

All glories to Śrī Śrī Guru and Gaurāṅga!

# Śrī Kalki Purāṇa

Śrī Kṛṣṇa Dvaipāyana Vyāsadeva

Translated by Bhumipati Das

Edited by Purṇaprajña Das

Presented by Laxman Das and  
Sanmohini Devi Dasi

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This English edition of *Śrī Kalkī Purāna* is  
dedicated to  
His Divine Grace A.C. Bhaktivedanta Swamī Prabhupāda,  
Founder-Ācārya of the International Society for Krishna Consciousness

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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 Purṇaprajña 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.

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Completed on the disappearance day of Śrīla  
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# C O N T E N T S

Introduction

vii

## C H A P T E R S

1. A Description of Kali-Yuga.....1
2. The Birth and Sacred Thread Ceremony of Lord Kalki.....14
3. Lord Kalki Receives Benedictions From Śiva and Pārvatī.....27
4. Padmāvati Receives a Benediction From Lord Śiva.....40
5. Padmāvati's Svayamvara.....52
6. Śuka Goes To Simhala as the Envoy of Lord Kalki  
    Conversation Between Padmāvati And Śuka.....60
7. The Procedure for Worshipping Lord Viṣṇu.....70
8. Conversation Between Padmāvati and Śuka  
    Lord Kalki Goes to Simhala.....79
9. The Meeting of Lord Kalki and Padmāvati.....91
10. The Marriage Of Lord Kalki To Padmāvati  
    Prayers of The Kings To Lord Kalki.....100
11. The Story of Ananta and How He was Influenced by Māyā.....110
12. The Meeting of Ananta And Hanṣa.....125
13. Viśvakarmā Reconstructs the Village of Śambhala  
    The Arrival of Lord Kalki.....137
14. Lord Kalki Conquers the Buddhists Who Opposed Him.....148
15. Lord Kalki Is Attacked By The Mleccha Women  
    Instructions by the Weapons Personified.....161
16. The Killing of the Rākṣasī, Kuthodarī.....173
17. The Descendents of the Sūrya Dynasty  
    Lord Rāmacandra's Pastimes.....185

18. The Descendents of Lord Rāmacandra King Maru and King Devāpi.....	204
19. The Appearance of Satya-Yuga Description of the Different Manus.....	214
20. Lord Kalki Goes Out to Conquer Kalı and His Allies .....	219
21. The Followers of Kalı Are Defeated The Killing of Koka And Vikoka.....	231
22. Lord Kalkı Travels To Bhallātanagara Ruled By Śāśıdhvaja A Great Battle Takes Place.....	241
23. King Śāśıdhvaja Brıngs Lord Kalkı to His Palace.....	253
24. The Prayers of Suśāntā Lord Kalkı Marries King Śāśıdhvaja's Daughter.....	259
25. The Devotion of Śāśıdhvaja And His Previous History.....	268
26. The Glories of the Devotees of Lord Hari.....	281
27. The Story of Dvıvida Gorilla King Śāśıdhvaja's Previous Birth as King Satrājıt.....	289
28. Kalkı Travels to Kāñcananagara and Delivered Visakanyā.....	299
29. Prayers Offered to Māyā-Devı, The Deliverance Of King Śāśıdhvaja.....	308
30. Lord Kalkı And Viśnuyasā Perform Sacrıfıces Instructions by Nārada Muni.....	313
31. The Vow of Rukminı. ....	327
32. Lord Kalkı Enjoys Pastimes With His Consorts.....	339
33. The Demıgods Arrıve at Śambhala The Disappearance of Lord Kalkı... ..	346
34. Prayers Offered to Mother Gangā.....	356
35. The Glories of Hearing Śrı Kalkı Purāna .....	361

## INTRODUCTION

About five thousand years ago, Śrī Kṛṣṇa Dvāipāyana Vyāsa, an empowered incarnation of Lord Kṛṣṇa, appeared in the holy land of Bhāratavarṣa. 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 Purāna Samhitā, in story form. Based on this literature, His three principal disciples wrote three more samhitās: Sāvarnī-samhitā, Samśāpāyana-samhitā, and Akṛtavṛana-samhitā. The eighteen Purānas and thirty-six sub Purānas were later compiled, being based on these four samhitās. Because Śrīla Vyāsadeva's Purāna Samhitā is the source of these literatures, all the Purānas and sub Purānas are attributed to him.

Among the upa-purānas or sub Purānas, the Kalkī Purāna is most sacred and widely respected. At the end of Kali-yuga, the Supreme Lord, Hari, will incarnate as Lord Kalkī and kill all the mlecchas, yavanas, atheists, and Buddhists of the world that defy the Vedic authority. The pastimes of Lord Kalkī 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 Kalkī Purāna consists of thirty-five chapters.



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## CHAPTER ONE

### A Description of Kali-Yuga

#### Text 1

*sendra devagana munisvarajana  
lokah sapalah sada nam sarvartha  
susiddhaye pratidinam bhaktya  
bhajanti uttamah tam  
  
vighnesam anantam acyutam  
ajam sarvajña sarvasrayam  
vande vaidika tantrikadi vividhah  
sastraih 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 sarasvatiñ caiva  
tato jayam 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 Rsi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

#### Text 3

*yad dordañda karala sarpa kavala  
jvala jvalad vighraha netuh satkarah*

*vala danda dalitā bhūpāh kṣiti ksobhakāh*  
*sasvat sandhava vāhano dvija*  
*janīh kalkih paratma harīh*  
*pārāt satyayugadīkrt sa*  
*bhagavan dharma pravṛtti prīyah*

May the Supreme Personality of Godhead, having assumed the form of Kalkī, who is the Supersoul of all living entities, establish the eternal principles of religion. Having appeared in a family of *brāhmanas*, 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 śrutva*  
*naimisaranya vāśinah*  
*śaunakādya mahabhāgāh*  
*paṛacchustam kathā mīmām*  
  
*he sūta sarvadharmajña*  
*lomaharsana putraka*  
*trikalajña purānajña*  
*vada bhāgavatīm 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 Purānas, please continue narrating to us the pastimes of the Supreme Lord.

**Text 6**

*kah kalih kutra va jāto*  
*jagatam isvarah prabhuh*  
*katham vā nitya dharmasya*  
*vīmasah kalma kṛtah*

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  
sūto dhyatvā harim prabhum  
saharsa pulakodbhinna  
sarvangah 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  
srnudhvam idam ākhyānam  
bhavisyam paramadbhutam  
kathitam brahmanā purvam  
nāradaḥ viprcchate*

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 amita tejase  
sa vyasas nyaputraya  
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, Brahmārāta.

## Text 10

*sa cābhimanyu putrāya  
visnurataya samsadi*

*praha bhagavatan dharmān  
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 nr̥pe layam prāpte  
saptahe prasna sasitam  
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 Mārkaṇḍeya, continued to inquire from Śukadeva Gosvāmī in that sacred *āśrama*.

**Text 12**

*tatrahān tadānu 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 sruḍhvam maha bhagāh  
samāhuta dhīyo'nisam  
gate kṛsne svaṇilayam  
pradurbhūto yatha kalih*

O greatly fortunate sages, please listen attentively as I describe to you how Kālī appeared in this world after Lord Kṛṣṇa had returned to His own abode.

## Text 14

*pralayante jagatsrastāh  
brahmā loka pitāmahah  
sasarja ghoram malinam  
prsthadesāt svapatakam*

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.

## Text 15

*sa cārdharma iti khyatas  
tasya vamsanu kirttanat  
sravanāt smaranal lokah  
sarva pāpāh pramucyate*

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.

## Text 16

*adharmasya priyā ramya  
mithyā māṅjara locana  
tasya putro' titejasvi  
dambhah parama kopanah*

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.

## Text 17

*sa mayāyam bhaginyantu  
lobham putrañca kanyakam  
nikrtim janaya masa  
tayoh kodhah suto' bhavat*

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 kalim  
vamahasta dhrtopastham  
tailabhyaktāñjana prabham*

Himsā, (Envy), was Krodha's sister. From the womb of Himsā, Krodha begot a son named Kali. Kali 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 karalāsam  
lolañhvam bhayānakam  
pūṭigandham dyūtamadya  
strī suvarṇa krtāstrayam*

Kali'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. Kali 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 putrañca kanyakām  
mrtyum sa janayāmāsa  
tayośca nūrayo'bhavat  
yātanayām bhagnyāntu  
lebhe putrāyutayutam  
ittham kalikule jāta  
vahavo dharma nīdakāh*

Kali's sister was Durukti, (Harsh Speech). From Durukti's womb, Kali 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 Kali, who were all blasphemers of genuine religious principles.

## Text 22

*yajña adhyayanadi dana  
veda tantra vinasakāh  
ādhi vyadhi jarāglāni  
dukhkhaḥ soka bhayāstrayah*

All these relatives of Kālī 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  
babhūvuh kāla vibhrastāh  
ksanikāh kāmuka narah  
dambhācāra durācaras  
tāta mātr vihmsakāh  
vedahmā dvijā dmah  
sūdrasevā parah sada*

These descendents of Kālī are found wandering everywhere throughout the kingdom of Kālī, 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 vikrayimo' dhamah  
veda vikrayimo brātva  
rasa vikrayinas tatha  
mamsa vikrayimah krurah  
sisnodara parayanāh  
paradara rata matta  
varna sankara karakāh*

*hrsvākarah papasarah  
 satha matha nivasmah  
 sodasābdāyusah syāla  
 bandhavā nicasangamāh*

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 kulina dhaninah  
 pūjyā vādardhusikā dvijāh*

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 vikīnah  
 gurunindā para dharma  
 dhvajinah sadhuvañcakāh*

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 *sannyāsīs* 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 vadānyata  
  
 pratidane ksamā'saktau  
 virakti karanaksame  
 vacālatvañca panditye  
 yasor'the dharma sevanam  
  
 dhanādhyā tvañca sādhitve  
 dūre nire ca tirthata  
 sūtramatreṇa vipratvam  
 dandamatrena maskari  
  
 alpasasva vasumati  
 naditre'varopita  
 striyo vesyalapa sukhah  
 svapupmsa tyaktamānasah  
  
 paranna lolupa vipras  
 cāndala grhayājakāh  
 striyo vaidhavya himasca  
 svacchanda acarana pṛivah  
  
 citravrsti kara megha  
 mandasasya ca medini  
 prajābhaksa nrpa lokah  
 karapida pṛapiditah  
  
 skandhe bhāram kare putram  
 kṛtva ksuvdhāh prajājanah  
 gṛidurgam vanam ghoram  
 asraṅsyanti durbhagah

*madhu mamsair mulaphalar  
 ahāraih prāna dhārinah  
 etam tu prathame pade  
 kaleh kṛṣṇa vimindakah*

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 *sannyāsī*.

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 blaspheming the Supreme Lord, Śrī Kṛṣṇa. These are some of the symptoms that will manifest at the beginning of Kali-yuga.

#### Text 38

*dvitve tannama hinās  
 tṛtīye varṇa sankarah*

*ekavarnas caturthe ca  
vismrta cvuta satkrivah*

In the second quarter of Kali-yuga, people will no longer chant the holy names of Lord Kṛṣṇa. 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**

*nihsā adhyāya svadha śāha  
vausadom kara varjitah  
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 Brahmā, the grandfather of the universe, who was born from the universal lotus flower

**Texts 40-43**

*dharitrim agratah krtva  
ksinam dinam manasvimm  
dadrsur brahmano lokam  
vedadhvanu nimaditam  
  
yajñadhumah samakṛnam  
munivarya nisevitam  
suvarna vedikamadhye  
daksinavarttam ujvalam  
  
vahnim yupankita udyana  
vana puspa phalanu itam  
sarobhih sarasair hamsair  
ahvayantam watithim  
  
vayu lola lata jala  
kusumāli kulakulaih*

*pranamahvana satkara  
madhuralapam iksanah*

Keeping mother earth, who had become emaciated due to great distress in front, all of the demigods went to the abode of Lord Brahmā. 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 Brahmā, 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  
vvisustadanujñatā  
nyakaryam niveditum*

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

**Text 45**

*tribhuvana janakam sada  
sanastham sanaka sanandana  
sanatanaisca siddhah  
parisevita pada kamalam  
brahmanam devata nemuh*

The demigods first offered their respectful obeisances to Lord Brahmā, whose lotus feet were being served by perfected beings such as Sanaka, Sanandana, and Sanātana as he sat in meditation. Lord Brahmā 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 Kalkī Purāna*

## CHAPTER TWO

### The Birth and Sacred Thread Ceremony of Lord Kalki

#### Text 1

*suta utaca  
upavistas tato deva  
brahmano vacanat purah  
kalerdosad dharma hanim  
kathaya ma sinadarat*

Sūta Goswāmī 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 srutva  
brahma tanaha duhkhitam  
prasadayitva tam visnum  
sadhayisyami abhispitam*

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

*in devāḥ parivṛto  
gata goloka rasinam  
stutva praha puro brahma  
devanam hīdavepsitam*

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 avravat*

sambhale ʼisnuvasaso  
 grhe pradurbhabamvāham  
 sumatyam matari vibho ʼ  
 kanvayam ʼannidesatah

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 brāhmāna named Visnuyasā, from the womb of his wife, Sumati

**Text 5**

caturbhir bhratr̥bhir devā  
 karisyami kaliksavām  
 bhānto bandhava devāh  
 svamsena avatarisyatha

My mission will be to eliminate the wicked Kalī, 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**

iyam mama priyā laksmih  
 simhale sambhāṣyati  
 brhadrathasya bhūpasya  
 kaumudiyam kamaleksana  
 bhāṣyām mama bhāṣyā  
 padma namni janisyati

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

**Text 7**

vata svām bhūam devāh  
 svamsa atarane ratih  
 rajanau maru devāpi  
 sthāpāṣyāmi aham bhūṁ

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 kṛtvā  
dharmān samsthāpya pūrvavat  
kalivṛtalam sannivṛtasya  
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, Kālī.

**Text 9**

*ityud ititam akarmya  
brahma devaganair vṛtāh  
jagama brahmasadanam  
devasca tridevam 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 bhagavan  
nija janma kṛtodyamah  
viprase sambhala gramam  
abisa paratmakah*

O greatly powerful brāhmana, 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**

*sumutyam visnuyasasa  
garbhamadhatta vaisnam  
graha naksatra rasyadi  
sevita sri padambujam*



Meanwhile, in due course of time, Visnuyāśa's wife, Sumatī, 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**

*sarīṭ samudra gṛāyo lokah  
samsṭhanu jaṅgamah  
saharsa rsayo deva  
jate viśnau jagatpatau*

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**

*babhuvah sarvasatvanam  
anandā vividhasrayah  
nrtyantu pitaro hrstās  
tusta devā jagurayasah  
cakrur vadyani gandharva  
nanrtuscapa saroganāh*

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 Apsarās danced with great jubilation,

**Text 15**

*dvadasyam sukla pakṣasya  
madhave maśi mādhavah  
jāte dadrsauh putram  
pitarau hrstamanasau*

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 Vaiśākha. Upon seeing the beautiful baby, the hearts of Visnuyāśa and Sumatī became filled with great happiness.

## Text 16

*dhātri mātā mahāsaṣṭhī  
nābhicchetri tadamvikā  
gaṅgodaka kleḍa moksā  
sāvitrī mārjanodyatā*

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

## Text 17

*taṣya viṣṇor anantasya  
vasudhā' dhāt payasudhām  
mātrkā māṅgalya vacaḥ  
kṛṣṇa 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 tadupādhar yāsu  
svāsugam prāha sevakam  
yāhiti sūtikā gāram  
gatvā viṣṇum prabodhaya  
  
caturbhujam idam rūpam  
devānām api durlabham  
tyaktvā 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 vacaḥ srutvā  
pavanah surabhi sukham*

*sasitiḥ prāha tarasā  
brahmaṇo vacanādṛtaḥ*

Without delay, Pavana-deva, whose cooling body has a very pleasing aroma, went to the maternity room of Lord Kalki and submitted Brahmā's appeal.

**Text 21**

*tacchr̥tvā puṇḍarikākṣas  
tat kṣaṇāt dvibhujo'bhavat  
tadāt tat pitarau dṛṣṭvā  
vismayā panna mānasau*

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.

**Text 22**

*bhrama saṁskāra vattatra  
menate tasya māyayā  
tatastu sambhala grāme  
sotsavā jīvajātayah  
maṅgalācāra babhulāḥ  
pāpatāpa vivarjitāḥ*

The parents could not understand the actual truth regarding their son because of being bewildered by the Lord's *yogamāyā* 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.

**Text 23**

*sumatistam sutam labdhva  
viṣṇum jīṣṇum jagatpatim  
pūrṇakāmā vipra mukhyan  
āhūyādāt gavam satam*

Having received the all-glorious Lord Viṣnu, the master of the three worlds, as her son, mother Sumatī's happiness knew no bounds. She invited the *brāhmanas* and gave them each one hundred cows in charity.

## Text 24

*hareh kalyanakrd viṣnu  
yasah suddhena cetasa  
samarg yajur vidbhir  
agrayais tannama karane ratah*

For the welfare of his child, the pure-hearted Viṣnuyāśa 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 vyaso  
draunir bhiksu sarirmah  
samāyata harim drstam  
bālakatvam upagatam*

At that time, Lord Rāma, Kṛpācārya, 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 divyavarah  
pujayañcakra isvaran*

As Viṣnuyāśa, 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 svasanesu  
samvistah svasukhasrayah  
harim kodagatam tasya  
dadrsuh sarva murttayah*

After being worshiped by Visnuyaśa, these four who were disguised as *brāhmanas*, 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 vināsartham  
āvrbhūtam vidurbudhah*

The four exalted *brāhmanas* 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 tatastasya  
kalki ritya bhavisrutam  
krtvā samskara karmani  
yayuste hrstamānasāh*

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

## Text 30

*tatah sa bavrdhe tatra  
sumatya pariṣālitah  
kālenalpe kamsānh  
suklapakṣe 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  
kaviṣrajña sumantrakah*

*pitṛmatr priyakara  
guru vipra pratisthitah*

Before Lord Kalki's birth, three sons were born to Sumatī, named Kavi, Prājñā, 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 *brāhmanas*.

**Text 32**

*kalkeramsah purojātah  
sadhavo dharmatatparah  
gargya bhagya viśālada  
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**

*viśākhay ūpa bhupāla  
palitas tapavarjitah  
brahmanāh kalkim alokya  
param pṛiṭum upagatah*

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

**Texts 34-35**

*tato visnuyasāh putram  
dhīram sarva guṇākaram  
kalkim kamala patraksam  
provaca pathanadrtaṃ  
  
tata te brahma samskāram  
yajñasutram anuttamam  
savitrīm vācayisyami  
tato vedan pathisyasi*

After some time, when Visnuyasā 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**

*kalkiruvaca*  
*ko vedahka ca savitri*  
*kena sutrena samskratah*  
*brahmana vidita loke*  
*tat tattvam vada tāta mama*

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

**Text 37**

*pitovaca vedo harervak*  
*savitri vedamata pratisthita*  
*trigunañca trivrt sutram*  
*tena viprāh pratisthitah*

Viṣnuyaśa 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 Brahman. When a *brāhmana* wears his sacred thread, he becomes highly respected within society.

**Text 38**

*dasayañāh samskrta ye*  
*brahmana brahma vadimah*  
*tatra vedasca lokanam*  
*trayanam iha ṣosakah*

*Brāhmanas* 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**

*yajñadhyavana danadi*  
*tapah vadhyaya samyamaih*

*pr̥mayanti harim bhaktya  
vedatantra vidhanatah*

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**

*tasmat yathopanayana  
karmāne'ham dvijah'saha  
samskṛttum bandhava janais  
tvamicchāmi subhe dine*

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**

*putra uvaca  
ke ca te dasa samskara  
brahmanesu pratsthitāh  
brahmanah kena va visnum  
arcayanti vidhanatah*

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

**Texts 42-43**

*pitovāca  
brahmanavānam brahmanajjato  
garbhādhānadi samskṛtāh  
sandhva trayena savitri  
puja japa parayanah  
tapasvi satyā an dhro  
dharmaatma trati samsṛtm  
viṣṇavarcānam idam jñatva  
sadananda māyo dvijah*

Viṣṇuśā said: One who is born of *brāhmana* parents who had observed the *garbhādhāna samskāra*, 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 dviyo yena  
tarayati akhulam jagat  
sanmārgena harim pīman  
kamadondhā jagattraye*

Lord Kalki said. Where can that *brāhmana* be found who pleases Lord Viṣṇu 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  
kalinā balinā dharmā  
ghātina dviya pātma  
nirākratā dharmaratā  
gata varsan tarāntaram*

Viṣṇuśā said: At present, the pious *brāhmanas* have left this country (India), having been chastised by the powerful Kālī, who is envious of saintly persons, and who destroys the practice of religious principles

## Texts 46-47

*ye svalpa tapaso viprāh  
sthitāh kalīyugāntare  
sisnodara bhrto' dharmā  
nirata viratakrīyāh  
pāpasarā durācarās  
tejohnāh kalaviha  
ātmanam raksitum naiva  
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

*iti janaka vaco nisamya kalkih  
kalikula nasa mano'bhilasajanmā  
dviya nija vacanais tadopanito  
gurukula vasam uvasa sadhumarthah*

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 Śrī Kalkī Purāna

## CHAPTER THREE

### Lord Kalki Receives Benedictions From Lord Siva and Pārvatī

#### Text 1

sūta uvāca  
tato vastum gurukule  
yantam kalkim nirikṣya sah  
mahendradri sthito ramah  
samanīya asramam prabhuh

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

#### Text 2

praha tvam pāthayisvami  
gurum mam viddhi dharmatah  
bhrguvamsa samutpannam  
jamadagnyam mahāprabhum

Lord Paraśurāma 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 Bhrgu dynasty

#### Texts 3-4

veda vedanga tattavajñam  
dhanurveda utsāradam  
kṛtvā nihksatṛiyam pṛthi im  
dattvā viprāya dakṣmām  
mahendradrau tapastaptum  
agato'ham divjātmaja  
tvam pathatra nijam 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 ksatṛiyas

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

*iti tadvaca trprāsrutya  
samprahrsta tanuruhah  
kalkih puro namaskrtya  
vedadhiti tato'bhavat*

Sūta Gosvāmī said: Upon hearing these words of Paraśurāma, 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

*sangam catuhsastikalam  
dhanurveda ādi kañca yat  
samadhitya jamadagñyat  
kalkih praha kratañjalih*

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

*daksinām prarthaya vibho  
ya deyā tava sannidhau  
yayā me sarva siddhihsyad  
ya syat tvattosa kāñni*

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

*rāma uvaca  
brahmana prārthito bhumana  
kali nigraha karanat*

*visnuh sarvasrayah pūrnah  
sa jātah sambhale bhavan*

Paraśūrāma said: O great soul! Long ago, Brahmā prayed to Lord Viṣnu, the shelter of all living entities and the Supreme Personality of Godhead, to destroy the influence of Kālī. I understand that You are that same Supreme Personality, appearing in the village of Śambhala.

**Text 9**

*matto vidyām svadastram  
labdhva vedamayam sukam  
simhale ca priyam padmam  
dharman samsthāpayisyasi*

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  
dharmahinan kalpriyan  
nigrhya bauddhān devāpim  
maruñca 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 Kālī. You will also annihilate many followers of Buddhism and finally, You will entrust the responsibility of ruling the world to Devāpī and Maru.

**Text 11**

*vayame taistu santustah  
sādhukrtyah sadaksinah  
yajñam danam tapah karma  
karisyamo 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

*ityetat vacanam sruta a  
namaskratva munim gurum  
vikhoda kesvaram devam  
gatva tustava sankaram*

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

## Text 13

*pujayingiva yathanyāyam  
sivam sāntam mahesvaram  
pranīpatyāsu tosam tam  
dhyatvā praha hrđi sthitam*

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

*kalkiruvāca  
gaurmatham visvanatham  
śaranayam bhūtavasam  
vasuki kanthabhusam tryaksam  
pañcasyādi devam purānam  
vande sāndrananda sandohadaksam*

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, Vāsukī, 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

*yogadhusam kamanasam  
karalam ganga sangaklinna*

*murdhanamisam jatayutato  
parikṣipta bhavam mahakalam  
candrabhalam namami*

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**

*smasānastham bhutavetala sangam  
nanā sastraih khadaga suladibhisca  
vyagrat yugra vahavo lokanāse  
yasya krodhad dhataloko'stameti  
vo bhūtadīh pañca bhutāih  
sīrksuh tanmatratma kalakarma  
svabhavāih prahr̥tyedam prapya  
jivatvamiso brahmanando  
ramate tam namami*

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**

*sthītau vīsnuh sarī ajīsnuh  
suratma lokan sadhūn  
dharmasetun vibharsī  
brahmadyase yo'bhīmānī*

*gunātma savdadyangaustam  
paresam bhajāmi*

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 vanti  
loke jvalatyagnih savita yati  
tapyan sitamsuh khe tārakah  
sagrahasca pravarttate  
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 sarvadhatni dhantri  
devo varsat yambu kalah pramata  
merurmadhye bhuvanānāñca bharttā  
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 sruti a  
suvah sarvatma darsanah  
saksāt prāha isannisah  
parvatī 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

*kalkeh samspr̥sya hastena  
 samasta vayavam muda  
 tamāha varaya presthā  
 varam yatte'bhī 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 bhuvī  
 tesām sarvārtha siddhihsya  
 ādīha 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 capnuyād vidyām  
 dharmārthim dharmam apruyat  
 kamān avapnuyat kām  
 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 bahurupinam  
 sukamenañca sarvajñam  
 maya dattam grhana 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

*sarasastrastra vidvamsam  
saravedartha paragam  
jayimam sarvabhutanam  
tvām vadisyantu manavaḥ*

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  
karavāla mahāprabham  
grhana gurubharāyah  
pṛthivya bhāra 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 āsrutya  
namaskratya mahesvaram  
sambhala grāma gamat  
turagena tvaranvitah*

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

Text 29

*pitaram mataram bhrātan  
namaskṛtya yathāvidhi  
sarvam tadvarṇayā masa  
jamadagnyasya bhasitam*

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, Paraśurāma

## Text 30

*śi asya varadanañca  
kathayitva subhah kathah  
kalkih paramatejasvi  
jñatubhyo'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 cchrutva nanditah sthitah  
kathopa kathanam jatam  
sambhala gramavasimam*

When great personalities, such as Gārgya, 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  
śrutva tesañca bhasitam  
prādurbhavam harermene  
kalinagraha 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

*māhismatyam nijapure  
yagadana tapobratan*

*brahmanan ksatriyan vaisyan  
sudrānapi hareh priyān*

King Viśākhayūpa could see that the people of his capital, Māhismatī, including the *brāhmanas*, *ksatriyas*, *vaiśyas* and *śudras*, had suddenly experienced a change of heart so that they were now performing sacrifices, giving charity, and undergoing austerities.

**Text 34**

*svadharma niratān drstava  
dharmastho'bhunnrpah svayam  
prajapalah suddhamanah  
pradur bhavācchriyah pateh*

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.

**Text 35**

*adharna vamsyastān drstvā  
janan dharna kriyaparān  
lobha nrtādayo jagmus  
tadesat duhkhitān bhram*

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.

**Text 36**

*jatram turaga māruhya  
khadagañca vimalaprabham  
damsitah sasaram cāpam  
grahitvagat puradvahih*

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.

## Text 37

*visākhayūpa bhūpalah  
 prāyāt sadhujana prīyah  
 kalkim drastum hareram sa  
 māvrbhūtañca sambhale*

When the king of that country, Viśākhayūpa, 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

## Texts 38-39

*kavim prañam sumantuñca  
 puraskratya mahāprabham  
 gargya bhargya visalaisca  
 jñātibhiḥ parwāritam  
 visākhayūpo dadrse  
 candram taraganairwa  
 purādvahih surair yadvad  
 indramuccaiḥ sravahsthitam*

The king saw that, just as Indra, the king of heaven, rides on the back of his horse, Uccaiśravā, 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 Viśāla.

## Text 40

*visākhayūpo'vanatah  
 samprahrasta tanūruhah  
 kalkeralo kanat sadyah  
 pūrnātmām vaisnavo'bhavat*

As soon as King Viśākhayūpa 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.

## Text 41

*saha raṁa vasan kalkih  
dharmānāha puroditān  
brahmana ksatriya visāma  
asramanam samāsatah*

Lord Kalkī lived with King Viśākhayūpa for some time. In the course of his stay, Lord Kalkī briefly described to the king the principles of four varnas and four āśramas.

## Text 42

*mamāmsān kali vibhrastan  
iti majjanma sangatan  
raja sūyāśca asvamedhābhyam  
mām yajasva samāhitah*

(Lord Kalkī 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.

## Text 43

*ahameva paroloko  
dharmascāham sanātanaḥ  
kala svabhāva samskārah  
karmanu gatayo mama*

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.

## Text 44

*soma sūryakule jatau  
devāpi marusamyñakau  
sthāpayitvā kratayugam  
krtvā yasyāmi sadvatim*

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.

## Text 45

*iti tadvacanam sratvā rāja  
 kalkim harim prabhūm  
 pranamyā prāha saddharman  
 vaiṣṇavān manaseṣitān*

After hearing this, King Viśākhayūpa offered his respectful obeisances to Lord Kalki and then further inquired about Vaiṣṇava *dharma* from Him.

## Text 46

*iti nṛpavacanam nisamyā kalkih  
 kalikula nāsana vasanāvatarah  
 nījajana paṛisad vinodakāri  
 madhura vacobhirāha sadhurdharman*

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 Kalki Purāna.

## CHAPTER FOUR

### Padmāvati Receives a Benediction From Lord Śiva

#### Text 1

*sūta uvaca  
tatah kalkiḥ sabhā madhye  
    rajamāno raviryathā  
abhāse tam nr̥pam dharma  
    mayo dharman dviyapriyan*

Sūta Gosvāmī said: O great sages, thereafter, the Supreme Lord, Kalkī, who is the personification of religious principles, described to the king the duties of *brāhmanas* 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 Kalkī 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  
mahānisānte rantum 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



## Text 4

*sahasrasīrsa purusah  
 sahasraksah sahasrapat  
 tadanga jo'bhavat brahma  
 vedakro mahaprabhuh*

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

## Texts 5-6

*jivopādher mamamsacca  
 prakṛtya mayaya svaya  
 brahmopahih sa sarvajño  
 mama vagveda sasutah  
 sasarja jivajatanī  
 kalamavasa yogatah  
 devā manvadayo lokah  
 sapraja payah prabhuh*

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

## Text 7

*gunīnya mayayamsa me  
 nanopadhau sasarjire  
 sopadhaya ime loka  
 deva sasthānu jangamah*

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.

## Text 8

*mamamsā mayava srsta  
yato mayyāvisan laye  
evam vidha brahmana ye  
maccharira madatmikah*

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 *brāhmanas* and other members of the social order are just like parts of My body.

## Text 9

*mamuddharanti bhuvane  
yajña dhyana satkryāh  
mam prasevanti samsanti  
tapo dana kiyasvīha*

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

## Text 10

*smaranti āmodayanty eva  
nanye devadayaḥ tatha  
brahmana vedavaktāro  
vedā me mūrttayah parāh*

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.

## Text 11

*tasmādīme brahmana jāstaiḥ  
pustastri jagajjanah  
jaganti me sarīrani  
tatpose brahmano varah*

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**

*tenaḥam tan namasyami  
suddha sattva gunasrayah  
tato jaganmayam pūrvam  
mām sevante'khuilasrayah*

That is why I offer My obeisances to the *brāhmanas* 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**

*viśākhayūpa uvaca  
vīprasva laksanam brūhi  
tvadbhaktiḥ ka ca tatkrta  
yatas tavanugrahena  
vagvāna brahmanāḥ krtah*

Viśākhayūpa said: My dear Lord, kindly describe to me the characteristics of a genuine *brāhmana*. 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**

*kalkīruvāca  
veda mamīsvanam prāhur  
avyaktam vyaktimatparam  
te vedā brahmana mukhe  
nāna dharme prakasitah*

Lord Kalkī 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 *brāhmanas*

**Text 15**

*yo dharmo brahmananam hi  
sa bhaktir mama puskala*

*tayāham tositaḥ sṛisah  
sambhāsamī yuge yuge*

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**

*urdhvantu trūrtam sutram  
sauhava nṛmitam sanāth  
tanu trayam adhoṛttam  
yājñasutram vidurbudhah*

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

**Text 17**

*trigunam dadgranthi vuktam  
veda pravara sammitam  
sṛodharan nabhimadhvat  
pṛsthaddha parmanakam*

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**

*yajurīdam nabhimutam  
sama gana mayam vidhih  
vamaskandhena vidhrtam  
yājñasutram balapradam*

Such a sacred thread should be worn by *brāhmanas* 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**

*madbhāsmā candanadyaistu  
dharayet tilakam dvījah*

*bhale tripundam karmangam  
kesa paryantam ujñalam*

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 angulī manantu  
tripundram tat tridha krtam  
brahmapisnu svavasam  
darsanāt papa nasanam*

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

**Text 21**

*brāhmanānām kare śvarga  
vaco veda kare havih  
gatre urthāni ragasca  
nadisu prakṛtis trivrt*

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**

*savitri kantha kuhara  
hrdayam brahma samjñitam  
tesam stanantare dharmah  
pṛsthō dharmah prakṛtīttitah*

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.

## Text 23

*bhudeva brahmana rajan  
 puja vandyā saduktibhih  
 caturasramya kusala  
 mama dharma pravarttakah*

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

## Text 24

*balascapī jñāna vṛddhās  
 tapovṛddha mama priyah  
 tesam vacah pālayitum  
 avatārah kṛta maya*

Even young *brāhmana* 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*.

## Text 25

*mahabhāgyam brahmananam  
 sarva paṇa pranasanam  
 kalidosā haram srutva  
 mucyate sarvato bhayat*

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.

## Text 26

*iti kalkī vacah srutvā  
 kalidosā vīmāsanam  
 pranamyā tam suddhamanah  
 pravayau vaiṣṇavagrāhīh*

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 rajani sandhyāyam  
 swadatta suko budhah  
 caritva kalkipuratah  
 stutvā tam puratah sthitah*

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 kalkistu  
 sasmitam stuti pāthakam  
 svagatam bhavatā kasmad  
 desat kim 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

*suka uvaca  
 srnu nātha vaco mahyam  
 kautuhala samanvitam  
 aham gatasca jaladher  
 madhye simhala samjñake*

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

*vathavrottam dvīpagatam  
 caritram sravanapriyam  
 brhadrathasya nrpateh  
 kanvayas caritamrtam*

Please listen to the wonderful characteristics of that island, which is ruled over by a king named Brhadratha. He has a beautiful daughter whose qualities are like nectar, and which are very pleasing to hear about

## Text 31

*kaumudyam iha jataya  
jagatam paṇa nasanam  
caritam smhale dviṇe  
cāturvarṇya janavṛte*

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

## Text 32

*prasada harmya sadana  
pura raji vṛājate  
ratna sphātika kudyādi  
svarna bhati vṛajate*

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

*sṛibhir uttama vesābhīh  
padmībhīh samavṛte  
sarībhīh sarasair hamsair  
upakula jalā kule*

● 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

*bhrṅga ranga prasangadhaye  
padmāih kalhara kundakāih  
nanambuṇa latajala  
vanōṇa vanamanidate*



These lakes were filled with lotus flowers and water lilies, and they are surrounded 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 rajā  
mahā āla parakamah  
tasya padmavati kanya  
dhanya reje yasavini  
  
bhuvane durlabha loke  
pratima varavarnini  
kāma moha kari cāru  
caritra citra nirmita*

That beautiful island is ruled by the pious King Brhadratha. His daughter, named Padmāvati, 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 pūjya susammata  
sakhibhih kanyaka bhisca  
japa dhyana parayana*

She worships Lord Śiva, along with her companions. As Pārvatī 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 laksmim  
samud bhutam varanganam  
harah pradiva 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  
sivam gauri samanvitam  
lajjitadho mukhi kiñcin  
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 patih  
panim grahisyati mudā  
nanyo योग्यो नृपतमज्ज*

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 tvam pasyanti mānavah  
tenava vayasa naryo  
bhavisyantyapī tatksanāt*

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  
bhavisyanti kila striyah*

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**

*vina nāraayanam devam  
 tvatpani grahanārthi nam  
 grham yahī tapas tyaktva  
 bhogāyatanam uttamam  
 ma ksobhaya hareh patni  
 kamale vimalam kuru  
 iti dattvā varam somas  
 tatraivantardadhe harah*

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 Padmāvati, Lord Śiva disappeared from view.

**Text 45**

*haravaram iti sa nisamya padma  
 samucitam atma manoratha prakasam  
 vikasita vadana pranamya somam  
 nijayana kalayam avivesa rama*

Having received her desired benediction from Lord Śiva, Padmāvati'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 Purāna

## CHAPTER FIVE

### Padmāvati's Svayamvara

#### Text 1

*suka uvaca  
gate bahutithe kale  
padmām vikṣva Brhadrathah  
nirudha yauvanam putrim  
vismutah papasankaya*

Śuka said: After a long time had passed, King Brhadratha 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 nrpam  
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 tamaha patim devi  
sivena pratibhasitam  
visnurasvah patiriti  
bhavisvati na samsayah*

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

*iti tasya vacah sruti a  
rāja praha kadeti tam  
visnuh sarva guhavasah  
panmasva grahisvati*

Upon hearing this, King Brhadratha 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  
 vena jamataram harim  
 varayisyāmi kanvārthe  
 vedavatya muneryatha  
 imam svayavaram padmam  
 padmāiva mahodadheh  
 mathane'suradevanām  
 tatha visnur grahisyati*

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, Vedavatī, or Laksmī, 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 puraskrtan  
 gunasila vaylorūpa  
 vidyadravina samvrtan*

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  
 sthanam bhupa nivesanam*

To insure the *svayamvara*'s grand success, King Brhadratha 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**

*tatrayatā nṛpāḥ sarve  
vivaha kṛta niscavah  
nijasamyah parivṛtah  
svarna ratna vibhusitah*

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**

*rathān gaja nasvavaran  
samārudha mahabalāḥ  
svetacchatra kṛtacchayah  
svetacāmara vijṛtah*

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**

*sastrastra tejasā dīpta  
devāḥ sendra wabhavan  
rucrasvah sukarma ca  
madrākso drdhāsugah  
kṛsnasarah pāradasca  
jīmutah kruramardanah  
kasah kusāmbur vasuman  
kankah krathana sañjayau  
gurumitrah pṛamathi ca  
vijṛmbhah sṛñjāyo'ksamah  
ete cānye ca bahavah  
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, Madirākṣa, Drdhāśuga, Kṛsnasāra, Pārada, Jīmuta, Krūramardana, Kāśa, Kuśambu, Vasumān, Kanka, Krathana, Sañjaya, Gurumitra, Pīamāthī, Vijrmbhah, Srñjaya, and Aksama.

**Text 14**

*vivisuste ranga gatā  
svasva sthanesu pūjitah  
vādya tandava samhrstas  
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 sukhodrik tah  
kama rāmā ratupradah  
tanalokya simhalesah  
svam kanyam varavarninim*

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

**Text 16**

*gaurim candrānanām svāmam  
tarahāra vibhusitām  
manimukta pravalaisca  
sarvamga 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 kamaṣṛiyam bhuvā  
rūpa lavanya samṣattva  
na canyamuha drstvan*

When I saw Padmāvati, I considered her to be the personification of *māyā*, which bewilders everyone. Then again, I wondered whether she was Rati-devī 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 Padmāvati.

## Text 18

*svarge ksītau va patale'  
pyaham sarvatrago yadī  
pascad dasiganai kīrnam  
sakhībhiḥ parivartah*

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

## Texts 19-21

*dauvārikair vetrahastah  
sasitantah puradvahih  
purovandi ganākīrnam  
prāpayā masa tam sanaih  
nūpurah kinkini bhisca  
kvanantim janamohinim  
svagatanām nr̥panāñca  
kulasīla gunān bahun  
sṛmvanṭi hamsa gamanā  
ratnamāla karagraha  
rucira paṅga bhāngena  
preksanti 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

*nrtyat kuntala sopana  
gamda mandala mandita  
kiñcit smerollasad vaktā  
dasana dyotadīpita*

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

*vedi madhyārūna kṣauma  
vasanā kokilasvara  
rūpa lavanaya panayena  
kretukama jagattrayam*

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 princess had decided to purchase the entire three worlds by paying the price of her exquisite beauty.

## Text 24

*samāgatam tam prasamiksya bhupah  
sammohinim kāma vimūḍha cittāh  
petuh ksitau vismrta vastra sastrāh  
rathāsva matta dvīpa vahanaste*

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 their weapons fell from their hands.

## Text 25

*tasvāḥ smaraksobhā nirīksanena  
 strīyo babhuvuh kamanīya rūpāḥ  
 vrhannutamvā stanabharanamrah  
 sumadhyamas tatsmṛti jatarupāḥ*

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.

## Text 26

*vilāsa hasa vyasanatī citrah  
 kantānanāḥ sona sarojanetraḥ  
 strīrūpam atmānam aveksya bhūpāḥ  
 stāmanvā gacchan visadanuvṛtīya*

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.

## Text 27

*aḥam vatasthāḥ paṇḍharsitatma  
 padma vivahotsava darsanakulah  
 tasya vaco'ntarhrdī dukkhitayāḥ  
 srotum sthitāḥ strīvamitesu tesu*

At that time, I climbed up into a banyan tree, desiring to watch the *svāvamvara* 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.

## Text 28

*janīhi kalke ' kamalā vilāpam  
 sṛtam vicitram jagatama dhīva '  
 gate vivahotsava mangale sa  
 sīvam saranyam hrdaye nidhaya*

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

*tan drstvā nrpatim gajasva  
 rathibhis tyaktan sakhitvam gatān  
 sribhavana samanvitan anugatan  
 padmam vilokyāntike dina tyakta  
 vidhusana vilikhatī padamgulāh  
 kamini isam karttum njanatham  
 isvara vacasthathyam harim sa'smarat*

All the kings who came there, hoping to marry Padmāvati, 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, Padmāvati fixed her mind on her own beloved Lord Hari, the supreme controller

Thus ends the translation of the fifth chapter of Śrī Kalki Purāna.

## CHAPTER SIX

### Śuka Goes To Sindhala as the Envoy of Lord Kalki Conversation Between Padmāvati And Śuka

#### Text 1

*suka uvaca*  
*tatah sa vismita mukhi*  
*padma nyajanair vrta*  
*harm patim cintayanti*  
*provāca vimalam sthitam*

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

#### Text 2

*padmovaca*  
*vimala kim krtam dhātra*  
*lalate likhanam mama*  
*darsanādapi lokanām*  
*pumsam sribhava karakam*

Padmāvati 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 bhagyāyāh*  
*pāpnyāh siva sevnam*  
*viphalatvam anupraptam*  
*vijamuṅgam 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

*harir lakṣmīpatih sarva*  
*jagatām adhipah prabhuh*

*matkrte'pyabhūlasam  
kim karisyati jagatpatih*

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

**Texts 5-6**

*yadi sambhor vaco muthya  
yadi visnur namām smaret  
tada hamanale deham  
tyajami hari bhāvītā  
kva cāham mānusi dinā  
kvāste devo janārdanah  
nigrhita vidhatrāham  
sivena parivañcita*

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 socanāśrayam  
padmaya sārūcestayāh  
srutvayā tastavantike*

O Lord Kalkī, when I heard these lamentations of Padmāvātī, whose character is spotless, I could not wait any longer, and so I approached You without delay.

## Text 9

*sukasya vacanam srutva  
 kalkih parama vismutah  
 tam jagada punaryahi  
 padmam bodhayitum pravam*

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

## Text 10

*matsandesa baho bhutva  
 madrupa guna kirttanam  
 sravayitva punah kira  
 samayasyasi 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 vimrmitah  
 madhyasthena tvaya yogam  
 avayosca bhavisyati*

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

*sarvajño si vidhijñō'si  
 kalajñō'pi kathamrtaih  
 tamasvasya mamasvasa  
 kathastasyam 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 nectarean words and then return to Me with her assurance.

## Text 13

iti kalker vacah srutva  
 sukah parama harsitah  
 pranamsa tam pita manah  
 prayavau simhalam tvaran

Being instructed by Lord Kalkī 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

khagah samudra parena  
 snata piti amrtam pavah  
 vja pura phalaharo  
 yayau raja nivesanam  
  
 tatra kanvapuram gata  
 vrkse nagesvare asan  
 padmam alokya tam praha  
 suko manusa bhasaya  
  
 kusalam te ararohe  
 rupa yauvana salini  
 uam lola nayanam manve  
 laksmi rupam vaparam

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 *nāgakesara* tree, which was situated within the compound of the ladies' quarters. After some time, the magnanimous Suka saw Padmāvati 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 Lakṣmī, the goddess of fortune.

## Text 17

padmananam padmagandham  
 padmanetram kanambuje  
 kamalam kalavantim tiam  
 laksyam param srivam

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  
nirmitāsi vararohe  
jivanam mohakārmī*

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 bhāsitam akarnya  
kṛasya amitam adbhutam  
hasanti praha sā devī  
tam padma padmamālinī*

*kṣtvam kasmād agato'si  
katham mam sukarupadhrka  
devo vā danavo va  
tvam agato'si 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  
sarvajño'ham kamagami  
sarvasāstrārtha tattvavit  
deva gandharva bhūpanām  
sabhāsu paripujitah*

Śuka said: I am the knower of everything, and so I know the intensions 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.



**Text 22**

*carami svecchayā khe tvam  
 iksanartham thāgatah  
 tvamaham hrđi santaptām  
 tyakta bhogām manahsvinim*

I travel in outer space of my own free will. I have now come her 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.

**Texts 23-24**

*hāsyalāpa sakhi sanga  
 dehabharana varjitam  
 vilokyaham dma cetah  
 prcchāmi srotum tritam*

*kokila lapa santapa  
 janakam madhuram mrdu  
 tava dantaustha jhvā  
 agra lulutāksara panktayah  
 yat karna kuhare magnas  
 tesām kim varnyate tapah*

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.

**Texts 25-26**

*saukumaryam sīmsasya  
 kva kantirva nisākare  
 priyusam kva vadantyeva  
 anandam brahmanī te dhunah*

*tava bahulatā vaddha  
 ye pasyanti sudhananam  
 tesam tapo dana japar  
 vyarthair kim janayisyati*

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 sammusram  
lola kundala manditam  
loleksanollasad 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 svādhim  
vada bhāvini yatkrtam  
tapah ksmāmiva tanūm  
laksayāmi rujam vina  
kanaka pratima yadvat  
pamsubhir malinikrta*

O daughter of King Brhadratha! 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 ruṣena kulenapī  
dhanena abhijanena va  
sarvam nisphalatam eti  
yasya devam daksmam*

Padmāvati said: If Lord Hari is against someone then what is the use of beauty, opulence, and a prestigious lineage?

## Text 30

*srnu kira mamakhyānam  
yadī vā viditam tava  
balyah pauganda-kaisore  
harasevam karomyaham*

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.

## Text 31

*tena puṣāvidhānena tusto  
bhutva mahesvarah  
varam varaya padme '  
tvamityaha priyaya saha*

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

## Text 32

*lajjayadho mukhim agre  
sthitam mam viksyā sankarah  
praha te bhavati svāmi  
harīnarayanah prabhuh*

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.

## Text 33

*devo vā danavo vanyo  
gandharvo va taveksanat  
kameṇa manasa nari  
bhaviṣvati na samsayah*

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

*iti datvā varam somah  
 praha visnurcanam yatha  
 tathāham te pravaksyami  
 samahuta manah srnu*

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

## Text 35

*etah sakhyo nrpāh purvam  
 ahṛta 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 niscayāh  
 yuvāno gunavantasca  
 ruṣadravina sammatah  
  
 svayamvara gatam mam te  
 vilokya ruciraprabham  
 ratnamāla sṛitakarām  
 nipetuh kama mohitāh*

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 sambhrantāh  
 samprecya sṛitvatamanah*

*stanabhara nitamvena  
gurunā parmamutah*

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 bhīyā ca satrūnam  
mitranamita duḥkhadam  
stribhavam manasa dhyātvā  
mameva 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**

*pāricārya hare rataḥ  
sakhyaḥ sarva-guṇānvitāḥ  
mayā saha tapodhyāna  
pūjāḥ kurvanti sammataḥ*

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 worshipping Lord Hari, rendering service unto Him, meditating upon the Lord, and performing austerities for His pleasure.

**Text 41**

*taduditam itī samnūsamyā kirāḥ  
śravaṇa-sukhaṁ nija-manasa prakāśanam  
samucīta-vacanaiḥ pratīkṣya padmaṁ  
mūrahara-yajanaṁ pūṇaḥ pracaste*

After hearing this wonderful story from the mouth of Padmāvatī, 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 Kalkī Purāna

## The Procedure for Worshiping Lord Viṣṇu

### Text 1

*suka uvaca*  
*viṣnurcanam sevenoktam*  
*srotum icchāmyaham subhe*  
*dhanasī kṛtapunayāsī*  
*sīva sīsyatvam agata*

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

### Text 2

*aham bhagya vasadatra*  
*samagamya tavāntikam*  
*sṛnomi paramascaryam*  
*kirakara nīvaranam*

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 bhakti yogañca*  
*japadhyanā vidhim muda*  
*paramānanda sandoha*  
*dana daksam sruṭipriyam*

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 viṣnorarcanam puṇyam*

*sivena paribhasitam*  
*yat sṛddhayanusthi tasya*  
*srutasya gatitasya ca*  
  
*sadyah papaharam pumsam*  
*guru go brahma ghatnam*  
*samahitena manasa*  
*srnu kira yathoditam*

Padmāvati said: The procedure for worshipping 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 *brāhmaṇa*. O parrot, hear attentively as I describe the procedure for worshipping Lord Hari that was instructed by Lord Śiva.

#### Text 6

*kṛtva yathokta karmani*  
*pūrvāhne snānakṛta suchi*  
*praksālya pāni pādaū ca*  
*sprstvāpah svāsane vaset*

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

*prācīmukhah samyatatma*  
*sanganyasam prakalpayet*  
*bhūtasuddhim tato'ṛghasya*  
*sthāpanam vidhi vaccaret*

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

*tatah kesava kṛtvadi*  
*nyasena tanmayo bhavet*  
*atmanam tanmayam dhyatva*  
*hrdistham svāsane nyaset*

Before beginning, one should think of himself as being qualitatively one with Lord Viṣṇu 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**

*paḍyārdhya ācamanīyādyaḥ  
snāna vāso vibhusinaiḥ  
yathopacāraḥ sampūjya  
mulamantrena desikah  
  
dhyāyet paḍadi kesamtam  
hrdayambuḅa madhyagam  
prasanna vadanam devam  
bhaktā bhista phalaḅradam*

One should then worship Lord Hari by offering Him various articles, including *pādya*, *arghya*, *ācamanīya*, *snānīya*, 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**

*om namo nārāyanāya svahā  
yogena siddha vibudhaiḥ  
paribhāvya manam lakṣmyalayam  
tulasī kācita bhaktabhṅgam  
  
prottinga rakta nakharamguli patracitram  
bhangārasam harīḅadambuḅam asraye'ham*

One should then chant *om namo nārāyanāya svahā* 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 Lakṣmī, 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**

*gumphan maṇi ḅracaya ghattita rajahamsa  
sñjat sunuḅura yutam ḅadaḅadma vṛntam*



*pitāmvara añcala vilola calat patakam  
svarna trivakra balavayañca hareh smarami*

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 *cādara* 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 pravrdhe  
sobhaspada aruna manidyuti cañcumadhye  
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 januni makhapater bhujā mula sanga  
rangotsavavṛta tadid vasane vicitre  
cañcat patatru mukha nurgata 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 *cādara*, 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 vidhikṛtanta manoja bhūmim  
jivānda kosa ganasanga dukula madhyam  
nanaguna prakṛti pita vicitravastram  
dhyayen nibaddha vasanam khaga pṛstham*

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 resting place of His marginal energy, the living entities. He is seated upon the back of His carrier, Garuda.

**Text 16**

*satodaram bhagavata strivali prakasam  
avartta nabhi vikasad vidhyanma padmam  
nadi nadi gana rasotthasitantra smdhum  
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 pavodhi tanaya kuca kumkumena  
harena kaustubha manu prabhaya vibhatam  
srivatsa laksmi haricandana prasunam  
alocitam bhagavatah subhagam smarami*

Lord Hari's chest is decorated with *kunkuma* from Laksmī'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 suvessa sadanau balamangadadi  
sobhaspadau duhitva vmasadaksau  
tau daksinau bhagar atasca gadasunabha  
tejayitau sulalitau 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**

*vamau bhujau murari pordhita padmakhankhau  
syamau karindra karavan manu bhusanadhavyau*

*raktamguli pracava cumbita janumadhyau  
padmulaya pravakarau rucirau smarami*

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 mr̥nalam amalāṃ mukhapankajasya  
lekhatrayena ivaṃamalikaya nūritam  
kṛmva vimukti vasa mantraka satphalasya  
vṛttam cīram bhagavataḥ 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 vikasaramṣam  
raktadharaustha vara komala ivaṃsudhadhṛvam  
sammana sodbhava caleksana patracūtram  
lokabhi ramam amalāñca hareḥ smarami*

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**

*suratmajaya satha gandharīdam sunasam  
bhṛupallavam sthiti lavodaya karmadaksam  
kamotsa añca kamala hṛdaya prakasam  
samcintavami harivaktra ivilasadaksam*

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**

*karnau lasan karakundala gandalolau  
nanadisañca nabhasasca vikasagehau  
lolalaka pracava cumbana kuñcitagrau  
lagnau harer manikirita tate smarami*

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**

*bhalam vitra tilakam priva caru gandha  
gerocana racanaya lalanaksi sakhram  
brahmaka dhama manikanta kirita jutam  
dhya ven manonayana harakam isvarasya*

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 Brahmā, decorated with a jeweled crown, and is pleasing to the eyes and hearts of all

**Text 25**

*sri vasudeva cikuram kutilam nibaddham  
nana sugandhi kusumaih svajana darena  
dirgham rama hridaya gasamanam dhunantam  
dhyave mbu vaha rucram hrdayabja madhye*

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

## Text 26

*meghakaram soma surāprakasam  
 subhrun nasam sakracapaika manam  
 lokatitam pūṇḍarikavataksam  
 vidyuccailanc asrave ham purāam*

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

## Text 27

*dmam hinam sevaya vedāatva  
 papaistapah puritam me sarvām  
 lobhakanta soka mohadhī ivedham  
 kṛpava dvystāva pahi mam ivaśudera*

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.

## Text 28

*ve bhaktavadyam dhyanamanam manojñam  
 vyaktim viśnoḥ sodasa slokapuspah  
 stutva nātā pūjavitā vidhyñāh  
 suddha mukta brahmasaikḥyam praśanti*

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.

## Text 29

*padmeritam idam puṇyam  
 śiṣṇa paribhasitam*

*dhanyam yasasyam ayusyam  
svargyam svastyanam param*

This prayer spoken by Lord Śiva to Padmāvati 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**

*pathanti ve mahabhagaste  
mucyante'ham so'khalat  
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 Śrī Kalkī Purāna.

**Conversation Between Padmāvati and Śuka  
Lord Kalki Goes To Simhala**

**Texts 1-2**

suta uvaca  
iti padma~~va~~cah srutva  
    kiro dhurah ~~sa~~tam mutah  
kalkidutah sakhi madhye  
    sthitam padmam atha ra~~u~~ it  
  
vada padme sangapujam  
    harer adbhuta karmanah  
yama~~st~~haya vidhānena  
    carami bhuvanatravam

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

**Text 3**

padmovaca  
evam ~~pa~~da~~ni~~ kesantam  
    dhyati~~a~~ tam jagadisa~~ra~~am  
purnatma desiko mulam  
    mantram japati mantra~~ni~~ it

Padmāvati 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 matimam~~sc~~aret

*visvakṣenadi kanantu*  
*datva viṣṇu niveditam*  
  
*tata udi asya hrdaye*  
*sthāpayen manasa saha*  
*nṛtyan gayan hareṁmāma*  
*tam pasyan sarvataḥ sthitam*

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 Viṣṇu's food to His associates, such as Viśvakṣena, and after doing so, perform *sankīrtana* by chanting and dancing, while perceiving the all-pervading Lord within his heart.

**Text 6**

*tataḥ sesam mastakena*  
*kṛtva navedya bhug bhavet*  
*ityetat kathitam kira*  
*kamalanatha sevānam*

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 Lakṣmī.

**Text 7**

*sakamana kamapurama*  
*kamamṛta dayakam*  
*srotānanda karam deva*  
*gandharva nāhṛt pṛyam*

By worshipping 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

**Texts 8-9**

*suka uvaca*  
*samīritam sṛutam sabdhi '*  
*bhagavad bhakti laksanam*  
*tat prasadat papmo me*  
*kirasya bhuvī muktidam*



*kintu tvam kañcanamayim  
 pratimam ratnabhusitam  
 sajvamiva pasyāmi  
 durlabham rūpinim sriyam*

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 Laksmī.

**Text 10**

*nanyam pasyami sadrsim  
 rūpa sila gunaistava  
 nanyo yogyo guni bharttā  
 bhuvane'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 rūpavan  
 gunavan is'arah saksat  
 kascid drsto'tmanusah  
 na hi dhatrikrtam manye  
 sariram sarvasaubhagam  
 yasya sri vasudevasya  
 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

*ti aya dhyatam tu yadrupam  
 visnor amita tejasah  
 tat saksat krtam ityeva  
 na tatra kiyadantaram*

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  
 brūhi tanmama kim kutra  
 jātah kira parācaram  
 janasi tatkrtaṁ karma  
 vistarenātra varnaya*

Padmāvātī 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 pūjam te  
 karomi vidhivodhitam  
 vijapura phalaharam  
 kuru sādhu payah pu a*

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 ujjalam  
 ratna samghattitam aham  
 karomi manasah prīyam  
 kandharam suryakantena  
 manma svarnaghattina*

*karomyācchādanam caru*  
*muktabhiḥ paksatim tava*  
*patatram kunkumena mṅam*  
*saurabhena aticitritam*  
*karomi nayana ananda*  
*dayakam rūpamudrsam*

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**

*puccha maccha manivṛata*  
*ghargharena atisabditam*  
*padayor nupuralāpa*  
*lāpinam tvam karomyaham*

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**

*tavamṛta kathavṛata*  
*tyaktādhim sadhi mamihā*  
*sakhibhiḥ samgatabhiste*  
*kim karisyāmi tadvada*

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**

*iti padmavacah srutva*  
*tadantikam upagatah*  
*kro dhīrah prasannatma*  
*pravaktum upacakrame*

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

Text 22

*kīra uvaca  
brahmana prarvitah sriṣo  
maha karuniko babhau  
sambhale visnuyasaso  
grhe dharmam niraksisuḥ*

The parrot said: The supremely merciful Lord of Lakṣmī has already made His advent at the house of a great *brāhmaṇa* named Viṣnuyasa 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 bhratrbhir jñau  
gotrajah paricāritah  
kṛtopa nayano vedam  
adhitya ramaṣannidhau  
  
dhanurvedasca gāndharvam  
sivadasvam asm sukam  
kavacañca varam labdhva  
sambhalam punaragataḥ  
  
visakha yupa bhupalam  
prapya siksavisesataḥ  
dharmānakhyaḥ matman  
adharmamsca nirakarot*

He is residing with His brothers and other relatives. After His sacred thread ceremony, He went to the *āśrama* of Paraśurāma of the Bhṛgu 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, Viśākhayūpa, protect religious principles and destroy those who practice irreligion.

## Text 26

iti padma tadakhyanam  
 nisamya muditanuna  
 prasthapaya masa sukam  
 kalker anayanādrta

After hearing this from Śuka, Padmāvati's happiness knew no bounds. Her lotus-like face brightened and she immediately sent Śuka to bring Lord Kalki.

## Text 27

bhusayitva svarnaratnais  
 tamuvāca kṛtāñjalih

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

## Texts 28-29

padmavaca  
 niveditam tu janasi  
 kimanyat kathayamyaham  
 sribhava bhayabhitatma  
 yadi nayati sa prabhuh  
 tathapi me karmadosat  
 pranatim kathayisyasi  
 sivena yo varo dattah  
 sa me sapo'bhavat kila

Padmāvati 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

## Texts 30-32

pumsam maddarsane napi  
 sribhavam kamatah suka  
 srutveti padmam amantraya  
 pranamya ca punah punah

uddṛya pravayau krah  
 sambhalaṃ kalkīpalitaṃ  
 tamagataṃ samakarnya  
 kalkīh para purāṅjaraḥ

kode kṛtva taṃ dadarsa  
 svarna ratna vibhūṣitaṃ  
 sanandaṃ parama ananda  
 darakam praha taṃ 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 Padmāvati, 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 Śambhala, 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

kalkīh paramatejaṣi  
 tarasminnam alam sukam  
 pujaṅvita kare sprstva  
 paśah paṇena tarpaṅyan  
 taṃmukhe svamukhaṃ tattva  
 papraścha vidhah kathah  
 kasmad desaccarita taṃ  
 drṣta purvaṃ kimagataḥ

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 Suka! 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

kutrositaḥ kuto labdha  
 maṅkañcana bhūṣanam

*aharnisam tvanmilinam  
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**

*taḥ analoka nenapī ksanam  
me yugavad bhavet*

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

**Texts 37-38**

*iti kalkervacah sruttva  
pranūpatya bhṛsam  
kathaya masa padmayah  
kathah purvodita yatha  
samvadam atmanastasya  
njalankara dharanam  
sarvam tadvarnaya masa  
tasyah pranati purākam*

When the magnanimous Śuka heard these words of Lord Kalkī, 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  
jagama tarito'svena  
sivadattena tanmanah*

After hearing everything about Padmāvati from Suka, Lord Kalkī 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.

## Text 40

*samudraparam amalam  
 simhalam janasamkulam  
 nana ımana bahulam  
 bhası aram manikañcanah*

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.

## Text 41

*prasada sadanagresu  
 pataka toranakulam  
 sreñi sabha panattala  
 pupra gopura manudatam*

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.

## Texts 42-43

*purastrı padimıni padma  
 gandhamoda dvırephınım  
 purım karumatım tatra  
 dadarsa puratah sthitam  
 marala jala sañcala  
 ılola kamalantaram  
 unmlıtabja malalı  
 kalıta kulıtam sarah*

Soon after Lord Kalki's arrival at Simhala, He gazed upon the city, which was known as Kārumatī. 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.



**Text 44**

*jala kukkuta datvu  
hanaditam hamsasarasaih  
tadarsa śāccha pavasam  
lahari lola ujitam*

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.

**Texts 45-47**

*īanam kadamba kuddala  
sāla talamra kesaraih  
kapitthasvattha kharjura  
vija pura karañjakaih  
punnaga panasair nagarai  
angair arjunasimsapaih  
kamukair narikelaisca  
nanairksaisca sobhitam  
īanam dadarca ruciram  
phalapuspa dalavrtam  
drstīa hrstatanuh sukam  
sakarunah kalkih purante īane  
praha pritikaram īacō tra sarasī  
snatai vām itvadvtah tacchrtīa  
īnavanī itah prabhumatam vāmīti  
padmasramam tatsandesamiha  
pravanam adhuna gatīa śā kīro īadat*

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 Padmāvati

Thus Suka came before Padmāvati and informed her of Lord Kalki's arrival

Thus ends the translation of the eighth chapter of *Sri Kalki Purana*

## The Meeting of Lord Kalki and Padmāvati

### Texts 1-3

*suta uvāca*  
*kalkiḥ sarovarabhṛvase*  
*jalaharāna vartmani*  
*svaccha sphaṭika sopane*  
*prāvalacita vedike*  
  
*saroja saurabha vāgra*  
*bhramad bhramara nadite*  
*kadamva pota pavali*  
*vṛitaditya darśane*  
  
*samūṣa sane citre*  
*sadasvenava taritah*  
*kalkiḥ prastha paṇamasa*  
*sukam padmasramam*

Sūta Gosvāmī said Lord Kalkī 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 Kalkī sent Suka to see Padmāvati.

### Text 4

*sa nagesaram madhvasthah*  
*suko gata dadarsa tam*  
*harmastham usini patre*  
*śayinim sakhibhuḥ nam*

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.

## Text 5

*nīsvāsa vata tāpena  
layatim vadanam bujam  
utksipantim sakhidatta  
kamalam candanokṣitam*

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.

## Text 6

*revā vari parivṛatam  
paragādhyam samāgatam  
dhrtanīram rasagatam  
nundanam pavanam priyam*

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, Padmāvati did not take any pleasure in it at all, but instead criticized it.

## Text 7

*sukah sakarunah sadhu  
vacanaḥ tāmto sayat  
sa, tvamehyehi, te svasthi  
svāgatam svasti me subhe*

When Śuka saw Padmāvati's pathetic condition, he attempted to pacify her with sweet words. Padmāvati 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.

## Text 8

*gate tvayyatu vvaḡrāham  
santiste'stu rasayanat  
rasayanam durlabham me  
sulabham te svasraye*

Padmāvati 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 vihinaya  
ihava varavarṇini  
devi tam sarasastne  
prasthāpya gata vāyam*

Padmāvati 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**

*evamānyo'nya samvada  
muditātma manorathe  
mukham mukhena nayanam  
nayane sādya dadau  
vimalā malini lolā  
kamalā kāmakandala  
vilāsinī carumatī  
kumudetyasta nayikah  
sakhya eta matastabhū  
jalakrdartham ucyatah  
padmā praha sarastiram  
ayantu sa maya strīyah*

Upon realizing that her long cherished desire would soon be fulfilled, Padmāvati 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. Padmāvati's eight principle companions—Vimalā, Mālīnī, Lolā, Kamalā, Kāmakandalā, Vilāsinī, Cārumatī, 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.

## Text 13

*itvakhṛva vasu sī akam*  
*aruḥva pariṇanta sakhibhis*  
*caruṇesabhīr bhūtīa*  
*sī antah puradī ah.h*  
  
*pravaṇau tī aritam drastum*  
*bhaismī vadupatim vatha*

After saying this, Padmāvati 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 Rukminī had left her palace to meet Śrī Kṛṣṇa, the Lord of the Yadus.

## Text 14

*janah pumamsah paṭhī ve purasthah*  
*ṇadudravuh stritīa bhavad digantaram*  
*sṛmgatake va vīpanisthita ve*  
*nījamgana sthāpita pīṇayakarṇah*

While Padmāvati 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.

## Text 15

*nī aritam tam sī ikam ī ahantvuh*  
*narō ti matta ī alai attarasā*  
*padma sukōktava taduparvupastha*  
*jagama tabhīh pari antabhīh*

In this way, the road became devoid of men. Padmāvati's palanquin was carried by young, strongly built women. According to the plan of Suka, Padmāvati traveled to the lake by palanquin, surrounded by her companions.

## Text 16

*sarōjalam sarasā hamsanaditam*  
*praphulla padmodbhā a renu asitam*  
*cerurvi gahvasu sudhakaralasaḥ*  
*kumudī ati namudāyaya sobhanah*

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 bhrngah  
ihava padmani mukharainde  
lagnah sugandhadhi kamakalasya  
niraritas capi na tatvajuste*

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

*hasopahasaih sarasa prakasaih  
ivadrasca nrtvasca jale iharaih  
karagrahaista jala vodha narttas  
cakarsa tabhin anitabhin ucchaih*

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 kamatapta manasa sukoktim  
iiticya padma sakhibhih sameta  
jalat samutthaya mahasabhisu  
jagama nirdista kadamba sandam*

Thereafter, Padmāvati, who was becoming afflicted by the arrows of Cupid, remembered the words of Suka 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 manivedika gatam  
 kalkim purastad atisurva varcasam  
 mahamani vrata vibhusana citam  
 sukena sarddham tamudaiksa tesam*

There, Padmāvati saw her beloved Lord Kalki 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 kamalapatim prabhum  
 pitambaram caru saroja locanam  
 ajanu bahum prthupina aksasam  
 sri vatsasat kaustubha kantirajitam*

The complexion of the Lord of Lakṣmī 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 Srivatsa and Kaustubha gem.

## Texts 22-23

*tadadbhutam rupam avekṣva padma  
 samstambhita ismrta satkivārtha  
 suptam tu sambodhavitum pravṛttam  
 niravamaṣa isankita sa  
 kadacī eso ti i alo trupī  
 maddarsanat stritām upaiti saksat  
 tadutra kim me bhavita bhavasva  
 i arena sapa jnatimena lole*

Upon seeing the transcendental form of the Lord, Padmāvati 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 Śiva?" Truthfully, I consider Lord Śiva's benediction to be a curse.



## Text 24

*caracaratma jagatama dhisah  
prabodhitas tadadhrdavam viciya  
dadarsa padmam privarupa sobham  
vatha rama sri madhusudanagre*

Lord Kalki, the Supersoul of all living entities and master of the universe, understood Padmāvati's intentions and so woke up. He saw that just as Lakṣmī stands by the side of Lord Nārāyaṇa, the most beautiful and broad-eyed Padmāvati stood in front of Him.

## Texts 25-26

*samviksya mayamiva mohinim  
tam jagada kama kulitah sa kalkih  
sakhibhimsam samuṣa gatam tam  
kataksa viksepa vimamitasvam  
ihahi susvāgatam astu bhagvat  
samagamaste kusalava me svat  
tavananenduh kila kamapura  
tapapanodaya sukhava kante*

When the Lord gazed at the princess, Padmāvati, who was surrounded by her friends, she lowered her head out of modesty. While gazing at His eternal consort, who was bewildering like Mayā 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

*lolaksi lavanya rasamitam  
te kamahi dastava vidhativasva  
tanotu santim sukrtina krtva  
sudurlabham jnanam asritava*

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

*baha tai attau kurutam manajñau  
hrdi sthitam kamam udantai asam  
caravatau caru nakhankusena  
dupam vatha sadi vidirna kumbham*

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

*stanavimā utthita mastakau te  
kama pratodaviva vāsaktau  
mamorasa bhinna nijabhimānu  
suarttulau vvasdi satam prīvam me*

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

*kantasya sopanam idam v alitravam  
sutrena lomā ali lekha laksitam  
vibhājitam v edī vilagna madhyame  
kamasya durgasvānamastu me prīvam*

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

*vambhoru sambhoga sukhava me svat  
nitamā v imā am pulino pamam te  
tanāngī tanāmsyuka sangasobham  
pramatta kamu vmadodva magham*

○ Rambhoru! ○ 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

*padambujam te nguli potra citritam  
 iva ram marala kana nupurairtam  
 kamahi dastasya mamastu santatve  
 hrdishtitam 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

*srutvati tadacanamurtam  
 kalikula dhamsasya kalkicalam  
 drstva satpurusatvam asya  
 mudita padma sakhibhirvrita  
 kantam klantamanah krtaiñjali  
 praputa prokta tat sadaram dharam  
 dharam dhirapuraskrtam  
 nijapatim natva namaskandhara*

After hearing these transcendental words of nectar spoken by Lord Kalki, the destroyer of the contamination of Kali, princess Padmāvatī 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 Kalkī Purāna.

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

### Texts 1

*suta uvaca*  
*sa padma tam harim*  
*matva prema gaddabhasini*  
*tustata a vidita devı*  
*kanuna varunalavam*

Sūta Gosvāmī said Padmāvati understood Lord Kalkı 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

*prasida jagatam natha*  
*dharmarman ramapate*  
*vidito si vsuddhatman*  
*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 japavrataih*  
*tvam pratosva duraradhvam*  
*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*

*bhānam yamī rajanam  
akhyatum śāgatam tava*

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

*iti padma rūpa sadma  
gati a svapitaram nr̥pam  
p̥rota āgamanam kalker  
visnor amsasva dautvakaih*

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

*sakhimukhena padmavah  
pani grahana kamvaya  
harer agamanam srutva  
sahasro'bhud vrahadruthah*

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

*puṇḍhasa brahmanaisca  
patrair mitraih sumangalaih  
vadya tandava gitaisca  
pujā•jana paṇibhih  
jagamana vitum kalkim  
sarddham nijajanaih prabhuh  
mandavitva karumatim  
pataka śārna toranaih*

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 Kārumatī was decorated with flags, gates, and auspicious articles

## Texts 9-10

tato jala savabhāsam  
 gatiā viṣṇu śasahsutam  
 manī vediti kavāsinam  
 bhūi anāika gatim patim  
 bana dhanopari vatha  
 sobhante rucirānvaho  
 vidyud indriyudhadimī  
 tathā a bhūsananyuta

When King Brhadhratha approached the lake, he saw Lord Viṣṇu, the son of Viṣṇuyasa, 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

sarīre pitāśasagra  
 ghorabhasa vibhūsitam  
 rūpalā anva 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

dadarse purato raja  
 rūpasila guṇakaram  
 sasī uḥ sapulakah śīsam  
 drṣṭvā śadhu tamarāvat  
 jñāna gocara metanme  
 tā agamanam īśāra '1  
 vathā mandhātī putrasva  
 vadunathena 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 Kṛṣṇa met the son of Māṇdhātā in a dense forest, by my good fortune, You are meeting me here today.

## Text 14

*itvuktva tam pujaṅgīṇā  
samanīva nijaśrame  
harmya prasada samādhe  
sthapaṅgīṇā dadau sutam*

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

*padmam padma palasakṣim  
padmanetrava padmīnim  
padmajadesataḥ padma  
nabhavadad vathakramam*

Thus King Brhadhratha 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

*kalkir labdhīṇā pīṅgavā bharyāṇā  
simhale sadhu satkṛtāḥ  
samīṇā asāṅgīṇā  
samīṇā dīpam uttamam*

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

*rajanāḥ śṛṅgīṇā māpānāḥ  
padmāyāḥ sakṣitam gataḥ*

*drastam samyustvanitah  
kalkim visnum jagatpatim*

The kings who had been transformed into females and were residing in Simhala as Padmāvati's companions, rushed to see the Lord of the universe, Kalki.

**Text 18**

*tām striyo'pi tamalokya  
samsprasya caranambujam  
punah pumstvam samapanna  
revāśnanat tadajñayā*

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.

**Text 19**

*padmākalki gaurakrsnau  
viparitāntarā bubhau  
bahih sphutau nila pita  
vasovyajena pasyatu*

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

**Text 20**

*drstvā prabhavam kalkestu  
rājānah paramad bhutam  
pranamya paraya bhaktayā  
tustavuh saranarthinah*

Having witnessed Lord Kalki's extraordinary influence, all the kings surrendered unto Him as eternal servants and began to offer prayers with unalloyed devotion and profound humility.

**Text 21**

*rajana ucuh  
jaja jaya nijamayaya kalpita*



*sesa vīśesa kalpana parināma  
jalaphuta lokatrayo upakaranam  
ākalasya manumanismya puritama  
vījanar vibhūta mahamīna sarīra '   
tvam nījakṛta dharmasetu  
samraksana kṛtavatarah*

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**

*punarīha dītuja bala parīlamghī  
vāsaba sudanadrta jita bhuvana  
parākama hīranayākṣa nidhana  
pṛthivyud dharana samkalpabhī  
nīvesa dhṛta kolāvātārah paḥī nah*

When the demons had defeated Indra, the king of heaven, and the greatly powerful Hīranayākṣa, 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**

*punarīha jaladhī mathana drta  
deva danava gana mandaracala  
nāyana vyākulītānām sahaṃje nadṛta citta  
parvatoddharma amṛta prasana racanaḥ atana  
kurmmākāra prasīda pāresa tvam dīna nṛpanam*

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

*punartha tribhuvana javino  
 maha bala parakramasya  
 hiranyakasipor ditanam deva  
 ıaranam bhavabhutanam kalhanaya  
 ditu suta ıadhaprepsur brahmano  
 ıaradanad vadhyasya na sastrastaratrı  
 dıa svargamartya patalatale deva  
 gandhari a kinnara nagairitu vicintya  
 narahari rupena nakhagra bhinnarın  
 dasta dantacchadam tyaktasum 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 Nisimhadeva, 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

*punartha tryagajjavino baleh  
 satre sakranıjo vatıu amanah  
 daitya sammohanaya tripada  
 bhımyañcaı chalena ıııakavas  
 tadıtsrsta jala samsparsa ıııırdhıa  
 manobhilasatıtam bhıtale ıaler  
 dauararikatıam angikrtam ucıtam 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

*punarīha haihayaḍi nṛpaṇam  
amīta bala paṛakṛamaṇam  
nana madollāṅghita maṛvada  
vartmaṇam nidhaṇava  
  
bhṛguḥ amsajo jamadāṅghvāḥ  
pitrhoma dhenuharāna  
pṛavṛddham anyuḥ asaṭ  
trisapta kṛtiḥ niḥksatṛiyam pīṭhiṃ  
kṛtāṇaṣi paṛasuramaṇavataṛaḥ*

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 Bhṛgu dynasty, to annihilate them. In that incarnation, You became enraged at the *ksatṛiyas* for stealing your father's wish-fulfilling cow, so that You made the earth devoid of *ksatṛiyas* twenty one times.

## Text 27

*punarīha pūlastya ḥamsaṛatamaṇava  
ḥiṣiṣa sṛaṇasvāḥ pūṭṛaṇva niṣaṇ aruṇva  
ṛaṇaṇaṇva lokatṛaṇva taṇaṇaṇva  
nidhaṇam uraṇkṛṭva ṛaṇi kuḥajata  
dasarathatmaḥjo ḥiṣiṇamitṛad sṛaṇvū  
paḥabhva ḥaṇe sītaharāna ḥasaṭ  
pṛaṇṛddha maṇvūṇa ḥaṇaraṇ  
niḥbadhva saḥaṇam dasakandharam  
hataṇaṇaṣi ṛamaṇavataṛaḥ*

Later on, when the three worlds were being tormented by the demonic son of sage Viśṛavā of the Pūlastya dynasty, the ten-headed Rāvaṇa, 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, Sitā 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

*punarīha yadukula jaladhī kalanīdhīh  
sakala suragana sevita pādaravīnda  
dvandvah vīvidha dānava dautya dalana  
lokatraya durita tapano vasudevātmaḥ  
ramavatāro balabhadrastvam aṣi*

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

*punarīha vidhīkṛta veda dharmānusthana  
pīhita nanādarsana samghṛnam  
samsara karma tyaga vidhina brahmābhāsa  
vilasa cāturim prakṛti vimāna nāma  
sāmpadayan buddhāvātārastvam aṣi*

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 mlecchadīnāṅca  
vedadharmā setu paṇipālānāya kṛtāvataarah  
kalki rūpenāsman stritva nīrayādudhṛta  
vanasī tavānukampam kimīha kathayāmah*

Recently, You appeared as Lord Kalkī in order to eliminate the dynasty of Kālī 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**

*kva te brahmadmnam avidita vilasava taranam  
kva nah kama vamākulita mrga trsnartta manasam  
sudusprāpyam yusmaccarana jalaja lokanam idam  
krpa paravārah pramudita drsāsvasaya nijan*

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, Brahmā 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 *Srī Kalkī Purāna*

## The Story of Ananata and How He was Influenced by Māyā

Text 1

suta utāca  
 śrutiā nr̥paṇam bhaktānam  
 utācaṇam puruṣottamaḥ  
 brahmaṇaḥ kṣatriya ut sudra  
 utāraṇam 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*, *kṣatriya*, *vaiśya*, and *sūdra*

Text 2

pravṛttānam nivṛttānam  
 karma yat paṅkīrtatam  
 sarvāṃ samsṛavaya masa  
 vedānam anusāsanam

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 kalkī utācaḥ śrutiā  
 rājāno viśadaśavah  
 praṇipatyā punah prahuh  
 purvantu gatimatmanah  
 śrutiāṃ utāpṛathāna pumstīāṃ  
 kasyā utā kenā utā kṛtam  
 jara vaurāna balvadi  
 sukha duḥkhadi kañca ut  
 kasmāt kuto utā kasmīn utā  
 kimeta diti utā vibho

*anirnatitanya viditany  
api karmani varnaya*

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**

*tada tadakarnya kalkir  
anantam munim asmarat  
so'pyananto munivaras  
urtha pado brhadvratah*

*kalker darsanato muktim  
akalasya gatastaran  
samagatya punah praha  
kam karisyami kutra va*

*vaisyamiti vacah srutva  
kalkih praha hasan munim  
kritam drstam taya sarvam  
jñata vahva nu arttakam*

*adrstam akrtāñceti  
srutva hrstamana munih*

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.

## Text 9

*gamanāyodyatam tam tu  
drstva nrpaganas tatah  
kalkim kamala patrāksam  
procur vismita cetasah*

When the lotus-eyed Lord Kalki prepared to depart, the kings were astonished and spoke as follows.

## Text 10

*rājān ūcuh  
kīmanenapī kathutam  
tvaya vā kīmatānyuta  
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 munim sāntam  
kathopa kathanādr̥tah*

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  
prasnapanati tīrsavah*

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:



## Text 13

*rajāna ucuh*  
*mune kimatra kathanam*  
*kalkinā dharmā varmana*  
*durbodhah kena jātas*  
*tattvam varmaya nah prabho*

The kings said: O exalted sage, Lord Kalki 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.

## Text 14

*muniruvāca*  
*purikāyām pari purā*  
*pitā me veda paragah*  
*vidramo nāma dharmajñah*  
*khyātah parahute ratah*

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.

## Text 15

*soma mama vibho mātā*  
*patu dharmā parāyana*  
*tayor vayah parinatau*  
*kāle sandākr̥tis tvaham*

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

## Texts 16-17

*sañjatah sokadah pitror*  
*lokanam nanditā kr̥tuh*  
*māmālokyā pitā kl̥ivam*  
*duhkha soka bhayakulah*  
*tyaktva gr̥ham sīvavanam*  
*gatva tustava sankaram*

*sampūyjesam ıdhanena  
dhūpa dipanu lepanah*

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 Pārvatı after worshiping him with offerings of incense, a ghee lamp, and sandalwood paste.

Text 18

*ıdruma uvaca  
sıam santam sarı alokaıka natham  
bhutai asam vasuki kantha bhusam  
jata jata baddha gangatarangam  
vande sandrananda sandohadaksam*

Vıdruma 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

*ıtyadı bahubhıh stotrııh  
stutahsa sıvadah sıva  
ırsarudhah prasannatma  
pıtaram praha me ırnı*

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

*ıdramo me pıta praha  
matpumstıam tapa tapıtah  
hasan sıvo dadau pıumstıam  
parvatya pratmodıtah*

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 Pārvatī, who was standing by his side, gave my father the benediction that I would become a handsome and virile man

## Text 21

mama pumstvām varam labdhva  
 pitavatah punargrham  
 purusam mam samalokya  
 sahasrah prīṣaya 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 pravayasau tau tu  
 pitarau dvadasabdake  
 vivaham me karavitva  
 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

yajñarata sutam patnīm  
 manmīm rūpasalīm  
 prapyaḥam paritustatma  
 gr̥hasthah strīṣo bhavam

I was married to the daughter of Yajñārāta. 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 katipave kale  
 pitarau me mṛtau m̐pah  
 paralaukika karyani  
 suhr̥dbhir brahmanair ertah

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 *brāhmanas*.

Text 25

*tayoh krtvā vidhānena  
bhōjaytvā dvijān bahūn  
pitror vīyoga tapto'ham  
visnusevā paro'bhavam*

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

Text 26

*tusto harirṁe bhagavān  
japa pūjādi karmabhih  
svapne māmāha māyeyam  
sneha moha vimṛmitā*

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 mrtyu 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

*srutveti vacanam visnoh  
pratwādārtham udyatam  
māmālakṣyantarhitah sa  
vimudro'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  
taktivā tām purikām purim  
purusottamākhyam sri visnor  
ālayamcā 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

*tatraiva daksine pāsrove  
nirmāyāśramam uttamam  
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 sandarsanākāmksi  
harisadmani samsthitah  
gāyan nrtyan japan 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  
dvadasyām paranā dine  
snātukāmah samudre'ham  
bandhubhīh sahito gatah*

In this way, twelve years passed. Then once, before breaking my fast on Dvādaśī, I, along with my associates, went to bathe in the sea.

**Text 33**

*tatra magnam jalanidhau  
lahari lola samkule  
samutthātum asaktam mam  
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**

*nimajjanon majjanena  
vyakuli krta cetasam  
jala hillola milana  
dalutangam 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**

*jaladher daksine kule  
patitam pavaneritam  
mam tatra patitam drstva  
brddhasarma dvijottamah  
sandhyāmupasya saghrnah  
svapuram mam samanayat  
sa brddhasarma dharmatma  
putradara dhananvitah  
krtvarugnantu mam  
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 *brāhmana* 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 Brddha-śarma resided with his wife and children, and he took care of me, treating me like a son.

**Text 37**

*ahantu tatra dīnatma  
digdesa bhijña eva na  
dampatī tau svapitarau  
matva tatravasam nr̥pāh*

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 mām vijñava bahudha  
veda dharmesu anuṣṭhitam  
pradadau svam duhitaram  
vivahe vīmanvitatā  
  
labdhva camī karakaram  
rūpa sila guṇanvitam  
namna carumatim tatra  
manṇim viśmito'bhavam*

Realizing that I had been initiated as a member of the twice-born society, Brddha-śarma gave his daughter, Cārumatī, 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**

*tayāham paritustatma  
nana bhoga sukhanī utāh  
janavitva pañca putran  
śammadenavṛto'bhāam*

Cārumatī 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.

## Text 41

*jayasca vijayasyaiva  
kamalo vimalas tathā  
budha ityadayah pañca  
viditastanayā mama*

The names of my five sons were Jaya, Vijaya, Kamala, Vimala, and Budha

## Text 42

*sajanair bandhubhīh putrar  
dhanair nānāvidhair aham  
viditah pūjito loke  
devairndro yathā divi*

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

## Texts 43-44

*budhasya jyestha putrasya  
vivāhārtham samudyatam  
drstvā dvijavarastusto  
dharmasāro nujām sutam  
  
ditsuh karmāni vedajñas  
cakārābhyu dayānyapi  
vādyair gitaaisca nrtyaisca  
striganaih svarna bhūsitaih*

In due course of time, I decided that my eldest son, Budha, should be married. There was a *brāhmana* named Dharmasāra who agreed to give his daughter to my son in marriage. On an auspicious day, he invited qualified *brāhmanas* 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.

## Text 45

*ahañca putrabhyudaye  
putrdevarsi tarpanam*



*karttum samudra velayam  
pravistah parmadarat*

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  
tīre sakhin 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 pānadrtan  
purusottama sambasan  
viṣṇu sevātham 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 kṛtvā  
tadrūpa varasam nidhim  
viśmayavista manasam  
dr̥stva mamabruvāna janah  
  
ananta viṣṇu bhakto'si  
jale kim dr̥stvaniha  
sthale va vyagramanasam  
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 Vaiṣṇava. Have you seen something wonderful, either in the water or on the land?

**Text 50**

*paraṇaṁ kuru tad brūhi  
 tvakvā vismaṅātmanaḥ  
 tan hrivam ahaṁ nau a  
 kn̄cid dṛṣṭvaṁ śrutam janāḥ*

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

**Text 51**

*kāmatma tat kṛpaṇa dhir  
 māya saṁdarsanadyataḥ  
 tayā harer māyayāhaṁ  
 mūḍho vyākulitendriyaḥ*

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 surma vedmi kutrāpi  
 sneha moha vasaṁ gataḥ  
 atmano viśmṛtiriyam  
 ko veda vḍitcām 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**

*tu bhava dhanāgara  
 putrod āhānu raktadhīḥ  
 ananto'haṁ dnamānā  
 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 uksya mānini bhāryā  
vīṇasam mudhavat sthutam  
kandanti kimaho'kasmāt  
ālapanti 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 taṁ vīkṣya tānīs tatra  
smṛtvā katara manasam  
hamsō'pyeko bodhāyitum  
āgato māṁ saduktibhiḥ*

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

*sūryākaraṁ sattvasaram prasāntam  
dantaṁ suddham loka soka ksayisṇum  
mamaḡretam pūjayitva madangāḥ  
papracchus temat subha dhyana kamah*

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 *paramahansa* and then inquired from him about my welfare.

Thus ends the translation of the eleventh chapter of Śrī Kalkī Purāna.

## The Meeting of Ananta And Hamsa

### Text 1

*suta uvaca*  
*upaviste tadā hamse*  
*bhiksām krtvā yathocitam*  
*tatah prāhur anantasya*  
*sarīrarogya kāmīyaya*

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

### Texts 2-3

*hamsastesām matam jñātvā*  
*praha mām puratah sthitam*  
*tava cārumatī bhāryā*  
*putrah pañca budhādayah*  
  
*dhana ratnanvitam sadma*  
*sambandham saudha samkulam*  
*tyaktvā kadāgato'siha*  
*putrodvaha dine na tu*

The *paramahamsa* understood the *brāhmanas*' concern and so he looked at me and said: My dear Ananta, what are you doing here? Where are you wife, Cārumatī, 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

*samudha tīra sañcarah*  
*purād dharma janadrtaḥ*  
*nimantrya mamuhayat*  
*soka sambīgna manasah*

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**

*tvañca saptati varsīyas  
tatra drsto maya prabho  
trimsad varsīyavat kasmāt  
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**

*iyam bharya sahaya te  
na tatrā lokita kvacit  
aham va kva kutastasmāt  
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**

*sa eva va na vapi tvam  
naham va bhiksuresavasah  
āvayorīha samyogas  
cendra jala wabhavat*

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

**Text 8**

*tvam grhasthah svadharmajñō  
bhiksuko'ham paratmakah  
āvayorīha samvādo  
bālaka unmattayorīva*

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

*tasmādisasya mayeyam  
trijagan mohakarini  
jñana prāptya data labhya  
manye'hamiti bho divya '*

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

*iti bhiksuh samasraya  
yadanyat praha vismitah  
markandeya' mahabhāga  
bhavisyam kathayami te*

After speaking to me in this way, the *paramahansa* turned and addressed the great sage, Mārkaṇḍeya, 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

*pralaye yā tvaya drsta  
purusasyo darambhasi  
sā maya mohajanuka  
panthanam bhanuka yatha  
tamo hyananta santāpa  
nodanodyatam aksari  
vayedam akhilam lokam  
avṛtyā vāsthaya sthitam*

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  
tanmātragām gataḥ  
nirupādhan nirāloke  
sisṛkṣur 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

*brahmaṇyapi dvidhā bhūte  
puruṣa prakṛti svayā  
bhāsā samjanayāmāsa  
mahāntam kālayogataḥ  
kāla svabhāva karmātmā  
so'hankāras tato'bhavat  
trivṛd viṣṇu siva brahma  
mayah 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 *mahat-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.



## Text 16

*tanmātrāṇi tataḥ pañca  
jajñire gūṇavanti ca  
mahābhūtānyapi tataḥ  
prakṛtau brahma saṁsrayāt*

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*.

## Text 17

*jātā devāsura narā  
ye cānye jīvajātayaḥ  
brahmāṇḍa bhāṇḍa sabhāra  
janmanāsa kriyātmikāḥ*

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

## Text 18

*māyayā māyayā jīva  
puruṣaḥ paramātmanaḥ  
saṁsāra śaraṇa vyagro  
na vedātma gatim kvacit*

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.

## Text 19

*aho balavati māyā  
brahmadyā yadvase sthitāḥ  
gāvo yathā nasi protā  
guṇabaddhāḥ khagā eva*

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

*tām mayam guṇamayim yetu  
 utisanti munisvarāḥ  
 sravanam vasanakām  
 ta evārtha vido bhuvī*

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

*saunaka rṣi uvaca  
 markandeyo vaśiṣṭhasca  
 vama devā davo'pare  
 sratva guruvaco bhūyah  
 kimahuh sravanādr̥tāḥ  
 ranano'nanta vacanam  
 iti srutvā sudhopayam  
 kim vā prāhuraho suta  
 bhaviṣvamiha varṇaya*

Śaunaka Rṣi said: What did the exalted sages, headed by Mārkaṇḍeya, Vaśiṣṭha, 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

*iti tadvacā asrūtya sūtaḥ  
 satkr̥tya tam punaḥ  
 kathayamaśa karsnyena  
 sokamoha viḡhātkam*

After hearing these questions of Śaunaka Rṣi, Romaharsana Sūta praised him very highly and then described in detail the spiritual knowledge that destroys all lamentation and grief.

## Text 24

*suta uvaca  
tatananto bhusaganaih  
prstah praha krtadarah  
tapasā mohanudhanam  
indriyanañca nigrāham*

Sūta 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 vanamasādya  
tapah kṛva vidhanatah  
nendriyanam manaso  
nigraho'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  
bharyaṣputra dhanādīkam  
vīsayāñcantarā sasvat  
samsmarayati 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 prāṇān  
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'haṁ niscitam atir  
indriyāṇāṅca ghātane  
manaso nigrahastena  
bhaviṣyati na saṁsayah*

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 māmindriyāṇāṅca  
nigraha vyagra cetasam  
tadadhīṣṭhātṛ devāsca  
drṣṭvā māmī uraṅjasā*

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  
digvātārka praceto'svi  
vanhindro pendra mitrakā  
  
indriyāṅām vyaṁ devās  
tava dehe pratiṣṭhitāḥ  
nakhāgra kāṇḍa sambhinnān  
nāsmān kurtum ihārhasi*

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 sreya hi tavānanta  
 mano nīgraha karmaṇi  
 chedane bhedane'smākaṁ  
 bhinnamarmā mariṣyasi*

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

*andhānām vadhīrāṇāṅca  
 vikalendriya jīvinām  
 vane'pi viśayavyagramṁ  
 mānasam 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

*jīvasyāpi gṛhasthasya  
 deho geham mano'nugaḥ  
 buddhirbhāryā 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 jīvasya mano  
 mano bandha vimuktikṛt  
 saṁsārayati lubhdasya  
 brahmaṇo yasya māyayā*

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.

## Texts 36-37

*tasman mano nīgrahārtham*  
*viśnubhaktim samācara*  
*sukha mokṣa prada nitam*  
*dahika sarvakarmanam*  
  
*datadvaita pradānanda*  
*sandoha haribhaktika*  
*haribhaktya jivakosa*  
*vināsānte mahamate*

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 prāpsyasi nirvanam*  
*kalker alokanat tvayā*  
*ityaham bodhitastena*  
*bhaktya sampūjya keśavam*  
  
*kalkim didrksur ayatah*  
*kṛsnam kalki kulāntakam*

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

*dr̥stam rūpam aruṇasya  
 spr̥stas tatpada p̥allavaḥ  
 aṇḍasya sr̥utam vākyam  
 avacyasya ṇaratmanah*

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 nṇyasvaram  
 kalkim kamalapatrāksam  
 namaskṛtya yayau munih*

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

## Text 42

*rajano munivakyena  
 nṇrvana padavim gataḥ  
 kalkim abhyarca padmāñca  
 namaskṛtya munivrataḥ*

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 worshipping Lord Kalki and Padmāvati.

## Text 43

*suka uvāca  
 anantasya katham etām  
 aṇñana dhvantanāsinim  
 mayanīyantrim ṇrapathan  
 sr̥nvan 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

*saṁsārābdhi vilāsa lāśa  
matih sri viṣṇusevādarō  
bhaktyākhyānam idaṁ  
svabheda rahitaṁ*

*nirmāya dharmātmanā  
jñānollāsa nisāta khadgam  
uditaḥ sadbhakti durgāśrayaḥ,  
ṣaḍvaryaṁ jayatādaseṣa  
jagatām ātma sthitaṁ 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.



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

Text 1

*sūta uvāca*  
*gate nṛpagaṇe kalkiḥ*  
*padmayā sahā śimhalāt*  
*samla grāma gamane*  
*matim cakre svasenayā*

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

Text 2

*tataḥ kalker abhiprāyam*  
*viditvā vāsastvaran*  
*visvakarmāṇam āhūya*  
*vacanam 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*  
*gṛhodyā nāṭṭya ghaṭṭitam*  
*prāsāda harmya sambhādham*  
*racaya svarṇasañcayaiḥ*

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 sphaṭika vaidūrya  
nānāmaṇi vinirmītaiḥ  
tatraiva silpa naipūṇyaṁ  
tava yaccāsti tat kuru*

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  
sarva nijaṁ smaran  
sambhale kalamesasya  
svastyādi pramukhān gṛhān*

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

*haṁsa śimha suparṇādi  
mukhāṁś cakre sa visvakṛt  
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 susobhitāḥ  
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.

## Texts 8-10

kalkistu śimhalād dvīpad  
 vahīḥ senā ganairvṛtaḥ  
 tyaktvā kārumatīm kūle  
 pāthodhare karot sthitim

bṛhadrathastu kaumudyā  
 sahitaḥ snehakātarah  
 padmayā sahītyāśmai  
 padmanāthāya viṣṇave

dadau gajānāma yutaṁ  
 lakṣaṁ mukhyañca vājinām  
 rathānāñca dviśahasraṁ  
 dāśinām dve sate mudā

Meanwhile, Lord Kalki, His army, and associates left Kārumati 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 Bṛhadratha 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.

## Text 11

dattvā vāsāṁsi ratnāni  
 bhakti snehāśru locanaḥ  
 tayormukhā lokanena  
 nāsakat kiyadi ritum

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.

## Text 12

mahāviṣṇu dampaṭi tau  
 prasthāpya punarāgatau  
 pūjītau kalki padmābhyām  
 nijakāru matīm purīm

Lord Kalki and Padmāvati honored and pacified King Bṛhadratha, 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 pṛtanāgaṇaiḥ  
pāraṁ jigamiṣuṁ drṣṭvā  
jambukaṁ stambhito'bhavat*

*jalastambham athālokya  
kalkiḥ sabala vāhanaḥ  
prayayau payasām rāser  
upari sri nīketanaḥ*

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

*viśvakarma kṛtaṁ yatra  
deva rājājñayā bahu  
sadma sambhādham amalāṁ  
matprijārthaṁ 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.

## Text 17

*tatrāpi pitror jñātīnām  
svasti brūyā yathocitam  
yadatrāṅga vivāhādi  
sarvaṁ vaktuṁ tvamarhasi*

Go ahead and convey the news of my welfare to my father, mother, and other relatives. Tell them everything about My marriage.

## Text 18

*pascāda yāmi vṛtastai  
taistvamādau yāhi sambhalam*

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

## Text 19

*kalker vacanam ākarṇya  
kiro dhirastato yayau  
ākāsa gāmi sarvajñah  
sambhalam surapūjitam*

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.

## Text 20

*saptayojana vistṛṇam  
cāturvarṇa janākulam  
sūrya rasmi pratikāsam  
prāsāda satasobhitam*

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.

## Texts 21-22

*sarvarttu sukhadam ramyaṁ  
sambhalam vihvalo'visat  
gṛhād gṛhāntaram drṣṭvā  
prāsādādapi cāmvaram*

*vanād vatāntaram tatra  
vṛkṣād vṛkṣāntaram vrajan*

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**

*sukaḥ sa viṣṇuyasasaḥ  
sadanam mudito'brajat  
tam gatvā rucirā lāpaiḥ  
kathayitvā priyāḥ kathāḥ  
kalke āgamanam prāha  
simhalāt padmayā saha*

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

**Text 25**

*tatantvaran viṣṇuyasāḥ  
samānārghya prajājanān  
visākha yūpa bhūpālam  
kathāyāmāsa harsitaḥ*

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

**Text 26**

*sa rājā kārayāmāsa  
pura grāmādi maṇḍitam  
svarnakumbhaiḥ sadambhobhiḥ  
pūritais candanokṣitaiḥ*

King Viśākhayūpa ordered his servants to decorate the entire village with pitchers filled with water and decorated with designs drawn with sandalwood paste.

## Text 27

*kālā guru sugandhādhayair  
 diṭṭa lājām kurākṣataiḥ  
 kusumai sukumāraisca  
 rambhā puṅga phalaṅvitai  
 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

*taṁ kalkiḥ prāviśad bhima  
 senāgaṇa vilakṣaṇaḥ  
 kāmīni nayanānanda  
 mandirāṅgaḥ kṛpānidhiḥ*

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 sahitaḥ pitroḥ  
 pādayoḥ praṇato'patat  
 sumatir muditā putram  
 snuṣām sakram sacimivā  
 dadrse twamarāvatyām  
 pūrṇa kāmādithiḥ satī*

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

## Texts 30-31

*smbhala grāma nagari  
 patākā dhvaja sālini*

*avarodha sujaghanā  
prāsāda vipulastanī*

*mayūra cūcukā haṁsa  
saṁgha hāra manoharā  
paṭṭa vāsodyota dhūma  
vasanā kokila svanā*

*sahāsa gopura mukhī  
vāmanetrā yathāṅganā  
kalkim̐ patim̐ guṇavati  
prāpya reje tamiśvaram*

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

*sa reme padmyā tatra  
varṣa pūgāna jāśrayaḥ  
saṁbhale vihvalācāra  
kalkiḥ kalka vināśanaḥ*

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

*kaveḥ patnī kāma kalā  
suṣuve parameṣṭhināu  
vṛhat kīrti vṛhadbāhū  
mahābala parākramāu*

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

*prājñasya sannatir bhāryā*  
*tasyārṇi putrau babhūvatuḥ*  
*yajñavijñau sarvaloka*  
*pūjītau vijitendriyau*  
  
*sumantrakastu mālinyām*  
*janayāmāsa sāsanaṃ*  
*vegavantañca sādḥūnām*  
*dvāvetāvu pakārakau*

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 Śāsana and Vegavāna, in the womb of his wife, Mālinī. These sons were the benefactors of human society.

## Text 36

*tataḥ kalkisca padmāyam*  
*jayo vijaya eva ca dvau*  
*putrau janayāmāsa*  
*lokakhyātau mahābalau*

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

## Texts 37-39

*etaiḥ parivṛto' mātaiḥ*  
*sarvaṃsampaṭ samanvitau*  
*vājīmedha vidhānārtham*  
*udyataṃ pitaraṃ prabhuh*  
*samikṣya kalkiḥ provāca*  
*pitāmahaṃ ivesvaraḥ*  
  
*disām pālān vijityāhaṃ*  
*dhanānyā hṛtya ityuta*  
*kārayiṣyāmyi asvamedham*  
*yāmi digvijayāya bhoḥ*

Lord Kalki appeared to flourish, being surrounded by all these family members. Once, Lord Kalki's father, Viṣṇuyaśa, 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 taṁ prītyā  
kalkiḥ para purāñjayah  
senāgaṇaiḥ parivṛtaḥ  
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

*buddhālayaṁ suvipulam  
vedadharmā vahiṣṭam  
pitṛdevārcanā hinam  
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 bahulaṁ  
kulajāti vivarjitam dhanaiḥ  
sribhir bhaksya bhojyaiḥ  
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 nijagaṇaiḥ*  
*kalker āgamanam krudhā*  
  
*akṣauhiṇibhyām sahitaḥ*  
*sambabhūva purādvahiḥ*

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*  
*kanaka vibhūṣaṇa bhūṣitair varāṅgaiḥ*  
*sataśata rathibhir dhṛtāstra śastrair dhvaja*  
*paṭārāji nivāritāta pairabhau 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.

## Lord Kalki Conquers the Buddhists Who Opposed Him

### Text 1

*suta uvāca*  
*tato visnuh sarvajisnuh*  
*kalkih kalka vinasanah*  
*kalayamasa tām senām*  
*karṇimiva 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

*senānganām tam ratī sangaraksatim*  
*raktaka vastram vīrtoru madhyam*  
*palāyatim caru vikṛṇa kesām*  
*vikujatim praha sa kalkinayakah*  
  
*re bauddhah ma polayadhvam*  
*nivatadhvam ranangane*  
*yudhyadhvam paurusam sadhu*  
*darsayadhvam punarmoma*

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

*jmo huṇabalam kopat*  
*kalker ākarnya tadvacah*

*pratyoddhum vrsarudhah  
 khadgacarma dharo yayau  
 nana prahara nopeto  
 nanāyudha visaradah  
 kalkinā yuyudhe dhiro  
 devānām vismayavahah*

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.

## Text 6

*sulena turagam viddhvā  
 kalkim vanena mohayan  
 kodikrtya dratam bhumer  
 nāsakat tolanadrtaḥ*

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.

## Text 7

*jino visvambharam jñātvā  
 kodha kulita locanah  
 cicchedāsya tanutranam  
 kalkeh sastrañca dasavat*

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.

## Text 8

*visākha yūpo'pi tathā  
 nuhatya gadayā jnam  
 mūrccchitam kalkimādāya  
 lilayā rathamaruhat*

Meanwhile, King Viśākhayūpa, 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

*labdhasamjñas tathā kalkiḥ  
sevakotsāha dāyakaḥ  
samutpatya rathāt tasya  
nṛpasya jinamā yayau*

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

## Texts 10-11

*śūlavayathām vihāyājau  
mahāsattvastu raṅgamah  
riṅgaṅair bhraṃanaiḥ pāda  
vikṣepahana nairmuhuh  
daṇḍāghataiḥ satākṣepair  
bauddha senā gaṅāntare  
nijadhāna ripūn kopāt  
sataśo'tha sahasraśaḥ*

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

*niśvāsa vātai ruddiya  
kecid dvīpāntare'patan  
hastyaśva ratha sambhādhah  
patitā raṅamūrdhani*

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 jaghnuh ṣaṣṭīsatam  
bhargyaḥ koṭi śatāyutam  
viśālastu sahasrānām  
pañcavimsam 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 jadhānājau  
putrābhyām sahitaḥ kaviḥ  
daśalalam tathā prājñāḥ  
pañcalakṣam 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

*jinam prāha hasan kalkis  
tiṣṭhāgre mama durmate  
daivam mām viddhi sarvatra  
śubhāśubha 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 bhinnāṅgo  
niḥsaṅgo yāsyasi kṣayam  
na yāvat paśyatāvat tvam  
bandhūnām lalitām 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 ritam srutva  
jinaḥ prāha hasan bali  
dāvam tvadrsyam sastre  
te badho'yam urariktah*

*pratyaksa vadmo bauddhā  
vayam yuyam vrthāsramah  
yadi va dāva rūpastvam  
tathāpyagre sthita vayam*

*yadi bhettasi vānaughais  
tada bauddhah kimatra te*

After hearing the speech of Lord Kalki, Jina 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**

*sopāmbham tvaya khyātam  
tvayaye vāstu sthro bhava  
iti krodhad vānajaleḥ  
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, Jina covered the entire body of Lord Kalki with his sharp arrows.

**Text 20**

*sa tu vanamayam varsam  
ksayam ninyer'ka vaddhimam*

As fog is dissipated by the rising of the sun, Jina's shower of arrows vanished by the influence of Lord Kalki's potency



## Texts 21-22

*brahmam vayavyam agneyam*  
*parjanyaṃ cānyadāyudham*  
*kalker darsanamātreṇa*  
*niṣphalānya bhavan ksanat*  
  
*yathosare vijamuptam*  
*dānama srotṛiye yatha*  
*yathā viṣṇau satām dvesāt*  
*bhaktiryena kṛtāpyaho*

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.

## Text 23

*kalkistu tam vrsārūḍham*  
*avaplutya kace'grahit*  
*tatastau petatur bhumau*  
*tamracudaviva krudhā*

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.

## Text 24

*pativā sa kalki kacam*  
*jagraha tatkarām kare*

Jina then grabbed Lord Kalki by the hair with one hand warded off His blows with the other.

## Text 25

*tataḥ samutthitau vyagrau*  
*yatha cānūra kesavau*  
*dhṛtahastau dhṛtakacau*  
*rksaviva mahābalau*  
  
*yuyudhāte mahavirau*  
*jīnakalki nīrāyudhau*

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

*tataḥ kalkī mahayodhi  
padāghātena tatkatim  
vibhājya pātayā māsa  
tālam mattagajo yathā*

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

## Text 27

*jīnam nīpatitam drstva  
bauddhā haheti cukrusuh  
kalkeḥ senāgana viprā  
jahrsur nihatārayah*

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

## Text 28

*jīne nīpatite bhrātā  
tasya suddhodano bahi  
pādacāni gadapāniḥ kalkim  
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

*kaviṣṭu tam vānavarsaiḥ  
parivārya samantataḥ  
jagarja paraviraghno  
gajamāvṛtya simhavat*

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 Śuddhodana while roaring like a lion.

## Text 30

*gadāhastam tamalokya  
pattim sa dharmavit kavīh  
padāngo gadāpānis  
tasthau suddhodanāgratah*

When the pious hero, Kavi, saw Śuddhodana 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 bhīma vikramah  
gajah prati gajeneka  
dantābhyām sagadā vubhau  
  
yuyudhate mahāvīnau  
gadāyuddha visāradau  
kṛta pratikṛtau mattau  
nadantau bhairavān ravan*

A fierce battle then ensued between Kavi and Śuddhodana. As an elephant fights with another inimical elephant with its tusks, the great hero, Kavi, who was very expert in fighting with the club, confronted Śuddhodana. 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 gadayā gurvyā  
suddhodana gadām nadan  
karada pāsyaśu taya  
svayā vaksasya tadayat*

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  
vīrah suddhodano bhuvī  
pativā 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

*samtādītena tenaṇi  
sīrasā stambhitah kavīh  
na paṇāta sthitasra  
sthānuvad vihyalendriyah*

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  
sahāsāram rathāyunah  
prāvrtam tarasā mayā  
devimāne 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 pratimākarā  
bhavanti bhuvanāśrayāh*

His reason for summoning Māyādevī 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  
kṛtva tamagratah punah  
yoddhum samāgatā mleccha  
kotī lakṣa sataivṛtaḥ*

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

## Text 39

*simha dhvajotthita ratham  
pheru kaka ganāvṛtām  
sarvāstra sastra jananim  
sadvarga paṇisevitām*

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

*nānārūpām balavatīm  
triṅgūna vyakti lakṣitām  
māyām nirikṣya purataḥ  
kalkisenā samapatat  
nihsārāḥ pratmākārāḥ  
samastāḥ 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.

## Text 42

*kalkistānā lokya nijān  
 bhrātṛjñāti suhrjjanān  
 māyayā jāyayā jirṇān  
 vibhurāsīt tadagrataḥ*

Lord Kalki saw that His brother and the other warriors had become afflicted by His inferior energy, *māyā*, and so He quickly approached her.

## Text 43

*tāmālokyā varārohām  
 sri rūpām harirīsvaraḥ  
 sā priyeva tamālokyā  
 praviṣṭā tasya vīgrahe*

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

## Text 44

*tāmanālokyā te bauddhā  
 mātaram katidhā varāḥ  
 ruruduḥ saṁghaso dināḥ  
 hīnasva balapauruṣāḥ  
 vismayāviṣṭa manasaḥ  
 kva gateyam athābruvana*

Because of *Māyā-devī*'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?

## Text 45

*kalikaḥ samālokanena  
 samutthāpya nijān janān  
 nisāta masimādāya mleccchān  
 hantum mano dadhe*

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  
drḍḍahasta dhṛtatsarum  
dhanurmiṣaṅgam anisaṁ  
vāñajāla prakāsitam*

*dhṛtahasta tanutrāṇa  
godhāṁguli 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 paryuṣṭa tārābham  
daṁsana svarṇavindukam  
kirīṭa koṭi vinyasta  
mañirāji 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 pakṣa vikṣepa  
kṣipta rūkṣa kaṭākṣakam*

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

*nijabhaktajanollāsa  
samvāsa caraṇāmbujam*

*nriksya kalkim te bauddhas  
tatra surdharma nmdakah*

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**

*jahrsuh surasanghā khe  
yagahuti hutāsanah*

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

**Text 52**

*subala milana harsah  
satrumasaika harsah  
samara vara vilasah  
sadhu satkara kasah  
  
svajana durita hartta  
jwājātasya bhartta  
racayatu kusalam 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 Śrī Kalkī Purāna



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

Text 1

*sūta uvaca  
tatah kalkir mlecchaganan  
karavālena kalitān  
vanaih samtaditānanyan  
anayad 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

*visākhayūpo'pi tathā  
kaviṣṛāṅṅa sumantrakah  
gārgya bhargya visālādyā  
mlecchan jaghnur asesatah*

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

Text 3

*kapota romā kakāksah  
kaka krsna dayo'pare  
bauddhah sauddhadanā yatā  
yuyudhuh kalki samikaih*

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*

*bhutesananda janakam  
rudhirā runa kardamam*

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

*gajasva rathasamghānām  
patatām rudhira sravaih  
sravanti kesasawālā  
vājigrāhā sugahika*

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

*dhanustarangā duspārā  
gajarodh pravāhini  
srah kurmā rathatarh  
pānumina srgāsagā  
pravrttā tatra bahudha  
harsayanti manasvinām  
dundubheya ravā pheru  
sakunananda dāyini*

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

*gajargajā narairasvāh  
khararusta rathai rathah*

*nīpeturvana bhinnāngas  
chinna bahvamghri kandharāh*

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 gunthita mukhā  
raktavastra niwartāh  
vikirmakesāh 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  
yācantyanye jalam punah  
kalkisena sugaksunnā  
mleccha no sarma lebhire*

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

*tesām striyo ratharudhā  
gajārūdha vihangamaḥ  
samarudhā hayarudha  
kharostr vrsavahanah  
yoddhu samayayus tyaktvā  
patyā patya sukhasrayān  
rupavatyo yuvatyo'ti  
valavatyah pativratāh*

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 sakti dhanur vāna  
valayākta karambujaḥ*

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

*svamīnyo'pyati kamīnyo  
pumscalyasa pativrata  
yuyuryoddhum kalkīsamīyah  
patnam nidhanaturāḥ*

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 Kalkī's army.

## Text 15

*mrdbhasma ksthacitrānām  
prabhutamnāya sasanāt  
sāksat patnam nidhanam  
kim yuvatyo'pi sehire*

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 strīyah svapatnī vana  
bhinnat vyakulī yendriyan*

*krtva pascād yuyudhire  
kalkisanyair dhrtā yudhāh*

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.

Text 17

*tāh strrudviksya te sarve  
vismaya smita mānasāh  
kalkim āgatya te yodhāh  
kathayāmāsur ādarāt*

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.

Text 18

*strimāmeva yuyutsūnām  
kathāh srutvā mahāmatih  
kalkih samuditah prāyāt  
svasanyaih sānugo rathaih*

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.

Text 19

*tāh samālokya padmesah  
sarva sastrāsra dhārmih  
nāna vāhana samrūdhāh  
krtavyūhā uvāca sah*

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*  
*re striyaḥ sṅṅutāsmakam*  
*vacanam pathyam uttamam*  
*striyā yuddhena kim puṁsām*  
*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 vimveṣu*  
*rājītālaka paṅktiṣu*  
*prahariṣyanti ke tatra*  
*nayanānanda dāyiṣu*

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 bhramaram*  
*navakoka nadaprabham*  
*dirghāpaṅge kṣaṇam yatra*  
*tatra kaḥ prahariṣyati*

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*  
*hāravayāla vibhūsitau*  
*kandarpa darpa dalanau*  
*tatra kaḥ prahariṣyati*

Your *śiva-linga* 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 līlā lakavrāta  
cakorākānta candrakam  
mukhacandranī cihnahnmanī  
kastam 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  
nītānta kṣīṇa madhyamam  
tanuloma latā bandham  
kaḥ pumān prahariṣyati*

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  
vāṇaiḥ kaḥ prahariṣyati*

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 kalkervacaḥ srutvā  
prahasya prāhurādrtaḥ  
asmākaṁ tvam patin hamṣi  
tena naṣṭā vayam vibho  
hantum gatānomastrāṇi  
karāṇyevā 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 unmovable in their hands.

Text 28

*khaḍga sakti dhanurvāṇa  
sūla tomara yaṣṭayah  
tāḥ prāhuḥ purato mūrttāḥ  
kārttasvara vibhūṣanāḥ*

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

*sastrāṅyūcuḥ  
yamāsādya vyaṁ nāryo  
himsayāmaḥ svatejasā  
tamātmānaṁ sarvamayaṁ  
jānita kṛtaniscayāḥ*

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

*tamisam ātmanā nāryas  
carāmo yadanujñayā  
yatkr̥tā nāma rūpādi  
bhedena viditā vyaṁ*

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

*rūpagandha rasasparsa  
 sabdādyā bhūtapañcakāḥ  
 caranti yadadhiṣṭhānāt  
 so'yam kalkiḥ parātmakāḥ*

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 parā  
 yasyecchayā sṛjatyañḍam  
 mahā haṁkāra 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 saṁjñitā  
 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 patirme bhāryāham  
 asya putrāpta vāndhavāḥ  
 svapnoḥa māstu tanniṣṭhā  
 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

*sneha moha nibaddhanam  
yatāyāta drsam matam  
na kalki sevnam raga  
dvesa vidvesa paṁmām*

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 Kalki 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

*kutah kālah kuto mrtyuh  
ka yamah kvasti devata  
sa eva kalkir bhagavan  
mayayā bahulikrtah*

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

Text 37

*na sastrāṇi vayam na naryah  
sampraharyā na ca kvacit  
sastra prahartr bhedo'yam  
avivekah paratmanah*

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

*kalki dasasyapi vayam  
hantum nārhaḥ kathodbhutam  
hanisyamo dautyapateḥ  
prahladasya yathā harim*

When Lord Hari accepted the form of Lord Nṛsimhadeva, 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 Kalki.

## Text 39

*ityāstranam vacah srutva  
strīyo vismitamanasāh  
sneha moha vinirmuktās  
tam kalkim saranam yuyuh*

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 Kalki.

## Text 40

*tāh samālokya padmesah  
pranatā jñānanusthaya  
provaca prahasan bhakti  
yogam kalmasa nāsanam*

Padmāvati's husband, Lord Kalki, 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.

## Text 41

*larmayogañca ātmanustham  
jñānayogam bhidāsrayam  
naiskarmya laksanam tāsām  
kathayāmasa madhavah*

Lord Kalki 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.

## Text 42

*tāh strīyah kalkagadita  
jñānena vṛitendriyah  
bhaktiyā paramapustad  
yoginām durlabham padam*

These women learned how to control their senses by putting into practice the transcendental knowledge received from Lord Kalkī and thus attain the supreme destination that is achieved by perfect yogīs in devotion.

## Text 43

*dattva moham mleccha bauddha striyanām  
kṛtvā yuddham bhāravam bhimakarmā  
hatvā bauddhān mleccha saghāmsca  
kalkis tesam jyotih sthānamāpūrya reje*

In this way, Lord Kalkī, 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 sṛnvanti bauddha nidhanam  
mlecchaksayam sādarat  
lokāḥ sokaharam sada subha  
karam bhakipradam madhave  
tesāmeva punarna janma  
maranam sarvārtha samparakaram  
māya moha vinasanam  
pratidinam samsāra tapacchudam*

One who faithfully hears or recites this narration of how Lord Kalkī 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 Kalkī Purāna

## The Killing of the Rāksasi, Kuthodari

### Text 1

*sūta uvaca  
tato bauddhan mlecchaganan  
vijyaya saha samikaih  
dhanānyā daya ratnāni  
kikatāt 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

*kalkih parama tejasvi  
dharmanam pariraksakah  
cakrariratham samagatya  
snānam vidhivad acarat*

Lord Kalkī, the unlimitedly powerful protector of religious principles, next went to Cakratīrtha and took a ritualistic bath, according to prescribed procedure.

### Text 3

*bhratrbhur lokapālābhair  
bahubhū svajanair vrtah  
samayātān munimstatra  
dadrse dinamāsan*

One day, as the Lord was sitting in His assembly, surrounded by the *lokapālas*, His relatives, and other associates, He saw that some miserable-looking sages were approaching

### Texts 4-6

*samudbhūya gatamstatra  
paripahū jagatpate*

*ityukta vanto bahudhā  
ye tānāha hariḥ paraḥ*

*bālahilyādikānalpa  
kāyān cira jaṭādharān  
vinayā vanataḥ kalkis  
tānāha kṛpāṇan bhayāt*

*kasmād yūyam samāyātāḥ  
kena vā bhṣitā vata  
tamahaṁ nihan iṣyāmi  
yadivā syāt purandarah*

These sages had come out of fear and they pleaded: O master of the universe, please protect us.

These sages were the Bālahilyas. 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  
jagaduh 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 ūcuḥ  
sṛṇu viṣṇuyasaḥputra  
kumbhakarṇāt majātmajā  
kuthodariti vikhyātā  
gaganārdhha samutthitā*

The sages said: My dear Lord, please hear our prayer. Kumbhakarṇa's son, Nikumbha, has a daughter named Kuthodarī. She is so tall that she reaches half way to the sky.

Text 9

*kālakañjasya mahiṣi  
vikañja janani ca sā  
himalāye sirah kṛtvā  
pādaḥ ca niṣadhācale  
sete stanam pāyayanti  
vikañja prasthita stani*

Her husband's name is Kālakañja. 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 Niṣadha mountain.

Text 10

*tasyā nisvāsa vātena  
vivasā vāyamāgatāḥ  
daivenaiva samāntāḥ  
samprāptās tatpadāspadam  
munayo rakṣaṇīyāste  
rakṣaṣu 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 Rākṣasī.

Text 11

*iti teṣāṃ vacaḥ srutvā  
kalkiḥ para purañjayah  
senāganaiḥ parivṛto  
jagāma himavadvirim*

After hearing this from the sages, Lord Kalki immediately left for the Himālayas, accompanied by His army.

Texts 12-13

*upatyakām samāsādya  
nisāmikām nināya saḥ  
prātar jīgamuṣuḥ sainyair  
dadṛṣe kṣīra nimnagām*

*samkhendu dhalakarām  
phenilām vrhatim drutam  
calantim viksyā te sarve  
stambhita vismayanvitāh*

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  
rathayaudhah samāvrtah  
kalkistu bhagavamstatra  
jñātartho'pi munisvaran  
papraccha ka nadi ceyam  
kathām dugdha vahābhavat  
te kalkestu vacah srutva  
munayah prahur adarat  
srnu kalke payasvatyāh  
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 vegitam  
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 muninantu  
vacanam samikah saha  
ah● kmasyā rāksasyah  
stanādekā tvryam nadi*

Upon hearing this from the sages, Lord Kalkī and His soldiers exclaimed: Alas! How wonderful this is! A river has been created from the breast milk of a Rāksasī!

## Text 19

*ekam stanam payayati  
vikañjam putram adarāt  
na jane'syāh sarvasya  
pramanam kati va bhavet*

This Rāksasī affectionately feeds the milk from one of her breasts to her son, Vikañja. The size of that Rāksasī's body is beyond anyone's imagination.

## Text 20

*balam vasya nisācarya  
ityūcur vismayanvitāh  
kalkih parātmā sannahya  
senabhih sahasā yayau*

Alas! Who can estimate the strength of that Rāksasī?

As they were discussing the Rāksasī in this way, Lord Kalkī and His soldiers approached her, who hunts her prey at night.

## Text 21

*muni darsita mārgena  
yatrāste sa nisācari  
putram stana payayanti  
giri murdhnu ghanopama*

With the assistance of the great sages, Lord Kalkī ascended the mountains until He finally spotted the Rāksasī with a very dark complexion sitting on the peak of a mountain, breast-feeding her son.

## Text 22

svāsa vatati vātena  
 dura ksīpta vanadvīpah  
 yasyāḥ karnavile sukham  
 prasuptah 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 parivṛta  
 giri gahvara vibhramāḥ  
 kesamūlam upalambaya  
 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

yuka iva na ca vyagrā  
 lubdhājātankaya bhṛsam  
 tāmālokya gṛermurdhnu  
 gṛīvat paramādbhutam  
 kalkih kamala patrāksah  
 sarvāmstanaha samikan  
 bhayodvīngnan buddhihinan  
 tyaktodyama pañcchadān

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  
 gṛīrdūge vanhidurgam  
 kṛtva tīsthantu mamakah

*gajasva rathayodhā ye  
samāyāntu maya saha*

Lord Kalkī 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

**Text 27**

*aham svalpena samyena  
yamasyāḥ sanmukham sanaih  
praharttum bana sandohaih  
khadgasakti parasvadhaih*

My strategy is that I will take only few soldiers and challenge the Rāksasī while showering our arrows, swords, and axes.

**Text 28**

*ityuktvā sthāya pascattan  
vānaistām samahanad vali  
sa kruddhothāya sahasa  
nanarda paramādbhutam*

After saying this, Lord Kalkī left His vast army and approached the Rāksasī while showering torrents of arrows upon her. At this, the Rāksasī began to scream with rage.

**Text 29**

*tena nādena mahata  
vitrastās cābhavan janah  
nīpetuh sanikah sarve  
murcchīya dharanitale*

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.

**Text 30**

*sā rathamśca gajamścaṇi  
vīrtāsya bhayānaka*

*jaghan prasvāsa vataih  
samānrya kuthodari*

Kuthodarī, the ferocious Rāksasī, then opened her mouth wide and swallowed all the chariots, elephants, and horses after pulling them toward her by her powerful inhalation.

**Text 31**

*senāganas tadudaram  
pravistah kalkinā saha  
yatharksa mukhavatena  
pravisanu pīpilikah*

When a bear breathes heavily, many insects and ants are drawn into his mouth. In the same way, Lord Kalki and His soldiers were forced to helplessly enter the Rāksasī's mouth.

**Text 32**

*tad drstvā devagandharva  
hahakāram pracakre  
tatrastha 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 Rāksasī while others recited prayers and *mantras* for the welfare of Lord Kalki.

**Text 33**

*nīpeturnye duhkhārta  
brahmana brahmavadīnah  
ruruduh sistayodha ye  
jahrsus tannisācarah*

Many qualified *brāhmanas* simply watched quietly, unable to even attempt to counteract their great distress. The devotees of Lord Kalki cried out in frustration, whereas the demons shouted with glee.

**Text 34**

*jagatam kadanam drstva  
sasmaratmanam ātmana*

*kalkih kamala patrāksah  
surārāti nisūdanah*

When Lord Kalkī, 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 Rāksasī without delay.

Text 35

*vānāgnim cela carmābhyam  
rathanair yāna dārūbhih  
prajvālyodara madhyena  
karabalam samādade*

Within the dark stomach of the Rāksasī, Lord Kalkī 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.

Texts 36-37

*tena khadgena mahata  
dāksyam nirbhūya bandhubhih  
balibhur bhrātrbhur vāhair  
vrtah sastrāsra pānubhih  
  
vahirbabhūva sarvesah  
kalkih kalkavmāsanah  
sahasrakso yathā vrtra  
kuksm dambholi neminā*

Just as Indra had previously pierced the abdomen of Vrtrāsura with his thunderbolt so that he could come out of the demon's body, Lord Kalkī, the master of the universe and destroyer of all sinful reactions, emerged from the Rāksasī'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.

Text 38

*yonirandhrad gajarathastu  
uragās cābhavan bahih  
nāsikā karna vīvarāt  
ke'pi tasyāh vīnrgatah*

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

*te durgatās tatastasyah  
samikā rudhroksitāh  
tām vivyadhur niksipantim  
tarasa caranau karau*

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

*mamara sā bhinna deha  
bhinnakuksi srodhara  
nādayantu diso dyoh kham  
cūrnayantu ca parvatān*

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

*vikañjo'pi tathā viksya  
mātaram kātaro'bhavat  
sa vikañjah kudhā dhavan  
senāmadhye nirāyudhah*

When the Rāksasī's son, Vikuñja, 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

*gajamala kulam vakso  
vajirāṅgi vibhusanah  
mahāsarpa krtosnisah  
kesari mudritangulih*

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**

*mamarda kalkisenām tām  
 matur vyasana karsitah  
 sa kalkīstam brahmam astram  
 rāmadattam jghāmsaya  
 dhanusa pañcavarsiyam  
 rāksasam sastramādade  
 tenāstrena srastasaya  
 chitva bhumāva patayat*

Being overwhelmed by grief because of his mother's death, Vikañja began to torment Lord Kalki's soldiers. To eliminate this five-year-old Rāksasa, Lord Kalki invoked the *brahmāstra* that was given to Him by His teacher, Paraśurāma, That supreme weapon proceeded to sever Vikañja's head from his body.

**Text 45**

*rudhraktam dhātu citram  
 grī sṛṅgam wādbhutam  
 saputrām raksasīm hatva  
 munnam vacanad vibhuh*

In response to the pleas of the great sages, Lord Kalki thus destroyed the formidable Rāksasi and her son on the peak of a mountain in the Himālayas.

**Text 46**

*gangātire hardvare  
 nūvāsam samakalpayat  
 devānam kusumasārār  
 munistrotrah saṅgīyah*

After witnessing the death of the terrible Rāksasi, 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.

**Text 47**

*ninaya tam nisām tatra  
kalkih pariṇavrtah  
pratar dadarsa gangāyas  
ure muniganān bahun  
tasyah snanabyāja visnor  
ātmano darsanā kulān*

Lord Kalki, 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 Kalki on the pretext of bathing in the Ganges, being very eager for His *darśana*.

**Text 48**

*handvāre gangatata nikata  
pindāraka vane vasantam  
sri mantam nujagana vrtam  
tam muniganah stavaih stutvā  
stutva vidhivad uditar janhu  
tanayam praṇasyantam kalkim  
muni janagana drustuma gaman*

As Lord Kalki 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 Kalki Purāna*.



**The Descendents of the Sūrya Dynasty  
and Lord Rāmacandra's Pastimes**

Text 1

*sūta uvāca*  
*sukhagatan munin drstvā*  
*kalkih parama dharmavit*  
*pūjayitva ca vidhwat*  
*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

*kalīkaruvāca*  
*ke yuyam suryya samkāsā*  
*mama bhagya dupasthitāh*  
*tīrthātanotsuka loka*  
*trayānām upakārahah*

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 yasasvīmah*  
*yatah kṛpā katāksena*  
*yusmābhīr avalokitāh*

We are certainly most fortunate because today your soothing glances are cast upon Me.

#### Texts 4-7

tataste vamadevo'trir  
vasistho galavo bhrghuh  
parasaro narado'svatthāma  
ramah kṛpastritah

durvasa devalah kanvo  
vedapramitir angirah  
ete canye ca bahavo  
munayah samsitavratāh

kṛtvagre marudevāpi  
candrasuryya kulodbhavau  
rājānau tau mahāviryayau  
tapasyā bhūratau ciram

ūcuh prahrsta manasah  
kalkim kalkavimasanam  
mahodadhes tiragatam  
visnum suragana yatha

In response, the great sages, Vāmadeva, Atri, Vaśistha, Gālava, Parāśara, Nārada, Aśvarthāmā, Paraśūrāma, Kṛpācārya, Trita, Durvāsa, Devala, Kanva, Vedapramiti, and Angirā, as well as many others, along with King Maru and King Devapi of the Candra and Sūrya dynasties, all of whom were enriched by their severe penance, replied all together. The sages spoke to Lord Kalki just the demigods had previously spoken to Lord Hari on the shore of the Milk Ocean.

#### Text 8

munaya uvācah  
jayāsesa jagannātha  
viditākhila manasa  
srsthi sthiti layadhyaksa  
paramatman prasida nah

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

Text 9

*kalakarma gunāvāsa  
prasārta nyakṛya  
brahmadīnuta pādabja  
padmanātha prasīdanah*

○ husband of Padmāvati, 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.

Text 10

*iti tesām vacah srutva  
kalkih prāha jagatpāth  
kavetau bhavatāmagre  
sahāsattvau tapasvinau*

After hearing these prayers, the Lord of the universe, Kalki, said. ○ sages, who are these two kings? They appear to be very powerful, as if they are enriched by the performance of severe penance.

Text 11

*kathamatrā gatau stutvā  
gangam mudita manasau  
ka va stutustu jānhavyā  
yuvayor namanī ca ke*

Why have they come here after offering prayers to the Ganges? Lord Kalki then turned to the two kings and said: Why are you engaged in glorifying the River Ganges? Who are you? What are your names?

Text 12

*tayormaruh pramuditah  
kṛtāñjali puṣṭah kṛti  
ādavivāca vimayī  
nyāvamsānu kīrttanam*

After hearing the words of Lord Kalki, King Maru, who was the more qualified of the two, folded his hands and very humbly narrated the history of his dynasty.

## Text 13

maruruvāca  
 sarvaṁ vetsi parātmāpi  
 antaryāmin hr̥di sthitaḥ  
 tavājñayā sarvametat  
 kathayāmi sṛṇu prabho

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 brahmā  
 maricis tatsuto' bhavat  
 tato manus tatsuto' bhūd  
 ikṣvākuḥ satyavikramah  
 yuvanāsva iti khyāto  
 māndhātā tatsuto' bhavat  
 purukusat tatsuto' bhūd  
 anaraṇyo mahāmati  
 trasadasyuh pitā tasmāt  
 haryyasvastrya ruṇastataḥ  
 trisaṁkus tatsuto dhimān  
 hariscandraḥ pratāpavān  
 haritastat sutastasmāt  
 bharukas tatsuto vṛkaḥ  
 tatsutaḥ sagaras tasmād  
 samañjās tatom' sumān  
 tato dilīpas tatputro  
 bhagīratha iti smṛtaḥ  
 yenānītā jānhavīyaṁ  
 khyātā bhāgīrathu bhuvi  
 stutā nutā pūjiteyaṁ  
 tava pāda samudbhavā

○ Lord, Brahmā was born from Your navel, from Brahmā, Maricī was born, from Maricī, Manu was born, from Manu, Satyavikrama was born, and from him, Ikṣavāku. From Ikṣavāku, Yuvanāśva was born, from him, Māndhātā was born, from Māndhātā, Purukuṣat was born, from Purukuṣat, Anaraṇya was born, and from him, Trasadasyu was born. From Trasadasyu, Haryayaśva was born, from Haryayaśva, Tryaruṇa was born, from him, Tṛṣaṅku was born. From Tṛṣaṅku, Hariścandra was born, from Hariścandra, Harita was born, from Harita, Bharuka was born, and from him, Vṛka was born. From Vṛka, Asamañyā was born, from Asamañyā, Añśumāna was born, from Añśumāna, 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

*bhagvrathāt sutastasmān  
 nābhastasmāda bhūda bali  
 sindhudvīpa sutastasmāt  
 ayutāyus tato'bhavat*

*ṛtuparṇas tatsuto'bhūt  
 sudāsas tatsuto'bhavat  
 saudāsas tatsuto dhimān  
 asmakas tatsuto mataḥ*

*mūlakāt sa dasarathas  
 tasmādeḍa vidastataḥ  
 rājā visva sahasasmāt  
 khaṭvāṅgo dirghabāhukah*

*tato rathurajas tasmāt  
 suto dasarathaḥ kṛti  
 tasmādrāmo hariḥ sākṣād  
 āvirbhūto jagatpatiḥ*

From King Bhagiratha, Nābha was born, from Nābha, Sindhudvīpa was born, from Sindhudvīpa, Ayutāyu was born, and from him, Ṛtuparṇa was born. From Ṛtuparṇa, 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  
kalkih paramarsitah  
marum praha vistarena  
sri rāmacantam 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 vadanar  
api lalāyito bhavet*

King Maru said: My dear Lord, no one can properly describe the pastimes of the Lord of Jānakī. What to speak of others, even Lord Ananta with one thousand mouths is unable to do so.

## Text 25

*tathaṅi semusi me'sti  
varṇayāmi tavāññaya  
rāmasaya caritam 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.

## Texts 26-27

ajadī vibudharthi'to janī  
 caturbhīr amsaiḥ kule  
 raveraja sutadaḷo  
 jagatī yātu dhanacayaḥ

sisuḥ kusikajādhvara  
 ksayaḱara ksayo yo balada  
 balī lalitakandharo  
 jayatī jānakīballabhah

muneranu saḥānuḷo  
 nikhilasastra vidyātigo  
 yayavati valaprabho  
 janaka raja rajatsabham

vidhāya janamohana dyutim  
 atīva kāmadrahaḥ praḱandakara  
 candimā bhavanabhañjane janmanah

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, Viśvāmītra. 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, Lakṣmana. The Lord, His brother, and Viśvāmītra went to the assembly of King Janaka.

## Text 28

tamaḱratim atejasam  
 dasarathatmajam sanujam  
 muneranu yathavidheḥ sasivad  
 adīdevam param nirikṣya janako

muda kṣitī sutapatim sammatam  
 nyocita paḱaksamam manasī  
 bhartsayannā yayau

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 bhūpa pariṣujto  
janaka jeksitair arccitah  
karāla kathinam dhanuh  
kara saroruhe samhitam  
vibhajya balavad drdham  
jaya raghuhety uccakar  
dhvane triyagati gatam  
parwidhaya rama babhau*

After being worshiped by King Janaka, and receiving the sidelong glance of Sitā, 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  
catasra usatirmuda varacaturbhya  
udvahane svalamkrta nyātmajah  
pathi tato balam bhargavas cakāra urari  
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 Ayodhyā after His marriage, He met Paraśurāma, who was filled with great rage.



## Text 31

*tatah svapuram āgato*  
*dasarathastu sitāpatim*  
*nr̥pam saciva samyuto*  
*nijavittra simhāsane*  
  
*vidhatum amala prabham*  
*parijanaih kṛyākārbhih*  
*samudyatam atim tada*  
*druta vārayat kaikeyi*

Finally, when Rāmacandra returned to His palace at Ayodhyā, King Daśaratha consulted His ministers and decided to install Him as heir apparent to the throne. However, one of Daśaratha's queens, Kaikeyi, having been influenced by a wicked maidservant, approached the king and forbade him to install Rāma as the future king.

## Text 32

*tato guru nidesato janakaraja*  
*kanyāyutah prayānam akarot*  
*sudhir yadanugah sumitrāsutah*  
*vanam nijaganam tyajan guhagrhe*  
  
*vasannādarāt visrjya nr̥palāñchanam*  
*raghupatir jatāsirabhrt*

As a result, Rāmacandra, along with His wife, Sītā, and brother, Lakṣmana, 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.

## Text 33

*priyanuja yutastato*  
*munmato vane pūjitah*  
*sa pamcavatikasrame*  
*bharatam āturam sangatam*  
  
*nivaryya maranam pituh*  
*samavadharyya dukkhāturas*

*tapovana gato'vasad  
raghupatis tatastāh samāh*

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 Pañcavati 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 sahodarām  
visama vana vedhaturām  
samiksya vararūpinim  
prahasatim satim sundarim  
nyāsrayam abhīpsatim  
janaka jāpatir laksmanat  
karāla karavalatah  
samakaro dvirupām tatah*

One day, as Sītā, Rāma, and Laksmāna were sitting peacefully, Surpanakhā, the sister of ten-headed Rāvāna, 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 Laksmāna, who then took His sharp sword and disfigured the Rāksasī by cutting off her nose.

**Text 35**

*samāpya pathu danavam kharasarah  
sanahr nāsayan caturdasa sahasrakam  
samahanat kharam sānugam dasanana  
vasānugam kanakacaru camcan mrgam  
priyāpriyakaro vane samavadhud balad raksasam*

Thereafter, Lord Rāmacandra killed Surpanakhā's brothers, Khara and Dusana, who commanded an army of fourteen thousand Rāksasa soldiers, for the pleasure of Rāvāna. Finally, in order to please His wife, Sītā, Rāma killed the Rāksasa, Māṛīca, who had assumed the form of a golden deer.

Text 36

*tato dasamukhastvarams  
tamabhiviksyā rāmam rusā  
brajantam anulaksmanam  
janakajam jaharāsrāme tato  
raghupatiḥ priyam dala kutura  
samsthapitām na viksyā tu  
vimūrcchito bahu vilāpya siteti tam*

Finding Sītā alone in her cottage, the king of the Rāksasas, Rāvana, kidnapped her by means of deception. When Lord Rāma returned home and could not find His beloved Sītā, He lamented, crying out, “O Sītā!” and fell unconscious.

Text 37

*vane nijaganāsrāme nagatale  
jale pallavale vicitya patitam  
khagam pathi dadarsa saumitrmā  
jatāyu vacanat tato dasamukha  
hrtām jānakim vivicca krtavan  
pitari vanhukrtyam prabhuh*

Lord Rāmacandra searched for Sītā everywhere, even in the hermitages of great sages and mountain caves, and throughout the forests. Finally, the Lord found the king of birds, Jatāyu, as he was about to give up his life, and learned from him how Sītā had been kidnapped by Rāvana. The Lord performed the last rites for Jatāyu, who was just like His father.

Text 38

*priyaviraha kātaro' nujā purahsaro  
rāghavo dhanurdhara dhurandhar  
haribalam nabālapinam dadarsa  
rsabhācalad raviḥa bali rajanuja priyam  
pavana nandanam parmatam hitam presitam*

Lord Rāmacandra, the master of releasing arrows, became terribly afflicted by feelings of separation from Sītā. In that condition, He went with Laksmāna to Rsabhā Hill, where He met Hanumāna, the son of Pavana, who was a friend of Sugrīva and very expert at fighting.

## Text 39

tatas taduditam matam  
 pavana putra sugrivayos  
 trnāvi patibhedana nyanrpāsana  
 sthapitam vivicya vyavasāyakair  
 njasakha priyam bālnam nihatya  
 haribhupatim njasakham sa ramokarot

Thereafter, at the request of Sugrīva and Hanumān, Lord Rāma killed Vali with an arrow known as *sapta-pātāla-bheda* and thus cemented His friendship with Sugrīva. By His mercy, Sugrīva became the king of the monkeys.

## Text 40

athottaram imām harir janakajam  
 samanvesanyan jatāyu vihagoditar  
 jalanidhim taran vāyujah dasanana  
 puram visañjanakajam samanandayann  
 asoka vanikasrame raghupatim punah prāyayau

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.

## Text 41

tato hanumatā balad amuta  
 raksasam nāsanam jvalajjalana  
 samkula jvalita dagdha lankapuram  
 vivicya raghunayako jalanidhim rusa  
 sosayan babandha hariyuthapaih parivrto  
 nagarisvarah babhamja purapattanam  
 vividha sarga durgaksamam nisacara  
 pateh krudhā raghupatih krti sadgatih

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'nuja yuto yudhi  
prabala candako dandabhrt  
saraih kharataraih krudhā  
gajarathāsva hamsākule  
karāla karavālatah prabalakāla  
jihvāgrato nihataya vararāksasān  
narapatir babhau sānugah*

Thereafter Lord Rāma and Sumitrā's son, Laksmāna, 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 balabānarar gri  
mahī ruhodyat karaih  
karāla taratādanair  
janaka jārusā nāstān  
nyajghnu ramarārdanān  
atibalan dasasyānugān nalāngada  
harisvara'su gasutarksa rājādayah*

Nala, Angada, Sugrīva, Hanumān, Jāmvavān, and other very powerful monkey soldiers of Lord Rāma also killed many of the ten-headed Rāvāna's followers, using big trees and mountain peaks as weapons. They were mad with rage at Rāvāna, the sworn enemy of the demigods, because he had kidnapped Sitā.

## Text 44

*tato'ti bala laksmāna stridasa  
nātha satrum rane jaghana  
ghana ghosanānuga ganar srkprāsanah  
prahasta vikatādi kānapī nisacarān  
sangatan nikumbha makarāksasan  
nisita khadga pataih krudhā*

The unlimitedly powerful Laksmāna killed Rāvāna'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 ganakotubhih  
parivrtto yuyodhayudhaih kapisvara  
camuṣṭateh patimananta divyāyudham  
radhudvahama ninditam saṣaḍi sangato durjayah*

Thereafter, the invincible and arrogant Rāvāna, 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 Rāvāna attacked Him.

**Text 46**

*dasānanam arim tato  
vidhivarasmayā varddhitam  
mahābala parakramam giri  
muvācalam samyuge jaghana  
raghunayako nisita sāyakair  
uddhatam nisāsara camuṣṭatim  
prabala kumbhakarnam tatah*

Lord Rāmacandra of the Raghu dynasty released His arrows at Rāvāna, the king of the Rāksasas, who was protected by the benedictions 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 sarar  
gaganam acchāditam  
babhau ghanaghata samam  
mukharamattand vanhibhih  
dhanurguna mahāsani  
dhvaniravrtam bhūtalam*

*bhayankara niranantaram  
raghupatesca raksahpate*

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.

**Text 48**

*tato dharani jarusā  
vividha rama vanaujasa  
papāta bhuvī rāvanas  
tridasanātha vidrāvanah  
  
tato'ti kutuka harirj  
jvalana raksitam jānakim  
samarpya raghupungave  
nijapurim yayau harsitah*

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.

**Text 49**

*purandara kathādarah  
sapadi tatra raksahpatim  
vibhisanam abhisanam  
samakarot tato raghavah*

By the request of Indra, the king of the demigods, Lord Rāmacandra entrusted the responsibility for ruling the kingdom of Lankā to Vibhīsana.

**Text 50**

*harisvara ganāvrtō'  
vanusutayutah sānuj●*

*rathe siva sakherite  
suvimale lasatpuṣpake*

*munisvara gaṇārccito  
raghupatis tvayodhyām  
yayau vivicya munilācchanam  
guhagrhe'ti sakhyam smaran*

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 Guhaka.

**Text 51**

*tato nijagaṇāvṛto bharatam  
āturam sāntvayan svamātrgaṇā  
vākyaataḥ pitṛni jāsane bhūpatiḥ  
vasiṣṭha munipuṅgavaḥ kṛta  
nijābhiṣeko vibhuḥ samasta janapālakaḥ  
surapatiḥ 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 Vaśiṣṭha 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**

*narābahudhanakarā  
dvi javarās tapas tatparāḥ  
svadharmā kṛtā niscayāḥ  
svajana saṅgatāḥ nirbhayāḥ  
ghanāḥ subahu varṣiṇo  
vasumati sadā harsitā*



*bhavatyati bale nr̥pe  
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

*tato yuta samāḥ priyair  
nijagunaiḥ prajā rañjayan  
nijām raghupatim priyām  
nijamano bhavair mohiyan  
munīndra gaṇasaṁyuto'pyayajad  
ādīdāvān makhair dhanair vipula  
dakṣiṇair atula vājimedhaistribhiḥ*

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 kāraṇam  
manasi bhāvayan bhūpatir  
jahau janakajām vane  
raghuvaras tadā nirghṛṇaḥ  
tato nijamataṁ smaran  
samanavat pracetaḥ suto  
nijāśramam udāradhi  
raghupateḥ priyām duḥkhitām*

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*.

## Texts 55-56

tatah kusalavau sutau  
 prasusuve dharitri suta  
 mahābala parakamau  
 raghupater yasogāyanau  
  
 sa tāmapi sutanvitām  
 munwarastu rāmāntike  
 samarsayad aninditām  
 suravarah sadā vanditam  
  
 tato raghupatistu tām  
 sutayutam rudantim puro  
 jagāda dahane punah pravisa  
 sodha nayatmanah itintam  
  
 aveksya sa raghupateh padābje  
 nata vivesa janani yutā  
 mani ganojvalam bhūtaalam

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.

## Text 57

niriksyā raghunāyako  
 janakaja pravānam smaran  
 vasistha guru yogato'niyayuto'gamat  
 svam padam purahsthita janaih svakaih  
 pasubhūnsvarah samsprsan mudā  
 sarayujvanam rathavaraih parito vihuh

Thereafter, Lord Rāmacandra, His family priest, Vaśistha, and His brothers, followers, and indeed all the inhabitants of Ayodhyā, including the animals, happily bathed in the River Sarayu, and then ascended to Vaikuntha on celestial chariots.

## Text 58

*ye sṛvanti raghūdvaḥasya  
 cantam karnāmṛtam sādarat  
 samsararṇava sosanañca  
 pathatām āmodadam moksadam  
 rogānāmḥa santaye dhanajana  
 svargādi sampattaye vamsānāmapī  
 vṛddhave prabhavati sri sah paresah prabhuh*

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 Kalkī Purāna*.

**The Descendents of Lord Rāmacandra  
King Maru and King Devāpi**

Texts 1-4

*rāmāt kuso'bhūda tithis  
tato' bhūnniṣa dhānnabhah  
tasmād abhūt puṇḍarikah  
kṣema dhanvā'bhavat tataḥ*

*devānīmka stato hinah  
pāripātro'tha hinataḥ  
balāhakas tator'kasa  
rajanābhas tato'bhavat*

*khagaṇād vidhṛtas tasmād  
hiraṇya nābha sañjñitah  
tataḥ puṣpāda dhruva tasmāt  
syandano'thāgnir varṇakah*

*tasmācchighro'bhavat putrah  
pitā me'tulavikramah  
tasmān maruṁ mām ke'piha  
budhañcāpi sumitrakam*

From Lord Rāma was born Kuśa, Kuśa's son was Atithi, Atithi's son was Niṣada, whose son was Nabha, and his son was Puṇḍarika. Pundarika's son was Kṣemadhanvā, whose son was Devānīka, Devānīka's son was Hina, 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.

## Texts 5-6

*kalāpa grāmam āsādya*  
*viddhi sattapasi sthitam*  
*tavāvatāram vijñāya*  
*vyāsāt satyavati sutāt*  
  
*pratikṣya kālam lakṣābdam*  
*kaleḥ prāptas tavāntikam*  
*janmakotyaṁ hasāṁ rāser*  
*nāsanam dharmma sāsanam*  
  
*yaśāḥkirttikaram sarvam*  
*kāmapūram parātmanah*

I have been residing at the village of Kalāpa, practicing penance. Recently, I heard of your incarnation from Satyavati's son, Vyāsadeva, 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

*kalkiruvāca*  
*jñāstastavānvayaṁ tvāṁ ca*  
*sūryavamsa samudbhavam*  
*dvitīyaḥ kā'paraḥ śrīmān*  
*mahāpuruṣa lakṣaṇah*

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

*iti kalki vacaḥ śrutvā*  
*devāpir madhurākṣarām*  
*vānīm vinaya sampannaḥ*  
*pravaktum upacakrame*

Upon hearing the words of Lord Kalki, King Devāpi very humbly spoke as follows.

**Texts 9-10**

*devāpi vāca  
 pralayānte nābhīpadmāt  
 tavābhū caturānanah  
 tadṛya tanayād atres  
 candra tasmattato budhah  
 tasmāt pururavā jajñe  
 yayātir nāhussastatah  
 devayānyām yayātistu  
 yadum turvasum eva ca*

Devāpi 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**

*sarmisthayām tathā druhyuñ  
 canum puruñca satpate  
 janayāmāsa bhutadir  
 bhūtaniva sirsksayā*

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**

*purorjanmejayas tasmāt  
 pracinvana bhavat tatah  
 praviras tanmanasyur vaiva  
 tasmacvābhayado' bhavat*

*uruksayacca trayrunis  
tato bhut puskararunih  
vrhat ksetrad bhuddhasti  
yannāmnā hastināpuram*

Puru's son was Janmejaya, whose son was Prācīnvān. Prācīnvān's son was Pravīra, Pravīra's son was Manasyu, Manasyu's son was Abhayada, Abhayada's son was Uruksaya, Uruksaya's son was Tryaruni, whose son was Puskarāruni. Puskarāruni begot a son named Brhatksetra, whose son was Hasti, after whom the city of Hastinapur was named.

Texts 14-16

*ajamidho'humidhasca  
puramidastu tatsutāh  
ajamidhad abhudrksas  
tasmāt samvaranāt kuruḥ*

*kuroḥ parikṣit sudhanur  
janhur nisadha eva ca  
suhotro'bhūt sudhanusas  
cayavanacca tatah kṛti*

*tato brhad rathas tasmāt  
kusāgra drsabho'bhavat  
tatah satyajitah putrah  
puspavān nahusas tatah*

Hasti had three sons named Ājamīdha, Ahimīdha, and Puramīdha. Ājamīdha's son was Rk, whose son was Sanvarana. Sanvarana's son was Kuru, Kuru's son was Parikṣit, and Parikṣit's sons were Sudhanu, Jahnu, and Nisada. Sudhanu's son was Suhotra, Suhotra's son was Cyavana, and Cyavana's son was Brhadratha, whose son was Kuśāgra, Kuśāgra's son was Rsabha, Rsabha's son was Satyajit, Satyajit's son was Puspavān, and his son was Nahusa.

Texts 17-18

*brhad rathānya bharyayam  
jarasandhah parantapah  
sahadevas tatas tasmāt  
somaṇḍīyāt srutasravah*

*suratād vidrathas tasmān  
 sarvabhaumo'bhavat tatah  
 jayasenād rathaniko'bhud  
 yutāyusca kopanah*

Brhadratha had also begotten the wicked Jarāsandha, within the womb of another wife. Jarāsandha's son was Sahadeva, Sahadeva's son was Śimāpī, Śimāpī's son was Śrutaśravā, Śrutaśravā's son was Suratha, and his son was Viduratha. The son of Viduratha was Sārvabhauma, Sārvabhauma's son was Jayasena, Jayasena's son was Rathānika, and his son was the wrathful king, Yutāyu

**Text 19**

*tasmad devatithis tasmād  
 rksas tasmād dilīpakah  
 tasmat pratīpakas tasya  
 devāpīr ahamisvara*

The son of Yutāyu was Devātithi, Devātithi's son was Rksa, Rksa's son was Dilīpa, and his son was Pratīpaka. My dear Lord, I am the son of Pratīpaka, and my name is Devāpī.

**Text 20**

*rājyam sāntanave dattvā  
 tapasyeka dhīyā cīram  
 kalāpa gramam asādya  
 tvām didrksu rihagatah*

I handed over my kingdom to Śāntanu and went to reside at the village of Kalāpa, where I perform austerities with undivided attention. After hearing about Your appearance within this world, I came here to see You.

**Text 21**

*marunā' nena munibhir  
 ebhīh prāpya padāmbujam  
 tava kala karālasyaḍ  
 yāsyami atmavatam padam*



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  
samāsvāsya samavravit*

Upon hearing this, lotus-eyed Lord Kalki smiled and then spoke in an assuring manner.

## Text 23

*kalkiruvaca  
yuvam parama dharmajñau  
rajānau viditāvubhau  
madādesa karau bhūtvā  
nijarajyam bhāsiyathah*

Lord Kalki 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 tvām abhiseksyāmi  
nijayodhya pure' dhūna  
hatva mlecchāna dharmasthan  
prajābhūta vihimsakān*

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 rājse  
hatvā pulkasakān rane*

My dear King Devāpī, after I decimate the wicked Pulkaśas, I will come to your capital city, Hastināpura, and perform your coronation ceremony.

Texts 26-30

*mathurayamaham sthiva  
 harisyami tuvo bhayam  
 sayyākarnānustr mukhan  
 eka janghān bilodaran*

*hatvā krtam yugam krtvā  
 palayisyamyaham prajāh  
 tapovesam vratam tyaktva  
 samāruhya rathottamam*

*yuvām sastrastra kusalau  
 senagana parichadau  
 bhutvā maharathau loke  
 maya saha carisyathah*

*visākha yūpa bhūpālas  
 tanayām vinayānvitām  
 vvahe rucirāpangim  
 sundarim pradasyati*

*maro bhūpala lokanam  
 svastaye kuru me vacah  
 rucirasva sutam santām  
 devāpe tvam samudvaha*

I will continue to give you all protection while residing at Mathurā. I will kill Śāyayākarna, 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 Rucirāśva.

## Text 31

*ityāśvasa kathah kalkeh  
srutva tau munibhih saha  
vismaya vista hrdayau  
menāte harimisvaram*

After hearing these words, King Maru, King Devāpi, and all the assembled sages joyfully accepted Lord Kalki as the incarnation of the Supreme Personality of Godhead, Lord Hari.

## Texts 32-33

*iti brudhatya bhayade  
ākāsāt sūryyasannibhau  
rathau nānāmanu vrata  
ghatitau kāmagaṇau purah  
samayātau jvaladdivya  
sastrastraih parwaritau  
dadrsuste sadomadhye  
visvakarmma vinirmutau  
bhr̥ṣṭa muniganah sabhyah  
saharsa kimutirūh*

As Lord Kalki 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  
yamavaī sravanangajau  
rajanau lokaraksārthan  
avirbhu tau vidantiyami*

*kālena ācchādītā kārau  
mana saṅgādi hoditau  
yuvām rathāvāruhatām  
sakrudattaṁ mamājñayā*

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

*evam vadati visvese  
pādmānāthe sanātane  
devā vavarṣuḥ kusumais  
tuṣṭu vurmu nayo'grataḥ*

As Lord Kalki, the husband of Padmāvātī 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

*gaṅgāvāri pariklinna  
sorobhūti parāgavāna  
sanaiḥ parvatajā saṅga  
sivavat pavano bavau*

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

*tatrāyātaḥ pramudita tanus  
taṭṭa cāmi karābho  
dharmmāvāsaḥ surucira jaṭā  
cīrabhṛda daṇḍa hastaḥ  
lokātīto nijatanu maru  
nāsītā karmasaṅghas*

*tejorāsiḥ sanakasadyso  
maskarī puṣkarākṣah*

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.

**The Appearance of Satya-Yuga,  
and a Description of the Different Manus**

Text 1

*sūta uvāca*  
*atha kalkiḥ samālokya*  
*sada sām̐patibhiḥ saha*  
*samutthāya vavande taṁ*  
*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

*vṛddham̐ sarīwesya taṁ bhikṣuṁ*  
*sarvāsrama namaskṛtam*  
*paṇḍita 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 mānavā loke*  
*lokānām̐ pāraṇecchayā*  
*caram̐ti sarvasuḥṛdaḥ*  
*pūṛṇā vigata kalmaṣāḥ*

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*  
*ahaṁ kṛtayugam̐ sṛisa*

*tavādesa karam̐ param̐  
tavāvīr bhāva vibhava  
prkṣaṇārtham ihāgatam*

Maskarī said: O husband of Lakṣmī, 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**

*nirupādhīr bhavān kālaḥ  
sopādhītvam upāgataḥ  
kṣaṇa daṇḍala vādyāṅgair  
māyayā racitaḥ svayā  
pakṣāhorātram āsarttu  
samvatsara yugādayaḥ  
tavecchayā carantye  
manavascca 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**

*svāyambhuvastu prathamā  
tataḥ svārociṣo manuḥ  
tṛtīya uttamas tasmāt  
caturthas tāmasaḥ smṛtaḥ  
pañcamo raivataḥ ṣaṣṭhas  
cākṣuṣaḥ parikirtitaḥ  
vaivasvataḥ sapṭamo vai  
tataḥ sāvarṇīr aṣṭamaḥ  
navamo dakṣa sāvarṇīr  
brahma sāvarṇīkas tataḥ*

*dasamo dharmasavarnur  
ekādasah sa ucyate*

*rudra savarnikas tatra  
manurvavā dvādasah smrtah  
trayodasa manurveda  
savarnur lokavisrutah*

*caturdasendra sāvarnur  
ete tava vibhūtayah  
yantiyānti prakasante  
nāma rūpādi bhedaṭāh*

There are fourteen Manus who appear in one day of Brahmā. They are Svāyambhuva, Svārocisa, Uttama, Tāmasa, Raivata, Cāksusa, Vaivasvata, Sāvarni, Daksa Sāvarni, Brahma Sāvarni, Dharma Sāvarni, Rudra Sāvarni, Loka Viśruta, Veda Sāvarni, and Indra Sāvarni. These Manus are fragmental parts of Your supreme opulence. They assume various names and forms, just to carry out their respective duties.

#### Texts 12-13

*dvādasābda sahasrena  
devanañca caturyugam  
catvari trīni dve caikam  
sahasra ganitam matam*

*tāvat chatani catvāri  
trīni dve caikameva hi  
sandhyakramena tesantu  
sandhyamso'pi tathāvidhah*

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, Dvāpara-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.



## Text 14

*ekasaptatikam tatra  
yugam bhunkte manurbhuvi  
manunamapi sarvesam  
evam parnatir bhavet  
  
dva prajāpates tattu  
nisā sa parikirtita*

The duration of the reign of each Manu is seventy-one cycles of the four *yugas*. Fourteen Manus reign during one day of Brahmā. This is also the duration of Brahmā's night.

## Text 15

*ahoratrañca pakṣaste  
masa samvatsararttava  
sadupādhi kṛtaḥ kālo  
brahmano janmamṛtyukṛt*

In this way, Brahmā passes his days, nights, fortnights, months, seasons, and years, until the duration of his allotted time is over

## Text 16

*sata samvatsare brahma  
layam prāpnoti hi tvayi  
layante tvannābhi madhyad  
utthitah sṛjati prabhuh*

Brahmā lives for one hundred years and after death, he merges into Your existence. After the final dissolution of the universe, Brahmā once again is born from Your lotus navel.

## Text 17

*tatra kṛta yugante'ham  
kalam saddharma palakam  
kṛtakṛtyāḥ prajā yatra  
tannāmnā mam kṛtam viduh*

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

*iti dadva ca asrūtya  
 kalkir nijajanāvrtah  
 praharsam atulam labdhva  
 srutva tadvacanamrtam*

*avahuttham upalaksya  
 yugasasyaha janani hitan  
 yoddhukamah kaleh puryam  
 hrsto visasane prabhuh*

*gaṣa ratha turagān naramsca yodhan  
 kanaka vicitra vibhūsanā citangan  
 dhṛta vividha varāstra pūgān yudhi  
 niṣunān ganayadhva mānayadhvam*

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 Purāna

## Lord Kalki Goes Out to Conquer Kali and His Allies

### Text 1

*suta uvaca  
iti tau marudevapi  
srutva kalaker vacah purah  
krtodvāhau rathārūdhau  
samāyatau mahābhujau*

Sūta Gosvāmī 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

*nānāyudha dharaih samyair  
āvrtau suramāninau  
baddha godhanguli trānau  
damsītau baddhahastakau  
kārsnayasa srastranau  
dhanurddhara dhurandharau  
aksauhimbhīḥ sabbhīstau  
kampayantau bhuvam bharaiah*

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  
gajalaksaiḥ samāvṛta  
asvaih sahasra nyūtaih  
rathaih sapta sahasrakaih  
padatībhīr dvilaksaisca  
sannadrar dhrtakārmukaih*

*vatoddhūtottar usnisah  
sarovatah parivāritah*

*rudhirāsva sahasranam  
pañcasadbhur maharathaih  
gajair dasa satair mattair  
nava laksair vrtao babhau*

King Viśākhayūpa 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.

#### T<sub>exts</sub> 7-9

*aksuhinubhur dasobhuh  
kalkih para purañjayah  
samavrtas tatha devair  
evamindro divi svarat*

*bhratr putra suhrdbhusca  
muditah samikair vrtah  
yayau digvijayākāṅksi  
jagatam isvarah prabhuh*

*kale tasmīn divyo dhutvā  
dharmah paraṅmanah saha  
samaja gama kalnā  
balmāpi nirakrtah*

Lord Kalki, the conqueror of conquerors and Lord of the universe, had an army of ten *aksauhini*s. 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 Kalki 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*.

## Texts 10-13

rtam prasādam abhayam  
 sukham muda matha svayam  
 yogamartha tatodarpam  
 smrtim ksemam pratīśrayam  
  
 naranarāyanau cobhau  
 hareramsau tapovratau  
 dharmastvetan samadaya  
 putrān striscagatastvaran  
  
 sraddha maitrī dayā śāntis  
 tustih pustih kriyonnatih  
 buddhir medha titiksa ca  
 hrir mūrttir dharmapalakah  
  
 etastena sahayata  
 nija bandhuganaih saha  
 kalkim ālokitum tatra  
 nijakaryam niveditum

Just to have the *darśana* of Lord Kalki, and to inform Him of their activities, Rta, Piasāda, Abhaya, Sukha, Prīti, Yoga, Anahankāra, Smrti, 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, Buddhi, Medhā, Titiksā, and Lajjā, who are all maintainers of genuine religious principles, along with their friends and relatives, accompanied Dharma

## Texts 14-15

kalkir dvijam samasadya  
 pūjayitvā yathavidhi  
 provāca vinayāpunnah  
 kastvam kasmādi hagatah  
  
 sribhih putraisca sahitah  
 ksinapunya wa 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

*putrah triyasca te dñāh  
hina sva vala paurusāh  
vaisnavah sādhave yadvad  
pasandausca tvaskrtah*

As the devotees of Lord Viṣṇu may lose their strength and enthusiasm when tortured by the atheists, your wife and sons appear similarly disheartened.

## Text 17

*kalkeriti vacah srutva  
dharmah sarma nujam smaran  
provaca kamalānātham  
anāthastu atikatarah*

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

*putraih sribhir nujanaih  
kṛtāñjali putar harim  
stutvā natva pujayitva  
muditam tam dayaparam*

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

*dharmā uvaca  
srñu kalke mamakhyānam  
dharmo'ham brahmarūpinah*

*tava vaksahsthalajatah  
kamadah sarvadehinam*

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 ugranirhavya  
kavyanam kamadhug vibhuh  
tavāññāya caramyeva  
sādhukitti krdanvaham*

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 balinā  
kalinapī nīakrtah  
saka kamboja savarah  
sarvar avasa vasina*

At present, various clans of *mlecchas*, like the Śakas, Kāmbōjas, 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'khuḷādhara  
padamulam upāgatah  
yatha samsāra kalagni  
samtaptāh sadhavaṅ' dītah*

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.

**Texts 23-24**

*iti vāgbhir pūrvabhir  
dhanmena paritositah*

*kalkih kalkaharah srmān  
āha samharsayan sanah*

*dharmā kṛtayugam pasya  
marum candamsu vamsajam  
mam janasi yathā jātam  
dhatr prārthita vīgraham*

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**

*kitake bauddha dalanam  
iti matvā sukhi bhava  
avaisnavānām anyesam  
tavopadrava karmam*

*jghamsuryami senābhis  
cara gām tvam vinirbhayah*

You will be happy to learn that I have already defeated the Buddhists residing at Kitaka-deśa. My mission is to destroy all the miscreants who are envious of you and the other Vaiṣnavas. 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**

*ka bhūtiṣṭe kva moho'sti  
yajñādāna tapovratāih  
sahita sañcara vibho  
mayi satye vyupasthite*

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



## Text 27

*aham yamu twayagaccha  
svaputrar bāndhavah saha  
disam jayartham tvam satru  
nigrahartham jagatpriya*

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 harsitah  
gantum kṛta matistena  
ādhipatya mamum 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 nijājanan  
avasthāpya striyasca tah*

When Dharma departed to conquer the world, his wives and children stayed at Siddhāśrama.

## Texts 30-31

*sannaddhah sadhu satkārair  
veda brahma maharathah  
nana sastranvesanesu  
sankalpa vara kāmukah  
sapta svarāsvo bhudeva  
sārathir vanhīrasrayah  
kṛiyābheda 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 *brāhmanas* became his chariot driver, and Agni became his seat. In this way, Dharma set out to conquer Kālī, along with a formidable army.

**Texts 32-33**

*yajñadana tapah patrār  
yamaisca nuyamair vrtah  
khasa kambojakan sarvān  
savaran varvarānapi  
jetum kalkir yayau yatra  
kaleravāsam ipsitam  
bhutavasa balopetam  
sārameya varakulam*

Lord Kalkī 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 Khaśas, Kambojas, Śavaras, and Vai varas. The Lord went to the favorite residences of Kālī, which were the playgrounds of ghosts, foxes, and jackals.

**Text 34**

*gomamsa puti gandhadhyam  
kakohuka sivarvtam  
strinām durdyuta kalaha  
uvada vyasanāśrayam*

These places were permeated with the foul odor of decaying beef, and they were infested with crows and owls. Kālī's domain can be found wherever there is gambling and intoxication, as well as where women constantly quarrel.

**Texts 35-38**

*ghoram jagadbhayakaram  
kamini svaminam ghom  
kalih srutvodyamam kalkeh  
putra pautra vrtah krudha*

*puradvisasanan prayat  
 pecakaksa rathopari  
 dharmah kalim samalokya  
 rsibhuh parwantah*

*yuyudhe tena sahasa  
 kalkiwākya pracoditah  
 rtena dambhah samgrame  
 prasādo lobha mahvayat*

*samayad bhayam krodho  
 bhayam sukhamu payayau  
 nirayo mudamasadya  
 yuyudhe vīdhyudhah*

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 Viśasana, 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, Prasāda fought with Lobha, Abhaya challenged Rosa, and Sukha attacked Bhaya. Niraya vigorously fought with Prīti, showering various weapons.

#### Text 39

*ādhir yogena ca vyadhīh  
 ksemena ca balyasa  
 prasrayena tatha glānir  
 jarāsmrtim upahvayat*

Yoga contended with Ādhi, the powerful Ksema fought with Vyādhī, Praśraya fought with Glāni, and Smṛti attacked Jarā.

#### Text 40

*evam vṛtto mahaghorō  
 yuddhah parama darunah  
 tam drastum agata deva  
 brahmādyah kṛc vibhutibhīh*

The fighting soon became very intense, as the demigods appeared overhead as spectators.

## Text 41

*maruh khasausca kāmbojar  
yuyudhe bhma vikramaih  
devāpīḥ samare cinairvar  
varvarais tangamnair aṇi*

King Maru entered the ranks of the powerful Khasās and Kāmbojas while King Devāpī fought with the Colas and the Varvaras.

## Text 42

*visakhayūpa bhūpalah  
pulindah svapacāḥ saha  
yuyudhe vividhāḥ sastrar  
āstrar divyair mahāprabhāḥ*

King Viśākhayūpa fought valiantly against the Pulindas and Candālas, employing celestial weapons.

## Text 43

*kalkīḥ koka vikokabhyam  
vahnibhir varayudhāḥ  
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  
ekarūpau 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.

## Text 45

*padatikau gadāhastau  
 vajrāngau jayināu disam  
 surāih parivrtāu mrtyu  
 jivavekatra yodhanāu*

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.

## Text 46

*tābhyām sa yuyudhe kakliḥ  
 senāgana samanvitāh  
 subhanam kalki samyānām  
 samarastu mulo'bhavat*

In the battle between Lord Kalki and the two brothers, Koka and Vikoka, the leaders of both armies fought fiercely.

## Text 47

*hvesitair brhitair danta  
 sabdais tankāra naditāih  
 surot kastair bāhu vegāih  
 samsabdais talatādanāih*

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.

## Text 48

*sampūritāh disah sarva  
 lokā no sarma lebhire  
 devāsca bhōyasamtrastā  
 dui vyasta pathā yuyuh*

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.

## Text 49

*pāsair danḍaiḥ khadga saktya śtisūlair  
 gadāghātar vāṇa pātaisca ghoraiḥ  
 yuddhe sūrāschinna bāhvaṅghrdṅghri madhyāḥ  
 petuḥ samkhye sataśaḥ koṭisasca*

Due to the onslaught of innumerable weapons, including iron rods, swords, śakti 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.

**The Followers of Kali Are Defeated  
The Killing of Koka And Vikoka**

Text 1

*sūta uvāca  
evam pravṛtte saṁgrāme  
dharmah paramakopanaḥ  
kṛtena sahito ghoram  
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 purim 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

*vicchinna pecaka rathaḥ  
sravadraktāṅga sañcayaḥ  
chuchurgandhah karālāsyaḥ  
strīsvāmikam gādgrham*

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 sambhogarahita  
uddhrata vāṇa gaṇāhataḥ*

*vyakulah svakulāngaro  
nihsarah pravisad grham*

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 bhīhato  
gadaya bhīannamastakah  
sārameya ratham chinnam  
tyaktvāg ādradhīram 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 ṛtāh krodhah  
kasāyīkrta locanah  
gandhākhuvaham vicchinnam  
tyaktvā vīśasanam 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, Vīśasana.

**Text 7**

*bhayam sukha talāghātadg  
tatasurnya patad bhuvī  
nīrayo mudamusthībhīyam  
pīdīto yamamayayau*

Sukha slapped Bhaya so forcefully that he immediately gave up his life. Niraya also fell down dead onto the battlefield after being pummeled by Prīti.

**Text 8**

*ādhi vyadhīyadāyah sarve  
tyaktvā vāham upādīraṇam*



*nanādesan bhayodvigna  
krtavana prapīditah*

Satya-yuga personified fought so heroically while showering his arrows that Ādhī and Vyādhī dismounted their carriers and fearfully ran to safety.

**Text 9**

*dharmah kṛtena sahito  
gatvā viśasanam kaleh  
nagaram bāna dahanair  
dadaha kalīna saha*

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.

**Text 10**

*kalīr vīplusta sarvango  
mṛtadaro mṛtaprajah  
jagāmaiko rudan dīno  
varsāntaram alaksitah*

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.

**Text 11**

*marustu sakakāmbojān  
jaghne divyāstra tejasa  
devapīh savaramsolan  
varvarams tadgaman apī*

Meanwhile, many *mlecchas*, including the Śakas and Kāmbojas, were vanquished by the celestial weapons of King Maru. King Devāpī vanquished the Śavaras, Colas, and Varvaras, with very little effort.

**Text 12**

*divyāstra sastra sampatān  
ardayāmasa viryavān*

*viśākhayūpa bhūpālah  
pulindān pulkaśāsa*

The greatly powerful King Viśākhayūpa invoked celestial weapons to defeat the Pulindas and Pulkaśas.

Text 13

*jaḡhana vimala praḡñāh  
khadgapatena bhūrma  
nanastrasastra varsaiste  
yodha nesuranekadha*

The pure devotee, King Viśākhayūpa, 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.

Text 14

*kalkih koka vikokābhyām  
gadāpānir yudhām patih  
yuyudhe vinyaso viñño  
lōkanām janayan bhayan*

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.

Text 15

*vrkāsurasya putrau tau  
nāḡtarau sakuner harih  
tavoh kalkih sa yuyudhe  
madhukauta bhayor vatha*

Koka and Vikoka's father was Vrkāsura, and Śakuni was their grandfather. Just as Lord Hari had previously fought with the demons, Madhu and Karabha, Lord Kalki now fought with these two brothers.

Text 16

*tayorgada prahārena  
currutāngasya tatpateh  
karat cyutāpatadbhumau  
drstvo curitvaho janah*

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

*tatah pūnah kruḍhā viśnur  
jagajjīśnur mahābhujah  
bhallakena śrāstasya  
vikokasyacchimat ṛabhuḥ*

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

*mṛto vikokah kokasya  
darsana dutthito bah  
tad dr̥stva viśmitā devāḥ  
kalkiśca ṛavarāḥ*

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

*ṛatī karttur gadāpaneḥ  
kokasyapyacchmacchirah  
mṛtaḥ koko vikokasya  
dr̥stḥīpatat samutthitah*

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

*punastau militau tena  
yuyudhate mahabalau*

*kamarūpa dharau vīrau  
kalamṛtyū wa parau*

The two powerful and deceitful demon brothers felt renewed enthusiasm as they continued to attack Lord Kalkī, appearing like fate and death personified.

**Texts 21-22**

*khadga carma dharau kalkim  
praharantau punah punah  
kalkih krudhā tayos tadvad  
vanena srasī hate*

*punarlagne samalokya  
hariscmta paro'bhavat  
visa santāva athalokya  
turagas tava tadayat*

With swords and shields in their hands, Koka and Vikoka struck the Lord, again and again. Lord Kalkī 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 Kalkī anxiously contemplated the matter for a moment, and then the two brothers resumed their attack. At this time, Lord Kalkī's horse began to very forcefully kick the two brothers.

**Text 23**

*kalakalpau duradharsau  
turagenarditau bhṛsam  
kalkestam jaghnatur vanair  
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**

*tayorbhuyantaram so' svah  
krudhā samadasad bhṛsam  
tau tu prabhimāsthibhujau  
visastangada kārmukau*

*puccham jagrhattuh sapter  
gopuccham bālakaviva*

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**

*dhrtapucchau tu tau jñatva  
saptih parama kopanah  
pascat padbhayam drdham  
jaghne tayorvaksasi vajravat*

The enraged horse then kicked both demons in the chest with its hind legs, and the blows felt just like thunderbolts

**Text 26**

*tyaktapucchau mūrcchitau  
tau tatk sanat punarutthitau  
puratah kalkimalokya  
babhāsāte sphutaksarau*

Although the two heroes fell unconscious onto the ground, they quickly regained their senses and stood up, challenging Lord Kalki to continue fighting.

**Text 27**

*tato brahmā tamabhyetya  
kṛtāñjaliḥ putah sanaih  
provaca kalkim naicāmu  
sastrastrar vadhamarhatah*

Meanwhile, Lord Brahmā, who had been watching the battle from the sky, approached Lord Kalki and spoke with folded hands. My dear Lord, You will not be able to kill these two demons with weapons.

**Text 28**

*karaghata dekakāler  
ubhayor nirmito vadhah  
ubhayor darsanadeva  
nōbhayor maranam kvacu*

*viditveti kurusvatman  
yugapacca nayorvadham*

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 sruva  
tyakta sastrastra vahanah  
tayoh praharatoh svaram  
kalkidana vayoh krudhā  
mustibhyam varakalpābhyām  
vabhañja srasi 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 mastiskau  
bhagna srangava gaviva  
petatur divi devānam  
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 kusumasarur  
varvasur hṛsta manasah*

Being overjoyed, the Gandharvas began to sing, the Apsarās danced in ecstasy, and the sages offered prayers while the demigods, Siddhas, and Cāranas showered flowers from the sky upon Lord Kalki

## Text 32

*divi dundubhayo neduh  
 prasannasca bhavan disah  
 tayorvadha prabhudatah  
 kavir dasa sahasrakan  
 sasvan mahagathan saksad  
 ahānad divya sayakāh*

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

*prajāñah satahasrasanam  
 yodhanam ranumurddhanu  
 ksayam nmye sumāntrastu  
 rathinam pañcavimsau*

The formidable Prājña killed one hundred thousand enemy soldiers and Sumantu killed twenty-five thousand

## Text 34

*evamanye gargya bhargya  
 visaladya maharathan  
 nyagnuh samare kruddha  
 nisadan mleccha varvaran*

Other powerful warriors, filled with a terrible rage, including Gārgya, Bhargya, and Viśāla, also joined the fray, killing innumerable *mlecchas* and Nisādas.

## Text 35

*evam vijitya tan sarvan  
 kalkir bhupaganah saha*

*sayyakarnaisca bhallāta  
nagaram jetu mayayau*

After defeating all His enemies, Lord Kalkī and His associates proceeded towards the city of Bhallātanagara, which was inhabited by Sayyākarnas.

**Text 36**

*nanavadyair loka samghair varastraih  
nanavastrair bhusārnai bhusitāngah  
nanāvāhaiscama rairvīyamanaih  
yato yoddhum kalkir atyugrasenah*

While going, Lord Kalkī 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 Kalkī Purāna



## Lord Kalki Travels To Bhallāṭanagara Ruled By Śāsīdhvaja A Great Battle Takes Place

### Text 1

*suta uvāca*  
*senāganāḥ parivṛtaḥ*  
*kalkir narayanāḥ prabhuh*  
*bhallata nagaram prāyāt*  
*khadgadhrk saptivahanāḥ*

Sūta Gosvāmī said: After a short while, Lord Kalkī, 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 viṣnum jagatpatim*  
*nyāsenā ganāḥ pūrṇe*  
*yoddhukāmo harmāyau*

The king of Bhallāta was a great mystic yogī who was aware that Kalkī 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 śrīmān*  
*dirghāṅgah kṛṣṇa bhavanāḥ*  
*śāsīdhvaja mahāteja*  
*gajāyuta balah sudhū*

This king, named Śāsīdhvaja, 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 mahadevi*  
*viṣṇuvrata parāyana*

*susanta svaminam praha  
kalkina yoddhum udyatam*

*natha kantam jagannātham  
sarvantaryaminam prabhūm  
kalkim narāyanam sāksāt  
katham tvam praharisyasi*

His chaste and devoted wife, Suśāntā, 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

*śaśidhvaja uvaca  
susante paramo dharmah  
prajāpati vimirmatah  
yuddhe praharah sarvatra  
gurau sisye hareṇva*

King Śaśidhvaja said: O goddess Suśāntā, 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

*jvato rajabhogah syan  
mrtah svarge pramodate  
yuddhe jayo va mrrtyur va  
ksatriyanam sukhavahah*

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  
devatvam bhupatitvam va  
visayavista kaminam*

*urmadanam bhave deva  
 na hareh padasevnam  
 tvam sevakah sa capi sastva n  
 niskamah sa capradah  
 yuvayor yuddha milanam  
 katham mohād bhavisyati*

Suśāntā 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**

*saśidhvaja uvaca  
 dvandvatite yadi dvandvam  
 isvare sevake tatha  
 dehavesal lila yava sa  
 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**

*dehavesad isvarasya  
 kamadya dahika gunah  
 mayanga yadi jayante  
 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?

## Text 12

*brahmato brahmatesasya  
saritve sarrita  
sevakasya bheda drsas  
tvevam janmalayodayah*

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.

## Text 13

*sevyā sevakata vīṣṇor  
māyā seveti kīrtitā  
dvaitadvaitasya cestaisā  
trivarga janika satām*

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.

## Text 14

*ato'ham kalkīyoddham  
syāmi kante svāsenāyā  
tvam tam pūjāyā kante'dyā  
kāmāpatim īśvaram*

O goddess, it is for this reason that I am eager to fight with Lord Kalkī. You should now worship the Lord of Laksmī with great attention.

## Text 15

*susānta uvāca  
kṛtārtho'ham tvayavīṣṇu  
seva sammilitātmanā  
svamūnuha paratrapī  
vāsnavī prathita gatih*

Suśāntā 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 Viṣnu.

**Text 16**

*iti tasyā valgu vābhih  
pranatayah sasidhvajah  
ātmanam vaisnavam mene  
sāsrunetro harim svaran*

Upon hearing Suśānta 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 Viṣnu.

**Text 17**

*tamalingaya pramuditah  
surar bahubhirāvrtah  
vadannāma smaran rupam  
vaisnavar 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 Vaiṣnava warriors.

**Text 18**

*gatvā tu kalkisenāyām  
vidrāvya mahatim camum  
sayyakarna ganar viraih  
sannadvar udyatāyudhah*

After entering the battlefield, King Saśidhvaja 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 māt  
sūryaketur mahabalah  
marubhūpena yuyudhea  
vaisnavo 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

*tasyanūjo vrhatketuḥ  
kantaḥ kokila nṛṣvanah  
devāpina sa yuvudhe  
gadavuddha vīsaradaḥ*

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 Devāpī.

## Text 21

*vīśakhayūpa bhupastu  
śasidhvaja nṛpeṇa ca  
yuvudhe vīvidhāḥ sastrāḥ  
karibhūḥ pārvantah*

King Vīśākhayūpa, surrounded by many elephant warriors and brandishing celestial weapons, confronted King Śasidhvaja.

## Text 22

*rudhrasvo dhanurdhara  
laghuhastah pratapavan  
rajasvanena yuvudhe  
bhargyah śantena dharmīna*

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

*sulohi prasara gadaghatair  
śana saktīrṣṭi tomarāḥ  
bhallaḥ khadgair bhūsandibhīḥ  
kuntah śamabhavadranah*

The battle became very intense as all these powerful warriors fought with their tridents, clubs, arrows, anchors, spears, swords, maces, and axes

## Text 24

*patakabhīr dhvajais cinhais  
tomarais chatra camaraih  
proddhuta dhulī pātalar  
andhakaro mahanabhuta*

The battlefield became a collage of flags, poles, emblems, clubs, umbrellas, *camaras*, and dust raised by the hooves of the horses

## Text 25

*gagane'nughana devah  
ke va vasam na cakire  
gandharveh sadhusandarbhan  
gayanair amrtayonaih*

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

*drustum samagatoḥ sarve  
lokoḥ samaram adbhutam  
śankha dundubhī sannadair  
asphotair vrmhitair aṇi  
hvesitair yodhanot krustair  
loka muka wabhavan  
rathino rathibhiḥ sakam  
padatasca padatibhiḥ  
hayaḥ hayairi bhascebhairi  
samaro'mara danavaih  
vathabhavat sa tu ghano  
yamarastra vwarddhanah*

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

*sasīdhvaja camūnathah  
kalki senādhi pāh saha  
nīpetuh samikā bhūmau  
chinna vahvaṅghri kandharāh*

Numerous soldiers belonging to the armies of both Lord Kalki and Śaśīdhvaja lost their arms, legs, and heads in that great battle.

## Text 30

*dhavanto'bhi druvantasca  
viklavanto'sruguksitāh  
uparyupari sanchannā  
gajāsva 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

*nīpetuh pradhane virah  
koti koti sahasrasah  
bhutesānanda sandohāh  
sravanto rudhi rodakam*

In that great battle, many 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.



## Text 32

*usnusahamsāh sañchinna  
gaja rodho rathasnavāh  
karoruminābharana  
masi kāñcana valukah*

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.

## Text 33

*evam pravrttah sangrāme  
nadyah sadyo'ti darunah*

In this way, the entire battlefield wore the appearance of a mighty river.

## Text 34

*suryaketustu marunā  
sahito yuyudhe bali  
kālakaḷpo durāgharso  
marum vānar tadayat  
marustu tatra dasabhir  
mārganar ahanad bhramam*

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.

## Texts 35-36

*marubanāhato virah  
sūryaketura marsitah  
jaghān turagān kopat  
padodghatena tadratham  
curnayivā'tha tenapi  
tasya vaksasya tādayat  
gadāghātena tenapi  
marur murccham avapaha*

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 devāpim  
vānaih pracchadayad bah*

King Maru's loyal charioteer quickly came and placed him on another chariot. Meanwhile, the powerful Brhatketu dazed Devāpī with his incessant stream of arrows.

## Text 38

*dhanuvīkrsya tarasā  
niharena yathā ravim  
sa tu vanamayam varsam  
parwarya nyāyudhah*

As thick fog covers the sun, Devāpī, 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 dr̥ham jaghne  
karkapatrah silāstaih  
bh̥nam sulam athalokya  
dhanurgrhya pata trbhih*

King Devāpī then employed his wonderful golden arrows to break Brhatketu's tridents and other weapons into pieces. Brhatketu, who had also become inflamed with rage, picked up his bow and showered more arrows upon his adversary.

## Text 40

*stadhāraih svarna pumkhar  
gardha patrair ayomukhah*

*devāpim āsugar jaghne  
brhatketuh sasamukam*

Brhatketu then released golden arrows having iron tips and vultures' feathers, piercing Devāpi all over his body.

**Text 41**

*devāpis taddhanur divyam  
ciccheda nisutaih saraih  
chinnadhanva brhatketuh  
khadgapar jghāmsaya*

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**

*devāpeh sārathim sasvam  
jaghne suro mahamrdhe  
sa devāpir dhanus tyaktva  
talenahatya teripum*

*bhujayor antarānya  
nispīesa sa nirdayah  
tam tryasta varsam 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 vikṣaya devāpir  
mughni sūryadhvaḥjo' vadhit  
mustmā vajrapātena  
so'patan mūrchito bhuvī*

*murcchitasya ripuh krodhat  
senaganam tadayat*

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

*sasīdhvajah sarvajagannivasam  
kalkim purastad abhisūryavarasam  
syamam piṅgamvaram ambujeksanam  
brhadbhujam caru kṛita bhūsanam*

At about that time, King Śāsīdhvaja 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

*nana mani vrata citanga sobhava  
nirasta lokeksana hr̥ttamomayam  
viśakhayupadibhir avrtam prabhum  
dadarsa dharmena kṛtena pūjitam*

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 Kalki Purāna.

**King Śaśidhvaja Brings the Unconscious  
Lord Kalki to His Palace**

Text 1

*suta uvaca  
hrdi dhyanaspadam rupam  
kalker drstva sasidhvajah  
purnam khadgadharā caru  
tu agarudham avravat*

Sūta Gosvāmī said: As King Śaśidhvaja gazed upon the enchanting form of Lord Kalkī, 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

*dhanurvana dharam caru  
vibhūsana varangakam  
papatapa vmāsārtham  
udyatam jagatam param*

Lord Kalkī, 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

*praha tam paramātmanam  
hrsta roma sasidhvajah  
ehyehi pundarikaksa  
praharam kuru me hrđi*

His mind surcharged with feelings of ecstasy, King Śaśidhvaja said: O lotus-eyed Lord, please come and strike my chest.

Texts 4-5

*athavatman vanabhrya  
tamo'ndhe hrđi me visa*

*nirgunasya gunajñatvam  
advaitasyastra tadanam*

*niskāmasya jayodyoga  
sahayam yasya samikam  
lokāḥ pasyantu yuddhe me  
dvirathe paramatmanah*

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**

*parabuddhur yadi drdham  
prahartta vibhave tvayi  
siva visnor bhedakrte  
lokam yāsyāmi 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  
vanara 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.

## Text 8

*sasidhvas tatprahāram  
 aganasya varayudhaih  
 tam jaghne vanavarsena  
 dhārabhīva parvatam*

However, King Śasīdhvaja did not take this onslaught of arrows very seriously. As a mountain remains undisturbed by the cloud that showers rain upon it, King Śasīdhvaja remained steady as he counteracted the Lord's arrows with his own

## Text 9

*tadvana varsabhīnantah  
 kalīkah paramakopānah  
 divyāih sastrāstra sanghatais  
 tayor yuddham āvartata*

King Śasīdhvaja's attack appeared to injure Lord Kalki and this made the fire of His rage burn brightly. Thereafter, a fierce battle ensued wherein both combatants discharged celestial weapons

## Text 10

*brahmāstrasya ca brahmastrān  
 vāyavasya ca pārvataih  
 agneyasya ca pārjanyaih  
 pannagasya ca garudhaih*

Both neutralized the effects of each other's *brahmāstra* by invoking another *brahmāstra*, *pārvatīastra* by employing another *pārvatīastra*, *vāyu-  
 astra* by discharging another *vāyu-  
 astra*, *parjanyastra* by invoking an *agni-  
 astra*, and *garudāstra* by employing a *pannagāstra*

## Text 11

*evam nanavidhan astrar  
 anyo'nyam abhijaghnatuh  
 lokāh sapalah samtrasta  
 yugantabhiwa menureh*

In this way, Lord Kalki and King Śasīdhvaja 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 samītrastā  
 agaman khagamāḥ kila  
 tato'ti vitathod yogau  
 vāsudeva sacidhvajau  
 nirastrau bāhuyuddhena  
 yuyudhāte parasparam  
 padāghārais talāghātair  
 muṣṭi praharaṇais 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 kusalau vīrau  
 mumudāte parasparam  
 varāhoddhṛta sabdena  
 tam talenāhanaddhariḥ  
 sa mūrccchito nṛpaḥ kopāt  
 samutthāya ca tatkṣaṇāt  
 muṣṭibhyām vāṛakalpābhyām  
 avadhuta kalkimojasā  
 sa kalkistatprahāreṇa  
 papāta bhūvi mūrccchitah*

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 kṛtāñca taṁ dr̥ṣṭvā  
mūrcchitaṁ jagadisvaram  
samāgatau tamānetuṁ  
kakṣe tau jagṛthe nṛpāḥ*

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

*kalkiṁ vakṣasyu pādāya  
labdhārthaḥ prayayau gṛham  
yuddhe nṛpāṇāṁ anyeṣāṁ  
putrau dr̥ṣṭvā 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

*kalkiṁ surādhipa patiṁ  
pradhane vijitya dharmāṁ  
kṛtāñca nijakakṣa yuge nidhaya  
harṣollasad hṛdaya utpulakaḥ  
pramāthi gatvā gṛham  
hariḡthe dadṛse susantām*

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 Śusāntā, sitting in the temple of Lord Hari.

Text 19

*drstvā tasyāḥ sulalita  
mukham vaisnavimāñca  
madhye gāyantnām hariguna  
kathastāmatha praha rāja*

*devādmām vinaya vacasā sambhale  
janmana vidyālabham parinayavidhim  
mlecchā paśanda nasnam*

Many other female devotees surrounded the queen, glorifying Lord Hari. The king looked at Śusāntā's lotus-like face and said: He who has taken birth in the village of Śambhala 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

*kalkiḥ svayam hr̥di mamāya muhā gato' ddhā  
mūrcchacchalena tava bhakti samiksanartham  
dharmam kṛtāñca 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

*iti nṛpavacasā vinodapūrnā  
harikṛta dharmayutam pranamya nātham  
saha nṛjasakhibhir nanartha rāmā  
hariguna kīrtana varttana vilajja*

Śusāntā 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 Śrī Kalkī Purāna.

**The Prayers of Susāntā**  
**Lord Kalki Marries King Śasidhvaja's Daughter**

Text 1

*susantovaca*  
*jay hare'ma radhisa sevitam*  
*tave padambujam bhuri bhūsanam*  
*kuru mamagratah sādhu satkr̥tam*  
*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 jagadrūpa sampadā*  
*vracitam satām manase sthitam*  
*ratapater mano mohodayakam*  
*kuru vicestitam kamapurānam*

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*  
*mrdu kathamṛta pṛtidāyakam*  
*sthita sudhokṣitam 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 patistvaym sarvaturjayo  
yadi tavāpriyam karmāṇā caret  
jahi tadātmanah satrum udyatam  
kuru kṛpām nacedidrg isvaraḥ*

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 pañcamātrayā  
prakṛti jāyayā nirmitam vapuḥ  
tava nirksaṇāl lilayā jagat  
sthiti layodayam 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

*bhuvriyan marudvāri tejasām  
prācitibhiḥ sarirendriyāsritaiḥ  
triguṇyā svayā mayayā vibho  
kuru kṛpām 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 guṇālayam nāma pāvanam  
kalimalapaham kirtayanti ye  
bhavabhayakṣayam tapatāpitā  
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

*tava januḥ satām mānavarddhanam  
dijakulodayam devapalakam  
kṛtayugārpakam dharmapūrakam  
kalikulantakam santanotu me*

Because of Your appearance within this world, the prestige of the devotees has been reinstated, the *brāhmaṇas* 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

*mama gṛham patiputra naṭṭṛkam  
gajarathair dhvajais cārair dhanaiḥ  
maṇivarāsanam sat kṛtīm vinā tava  
padābjayoḥ sobhayanti kim*

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

*tava jagadvapuḥ sundarasmitam  
mukham aninditam sundarāravam  
yadi na me priyam valguceṣṭite  
parikarotyaho mṛtyurastivaha*

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 saraṇa*  
*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*  
*gītena paritoṣitaḥ*  
*uttasthau raṇasayyāyāḥ*  
*kalkiryuddhas thavīravat*

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

*susāntām purato dr̥ṣṭvā*  
*kṛtam vāme tu dakṣiṇe*  
*dharmaṁ sasidhvajaṁ pascāt*  
*prāheti vṛḍḍitānaḥ*  
  
*kā tvam padmapalāsākṣi*  
*mama sevārtham udyatā*  
*kānte sasidhvajaḥ suro*  
*mama pascād upasthitaḥ*

Seeing Suśāntā in front of Him, as well as Satya-yuga personified to His left, Dharma to His right, and King Śasidhvaja 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, Śasidhvaja, standing behind Me?

## Text 15

*he dharma he kṛtayuga*  
*katham atrāgatā vayam*

*raṇāṅganam vihāyasyāḥ  
satrorantaḥ pure vada*

O Dharma! O Satyayuga! Instead of remaining on the battlefield, why have I been brought to the palace of the enemy?

Text 16

*satrupatnyaḥ katham sādhu  
sevante māmarim mudā  
sasidhvajaḥ suramāni  
mūrcchitam 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  
pātāle divi bhūmau vā  
naranāga surā'surāḥ  
nārāyaṇasya te kalke  
ke vā sevām na kurvate*

Susāntā said: Who is there in Pātāloka, Svargaloka, or Bhūloka, whether he is a human being, serpent, demon, or demigod, that would not serve Lord Kalkī, the incarnation of Lord Hari?

Text 18

*yatsevakānām jagatām  
mitrāṇām darsanādapi  
nivarattate satrubhāvas  
tasya sāksāt kuto ripuḥ*

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*

*yadi योग्याः तदानीं तु  
किं समर्थो निजलयाम्*

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 दासो मामा स्वामी  
अहम् दासि निजा तवा  
अवयोः सम्प्रसादाया  
आगतोऽसि महाभुजा*

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

*धर्मा उवाच  
अहम् तवैतयोर् भक्त्या  
नामारुपानु किरतानां  
कृतार्थोऽस्मि कृतार्थोऽस्मि  
कृतार्थोऽस्मि कलिक्षया*

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

*कृतयुगा उवाच  
अह्नुनाहम् कृतयुगम्  
तवा दासया दारानां  
त्वामिष्वरो जगत् पूज्या  
सेवका स्यास्य तेजासा*

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

*सासिधवाजा उवाच  
दान्दयाम् माम् दान्दया विभो  
योद्धृत्वाद् उद्यता युद्धाम्*



*yena kāmādi rāgeṇa  
tvayyāt manyaṇi vairitā*

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

*iti kalkir vacasteṣām  
nisamya harsitānanah  
tvayā jito'smīti nṛpaṃ  
ṇunaḥ ṇunaruvāca 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 dāhūya putrakān  
susāntāyā matim buddhvā  
ramām prādāt 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 samyugāt  
sayyā karna nṛpe ṇāpi  
bhallātaṃ puramāyayuh  
senāgaṇair asamkhyātaiḥ  
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*  
*kalkinapī ramayasca*  
*vahotsava 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

*drustum samauyus tvarita*  
*harsāt sabala vahanah*  
*sankha bheri mrdangānām*  
*vāditranañca nisī anaih*  
  
*nrtya gita vidhanaisca*  
*pinasri kṛta mangalah*  
*vivāhṛ ramaya kalker*  
*abhuda atī sukhāvahah*

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 *mrdangas*, as well as the singing, dancing, and clapping of the ladies

## Texts 31-32

*nrpā nanā vidhair bhoyyah*  
*pujita vivisuh sabham*  
*brāhmanah ksatriya vaisyah*  
*sūdrasca vara jatayah*  
  
*vicitra bhoga bharanah*  
*kalkim drastum upavisan*  
*tasyam sabhayam susubhe*  
*kalkih kama lalocanah*

All the kings were provided with an incredible variety of sumptuous food and drink. The *brahmanas*, *ksatriyas*, *vaiśayas*, *śūdras*, 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 madhyasthoh  
purnah sasadharo yathā  
reje raja ganadhiso  
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 aveksya bhupah  
sabhaḡata padma dalāyate ksanam  
jāmātaram bhakti yutena karmana  
vivudhya madhye nisasāda tatra ha*

King Śasīdhvaja 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 Purāna.



## The Devotion of Śaśidhvaja And His Previous History

### Texts 1-2

*sūta uvaca*  
*tatrahuste sabha madhye*  
*vaisnavam tam sasidhvajam*  
*munubhih kathita sesa*  
*bhakti vyasakta vighram*  
  
*susantān ca krtenāpi*  
*dharmena vidhwad yutam*

Sutā Gosvāmī said: The kings then began to speak to the exalted King Śaśidhvaja and his wife, Suśāntā, in that assembly which included Dharma and Satya-yuga personified.

### Texts 3-4

*rajana ucuh*  
*yuvām nārāyana syasya*  
*kalkeh svasuratām gatau*  
*vayam nrpa ime loka*  
*rsayo brāhmanāasca ye*  
  
*preksya bhakti vitānam vam*  
*harau vismuta manasāh*  
*prechamastva miyam bhaktih*  
*kva labdha paramatmanah*

The kings said: You are now the in-laws of Lord Kalkī, who is non-different from the Personality of Godhead, Nārāyana. We are very impressed by the devotional attitude of both of you, and so are the assembled sages, *brāhmanas*, and others. We would like to know how you became so advanced on the path of devotional service to the Supreme Lord.

## Texts 5-6

*kasyava saksitā rajan  
kimvā naisargiki tava  
sotrumicchāma he rājan  
tri jagajjana pavanim*

*kathām bhagavatim tvattah  
samsara āsrama nāsinim*

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  
stripumsorā vayos tattat  
srnutā mogha vikramah  
vrttam majjanma karmadi  
smrtim tadbhakti laksanam*

King Śasīdhvaja 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  
krtanudo vanaspatau*

Thousands of years ago, I was born as a meat-eating vulture. My wife, Suśāntā, was a female vulture living in a nest at the top of a tree in the forest.

## Text 9

*cacāra kamam sarvatra  
vanopavana sankule*

*mṛtānām pūti mām̐saughaiḥ  
prāṇānām vṛtikalpakau*

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.

**Texts 10-11**

*ekadā lubdhakaḥ krūro  
lulubha pīsitāsanau  
āvāṁ vikṣya gṛhe puṣṭam  
gṛdhraṁ tatrāpya yojayat  
tam vikṣya jāta visraṁbhau  
kṣudhayā pariṇiditau  
striṇuṁsau patitau tatra  
mām̐sa lobhita cetasau*

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.

**Text 12**

*vaddhā vāvāṁ vikṣya tadā  
harṣādāgatya lubdhakaḥ  
jagṛha kaṅṭhe tarasā  
cañcva grāghāta ṇiditah*

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.

**Text 13**

*āvāṁ gṛhutvā gaṇḍakyaḥ  
silāyām salilāntike  
maṣṭiṣkaṁ cūrṇayāmāsa  
lubdhakaḥ pīsitāsanauḥ*

Wanting our flesh, the hunter took us to the banks of the Gaṇḍaki River, which is as good as the Ganges, and killed us by smashing our heads against a *śālāgrāma-śilā*.

Texts 14-15

*cakāṅkita silā gaṅgā  
 maraṇādapi tatkṣaṇāt  
 jyotir maya vimānena  
 sadyo bhūtvā caturbhujau  
 prāptau vaiṅkuṅṭha nilayaṁ  
 sarva loka namaskṛtam  
 tatra sthitvā yugasataṁ  
 brahmaṇo lokamāgatau*

Because we had given up our lives while touching a *śālāgrāma-śilā* on the shore of the holy Gaṇḍaki River, we were instantly awarded four-armed forms and ascended to Vaiṅkuṅṭha in an effulgent celestial chariot. We resided there for one hundred *yuga* cycles and then were transferred to Brahmaloḳa.

Text 16

*brahma loke pañca sataṁ  
 yugānāṁ upabhujya vai  
 devaloke kālavasad  
 gataṁ yuga catuṣsatam*

In Brahmaloḳa, we resided for five hundred *yuga* cycles and then descended to Svargaloḳa, where we resided for four hundred *yuga* cycles.

Text 17

*tato bhūvi nṛpāstāvai  
 baddha sūnurahaṁ smarān  
 harer anugrahaṁ loke  
 śālāgrāma silāśramam*

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 *śālāgrāma-śilā* and Lord Hṛi.

## Text 18

*jātismaratvaṁ gaṇḍakyāḥ  
 kiṁ tasyāḥ kathayāmyaham  
 yajjala sparsa mātrena  
 mähātmyaṁ mahad adbhatam*

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.

## Text 19

*cakāṅkita silāsparsa  
 maraṇasye drsaṁ phalam  
 na jāne vāsudevasya  
 sevayā kiṁ bhaviṣyati*

When such a wonderful result is obtained by giving up one's life while touching a *śālāgrāma-silā*, then what can be said of the result obtained by those who serve Lord Hari with devotion?

## Text 20

*ityāvāṁ hari pūjāsu  
 harṣa vihvala cetasau  
 nṛtyantāvanu gāyantau  
 viluṅṭhantau sthitāviha*

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.

## Text 21

*kalker nārāyaṇām sasya  
 avatāraḥ kalikṣayaḥ  
 purā vidita vīryasya  
 pṛṣṭo brahma mukhāt srutaḥ*

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.



## Text 22-24

iti rāja sabhāyām saḥ  
 srāvayitvā nijāḥ kathāḥ  
 dadau gajānām ayutam  
 asvānām lakṣam ādarāt  
  
 rathānām ṣaṭ sahasrantu  
 dadau pūrṇasya bhaktitaḥ  
 dāsinām yuvatināñca  
 ramānāthāya ṣaṭsatam  
  
 ratnāni ca mahārghyāṇi  
 dattvā rājā sasidhvajaḥ  
 mene kṛtārtham ātmānam  
 svajanair bāndhavaiḥ saha

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.

## Text 25

sabhāsada iti srutvā  
 pūrva janmoditāḥ kathāḥ  
 vismayā viṣṭa manasaḥ  
 pūrṇam taṁ menire nṛpam

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.

## Text 26

kalkim stuvanto dhyāyanto  
 prasam santo jagajjanāḥ  
 punastamāhū rājānam  
 lakṣaṇam bhakti bhaktayoḥ

Everyone in that assembly began to glorify the Supreme Lord and meditate upon His transcendental form. After some time, they inquired from King Śāsīdhvaja about the characteristics of pure devotional service.

## Text 27

*nṛpa ucuh  
bhaktika syad bhagavatah  
ko va bhakto vidhānavit  
kim karoti kimasnati  
kva vā vasati 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 vetsi sadarāt  
jatismaratvat kṛsnasya  
jagatam pāvanecchayā  
iti tesam vacah sruva  
praphulla vadano nṛpah  
sadhuvādaih samamantrya  
tānāha brahmanoditam*

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

*sasīdhvaja uvaca  
pura brahṃa sabha madhye  
maharṣi gana sankule*

*sanako naradam praha  
bhavadbhir yastvihoditah*

King Śasīdhvaja 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 anugrahenaham  
tatṛositva srutah kathah  
yastah samkathayamiha  
smudhvam papa nasannah*

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 bhaktih samsr̥t̥ihara  
harau loka namakṛta  
tāmādaḥ vamaḥya mune  
nara davahita vāyam*

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 sasthanī indriyani  
samyamya paraya dhīyā  
guravapī nyaseddeham  
loka tantra vicaksannah*

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**

*gurai prasanne bhagavān  
prasidati hariḥ svayam  
praṇavāgni priyāmadhye  
namo'maṁ tannidesataḥ*

*smared ananyayā budhyā  
desikaḥ susamāhitaḥ  
pādyārghya ācamanīyādyaiḥ  
snāna vāsovibhūṣanaiḥ*

*pūjayitvā vāsudeva pāda  
padmaṁ samāhitaḥ  
sarvāṅga sundaraṁ ramyaṁ  
smaret hr̥tpadma 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*, *snānīya*, *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**

*evam̐ dhyātvā vākya mano  
buddhindriya gaṇaiḥ 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**

*aṅgāni devāstveṣāntu  
namāni veditānyuta  
viṣṇoḥ kalker anantasya  
tānye vānyanna 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

*sevyah kṛṣṇah sevako'  
manye tasyātma mūrttayah  
avidyo pādhayo jñānād  
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

*bhaktasyāpi harau dvaitam  
sevyā sevaka vattadā  
nānyad vinā tamityeva  
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

*bhaktah smarati tam viṣṇum  
tan nāmāni ca gāyati  
tat karmāṇi karotyeva  
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

*nṛtya tyuddhata vadrauti  
hasati praiti tanmanāḥ  
viluṅthatyātma vismṛtyā  
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**

*evam vidhā bhagavato  
bhaktir avya bhicāriṇi  
punāti sahasā lokān  
sadevāsura mānuṣān*

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  
vedādyānām 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**

*bhaktāḥ sattva guṇādhyāsāt  
rajasendriya lālasāḥ  
tamasā ghora saṁkalpā  
bhajanti dvaita drgjanāḥ*

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 pṛhām  
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

*ucchiṣṭam avasistam vā  
pathyam pūtam abhūpsitam  
bhaktānām bhojanam viṣṇor  
naivedyam sātviakam 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

*indriya prīti jananam  
sukra sonita varddhanam  
bhojanam rājasam suddham  
āyurārogya varddhanam*

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

*ataḥ praram tāmasānām  
kaṭvam loṣṇa vidāhikam  
pūti paryūṣitam jñeyam  
bhojanam tāmasapriyam*

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

*sāttvikānām vane vāso  
grāme vāsustu rajasah  
tāmasam dyūta madyādi  
sadanam parikirtitam*

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  
 tayoh 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 isvarasya  
 viṣṇor guṇa kathanam  
 sanako vivudhya bhaktyā  
 savinaya vacanaiḥ surarṣi  
 varyam pariṇutavendra  
 puram 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.



## The Glories of the Devotees of Lord Hari

### Text 1

*sasidhvaja uvāca  
etad vaḥ kathitam bhūpāh  
kathanṛyoru karmaṇaḥ  
kathā bhaktasya bhaktesca  
kimanyaṁ kathayāmyaham*

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 ūcuḥ  
tvaṁ rājan vaiṣṇavasreṣṭhaḥ  
sarvasattva hite rataḥ  
tavāvesaḥ katham yuddha  
raṅge himsādikarmaṇi*

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

*prāyasaḥ sādhave loke  
jīvanām hitakāriṇaḥ  
prāṇabuddhi dhanairvāgbhiḥ  
sarveṣāṁ viṣayātmanām*

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  
dvaitaparakāsinī yātu  
prakṛtiḥ kāmarūpini*

*sā sūte trijagai kṛtsnam  
vedāśrīnsca trigunātmikā*

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 vedāstrijagaddha dharmā  
sāsanā dharmā nāsanāḥ  
bhakti pravarttakā loke  
kāminām viṣayaisīṅām*

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

*vātsyāyanādi munayo  
manavo vedapāragāḥ  
vahanti valimisasya  
vedavākyaṅu sāsītāḥ*

Under the guidance of the *Vedas*, great sages like Vātsyāyana propagate the worship of Lord Hari, the master of the universe, within human society.

Text 7

*vayam tadanugāḥ karma  
dharmaniṣṭhā raṇapriyāḥ  
jighām santaṁ jighāmsāmo  
vedārtha kṛta 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 yāvāms  
tāvān vadhyasya rakṣaṇe*

*ityāha bhagavān vyasaḥ  
sarvavedārtha tatparaḥ*

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**

*prāyascittān na tatrāsti  
tatrā dharmah pravarttate  
ato'tra vāhinīm hatvā  
bhavatām yudhi durjayām*

*dharmam kṛtāñca kalkintu  
samānīyā gatā vayam  
eṣā bhaktir mama matā  
tavābhiḥpretamīraya*

*ahaṁ tadanu vakṣyāmi  
devavākyānu sārataḥ  
yadi viṣṇuḥ sa sarvatra  
tadā kaṁ hanti ko hataḥ*

If someone intentionally commits a sin, then no amount of atonement can purify him. That is why I killed innumerable soldiers who apposed 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  
vadhah 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  
uttham yuddhaisca yajñaisca  
bhajāmo viṣṇum isvaram*

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 ūcuḥ  
nimer bhūpasya bhūpāla  
guroḥ 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 vasiṣṭhasya  
dehāvaptir mṛtasya ca  
srūyate kila muktānām  
janma bhakta vimuktatā*

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

*ato bhagavati māyā  
durbodhyā vijitātmanām  
vimohayanti samsāre  
nānātvadi 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

*iti teṣām vaco bhūyaḥ  
srutvā rājā sasiḍhvajaḥ  
provāca vadatām sreṣṭho  
bhakti pravaṇayā 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

*sasiḍhvaja uvāca  
bahūnām janmanāmante  
tirtha kṣetrādi yogataḥ  
daivāda bhavet sādhu saṅgas  
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

*tataḥ sālokyatām prāpya  
bhajantyaḥ drta cetasaḥ*

*bhukta bhogan anupaman  
bhakto bhavau samsrtau*

Such a person ultimately attains the abode of Lord Viṣnu, 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  
haripujā parāh sada  
tannamani pragayanti  
tadrupe 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  
bhagavadbhakti 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  
dṛstamuktu phalodayāh  
mukta labhante jannāni  
haribhava 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

*haraṁ uṣṭh kṣetratūrtha  
pavana dharmatatparah  
sarasara vidah sevya  
sevaka dvaitaviḡrahah*

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

*yathavataarah kṛṣṇasya  
tatha tatsevam iha  
evam tasya nimisata  
lila bhaktasya locane*

As Lord Kṛṣṇa 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

*muktasyāpi vaśiṣṭhasya  
sarira bhayanadarah  
etaḍ vah kaṣṭam bhūpa  
māhatmyam bhaktibhaktayoḥ*

It is for this reason that the great sage, Vaśiṣṭha, 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

*sadych papaharam pumsam  
haribhakti vvarddhanam  
sarvendriyastha devanam  
ananada sukhasaṅcayam  
kama ragadi dosagṅnam  
māya 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 vyākḥamṛtāmbho nidhan  
 saṁmahyā ciram triloka  
 munayo vyāsādayo bhāvukāḥ  
 kṛṣṇe bhāvamananya mevam  
 amalam haiyaṅga vīnam navam  
 labdhvā saṁsṛti nāsanam  
 tribhuvane sri kṛṣṇa tulyāyate*

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 Dvividā Gorilla  
King Śāsīdhvaja's Previous Birth as King Satrājī**

Text 1

*sūta uvāca  
itu bhūpaḥ sabhāyām saḥ  
kathayitvā nijāḥ kathāḥ  
sasīdhvajāḥ pṛtamanāḥ  
prāha kalkim kṛtāñjaliḥ*

Sūta Gosvāmī said: After happily narrating his story to all the members of the assembly, King Śāsīdhvaja addressed Lord Kalki with folded hands.

Text 2

*sasīdhvaja uvāca  
tvam hi nātha trilōkesa  
ete bhūpās tvadāsrayāḥ  
mām tathāviddhi rājānam  
tvannidesa karam hare*

King Śāsīdhvaja 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

*tapastaptaṁ yāmi kāmam  
haridvāram munipriyam  
ete matputra pautrāsca  
pālaniyās tvadāsrayāḥ*

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.

## Text 4

*mamāpi kāmamjānāsi  
 pūrā jāmavavato yathā  
 nidhanam dvividasyāpi  
 tadā sarvaṁ suresvara*

○ 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 Dvividā gorilla.

## Texts 5-6

*ityuktvā gantum udyuktam  
 bhāryayā sahitam nṛpam  
 lajjayādho mukham kalkim  
 prāhur bhūpāḥ kimitiyuta  
 he nātha kinamenoktam  
 yatccha tvā tvamadho mukhaḥ  
 katham tadbrūhi kāmam naḥ  
 kim vā naḥ sādhi samsayāt*

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?

## Text 7

*kalkiruvāca  
 amuṁ pṛcchata vo bhūpā  
 yuṣmākam samsayacchidam  
 sasidhvajam mahāprājñam  
 madbhakti kṛtaniscayam*

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.

## Text 8

iti kalkervacaḥ srutvā  
 te bhūpāḥ proktakāriṇaḥ  
 rājānam tu punaḥ prāhuḥ  
 saṁsayāpanna manasāḥ

Being advised by Lord Kalki in this way, the assembled kings turned to King Śasīdhvaja and spoke as follows.

## Text 9

nṛpā ūcuḥ  
 kiṁ tvayā kathitaṁ rājan  
 sasīdhvaja mahamate  
 katharṁ kalkis tadvadīdam  
 srutvaivābhūd adhomukhaḥ

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?

## Text 10

sasīdhvaja uvāca  
 purā rāmāvatāre ca  
 lakṣmaṇād indrajīdvadham  
 mokṣaṁcā lakṣya dvivido  
 rākṣasatvāt sa dāruṇāt

King Śasīdhvaja said: At the time of Lord Rāmacandra's manifest pastimes, Lakṣmaṇa killed Indrajit. As a result, this son of Rāvaṇa was delivered from his life as a Rākṣasa.

## Text 11

agnyāgāre brahma vira  
 vaṭenaikā hiko jvaraḥ  
 lakṣmaṇasya sarireṇa  
 praviṣṭ● mohakāraḥ

As a result of killing a brāhmaṇa with a fiery weapon, Lakṣmaṇa was afflicted by an incapacitating fever.

## Text 12

*taṁ vyākulam abhipreksya  
 dvivido bhiṣajām varaḥ  
 asvivamseta sañjātaḥ  
 svāpayāmāsa lakṣmaṇam*

Upon seeing Lakṣmaṇa in that pitiful condition, Dvivida gorilla, who was a renowned physician belonging to the dynasty of the Aśvinī-kumāras, whispered a *mantra* into His ear.

## Text 13

*likhitvā rāmabhadrasya  
 sañjñāpatrim atandritaḥ  
 lakṣmaṇam darsayāmāsa  
 ūrdhvastiṣṭhan mahābhujah*

He also wrote down that *mantra*, placed it over Lakṣmaṇa's head, and asked Him to look at it.

## Text 14

*lakṣmaṇo vikṣya tām patrim  
 vijvaro balavāna bhūt  
 sa tato dvividaṁ prāha  
 varam varaya vānara*

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.

## Text 15

*dvividas tadvacaḥ srutvā  
 lakṣmaṇam prāha hṛṣṭavat  
 tvatto me maraṇam prārthyam  
 vānaratvācca mocanam*

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.

## Text 16

*punastam lakṣmaṇaḥ prāha  
 mama janmāntare tava*

*mocanam bhavatā kīsa  
balarāma sarirīṇaḥ*

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 tire  
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 mantrākṣaram dvāri  
likhītvā tālapatrake  
yastu paśyati tasyāpi  
nasyatyaikā hikojvaraḥ*

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  
cīrāyuh sūsthavānaraḥ  
balarāmāstra bhinnātmā  
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 sūtaputro  
nihato lomahaṛṣaṇaḥ  
balarāmāstra yuktātmā  
naimiṣe'bhūt svavāñchayā*

Similarly, by his own will, Romahaṛṣaṇa Sūta gave up his life at the hands of Lord Balarāma at Naimiṣaraṇya.

## Text 21

*jāmbavāṁsca purā bhūpā  
vāmanatvam gate harau  
tasyāpyūrdhva gatam pādām  
tatra cakre pradakṣiṇam*

O kings, when the incarnation of the Lord, Vāmanaḍeva, covered the three worlds with two steps, Jāmbavān circumambulated His raised foot.

## Text 22

*manojavam taṁ nirikṣya  
vāmanaḥ prāha vismitaḥ  
matto vṛṇu varam kā  
mṛkṣādhisa mahābala*

Lord Vāmana 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.

## Text 23

*iti taṁ hṛṣṭa vadano  
brahmāṁso jāmbuvān mudā  
prāha bhoscakra dahanāt  
mama mṛtyur bhaviṣyati*

Jāmbavān, 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*.

## Text 24

*ityukte vāmanaḥ prāha  
kṛṣṇajanmani me tava  
mokṣas cakreṇa sambhinna  
sirasīḥ sambhaviṣyati*

Lord Vāmana 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.

## Text 25

*mama kṛsnāvataāre tu  
 sūryabhaktasya bhūpateḥ  
 satrājitastu maṇyartham  
 durvādaḥ samajāyata*

Thereafter, at the time of Lord Kṛṣṇa's manifest pastimes, I took birth as King Satrājit, a great devotee of the sun-god. Because of a rumor spread by me, Lord Kṛṣṇa's reputation became tarnished.

## Text 26

*prasenasya mama bhātrī  
 vadhastu maṇihetukaḥ  
 simhāt tasyāpi maṇyarthe  
 vadho jāmbavatā kṛtaḥ*

I had a younger brother named Prasena. It so happened that Jāmbavān killed a lion that had taken my precious jewel.

## Text 27

*durvada bhayabhītasya  
 kṛṣṇasya amīta tejasah  
 maṇyanveṣaṇa citasya  
 ṛkṣeṇā bhūdrane vile*

The unlimitedly powerful Lord Kṛṣṇa, out of fear of defamation, was searching for this jewel at this time. Finally, He came upon Jāmbavān within a mountain cave and for the sake of the jewel, they fought.

## Text 28

*sa nījesam pariñāya  
 taccaka grasta bandhanam  
 mukto babhūva sahasā  
 kṛṣṇam pasyat salakṣmaṇam*

The king of bears gradually came to recognize his worshipable Lord, so that the duel ended peacefully. Thus, there was no need for Jāmbavān 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.

## Text 29

*nava durbādala syāmam  
 drṣtvā prādāt nijātmajām  
 tadā jāmvavata kanyām  
 pragṛhya maṇinā saha*

Jāmbavān gave not only the jewel, but also his daughter, Jāmbavatī, to Lord Kṛṣṇa, whose complexion was the color of tender *dūrvā* grass.

## Text 30

*dvārakām puramāgatya  
 sabhāyām māmūpa hwayat  
 āhūya mahyam pradadau  
 maṇim munigaṇārccitam*

Thereafter, Lord Kṛṣṇa returned to Dvārakā and summoned me. He returned the jewel to me, even though His queens would have certainly cherished it.

## Text 31

*so'ham tām lajjayā tena  
 maṇina kanyakām svakam  
 vivāhena dadāvasmai  
 lāvaṇyājja gṛhe maṇim*

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.

## Text 32

*tām satyabhāmām ādāya  
 maṇim mayyarpya sa prabhuh  
 dvārakām āgatya punar  
 gajāhwayama gādvibhuh*

After some time had passed, Lord Kṛṣṇa returned the jewel to me and went to Hastināpura, along with Satyabhāmā.



## Text 33

gate kṛṣṇe mām nihatya  
 satadhanvā'grahin maṇim  
 ato'ham iha jānāmi  
 pūrvajanmani yat kṛtam

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.

## Text 34

mithyābhi sāpāt kṛṣṇasya  
 naivābhūn mocanam mama  
 ato'ham kalkirūpāya  
 kṛṣṇāsya paramātmane  
 dattvā ramām satyabhāmā  
 rūpiṇum yāmi sadgatim

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.

## Text 35

sudarsanāstra ghātena  
 maraṇam mama kāmṅṣitam  
 maraṇe'bhūditi jñātvā  
 raṇe vāñchāmi mocanam

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.

## Text 36

ityasau jagatāmisaḥ  
 kalkiḥ svasura ghātanam  
 srutvavivādho mukhastasthau  
 hvīyā dharmabhiyā prabhuḥ

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

*atyāscaryam apūrvam uttamam  
 idam śrutvā nṛpā vismitā lokāḥ  
 saṁsadi harsitā munigaṇaḥ  
 kalker guṇākarsuḥ ākhyānam  
 poramādarena sukhadam  
 dhanyām yasasyām param  
 śrīmad bhūpa sasidhvajerita  
 vaco mokṣapradam cā'bhavat*

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.

**Lord Kalki Travels to Kāñcananagara  
Where He Delivered Viṣakanyā**

Text 1

*sūta uvāca  
tataḥ kalkir mahātejāḥ  
svasuraṁ tam sasidhvajam  
samāmantrya vacascitraḥ  
saha bhūpair yayau hariḥ*

Sūta Gosvāmī said: Lord Kalki satisfied His father-in-law, King Śasidhvaja, by His pleasing talks, and then departed, along with the kings.

Text 2

*sasidhvaro varam labdhvā  
yathākāmaṁ mahesvaram  
stutvā māyāṁ tyakta māyaḥ  
sapriyaḥ prayayau vanam*

King Śasidhvaja 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

*kalkiḥ senāganaiḥ sārddham  
prayayau kāñcaniṁ purim  
giri durgāṣṭhanām guptām  
bhogibhir viṣavarṣibhiḥ*

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.

## Texts 4-5

*vidārya durgam saganah*  
*kalkiḥ para purañjayah*  
*chittvā viśāyudhānwāṇais*  
*tām purim dadrse'cyutaḥ*  
  
*maṇikāñcana citrādhyām*  
*nāgakanyā gaṇāvṛtām*  
*haricandana vṛkṣādhyām*  
*manujaiḥ परिवारjitām*

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.

## Text 6

*vilokya kalkiḥ prahasan*  
*prāha bhūpan kimityaho*  
*sarpasyeyam puri ramyā*  
*narāṇām bhayadāyini*  
  
*nāganāri gaṇā kirṇā*  
*kiṁ yāsyāmo vadantivaha*

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?

## Texts 7-8

*iti karttavayatā vyagraṁ*  
*ramānāthamhariṁ prabhum*  
*bhūpāms tadanu rūpāmsca*  
*khe vāgāhā saririṇi*  
  
*vilokya nemām senābhīh*  
*praveṣṭum bhostvamarhasi*

*tvām vinānye mariṣyanti  
viṣakanyā drsādapi*

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.

**Text 9**

*ākāsa vāṇīmā karṇya  
kalkiḥ suka sahāyakṛt  
yayāvekaḥ khaḍga dharas  
tarageṇa tvarānviṭaḥ*

After hearing this unembodied voice, Lord Kalki unsheathed His sword and entered the city on horseback with His parrot as His only companion.

**Text 10**

*gatvā tām dadrse vīrām  
dhīrānām dharya nāsinim  
rūpeṇā lakṣya lakṣmīsam  
prāha prahasi tānanā*

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.

**Text 11**

*viṣakanyovāca  
saṁsāro'smīn mama nayanayor  
vikṣana kṣiṇa dehā lokā  
bhapāḥ kati kati gatā  
matyu matyugra viryāḥ sāham  
dināsura suranara prekṣaṇa  
premahinā te netrābja  
dvayarasasudhā sāvitā tvām namāmi*

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 viṣekṣaṇā dmā  
kvāmṛtekṣaṇa saṅgamah  
bhavē'smīn 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  
kāsi kalyāṇi susroṇi  
kasmādeṣā gatistava  
brūhi mām karmaṇā kena  
viṣanetraṁ 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  
citragrīvasya bhāryāham  
gandharvasya mahāmate  
sulocaneti vikhyātā  
patyur atyanta kamadā*

The Viṣakanyā said: O magnanimous one, my name is Sulocanā. The Gandharva, Citragrīva, is my husband. Previously, I was quite happily engaged in satisfying my husband in all regards.

## Texts 15-16

*ekādāham vimānena  
 patyā pithena saṅgatā  
 gandhamadana kuñjeṣu  
 reme kama kalākulā  
  
 tatra yakṣa munim dr̥ṣṭvā  
 vikṛtā kāram āturam  
 rūpa yauvana garveṇa  
 kaṭākṣeṇa'hasam madāt*

One day, I went to the Gandhamādana 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.

## Text 17

*sopāmbham muniḥ srutvā  
 vacanañca mamāpṛyam  
 sasāpa mām krudhā tatra  
 tenāham viṣadaḥsanā*

The sage became enraged while hearing my taunts, and so he cursed me. As a result of his curse, my glance became poisonous.

## Text 18

*niksiptāham sarpapure  
 kāñcanyām nāginugane  
 patihmā davahmā  
 carāmi viṣavarṣiṇi*

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.

## Text 19

*na jāne kena tapasā  
 bhavaddṛṣṭi patham gata*

*tyakta sāpāṃṛtākṣāham  
patilokaṃ vrajāmyataḥ*

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 teṣāmastu sāpaḥ  
prasādo mā satāmiha  
patyuh sāpādryer mokṣāt  
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**

*ityuktvā sā yayau svargaṃ  
vimānen ārkavarcaṣā  
kalkistu tatpūrādhisaṃ  
ṛpaṃ 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 Kāñcananagara to King Mahāmati.

**Text 22**

*amarṣas tatsuto dhimān  
sahasro nāma tatsutaḥ  
sahasrataḥ sutascāsd  
rājā visruta vānasiḥ*

Mahāmati's son was Amarṣa, whose son was Saharsa. The son of exalted Saharsa was named Asi.

**Texts 23-26**

*vṛhannalānām bhūpānām  
sambhūtā yasya vamsajāḥ*



*taṁ manum bhūpasārdūlam  
nānāmuni gaṇairvṛtaḥ*

*ayodhyāyām cābhiṣicya  
mathurāmā gamaddhariḥ  
tasyām bhūpaṁ sūrya ketum  
abhiṣicya mahāprabham*

*bhūpaṁ cakre tato gatvā  
devāpim vāraṇāvate  
aristhalam vṛkasthalam  
mākandaṅca gajāhwayam*

*pañcadesesvaram kṛtvā  
hariḥ sambhalam āyayau  
saumbham paṇḍram pulindaṅca  
surāṣṭram magadham tathā*

*kavi prājña sumantubhyaḥ  
pradadau bhrātṛvatsalaḥ*

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 Varaṇāvata. Lord Kalki, exhibiting affection toward His brothers, installed Kavi, Prājña, and Sumantu as the rulers of the Śaumbhas, Paṇḍras, Surāṣṭras, Pulindas, and Magadhas.

#### Text 27

*kikaṭam madhya karnātam  
andhra modram kaliṅgam  
aṅgam vaṅgam svagotrebhyaḥ  
pradadau jagadisvaraḥ*

Lord Kalki also installed other relatives as the rulers of Kikaṭa, interior Karṇāṭaka, Andhra, Modra, Kaliṅga, Aṅgam, and Baṅga.

## Text 28

*svayaṁ sambhala madhyastha  
kaṅkakena kalāpakān  
desaṁ viśākhayūpaya  
prādāt kalkiḥ pratāpavān*

Thereafter, the unlimitedly powerful Lord Kalki continued to reside at Sambhala, and He give Kankaṇadeśa and Kalāpadeśa to King Viśākhayupa to rule.

## Text 29

*cola varvara karvākhyān  
dvārako desa madhyagān  
putrebhyaḥ pradadau kalkiḥ  
kṛtavarm puraskṛtān*

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.

## Text 30

*pitre dhanānu ratnāni  
dadau parama bhaktitaḥ  
prajñāḥ samasvāsya hariḥ  
sambhala grāmavāsina*

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.

## Texts 31-32

*padmayā ramayā kalkir  
gṛhastho mumude bhṛsam  
dharmas catuṣpāda bhavat  
kṛtapūrṇaṁ jagat trayam  
devā yathokta phaladās  
caramānti bhuvī sarvataḥ*

sarvasasyā vasumatī  
 hṛṣṭa puṣṭa janāvṛtā  
 sāṭhyā cauryyā nṛtair hinā  
 ādhi vyādhi vivarjitā

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

viprā vedavidah sumāṅgala  
 yutā nāryastu cāryā vrataih  
 puṅjā homa parāḥ pativrata  
 dharā yāgodyatāḥ kṣatriyāḥ  
 vaiśyā vastuṣu dharmato  
 vṇimayaih sṛi viṣṇuṇṇijāparāḥ  
 sūdrāstu dvija sevanād hari  
 kathālāpāḥ saparyāparāḥ

The *brāhmaṇas* 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 *vaiśyas* 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-Devī, and  
the Deliverance Of King Śasīdhvaja**

Text 1

*saunaka ṛṣi uvāca  
sasidhvajo mahārājaḥ  
srutvā māyām gatāḥ kṛtāḥ  
kā vā māyāstutiḥ sūta  
vada tattvavidān vara  
yā tvatkathā viṣṇukathā  
vaktvyā sā visuddhaye*

Śaunaka Ṛṣi said: O Sūta, where did King Śasīdhvaja go after offering prayers to Māyā-devī? 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-devī.

Text 2

*sūta uvāca  
sṛṇudhvān munayaḥ sarve  
mākaṇḍeyāya ṛcchate  
sukaḥ prāha visuddhātmā  
māyāstavam anuttamam*

Sūta Gosvāmī said: O sages, long ago, at the request of the great sage, Mārkaṇḍeya, the great soul, Śukadeva Gosvāmī, had narrated these excellent prayers offered to Māyā-devī. Please listen attentively as I repeat them to you.

Text 3

*tacchṛṇūṣva pravakṣyāmi  
yathādhitān yathāsrutam  
sarvakāma pradān naṇān  
pāpatāpa vināsanam*

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 tavamalam 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-devī, desiring to attain liberation from material existence.

## Text 5

*sasidhvaja uvāca*  
*om hvīṁkārām sattvasārām*  
*visuddhām brahmādinām*  
*mātaram vedabodhyām*  
*tanvīm svāhām bhūta*  
*tanmātrakakṣām vande vandyām*  
*deva gandharva siddhaiḥ*

King Śaśidhvaja said: I offer my obeisances unto the goddess who is invoked by the sound vibration *hrīm*. 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

*lokātītām dvaitabhūtām samīde*  
*bhūtair bhavyām vyāsa sātātapādyaiḥ*  
*vidvad gītām kāla kallola lolām*  
*līlāpāṅga kṣipta saṁsāra durgām*

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 Śātātapa, 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

*pūrṇām prāpyāma dvaita labhyām  
saranyām ādye se,se madhyato yā  
vibhāti nānārūpair deva tiryaiṅ manuṣyais  
tamādhārām brahmarūpām namāmi*

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

*yasyā bhāsā trijagadbhāti bhutairna  
bhātye tattada bhāve vidhātuḥ  
kālo daivam karma copādhayo ye  
tasyāṅ bhāsā tām viśiṣṭām namāmi*

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

*bhūmau gandho rasatāpsu  
pratiṣṭhā rūpam tejasyeva  
vāyau sprsatvam khe  
sabdo vā yacvidā bhāsti  
nānātā mabhyetām  
visvarūpām namāmi*

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 brahmarūpā bhavāni  
bhūtesasya sri pateḥ sri svarūpāḥ  
sacī 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 Śacī the consort of Indra, the king of the demigods. O goddess, you have expanded your influence to manifest the universe.

## Text 11

*bālye bālā yuvati yauvane tvam  
vārddhake yā shavirā kālakalpā  
nānākārair yāgayogair upāsya  
jñānātītā kāmārūpā 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

*vareṇyā tvam varadā lokasiddhyā  
sādhvi dhanvā lokamānyā sukanyā  
caṇḍī durgā kālīkā kālīkākhyā  
nānādesē 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 Kālī.

## Text 13

*tava caraṇa sarojaṁ devi devādivandyaṁ  
yadi hṛdayasaroje bhāvayantiha bhaktyā  
srutiyuga kuhare vā saṁsṛutaṁ dharmasampaj  
janayati jagadādye sarvasiddhiṅca teṣāṁ*

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

*māyāstavam idam puṇyaṁ  
suka devena bhāṣitam  
mārkaṇḍeyāda vāpyāpi  
siddhiṁ lebhe sasidhvajaḥ*

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

*kokāmukhe tapastaptvā  
harim dhyātvā vanāntare  
sudarsanena nihato  
vaikuṅṭhaṁ saraṇaṁ yayau*

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, Vaikuṅṭha, after being slain by the Sudarśana *cakra*.

Thus ends the translation of the twenty-ninth chapter of Śrī Kalki Purāṇa.



**Lord Kalki And Viśnuyasā Perform Sacrifices  
Instructions by Nārada Muni**

**Text 1**

*sūta uvāca*  
*etad vah kathitam viprāḥ*  
*śasidhvaja vimokṣaṇam*  
*kalkeḥ kathāma pratimāṁ*  
*śṛṇwantu vivudhar śabhāḥ*

Sūta Gosvāmī said: O *brāhmaṇas*, I have thus described the liberation of King Śasidhvaja. Now I will continue to narrate Lord Kalki's transcendental pastimes.

**Text 2**

*vedo dharmāḥ kṛtayugam*  
*devā lokās carācarāḥ*  
*hṛṣṭāḥ puṣṭāḥ susantuṣṭāḥ*  
*kalkau rājani cābhavan*

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 liṅgeṣu*  
*bhūsaṇair bhūsitesū ca*  
*indrajālikavad vṛtti*  
*kalpakāḥ puṣṭakā janāḥ*  
*na santi māyāmohāḍhyāḥ*  
*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

*sambhale vasatastasya  
padmayā ramayā saha  
prāha viṣṇuyasāḥ putram  
devān yaṣṭum 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 pītarām  
kalkiḥ paramaharṣitaḥ  
vinayāvanato bhūtvā  
dharma kāmārtha siddhaye  
rājasūyor vājapeyoir  
asvamedhair mahāmakhaiḥ  
nānāyāgaiḥ karmatantrair  
iḥe kratupatim harim*

Being thus ordered by His father, Lord Kalki very humbly said: I will worship Lord Hari by performing the Rājasūya, *asvamedha*, 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 vasiṣṭhāsiṣṭhādyaair  
vyāsa dhaumyākṛta vṛaṇaiḥ  
asvatthāma madhucchando  
mandapālair mahātmanaḥ  
gaṅgā yamunayor madhye  
snātvāva bhṛthamādarāt*

*dakṣiṇābhiḥ samabhyarcya  
brāhmaṇān vedapāragān*

Lord Kalki first worshiped all the sages, headed by Kṛpa, Paraśurāma, Vyāsa, Vaśiṣṭha, Dhaumya, Akṛtavraṇa, Aśvatthāmā, 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 *dakṣiṇā* to everyone.

**Texts 10-13**

*carvyaiscoṣyaisca peyaisca  
pūpa saṣkuli yāvakaiḥ  
madhu māmsair mūlaphalair  
ramyaisca vividhair dvijān*

*bhojayāmāsa vidhivat  
sarvakarma samṛddhibhiḥ  
yatra vanhīrvṛtaḥ pāke  
varūṇo jalado marut*

*pariveṣṭā dvijān kāmair  
sadannādyair toṣayat  
vādyair nṛtyaisca gītaisca  
patiyajña mahotsavair*

*kalkiḥ kamala patrākṣaḥ  
praharṣaḥ pradadau vasu  
stribāla sthvirādibhyaḥ  
sarvebhyasca 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**

*rambhā tāladharā nandi  
hūhūr gāyati nṛtyati  
dattvā dānāni pātrebhyo  
brāhmaṇebhyaḥ sa isvaraḥ  
uvāsa tīre gaṅgāyāḥ  
pitr̥vākyānu moditaḥ  
sabhāyām viṣṇuyasasaḥ  
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 Viṣṇuyaśā. 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  
tatrāgatas tumburuṇā  
nāradaḥ surapūjitaḥ  
taṁ pūjayāmāsa mudā  
pitr̥ saha yathā vidhi  
tau sampūjya viṣṇuyasāḥ  
provāca vinayānviṭaḥ  
nāradam vaiṣṇavam prityā  
vīṇāpāṇim mahāmunim*

Viṣṇuyaśā 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

*viṣṇuyasā uvāca*  
*aho bhāgyam aho bhāgyam*  
*mama janma satārjitam*  
*bhavaddhidhānām pūrṇānām*  
*yanme mohāya darsanam*

Viṣṇuśā 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

*adyāgnayasca suhutās*  
*ṛṣṭāsca pitarah param*  
*devāsca parisantuṣṭās*  
*tavāvekṣaṇa pūjanāt*

Today, my forefathers must be very pleased, for I have received your *darśana* 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

*yatpūjyām bhavet pūjyo*  
*viṣṇur janma darsanam*  
*pāpasanḡham sparsanācca*  
*kimaho sādhusanḡgamah*

A conditioned soul is very rarely blessed with the association of a devotee like you. By worshiping you, Lord Hari is worshiped. Your *darśana* ensures the cessation of the cycle of repeated birth and death in this world. Your touch destroys all sinful reactions.

## Text 21

*sādhūnām hrdayam dharmo*  
*vāco devāḥ sanātanāḥ*  
*karmakṣayām ca karmāṇi*  
*yataḥ sādhuḥ 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 jagattreya  
yathāvatāre kṛsnasya  
sato dusta vnigrahe*

When Lord Kṛṣṇa appears in this world as an incarnation to annihilate the miscreants, His body is fully transcendental. Similarly, the body of a Vaiṣṇava, even in this world, is transcendental and thus eternal, and not made of the five gross material elements.

## Text 23

*prcchamī tvāmato brahman  
māyā samsāra vāridhau  
naukāyām viśnubhaktya ca  
karnadhāro'si 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  
nirvāna padam uttamam  
lāpsyamiha jagad bandho  
karmaṇa sarva tadvad*

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 balavati māyā  
sarvaśārya mayi subhah*

*pitaram mātaram visnur  
nava muñcanti karhicit*

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

*purno nārāyano yasya  
sutah kalkir jagatpatih  
tam vihaya visnuyasa  
matto muktim abhīpsati*

Visnuyaśā has attracted Lord Kalki, the incarnation of the Supreme Personality of Godhead, Nārāyana, and master of the universe, making Him act as his son, and still, he is inquiring about liberation from me.

Text 27

*vivicyattham brahmasutah  
prāha brahmaya sasutam  
vvikte visnuyasasam  
brahmasampad vivirdhanam*

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 Visnuyaśā, the son of Brahmayaśā, in a secluded place.

Text 28

*nārada uvāca  
dehāvasāne jvān sa  
drstva dehava lamvanam  
mayāya karttum icchantam  
yanme tacchrnu moksadam  
vmdhyadrau ramanu bhutva  
mayouwaca yathechchaya*

Nārada Muni said: I will now repeat to you what Māyā-devī 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 maya tyaktah  
katham jvītum 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  
sāham jvamyaham maye  
kaye'smin jvanasraye  
ahamutanyatha 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 buddhir katham tava  
māyadhīnam vīna cesta  
vīstam 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 vīna prajñata maye  
prakasa visayasprha*



The jīva said: O Māyā-devī, without me, your wisdom, manifestations, and desires for material enjoyment would never fructify.

**Text 33**

*māyovāca  
māyayā jivatī naras  
cestate hatacetanah  
nihsārah saravad bhātī  
gajabhukta kapitthavat*

Māyā-devī said: The living entities move like machines, by the influence of māyā, they live in the arrangement of māyā, and they appear to be like wood apples eaten by an elephant because their bodies are temporary.

**Text 34**

*jiva uvaca  
mama samsarga jata tvam  
nana nāma svaruṇi  
mam vinindasi kim mudhe  
svairini svaminam 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  
vavim 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**

*lilavija kusulasī mama maye  
jaganmaye nādyante  
madhyato bhāsī  
nanatvadīndra jalavat*

○ 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 vyaṅpara varjitam  
abhautikamajvañca  
sariram vikṣya 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  
sapamiti loke tavapriya  
na sthūrbhavitā katha  
kudyopama kathañcana*

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 haribhāvanah*

(The great sage Nārada Munī said:) Such is the illusory energy of your son, Lord Kalkī, 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  
sarvabhogesu nisprahah*

*visnau jandidam jñatvā  
visnur jagati vāsakrt*

*ātmanyām atmanam āvesya  
sarvato birato bhava*

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 munisvarau  
kalkim pradaksinikrtya  
jagmatuh kapilasramam*

After instructing Visnuyasā in this way, the great sage, Nārada, departed for Kapilāśrama after circumambulating Lord Kalki.

**Text 42**

*nāraderitam akarnya  
kalkim sutam anuttamam  
narayanam jagannatham  
vanam visnuyasā yayau*

Visnuyasā 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 vadarikāranayam  
tapastaptva sudarunam  
jivam vrhati samyojya  
purnas tatryaja bhautikam*

He went to Badarikāśrama and performed severe austerities there. He united his self with the Supreme Self by means of *bhakti-yoga*, and then relinquished his material body after achieving perfection.

## Text 44

*mrtam svaminam alingaya  
sumatih snehaviklava  
vvesa dahana sādhu  
sarvesar divi samstuta*

The chaste wife, Sumatī, 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 munimukhat  
pitror nuryanam isvarah  
savaśpa nayanam snehat  
tayoh samakarat kriyam*

When Lord Kalkī 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 suravañchite  
cakara rajyam dharmātma  
lokaveda puraskrtah*

Lord Kalkī, 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 Padmāvātī and Ramā as He continued to rule His kingdom.

## Text 47

*mahendra sikharādramas  
tirtha paryatanādrtah  
prayat kalker darsanartham  
sambhalam tirtha tirthakrt*

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

*tam drstvā sahosatthāya  
padmayā ramayā sahā  
kalkih prahasto vidhwat  
pujāñcakre 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

*nanārasair gunamayair  
bhojayitvā vicitrite  
paryamke'narghya vastradhye  
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

*tam bhuktavantam visrantam  
pada samvāhanair gurum  
santosya vinayapannah  
kalkir madhuram avravit  
  
tava prasadat siddham me  
guro trawargikañca yat  
sasidhvaja sutāyāstu  
srnu rāma niveditam*

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 Śāsīdhvaja has a request and so please hear it.

## Text 52

iti pativacanam̐ nisamya rāmā  
 nija hṛdayepsita putralābham iṣṭam  
 vrata jaṭa niyamair yamaisca  
 kairvā mama bhavatiha  
 mudāha jāmadaḡnyam

Being introduced by her husband in this way, King Śaśidhvaja'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.

## The Vow of Rukmiṇī

### Text 1

*sūta uvāca*  
*jamadannyaḥ samākarṇya*  
*ramāṁ tām putra kārīkṣiṇim*  
*kalkar abhimataṁ buddhvā*  
*kārayad rukmiṇīvrataṁ*

Sūta Gosvāmī said: Thereafter, Paraśurāma, with the desire to please Lord Kalki, began to describe the Rukmiṇī vrata for the satisfaction of Ramā.

### Text 2

*vratenā 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.

### Text 3

*saunaka ṛṣi uvāca*  
*vidhānaṁ brūhi me sūta*  
*vrataśyāsya ca yat phalam*  
*purā kena kṛtaṁ dharmyaṁ*  
*rukmiṇi vratam uttamam*

Śaunaka Ṛṣi said: O Sūta, what are the rules and regulations prescribed for the execution of the Rukmiṇī 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.

## Text 4

*suta uvāca*  
*ṣṇu brahman rājaputri*  
*sarmiṣṭhā vārsaparvanī*  
*avagāhya saronuram*  
*somaṁ haram apasyata*

Sūta Gosvāmī said: O *brāhmaṇa*, 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.

## Text 5

*sā sakhībhiḥ parivṛtā*  
*devayānyā ca saṅgatā*  
*sambhubhutaḥ samutthāya*  
*paryadhur vasanaṁ drutam*

Śarmiṣṭhā was with Devayānī 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.

## Text 6

*tatra sukasya kanyāyā*  
*vastravyatyayam ātmanaḥ*  
*samlakṣya kupitā prāha*  
*vasanam tyaja bhikṣuki*

Devayānī, the daughter of Śukrācārya, the spiritual master of the demons, had kept her clothes in the same place as Śarmiṣṭhā. By mistake, Śarmiṣṭhā put on Devayānī's clothes, and when she saw this, Devayānī became very angry and said: You beggar, return my clothes at once!

## Text 7

*ato dānavakanyā sā*  
*dāsibhiḥ parivāritā*  
*tām tasyā vāsasā baddhvā*  
*kūpe kṣiptvā gatā gṛham*

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 Devayānī's hands and legs, she threw her into a well and returned home.

## Text 8

*tām magnām rudatīm kūpe  
jalārtho nahuṣātmajaḥ  
kare spr̥ṣṭvā samudvatya  
prāha kā tvam̐ varānana*

Devayānī 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 Devayānī out of the well and inquired: O girl with a beautiful face, who are you?

## Text 9

*sā sukaṣṭrī vasanam  
paridhāya hiyā bhiyā  
sarmiṣṭhāyāḥ kṛtam̐ sarvaṁ  
prāha rājānam̐ iṣṭati*

Śukrācārya's daughter quickly dressed while narrating to the king the story of her fight with Śarmiṣṭhā.

## Text 10

*yayātis tadabhiprāyam̐  
jñātyā'nu brajya sobhanam̐  
āsvāsya tām̐ yayau geham̐  
tasyāḥ pariṇayādṛtaḥ*

King Yayāti understood the actual intention of Devayānī, 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 bhavanam̐ sukram̐  
prāha sarmiṣṭhāyā kṛtam̐  
tacchrutvā kupitam̐ vipram̐  
vṛṣaparvāha sāntvayan  
daṇḍyam̐ nām̐ daṇḍaya vibho  
kopo yadyasthi te mayi*

*sarmiṣṭhām vāpyapa kṛtām*  
*kuru yanmana sepsitam*

When Devayānī returned home, she informed her father of what Śarmiṣṭhā 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**

*rājān praṇatam pāde*  
*piturdrṣtvā ruṣā'vrauit*  
*devayānu tviyam kanyā*  
*mama dāsi bhavatviti*

*samāniya tadā rājā*  
*dāsyē tām viniyujya saḥ*  
*yayau nijagrham jñānu*  
*daivam paramākam smaran*

When the angry Devayānī 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 Devayānī as a maidservant. After doing so, he returned home.

**Text 15**

*tataḥ sukas tamāniya*  
*yyātim pratilomakam*  
*tasmai dadau tām vidhivat*  
*devayānīm tayā saha*

Thereafter, Śukrācārya, although a *brāhmaṇa*, invited King Yayāti to accept the hand of his daughter, Devayānī, in marriage. At that time, Śarmiṣṭhā went with Devayānī to reside with her husband, King Yayāti.

**Text 16**

*dattvā prāha nṛpaṁ*  
*vipro'pyenām rājasutām yadi*

*sayane hwayase sadyo  
jarā tvāmupa bhokṣayati*

At the time of the marriage of Devayānī 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 vacaḥ srutvā  
rājā tām varavarṇinīm  
adṛsyām sthāpayāmāsa  
devayānya nugām bhiyā*

Being warned in this way by Śukrācārya, the king meticulously avoided contact with Devayānī's companion, the beautiful princess Śarmiṣṭhā.

## Text 18

*sā sarmiṣṭhā rājaputri  
duḥkhasokabhayākulā  
nityam dāsi satākīrṇā  
devayānintu sevate*

Princess Śarmiṣṭhā, who became morose as a result of the unfortunate turn of events, engaged in the service of Devyāni, along with one hundred other maidservants.

## Text 19

*ekadā sā vanagatā  
rudatī jānhavi tate  
visvāmitraṁ munim tatra  
dadṛse sribhirāvṛtam*

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

*vratinaṁ puṇyagandhābhiḥ  
surupabhiḥ susevitam*

*kārayantam vrataṁ mālya  
dhūpa dīpa upahāarakaiḥ*

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  
vedikāyām sucinhitam  
rambhāpotais caturbhistu  
catuṣkoṇam virājitam*

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 grhe  
svarnaṣaṭṭair vicitrīte  
nirmitam sri vāsudevaṁ  
nānāratna 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**

*pauruṣeṇa ca sūktena  
nānāgandho dakaiḥ subhaiḥ  
pañcāmṛtair pañcagavyair  
yathāmantrair dvijeritaiḥ  
snāpayitvā bhadrapiṭhe  
kaṇṇikāyām prapūjayet  
pañcabhi darsabhir vāpi  
sodasair upacāarakaiḥ*

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 worshipping the Deity with either sixteen, ten, or five articles, one should pray as follows.

## Text 25

*pādyam ardhva sramaharam*  
*sitalam sumanoharam*  
*paramānanda janakam*  
*grhāṇa paramesvara*

My dear Lord, this cooling *pādyā* will remove Your fatigue and so please happily accept it.

## Text 26

*dūrvācandana gandhāḍyam*  
*ārghyam yuktam prayatnataḥ*  
*grhāṇa rukmiṇi nātha*  
*prasannasya mama prabho*

O beloved Lord of Rukmiṇī, I made a great endeavor to make this *ārghya* with *dūrvā* grass, sandalwood paste, and other fragrant substances. Please cheerfully accept it.

## Text 27

*nānātirṭhodbhavam vāri*  
*sugandhi sumanoharam*  
*grhāṇ ācamanyam tvam*  
*sri nivāsa sriyā saha*

O abode of Lakṣmī, 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 Lakṣmī, accept this *ācamana*.

## Text 28

*nānā kusuma gandhāḍyam*  
*sūtra grathitam uttamam*  
*vakṣaḥ sobhākaram cā ru*  
*mālyam naya suresvara*

○ 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  
racitaṁ bandhanaṁ hare  
grhāṇāvarenaṁ suddham  
nirāvarena 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 idaṁ deva  
prajāpati vinirmitam  
grhāṇa vāsudeva tvam  
rukmiṇvā ramayā 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 samāyuktaṁ  
svaṇṇamuktā vighaṭṭitam  
priyayā saha devesa  
grhāṇā bharaṇam mama*

○ 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  
grhāṇa rukmiṇinātha  
sanātham kuru-mām prabho*

○ Lord of Rukmiṇī, please accept these offerings of yogurt, milk, *gur*, rice, cakes, *laddus*, and milk sweets, and award me shelter at Your lotus feet.

## Text 33

*karṣūra aguru gandhādhyā  
paramānan dadāyakam  
dhaṣam gṛhāṇa varada  
vaidarbhvā priyayā saha*

○ bestower of benedictions, may You and Your dear Rukmiṇī-devī accept this incense made with camphor and other perfumed substances.

## Text 34

*bhaktānām gehasaktānām  
samśāra dhvānta nāsanam  
dīpam ālokaya vibho  
jagadālokan ānādara*

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  
praṇnamāṁ pāhi devesa  
rukmiṇyā sahitācyuta*

○ lotus-eyed Lord! ○ Śhyāmsundara, who is dressed in yellow garments! ○ four-armed Lord! ○ master of the demigods! ○ Lord Acyuta, I take shelter of You. May You and Rukmiṇī please protect me.

## Text 36

*iti tāsām vratam drṣtvā  
munim natvā suduḥkhitā  
sarmiṣṭhā miṣṭavacanā  
kṛtāñjalir uvāca tāḥ*

When the greatly distressed Śarmiṣṭhā 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  
rājaputrim durbhagām mām  
svāminā parivarjitām  
trātumar hatha he devyo  
vratenānena karmaṇā*

Śarmiṣṭhā 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 surādarāt*

After hearing this, the women felt compassion for Śarmiṣṭhā 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  
sūtvā putrān susantuṣṭā  
samabhūt sthira yauvanā*

It was by the execution of this vow that Śarmiṣṭhā received her husband so that she was blessed with good children and an ever-youthful body.

## Text 40

*sītā cāsoka vanikā  
madhye saramayā saha  
vrataṁ kṛtvā patim lebhe  
rāmam rākṣasa nāsanam*



While residing in the *aśoka* grove outside Laṅkā, 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

*vṛhadasva prasādena  
kṛtvemaṃ draupadi vratam  
patiyuktā 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 an ever-youthful body.

## Text 42

*tathā ramā site pakṣe  
vaisākhe dvādasi dine  
jāmadagnyād vratam cakre  
pūrṇam 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

*paṭṭasūtram kare baddhvā  
bhojayitā bhojayitvā dvijān bahūn  
bhuktvā haviṣyam kṣīrāktam  
sumṣtam svāminā saha  
bubhujē pṛthivīm sarvām  
apūrvām svajanair vṛtā  
sā putrau suṣuve sādhu  
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

*devānām upakarttārau  
yajñadāna tapovrataih  
mahotsāhau mahāvīryau  
subhagau kalkisammatau*

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

*vratavarāma itī kṛtvā  
sarva sampat samṛddhyā  
bhavati vidita tatvā  
pūjitā purṇa kāmā  
hari caraṇa saroja  
dvandva bhaktaika tānā  
brajati gatim apūrvām  
brahma vijñair agamyām*

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.

## Lord Kalki Enjoys Pastimes With His Consorts

### Text 1

*sūta uvāca  
etadvah kathutaṁ viprā  
vrataṁ trailokya visrutam  
taḥparam kalki kṛtam  
karma yacchṛṇuta dvijāḥ*

Sūta Gosvāmī said: O brāhmaṇas, I have thus described the vow known as Rukmaṇī vrata. I will now narrate more pastimes of Lord Kalki.

### Text 2

*sambhale vasatastasya  
sahasra parivatsarāḥ  
vyatitā bhrātṛputra  
svajñāti 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 sreṇī  
sabhāpaṇaka catvaraiḥ  
patakādhvaja citrāḍhyair  
yathendrasyām amrāvati  
yatrāṣṭa ṣaṣṭi tṛthānām  
sambhavaḥ sambhale'bhavat  
mṛtyormokṣaḥ kṣitau kalke  
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  
nānākusuma samkulaiḥ  
sobhitaṁ sambhalaṁ grāmaṁ  
manye mokṣapadaṁ 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 kalkiḥ purastrīṇāṁ  
nayanānanda varddhanah  
padmayā ramayā kāmāṁ  
rarāma jagatīpatiḥ*

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**

*surādhiṣa pradattena  
kāmagena rathena vai  
nadi parvata kuñjeṣu  
dvīpeṣū parayā mudā  
ramamāṇo visanpadmā  
ramādyabhi ramāpatiḥ  
divānisaṅ na bubudhe  
straiṅāsca kāmalaṁpaṭaḥ*

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.

## Texts 9-11

*padmā mukhāmoda sarojasidhu  
vāsoṇa bhogī suvilāsa vāsaḥ  
prabhūta nilendra maṇi prakāse  
guhāviseṣe pravivesa kalkiḥ*

*padmā tu padmāsata rūparūpā  
ramā ca piyūṣa kalā vilāsā  
pati praviṣṭaṁ gīṅgahvare te  
nārī sahasrā kulita tvagātām*

*padmā patiṁ prekṣya guhāniviṣṭaṁ  
rantaṁ manuḥjñā pravivesa pascāt  
ramābalā yūtha samanvitā tat  
pascād gatā kalki mahograkāmā*

One day, Lord Kalki, who was very fond of relishing the sweet nectar emanating from the lotus-like face of Padmāvati, and who was decorated with a nice blue sapphire, entered a mountain cave. When Padmāvati, 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.

## Text 12

*tantrendra nilopāla gahvarānte  
kāntābhi rātma pratimābhir isam  
kalkiṅca drṣṭvā navanīradābhaṁ  
tataḥ sthitaṁ prastaravan mumoha*

Padmāvati saw Lord Kalki enjoying the association of many beautiful women, who were as charming as herself. However, upon seeing this, Padmāvati became stunned so that she appeared to be a stone statue.

## Text 13

*ramā sakhibhhh pramadābhirārtā  
vilokayantu disamāku lākṣī  
padmāpi padmāsata sobhamānām  
viṣaṅga cittā na babhau sma cārttā*

Ramā and her companions anxiously surveyed the scene as tears welled up in their eyes. Padmāvati normally appeared to be as attractive as

hundreds of lotus flowers, but upon seeing her husband engaged in this way, she lamented and thus lost her luster.

## Text 14

*bhūmau likhanti nijakajjalena  
kalkim sukam tam kucakum kumena  
kasturikābhistu tadagram agre  
nirmmāya cālīṅgaya nanāma bhāvāt*

With her tears that had turned black due to being mixed with her eye ointment, Padmāvati made a drawing of Lord Kalki on the ground with her toe. She also drew His parrot with the *kuṅkuma* that had been applied to her breasts, and she made a border with musk

## Text 15

*ramā kalālāpa parā stuvanti  
kāmārdhitā tam hṛḍaye nidhāye  
dhyātvā nijānta karaṇaiḥ prapūjya  
tasthau viṣaṅṅā karuṇā 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

*kṣaṇāt samutthāya ruroda rāmā  
kalāpinaḥ kaṅṭhanibham svanātham  
hṛdāpa gūḍham na punaḥ pralabhya  
kāmārdhitetyāha 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 dhūlipāṭale vilāsam  
kaṇḍaṅca kastūri kayāpi nilam  
kāmaṁ nihantum sivatāmuṣetya*

Padmāvati 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

*kalāvatinām kalayākalayya  
kṣiṇe kṣāṇānām harirārta bandhuḥ  
kāma prapūrāya sasāra madhye  
kalkiḥ priyāṇām 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

*tām sādareṇātma patim manojña  
kareṇabo ūtha patim yatheyuḥ  
sānanda bhāvā visadhānu vṛttā  
vaneṣu rāmāḥ paripūrṇa kāmāḥ  
vaibhrājake caitrarathe supuṣṭe  
sunandane mandara kandarānte  
reme sa rāmābhir udāratejā  
rathena bhāsvat khagamena kalkiḥ*

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 Vaibhrāja forest, Kuvera forest, and a cave at Mount Mandara.

## Text 21

*padmā mukhābjāmṛta pānamatto  
ramā samāliṅgana vāsaraṅgi  
varāṅga nānām kucakum kumākto  
ratiprasaṅge viparita yuktaḥ*

*mukhe vidaṣṭo rasanā vasiṣṭā  
modaḥ sa kalkirnahi veda deham*

Lord Kalki enjoyed the nectar of Padmāvati's lotus-like face, and took pleasure in tightly embracing Ramā. Thus, He became smeared with the *kun̄kuma* 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

*ramāḥ samānāḥ puruṣottamaṁ taṁ  
vakṣojamadhye vinidhāya dhirāḥ  
parasparāsleṣaṇa jātahāsā  
remur mukundaṁ vilasa sarvāḥ*

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 yuyuh klamajvarāḥ  
priyeṇa tena kalkinā  
vanāntare vihāriṇā  
saraḥ pravisya padmayā  
vimoha rūpayā tayā  
jalam dudurvarāṅganāḥ  
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 kalkiḥ  
priya yuvati parītaḥ prema bhaktaika labdhyah*



*nija ramaṇa vinodaiḥ sikṣayaṅ lokavargān  
jayati vibudhar bharttā sambhale vāsudevaḥ*

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 sṛṅvanti vadanti bhāva  
caturā dhyāyanti santaḥ sadā  
kalkeḥ sri puruṣottamasya  
caritaṁ karṇāmṛtaṁ sādaraḥ  
teṣāṁ no sukhayatyalaṁ mura  
aripor dāsyābhilāṣaṁ vīnā  
saṁsāraḥ parimocanañca  
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.

## The Demigods Arrive at Śambhala The Disappearance of Lord Kalki

### Text 1

*sūta uvāca  
tato devagaṇāḥ sarve  
brahmaṇā sahītā rathaiḥ  
svaiḥ svair gaṇaiḥ parivṛtāḥ  
kalkim draṣṭm upāyayuh*

Sūta Gosvāmī said: Once, all the demigods and great *brāhmaṇas*, along with their followers, mounted their celestial chariots and went to the village of Śambhala, to see Lord Kalki.

### Text 2

*maharṣyaḥ sagandharvāḥ  
kinnarās cāpsarogaṇāḥ  
samājgmuh pramuditāḥ  
sambhalam surapūjitam*

Many exalted sages, Gandharvas, Kinnaras, and Apsarās cheerfully arrived at Śambhala, which was highly desired even by the demigods.

### Text 3

*tatra gatvā sabhā madhye  
kalkim kamalalocanam  
tejonimdhim praṇannānām  
janānām abhayaṇpradam*

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 jīmūtasamkāsam  
digha pivara bhāhukam  
kiruṇārka varnena  
sthiraḍidyun 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

*sobhamānaṁ dyu maṇinā  
kuṇḍalonābhi sābhinā  
saharṣālāpa 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

*kṛpākaṭākṣa vikṣepa  
parikṣiptavi pakṣakam  
tāra hārollasad vakṣas  
candrakānta maṇsriyā  
kumudvatī modavaham  
sphurat sakrāyudhāmvaram  
sarvadānanda sandoha  
rasollasita vīgraham*

Everyone surrounding Him was favored by His merciful glance. Lotus flowers adorning 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

*nānāmaṇiṅaṇodyota  
dīpitam ruṣam adbhutam  
dadrsur deva gandharvām  
ye cānye samuṣāgataḥ*

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 vīgraham  
kalkim kamala patrākṣam  
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 ūcauḥ  
jayāśeṣa saṁklesa kaksā prakirṇā  
naloddāma saṁkirṇa hisa  
surādhisa vesvesa bhūtesa bhāvaḥ  
tavānanta cāntah sthitā'ṅgāpta ratna  
prabhābhāta padājita 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

*prakāśi krtā sesa loka trayātra  
vakṣaḥ sthale bhāsvat kaustubha syāmā  
meghaugha rājat dvijādhisa sarira trāhu  
viśno sadārāḥ vyaṁ tvām prasannā saseṣaḥ*

All the universes have emanated from the pours of Your 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

*yadyastyānugraho'smākaṁ  
vraja vaikuṁṭham isvara  
tyaktvā sāsita bhūkhaṇḍam  
sarvadharma avirodhataḥ*

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

*kalkis teṣāmiti vacaḥ  
srutvā paramaharṣitaḥ  
pātramitraḥ parivṛtas  
cakāra gamane matim*

After hearing the prayers of the demigods, Lord Kalki ecstatically expressed His own desire to return to Vaikuṅṭha, taking with Him His eternal associates.

## Text 14

*putrānāhūya caturo  
mahābala parākramān  
rājye niṣīpya sahasā  
dharmiṣṭhān prakṛti priyān*

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

*tataḥ prajā samāhūya  
kathayitvā nijā kathāḥ  
prāha tān nija niryāṇam  
devānām uparodhataḥ*

The Lord then addressed His subjects, revealing His intention. Lord Kalki said: At the request of the demigods, I will have return to Vaikuṅṭha.

## Text 16

*tacchrutvā rāḥ prayāḥ sarvā  
rurudur vismayānvitāḥ  
tam prāhuḥ pranatāḥ putrā  
yathā pītaram isvaram*

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 ūcuḥ  
bho nātha sarvadharmajña  
nāsmān tyaktum ihārhasi  
yatra tvaṁ tatra tu vyaṁ  
yāmaḥ praṇataavatsala*

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

*priyā grhā dhanānyatra  
putrāḥ prāṇāstavānugāḥ  
paratreha visokāya  
jñātvā tvāṁ yaṁpūrūṣam*

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 tadvacanaṁ srutvā  
sāntvayitvā saduktibhiḥ  
prayayau klinna hṛdayaḥ  
patnībhyāṁ 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

*himālayaṁ munigaṇair  
ākṛmaṁ jāhnavij alaiḥ*

*paripūrṇa devagaṇaiḥ*  
*sevītam manasaḥ priyam*  
*gatvā viṣṇuḥ suragaṇair*  
*vṛtascāru caturbhujāḥ*  
*uṣṭvā jānhavitre*  
*sasmārātmānam ātmanā*

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

*pūrṇajyotirmayaḥ śākṣi*  
*paramatmā purātanah*  
*babhau sūrya sahasrāṇām*  
*tejorāsi samadyutiḥ*

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*  
*sārngādyaḥ samabhiṣṭutaḥ*  
*nānālamkaraṇānāṅca*  
*samalaṅkar aṅākṛtḥ*

His form was the ornament of all ornaments. He held a conch, dice, club, lotus, and bow in His hands.

## Text 24

*vavṛṣustamī surāḥ puṣpaiḥ*  
*kaustubhā mukta kandharam*  
*sugandhi kusumāsārair*  
*deva dundubhi 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

*tuṣṭuvur mumuhuḥ sarve  
lokāḥ sasthāṇu jaṅgmāḥ  
dr̥ṣṭvā rūpam arūpasya  
niryāṇe vaiṣṇavam padam*

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

*taddṛṣṭavā mahadāscaryam  
patyuh kalker mahātmanah  
ramā padmacā dahanam  
pravīsyā tamavāpatuh*

Padmāvati 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

*dharmah krtayugam kalaker  
ājñayā pṛthivitale  
niḥsapatnau susukhmau  
bhūlokam ceratuscram*

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

*devāpīsa maruḥ kāmam  
kalker ādesa kāriṇau  
prajāḥ samṛpālayantau tu  
bhuvam jugupatuh prabhuh*



By the order of Lord Kalki, the two kings, Maru and Devāpī, executed their duties of protecting the people of the world.

## Text 29

*visākhayūpa bhūpālaḥ  
kalker niryānam idrsam  
srutvā svaputram viṣaye  
nṛpaṁ kṛtvā gato vanam*

When King Viśākhayupa 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 karṣitāḥ  
tam dhyāyanto japantasca  
viraktāḥ syur nṛpapāsune*

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 pāvanīm  
kathayitā sukaḥ prāyāt  
nara nārāyaṇāśramam*

After narrating the transcendental pastimes of Lord Kalki, the incarnation of the Supreme Personality of Godhead, Śukadeva Gosvāmī departed for the āśrama of Nara-nārāyana Ṛṣi.

## Text 32

*mārkaṇḍeyādāyo ye ca  
munayah prasamāyanāḥ  
srutvānubhāvam kalkeste  
tam dhyāyanto jaguryasaḥ*

The great sages, headed by Mārkaṇḍeya, who were undisturbed by the dualities of material existence, began to practice meditation on the eternal form of Lord Kalki after hearing His transcendental pastimes

**Texts 33-35**

*yasyānu sāsanād bhūmau  
nādharmiṣṭhāḥ prajājanāḥ  
nālṭpāyuso daridrāsca  
na pākhaṇḍā na hautukāḥ  
  
nādhay vyādhayaḥ klesā  
deva bhūmātma sambhavāḥ  
nirmatsarāḥ sadānandā  
babhuvur jivajātayaḥ  
  
ityetat kathitam kalker  
avatāram mahodayam  
dhanyam yasasyām āyuṣyam  
svargyam svastyayanam param*

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**

*soka santāpa pāpaghnam  
kali vyākulanāsanam  
sukhadam mokṣadam loke  
vāmchitārtha phalaṭpradam*

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

*tāvat sāstra pradīpānām  
prakāso bhūvi rocate  
bhāti bhānuḥ purāṇākhyo  
yāvalloke'ti kāmadhuk*

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

*śrutvā itad bhṛṅgavaṁśajo  
munigaṇāih sākāṁ saharṣo  
vasī jñātvā sūtam ameya bodha  
viditāṁ śrī lomahaṣṭamajam  
śrīkalker avatāra vākyaṁ amalāṁ  
bhaktipradāṁ śrī hareḥ  
susrūṣuḥ punarāha sādhu  
vacasā gangāstavam satkṛtaḥ*

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 Ṛṣi, the son of Bhṛṅgu, felt deeply satisfied at heart. They considered Romahaṣṭa's son, Sūta Gosvāmī, 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 sarvadharmajñā*  
*yattvayā kathitaṁ purā*  
*gaṅgāṁ stutvā samāyātā*  
*munayaḥ kalki sannidhū*

*stavam tam vada gaṅgāyāḥ*  
*sarvāpāpa praṇāsanam*  
*mohaghnaṁ subhadaṁ bhaktyā*  
*sr̥ṇvatāṁ paṭhatāmiha*

Śaunaka Ṛṣi said: O Sūta 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*  
*sr̥ṇu hvamṛsayāḥ sarve*  
*gangastavam anuttamam*  
*sokamohaharaṁ pumsām*  
*ṛṣibhiḥ parikīrtitam*

Sūta 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 ūcuḥ*  
*īyaṁ suratarāṅgini bhavana vāridhestāriṇi*  
*stutā haripadāmbujād upagatā jagatsamsa ah*

*sumeru sikhara amra priyajalā malakṣālini  
prasannavadanā subhā bhavabhayasya vidrāvini*

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 surakarṁdra darpāpahā  
mahesamukūṭa prabhā girisiraḥ patākāsītā  
surāsuranaroragair ajabhavācyutaiḥ samstutā  
vimukti phalasālini 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 kamaṇḍalu prabhava muktivijālatā  
sruti smrti gaṇāstutā dvijakulāla bālāvṛtā  
sumeru sikharābhīdā nipatitā trilokāvṛtā  
sudharma phalasālini sukhapalāsini 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 vihagamālini sagara varṁsa muktipradā  
munimdra vara nandini divimatā ca madākini*

*sadā duritanāsini vimala vāri saṁdarsana  
praṇāma guṇa kṛttanādiṣu jagatsu samrājate*

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 Mandākinī in the heavenly planets.

**Text 8**

*mahābhidha sutāṅganā himagirisa kūṭastani  
saphenajalahāsini sita marāla sañcārīṇi  
calallahara satkarā vara saroja mālādhara  
rasollasita gāmini jaladhi kāmīni rājate*

She became the queen of King Śāntanu. The peaks of the Himālayas 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 dhurayādoganāḥ  
kvacin mṛnigaṇaiḥ stutā kvacid ananta saṁpūjitā  
kvacid ravi karojvalā kvacid udagra pātākulā  
kacīj jana vigāhitā jayati bhīṣmamātā sati*

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 praṇamatīha bhāgīrathurī  
sa eva tapasām nidhirjapati jānhavīm ādarāt  
sa eva puruṣottamaḥ smarati sādhu mandākinī  
sa eva vijayi prabhuḥ suratarāṅgiṇīm sevate*

Anyone who offers obeisances to the Gaṅgā 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 Mandākinī is always victorious, and is considered the master of everyone.

## Text 11

*bhavāmala jalācitarṁ khaga śṛgāla minakṣatarṁ  
calalla hari lolitarṁ rucira tīra jambālitam  
kadā nijavaṇṇur mudā suranaro ragaiḥ saṁstuto'pyaham  
tr̥pathagāmini priyamativa 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

*tvattire vasatim tavāmalajalasnānam tava preksanam  
tvannāma smaranam tavā dayakathā saṁlāpanam pāvanam  
gaṅge me tava sevonaika nīṇo'pyānanditas cādr̥ṭah  
stutvā tvadgatapātako bhuvī 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 proktam  
gaṅgāstavam anuttamam  
svargyam yasasyam āyuṣyam  
pathanāt sṛvaṇādapi*

By reciting or hearing these supremely auspicious prayers to Gaṅgā 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

*sarvaṇṇapaharam pūṁsām  
balam āyur vivarddhanam*

*prātar madhyāhna sāyāhne  
gaṅgāsānnidhyatā 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 mayā srutam  
paṭhitam srāvitam cātra  
puṇyam 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 adbhutam  
paṭhatām sṛṇvatām bhaktyā  
sarvāsubha vināsanam*

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 sukasamvādo

mārkaṇḍeyena dhimatā

adharna varṣa kahtanam

kaier vivaraṇam tataḥ

devānām brahma sadana

prayāṇam gobhuvā saha

brahmarṇe vacanād viṣṇor

janma viṣṇuyasoḅrthe

sumatyām svāṁsakair bhrāṭṛ

caturbhiḥ sambhale puro

pituh putreṇa samivādas

tathopanayanam hareḥ

pureṇa saha samivāso

vedādhyayanam uttamam

sastrāstrāṇām pariñānam

śiva saṁdarsanam tataḥ

kalkeḥ stavaṁ suvapuro

varalābhah sukāpanam

sambhalāgamanam cakre

jñātibhyo varakirttanam

visākhayūpa bhūpane

nijasarvātma varṇanam

mahābhāgyād brāhmaṇanām

sukasyāgamanam tataḥ

kalkinā sukasamvādaḥ

siṁhalākhyān anuttamam

sīvadattavarā padmā  
 tasyā bhūpa svayamvare  
 darsanād bhūpa samghānām  
 sribhāva parikirttanam  
 tasyā viśadah kalkestu  
 vivāhārtham samudyama  
 sukaprasthāpanam dautye  
 tayā tasyāpi darsanam  
 sukapadmāparicayaḥ  
 sri viṣṇoḥ pūjanādikam  
 pādādi deha dhyānañca  
 kisāntam parivarṇitam  
 saka bhūṣaṇa dānañca  
 punaḥ suka samāgamaḥ  
 kalkeḥ padmā vivāhārtham  
 gamanam darsanam tayoh  
 jalakriḍāprasāṅgena  
 vivāhas tadanantaram  
 puṁstva prāptisca bhūpānām  
 kalkeḥ dasana mātrataḥ  
 anantāgamanam rājñā  
 samvādastena saṁsadi  
 saṅdatvād ātmano janma  
 karma cātra sivastavaḥ  
 mate pitari tadviṣṇoḥ  
 kṣetre māyāpradarsanam  
 atrākhyānam anantasya  
 jñāna vairāgya vaibhavam  
 rājñām prayāṇam kakesca  
 padmayā saha sambhale  
 visvakarma vidhānañca  
 vasatiḥ padmayā saha

jñāti bhrātṛ suhṛtputraih  
senābhir yuddha nigrahaḥ

kathitascātra teṣāñca  
strīṇām saṁyodhanāśrayaḥ  
tato'tra bālakholyānām  
munīnām svanivedanam

saṁputrāyāḥ kuthodaryā  
badhascātra prakīrttataḥ  
haridvāra gatasyāpi  
kalker muni samāgamaḥ

sūryavañcāsya kathanamś  
somasya ca vidhānataḥ  
sri rāma caritam cāru  
sūryavañsānu varṇane

devāpesca maroḥ sañgo  
yuddhāyātra prakīrttiḥ  
mahāghora rane koka  
vikoka vinipātanam

bhallāṭa gamanam tatra  
sayyākarmañādibhiḥ saha  
yuddham śasidhvajenātra  
susāntā bhaktikīrttanam

yuddhe kalker ānayamañ  
dharmasya ca kṛtasya ca  
susāntāyāḥ stavastatra  
ramodvāhastu kalkinā

sabhāyām pūrvakathanam  
nijagṛdhratva kāraṇam  
mokṣaḥ śasidhvajasyātra  
bhaktiprārthayitu rvibhoḥ

viśakanyā mocanañca  
nṛpāṇām abhiṣecanam

*māyāstavaḥ sambhaleṣu  
nānāyajñādi sādhanam*

*nāradād viṣṇuyasaso  
mokṣascātra prakīrtitaḥ  
kṛtadharmā pravṛttisca  
rukmiṇī vrata kīrtanam*

*tato vihāraḥ kalkesca  
putra pautrādi sambhavaḥ  
kathito deva gandharva  
gaṇāgamanam atra hi*

*tato vaikunṭhagamanam  
viṣṇoḥ kalker ihoditam  
suka prasthāna mucitam  
kathayitvā kathāḥ subhāḥ*

*gaṅgāstrotram iha proktam  
purāṇe munisaṁmatam  
jagatām ānandakaram  
purāṇam pañca lakṣaṇam*

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 Viṣṇuyasā 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, Padmāvati's meeting with Śiva; Padmāvati's prayers to Śiva; Padmāvati receives a benediction from Śiva; Lord Kalki receives His parrot; Lord Kalki returns to Śambhala; Padmāvati describes Śiva's benediction to her relatives; Lord Kalki reveals Himself to King Viśākhayupa; the glories of the brāhmaṇas; the arrival of Śuka; a conversation between Lord Kalki and Śuka; Śuka describes the situation in Śimbhala; the svayamvara of Padmāvati; the lamentation of Padmāvati, Lord Kalki desires to marry Padmāvati; 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 Śimhala 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 Kuthodarī 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 Devāpī; the killing of Koka and Vikoka; Lord Kalki goes to Bhallāṭanagara; the battle between Lord Kalki and Śayaṅkarṇa; the battle between Lord Kalki and King Śaśidhvaja; the devotional service of Suśāntā; King Śaśidhvaja brings Lord Kalki, Dharma, and Satya-yuga personified to his home; Suśāntā offers prayers to Lord Kalki; the marriage of Lord Kalki and Ramā; 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; Viṣṇuśā achieves liberation by the mercy of Nārada Muni; the commencement of Satya-yuga; discussion of the vow known as Rukmiṇī 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 Vaiṅkṛṭha; 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 siddhidam slokaiḥ  
 ṣaṭ sahasraṁ satādhikam  
 sarvasāstrārtha tattvānām  
 sāraṁ 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 pradam kalki  
 purāṇam parikirtitam  
 pralayānte harimukhāt  
 niḥṣṛtam lokavistṛtam*

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 vyāseṇa kathitam  
 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 sāraṁ amalaṁ  
 sri viṣṇubhāvāplutaṁ sṛṅvantīha vadanti  
 sādhusadasi kṣetre sutirthāsrāme  
 dattvā gāṁ turagaṁ khraṁ  
 gajavaraṁ svarṇam dvijāyādarāt  
 vastrālaṅkaraṇaiḥ praṇūjya  
 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 worshipping 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  
kṣatriyo bhūpatir vaisyo  
dhani sudro mahānbhavet*

By carefully studying this literature, a *brāhmaṇa* becomes expert in all kinds of Vedic understanding, a *kṣatriya* becomes a powerful ruler of men, a *vaiśya* attains wealth and prosperity, and a *śudra* becomes an exalted personality.

## Text 33

*puṅtrārthu labhate putram  
dhanārthi labhate dhanam  
vidyārthu labhate vidyām  
paṭhanāt sravaṇādāpi*

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 puṅya mākhyaṇa  
lomahaṛṣaṇa jo munih  
srāvayitvā munin bhaktiyā  
yayau tirthāṭanādṛtaḥ*

After reciting this sacred literature with faith and devotion to the great sages, the son of Romahaṛṣaṇa proceeded on his tour of holy places of pilgrimage.

## Text 35

*saunako munibhiḥ sārddham  
sūtam ānmatrya dharmavit*

*puṅyāraṅye harim dhyātvā  
brahma prāpa saharṣibhiḥ*

Śaunaka Ṛṣi, 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 Naimisāraṅya.

Text 36

*lomahaṛṣaṅjamaṁ sarva  
purāṅajñamaṁ yatavrataṁ  
vyāsaśiṣyamaṁ munivaraṁ  
taṁ sūtaṁ praṅgamāmyaham*

Let me offer my obeisances at the lotus feet of Śūta Gosvāmī, the son of the great sage, Romahaṛṣaṅga, who was a disciple of Vyāsadeva, a great scholar of all the *Purāṅas*, and a determined ascetic.

Text 37

*alokya sarvasāstrāṇi  
vicārya cā puṅaḥ puṅaḥ  
imameva suniṣpannaṁ  
dhyeyo nārāyaṅaḥ sadā*

After studying all the scriptures again and again, it must be firmly concluded that it is Lord Nārāyaṅa who should be meditated upon.

Text 38

*vede rāmāyaṅe caiva  
purāṅe bhārate tathā  
ādāvante ca madhye ca  
hariḥ sarvatra gīyate*

It is Lord Hari who is glorified throughout the beginning, middle, and end of the Vedas, Rāmāyaṅa, Mahābhārata, and Purāṅas.

Text 39

*sajala jaladavarṅgo vātavegaikavāhaḥ  
karadhṛta karavālaḥ sarvalokaikaipaḥ  
kakikulavanahantā satyadharmā praṅetā  
kalayatu kusalam vāḥ kalkirūpaḥ sa bhūpaḥ*



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 Purāna*.

**End of *Srī Kalki Purāna*.**