan manu pracaya ghattita rajahamsa \\
sīnajat sunupura yutam padapadma vrntam
\end{align*}
\]
I meditate on the lotus feet of Lord Hari, which are decorated with varieties of precious jewels, which resemble the feet of a swan, and which are decorated with tinkling ankle bells. His cāḍara hangs to His lotus feet, and it appears like a flag flapping in the wind. His lotus feet are adorned with three golden bangles.

Text 13
jamghe suparna gala nilamani pravrddhe
sobhaspada aruna manidyut caṇcumadhye
arakta padatala lambana sobhamane loke
ksanotsava kare ca hareh smarami

I meditate on Lord Hari’s lotus feet, which are the color of the blue sapphire worn by Garuda. Just as the beak of Garuda is reddish, so the toenails of the Lord are tinged with a pinkish hue. The Lord’s lotus feet thus increase the beauty of the lower portion of His body, and are very pleasing to the eyes of His devotees.

Text 14
te janumi makhapater bhuja mula sanga
rangotsavavṛta tadid vasane vicitre
cāṇcat patatru mukha nirgata samagita
vistarit atma yasasi ca hareh smarami

I meditate upon Lord Hari’s knees, the beauty of which is enhanced because the end of His cāḍara, which is draped from His shoulder, resides there. The Lord’s carrier, Garuda, reveals His transcendental glories by singing narrations of His pastimes.

Text 15
visnoh katim vidhiértanta manoja bhumim
jvānādā kosa ganasanga dukula madhyam
nanaguna prakṛti pta vicitravastram
dhyayey nibaddha vasanam khaga prstham

I meditate on Lord Hari’s waist, which is decorated with the three modes of material nature in the form of colorful cloth, which is the shelter.
of Lord Brahmā, Yamaraja, and Kāmadeva, and which is the testing place of His marginal energy, the living entities He is seated upon the back of His carrier, Garuda

**Text 16**

satodaram bhagavata stri al prakasam
avartta nabhi vikasad vidhyamaha padman
nadi nadi gana rasotthastantra sridhum
dhvaye nada kosa nilayam tanu lomarekham

I meditate upon Lord Hari’s thin abdomen, which is decorated with three lines From His abdomen, a lotus flower sprouted that was the birth place of Lord Brahmā and thus, the origin of the universe The Lord’s abdomen is the place of generation of the oceans, and is adorned with fine hair

**Text 17**

vaksah pasodhi tanaya kuca kumkumena
harena kaustubha mani prabhaya vibhatam
svavatsa laksmi hari candana prasunam
alocitam bhagavatah subhagam smarami

Lord Hari’s chest is decorated with kunkuma from Laksmi’s breasts, as well as a beautiful necklace and the effulgence of the Kaustubha gem It is also adorned by the mark of Srivatsa, sandalwood paste, and a beautiful flower garland I meditate on the expansive chest of Lord Hari

**Text 18**

bahu suvesa sadanau balamangadadi
sobhaspadau duhurva vinasadaksau
tau daksinau bhagavatasca gadasunabha
tejajitau sulaitau manasa smarami

I meditate on Lord Hari’s charming right arms, which are decorated with bangles and a source of great beauty, and are expert in killing sinful demons The Lord’s right arms shine brightly because they hold a club and disc

**Text 19**

vamanau bhujau muran pordhita padmakhandhau
syamau karindra karavan mani bhusanadhayau
I meditate on Lord Murāri’s left arms, which appear blackish like the trunk of an elephant. The Lord's left arms carry a lotus flower and conch shell, and are decorated with jeweled ornaments. The reddish fingers of those long arms touch the Lord’s knees. The enchanting hands of the Lord are very pleasing to Goddess Laksmī.

Text 20

kantham mrmalam amalam mukhapankajasva
lekhatrayena vanamalkaya nritam
kamva vimuki vasa mantraka sathphalasya
vrttam ciram bhagavatah subhagam smarami

I meditate upon Lord Hari’s beautiful throat, which is like the stem of His lotus-like face, which is decorated with three perfect lines, which is adorned with a flower garland, and which is like a stalk of delicious fruit in the form of mantras that award one liberation.

Text 21

raktambujam dasana hasa vikasaramsam
raktadharaustha vara komala raksudhadhvam
sammana sodbhava caleksana patracitram
lokabhi ramam amalańca hareh samarami

I meditate upon Lord Hari’s lotus face, which is tinged with the color of a red lotus flower and has beautiful by red lips. The Lord’s face appears even more enchanting when He smiles, thus revealing His teeth. Nectarean words emanate from His face, which is pleasing to the heart, decorated with restless eyes, and enchanting to the mind.

Text 22

suratmajava satha gandhavadam sunasam
bhrupallavam sthitī lavodava karmadaksam
kamoswarāńca kamala hrdava prakasam
samcintavami hariakstra vilasadaksam

By the influence of Lord Hari’s eyebrows, one is relieved of entering the abode of Yamarāja. Below the eyebrows are two enchanting nostrils, from which the creation, maintenance, and annihilation of the universes
are enacted The Lord's eyebrows are the impetus for many passionate pastimes They enhance the beauty of the Lord's face and they bring ecstasy to the heart of Laksmi

Text 23
\[\begin{align*}
\text{karnau lasan karakundala gandalolau} \\
\text{nanadisa\'nca nabhasasca ukasagehau} \\
\text{lalakaka pracava cumbana ku\'citagrau} \\
\text{lagnau harer manikrita tate smarami}
\end{align*}\]

I meditate on Lord Hari's ears, which are adorned with fish-shaped earrings that swing to and fro on His cheeks and illuminate the four directions His ears appear slightly wrinkled due to carrying the burden of many ornaments

Text 24
\[\begin{align*}
\text{bhalam \u0932\u093f\u0930\u094d\u0924 \u0160ilakam \u0926\u093e\u093f\u093e\u094d\u0930 \u092a\u094d} \\
\text{gerocana racanaya lalanaksi sakhyam} \\
\text{brahmaka dhama manikamta kirta jutam} \\
\text{dhvaven manonayana harakam isvarasya}
\end{align*}\]

I meditate on Lord Hari's forehead, which is decorated with marks of beautiful tilaka, which is very attractive, and which emits a very sweet aroma The Lord's forehead is also adorned with beautiful leaves painted with cow's urine that captivates the hearts of all women His forehead is the shelter of Brahma, decorated with a jeweled crown, and is pleasing to the eyes and hearts of all

Text 25
\[\begin{align*}
\text{sri vasudeva cikuram kutikam nupaddham} \\
\text{nana sugandhu kusumaih svayana darena} \\
\text{dirgham rama hrdaya gasamanam dhunantam} \\
\text{dhvaye mbu vaha rucram hrdavahya madhive}
\end{align*}\]

I meditate upon Lord Hari's long black curly hair, which His associates lovingly decorated with fragrant flowers, which breaks the chastity of Laksmi, which trembles in the wind, which resembles the color of a dark monsoon cloud, and which is most enchanting
I take shelter of Lord Hari, who possesses a most attractive form, whose complexion is dark like a cloud, whose eyes resemble the moon and sun, whose eyebrows are charming like a rainbow, whose nose is long like the beak of a bird, whose eyes are broad like lotus petals, and whose yellow garments are the color of lightning.

I am a fallen soul who is devoid of devotional service to You as prescribed in the Vedic literature. My body is filled with sinful propensities, and is a reservoir of misery. I am under the control of greed, lamentation, and illusion, and thus overwhelmed by mental agony. O Lord Vāsudeva, kindly deliver me by Your merciful glance.

Those exalted souls who diligently follow all the prescribed rules and regulations, who repeatedly bow down before the original Personality of Godhead, who worship Him and offer Him this garland of sixteen prayers with unalloyed devotion, will be purified of all sins and thus merge into the ocean of transcendental bliss.
dhanyam yasasyam ayusyam
svargyam svastyam param

This prayer spoken by Lord Śiva to Padmāvatī is supremely pure, most glorious, and the giver of fame. It awards one a long duration of life full of peace and prosperity, and residence in the heavenly planets after death.

Text 30

pathanta ve mahabhagaste
mucyante'ham so'khlat
dharmartha kama moksanām
paretreha phalapradam

Simply by reciting this prayer, a fortunate soul will achieve all four objectives of life, both in this world and the next.

Thus ends the translation of the seventh chapter of Śri Kalki Purāṇa.
Chapter Eight

Conversation Between Padmāvatī and Śūka
Lord Kalki Goes To Simhala

Texts 1-2

Sūta uvaca
iti padmaracah srutva
kilo dhiraṁ satam mutah
kalkadutah sakhi madhye
sthutam padmam athavravit
vada padme sangapujam
harer adbhuta karmanah
yamasthaya vidhāmena
carami bhuvanatrayam

Sūta Gosvāmī said: After hearing these instructions from the mouth of Padmāvatī, Śūka, who is honored by all saintly persons, very sober, and a representative of Lord Kalki, said: O Padmāvatī, kindly describe the various limbs of Lord Hari’s worship. I will perform them as I travel throughout the three worlds

Text 3

padmavaca
evam padadi kesantam
dhyatva tam jagadistaranam
purnatma desiko mulam
mantram japati mantram

Padmāvatī said: A devotee who is well-versed in the chanting of mantras should meditate on Lord Hari as I have described, beginning from His lotus feet and gradually rising to His head, while accepting Him as the Lord of the universe and the Supersoul of all living beings. Thereafter, he should faithfully chant the mūla-mantra

Texts 4-5

japad anantaram danda
pranatim mamam scaret
A pious devotee should offer his obeisances to the Lord after chanting the mūla-mantra, falling flat onto the ground. He should then offer the remnants of Lord Visnu's food to His associates, such as Viśvaksena, and after doing so, perform sankīrtana by chanting and dancing, while perceiving the all-pervading Lord within his heart.

Text 6

tataḥ sesam mastaṃeka
kṛtva naivedya bhūg bhavet
ityeta kathitam kira
kamalanatha sevanam

Thereafter, the devotee should touch the remnants of the Lord's flower garland to his head and then honor His remnants of food. This is the proper way to worship the Lord of Lakṣmi.

Text 7

sakamana kamapurama
kamamaṃra dayakam
srovananda karam deva
gandharva navahrt priyam

By worshiping the Supreme Lord in this way, a materialistic devotee will have all of his desires fulfilled, and an unalloyed devotee will attain liberation from material existence. Such worship is very pleasing to the demigods, human beings, and Gandharvas.

Text 8-9

suka uvaca
samṛtam srutam sabdhi 'bhagavad bhakti laksanam
tvat prasadat papino me
karasya bhuvi muktadam
Śuka said: O chaste one, I have heard with full attention your description of the characteristics of devotional service to the Supreme Lord. Now, by your mercy, I will be able to free myself from all sinful reactions, even though I am not a great devotee. I now see you as a golden deity decorated with jeweled ornaments and full of life. By seeing your form, which is very rarely visible in the three worlds, I am convinced that you are none other than Lakṣmī.

Text 10

nanyam pasyam sadrsim
rūpa sila gunaistasa
nanyo yogyo guni bharṭā
bhuvene'pi na drsvate

I cannot think of any woman whose beauty, characteristics, and personality are equal to yours. For this reason, it would be very difficult to find a suitable husband for you within the three worlds.

Texts 11-12

kintu pare samudrasya
paramascarya rupavan
gunaṁ istarah saksat
kasced drsto'tmanusah

na hi dhaṭrkṛtam manye
sarram sarvasaubhagam
yasya sri vasudevasva
nantaram dhyana yogatah

And yet, I have found a suitable match for you across the sea. He is all-attractive, extraordinarily qualified, and non-different from the Supreme Personality of Godhead. While gazing upon His enchanting body, one cannot imagine that it had been made by the creator. After lengthy deliberation, I have concluded that He is directly the Supreme Lord, Hari.
Text 13

tva ya dhyatam tu yadrupam  
visnor amita tejasah  
tat saksat kram ityeva  
na tatra kriyadantaram

I feel within the core of my heart that I have seen the supremely powerful Lord Hari, upon whom you always meditate. I do not find any difference between His form and the form of Lord Hari.

Text 14

padmovaca  
brHu tanmama kim kutra  
jatah kira paracaram  
janasi takram karma  
vistarenatra varnaya

Padmavati said: O parrot, please tell me—where is His place of birth? If you know more about Him then tell me what He has accomplished in His life.

Text 15

vrksadagaccha piyam te  
kromu vidhvodhitam  
vyapura phalaharam  
kuru sAdhu payah pna

O bird, why are you sitting at the top of this tree? Please come down and sit next to me. I will treat you with respect and so do not be afraid. Come and have some sweet juicy fruit that I brought and drink some pure water.

Texts 16-18

tava cañcuyugam padma  
ragada arunam ujvalam  
ratna samghatttam aham  
kromu manasah pryam  
kandharam suryakantena  
manima svarnaghattina
Alas! How beautiful is your beak, so bright and redder than a ruby! I would be happy to plate your beak with gold. Indeed, I will decorate your neck with a sunstone set in a gold locket. I will cover your wings with pearls and decorate your entire body with marks of fragrant kunkuma. Thus, anyone who sees you will become very pleased.

Text 19

I will decorate your tail with a strand of precious jewels. When you fly through the sky, this strand of jewels will make an enchanting sound. I will decorate your feet with ornaments so that when you walk, there will be the beautiful sound of tinkling bells.

Text 20

My distress has been dissipated by hearing your nectarean words. Now, kindly instruct me—what can I do for you? I and my companions are prepared to do whatever you ask.

Text 21
Upon hearing these words of Padmāvatī, Śuka descended from the treetop and spoke as follows.

Text 22

kira uvaca
brahmāna prarvitah srīso
maha karuniko babhau
sambhale visnuyasaso
gṛhe dharmam nirakṣisuh

The parrot said: The supremely merciful Lord of Laksāmi has already made His advent at the house of a great brahmana named Visnuyasa in the village of Śambhala. He has appeared to re-establish the principles of religion, having been requested to do so by His exalted devotees.

Texts 23-25

caturbhir bhṛatrdbhīr jñau
gotrayah pāncāntah
krtoṣa nayano vedaṃ
adhitya ramaśanīdhaḥ

dhanurvedasca gāndharvam
svadasvaṃ asm sukaṃ
kavacaṅca varam labdhva
sambhalaṃ punaragatah

visakha yupa bhupalam
prapya siksavisesataḥ
dharmānakhvaya maṭṭaṃ
adharmaṁsa ca nirakarot

He is residing with His brothers and other relatives. After His sacred thread ceremony, He went to the āśrama of Paraśurāma of the Bhrigu dynasty, where He mastered the Vedas. He also mastered the arts of discharging arrows and music. He received a sword, horse, parrot, and shield from Mahādeva, as a benediction. Thereafter, He returned home to Śambhala and began helping the king, Viśākhāyūpa, protect religious principles and destroy those who practice irreligion.
After hearing this from Śuka, Padmāvatī’s happiness knew no bounds. Her lotus-like face brightened and she immediately sent Śuka to bring Lord Kalkī.

She decorated Śuka with golden ornaments and spoke to him with folded hands.

Padmāvatī said: O parrot, you know the request that I will make of you. What more can I say? If the Lord refuses to come here, fearing that He might also turn into a woman, then simply convey my obeisances to Him and describe everything that has happened as a result of my past misdeeds. Also, inform Him of how the benediction that Lord Śiva awarded me has now become a curse.
uddiya pravayau krah
sambhalam kalkipalitam
tamagatam samakarnya
kalkah para purañjavanah
kode krtva tam dadarva
svarna ratna vibhusitam
sanandam parama ananda
davakam praha tam tada

The benediction I received from Lord Siva was that any male who looked at me with lust would immediately turn into a woman.

After hearing these statements of Padmāvatī, Śuka pacified her and repeatedly offered his obeisances. After giving her sufficient assurances, he flew into the sky and within a short time, arrived at the village of Sambhala, which was protected by Lord Kalkī. When Lord Kalkī, the destroyer of demons, heard the news of Śuka’s arrival, He became jubilant.

When they met, Lord Kalkī placed Śuka upon His lap and thus saw that his entire body was decorated with golden ornaments.

Texts 33-34
kalkah paramatejasi
tarasminnam alam sukam
pujasitva kare sprstva
parah panena tarpayan
tanmukhe svamukham tattva
paprachcha iividah kathah
kasmad desaccarita tiam
drsta a purvam kimagatah

The all-powerful Lord Kalkī caressed Śuka’s body with His left palm and offered him some water to drink. Indeed, the Lord almost touched Śuka’s lips with His own as He said: My dear Śuka! Where have you been during your travels? Where are you coming from just now? What are the wonderful things that you have seen?

Text 35
kutrositah kuto labdha
manikañcana bhusanam
CONVERSATION BETWEEN PADMAVATI AND ŚUKA

aharnisam tvanmudinam
vañchitam mama sarvatah

What were you doing for such a long time? How did you get these jeweled ornaments? I have been longing to meet you, throughout the days and nights.

Text 36
tavanaloka nenapi ksanam
me yugavad bhavet

Indeed, even a moment of separation from you seemed to Me more than a yuga.

Texts 37-38
iti kalkervacah srutva
pranipatya bhrsam
kathava masa padmayah
kathah purvodita yatha

samvadam atmanastasya
nyalankara dharanam
sarvam tadvarnaya masa
tasyah pranatt prunkam

When the magnanimous Śuka heard these words of Lord Kalki, he repeatedly offered his obeisances and then began speaking, telling everything about his meeting with Padmāvati. He described their conversation, and told the story of how she had given him the jeweled ornaments.

Text 39
srutveti vacanam kalkih
sukena sahito muda
javama tvanto’svena
sivadattena tanmanah

After hearing everything about Padmāvati from Suka, Lord Kalki became very attached to her. Without further delay, the Lord mounted the horse that was given to Him by Śiva and happily departed for the Simhala island.
This island was situated far across the ocean, and thus surrounded by water on all sides. It was thickly populated, many airplanes were seen there, and it shone with the splendor of countless jewels and gold.

The city was decorated with many palaces and massive gates. On top of the gates and palaces were placed colorful flags that increased the beauty of the island. There were assembly houses, raised platforms, memorials, domed buildings, and concrete roads. Indeed, there was no end to the beauty of this magnificent city.

Soon after Lord Kalki’s arrival at Simhala, He gazed upon the city, which was known as Kārūmati. This city was adorned with a nice lake filled with lotus flowers. The water of the lake was never still, due to the swans that were always swimming here and there. Swarms of humming bees came from the nearby forest to drink the honey of the lotus flowers.
Many swans, cranes, and other aquatic birds that were swimming in the lake created a very pleasing sound. The cooling breezes skimming across the waves of the lake gave pleasure to the trees and plants growing on the shore.

The forests surrounding the lake contained many varieties of trees, including kadamba kuddala and sāla. While walking in the forest, Lord Kalki became jubilant by seeing its beauty. With great affection, He said, "My dear Suka, I want to bathe at this place."
Understanding the Lord’s intention, Suka humbly said My dear Lord, permit me to go and meet Padmini

Thus Suka came before Padmini and informed her of Lord Kalki’s arrival

Thus ends the translation of the eighth chapter of Sri Kalki Purana
Sūta Gosvāmī said Lord Kalki dismounted and sat on a divine altar that was bedecked with emeralds, crystal, and other precious stones, which was situated by the pathway used by people to bring water from the lake. The Lord saw swarms of humming bees hovering around the fully blossomed lotus flowers in the lake, fully intoxicated by their fragrance. The forest was cool because of the shade provided by the kadamba trees. After sitting down comfortably, Lord Kalki sent Suka to see Padmāvati.

Suka flew to the residence of Padmāvati and sat at the top of a nagakesara tree. From there, he saw Padmāvati lying down on a lotus-shaped bed inside the palace, surrounded by her companions.
Her face looked dry and pale, due to her warm breathing, which was a sign of her intense separation from the Lord. She held a fully blossomed lotus flower smeared with sandalwood paste, slowly moving it from side to side.

Although a gentle cooling breeze blew, carrying fine drops of water, the pollen of lotus flowers, and the aroma of various other flowers, which was certainly very pleasant, Padmināvati did not take any pleasure in it at all, but instead criticized it.

When Śuka saw Padmināvati’s pathetic condition, he attempted to pacify her with sweet words. Padmināvati then said: O Śuka, may you achieve auspiciousness. I hope that your journey has been fruitful. The bird said: Yes, I feel that everything is going as planned.

Padmāvatī said: O parrot, since your departure, I have simply been waiting anxiously for your return. Śuka said: I think that there is a remedy
so that all of your misery will be vanquished. Padmā said: I must be very unfortunate because I am not able to gain any relief from my suffering. The bird said: O devotee of Lord Śiva, it will not be difficult to dispel your anguish.

Text 9

kva me bhagya vhinaya
ihāva varavarnini
devi tam sarasastre
pratishapyā gata vayam

Padmāvatī said: O Śuka, I am so unfortunate. How will my desire ever be fulfilled? Śuka said: O gentle lady, your desire will be fulfilled very soon. I have brought the Lord of your heart and He is waiting by the side of the lake.

Texts 10-12

evamanyo'nya samvada
muditātma manorathe
mukham mukhena nayanam
nayane sādyta dadau

vimalā malini lola
kamalā kāmakandala
vilasini carumati
kumudetyasta nayikah

sakhyā eta matastabhin
jalakṛdartham udyatah
padmā praha sarastram
ayantu sa maya striyah

Upon realizing that her long cherished desire would soon be fulfilled, Padmāvatī became filled with joy and the hairs of her body stood on end. She touched her lips to the lips of the parrot and fixed her eyes on his eyes. Padmāvatī’s eight principle companions—Vimalā, Mālinī, Lolā, Kamalā, Kāmakandala, Vilāsini, Cārumati, and Kumudā—were preparing to go to the lake to enjoy playing in the water. Padmā addressed her companions: My dear friends, let us go now to the lake and enjoy ourselves.
After saying this, Padmāvatī hurriedly mounted a palanquin and left the palace, along with her nicely dressed companions. She was in a hurry to see Lord Kalki, and she reminded one of how Rukmīni had left her palace to meet Sri Kṛṣṇa, the Lord of the Yadus.

While Padmāvatī was going to the lake, all the male citizens ran away, here and there, fearing that they might turn into females if they looked at the princess. After their wives had seen that they had returned home safely, the men peacefully engaged in the worship of the Supreme Lord.

In this way, the road became devoid of men. Padamāvatī’s palanquin was carried by young, strongly built women. According to the plan of Suka, Padmāvatī traveled to the lake by palanquin, surrounded by her companions.
Soon, Padmāvati and her companions, whose faces resembled full moons, and whose forms were very charming to behold, arrived at the lake. The water of the lake was fragrant because of the presence of many fully blossomed lotus flowers. The swans and cranes created a beautiful sound. In this setting, all the girls entered the water and began playing with great merriment.

Text 17

tasam mukhamoda madandha bhṛṅgah
vihara padmānām mukhārauṇīde
lagnah sugandhadhinī kamakalāsva
nu antas cāpi na tattvājoste

Bees became captivated by the aroma emanating from the girls’ lotus-like faces. Indeed, they became so intoxicated that they gave up enjoying the nectar of the lotus flowers. Although the girls repeatedly tried to drive the bees away, they kept coming again and again because of the heavenly fragrance and beauty of their faces.

Text 18

hasopahasaṁ sarasa prakasaiṁ
vadvasca nrtyvasca jale viharaiṁ
karaṅgaṁsta jala vodha narttas
caṅkaraṁ tabhaṁ sanītabham uccaiṁ

At this time, Padmāvati enjoyed playing with her friends. Their minds became enlivened by dancing, singing, playing musical instruments, clapping their hands, joking, smiling, and teasing one another.

Text 19

sa kamataptap manasa sukōktim
vīrveśa padma sakhbhīṁ sametā
jalaṁ samutṭhāna mahaṁ hābhūsa
jagama nirdīta kadamba sanḍam

Thereafter, Padmāvati, who was becoming afflicted by the arrows of Cupid, remembered the words of Sukā and then came out of the water, followed by her friends. She changed her clothes and decorated herself with beautiful ornaments, and then went underneath a kadamba tree that had been appointed as the place of rendezvous.
Text 20

sukhe sayanam manvedika gatam
kalkim purastad atisurva varcasam
mahamani vrata vibhusana citam
sukena sardham tamudaiksa tesam

There, Padmāvatī saw her beloved Lord Kalkī peacefully sleeping on a raised platform that was decorated with jewels. The effulgence of His body defeated the brilliance of the sun. His entire body was decorated with varieties of precious jewels.

Texts 21

tamala nilam kamalapatum prabhum
ptambaram caru saroya locanam
aganu bahum prthupina vaksasam
sn vatsasat kaustubha kantrajitam

The complexion of the Lord of Lakṣmi was dark, like a tamāla tree, and He was dressed in yellow garments. He had lotus-like eyes, His arms reached to His knees, and His chest was very broad and displayed the mark of Śrīvatsa and Kaustubha gem.

Texts 22-23

tadadbhutam rupam akeksva padma
samstambhita vismīta satkrvartha
suptam tu sambodhavatam pravittam
nivaravamaśa visankita sa

kadaci eso ti vato trupi
maddarsanat strtam upāti saksat
tadatra kim me bhauna bharasva
varena sapa pratimena lole

Upon seeing the transcendental form of the Lord, Padmāvatī became stunned and fearful. Indeed, she became so overwhelmed with emotion that she forgot to greet her Lord. When Suka attempted to awaken the Lord, she forbade him, saying, "If this greatly attractive hero looks at me and is transformed into a woman, then what will be the use of the benediction that I had received from Lord Siva? Truthfully, I consider Lord Siva's benediction to be a curse."
Lord Kalki, the Supersoul of all living entities and master of the universe, understood Padmāvatī's intentions and so woke up. He saw that just as Lakṣmi stands by the side of Lord Nārāyana, the most beautiful and broad-eyed Padmāvatī stood in front of Him.

Texts 25-26

When the Lord gazed at the princess, Padmāvatī, who was surrounded by her friends, she lowered her head out of modesty. While gazing at His eternal consort, who was bewildering like Māyā devī, Lord Kalki said: O enchanting one, please come near Me. May your arrival bring you auspiciousness. I have finally met you. Now, My affliction caused by Cupid's arrows has been vanquished by the soothing rays from your moon-like face.

Text 27

O restless eyed one, although I am the creator of the universe, My heart has been bitten by the poisonous snake of passion. Indeed, I find no other remedy than the nectar of your beautiful face. True peace and happiness are achieved only by accumulating a great mountain of
pious merit. To act piously is the only objective of those who are souls surrendered to the Supreme Lord.

**Text 28**

\[
\begin{align*}
&\text{baha taratau kurutam manajnau} \\
&\text{hrdi sthitam kamam udantarasam} \\
&\text{carvaratau caru nakhamkusena} \\
&\text{divam vatha sadi vidma kumbham}
\end{align*}
\]

Just as an elephant keeper brings a maddened elephant under control by using a goad, only your enchanting arms will pacify my mind by extinguishing the burning caused by the five arrows of Cupid.

**Text 29**

\[
\begin{align*}
&\text{stanavimai utthita mastakau te} \\
&\text{kama pratodaviva vasasaktau} \\
&\text{mamorasa bhimna nyabhimanau} \\
&\text{svartulau vyadi satam privam me}
\end{align*}
\]

Your two rounded breasts covered by a cloth stand with their heads held high, just like the goad of Cupid. Let them be squeezed by My chest so that My heart's desire will be fulfilled.

**Text 30**

\[
\begin{align*}
&\text{kantasva sopanam idam valitravam} \\
&\text{сутrena lomatali lekha laksitam} \\
&\text{ubhaytam vedi vilagna madhyame} \\
&\text{kamasva durgavravamastu me privam}
\end{align*}
\]

My dear one, your waist is very thin like the middle part of the sacrificial altar. The three lines on your abdomen, which is decorated with fine hair, appear to be the pathway of Cupid. May that abdomen now bring Me pleasure.

**Text 31**

\[
\begin{align*}
&\text{rambhoru sambhoga sukhaya me svat} \\
&\text{nitami a vimam pulino pamam te} \\
&\text{tanang tanyamsuka rangasobham} \\
&\text{pramatta kama vimadodha maham}
\end{align*}
\]
O Rambhoru! O beautiful one! Your hips can be compared to the banks of a river, and they are bound with fine garments. Your hips destroy the lusty desires of materialistic people who are overwhelmed by insatiable lust. Let these hips be the object of My enjoyment.

Text 32

\[
\text{padambujam te nguli potra vritam} \\
\text{varam marala kana nupuravritam} \\
\text{kamahi dastasva mamastu santaye} \\
\text{hrdti sthitam sadamaghane susobhane}
\]

Let your lotus feet, which are placed within the water of My heart, which is therefore adorned with leaves in the form of your toes, and which are decorated with anklets having tinkling bells, neutralize the poisonous effect caused by the biting of the snake of My passion.

Text 33

\[
\text{srutai tadacanamurum} \\
\text{kalkula dhvamsasva kalkoralam} \\
\text{drstva satpurusatvam asva} \\
\text{mudita padma sakhibhi vrta} \\
\text{kantam klantamanah kriñjali} \\
\text{puta provaca tat sadaram dhram} \\
\text{dhram dhrapyuraskrtam} \\
\text{nyapatim natta namaskandhara}
\]

After hearing these transcendental words of nectar spoken by Lord Kalki, the destroyer of the contamination of Kali, princess Padmāvati became overwhelmed with happiness. Because her heart had been captivated by Lord Kalki, she offered her obeisances to Him and then, with great devotion, began to speak to her eternal husband.

Thus ends the translation of the ninth chapter of Śrī Kalki Purāṇa.
Chapter Ten

The Marriage Of Lord Kalki To Padmavati
Prayers of The Kings To Lord Kalki

Texts 1

suta uvaca
sa padma tam harim
matva prema gaddabhasmi
tustara vridita devi
kanuma varunalavam

Sūta Gosvāmī said Padmāvatī understood Lord Kalkī to be non-different from Lord Hari, and thus she felt very shy. With a voice choked with affection, she began to offer prayers.

Text 2

prasīda jagatam natha
dharma arman ramapate
vidito vi visuddhatman
vasagam trahi mam prabho

O husband of Lakṣmī, You are the Lord of the universe and the protector of religion. O supremely pure Lord, I have now realized Your true position and so I take shelter of You, please protect me.

Text 3

dhanyaham krtapunyaham
tapodana japavratah
trīm pratosva durarādhvam
labdham tava padambujam

Although You are rarely attained, I have obtained Your lotus feet by pleasing You with my austerities, gifts of charity, chanting of mantras, and observance of vows. I believe that this is the cause of my great fortune.

Text 4

ajñam kuru padambhojam
tava samsprsyā sobhanam
Now, please order me so that I can go home after touching Your soft lotus feet and inform everyone of Your auspicious arrival.

Text 5

\[ \begin{align*}
&bhanam yam rajanam \\
&akhyatum aagatam tava
\end{align*} \]

After speaking in this way, Padmāvati, whose beauty was matchless, returned home and informed her father through a messenger about the auspicious arrival of Lord Kalki, the incarnation of Lord Hari.

Text 6

\[ \begin{align*}
&\text{sakhmukheha padmavah} \\
&\text{pani grahana kamvya} \\
&\text{harer agamanam sruta} \\
&\text{saharso'bhud vrhadratha}
\end{align*} \]

When the king heard from Padmāvati’s friends the news that Lord Hari had arrived with a desire to marry his daughter, he became merged in a great ocean of happiness.

Texts 7-8

\[ \begin{align*}
&\text{purodhasa brahmanaisca} \\
&\text{patrair mitraht samangalaht} \\
&\text{vadya tandavā gitaisca} \\
&\text{pujarojanā panibhih}
\end{align*} \]

The King and his ministers, priests, brahmanas, friends, and relatives hurriedly went to greet Lord Kalki in a festive mood with singing, dancing, and music. By the king’s order, the entire city of Kārumati was decorated with flags, gates, and auspicious articles.
Texts 9-10

tato jala savabhvasam
gata visnu vasahsutam
mani vedh karasvam
bhu anaika gatim patim

bana dhanopari ratha
sobhante rucranyaha
udvud indhavudhadini
tathana bhusananyuta

When King Brhadhratha approached the lake, he saw Lord Visnu, the son of Visnuyasa, the shelter of those without any shelter, and master of the universe, sitting on an altar bedecked with jewels. The ornaments on the Lord’s blackish body appeared like lightning flashing in a dark cloud.

Text 11

sarire putavasagra
ghorabhasa vibhusitam
rupalavanya sadane
madanodyama nasane

The beauty of the Lord’s transcendental body defeated the pride of Cupid. Indeed, the Supreme Personality of Godhead is the origin of all kinds of beauty. He was dressed in yellow garments having dark borders.

Texts 12-13

dadarase purato raja
rupasila gunakaram
sasah sapulakah visam
dristva sadhu tamancarat

jnana gocara metanne
tavagamanam istara

ratha mandhan putrasva
vadinathena kanane

While gazing upon Lord Kalki, the embodiment of all transcendental qualities, the possessor of sublime characteristics, and the all attractive
husband of Laksmi, the goddess of fortune, the happiness of the king knew no bounds. Tears of love incessantly flowed from his eyes. After respectfully greeting the Lord, the king said, O Lord of the universe, just as Sri Krsna met the son of Mändhātā in a dense forest, by my good fortune, You are meeting me here today.

Text 14

\[
\begin{align*}
\text{tvūktva tam puja}vita & \\
\text{samanva nyasrame} & \\
\text{harmva prasada samadhe} & \\
\text{sthapavitvā dadau sutam} & 
\end{align*}
\]

After greeting Lord Kalki, the king worshiped Him with great respect and then brought Him to his palace, which had decorated pillars, gates, and residential quarters. He then gave his daughter's hand in charity to the Lord.

Text 15

\[
\begin{align*}
\text{padmam padma palasaksim} & \\
\text{padmanetrava padmmim} & \\
\text{padmayadesatah padma} & \\
\text{nabhavadad vathakramam} & 
\end{align*}
\]

Thus King Brhadratha had his daughter, Padmāvati, whose eyes were like lotus petals, who had the fragrance of a lotus, and who was born at a place where many lotuses grew, married to the Supreme Lord, who possesses a lotus like navel.

Text 16

\[
\begin{align*}
\text{kalkir labdhīa privam bharyam} & \\
\text{simhale sadhu satkṛtah} & \\
\text{samu trasā vīsesaññāh} & \\
\text{samikṣvā dvāpa uttamam} & 
\end{align*}
\]

While being united with His eternal consort at the island of Simhala, Lord Kalki was praised by many exalted personalities. He decided to reside there for some time, because He wished to take a tour of the island.

Text 17

\[
\begin{align*}
\text{rajanah strīta maṇamnaḥ} & \\
\text{padmayah sakhitaṃ gataḥ} & 
\end{align*}
\]
The kings who had been transformed into females and were residing in Simhala as Padmāvatī's companions, rushed to see the Lord of the universe, Kalkī.

Upon seeing the Lord, they went and touched His lotus feet. Then, by the Lord's order, they regained their original forms as men while bathing in the water of the Revā River.

Padmāvatī's complexion was very fair and Lord Kalkī's complexion was dark, like a rain cloud. In this way, they appeared to materialistic vision to be opposite one another. Princess Padmāvatī was dressed in blue garments, and Lord Kalkī was dressed in yellow garments.

Having witnessed Lord Kalkī's extraordinary influence, all the kings surrendered unto Him as eternal servants and began to offer prayers with unalloyed devotion and profound humility.
The kings said: O Supreme Lord! All glories unto You! By the influence of Your supreme potency, this variegated universe has come into existence. Indeed, this material world is but the effect of Your external energy. When all objects within the three worlds were destroyed by the water of devastation, and thus the Vedas were also lost, You appeared as the Matsya incarnation to protect the religious principles that were previously established by You.

Text 22

punarnaha ditiya bala parlamghi
vāsāba sudanadrta jita bhuvana
parākama hranayāksa nīdhana
prthuyud dharana samkalpabhi
nvesa dhṛta kolāvatārah pahi nah

When the demons had defeated Indra, the king of heaven, and the greatly powerful Hiranyāksa, was about to kill him, just to vanquish the king of the demons and deliver the earth, You assumed the form of Lord Varāha. Now, please protect us.

Text 23

punarnaha jalaḥī mathana drtā
deva danava gana mandaracala
nayana vyākultānām sahajye nader ca tīta
parvatoddharna amṛta prasana raccanata ara
kurmmākāra prasida paresa tvam dīna nrpanam

Long ago, the demigods and demons agreed to cooperate to churn the ocean of milk, for the purpose of producing nectar. They used Mount Mandara as the churning rod, but were unable to support its weight. At that time, You accepted the form of Lord Kūrma and supported Mount Mandara on Your back. O Lord, You assumed that form so that the
demigods could drink the nectar of immortality. Now, kindly be pleased upon these most fallen and wretched kings.

Text 24

punariha tribhurana janmo
maha bala parakramasya
hiranyakasipor hitanam deva
varanam bhavabhitam kalvanasa
dtu suta radhaprepsur brahmano
varadanad vadhvasya na sastraparatri
diva svargamartva patalatale deva
gandharva kinnara nagantu vicintya
narahan rupena nakagra bhumarun
dasta dantacchadam traktasum krtavanasi

When the greatly powerful Hiranyakasipu, who had conquered the three worlds, began to torment the demigods so that they lived in constant fear, just to protect them, you made up Your mind to annihilate that king of the demons. Because of the benedictions of Brahmā, the demon was incapable of being killed by any man, demigod, Gandharva, Kinnara, Nāga, or weapon. He could not be killed in the heaven planets, on earth, or in the lower planets, nor could he be killed during the day or at night. Still, You assumed Your form as the half-man half-lion incarnation of Lord Nrisimhadeva, so as not to nullify the words of the creator. As the demon attempted to bite You, You tore open his chest with Your sharp nails and thus sent him to the abode of Yamarāja.

Text 25

punariha tryagajayatmo baleh
satre sakranuyo vutramanah
daiva sammohanara tritoda
bhumañača chalena vīsakaras
tadutarsta jala samsparsa uriddha
manobhulasatram bhutale rāler
dauvārikatram angikram utatam danaphalam

You appeared as the younger brother of Indra, assuming the form of a dwarf brahmana, Vāmanadeva, and then went to the sacrificial arena of
King Bali to deceive him. You simply asked for three steps of land in charity. He agreed but then failed to keep his promise because You assumed a gigantic form that covered the entire universe with just two steps. Finally, you sent the king of the demons to reside in the lower planets, and to reciprocate his unalloyed surrender unto You, You remained with him as his doorkeeper.

Text 26

punarha haihavadi nrpanam
amita bala parakramanam
nana madollanagua marvada
vartmanam nidhanaya
bhrgvamsayo jamadagnvah
purhma dhenuharana
pravrdham anvus asat
trisapta krito nihksatrivam pthum
krtvanasi parasuramavataram

When the kings of the earth, such as Haihaya, became puffed up due to their great prowess and disregarded religious principles, You incarnated as Paraśurāma, of the Bhrgu dynasty, to annihilate them. In that incarnation, You became enraged at the ksatriyas for stealing your father's wish-fulfilling cow, so that You made the earth devoid of ksatriyas twenty one times.

Text 27

punarha pulastva vamsaturamvsa
vista travsaah putravsa nucaravsa
ravanassa lokatrava tapanavsa
nidhanam uranikrsva ravi kulajata
dasaratmatmao visiramrad stranvi
palabhvavane sitaharana vatsat
pravrdhva marvuna vanarair
nibadhvsa saganam dasakandharam
hatvanasi ramavataram

Later on, when the three worlds were being tormented by the demonic son of sage Visravā of the Pulastyā dynasty, the ten headed Rāvana, You incarnated as the son of King Dasaratha of the Sūrya
 dynasty to destroy him. You mastered the art of releasing arrows from the
great sage Viśvāmitra and went to the forest in exile for fourteen years.
During that time, Rāvana kidnapped your wife, Sītā. You thus became
morose and then crossed the ocean by building a bridge with the help of
Your monkeys soldiers and killed the lord of Lankā, Rāvana, along with
his family.

Text 28

punariha yadukula jaladhi kalanidhih
sakala suragana sevta pādaravinda
dvandvah vivrdha dānava daitya dalana
lokatraya dunta tapano vasudevatmajo
ramavatāro balabhadrastvam asi

Thereafter, You appeared as the moon-like descendent of Yadu,
Baladeva, the son of Vasudeva. You diminished the burden of the earth by
annihilating many demons. At that time, all the demigods and devotees
worshiped Your lotus feet.

Text 29

punariha vidhikṛta veda dharmānusthāna
phita nanādarsana samghṛnam
samsāra karma tyāga vidhūna brahmābhāsa
vilasa cāturṁ prakṛti vimāna nāma
sampadayaṇ buddhāvatārastvam asi

Then, in due course time, You appeared as Lord Buddha and displayed
hatred for the Vedic principles that had been prescribed by the creator.
You instructed Your followers to give up their attachment for this illusory
material world by renouncing all desires for sense gratification. Although
You rejected the Vedas, You never disregarded worldly ethics.

Text 30

adhuna kalikula nāsavatāro
bauddha pāsanda mlecchadināṇca
vedadharma setu paripālanaṇya krtavatārah
kalki rūpenāsman strīva nrayādudhṛta
vanasi tavānukampam kimīha kathayāmah

Recently, You appeared as Lord Kalkī in order to eliminate the
dynasty of Kali by destroying the Buddhists, atheists, and mlecchas,
thereby protecting the true path of religion. What more can we say about Your causeless mercy?

Text 31

\[
\begin{align*}
\text{kva te brahmadam avidita vilasava taram} \\
\text{kva nah kama vamâkulita mrga trsrntta manasam} \\
\text{sudusprâpyam yusmaccarana jalaja lokanam idam} \\
\text{krçc paravârah pramudita drsâsvasaya nijan}
\end{align*}
\]

Whereas we are ordinary human beings who are afflicted by the arrows of Cupid as soon as we see a beautiful woman and thus are always eager for sense gratification, You are the Supreme Personality of Godhead, whose glories are unknown even to the best of demigods, Brahmâ. It is extremely difficult for people like us to attain shelter at Your lotus feet. However, You are an ocean of mercy and we have taken shelter of You. Kindly give us hope by allowing us to receive Your merciful glance.

Thus ends the translation of the tenth chapter of Sri Kalki Purâna.
Chapter Eleven

The Story of Ananata and How He was Influenced by Māyā

Text 1

suta uvaca
srutia nrpanam bhaktanam
vacanam purusottamah
brahmana ksatriya sudra
varanam dharma maha yat

Sūta Gosvāmī said: After hearing the prayers of the kings, who were all His devotees, the Supreme Personality of Godhead, Kalkī, spoke to them about the duties of the four varnas—brahmana, ksatriya, vaiśya, and sūdra.

Text 2

pravṛttanam nvruttanam
karma yat pankrttatam
sari am samsravaya masa
vedanam anusasanam

The Lord described the duties prescribed by the scriptures for all classes of men, whether they be attached householders or detached renunciates.

Texts 3-5

iti kalkena ca sūtrā
rajano visadasayah
pranipatya punah prahuh
purvantu guṇamatmanah
stritiya vaprathara pumstram
kasva va kena va kram
jara sauvana halvadi
sukha duhkhadi kaṇca vat
kasmat kuto va kasmin va
kimeta diti va vihō
By hearing the talks of Lord Kalki, the hearts of the kings became purified. They bowed down before Him once more and then inquired about their actual identities. They said, 'Why do human beings have male and female bodies? What is the reason for this? Why do our bodies change from childhood to boyhood and then to old age, and why are we subject to happiness and distress? O Lord, please explain all this. Apart from these things, we would also like hear about anything else that we do not even know how to inquire about.

Texts 6-8

\[
\begin{align*}
tada \ tadakarnya \ kalkir \\
anantam \ munim \ asmarat \\
sop\text{yananto} \ munivanas \\
tirtha \ pado \ brhadva\text{ratah} \\
kalkar \ darsanato \ muktam \\
akalaya \ gatast\text{aran} \\
samagatva \ punah \ praha \\
im \ kams\text{rati} \ kutra \ va \\
yasyamti \ vacah \ srutva \\
kalkih \ praha \ hasan \ munim \\
kr\text{tam} \ dr\text{sam} \ tvaya \ sarva \ am \\
j\text{nata} \ vahva \ n\text{tar\text{takam} } \\
ad\text{r\text{stam} ak\text{rtan\text{ceti} }
\\srutva \ hr\text{stama} \ n\text{nuh} \\
\end{align*}
\]

Lord Kalki then invoked the great sage, Ananta. As soon as the Lord remembered the pure hearted ascetic who observed very formidable vows, he immediately arrived there, thinking that he would be delivered by Lord Kalki's darsana. He said, 'My dear lord, please order me—what shall I do in Your service?' Lord Kalki smiled and said, 'You know everything about Me and My pastimes. Destiny cannot be changed. Without an action there cannot be a reaction.'

Upon hearing these enigmatic words of Lord Kalki, the sage felt great satisfaction.
When the lotus-eyed Lord Kalki prepared to depart, the kings were astonished and spoke as follows.

Text 10

rājān úcuh
kimanenāpī kathitam
tvaya vā kimatānyuta
sarvam tat srotum icchamah
kathopa kathanam dvayoh

The kings said What did this great sage tell You? What did You say to him in reply? What had you two discussed previously? We are very eager to hear about this.

Text 11

nrpanam tadvacah sratvā
tanāha madhusūdanah
pracchantu tam munum sāntam
kathopa kathanādruh

To the kings' inquiry, Lord Kalki replied: If you would like to know what had transpired between us, then just ask this peaceful and sober age

Text 12

iti kalker vaco bhūvah
srutvā te nrpa sattamah
anantam ahuh pranatāh
prasnaparati tirsavah

Being advised by Lord Kalki in this way, the assembled kings offered their obeisances to the great sage, Ananta, and then inquired from him as follows
The kings said: O exalted sage, Lord Kalkī is the protector of religious principles, and your conversation with Him must have been very confidential. We have an ardent desire to hear what you had said and so please oblige us.

The great sage, Ananta, said: Long ago, there lived a sage named Vidruma in the city of Purikā. He was well-versed in the Vedic literature, very highly qualified, and helpful to others. I am his only son.

My mother, Somā, was a very chaste wife. I was born when my parents were quite old, and I was a eunuch.

Text 13
rajāna ucuh
mune kimatra kathanam
   kalkinā dharma varmana
durbodhah kena jātas
tattvam varnaya nah prabho

Text 14
munruvāca
purikāyāṁ pari purā
   pita me veda paragah
vidramo nāma dharmajñah
   khyātah parahite rataḥ

Text 15
soma mama vibho māta
   pati dharma parāyana
tayor vayah parmatau
   kāle sandākrtus tvaham

Texts 16-17
sañjataḥ sokadah pitror
   lokanam nandita kṛtih
māmālokya pita klivam
duhkha soka bhayakulah
tyaktva grham svavanam
gatva tustava sankaram
My parents were very sad to see that I was a eunuch and everyone began to gossip and criticize me. Finally, my father became so distraught that he left home and went to a forest of Lord Siva, where he prayed to the husband of Pārvatī after worshiping him with offerings of incense, a ghee lamp, and sandalwood paste.

Text 18

\[
\text{vidruma uvaca} \\
\text{snam santam sarvalokaika natham} \\
\text{bhutataasam vasuka kantha bhusam} \\
\text{jata jita baddha gangatarangam} \\
\text{vande sandrananda sandohadaksam}
\]

Vidruma said I offer my obeisances to Mahādeva, who awards benedictions, and is very peaceful, the only real shelter for everyone, and the master of the universe. He is decorated with a necklace of Vāsuki, he holds the Ganges in his matted hair, and he bestows transcendental happiness upon his devotees.

Text 19

\[
\text{ityadi bahubhih stotraah} \\
\text{stutaha swadah swa} \\
\text{vrsarudhah prasannatma} \\
\text{pitaram praha me inv}
\]

Being prayed to like this, Mahādeva became very pleased with my father. While riding upon the back on his bull carrier, he appeared before my father and smilingly said, "You can ask me for any benediction you desire."

Text 20

\[
\text{vidramo me pita praha} \\
\text{matpumstram tapa tapuah} \\
\text{hasan svu dadau pumstram} \\
\text{parvtya pratmoditah}
\]

My father said I have begotten a son who is a eunuch, and so my heart is filled with distress.
To this, the husband of Parvati, who was standing by his side, gave my father the benediction that I would become a handsome and virile man

Text 21
mama pumstvam varam labdhva
ptaratah punargrham
purusam mam samalokya
saharsah prnasa saha

After receiving this benediction, my father returned home and found that I had become an attractive male. As a result, the happiness of my parents knew no bounds.

Text 22
tatah pravayasaau tau tu
ptarau dvadasabdake
vivaham me karavtva
bandhubhir mudamagatu

In due course of time, I grew up and became twelve years old. At that time, my elderly parents arranged for my marriage, and then celebrated it with great pomp, along with all their friends and relatives.

Text 23
yajnarata suam patnum
maninum rupasalnun
prapvaham paritustatma
grhasah strnaso bhavam

I was married to the daughter of Yajñarāta. She was exquisitely beautiful, being in the prime of her youth. I was very attached to my household life and I soon became a henpecked husband.

Text 24
tatah katipaye kale
ptarau me mrtau mpah
paralaukika karyam
suhrdbhir brahmanair irtah
Soon after my marriage, my father and mother left this world. I dutifully performed the required funeral rites and other rituals, in the association of my well-wishers and some qualified brähmanas.

Text 25

\[
tayoh krtvā vidhānena  
 bhujāyitvā dvijān bahūn  
 pitror vṛtya tapto'ham  
 visnusevā paro'bhavam
\]

According to my capacity, I fed many qualified brähmanas. Thereafter, being afflicted by intense separation from my parents, I devoted my time to the worship of the Supreme Lord.

Text 26

\[
tusto harrme bhagavān  
 japa pūjādī karmabhīh  
 svapne māmāha māyeyam  
 sneha moha vinirmītā
\]

Soon, Lord Hari became pleased with me and appeared in my dreams. He said: All the perfections and attachments that you see in this world are simply displays of My illusory energy, māyā.

Text 27

\[
ayam piteyam māteti  
 mamatā kulacetasām  
 sokaduhkha bhayodvega  
 jara mṛtyu vidhāyikā
\]

Those who are bewildered by such illusory displays think, "He is my father, she is my mother," and so on, and thus suffer terrible distress, fear, and anxiety, as well as old age and death.

Text 28

\[
srutvetu vacanam visnoh  
 pratvādārtham udyatam  
 māmālakṣyantarhitah sa  
 vnumdro'ham tato'bhavam
\]
After hearing these words of wisdom, spoken by Lord Hari, I was about to put up some kind of argument but then the Lord suddenly disappeared from my dream and I woke up with a start.

**Text 29**

`savismayah sabhāryo’ham
taktvā tām purkām purim
purusottamākhyam sri visnor
ālayamācā gamam nrpāh`

I was greatly astonished and immediately left my city, Purikā. I went to Purusottama-ksetra, the transcendental abode of Lord Hari, along with my wife.

**Text 30**

`tatrava daksine pāsrve
nirmāyāsraramam uttamanam
sabhāryah sānugāmatyah
karomi harisevanam`

There, by the right side of the Lord’s temple, I built my āśrama and began to serve Him, along with my wife and followers.

**Text 31**

`māyā sandarsanākāmksī
hansadmani samsthitah
gāyan nrtyan japaṇ nāma
cintayan samanāpaham`

While residing in the abode of the Supreme Personality of Godhead, I developed a desire to see His illusory energy, māyā, and so I began to meditate on the Lord, the deliverer from the ocean of birth and death, while chanting, dancing, and singing His glories.

**Text 32**

`evam vṛtte dvādasābde
dvadasyāṃ paranā dīne
snātukāmah samudre’ham
bandhubhūh sahito gatah`
In this way, twelve years passed. Then once, before breaking my fast on Dvādaśi, I, along with my associates, went to bathe in the sea.

Text 33

\[ \text{tatra magnam jalanidhau} \\
\text{lahari lola samkule} \\
\text{samutthātum asaktam mam} \\
\text{pratudanti jalecarah} \]

As I entered the water to bathe, I suddenly lost my balance and was towed under by the current, so that I was convinced that I was about to die. In fact, some fish or crab began to nibble at me.

Text 34

\[ \text{nimajjanon mayjanena} \\
\text{vyakuli kṛta cetasam} \\
\text{jala hillola milana} \\
\text{dalitangam acetasam} \]

Sometimes I was submerged within the water, and at other times, I floated on the surface. My heart was very restless and frightened. Gradually, by the pushing of the waves, I lost consciousness and my body became numb.

Texts 35-36

\[ \text{jaladher daksine kule} \\
\text{patitam pavaneritam} \\
\text{mam tatra patitam drstva} \\
\text{brddhasarma dvjottamah} \\
\text{sandhyāmupasya saghrnah} \\
\text{svapuram mam samanayat} \\
\text{sa brddhasarma dharmatma} \\
\text{putradara dhananvītah} \\
\text{kṛtaruṅgantu mam} \\
\text{tatra putravat paryapalayat} \]

Thereafter, being driven by the wind, I was washed onto the beach unconscious, somewhere in the south. At that time, an elderly brāhmaṇa named Brddha-sharma saw me lying in the sand. He took compassion
upon me and so, after completing his worship of the Lord, he brought me to his house. This pious and wealthy Bṛddha-śarma resided with his wife and children, and he took care of me, treating me like a son.

Text 37

_ahantu tatra dinatma_
_digdesa bhujña eva na_
_dampati tau svapitarau_
_matva tatravasam nrpah_

I could not understand anything about where I was, how I had come there, and so on. I felt very aggrieved but continued to live at the elderly brāhmaṇa’s house, considering him as my father and his wife as my mother.

Texts 38-39

_sa mam vyānava bahudha_
_veda dharmesu anusthitam_
_pradadau svam duhitaram_
_vīvahe vinavanvitaḥ_

_labdha va cami karakaram_
_rupa sila gunanvitaṃ_
_namna carumatim tatra_
_mannim ummīto’bhavam_

Realizing that I had been initiated as a member of the twice-born society, Bṛddha-śarma gave his daughter, Cārumati, to me in marriage. This girl was very beautiful, with a complexion like molten gold, and she was a reservoir of good qualities, and very cultured. Having received a glorious wife like that, I could not trust that my good fortune would last.

Text 40

_tayaham pantustatma_
_nana bhoga sukham itah_
_janavitva pañca putran_
_sammadena vto’bhavam_

Cārumati always endeavored to please me. I lived with her in great happiness and eventually begot five sons. I became merged into an ocean of joy.
The names of my five sons were Jaya, Vijaya, Kamala, Vimala, and Budha

Just as the king of the demigods is worshiped in the heavenly planets by all the other demigods, I was respected by my children, friends, relatives, well-wishers, and others. Soon, my fame spread everywhere

In due course of time, I decided that my eldest son, Budha, should be married. There was a brāhmaṇa named Dharmasāra who agreed to give his daughter to my son in marriage. On an auspicious day, he invited qualified brāhmaṇas and performed all the necessary rituals. Many beautiful women who were dressed very gorgeously and decorated with golden ornaments danced joyfully. The whole atmosphere became filled with the sweet sounds of musical instruments.
For the welfare of my son, I went to the shore of the ocean and offered oblations to the forefathers, demigods, and great sages

Text 46
vela lolāyita tanur
jalād utthāya satvarah
tire sakhm snana sandhya
parān vikṣya munmanah

After completing that ritual, as I prepared to depart, I suddenly spotted my previous friends and relatives who had resided with me at Purusottama-ksetra, worshiping the Lord at that place I was very surprised to see them.

Text 47
sadyah samabhavam bhupah
dvadasyam parnadrtan
purusottama sambasan
visnu sevartham udyatan

I was especially astonished when I saw how they were faithfully engaged in rendering devotional service to Lord Hari by breaking the vow of Ekādaśī on Dvādaśī.

Texts 48-49
te'pi mamagratah kṛtva
 tadṛṣpa vayasam nūḥim
vismayavista manasam
dṛṣṭva mamabrūvana janah

ananta visnu bhakto'si
 jale kim dṛṣtvaniha
sthale va vyagramanamas
 laksayāmah katham tatah

To my surprise, I found myself to be the same handsome young man that had bathed in the sea on a Dvādaśī long ago. When my friends of Purusottama-ksetra saw me, they were concerned and said O Ananta,
why do you look so anxious? You are a great Vaiśnava. Have you seen something wonderful, either in the water or on the land?

Text 50

paraṇaṁ kuru tad bhṛhi
tacāṁ vismaṁatmanah
tan bravaṁ aham nav a
kṛṣṇaṁ drīṣṭaṁ śrutam janāḥ

If you have seen something amazing then tell us. Now you can break your Ekādaśi vow. To this, I replied: My dear friends, I have not seen or heard anything wonderful at all.

Text 51

kāmatma tat kṛpaṇa dhīr
māya samārtrasanadṛtaḥ
tayā harer māyaśaham
mudho vyākūlitendriyaḥ

I had become overwhelmed by lust and thus had lost my vitality. At that time, I desired to see Lord Hari's illusory energy. Then, by the influence of māyā, I forgot everything about myself and took up a new life that was full of lusty desires.

Text 52

na sarma vedmi kutrāpi
sneha moha vasaṁ gataḥ
atmano vismṛṇiśyam
ko veda viditām tu tām

Due to intense material affection and the influence of illusion, I was unable to understand my actual position. Actually, I could not understand how much I had forgotten my actual self. However, nobody else realized that I had become bewildered by the Lord's illusory energy, māyā.

Text 53

eti bharva dhanāgara
putrod vāhāṁ raktaudhiḥ
anantohāṁ dinamānā
na jāne svāpa sammitam
My mind was simply absorbed in thoughts of my children, wife, wealth, and the arrangements for the marriage of my children. As a result, I felt great distress and lamentation. I even forgot that I was Ananta. The events of my life at Purusottama-kṣetra appeared to me like no more than a dream.

Text 54
mam vikṣya māṁṁi bharya
vrīsam muḍharat sthūam
kandanti kimaho'kasmāt
ālapāntu māmān tike

When my proud wife saw me in that almost senseless condition, she lamented: Alas! What has happened! She then began to cry out loud

Text 55
iha tam vikṣya tāṁs tatra
smyṛtvā katara manasām
hamso'pycko bodhayitum
āgato māṁ saduktiḥḥ

As I gazed upon my wife that I had lived with at Purusottama-kṣetra, I immediately remembered everything about my children, wife, wealth, and so on. At this, my mind became perplexed and morose. Suddenly, a swan-like personality came before me and began to pacify me with proper reasoning.

Text 56
dhiro vidita sarvarthaḥ
pūrṇaḥ parama dharmavit

He was sober by nature, the knower of everything, fully satisfied, and absorbed in thought of the Supreme Personality of Godhead.

Text 57
sūryākaram sattvāsaram prasāntam
dantāṁ suddham loka soka ksaysnum
mamāgretāṁ pūjāyitva madangāṁ
paprucchus temat subha dhyanā kamaḥ
His effulgence was like that of the sun. He was situated in the mode of unalloyed goodness, and he was peaceful and pure-hearted. Indeed, the very sight of him could destroy the sufferings of all living entities. My relatives faithfully worshiped that *paramahamsa* and then inquired from him about my welfare.

Thus ends the translation of the eleventh chapter of *Śrī Kalki Purāṇa*.
Text 1

Sūta Gosvāmi said: After the paramahamsa had his meal and sat down comfortably, the brāhmaṇas of Purusottama-ksetra asked him how I could regain my previous health and mental stability.

Texts 2-3

The paramahamsa understood the brāhmaṇas’ concern and so he looked at me and said: My dear Ananta, what are you doing here? Where are you wife, Carumati, and your five sons headed by Budha, as well as your house, wealth, and relatives? When did you come here, leaving them aside? Today is supposed to be the marriage of your eldest son, Budha.

Text 4
You reside on the south shore of the ocean and I saw you busily engaged in making arrangements for your son’s wedding today. The people of that place respect you very much. You had invited me to attend your son’s wedding today, but you left everything and came here. You seem to be confused about something.

Text 5
\[ \text{tvānca saptatva varsiyas} \\
\text{tatraya drśto maya prabho} \\
\text{trimsad varsiyavat kasmāt} \\
\text{iti me sambhramo mahan} \]

My dear sir, I saw you there as an elderly man, seventy years old. How have you now become a young man of thirty?

Text 6
\[ \text{iyam bharya sahaya te} \\
\text{na tatrā lokita kvacit} \\
\text{aham va kva kutastasmat} \\
\text{katham vā kena kasitah} \]

I never saw in that place this wife that is seated by your side. I don’t know how I have come to see you here.

Text 7
\[ \text{sa cva va na vapi tvam} \\
\text{naham va bhiksuresasah} \\
\text{avayorīha samyogas} \\
\text{cendra jala wabhavat} \]

Are you really Ananta, or are you someone else? Am I the same sannyāśi who met you, or am I someone else? My meeting you here seems mysterious.

Text 8
\[ \text{tvam gṛhaḥṣāḥ svadharmajno} \\
\text{bhiksuko’ham paratmakah} \\
\text{avayorīha samvādo} \\
\text{bālaka unmattayoriva} \]
You are a householder who faithfully executes your occupational duties and I am a beggar in the renounced order of life. Therefore, my meeting you here seems incompatible, like a conversation between a child and a madman.

Text 9
\[
\begin{align*}
\text{tasmādīsasya mayeyam} \\
\text{tryagan mohakarmī} \\
\text{jñana prāptyā datā labhya} \\
\text{manyē'hamū bhro dvija} \,'
\end{align*}
\]

Alas! All this was the pastime of supreme controller’s illusory energy, which bewilders everyone within the three worlds. It is very difficult to understand this by mere common sense. Unless one understands the Supreme Lord as being one without a second, one cannot understand the activities of māyā.

Text 10
\[
\begin{align*}
\text{iti bhikṣuh samāsravya} \\
\text{yadanyat praḥa vismutah} \\
\text{markandeye' mahabhāga} \\
\text{bhavisyam kathayam te}
\end{align*}
\]

After speaking to me in this way, the paramahamsa turned and addressed the great sage, Mārkandeya, within the hearing of other great sages: O fortunate one, let me describe to you some events that will take place in the future. Please listen attentively.

Texts 11-12
\[
\begin{align*}
\text{pralaye yā tvaya drstā} \\
\text{purusasyo darambhāsi} \\
\text{sā maya mohayanika} \\
\text{panthanam bhanika yatha} \\
\text{tamo hyananta santāpa} \\
\text{nodanodyatam aksari} \\
\text{vayedam akhilam lokam} \\
\text{avṛtyā vasthaya sthitam}
\end{align*}
\]
It has been said that the Lord’s illusory energy, māyā, remains within the water of devastation that is situated within the abdomen of the Supreme Lord. This māyā bewilders everyone. Just as a prostitute roams throughout the town, māyā spreads her influence throughout the three worlds. Māyā’s influence creates the ignorance that forces the conditioned souls to uselessly transmigrate from one body to another in this material world. Thus, māyā is the cause of all material miseries.

Text 13

laye line trijagati brahma
tanmātragāṃ gataḥ
nirupādhau nirāloke
sisrksur abhavat parah

At the time of dissolution, the three worlds merge into the water of devastation. All directions, the time factor, and everything else become unmanifest. Thereafter, the Supreme Personality of Godhead once again desires to create and so immediately all the material ingredients become manifest.

Texts 14-15

brahmanyapi dvidhā bhūte
puruṣa prakṛti svayā
bhāsā samjanayāmāsa
mahāntam kālayogataḥ
kāla svabhāva karmātmā
so’haṅkāras tato’bhavat
trivṛd viṣṇu siva brahma
mayaḥ saṁsāra kāraṇam

By His own will, the Supreme Lord first divides Himself into two—puruṣa and prakṛti. In due course of time, the puruṣa manifests the mahat-tattva from prakṛti. From the mahāt-tattva, false ego is produced, and from false ego, the three modes of material nature. Brahmā, Viṣṇu, and Maheśa are the predominating deities of the three modes of material nature. It is these three personalities that engage in the act of creation.
In the beginning, five subtle material elements are created from false ego and from these five subtle elements, five gross material elements are produced. This creation is set in motion after the Supreme Lord glances over the material nature, māyā.

Thereafter, the demigods, demons, and human beings, as well as all other moving and non-moving entities, are created throughout the universe.

All of these categories of conditioned souls are covered by the illusory energy of the Supreme Lord, and this causes them to become attached, thinking, “This body is me and everything in relation to this body is mine.” The conditioned souls are so foolish that they do not care to be delivered from the miserable material existence.

Alas! How strong is māyā! Being bewildered by māyā, even the demigods, up to Brahmā, are constantly wandering about within the
material world, like bulls tied with ropes through their noses, or birds kept in a cage

Text 20

\[
\text{tām mayam gunamayim yetu} \\
\text{tūṣaṇu muniśvarāh} \\
\text{sravantim vasananakām} \\
\text{ta evarthā vido bhuv}
\]

The great souls and sages who desire to cross over the ocean of māyā that induces the conditioned souls to enjoy material sense gratification, which is filled with formidable waves, and which consists of the three modes of material nature, are certainly glorious and celebrated as knowers of the truth.

Texts 21-22

\[
\text{śaunaka rṣī uvaca} \\
\text{markandeyo vasisthasca} \\
\text{vamadevā davo'pare} \\
\text{sratva guruvaco bhūyah} \\
\text{kmahuh sravanādrtāh} \\
\text{ranano'nanta vacanam} \\
\text{iti srutā sudhopayam} \\
\text{kim vā prāhuraho suta} \\
\text{bhavisvamahu varnaya}
\]

Śaunaka Rṣi said: What did the exalted sages, headed by Mārkandeya, Vaśistha, and Vāmadeva, say after hearing this wonderful talk? What did the kings who had been listening to Ananta say? Kindly narrate the future events that were referred to.

Text 23

\[
\text{iti tadvaca asrutya sūtah} \\
\text{saikṛtya tam punah} \\
\text{kathayamasa karsnyena} \\
\text{sokamoha vighātkam}
\]
After hearing these questions of Śaunaka Rṣi, Romaharsana Śūta praised him very highly and then described in detail the spiritual knowledge that destroys all lamentation and grief.

Text 24

śūta uvaca
tatrananto bhusaganaṁ
prstah praha krtadarah
tapasā mohanudhanam
indriyanaṁca nigrāham

Śūta Gosvāmī said: When the kings respectfully requested Ananta to continue speaking, Ananta explained how one can overcome māyā and control his senses by executing severe penance.

Text 25

ananta uvaca
ato'ham vanamasādyā
tapah kṛtvā vidhanatḥ
nendriyanam manaso
nigraḥo'bhuta kadacana

Ananta said: Thereafter, I began to reside in a nearby forest and engage in the practice of penance, according to the prescribed rules and regulations. However, in spite of my efforts, I failed to regulate my mind and senses.

Text 26

vane brahma dhyayate me
bharyaputra dhanādikam
visayaṅcantarā sasvat
samsmarayatī me manah

Whenever I sat down in the forest to meditate upon the Supreme Lord, thoughts of my wife, children, and assets keep surfacing within my mind, greatly disturbing me.

Text 27

tesām smarana matrena
duhkha soka bhayadayah
pratudanti mama prānān
dhāraṇā dhyāna nāsakāḥ

As soon as this would happen, my mind would become greatly disturbed and I would become filled with fear and lamentation. As a result, my meditation was broken.

Text 28
tato’ham niscitam atir
indriyānāṇca ghātane
manaso nigrahastena
bhāvisyati na sāṃsayaḥ

The mind can be controlled only when the senses are regulated. While thinking in this way, I resolved to conquer my senses.

Text 29
ato māmindriyānāṇca
nigrāha vyagra cetasaṁ
tadadhiṣṭhātṛ devāsca
drṣṭvā māmī uraṇjasā

However, as soon as I attempted to control my senses, the predominating deities of the senses turned their attention upon me.

Texts 30-31
rūpiṇo māma thocuste
bho’nanta! iti te dasa
dīvātārka pracetō’svi
vanhindro pendra mitrakā

indriyānāṁ vayam devās
tava dehe pratiṣṭhitaḥ
nakhaṇa kāṇḍa sambhinnān
nāsmān kurtum ihārasi

The controlling deities of the ten senses personally appeared before me and said: Ananta, we are Dik, Vāyu, Sūrya, Pracetā, the Aśvinī-kumāras, Agni, Indra, Upendra, and Mitra. Although we subtly reside within your body, we have now come before you. You should not cause us harm by your severe austerity.
Text 32

na sreyo hi tavānanta
mano nigraha karmanī
chedane bhedaneśmākaṁ
bhinnamarmā marisyasi

Simply by performing severe austerities, you will not receive any benefit, nor will your mind or senses be controlled. Rather, because of torturing us, you will suffer greatly.

Text 33

andhānāṁ vadhiraṅañca
vikalendriya jivināṁ
vane’pi viṣayavyyagraṁ
mānasāṁ lakṣayā mahe

It is a fact that even blind, deaf, and deformed people go to live in the forest and yet they cannot resist thinking about material enjoyment.

Text 34

jivasyāpi gṛhaustasya
deho gehāṁ mano’nugah
buddhirbhaṁyā tadanugā
vayamitya vadhāraya

The material body is a house, the spirit soul is the owner of the house, intelligence is the owner's wife, and the mind is a servant. We are also servants controlled by the wife of the house, in the form of intelligence.

Text 35

karmāyattasya jivasya mano
mano bandha vimuktikṛt
sāṁśārayati lubhāsyā
dvāhmano yasya māyaye

The conditioned souls are forced to enjoy the fruits of their activities. The mind is certainly the cause of bondage or liberation. According to the directions given by the illusory energy of the Lord of the universe, the mind takes a greedy person here and there throughout the material world.
Therefore, if you desire to control your mind, you should engage it in the devotional service of Lord Hari with determination. All reactions to karma are exhausted by one’s engagement in the devotional service of Lord Hari. Thus it is concluded that devotional service is the best means for achieving liberation from material existence. The understanding that the living entities are simultaneously one with and different from the Supreme Lord should be cultivated. There is no doubt that devotional service to Lord Hari awards one transcendental bliss. Attachment to the gross and subtle bodies is destroyed by engagement in unalloyed devotional service.

Texts 38-39
param präpsyasi nirvanam
kalker alokanat tvayā
ityaham bodhitastena
bhaktya sampuya kesavam
kalkam didrksur ayatah
krsnam kalki kulántakam

If you simply have the darśana of Lord Kalki, you will attain liberation from material bondage.

Having been instructed in this way by the controlling deities of the ten senses, I devotedly worshiped Lord Hari with a desire to see Lord Kalki, who dissipates the contamination of Kali. It is for this reason that I have come here.
Text 40

dṛstam rūpam arūpasya
sprstas tatpada pālavaḥ
apadasya srutam vākyam
avacyasya paratmanah

I was fortunate to see the form of the Supreme Lord, who has no material form. I touched the lotus feet of the Supreme Brahman, who has no material feet. I heard the words of the Lord of the universe, who never utters a material sound vibration.

Text 41

ityanantah pramuditah
padmānātham nyasvaram
kalkam kamalapatrāksam
namaskṛtya yayau munuh

After saying this, Ananta offered his obeisances to the lotus-eyed Lord Kalki, the husband of Padmāvatī, and then departed in a joyful mood.

Text 42

rajano munivakyena
nirvāna pādavim gatah
kalkam abhyarca padmāṇca
namaskṛtya munuvratah

After the kings heard the talks of the sage, Ananta, they also began to observe vows while following the rules and regulations prescribed by the scriptures. Thus, like sages, they cleared their path to liberation by worshiping Lord Kalki and Padmāvatī.

Text 43

suka uvāca
anantasya katham etām
ajñana dhvanantāsīnam
mayānāyatrīm prapathan
srnvan bandhād vimucyate

Śuka said: Anyone who hears this story of Ananta will be freed from the clutches of māyā. His darkness of ignorance will be dissipated and his
material bondage cut to pieces, so that ultimately, he will attain liberation from material existence.

Text 44

sāṁsārābdhi vilāsa lālasa
matiḥ sri viṣṇusevādaro
bhaktyākhyānam idaṁ
svabheda rahitāṁ

nirmāya dharmātmanā
jñānollāsa nisāta khaḍgam
uditaḥ sadbhakti durgāsrayaḥ,
śadvaryam jayatādaseṣa
jagatāṁ ātma sthitāṁ vaiṣṇavaḥ

The devotees of Lord Hari who are inclined to follow the principles of religion while at the same time desire to enjoy sense gratification in the ocean of material existence, should use the sharp sword of transcendental knowledge gained from this narration to cut to pieces the six principal enemies that reside within the body, headed by lust, after taking shelter in the fort of bhakti-yoga.

Thus ends the translation of the twelfth chapter of Śrī Kalki Purāṇa.
Chapter Thirteen

Viśvakarmā Reconstructs the
Village of Śambhala on the Order of Indra
The Arrival of Lord Kalki

Text 1
sūtā uvāca
gate nṛpaṅグル kalkīḥ
   padmayā sahā simhalāt
   samla grāma gamane
   matim cakre svasenayā

Śuta Gosvāmī said: After all the kings had departed, Lord Kalki decided to leave Simhalā island, taking His wife, Padmāvatī, and His army, and go to the village of Śambhala.

Text 2
tataḥ kalker abhiprayaṁ
   viditvā vāsastwaran
   visvakarmāṇam āhūya
   vacanaṁ cedam abaravit

Meanwhile, when Indra realized the intention of Lord Kalki, he called for Viśvakarmā and gave him orders.

Text 3
indra uvāca
   visvakarmana sambhale tvam
   grhodyā nātīya ghaṭītam
   prāsāda harmya sambhādham
   racaya svarṇasaṅcayaiḥ

Indra said: O Viśvakarmā, you should immediately go to the village of Śambhala and construct many palaces, ornamental gates, residential buildings, and apartments, using as much gold as possible, and decorate the village with beautiful gardens.
Text 4
ratna śphaṭika vaidūrya
nānāmaṇī vinirmitaiḥ
tatraiva silpa naipunyam
tava yaccāsti tāt kuruc

The entire village should be bedecked with precious jewels and crystal.
Do not hesitate to display your full expertise in the art of architecture.

Text 5
srutvā harervaco visvakarmā
sarma nijāṁ smaran
sambhale kalamesasya
svastyādi pramukhān grhān

Being ordered by Indra in this way, and realizing that this was a
golden opportunity to attain true benefit, Viśvakarma immediately went
to Śambhala village and began constructing a beautiful residence for the husband of Lakṣmī.

Text 6
hamśa simha suparnādi
mukhāṁs cakre sa visvakt
uparyu pari tāpagna
vātāyana manoharān

Indeed, he built many houses. One house was shaped like a swan,
another house was shaped like a lion, and still another house looked like
the face of a donkey. These buildings were two, three, or even more stories
tall, and they were all centrally air-conditioned.

Text 7
nānāvana latodyāna
sarovāpi susobhitah
sambhalas cābhavat kalker
yathendrasya amarāvati

The entire village was decorated with forests, gardens, lakes, and
public wells. Indeed, the village of Śambhala came to resemble Indra’s
abode, Amarāvati.
Meanwhile, Lord Kalki, His army, and associates left Kārumatī and started for Śambhala. After traveling some distance, the Lord set up camp on the shore of the ocean. Out of affection for his daughter, King Bṛhadṛatha mounted a buffalo named Kaumudi and followed his son-in-law, Lord Kalki, and daughter, Padmāvati, up to the sea shore, where he gave them ten thousand elephants, one hundred thousand horses, two thousand chariots, and two hundred maidservants.

With great affection, he also gave them various kinds of jewels and fine garments. The king couldn’t take his eyes off the beautiful faces of his son-in-law and daughter. Indeed, he could not utter a word, being overcome by strong emotions.
Lord Kalki and Padmāvatī honored and pacified King Brhadratha, and then begged permission to depart. Feeling great distress in separation, King Brhadratha finally returned to his capital, Kārumati.

Texts 13-14

kalkistu jaladherambho
vigāhya ṗṭanāgaṇāḥ
pārāṁ jigmisum drṣṭvā
jambukaṁ stambhito’bhavat
jalastambham athālokya
kalkiḥ sabala vāhanaḥ
prayayau payasam rāser
upari sṛṇi niketanaḥ

Lord Kalki then bathed in the ocean, along with His associates. Suddenly, He saw a jackal crossing the ocean, appearing to walk on the surface of the water. Upon looking more closely, however, Lord Kalki saw that there was a bridge spanning the ocean. Taking advantage of this bridge, the Lord, His carriers, and His army crossed over to the mainland.

Text 15

gatvā pāraṁ sukaṁ prāha
yāhi me sambhalālayam

After arriving at the far shore, Lord Kalki addressed His parrot: O Śuka, go now to My house in the village of Śambhala.

Text 16

visvakarma kṛtaṁ yatra
deva rājāṁśaya bahu
sadma sambhādham amalarṁ
matpriyārtham susobhanam

There you will find that Viśvakarma, the architect of the demigods, has constructed many beautiful palaces and residential quarters for My pleasure, by the order of Indra.
Go ahead and convey the news of my welfare to my father, mother, and other relatives. Tell them everything about My marriage.

You go on ahead, and I will soon arrive there, with My army.

Being ordered in this way by Lord Kalki, Śuka, who was very sober by nature, immediately flew into the sky and in a very short while, arrived at Śambhala, which was highly regarded even by the demigods.

The village was seven yojanas across, and inhabited by members of all four varṇas. Throughout the village were memorial columns made of white marble that shone like the sun.
The wonderful quality of this village was that no one experienced distress because of the climate during any season. Śuka's heart became filled with wonder upon seeing the beauty of this village. He went from one house to another, from one palace to another, up into the sky, over the numerous gardens, flying from one tree to another.

Texts 23-24

śukaḥ sa viṣṇuyasaśaḥ
sadanāṃ mudito'brajat
tam gatvā rucirā lāpaiḥ
kathayitvā priyāḥ kathāḥ
kalker āgamanāṁ prāha
simhalat padmayā saha

At last, Śuka arrived at Viṣṇuyāsa's house with great delight. In a very sweet voice, he informed Viṣṇuyāsa of Lord Kalki and Padmā's arrival from the island of Simhala.

Text 25

tatantvaran viṣṇuyasaḥ
samanārghya praśajanaṁ
viṣākha yūpa bhūpālam
kathāyamāsa harsitāḥ

Viṣṇuyāsa then hurriedly went to see King Viṣākhayūpa in a happy mood and disclosed to him the news, which quickly spread to all the distinguished citizens.

Text 26

sa rāja kārayamāsa
pura grāmādi maṇḍitam
svarnakumbhaiḥ sadambhobhiḥ
purītais candanokṣitaḥ

King Viṣākhayūpa ordered his servants to decorate the entire village with pitchers filled with water and decorated with designs drawn with sandalwood paste.
Text 27
kalā guru sugandhādhayair
dīpa lājām kūrākṣataih
kusumai sukumāraisca
rambhā puga phalaṇvitai
susubhe sambhala grāmo
vibudhānām manoharaḥ

Śambhala, which was pleasing to the hearts of even demigods, was thus smeared with aguru and other fragrant substances, illuminated with many excellent lamps, and decorated with garlands of fragrant flowers, fruit, twigs, rice paddy, and so on.

Text 28
tam kalkih prāvisad bhima
senāgaṇa vilakṣaṇaḥ
kāmini nayanāṇanda
mandirāṅgah kṛpāṇidhiḥ

Finally, the merciful Lord Kalki, who gives pleasure to the eyes of all young women, and who possesses a most enchanting form, entered the village, surrounded by His formidable army.

Text 29
padmayā sahitah pitroḥ
pādayoh praṇato'patat
sumatir muditā putram
snuṣām sakram sacimiva
dadrse tvamarāvatyāṁ
pūrṇa kāmādithiḥ sati

First, Lord Kalki and Padmāvati offered obeisances to Viṣṇuyāśā and his wife. Just as Aditi becomes jubilant upon seeing her son, Indra, the king of the demigods, along with his wife, Śaci, the chaste Sumati became very satisfied to see her son and daughter-in-law.

Texts 30-31
smbhala grāma nagari
patakā dhvaja sālinī
It appeared that the village of Śambhala was also a jubilant woman welcoming the return of her husband, Lord Kalki. Being decorated so beautifully, she appeared very charming. The interior of the village was her thighs, the palaces were her breasts, the peacocks were her nipples, the swans were her necklace of pearls, the fragrant smoke was her garments, the sounds of the cuckoos were her words, and the gates were her enchanting smile. The village thus appeared like a very clever girl casting a sidelong glance.

**Text 32**

\[
\text{sa reme padmāyā tatra} \\
\text{varṣa pūgāna jāśrayah} \\
\text{sambhale vihvalcāra} \\
\text{kalkih kalka vināsanaḥ}
\]

The unborn Lord Kalki, who is the shelter of everyone and the destroyer of all sins, appeared to forget His mission as He spent many years enjoying life with Padmāvati.

**Texts 33**

\[
\text{kaveḥ patni kāma kalā} \\
\text{susuve paramesṭhinau} \\
\text{vṛhat kṛtti vṛhadbāḥū} \\
\text{mahābala parākramau}
\]

After some time, Lord Kalki's brother, Kavi, begot two sons in the womb of his wife, Kāmakalā. Their names were Bṛhatkīrti and Bṛhatvāhu.
Texts 34-35

praśāsya sannatir bhārīyā  
tasyāṁ putrau babhūvatuh  
yajñavijñau sarvaloka  
pūjitau vijitendriyau  
sumantrakastu mālīnyāṁ  
janayāmāsa sāsanam  
vēgavantaṁca sādhūnāṁ  
dvāvetavu ṗakarau

Prājñā also begot two sons within the womb of his wife, Sannati. They were named Yajña and Vijña. These two boys were self-controlled, and thus respected by everyone. Sumantu also begot two sons, named Śasana and Vegavāna, in the womb of his wife, Mālinī. These sons were the benefactors of human society.

Text 36

tataḥ kalkisca padmāyaṁ  
jayo vijaya eva ca dvau  
putrau janayāmāsa  
lokakhyātau mahābalau

Lord Kalki also begot two sons in the womb of Padmāvatī. Their names were Jaya and Vijaya, and both possessed incomparable prowess.

Texts 37-39

etaiḥ pariṣtoṁ mātaiḥ  
sarvamsampat samanvitau  
vājimedha vidhānārtham  
udyatam pitaram prabhuh  
samikṣya kalkih provāca  
pitāmaham ivesvarah  
dīśaṁ palan vijityāham  
dhanānyā ṣṛtya ityuta  
kārayisyāmyi asvamedham  
yāmi digvijayāya bhoḥ
Lord Kalki appeared to flourish, being surrounded by all these family members. Once, Lord Kalki’s father, Viṣṇuṣaṇa, who was on the level of Lord Brahmā, decided to perform a horse sacrifice. Understanding the intention of His father, Lord Kalki said: My dear father, I will go out and defeat all other kings in battle and thus bring you sufficient wealth so that you can conduct the horse sacrifice properly.

Text 40

iti praṇamya tair prityā
kalkih para puraṇjayah
senāgaṇaih pariurtaḥ
prayayau kikaṭaṁ puram

Lord Kalki, who was certainly capable of conquering all other kings, offered His obeisances to his father and then set out with his army to first conquer Kikaṭapura.

Text 41

buddhālayam suvipulam
vedadharma vahīśkṛtam
pitṛdevārcanā hinaṁ
paraloka vilopakam

Most of the inhabitants of this city were Buddhists, who never offered oblations to their forefathers, nor worshiped the demigods. In fact, they never even considered what kind of life they would have after death.

Text 42

dehātma vāda baḥulam
kulajāti vivarjitaṁ dhanaṁ
stribhir bhaksya bhोjyaiḥ
svaparābheda darsinam

They accepted their bodies as the self because they had no information of the eternal soul. They did not designate themselves or their families in terms of caste, and thus there was no conception of high or low birth. As far as earning wealth, marriage, or eating were concerned, they had no sense of discrimination.
Texts 43-44
nānājanaiḥ parivṛtam
pāna bhojana tatparaiḥ
srutvā jino nijagānaiḥ
kalker āgamanam krudhā
akṣauhiṃibhyāṁ sahitāḥ
sambahūva purādvahīḥ

The people of that city were interested only in eating, drinking, and making merry. When the ruler of that city, who was named Jina, heard that Lord Kalki had come to fight, He quickly gathered an army consisting of one akṣauhini.

Text 45
gajaratha turagaiḥ samācitā bhū
kānaka vibhūṣaṇa bhūṣitair varāṅgaiḥ
sataśata rathibhir dhṛtāstra śastraṁ dhvaja
patārājī nivāritata pairbahau sā

Very soon, the city became filled with numberless horses, chariots, elephants, chariot drivers decorated with golden ornaments, and infantry soldiers. All of the soldiers were fully equipped with weapons, and they carried their flag. The whole city thus seemed transformed into a beautiful battlefield.

Thus ends the translation of the thirteenth chapter of Śrī Kalki Purāṇa.
Chapter Fourteen

Lord Kalki Conquers the Buddhists Who Opposed Him

Text 1

suta uvāca

tato visnuh sarvajisnuh

kalkah kalka vinasanah

kalayamasa tām senām

karmmimvav kesari

Sūta Gosvāmī said: Just as a lion, the king of the jungle, attacks a female elephant, Lord Kalkī, the life and soul of all living entities, attacked the army of Buddhists.

Texts 2-3

senānānām tam ratu sangaraksatīm

raktaka vastram vīrtoru madhyam

pālāyatim caru vikrama kesām

vikrayatim praha sa kalkinayakah

re bauddhah ma polayadhvam

nivatadhvam ranangane

yudhyadhvam paurusam sadhu

darsayadhvam punarmema

Thereafter, a fierce battle took place between the Buddhists and Lord Kalkī. When the Buddhists became disheartened and began fleeing from the battle, Lord Kalkī, acting as the commander-in-chief of His army, addressed the opposing warriors, who were injured in the battle, whose garments and armor were scattered here and there, whose hair had become loosened, and who were screaming loudly in pain: O Buddhists, do not run away from the battlefield. Stay here and fight to the best of your ability so that you will avoid the shame of being considered cowards.

Texts 4-5

jino hinabalam kopat

kalker ākarnya tadvacah
Although Jina had been injured, he became enraged upon hearing Lord Kalki’s taunting words. After picking up his sword and shield, he rushed at Lord Kalki, who was sitting on His horse. In the duel that ensued, both fought with great enthusiasm so that even the demigods, who were watching from the heavens, became surprised to witness Jina’s skill in fighting.

The greatly powerful Jina pierced Kalki’s horse with his trident and then made the Lord fall unconscious by his onslaught of arrows. At this, the wicked Jina attempted to capture Lord Kalki, but was unable to pick Him up.

Lord Kalki had become so heavy that Jina could not even move Him and this fueled his rage. Being unable to take Lord Kalki prisoner, Jina finally took His crown and weapons and fled.
Meanwhile, King Viṣākhayūpa, who had accompanied Lord Kalki, became furious upon seeing this and so he went and struck Jina with his club. After accomplishing this feat, the king carefully picked up Lord Kalki and placed Him on his chariot.

Text 9
\[
\begin{align*}
labdhasarīñnas tathā kalkih \\
sevakotsāha dāyakah \\
samutpatya rathātasya \\
nṛpasya jinamāyayau
\end{align*}
\]

Soon Lord Kalki regained consciousness and began to rally His soldiers. The Lord then jumped from Viṣākhayūpa’s chariot and charged at Jina.

Texts 10-11
\[
\begin{align*}
sūlavayathāṃ vihāyāja \\
mahaśattvastu raṅgamaḥ \\
rīgaṇair bhramaṇaiḥ pāda \\
vikṣepahana nairmuḥuḥ \\
dandaśghātaiḥ sātākṣepair \\
bauddha senā gaṇāntare \\
nijadhāna ripūn kopāt \\
sata-so’tha sahasraśaḥ
\end{align*}
\]

Although Lord Kalki’s wonderful horse had been injured by Jina’s trident, he soon regained his composure and began roaming over the battlefield, jumping fiercely while angrily attacking hundreds and thousands of Buddhist soldiers. In this way, Lord Kalki’s horse killed many sinful men.

Text 12
\[
\begin{align*}
nīśvāsa vātai ruddiya \\
kecid dvipāntare’patan \\
hastyaśva ratha sambhādhāḥ \\
patīṭa raṇamūrddhani
\end{align*}
\]

Indeed, the heavy breathing of Lord Kalki’s horse caused many opposing soldiers to fly into the sky and then fall down at distant places.
Some of them fell upon the horses and chariots as they descended onto the battlefield.

Text 13

gargyā jaghnuḥ saṣṭiśatam
bhargyaḥ koṭi saṭāyutam
viśālastu sahasrāṇāṁ
pañcavimsamāṁ raṇe tvaran

Within a short period of time, Gargyā and his associates killed six thousand Buddhist warriors. Bhargya killed ten million enemy soldiers with the help of his army, and Viśāla killed twenty-five thousand.

Text 14

ayute dve jadhānājąau
putrabhyāṁ sahitāḥ kaviḥ
dasalalam tahā prājñāḥ
pañcalaksāṁ sumantrakaḥ

Kavi and his two sons fought valiantly, killing twenty thousand enemy soldiers. One million soldiers were killed at the hands of Prājñā, and five hundred thousand were eliminated by Sumanta.

Text 15

jināṁ prāha hasan kalkis
tiṣṭhāgre mama durmate
daivāṁ māṁ viddhi sarvatra
śubhāsubha phalapradam

Thereafter, Lord Kalki addressed Jina: O sinful one, do not run away! Come before Me and fight! Know Me to be the personification of destiny, which awards everyone the results of their pious and sinful acts.

Text 16

madvāṇa jāla bhinnāngo
nihsāngō yāsyasi kṣayam
na yāvat paśyatāvat tvāṁ
bandhūnāṁ lalitaṁ mukham

Very soon your body will be pierced by My arrows so that you will be forced to leave this world forever, without any companion. Thus, you
have very little time left to show your face to your relatives

Texts 17-18
kalker iti rūtam srutva
jinah praḥa hasan bali
dāvam tvadṛsyam sastre
te sadho’yaṃ uraṅkṛtah

pratyakṣa vadino bauddhā
vayam yuyam vrthāśramah
yadi va dāva rūpāstvam
tathāpyagre sthita vayam

yadi bhettasi vānaughais
tada bauddhāḥ kimatra te

After hearing the speech of Lord Kalkī, Jīna laughed sarcastically and replied Fate cannot be seen. I believe in direct perception because I follow the philosophy of Buddhism. We do not believe anything unless we can perceive it. We believe that destiny can be changed because this is the verdict of our scriptures. If You are actually the Supreme Personality of Godhead as You claim, then kill us. What can be gained by merely uttering boasting words? We Buddhists will never accept You

Text 19
sopālambham tvaya khyātam
tvayaye vāṣtu sthīro bhava
iti kroḍhad vānaajaleḥ
kalkim ghorah samavrnot

Whatever You have claimed to be my destiny will actually be Your own. Just remain before me and see.

After saying this, Jīna covered the entire body of Lord Kalkī with his sharp arrows.

Text 20
sa tu vanaṃayam vārsam
ksayam nmyer’ka vaddhmam

As fog is dissipated by the rising of the sun, Jīna’s shower of arrows vanished by the influence of Lord Kalkī’s potency
Simply by Lord Kalki’s presence, all of the enemy’s weapons, including the brahmāstra, āgneyastra, vāyavyastra, and pārjanyastra, were rendered ineffective, just like seeds sown in the desert, donations given to unworthy persons, or devotional service to Lord Hari executed out of envy.

In an instant, Lord Kalki jumped into the air and caught hold of Jina’s hair as he sat upon his bull carrier. Both Lord Kalki and Jina fell to the ground, like two tāmracūda birds, and began to wrestle.

Jina then grabbed Lord Kalki by the hair with one hand warded off His blows with the other.
Thereafter, appearing just like Cānūra and Lord Kṛṣṇa, the two stood up and continued wrestling, grabbing each other’s hair and arms. The two great heroes had no weapons in their hands as they fought each other like two powerful bears.

Text 26

tatah kalkir mahayodhi
padāghātena tatkatum
vibhāya pātaya māsa
tālam mattagayo yathā

As a maddened elephant breaks a palm tree, the most expert of all fighters, Lord Kalkī, broke Jīna’s spine with a powerful kick, so that the king of the Buddhists fell dead onto the ground.

Text 27

jīnam nupattam drstva
bauddhā haheti cukrusuh
kalkeh senāgana viprā
jahrsur nihatārayah

When the Buddhist soldiers saw their leader lying dead upon the ground, they began to wail in agony. O brāhmaṇas, the killing of Jīna immersed the soldiers of Lord Kalkī into an ocean of great happiness.

Text 28

jīne napatte bhrātā
tasya suddhodano bali
pādacāri gadapānūh kalkam
hantum drutam yayau

After witnessing the death of his brother, the greatly powerful Śuddhodana picked up a club and charged at Lord Kalkī, bent upon destroying Him.

Text 29

kavistu tam vānavarsaih
parvārya samantatah
jagāra paravrāghno
gajamāvṛtya smhavat
In response, Lord Kalki, who very expertly killed all the heroic warriors that opposed Him as they were seated on the backs of their elephants, released an incessant shower of arrows at Suddhodana while roaring like a lion.

Text 30

gadāhastam tamalokya
pattim sa dharmavit kavih
padāṅgo gadāpānus
tasthau suddhodanāgratah

When the pious hero, Kavi, saw Suddhodana coming with a club in his hand, he got down from his elephant and obstructed his path while wielding his own club.

Texts 31-32

sa tu suddhodanastena
yuyudhe bhuma vikramah
gayah prati gayeneka
dantābhhyāṁ sāgadā vubhau

yuyudhate mahāvnau
gadāyuddha visāraddau
kṛta pratikrtau mattau
nadantau bhāravāṁ ravan

A fierce battle then ensued between Kavi and Suddhodana. As an elephant fights with another mimical elephant with its tusks, the great hero, Kavi, who was very expert in fighting with the club, confronted Suddhodana. Because they were intoxicated by fighting, they roared loudly while challenging one another with harsh words. Both tried their best to defend themselves from their opponent's blows.

Text 33

kavistu gadāyā gurvyā
suddhodana gadām nādan
karada pāyasu taya
svayā vaksasya tatayat
Finally, while roaring like a lion, Kavi struck Śuddhodana with his club so forcefully that Śuddhodana's club fell from his hands. Taking advantage of this opportunity, Kavi landed a very powerful blow to the chest of his enemy.

Text 34

gadaghatena nihato
vr̥rah suddhodano bhuvī
patutvā sahasottthaya
tam janghe gadayā punah

Although the powerful Śuddhodana fell to the ground, he quickly regained his composure and stood up after picking up his club. By maneuvering very quickly, he was able to smash his club upon Kavi's head.

Text 35

samāditena tenapi
sirasā stamḥuttah kaviḥ
na pāpāta sthitasa
sthānuvad vihyalendrryah

That blow was so forceful that although Kavi did not fall to the ground, he was dazed and thus stood motionless.

Text 36

suddhodanas tamalokya
sahāśaram rathāyunah
prāvrtam tarasā mayā
devrīnāe tumāyayau

Still, Śuddhodana understood that Kavi was not an ordinary warrior but was immensely powerful and surrounded by thousands of chariots. Therefore, he decided to leave the battlefield and bring Māyā-devī.

Text 37

yasyā darsana mātrena
devasura narādayah
nihsārāh pratmākaraś
bhavanu bhuvanāsrayāḥ
His reason for summoning Māyā-devī was that as soon as any demigod, demon, or human being within the three worlds would see her, he would immediately become stunned, like a statue.

**Text 38**

*bauddhā sauddhodanadyagre*

*krīva tamagrataḥ punah*

*yoddhum samāgataḥ mleccha*

*koti lakṣa satavṛtah*

After regrouping, Śuddhodana and his millions of mleccha soldiers, entered the battlefield, keeping Māyā-devī in front

**Text 39**

*simha dhvajottthita ratham*

*pheru kaka ganāvṛtām*

*sarvāstra sastra jananum*

*sadvarga pansevitām*

Māyā-devī sat on a chariot whose flag was marked with the symbol of a lion, and she manifested various kinds of weapons. Crows and vultures surrounded her, screaming with shrill voices. The six enemies, headed by lust, engaged in her personal service.

**Texts 40-41**

*nānārūpāṁ balavatāṁ*

*triguna vyakti laksitām*

*māyāṁ nirksya purataḥ*

*kalkisenā samapataḥ*

*nihsārāḥ pratimākārāḥ*

*saṃstah sastrapānayah*

Being confronted by the incredibly powerful Māyā-devī, who can assume any form at will, and who is constituted of three modes of material nature, the army of Lord Kalki gradually weakened. Indeed, all the great warriors in Lord Kalki’s army, who were well-equipped with celestial weapons, lost their prowess so that they simply stood motionless, like statues.
Lord Kalki saw that His brother and the other warriors had become afflicted by His inferior energy, māyā, and so He quickly approached her.

Suddenly, much to everyone’s astonishment, beautiful Māyā-devi, who is an expansion of Lakṣmī, merged into the body of Lord Kalki, like a beloved consort.

Because of Māyā-devi’s sudden disappearance, the hearts of the Buddhist leaders became filled with anxiety. They lost all their strength and began to cry like lost children. They cried out: Alas! Where did our mother go?
Meanwhile, simply by Lord Kalki’s compassionate glance, all of His warriors regained their composure so that they easily slaughtered the mlecchas with their sharp swords.

Texts 46-47  
sannaddham turagārūḍha  
  drḍhahasta dhṛtatsarum  
dhanurmiśaṅgam anisāṁ  
vāṇajāla prakāsitam  
  dhṛtahasta tanutrāṇa  
godhāṅgali virājitam

Lord Kalki mounted His horse after putting on armor. He equipped Himself with a sharp sword, bow, and a quiver full of arrows. In this scene, Lord Kalki appeared very beautiful.

Text 48  
megho paryupta tārābhaṁ  
damsana svanavindukam  
kirita koṭi vinyasta  
manirāji virājitam

Golden dots on the Lord’s dark forehead appeared like twinkling stars in the cloudy sky. His diamond crown enhanced His beauty even further.

Text 49  
kāmini nayanānanda  
sandoha rasamandiram  
vipakṣa pākṣa vikṣepa  
ksipta rūkṣa katākṣakam

Desiring to annihilate the enemy warriors, Lord Kalki, whose glance increases the pleasure of all young girls, and who is the abode of transcendental mellows, glared at them in a very angry mood.

Text 50  
nījabhaktajanollāsa  
saṁvāsa caraṇāmbujam
The hearts of the devotees became joyful while gazing at the Lord’s lotus-like face in this angry feature. However, the Buddhists, who always blaspheme religious principles, became extremely frightened while looking at Lord Kalki, who is the reservoir of all pleasure, and especially the giver of pleasure to the eyes of women.

Text 51
jahrusah surasangha khe
yagahuh hutasanah

The hearts of the demigods became jubilant when they understood that they would once again receive their shares of sacrificial offerings.

Text 52
subala mulana harsah
satrumasaika harsah
samara vara vilasah
sadhu satkara kasah
svajana durita harta
jwajatasya bharta
racayatu kuśalam vah
kama puravatārah

Lord Kalki, who incarnates for the pleasure of His devotees, removes the distress of the pious, is the maintainer of all living entities, and appears in this world to fulfill the desires of all saintly persons, was determined to eliminate His enemies by utilizing the prowess of His vast army.

Thus ends the translation of the fourteenth chapter of Śri Kalki Purāṇa.
Chapter Fifteen

Lord Kalki Is Attacked By The Mleccha Women
Instructions by the Weapons Personified

Text 1

sūta uvaca
tatat kalkir mlecchaganan
karavālena kalitān
vanaih samtaditānanyan
anayād yamasādanam

Sūta Gosvāmī said: Some of the mlecchas were killed when they were pierced by Lord Kalki’s arrows, and some of them went to the abode of Yamarāja after being cut to pieces by His sword.

Text 2

visākkhayūpo’pi tathā
kaviprājña sumantrakah
gārgya bhargya visālādyā
mlecchan jaghur asesatah

Innumerable other mleccha warriors were killed by the Lord’s associates, such as Viśākhāyūpa, Kavi, Prājña, Sumantu, Gārgya, Bhargya and Viśāla.

Text 3

kapota romatī kakāksah
kaka krsna dayopare
bauddhah sauddhadanā yatā
yuyudhuh kalki samikah

Many Buddhists, headed by Kapotaromā, Kākāksa, Kākakrsna, and Śuddhodana joined the battle against Lord Kalki’s army.

Text 4

tesam yuddham abhud ghoram
bhayadam sarvadehinam
Everyone who witnessed that great battle became astonished and frightened, although the Lord of the living entities felt blissful. Indeed, the entire battlefield became mired with blood.

Text 5

\[ \text{gayasva rathasamghanam} \\
\text{patatam rudhira sravah} \\
\text{sravanti kesasanala} \\
\text{vajgrah sugahuka} \]

So much blood poured from the bodies of the slain elephants, horses, and chariot drivers that a river of blood was created. In that river, the grass appeared like foam and the crocodiles in the form of horses created a terrifying sight.

Texts 6-7

\[ \text{dhanustarangadusparya} \\
\text{gajarodh pravahmi} \\
\text{sirah kurma rathatarih} \\
\text{purnuma srgasaga} \\
\text{pravrtta tatra bahudha} \\
\text{harsayanti manasvindm} \\
\text{dundubheya ravapheru} \\
\text{sakunananda daimu} \]

The arrows floating on the river of blood appeared like waves, the elephants seemed to form the two banks of that great river, the severed heads appeared like tortoises, the broken chariots looked like boats, the severed hands appeared to be fish, and the beating of the drums seemed to be the sound of the rushing currents. The sounds of the delighted crows and vultures could be heard on the banks of that river of blood. This scene, although apparently ghastly, made the devotees jubilant.

Text 8

\[ \text{gajairgajanarasvah} \\
\text{khararusta ratharathah} \]
Countless warriors who fought from atop their horses, elephants, camels, and chariots fell down into that river with their hands, legs, and heads either pierced by arrows or severed from their bodies by the powerful enemy warriors.

Text 9

*bhasmanā gunthuta mukhā*
*raktavastra nvantāh*
*vikirnakesāh parito*
*yānti samnyāsino yathā*

Some of the warriors had their garments stained with blood, some had their faces covered with ashes, and some had disheveled hair. Out of shame, the survivors fled the battlefield like mendicants running from material entanglement.

Text 10

*vyagrāh ke’pi palayante*
*yācanyanye jalam punah*
*kalkusena sugaksunnā*
*mleccha no sarma lebhre*

Some of the warriors retreated and some felt thirsty and so begged for water. In this way, the mleccha soldiers scattered after being attacked by Lord Kalki’s army.

Texts 11-12

*tesāṃ striyo ratharudhā*
*gaṇārūḍha vihangamāh*
*samarudhā hayarudhā*
*kharostr vrsavahanāh*
*yoddhu samayayus tyaktvā*
*patyā patya sukhasrayān*
*rupavatyo yuvatyo’ti*
*valavatyah patwratāh*
The wives of the mleccha warriors then arrived on chariots, elephants, horses, camels, birds, asses, and bulls, to help their husbands fight. These women were young and beautiful, and strong, and they were not concerned about their children at home.

Text 13
nanābharana bhūsadhyah
sannaddha visadaprabhāh
khadga saktu dhanur vāna
valayākta karambryah

These women were decorated with golden ornaments and they wore clothing that was suited for fighting. They came to the battlefield with swords, tridents, and bows and arrows in their hands. They had steel bangles on their wrists.

Text 14
svamnayo’pyatu kamnayo
pumscalyasa pativrata
yuyuryoddhum kalkasanyah
patnam nidanaturāh

Some of these women were promiscuous, some were chaste, and some were simply prostitutes. Being overwhelmed by the death of their husbands or fathers, they marched onto the battlefield determined to fight with Lord Kalki’s army.

Text 15
mrdhasma kasthacitrānāṁ
prabhitamnāya sasanat
sāksat patnam nidanam
kim yuvatyopīpi sehre

It is said that people try to protect even insignificant possessions, such as things made of clay or wood, and so how is it possible that they would quietly tolerate the death of their beloved husbands?

Text 16
tah stryay svapatin vana
bhinnat vyakuli yendriyan
The *mleccha* women kept their husbands, who were bewildered by the incessant attack of arrows, behind them and advanced to fight with weapons in their hands.

When the soldiers of Lord Kalki saw these women engaged in fighting, they became astonished and quickly approached the Lord to tell him of what was taking place.

When the greatly heroic Lord Kalki heard about how His army was being attacked by a band of furious women, He was surprised. He mounted His chariot and went to the battlefield, accompanied by His brothers and their associates.

Lord Kalki, the husband of Padmāvatī, came before the *mleccha* women, who were well-equipped with all kinds of weapons and arranged in a military phalanx while seated upon their carriers, and spoke as follows.
Text 20

*kalkiruvāca*

เร สรียา สรณุตāmasakām

vacanaṁ paṁtyam uttamam

สรียā yuddhena kīṁ punsām

vyavahāro' tra vidyate

Lord Kalki said: My dear beautiful ladies, please listen to My words, which are meant for your benefit. It is not proper etiquette for a woman to fight with a man.

Text 21

*mukheṣu candra vimvesu*

rājitaśaka pānktisū

praharisyanti ke tatra

nayanānanda dāyisu

Your moon-like faces are decorated with ornamental dots. By seeing your beautiful faces, everyone becomes happy. How can anyone discharge a weapon at such faces, or smash them with his fist?

Text 22

*vibhrānta tāra bhramaraṁ*

navakoka nadaprabham

dirghāpaṁge kṣanāṁ yatra

tatra kah praharisyati

On your moon-like faces, there are lotus-like eyes around which bee-like stars are slowly moving. How could a man hit such a charming face?

Text 23

*vakṣojaa sambhū sattāra*

hāravyāla vibhūsitau

kandarpa darpa dalaṇau

tatra kah praharisyati

Your śiva-liṅga shaped breasts are beautifully adorned with snake-like necklaces. Their beauty certainly defeats the pride of Cupid. Who would like to smash these lovely breasts?
Text 24
lola lilā lakavrāta
cakorākānta candrakam
mukhacandram cihnahman
kastarī hantum ihārhati

Your moon-like faces have been attacked by cakora birds in the form of your disheveled hair. Who would be capable of injuring such a spotless moon-like faces?

Text 25
stanabhāra bharākānta
nitānta kṣīṇa madhyamam
tanuloma latā bandharān
kaḥ pumān praharisyati

Who could be shameless enough to hit your thin and charming waists, which are bent due to the burden of your heavy breasts, and which are decorated with fine lines of hair?

Text 26
nitrānandena netreṇa
samāvṛtam aninditam
jaghanam sughanam ramyam
vaṇaiḥ kaḥ praharisyati

Who would be able to shoot arrows into your attractive thighs, which are very pleasing to the eyes of all men, which are very attractive, and which are broad and without flaw?

Text 27
iti kalkervacah srutvā
prahasya prāhurādṛtāḥ
asmākam tvam patin hamsi
tenas vāyam vibho
hantum gatānomastrāṇī
karaṇyevā gatānyuta
After being flattered by Lord Kalki in this way, the mleccha women said: My dear sir, because our husbands have been killed by You, we have also been killed by You.

After saying this, the women prepared to attack Lord Kalki, but they soon found that all of their weapons remained unmoving in their hands.

Text 28

\[
\begin{align*}
khadga sakti dhanurvåna \\
süla tomara yaśtayaḥ \\
tāḥ prāhuḥ purato mūrttāḥ \\
kārttasvara vibhūṣanāḥ
\end{align*}
\]

The next moment, all of the swords, tridents, bows, arrows, clubs, rods, and spears appeared before the women in their personified forms and spoke as follows.

Text 29

\[
\begin{align*}
sastrānyucuh \\
yamāsādyaya vayarī nāryo \\
hīṁsayāmah svatejasā \\
tamātmānam sarvamayaṁ \\
jānita kṛtaniscayāḥ
\end{align*}
\]

The personified weapons said: My dear ladies, you should understand that this person is Lord Kalki, the incarnation of the Supreme Personality of Godhead. It is from Him alone, the Supreme Soul, that we receive our power to kill living entities. He is one without a second and the supreme controller of all existence. Have full faith in our words.

Text 30

\[
\begin{align*}
tamisam ātmanā nāryas \\
carāmo yadamujñayā \\
yatkrta nāma rūpādi \\
bhedena viditā vayam
\end{align*}
\]

We move about only by His order, and it is by His mercy that we have received our names and forms. We play a part in world events only because of Him.
Text 31
rupagandha rasasparsa
sabdādyā bhūtapaṇcakāḥ
caranti yadadhiṣṭhānāt
so’yam kalkih paratmakāḥ

Being empowered by the Lord, the five gross material elements, which are the basis of the five objects of the senses, perform their duties. He is the Supersoul, residing within the hearts of all living entities and within every atom as well.

Text 32
kalasvabhāva saṁskāra
nāmādyā prakṛtiḥ para
yasyecchayā srjatyāṇḍam
mahā haṅkāra kādikān

According to His supreme will, the mahat-tattva, or aggregate material ingredients, acts as the original cause of the cosmic manifestation, including the time factor.

Text 33
yanmāyayā jagadyātrā
sargasthityanta samjñitā
ya evādyah sa evānte
tasyāyah so’yam isvaram

It is the Lord’s illusory energy, māyā, which manifests this material world and bewilders all the conditioned souls. The Supreme Lord is the ultimate cause of the creation and annihilation of everything. Anything considered auspicious exists in this world only because of Him.

Text 34
asau pātirme bhāryāham
asya putrāpta vāndhavāḥ
svapnopā māstu tannīṣṭhā
vividhāscaindra jālavat

The bodily conception of life, which causes people to think, “He is my husband, she is my wife, he is my son, he is my friend, or he is my relative,”
is illusory and not at all factual, like a dream. This bodily conception of life is also made possible by Him alone.

Text 35

\[
\begin{align*}
\text{sneha moha nibaddhanam} \\
\text{yatāyāta drsam matam} \\
\text{na kalki sevnam raga} \\
\text{dvesa vidvesa parāmām}
\end{align*}
\]

Those who are beyond the influence of material attachment and affection consider birth and death to be like temporary interruptions of an eternal journey. The devotees of Lord Kalkī are above the duality of attachment and hatred and so they know very well that whatever is experienced in this world is not ultimate reality.

Text 36

\[
\begin{align*}
kutah kālah kuto mṛtyuh \\
ka yamah kvasti devata \\
sa eva kalki bhagavan \\
mayayā bahulikrtah
\end{align*}
\]

How did the time factor come into existence? Under whose direction is death taking its toll? Who are the demigods? It is Lord Kalkī alone who has assumed different forms with the help of His various energies.

Text 37

\[
\begin{align*}
\text{na sastrāṇu vayam na naryah} \\
\text{sampraharyā na ca kvacit} \\
\text{sastra prahartr bhedo'yan} \\
\text{avvekah paramanah}
\end{align*}
\]

My dear ladies, we are not simply weapons, nor do we have the power to kill anyone independently. “I am a weapon, I am a killer.” Such conceptions are created by the illusory energy of the Supreme Lord, māyā.

Text 38

\[
\begin{align*}
kalki dasasyapi vayam \\
hantum nārḥah kathodbhutam \\
hansyamo daityapateh \\
prahladasya yathā harim
\end{align*}
\]
When Lord Hari accepted the form of Lord Nṛśimhadeva, by the request of Prahlāda, who was born in the family of Daityas, we were unable to strike Him. Now also we will not be able to injure Lord Kalkī.

After hearing these statements of the personified weapons, the ladies became thoughtful. Indeed, they had a change of heart, giving up all attachment and affection for their husbands, by taking shelter of Lord Kalkī.

Padmāvatī’s husband, Lord Kalkī, became pleased by the sincere surrender of the wives of the Buddhist soldiers. Thereafter, the Lord spoke to them about devotional service, which relieves one of all sinful reactions.

Lord Kalkī described to them the science of the self, and how to execute karma-yoga. He also explained how one could actually become the master of his own destiny.
These women learned how to control their senses by putting into practice the transcendental knowledge received from Lord Kalki and thus attain the supreme destination that is achieved by perfect yogis in devotion.

Text 43

dattva moham mleccha bauddha striyanām
krtva yuddham bharaṇam bhimagāma
hatvā bauddhān mleccha saṃghāmsca
kalkis tesam jyothi sthānamāpīrya reje

In this way, Lord Kalki, the performer of very wonderful pastimes, defeated the Buddhists and mlecchas after a fierce battle. By His causeless mercy, the slain mlecchas and Buddhists returned to the effulgent abode of the Supreme Lord, and their wives also attained liberation.

Texts 44-45

ye srnvanti bauddha nidhanam
mlecchāksayam sādarat
lokāh sokaḥaram sada subha
karam bhakipradam madhave
tesāmeva punarma janma
maranam sarvārtha samparakaram
māya moha vinasanam
pratidinam samsāra tapacchidam

One who faithfully hears or recites this narration of how Lord Kalki defeated the Buddhists and mlecchas will be freed from all kinds of lamentation. He will achieve a life of auspiciousness and manifest devotional service unto Lord Hari. He will no longer have to suffer the pangs of repeated birth and death. Simply by hearing this narration, one is awarded wealth, freedom from delusion, and relief from the miseries of material existence.

Thus ends the translation of the fifteenth chapter of Śrī Kalki Purāṇa.
CHAPTER SIXTEEN

The Killing of the Rāksasī, Kuthodari

Text 1

Sūta uvaca

tato buddhan mlecchagānaṁ

vijītya saha samikāh

dhanānya daya ratnāni

kakatāṁ punara brajat

Sūta Gosvāmī said. After killing the Buddhists and mlecchas of Kikatapura, Lord Kalkī took their wealth and returned to His capital, along with His vast army.

Text 2

kalkīḥ parama tejasvī
dharmanam parirāksakah
cakranirṛtham samagatya

snānam vidhvad acarat

Lord Kalkī, the unlimitedly powerful protector of religious principles, next went to Cakrāṅṛtha and took a ritualistic bath, according to prescribed procedure.

Text 3

bhrātrbhir lokāśālabhair

bahubhīḥ svayamāv vṛtah

samayātāṁ munimstatra
dadrse dinamānāsan

One day, as the Lord was sitting in His assembly, surrounded by the lokāśālas, His relatives, and other associates, He saw that some miserable-looking sages were approaching.

Texts 4-6

samudbhīya gatamstatra

panpahi jagatpate
ityukta vanto bahudhā
eye tānaha hariḥ paraḥ
bālakhilyādikānalpa
kāyān cira jaṭādharān
vinayā vanataḥ kalkis
tānāha krṣānan bhayāt
kasmād yuyāṁ samāyātāḥ
kena vā bhiṣitā vata
tamahāṁ nihān īṣyāmi
yadivā syāt purandaraḥ

These sages had come out of fear and they pleaded: O master of the universe, please protect us.

These sages were the Bālakhilyas. They were very short in stature, they were crowned with matted hair, and they wore torn cloth. Lord Hari inquired: Where are you coming from? Who are you afraid of? I will kill him, even if he is the lord of the demigods.

Text 7
ityāsrutya kalkivākyam
tenollāsita mānasāḥ
jagaduḥ puṇḍarikṣaṁ
nikumbha duhituḥ kathāḥ

When the sages heard the Lord give them this assurance, their happiness knew no bounds. Thereafter, the sages narrated the story of Nikumbha’s daughter.

Text 8
munaya ucuḥ
sṛṇu viṣṇuvasahputra
kumbhakarnaṁ majātmajā
kuthodariti vikhyātā
gaganārdṛdha samutthita

The sages said: My dear Lord, please hear our prayer. Kumbhakarna’s son, Nikumbha, has a daughter named Kuthodari. She is so tall that she reaches half way to the sky.
Text 9

kalakañjasya mahisi
vikañja janani ca sā
himālaye sirah kṛtvā
pādau ca nisadhācale
sete stanam pāyayanti
vikañja prasthita stanza

Her husband's name is Kalakañja. This demoniac couple has a son named Vikañja. Just now, Kuthodarī is lying down, breast-feeding her son, Vikañja. Her head rests on the Himālaya mountains and her legs reach to the Nisadhā mountain.

Text 10

tasyā nisvāsa vātena
vivasā vayamāgatāh
daivenaiva samānutāh
samprāptās tatpaśpadam
munayo rakṣāntyāste
rakṣāhṣu ca vipatsu ca

We have been pushed here by the force of her strong breath and so we consider it to be the arrangement of providence that we have met You. Now, kindly save us from the wrath of this Rākṣasi.

Text 11

iti teṣāṁ vacaḥ srutvā
kalkiḥ para puraṇjayaḥ
senāgaṇāḥ parivrto
jagāma himavadvirim

After hearing this from the sages, Lord Kalki immediately left for the Himālayas, accompanied by His army.

Texts 12-13

upatyakāṁ samāśādyā
nisāmikāṁ nīnāya sah
prātar jīgasuḥ sainyair
dadrse kṣira numnagāṁ
samkhendu dhavalakarām
phenulāṁ vrhatim drutam
calanāṁ vikṣya te sarve
stambhita vismayanvītāḥ

The Lord passed the first night in a valley, and as He was about to proceed the next morning, He spotted a river of milk. The river was broad and white, like a conch shell, or moon rays, and it flowed very swiftly, so that everyone became astonished to see it.

Texts 14-16
senagana gajasvadi
rathayaudhāh samāvṛtāh
kalkistu bhagavamstatra
jñātartho’pi munusvaran

papraccha ka nadi ceyam
kathām dugdha vahābhavat
tē kalkestu vacah srutva
munayah prahur adarāt

srnu kalke payasvaryāh
prabhavam himavadvirau
samayatā kuthodaryah
stana prasra vanādiha

Even though Lord Kalki knew very well about that river, He nevertheless questioned the sages, who were accompanying Him: What is the name of this river? Why is it filled with milk, and not water? The sages replied. My dear Lord, we will disclose to You the truth of this river. This river has been created from the milk that flows from one of Kuthodari’s breasts.

Text 17
ghatika saptakah canyā
payo yasyati vegtam
hinasara tatakāra
bhavisyati mahāmate

After seven hours, another similar river will be created. After some time, this river of milk will freeze to become a sheet of white ice.
Text 18

iti srutvā munmaṇatu
vacanam samikāhaḥ saha
aho kimasyā rāksasyah
stanādeka tvayam nadi

Upon hearing this from the sages, Lord Kalki and His soldiers exclaimed: Alas! How wonderful this is! A river has been created from the breast milk of a Rāksasi!

Text 19

ekam stanam payayati
vikaṇḍam putram adarāt
na janesyāh sartrasya
pramanam kati va bhavet

This Rāksasi affectionately feeds the milk from one of her breasts to her son, Vikaṇja. The size of that Rāksasi’s body is beyond anyone’s imagination.

Text 20

balaṁ vasya nisācarya
ityūcar vismayanvitāḥ
kalkah parātmā sannahya
senabhiḥ sahasā yayau

Alas! Who can estimate the strength of that Rāksasi?

As they were discussing the Rāksasi in this way, Lord Kalki and His soldiers approached her, who hunts her prey at night.

Text 21

muni darsita mārgena
yatṛāste sa nisācari
puptram stana payayanti
gri murdhni ghanopama

With the assistance of the great sages, Lord Kalki ascended the mountains until He finally spotted the Rāksasi with a very dark complexion sitting on the peak of a mountain, breast-feeding her son.
Text 22
svāsa vatattī vātena
durā kṣipta vanaḍvipah
yasyāh karnavile sūkhām
prasuptaḥ simhasamkulāh

She breathed so heavily that even wild elephants were thrown far away into the forest. Lord Kalki and his soldiers were astonished to see lions sleeping peacefully inside the cavities of her ears.

Text 23
putra pautra parvita
giri gahvara vibhramāḥ
kesamūlam upālambaya
harmā serate cīram

Deer were sleeping in the pores of her body, along with their calves, having mistaken them to be mountain caves. They were freed from all fear of hunters and so the deer clung to the Rāksasi’s body like lice in a person’s hair.

Texts 24-25
yukṣa va na ca vyāgra
lubdhājātankaya bhrsam
tāmālokya grermurdhna
girvat paramādḥhutam
kalkah kamala paṭrāsah
sarvāmstanaḥ saṃikan
bhayodvīṃgaṇ buddhiḥman
tyaktodyama paṇcchadān

Upon seeing the Rāksasi, who resembled a dark mountain, lying on a mountain peak, the lotus-petal eyed Lord Kalki gave assurances to His soldiers, who had become very frightened and had thus lost the will to fight and were preparing to throw down their weapons.

Text 26
kalkiruvāca
girivduge vanhidurgam
kṛtvā tīsthantu mamakah
Lord Kalki said: The infantry soldiers should construct a fort on this mountain and while remaining within, they should keep it surrounded by fire at all times. The rest of you warriors should mount your horses, elephants, and chariots and accompany Me as I accomplish My mission.

My strategy is that I will take only few soldiers and challenge the Rāksasī while showering our arrows, swords, and axes.

After saying this, Lord Kalki left His vast army and approached the Rāksasī while showering torrents of arrows upon her. At this, the Rāksasī began to scream with rage.

Her screams were so loud that everyone’s senses were stunned. What to speak of the ordinary soldiers, even the generals fell unconscious onto the ground.
Kuthodari, the ferocious Rākṣasi, then opened her mouth wide and swallowed all the chariots, elephants, and horses after pulling them toward her by her powerful inhalation.

Text 31

senāganasya tadudaram
pravistah kalkinā saha
yatharksa mukhavatena
pravisanti pipilikah

When a bear breathes heavily, many insects and ants are drawn into his mouth. In the same way, Lord Kalkī and His soldiers were forced to helplessly enter the Rākṣasi’s mouth.

Text 32

tad drstvā devagandharva
hahakāram pracakre
tatrstha munayah sepur
jepuscanye maharsayah

This stunned all the demigods and Gandharvas who were watching from the heavens, and made them bitterly lament. Some great sages cursed the Rākṣasi while others recited prayers and mantras for the welfare of Lord Kalkī.

Text 33

nipeturnye duhkhārta
brahmana brahmavadinah
runuduh sistayodha ye
jahrsus tannsācarah

Many qualified brāhmaṇas simply watched quietly, unable to even attempt to counteract their great distress. The devotees of Lord Kalkī cried out in frustration, whereas the demons shouted with glee.

Text 34

jagatam kadanam drstva
sasmaratmanam ātmana
When Lord Kalki, the slayer of the demons who are inclined to harass the devotees, witnessed the distress of the spectators, He could not tolerate it and so He made up His mind to put an end to the Rāksasi without delay.

Within the dark stomach of the Rāksasi, Lord Kalki created fire with one of His arrows and then made it blaze up by adding cloth, leather, and wood. When the fire blazed brightly, the Lord raised His powerful sword.

Just as Indra had previously pierced the abdomen of Vṛtraśura with his thunderbolt so that he could come out of the demon's body, Lord Kalki, the master of the universe and destroyer of all sinful reactions, emerged from the Rāksasi's abdomen, along with His friends, brothers, and soldiers, who were all well-equipped with weapons, after tearing open the right side of her ribcage.
Some elephants, horses, chariots, and infantry soldiers emerged from the abdomen of the night-stalking Rāksasī, while others emerged through the holes of her body.

Text 39
\[\begin{align*}
te durgatās & \text{ tatastasyah} \\
samikā & \text{ rudhīroksūtāh} \\
tām & \text{ vyādhur nikṣipantum} \\
tarasa & \text{ caranau karau}
\end{align*}\]

After the blood-soaked soldiers came out from the Rāksasī’s body, they saw her writhing in pain, flailing her arms and legs wildly, and so they picked up their bows and began showering their arrows upon her.

Text 40
\[\begin{align*}
mamara & \text{ sā bhunna deha} \\
bhunnakukṣi & \text{ srodhara} \\
nādayantu & \text{ diso dyoh kham} \\
cūrnayanu & \text{ ca parvātān}
\end{align*}\]

Thus, the Rāksasī’s entire body was pierced by sharp arrows, and this created a vast pool of blood. She screamed and her convulsions shook the mountain. In this way, her life came to an end.

Text 41
\[\begin{align*}
vikaṅjo’pi & \text{ tathā viksyā} \\
mātaram & \text{ kātaro’bhavat} \\
sa & \text{ vikaṅjah kudhā dhavan} \\
seṇāmadhye & \text{ nirāyudhah}
\end{align*}\]

When the Rāksasī’s son, Vikuṇja, witnessed the death of his mother, he became enraged and jumped in the midst of the ocean that was Lord Kalki’s army, without even bothering to pick up a weapon.

Text 42
\[\begin{align*}
gajamala & \text{ kulam vakso} \\
vajrāṇi & \text{ vibhusanāh} \\
maḥaśarpa & \text{ krtosnusah} \\
kesari & \text{ mudrūtangulīh}
\end{align*}\]
Slain elephants appeared like a garland on his chest, horses were his ornaments, snakes became his crown, and lions were the rings on his fingers.

Texts 43-44

\[
\begin{align*}
\text{mamarda kalkisenām tām} \\
\text{matur vyasana karsitah} \\
\text{sa kalkistam brahman astraṃ} \\
\text{rāmadattam jīghāmsaya} \\
\text{dhanusa pāncavarastryam} \\
\text{rāksasam sastraṃdāde} \\
\text{tenāstrena vratasaya} \\
\text{chitva bhumaṃv patayat}
\end{align*}
\]

Being overwhelmed by grief because of his mother's death, Vikanja began to torment Lord Kalki's soldiers. To eliminate this five-year-old Rāksasa, Lord Kalki invoked the brahmastra that was given to Him by His teacher, Paraśurāma, That supreme weapon proceeded to sever Vikanja's head from his body.

Text 45

\[
\begin{align*}
\text{rudhiraktam dhātu citram} \\
\text{grī mṛnygam vādbhutam} \\
\text{saputrām rāksasim hātva} \\
\text{munnam vacanad vibhuh}
\end{align*}
\]

In response to the pleas of the great sages, Lord Kalki thus destroyed the formidable Rāksası and her son on the peak of a mountain in the Himalayas.

Text 46

\[
\begin{align*}
\text{gangātre handvare} \\
\text{nīvāsam samakalpayat} \\
\text{devānām kusumasārar} \\
\text{munistrotraḥ sapujtah}
\end{align*}
\]

After witnessing the death of the terrible Rāksası, the demigods showered flowers upon Lord Kalki, and the sages offered Him nice prayers. Thereafter, Lord Kalki departed. That evening, He made His camp at Hardwar, on the banks of the River Ganges.
Lord Kalkī, the incarnation of Lord Hari, passed the night at Hardwar, along with His associates and soldiers. Early the next morning, the great sages approached Lord Kalkī on the pretext of bathing in the Ganges, being very eager for His darśana.

As Lord Kalkī and His associates were enjoying the beautiful sight of the sacred river Ganges at Hardwar, the great sages approached Him and offered their obeisances. After doing so, the sages endeavored to please the Lord by offering Him selected prayers with great devotion.

Thus ends the translation of the sixteenth chapter of Śrī Kalkī Purāṇa.
**Chapter Seventeen**

The Descendants of the Sūrya Dynasty and Lord Rāmacandra’s Pastimes

**Text 1**

*sūta uvāca*

*sukhagatam munin drstvā*  
kalkah parama dharmavit  
pūjayitva ca vidhvut  
sukhāsmā nuvaca tān

Sūta Gosvāmī said: After the great sages were comfortably seated, Lord Kalki, the protector of religious principles, worshiped them and then spoke as follows.

**Text 2**

*kalikaruvāca*

*ke yuyam suryya samkāsā*  
mama bhagya dupasthitāh  
tirthātanotsuka loka  
trayānām upakārākah

Lord Kalki said: You are as brilliant as the sun, inclined to reside in holy places of pilgrimage, and engaged in work for the welfare of the world. Who are you? You must have come here as a result of My good fortune.

**Text 3**

*vayam loke punyavanto*  
bhagyavanto yasasvinah  
yatah kṛpā katāksena  
yuṣmābhīr avalokatāh

We are certainly most fortunate because today your soothing glances are cast upon Me.
In response, the great sages, Vāmadeva, Atri, Vasistha, Gālava, Parāśara, Nārada, Asvāthāmā, Parasūrāma, Kṛpācārya, Trita, Durvāsa, Devala, Kanva, Vedapramiti, and Angirā, as well as many others, along with King Maru and King Devapī of the Candra and Sūrya dynasties, all of whom were enriched by their severe penance, replied all together. The sages spoke to Lord Kalkī just the demigods had previously spoken to Lord Hari on the shore of the Milk Ocean.

The sages said All glories to You, Lord of the universe! You reside within the hearts of all living entities. O Supreme Soul, You are the creator, maintainer, and destroyer of the universe. Please be merciful to us
O husband of Padmāvatī, You are the eternal time factor and all activities within the universe are thus impelled by You alone. Even demigods like Brahmā glorify Your lotus feet. Please be satisfied to us.

After hearing these prayers, the Lord of the universe, Kalkī, said. O sages, who are these two kings? They appear to be very powerful, as if they are enriched by the performance of severe penance.

Why have they come here after offering prayers to the Ganges? Lord Kalkī then turned to the two kings and said: Why are you engaged in glorifying the River Ganges? Who are you? What are your names?

After hearing the words of Lord Kalkī, King Maru, who was the more qualified of the two, folded his hands and very humbly narrated the history of his dynasty.
King Maru said: You are the Supersoul, residing in everyone's heart. You know the intentions of all living entities. O Lord, in accordance with Your order, I will describe everything You have inquired about.

Texts 14-18

tava nābher abhūd brahma
maricis tatsuto'bhavat
tato manus tatsuto' bhūd
ikṣvākuḥ satyavikramah
yuvanāsva iti khyāto
māndhātā tatsuto'bhavat
purukusat statsuto'bhūd
anaranyo mahamati
trasadasyuḥ pitā tasmāt
haryyasvastrya runastataḥ
trisarṅkus tatsuto dhumān
hariscandraḥ pratāpavān
haritastat sutastasmāt
bharukas tatsuto vrkaḥ
tatsutah sagaras tasmād
samañjas tatoṁ'sumān
tato dilipas tatputro
bhagiratha iti smṛtaḥ
yenānitā jānhaviyaṁ
khyātā bhagirathu bhuvi
stutā nutā pūjiteyāṁ
tava pāda samudbhava
O Lord, Brahmā was born from Your navel, from Brahmā, Marici was born, from Marici, Manu was born, from Manu, Satyavikrama was born, and from him, Ikṣavāku. From Ikṣavāku, Yuvaṇāśva was born, from him, Māndhātā was born, from Māndhātā, Purukūṣat was born, from Purukūṣat, Anaraṇya was born, and from him, Trasadasyu was born. From Trasadasyu, Haryayaśva was born, from Haryayaśva, Tryarunā was born, from him, Trśaṅku was born. From Trśaṅku, Hariścandra was born, from Hariścandra, Harita was born, from Harita, Bharuka was born, and from him, Vṛka was born. From Vṛka, Asamaṇyā was born, from Asamaṇyā, Aṇṣumāna was born, from Aṇṣumāna, Dilīpa was born, and from him, Bhagiratha was born. Because Bhagiratha brought the Ganges to this world, she is also known as Bhāgirathī. Because the Ganges originated from Your lotus feet, everyone glorifies, offers obeisances to, and worships her.

Texts 19-22

bhagirathāṁ sutastasmān
nābhastasmāda bhūda bali
sindhudvipa sutastasmāt
ayutāyus tato’bhavat

ṛtuṃraṇas tatsuto’bhūt
sudāsas tatsuto’bhavat
saudāsas tatsuto dhimān
asmakas tatsuto mataḥ

mūlakat sa dasarathas
tasmādeḍa viḍastataḥ
rājā visva sahastasmāt
khaṭvāṅgo dirgabahukah

tato rathurajas tasmāt
suto dasarathah kṛti
tasmādrāmo hariḥ sāksād
āvirbhūto jagatpatiḥ

From King Bhagiratha, Nābha was born, from Nābha, Sindhudvipa was born, from Sindhudvipa, Ayutāyu was born, and from him, Rtuṃraṇa was born. From Rtuṃraṇa, Sudāsa was born, from Sudāsa, Saudāsa was
born, from Saudāsa, Aśmaka was born, and from him, Mūlaka was born. From Mūlaka, King Daśaratha was born, from Daśaratha, Edavida was born, from Edavida, Viśvasaha was born, and from him, Khatvanga was born. From Khatvanga, Dīrghavāhu was born, from Dīrghavāhu, Raghu was born, from Raghu, Aja was born, and from Aja, Daśaratha was born. This Daśaratha was the father Lord Rāmacandra, the incarnation of Lord Hari, the master of the universe.

Text 23
rāmāvatāram akarnya
kalkh paramarsitah
marum praha vistarena
sri rāmacaranam vada

Lord Kalki became very pleased while hearing about the glorious dynasty of Lord Rāmacandra. He then requested King Maru to narrate Lord Rāmacandra’s glories.

Text 24
maruruvaca
sitapateh karma vaktum
kah samartha’sti bhūtale
sesah sahasra vadanair
api lalāyito bhavet

King Maru said: My dear Lord, no one can properly describe the pastimes of the Lord of Jānaki. What to speak of others, even Lord Ananta with one thousand mouths is unable to do so.

Text 25
tathāpi semusi me’sti
varnayāmū tavāśya
rāmasaya cantam punyam
pāpatapa pramocanam

Still, by Your order, I will describe to the best of my ability the transcendental characteristics and pastimes of Lord Rāmacandra, the hearing of which nullifies all sinful reactions and destroys all miseries.
Long ago, at the request of the demigods, headed by Brahmā, Lord Rāmacandra, the husband of Sītā, who brought an end to the dynasty of Rāvana, appeared as the son of Mahārāja Daśaratha of the Sūrya dynasty. Lord Rāma distinguished Himself in His youth by killing many demons, headed by Tādakā, in the sacrificial arena of the sage, Viśvāmitra. It is only by the mercy of the supremely powerful Lord Rāmacandra that one does not return to this material world. He is the master of the art of discharging weapons, and His transcendental form is most charming to behold. He appeared in this world along with His brother, Laksmana. The Lord, His brother, and Viśvāmitra went to the assembly of King Janaka.
In that assembly, Rāma and Laksmana sat behind the great sage, Viśvāmitra, just as Candra sits behind Brahmā in his assembly. When King Janaka saw the greatly effulgent Rāmacandra, the original Personality of Godhead, the Supreme Absolute Truth, he was convinced that He was the suitable husband for his daughter. Although the king had arranged for certain conditions to be met by the person who would accept his daughter's hand in marriage, he regretted this and so approached Lord Rāmacandra.

Text 29

sa bhupa pampa jito
janaka jeksitaar arccitaah
karāla kathnam dhanuh
kara saroruhē samhitam

vibhaya balavād drdhām
jayā rāguhēty uccakār
dhvāne tryagati gatam
parvidhaya rama babhau

After being worshiped by King Janaka, and receiving the sidelong glance of Sītā, Rāma, the son of Daśaratha, effortlessly picked up the bow of Lord Śiva and broke it in half. A tremendous sound filled the four directions. All the assembled kings and sages were astonished to see Rāma's extraordinary prowess.

Text 30

tato janaka bhūpatir
dasarathātmajebhyo dadau
cataśra usatirmuda varacaturbhya
udvahane svalamkṛta nyātmajah

pathi tato balam bhargavas cakāra uran
nyam raghuyatau mohogram tyajan

Thereafter, the pious King Janaka greeted Rāma and His three brothers, according to the prescribed procedure, and then handed over his four nicely dressed and decorated daughters to them. Thereafter, when Lord Rāmacandra was returning to Ayodhya after His marriage, He met Paraśurāma, who was filled with great rage.
Finally, when Rāmacandra returned to His palace at Ayodhya, King Daśaratha consulted His ministers and decided to install Him as heir apparent to the throne. However, one of Daśaratha's queens, Kaikeyī, having been influenced by a wicked maidservant, approached the king and forbade him to install Rāma as the future king.

As a result, Rāmacandra, along with His wife, Sītā, and brother, Laksmana, went to the forest in exile by the order of His father. The morose citizens followed them as far as they were permitted. After walking some distance, Lord Rāmacandra arrived at the kingdom of Guhaka. There, the Lord gave up His royal dress and put on clothing made of tree bark and kept His hair matted.
In the forest, Lord Rāma, along with His wife and brother, lived like a sage. Everyone who chanced to meet Him in the forest worshiped Him with great devotion. Eventually, the Lord built a cottage at Paṅcavati and continued to reside there. This was where Bharata came to try and persuade Lord Rāma to return to Ayodhyā. Lord Rāma refused and continued to live in the forest for a period of fourteen years, despite knowing that His father had passed away in His absence.

Text 34

dasānana sahodārāṁ
visama vana vedhaturāṁ
samikṣya vararūpmm
prahasatīṁ satīṁ sundāṁ

nyāśrayam abhipsatīṁ
janaka japatīṁ laksmanat
karāla karavalatah
samakaro dvirupāṁ tatah

One day, as Sitā, Rāma, and Laksmana were sitting peacefully, Surpanakā, the sister of ten-headed Rāvana, who was dressed very beautifully and thus appeared very charming with her smiling face, came there under the influence of lusty desires. Lord Rāma made a gesture to Laksmana, who then took His sharp sword and disfigured the Rāksasi by cutting off her nose.

Text 35

samāpya pathi danavam kharasaraṁ
sanahṛ nāsayaṇ caturdaśa sahasrakam
samahanat kharam sānugam dasanana
vasānugam kanakacaru camcan mrgam
prryāpryakaro vane samavadhūd balād raksasam

Thereafter, Lord Rāmacandra killed Surpanakā's brothers, Khara and Dusana, who commanded an army of fourteen thousand Rāksasa soldiers, for the pleasure of Rāvana. Finally, in order to please His wife, Sitā, Rāma killed the Rāksasa, Mātīca, who had assumed the form of a golden deer.
Finding Sita alone in her cottage, the king of the Raksasas, Ravana, kidnapped her by means of deception. When Lord Rama returned home and could not find His beloved Sita, He lamented, crying out, “O Sita!” and fell unconscious.

Lord Rama searched for Sita everywhere, even in the hermitages of great sages and mountain caves, and throughout the forests. Finally, the Lord found the king of birds, Jatayu, as he was about to give up his life, and learned from him how Sita had been kidnapped by Ravana. The Lord performed the last rites for Jatayu, who was just like His father.

Lord Rama, the master of releasing arrows, became terribly afflicted by feelings of separation from Sita. In that condition, He went with Laksmana to Rsabhā Hill, where He met Hanumāna, the son of Pavana, who was a friend of Sugrīva and very expert at fighting.
Thereafter, at the request of Sugrîva and Hanumān, Lord Rāma killed Valî with an arrow known as *sapta-pāṭāla-bheda* and thus cemented His friendship with Sugrîva. By His mercy, Sugrîva became the king of the monkeys.

Then, as indicated by Jatāyu, Hanumān, the son of Pavana, while searching for Sītā, crossed the ocean and went to Lankā, where he found Her in a grove of *asoka* trees. Hanumān conversed with Sītā, and after gaining Her confidence, he returned to Lord Rāma.

By employing His immense prowess, Hanumān killed many Rāksasas and set fire to the city of Lankā. Lord Rāmacandra, after becoming enraged at the ocean, built a bridge across the water by floating stones and in this way reached Lankā, along with His monkey soldiers. Thereafter,
they began to destroy the gardens, fortresses, walls, and gates of that great city.

Text 42
nato’nuka yuto yudhi
  prabala canda ko danda bhrt
saraih kharata raik krudhā
  gajarathāsuv hamsākule
karāla karavālatah prabalakāla
  jihvāgrato nihataya vararāksasān
narāpa tr babhau sānugah

Thereafter Lord Rāma and Sumitra’s son, Laksmana, encased themselves in armor and equipped themselves with all kinds of celestial weapons and began to destroy innumerable Rāksasas, so that They appeared like the tongue of a poisonous serpent.

Text 43
tato’ti balabānarair gri
  mahu ruhodyat karaih
karāla taratādanair
  janaka jārusā nāsītān
nujugnu ramarārdandanān
  atibalan dasasyānugān nalāngada
harisvara’su gasutarka rājādayaśah

Nala, Angada, Sugrīva, Hanumān, Jámvavān, and other very powerful monkey soldiers of Lord Rāma also killed many of the ten-headed Rāvana’s followers, using big trees and mountain peaks as weapons. They were mad with rage at Rāvana, the sworn enemy of the demigods, because he had kidnapped Sītā.

Text 44
tato’ti bala laksmana strdasa
  nātha satrum rane jaghāna
ghana ghosanānugā ganair sṛkprāsanāh
  prahasta vikata di kānāpi nusacarān
sangatan nikumbha makarāksasan
  nusita khadga patai h krudhā
The unlimitedly powerful Laksmana killed Rāvana’s son, Indrajit, who drank the blood of others and was surrounded by his wicked followers. He also sent Prahasta, Nikumba, Makarāksa, Vikata, and others to the abode of Yamarāja by means of His sharp sword.

Text 45

tato dasamukho rane gajarathāsva
pattisvarar alamghya ganakotibhūh
parivrto yuyodhayudhath kapisvara
camupateh patmananta divyāyudham
radhuvahama ninditam sapadi sangato duryayah

Thereafter, the invincible and arrogant Rāvana, who was surrounded by millions of warriors seated upon elephants, chariots, and horses, as well as infantry soldiers, approached Lord Rāma, the worshipable leader of the army of monkeys. The incomparably powerful Lord Rāma was equipped with celestial weapons as Rāvana attacked Him.

Text 46

dasānanam arm tato
vidhvarasmayā varddhitam
mahābala parakramam gmi
mivācalam samyuge jaghana
raghunayako nistā sāyakar
uddhatam nisāsara camūpatim
prabala kumbhakarnam tatah

Lord Rāmacandra of the Raghu dynasty released His arrows at Rāvana, the king of the Rāksasas, who was protected by the benedicions of Brahmā, who appeared like a great mountain on the battlefield, and who was the avowed enemy of all godly persons, and his brother, Kumbhakarna.

Text 47

tayoh kharatarah sararr
gaganam acchādītam
babhau ghanaghata samam
mukharamattanid vanhibhūh
dhanurguna mahāsani
dhvaniravrtam bhūtalam
Soon, the entire sky became covered with the arrows released by Lord Rāma and Rāvana, so that it appeared to be full of dark clouds. As the arrows and other weapons clashed, they created terrible sounds and sparks, so that the sky appeared to be lit with flashes of lightning. The sounds of drums were heard on that great battlefield, which took on a very grim appearance.

Finally, ten-headed Rāvana, who creates fear even in the mind of the king of the demigods, was killed by a powerful arrow of Lord Rāmacandra, compounded by the curse of angry Sītā. Hanumān joyfully reunited Sītā, who was pure like fire, with Lord Rāmacandra, before they all returned home.

By the request of Indra, the king of the demigods, Lord Rāmacandra entrusted the responsibility for ruling the kingdom of Lankā to Vibhīsana.
Thereafter, Lord Rāmacandra, surrounded by the best of monkeys and accompanied by Lakṣmaṇa and Sītā, returned to Ayodhyā after mounting the celestial Puṣpaka chariot that was given to Him by Kuvera. While passing over the forests in which He had earlier resided during His exile, the Lord remembered how He had lived like a sage, and had become a good friend of Guhākā.

**Text 51**

\[ tāto nijayanāvṛto bhāratam \]
\[ āturāṁ sāntvayan svamātṛgaṇā \]
\[ vākyataḥ pitṛnīśane bhūpatih \]
\[ vāsiṣṭha munipuṅgavaḥ kṛta \]
\[ nijābhīsako vibhūḥ samasta janapālakah \]
\[ surapatir yathā sambabhau \]

After His return to Ayodhyā, the Lord was worshiped by the great sages. He pacified His brother, Bharata, who had been greatly pained due to separation from Him. By the order of His mothers, Lord Rāma sat on His father’s throne and commenced ruling the kingdom. His coronation ceremony was performed by great sages, headed by Vāsiṣṭha Muni. While seated upon the throne as the King of Ayodhyā, Lord Rāma appeared like the king of the demigods and master of all living entities.

**Text 52**

\[ narābahudhanakaraḥ \]
\[ dvijavarās tapas tatparāḥ \]
\[ svadharma kṛta niscayāḥ \]
\[ svajana saṅgatāḥ nirbhayāḥ \]
\[ ghanāḥ subahu varśino \]
\[ vasumati sadā hāṛṣītā \]
bhavatyati bale nrpe
raghupatā vabhūt sajjagat

Simply by the Lords’ presence, the kingdom of Ayodhyā flourished in all respects. The brāhmaṇas cheerfully engaged in performing their austerities and all the subjects scrupulously observed religious principles. Because the clouds showered sufficient rain at the proper time, the earth appeared green and full of prosperity. Indeed, the people of the entire world became peaceful and pious.

Text 53
 tatoyuta samāḥ priyair
 nijagunaiḥ praja rañjayan
 nijāṁ raghupatim priyāṁ
 nijamano bhavair mohiyan
 munindra gaṇasamiyuto’pyayajad
 ādīdavān makhair dhanaṁ vipula
dakśinair atula vājimedhastribhīḥ

By exhibiting His transcendental qualities, Lord Rāmacandra, the reservoir of pleasure, fulfilled the desires of everyone, and especially pleased the heart of Sītā. In this way, the Lord ruled Ayodhyā for eleven thousand years. He satisfied the demigods by performing many gorgeous sacrifices, including three horse sacrifices.

Text 54
 tataḥ kimapi kāraṇamāṁ
 manasi bhāvayam bhūpatir
 jahau janakajāṁ vane
 raghuvaras tadā nirghṛṇṇāḥ
tato nijamataṁ smaran
 samanavat pracetaḥ suto
 nijāśramāṁ udāradhi
 raghupateḥ priyāṁ duḥkhitāṁ

Then, for some reason, Lord Rāma exiled Sītā to the forest, so that He appeared to act mercilessly. At that time, the magnanimous sage, Vālmiki, gave Sītā shelter in his āśrama.
In due course of time, Sītā gave birth to two glorious sons, named Lava and Kuśa, at the hermitage of the sage, Vālmiki. After growing up, they sang the narration of Lord Rāmacandra’s pastimes composed by Vālmiki. When Vālmiki brought Sītā and Her two sons to see Lord Rāma, the Lord said to Her: You must again enter fire to prove Your purity. Upon hearing these words, mother Sītā entered within the earth and went to Rasātala.

Thereafter, Lord Rāmacandra, His family priest, Vasistha, and His brothers, followers, and indeed all the inhabitants of Ayodhya, including the animals, happily bathed in the River Sarayu, and then ascended to Vaikuntha on celestial chariots.
By faithfully hearing these nectarean narrations of Lord Rāmacandra’s pastimes, one gets relief from all material pangs, is awarded good children, wealth, and followers, and ultimately attains the spiritual world. While hearing this narration, one’s mind floats in an ocean of transcendental bliss as the ocean of material existence dries up, so that by the mercy of the Lord of Laksmī, one attains liberation.

Thus ends the translation of the seventeenth chapter of Śrī Kalki Purāna.
From Lord Rāma was born Kuṣa, Kuṣa’s son was Atithi, Atithi’s son was Niṣada, whose son was Nabha, and his son was Puṇḍarika. Puṇḍarika’s son was Kṣemadhanvā, whose son was Devānika, Devānika’s son was Hīna, and his son was Paripātra. Paripātra’s son was Balāhaka, Balāhaka’s son was Arka, Arka’s son was Rājanābha, his son was Khagana, Khagana’s son was Vidhṛta, whose son was Hiraṇyanābha, and Hiraṇyanābha’s son was Puṣpa. Puṣpa’s son was Dhruva, Dhruva’s son was Syandana, Syandana’s son was Agnivarna, and his son was the very powerful Śihgra, who is my father. My name is Maru, but some people call me Budha, or Sumitra.
I have been residing at the village of Kalāpa, practicing penance. Recently, I heard of your incarnation from Satyavati’s son, Vyasadeva, and so I have come here to see You. About one hundred thousand years of Kali-yuga have passed. You are the Supersoul, residing within the hearts of all living beings. Simply by surrendering to You, all of one’s sinful reactions accumulated during millions of lifetimes are vanquished, one’s piety and reputation are enhanced, and all of one’s desires are fulfilled.

Text 7

Lord Kalki said: My dear Maru, after hearing about your ancestors, I can understand that you belong to the Sūrya dynasty. Who is this person accompanying you? He appears to possess all auspicious characteristics.

Text 8

itvā kalkī vacāḥ srutvā
devāprī madhurākṣāram
vānum vinaya sampānnaḥ
pravaktum upacakrame
Upon hearing the words of Lord Kalki, King Deväpi very humbly spoke as follows.

Texts 9-10

\begin{verbatim}
deväpi vāca
pralayānte nābhepadmāt
tavābhū caturānanah
tadiya tanayād atas
candra tasmattato budhah
tasmāt pururavā jajñe
yayātī nāhussastatah
devayānyām yayātistu
yadum turvasum eva ca
\end{verbatim}

Deväpi said: After the final dissolution of the universe, four-headed Brahmā was born from Your lotus-like navel. His son was Atri, whose son was Candra. Candra’s son was Budha, Budha’s son was Purūravā, Purūravā’s son was Nahusa, and Nahusa’s son was King Yayāti. Yayāti begot two sons, named Yadu and Turvasu, within the womb of his wife, Devayāni.

Text 11

\begin{verbatim}
sarmisthayāṁ tathā druhyun
caṇum puruṇca satpate
janayāmāsa bhutadīr
bhūtanuva sīrksayā
\end{verbatim}

O Lord of the universe, later on, Yayāti begot three more sons named Druhya, Anu, and Puru, in the womb of Śarmistha. Just as, during the creation of the universe, false ego creates the five gross material elements, King Yayāti begot these five sons.

Texts 12-13

\begin{verbatim}
puroja.mejayas tasmat
pracinvana bhavat tatah
pravrātas tanmanasyur vaiva
tasmacvābhayado’bhavat
\end{verbatim}
Puru’s son was Janmejaya, whose son was Prācinvān. Prācinvān’s son was Pravīra, Pravīra’s son was Manasyu, Manasyu’s son was Abhayada, Abhayada’s son was Uruksaya, Uruksaya’s son was Tryarumī, whose son was Puskarārunī. Puskarārunī begot a son named Brhatksetra, whose son was Hastī, after whom the city of Hastinapur was named.

Texts 14-16

Texts 17-18
Brhadratha had also begotten the wicked Jarasandha, within the womb of another wife. Jarasandha’s son was Sahadeva, Sahadeva’s son was Simapi, Simapi’s son was Srutastra, Srutastra’s son was Suratha, and his son was Viduratha. The son of Viduratha was Sarvabhauma, Sarvabhauma’s son was Jayasena, Jayasena’s son was Rathanka, and his son was the wrathful king, Yutayu

Text 19

The son of Yutayu was Devatithi, Devatithi’s son was Rksa, Rksa’s son was Dilipa, and his son was Pratipaka. My dear Lord, I am the son of Pratipaka, and my name is Devapi.

Text 20

I handed over my kingdom to Santana and went to reside at the village of Kalapa, where I perform austerities with undivided attention. After hearing about Your appearance within this world, I came here to see You.

Text 21
Maru and I, along with other sages, will certainly attain the exalted destination attained by self-realized souls, by the mercy of Your lotus feet. Thus, we will never again fall into the jaws of death.

Text 22

tayorevam vacah srutvā
kalkih kamalalocanah
prahasya marudevapi
samāsvāya samavṛavit

Upon hearing this, lotus-eyed Lord Kalkī smiled and then spoke in an assuring manner.

Text 23

kalkiruvaca
yuvam parama dharmajñau
rajānau vidūvubhau
madādesa karau bhūtvā
nyarayam bharisyathah

Lord Kalkī said: What you have said is correct. Both of you are very pious kings. Now, by My order, you should go to your traditional abodes, and prepare to rule your kingdoms.

Text 24

maro tvāṁ abhiseksyāmi
nyayodhya pure’dhuna
hatva mlecchāna dharmisthan
prajābhūta vihmsakān

My dear King Maru, very soon, I will destroy all the sinful mlecchas who simply torment the citizens. After doing so, I will come to your capital city, Avodhyā, where I will perform your coronation ceremony.

Text 25

devāpe tava rajye tvam
hastinapura pattane
abhiseksyāmi rājrse
hatvā pulkasakān rane
My dear King Devāpi, after I decimate the wicked Pulkaśas, I will come to your capital city, Hastināpura, and perform your coronation ceremony.

I will continue to give you all protection while residing at Mathurā. I will kill Śayāṇākarna, Ustramukha, Ekajangha, and Bilodara and thereafter, re-establish Satya-yuga for the welfare of all pious souls. Both of you are very expert in understanding all kinds of scriptures and employing all types of weapons. You should now give up your garb as ascetics, and to destroy the enemies of the earth, put on your royal garments and armor and travel with Me as My associates.

My dear Maru, King Viśākhayupa has a beautiful and highly-qualified daughter that he will give you in marriage. You will become the king of
the land and for the benefit of all your subjects, act according to My instructions. My dear Devāpi, you will marry Śāntā, the daughter of Rucirāsva.

Text 31

*ītyāsvasa kathah kalkeh*  
*sruṭva tau munibhiḥ saha*  
*vismaya vista hrdayau*  
*menāte harmisvaram*

After hearing these words, King Maru, King Devāpi, and all the assembled sages joyfully accepted Lord Kalkī as the incarnation of the Supreme Personality of Godhead, Lord Hari.

Texts 32-33

*iti bruhatsya bhayade*  
*ākāsāt śūryasannubhau*  
*rathau nānāmanu vrata*  
*ghatitau kāmagau purah*  
*samayātau jvaladdvyā*  
*sāstrastraḥ parvarntau*  
*dadṛsuste sadomadhye*  
*vīśvakarmma vīrmritau*  
*bhrpa muniganah sabhyah*  
*saharsa kimurtitāḥ*

As Lord Kalkī was thus conversing with the kings and sages, two celestial chariots that were brilliant like the sun and decorated with countless jewels, which were constructed by Viśvakarmā and filled with celestial weapons, and which fulfill all of one’s desires, descended from the sky. With great enthusiasm, everyone exclaimed: What are we seeing!

Texts 34-35

*kalkiruvaca*  
*yuvam aditya somendra*  
*yamavai sravanangayau*  
*rajanau lokaraksārtham*  
*avrbhu tau vidantyami*
Lord Kalki said: It is understood that both of you are powerful kings who embody the potency of Sūrya, Candra, Yama, and Kuvera, and have descended to protect the earth. Up until now, you remained incognito. By My order, take these two chariots, which are given to you by Indra, the king of heaven.

Text 36

\[
\begin{align*}
eva\text{m } &\text{vadati visvese} \\
p\text{ādmānāthe } &\text{sanātane} \\
devā &\text{vavrūṛh kusumais} \\
tuṣṭu &\text{vrrmu nayo' grataḥ}
\end{align*}
\]

As Lord Kalki, the husband of Pādmāvatī and maintainer of the universe, was speaking, the demigods began to shower flowers from the sky while the assembled sages offered Him selected prayers.

Text 37

\[
\begin{align*}
gāṅgāvārī &\text{pariklinna} \\
sorobhūti &\text{parāgavāna} \\
sanaḥ &\text{parvatajā saṅga} \\
sivavat &\text{pavano bavau}
\end{align*}
\]

Cool and pleasing breezes began to blow, making the atmosphere very soothing. These breezes had crossed the waves of the River Ganges, which rests on the head of Mahādeva, and thus caresses Pārvatī's soft limbs, giving her pleasure.

Text 38

\[
\begin{align*}
tatrāyātaḥ &\text{pramudita tanus} \\
tapta &\text{cāmi karābho} \\
dharmmāvāsah &\text{surucīrā jatā} \\
cirabrīda &\text{daṇḍa hastabh}
\end{align*}
\]

lokātito nijatanu maru
nāsitā karmasaraṅghas
Thereafter, an effulgent lotus-eyed mendicant, who looked like sage, Sanaka, arrived there. This exalted personality was always in a joyful mood. His complexion was the color of molten gold, and he appeared to be the shelter of religious principles. He was beautifully dressed, matted hair crowned his head, and he carried a staff. He was extraordinary. Simply by contact with the breezes that touched his body, one became purified.

Thus ends the translation of the eighteenth chapter of Śrī Kalki Purāṇa.
Chapter Nineteen

The Appearance of Satya-Yuga, and a Description of the Different Manus

Text 1
sūta uvāca
atha kalkih samālokya
sada sāmpatibhiḥ saha
samutthāya vavande tāṁ
pādyārgha ācamanādibhiḥ

Sūta Gosvāmī said: As soon as they saw this mendicant, Lord Kalki and His associates stood up to show respect, and then worshiped him with offerings of pādyā, arghya and ācamanīya.

Text 2
vṛddhaṁ sarīvesya tāṁ bhikṣum
sarvāśrama namaskṛtam
prapaccha ko bhavānatra
mama bhāgyādi hāgataḥ

After comfortably seating that member of the renounced order of life, who was greatly respected by the members of the other āśramas, the Lord inquired: Who are you? You must have come here as a result of My good fortune.

Text 3
prāyaso mānava loke
lokanāṁ pāraṇeṣchayā
caramti sarvasuhṛdāḥ
pūrṇā vigata kalmāśāḥ

Great souls, who are the well-wishers of all living entities, often travel throughout the world just to deliver the fallen conditioned souls.

Text 4
maskaryuvaca
ahāṁ kṛtyugam srīsa
Maskarî said: O husband of Lakṣmî, I am your eternal servant, the personification of Satya-yuga. I have come here to see Your present incarnation and thus witness its opulence.

Texts 5-6

nirūpādhīr bhavān kālaḥ
sopāḍhitvam upāgataḥ
kṣaṇa dandala vādyangair
māyāyā racitaḥ svaya

paksāhorātram āsarttu
sāṁvatsara yugādayaḥ
tavecchayā carantyete
manavasca caturdasa

You are without any material designations and beyond the influence of time, and yet You have appeared for some time within the vision of the materially-designated souls, by the arrangement of Your internal potency. Material time, measured in moments, hours, days, nights, fortnights, months, seasons, years, yugas, and the reign of the fourteen Manus, moves by Your supreme will.

Texts 7-11

svāyambhūvastu prathamas
tataḥ svārociṣo manuḥ
triya uttamas tasmāt
caturthas tāmasaḥ smṛtaḥ

pañcamo raivataḥ sāṣṭhas
cākṣusah parikīrtitah
vaivasvataḥ saptamo vai
tataḥ sāvarṇir aṣṭamaḥ

navamo dakṣa sāvarṇir
brahma sāvarṇikas tataḥ
There are fourteen Manus who appear in one day of Brahmā. They are Svāyambhuva, Svārocīsa, Uttama, Tāmasa, Raivata, Cāksusa, Vaivasvata, Sāvarnī, Daksa Sāvarnī, Brahma Sāvarnī, Dharma Sāvarnī, Rudra Sāvarnī, Loka Viśruta, Veda Sāvarnī, and Indra Sāvarnī. These Manus are fragmental parts of Your supreme opulence. They assume various names and forms, just to carry out their respective duties.

Twelve thousand years of the demigods is the duration of the four yugas on earth. The duration of Satya-yuga is four thousand celestial years, Tretā-yuga is three thousand celestial years, Dwāpara-yuga is two thousand celestial years, and Kali-yuga is one thousand celestial years. The transitional periods of the four yugas are four hundred, three hundred, two hundred, and one hundred celestial years, respectively. In this way, the total comes to twelve thousand celestial years.
The duration of the reign of each Manu is seventy-one cycles of the four yugas. Fourteen Manus reign during one day of Brahma. This is also the duration of Brahma's night.

In this way, Brahma passes his days, nights, fortnights, months, seasons, and years, until the duration of his allotted time is over.

Brahma lives for one hundred years and after death, he merges into Your existence. After the final dissolution of the universe, Brahma once again is born from Your lotus navel.

I am the personified Satya-yuga. During my lifetime, pure religious principles are observed and protected. I have received the name Satya because the people this age are pious and truthful.
Texts 18-20

Itiدادव ca asrutya
kalkर nyayanārtaह
praharsam atulam labdhवa
srutva tadvacanamrtam

avahittham upalaksya
yugasyaha janan hitan
yoddhukamah kaleh puryam
hrsto visasane prabhuह

gaja ratha turagān naramsca yodhan
kanaka vicitra vibhūsanā citangan
dhrta vividha varāstra pūgān yudhi
nipunān ganayadhva mānayadhvom

Lord Kalki was surrounded by His associates, and after hearing these words of Satva-yuga, He felt delighted. The Lord, in consideration of the arrival of Satva-yuga, ordered His devotees as follows, with a desire to root out Kali: Pick up your weapons and prepare yourselves to march. Make an estimate of the strength of our army. How many chariot warriors, how many elephant warriors, how many horse soldiers, and how many foot soldiers do we have?

Thus ends the translation of the nineteenth chapter of Śrī Kalki Purāṇa
CHAPTER TWENTY

Lord Kalki Goes Out to Conquer Kali and His Allies

Text 1

suta uvaca
iti tau marudevapi
srutva kalaker vacah purah
krtodvahau ratharudhau
samayatau mahabhuyau

Sūta Gosvāmi said: Thereafter, according to the desire of Lord Kalki, the mighty-armed King Maru and King Devāpi attended to their marriages and then returned to the Lord.

Texts 2-3

nayudha dharaih samyar
övrtau suramānmau
baddha godhangul trānau
damsrāu baddhahastakau

kārsnayasa sirastranau
dhanurddhara dhurandharau
aksauhmibhīḥ saddhustu
kampayantau bhuvam bharaih

Both were famous as heroic warriors and the foremost among wielders of the bow. They were surrounded by their soldiers, who were equipped with all varieties of weapons. Due to the presence of their vast armies, the earth trembled.

Texts 4-6

visākhayūpa bhūpastu
gayalaksaih samāvṛta
asvair sahasra nṛyutaih
rathaih sapta sahasrakaih

padatibhir dvilakṣaisca
sannadarṣr dhṛtakārmukaih
King Viṣākhayūpa commanded an army consisting of one hundred thousand elephants, ten million horses, and seven thousand chariots. He was also accompanied by two hundred thousand infantry soldiers, equipped with sharp weapons. Their chādaras and turbans flapped in the breeze. Apart from these soldiers, the king had amassed fifty thousand reddish horses, ten thousand maddened elephants, a countless number of chariots, and nine hundred thousand foot soldiers.

Texts 7-9
aksiṁhibhir dasobhuh
kalkih para puraṅjayah
samavṛtas tatha devair
evamindro dvī svarat
bhṛatr putra suhrdbhisca
mudītah samukar vṛtah
yayau diguṣyākāṃksī
ejagatam isvarah prabhuh
kale tasmin dvījo dhutvā
dharmah paraṇanah saha
samajagama kalma
balmāpi nirakṛtah

Lord Kalkī, the conqueror of conquerors and Lord of the universe, had an army of ten aksauhiniś. Surrounded by His nephew and other relatives and well-wishers, He appeared like Indra, the king of heaven, surrounded by all the demigods. Just as Lord Kalkī was about to cheerfully depart on His conquest of the entire world, Dharma, who had been obstructed by the powerful Kali, arrived there in the garb of a brāhmaṇa.
Just to have the darśana of Lord Kalki, and to inform Him of their activities, Rta, Prasāda, Abhaya, Sukha, Priti, Yoga, Anahankāra, Smṛti, Ksema, Pratiśraya, and Nara-nārāyana, the plenary portions of Lord Hari, as well as Dharma's wife and children, Śraddhā, Maitrī, Dayā Śānti, Tusti, Pusti, Kriyā, Unnati, Buddhī, Medhā, Titiksā, and Lajjā, who are all maintainers of genuine religious principles, along with their friends and relatives, accompanied Dharma.

**Texts 10-13**

rtam prasādam abhayam
sukham muda matha svayam
yogamartha tatodarpam
smṛtim ksemam pratisrayam

naranarāyanau coblau
hareramsau tapovratau
dharmastvetan samadaya
putrān striscagastvaran

sraddha matri dayā sāntis
tustiḥ pustiḥ krvannatih
buddhr medha titkṣa ca
hrir mūrttir dharmapalakah

etastena sahayata
nija bandhuganāh saha
kalkm ālokitum tatra
nujakaryam nveditum

**Texts 14-15**
kalkar dvijam samasadya
pūyayutvā yathavidhi
provāca vinayāpannyah
kastvam kasmādi hagatah

stribhiḥ putrasca sahitah
ksmapunya va grahah
kasya va visayadrājñas
tattattvam vada tatvatah
Upon seeing the brāhmaṇa approach, Lord Kalkī humbly greeted him and then worshiped him according to the prescribed procedure. Thereafter, the Lord inquired: My dear sir, who are you? From which kingdom have you come, along with your wife and children, appearing like a lusterless planet? Tell Me everything in detail.

Text 16

\[
\begin{align*}
\text{putrah triyasca te dnu} & \\
\text{hina sva vala purus} & \\
\text{vaisnavah sadhavo yadvad} & \\
\text{pasandaisca tiraskrtah} & 
\end{align*}
\]

As the devotees of Lord Visnu may lose their strength and enthusiasm when tortured by the atheists, your wife and sons appear similarly disheartened.

Text 17

\[
\begin{align*}
kalkerit vacah srutva & \\
dharmah sarma nyam smaran & \\
provaca kamalänātham & \\
anāthastu atikatarah & 
\end{align*}
\]

After hearing these words of Lord Kalkī, the husband of Kamalā, Dharma, who appeared to be without shelter and thus morose, began to narrate his story.

Text 18

\[
\begin{align*}
\text{putrah stribhir nyajanah} & \\
krtanjàli putair harm & \\
stutvā natva pujyitva & \\
muditam tam dayaparam & 
\end{align*}
\]

Before speaking, Dharma, along with his wife, sons, and followers, worshiped the reservoir of pleasure, Lord Kalkī. After doing so, he offered his obeisances and then stood before the Lord with folded hands and spoke as follows.

Text 19

\[
\begin{align*}
dharmah uvaca & \\
\text{srnu kalke mamakhyanam} & \\
dharmo'ham brahmaraupinah & 
\end{align*}
\]
Dharma said: My dear Lord Kalki, please hear my story. I was born from Your chest, just as Brahmā was born from Your navel. My name is Dharma and my duty is to fulfill the desires of all living entities.

Text 20

devanām agraṁravaya
kavyaṁkamadhuṁ vibhuh
tavāṇāya caramyeva
sādhukitti kṛdanvahum

I am the foremost of demigods. I receive a share of sacrifice performances. I fulfill the desires of saintly persons by awarding them the results of their religious practices. By Your order, I work for the welfare of all pious souls.

Text 21

so'ham kālena balnā
kalmapi nākṛtah
saka kamboja savarauh
saurvav avasa vasina

At present, various clans of mlecchas, like the Śakas, Kāmbojas, and Śabarās, reside under the control of Kali. Kali is very powerful and he has defeated me by his superior influence.

Text 22

adhunā te'khilādhara
padamulam upāgatah
yatha samsāra kalagru
samtaptāḥ sadhavor'ditah

O shelter of the world, at present, all the saintly persons of the world are being harassed by Kali and are thus burning in the fire of material existence. It is for this reason that I have come to take shelter of Your lotus feet.
After hearing these piteous words of Dharma, Lord Kalki, the remover of distress, gave assurances to everyone, saying: O Dharma, just see how Satya-yuga personified has also come here. This is King Maru of the Sūrya dynasty. You know very well that at the request of Grandfather Brahmā, I have assumed this form of Kalki avatāra.

Text 25

You will be happy to learn that I have already defeated the Buddhists residing at Kālaka-deśā. My mission is to destroy all the miscreants who are envious of you and the other Vaiṣṇavas. You can now wander fearlessly over the earth because I am just about to set out on a tour to conquer all the kings of the world.

Text 26

Because Satya-yuga is about to commence, and because I am personally present on this earth, there is no reason for you to be afraid. Why should you come under the influence of illusion? Just live happily, along with sacrifice, charity, penance, and vows.
 LORD KALKI GOES OUT TO CONQUER KALI AND HIS ALLIES

Text 27

aham yami tvayagaccha
svaputrar bändhavah saha
disam jayartham tvam satru
nugrahartham jagatprīya

O Dharma, every pious person within the universe loves you. You and your sons and followers should go out and conquer all directions by subduing your enemies. Very soon I will follow you.

Text 28

iti kaklervacah srutvā
dharmah parama harsitaḥ
gantuṃ kṛta maustena
ādhipatya mamūṃ smaran

By hearing Lord Kalki’s pleasing speech, Dharma experienced great satisfaction. Becoming convinced of his ability to subdue his enemies, by the Lord’s mercy, Dharma made up his mind to set out.

Text 29

siddhāsrame nyayanan
aṣṭhaḥpya striyasca tah

When Dharma departed to conquer the world, his wives and children stayed at Siddhāśrama.

Texts 30-31

sannaddhah sadhu satkāraṁ
veda brahma maharathah
nāma sastranesesu
sankalpa vara kāmukah

sapta svarāsvo bhudeva
sārathir vanhurasrayah
kṛyābheda balopetah
prayayau dharma nayakah

To assist Dharma in his fight against Kali, saintly persons became his military garments and armor, the Vedas and Brahman became his chariot, the supplementary Vedic literature became his arrows and his
determination, the seven notes of the musical scale became the seven horses driving his chariot, the brähmanas became his chariot driver, and Agni became his seat. In this way, Dharma set out to conquer Kali, along with a formidable army.

**Texts 32-33**

\[
yajñadana tapah patrair
yamaśca nuyamair  vṛtah
khasa kambojakai sarvān
savarān varvarānapi
\]

\[
jetum kalkir yayau yatra
kaleravāsam ıpsitam
bhutavasa halopetam
sārameya varakulam
\]

Lord Kalki also departed, along with His associates, including personified sacrifice, charity, penance, self-control, and the prescribed rules and regulations, with the intention of defeating the clans of mlecchas, such as the Khasas, Kambojas, Savaras, and Vaivaras. The Lord went to the favorite residences of Kali, which were the playgrounds of ghosts, foxes, and jackals.

**Text 34**

\[
gomamsa puti gandhadhyam
kakoluka swaavrta ni
strnām durdyuta kalaha
uvada vyasanāsrayam
\]

These places were permeated with the foul odor of decaying beef, and they were infested with crows and owls. Kali’s domain can be found wherever there is gambling and intoxication, as well as where women constantly quarrel.

**Texts 35-38**

\[
ghoram jagadbhayakaram
kammi svamnam ghom
kalih sratvodyamanam kalkeh
putra pautra vṛtah krudha
\]
Kali's favorite places of residence are always causes of fear and danger. The men in these places are controlled by women. When Kali received the news of Lord Kalki's impending arrival, he quickly gathered his sons and grandsons and left his kingdom, the city of Visasana, after mounting his chariot, which bore the symbol of an owl. When Dharma saw Kali fleeing, by the order of Lord Kalki, he confronted him, along with the sages. Rta battled Dambha, Praśāda fought with Lobha, Abhaya challenged Rosa, and Sukha attacked Bhaya. Niraya vigorously fought with Priti, showering various weapons.

**Text 39**

\[
\text{ādhīr yogena ca vyādhīh} \\
ksemena ca baliyasa \\
prasrayena tatha glānir \\
jarāsmṛtīṃ upahvayat
\]

Yoga contended with Ādhi, the powerful Ksem fought with Vyādhi, Praśraya fought with Glāni, and Smṛti attacked Jarā.

**Text 40**

\[
evam vṛtto mahaghoro \\
vuddhah parama darunah \\
tam drastum agata deva \\
brahmādyah kha vibhuṭbhuh
\]
The fighting soon became very intense, as the demigods appeared overhead as spectators.

Text 41
maruh khasaisca kāmbojair
yuyudhe bhuma vikramaih
devāpih samare cinaṛvar
varvaras tanganmaṛ api

King Maru entered the ranks of the powerful Khasas and Kambojas while King Devāpi fought with the Colas and the Varvaras.

Text 42
visakhayupa bhupalalah
pulindaih svapacaih saha
yuyudhe vividhaih sastrair
astrair divyar mahāprabhaḥ

King Visākhayūpa fought valiantly against the Pulindas and Candālas, employing celestial weapons.

Text 43
kalkih koka vikokabhyam
vahmibhir varayudhaih
tau tu koka vikokau ca
brahmano varadarpitau

Surrounded by His army and invoking many celestial weapons, Lord Kalkī fought with Koka and Vikoka, who were excessively proud due to receiving a benediction from Brahmā.

Text 44
bhratarau danava sresthau
mattau yuddha visāradau
ekarupau mahasattvau
devanam bhayavarddhanau

These two brothers were the foremost among the demons, they were always intoxicated, and they were very expert fighters. They were like two halves of one body, exceedingly powerful, and a cause of great fear for the demigods.
Their bodies were as hard as thunderbolts and thus impervious to weapons. They had been engaged in conquering all directions. When they fought together, they were so formidable that they could defeat even death personified. Surrounded by powerful soldiers, they fought with clubs in their hands.

In the battle between Lord Kalki and the two brothers, Koka and Vikoka, the leaders of both armies fought fiercely.

The battlefield redounded with the terrific sounds made by the elephants and horses, the gnawing of teeth, the challenging words of the combatants, the twanging of the bows, as well as the slaps and punches.

The frightening sounds of war cries spread all directions. It seemed that no one was able to escape the jaws of death. The demigods became so astonished while gazing at the ghastly scene that they practically fell from their celestial chariots.
Due to the onslaught of innumerable weapons, including iron rods, swords, sakti weapons, tridents, spears, clubs, and arrows, the entire battlefield became littered with severed arms, legs, and trunks.

Thus ends the translation of the twentieth chapter of Śrī Kalki Purāṇa.
Chapter Twenty-one

The Followers of Kali Are Defeated
The Killing of Koka And Vikoka

Text 1

sūta uvāca
evam pravṛtte samgrāme
dharmah paramakopanah
kṛtena sahito ghorani
yuyudhe kalinā saha

Sūta Gosvāmī said: As the fighting raged, Dharma and Satya-yuga personified very angrily confronted Kali.

Text 2

kalistva mitra vānoghair
dharmasyāpi kṛtasya ca
parābhūtaḥ purinś prāyāt
tyaktvā gardhabha vāhanam

Being injured and afflicted by showers of arrows, Kali got down from his donkey carrier and returned to his capital.

Text 3

vucchinna pecaka rathāḥ
sravadraktāṅga saṅcayāḥ
cuchurgandhah karālasyah
strisvāmikam gāḍṛhaṁ

Kali’s chariot, which was adorned with a flag having the symbol of an owl, was shattered. His entire body was soaked with blood, the smell of a decaying mouse emanated from his body, and his face appeared fraught with fear. In this condition, He entered his residence.

Text 4

dambhaḥ sambhogarahaḥ
uddhrata vāṇa gaṇahatāḥ
Meanwhile, Dambha, who was a disgrace to his family and a man of hollow character, being seriously wounded by the onslaught of sharp arrows, lost all enthusiasm to fight and returned home.

Text 5
lobhah prasādā bhuḥato
gadaya bhūnamastakah
sārameya ratham chinnam
tyaktvā ādradhram vaman

Lobha was soundly defeated by Prasāda, who smashed his adversary’s head with his club. Lobha’s chariot, the flag of which bore the emblem of a dog, was pulverized, and so he ran away from the battlefield while vomiting blood.

Text 6
abhayena ātah krodhah
kasāyikta locanah
gandhākhuvaham vicchinnam
tyaktvā visasanam gatah

Abhaya defeated Krodha after a hectic fight. Krodha’s eyes became blood-red, and his foul-smelling chariot, the flag of which bore the emblem of a mouse, was smashed to pieces so that he had no option but to return to his city, Visasana.

Text 7
bhayam sukha talāghātadg
tatasunnya patad bhuṇi
nirayo mudamusthibhyam
ṭidito yamamayaya

Sukha slapped Bhaya so forcefully that he immediately gave up his life. Niraya also fell down dead onto the battlefield after being pummeled by Priti.

Text 8
ādhi vyadhyadayah sarve
tyaktvā vāham upādravan
Satya-yuga personified fought so heroically while showering his arrows that Ādhī and Vyādhī dismounted their carriers and fearfully ran to safety.

After the enemy had been routed, Dharma and Satya-yuga personified entered Kali’s capital, Viśasana, and set the whole city ablaze by releasing fiery arrows. Indeed, Kali was also burnt in the conflagration, but he managed to survive.

Because his sons and wives were killed in the fire, Kali felt he had no alternative but to renounce his kingdom. He left the city alone and traveled to another country, while continually shedding tears out of distress.

Meanwhile, many mlecchas, including the Śakas and Kāmbojas, were vanquished by the celestial weapons of King Maru. King Devāpi vanquished the Śavaras, Colas, and Varvaras, with very little effort.
The greatly powerful King Viṣākhayūpa invoked celestial weapons to defeat the Pulindas and Pulkaśas.

The pure devotee, King Viṣākhavūpa, continued to slay his enemies with his sharp sword and torrents of arrows. Within a short while, most of the enemy soldiers lay dead upon the battlefield.

Lord Kalki, who was especially accomplished in the art of fighting with a club, caused a great fear to enter the hearts of the enemy as He oppressed Koka and Vikoka.

Koka and Vikoka's father was Vrkāsura, and Śakuni was their grandfather. Just as Lord Hari had previously fought with the demons, Madhu and Kaitabha, Lord Kalki now fought with these two brothers.
The two brothers then managed to land a terrible blow of the club upon the body of Lord Kalki, so that He appeared injured. Indeed, the Lord's club fell from His hands, and upon seeing this, the spectators became astonished.

Text 17
\[
\begin{align*}
tatah & \text{ punah krudha visnur} \\
jagajjunsur mahabhujah \\
bhallakena srastasya \\
vikokasyacchinat prabhuh 
\end{align*}
\]

The Lord, the conqueror of the three worlds and master of the universe, remained unperturbed, however, and in a fit of rage, He retaliated by severing Vikoka's head with His lance.

Text 18
\[
\begin{align*}
\text{mrto} & \text{ vikokah kokasya} \\
darsana & \text{ dutthuto bali} \\
tad & \text{ drstva vismuta devah} \\
kalkasca & \text{ paravrahah} 
\end{align*}
\]

Although Vikoka appeared to be dead and gone, when his brother simply gazed upon him, he was at once revived. Upon seeing this, the demigods, and also Lord Kalki, the destroyer of His enemies, were amazed.

Text 19
\[
\begin{align*}
\text{brati} & \text{ korttur gadapaneh} \\
kokasyapyaacchinachraha \\
mrrah & \text{ koko vikokasya} \\
\text{drsthipatat samutthita} 
\end{align*}
\]

In retaliation for Koka's bringing his brother back to life, Lord Kalki immediately severed his head. Once again, however, simply by Vikoka's glance, Koka's head was replaced and he continued fighting as if nothing had happened.

Text 20
\[
\begin{align*}
\text{punastau militar tena} \\
yuyudhate mahabalau 
\end{align*}
\]
The two powerful and deceitful demon brothers felt renewed enthusiasm as they continued to attack Lord Kalki, appearing like fate and death personified.

Texts 21-22

khadga carma dharau kalkim
praharantau punah punah
kalkah krudha tayos tadvad
vanena sirasi hate
punarlagne samaloky a
hariscinta paro’bhavat
visa santava athaloky a
turagas tava tadayat

With swords and shields in their hands, Koka and Vikoka struck the Lord, again and again. Lord Kalki became further enraged and at last, He simultaneously cut off both their heads. And yet, much to His surprise, both heads miraculously rejoined their trunks as everyone looked on in astonishment. Lord Kalki anxiously contemplated the matter for a moment, and then the two brothers resumed their attack. At this time, Lord Kalki’s horse began to very forcefully kick the two brothers.

Text 23

kalakalpa u duradharsau
turagenardita u bhrsam
kalkestam jaghnatur vanar
amarsā tamralocanau

This made the two invincible demons mad with rage, so that their eyes became red. Turning their attention away from the Lord, they pierced His horse with their sharp arrows.

Text 24

tayorbhujantaram so’svah
krudha samadasad bhrsam
tau tu prabhunnāsthubhujau
visastangada kārmukau
The infuriated horse then bit Koka and Vikoka's arms, breaking their bones and causing their bangles and amulets to fall to the ground. In retaliation, the two demons caught the horse by its tails, just as a boy sometimes grabs the tail of a calf.

**Text 25**

dhṛtapucchau tu tau jñātva
saptah parama kopanah
pascat padbhayam drdham
jaḡne tayorraksasi vajrāvat

The enraged horse then kicked both demons in the chest with its hind legs, and the blows felt just like thunderbolts.

**Text 26**
tyaktapucchau mūrcchetau
tau tatksanat punarvthetau
puratah kalkmalokya
bahuṣāte sphutaksarau

Although the two heroes fell unconscious onto the ground, they quickly regained their senses and stood up, challenging Lord Kalkī to continue fighting.

**Text 27**
tato brahmā tamabhhyetya
kṛtañjali putah sanāth
provaca kalkam naicāmu
sastraprar vadhamahratah

Meanwhile, Lord Brahmā, who had been watching the battle from the sky, approached Lord Kalkī and spoke with folded hands. My dear Lord, You will not be able to kill these two demons with weapons.

**Text 28**
karaṅghata dekakāler
ubhayor nirmito vadhah
ubhayor darsanadeva
nobhayor maranam kvacu
viditveti kurusvatman
yugapacca mayorvadham

You will have to kill them simultaneously with the use of Your bare hands. As long as one of them remains alive, he can instantly bring back the life of his brother.

Text 29
iti brahmavacah sruwa
tyakta sastrastra vahanah
tayoh praharatoh svaram
kalkndana vayoh krudhā
mustabhyam vajrakalpābhyaṁ
vabhaṇṭa śrāsti tayoh

After hearing the words of Brahmā, who was born from the universal lotus flower, Lord Kalki abandoned His horse and weapons. Being inflamed with rage, the Lord suddenly landed two powerful punches that were just like thunderbolts, simultaneously smashing the two brothers' heads.

Text 30
tau tatra bhagna mastisau
bhagna srangava gaviva
petatur divi devānām
bhayadau bhuvi badhakau

In this way, the two demons, who were a great cause of fear even for the demigods, and so what to speak of others, fell onto the ground like two great mountains, their heads smashed.

Text 31
tad drstva mahadascaryam
gandharvāpsa rasām ganāh
nanrtur jagus tustava
usca munayah siddhacaranah
devasca kusumasaruru
varvasur hista manasah
Being overjoyed, the Gandharvas began to sing, the Apsaras danced in ecstasy, and the sages offered prayers while the demigods, Siddhas, and Caranas showered flowers from the sky upon Lord Kalki.

Text 32

\begin{verbatim}
divi dundubhayo neduh
prasannasca bhan an disah
tayorvadha prabhuditah
kavir dasa sahasrakan
sasvan mahagthan saksad
ahanad divya sayakath
\end{verbatim}

Lord Kalki felt great satisfaction after finally attaining victory over Koka and Vikoka. By invoking celestial weapons, the Lord proceeded to killed ten thousand enemy warriors while smashing their chariots and slaying their horses.

Text 33

\begin{verbatim}
prajnah satasahasranam
yodhanam ranumurddhami
ksayam nmye sumontrastu
rathinam pa ncavimsaum
\end{verbatim}

The formidable Prājña killed one hundred thousand enemy soldiers and Sumantu killed twenty-five thousand.

Text 34

\begin{verbatim}
evaman ye gargya bhargya
visaladya maharathan
nyagnuh samare kru ddha
nisadan mleccha varvaran
\end{verbatim}

Other powerful warriors, filled with a terrible rage, including Gārgya, Bhargya, and Viśāla, also joined the tray, killing innumerable mlecchas and Nisādas.

Text 35

\begin{verbatim}
evam vytya tan sarvan
kalkar bhupaganaiah saha
\end{verbatim}
After defeating all His enemies, Lord Kalki and His associates proceeded towards the city of Bhallātanagara, which was inhabited by Sayyākarnas.

Text 36

While going, Lord Kalki and the kings accompanying Him were glorified by everyone and music filled the air. The Lord was fanned by cāmaras as His entourage, which consisted of countless soldiers bearing celestial weapons, proceeded in a joyful mood, riding upon their chariots, horses, and elephants.

Thus ends the translation of the twenty-first chapter of Śrī Kalki Purāṇa.
Chapter Twenty-Two

Lord Kalki Travels To Bhallātanagara Ruled By Śaśidhvaja
A Great Battle Takes Place

Text 1

suta uvāca
senāganaih parwrtah
   kalkir narayanah prabhuh
   bhallata nagaram prāyāt
   khadgadhrk saptwahanah

Sūta Gosvāmī said: After a short while, Lord Kalki, sword in hand and riding upon His horse, arrived at the city of Bhallāta, accompanied by His vast army.

Text 2

sa bhallatesvaro yogi
   jñatva visnum jagatpatim
   nyajasā ganah pūrne
   yoddhukāmo harim yayau

The king of Bhallāta was a great mystic yogī who was aware that Kalki was an incarnation of the Supreme Personality of Godhead, Lord Hari. Still, he came out of his city, along with his army, to fight with the Lord.

Text 3

sa harsotpulakah srmān
   dirghāṅghah krsna bhavanah
   sasidhvayo mahāteja
   gajāyutā balah sudhi

This king, named Śaśidhvaja, was actually a devotee of Lord Kṛṣṇa, and he was constantly merged in transcendental ecstasy He was very intelligent, handsome, wealthy, and very powerful.

Texts 4-5

tasya patni mahādevi
   visnuvrata parāyana
His chaste and devoted wife, Suṣāntā, observed many religious vows in relation to Lord Hari. When she saw that her husband was about to fight with Lord Kalki, she said: My dear husband, Kalki is the Supreme Lord and Supersoul of all living entities. How can you dare to strike and injure His body?

Text 6
sasidhvaja uvaca
susante paramo dharmah
prajapati vimurmutah
yuddhe praharah sarvatra
gurau sisye harerna

King Śasidhvaja said: O goddess Suṣāntā, in battle, there is no fault in injuring the body of an elderly person, or even one's disciple. This principle has been ordained by Brahmā himself.

Text 7
jivato rajabhogah syan
mrtah svarge pramodate
yuddhe jayo va mṛtyur va
ksatriyanam sukhasvahah

If one comes out victorious in battle, he can enjoy his kingdom without any hindrance, and if he dies on the battlefield, he goes to enjoy celestial happiness in heaven. Therefore, for a ksatriya, both victory and defeat are auspicious.

Texts 8-9
susantovaca
devaivam bhupatuvam va
visayavista kammam
Susánta said: The enjoyment of a kingdom without hindrance, and the attainment of the heavenly planets may be accepted as the goal of life by those who are intoxicated by thoughts of sense gratification, but they are most insignificant for those who render service at the lotus feet of Lord Hari. O lord, you are a servant and Lord Kalki is the master. You have no desires for material enjoyment, and He is the bestower of the fruits of action. Considering this, how is it possible for you to fight with Him?

**Text 10**

\[
\text{sasidhvaja uvaca} \\
\text{dvandvaite yadi dvandvam} \\
\text{isvare sevake tatha} \\
\text{dehavesal likyana sa} \\
\text{seva syattatha mama}
\]

King Śaśidhvaja said: My dear goddess, both the Supreme Lord and His servants are transcendental to the dualities of material existence, such as happiness and distress. Material designations are mistakenly attributed to the Lord and His devotees because they appear in bodies resembling those of the material world. Therefore, fighting is simply another of our pastimes.

**Text 11**

\[
\text{dehavesad isvarasya} \\
\text{kamadya daihika gunah} \\
\text{mayanga yadi jayante} \\
\text{visayasca na kim tatha}
\]

Because the Supreme Lord appears in a human-like form, He displays anger, ambition, and other human qualities. Therefore, why should He not display the desire for enjoyment?
The Supreme Personality of Godhead is eternal, and full of knowledge and bliss. When He incarnates within this world, He remains as He is, even though He assumes a body similar to that of a human being. He and His servant’s birth, activities, and disappearance are transcendental, although to materialists they appear mundane.

The object of service, the servant, and the service are creations of the Lord’s internal potency. A devotee’s realization that the living entities are simultaneously one with and different from the Supreme Lord awards him the three objectives of life.

O goddess, it is for this reason that I am eager to fight with Lord Kalki. You should now worship the Lord of Laksmī with great attention.
Susānta said: O lord, I am very glad that you have such a wonderful service attitude toward Lord Hari. There is no other objective in this world or the next than Lord Visnu.

Text 16

iti tasyā valgu vābhuh
pranatayah sasidhvajah
ātmanam vausnavam mene
sāsrunetro harm svaran

Upon hearing Susānta speak in this way, and seeing her offer obeisances to the Lord, King Śaśidhvaja remembered Lord Hari as tears came to his eyes. Indeed, he felt proud to be a devotee of Lord Visnu.

Text 17

tamalingaya pramudutah
surair bahubhrāvritah
vadannāma smaran rupam
vausnavar yoddhu māyayau

Thereafter, the king joyfully embraced his wife and then entered the battlefield while remembering Lord Hari and chanting His holy names, along with countless Vaisnava warriors.

Text 18

gatvā tu kalkisenāyām
vidrāvya mahatim camum
sayyakarna ganair viraih
sannadvair udyatāyudhah

After entering the battlefield, King Śaśidhvaja created great destruction in the ranks of the army of Lord Kalki. At this time, the powerful Sannadhas and Śayyākarnas picked up their weapons and fought along with their king.

Text 19

sasidhvaja sutah sri mān
suryaketur mahabalah
marubhūpena yuyudhea
vausnavo dhanvinām varah
Sasidhvaja’s son, Śrīmān Suryakeru, was a great warrior and master bowman, and a devotee of Lord Hari. He fought with King Maru of the Sūrya dynasty.

**Text 20**

tasyanupvrhatketuh  
kantah kokula nisvanah  
derapma sa yuvudhe  
gadaruddha visaradah

Suryaketu’s younger brother was named Brhatketu. He was very handsome, he had a voice like a cuckoo, and he was very expert at fighting with a club. He fought with King Devāpi.

**Text 21**

visakhayupa bhupastu  
sasidhvaja nrpena ca  
yuvudhe vividhaḥ sastrāḥ  
kambhīḥ parvantaḥ

King Visākhayūpa, surrounded by many elephant warriors and brandishing celestial weapons, confronted King Sasidhvaja.

**Text 22**

rudhrasvo dhanurdhari  
laghuhastah pratapavan  
rajasvanena yuvudhe  
bhargyah santena dhamma

In the midst of the dust raised by the hooves of the horses, the greatly powerful Gārgya, a master bowman whose arms moved like the wind and who rode upon a red horse, engaged in fighting with the very expert bowman, Śānta.

**Text 23**

suloḥ prasair gadaghataīr  
rana saktyṛsti tomarah  
ḥallaiḥ khadgar bhusandibhiḥ  
kuntaiḥ samabhavadranah
The battle became very intense as all these powerful warriors fought with their tridents, clubs, arrows, anchors, spears, swords, maces, and axes.

Text 24
\[
\begin{align*}
patakabhir & \quad dhvajas emhais \\
tomaras & \quad chatra camarah \\
proddhuta & \quad dhuli patalair \\
andhakaro & \quad mahanabhuta \\
\end{align*}
\]

The battlefield became a collage of flags, poles, emblems, clubs, umbrellas, camaras, and dust raised by the hooves of the horses.

Text 25
\[
\begin{align*}
gagane'nughana & \quad devah \\
ke va vasam & \quad na cakre \\
gandharveh & \quad sadhusandarhan \\
gayanair & \quad amrtayonah \\
\end{align*}
\]

The demigods observed this fierce battle from their positions behind the clouds. The Gandharvas hovered over the battlefield, singing in sweet voices.

Texts 26-28
\[
\begin{align*}
drustum & \quad samaqato sarve \\
lakah & \quad samaram adbhutam \\
sankha dundubhi & \quad sannadar \\
asphatair & \quad vrmhitar api \\
\hvesatial & \quad yodhanot krustar \\
loka muka & \quad iva bhavan \\
rathuno & \quad rathibhih sakam \\
padatasca & \quad padaubhih \\
haya & \quad hayami bhasebhath \\
samaro'mara & \quad danavath \\
vathabhavat & \quad sa tu ghano \\
yamastra & \quad twardhanah \\
\end{align*}
\]
Indeed, a huge crowd gathered to witness the battle. Because of the deafening noise created by the blowing of conch shells, beating of drums, challenges of the warriors, cries of the elephants, neighing of horses, and clash of weapons, no one could hear what their companions were saying. Everyone engaged in fighting with their equals. Soon, the battle came to resemble a great fight between the demigods and demons, thus giving Yamarāja many candidates for punishment.

Text 29

sasidhvaja camunathaih
kalka senādhi paśh saha
nipetuh samikā bhumau
chīnna vahvanghri kandharāh

Numerous soldiers belonging to the armies of both Lord Kalki and Śāsidhvaja lost their arms, legs, and heads in that great battle.

Text 30

dhavanto’bhi druvantasca
viklavanto’srguksitāh
uparyupari sanchannā
gayāsva ratha marditāh

Some injured soldiers ran here and there, screaming with pain, others made grotesque sounds, while still others lay soaked with blood. Some wounded soldiers fell onto other warriors, and others were crushed under the legs of horses and elephants, and the wheels of chariots.

Text 31

nipetuh pradhane vrīrah
koti koti sahasrasah
bhutesānanda sandohāh
sravanto rudhi rodakam

In that great battle, may tens of millions of great warriors lost their lives, so that the battlefield became a river of blood. Although certainly a ghastly sight, ghosts, hobgoblins, jackals, demons, and foxes were very happy to see that river.
The crowns floating in that river of blood appeared like swans, the slain elephants looked like its banks, the chariots were boats, the severed hands and legs were fish, and the innumerable swords looked like so much golden sand on the shore.

In this way, the entire battlefield wore the appearance of a mighty river.

The strongly-built Suryaketu, who looked like a second Yamarāja, covered King Maru with showers of arrows. In retaliation, Maru released ten wonderful arrows that injured Suryaketu.
Being pierced by Maru's arrows, Suryaketu became enraged and countered by killing the king's horses, one by one. He then broke King Maru's chariot to pieces, smashing it with his club. Due to being struck by one of the blows, King Maru lost his balance and fell to the ground unconscious.

Text 37
sarathis tamapovāha
rathenanyena dharmavit
brhatketusca devapīm
vānah prachchadaṇyad bali

King Maru's loyal charioteer quickly came and placed him on another chariot. Meanwhile, the powerful Brhatketu dazed Devāpi with his incessant stream of arrows.

Text 38
dhanuvikṛṣya taraśā
niharena yathā raviṃ
sa tu vanamayam varsam
parvarya nyāyudhaḥ

As thick fog covers the sun, Devāpi, who had been greatly afflicted by Brhatketu's arrows, picked up his bow and countered his adversary's arrows with his own.

Text 39
brhatketum drḍham jaghne
kankapatrauḥ silāṣitaḥ
bhīnam sulam athalokya
dhanurgṛhya pata tribhuh

King Devāpi then employed his wonderful golden arrows to break Brhatketu's tridents and other weapons into pieces. Brhatketu, who had also became inflamed with rage, picked up his bow and showered more arrows upon his adversary.

Text 40
sitadhārauḥ svanā sukūkhār
gardha purār ayaṃukhaḥ
Brhatketu then released golden arrows having iron tips and vultures' feathers, piercing Devāpi all over his body.

Text 41

devas taddhanur divyam
ciccheda nisutaḥ sarah
chinnadhanaṁ brhatketuḥ
khadgapar jighāmsaya

Devāpi countered with his sharp arrows and managed to break Brhatketu's celebrated bow. Finding no other means, Brhatketu unsheathed his sword and charged at Devāpi in a final attempt to kill him.

Texts 42-43

devasaḥ sārathim saśvam
jaghe ṭuro mahamṛde
sa devāpir dhanus tyaktva
talenahatya teriṣum

bhujayor antarāṇiya
nusṭīpesa sa nṛdayah
tam tryasta varṣam nuskantam
mūrcchitam satrunārditam

That great warrior, Brhatketu, was able to kill Devāpi's horses and chariot driver as the fierce battle continued. Devāpi then threw down his bow and gave his enemy a powerful blow with his fist. Brhatketu was stunned and so Devāpi grabbed him and began squeezing his neck as it was held between his arm and chest. As a result of this, the twenty-four-year-old Brhatketu fell down unconscious onto the battlefield, as if dead.

Text 44

ajam viksaya devāpir
mūghuṣu sūryadhvaṁ vadhita
mustunā vajrapātena
soṭaṇa mūrcchito bhuvā
Upon seeing his brother as if bereft of life, Suryaketu brought his fist down onto Devāpi’s head. As a result of that terrible blow, which appeared like the striking of a thunderbolt, Devāpi also fell down unconscious. At this, Suryaketu mercilessly attacked Devāpi’s soldiers, causing them to scatter.

Text 45
\[
\text{sasidhvajah sarvajagannivasam} \\
\text{kalkim purastad abhusuryavarvasam} \\
\text{syamam psangamvaram ambujeksanam} \\
\text{brhadbhuyam caru krīta bhūsanam}
\]

At about that time, King Śāśidhvaja happened to see Lord Kalki roaming the battlefield. The Lord’s eyes were like lotus petals, His complexion was very dark, and His effulgence was as bright as the sun. He appeared to be the shelter of the universe. He was dressed in yellow garments and His arms extended to His knees. On His head was placed a transcendental crown.

Text 46
\[
\text{nana mani vrata citanga sobhava} \\
\text{nirasta lokeksana hṛttamomayam} \\
\text{visakhayupadibhr avrtam prabhum} \\
\text{dadarsa dharmena krtena pūjtam}
\]

Lord Kalki’s body appeared even more brilliant due to the reflections of His jeweled ornaments. The Lord presented a very pleasing sight for everyone. Indeed, His darśana destroyed the contamination within everyone’s heart. All the kings, headed by Viśākhayūpa, surrounded the Lord, and Dharma and Satya-yuga personified were seen worshiping Him.

Thus ends the translation of the twenty-second chapter of Śrī Kalkī Purāṇa.
Chapter Twenty-Three

King Śaśidhvaja Brings the Unconscious Lord Kalki to His Palace

Text 1

Sūta Gosvāmi said: As King Śaśidhvaja gazed upon the enchanting form of Lord Kalki, the incarnation of Lord Hari, and thus the only real object of meditation, who was seated on His celestial horse, holding a sword, he spoke as follows.

Text 2

Lord Kalki, the master of the universe, is decorated with transcendental ornaments and equipped with a bow and arrows, so that it appears as if He is about to destroy all the suffering and sins of this material world.

Text 3

His mind surcharged with feelings of ecstasy, King Śaśidhvaja said: O lotus-eyed Lord, please come and strike my chest.

Texts 4-5

 athavatman vanabhṛya
tamo’ndhe hṛdi me visa
O Supersoul, situated within the hearts of all living entities, out of fear of my arrows, please hide within my heart, which is filled with darkness. Although You are without material qualities, You possess unlimited transcendental qualities. Although You are one without a second, You are prepared to attack Your enemies. Although You are without material desires, You have accepted the support of an army for achieving victory. I would like to fight with the Supersoul of all living entities while everyone else stands aside as spectators.

Text 6

parabuddhir yadi drdham
prahartta vibhave tvayi
siva visnor bhedakrte
lokam yasyami samyuge

You are the almighty Lord. I will strike You hard, and while doing so, if I forget that You are the Supreme Lord, then I hope to achieve that inferior destination which is attained by those who discriminate between Lord Śiva and Lord Hari.

Text 7

iti rajño vacah srutvā
akrodhah kruddhavad vibhuh
vanaira tadayat samkhye
dhrtayudham armdamam

Upon hearing these words of King Śaśidhvaja, the slayer of His enemies who possessed all kinds of weapons, Lord Kalki displayed some symptoms of anger, although by nature He is always peaceful, and thus began to release His arrows.
However, King Śasidhvaja did not take this onslaught of arrows very seriously. As a mountain remains undisturbed by the cloud that showers rain upon it, King Śasidhvaja remained steady as he counteracted the Lord's arrows with his own

King Śasidhvaja's attack appeared to injure Lord Kalkī and this made the fire of His rage burn brightly Thereafter, a fierce battle ensued wherein both combatants discharged celestial weapons

Both neutralized the effects of each other's brahmastra by invoking another brahmastra, pārvatīstra by employing another pārvatīstra, vāyu-astra by discharging another vāyu-astra, parjanyāstra by invoking an agni-astra, and garudāstra by employing a pannagāstra

In this way, Lord Kalkī and King Śasidhvaja fought furiously while discharging their entire arsenal of weapons As they witnessed this
contest, all the spectators, including the rulers of the universe, became frightened, thinking that the time of annihilation had arrived.

Texts 12-13

`devā kālāgni samtrastā
tagāman khagamāḥ kilai
tato'iti vitathod yogau
vāsudeva sacidhvajau
nirastrau bāhuyuddhena
yuyudhāte parasparam
padāghārais talāghātair
muṣṭi praharanāais tathā`

As the demigods watched the battle from their vantage point in the sky, when they saw a fiery weapon being discharged, their hearts became overwhelmed with fear. After awhile, Lord Kalki and King Śaśidhvaja put aside their bows and arrows and began wrestling—kicking, punching, and slapping each other with all their strength.

Texts 14-15

`niyuddha kusalaivirau
mumudāte parasparam
varāhodāhṛta sabdena
tam talenāhanaddhariḥ
sa mūrcchito nṛpah kopāt
samutthāya ca tatkṣanāt
muṣṭibhyāṃ vajrakalpābhhyāṃ
avadhūta kalkimojasā
sa kalkistatprahārena
pāpāta bhūvi mūrcchitāh`

Both Lord Kalki and King Śaśidhvaja were very powerful warriors and expert in the art of fighting. Both became pleased to witness each other’s skill. When Lord Kalki slapped King Śaśidhvaja, causing him to lose consciousness, the sound produced by that blow reminded everyone of
the sound made by Lord Varāha as He delivered the earth from the nether regions at the beginning of creation. Within a moment, King Śaśidhvaja regained his senses and stood up. In a fit of rage, the king smashed his fist upon the body of Lord Kalki, making Him fall unconscious onto the ground.

Text 16

dharmah kṛtāṇca tain drṣṭva
miścchitāṁ jagadisvaram
samāgatau tamānetuṁ
kakṣe taur jagṛthe nrpaḥ

Upon seeing this, Dharma and Satya-yuga personified rushed to where Lord Kali, the master of the universe, was lying. However, before they could reach Him, King Śaśidhvaja restrained them, holding them tightly in his arms.

Text 17

kākṛṁ vakṣasyu pādāya
labdhārtah prayayau grham
yuddhe nrpāṁtāṁ anyeṣāṁ
putrau drṣṭvā sudurjayau

The king then embraced Lord Kalki to his chest and brought Him to his palace, considering himself to be very fortunate. He thought that no king of the earth would now be able to defeat his two sons.

Text 18

kākṛṁ suradhipa patim
pradhane vijitya dharmeṁ
kṛtāṇca nijakakṣa yuge nidhaya
harṣollasad hṛdaya utpulakaḥ

pramāthi gatvā grhaṁ
harigṛhe dadṛṣe susantāṁ

Thus, King Śaśidhvaja returned home in a jubilant mood after defeating Lord Kalki, the Lord of the demigods, carrying Him on his chest
and Dharma and Satya-yuga personified in his armpits. Upon returning home, the king saw his wife Šusántā, sitting in the temple of Lord Hari.

Text 19

drśtvā tasyāḥ sulalita
mukham vaisnavmāṇca
madhaye gāyantmām hārīguna
kathastāmatha prahā rāya

devādīnām vinaya vacasā sambhale
janmāṇa vidyālabham parnaya vidhām
mlecchā pasanda nasnam

Many other female devotees surrounded the queen, glorifying Lord Hari. The king looked at Šusántā’s lotus-like face and said: He who has taken birth in the village of Šambhala by the request of the demigods is this personality I am holding to my chest. He received an education, was married, and then vanquished many atheists and mlecchas.

Text 20

kalkah svayam hrdayam māmāya mihā gato’ddhā
mūrcchacchālena tava bhākuv saṃuktanarṭham
dharmam kṛtaṁca mama kaksayuge susante
kante vilokaya samarcaya samvidhehi

O goddess, Lord Kalki, the Lord of the heart, has now come to our house on the pretext of being unconscious. Dharma and Satya-yuga are also our guests and so you can worship them.

Text 21

ut nṛpavacāṁ vino dapārṇā
hariķrta dharmayutam pranamyā nāthaṁ
saha nṛjasakhībhūt纳米rtta rāmaṁ
hārīguna karttana varttana vilaya

Šusántā offered her obeisances to Lord Kalki, Dharma, Satya-yuga, and her husband. Then, along with her companions, she began to dance while singing the glories of Lord Hari without inhibition.

Thus ends the translation of the twenty-third chapter of Śri Kalki Purāṇa.
The Prayers of Susāntā
Lord Kalki Marries King Śaśidhvaja’s Daughter

Text 1
susantovaca
jay hare’ma radhisa sevitam
tave padambujam bhuri bhūsanam
kuru mamagrataḥ sādhu satkrtam
tyaja mahāmate mohamatmanah

Śusāntā said: O Lord Hari, all glories unto You. Please give up Your illusory pastime of being unconscious. O most intelligent one, kindly show me Your lotus feet, which are faithfully served by saintly persons and demigods.

Text 2
tave vapur jagadrupa sampadā
viracitam satām manase sthitam
ratipater mano mohodayakam
kuru vicestitam kamapuranam

Your body is fully spiritual and thus it is the most valuable object within the universe. This form of Yours is present within the hearts of the devotees. Your beautiful form bewilders even the mind of Cupid. Now, please do whatever You consider to be beneficial for me.

Text 3
tave yaso jagacchoka nāsanam
mṛdu kathamrta prtitāyakam
sthita sudhoksitam candravan mukham
tava karotvalam lokamangalam

The world of lamentation goes far away if Your transcendental glories enter someone’s ears. The shower of nectar in the form of the sweet words emanating from your moon-like mouth pleases everyone. Your face is adorned with a sweet smile. Please speak something with Your lotus mouth that will benefit all classes of men.
Text 4

mama patistvayām sarvadurjayo
yadi tavāpriyaṁ karmāṇā caret
jahī tadātmanaḥ satrum udyataṁ
kuru kṛpāṁ nacedīdgīsvarāḥ

My husband is a person who irritates everyone. If he has caused You any pain, kindly give up Your anger and display some compassion. Otherwise, how will people believe that You are all-merciful?

Text 5

mahadaham yutam pañcamatrayā
purkṛtā jāyataṁ nirmitaṁ vaṭuh
tava nirkṣaṇal lilaya jagat
sthiti layodayaṁ brahmakalpitam

The material body has been created with the five gross material elements as its ingredients, as well as the three subtle elements, all of which are manifestations of Your external energy. In the beginning, You glanced over material nature for the sake of Your pastimes, and then You enacted the creation, maintenance, and annihilation of the universe by Your three qualitative incarnations.

Text 6

bhuvryan marudvāri tejasāṁ
prācitiḥḥiḥ sarirendriyāsritaiḥ
trigunyā svayā mayayā vibho
kuru kṛpāṁ bhavat sevanārthinām

My dear Lord, please bestow Your mercy upon us, who aspire for engagement in Your devotional service, even though we possess material bodies and senses that act under the direction of Your illusory energy, māyā, which consists of three modes.

Text 7

tava guṇālayaṁ nāma pāvanāṁ
kalimalapahāṁ kṛttayanti ye
bhavabhayāksayaṁ tapatāpita
muhuraho janāḥ saṁsaranti no
Those who always chant Your holy names, which destroy the contamination of Kali, removes the fear of material existence, and enables one to develop transcendental qualities, even though undergoing material miseries at present, will never again have to accept a material body.

Text 8
\[
\begin{align*}
tava \; janaḥ \; sataṁ \; mānavarddhanaṁ & 
dijakulodayaṁ \; devapālakaṁ & 
kr̥tayugārpaṁ \; dharmapurakaṁ & 
kalikulantakaṁ \; santanotu \; me
\end{align*}
\]

Because of Your appearance within this world, the prestige of the devotees has been reinstated, the brahmanas once again engage in their ritualistic performances, the demigods feel secure, Satya-yuga will soon commence, religious principles are being obeyed, and the influence of Kali has slackened. May I also receive the benefit of Your incarnation.

Text 9
\[
\begin{align*}
mama \; gr̥ham \; patiputra \; napṭryaṁ & 
gajarathair \; dhvajais \; cārair \; dhanaṁ & 
maṇivarāsanāṁ \; sat \; kṛtim \; vinā \; tava & 
padabhjayoḥ \; sobhayanti \; kim
\end{align*}
\]

I have a husband, sons, grandsons, elephants, horses, flags, chariots, cāmaras, wealth, jeweled āsanas, and countless other possessions but without the presence of Your lotus feet, all these things appear to be of very little value.

Text 10
\[
\begin{align*}
tava \; jagadvapuh \; sundarasmitaṁ & 
mukham \; aninditaṁ \; sundarāravaṁ & 
yadi \; na \; me \; priyaṁ \; valguceṣṭite & 
pankarotyaho \; mṛtyurastivaha
\end{align*}
\]

O Lord of the universe, if Your enchanting smiling face, from which captivating and meaningful words emanate, does not cast its soothing glance upon me, then let me die without delay.
Text 11
hayacara bhayasara karahara sarāṇa
kharatara varasara dasabala manthana
jayahata parabhara bhavavaya samana
sasadhara sata samarasa bharavadana

As You traverse the surface of the earth, riding upon Your horse, Your presence removes all fear. You are the shelter of Brahmā and Śiva. You vanquish even the most powerful warriors with Your sharp arrows. You give protection to those who seek Your shelter after being defeated by You in battle. Your lotus face is as soothing as a hundred moons.

Text 12
iti tasyāḥ susāntāyā
gitena paritositaḥ
uttasthau raṇasaavyāyāḥ
kalkiryuddhas thaviravat

Being greatly satisfied by Śusāntā's prayers, Lord Kalki awakened from His state of unconsciousness and once again assumed the role of an invincible warrior.

Texts 13-14
susāntāṁ purato drṣṭvā
kṛtaṁ vāme tu daksiṇe
dharmam sasidhvajam pascāt
prāheti vṛiḍitānanaḥ
kā tvam padmapalāsākiṣi
mama sevārtham udyatā
kānte sasidhvajah suro
mama pascād upasthitah

Seeing Susāntā in front of Him, as well as Satya-yuga personified to His left, Dharma to His right, and King Sasidhvaja behind Him, Lord Kalkī spoke as if embarrassed: O lotus-eyed one, who are you? Why are you serving Me? Why is the great hero, Sasidhvaja, standing behind Me?

Text 15
he dharma he kṛtayuga
kathāṁ atrāgata vayam
ranānganam vihāasyāḥ
satrorantarḥ puna vada

O Dharma! O Satyayuga! Instead of remaining on the battlefield, why have I been brought to the palace of the enemy?

Text 16
satrupatnyah katham sādhu
sevante māmarim mudā
sasidhvajah suramāni
mürcchitam hanti no katham

I am the enemy of these women. Why are they serving Me in great happiness? I fell unconscious. Why did the great hero, Śaśidhvaja, not kill Me?

Text 17
susāntovāca
pātale divi bhūmau vā
naranāga suṣa’surāḥ
nārāyaṇasya te kalke
ke vā sevām na kurvate

Suśānta said: Who is there in Pātalaloka, Svargaloka, or Bhūloka, whether he is a human being, serpent, demon, or demigod, that would not serve Lord Kalki, the incarnation of Lord Hari?

Text 18
yatsevakānāṁ jagatāṁ
mitrāṇāṁ darsanādapi
nivarttate satrubhāvas
tasya sākṣāt kuto rīpuḥ

All the people of the world are Your servants. It is the duty of everyone to adopt a friendly attitude toward You. My dear Lord, simply by seeing You, one’s animosity is vanquished. Who would dare to exhibit his enviousness by fighting with You, hand to hand?

Text 19
tvayā sārddham mama patiḥ
satrubhāvena samyuge
Had my husband not fought with You in the mood of an enemy, would he have been able to bring You to his house?

Text 20

tava dāso mama svāmi
aham āhī nījā tava
āvayoḥ samprasādāya
agato'si mahābhujā

My husband is Your eternal servant, and I am Your eternal maidservant. O mighty-armed Lord, You have come here simply to benefit us.

Text 21

dharma uvāca
ahāṁ tavaītayor bhaktyā
nāmarūpānu kirttanāt
kṛtārtho'smi kṛtārtho'smi
kṛtārtho'smi kalikṣaya

Dharma said: O vanquisher of Kali, I am very impressed to see how this couple renders devotional service unto You. They chant Your holy names and they take great pleasure in glorifying You,

Text 22

kṛtayuga uvāca
adhumāhaṁ kṛtayugam
tava dāsasya darsanāt
tvamīsvaṁ rjaṁ puḻīya
sevaka syāsya tejasā

Satya-yuga said: My dear Lord, I consider myself to be very fortunate to have witnessed the activities of these great devotees. By the influence of Your devoted servants, Your worship spreads throughout the universe.

Text 23

sasidhvaja uvāca
daṇḍayāṁ māṁ daṇḍaya vibho
yoddhṛtvād udyatā yudham
King Śaśidhvaja said: My dear Lord, I had pierced Your body with many arrows while fighting with You. Therefore, I am a great offender and so please punish me. You are our life and soul and yet, under the influence of uncontrollable lust and anger, I treated You as an enemy.

Text 24

\[
\text{iti kalkir vacasteśāṁ} \\
\text{nisamya harsitānanah} \\
\text{tvayā jito'smiti nrtpam} \\
\text{punah, punaruvāca ha}
\]

After hearing the king speak with such humility, Lord Kalkī said: The simple fact of the matter is that you defeated Me in the battle.

Text 25

\[
tataḥ sasidhvajo rājā \\
yuddhā dāhuṣa putrakān \\
susāntāyā matim buddhvā \\
ramām āprādāt sa kalkaye
\]

Thereafter, King Śaśidhvaja summoned his sons from the battlefield and, as desired by his wife, handed over his daughter, Ramā, to Lord Kalki in marriage.

Texts 26-27

\[
tadaitya maru devāpi \\
sasidhvaja samāhṛtau \\
visākha yūpa bhūpasca \\
rudhirāsvasca samyugat
\]

\[
sayyā karna nrpe nāpi \\
bhallātam puramāyayuh \\
senāganair asamkhyyataih \\
sā puri mardditā bhavat
\]

At that time, the kings Maru, Devāpi, Viśākhayūpa, Sayyākarna, and Rudhirāśva arrived at Bhallāta, at the invitation of Śaśidhvaja. Thus, the city became very crowded with the soldiers of these rulers of men.
Text 28

gayāsva ratha sambādhah
partucchatra ratha dhvajah
kalkināpi ramayasca
vivahotsava sampadam

The marriage ceremony of Lord Kalki and Ramā was performed with great pomp with many elephants, horses, chariots, soldiers present, so that a great tumult was created.

Texts 29-30

drustom samavyus tvanta
harsāt sabala vahanah
samkha bheni mṛdangānām
vāditranānca nis anāih

nṛtya gīta vidhānaisca
prarastri kṛta mangalaih
vivāho ramaṇa kalker
abhuda au sukñāvahah

Everyone arrived on their various vehicles and carriers in a mood of joyful anticipation, eager to witness the wedding. The festive mood was enhanced by the auspicious and delightful sounds of drums, conch shells, and mṛdangas, as well as the singing, dancing, and clapping of the ladies.

Texts 31-32

nṛpā nanā vidhāṁ bhojyaih
pujita vvisuḥ sabham
brāhmanah ksatriya vaisyaih
sūdrasca vara jatayaih

vīcitra bhoga bharanaih
kalkam drastum upaśiṣau
stasyam sabhāyam susubhe
kalkah kama lałocanaih

All the kings were provided with an incredible variety of sumptuous food and drink. The brahmanas, ksatriyas, vaisyas, sudras, and outcastes were also very nicely fed and given charity when they came to see
Lord Kalki. All the while, the lotus-eyed Lord remained seated in the assembly.

Text 33

naksatra gana madhyasthah
purnah sasadharo yathā
reje raja ganadhuso
lokān sarvan vimohayan

Just as the moon looks very beautiful in the midst of innumerable stars, so Lord Kalki, the king of kings, appeared glorious in the midst of that assembly.

Text 34

rama patim kalkim akeksya bhupah
sabhagata padma dalāyate ksanam
jāmātaram bhakti vutena karmana
vivudhya madhye nisasāda tatra ha

King Śaśidhvaja slowly approached the lotus-eyed Lord Kalki, the husband of Ramā, and sat beside Him in a mood of awe and reverence, although he considered Him to be his son-in-law.

Thus ends the translation of the twenty-fourth chapter of Śrī Kalki Purāṇa.
Chapter Twenty-five

The Devotion of Šāśidhvaja And His Previous History

Texts 1-2

sūta uvaca
tatrāhustē sabha madhye
vaisnavam tam sāsidhvajam
muniḥh kathuta sesa
bhakti vyaśakta vigraham
susantaṁ ca kṛtenāpi
dharmena vidhvad yutam

Sūtā Gosvāmī said: The kings then began to speak to the exalted King Šāśidhvaja and his wife, Susāntā, in that assembly which included Dharma and Satya-yuga personified.

Texts 3-4

rajana ucuh
yuvaṁ nārāyaṇa syasya
kalkeh svasuratām gatau
vayam nrpa ime loka
rsayo brāhmaṇāsca ye
preksya bhakti utānam vam
harau vismita manasāh
prcchamastva mryam bhaktih
kva labdha paramatmanah

The kings said: You are now the in-laws of Lord Kalki, who is nondifferent from the Personality of Godhead, Nārāyaṇa. We are very impressed by the devotional attitude of both of you, and so are the assembled sages, brāhmaṇas, and others. We would like to know how you became so advanced on the path of devotional service to the Supreme Lord.
Text 5-6
kasyava saksuā rājan
kimvā naisargikī tava
sotrucicchāma he rājan
tri jagajjana pavanum
kathām bhagavattm tvattah
samsara āśrama nāśmam

My dear king, did someone give you instruction regarding the devotional service of the Lord, or is your devotion spontaneous? We simply would like to know how you became such an advanced devotee of the Lord. We know that by hearing this narration, the inhabitants of the three worlds will be purified, because such talks uproot the root cause of material existence.

Text 7
sasidhvaja uvaca
stripumśorā vayos tattat
srnutā mogha vikramah
vṛttam maījanma karmadi
smṛtum tadbhakti laksanam

King Śasidhvaja said: O kings, please listen attentively as I narrate to you the story of my previous life, and how I came to be a king who is devoted to the Lord.

Text 8
purā yuga sahasrante
grdhro’ham pūti mamsa bhuk
grdhriyam me priyāranye
krtanido vanaspatau

Thousands of years ago, I was born as a meat-eating vulture. My wife, Susāntā, was a female vulture living in a nest at the top of a tree in the forest.

Text 9
cacāra kāmam sarvatra
vanopavana sankule
She would travel from forest to forest and tree to tree, according to her desire. We sustained our lives by eating the rotting, stinking flesh of dead bodies.

One day, a cruel hunter saw us and so desired to capture us. For this purpose, he brought his tame vulture. At that time, we were famished and so when we saw the tame vulture, we approached it in the hopes of getting some flesh in charity.

However, the result was that we fell into the trap of the hunter. As soon as he saw us ensnared within his net, the hunter joyfully came running and grabbed me by the neck. We tried our best to defend ourselves with our beaks.
Wanting our flesh, the hunter took us to the banks of the Gaṅḍaki River, which is as good as the Ganges, and killed us by smashing our heads against a sālāgrāma-silā.

Texts 14-15

cakāṅkita silā gangā
maranādapi tatksanāt
jyotir maya vimānena
sadyo bhūtvā caturbhujau

prāptau vaikunṭha nilayam
sarva loka namaskṛtam
tatra sthitā yugasatam
brahmaṇo lokamāgatau

Because we had given up our lives while touching a sālāgrāma-silā on the shore of the holy Gaṅḍaki River, we were instantly awarded four-armed forms and ascended to Vaṁkunṭha in an effulgent celestial chariot. We resided there for one hundred yuga cycles and then were transferred to Brahmāloka.

Text 16

brahma loke pañca satarṁ
yugānāṁ upabhujya vai
devaloke kālavasad
gataṁ yuga catuḥsatam

In Brahmāloka, we resided for five hundred yuga cycles and then descended to Svargaloka, where we resided for four hundred yuga cycles.

Text 17

tato bhūvi nṛpāstāvat
baddha sūnuraham smaran
harer anugraham loke
sālāgrāma sīlāsramam

After residing in the heavenly planets, we were born in this mortal world. I can clearly remember how everything was made possible simply by the mercy of the sālāgrāma-silā and Lord Hari.
It is astonishing to think how one can remember his past lives after giving up his life on the banks of the River Gaṇḍaki. Simply by touching the water of that river, one can feel something extraordinary.

When such a wonderful result is obtained by giving up one's life while touching a sālāgrāma-śilā, then what can be said of the result obtained by those who serve Lord Hari with devotion?

Thinking in this way, we remained absorbed in the worship of the Supreme Lord, sometimes dancing in ecstasy, sometimes singing the glories of Lord Hari, and sometimes rolling on the ground with a heart overwhelmed by feelings of love of God. In this way, we passed our lives.

I had already heard from Brahmā that Lord Hari would incarnate as Lord Kalki, to destroy the influence of Kali. I am thus well-aware of His unexcelled prowess.
Thus, King Śaśidhvaja narrated his history in that assembly. He considered himself and his family members to be supremely fortunate as he gave Lord Kalki, the husband of Ramā, ten thousand elephants, one hundred thousand horses, six thousands chariots, one hundred young maidservants, and countless valuable jewels.

After hearing this description of the king’s previous life, all the members of the assembly were astonished and began to regard him even more highly.
Everyone in that assembly began to glorify the Supreme Lord and meditate upon His transcendental form. After some time, they inquired from King Śaśidhvaja about the characteristics of pure devotional service.

Text 27

mpa ucuh
bhakuka syad bhagavatah
ko va bhaktio vadhānau
kim karo'ti kma snati
kva vā vasa'ti vakti kim

The kings said: What are the characteristics of devotional service to the Lord? Who is a genuine devotee, and what are the prescribed rules and regulations? What does a devotee do, what does he eat, where does he live, and what does he speak about?

Texts 28-29

etan varnaya rajendra
sarvam tvam vetsy sadarāt
jatismaratvar krsnasya
jagatam pāvanecchayā

in tesam vacah srutva
praphulla vadano nṛpah
sadhuvādah samamantrya
tānāha brahmanodutam

O king, you are the knower of everything and so please describe whatever was requested by us.

The king was very happy to hear these questions, which were all in relation to Lord Hari, and so he thanked them. Then, with a desire to purify the world with the sound of the holy names of Lord Kṛṣṇa, the king, having the power to remember his previous lives, began to repeat whatever he had previously heard from Lord Brahmā.

Text 30

śaśidhvaja uvaca
pura brah'ma sabha madhye
mahārsi gana sankule
King Śasidhvaja said: Once, long ago, in the assembly of Lord Brahmā, there were many great sages present. At that time, the sage Sanaka asked Nārada Muni the very questions that you have put before me.

Text 31

tesam anugrahenaḥam
tatoṣuṣṭa srutah kathaḥ
yastah samkathayamaha
smudhvam papa nasanah

I was also present in that assembly of great sages and by their mercy, I heard everything that was spoken by them. O you who are capable of removing the sins of the conditioned souls, please listen attentively as I repeat whatever I had heard.

Text 32

sanaka uvāca
ka bhaktuh samsṛtuḥara
harau loka namakṛta
tāmāda varnaya mune
nara davaḥita vayam

Sanaka said: O sage among the demigods, what kind of devotional service to Lord Hari has the power to free one from the cycle of repeated birth and death? What method of devotional service is most praiseworthy? Please speak on this subject, for we are very eager to hear.

Text 33

narada uvāca
manah sastharu indriyana
samyamya paraya dhṛyā
guravaṇi nyaseddeham
loka tantra vicaksanah

Nārada Muni said: One who desires to engage in the devotional service of the Lord should learn the codes of good conduct after fully surrendering himself at the lotus feet of the spiritual master and carefully
controlling his mind and five knowledge-acquiring senses with the help of good intelligence.

Texts 34-36

gurau prasanne bhagavan
prasidati hariḥ svayam
praṇāvāgni priyāmadhye
namo’ṛṇam tannidesataḥ

smared ananyayā budhyā
desikah susamāhitaḥ
pādyārghya ācamanīyādyaiḥ
snāna vāsovikhūṣanaiḥ

pujayitvā vāsudeva pāda
padmanām samāhitaḥ
sarvaṅga sundaram ramyam
smaret hṛtpadma madhyagam

If the spiritual master is pleased, then it is to be understood that Lord Hari is pleased. By the order of the spiritual master, one should chant the mantra, om namo svāhā. The disciple should worship the lotus feet of Lord Vāsudeva by offering Him pādyā, arghya, ācamanīya, snāniya, vasana, and ornaments. All the while, he should meditate on the enchanting form of Lord Vāsudeva as it is situated within his heart.

Text 37

evarī dhyātvā vākya mano
buddhindriya ganaiḥ saha
ātmānam arpayed vidvān
harāvekānta bhāvavit

A sincere and intelligent devotee should surrender his speech, mind, intelligence, senses, and indeed, his very self at the lotus feet of the Supreme Lord.

Text 38

āṅgani devaśeṣāntu
namāni viditānitya
vīṣṇoh kalker anantasya
tānve vānyama vidyate
All of the demigods are considered to be Lord Hari's bodily limbs. He possesses unlimited transcendental forms having corresponding transcendental names.

**Text 39**

\[\text{sevyaḥ krṣṇaḥ sevako'}\]
\[\text{manye tasyātma mūrttayah}\]
\[\text{avidyo pādhayo jñānād}\]
\[\text{vadanti prabhavādayah}\]

Lord Kṛṣṇa is the actual object of service for all living entities. The constitutional position of the spirit souls is that they are the Lord's eternal servants, being part and parcel of Him. This is the conclusion of those who know the truth, but due to the dense darkness of ignorance, people in general forget this.

**Text 40**

\[\text{bhaktasyāpi harau dvaitam}\]
\[\text{sevya sevaka vattadā}\]
\[\text{nānyad vinā tamityeva}\]
\[\text{kva ca kiñca ca vidyate}\]

The relationship between the Lord and His devotees is one of master and servant. Actually, there is nothing that can exist independently of Lord Kṛṣṇa.

**Text 41**

\[\text{bhaktah smarati tāṁ viśnum}\]
\[\text{tan nāmāni ca gāyati}\]
\[\text{tat karmāni karotyeva}\]
\[\text{tadānanda sukhodayah}\]

The devotees always think of Lord Hari, sing His holy names, and engage in menial service for His satisfaction. By engaging in devotional service in this way, the devotees feel transcendental pleasure.

**Text 42**

\[\text{nṛtya tyuddhata vadrauti}\]
\[\text{hasati praiti tanmanāḥ}\]
\[\text{vilūṇthatyātma vismṛtyā}\]
\[\text{na vetti kiyadantaram}\]
The devotees dance in ecstasy, cry, laugh, and roll on the ground, and while doing so, they completely forget themselves. Pure devotees never discriminate, but rather see everyone equally on the spiritual platform.

Text 43

\[
e\text{vaṁ vidhā bhagavato} \\
bhaktir avya bhicāraṁ \\
punāt sahasā lokān \\
sadevāsura manusān
\]

Such unadulterated devotional service to the Supreme Lord quickly purifies everyone—demigods, demons, and human beings.

Text 44

\[
bhaktiḥ sā prakṛtir nityā \\
brahmasampat prakāsitā \\
siva viṣṇu brahma rūpā \\
vedādyānāṁ varāpi vā
\]

Bhakti-devī is the Lord's eternal spiritual potency and she is described in all Vedic literature. She is the embodiment of Brahmā, Viṣṇu, and Śiva.

Text 45

\[
bhaktah sattva gunādhyasat \\
rajasendriya lālasāḥ \\
tamasā ghora samkalpā \\
bhajanti dvaita drjanaḥ
\]

Persons in the mode of goodness are called devotees, persons in the mode of passion are mad after sense gratification, and persons in the mode of ignorance engage in all kinds of abominable activities.

Text 46

\[
sattvā nirgunatām eti \\
rajasā viṣayas pṛham \\
tamasā narakam yānti \\
saṁsāre dvaita dharmiṇi
\]

People who cultivate the mode of goodness can raise themselves to the transcendental platform. Those who cultivate the mode of passion
become filled with material desires, and those who cultivate the mode of ignorance go to hell.

Text 47

\[
\text{ucchīstam avasistāṁ vā}
\]

\[
\text{pathyāṁ pūtam abhūṣitam}
\]

\[
\text{bhaktānāṁ bhōjanaṁ viṣṇor}
\]

\[
\text{naivedyāṁ sātvākāṁ matam}
\]

Food that is pure, juicy, and nutritious, and that has been offered to Lord Viṣṇu, is considered to be in the mode of goodness.

Text 48

\[
\text{indriya pṛiti jananāṁ}
\]

\[
\text{sukra sonīta vṛddhanāṁ}
\]

\[
\text{bhōjanaṁ rājasāṁ suddham}
\]

\[
\text{āyūrārogya vṛddhanāṁ}
\]

Food that is prepared with only the satisfaction of the senses in mind, and which is intended to increase one’s blood and semen, and thus enhance one’s duration of life, is considered to be in the mode of passion.

Text 49

\[
\text{ataḥ prāram tāmasānāṁ}
\]

\[
\text{kāṭvam losṇa vidāhikāṁ}
\]

\[
\text{pūtī paryūṣitāṁ jñeyāṁ}
\]

\[
\text{bhōjanaṁ tāmasāpriyāṁ}
\]

Food that is bitter, spicy, hot, sour, stale, burnt, dry, or rotten is considered to be in the mode of ignorance. Only people deeply imbedded in the mode of ignorance will relish such food.

Text 50

\[
\text{sāttvikānāṁ vane vāso}
\]

\[
\text{grāme vāsustu rajasah}
\]

\[
\text{tāmasāṁ dyūta madyādi}
\]

\[
\text{sadanāṁ parikirrtitān}
\]

People in the mode of goodness like to reside in the forest, people in the mode of passion like to reside in a city or village, and people in the mode of ignorance like gambling casinos and brothels.
Text 51

na dātā sa hariḥ kiñcit
sevakastu na yācakah
tathāpi paramā pritis
tayoḥ kimiti sāsvatī

Lord Hari does not award His devotee material comforts, nor does a pure devotee ask anything from the Lord, and yet there are exchanges of love between them at every moment. The dealings of the Lord and His devotees are not like those of materialistic people in this miserable world.

Text 52

ityetat bhagavat īsvarasya
viṣṇor guṇa kathanaṁ
sanako vivudhya bhaktyā
savinaya vacanaiḥ surarṣī
varyam parinutavendra
purāṁ jagāma suddhaḥ

After hearing these talks in relation to Lord Hari, the master of everyone, the pure-hearted sage, Sanaka, returned to his abode after sufficiently glorifying Nārada Muni.

Thus ends the translation of the twenty-fifth chapter of Śrī Kalki Purāṇa.
Chapter Twenty-Six

The Glories of the Devotees of Lord Hari

Text 1

sasidhvaja uvāca
etad vah kathitam bhūpāh
           kathanryoru karmanaḥ
           kathā bhaktasya bhaktesca
           kimanyam kathāmyamah

King Śasidhvaja said: My dear kings, I have thus described the glories
of the devotional service of the Lord, and the wonderful characteristics
of the devotees. Now, what more shall I tell you?

Text 2

bhūpā ucuh
           tvam rājan vaiśnavasreṣṭhaḥ
           sarvasattva hite rataḥ
           tavāvesaḥ kathan yuddha
           range himsadikarmani

The kings said: My dear king, you are certainly the foremost Vaiṣṇava,
for you are always engaged in working for the welfare of others. Why did
you take part in the violence of war?

Text 3

prāyasah sādhavo loke
           jivānam hitakārīnaḥ
           prāṇabuddhi dhanairvāgbhiḥ
           sarvesaṁ viṣayatmanām

It is seen that saintly persons engage in working for the benefit of
others, with their lives, intelligence, wealth, and speech.

Text 4

sasidhvaja uvāca
dvaitapraśasini yātu
           prakṛtiḥ kāmarūpini
King Śaśidhvaja said: The concept of duality arises from the interaction of the three modes of material nature. From material nature, the creation of the three worlds was enacted, and thereafter the Vedas appeared.

**Text 5**

_te veda strijagaddha dharma_
_sasana dharma nasanaḥ_
_bhakti pravarttakā loke_
_kāmināṁ viṣayaisīnām_

Just to fulfill the desires of materialistic people, the Vedas propagate the path of fruitive action. At the same time, the Vedas establish the genuine principles of religion and present the path of pure devotional service to the Lord.

**Text 6**

_vātśyāyanādi munayo_
_manavo vedapāragāḥ_
_vahanti valimisasya_
_vedavākyānu sāsitāḥ_

Under the guidance of the Vedas, great sages like Vātśyāyana propagate the worship of Lord Hari, the master of the universe, within human society.

**Text 7**

_vayaṁ tadanugāṁ karma_
_dharmaniṣṭhā raṇapriyāḥ_
_jighāṁ santam jighamsamo_
_vedartha krīṇa niscayāḥ_

Following in the footsteps of the great sages, we sometimes engage in fighting in a way that is in accordance with religious principles. According to the Vedic injunctions, it is the duty of a king to kill all aggressors.

**Text 8**

_avadhyasya vadhe yāvāṁs_
_tāvāṁ vadhīasya rakṣane_
ityaha bhagavan vyasah
sarvavedartha tatparah

Lord Vyāsadeva, the compiler of the Vedas, has said that just as it is a sin to kill someone who deserves protection, so it is a sin to protect someone who deserves to be killed.

Texts 9-11
prāyascittāṁ na tatrāsti
tatrā dharmah pravarttate
ato'tra vāhinīṁ hatvā
bhaveatāṁ yudhi durjayāṁ
dharmam kṛtaṁca kalkintu
samāntyā gata vayam
esā bhaktir mama matā
tavahipretamiraya
ahāṁ tadanu vakṣyāmi
devavākyāṇu sārataṁ
yadi viṣṇuh sa sarvatra
tadā kāṁ hanti ko hataṁ

If someone intentionally commits a sin, then no amount of atonement can purify him. That is why I killed innumerable soldiers who opposed me, and then brought Lord Kalki to my palace, along with Dharma and Satya-yuga personified. In my opinion, this was bona fide devotional service. Now, all of you can express your opinions, and I will give my replies in accordance with the Vedic injunctions. Lord Viṣṇu is present everywhere. If this fact is established, then who can harm anyone?

Text 12
hantā viṣṇurhato viṣṇur
vudhaḥ kasyāsti tatra cet
yuddha yajñādiṣu vadho
na vadho vedasāsanāt

Who can be killed without the sanction of the Lord? The actual killer of everyone is Lord Viṣṇu, the protector of everyone is also Lord Viṣṇu, and the person being killed is part and parcel of Lord Viṣṇu. The
Vedas therefore say that killing in a righteous battle or in a sacrificial performance does not constitute killing.

Text 13

iti gāyanti munayo
manavasca caturdasa
uttam yuddhaisca yajñaisca
bhajāmo viṣṇum iñvaram

This is also the verdict of the great sages and Manus. We worship Lord Hari by fighting, and so this is our form of sacrifice.

Text 14

ato bhāgavatim māyām
āsritya vidhinā yajan
sevya sevaka bhāvena
sukhi bhavati nānyathā

Thus, a devotee under the shelter of the Lord’s internal energy engages in the worship of Lord Hari in the mood of a servant and achieves true happiness, and not otherwise.

Text 15

bhūpā ucuh
nimer bhūpasya bhūpāla
guroh sāpān mṛtasya ca
tādrse bhogāyatane
virāgaḥ katham ucyatām

The kings said: O ruler of men. King Nimi had to give up his life as a result of the curse of his spiritual master, Vaśiṣṭha. The question is—how did he develop detachment from his body, which is the source of all kinds of enjoyment? Why did he not agree to re-enter his body when the demigods revived him?

Text 16

siṣyāsāpāt vaśiṣṭhasya
dehāvaptir mṛtasya ca
srūyate kila muktānāṁ
janma bhakta vimuktata
It has been heard that the great sage, Vaśiṣṭha, also had to give up his life because of the curse of his disciple, but then received another body. The devotees of the Lord certainly attain liberation. How, after liberation, does a devotee again take birth?

Text 17

\[ \text{ato bhagavatī māyā} \]
\[ \text{durbdhīyā vijitātmanām} \]
\[ \text{vimohayanti samsāre} \]
\[ \text{nanatvadi indrajālavat} \]

The illusory energy of the Supreme Lord is incomprehensible, even to highly elevated sages. This māyā, with her variegatedness, bewilders the entire world, just like an expert magician.

Text 18

\[ \text{iti teśām vaco bhūyāḥ} \]
\[ \text{srutvā rāja sasidhvajāḥ} \]
\[ \text{pravāca vadatāṁ sreṣṭho} \]
\[ \text{bhakti pravāṇayā dhiyā} \]

Upon hearing these words of the kings, Śaśidhvaja, who was a very eloquent speaker, continued his talks with a heart filled with devotion for the Lord.

Text 19

\[ \text{sasidhvaja uvāca} \]
\[ \text{bahūnāṁ janmanāmante} \]
\[ \text{tirtha kṣetrādi yogataḥ} \]
\[ \text{daivāda bhavet sādhu saṅgas} \]
\[ \text{tasmād isvara darsanam} \]

King Śaśidhvaja said: As a result of performing many pious activities and visiting many holy places for many lifetimes, a person receives the association of saintly persons by the grace of the Lord. By that sādhu-saṅga, he gradually becomes qualified to approach the Supreme Lord.

Text 20

\[ \text{tataḥ sālokya-tāṁ prāpya} \]
\[ \text{bhajantya dṛta cetasaḥ} \]
bhukta bhogan anupaman
bhakto bhavatu samsrtau

Such a person ultimately attains the abode of Lord Visnu, where he engages in the service of the Lord without impediment. A devotee of the Lord enjoys a very blissful life and he achieves fame in this world as a saintly person.

Text 21
rajojusah karmapara
hanipujā parah sada
tannamanī pragayantu
tadrupa smaranotsukāh

Pure devotees worship Lord Hari with great enthusiasm, incessantly chant His holy names, and constantly try to keep the remembrance of His transcendental form within their hearts.

Text 22
avataranu karana
parvata vrata mahotsavah
bhagavadbhaku pūjadhyah
paramananda samplutah

They sometimes perform dramas of the pastimes performed by the Lord’s incarnations, they observe sacred vows such as Ekādaśī, and they organize grand festivals wherein they worship the Lord with great pomp. The devotees perform all of these activities with great pleasure

Text 23
ato moksan na vāñchanti
dhastamuku phalodayāh
muktva labhante jannāti
hanibhava prakasakah

The devotees so much relish their engagement in devotional service that they do not even care for liberation. Sometimes liberated souls take birth in this world just to exhibit the truth of Kṛṣṇa consciousness
Text 24

hamupah ksetrauntha
pavana dharma-tatparah
sarasara vidah sevya
sevaka dvata-vigratah

The devotees are non-different from Lord Hari. Even holy places of pilgrimage become sanctified by their presence. The devotees take the essence of life, knowing very well that only devotional service to the Lord can satisfy the self.

Text 25

yathavatara krsnasva
tatha tathavam tatha
evam tasya namsata
lila bhaktasya locane

As Lord Krsna sometimes appears in this world, so His devotees also come to this world on His behalf. The Supreme Lord is always visible within the hearts of the pure devotees. This is one of His pastimes.

Text 26

muktasyapi vasisthasya
sarira bhajanadarah
etad vah kauhitam bhuupa
mahatmyam bhaktubhaktayoh

It is for this reason that the great sage, Vasistha, although a liberated soul, accepted a material body. O kings, I have thus briefly described the glories of devotional service and the Lord's devotees.

Text 27

sadyach papaharam pumsam
haribhakti viwardhanam
sarvendriyastha devanam
ananada sukhasaṅgatayam
kama ragadī dosaghnam
maya moha nivaranam
By hearing these discussions, all of one’s sinful reactions are quickly vanquished so that one’s devotional service to Lord Hari is nourished. The controlling deities of the various limbs of his body also become pleased by such discussions. Such hearing counteracts all kinds of impediments, such as lusty desires and ignorance.

Text 28

nānāsāstra purāṇa veda
vimala vyākhāṃtāmbho nidham
saṁmaḥyā ciraṁ triloka
munayo vyāsādayo bhāvukāḥ

krṣṇe bhāvamananya mevam
amalam haiyanga vinam navam
labdhvā saṁśṛti nāsanam
tribhuvane sri krṣṇa tulyaye

Exalted devotees throughout the three worlds, by following in the footsteps of Śrīla Vyāsadeva, have attained the platform of unalloyed devotional service, which frees one from material bondage. Such devotion is attained by churning the ocean of the Vedas, Purāṇas, and the other Vedic literature. Unalloyed devotees are considered to be as good as Lord Kṛṣṇa, due to being His dear associates.

Thus ends the translation of the twenty-sixth chapter of Śrī Kalki Purāṇa.
The Story of Dvivida Gorilla
King Śaśidhvaja’s Previous Birth as King Satrājit

Text 1
sūta uvāca
itī bhūpāḥ sabhāyāṃ saḥ
kathāyitvā nījāḥ kathāḥ
sasidhvajāḥ pritamanāḥ
prāha kalkīm kṛtāṇjaliḥ

Sūta Gosvāmī said: After happily narrating his story to all the members of the assembly, King Śaśidhvaja addressed Lord Kalki with folded hands.

Text 2
sasidhvajā uvāca
tvaṁ hi nātha trilokesa
ete bhūpāś tvadārayaḥ
māṁ tathāviddhī rājānam
tvannidesa karam hare

King Śaśidhvaja said: My dear Lord! O master of the three worlds, all these kings are under Your protection. We are ready to carry out whatever Your order.

Text 3
tapastaptam yāmi kāman
haridvāram munipriyam
ete matputra paurāsa
pālaniyās tvadārayaḥ

I now wish to go to Hardwara, which is very pleasing to the sages, and execute penance. My sons and grandsons have taken shelter of You and so please protect them.
O Lord of the demigods, I know that You are already aware of my intention. I am sure that You remember how in Your previous incarnation, You had defeated Jāmbavān, the king of the bears, and killed Dvividagorilla.

When the king finished speaking and prepared to depart along with his wife, Lord Kalki exhibited a mood of embarrassment and lowered His head. Upon seeing this, the kings said: My dear Lord, what did King Śaśidhvaja say to You just now? Why have You lowered your head after hearing his words?

Lord Kalki said: My dear kings, you should ask this question of King Śaśidhvaja. He will certainly clarify everything because he is very intelligent and firmly devoted to Me.
Being advised by Lord Kalki in this way, the assembled kings turned to King Śaśidhvaja and spoke as follows.

The kings said: You are certainly very intelligent. What did you say to Lord Kalki, and why did He lower His head after hearing it?

King Śaśidhvaja said: At the time of Lord Rāmacandra’s manifest pastimes, Lakṣmaṇa killed Indrajit. As a result, this son of Rāvana was delivered from his life as a Rākṣasa.

As a result of killing a brāhmaṇa with a fiery weapon, Lakṣmaṇa was afflicted by an incapacitating fever.
Upon seeing Lakṣmaṇa in that pitiful condition, Dvivida gorilla, who was a renowned physician belonging to the dynasty of the Aśvinikumāras, whispered a mantra into His ear.

He also wrote down that mantra, placed it over Lakṣmaṇa's head, and asked Him to look at it.

When Lakṣmaṇa saw this mantra, His fever instantly subsided so that He became completely cured. Lakṣmaṇa then requested Dvivida Gorilla to ask for a benediction.

In response, Dvivida Gorilla cheerfully said: I pray that I will die at Your hands and thus be relieved of this lower form of body.
mocanāṁ bhavatā kīsa
balarāma saririnah

To this, Lakṣmaṇa said: When, in the future, I appear as Balarāma, you will be killed by Me and thus freed from your life as a monkey.

Text 17
samudrasyotare tīre
dvivido nāma vānaraḥ

Anyone who writes “Dvivida Gorilla lives on the northern shore of the salt ocean” on a palm leaf and gazes at it will be instantly cured of his fever.

Text 18
iti mantrākṣaraṁ dvāri
likhitvā talapatrake
yastu pasyati tasyāpi
nasyatyaiśa hikojarah

If one simply writes this mantra and keeps it above his doorway so that he sees it every day, he will also be cured of fever very easily.

Text 19
iti tasya varam labdhvā
cirayuḥ susthavānaraḥ
balarāmāstra bhinnatmā
mokṣamāpā kudobhayam

Having received this benediction from Lakṣmaṇa, Dvivida Gorilla continued to live a long and healthy life. Ultimately, he was killed by Lord Balarāma and thus attained liberation.

Text 20
tathā kṣetre sūtapatro
nihato lomaharṣaṇaḥ
balarāmāstra yuktātmā
naimiśe'bhūt svavāñchayah

Similarly, by his own will, Romaharṣaṇa Sūta gave up his life at the hands of Lord Balarāma at Naimiśarāṇya.
O kings, when the incarnation of the Lord, Vamanadeva, covered the three worlds with two steps, Jambavân circumambulated His raised foot.

Lord Vâmana became astonished to witness his great speed and said: O king of the bears, you are certainly very powerful. Now ask Me for a benediction.

Jambavân, who was an expansion of Lord Brahmā, replied with great pleasure: Please award me the benediction that I may die by means of Your Sudarśana cakra.

Lord Vâmana said: When I descend to the earth in My original form as Lord Kṛṣṇa, I will cut off your head with My cakra so that you will be liberated from material existence.
Thereafter, at the time of Lord Kṛṣṇa's manifest pastimes, I took birth as King Satrajit, a great devotee of the sun-god. Because of a rumor spread by me, Lord Kṛṣṇa's reputation became tarnished.

I had a younger brother named Prasena. It so happened that Jambavan killed a lion that had taken my precious jewel.

The unlimitedly powerful Lord Kṛṣṇa, out of fear of defamation, was searching for this jewel at this time. Finally, He came upon Jambavan within a mountain cave and for the sake of the jewel, they fought.

The king of bears gradually came to recognize his worshipable Lord, so that the duel ended peacefully. Thus, there was no need for Jambavan to be killed by Lord Kṛṣṇa's cakra. The king of bears attained liberation simply by receiving the darśana of the Supreme Personality of Godhead.
Jāmbavān gave not only the jewel, but also his daughter, Jāmbavatī, to Lord Kṛṣṇa, whose complexion was the color of tender dūrvā grass.

Thereafter, Lord Kṛṣṇa returned to Dvārakā and summoned me. He returned the jewel to me, even though His queens would have certainly cherished it.

I was embarrassed to discover that I had spread a false rumor about the Lord. To save face, I insisted that the Lord keep the jewel, and I also gave Him my daughter, Satyabhāmā, in marriage. The Lord graciously accepted both from me.

After some time had passed, Lord Kṛṣṇa returned the jewel to me and went to Hastināpura, along with Satyabhāmā.
While the Lord was thus away from Dvārakā, a king named Śatadhanvā killed me and took the jewel. I clearly remember everything that Lord Kalki did in His previous incarnation.

I had falsely accused Lord Kṛṣṇa of stealing my jewel and so I was not liberated from material existence at the time of my death. Therefore, in this lifetime, I will attain my goal by handing over my daughter, Ramā, the incarnation of Satyabhāmā, to Lord Kalki, the incarnation of Lord Kṛṣṇa.

I had hoped to be killed by Lord Kṛṣṇa's Sudarśana cakra. I was convinced that if I was killed by Him in battle, then I would attain liberation.
After hearing how He had sanctioned the killing of His father-in-law, Lord Kalki, the master of the universe, exhibited embarrassment by lowering His head out of fear of defamation.

Text 37

\[
\begin{align*}
\text{aty\^{a}scaryam ap\^{u}rvam uttamaṁ} \\
\text{idam srutvā nṛpā vismitā lokāḥ} \\
\text{saṁsādā harsitā munigaṇāḥ} \\
\text{kalker gunākarsuḥ ākhyaṇām} \\
\text{paramādarena sukhadānī} \\
\text{dhanyāṁ yasasyāṁ paraṁ} \\
\text{srimad bhūpa sasidhvajerita} \\
\text{vaco mokṣapradānī cābhavat}
\end{align*}
\]

All the assembled kings became very pleased and astonished while hearing this wonderful story while the sages became so absorbed in contemplating Lord Kalki’s transcendental qualities that they forgot their separate existence. Those who hear this story as narrated by King Śaśidhvaja will be awarded happiness, fame, and prosperity in this lifetime, and ultimately attain liberation from material existence.

Thus ends the translation of the twenty-seventh chapter of Śrī Kalki Purāṇa.
Chapter Twenty-Eight

Lord Kalki Travels to Kāñcananagara
Where He Delivered Viṣakanyā

Text 1

sūta uvāca
tataḥ kalkir mahātejāḥ
śvasuraṁ tam sasidhvajam
samāmantrya vacascitraḥ
saha bhūpair yayau hariḥ

Sūta Gosvāmī said: Lord Kalki satisfied His father-in-law, King Śaśidhvaja, by His pleasing talks, and then departed, along with the kings.

Text 2

sasidhvajo varāṁ labdhvā
yathākāmāṁ mahesvaram
stutva māyaṁ tyakta māyāḥ
sapriyāṁ prayayaṁ vanam

King Śaśidhvaja received a benediction from Lord Kalki that enabled him to free himself from the bondage of the Lord’s illusory energy, māyā, by offering her suitable prayers. After some time, he decided to go and reside in the forest, along with his wife.

Text 3

kalkīḥ senagaṇaṁ sārddham
prayayaṁ kāñcanim puṁs
gīra durgāśṭhanāṁ guptaṁ
bhogibhir visavarsibhiḥ

Lord Kalki and His vast army proceeded toward the city of Kāñcananagara, which was located in a valley and surrounded by high mountains. The unique feature of this city was that it was protected by poisonous serpents.
Lord Kalki, the conqueror of His enemies, penetrated the fort at Kāñcananagara and killed all the poisonous snakes. Then He entered the city, along with His army, and saw that it was lavishly decorated with jewels and gold. Many young girls (Nāgakanyās) were seen roaming here and there, and there were innumerable wish-fulfilling trees. And yet, the Lord could not find even a single human being.

Lord Kalki smiled and said: Look at this wonderful city, which is the abode of serpents. It is very pleasant for Me to behold, but it would be a great cause of fear to human beings. I only see Nāgakanyās. Should we continue to tour the city?
As Lord Kalki, the husband of Ramā, and the kings were contemplating what to do, they suddenly heard a voice from the sky announce: My dear Lord Hari, it would be better for Your army not to enter this city because everyone, except for You, would die from the poisonous glances of the Nāgakanyās.

After hearing this unembodied voice, Lord Kalki unsheathed His sword and entered the city on horseback with His parrot as His only companion.

After going a short distance, the Lord came upon an enchanting young girl, whose beauty could certainly distract the mind of even a great scholar. As soon as this girl saw the all-attractive Lord Kalki, she smiled and spoke as follows.
The Viṣakanyā said: So far, hundreds of powerful kings have traversed
to difficult path to the abode of Yamarāja after being burnt to ashes by my
glance. Because of this, I feel that there is no one more unfortunate and
miserable than I. It seems that I will never be able to receive the love of a
male human being, demigod, or demon. Still, I feel soothing relief because
of Your magnanimous glance, and so I offer my obeisances unto You.

Text 12

kvāham viṣekeṣaṇa dmā
kvāṁtekeṣaṇa saṅgamaḥ
bhava'śmn bhāgyahināyāḥ
kenāho tapasā kṛtaḥ

Because my glance is full of poison, I am most unfortunate and
wretched. On the other hand, Your glance is full of nectar. I do not know
what pious acts I performed in the past so that now I am able to see You.

Text 13

kalkiruvāca
kāśi kalyāṇi susroni
kasmādeśā gatistava
bruhi mām karmanā kena
viṣanetram tavābhavat

Lord Kalki said: O beautiful one, who are you? Who is your father?
What is the cause of your misfortune? What did you do so that now you
possess a poisonous glance?

Text 14

viṣakanyovāca
citrāgrvasya bhāryāham
gandharvasya mahāmate
sulocaneti vikhyātā
patyur atyanta kamadā

The Viṣakanyā said: O magnanimous one, my name is Sulocanā. The
Gandharva, Citrāgrīva, is my husband. Previously, I was quite happily
engaged in satisfying my husband in all regards.
One day, I went to the Gandhamadana Mountain with my husband, traveling in a celestial chariot. We then entered a delightful grove and began enjoying amorous pastimes on a slab of stone. Suddenly, the sage Yakṣa appeared on the path of my vision. Being very proud of my beauty and youthfulness, and upon seeing the sage’s deformed body, I ridiculed him while glancing at him with malice.

The sage became enraged while hearing my taunts, and so he cursed me. As a result of his curse, my glance became poisonous.

Ever since that time, I have resided in this city of Kāñcananagara, in the association of female poisonous serpents. I am very unfortunate to be without my husband. Wherever I glanced, rays of poison would emanate from my eyes.
I do not know what kind of austerity I previously performed so that now I am able to have Your darśana. As a result of seeing You, I have been relieved of my curse, so that my vision is no longer poisonous. Indeed, it is now full of nectar and so I would like to return to my husband.

Text 20
aho teśamastu sāpaḥ
prasādo mā satāmiha
patyuḥ sapādṛyer moksāt
tava pādāvja darsanam

A saintly person’s curse is actually a manifestation of his mercy. I now understand that the sage’s curse was actually a blessing. As a result of the sage’s curse, I was able to see You face to face.

Text 21
ityuktwā sā yayau svargam
vimānen ārkavarcasā
kalkistu tatpurādhisam
nṛpam cakre mahāmatim

After saying this, the Viṣakanyā boarded an effulgent celestial chariot and departed for the heavenly planets. Lord Kalki then entrusted the responsibility of ruling Kāncananaagara to King Mahāmati.

Text 22
amarṣas tatsuto dhimān
sahasro nāma tutsutah
sahasrataḥ sutascāsid
raja visruta vānasih

Mahāmati’s son was Amarṣa, whose son was Saharsa. The son of exalted Saharsa was named Asi.

Texts 23-26
vṛhannahānāṁ bhūpānāṁ
saṁbhūtā yasya varṇasajāḥ
Lord Hari enthroned Kings Manu, who belonged to dynasty descending from Vṛhannalā, as the ruler of Ayodhyā, and then returned to Mathurā with the sages. The Lord installed King Suryaketu as the ruler of Mathurā and then departed for Vāraṇāvata. There, He installed King Devāpi as the ruler of Arithala, Vṛkasthala, Mākanda, Hastināpura, and Varanāvata. Lord Kalki, exhibiting affection toward His brothers, installed Kavi, Prājña, and Sumantu as the rulers of the Śaumbhas, Pauṇḍras, Surāṣṭras, Pulindas, and Magadhas.

Lord Kalki also installed other relatives as the rulers of Kīkaṭa, interior Karnāṭaka, Andhra, Modra, Kaliṅga, Aṅgam, and Baṅga.
Thereafter, the unlimitedly powerful Lord Kalki continued to reside at Sambhala, and He give Kankaṇadeśa and Kalapadeśa to King Visākhayupa to rule.

Later on, Lord Kalki ordered His son, Kṛtavarmā, to rule numerous other kingdoms, such as Cola, Varvara, and Karva, which were under the jurisdiction of Dvārakā.

Lord Kalki respectfully offered heaps of jewels and other kinds of wealth to His father, and indeed, He satisfied all the citizens of Sambhala. He then continued to happily reside there as a householder, along with His wives, Ramā and Padmāvati. It was at this time that Satya-yuga recommenced.
The demigods resumed moving about freely, bestowing benedictions upon their worshipers. The fields became filled with food grains as prosperity reigned throughout the world. Everyone became happy and well-nourished. Cheating, stealing, lies, duplicity, natural disasters, and disease vanished from the face of the earth.

Text 33

The brahmanas resumed studying the Vedas, the ladies performed religious rituals, executed holy vows, and participated in the sacrificial performances of their husbands. In this way, the ladies remained chaste and pious. The kṣatriyas engaged themselves in the performance of fire sacrifices. The vaiṣyas worshiped Lord Hari with great pomp, and the śudras maintained themselves by serving the higher three classes of men. By serving the brāhmaṇas, the śudras received the opportunity of hearing the glories of Lord Hari and taking part in His worship.

Thus ends the translation of the twenty-eighth chapter of Śrī Kalki Purāṇa.
Prayers Offered to Māyā-Devi, and the Deliverance Of King Śaśidhvaja

Text 1

saunaka rṣi uvāca
sasidhvajo mahārājaḥ
srutvā māyāṁ gataḥ kṛtaḥ
kā vā māyāstutiḥ sūta
vada tattvavidāṁ vara

yā tvatkathā viṣṇukathā
vaktvāṁ śa visuddhaye

Śaunaka Rṣi said: O Sūta, where did King Śaśidhvaja go after offering prayers to Māyā-devi? You only speak for the glorification of Lord Hari and you certainly know the truth of this matter. Please describe to us these prayers offered to Māyā-devi.

Text 2

sūta uvāca
srṇudhvam munayaḥ sarve
mākaṇḍeyaya śrccchate
sukah praḥa visuddhāṁ
māyāstavam anuttamam

Sūta Gosvāmi said: O sages, long ago, at the request of the great sage, Mārkaṇḍeya, the great soul, Śukadeva Gosvāmi, had narrated these excellent prayers offered to Māyā-devi. Please listen attentively as I repeat them to you.

Text 3

tacchṛṇuṣva pravaksyāmi
yathādhuṣam yathāsrutam
sarvākāma pradaṁ naṁ
pāpātāpa viṁśanam
It is the duty of the spiritual master to simply faithfully repeat whatever he has heard from his predecessors. By reciting these prayers, all one’s desires will be fulfilled and the miseries of material existence will be vanquished.

Text 4

*suka uvāca*

*bhallāta nagaram tyaktvā*

*viṣṇu bhakta sasidhvajaḥ*

*ātma saṁsāra mokṣāya*

*māyās tavamalaṁ jagau*

Śukadeva Gosvāmī said: King Śaśidhvaja, who was an unalloyed devotee of Lord Hari, left the city of Bhallāta and while residing in the forest, recited these prayers to Māyā-devi, desiring to attain liberation from material existence.

Text 5

*sasidhvaja uvāca*

*om hūṃkārāṁ sattvasārāṁ*

*visuddham brahmādināṁ*

*mātaram vedabodhyāṁ*

*tanvīṁ svāhāṁ bhūta*

*tanmātrakakṣāṁ vande vandyāṁ*

*deva gandharva siddhaiḥ*

King Śaśidhvaja said: I offer my obeisances unto the goddess who is invoked by the sound vibration hūṃ. She is situated in pure goodness as the cause of Brahmā, Viṣṇu and Śiva, and she is the truth to be known by all the Vedas. Her form is subtly worshiped by the chanting of svāhā. The five gross and three subtle elements are present within her abdomen. She is worshiped by the best of demigods and Gandharvas.

Text 6

*lokaṁ dvaitabhūtāṁ samiḍe*

*bhūtair bhavyāṁ vyāsa sattapatādyaiḥ*

*vidvād gitāṁ kāla kallola lolāṁ*

*lilāpāṅga kṣipta saṁsāra durgāṁ*
I glorify Māyā-devī, who is situated beyond the limits of this material universe, who is simultaneously one with and different from the Supreme Personality of Godhead, who is praised by great sages such as Vyāsa and Śatātapa, as well as all intelligent human beings, who conducts the activities of the conditioned souls by the waves of time, and by whose sidelong glance the people of this world remain as if drowning in the ocean of material existence.

Text 7

पुर्णाम प्राप्याम् द्वातिक लभ्याम्
सरण्याम् अद्ये सेसे मध्यतो याः
विखाति नन्दारुपायर्देव तिर्यानि मनुष्यायिः
तमाधाराम् ब्रह्मारुपाम् नमामि

I offer my obeisances to Goddess Bhagavatī, who can never be fully understood, who is the maintainer of the surrendered souls, who remains as she is before the material creation, during its maintenance, and after the dissolution, who expands into different forms of demigods, human beings, and lower species, who is the shelter of everyone, and who appears in a multitude of forms.

Text 8

यस्याः भासा त्रिजागदभाति भूताय ना
भार्ये तत्रत्ता भावे विधातुः
कालो दायवाम् कर्मा कोपाधयो ये
तस्याम् भासा ताम् विशिष्टाम् नमामि

I offer my obeisances unto the goddess by whose prowess the three worlds became manifested from the five gross material elements. It is by her influence that time, providence, and actions are made possible.

Text 9

भूमावृ गंधव रसताः
प्रतिष्ठातुर्पाम् तेजस्येवा
वायाविस्ताम् क्षे
सादो वा याभूदाहभास्थि

नानाता मध्येताम्
विस्वरूपाम् नमामि
By her will, the earth manifests the property of fragrance, water the property of taste, fire the property of form, air the property of touch, and sky the property of sound. She is the form of the universe and thus she has entered into everything manifested within the cosmic manifestation. My humble obeisances to this goddess.

Text 10

*sāvitrī tvam brahmārūpa bhavāni*

*bhutesasya sri pateḥ sri svarūpah*

*saci sukasyāpi nākesvarasya*

*patnī sreṣṭhā bhāsi māye jagatsu*

You are Sāvitrī, the consort of Brahmā, who was born on the universal lotus flower. You are Pārvatī, the consort of Śiva, Ramā, the consort of Lord Viṣṇu, and Śaci the consort of Indra, the king of the demigods. O goddess, you have expanded your influence to manifest the universe.

Text 11

*bālye bālā yuvali yawane tvam*

*vārdhakye ya sthavirā kālakalpā*

*nānakārair yagayogair upasyā*

*jñānātita kāmarūpā vibhāsi*

You are a small girl in childhood, a grown-up girl in youth, and an elderly lady in old age. You are the personification of eternal time. People worship you by employing various procedures. You are situated beyond the reach of the mundane mind, senses, and power of speech.

Text 12

*varenyā tvam varadā lokasiddhyā*

*sādhvi dhanyā lokamānyā sukanyā*

*caṇḍi durgā kālikā kālikākhyā*

*nānādese rūpavesair vibhāsi*

You are the most beloved goddess because you easily bestow benedictions upon your worshipers. Indeed, you award perfection to everyone, according to their aspirations. You are chaste, glorious, worshipable, beautiful, and young, and you appear in various forms with appropriate names, such as Caṇḍī, Dūrgā, and Kāli.
Text 13

O worshipable goddess of the world, if one devotedly meditates on Your lotus feet, which are adored by the demigods, as being situated within one’s heart, or if one simply hears your name, he will certainly proceed on the path to material prosperity.

Text 14

Śukadeva Gosvāmī thus recited this glorification of Māyā-devī. Having received these prayers from the sage, Mārkaṇḍeya, King Śaśidhvaja attained the perfection of life.

Text 15

King Śaśidhvaja performed severe austerities at a place known as Kokāmukha. He fixed his mind on the transcendental form of Lord Hari so that ultimately, he attained the Lord’s eternal abode, Vaikuṇṭha, after being slain by the Sudarśana cakra.

Thus ends the translation of the twenty-ninth chapter of Śrī Kalki Purāṇa.
Chapter Thirty

Lord Kalki And Viśnuyasā Perform Sacrifices
Instructions by Nārada Muni

Text 1

Śūta uvāca
etad vah kathitam viprāḥ
sasidhvaja vimokṣaṇam
kalkeḥ kathāma pratimāṁ
śṛṇvantu vivudhar śabhāḥ

Śūta Gosvāmī said: O brāhmaṇas, I have thus described the liberation of King Śaśidhvaja. Now I will continue to narrate Lord Kalki’s transcendental pastimes.

Text 2

vedo dharmah kṛtayugam
deva lokās carācarāḥ
hṛṣṭāḥ puṣṭāḥ susantuṣṭāḥ
kalkau rājani cabhavan

With Lord Kalki sitting upon the royal throne, the Vedas, religious principles, Satya-yuga personified, the demigods, and indeed all other moving and non-moving living entities became greatly satisfied.

Texts 3-4

nānā devādi lingēṣu
bhūsaṇair bhūṣitesu ca
indrajālikavad vytti
kalpakāḥ pujakā janāḥ

na santi māyāmohādhyāḥ
pāṣaṇḍāḥ sādhuvañcakāḥ
tilakārcita sarvāṅgāḥ
kalkau rājani kutracit

In the previous yuga, the brāhmaṇas had worshiped the demigods, and to bewilder the masses of people, they had displayed some miniscule
mystic powers. During the reign of Lord Kalki, all such cheating practices were stopped so that no atheists or hypocrites could be seen within His kingdom.

Text 5

śambhale vasatastasya
padmayā ramayā saha
prāha visňuyasāh putram
devān yaştum jagaddhitān

Lord Kalki thus happily resided in the city of Śambhala. One day, His father said: O benefactor of the demigods and all the people of the world, we should perform a grand sacrifice for the welfare of the earth.

Texts 6-7

tatcchṛtvā prāha pitaram
kalkiḥ paramaharsitaḥ
vinayavanato bhūtvā
dharma kāmārtha siddhaye

rājasyor vājapeyoir
asvamedhair mahāmakhaiḥ
nānayāgaiḥ karmatantrair
ije kratupatim harim

Being thus ordered by His father, Lord Kalki very humbly said: I will worship Lord Hari by performing the Rājasūya, aśvamedha, and other sacrifices, which are prescribed in the karma-kāṇḍa sections of the Vedas, so that everyone can advance in the three objectives of life—religiosity, economic development, and sense gratification.

Texts 8-9

kṛparāma vasīsthāśīśhādyair
vyāsa dhaumyākṛta vṛṣṇaiḥ
asvatthāma madhucchando
mandapolair mahātmanaiḥ
gangā yamunayor madhye
snātvāva bhṛthamādharāt
Lord Kalki first worshiped all the sages, headed by Kṛpa, Parāśurāma, Vyāsa, Vaśiṣṭha, Dharma, Ākṛtavāraṇa, Aṣvathāmā, Madhucchanda, and Mandapāla, as well as those brāhmaṇas who were learned scholars of the Vedas. He then arranged to perform a sacrifice at a place located between the Ganges and Yamunā. After taking a ritualistic bath, He gave sufficient daksīṇā to everyone.

Texts 10-13

caravaiscosyaisca peyaisca
pūpa sāskuli yāvakaih
maḍhū māmsair mūlapalair
ramyaisca vividhair dvijān

bhōjayāmāsa vidhivat
sarvakarma samṛddhibhiḥ
yatra vanhivyataḥ pāke
varūṇa jalado marut

pariveṣṭā dvijān kāmaḥ
sadannādyair tośayat
vādyair nṛtyaisca gitaisca
patiyajñā mahotsavaḥ

kalkīḥ kamala patrākṣaḥ
praharasṛṣṭ pradadau vasu
strībāla sthavirādibhyāḥ
sarvebhyaśca yathocitam

Lord Kalki sumptuously fed all the brāhmaṇas the four kinds of food that are chewed, licked, sucked, and drank, and this included vegetable preparations, soup, cakes, meat, fruit, roots, and many other items. The sacrifice was then performed exactly as prescribed by the scriptures. During this great sacrifice, Agni acted as the cook, Varuṇa distributed water to the guests, and Anila served the food. The lotus-eyed Lord Kalki pleased everyone by feeding them very delicious food and arranging for entertainment with dancing, singing, and music. The mood was one of
great merriment and at the conclusion, everyone, including the young, elderly, and women, received gifts of wealth.

Texts 14-15

*rāmbha tāladharā nandi
hūḥūr gāyati nṛtyati
dattvā dānāṇi pātrebhio
brāhmaṇebhyah sa isvarah

uvāsa tire gaṅgāyāḥ
pitṛvākyāṇu moditaḥ
sabhāyāṁ viṣṇuyasasah
pūrvarāja kathāḥ priyāḥ

At this sacrificial performance, Rambhā danced, Nandi played musical instruments, and the Gandharva, Huhu, sang very melodiously. Lord Kalki, the maintainer of the world, gave charity to the brāhmaṇas and others as He continued to reside on the banks of the Ganges under the order of His father. The brāhmaṇas sang narrations of former pious kings in that assembly, which was presided over by Viṣṇuyasā. One day, the great sage, Nārada, who is worshiped by the demigods, arrived there, playing his vīṇā.

Texts 16-17

*kathayanto hasantasca
harṣayanto dvijā budhāḥ
tatragatas tumburunā
naraḍāḥ surapūjitaḥ

tarī pūjāyāmasa mudā
pitrā saha yathā vidhi
tau sampūjya viṣṇuyasāh
provāca vinayānvitaḥ

nāradam vaiṣṇavaṁ pratyā
vīṇāpāṇīṁ mahāmunīṁ

Viṣṇuyasā cheerfully greeted the exalted sage and then worshiped him in a mood of humility and devotion. He then addressed the great sage, Nārada, who is a topmost Vaiṣṇava and master of the vīṇā.
Text 18

viṣṇuyasa uvacā
aho bhāgyam aho bhāgyam
mama janma satārjitaṁ
bhavaddhidhānāṁ pūrṇānāṁ
yanme mohāya darsanam

Viṣṇuyasa said: That I am seeing you present here must be the result of pious activities performed by me during countless previous lifetimes. Although you are self-satisfied and thus have nothing to accomplish, I believe that you have come here to deliver me from material existence.

Text 19

adyāgnayāsca suhutās
trītāsca pitarāḥ param
devāsca parisantuṣṭās
tavāvekṣāṇa pūjanāt

Today, my forefathers must be very pleased, for I have received your darsana and the opportunity to worship you. Today, my offering of oblations into the sacrificial fire has born fruit. Today, all the demigods must be pleased with me.

Text 20

yatpūjāyāṁ bhavet pūjyo
viṣṇur janma darsanam
pāpasanīgham sparsanācca
kimaho sādhusaṅgamaḥ

A conditioned soul is very rarely blessed with the association of a devotee like you. By worshiping you, Lord Hari is worshiped. Your darsana ensures the cessation of the cycle of repeated birth and death in this world. You touch destroys all sinful reactions.

Text 21

sādhūnāṁ hrdayaṁ dharman
tvāc devah sanātanāḥ
karmakṣayāṁ ca karmāni
yataḥ sādhur hariḥ svayam
The heart of a saintly person is the abode of religious principles, his words are those of the eternal Lord, and his activities destroy the reactions of karma. Therefore, a saintly person is non-different from Lord Hari.

Text 22

`manye na bhautiko deho
vaisnavasya jagattreye
yathāvatare kṛṣṇasya
sato dūṣṭa vinigrahe`

When Lord Kṛṣṇa appears in this world as an incarnation to annihilate the miscreants, His body is fully transcendental. Similarly, the body of a Vaisnava, even in this world, is transcendental and thus eternal, and not made of the five gross material elements.

Text 23

`prcchami tvāmato brahman
māyā samsāra vārdhau
naukāyāṁ visnubhaktya ca
karnadhārośi parakṛt`

You are the expert captain of the ship of devotional service to the Lord that can take one across the ocean of material existence. My dear sage, kindly allow me to inquire from you about the purpose of the human form of life.

Text 24

`kenāhām yātanagārāt
nirvāṇa padam uttamaṁ
lapsyamiha jagad bandho
karnana sarma tadvaṁ`

O well-wisher of everyone, how can I free myself from the entanglement of material existence so that I can attain the platform of eternal existence? I know this to be my actual self-interest.

Text 25

`narada uvāca
aho balavatī mayā
sarvascaryā mayī subhāh`
Nārada Muni said: Alas! How strong is the illusory energy of the Lord, māyā! She works in an extraordinary manner and must be considered most auspicious. How astonishing it is that the father of the Supreme Lord is inquiring from me about the means of his deliverance from illusion!

Text 26

puṇo nārayano yasya
sutaḥ kalkir jagatpatih
tam vihaya visnuyasa
matto muktim abhīpsau

Visnuyāsa has attracted Lord Kalki, the incarnation of the Supreme Personality of Godhead, Nārāyaṇa, and master of the universe, making Him act as his son, and still, he is inquiring about liberation from me.

Text 27

vivicyattham brahmasutaḥ
prāha brahmaya sasutam
vivikte visnuyasasam
brahmasampad vivrddhanam

The great sage, Nārada, the son of Brahmā, thought over this matter for some moments with a bemused smile and then began his spiritual instructions to Visnuyāsa, the son of Brahmayaśa, in a secluded place.

Text 28

nārada uvāca
dehāvasāne jvam sa
dṛṣṭva dehava lamvanam
mayāya karttum icchantam
yanme tacchrnu moksadam
vindhyadrau ramani bhutva
mayouvaca yathecchaya

Nārada Muni said: I will now repeat to you what Māyā-devi once said to a living entity when she saw him desiring another material body after giving up his old and useless one at death. One who hears this
conversation between Māyā-devī and the living entity will be liberated from material entanglement. Once, at the Vindhya Mountain, Māyā-devī assumed the form of an ordinary woman and began to speak.

Text 29

mayovāca

ham māya māya tyaktah
katham jīvitum icchasi

Māyā-devī said: I am Māyā-devī, the destroyer of your life. Considering this, why do you want to accept another material body?

Text 30

jīva uvaca

śāham jīvamyaham maye
kaye’smin jvanasraye
ahamityanyatha buddhir
vinā deham katham bhavet

The jīva said: O Māyā-devī, I want to have another material body because it is my only shelter. Without a material body, how could one think in terms of “I” and “mine”?

Text 31

mayovaca

dehavandhe yatha slesāt
tatha buddhih katham tava
māyadhīnam vina cesta
visistam te kuto vada

Māyā-devī said. You identify the body as the self because your intelligence is now polluted. All your endeavors are made under the direction of māyā, but if you free yourself from her influence, you can attain a higher platform of existence.

Text 32

jīva uvaca

mam vina praṇātā maye
prakasa visayaspṛha
The jīva said: O Māyā-devī, without me, your wisdom, manifestations, and desires for material enjoyment would never fructify.

Text 33

māyovāca
māyayā jivati naras
cestate hatacetanah
nihsārah saravad bhāti
gajabhukta kaputthavat

Māyā-devī said: The living entities move like machines, by the influence of māya, they live in the arrangement of māya, and they appear to be like wood apples eaten by an elephant because their bodies are temporary.

Text 34

jīva uvaca
mama samsarga jata tvam
nana nāma svarūpīni
mam vṁndasi kim mudhe
svārṇī svāminam yatha

The jīva said: O fool, your very existence, and so what to speak of your various names and forms, is because of me. As an unchaste wife blasphemes her husband, why are you criticizing me?

Text 35

mamabhāve tavabhavah
prodyat surye tamo yatha
mamāvarya vibhasi tvam
vāvam navaghano yatha

As darkness remains only in the absence of the sun, so without me, you have no existence. You have covered me, just as a dark cloud covers the sun.

Text 36

lilaviṣa kusulasī mama maye
jaganmaye nādyante
madhyato bhāsi
nanatvādindra jalavat
O Māyā-devī, you are like the bark of the tree of pastimes in this world, you create a sense of duality, and you remain unchanged, even as the universe progresses through the stages of creation, maintenance, and destruction.

Text 37
evam nirvisayam nityam
mano vyapara varjitaṁ
abhautikamajvañača
sarram uksya sa’tyajat

Even though Māyā-devī sees the living entities’ eternal forms, which are devoid of mental concoction and free from the propensity for material enjoyment, she awards them temporary material bodies.

Text 38
tyaktvā mām sa dadau
sapamti loke tavapriya
na sthūrdbhavtā kastha
kudyopama kathaṅcana

While destroying his material body at the time of death, Māyā-devī cursed this living entity, saying: My dear soul, you will never have a permanent existence in this world, for you will be little better than a piece of wood or a wall.

Text 39
sa māyā tava putrasya
kalker visvātmanah prabhoh
tam vijñaya yathākāmam
cara gam hariḥavānah

(The great sage Nārada Muni said:) Such is the illusory energy of your son, Lord Kalki, who is the life and soul of the universe. Try to understand the workings of Māyā-devī so that you will be able to live in this world freely after surrendering yourself unto Lord Hari.

Text 40
nirāse nirmamah santah
sarvābhogesu nusprahah
If you can see how you are being controlled by māyā, this will help free you from desiring to enjoy the fruits of your karma. Genuine knowledge leads to detachment from material ambitions. Know for certain that the universe is situated in the energy of Lord Hari, and that Lord Hari has entered the universe to sustain it. You should therefore fix your mind on the Supersoul after renouncing all material engagements.

Text 41

evam tam visnu yasasam
amantrya ca muniswarau
kalkim pradaksinukṛtya
janmatuh kapilasramam

After instructing Visnuyāsa in this way, the great sage, Nārada, departed for Kapilāśrama after circumambulating Lord Kalki.

Text 42

nāraderitam akarṇya
kalkim sutam anuttamam
narayanam jagannatham
vanam visnuyāsa yayau

Visnuyāsa could understand from the words of the great sage, Nārada, that his son, Kalki, was truly the incarnation of the Supreme Personality of Godhead, Lord Hari. After some time, he gave up his family life and left home to reside within the forest.

Text 43

gatvā vadānākāranyam
tapastapta sudarunam
jivam vrhati samyojya
purnas tattvajā bhautikam
He went to Badarikāśrama and performed severe austerities there. He united himself with the Supreme Self by means of bhakti-yoga, and then relinquished his material body after achieving perfection.

Text 44

mṛtam svamnam alingaya
sumatih snehaviklava
vivesa dahana sādhvi
sarasvar divi samstuta

The chaste wife, Sumati, embraced the dead body of her husband and thus entered his funeral pyre. The denizens of the heaven praised her very highly for this courageous act.

Text 45

kalkih srutva munmukhat
pitror nryanam isvarah
savaspa nyanam snehat
tayoh samakarat kriyam

When Lord Kalki heard the news of His parents’ demise, He appeared to become overwhelmed by grief so that tears rolled down His cheeks. As a dutiful son, the Lord performed the last rites of His parents.

Text 46

padmaya ramaya kalkih
sambhale suravaṇchite
cakara rayam dharmātma
lokaveda puraskṛtah

Lord Kalki, who set the example by perfectly observing the codes of good conduct, continued to reside in the village of Śambhala, which was desired by even the demigods of heaven. He lived with Padmāvatī and Ramā as He continued to rule His kingdom.

Text 47

mahendra sikharādramas
tṛtha paryatanādrtah
prayat kalker darsanartham
sambhalam tṛtha tṛthakrt
Meanwhile, Lord Paraśurāma, who resides at Mount Mahendra and whose presence purifies holy places of pilgrimage, arrived at Śambhala, desiring to see Lord Kalki, in the course of His tīrtha-yātra.

Text 48
\[
\text{tam drstvā sahosatthāya} \\
\text{padmayā ramayā sahā} \\
\text{kalkih prahasto vidhivat} \\
\text{pujañcakre vidhānavit}
\]

As soon as Lord Kalki, the perfect follower of the codes of good conduct, saw His spiritual master, Paraśurāma, He cheerfully got up from His throne, along with Padmāvatī and Ramā, to greet him.

Text 49
\[
\text{nandrasair gunamayair} \\
\text{bhojayitvā vicitrē} \\
\text{paryamke'ṅarghya vastradhē} \\
\text{sāyayitvā mudam yayau}
\]

Lord Kalki fed Paraśurāma many varieties of delicious food and then offered him valuable garments. After doing this, Lord Kalki had Paraśurāma rest on an opulent couch.

Texts 50-51
\[
\text{tam bhuktavantam visrantam} \\
\text{pada samvāhanair gurum} \\
\text{santosya vinayapannah} \\
\text{kalkir madhuram avravīt}
\]

\[
\text{tava prasadat siddham me} \\
\text{guro travargikaṇca yat} \\
\text{sasidhvaja sutāyāstu} \\
\text{srnu rāma mveditam}
\]

As His spiritual master, Paraśurāma, was resting after his meal, Lord Kalki gently massaged his feet and spoke with a very sweet and gentle voice. My dear spiritual master, by your mercy, I have accomplished the three objectives of life. Now, the daughter of Śaśidhvaja has a request and so please hear it.
Text 52

iti patvacanan nisamya rama
nuja hrdayepsita putralabham istam
vrata japa niyamair yamaisca
kairva mama bhavatiha
mudaha jamadagnyam

Being introduced by her husband in this way, King Šaśidhvaja's daughter said: What penance, rules and regulations, and vows should I observe so that I will receive the son of my desire?

Thus ends the translation of thirtieth chapter of Śrī Kalki Purāṇa.


**Chapter Thirty-One**

**The Vow of Rukmini**

Sheet 1

sūta uvāca
jamadanyah samākarnya
ramāṁ tāṁ putra kāṅkṣiṁ
kārayad rukminīvratam

Sūta Gosvāmī said: Thereafter, Paraśurāma, with the desire to please Lord Kalki, began to describe the Rukmini vrata for the satisfaction of Ramā.

Sheet 2

vratena tena ca ramā
putrāḍhyā subhagā sati
sarvabhogena samyuktā
babhūva sthirayauvanā

Thereafter, by executing this pious vow, the chaste Ramā became very satisfied, having achieved an ever-youthful form that indicated her good fortune, as well as the fulfillment of her ardent desire to have a good son.

Sheet 3

saunaka ṛṣi uvāca
vidhānam brūhi me sūta
vratasyāsyca yat phalam
purā kena kṛtam dharmyaṁ
rukminī vrataṁ uttamam

Śaunaka Ṛṣi said: O Sūta, what are the rules and regulations prescribed for the execution of the Rukmini vrata? What is the actual benefit of observing this vow? Who was the person that initially observed this great vow? Please describe all this to me.
Sūta Gosvāmī said: O brahmaṇa, I will reply to all that you have inquired about and so please listen attentively. One day, while Śarmiṣṭhā, the daughter of Vṛṣaparvā, the king of the demons, was bathing in a lake, she suddenly saw Lord Mahādeva passing by.

Śarmiṣṭhā was with Devayāṇi and her companions, playing in the water, and when she saw Lord Mahādeva, she came out of the water to get dressed, out of respect.

Devayāṇi, the daughter of Śukrācarya, the spiritual master of the demons, had kept her clothes in the same place as Śarmiṣṭhā. By mistake, Śarmiṣṭhā put on Devayāṇi’s clothes, and when she saw this, Devayāṇi became very angry and said: You beggar, return my clothes at once!

Śarmiṣṭhā, the daughter of the king of the demons, was surrounded by her friends and maidservants, and when she heard this, she also became
very angry. After tying Devayāṇī's hands and legs, she threw her into a well and returned home.

Text 8

	táṃ magnāṃ rudātīṃ kupe
	jalārtho nahuṣātmajah

tare sprṣṭvā samudvatya

prāha kā tvam varānana

Devayāṇī loudly cried out for help inside the well and as if by the will of providence, the son of Nahuṣa, King Yayāti, came there at that time to drink some water. The king pulled Devayāṇī out of the well and inquired: O girl with a beautiful face, who are you?

Text 9

sā sukaptṛi vasanam

taridhāya hiya bhiyā

sarmiṣṭhayāḥ kṛtam sarvam

prāha rājānam ikṣati

Śukrācārya's daughter quickly dressed while narrating to the king the story of her fight with Śarmiṣṭhā.

Text 10

yayāṭis tadabhprayām

jñātyā'nu brajya sobhanam

avāśya tam yayau geham

tasyāh pariṇayādṛtaḥ

King Yayāti understood the actual intention of Devayāṇī, and he also desired to accept her hand in marriage. While giving her assurances, he followed her for some distance and then returned to his palace.

Texts 11-12

sā gatvā bhavanam sukram

prāha sarmiṣṭhayā kṛtam

tacchrutvā kupitam vipram

vṛṣaparvāha sāntvayan

daṇḍyam nāṁ daṇḍaya vibho

do po yadyasthi te mayi
When Devayāṇī returned home, she informed her father of what Sarmiṣṭhā had done to her. As soon as Śukrācārya heard about what had happened, he became inflamed with rage. The king of the demons, Vṛṣaparvā, tried his best to pacify his spiritual master, saying: O lord, if I have behaved offensively, please punish me, and if my daughter has aroused your anger, then punish her as you wish.

Texts 13-14

\[
\begin{align*}
\text{rājān prañatam pāde} \\
piturdrṣtvā ruṣā'vratit \\
devayāṇi tviyāṁ kanyā \\
mama dāsi bhavatvīti \\

\text{samāniya tadā rājā} \\
dāsyē tāṁ viniyujya saḥ \\
yayau niṣagrham jñānu \\
daivar̄n paramākam smaran
\end{align*}
\]

When the angry Devayāṇī saw that the king of the demons had fallen at her father’s feet, she intervened, saying: Let your daughter become my slave!

The intelligent king very well understood that destiny is incontrovertible and so he summoned his daughter and gave her to Devayāṇī as a maidservant. After doing so, he returned home.

Text 15

\[
\begin{align*}
tataḥ sukas tamāniya \\
yyātim pratilomakam \\
tasmai dadau tāṁ vidhivat \\
devayāṇīṁ taya saha
\end{align*}
\]

Thereafter, Śukrācārya, although a brāhmaṇa, invited King Yayāti to accept the hand of his daughter, Devayāṇī, in marriage. At that time, Sarmiṣṭhā went with Devayāṇī to reside with her husband, King Yayāti.

Text 16

\[
\begin{align*}
dattvā prāha nṛpaṁ \\
vipro’pyenāṁ rājasutāṁ yadi
\end{align*}
\]
sayane hvayase sadyo
jārā tvāmupa bhokṣayati

At the time of the marriage of Devayāṇī with Yayāti, Śukrācārya, the spiritual master of the demons, gave this warning to the king regarding Śarmiṣṭhā: If you invite the princess to your bed, then you will immediately be afflicted with old age.

Text 17
sukrasyai tad vacah srutvā
rājā tām varavarṇinīm
adrṣyāṁ sthāpayāmāsa
devayānya nuggest bhiyā
devayānintu sevate

Princess Śarmiṣṭhā, who became morose as a result of the unfortunate turn of events, engaged in the service of Devyāṇi, along with one hundred other maidservants.

Text 18
sā sarmiṣṭhā rājaputri
duḥkhasokabhayaṇkulā
nityam dāśi satākirmā
devayānintu sevate

One day, as Śarmiṣṭhā was seated in a forest by the side of the Ganges, crying, she saw the great sage, Viśvāmitra, surrounded by many beautiful women.

Text 20
vratinām punyagandhābhīḥ
surupabhīḥ susevitam
kārayantaṁ vratam mālya
dhūpa dipa upahārakaih

The sage was seated in the midst of these beautiful ladies, who were all very nicely decorated with ornaments and sandalwood paste, instructing them in the procedure for observing a vow which involved offerings of incense, a ghee lamp, and flower garlands.

Text 21
nirmāyāṣṭadalam padmaṁ
vedikāyāṁ sucinhitam
rambhāpotais caturbhistu
catuṣkoṇam viraṁjītam

First, the sage painted a lotus flower having eight petals and then he decorated it by placing four banana trees at the four corners.

Text 22
vāsasā nirmita gr̥he
svarnaṇaṭṭair vicitrīte
nirmitaṁ sri vāsudevaṁ
nānārataṁ vighaṭṭitam

This was done by the side of a golden altar inside a room that was decorated with silk cloth. The sage next installed a Deity of Lord Vāsudeva on that lotus and decorated Him with jeweled ornaments.

Texts 23-24
paṇurṣena ca sūktena
nānāgandho dakaṁ subhaiḥ
paṃcāṁṛtaṁ paṃcagavyaṁ
yathāmantraṁ dvijeritaiḥ
snāpayītvā bhadrapīṭhe
karmikāyaṁ prapujayet
paṃcabhi darsabhir vāpi
sodasair upacārakeṁ

The procedure for worshiping the Deity was that one should first bathe Him with perfumed water, the five products of the cow, and five other substances, while chanting the Puruṣa-sūkta mantras as the
brāhmaṇas recited Vedic hymns. The Deity should then be placed on the beautifully decorated altar and adorned with the mark of a lotus. After worshiping the Deity with either sixteen, ten, or five articles, one should pray as follows.

Text 25

pādyam ardhva sramaharam
sitalam sumanoharam
paramananda janakam
grhaṇa paramesvara

My dear Lord, this cooling pādyā with remove Your fatigue and so please happily accept it.

Text 26

dūrvācandana gandhādyam
arghyaṁ yuktāṁ prayatnatah
grhaṇa rukmiṇī nātha
prasannasya mama prabho

O beloved Lord of Rukmiṇī, I made a great endeavor to make this arghya with dūrvā grass, sandalwood paste, and other fragrant substances. Please cheerfully accept it.

Text 27

nānāttarthodbhavāṁ vāri
sugandhi sumanoharam
grhāṇ ācamanīyāṁ tvāṁ
sri nivāsa sriyā saha

O abode of Lakṣmi, this water has been brought from numerous holy places of pilgrimage, and it is pure and very fragrant. It is our desire that You, along with Lakṣmi, accept this ācamana.

Text 28

nānā kusuma gandhādyam
sutra grathtam uttamaṁ
vakṣāḥ sobhākaram ca ru
mālyam naya suresvara
O Lord of the demigods, this garland was prepared with many fragrant flowers. It will certainly enhance the beauty of Your chest and so please accept it.

Text 29
		tantu santāna samghāna
		racitām bandhanāṁ hare
	
gṛhāṇāvaranaṁ suddhāṁ
		nirāvarana sapriya

My dear Lord Hari, although Your transcendental position can never be covered, it is our desire that You and Lakṣmī will accept these nicely woven garments made with purified thread.

Text 30
		yajñasūtram idāṁ deva
		prajāpati vinirmitam
	
gṛhāṇa vāsudeva tvāṁ
		rukmiṇīvā rāmayā saha

My dear Vāsudeva, You are the Supreme Personality of Godhead, accompanied by Your consorts, Ramā and Rukmiṇī. This sacred thread was prepared by Lord Brahmā and so kindly accept it.

Text 31
		nānāratna samāyuktam
		svarnamuktā vighaṭṭitam
		priyāyā saha devesa
	
gṛhāṇā bharaṇam mama

O Lord of lords, it is our desire that You and Your beloved Rukmiṇī will accept this necklace of pearls, jewels, and gold.

Text 32
	
dadhi kṣīra guḍānnadi
		pūpa laḍḍuka khaṇḍakān
	
gṛhāṇa rukmiṇinātha
		sanātham kuru-māṁ prabho
O Lord of Rukmini, please accept these offerings of yogurt, milk, gur, rice, cakes, laddus, and milk sweets, and award me shelter at Your lotus feet.

Text 33

karpūra aguru gandhādhyā
paramānan dadāyakam
dhaśam gṛhāṇa varada
vaidarbhvā priyayā saha

O bestower of benedictions, may You and Your dear Rukmini-devī accept this incense made with camphor and other perfumed substances.

Text 34

bhaktanāṃ gehasaktānāṃ
samsāra dhvānta nāsanam
dipam alokaya vibho
jagadālokān anādara

My dear Lord, You dispel the darkness of ignorance within the hearts of those devotees who are still attached to the material world. Please accept this ghee lamp and illuminate our vision of You.

Text 35

syāmasundara padmākṣa
pitāmvara caturbhujā
prapannam āhī devesa
rukmiṇyā sahitācyuta

O lotus-eyed Lord! O Śyāmsundara, who is dressed in yellow garments! O four-armed Lord! O master of the demigods! O Lord Acyuta, I take shelter of You. May You and Rukmini please protect me.

Text 36

iti tāśāṁ vrataṁ drśtvā
munīṁ natvā suduhkhutā
sarmiṣṭhā miṣṭavacanā
krāñjālir uvāca tāḥ
When the greatly distressed Šarmiṣṭhā saw the powerful sage conducting this vow on behalf of many women, she went and offered her obeisances to him and then spoke very sweetly with folded hands.

**Text 37**

\[ sarmiṣṭhovāca \\
rajapurīṁ durbhagāṁ māṁ \\
svāminā parivāritāṁ \\
trātumar hatha he devyo \\
vraṭenānena karmāṇā \]

Šarmiṣṭhā said: O goddesses, I am a most unfortunate princess, being bereft of a husband. Please deliver me by instructing me in the observance of this vow.

**Text 38**

\[ srutvā tu tā vacastasyāḥ \\
kāruṇyācca kiyat kiyat \\
pūjopakaraṇam dattvā \\
kārayāmā surādārāt \]

After hearing this, the women felt compassion for Šarmiṣṭhā and so they invited her to join them in observing this vrata with the paraphernalia they had collected.

**Text 39**

\[ vrataṁ kṛtvā tu sarmiṣṭhā \\
labdhvā svāminam isvaram \\
sutvā putrāṁ susantuṣṭā \\
samabhūt sthira yauvanā \]

It was by the execution of this vow that Šarmiṣṭhā received her husband so that she was blessed with good children and an ever-youthful body.

**Text 40**

\[ sitā cāsoka vanikā \\
madhye saramayā saha \\
vratam kṛtvā patīṁ lebhe \\
rāmāṁ rākṣasa nāsanam \]
While residing in the aśoka grove outside Lāṅkā, Sītā observed this vow along with Saramā and as a result, she was reunited with Her husband, Lord Rāma, the destroyer of the dynasty of Rākṣasas.

Text 41

vrhadasva prasādena  
krtevamāṃ draupadi vratam  
patriyuktā duḥkhamuktā  
babhūva sthirayauvanā

By the mercy of Vṛhadaśva, Draupadi observed this vow and was thus blessed to always remain with her husbands, to be freed from all miseries, and to possess and ever-youthful body.

Text 42

tathā rama site pakṣe  
vaisākhe dvādaśi dine  
jāmadagnyād vratam cakre  
pūrṇaṃ varṣa catuṣṭayam

After hearing this narration, Goddess Ramā, the consort of Lord Kalki, observed the vow on the Dvādaśī of the fortnight of the waxing moon in the month of Vaiśākha for four years under the guidance of Paraśurāma.

Texts 43-44

paṭṭasūtraṁ kare baddhāvā  
bhojaiṭā bhojayitvā dvijān bahūn  
bhuktvā haviṣyam ks̐raktaṁ  
sumśtaṁ svāminā saha

bubhujē prthivvē sarvām  
apūrvaṁ svajanaṁ vṛtā  
sā putrau sūuve sādhvī  
meghamāla balāhakau

At the conclusion of the vow, she tied a silk thread around her wrist and fed innumerable brāhmaṇas. With her husband, she ate nicely prepared haviṣyāma and condensed milk, and thereafter enjoyed life in this world without any hindrance in the association of her relatives. In
due course of time, Lord Kalki begot two sons, named Meghamāla and Balāhaka, within the womb of Ramā.

Text 45

\[
\begin{align*}
\text{devānām upakarttārav} \\
yajñadāna tapovrataiḥ \\
mahotsāhau mahāvīryau \\
subhagau kalkisammatau
\end{align*}
\]

These two sons were very dear to Lord Kalki. They were supremely fortunate, very powerful, and enthusiastic. They satisfied the demigods by performing many sacrifices.

Text 46

\[
\begin{align*}
vratavaram iti kṛtvā \\
sarva sampat samṛddhyā \\
bhavati vidita tatvā \\
pujitā purṇa kāmā \\
hari caraṇa saroja \\
dvandva bhaktaika tānā \\
brajati gatiṁ apūrvāṁ \\
brahma vijñair agamyāṁ
\end{align*}
\]

By observing this vow, women can become prosperous due to the fulfillment of all their desires, and they can acquire spiritual knowledge so that they will be respected by all classes of people. Because this vow also awards one devotional service at the lotus feet of Lord Hari, it enables one to achieve the ultimate goal of life, which is rarely attained even by elevated personalities.

Thus ends the translation of thirty-first chapter of Śrī Kalki Purāṇa.
Chapter Thirty-Two

Lord Kalki Enjoys Pastimes With His Consorts

Text 1

sūtā uvāca
etadvah kathitaṁ viprā
vratam trailokya visrutan
tahparam kalki kṛtam
karma yacchṛmuta dvijāḥ

Sūta Gosvāmī said: O brāhmaṇas, I have thus described the vow known as Rukmaṇi vrata. I will now narrate more pastimes of Lord Kalki.

Text 2

sambhale vasatastasya
sahasra parivatsarāḥ
vyatitā bhrātiputra
svaṁāti sambandhibhiḥ saha

Lord Kalki continued to reside in the village of Śambhala, along with His brothers, sons, other relatives, and associates, for one thousand years.

Texts 3-4

sambhale susubhe sreni
sabhāpaṇaka catvaraiḥ
patakādhvaja citrādhyair
yathendrasyāṁ amrāvati
yatraśta saṣṭi tirthānām
sambhavah sambhale’bhavat
mrtyormokṣah kṣitau kalker
akalkasya padāsrayāt

The entire village of Śambhala, which was as good as the heavenly planets, appeared very beautiful with its assembly houses, gates, raised platforms, and flags flapping in the breeze that had been placed here and
there. Anyone who gave up his material body at Śambhala was freed from all sinful reactions and awarded shelter at the lotus feet of Lord Kalki.

Text 5

vanopavana santāna
nānakusuma samkulaṁ
sobhitāṁ sambhalam grāmaṁ
manye mokṣapadam bhuvi

Thus, the village of Śambhala, which was profusely decorated with blooming flowers, pious trees, forests, and gardens, became a holy place that granted liberation from material existence.

Text 6

atra kalkih purastrināṁ
nayanānanda vardāhanāḥ
padmayā ramayā kāmaṁ
rarāma jagatpatiḥ

The master of the universe, Lord Kalki, who was especially pleasing to the eyes and minds of women, happily resided with Padmāvatī and Ramā in the village of Śambhala.

Texts 7-8

surādhipa pradattena
kāmagena rathena vai
nadi parvata kuṁjeṣu
dvipeṣū parayā mudā
ramamāno visanpadmā
ramādyabhi ramāpatiḥ
divānisan na bubudhe
straiṇasca kāmalampatāḥ

The Lord would mount His celestial chariot, which had been given to Him by Indra, and periodically visit holy rivers, mountains, groves, and islands. In this way, He would enjoy pleasure pastimes with Padmāvatī and Ramā. He thus appeared to be a most perfect, passionate male, afflicted by transcendental lust. Indeed, the Lord of Ramā became so absorbed in thought of His consorts that He completely forgot whether it was day or night.
One day, Lord Kalki, who was very fond of relishing the sweet nectar emanating from the lotus-like face of Padmāvatī, and who was decorated with a nice blue sapphire, entered a mountain cave. When Padmāvatī, who was like a golden lotus flower, and Ramā, who was like a pot of nectar, saw their husband entering a cave with many beautiful women, they followed Him in expectation of enjoying conjugal bliss.

Padmāvatī saw Lord Kalki enjoying the association of many beautiful women, who were as charming as herself. However, upon seeing this, Padmāvatī became stunned so that she appeared to be a stone statue.
hundreds of lotus flowers, but upon seeing her husband engaged in this way, she lamented and thus lost her luster.

Text 14

bhūmāu likhanti nijakajjalena
kalkiṁ sukaṁ taṁ kucakum kumena
kastūrikābhistu tadaigram agre
nirmmāya călingaya nanāma bhāvat

With her tears that had turned black due to being mixed with her eye ointment, Padmāvatī made a drawing of Lord Kalki on the ground with her toe. She also drew His parrot with the kunkuma that had been applied to her breasts, and she made a border with musk.

Text 15

rama kalalāpa parā stuvaṁti
kāmaṛddita taṁ hṛdaye nidhāye
dhyātvā nijānta karaṇaṁ ṣrapiṣya
tasthau viṣaṇṇā karaṇā vasannā

The sweet-speaking Ramā, who was afflicted by the arrows of Cupid, placed Lord Kalki within her heart and worshiped Him with offerings of flowers. She then fell to the ground, being overburdened by distress and lamentation.

Text 16

kṣanāt samutthāya nuroda rāmā
kalāpinaḥ kāṇṭhanibham svanātham
hṛdāpa guḍham na pinaḥ pralabhya
kāmaṛdditeyāha hare prasida

After a short while, she got up and cried loudly, like a female peacock. Being unable to embrace Lord Kalki within her heart, she became agitated by unrequited passion, saying: O Lord Hari, please be kind to me.

Text 17

padmāpi nirmucya nijāṅgabhūṣā
scakāra dhūlipatāle vilāsam
kandaṁca kastūri kayāpi nilāṁ
kāmaṁ nihantuṁ sivatāmupetya
Padmāvatī took off her ornaments and rolled on the ground, so that her body was soon covered with dust, although her throat appeared bluish because of the musk. Indeed, it appeared as if she had assumed the form of Lord Śiva to vanquish Cupid.

Text 18

kalāvatīm kalyākalayya
kṣīne kṣānānāṁ harirātta bandhuh
kāma prapūrāya sasara madhye
kalkih priyānāṁ suratotsavāya

Understanding the feelings of His poor, beloved wives, knowing that they wanted to perform conjugal pastimes with Him, Lord Kalki, the friend of the distressed, approached them so that He could fulfill their desires.

Texts 19-20

tāṁ sādareṇātma patim manojña
kareṇabo utha patim yatheyuh
sānanda bhāvā visadhānu vṛttā
vaneṣu rāmāḥ paripūrṇā kāmāḥ
vaibhrajake caitrarathe supuspe
sunandane mandara kandarānte
reme sa rāmābhīr udāratejā
rathena bhāsvat khagamena kalkih

As female elephants meet the king of elephants, the Lord's consorts jubilantly greeted Him within that forest and thus fulfilled their cherished desire. Thereafter, Lord Kalki, along with His consorts, mounted an effulgent celestial chariot that coursed through the sky. In this way, they enjoyed amorous pastimes in the Vaibhṛaja forest, Kuvera forest, and a cave at Mount Mandara.

Text 21

padmā mukhābjāṁrta pānamatatto
ramā samāliṅgana vāsarāngi
varāṅga nārāṁ kucakuṁ kumākto
ratiprasamge viparita yuktaḥ
mukhe vidaśto rasanā vasiṣṭā
modaḥ sa kalkirnahi veda deham

Lord Kalki enjoyed the nectar of Pādmāvatī's lotus-like face, and took pleasure in tightly embracing Rāma. Thus, He became smeared with the kuṅkuma from their breasts as they affectionately bit His body. The Lord became so overwhelmed by love for His consorts that He appeared to have lost all control over His body.

Text 22

ramah samānāḥ puruṣottamaṁ tāṁ
vakṣoja madhye vinidhāya dhirāḥ
parasparaslesaṇa jātaḥsā
remur mukundam vilasa sarirāḥ

These two equally beautiful and gentle women embraced Lord Hari, the supreme enjoyer, to their chest, and thus felt transcendental bliss. The hairs of their bodies stood on end due to transcendental ecstasy and this sight made everyone laugh with glee.

Text 23

tataḥ sarovaram tvarā
striyo yuyuḥ klamajvarāḥ
priyeṇa tena kalkinā
vanāntare vihārīnā
sar ah pravisya padmayā
vimoha rūpayā tayā
jalam dudurvarāṅgganāḥ
kareṇavo yathā gajam

After enjoying pastimes of love in many forests, the Lord's consorts became exhausted and so they went to a nearby lake with their beloved Lord Kalki. As female elephants throw water on the king of elephants, so the uniquely charming consorts of the Lord entered the water of the lake and began to splash water their husband's transcendental body.

Text 24

iti ha yuvati lilo lokanāthaḥ sa kalkīḥ
priya yuvati paritaḥ prema bhaktaikā labdhyāḥ
All glories to Lord Kalki, the master of the demigods, the incarnation of the Supreme Personality of Godhead, who takes pleasure in sporting with His consorts, and who can only be approached by those who have imbibed the mood of unalloyed devotional service. By performing wonderful pastimes with of His beloved consorts at the village of Śambhala, Lord Kalki satisfied everyone.

Text 25

ye śṛṇvanti vadanti bhāva
caturā dhyāyanti santah sadā
kalkēḥ sṛṇ puruṣottamasya
caritam karnāṃrtaṃ sādarāḥ
teṣāṁ no sukhayatyalam mura
aripor dasyābhilāsam vinā
samśārah parimocanaṁca
paramānanda amṛtāṁ bhonidheḥ

Those who are very fortunate will hear about, sing, and meditate upon the nectarean characteristics of Lord Kalki. For the pure devotees of the Lord, apart from the service of Lord Murāri, anything considered most wonderful by the materialists, even liberation from the ocean of material existence, appears to be very insignificant.

Thus ends the translation of the thirty-second chapter of Śrī Kalki Purāṇa.
Chapter Thirty-three

The Demigods Arrive at Śambhala
The Disappearance of Lord Kalki

Text 1

Sūta uvāca
tato deva-gaṇāh sarve
brahmaṇā sahitā rathaiḥ
svaiḥ svair ganaḥ pari-vṛtāḥ
kalkiṁ draṣṭāṁ upāyayah

Sūta Gosvāmī said: Once, all the demigods and great brāhmaṇas, along with their followers, mounted their celestial chariots and went to the village of Śambhaïa, to see Lord Kalki.

Text 2

mahārṣyaḥ sągandharvaiḥ
kinnaras cāpsaro-gaṇāḥ
samājgmuḥ pramuditaḥ
saṁbhalaṁ su-rapujitam

Many exalted sages, Gandharvas, Kinnaras, and Apsaras cheerfully arrived at Śambhala, which was highly desired even by the demigods.

Text 3

tatras gatvā saṁha madhye
kalkiṁ kamalalocanam
tejonimdhim prapannānāṁ
janānāṁ abhyapradam

As they entered the palace courtyard, they saw the greatly effulgent lotus-eyed Lord Kalki giving assurances to all those who had come to take shelter of Him.

Text 4

nīla jimūtasamkāsaṁ
dīgha pīvara bhahukam
kriṣṭenārka varnena
sthira-vidyun nibhena tam
His transcendental body was the color of a dark rain cloud. His arms were long and very powerful. His head was adorned with a brightly shining crown that resembled the sun.

Text 5

sobhamānam duṣya maṇīnā
kuṇḍalonaṁbhī sābhīnā
saharṣalāpa vikasad
vadanam smuta sobhitam

The beauty of His face was enhanced by His earrings, which were as brilliant as the sun. His lotus-like face appeared to blossom as He sweetly smiled while speaking.

Texts 6-7

kṛpākataḥkṣa vikṣepa
pariksiptavi paksakam
tāra hārollasad vakṣas
candrakānta maṁśriyā
kumudvatī modavahām
sphurat sakrayudhamvaram
sarvadānanda sandoha
rasollasita vigrāham

Everyone surrounding Him was favored by His merciful glance. Lotus flowers adornning His chest appeared more delightful because of the rays of the moonstone that shone in His beautiful necklace. His garments appeared like a rainbow, thus further increasing his beauty.

Text 8

nānāmaṁgaṁoṁodyota
dipitāṁ rupam adbhutam
dadrsur deva gandharvām
ye cānye samuṣṭaṁ

His entire body shone brilliantly due to the light reflected from countless jewels. This is how all the demigods, Gandharvas, and Apsarās saw Lord Kalki.
Text 9
bhaktyā paramayā yuktāh
paramānanda vigraham
kalkinī kamala patrākṣaṁ
tuṣṭavuh paramādarāt

All of the residents of heaven began to ecstatically offer their prayers to the lotus-eyed Lord Kalki at the same time.

Text 10
devā ucauḥ
jayāseṣa sarṅklesa kakṣa prakīrṇa
nalodāma sarṅkīrṇa hisa
surādhīsa vesvesa bhūtesa bhāvaḥ
tavananta cāntah sthitāṅgāpta ratna
prabhābhāta padājitā anantasakte

The demigods said: O Lord of lords! O master of the demigods! O worshipable Lord of the living entities! O unlimited Personality of Godhead, everything is present within You. Your bodily effulgence has made everything visible. O Lord of the universe, You are like the blazing fire that burns the dry straw of our sinful reactions to ashes. All glories to You.

Text 11
prakāṣṭi kṛtā sesa loka trayātra
vakṣaḥ sthāle bhāsvat kaustubha syāmā
meghauḥa rājat dvijādhsa sarīra trāḥ
visno sadārāḥ vayaṁ ṭvāṁ prasannā saseṣaḥ

All the universes have emanated from the pours of You body. Your complexion is the color of a dark rain cloud. Your chest is adorned with the Kaustubha gem, appearing like the full moon illuminating a dark cloud. O Lord Hari, we and our wives take shelter of You, and so please protect us.

Text 12
yadyastyanugrahośmākaṁ
vraja vaikuṇṭham isvāra
tyaktvā sāṣita bhūkhaṇḍaṁ
sarvadharmā avirodhahāṁ
O master of the universe, if You would like to display Your compassion for us then return to Your transcendental abode in the spiritual sky. Truthfulness has now prevailed within the world and so people will follow religious principles without hindrance.

Text 13
\[
\begin{align*}
kalkis & \text{ teśāmitu vacah} \\
srutva & \text{ paramaharṣitaḥ} \\
pātramitraḥ & \text{ parivrtas} \\
cakāra & \text{ gamane matim}
\end{align*}
\]

After hearing the prayers of the demigods, Lord Kalki ecstactically expressed His own desire to return to Vaikuṇṭha, taking with Him His eternal associates.

Text 14
\[
\begin{align*}
putrānāhūya & \text{ caturo} \\
mahābala & \text{ parākramān} \\
rājye & \text{ nikṣipya sahasā} \\
dharmaśṭhan & \text{ prakṛti priyān}
\end{align*}
\]

Thereafter, Lord Kalki summoned His four very powerful sons, all of whom were very dear to the citizens because they were very pious and influential, and handed over the rule of the kingdom to them.

Text 15
\[
\begin{align*}
tataḥ & \text{ prajā samāhūya} \\
kathayitvā & \text{ nijāh kathaḥ} \\
prāha & \text{ tān nija niryānam} \\
devānām & \text{ uparodhataḥ}
\end{align*}
\]

The Lord then addressed His subjects, revealing His intention. Lord Kalki said: At the request of the demigods, I will have return to Vaikuṇṭha.

Text 16
\[
\begin{align*}
tacchrutvā & \text{ tāh prajāḥ sarvā} \\
rurudur & \text{ vismayānvitāḥ} \\
tām & \text{ prāhūḥ pranatāḥ putrā} \\
yathā & \text{ pitaram isvaram}
\end{align*}
\]
When the inhabitants of Śambhala heard this, they were shocked and began shedding tears of grief. Just as sons address their fathers, the people began speaking to the Lord after offering their obdisances.

Text 17

prajā ucuḥ
bho nātha sarvadharmaśa
śāsmān tyaktum ihārhaki
yatṛa tvāṁ tatra tu vayaṁ
yāmaḥ prāṇatavatsala

The citizens said: My dear Lord, You are the original propounder of genuine religious principles. It is not proper for You to leave us, for You always displayed affection for those who had sincerely surrender unto You. Wherever You go, please allow us to accompany You.

Text 18

prīyā grha dhanānyatra
putrāḥ prāṇāstavānugāḥ
paratreha visokāya
jñātvā tvāṁ yajñāpuruṣam

Although everyone considers his wife, children, wealth, and house to be very dear, Your servants know that You are the supreme enjoyer who, by awarding detachment, vanquishes all suffering in this life and the next. Because of knowing You in truth, are lives are dedicated to You.

Text 19

iti tadvacanam śrutvā
sāntvayitvā saduktibhiḥ
prayayau klinna hṛdayaḥ
patribhyāṁ sahito vanam

After hearing the prayers of His subjects, Lord Kalki pacified them as far as possible and then departed for the forest, taking with Him His two consorts.

Texts 20-21

himālayam muniganair
ākṛṇam jāhnāvij alaiḥ
Thereafter, Lord Kalki, surrounded by many sages, traveled to the Himalaya Mountains, which are adorned by the Ganges River, which is worshiped even by the demigods and which gives pleasure to the heart. The Lord sat by the side of the Ganges and then assumed His four-armed form while entering deep into meditation upon Himself.

Text 22

pūrnajyotirmayah sākṣi
paramatmā purātanah
babhau sūrya sahasrāṇāṁ
tejorāsi samadyutih

The Lord appeared as brilliant as thousands of suns, and thus looked very attractive. He was the witness of everything, the eternal Lord, and the Supersoul of all living entities.

Text 23

saṅkha cakra gadā padma
sarngādyaiḥ samabhiṣṭutah
nānālaṅkaraṇānāṇca
samalaṅkar anākṛtih

His form was the ornament of all ornaments. He held a conch, dice, club, lotus, and bow in His hands.

Text 24

vaṇṇastam surāḥ puspaṁ
duṣṭabhā muktam kandharam
sugandhi kusumāśāraṁ
deva dundubhī niḥsvanaiḥ
On His chest was the Kaustubha gem. The demigods showered fragrant flowers as the sounds of beating drums could be heard in the four directions.

Text 25

\begin{verbatim}
tuṣṭuvur mumuhuh sarve
lokāḥ sasthānu jāngmaḥ
drśtvā rūpam arūpasya
niryāne vaisnavaṁ padam
\end{verbatim}

In this way, Lord Kalki enacted His pastime of disappearance from this world. All moving and non-moving living beings that witnessed the disappearance of the Lord glorified Him in a mood of great astonishment.

Text 26

\begin{verbatim}
taddṛśṭavā mahadāscaryam
patyuh kalker mahātmanaḥ
ramā padmaca dahanam
pravisya tamaṇāpatuḥ
\end{verbatim}

Padmāvatī and Ramā saw Lord Kalki’s transcendental form as if devoid of life and realizing this to be an illusory display of the external energy, although greatly astonished, they entered fire so as to rejoin their husband in His eternal abode.

Text 27

\begin{verbatim}
dharmah kṛtayugam kalake
ājñayā prthivitale
niḥsapatnau susukhinau
bhūlokam ceratasram
\end{verbatim}

Meanwhile, Dharma and Satya-yuga personified wandered throughout the world without any fear of enemies, by the order of Lord Kalki. They happily resided within the world now that Satya-yuga had commenced.

Text 28

\begin{verbatim}
devāpisca maruḥ kāmaṁ
kalker ādesa kāṁnau
prajāḥ sampālayantau tu
bhuvam jugupatuḥ prabhuh
\end{verbatim}
By the order of Lord Kalki, the two kings, Maru and Devāpi, executed their duties of protecting the people of the world.

Text 29

visākhayupa bhūpālaḥ
kalker niryāṇam idṛsam
srutvā svaputraṁ viṣaye
nṛpam kṛtvā gato vanam

When King Visākhayupa heard of Lord Kalki's disappearance from this world, he installed his son upon the throne and then went to reside in the forest.

Text 30

anye nṛpatayo ye ca
kalker viraha kṛṣitāḥ
tam dhyāyanto japantasca
viraktāḥ syur nṛpatāsane

Many other kings who were associates or followers of Lord Kalki, being greatly afflicted by separation from the Lord, renounced their kingdoms and passed their remaining days chanting the holy name of the Lord and meditating upon His transcendental form.

Text 31

iti kalker anantasya
kathāṁ bhuvana pāvanāṁ
kathayita sukāḥ prāyat
nara nārāyanāśramam

After narrating the transcendental pastimes of Lord Kalki, the incarnation of the Supreme Personality of Godhead, Śukadeva Gosvāmi departed for the āśrama of Nara-nārāyaṇa Ṛṣi.

Text 32

mārkaṇḍeyādayo ye ca
munayah prasamāyanāḥ
srutvāṁubhāvaṁ kalkeste
tam dhyāyanto jaguryasaḥ
The great sages, headed by Markandeya, who were undisturbed by the dualities of material existence, began to practice meditation on the eternal form of Lord Kalki after hearing His transcendent pastimes

Texts 33-35

\[
\begin{align*}
\text{yasyānu sāsanād bhūmau} \\
\text{nādharmiśṭhāḥ prajājanāḥ} \\
\text{nālpaśyuso daridrāsca} \\
\text{na pākhanḍā na hattukāḥ} \\
\text{nādhay vyādhayāḥ klesā} \\
\text{deva bhūmātma sambhavāḥ} \\
\text{nirmatsarāḥ sadānändā} \\
\text{babhvur jivajātayāḥ} \\
\text{ityetat kathitam kalker} \\
\text{avatārāṁ mahodayam} \\
\text{dhanyāṁ yasasyāṁ āyuṣyaṁ} \\
\text{svargyaṁ svastyayanam param}
\end{align*}
\]

I have thus narrated the pastimes of the incarnation of the Supreme Personality of Godhead, Lord Kalki. During His reign, by His supreme will, no one in the world was sinful or impoverished. There were no atheists or cheaters, and everyone enjoyed a long duration of life. All living entities were freed from the threefold material miseries, as well as disease, envy, and death. Thus, everyone lived peacefully and prosperously. Lord Kalki was a very magnanimous incarnation of Lord Hari. Simply by hearing these pastimes of Lord Kalki, all of one’s desires will be fulfilled. One will receive prosperity, fame, a long duration of life, heavenly enjoyment, and ultimately, the goal of human life.

Text 36

\[
\begin{align*}
\text{soka santapa papaghnaṁ} \\
\text{kali vyākulanāśanam} \\
\text{sukhadam mokṣadāṁ loke} \\
\text{vāṁchitārtha phalapradam}
\end{align*}
\]

Discussions of Lord Kalki’s glories award one happiness in this life and liberation from material existence after death. Such hearing and chanting destroys all lamentation, distress, and sinful reactions, because
it clears away the contamination of Kali. All of one’s desires can be fulfilled simply by hearing these narrations.

**Text 37**

\[
\begin{align*}
tāvat sāstra pradipānāṁ \\
prakāśo bhuvi rocate \\
bhai bhānuḥ purānākhyo \\
yāvalloke’ti kāmadhuk
\end{align*}
\]

Only for as long as this sublime literature is not heard, thus illuminating one with perfect understanding, other books can continue to display their prominence.

**Text 38**

\[
\begin{align*}
shrutvaitad bhrgavamśajo \\
munigaṇāṁ sākāṁ saharṣo \\
vasi jñatva sutam ameya bodha \\
viditaṁ sṛi lomaharsatmājam \\
srikaler avatāra vākyam amalam \\
bhaktipradāṁ sṛi hareḥ \\
susrūṣuḥ punarāha sādhu \\
vacasā gangāstavam satkṛtaḥ
\end{align*}
\]

After hearing about the spotless characteristics of Lord Kalki, the incarnation of Lord Hari, who bestows devotional service upon His devotees, the self-controlled sages, headed by Śaunaka Rṣī, the son of Bhṛgu, felt deeply satisfied at heart. They considered Romaharṣana’s son, Sūta Gosvāmi, to be the most intelligent personality within the world. Thereafter, with a desire to hear the glories of Gangā-devi, they spoke as follows.

Thus ends the translation of the thirty-third chapter of Śrī Kalki Purāṇa.
Chapter Thirty-four

Prayers Offered to Mother Gaṅgā

Texts 1-2

Saunaka ṛṣi uvāca
he sūta sarvadharmajña
yattvayā kathitāṃ purā
gaṅgāṃ stutvā samāyātā
munayaḥ kalki sannidhim

stavam tam vada gaṅgāyāḥ
sarvapāpa praṇāsanam
mohaghnāṁ subhadaṁ bhaktyā
srṇvatāṁ paṭhatāmiha

Śaunaka Ṛṣi said: O Śūta Gosvāmī, foremost knower of religious principals, you had mentioned that the sages went to see Lord Kalki after offering prayers to the River Gaṅgā. We would like to hear these prayers to Gaṅgā-devī. By faithfully hearing or reciting such prayers, one’s life becomes auspicious, all sinful reactions are destroyed, and ultimately one attains liberation from material existence.

Text 3

sūta uvāca
srṇudhvamsayaḥ sarve
gangastavam anuttamam
sokamohaharanī pumsāṁ
ṛṣibhiḥ parikṛttitam

Śūta Gosvāmī said: My dear sages, please listen attentively as I recite the excellent prayers to the Gaṅgā that were offered by the sages, and which remove all lamentation and distress.

Text 4

ṛṣaya ṛcuch
ryaṁ surataragini bhavana vāridhestārinु
stutā haripadāmbujād upagatā jagatsaṁsādah
The great sages said: The holy Gaṅgā descended from the heavenly planets to deliver all the conditioned souls from the vast ocean of material existence. Gaṅgā-devī emanated from the lotus feet of Lord Hari and so everyone happily glorifies her. The water of the Gaṅgā is enjoyed by the demigods who reside on the peak of Mount Sumeru. By bathing in her water, all one's sinful reactions are vanquished. By pleasing Gaṅgā-devī, one can easily gain release from the bondage of material existence.

Text 5

bhagiratham athanugā surakarmādra darpāpahā
mahesamukuta prabhā girisirah patākāsitā
surāsuranaroragaīr ajabhavācyutaḥ samistutā
vimukti phalasālinī kalusa nāsini rājate

This holy river followed the footsteps of King Bhagīratha. Because of her, the pride of Airāvata, the carrier of Indra, was destroyed. She increases the beauty of Lord Mahādeva's crown. She is like a white flag on top of the Himālaya mountains. Everyone glorifies her, be they demigods, demons, human beings, or serpents, or even Brahmā, Viṣṇu, or Śiva. She destroyed all sinful reactions and awards liberation.

Text 6

pitāmaha kamandalu prabhava muktivijalatā
sruti smṛti gaṇāstutā dvijakulāla bālāvṛtā
sumeru sikharābhidā nipatītā trilokāvṛtā
sudhārma phalasālinī sukhapālāsini rājate

She was produced from the water pot of Lord Brahmā. She is the creeper grown from the seed of liberation. She is surrounded by many qualified brāhmaṇas glorifying her by reciting passages from the revealed scriptures. She descended upon the peak of Mount Sumeru and then spread throughout the three worlds. Religiosity is her fruit and happiness is her leaves.

Text 7

carad vihagamālinī sagara vanśa muktipradyā
munīmdra vara nandini divmurta ca madākini
By seeing her pure water, by offering her obeisances, and by singing her glories, one’s mountain of sinful reactions is destroyed. Birds walk on her banks or swim in her water. By her mercy, the sons of Sagara achieved liberation. She is considered to be the daughter of the sage, Jahnu. She is known as the Mandakini in the heavenly planets.

Text 8
mahabhidha sutānganā himagirisa kuṭastanu
saphenausalahasini sita marāla saṁcāriṇī
calallahara satkarā vara saroja mālādhara
rasollasita gāmini jaladhi kāmini rājate

She became the queen of King Śāntanu. The peaks of the Himalayas are her breasts, her foamy water is her smile, white swans are her movements, her waves are her hands, and the fully blossomed lotus flowers are the flower garland that adorns her chest. In this way, she travels to the sea in a cheerful mood.

Text 9
kvacit kalakalasvanā kvacid dhrayādoganāḥ
kvacin meniganaḥ stūtā kvacid ananta saṁpūjita
kvacid ravi karojvalā kvacid udagra pātākula
kacij jana vigāhitā jayati bhīṣmamātā satī

Somewhere by the side of the Gaṅgā, great sages are engaged in reciting prayers, somewhere Lord Ananta worships the Supreme Lord, somewhere ferocious crocodiles are playing, somewhere the sun is reflected on the surface of the water, somewhere her water makes a loud splashing sound, and somewhere people are bathing. May the chaste mother of Bhīṣma be glorified.

Text 10
sa eva kusalo janaḥ pranamatiha bhāgirathim
sa eva tapasārī nidhirjapati jānhamīṁ ādarāt
sa eva puruṣottamah smarati sādhu mandākini
sa eva vijayi prabhuḥ suratarāṅginiṁ sevate
Anyone who offers obeisances to the Gāṅgā is benefited. He is a great ascetic who faithfully chants her names. He is the best of all persons who meditates on her. One who serves the Mandākini is always victorious, and is considered the master of everyone.

Text 11
bhavāmala jalācitam khaga sṛgāla minakṣataṁ
calalla hari lolitam rucira tira jambālitam
kadā nijavapur mudā suranaro ragaiḥ saristuto’pyahariṁ
tṛpathagāmini priyamatuva pasyāmyaho

O traveler throughout the three worlds, when will I see my body half-eaten by the aquatic birds and animals who reside in your pure water? When will I see my body pushed, pulled, and rolled by your forceful waves? When, upon seeing me in this condition will the demigods, best of human beings, and serpents glorify me?

Text 12
tvattre vasatiṁ tavaṁalajalasānam tava preksaṇam
tvannāma smaraṇaṁ tava dayakathā samāpanam pāvanam
gange me tava sevonaika nipuṇo’pyānanditaś cādṛṭḥ
stutvā tvadgatapātakato bhuvi kadā sāntas carisyāmyaham

O holy river, when will I reside on your shore, bathe in your pure water, chant your holy name, discuss your appearance and activities, engage in your worship, and joyfully wander throughout the world singing your glories?

Text 13
ityetad ṛṣibhiḥ praktaṁ
gaṅgāstavam anuttamam
svargyaṁ yasasyam āyuṣyaṁ
paṭhanāt srvaṇādapi

By reciting or hearing these supremely auspicious prayers to Gāṅgā that were offered by great sages, one can ascend to the spiritual world, and even in this lifetime, his fame and duration of life will be enhanced.

Text 14
sarvaśāpaharam puṁsāṁ
balam āyur vivarddhanaṁ
prātar madhyahna sāyāhne
gaṅgāsānmiṇḍhyatā bhavet

One who recites or hears these prayers, either in the morning, at noon, or in the evening, will receive the association of Gaṅgā-devī, all his sinful reactions will be eradicated, and his strength and duration of life will increase.

Text 15

ityetad bhārgavākhyānam
sukadevān mahāyā śrutam
paṭhitam srāvitaṁ cātra
punyam dhanyam yasaskaram

I heard these prayers from the mouth of Śukadeva Gosvāmī. One who hears or recites these sacred prayers will be awarded heaps of pious merit, wealth, and fame.

Text 16

avatāram mahāviṣṇāḥ
kalkeḥ paramam abhutam
paṭhatāṁ srṇvataṁ bhaktyā
sarvāsūbhā vināśanam

Those who repeatedly hear the transcendental glories of the Kalki incarnation of Lord Mahā-Viṣṇu with devotion will find that all inauspiciousness within their hearts has been reduced to nil.

Thus ends the translation of thirty-fourth chapter of Śrī Kalki Purāṇa.
The Glories of Hearing Śrī Kalki Purāṇa

Texts 1-27

sūta uvāca
atrāpi sukasaṃvādo
mārkaṇḍeyena dhimatā
adharmā vaṃśa kahtanam
kaler vivaraṇam tataḥ
devaṇāṁ brahma sadana
prayāṇāṁ gobhuvā saha
brahmarne vacanād viṣṇor
janma viṣṇuyasogre

sumatyaṁ svāṁsakair bhrāṭr
caurabhīḥ sambhale puro
pituh putreṇa saṁvādas
tathopanayanam hareḥ

pureṇa saha saṁvāso
vedādhyayanam uttamam
sastrāstranāṁ parijñānam
śiva saṁdarśanam tataḥ

kalkeḥ stavaron suvapuro
varalabhāḥ sukāpanam
sambhalāgamanam cakre
jñātibhyo varakīrttanam

visakhayupa bhūpane
nijasarvātma varṇanam
mahabhāgyād brahmaṇanam
sukasyāgamanam tataḥ

kalkinā sukasaṃvādaḥ
siṁhalākhyān anuttamam
svadattavarā padmā
tasyā bhūpa svayaṁvare
darsanād bhūpa samghānāṁ
stribhāva paṁkrittanam
tasyā vaṁadah kalkesu
tivāhārtham samudyama
sukaprasṭhāpanaṁ daṁtye
tayā tasyāpi darsanaṁ
sukapadmāparīcayaḥ
sri visnoḥ pujaṁadikam
pāḍādi deha dhyānaṅca
kisāntāṁ paṁvarṇitam
saka bhuṣaṅa dānaṅca
punāḥ suka samāgamaḥ
kalkeḥ padmā tivāhārtham
gamanaṁ darsanaṁ tayoḥ
jalakridāprasāṅgena
vivāhas tadanantarāṁ
purīstva prāptisa bhūpanāṁ
kalkeḥ dasana mātaraḥ
anantāgamanāṁ rājña
samvādastena saṁsadi
saṁdatvād āतmāno janma
karma cātra sivāstavaḥ
mate pitari tadviṣṇoḥ
ksetre māyāpradarsanam
atrākhyānam anantasya
jñāna vairāgya vaibhavam
rājñaṁ prayaṇam kakesca
padmayā saha sambhale
visvakarma vidhānaṅca
vasatiḥ padmayā saha
jñāti bhrātr suhṛtputraṁ
senābhir yuddha nigrahaṁ

kathitascātra teṣānca
strīṇām samyodhanāśrayaḥ
tato'ra bālakholyānaṁ
munināṁ svanivedanaṁ

sapūtraṁ kuthodaryā
badhascātra prakīrttataḥ
haridvāra gatasyāpi
kalker muni samāgamaḥ

sūryavaraṁcāsa kathanaṁ
somasya ca vidhānataḥ
sri rāma caritāṁ cāru
sūryavamsānu vartane

devāpesca maroh saṅgo
yuddhāyaṁtra prakīrttiṁ
mahāghora rane koka
vikoka vinipātanam

bhallaṁ gamanāṁ tatra
sayyākarnaṁdibhiḥ saha
yuddhamiṁ sasidhvajenaṭra
susānta bhaktikīrttanam

yuddhe kalker ānayamaṁ
dharmasya ca kṛṣasya ca
susāntayāṁ stavastatra
ramodvāhastu kalkinā

sabhāyāṁ pūrvakathanaṁ
nijagrhratva kāraṇam
mokṣāḥ sasidhvajasyātra
bhaktiprārthayitu rvibhoḥ

visakanyā mocanaṁca
nrpāṁ abhiśecanaṁ
māyāstavaḥ sambhalesu
nānāyajñādi sādhanam

nāradād visṇuyasaso
mokṣascatātra prakīrttaḥ
krītadharma pravrīttaḥ
rukmini vrata kirttanam

tato vihāraḥ kalkesca
putra paurāṇī sambhavaḥ
kathito deva gandharva
ganagamanam atra hi

tato vaikunṭhagamananāṁ
viṣṇōh kalker ihoditam
suka prasthāna mucitāṁ
kathayītvā kathāḥ subhāḥ
ganāstrotram iha praktaṁ
purāṇe munisāmmanatam
jagatāṁ ānandakaram
purāṇāṁ paṁca laksanam

Sūta Gosvāmī said: The contents of this sanctified Śrī Kalki Purāṇa are: A conversation between the great soul, Mārkaṇḍeya, and Śuka; a description of the dynasty of irreligion’ topics regarding Lord Kali’ the demigods travel to Brahmāloka, along with mother earth, who had assumed the form of a cow; Lord Hari’s appearance at the house of Viṣṇuyāśā at request of Brahmā; the birth of Lord Kalki’s four brothers from the womb of Sumati; a conversation between the father and son; Lord Kalki’s sacred thread ceremony; Lord Kalki grows up with His father; Lord Kalki studies the Vedas, Lord Kalki learns how to employ weapons, Padmāvatī’s meeting with Śiva; Padmāvatī’s prayers to Śiva; Padmāvatī receives a benediction from Śiva; Lord Kalki receives His parrot; Lord Kalki returns to Śambhala; Padmāvatī describes Śiva’s benediction to her relatives; Lord Kalki reveals Himself to King Viṣākhayupa; the glories of the brāhmaṇas; the arrival of Śuka; a conversation between Lord Kalki and Śuka; Śuka describes the situation in Simhala; the svayamvara of Padmāvatī; the lamentation of Padmāvatī, Lord Kalki desires to marry Padmāvatī; Lord Kalki sends Śuka
as a messenger; Padmāvati meets Śuka; the procedure for worshiping Lord Hari; the procedure for meditating on the Lord’s form; Padmāvati gives her ornament to Śuka; Śuka returns to Lord Kalki; Lord Kalki goes to Simhala to marry Padmāvati; the Lord meets Padmāvati on the pretext of playing in the water, Lord Kalki marries Padmāvati, the kings regain their masculinity simply by seeing Lord Kalki; the arrival of the sage Ananta; a conversation between Ananta and the kings; the story of Ananta’s previous birth; glorification of Lord Śiva; Ananta’s father meets Māyā-devī after death; the characteristics of Ananta; Ananta’s knowledge and detachment; the departure of the kings; Lord Kalki returns to Śambhala with Padmāvati; Viśvakarmā reconstructs the village of Śambhala; the Lord resides at Śambhala along with Padmāvati and His relatives, well-wishers, children, and army; the oppression of the Buddhists; the wives of the Buddhists go to war; the arrival of the sages known as the Vālakhillas; the process of surrender; the killing of the Kuthodārī witch; the meeting of Lord Kalki with the sages of Hardwar; a description of the Sūrya and Candra dynasties; the pastimes of Lord Rāmacandra; the meeting of Maru and Devāpi; the killing of Koka and Vikoka; Lord Kalki goes to Bhallātanagara; the battle between Lord Kalki and Śayayākarṇa; the battle between Lord Kalki and King Śaśidhvaja; the devotional service of Susānta; King Śaśidhvaja brings Lord Kalki, Dharma, and Satya-yuga personified to his home; Susānta offers prayers to Lord Kalki; the marriage of Lord Kalki and Rama; a description of Śaśidhvaja’s previous lives; the cause of his taking birth as a vulture; King Śaśidhvaja attains liberation; the deliverance of Viṣakanyā; the coronation ceremony of various kings; the glorification of Māyā-devī; various sacrifices performed at Śambhala; Viṣṇu yaṣā obtains liberation by the mercy of Nārada Muni; the commencement of Satya-yuga; discussion of the vow known as Rukminī vrata; the glorious pastimes of Lord Kalki; The birth of Lord Kalki’s sons and grandsons; the demigods and Gandharvas visit Śambhala; Lord Kalki returns to Vaikuṇṭha; Śukadeva Gosvāmī departs; and the prayers to Gaṅgā-devī spoken by the sages. This Kalki Purāṇa consists of five branches of knowledge—creation, sub-creation, the dynasties of the sun and moon, the Manus, and the pastimes of the descendents in the dynasties of the sun and moon.
Text 28
sakala siddhidarśaṇa loiḥ
ṣat sahasram satādhikam
sarvasastra ṛṣthia tattvānaṁ
śāram sruti manoharam

When those whose hearts are filled with the contamination of Kali hear this literature, they will be purified and thus achieve all kinds of perfection. This literature consists of six thousand one hundred verses. It contains the essence of all scriptures and as such, it pleases the hearts of everyone.

Text 29
caturvarga pradaṁ kalki
purāṇaṁ parikirttitam
pralayānte harimukhāṁ
niḥṣṛtāṁ lokaviṣṭṛtām

This literature bestows upon the hearer the four objectives of life. It appeared from the lotus mouth of Lord Hari after the annihilation of the universe and spread throughout the world.

Text 30
aho vyāṣena kathitaṁ
dvijarūpeṇa bhūtale
viṣṇoḥ kalker bhagavataḥ
prabhāvaṁ paramādbhutam

The exalted Kṛṣṇa Dvaipāyaṇa Vyāsa appeared in this world as a brāhmaṇa and compiled this literature. It describes the glorious pastimes of Lord Kalki, the incarnation of Lord Hari.

Text 31
ye bhaktayātra purāṇa sāram amalarāṁ
sṛṣṭe visňubhāvāplutam sṛṣṭvānti vaḍanti
sādhusadasi kṣetre suntīrthāsrame
dattva gam turagaṁ khram

gajavaram svarṇaṁ dvijāyādarāṁ
vastrālaṅkaraṇaṁ prapūjya
vidhivad muktāsta evottamāḥ
Those who study or hear this literature in a holy place of pilgrimage, at an āśrama of sages, or anywhere else in the association of devotees, after worshiping the brāhmaṇas and giving them cows, horses, asses, elephants, gold, or cloth in charity, are certainly the best among human beings, and are eligible for liberation.

Text 32
srutvā vidhānam vidhivad
brāhmaṇo vedapāragah
ksatriyo bhūpatir vaisyo
dhani sudro mahānbhavet

By carefully studying this literature, a brāhmaṇa becomes expert in all kinds of Vedic understanding, a ksatriya becomes a powerful ruler of men, a vaisya attains wealth and prosperity, and a śudra becomes an exalted personality.

Text 33
puptrārthi labhate putraṁ
dhanārthi labhate dhanam
vidyārthi labhate vidyāṁ
pathanāt sravanādāpī

By studying this literature, those who desire a son will receive a son, those who desire wealth will earn wealth, and those who desire wisdom will become wise men.

Text 34
ityetat punya mākhyāna
lomaharṣaṇa jo munih
srāvayitva munin bhaktyā
yayau tirthātanaṇḍṭaṁ

After reciting this sacred literature with faith and devotion to the great sages, the son of Romaharṣaṇa proceeded on his tour of holy places of pilgrimage.

Text 35
saunako munibhiḥ sārddham
sūtāṃ ānmatrya dharmavit
Saunaka Rṣi, who was very pious and well-versed in the literature dealing with yoga, along with the other sages and Śūta Gosvāmī, began to practice meditation on Lord Hari so that they finally attained His shelter at the sanctified place of Naimisāraṇya.

Text 36
lomahāraṣṭaṁ saṁ sarva
purāṇaṁ yatavratam
vyāsasiyam munivaram
tam sūtāṁ praṇamāmyaham

Let me offer my obeisances at the lotus feet of Śūta Gosvāmī, the son of the great sage, Romaharṣaṇa, who was a disciple of Vyāsadeva, a great scholar of all the Purāṇas, and a determined ascetic.

Text 37
ālokaṁ sarvasastraṁ
vicārya ca punah punah
imameva suniṣpannaṁ
dhyeyo nārāyaṇaḥ sadā

After studying all the scriptures again and again, it must be firmly concluded that it is Lord Nārāyaṇa who should be meditated upon.

Text 38
vede rāmāyaṇe caiva
purāṇe bhārata tathā
dāvante ca madhye ca
hariḥ sarvatra giyate

It is Lord Hari who is glorified throughout the beginning, middle, and end of the Vedas, Rāmāyaṇa, Mahābhārata, and Purāṇas.

Text 39
sajalā jaladvarṇo vātavegākavāhah
karadhītya karavālah sarvalokākapaḥ
kakikulavanahanta satyadharma praṇetā
kalayatu kusalam vaḥ kalkirūpaḥ sa bhūpah
May Lord Kalki, whose complexion is the color of a dark rain cloud, whose horse travels faster than the wind, who protects the righteous with His sword, who establishes the principles of religion, and who re-establishes the Satya-yuga after vanquishing Kali, shower His blessings upon you.

Thus ends the translation of the thirty-fifth chapter of Śrī Kalki Purāṇa.

End of Śrī Kalki Purāṇa.