

Hindi / English / Gujarati

श्री कल्कि पुराण



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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 Purnāprajña 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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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 Purāṇa Samhitā, in story form. Based on this literature, His three principal disciples wrote three more samhitās: Sāvarnī-samhitā, Saṁśāpāyana-samhitā, and Akṛtavṛana-samhitā. The eighteen Purāṇas and thirty-six sub Purāṇas were later compiled, being based on these four samhitās. Because Śrīla Vyāsadeva's Purāṇa Samhitā is the source of these literatures, all the Purāṇas and sub Purāṇas are attributed to him.

Among the upa-purāṇas or sub Purāṇas, the Kalkī Purāṇa 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 Purāṇa consists of thirty-five chapters.

CHAPTER ONE

A Description of Kali-Yuga

Text 1

*sendra devagana munisvarajana
lokaḥ sapalāḥ sādā yaṁ sarvārtha
susiddhaye pratidnam bhaktya
bhajanti uttamāḥ taṁ

vighnesam anantam acyutam
ajam sarvajña sarvasrayam
vande vaidika tantrikadī vividhaiḥ
sastraiḥ 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 namaskṛtya
naram caiva narottamam
devīm sarasvatīṁ ca nā
tato jayam udirayet*

Before reciting this Kalki Purāṇa, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara nārāyaṇa Rṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

Text 3

*yad dordāṇḍa karala sarpa kavala
jvala jvalad vighraha netuḥ satkaraḥ*

vala danda dalitā bhūpāh kṣiti ksobhakāh
sasvat saṁdhava vāhano dvija
janīh kalkih paratma harih
pārāt satyayugadikṛt 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
namisāranya vāśmah
śaunakādya mahabhāgāh
pāpracchustam kathā mīmām

he suta sarvadharmajña
lomaharsana putraka
trikalajña purāṇajña
vada bhāgavatīm kathām

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

Text 6

kaḥ kalih kutra va jato
jagatam īśvarah prabhuh
katham vā nūya dharmasya
vinasah kalīma kṛtaḥ

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 tām 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 vipracchate*

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

*naradaḥ praha munaye
vyasaya amita tejase
sa vyaṣo nija-putraya
brahmarataya dhimate*

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

Text 10

*sa cābhumanyu-putrāya
visnurataya samsadi*

*praha bhagavatan dharmānn
astadasa sahasraṇan*

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

Text 11

*tada nrpe layam prāpte
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

*tatraham tadanu jñatah
srutavanasmi yah kathah
bhaviṣyah kathaya masa
punya bhagavatih subhah*

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

Text 13

*tam srnudhvam maha bhagāh
samāhita dhīyo'nisam
gate kṛṣṇe svaṇulayam
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 putāmahah
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
stavanāt smaranal lokah
sarva pāpaih 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
muthyā mānjara 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
nikṛtum 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 bhaginyantu
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 karalasam
lolajihvam bhayānakam
pūṭigandham dyūtamadya
strī suvarna 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

*bhaginyāntu duruktyam sa
bhayam putrañca kanyakām
mrtyum sa janayāmāsa
tayośca nurayo'bhavat
yātanayām bhaginyāntu
lebhe putrāyutayutam
uttham kalikule jāta
vahavo dharma nindakāh*

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 adhyayanadī dana
veda tantra vinasakāh
ādhi vyadhī jarāglāni
dukhkhaḥ soka bhayāśrayaḥ*

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

*kalirāja anugāśceraḥ
yūthaso lokanāśakāh
babhūvuh kālā vibhṛastāh
ksanikāh kāmuka narah

dambhācāra durācaras
tāta mātṛ viḥimsakāh
vedahinā dvijā dimah
sūdrasevā parāḥ 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 vikrayino' dhamah
veda vikrayino brātva
rasa vikrayinas tatha

mamsa vikrayimah krurah
sisnodara parayanāh
paradara rata matta
varna sankara karakāh*

*hrsvākarah papasarah
 satha matha nivasamah
 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 vikamah
 gurunindā para dharma
 dhvajmah 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*

*dhanādhy tvañca sādhutve
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 privah*

*citravrsti kara megha
mandasasya ca medini
prajābhaksa nrpa lokah
karapida prapiditah*

*skandhe bhāram kare putram
krtva ksuvdhāh prajājanah
gṛidurgam vanam ghoram
asraṇisyanti durbhagah*

*madhu mamsair mulaphalair
 ahāraih prāna dhaninah
 etam tu prathame pade
 kaleh kṛṣṇa vimindakah*

In Kali-yuga, *śūdras* 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 *śūdras*. 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

*dvitīye tannama hinas
 tṛtīye varṇa saṅkarakah*

*ekavarnas caturthe ca
vismṛta cyuta 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

*niḥśādhyaṁ svadha śāha
vausadom kara varjitaḥ
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

*dhanitṛim agrataḥ kṛtvā
kṣnam dīnam manasvinim
dadṛśur brahmano lokam
vedadhvanī nīnaditam

yajñādhumaiḥ samakīrnam
munivarya nīsevitam
suvarṇa vedikamādhye
dakṣīnavarttam ujḡvalam

vahnīm yūpankita udyana
vāna puṣpa phalaṇīitam
śarobhiḥ śarasair hamsair
ahvayantam ivatithim

vāyu lola lata jala
kuṣumālī kulakulāḥ*

*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 klīnamanasah
vivisustadanujñatā
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 Kalki Purāna*

CHAPTER TWO

The Birth and Sacred Thread Ceremony of Lord Kalki

Text 1

*suta uaca
upavistas tato deva
brahmano vacanat purah
kalerdosad dharma hanum
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
sadhayisyamu abhīpsitam*

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

*iti devaih parivṛto
gatā goloka vasinam
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

*tacchrutvā pūṇḍarikakṣo
brahmanam idam āvraut*

sambhale ʼisnuvasaso
 grhe pradurbhabamvahan
 sumatyam matari vibho '
 kanvayam tannidesatah

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

Text 5

caturbhir bhratr̥bhir deṽa
 karisyami kaliksavam
 bhavanto bandhava deṽah
 svamsena avatarisyatha

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

Text 6

iyam mama priṽa laksmih
 simhale sambhaviṽati
 brhadrathasya bhupasya
 kaumudvāṁ kamaleksana
 bhavyayam mama bhavyaṽsa
 padma namni janisyati

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

Text 7

vata svam bhuvam deṽah
 svamsaṽ atarane ratah
 rajanau maru deṽapi
 sthapayisyami aham bhuvam

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 Devāpī.

Text 8

*punah kratayugam kṛtvā
dharmān samsthāpya purvavat
kalivṛtān sannirasya
prayasye svālayam vibhoh*

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

Text 9

*ityud ititam akarmya
brahma devaganair vṛtah
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
abū esa paratmakah*

O greatly powerful brāhmaṇa, 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
garbhamadhata vaisnam
graha nakshatra 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

*sarit samudra grayo lokah
samsthanu jangamah
saharsa rsayo deva
jate visnau 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
nrtyanti pitaro hrstās
tusta devā jaguryasah
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 paksasya
madhave masi mādhavah
jāte dadrsauih 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 mahāṣaṣṭhī
nābhicchetri tadamvikā
gaṅgodaka kleda mokṣā
sāvitrī mārjanodyatā*

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

Text 17

*tasya viṣṇor anantasya
vasudhā' dhāt payaḥsudhām
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 tadupādhār yāsu
svāsugam prāha sevakam
yāhni sūtikā gāram
gatvā viṣṇum prabodhaya
caturbhujam idam rūpaṁ
devānām api durlabham
tyaktvā mānuṣa vad rūpaṁ
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
pavanaḥ surabhi sukham*

*sasitiḥ prāha tarasā
brahmaṇo vacanāḍṛtaḥ*

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

*tacchṛtvā puṇḍarikākṣas
tat kṣaṇāt dvibhujo'bhavat
tadāt tat pitarau dṛṣtvā
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 jīvajātayaḥ
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

*sumatistaṁ sutaṁ labdhva
viṣṇuṁ jīṣṇuṁ jagatpatim
pūṇṇakāmā vipra mukhyaṁ
āhūyādāt gavaṁ satam*

Having received the all-glorious Lord Viṣṇu, 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 iṣṇu
yasah suddhena cetasa
samarg yajur vidbhir
agrayais tannama karane ratah*

For the welfare of his child, the pure-hearted Viṣṇuśā 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 vjaso
draunir bhiksu saririnah
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 dvjavarah
pujayañcakra iṣvaran*

As Viṣṇuśā, 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 vināsaratham
āvirbhūtam 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 paṇḍalitah
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
kaviprajña sumantrakah*

*pitrmatr 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 viśāladya
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 priyam upagatah*

These exalted personalities were maintained by the king, who was named Viśākhaūpa. 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 pathanadrtaṁ

tata te brahma samskaram
yajñasutram anuttamam
savitrīm vācayisyamī
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 Kalki 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 pratisthita

Viṣṇuśa 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

dasayajñaiḥ samskrta ye
brahmana brahma vadinah
tatra vedasca lokanam
trayanam iha posakah

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 vadyaya samyamaiḥ

*pramayanti 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
karmāṇe'ham dvijaiḥ'saha
samskārttum bandhava janaḥ
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 samskāra
brahmanesu pratisthītāḥ
brahmanah kena va viṣṇuḥ
arcayanti vidhanatah*

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

Texts 42-43

*pituvāca
brahmanavāṁ brahmanajjato
garbhādhānādī samskārah
sandhva trayena savitrī
pūjā japa parayanah
tāpasvi satyān dhiro
dharmaṭma trati samsṛtiḥ
viṣṇavarcanaṁ idam jñātva
sadananda mayo dvijah*

Viṣṇuśa said: One who is born of *brāhmaṇa* 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 akhilam jagat
sanmārgena harim prīman
kamadondhā jagattraye*

Lord Kalki said: Where can that *brāhmaṇa* 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 dharma
ghātina dviya pātina
nirākratā dharmaratā
gata varsan tarāntaram*

Viṣṇuśa said: At present, the pious *brāhmaṇas* 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 viprāḥ
sthitāḥ kalyugāntare
śiṣṇodara bhrto' dharma
nirata viratakrīyāḥ
pāpasarā durācarāḥ
tejoḥināḥ kalaviha
ātmanam raksitum naiva
saktāḥ 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 vacanaish tadopanito
gurukula vasam uvasa sadhunarthah*

When Lord Kalkī, 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 suh
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 viśāradam
kṛtvā nihksatriyam prthi im
dattvā viprāya dakṣmām
mahendradrau tapastaptum
agato'ham dvijātmaja
tvam pathatra nyam vedam
yaccanyacchastram uttamam

I am well-versed in the four Vedas, the literature dealing with grammar, and the six branches of the Vedas. I am very expert in the art of shooting arrows. Previously, I made the entire earth devoid of *ksatriyas*

and then gave the southern portion of the country to the *brāhmanas*. Thereafter, I went to Mount Mahendra to perform austerities. O son of a *brāhmana*, you may stay here and study whatever scriptures you like.

Text 5

*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
samadhutya jamadagñiyat
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

*dakṣiṇām prarthaya vibho
ya deyā tava sannidhau
yayā me sarva siddhiḥsyad
ya syat tvattosa kārṇi*

Lord Kalkī said: O my Lord, please tell me what kind of *dakṣiṇā* 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
kalī nigrāha karanat*

*visnuh sarvasrayaḥ pūrnah
sa jātah sambhale bhavan*

Paraśurāma said: O great soul! Long ago, Brahmā prayed to Lord Viṣṇu, 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 śivadastram
labdhva vedamayam sukam
śimhale 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 Śimhala. Your mission is to re-establish *sanātana-dharma*.

Text 10

*tato digvijaye bhūpan
dharmahīnan kalipriyan
nigṛhya bauddhān devāpīm
maruñca sthāpayisyasi*

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
sādhukṛtyaiḥ sadakṣiṇah
yajñam danam tapaḥ 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 *dakṣiṇā*. When the principles of

religion are re-established, then people will perform sacrifice, give charity, and undergo austerity without impediment.

Text 12

*ityetat vacanam śrutiṁ
namaskratva munim gurum
vihoda keśvaram devam
gatva tustava saṅkaram*

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

*pujāyitva yathānyāyam
śivam sāntam mahesvaram
praṇipatyāsu tośam tam
dhyatvā prahṛdi 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
gaurinātham viśvanātham
śaṅkaraṁ bhūtaśayam
vāsukī kantaśayam tryakṣam
pañcāśyādī devam pūrāṇam
vande sāndrananda sandohadakṣam*

Lord Kalki said: O Lord Śaṅkara, 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

*yogadhūṣam kamaṇasam
kāralam gaṅgā saṅgāklīṇa*

*murddhanamisam jatajutato
parikṣipta bhavam mahakalam
candrabhālam 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

*smaśānastham bhūtavetala sangam
nanā sastrāṇi khadaga suladibhisca
vyagrāt yugra vāhavo lokanāse
yasya krodhād dhātāloka'stameti
vo bhūtādīḥ pañca bhūtāḥ
śīrṣkṣuḥ tanmatratma kalakarma
svabhavāḥ prahrītyedam prapya
jivatvamiśo 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 viśnuḥ śarīraśīnuḥ
śuratma lokaṇaśadhun
dharmasetun vibharsī
brahmadāyase śo'bhimanī*

*gunātma savdadyangaustam
paśesam 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 tārakāḥ
sagrahasca pravarttate
tam paśesam praṇadye*

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

*yasyāśvāsāt sarvadhatni dharitri
devo varsat yambu kalah praṇata
merurmadhye bhuvaṇānāṇca bhartā
tamiśanam viśvarūpaṁ 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 śrutiḥ
suvāḥ sarvatma darsanaḥ
saksāt prāḥa śannisaḥ
parvatī sahito'grataḥ*

After hearing these prayers, Lord Śiva, being omniscient, appeared before Lord Kalkī with Pārvatī and spoke to Him while smiling grandly.

Text 22

*kalkeh samspr̥syā 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 krtamidaṁ stotram
 ye pathanti janā bhuvī
 tesām sarvārtha siddhiḥsyā
 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 kāmī
 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 caśvam
 kamagam bahurupnam
 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

*sarī asastrastra vidvamsam
sarī avedārtha paragam
jayinam sarvabhutanam
tvām vadisyanti manavah*

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

Text 27

*ratnat sarum karālañca
karavāla mahāprabham
grhana gurubharāyah
prthivya 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
namaskrtya yathāvidhi
sarvam tadvarṇayā masa
jamadagnyasya bhasitam*

Upon arriving home, Lord Kalkī 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

*sa asya varadanañca
kathayitva subhah kathah
kalkih paramatejasvi
jñatubhyo'pyavadan muda*

The unlimitedly powerful Lord Kalkī 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 gramavasīnam*

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

Text 32

*visakha yupa bhūpalah
srutva tesañca bhasitam
prādurbhavam harermene
kalinugraha karakam*

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

Text 33

*māhusmatyam nyapure
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 nīratān dr̥stava
dharmastho'bhunnīpāh svayam
prajāpalah 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

*adharma vamsyastān dr̥stvā
janan dharma kīyaparān
lobha nīrtādayo jagmus
tadesat duḥkhitān bhr̥sam*

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 Kālī, saw this change of heart, they became very unhappy and left the country.

Text 36

*jatram turaga mārūhya
khaḍagañca vimalaprabham
damsitah sasaram cāpam
grahitvāgat 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 priyah
 kalkim drastum hareram sa
 māvirbhūtañca sambhale*

When the king of that country, Viśākhayūpa, who was very dear to saintly persons, realized that Lord Kalkī, the incarnation of the Supreme Lord, Hari, had appeared, he went to see Him

Texts 38-39

*kavim prajñam sumantuñca
 puraskratya mahāprabham
 gargya bhargya visalausca
 jñātubhūh parivāritam
 visākhayūpo dadrse
 candram taraganamiva
 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 Kalkī 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'vanataḥ
 samprahrasta tanūruhaḥ
 kalkeralo kanat sadyah
 pūrnātmām vaisnavo'bhavat*

As soon as King Viśākhayūpa saw Lord Kalkī, he became stunned in ecstasy and the hairs of his body stood on end. He offered his obeisances to Lord Kalkī so that by His mercy, the king became a devotee of the Lord.

Text 41

*saha raṁṇa vasan kalkiḥ
dharmānāha puroditān
brahmana ksatriya viśāma
asramanam samāsataḥ*

Lord Kalki lived with King Viśākhayūpa for some time. In the course of his stay, Lord Kalki 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 Kalki said:) Many pious human beings have become degraded in this age of Kali. But because of My presence, they will all become pious once again. Now I would like that all of you worship Me by the performance of a Rājasūya sacrifice and a horse sacrifice.

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
devāpī marusamyñakau
sthāpayitvā kratayugam
krtvā yasyāmi sadvatim*

I will install King Devāpī 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 prabhum
 pranamya prāha saddharman
 vaisnavān manasepsitān*

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

Text 46

*iti nṛpavacanam nisamya kalkih
 kalikula nāsana vasanāvatarah
 nijajana parisad vinodakāri
 madhura vacobhirāha sadhurdharman*

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

Thus ends the translation of the third chapter of *Śrī Kalkī Purāna*.

CHAPTER FOUR

Padmāvati Receives a Benediction From Lord Śiva

Text 1

*sūta uvaca
tatah kalkiḥ sabhā madhye
rajamāno raviryathā
abhāse tam nṛpam dharma
mayo dharman dvijapriya*

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 kāryamidam 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 hīnasya 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 puruṣaḥ
 sahasraksah sahasrapat
 tadangajo'bhavat brahma
 vedavakro mahāprabhuḥ*

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

*jīvoṣādher mamamsacca
 prakṛtya mayaya svaya
 brahmopahih sa sarvaṣṇo
 mama vagveda saṁtāh
 sasarja jīva-jātāni
 kalamavasa yogataḥ
 devā manvadāyo lokāḥ
 sapraja payah prabhuḥ*

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

*guṇīnya mayayamsa me
 nānopadhau 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
maccharra 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 bhuwane
yajña dhyana satkryāh
mam prasevanti samsanti
tapo dana kiyasviha*

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 āmodayantry eva
nanye devadayas 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

*tasmādime brahmana jāstaiḥ
pustastri jagajjanah
jaganti me sannirani
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 guṇasrayaḥ
tato jaganmayam pūrvam
mām sevante'kḥilasrayaḥ*

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
vṛprasva laksanam bruhi
tvadbhaktiḥ ka ca tatkrta
yatas tavanugrahena
vagvāna brahmanāḥ kṛtaḥ*

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

*kalkiruvāca
veda mamisvaram prāhur
avyaktam vyaktimatparam
te vedā brahmana mukhe
nāna dharme prakasitaḥ*

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

Text 15

*yo dharmo brahmananam hi
sa bhaktir mama puskala*

*tayaham tositaḥ srisaḥ
sambhaṣāmi 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 triṛtam sutram
sadhava nirmitam sanāḥ
tanu trayam adhouṛttam
yājñasutram vidurbudhaḥ*

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

Text 17

*triguṇam dadgranthi vuktam
veda pravara sammitam
sīrodharan nabhimadhyat
prsthaddha parimanakam*

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 vidhiḥ
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

*madbhasma candanadyaistu
dharayet tilakam dvīyah*

*bhale tripundam karmangam
kesa paryantam ujjalam*

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

Text 20

*pundram anguli manantu
tripundram tat tridha krtam
brahmavisnu sivavasam
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 śaṅga
vaco veda kare havih
gatre tirthāṇi ragasca
nadisu prakṛtis trivṛt*

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

*śaṅkṛi kantha kuhara
hrdayam brahma samjñitam
tesam stanantare dharmah
prsthō dharmah prakṛtīṭṭah*

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 saduktibhiḥ
 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

*balascaṇi jñāna vṛddhās
 tapovṛddha mama priyah
 tesam vacaḥ 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 śrutva
 mucyate sarvato bhayaṭ*

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 kalki acāḥ śrutiḥ
 kalidosā vīmāsanam
 pranamya tam suddhamanah
 prayayau vaiṣṇavagrāhiḥ*

After hearing these discussions, which destroy the contamination of Kālī, from the lotus-like mouth of Lord Kalkī, the exalted Vaisnava king, Viśākhayūpa, departed with a purified mind.

Text 27

*gate rajani sandhyāyam
śivadatta suko budhah
caritva kalkipuratah
stutvā tam puratah sthatah*

The day passed and evening approached when the supremely intelligent Śuka, who was favored by Lord Śiva, arrived before Lord Kalkī after wandering about at his will. He offered his obeisances to Lord Kalkī 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 Kalkī smilingly said: May you achieve auspiciousness. Where are you coming from? What have you eaten?

Text 29

*suka uvaca
śrnu 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

*vathavratam dvīpagatam
caritram śravanapriyam
brhadrathasya nṛpateh
kaṇvayasa caritamṛtam*

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

*kaumudyaṁ iha jātaya
jagatam paṇa naṣaṇam
caritam śiṁhale dvīpe
cāturvarṇya jaṇavṛte*

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 haṛṁya sadana
pura rāḡi vīrājate
ratna sphāṭika kūḡyāḡi
svaṛṇa bhaṭi vīrajite*

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

*śṛībhiṛ uttama veśābhiḥ
padmīṁbhiḥ saṁavṛte
śaībhiḥ śaraśaīr haṁśaīr
upakūla jālā kūle*

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 raṅga praśaṅgaḡhaye
padmaīḡ kalhaṛa kūḡḡakāīḡ
naṇambuḡa lataḡala
vaṇopa vaṇamaṇḡḡḡate*

These lakes were filled with lotus flowers and water lilies, and they are surrounding by gardens filled with jasmine and other varieties of flowers. Bumblebees hover over those flowers, being intoxicated by their aroma and honey. Everywhere there are seen beautiful gardens, bushes, and creepers

Texts 35-36

*dese brhadratho rajā
mahāvala parakamah
tasya padmavati kanya
dhanya reje yasasvini

bhuvane durlabha loke
pratima varavarinini
kāma moha kari cāru
caritra citra nirmuta*

That beautiful island is ruled by the pious King Brhadratha. His daughter, named Padmāvatī, 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
sakhībhiḥ kanyaka bhīṣa
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 pradīva 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 kñcin
ovaca puratah sthutaḥ*

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 paṭih
paṇim grahisyati mudā
nanyo yogyo nṛpatmajah*

Lord Śiva said: O fortunate one, you will receive Lord Nārāyaṇa 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 paśyanti māṇavaḥ
tenaiva vayasā naryo
bhaviṣyantyapī 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
bhaviṣyanti kila strīyah*

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 nārayanam devam
 tvatpani grahanārthi nam
 grham yahi 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 Padmāvatī, Lord Śiva disappeared from view.

Text 45

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

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

Thus ends the translation of the fourth chapter of Śrī Kalkī Purāna

CHAPTER FIVE

Padmāvatī'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, Padmāvatī, 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 devī
sūena pratibhasitam
visnurasvah patiriti
bhavissati na samsayah*

However, the queen said. O King, the lord of Pārvatī has already assured us that Padmāvatī's husband will undoubtedly be Lord Hari

Text 4

*iti tasya vacah srutī a
rāja praha kadeti tam
visnuh sarva guhavasah
panimasva grahisyati*

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
 padmāmiva 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 Viṣṇu. What piety have I accumulated so that I will be able to accept Lord Hari as my son-in-law? Therefore, just like the Muṇi'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, Padmāvatī. Let Lord Hari come and accept her in this way.

Text 7

*iti bhupaganan bhupah
 samāhūya puraskrtan
 gunasila vayorūpa
 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 nṛpaḥ sarve
vivaha kṛta niscayaḥ
nijasamnyaiḥ parivṛtaḥ
svarna ratna vibhūṣitaḥ*

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

Text 10

*rathān gaja naṣvavarān
samārudha mahabalāḥ
svetacchatra kṛtacchayaḥ
svetacāmara vijataḥ*

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 vabhavan
ruciraśvāḥ sukarma ca
madirākṣo drdhāsugah
kṛsnasarah pāradasca
jīmutaḥ kṛuramardanaḥ
kaśaḥ kuśāmbur vaśuman
kaṅkaḥ krathana sañjayau
gurumitraḥ pramathī ca
vyṛmbhaḥ sṛñjaya'ksamaḥ
ete cānye ca bahavaḥ
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, Kṛṣṇasāra, Pārada, Jīmuta, Krūrāmardana, Kāśa, Kuśambu, Vasumān, Kanka, Krathana, Sañjaya, Gurumitra, Pīamāthī, Vijrmbhah, Srñjaya, and Aksama.

Text 14

*vivisuste ranga gatā
svasva sthanesu pūjitah
vādyā 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 sukhodriktah
kama rāmā ratipradah
tanalokya simhalesah
svam kanyam varavarinim*

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

Text 16

*gaurim candrānanām svāmam
tarahāra vibhusitām
manimukta pravalaisca
sarvamga alankṛta subham*

Padmāvatī'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 kamapriyam bhuvi
 rūpa lavanya sampattva
 na canyamīha drstvan*

When I saw Padmāvatī, 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 Padmāvatī.

Text 18

*svarge ksītau va patale'
 pyaham sarvatrago yadi
 pascad dasiganai kīnam
 sakhibhūh parivaritah*

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

Texts 19-21

*dauvārikar vetrahastah
 sasitantah puradvahih
 purovandi ganākīrṇām
 prāpayā masa tam sanaih
 nūpurah kinkini bhisca
 kvanantim janamohinim
 svagatanām nrpanāñca
 kulasīla guṇān bahun
 smvanti hamsa gamanā
 ratnamāla karagraha
 rucira paṅga bhangena
 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 vakta
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 kṣitau 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

*tasyah smaraksobha niriksanena
 striyo babhuvuh kamanīya rupah
 vrhannutamva stanabharanamrah
 sumadhyamas tatsmṛti jatarupah*

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

*vilasa hasa vyasanatī citrah
 kantānanah sona sarojanetrah
 strirupam atmānam aveksya bhūpah
 stāmanva gacchan visadanuvṛtṭya*

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 Padmāvatī as if they were her companions.

Text 27

*aham vatasthah paridharsitatma
 padma vivahotsava darsanakulah
 tasya vaco'ntarhrdī duhkhitayah
 srotum sthitah stritvamitesu tesu*

At that time, I climbed up into a banyan tree, desiring to watch the svayamvara of Padmāvatī. I was already very upset after seeing all that had taken place. I waited just to hear if Padmāvatī would express her unhappiness because all the kings had turned into women.

Text 28

*janihi kalke ' kamala vilāpam
 srutam vicitram jagatama dhīsa '
 gate vivahotsava mangale sa
 svam 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 nrpatin gajasva
rathibhis tyaktan sakṣitvam gatān
sribhavana samanvitan anugatan
padmam vilokyāntike dīna tyakta
vidhusana vilikhati padamgulaih
kamini isam karttum nyanatham
isvara vacasthathyam harim sa'smarat*

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

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

CHAPTER SIX

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

Text 1

suka uvaca
tataḥ sa vismita mukhi
padma nyajanair vrta
harim patim cintayanti
provāca vimalam sthitam

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

Text 2

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

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

Text 3

mamapi manda bhagyāyāḥ
pāpmyāḥ siva sevnam
viphalatvam anupraptam
vijamuptam 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'pyabhīlasam
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 bhāvitā*

*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 jivati*

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 Padmāvatī, 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
 samasyasya 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 vimrmutah
 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 vidhijño'si
 kalajño'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 iacah srutva
 sukah parama harsitah
 pranamya tam prita 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
 snatva piti amrtam pavah
 vija pura phalaharo
 yayau raja nivesanam

 tatra kanvapuram gati a
 vrkse nagesvare iasan
 padmam alokya tam praha
 suko manusa bhasaya

 kusalam te i ararohe
 rupa yauvana salini
 nam lola nayanam manve
 laksmi rupam napanam

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 Padmāvatī approach, and so he addressed her in a human voice. O beautiful lady with a most charming face, your eyes appear to be very restless. By seeing you, I feel that you are Laksmī, the goddess of fortune.

Text 17

padmananam padmagandham
 padmanetram karambuje
 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
jīvanam mohakārini*

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

Texts 19-20

*iti bhāsitam akarnya
kīrasya amitam adbhutam
hasanti praha sā devī
tam padma padmamālīni
kṣtvam kasmād agato'si
katham mam sukarupadhrka
devo vā danavo va
tvam agato'si dayāparah*

Upon hearing these sweet words of Śuka, Padmāvatī, 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
sarvajñaṁ 'ham kamagami
sarvasāstrārtha tattvavit
deva gandharva bhūpanām
sabhāsu paṇḍitah*

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
 ıksanartham ihāgatah
 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

*hāsyālāpa sakhi sanga
 dehabharana varjitam
 vilokyaham dīna cetah
 prcchāmi srotum ıritam

 kokila lāpa santapa
 janakam madhuram mrdu
 tava dantaustha jıhvā
 agra lulitāksara 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 sırsasya
 kva kantırva nisākare
 prıyusam kva vadantyeva
 anandam brahmanı te dhunah

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

For you, the tenderness of a *śrīsa* flower and the brightness of the full moon are most insignificant. People always glorify the nectar and bliss of Brahman, but to you even this seems insignificant. The pious exalted soul who will drink the nectar of your face while being held in the creepers of your arms does not require to perform any religious duties, such as performing penance, chanting *mantras*, and giving charity.

Text 27

*tilakalaka sammisram
lola kundala manditam
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 bhāvimī yatkrtam
tapah kṣināmiva tanūm
laksayāmi rujam vīna
kanaka pratīma yadvat
pamsubhīr malmikṛta*

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 rūpena kulenapī
dhanena abhijanena va
sarvam nisphalatam eti
yasya devam daksinam*

Padmāvatī 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 pūjāvidhānena tusto
bhutva mahesvarah
varam varaya padme '
tvamityaha priyaya saha*

As a result of my worship, Lord iva, 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
bhaviṣyati 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
 samahita manah srnu*

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

Text 35

*etah sakhyo nṛpāḥ purvam
 ahṛta ye svayamvare
 pitrā dharmārthina drstvā
 ramyam mām yauvanam 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 sukhāsina
 vivāha kṛta niscayāḥ
 yuvāno gunavantasca
 rūpadravina sammataḥ
 svayamvara gatam mam te
 vilokya ruciraprabham
 ratnamāla sṛitakarām
 nṛpetuḥ kama mohitāḥ*

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

Text 38

*tata utthāya sambhrantāḥ
 samprecya stritvatamatmanah*

*stanabhara nṭamvena
gurunā parṇamutah*

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

Text 39

*hiyā bhiyā ca satrūnam
mutranamuta duḥkḥadam
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

*pāricarya hare rataḥ
sakhyah 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 samṇnisamyā kirah
sravana sukham nṇjamaṇasa prakasaṇam
samucita vacanaḥ pratikṇsya padmaṇ
muraḥara yajaṇam puṇaḥ praḥaste*

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 Purāṇa

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 Śiva. Now I would like to hear about the procedure for worshiping Lord Hari as instructed by Lord Śiva.

Text 2

aham bhagya vasadatra
samagamya tavāntikam
sṛnomi paramascaryam
kīrakara 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
japadhyāna 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 srddhayanusthi tasya
srutasya gatitasya ca

sadyah papaharam pumsam
guru go brahma ghatnam
samahitena manasa
srnu kira yathoditam

Padmāvatī 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

kṛtvā yathokta karmāṇi
pūrvāhne snānakṛta suchā
praksālya pāṇi pādau 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

prācīmukhaḥ samyatatma
sanganyasam prakalpayet
bhūtasuddhiṁ tato'rgḥasya
sthāpanam vidhi vaccaret

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

Text 8

tataḥ keśava kṛtvā
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

*padyārdhya ācamanīyādyaḥ
 snāna vāso vibhusinaḥ
 yathopacāraḥ sampūjya
 mulamantrena desikah
 dhyāyet padadī kesamtam
 hrdayambuḥ madhyagam
 prasanna vadanam devam
 bhaktā bhūta phalapradam*

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 nārāyaṇāya svahā
 yogena siddha vibudhaiḥ
 paribhāvya manam lakṣmyalayam
 tulasī kācīta bhaktabhṛngam
 prottunga rakta nakharamgūlī patracitram
 bhaṅgārasam haripadambuḥam asraye'ham*

One should then chant *om namo nārāyaṇāya 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 manu pracaya ghattita rajahamsa
 sññat sunupura yutam padapadma vṛntam*

*pitāmvara añcala vilola calat patakam
svarna trivaktra 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 pravṛddhe
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 bhuja mula sanga
rangotsavavṛta tadid vasane vicitre
cañcat patatru mukha nṛgata 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

*viśnoḥ katim vidhikṛtanta manoja bhumim
jivānda kosa ganasanga dukula madhyam
nanaguna prakṛti pita vicitravastram
dhyayen nibaddha vasanam khaga prsthām*

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 strī alī prakasam
 avartta nabhi vīkasā udhyanma padmam
 nadi nadi gana rasotthasītantra sindhum
 dhyaṇe nāda kosa nīlayam 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
 śrī atsa lakṣmī haricandana prasunam
 alocitam bhagavataḥ subhagam smarami*

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

Text 18

*bahu suīśa sadanau bālamangadadi
 sobhaspadau duhitva vīnasadaksau
 tau dakṣīṇau bhagat asca gadasunabha
 tejajitau 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 mūrari pordhita padmakhankhau
 syamau karīndra karavan manu bhusanadharyau*

*raktamguli pracaya cumbita janumadhyau
padmūlavya prīṇakarau 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 mṛṇālam amalāṃ mukhapāṇkajasya
lekhatrayena ivaṇamālikaya nūṇitam
kṛmva vimukti vasa mantraka satphalasya
vṛttam cīram bhagavataḥ subhagaṃ 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 vīkasaramṇam
raktadharaustha vara komaḷa iva ksudhādhvam
sammāna sodbhava caleksana patracitram
lokaḥṇi rāmam amālāṇca 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 sathā gāṇḍhāridam sunasam
bhrūpallavam sthiti lavodaya karmadaksam
kamotsavaṇca komaḷa hṛdaya prakasam
samcintayami harivaktra ivaśadaksam*

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 iikasagehau
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 vicitra tilakam priva caru gandha
gerocana racanaya lalanaksi sakhyam
brahmaka dhama manikamta kirita jutam
dhyaven 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 hrdaya gasamanam dhunantam
dhyave mbu vaha ruciram 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 suryaprakasam
 subhrun nasam sakracapaika manam
 lokatitam pundarikavataksam
 vidyuccailanc asrave ham puri am*

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

*dinam hinam sei aya i eda i atva
 papaistapaih puritam me sarvram
 lobhakanta soka mohadhi i iddham
 krpava dvstaya pahi mam i asudeva*

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
 i yaktim viṣṇoḥ sodasa slokapuspaih
 stutva nati a pujaṣiti a i dhijñah
 suddha mukta brahmasaukhyam prapanti*

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 punyam
 suena paribhasitam*

*dhanyam yasasyam ayusyam
svargyam svastyanam param*

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

Text 30

*pathanti ve mahabhagaste
mucyante'ham so'khalat
dharmartha kama mokṣanām
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 Purāṇa.

Conversation Between Padmāvati and Śuka Lord Kalki Goes To Simhala

Texts 1-2

*suta uvaca
iti padma-acah srutva
kīro dhīrah satam matah
kalkidutah sakhi madhye
sthitam padmam atha ravat

vada padme sangapujam
harer adbhuta karmanah
yamasthaya 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 Kalkī, 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 padaḥ kesantam
dhyatva tam jagadīśam
purnatma desiko mulam
mantram japati mantrav 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 matimamscaret*

visvakṣenādī kanantu
datvā viṣṇuḥ niveditam
tata udvāsyā hrdaye
sthāpayen manasa sāha
nṛtyan gāyan harer nāma
taṁ paśyan sarvataḥ sthutam

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
kṛtvā navedya bhug bhavet
ityetaṁ kathitam kira
kāmalānātha sevanaṁ

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

sakamaṇa kamaṇurama
kamaṁṛta dayakam
śrotraṇāṇāṁ karam deva
gandharva nāṇāṁ prīyam

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

Texts 8-9

sukā uvāca
saṁskṛtaṁ śrūtaṁ sabdhiḥ
bhagavad bhaktiḥ lakṣaṇam
tvat prasādat papano me
kṛāsyā bhūvi muktidaṁ

*kintu tvam kañcanamayim
 pratimam ratnabhusitam
 sajjvamiva paśyāmi
 durlabham rupinim śrīyam*

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 paśyami sadṛśim
 rūpa śila guṇaistava
 nanyo yogyo guṇi bharttā
 bhuvane'pi na drśvate*

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
 guṇaṇaṇ ivaśarah śaksat
 kascid drsto'tīmanusah
 na hi dhātṛkṛtam manye
 sarīram sarvasaubhagam
 yasya śrī vasudevāśva
 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

*tiāya 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 tatkr̥tam karma
 vistarenātra varnaya*

Padmāvatī 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 pūa*

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 cañcuṣyugam padma
 ragada arunam ujvalam
 ratna samghattitam aham
 karomi manasah priyam
 kandharam suryakantena
 manina 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 manivrata
ghargharena atisabditam
padayor nupuralapa
lāpinam tvam karomvaham*

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 kathavrata
tyaktādhim sadhi mamihā
sakhubhiḥ saṁgatabhiste
kim karisyami 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 śrutva
tadanukam upagataḥ
kīro dhīrah prasannatma
pravaktum upacakrame*

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

Text 22

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

The parrot said: The supremely merciful Lord of Laksmī has already made His advent at the house of a great *brāhmaṇa* named Visnuyāsa 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 paṇicāritah
kṛtopa nayano vedam
adhitya rāmasannidhau

dhanurvedasca gāndharvam
sivadasvam aśim sukam
kavacañca varam labdhva
sambhalam punaragatah

visakha yupa bhūpalam
prapya śikṣavisesatah
dharmānakhyaya matiman
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 muditanana
 prasthapaya masa sukam
 kalker anayanādrta*

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

Text 27

*bhusayitva svarnaratnais
 tamuvāca kṛtāñjaliḥ*

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

Texts 28-29

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

Padmāvatī said: O parrot, you know the request that I will make of you. What more can I say? If the Lord refuses to come here, fearing that He might also turn into a woman, then simply convey my obeisances to Him and describe everything that has happened as a result of my past misdeeds. Also, inform Him of how the benediction that Lord Śiva awarded me has now become a curse

Texts 30-32

*pumsam maddarsane napi
 sribhavam kamatah suka
 srutveti padmam amantraya
 pranamiya ca punah punah*

uddiṣya pravayau kirah
sambhalam kalkipalitam
tamagatam samakarnya
kalkih para puraṇjavah

kode kṛtvā tam dadarsa
svarna ratna vibhusitam
sanandam parama ananda
darakam praha tam tada

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

After hearing these statements of Padmāvatī, Śuka pacified her and repeatedly offered his obeisances. After giving her sufficient assurances, he flew into the sky and within a short time, arrived at the village of 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

kalkih paramatejaṣi
tarasminnam alam sukam
pujāyitva kare spṛstva
pravah panena tarpayan

tanmukhe svamukham tattva
papraccha vīdihā kathah
kasmad desaccarita tām
drṣtvā purvam kimagatah

The all-powerful Lord Kalkī caressed Śuka's body with His left palm and offered him some water to drink. Indeed, the Lord almost touched Śuka's lips with His own as He said, 'My dear 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

kutrositah kuto labdha
manukañcana bhusanam

*aharnisam tvanmulinam
vañchitam mama sarvatah*

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

Text 36

*tavanaloka nenapi ksanam
me yugavad bhavet*

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

Texts 37-38

*iti kalkervacah sruttva
pranipatya bhṛsam
kathaya masa padmayah
kathah purvodaya yatha*

*samvadam atmanastasya
nijalankara dharanam
sarvam tadvarṇaya masa
tasyah pranati puriṣakam*

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

Text 39

*srutveti vacanam kalkiḥ
sukena sahito muda
jagama tīrto'svena
śivadattena tanmanah*

After hearing everything about Padmāvatī from Suka, Lord Kalki became very attached to her. Without further delay, the Lord mounted the horse that was given to Him by Śiva and happily departed for the Sindhala 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
 srenu 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 padımini padma
 gandhamoda dvirephınım
 purım karumatım tatra
 dadarsa puratah sthitam

 marala jala sañcala
 ılola kamalantaram
 ummlıtabja malalı
 kalıta kılıtam sarah*

Soon after Lord Kalki's arrival at Simhala, He gazed upon the city, which was known as Kārumatı. 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 hamsasarasauh
tadarsa śāccha pavasam
lahari lola vijitam*

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
sālā talamra kesarauh
kapitthasvattha kharjura
vijā pura karañjakauh
punnaga panasair nagarai
angair arjunasimsapauh
kamukair narikelaisca
nanairksaisca sobhitam
īanam dadarā ruciram
phalapuṣṭa dalavrtam
drstā hrstatanuh sukam
sakarunah kalkiḥ purante īane
prahā pritikaram īacō tra sarasī
snatai vām utvadātah tacchrtā
īnayanī itah prabhumatam vāmūtī
padmasramam tatsandesamiha
pravanam adhuna gatā śā kīro īadat*

The forests surrounding the lake contained many varieties of trees, including *kadamba*, *kuddala* and *sālā*. 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 Padmāvatī

Texts 1-3

suta uvaca
kalkih sarovarabhvase
jalaharana vartmani
svaccha sphatika sopane
pravacita vedike

saroja saurabha vagra
bhramad bhramara nadite
kadamva pota pavali
varitaditya dasane

samutasa sane citre
sadasvenava taritah
kalkih prastha payamasa
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 Padmāvatī.

Text 4

sa nagasaram madhvasthah
suko gati dadarsa tam
harmastham usini patre
sasim sakhibhi utam

Suka flew to the residence of Padmāvatī and sat at the top of a *nagakesara* tree. From there, he saw Padmāvatī lying down on a lotus shaped bed inside the palace, surrounded by her companions.

Text 5

*nīsvāsa vata tāṭṭhena
layatim vadanaṁ bujaṁ
utksipantim sakṣidatta
kaṁalam 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 varī parivṛṇatam
paraḡādhyam samāgatam
dhṛtanīram rasagatam
nīdantam pavanam prīyam*

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

Text 7

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

When Śuka saw Padmāvatī's pathetic condition, he attempted to pacify her with sweet words. Padmāvatī 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 tvayyati vvaḡrāham
santīste'stu rasayanat
rasayanam durlabham me
sulabham te svasraye*

Padmāvatī said: O parrot, since your departure, I have simply been waiting anxiously for your return. Śuka said: I think that there is a remedy

so that all of your misery will be vanquished. Padmā said: I must be very unfortunate because I am not able to gain any relief from my suffering. The bird said: O devotee of Lord Śiva, it will not be difficult to dispel your anguish.

Text 9

*kva me bhagya vihinaya
ihaiva varavarṇini
devi tam sarasastīre
pratisthāpya gata vāyam*

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

Texts 10-12

*evamānyo'nya samvada
muditātma manorathe
mukham mukhena nayanam
nayane sādya dadau
vimalā malinī lolā
kamalā kāmakandala
vilasī carumatī
kumudetyasta nayikā
sakhyā eta matustabhin
jalakṛdartham udyatah
padmā praha sarastīram
ayantu sa mayā striyah*

Upon realizing that her long cherished desire would soon be fulfilled, Padmāvatī became filled with joy and the hairs of her body stood on end. She touched her lips to the lips of the parrot and fixed her eyes on his eyes. Padmāvatī's eight principle companions—Vimalā, Mālinī, Lolā, Kamalā, Kāmakandalā, Vilāsīnī, 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

*itvakhyā yasū sū akam
 aruhya parivarita sakhībhis
 caru esabhir bhutā
 sī antah puradī aḥh
 pravaṇau tī aritam drastum
 bhāsmi vādūpatim vathā*

After saying this, Padmāvatī hurriedly mounted a palanquin and left the palace, along with her nicely dressed companions. She was in a hurry to see Lord Kalkī, and she reminded one of how Rukminī had left her palace to meet Śrī Kṛṣṇa, the Lord of the Yadus.

Text 14

*janah pumamsah pathi ve purasthah
 prādudravuh stritā bhavad digantaram
 sṛṅgatake va vipānisthita ve
 nījamgana sthāpita pūṇayakarāḥ*

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

Text 15

*nū aritam tam sū ikam ī ahantīḥ
 nārō ti matta ī alai attarasā
 padma sukōktava tadūparūpastha
 jagama tabhīḥ parivaritabhīḥ*

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

Text 16

*sarojalam sarasā hamsanaditam
 praphulla padmodbhavā renū asitam
 cerurvi gahvasu sudhakaralasah
 kumudī atī namudayāya 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
 vihava padmani mukharavinde
 lagnah sugandhadhi kamakalasva
 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
 vadhasca nrtvasca jale vharaih
 karagrahaista jala yodha narttas
 cakarsa tabhin vanutabhin 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
 vinitva padma sakhibhih sameta
 jalat samutthava maharabhusa
 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 atisurya varīasam
 mahamani vrata vibhusana citam
 sukena sarddham tamudaiksa tesam*

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

Texts 21

*tamala nilam kamalapatim prabhum
 pitambaram caru saroja locanam
 ajanu bahum prthupina aksasam
 sri vatsasat kaustubha kantirajitam*

The complexion of the Lord of Laksmī 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 Srīvatsa and Kaustubha gem.

Texts 22-23

*tadadbhutam rūpam avekṣva padma
 samstambhita vismṛta satkīrvartha
 suptam tu sambodhavitum pravṛttam
 niravavamasa vīsankita sa
 kadalī eso ti vālo tīrṇi
 maddarsanat strīti am upaiti saksat
 tadutra kim me bhavīta bhavāsva
 varena sapā prātimena lole*

Upon seeing the transcendental form of the Lord, Padmāvatī became stunned and fearful. Indeed, she became so overwhelmed with emotion that she forgot to greet her Lord. When Suka attempted to awaken the Lord, she forbade him, saying, "If this greatly attractive hero looks at me and is transformed into a woman, then what will be the use of the benediction that I had received from Lord Siva?" Truthfully, I consider Lord Siva's benediction to be a curse.

Text 24

*caracaratma jagatama dhisah
 prabodhitas tadadhrdavam viicya
 dadarsa padmam pravarupa sobham
 vatha rama sri madhusudanagre*

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

Texts 25-26

*samviksyā mayamiva mōhinim
 tam jagadā kama kulitah sa kalkih
 sakhibhṛisam samuṣṭa gatam tam
 kataksa viksepa vimamitasvām
 ihaihi susvāgatam astu bhagvat
 samagamaste kusalaya me svat
 tavananenduh kila kamapūra
 tapāpanodaya sukhaya kante*

When the Lord gazed at the princess, Padmāvatī, who was surrounded by her friends, she lowered her head out of modesty. While gazing at His eternal consort, who was bewildering like 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 dastasya vidhatunasya
 tanotu santim sukrtina kṛtvā
 sudurlabham jīvanam asritasya*

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 aatau kurutam manajñau
hrdi sthitam kamam udantai asam
caravatau caru nakhamkusena
dīpam 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 vasasaktau
mamorasa bhinna nyabhimanau
sūarttulau vyaḍi 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 alitravam
sutrena lomai ali lekha laksitam
ibhāyitam vedyi vilagna madhyame
kamasya durgasrayamastu 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

*ambhoru sambhoga sukhaya me syat
nitamā vimā pulino pamam te
tanāngi tanāmsuka sangasobham
pramatta kama vimadodya magham*

O Rambhoru! O beautiful one! Your hips can be compared to the banks of a river, and they are bound with fine garments. Your hips destroy the lusty desires of materialistic people who are overwhelmed by insatiable lust. Let these hips be the object of My enjoyment.

Text 32

*padambujam te nguli potra citritam
 ɪaram marala kana nupurairtam
 kamahi dastasya mamastu santave
 hr̥di sthitam sadamaghane susobhane*

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

Text 33

*srutai tadācanamurtam
 kalikula dhīamsasya kalkicālam
 dr̥stā satpurusatvam asya
 mudita padma sakhibhin ɪrta
 kantam klantamanah kṛtāñjali
 putā pr̥oṇa tat sadaram dhīram
 dhīram dhīrapuraskṛtam
 nyapatim natā namaskandhara*

After hearing these transcendental words of nectar spoken by Lord Kalki, the destroyer of the contamination of Kālī, 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 Purāṇa.

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

Texts 1

suta uvaca
sa padma tam harim
matva prema gaddabhasini
tustā a vidita devī
karuna varunalavam

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

Text 2

prasīda jagatam natha
dharmararman ramapate
vidito si visuddhatman
vasagam trahi mam prabho

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

Text 3

dhanyaham kṛtapunyaham
tapodana japavratāih
tvaṁ pratoṣya duraradhyam
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

añṇam kuru padambhojam
tava samsprśya sobhanam

*bhavanam yami rajanam
akhyatum sagatam tara*

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 ruṇa sadma
gati a svapitaram nrṇam
prati a agamanam kalker
visnor amsasya dautvakaih*

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

Text 6

*sakhimukhena padmavah
paṇi grahana kamṇaya
harer agamanam sruti a
sahasra'bhud vṛhadrathah*

When the king heard from Padmāvatī'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

*puṇodhasa brahmanaisca
patrair mitraih sumangalah
vadya tandra gitaaisca
pujavojana paṇibhih
jagamana vitum kalkim
sarddham nijajanaih prabhuh
mandaviti a karumatim
pataka sarna toranaih*

The King and his ministers, priests, *brahmanas*, friends, and relatives hurriedly went to greet Lord Kalkī 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 savabhāṣam
gati a viṣṇu vasaḥsutam
mani vedi kavasmam
bhūi anaika gatim patim

bana dhanopari vatha
sobhante ruciranyaho
vidyud indrayudhadmi
tathā a bhūṣananyuta

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

Text 11

sarire pitāṣagra
ghoraḥṣa vibhūṣitam
rupalānya sadane
mādanodiyama 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
rupasila guṇakaram
sasīṣ sapulakah viṣam
drṣṭvā sadhu tamarcavat

jñāna gocara metanme
*tat āgamanam īśvara*¹
vathā mandhatī putrasya
vadunathena kanane

While gazing upon Lord Kalki, the embodiment of all transcendental qualities, the possessor of sublime characteristics, and the all attractive

husband of Lakṣmī, 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 Śrī Kṛṣṇa met the son of Māṇdhātā in a dense forest, by my good fortune, You are meeting me here today.

Text 14

*itvukṭva tam pūjavitā
samanīva nīśrame
harmīya prasāda samīadhe
sthapavitā dadau śutām*

After greeting Lord Kalkī, 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

*padmām padma pālāsakṣm
padmanetravā padmīnim
padmajadesataḥ padmā
nabhavadad vathakramām*

Thus King Bhadratha had his daughter, Padmāvatī, 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 labdhvā prīyam bhāryām
śimhale śādhu satkṛtāḥ
samūḥ sa vīśeṣajñāḥ
samīkṣvā dīpām uttamām*

While being united with His eternal consort at the island of Śimhala, Lord Kalkī 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 śrītvā mapānnāḥ
padmayāḥ sakhitām 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
samsprsyā 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 gaurakṛsnau
viparītāntarā bubhau
bahiḥsphutau nila pīta
vasovyajena paśyatu*

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 kalkeṣtu
rājānah paramad bhutam
pranamyā 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
jaya jaya nijamayaya kalpita*

sesa vīśesa kalpana parimāma
jalapluta lokatrayo upakaranam
ākālasya manumanismya puritama
vyānar vibhūta mahamīna sarīra '
tvam nṛjākṛta 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

punariha ditiya bala parilamghī
vāsaba sudanadrta jita bhuvana
parākama hiranayākṣa nidhana
prthivyud dharana samkalpabhī
nīvesa dhṛta kolāvatārah paṇi nah

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

punariha jaladhī mathana drta
deva danava gana mandaracala
nayana vyākulitānām sahaṇī nadrta citta
parvatoddharna amṛta prasana racana atana
kurmmākāra prasīda pāśa 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

*punarīha tribhuvāna jayino
maha bala parakramasya
hīraṇyakasīpor dītanam deva
īraṇam bhavabhūtanam kalpanaya
diti suta īadhaprepsur brahmano
īaradanad vadhyasya na sastrastaratrī
diva svargamartya patalatala deva
gandharīa kinnara nagairīti vicintya
naraharī rūpena nakhagra bhinnarun
dasta dantacchadam tyaktasum kṛtavanasī*

When the greatly powerful Hīraṇyakasīpu, 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 Nīsimhadeva, 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

*punarīha triyagajayino baleh
satre sakranījo vatuḥ amanah
daitya sammohanaya tripada
bhūmīyāñca chālana īśīakayas
tadutsrsta jala samsparsa īrddha
manobhīlasatītam bhūtale īaler
dauvarīkatīam angikṛtam ucītam 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

*punariha haihavadī nṛpaṇam
amita bala parakṛāmanam
nana madollāṅghita marvada
vartmanam nidhanava

bhṛguḥ amsajo jamadagnīvaḥ
pitrhoma dhenuharana
pravṛddham anyuḥ asat
trisapta kṛtī o nīkṣatṛyaṁ pṛthivīm
kṛtāṇaṁ parāsurāma-vataṛaḥ*

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 *ksatṛiya*s for stealing your father's wish-fulfilling cow, so that You made the earth devoid of *ksatṛiya*s twenty one times.

Text 27

*punariha pulastya īamsa-ātamaśva
īśa śraśvaḥ putraśva nīśa-araśva
raśvaśva lokatṛya tapanāśva
nidhanam uranīkṛtya rāva kulajata
dasarathatmajo īśa-amitrād śtranvī
palabhya īane śitaharāna īasat
pravṛddha manvūna īanarair
nībadhya sāgaṇam dasakandharam
hataīṇaṁ rāma-vataṛaḥ*

Later on, when the three worlds were being tormented by the demoniac son of sage Viśravā of the Pulastya dynasty, the ten-headed Rāvana, You incarnated as the son of King Dasaratha of the Sūrya

dynasty to destroy him You mastered the art of releasing arrows from the great sage Viśvāmitra and went to the forest in exile for fourteen years During that time, Rāvana kidnapped your wife, Sītā You thus became morose and then crossed the ocean by building a bridge with the help of Your monkeys soldiers and killed the lord of Lankā, Rāvana, along with his family

Text 28

*punarīha yadukula jaladhī kalanidhīh
sakala suragana sevita pādaravinda
dvandvah vividha dānava daitya dalana
lokatraya durita tapano vasudevātmaḥ
ramavatāro balabhadraśtvam aśi*

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 vidhikṛta veda dharmānusthana
pihita nanādarsana samghṛnam
samsara karma tyaga vidhina brahmābhāsa
vilasa cāturim prakṛti vimāna nāma
sāmpadāyan buddhāvatāraśtvam aśi*

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 nāśavatāro
baudha pāsanda mlecchadināñca
vedadharmā setu paṇipālānāya kṛtāvataraḥ
kalki rūpenāsman stṛitva nīrayādudhṛta
vanasī tavānukampam kīmiha kathayāmah*

Recently, You appeared as Lord Kalki in order to eliminate the dynasty of Kali by destroying the Buddhists, atheists, and *mlecchas*,

thereby protecting the true path of religion What more can we say about
Your causeless mercy ?

Text 31

kva te brahmadīnam avidita vilasava taranam
kva nah kama vamaṅkulita mrga trsnartta manasam
sudusprāpyam yusmaccarana jalaja lokanam idam
krpa paravārah pramudita drsāsvasaya njan

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 Purāṇa*

CHAPTER ELEVEN

The Story of Ananata and How He was Influenced by Māyā

Text 1

*suta uvāca
śrutiḥ nṛpaṇam bhaktānam
vācānam puruṣottamaḥ
brahmanaḥ kṣatriya ity sudra
vārṇanam 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 pṛaṇīkṛttatam
sarvāṁ samsṛavayā masa
vedānam anusasanam*

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

Texts 3-5

*iti kalkī uvāca śrutiḥ
rājano viśadasavah
pranīpatya pūṇaḥ prahuh
pūrvāntu gatiṁ tatmanah
śrutiṁ vā pṛaṇāthaṁ pūṁstāṁ
kasya vā kenā vā kṛtāṁ
jara yauvāna bālvadī
sukha duḥkhaḥ kāṇca yat
kasmāt kuto vā kasmīn vā
kimeta diti vā vibho*

*animatitanva viditany
api karmanu 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 tadakarnva kalkir
anantam munim asmarat
so'pyananto munivaras
tirtha pado brhadvratah*

*kalker darsanato muktim
akalavya gatastiran
samagatva punah praha
kim karisyamu kutra va*

*vasyamiti vacah srutva
kalkih praha havan munim
krtam drstam ti aya sarvam
jñata vahva nirarttakam*

*adrstam akrtāñceti
srutva hrstamāna 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 nṛpaganas tatah
kalkim kamala patrāksam
procur vismita cetasaḥ*

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
sarvām 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

*nṛpanam tadvacāḥ sratvā
tanāha madhusūdanah
pracchantu tam munim sāntam
kathopa kathanāḍṛtah*

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 vāco bhūvah
śrutvā te nṛpa sattamah
anantam ahuh prānatāḥ
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 dharma 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
purnkāyām pari purā
pitā me veda paragah
vidramo nāma dharmajñah
khyātaḥ parahute rataḥ*

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
pati dharma parāyana
taylor 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

*sañjataḥ sokadah pītror
lokanam nanditā kṛtiḥ
māmālokyā pitā klivam
duḥkha soka bhayakulah
tyaktva grham śivavanam
gatva tustava sankaram*

*sampujyesam ıdhanena
dhuṣa 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
bhutarıasam vasukı kantha bhusam
jata juta baddha gangatarangam
vande sandrananda sandohadaksam*

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

Text 19

*ıtyadı bahubhıh stotrııh
stutahsa sıwadah sıwa
ırsarıudhah prasannatma
pıtarām praha me ırmu*

Being prayed to like this, Mahādeva became very pleased with my father. While riding upon the back of 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
matpumstrām tapa tapıtah
hasan sıva dadau pumstrām
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
pitavataḥ punargṛham
puruṣam mām samalokya
saharsaḥ prīṇaya 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

*tataḥ pravayasau tau tu
pitarau dvadasabḍaḥ
vivāham me karayitva
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

*yajñārata sutaṁ patnīm
manīm rupaśalīm
prapyaḥam paritustatma
gṛhasthaḥ striṇaśo 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

*tataḥ kaṭipave kale
pitarau me mṛtau mṛpāḥ
paralaukika kṛyāni
suhṛdbhir brahmanair ertaḥ*

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
bhōjayitvā dvijān bahūn
pitror vryoga 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 vinirmitā*

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
pratīvādārtham udyatam
māmālaksyantarhitah sa
vinudro'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 pāsreve
nirmāyāsramam 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 sandarsanākāmkṣi
harisadmanī samsthutah
gāyan nrtyan jāpan 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 parānā dine
snātukāmah samudre'ham
bandhubhiḥ 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 kṛta cetasam
jala hīlola milana
dalitangam acetasam*

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

Texts 35-36

*jaladher daksine kule
patitam pavaneritam
mam tatra patitam drstva
brddhasarma dvijottamah
sandhyāmupasya saghṛnah
svapuram mam samanayat
sa brddhasarma dharmatma
putradara dhananvitah
kṛtvarugnantu mam
tatra putravat paryapalayāt*

Thereafter, being driven by the wind, I was washed onto the beach unconscious, somewhere in the south. At that time, an elderly *brāhmaṇa* named Brddha-sharma saw me lying in the sand. He took compassion

upon me and so, after completing his worship of the Lord, he brought me to his house. This pious and wealthy 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 tatratrasam nrpāh*

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 vijñāva bahudhā
veda dharmesu anuṣṭhitam
pradadau svam duhitaram
vivahe vīnavanvitah

labdhvā camī karakaram
rūpa sila guṇanvitam
namna carumatim tatra
maninim 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 sukhānī itah
janavitva pañca putran
sammadenavṛto'bhavām*

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 bandhubhiḥ putrair
dhanair nānāvidhair aham
viditah pūjito loke
devairindro 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
dharmaśāro nityam sutam

ditsuh karmāṇi vedajñas
cakārābhyu dayānyapi
vādyair gitaśca nrtyaiśca
striganaiḥ svarna bhūsitaiḥ*

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

Text 45

*ahañca putrabhyudaye
putrdevaśi 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
tire 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 parnadrtan
purusottama sambasan
visnu sevartham udyatan*

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

Texts 48-49

*te'pi mamagratah kṛtvā
tadrūpa vayasam nidhim
vismayavista manasam
drstva mamabruvana janah
ananta visnu bhakto'si
jale kim drstvaniha
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 vismaṇātmanaḥ
tan bruvam ahaṁ naiva
kñcid dr̥ṣṭvaṁ 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 dhīr
māya saṁdarsanadr̥ṣṭaḥ
tayā harer māyayāham
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 sarva vedmi kutrāpi
sneha moha vasaṁ gataḥ
atmano viśmṛtīryaṁ
ko veda viditāṁ 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

*iti bhava dhanāgara
putrol iāhānu raktadhīḥ
ananto'haṁ dinamānā
na jāne svāpa sammitam*

My mind was simply absorbed in thoughts of my children, wife, wealth, and the arrangements for the marriage of my children. As a result, I felt great distress and lamentation. I even forgot that I was Ananta. The events of my life at Purusottama-kṣetra appeared to me like no more than a dream.

Text 54

*mam ūkṣya māmni bhārya
vīṇasam muḍhavat sthitam
kandanti kimaho'kasmāt
ālapanti mām 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 tāmś tatra
smṛtvā katara manasam
hamso'pyeko bodhayitum
āgato mām 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

*sūryākaram sattvasaram prasāntam
dantaṁ suddham loka soka kṣayisṇum
mamāgretaṁ pūjyitva madangāḥ
paṇḍitacchus temat subha dhyana kamaḥ*

His effulgence was like that of the sun. He was situated in the mode of unalloyed goodness, and he was peaceful and pure-hearted. Indeed, the very sight of him could destroy the sufferings of all living entities. My relatives faithfully worshiped that *paramahansa* and then inquired from him about my welfare.

Thus ends the translation of the eleventh chapter of Śrī Kalki *Purāna*.

The Meeting of Ananta And Hamsa

Text 1

suta uvaca
upaviste tadā hamse
bhiksām kṛtvā yathocitam
tataḥ prāhur anantasya
sarīrarogya kāmyaya

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 purataḥ sthitam
tava cārumatī bhāryā
putrah pañca budhādayaḥ
dhana ratnanvitam sadma
sambandham saudha samkulam
tyaktvā kadāgato'siha
putrodvaha dne 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 tira sañcarah
purād dharma janadrtaḥ
nimantrya mamihayat
soka sambigna 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 varsiyas
tatra drsto maya prabho
trimsad varsiyavat 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
avayoriha 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 svadharmajño
bhiksuko'ham paratmakah
āvayoriha samvādo
bālaka unmattayoriwa*

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
jñāna prāptya datta 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 samasravya
yadanyat praha vismutah
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 mohajanika
panthanam bhanika yatha
tamo hyananta santāpa
nodanodyatam aksari
vayedam akhilam lokam
avṛtyā vasthaya 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 paraḥ*

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 saṁjanayāmāsa
mahāntaṁ kālayogataḥ
kāla svabhāva karmātmā
so'haṅkāras tato'bhavat
trivṛd viṣṇu siva brahma
mayaḥ saṁsāra kāraṇam*

By His own will, the Supreme Lord first divides Himself into two—*puruṣa* and *prakṛti*. In due course of time, the *puruṣa* manifests the *mahat-tattva* from *prakṛti*. From the *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 paramātmanah
 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
sravantim vasananakām
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

*śaunaka rṣi uvaca
markandeyo vasiṣṭhasca
vamaDEVā davo'pare
sratva guruvaco bhūyah
kimahuh sravanādrtāḥ
ranano'nanta vacanam
iti srutvā sudhopayam
kim vā prāhuraho suta
bhaviṣyamiha varṇaya*

Śaunaka Rṣi said: What did the exalted sages, headed by Mārkaṇḍeya, Vasiṣṭha, 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 tadvaca asrutyā sūtaḥ
satkrtya tam punaḥ
kathayamaśa karsnyena
sokamoha vighātkam*

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
tatrananto bhusaganaih
prstah praha krtadarah
tapasā mohanidhanam
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 vanamasādyā
tapah kṛtvā vidhanatah
nendriyanam manaso
nigrāho'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
bharyaṇputra dhanādikam
visayañcantarā 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 nigrastena
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 cetasaṁ
tadadhiṣṭhātṛ 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

indriyāṇāṁ vayaṁ 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 nigrāha 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

*andhānāṁ vadhīrāṇāṁca
 vikalendriya jivīnāṁ
 vane'pi viśayavyagrahāṁ
 mānasāṁ lakṣayā mahe*

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

Text 34

*jīvasyāpi gṛhasthasya
 deho gehaṁ mano'nugaḥ
 buddhirbhāryā tadanugā
 vāyamitya vadhārāya*

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
 vīśnubhaktim samācara
 sukha mokṣa prada nitam
 dahika sarvakarmanam*

*datadvaita pradānanda
 sandoha haribhaktika
 haribhaktya jīvakosa
 vīnāsānte 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 arupasya
 spr̥stas tatpada pallavah
 apadasya srutam vākyaṃ
 avacyasya paratmanah*

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

Text 41

*ityanantah pramuditah
 padmānātham nijasvaram
 kalkim kamalapatrāksam
 namaskṛtya yayau munih*

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

Text 42

*rajano munivakyena
 nirvana padavim gatah
 kalkim abhyarca padmāñca
 namaskṛtya munivratah*

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

Text 43

*suka uvāca
 anantasya katham etām
 ajñana dhvantanāsinim
 mayaniyantrim prapathan
 sṛnvan 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 he:

material bondage cut to pieces, so that ultimately, he will attain liberation from material existence.

Text 44

*samsārābdhi vilāsa lālasa
 matiḥ śrī viṣṇusevādarō
 bhaktyākhyānam idaṁ
 svabheda rahitaṁ
 nirmāya dharmātmanā
 jñānollāsa nisāta khaḍgam
 udiṭaḥ sadbhakti durgāsrayaḥ,
 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
samlā grāma gamane
matim cakre svasenayā

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

Text 2

tataḥ kalker abhiprāyaṁ
viditvā vāsastvaran
visvakarmāṇam āhūya
vacanaṁ cedam abaravit

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

Text 3

indra uvāca
visvakarmana sambhale tvam
grhodyā nātṭya 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 śilpa 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

*śrutvā harervaco viśvakarmā
sarma 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 śiṁha suparṇādi
mukhāṁś cakre sa viśvakṛt
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 susobhitaḥ
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 simhalād dvīpad
vahiḥ senā ganairvṛtaḥ
tyaktvā kārumatim kūle
pāthodhare karot sthitim*

*bṛhadrathastu kaumudyā
sahitaḥ snehakātarāḥ
padmayā sahitāyāsmāi
padmanāthāya viṣṇave*

*dadau gajānāma yutaṁ
lakṣaṁ mukhyañca vājinām
rathānāñca dviśahasraṁ
dāsināṁ 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, Padmāvatī, 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 snehāsrū locanaḥ
tayormukhā lokanena
nāsakat kiyaḍi 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 dāmpati tau
prasthāpya punarāgatau
pūjītau kalki padmābhyām
nījakāru matim purim*

Lord Kalki and Padmāvatī 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 drṣtvā
jambukaṁ stambhito'bhavat

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

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

Text 15

*gatvā pāraṁ sukaṁ prāha
yāhi me sambhalālayam*

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

Text 16

*visvakarma kṛtaṁ yatra
deva 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 jñātinām
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
taistvamādaṁ yāhi sambhalam*

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

Text 19

*kalker vacanam ākarṇya
kiro dhīrastato yayau
ākāśa gāmi sarvajñaḥ
sambhalaṁ 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 vistṛṇaṁ
cāturvarṇa janākulam
sūrya rasmi pratikāsaṁ
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 sukhadaṁ ramyaṁ
sambhalaṁ vihvala'visat
grhād grhāntaraṁ drṣṭvā
prāsādādapi cāmvaraṁ*

*vanād vatāntaraṁ tatra
vṛkṣād vṛkṣāntaraṁ 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
taṁ gatvā rucirā lāpaiḥ
kathayitvā priyāḥ kathāḥ
kalke āgamanam prāha
simhalāt padmayā saha*

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

Text 25

*tatantvaran viṣṇuyasāḥ
samānārghya prajājanān
visākha yūpa bhūpalam
kathāyāmāsa harṣitaḥ*

Viṣṇuyasā then hurriedly went to see King Viśākhayūpa 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 sadambhobhaiḥ
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 sugandhāḍhayair
 dīpa lājāṁ kurākṣataiḥ
 kusumai sukumāraisca
 rambhā puga phalaṇvitai
 susubhe sambhala grāmo
 vibudhānām manoharaḥ*

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

Text 28

*taṁ kalkiḥ prāvisad 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
 snuṣāṁ sakram sacimivā
 dadrse twamarāvatyāṁ
 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 sālīni*

*avarodha sujaghanā
prāsāda vipulastanī*

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

*sahāsa gopura mukhī
vāmanetrā yathāṅganā
kalkīm patim 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 viḥvalācāra
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 Padmāvatī.

Texts 33

*kaveḥ patnī kāma kalā
suśuve parameṣṭhināu
vṛhat kīrtti vṛhadbāhū
mahābala parākramau*

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

Texts 34-35

prājñasya sannatir bhāryā
tasyāṁ putrau babhūvatuḥ
yajñavijñau sarvaloka
pūjītau vijitendriyau

sumantrakastu mālinyām
janayāmāsa sāsanaṁ
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
sarvaṁsampaṭ samanvitau
vājimedha vidhānārtham
udyataṁ pitaraṁ prabhuh
samikṣya kalkiḥ provāca
pitāmahaṁ ivesvaraḥ

disāṁ pālān vijityāhaṁ
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, Viṣṇuayaśa, 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 puraṇjayaḥ
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 vahiṣkṛtam
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 bhakṣya 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 parivṛtaṁ
 pāna bhojana tatparaiḥ
 srutvā jino nījagaṇaiḥ
 kalker āgamanam kṛudhā
 akṣauhiṇibhyāṁ sahitaḥ
 sambabhūva purādvaiḥ*

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
 śataśata rathibhir dhṛtāstra śastrair dhvaja
 paṭārāji nivāritāta pairababhau sā*

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

Thus ends the translation of the thirteenth chapter of *Śrī Kalki Purāṇa*.

CHAPTER FOURTEEN

Lord Kalki Conquers the Buddhists Who Opposed Him

Text 1

suta uvāca
tato viṣṇuḥ sarvaḥ saṅgṛāh
kalkiḥ kalka vīraśanah
kalayamaśa tām senām
karṇimiva keśarī

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

senāṅganām tam rati saṅgṛāh
raktaka vastram vīrtorū madhyam
palāyati caru vikṛāṇa keśam
vikṛāṇam prahā sa kalkimayakā
re bauddhah ma palayadhvam
nivatadhvam ranāṅgaṇe
yudhyadhvam pauruṣam sadhu
darsayadhvam punarmama

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

jṇo hinabalam kopat
kalki ākṛāṇa tadvaśa

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
kodikṛtya dratam bhumer
nāsakat tolanadrtah

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
cicchedāsyā 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 yūṇo'pi tathā
nihatya gadayā jnam
mūrcchitam kalkimādāya
līlayā rathamarihat

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
nr̥pasya 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

*śūlavyathām vihāyājau
mahāsattvastu raṅgamaḥ
riṅgaṇair bhramaṇaiḥ pāda
vikṣepahana nairmuhuh
daṇḍāghātaiḥ satākṣepair
bauddha senā gaṇāntare
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 ruḍḍīya
kecid dvipāntare'patan
hastyaśva ratha sambhādhāḥ
patitā raṇamūrdhani*

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 śaṣṭīsatam
bhargyaḥ koṭi śatāyutam
viśālastu sahasrāṇām
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 sumantrakah*

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
 daivam tvadrsyam sastre
 te badho'yam urariktah

 pratyaksa vadino bauddhā
 vāyam yuyam vrthāśramah
 yadi va daiva rūpastvam
 tathāpyagre sthuta vāyam

 yadi bhattasī vānaughais
 tada bauddhah kimatra te*

After hearing the speech of Lord Kalkī, 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

*sopā lambham tvaya khyātam
 tvayaye vāstu sthīro bhava
 iti krodhad vānaṇaleh
 kalkim ghoraiḥ samavṛnot*

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 Kalkī with his sharp arrows.

Text 20

*sa tu vanamayam varsam
 ksāyam ninyer'ka vaddhumam*

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

Texts 21-22

brahmam vayavyam agneyam
parjanyaṃ cānyadāyudham
kalker darsanamātreṇa
nīṣṭhālānya bhavan kṣanat

yathosare vijamūptam
dānama srotriye yathā
yathā viśnau satām dvesāt
bhaktiṛyena kṛtāpyaho

Simply by Lord Kalki's presence, all of the enemy's weapons, including the *brahmāśtra*, *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 taṃ vṛśārūḍham
avapṭvya kace'grahit
tatastau pṛtatur bhumau
tamracudaviṣa kṛudhā

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

patitvā sa kalki kacam
jagraha tatkaṃ kare

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

Text 25

tataḥ samutthitau vyagrau
yathā cānūra keśavau
dhṛtastau dhṛtakacau
rksaviṣa mahābalau

yuyudhāte mahavīrau
jīmakalki 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 haḥeti cukrusuḥ
kalkeḥ senāgana viprā
jahrsur niḥatārayaḥ*

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

Text 28

*jīne nīpatite bhrātā
tasya suddhodano bali
pādacāri gadapāṇiḥ 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
gajamāvrtya śimhavad*

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
padātugo 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 vīkramah
gajah prati gajeneka
dantābhyām sagadā vubhau

yuyudhate mahāvinau
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 gurvya
suddhodana gadām nadan
karada pāsyasu 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 śuddhodano bhuvi
patutvā sahasottthaya
tam janghe gadayā punah*

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

Text 35

*samtādītena tenaṇi
sirasā stambhitah kavīh
na papāta 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

*śuddhodanas tamalokya
sahāsāram rathāyunaiḥ
prāvṛtam tarasā mayā
devīmāne 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 narādayaḥ
nihsārāḥ pratimākarā
bhavanti bhuvanāśrayāḥ*

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
kṛtvā tamagrataḥ punaḥ
yoddhum samāgatā mleccha
koṭi lakṣa sataṁvṛtaḥ*

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

Text 39

*simha dhvajotthita ratham
pheru kaka gaṇāvṛtām
sarvāstra sastra jananiṁ
śadvarga paṛisevitām*

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
triṅgaṇa vyakti lakṣitām
māyām nirikṣya purataḥ
kalkisenā samapatat
niḥsārāḥ pratimākārāḥ
samastāḥ sastrapāṇayah*

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
 bhrātrjñāti 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

*tāmālokya varārohām
 sri rūpām harirīsvarah
 sā priyeva tamālokya
 praviṣṭā tasya vighrahe*

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

*tāmanālokya te bauddhā
 mātaraṁ katidhā varāḥ
 ruruduḥ saṁghaso dīnāḥ
 hīnasva balaḥpauruṣāḥ
 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 mlecchān
 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
drḍḍhahasta dhṛtatsarum
dhanurmiṣaṅgam anisaṁ
vāṇajāla prakāsitam*

*dhṛtahasta tanutrāṇa
godhāṅguli virājitam*

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

Text 48

*megho paryupta tārābham
daṁsana svarṇavindukam
kiriṭa koṭi vinyasta
maṇirāji 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
saṁvāsa caraṇāmbujam*

*nṛikṣya kalkim te bauddhas
tatra surdharma nindakah*

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
jwajātasya 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 Kalki 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 Kalkī'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
kaviprājña sumantrakah
gārgya bhargya visālādya
mlecchan jaghnur asesatah*

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

Text 3

*kapota 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 Kalkī's army

Text 4

*tesam yuddham abhud ghoram
bhayadam sarvadehimam*

*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 pravāhīni
sraha kurmā rathatarīh
pānimūna srgāsagā
pravrttā tatra bahudha
harsayanti manasvinām
dundubheya ravā pheru
sakunananda dāyīni*

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
kharairusta 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 niवारिताह
vikīrnakesāh 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 vihangamāh
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 bhūśadhyah
sannaddha viśadaprabhāh
khaḍga śakti dhanur vāna
valayāḱta karambujah*

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

*svairīṇyo'pyatī kāmīṇyo
pumscaḷyasa pativrata
yuyuryoddhūm kalkisaṇyāh
patnīm nīdhanaturāh*

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

Text 15

*mṛdbhasma kaśṭhacūtranām
prabhutaṁnāya saśanāt
śāksat patnīm nīdhanam
kim yuvatyō'pī 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 śṛīyah śvapatīm vana
bhinnat vyakulī yendriyan*

*kṛtvā paścād yuyudhire
kalkisaṁyair dhṛtā 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 strirudvikṣya te sarve
vismaya smṛta 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

*strināmeva 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 samālokyā padmesah
sarva sastrāśra dhārmih
nāna vāhana samrūdhāh
kṛtavyūhā 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 śṛṇutāsmakam
vacanaṁ pathyam uttamam
striyā yuddhena kiṁ 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 dāyīṣu

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

Text 22

vibhrānta tāra bhramaraṁ
navakoka nadaprabham
dirghāpaṅge kṣaṇaṁ 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
hāravyāla vibhūsitau
kandarpa darpa dalanau
tatra kaḥ prahariṣyati

Your śiva-līṅga 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 lakavṛāta
cakorākānta candrakam
mukhacandran̄ cihnahn̄mān̄
kastam̄ 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 kṣiṇa madhyamam
tanuloma latā bandham̄
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
jaghanam̄ sugghanam̄ ramyam̄
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 prāhurādṛtaḥ
asmākaṁ tvaṁ patin̄ haṁsi
tena naṣṭā vayam̄ vibho
hantum̄ 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 yaṣṭayaḥ
tāḥ prāhuḥ purato mūrttāḥ
kārttasvara vibhūṣaṇāḥ*

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

*sastrāṇyūcuḥ
yamāsāḍya vayaṁ nāryo
himsayāmaḥ svatejasā
tamātmānaṁ sarvamayaṁ
jānita kṛtaniscayaḥ*

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

*tamisaṁ ātmanā nāryas
carāmo yadanujñayā
yatkr̥tā nāma rūpādi
bhedena vidadā vayaṁ*

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 rasasparśa
 sabdādyā bhūtapañcakāḥ
 caranti yadadhiṣṭhānāt
 so'yaṁ 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 sṛjatyāṇḍaṁ
 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'yaṁ 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 patirṁ bhāryāham
 asya putrāpta vāndhavāḥ
 svapnopa māstu tanniṣṭhā
 vividhāscandra 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 kālāh kuto mrtyuh
ka yamah kvastu devata
sa eva kalkir bhagavan
mayayā bahulīkṛtah*

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 dasasyapī vayam
hantum nārhaḥ kathodbhutam
hanisyamo daityapateḥ
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

*ityastranam vacah srutva
striyo vismutamanasāh
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*

Padmāvatī'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 bhūdāśrayam
nauskarmya 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 striyah kalkigadita
jñānena vijitendriyah
bhaktyā 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 jyotiḥ 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 punarṇa janma
maranam sarvārtha samparakaram
māya moha vmasanam
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 Rāksasī, Kuthodarī

Text 1

*sūta uvaca
tato bauddhan mlecchaganan
vijitya 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 acarāt*

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

Text 3

*bhratrbhir lokapālābhaiḥ
bahubhiḥ 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
paripahī jagatpate*

*ityukta vanto bahudhā
ye tānāha hariḥ parāḥ
bālahkilyādikānalpa
kāyān cira jaṭādhārān
vinayā vanataḥ kalkis
tānāha kṛpāṇan bhayāt
kasmād yūyam samāyātāḥ
kena vā bhiṣitā vata
tamaham nihan iṣyāmi
yadi vā syāt purandarāḥ*

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

These sages were the Bālahkilyas. They were very short in stature, they were crowned with matted hair, and they wore torn cloth. Lord Hari inquired: Where are you coming from? Who are you afraid of? I will kill him, even if he is the lord of the demigods.

Text 7

*ityāsrutya kalkivākyam
tenollāsita mānasāḥ
jagaduḥ puṇḍarikṣam
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
kuthodarīti vikhyātā
gaganārdhā 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
himālaye sirah kṛtvā
pādaḥ ca niṣadhācale*

*sete stanāṁ pāyayanti
vikañja prasthita stanā*

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 nīsvāsa vātena
vivasā vāyamāgatāḥ
daivenaiva samānitāḥ
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 teṣāṁ vacaḥ śrutvā
kalkiḥ para purañjayaḥ
senāgaṇaiḥ parivṛto
jagāma himavadvirim*

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

Texts 12-13

*upatyakāṁ samāsādyā
nīśāṁikāṁ nīnāya saḥ
prātar jagamiṣuḥ saṁyair
dadṛṣe kṣīra nīmnagām*

*samkhendu dhavalakarām
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
rathayaudhaih samāvrtah
kalkistu bhagavamstatra
jñātārtho'pi munisvaran

papraccha ka nadi ceyam
kathām dugdha vahābhavat
te kalkestu vacah srutva
munayah prahur adarat

srnu kalke payasvatyāh
prabhavam humavadvirau
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 samukāḥ saha
aho kīmaśyā rāksasyah
stanādekā tvīyam nadi*

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

Text 19

*ekam stanam payayati
vikañjam putram adarāt
na jane'syāḥ sarīrasya
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 nīśācārya
ityūcur vīsmayanvitāḥ
kalkiḥ parātmā sannahya
senabhiḥ sahasā yayau*

Alas! Who can estimate the strength of that Rāksasī?

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

Text 21

*muni darsita mārgeṇa
yatrāste sa nīśācāri
pūṭram stana payayanti
giri murdhni ghanopama*

With the assistance of the great sages, Lord Kalki 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 kṣipta vanadvīpah
yasyāḥ karnavile sukhām
prasuptaḥ simhasamkulāḥ*

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
harṇā 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 Rāksasī's body like lice in a person's hair.

Texts 24-25

*yuka iva na ca vyagrā
lubdhājātankaya bhṛsam
tāmālokyā girermurdhni
gṛivat paramādbhutam
kalkiḥ kamala patrāksaḥ
sarvāmstanaha samikan
bhayodvīgnan buddhiḥinan
tyaktodyama paricchadān*

Upon seeing the Rāksasī, 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
gīrirdūge vanhidurgam
kṛtvā tisthantu 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 saṁyena
yamyasyāḥ sanmukham sanaiḥ
praharttum bana sandohaiḥ
khaḍgasakti parāsvadhaiḥ*

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
vānaustām samahanad valī
sa kruddhotthāya sahasa
nanarda paramāḍbhutam*

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 saṁnikah sarve
mucchya 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 gaṁamśca
vivrtāsyā 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
pravisanti pīṇikah*

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

Text 32

*tad drstvā devagandharva
hahakāram pracakire
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 Kalkī.

Text 33

*nīpeturnye duḥkhārtta
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 Kalkī cried out in frustration, whereas the demons shouted with glee.

Text 34

*jagatam kadanam drstva
sasmaratmanam ātmana*

*kalkiḥ kamala patrāksaḥ
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

*vānāgnum cela carmābhyam
rathanair yāna dārubhiḥ
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 nirbhudya bandhubhiḥ
balibhir bhrātrbhir vāhair
vrtah sastrāśra pāṇibhiḥ
vahirbabhūva sarvesaḥ
kalkiḥ kalkavimāsanah
sahasrakso yathā vrtra
kuksim 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 gayarathastu
uragās cābhavan bahiḥ
nāsikā karna vivarāt
ke'pi tasyāḥ vinigataḥ*

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
 sanikā rudhīroksitāh
 tām vivyadhur niksīpantīm
 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 bhīṇṇa deha
 bhīṇṇakukṣi śīrodhara
 nādayanti diśo dyoḥ kham
 cūṛṇayanti 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 vikṣya
 mātaram kātaro'bhavat
 sa vikañjah kudhā dhavan
 senāmadhye nirāyudhah*

When the Rāksasī's son, Vikañja, 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
 vajirāṇi vibhūsanah
 mahāsarpa kṛtosnisah
 keśanī 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 kalkistam brahmam astrap
rāmadattam jighāmsaya
dhanusa pañcavarsīyam
rāksasam sastrapmādade
tenāstrena śrastasaya
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

*rudhiraktam dhātu citram
grī śrngam wādbhutam
saputrām raksasim hatva
muninam vacanad vibhuh*

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

Text 46

*gangātire haridvare
nīvāsam samakalpayat
devānam kusumasārār
munistrotrah sapujitah*

After witnessing the death of the terrible Rāksasī, 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
kalkiḥ pariṇavrtah
pratar dadarsa gangāyas
tīre muniganān bahun
tasyaḥ snanabyāja viśnor
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 nyagana vrtam
tam muniganah stavaiḥ stutvā
stutva vidhivad uditair janhu
tanayam prapasyantam 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
kalkiḥ parama dharmavit
pūjayitva ca vidhiwat
sukhāsmā nuvaca tām

Sūta Gosvāmī said: After the great sages were comfortably seated, Lord Kalkī, the protector of religious principles, worshiped them and then spoke as follows.

Text 2

kalikaruvāca
ke yuyam suryya samkāsā
mama bhagya dupasthitāḥ
tīrthātanotsuka loka
trayānām upakāraḥ

Lord Kalkī said: You are as brilliant as the sun, inclined to reside in holy places of pilgrimage, and engaged in work for the welfare of the world. Who are you? You must have come here as a result of My good fortune.

Text 3

vayam loke punyavanto
bhagyavanto yasasvinah
yataḥ kṛpā katāksena
yusmābhīr avalokitāḥ

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

Texts 4-7

*tataste vamadevo'trīr
vasistho gālavo bhrguh
parasaro narado'svatthāma
ramah kṛpastritah*

*durvasa devalah kanvo
vedaḥpramitir angīrah
ete canye ca bahavo
munayah samsitavratāh*

*kṛtvagre marudevāḥ
candrasurya kulodbhavau
rājānau tau mahāvīryau
tapasyā bhrītau cīram*

*ūcuh prahrsta manasah
kalkim kalkavīmasanam
mahodadhes tīragatam
viṣṇum suragana yatha*

In response, the great sages, Vāmadeva, Atri, Vaśistha, Gālava, Parāśara, Nārada, Aśvatthāmā, Paraśurāma, Kṛpācārya, Trita, Durvāsa, Devala, Kanva, Vedapramiti, and Angīrā, 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 uvācaḥ
jayāseṣa jagannātha
viditākhīla manasa
sṛṣṭhi sthiti layadhyakṣa
paramatman prasīda naḥ*

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*

O husband of Padmāvatī, You are the eternal time factor and all activities within the universe are thus impelled by You alone. Even demigods like Brahmā glorify Your lotus feet. Please be satisfied to us.

Text 10

*iti tesām vacah śrutva
kalkiḥ prāha jagatpatih
kavetau bhavatāmagre
sahāsattvau tapasvinau*

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

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 Kalkī then turned to the two kings and said: Why are you engaged in glorifying the River Ganges? Who are you? What are your names?

Text 12

*tayormarūḥ pramuditah
kṛtāñjaliḥ puṣṭah kṛti
ādāvuvāca vimayī
nyāvamsānu kīrttanam*

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

Text 13

maruruvāca
 sarvaṁ vetsy parātmāpi
 antaryāmin hr̥di sthitaḥ
 tavājñāyā 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 satyavikramaḥ
 yuvanāśva 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 dilipas tatputro
 bhagīratha iti smṛtaḥ
 yenānītā jānhaviyaṁ
 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

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

*ṛtuṣarṇas tatsuto'bhūt
 sudāsas tatsuto'bhavat
 saudāsas tatsuto dhīmān
 asmakas tatsuto mataḥ*

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

*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, Ṛtuṣarṇa was born. From Ṛtuṣarṇa, 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
kalkiḥ paramarsitah
marum praha vistarena
sri rāmacaritam 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
sitapateḥ karma vaktum
kaḥ samartho'sti bhūtale
sesaḥ sahasra vadanair
api lālāyito 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

*tathapi semusi me'sti
varṇayāmi tavājñaya
rāmasaya caritam punyam
pāpataṇa 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 sutadajo
jagatī yātu dhanacayah

sisuḥ kusikajādhvara
ksayakara ksayo yo balada
balī lalitakandharo
jayatī jānakīballabhah

muneranu sahānujo
nikhulasastra vidyātigo
yayavati valaprabho
janaka raja rajatsabham

vidhāya janamohana dyutim
atīva kāmadrakah pracandakara
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, Viśvāmitra. It is only by the mercy of the supremely powerful Lord Rāmacandra that one does not return to this material world. He is the master of the art of discharging weapons, and His transcendental form is most charming to behold. He appeared in this world along with His brother, Lakṣmana. The Lord, His brother, and Viśvāmitra went to the assembly of King Janaka.

Text 28

tamaṣratim atejasam
dasarathatmajam sanujam
muneranu yathavidheh sasivad
adīdevam param nirikṣya janako

muda ksiti sutapatim sammatam
nijocita panaksamam manasi
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 paṇipujito
janaka jeksitair arccitah
karāla kathinam dhanuh
kara saroruhe samhutam
vibhajya balavad drdham
jaya raghuhety uccakair
dhvane triyagatī gatam
parivīdhaya 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 nīyātmajah
pathī tato balam bhargavas cakāra urari
nyam raghuyatau mohogam 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
 nijavicitra simhāsane
 vidhatum amala prabham
 parijanaih kṛyākārībhih
 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
 sudhīr yadanugah sumitrāsutah
 vanam nijaganam tyajan guhagrhe
 vasannādarāt viśrjya nr̥palāñchanam
 raghupatir jatāśrabhrt

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

priyānuja yutastato
 munimato vane pūjitah
 sa pamcavatīkasrame
 bharatam āturam sangatam
 nīvaryya maranam pituh
 samavadharyya duḥkhāturas

*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
samiksyā vararūpīm
prahasatīm satīm sundarīm
nyāśrayam abhīpsatīm
janaka japatīr lakṣmanat
karāla karavalatah
samakaro dvirupām tatah*

One day, as Sītā, Rāma, and Lakṣmana were sitting peacefully, Surpanakhā, the sister of ten-headed Rāvana, who was dressed very beautifully and thus appeared very charming with her smiling face, came there under the influence of lusty desires. Lord Rāma made a gesture to Lakṣmana, who then took His sharp sword and disfigured the Rākṣasī by cutting off her nose.

Text 35

*samāpya pathi danavam kharasarah
sanaihr nāṣayan caturdasa sahasrakam
samahanat kharam sānugam dasanana
vasānugam kanakacaru camcan mrgam
priyāpriyakaro vane samavadhid balad raksasam*

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

Text 36

*tato dasamukhastvarams
tamabhiviksyā rāmam rusā
brajantam anulakṣmanam
janakajam jaharāśrame tato
raghupatīḥ priyam dala kutira
samsthāpitām na viksyā tu
vimūrcchito bahu vilāpya sitēti tam*

Finding Sītā alone in her cottage, the king of the Rākṣasas, 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 nījaganāśrame nagatale
jale pallavale vicitya patitam
khagam pathi dadarsa saumitrinā
jatāyu vacanat tato dasamukha
hrtām jānakīm vivicca kṛtavan
pitarī vanhukṛtyam 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' nija purahsaro
rāghavo dhanurdhara dhurandhar
haribalam nabālapinam dadarsa
rsabhācalad raviya bali rajanuja priyam
pavana nandanam parmatam hutam presitam*

Lord Rāmacandra, the master of releasing arrows, became terribly afflicted by feelings of separation from Sītā. In that condition, He went with Lakṣmana 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
 nijasakha priyam bālinam nihatya
 hanbhupatim nyasakham 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 vihaḡoditair
 jalaṇḡdhim 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 amita
 raksasam nāsanam jvalajjvalana
 samkula jvalita dagdha lankapuram
 vivicya raghunayako jalaṇḡdhim rusa
 sosayan babandha hariyuthapaih parivrtto
 nagarīsvarah 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 balabānarair giri
mahī ruhodyat karaih
karāla taratādanair
janaka jārusā nāsītān
nyagghnu 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 Rāvana's followers, using big trees and mountain peaks as weapons. They were mad with rage at Rāvana, the sworn enemy of the demigods, because he had kidnapped Sitā.

Text 44

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

The unlimitedly powerful Lakṣmana killed Rāvana's son, Indrajit, who drank the blood of others and was surrounded by his wicked followers. He also sent Prahasta, Nikumbha, Makarāksa, Vikata, and others to the abode of Yamarāja by means of His sharp sword.

Text 45

*tato dasamukho rane gajarahāsava
pattisvarair alamghya ganakotibhih
parivṛto yuyodhayudhaih kapisvara
camūpateh patimananta divyāyudham
radhuvahama ninditam sapadī sangato durjayah*

Thereafter, the invincible and arrogant Rāvana, who was surrounded by millions of warriors seated upon elephants, chariots, and horses, as well as infantry soldiers, approached Lord Rāma, the worshipable leader of the army of monkeys. The incomparably powerful Lord Rāma was equipped with celestial weapons as Rāvana attacked Him.

Text 46

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

Lord Rāmacandra of the Raghu dynasty released His arrows at Rāvana, the king of the Rākṣasas, 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 sarair
gaganam acchāditam
babhau ghanaghata samam
mukharamattarid vanhibhih
dhanurguna mahāsani
dhvaniravrtam bhūtalam*

bhayankara nīrantaram
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 bhuvi rāvanas
trīdasanātha vidrāvanah

tato'ti kutuki 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 Vibhīšana.

Text 50

harisvara ganāvṛto'
vanisutayutah sānujo

rathe siva sakherite
suvimale lasatpuṣpake
munisvara gaṇārccito
raghupatis vwayodhyān
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
āturaṁ sāntvayan svamātrgaṇā
vākyataḥ pitṛnījāsane bhūpatiḥ
vasiṣṭha munipuṅgavaiḥ kṛta
nijābhiṣeko vibhuḥ samasta janapālakah
surapatir yathā sambabhau

After His return to Ayodhyā, the Lord was worshiped by the great sages. He pacified His brother, Bharata, who had been greatly pained due to separation from Him. By the order of His mothers, Lord Rāma sat on His father's throne and commenced ruling the kingdom. His coronation ceremony was performed by great sages, headed by Vasiṣṭha 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
dvijavarās tapas tatparāḥ
svadharma kṛta niscayāḥ
svajana saṅgataḥ nirbhayāḥ
ghanāḥ subahu varṣiṇo
vasumati sadā harṣitā

*bhavatyati bale nṛpe
raghupatā vabhūt sajjagat*

Simply by the Lords' presence, the kingdom of Ayodhyā flourished in all respects. The *brāhmaṇas* cheerfully engaged in performing their austerities and all the subjects scrupulously observed religious principles. Because the clouds showered sufficient rain at the proper time, the earth appeared green and full of prosperity. Indeed, the people of the entire world became peaceful and pious.

Text 53

*tatoyuta samāḥ priyair
nijaguṇaiḥ prajā rañjayan
nijām raghupatīm priyām
nijamano bhavair mohiyan
munīndra gaṇasaṁyuto'pyayajad
ādīdavān 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
nijāsramam 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
 munivarastu rāmāntike
 samarsayad aninditām
 suravarah sadā vanditam

 tato raghupatistu tām
 sutayutam rudantim puro
 jagāda dahane punah pravisa
 sodha nayatmanah itritam

 aveksya sa raghupateh padābje
 nata vivesa janani yutā
 manu ganojjvalam bhūtalam*

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

*niriksya raghunāyako
 janakaja pravānam smaran
 vasistha guru yogato'nuayuto'gamat
 svam padam purahsthita janaih svakaih
 pasubhīrīsvarah samsprsan mudā
 sarayujivanam rathavaraih parito vibhuh*

Thereafter, Lord Rāmacandra, His family priest, Vāsistha, 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 srñwanti raghūdvaḥasya
 cantam karnāmṛtam sādarat
 samsararnava sosanañca
 pathatām āmodadam moksadam
 rogānāmḥa santaye dhanajana
 svargādi sampattaye vamsānāmapi
 vṛddhave prabhavati sri saḥ paśesaḥ 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 Purāṇa.

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

Texts 1-4

*rāmāt kuso'bhūda tithis
tato' bhūnniṣa dhānnabhaḥ
tasmād abhūt puṇḍarikaḥ
kṣema dhanvā'bhavat tataḥ*

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

*khagaṇād vidhṛtas tasmād
hiraṇya nābha saṁjñitaḥ
tataḥ puṣpāda dhruva tasmāt
syandano'thāgnir varṇakaḥ*

*tasmācchighro'bhavat putraḥ
pitā me'tulavikramaḥ
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 Hīna, and his son was Paripātra. Paripātra's son was Balāhaka, Balāhaka's son was Arka, Arka's son was Rājanābha, his son was Khagana, Khagana's son was Vidhṛta, whose son was Hiraṇyanābha, and Hiraṇyanābha's son was Puṣpa. Puṣpa's son was Dhruva, Dhruva's son was Syandana, Syandana's son was Agnivarṇa, 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 āsādyā
viddhi sattapasi sthitam
tavāvatāram vijñāya
vyāsāt satyavati sutāt

pratikṣya kalam lakṣābdam
kaleḥ prāptas tavāntikam
janmakotyaṁ hasāṁ rāser
nāsanam dharmma sāsanam

yasaḥkirttikaram 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
jñātastavānvayaṁ tvāṁ ca
sūryyavaṁsa samudbhavam
dvitīyaḥ kā'paraḥ śrīmān
mahāpuruṣa lakṣaṇaḥ

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 sampannam
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
tadīya tanayād atres
candra tasmattato budhah

tasmāt pururavā jajñe
yayātīr 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

*sarmusthayām tathā druhyuñ
canum puruñca satpate
janayāmāsa bhutadīr
bhūtaniiva sīrksayā*

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 Prācinvān. Prācinvān's son was Pravīra, Pravīra's son was Manasyu, Manasyu's son was Abhayada, Abhayada's son was Uruksaya, Uruksaya's son was Tryarunī, whose son was Puskarārūnī. Puskarārūnī begot a son named Brhatksetra, whose son was Hasti, after whom the city of Hastinapur was named.

Texts 14-16

*ajamidho'himudhasca
puramidastu tatsutāh
ajamidhad abhudrksas
tasmāt samvaranat kuruh

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

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

Hasti had three sons named Ājamīdha, Ahimīdha, and Puramidha. 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
somapīryāt srutasravah*

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

Brhadratha had also begotten the wicked Jarāsandha, within the womb of another wife. Jarāsandha's son was Sahadeva, Sahadeva's son was Simāpī, Simāpī'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 devātithis tasmād
 rksas tasmād dilīpakah
 tasmāt pratīpakas tasya
 devāpīr ahamisvara*

The son of Yutāyu was Devātithī, Devātithī'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
kalkiḥ kamalalocanah
prahasya marudevapī
samāsvāsya samavravīt*

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

Text 23

*kalkiruvaca
yuvam parama dharmajñāu
rajānau viditāvubhau
madādesa karau bhūtvā
nījarajyam bharisyathah*

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
nījayodhya pure' dhūna
hatva mlecchāna dharmisthan
prajābhūta vihrīmsakān*

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 Devāpi, after I decimate the wicked Pulkaśas, I will come to your capital city, Hastināpura, and perform your coronation ceremony.

Texts 26-30

mathurayamaham sthūva
 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
 vivahe 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 Śayayākarna, 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

*ityāsvasa 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 nānāmanī vrata
ghatitau kāmagaṇau purah
samayātau jvaladdivya
sastrastraiḥ parivaritau
dadrsuste sadomadhye
viśvakarmma vimṛṣitau
bhr̥ṣa munigaṇaḥ sabhyah
saharsa kimutirāt*

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
yamavai sravanangajau
rajanau lokaraksārtham
avirbhu tau vidantyaṇi*

*kālena ācchādītā kārāu
mana saṅgādi hōditau
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 vurmū 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

*gaṇḍāvāri 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 Pārvati's soft limbs, giving her pleasure.

Text 38

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

*tejorāsiḥ sanakasadyo
maskarī puṣkarākṣaḥ*

Thereafter, an effulgent lotus-eyed mendicant, who looked like sage, Sanaka, arrived there. This exalted personality was always in a joyful mood. His complexion was the color of molten gold, and he appeared to be the shelter of religious principles. He was beautifully dressed, matted hair crowned his head, and he carried a staff. He was extraordinary. Simply by contact with the breezes that touched his body, one became purified.

Thus ends the translation of the eighteenth chapter of *Śrī Kalki Purāṇa*.

CHAPTER NINETEEN

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

Text 1

sūta uvāca
atha kalkiḥ samālokya
sada sāmpatibhiḥ saha
samutthāya vavande taṁ
pādyārgḥa 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

ṛddham sarīwesya taṁ bhikṣuṁ
sarvāśrama namaskṛtam
papraccha 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
lokānām pāraṇecchayā
caramṇti sarvasuḥṛdaḥ
pūrṇā 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 kṛtayugam sṛṣa

*tavādesa karaṁ param
tavāvir 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

*nirupādhir bhavān kālāḥ
sopādhitvam upāgataḥ
kṣaṇa daṇḍala vādyāṅgair
māyayā racitaḥ svayā
pakṣāhorātram āsarttu
sarmvatsara 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 ṣaṣthas
cākṣuṣaḥ parikirtitaḥ
vaivasvataḥ saptaṁ vai
tataḥ sāvarṇir aṣṭamaḥ
navamo dakṣa sāvarṇir
brahma sāvarṇikas tataḥ*

*dasamo dharmasavarnir
ekādasah sa ucyate*

*rudra savarnikas tatra
manurvaivā dvādasah smrtah
trayodasa manurveda
savarnir lokavisrutah*

*caturdasendra sāvarnir
ete tava vibhūtayah
yantyayānti prakasante
nāma rūpādi bhedaṭāḥ*

There are fourteen Manus who appear in one day of Brahmā. They are Svāyambhuva, Svārocīsa, Uttama, Tāmasa, Raivata, Cāksusa, Vaivasvata, Sāvarṇi, Dakṣa Sāvarṇi, Brahmā Sāvarṇi, Dharma Sāvarṇi, Rudra Sāvarṇi, Loka Viśruta, Veda Sāvarṇi, and Indra Sāvarṇi. 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
devanāñca caturyugam
catvāri trīni dve caikam
sahasra ganitam matam*

*tāvat chatanī 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 parinatir bhavet

diva prajāpates tatttu
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 twayi
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 asrutyā
 kalkir nyajanāvṛtah
 praharsam atulam labdhva
 srutva tadvacanamṛtam*

*avahuttham upalaksya
 yugasyaha janān huta
 yoddhukamah kaleh puryam
 hrsto visasane prabhuh*

*gaṇa ratha turagān naramsca yodhan
 kanaka vicitra vibhūsanā citangan
 dhṛta vividha varāstra pūgān yudhi
 nīpunān 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

CHAPTER TWENTY

Lord Kalki Goes Out to Conquer Kali and His Allies

Text 1

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

Sūta Gosvāmī said: Thereafter, according to the desire of Lord Kalkī, the mighty-armed King Maru and King Devāpi attended to their marriages and then returned to the Lord.

Texts 2-3

*nānāyudha dharaṇi saṁyay
āvrtau suramāṇināu
baddha godhangulī trāṇau
damsītau baddhahastakau
kārsnayasa śrastrāṇau
dhanurddhara dhurandharau
aksauhmibhiḥ sadbhistu
kampayantau bhuvam bharaṇi*

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

*viśākhayūpa bhūpastu
gaḷakṣaiḥ samāvṛta
asvaiḥ sahasra nyutaiḥ
rathaiḥ sapta sahasrakaiḥ
padatībhīḥ dvilakṣaiḥ
sannadrar dhṛtakārmukaiḥ*

vatoddhūtottar usnisah
sarvatah parivāritah
rudhirāsva sahasranam
pañcasadbhir maharathaih
gayair 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.

Texts 7-9

aksuhinibhir dasobhuh
kalkih para puraṇjayah
samavrtas tatha devair
evamindro divi svarat
bhratr putra suhrdbhusca
muditah sanikair vrtah
yayau digvijayākāṅksi
jagatam isvarah prabhuh
kale tasmīn dvyo dhutvā
dharmah parajanaih saha
samaja gama kalmā
balināpi 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 pratisrayam

 naranarāyanau cobhau
 hareramsau tapovratau
 dharmastvetan samadaya
 putrān striscagatastvaran

 sraddha maitri dayā sāntis
 tustih pustih kṛyonnatih
 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, Prasāda, Abhaya, Sukha, Prīti, Yoga, Anahankāra, Smṛti, Ksema, Pratiśraya, and Nara-nārāyana, the plenary portions of Lord Hari, as well as Dharma's wife and children, Śraddhā, Maitrī, Dayā Śānti, Tusti, Pusti, Kriyā, Unnati, 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 vimayāpannah
 kastvam kasmādi hagatah

 sribhih putraisca sahitah
 kṣinapunya iva graham
 kasya va visayadrājñas
 tattattvam vada tatvatah

Upon seeing the *brāhmaṇa* approach, Lord Kalki 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 dīnāḥ
hina śva vala pauraśāḥ
vaiṣṇavaḥ sādḥavo yadvad
paśandaśca tīraskṛtaḥ*

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

*kalkerīti vacaḥ śrūtvā
dharmah sarva nijaṁ smaran
provaca kamaḥ nātham
anāthastu atikataḥ*

After hearing these words of Lord Kalki, the husband of Kamalā, Dharma, who appeared to be without shelter and thus morose, began to narrate his story.

Text 18

*putraih śrībhir nijaṇaḥ
kṛtāñjali putair harim
stutvā natva pujaṇīva
muditam tam dayāparam*

Before speaking, Dharma, along with his wife, sons, and followers, worshiped the reservoir of pleasure, Lord Kalki. After doing so, he offered his obeisances and then stood before the Lord with folded hands and spoke as follows.

Text 19

*dharmā uvaca
śrī kṛṣṇa māmakhyānam
dharmo'ham brahmaṇīpinah*

*tava vaksahsthalajjatah
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
tavājñāya caramyeva
sādhukitti kṛdānvaham*

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 kālēna balinā
kalināpi nīakṛtaḥ
śaka kāmboja savarāḥ
sarvair avasā vasina*

At present, various clans of *mlecchas*, like the Śakas, Kāmbojas, and Śabarās, reside under the control of Kali. Kali is very powerful and he has defeated me by his superior influence.

Text 22

*adhunā te'kṣilādhara
padamulam upāgataḥ
yatha samsāra kalagnau
samtaptāḥ sadhavo'r'ḍṭataḥ*

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 vagbhur purvabhur
dhamena paritositaḥ*

*kalkaḥ kalkaharah śrīmān
āha samharsayan sanaiḥ*

*dharma kṛtayugam paśya
maruṁ candamsu vamsajam
mam janasi yathā jātam
dhatr prārthita vighrahaṁ*

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 sukṣi bhava
avaiśnavānāṁ anyesaṁ
tavopadrava karṇam
jighamsuryaṁ senābhis
cara gāṁ tvam vimurbhayah*

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 Vaiśnavas. 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 bhūtiste kva moho'sti
yajñādāna tapovrataiḥ
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 yuṁi twayagaccha
 svaputrair bāndhavaiḥ 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 śrutvā
 dharmah parama harsitah
 gantum kṛta matistena
 ādhyatya 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

*siddhāśrame nityajanan
 avasthāpya śrīyaśca taḥ*

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 svarāśvo 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 patrair
yamaisca nyamair vrtah
khasa kambojakan sarvān
savaran varvarānapī

jetum kalkir yayau yatra
kaleravāsam īpsitam
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 Khasas, Kambojas, Śavaras, and Vaivaras. The Lord went to the favorite residences of Kālī, which were the playgrounds of ghosts, foxes, and jackals.

Text 34

*gomamsa puti gandhadhyam
kakohuka sivavrtam
strīmām durdyuta kalaha
vivada 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
kamunī svaminam gṛham
kalih śrutvodyamam kalkeh
putra pauṭra vrtah krudha*

*puradvīśanan prayat
 pecakakṣa rathopari
 dharmah kalim samalokya
 rśibhiḥ paṇīṇīḥ*

*yuyudhe tena sahasa
 kalkivākya pracoditah
 rtena dambhah saṃgrame
 prasādo lobha mahavayat*

*samayad bhayam krodho
 bhayam sukhamupayayau
 nīrayo mudamasadya
 yuyudhe vividhayudhaiḥ*

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 Viśāsana, 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. Nīraya vigorously fought with Prīti, showering various weapons.

Text 39

*ādhir yogena ca vyadhīḥ
 ksemena ca balyasa
 prasrayena tathā glānir
 jarāsmṛtīm upahvayat*

Yoga contended with Ādhi, the powerful Ksema fought with Vyādhī, Praśraya fought with Glānī, and Smṛtī attacked Jarā.

Text 40

*evam vṛtto mahaghorō
 yuddhah parama darunah
 tam drastum agata deva
 brahmāḍyah kṛc vibhūtībhiḥ*

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

Text 41

*maruḥ kṣasaisca kāmbojair
yuyudhe bhīma vikramaiḥ
devāpīḥ samare cinairvar
varvarais tangamnair api*

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

Text 42

*viśakhayūpa bhūpalah
pulindaiḥ svapacaiḥ saha
yuyudhe vividhaiḥ sastrair
astrair divyair mahāprabhaiḥ*

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

Text 43

*kalkiḥ koka vikokabhyam
vahnibhīr varayudhaiḥ
tau tu koka vikokau ca
brahmano varadarṣṭau*

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 viśāradau
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
 vajrāṅgau jayinau disam
 suraḥ parivṛtau mṛtyu
 jītavetrā yodhanau*

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 kakṛih
 senāgana samanvitah
 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 naditaih
 surot kastair bāhu vegaih
 samsabdais talatādanaih*

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

*sampūrītāḥ disaḥ sarva
 lokā no sarma lebhire
 devāsca bhāyasamtrastā
 divi 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 daṇḍaiḥ khadga śaktya śtisūlair
 gadāghātair vāṇa pātaisca ghoraiḥ
 yuddhe sūrāschinna bāhvaṅghrāṅghri madhyāḥ
 petuḥ saṁkhye 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 bhihato
gadaya bhuannamastakah
sārameya ratham chinnam
tyaktvag 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 jūtaḥ krodhaḥ
kaśāyīkṛta locanah
gandhākhuvaham vicchinnam
tyaktvā viśasanam gataḥ*

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, Viśasana.

Text 7

*bhayam sukha talāghātadg
tatasurnya patad bhuvi
nirayo mudamusthubhyam
pidito 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 vyadhyadayaḥ sarve
tyaktva vāham upādravan*

*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 kalina 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

*kalir viplusta sarvango
mrtadaro mrtaprajah
jagāmaiko rudan dino
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 savaramscolan
varvarams tadganan 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 sampatair
ardayāmasa viryavān*

*viśakhayūpa bhūpālah
pulindān pulkaśāsa*

The greatly powerful King Viśākhayūpa invoked celestial weapons to defeat the Pulindas and Pulkaśās.

Text 13

*jaghana vimala prajñah
khadgapatena bhūrma
nanastrasastra varsauste
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 vinyasa viñño
lokanām janayan bhayam*

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
naptarau 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 Kairabha, Lord Kalki now fought with these two brothers.

Text 16

*tayorgada prahārena
currutāngasya tatpateh
karat cyutāpatadbhumau
drstvo currutvaho 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 punah krudhā viṣṇur
jagajjīṣṇur mahābhūjah
bhallakena śrastasya
vikokasyacchinat prabhuh*

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 bali
tad drstva viśmitā devāḥ
kalkisca paravīrahā*

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

*bratī kṛttur gadāpaneḥ
kokasyāpyacchmacchurah
mṛtaḥ koko vikokasya
drsthīpatat 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 miltau 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 sirasi hate

punarlagne samalokya
harisc̣nta 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 prabhinnāsthībhuja
visastangada kārmukau*

*puccham jagṛhattuḥ sapter
gopuccham bālakaviṇa*

The infuriated horse then bit Koka and Vikoka's arms, breaking their bones and causing their bangles and amulets to fall to the ground. In retaliation, the two demons caught the horse by its tails, just as a boy sometimes grabs the tail of a calf

Text 25

*dhṛtapucchau tu tau jñatva
sapṭiḥ parama koṇaṇaḥ
pascat padbhayaṃ drdhaṃ
jagṇe 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 tatksanaṭ punarutthitau
purataḥ kalkamalokya
babhāṣāte 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 taṃ abhyetya
kṛtāñjaliḥ putāḥ sanaiḥ
provaca kalkiṃ naicāmu
sastrastrair vadhamarhataḥ*

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 dekaḥ kālāḥ
ubhayaḥ nirmīto vadhaḥ
ubhayaḥ darsanaḥ
nobhayaḥ maraṇaṃ 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 vajrakalpābhyām
vabhañja śrasi 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 śrangava gaviṇa
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 prabhuditah
kavir dasa sahasrakan
sasvan mahagathan saksad
ahanad divya sayakaih*

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

*prajñah satasahasranam
yodhanam ranumurdhanu
ksayam ninye sumantrastu
rathinam pañcavimsaim*

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 bhusitāngaih
nanāvāhaiscama rairviyamanaih
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 Śaśidhvaja A Great Battle Takes Place

Text 1

suta uvāca
senāganaiḥ parivṛtaḥ
kalkir narayanah prabhuh
bhallata nagaram prāyāt
khadgadhrk saptivahanah

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 viṣṇum jagatpatim
nijasenā ganaiḥ pūrṇe
yoddhukāmo harim yayau

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 bhavanah
śaśidhvajo mahāteja
gajāyuta balah sudhū

This king, named Śaśidhvaja, was actually a devotee of Lord Kṛṣṇa, and he was constantly merged in transcendental ecstasy. He was very intelligent, handsome, wealthy, and very powerful.

Texts 4-5

tasya patni mahadevi
viṣṇuvrata parāyana

*susanta svaminam praha
 kalkina yoddhum udyatam
 natha kantam jagannātham
 sarvantaryaminam prabhum
 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

*śasidhvaja uvaca
 susante paramo dharmah
 prajāpati vimurmutah
 yuddhe praharah sarvatra
 gurau sisye hareṇa*

King Śāśidhvaja 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

*jivato 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*

*unmadanam bhave deva
 na hareh padaseviam
 tvam sevakah sa capi sastva n
 niskamah sa capradah
 yuvayor yuddha milanam
 katham mohād bhavisyati*

Susāntā 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

*sasidhvaja uvaca
 dvandvatite yadi dvandvam
 isvare sevake tatha
 dehavesal lilaaya sa
 seva syattatha mama*

King Śasīdhvaja 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 dauhika 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 sarīta
sevakasya bheda dr̥sas
tvevāṃ 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 viśnor
mayā seveti kṛtītā
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 kalkinayoddham
syāmi kante svasenaya
tvam tam pūjaya kante'dya
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 Lakṣmī with great attention.

Text 15

*susānta uvāca
kṛtārtho'ham tvayaviśnu
seva sammilitatmanā
svamūniha paratrapī
vaiṣṇavi prathita gatiḥ*

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 Viṣṇu.

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 Viṣṇu.

Text 17

*tamalingaya pramuditah
surair bahubhūrāvrtah
vadannāma smaran ruṣam
vaisnavair 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 Vaiṣṇava warriors.

Text 18

*gatvā tu kalkisenāyām
vidrāvya mahatim camum
sayyakarna ganair viraih
sannadvar udyatāyudhaih*

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

*tasyaṇuḥ vrhatketuḥ
kantaḥ kokila nṛṣvanah
devapīṇa sa yuyudhe
gadavuddha viśaradaḥ*

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

*viśakhayūpa bhupastu
sasidhvaja nṛṇa ca
yuyudhe vividhāḥ sastrāḥ
karibhūḥ parivaritāḥ*

King Viśākhayūpa, surrounded by many elephant warriors and brandishing celestial weapons, confronted King Saśidhvaja.

Text 22

*rudhīrasvo dhanurdhārī
laghuhastah pratapavan
rajaśyanena yuyudhe
bhargyah śantena dharmā*

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 prasār gadaghatāḥ
śana śaktīṣṭi tomarāḥ
bhallāḥ khadgāḥ bhūṣandibhūḥ
kuntāḥ śamabhavadranāḥ*



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 sadhusandarbhān
gayanair amṛtayanaih*

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
sankha dundubhī sannadair
asphotair vrmhitair api
hvesitair yodhanot krustair
loka muka wabhavan
rathino rathibhiḥ sakam
padatasca padatibhiḥ
hayaḥ hayair bhascebhair
samaro'mara danavair
vathabhavat sa tu ghano
yamarastra uwarddhanah*

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

*śaśidhvaja camūnathauh
kalki senādhi patih saha
nīpetuh samikā bhumau
chinna vahvanghri kandharāh*

Numerous soldiers belonging to the armies of both Lord Kalki and Śaśidhvaja lost their arms, legs, and heads in that great battle.

Text 30

*dhavanto'bhi druvantasca
viklavanto'srguksitāh
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
śravanto 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

*usnisahamsāḥ sañchinna
gaja rodho rathasnavāḥ
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 pravṛttāḥ 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
kālakaḥpo durāgharso
marum vānair tadayat
marustu tatra dasabhir
mārganair ahanad bhrsam*

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
curnayitvā'tha tenapi
tasya vaksasya tādayat
gadāghātēna 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 devāpī
vānaih pracchadayad bali*

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

*dhanurvikṛsya tarasā
niharena yathā ravīm
sa tu vanamayam varsam
parivarya nityāyudhaiḥ*

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 drdham jaghne
kankapatraih silāsitaih
bhīnam sulam athalokya
dhanurgrhya pata tribhūḥ*

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

*sitadhāraih śvarṇa pumkhaiḥ
gardha patrair ayomukhaiḥ*

*devāpim āsugair jaghne
brhatketuh sasamīkam*

Brhatketu then released golden arrows having iron tips and vultures' feathers, piercing Devāpī all over his body.

Text 41

*devāpī taddhanur divyam
ciccheda nisitaih saraih
chinnadhanva brhatketuh
khadgapair jghāmsaya*

Devāpī countered with his sharp arrows and managed to break Brhatketu's celebrated bow. Finding no other means, Brhatketu unsheathed his sword and charged at Devāpī in a final attempt to kill him.

Texts 42-43

*devāpīh sārathim sasvam
jaghne suro mahamrdhe
sa devāpīr dhanus tyaktva
talenahatya teripum*

*bhujayor antarāṇīya
nispīpasa sa nirdayah
tam tryasta varsam niskantam
mūrcchitam satrunārditam*

That great warrior, Brhatketu, was able to kill Devāpī's horses and chariot driver as the fierce battle continued. Devāpī then threw down his bow and gave his enemy a powerful blow with his fist. Brhatketu was stunned and so Devāpī 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 devāpīr
mughnī sūryadhvajō'vadhut
mustinā vajrapātena
so'patan mūrchito bhuvi*

*murcchitasya ripuh krodhat
senaganam tadayat*

Upon seeing his brother as if bereft of life, Suryaketu brought his fist down onto Devāpī's head. As a result of that terrible blow, which appeared like the striking of a thunderbolt, Devāpī also fell down unconscious. At this, Suryaketu mercilessly attacked Devāpī's soldiers, causing them to scatter.

Text 45

*śaśidhvajah sarvajagannivasam
kalkim purastad abhisūryavarcasam
syamam piṅgamvaram ambujeksanam
brhadbhujam caru kṛitā bhūsanam*

At about that time, King Śāśidhvaja happened to see Lord Kalki roaming the battlefield. The Lord's eyes were like lotus petals, His complexion was very dark, and His effulgence was as bright as the sun. He appeared to be the shelter of the universe. He was dressed in yellow garments and His arms extended to His knees. On His head was placed a transcendental crown.

Text 46

*nana manu vrata citāṅga sobhava
nirasta lokeksana hṛttamomayam
viśakhayupadibhur 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 khadgadham caru
tunagarudham 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 vīmāsārtham
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 vanabhīya
tamo'ndhe hrđi me viśa*

*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

*parabuddhūr yadī drdham
prahartta vibhave tvayī
siva visnor bhedakṛte
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 raṣṇo vacah śrutvā
akrodhah kruddhavad vibhuh
vanaira tadayat samkhye
dhrtayudham arindamam*

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 Śasidhvaja did not take this onslaught of arrows very seriously. As a mountain remains undisturbed by the cloud that showers rain upon it, King Śasidhvaja remained steady as he counteracted the Lord's arrows with his own

Text 9

*tadvana varsabhinnantah
 kalikah paramakopānah
 divyaih sastrāstra sanghatais
 tayor yuddham avarttata*

King Śasidhvaja'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 brahmastrair
 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 astrair
 anyo'nyam abhyaghnatuh
 lokāh sapalah samtrasta
 yugantabhiḥ menireh*

In this way, Lord Kalki and King Śasidhvaja fought furiously while discharging their entire arsenal of weapons. As they witnessed this

contest, all the spectators, including the rulers of the universe, became frightened, thinking that the time of annihilation had arrived.

Texts 12-13

*devā kālāgni samtrastā
 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 virau
 mumudāte parasparam
 varāhoddhṛta sabdena
 tam talenāhanaddhariḥ
 sa mūrccchito nṛpaḥ kopāt
 samutthāya ca tatkṣaṇāt
 muṣṭibhyāṁ vajrakalpābhyām
 avadhuta kalkimojasā
 sa kalkistatprahāreṇa
 papāta bhuvi mūrccchitaḥ*

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 tam dr̥ṣtvā
mūrcchitam jagadisvaram
samāgatau tamānetum
kakṣe tau jagṛhe nṛpaḥ*

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

*kalkim vakṣasyu pādāya
labdhārthaḥ prayayau gṛham
yuddhe nṛpāṇām anyeṣāṁ
putrau dr̥ṣtvā 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

*kalkim surādhiṣa patim
pradhane vijitya dharmam
kṛtāñca nijakakṣa yuge nidhaya
harṣollasad hṛdaya utpulakaḥ
pramāthi gatvā gṛham
harigṛhe dadṛṣe 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 vaisnavināñca
madhye gāyantīmām hariguna
kathastāmatha praha rāja*

*devādmām vinaya vacasā sambhale
janmana vidyālabham parinayavidhum
mlecchā pasanda 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 mihā 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 nijasakhibhir nanartta rāmā
hariguna kirttana 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 Kalki Purāna.

CHAPTER TWENTY-FOUR

The Prayers of Susāntā Lord Kalki Marries King Śasidhvaja's Daughter

Text 1

*susantovaca
jay hare'ma radhisa sevitaṁ
tave padambujam bhūṁ bhūsanam
kuru mamagrataḥ sādhu satkṛtaṁ
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
viracitaṁ satām manase sthitaṁ
ratupater mano mohodayakam
kuru vicestitaṁ 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 pritiḍāyakam
sthita sudhokṣitaṁ 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 sarvadurjayo
yadi tavāpriyam karmāṇā caret
jahi tadātmanah satrum udyatan
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 nirikṣaṇāl 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 kirttayanti ye
bhavabhayaḥ śayam 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 devapālakam
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 napṭṛkam
gajarathair dhvajais cārair dhanaiḥ
maṇivarāsanam sat kṛtim 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
 gitena paritoṣitaḥ
 uttasthau ranasayyāyāḥ
 kalkiryuddhas thaviravat*

Being greatly satisfied by Śusāntā's prayers, Lord Kalki awakened from His state of unconsciousness and once again assumed the role of an invincible warrior.

Texts 13-14

*susāntām purato drṣṭvā
 kṛtaṁ vāme tu dakṣiṇe
 dharmam sasidhvajam pascāt
 prāheti vṛḍitānanāḥ
 kā tvaṁ 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 Śaśidhvaja 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, Śaśidhvaja, standing behind Me?

Text 15

*he dharma he kṛtayuga
 katham atrāgatā vayam*

raṇāṅganam viḥāyāsyaḥ
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
mūrcchitaṁ 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 Pātāla-loka, 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
nivarttate satrubhāvas
tasya sākṣāt 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 saṁyuge

*yadi yogyas tadānetum
kiṁ samartho nijālayam*

Had my husband not fought with You in the mood of an enemy, would he have been able to bring You to his house?

Text 20

*tava dāso mama svāmi
aham dāsi nijā tava
āvayoh samprasādāya
āgato'si mahābhujā*

My husband is Your eternal servant, and I am Your eternal maidservant. O mighty-armed Lord, You have come here simply to benefit us.

Text 21

*dharma uvāca
aham tavaitayor bhaktyā
nāmarūpānu kīrttanāt
kṛtārtho'smi kṛtārtho'smi
kṛtārtho'smi kalikṣaya*

Dharma said: O vanquisher of Kali, I am very impressed to see how this couple renders devotional service unto You. They chant Your holy names and they take great pleasure in glorifying You,

Text 22

*kṛtayuga uvāca
adhunāham kṛtayugam
tava dāsasya darsanāt
tvamīśvaro jagat pūjya
sevaka syāsyā tejasā*

Satya-yuga said: My dear Lord, I consider myself to be very fortunate to have witnessed the activities of these great devotees. By the influence of Your devoted servants, Your worship spreads throughout the universe.

Text 23

*sasidhvaja uvāca
daṇḍayam mām daṇḍaya vibho
yoddhṛtvād udyatā yudham*

*yena kāmādi rāgeṇa
twayyāt 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 harsitānanaḥ
twayā jito'smīti nr̥paṁ
puṇaḥ puṇaruvāca 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
rudhirāśvasca saṁyugāt
sayyā karṇa nr̥pe nāpi
bhallātaṁ puramāyayuh
senāgaṇair asaṁkhyātaiḥ
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 sambādhaiḥ
 partucchatra ratha dhvajaiḥ
 kalkinapī ramayasca
 vivahotsava sampadam*

The marriage ceremony of Lord Kalki and Ramā was performed with great pomp with many elephants, horses, chariots, soldiers present, so that a great tumult was created.

Texts 29-30

*drustum samaṃyus tvarita
 harsāt sabala vahanah
 samkha bherī mrdangānām
 vāditranañca nṛs anaiḥ
 nr̥tya gita vidhanaisca
 punastri kṛta mangalaiḥ
 vivāho 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

*nr̥pā nanā vidhair bhojyaiḥ
 puṇḍita vivisuh sabham
 brāhmaṇaḥ ksatriya vaiśyaḥ
 śūdrasca vara jatayaḥ
 vicitra bhoga bharanaḥ
 kalkim drastum upavisan
 tasyam sabhayam susubhe
 kalkiḥ kama lalocanaḥ*

All the kings were provided with an incredible variety of sumptuous food and drink. The *brahmanas*, *ksatriyas*, *vaiśyas*, *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

*naksatro gana madhyasthah
purnah sasadharo yathā
reje raja ganadhisō
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
sabhagata 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
munibhih kathita sesa
bhakti vyasakta vighram

susantāñ ca krtenāpi
dharmena vidhivad 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 ucuḥ
yuvām nārāyana syasya
kalkeh svasuratām gatau
vayam nrpa ime loka
rsayo brāhmanāśca ye

preksya bhakti vitānam vam
harau vismuta manasāḥ
prcchamastva mayam 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

*śasidhvaja uvaca
 stripumsorā vayos tattat
 sruṇtā mogha vikramah
 vṛttam majjanma karmadi
 smṛtim 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
 grdhrīyam me priyāranye
 kṛtanido 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 māmśaughaiḥ
prāṇānām vṛttikalpakau*

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 pisitāsanau
āvām vīkṣya gṛhe puṣṭam
gṛdhraṁ tatrāpya yojayat
tam vīkṣya jāta visrambhau
kṣudhayā paripīḍitau
striṇṇamsau pātitaḥ tatra
māmśa lobhita cetasaḥ*

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 vāvām vīkṣya tadā
harṣādāgatya lubdhakaḥ
jagrāha kaṇṭhe tarasā
cañcva grāghāta pīḍitaḥ*

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

*āvām gṛhitvā gaṇḍakyāḥ
silāyām salilāntike
maṣṭiṣkaṁ cūrṇayāmāsa
lubdhakaḥ pisitāsanau*

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 gaṇḍā
maraṇādapi tatkṣaṇāt
jyotir maya vimānena
sadyo bhūtvā caturbhujau
prāptau vaiṣṇuṭha nilayaṁ
sarva loka namaskṛtam
tatra sthitvā yugasatam
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 Vaiṣṇuṭha in an effulgent celestial chariot. We resided there for one hundred yuga cycles and then were transferred to Brahmaloka.

Text 16

*brahma loke pañca satam
yugānām upabhujya vai
devaloke kālavasat
gataṁ yuga catuṣsatam*

In Brahmaloka, we resided for five hundred yuga cycles and then descended to Svargaloka, where we resided for four hundred yuga cycles.

Text 17

*tato bhuvi nṛpāstāvai
baddha sūnuraham smaran
harer anugraham loke
sālāgrāma 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 Hari.

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 vihvāla cetasau
 nṛtyantāvanu gāyantau
 viluṇṭhantau 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 nārāyaṇāṁ sasya
 avatāraḥ kalikṣayaḥ
 purā vidita vīryasya
 prṣṭo 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 yuvatīnāñca
 ramānāthāya ṣaṭsatam

 ratnāni ca mahārghyāṇi
 dattvā rājā śasidhvajaḥ
 mene kṛtārtham ātmānam
 svajanair bāndhavaiḥ saha

Thus, King Śasīdhvaja 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 nṛpaṁ

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 Śaśidhvaja about the characteristics of pure devotional service.

Text 27

*nṛpa ucuh
bhaktika syad bhāgavatah
ko va bhakto vidhānavit
kim karoti kīmasnati
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 varṇaya rājendra
sarvaṁ tvam vetsy sadārāt
jatismaratvaṁ kṛṣṇasya
jagatam pāvanecchayā
iti teṣaṁ vacaḥ śrutva
praphulla vadano nṛpah
sadhuvādaiḥ 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

*śaśidhvaja uvāca
pura brahma 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 Muṇi the very questions that you have put before me.

Text 31

*tesam anugrahenaham
tatrositva srutah kathah
yastah samkathayamiha
smudhvam papa nasanah*

I was also present in that assembly of great sages and by their mercy, I heard everything that was spoken by them. O you who are capable of removing the sins of the conditioned souls, please listen attentively as I repeat whatever I had heard.

Text 32

*sanaka uvāca
ka bhaktih samsr̥tiharā
harau loka namakṛta
tāmādaḥ varṇaya mune
nara dāvahuta 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 vicakṣanah*

Nārada Muṇi 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

*gaurau prasanne bhagavān
 prasidati hariḥ svayam
 praṇavāgni priyāmadhye
 namo'rṇam tannidesataḥ
 smared ananyayā budhyā
 desikaḥ susamāhitaḥ
 pādyaṛghya ācamanyādyaiḥ
 snāna vāso vibhūṣaṇaiḥ
 pūjayitvā vāsudeva pāda
 padmaṁ samāhitaḥ
 sarvāṅga sundaraṁ ramyaṁ
 smaret hṛtpadma madhyagam*

If the spiritual master is pleased, then it is to be understood that Lord Hari is pleased. By the order of the spiritual master, one should chant the *mantra*, *om namo svāhā*. The disciple should worship the lotus feet of Lord Vāsudeva by offering Him *pādya*, *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

*evaṁ 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 kṛṣṇaḥ sevako'
manye tasyātma mūrttayaḥ
avidyo pādhayo jñānād
vadanti prabhavādayaḥ*

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

*bhaktāḥ smarati taṁ viṣṇum
taṁ nāmāni ca gāyati
tat karmāṇi karotyeva
tadānanda sukhodayaḥ*

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
viluṅṭhatyātma vismṛtyā
na vetti kiya-dantaram*

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 avaisiṣṭam vā
pathyaṁ pūtam abhūpsitam
bhaktānām bhojanam viṣṇor
naivedyaṁ 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
āyurārōgya 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
katvam loṣṇa vidāhikam
pūti paryūṣitam jñeyaṁ
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 yācakaḥ
 tathāpi paramā prītis
 tayoḥ kimiti sāsvatī*

Lord Hari does not award His devotee material comforts, nor does a pure devotee ask anything from the Lord, and yet there are exchanges of love between them at every moment. The dealings of the Lord and His devotees are not like those of materialistic people in this miserable world.

Text 52

*ityetat bhagavat 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 kathitaṁ bhūpāh
kathanīyora karmaṇaḥ
kathā bhaktasya bhaktesca
kimanyaṁ kathayāmyaḥam*

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 kathaṁ 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
dvaitaparakāśinī yātu
prakṛtiḥ kāmarūpiṇi*

*sā sūte trijagai kṛtsnam
vedāsm̐sca 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 dharma
sāsanā dharma nāsanāḥ
bhakti pravarttakā loke
kāminām viṣayaisiṁām*

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
vedavākyaṇu sāsitaḥ*

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

*vayaṁ tadanugāḥ karma
dharmaniṣṭhā raṇapriyāḥ
jighāṁ santaṁ jighāṁsāmo
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 yāvāṁs
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

*prāyascittaṁ na tatrāsti
tatrā dharmah pravarttate
ato'tra vāhinīm hatvā
bhavatām yudhi durjayām*

*dharmam kṛtāñca kalkintu
samānīyā gatā vayam
eṣā bhaktir mama matā
tavābhipretamīraya*

*aham tadanu vakṣyāmi
devavākyaṇu 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
vudhaḥ kasyāsti tatra cet
yuddha yajñādiṣu vadho
na vadho vedasāsanāt*

Who can be killed without the sanction of the Lord? The actual killer of everyone is Lord Viṣṇu, the protector of everyone is also Lord Viṣṇu, and the person being killed is part and parcel of Lord Viṣṇu. The

Vedas therefore say that killing in a righteous battle or in a sacrificial performance does not constitute killing.

Text 13

*iti gāyanti munayo
manavasca caturdasa
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 bhāgavatīm māyām
āsritya vidhinā yajan
sevyā sevaka bhāvena
sukhī 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, Vasiṣṭha. 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

*śiṣyāsāpāt vasiṣṭhasya
dehāvaptir mṛtasya ca
srūyate kila muktānām
janma bhakta vimuktatā*

It has been heard that the great sage, Vasiṣṭha, 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, Śasiḍhvaja, who was a very eloquent speaker, continued his talks with a heart filled with devotion for the Lord.

Text 19

*sasiḍhvaja uvāca
bahūnām janmanāmante
tīrtha kṣetrādi yogataḥ
daivāda bhavet sādhu saṅgas
tasmād isvara darsanam*

King Śasiḍhvaja 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 *sādhusaṅga*, he gradually becomes qualified to approach the Supreme Lord.

Text 20

*tataḥ sālokyatām prāpya
bhajantyā drta cetasaḥ*

*bhukta bhogan anupaman
bhakto bhavati samsrtau*

Such a person ultimately attains the abode of Lord Viṣṇu, 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 karma para
haripujā parah 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 mokṣan na vāñchanti
dīptamukti phalodayāh
muktva labhante janmānu
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

*haraṇupah kṣetratīrtha
pavana dharmatatparah
sarasara vidah sevya
sevaka dvaitavigrahaḥ*

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

*yathavatarah kṛṣṇasya
tatha tatsevanam iha
evam tasya nimisata
līla bhāktasya 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 vasiṣṭhasya
sarīra bhājanadarah
etaḥ vah kathitam bhūpa
māhatmyam bhaktibhaktayoḥ*

It is for this reason that the great sage, Vasiṣṭha, 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

*sadyaḥ papaharam pumsam
haribhakti vīvardhanam
sarvendriyastha devanam
ananada sukhasaṅcayam
kama ragadī dosagṇam
māya moha nīvaranam*



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 vyākḥāṁṣtāmbho nidhaṁ
saṁmahyā ciraṁ triloka
munayo vyāsādayo bhāvukāḥ
kṛṣṇe bhāvamananya mevam
amalaṁ haiyaṅga viraṁ 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 Dvivida Gorilla
King Śasīdhvaja's Previous Birth as King Satrājī**

Text 1

*sūta uvāca
iti bhūpaḥ sabhāyāṁ saḥ
kathayitvā nijāḥ kathāḥ
sasidhvajaḥ pritamānāḥ
prāha kalkim kṛtāñjaliḥ*

Sūta Gosvāmī said: After happily narrating his story to all the members of the assembly, King Śasīdhvaja addressed Lord Kalki with folded hands.

Text 2

*sasidhvaja uvāca
tvam hi nātha trilokesa
ete bhūpās tvadāsrayaḥ
mām tathāviddhi rājānam
tvannidesa karam hare*

King Śasīdhvaja 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 pautrāśca
pālaniyās tvadāsrayaḥ*

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 kāmāṁjānāsi
 purā jāmavato yathā
 nidhanam dvividasyāpi
 tadā sarvaṁ suresvara*

O Lord of the demigods, I know that You are already aware of my intention. I am sure that You remember how in Your previous incarnation, You had defeated Jāmbavān, the king of the bears, and killed Dvividā gorilla.

Texts 5-6

*ityuktvā gantum udyuktam
 bhāryayā sahitaṁ nṛpam
 lajjayādho mukhaṁ kalkiṁ
 prāhur bhūpāḥ kimityuta*

*he nātha kinamenoktaṁ
 yatccha tvā tvamadho mukhaḥ
 kathaṁ tadbrūhi kāmāṁ naḥ
 kiṁ 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 prcchata vo bhūpā
 yuṣmākam saṁsayacchidam
 sasidhvajam mahāprājñaṁ
 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 śrutvā
 te bhūpāḥ proktakāriṇaḥ
 rājānam tu punaḥ prāhuḥ
 saṁsayāpanna manasāḥ

Being advised by Lord Kalki in this way, the assembled kings turned to King Śaśidhvaja and spoke as follows.

Text 9

nṛpā ūcuḥ
 kiṁ tvayā kathitaṁ rājan
 śasidhvaja mahamate
 kathaṁ kalkis tadvadidaṁ
 śrutvaivābhūd 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

śasidhvaja uvāca
 purā rāmāvatāre ca
 lakṣmaṇād indrajidvadham
 mokṣaṁcā lakṣya dvivido
 rākṣasatvāt sa dāruṇāt

King Śaśidhvaja 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 vīra
 vaṭenaikā hiko jvaraḥ
 lakṣmaṇasya sarireṇa
 praviṣṭo mohakāraḥ

As a result of killing a brāhmaṇa with a fiery weapon, Lakṣmaṇa was afflicted by an incapacitating fever.

Text 12

*taṁ vyākulaṁ abhiprekṣya
dvivido bhiṣajāṁ 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 rāmaḥbhadrasya
sañjñāpatrīm atandritaḥ
lakṣmaṇaṁ 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 patrīm
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
lakṣmaṇaṁ prāha hṛṣṭavat
tvatto me maraṇaṁ prārthyaṁ
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*

*mocanaṁ bhavatā kisa
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
likhitvā 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
cirāyuh suthavānaraḥ
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 lomahaṣṇaḥ
balarāmāstra yuktātmā
naimiṣe'bhūt svavāñchayā*

Similarly, by his own will, Romahaṣṇa Sūta gave up his life at the hands of Lord Balarāma at Naimiṣaraṇya.

Text 21

*jāmbavāmsca purā bhūpā
vāmanatvam gate harau
tasyāpyūrdhva gataṁ pādāṁ
tatra cakre pradakṣiṇam*

O kings, when the incarnation of the Lord, Vāmanadeva, 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 hr̥ṣṭa 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 kṛsnāvatāre 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 bhārtri
 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 bhayaabhītasya
 kṛṣṇasya amita 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 nijesam pariñāya
 taccaka grasta bandhanam
 mukto babhūva sahasā
 kṛṣṇam paśyat 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 cakṛa. The king of bears attained liberation simply by receiving the darśana of the Supreme Personality of Godhead.

Text 29

*nava durbādala syāmam
 drṣṭvā prādāt nijātmajāṁ
 tadā jāmvavata kanyāṁ
 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

*dvārakāṁ puramāgatya
 sabhāyāṁ māmupa hwayat
 āhūya mahyaṁ 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'haṁ tām lajjayā tena
 maṇina kanyakāṁ svakam
 vivāhena dadāvasmai
 lāvaṇyājja gr̥he 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 prabhuḥ
 dvārakāṁ āgatya punar
 gajāhwayama gādvibhuḥ*

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 mocanaṁ mama
 ato'ham kalkirūpāya
 kṛṣṇāsya paramātmane
 dattvā ramāṁ satyabhāmā
 rūpiṇiṁ 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
 maraṇaṁ mama kāmṅkṣitam
 maraṇe'bhūditi jñātvā
 raṇe vāñchāmi mocanam

I had hoped to be killed by Lord Kṛṣṇa's Sudarśana cakṛa. I was convinced that if I was killed by Him in battle, then I would attain liberation.

Text 36

ityasau jagatāmisaḥ
 kalkiḥ svasura ghātanam
 srutvaivādho mukhastasthau
 hviyā 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

*atyāścaryam apūrvam uttamam
 idaṁ śrutvā nṛpā vismitā lokāḥ
 saṁsadi harsitā munigaṇaḥ
 kalker guṇākarsuḥ akhyānam
 poramādarena sukhadaṁ
 dhanyāṁ yasasyaṁ paraṁ
 śrīmad bhūpa śasidhvajerita
 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 Śasidhvaja 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 vacascitraiḥ
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

*sasidhvajo varam labdhvā
yathākāmaṁ mahesvaram
stutvā māyāṁ tyakta māyaḥ
sapriyāḥ 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 senāgaṇaiḥ 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 viṣāyudhānvāṇais
tām purim dadrse' cyutaḥ

maṇikāñcana citrādhyām
nāgakanyā gaṇāvṛtām
haricandana vṛkṣādhyām
manujaiḥ parivarjitām

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 vyagram
ramānāthaṁharim prabhum
bhūpāms tadanu rūpāmsca
khe vāgāhā saririni

vilokya nemām senābhih
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 kaṇṇya
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
dhirānām dharya nāsinim
rūpeṇā lakṣya lakṣmīsaṁ
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'smin mama nayanayor
vikṣana kṣiṇa dehā lokā
bhapāḥ kati kati gatā
matyu matyugra viryāḥ sāhaṁ
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

*kvāhaṁ viṣekṣaṇā dīnā
kvāmṛtekṣaṇa saṅgamaḥ
bhava'smīn bhāgyahīnāyāḥ
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 gatiṣṭava
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
citragṛivasya bhāryāham
gandharvasya mahāmate
sulocaneti vikhyātā
patyur aṇyanta kamadā*

The Viṣakanyā said: O magnanimous one, my name is Sulocanā. The Gandharva, Citragṛīva, is my husband. Previously, I was quite happily engaged in satisfying my husband in all regards.

Texts 15-16

*ekādāham vimānena
 patyā pīthena saṅgatā
 gandhamādana kuñjeṣu
 reme kama kalākulā
 tatra yakṣa munim dr̥ṣtvā
 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

*sopālabham muniḥ srutvā
 vacanañca mamāpṛyam
 sasāpa mām krudhā tatra
 tenāham viṣadaḥ sanā*

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

*nikṣiptāham śarpapure
 kāñcanyām nāginugane
 patihmā daivahinā
 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 sāpāṃṛtākṣāhaṃ
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 ārkavarcasā
kalkistu tatpurādhisaṃ
nṛpaṃ 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 sutascāsīd
rājā visruta vānasiḥ*

Mahāmati's son was Amarṣa, whose son was Saharsa. The son of exalted Saharsa was named Asi.

Texts 23-26

*vṛhannalānāṃ bhūpānāṃ
saṃbhūtā yasya vaṃsajāḥ*

*taṁ manum bhūpasārdūlaṁ
nānāmuni gaṇairvṛtaḥ*

*ayodhyāyāṁ cābhiṣicya
mathurāmā gamaddhariḥ
tasyāṁ bhūpaṁ sūrya ketum
abhiṣicya mahāprabham*

*bhūpaṁ cakre tato gatvā
devāpiṁ vāraṇāvate
aristhalaṁ vṛkasthalaṁ
mākandaṁca gajāhvayam*

*pañcadesesvaraṁ kṛtvā
hariḥ sambhalaṁ āyayau
saumbhaṁ paunḍraṁ pulindaṁca
surāṣṭraṁ magadhaṁ 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 Varāṇāvata. Lord Kalki, exhibiting affection toward His brothers, installed Kavi, Prājña, and Sumantu as the rulers of the Śaumbhas, Paunḍras, Surāṣṭras, Pulindas, and Magadhas.

Text 27

*kikaṭaṁ madhya karnātam
andhra modraṁ kaliṅgaṁ
aṅgaṁ vaṅgaṁ svagotrebhyaḥ
pradadau jagadisvaraḥ*

Lord Kalki also installed other relatives as the rulers of Kikaṭa, interior Karṇāṭaka, Andhra, Modra, Kaliṅga, Aṅga, 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 bhaktiṭaḥ
prajāñāḥ samasvāsya hariḥ
sambhala grāmaavāsina*

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 Padmāvatī. It was at this time that Satya-yuga recommenced.

Texts 31-32

*padmayā ramayā kalkir
gṛhastho mumude bhṛsam
dharmaś catuṣpāda bhavat
kṛtapūrṇaṁ jagat trayam
devā yathokta phaladās
caramṇti bhuvi sarvataḥ*

sarvasasyā vasumatī

hṛṣṭa puṣṭa janāvṛtā

sāṭhyā cauryā nṛtair hinā

ādhu vyādhi vivarjītā

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 vedavidāḥ sumāṅgala

yutā nāryastu cāryā vrataiḥ

pujā homa parāḥ pativrata

dharā yāgodyatāḥ kṣatriyāḥ

vaiśyā vastuṣu dharmato

vinimayaiḥ sṛī viṣṇupūjāparāḥ

sūdrāstu dvija sevānād 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 *śūdras* maintained themselves by serving the higher three classes of men. By serving the *brāhmaṇas*, the *śūdras* 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
sasīdhvajo mahārājaḥ
srutvā māyām gatāḥ kṛtāḥ
kā vā māyāstutiḥ sūta
vada tattvavidām 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
sṛṇudhvam munayaḥ sarve
mākaṇḍeyāya ṣṛcchate
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

*tacchṛṇṇīṣva pravakṣyāmi
yathādhutaṁ yathāsrutam
sarvakāma pradānī naṇām
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 hvimkāram sattvasāram
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 *hrim*. 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 samide
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 seṣe madhyato yā
vibhāti nānārūpair deva tīryaṁ 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
tasyām 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

*sāvitṛi tvam brahmarūpā bhavāni
bhūtesasya sṛi pateḥ sṛi svarūpāh
sacī sukasyāpi nākesvarasya
patnī sreṣṭhā bhāsi māye jagatsu*

You are Sāvitṛī, 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 yuvatī yauvane tvam
vārddhake yā sthvirā kālakalpā
nānākārair yāgayogair upāsyā
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
sādhvī dhanyā lokamānyā sukanyā
caṇḍī durgā kālīkā kālīkākhyā
nānādesa 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, Durgā, and Kālī.

Text 13

*tava caraṇa sarojaṁ devi devādivandyaṁ
yadi hṛdayasaroje bhāvayantiha bhaktyā
srutiyuga kuhare vā saṁsrutaṁ dharmasampaj
janayati jagadādye sarvasiddhiṇca 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
mārkaṇḍeyaḍa vāpyāpi
siddhiṁ lebhe sasidhvajaḥ*

Śukadeva Gosvāmī thus recited this glorification of Māyā-devī. Having received these prayers from the sage, Mārkaṇḍeya, King Śāsīdhvaja attained the perfection of life.

Text 15

*kokāmukhe tapastaṭtvā
harim dhyātvā vanāntare
sudarsanena nihato
vaikuṇṭhaṁ saraṇaṁ yayau*

King Śāsīdhvaja performed severe austerities at a place known as Kokāmukha. He fixed his mind on the transcendental form of Lord Hari so that ultimately, he attained the Lord's eternal abode, Vaikuṇṭha, after being slain by the Sudarśana cakra.

Thus ends the translation of the twenty-ninth chapter of Śrī Kalki Purāṇa.

CHAPTER THIRTY

Lord Kalki And Viśnuyasā Perform Sacrifices Instructions by Nārada Muni

Text 1

sūta uvāca
etad vāḥ kathitaṁ viprāḥ
śasidhvaja vimokṣaṇam
kalkeḥ kathāma pratimāṁ
śṛṇvantu 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 kṛtayugaṁ
devā lokāś carācarāḥ
hr̥ṣṭāḥ 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 līṅgeṣu
bhūsaṇair bhūṣitesū ca
indrajālikavad vṛtti
kalpakāḥ puṇakā janāḥ
na santi māyāmohāḍhyāḥ
pāṣaṇḍāḥ sādhuvañcakāḥ
tilakārcita sarvāṅgāḥ
kalkau rājani kutrati

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
iḥ 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 vasiṣṭhāsiṣṭhādyair
vyāsa dhaumyākṛta vṛṇaiḥ
asvatthāma madhucchando
mandapālair mahātmanah
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

carvyaiscoṣyaaisca 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 gitaisca
patiyajña mahotsavair

kalkiḥ kamala patrakṣaḥ
praharṣaḥ pradadau vasu
stribāla sthavirādibhyaḥ
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 nandī
hūhūr gāyati nṛtyati
dattvā dānāni pātrebhyo
brāhmaṇebhyaḥ sa īśvaraḥ
uvāsa tire gaṅgāyāḥ
pitṛvākyaṇu 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 Viṣṇuśā. 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
pitṛā saha yathā vidhi
tau sampūjya viṣṇuyasāḥ
provāca vinayānvitaḥ
nāradam vaiṣṇavam prityā
vīṇāpāṇīm mahāmuniṁ*

Viṣṇuśā 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*

Viṣṇuyasā 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
 tṛptāscā pitarāḥ param
 devāscā 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

*yatpūjāyām bhavet pūjyo
 viṣṇur janma darsanam
 pāpasamṅgham sparsanācca
 kimaho sādhusaṅgamaḥ*

A conditioned soul is very rarely blessed with the association of a devotee like you. By worshiping you, Lord Hari is worshiped. Your darśana ensures the cessation of the cycle of repeated birth and death in this world. Your touch destroys all sinful reactions.

Text 21

*sādhūnām hṛdayam dharmo
 vāco devāḥ sanātanāḥ
 karmakṣayām ca karmāṇi
 yataḥ sādhur hariḥ svayam*

The heart of a saintly person is the abode of religious principles, his words are those of the eternal Lord, and his activities destroy the reactions of karma. Therefore, a saintly person is non-different from Lord Hari.

Text 22

*manye na bhautiko deho
vaisnavasya jagattreya
yathāvatare kṛsnasya
sato dusta vinigrahe*

When Lord Kṛṣṇa appears in this world as an incarnation to annihilate the miscreants, His body is fully transcendental. Similarly, the body of a 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 saṁsāra vāridhau
naukāyām viṣṇubhaktya ca
karmadhāro'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

*kenāham yātanagārāt
nirvana padam uttamam
lāpsyamiha jagad bandho
karmana 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 muñcantī karhicit*

Nārada Munī 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 nārayano yasya
sutah kalkī jagatpatih
tam vihaya visnuyasa
matto muktīm abhīpsati*

Visnuyasā has attracted Lord Kalkī, 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
vivikte visnuyasasam
brahmasampad vivirdhdhanam*

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 Visnuyasā, the son of Brahmayaśā, in a secluded place.

Text 28

*nārada uvāca
dehāvasāne jwam sa
drstva dehava lamvanam
mayāya karttum icchantam
yanme tacchrnu moksadam
vindhyadrau ramanī bhutva
mayouvaca yathecchaya*

Nārada Munī 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 jivitum 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 jivamyaham maye
kaye'smin jwanasraye
ahamityanyatha buddhir
vinā deham katham bhavet*

The jīva said: O Māyā-devī, I want to have another material body because it is my only shelter. Without a material body, how could one think in terms of “I” and “mine”?

Text 31

*mayovaca
dehavandhe yatha slesāt
tatha buddhiḥ katham tava
māyadhīnam vīna cesta
vīśistam 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 prajñāta maye
prakasa visayaśprha*

The jīva said: O Māyā-devī, without me, your wisdom, manifestations, and desires for material enjoyment would never fructify.

Text 33

*māyovāca
māyayā jīvati naraś
cestate hatacetanah
nihsārah saravad bhāti
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

*jīva uvaca
mama samsarga jata tvam
nana nāma svaruṇi
mam vinūdasi kim mudhe
svauriṇi 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 tavabhavaḥ
prodyat surye tamo yatha
mamāvarya vibhāsi 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

*līlavya kusulasī mama maye
jaganmaye nādyante
madhyato bhāsi
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 vyāpara varjitam
abhautikamajivāñca
sarīram 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
sapamitu loke tavapriya
na sthūirbhavitā 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
sarvabhogesū nisprahā*

*visnau jandidam jñatvā
visnur jagatī vāsakṛt*

*ātmanyām atmanam āvesya
sarvato brato 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 pradakṣmukṛtya
jagmatuh kapīlasramam*

After instructing Visnuyaśā 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*

Visnuyaśā 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 vadarikāraṇyam
tapastaptva sudarunam
jivam vrhati samyojya
purnas tatvaya 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
vivesa dahana sādhai
sarvesam 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 nityanam 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 Padmāvatī and Rāmā as He continued to rule His kingdom.

Text 47

*mahendra śikharādras
tirtha paryatanādrta
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 sahosattthāya
padmayā ramayā sahā
kalkiḥ prahasto vidhivat
pujañcakre vidhānavit*

As soon as Lord Kalki, the perfect follower of the codes of good conduct, saw His spiritual master, Paraśurāma, He cheerfully got up from His throne, along with Padmāvatī and Ramā, to greet him.

Text 49

*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 madhuraṁ avravit

tava prasadat siddham me
guro trāyargikañca yat
sasidhvaṇa sūtāyāstu
smu 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 Śāsīdhvaṇa has a request and so please hear it.

Text 52

iti pativacanam nisamya rāmā
nija hrdayeṣita putralābham iṣṭam
vrata japa niyamair yamaisca
kairvā mama bhavatiha
mudāha jāmadagnyam

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 Rukmiṇi

Text 1

sūta uvāca
jamadannyaḥ samākarma
ramāṁ tām putra kāṅkṣiṇīm
kalkar abhimataṁ buddhvā
kārayad rukmiṇivratam

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
putrādhyā subhagā satī
sarvabhogena samyuktā
babhūva sthīrayauvanā

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
vidhānam brūhi me sūta
vrataśyāśya ca yat phalam
purā kena kṛtaṁ dharmyam
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 rājaputrī
 sarmiṣṭhā vārsaparvanī
 avagāhya saronuram
 somam 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 sakhubhiḥ parivṛtā
 devayānyā ca saṅgatā
 sambhubhutayā samutthāya
 paryadhur vasanam 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 ātmanah
 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 nahuṣātmajāḥ
kare spr̥ṣṭvā samudvatya
prāha kā tvaṁ 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 sukaputrī vasanam
paridhāya hiyā bhiyā
sarmiṣṭhāyāḥ kṛtaṁ sarvaṁ
prāha rājānam iṣati*

Śukrācārya's daughter quickly dressed while narrating to the king the story of her fight with Śarmiṣṭhā.

Text 10

*yayātis tadabhiprāyaṁ
jñātyā'nu brajya sobhanam
āsvāsyā tām yayau gehaṁ
tasyāḥ pariṇayādrtaḥ*

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 bhavanam sukraṁ
prāha sarmiṣṭhāyā kṛtaṁ
tacchrutvā kupitaṁ vipraṁ
vṛṣaparovāha sāntvayan
daṇḍyaṁ nāṁ daṇḍaya vibho
kopo yadyasthi te mayi*

sarmiṣṭhāṃ 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

rājāṇ praṇatam pāde
piturdrṣtvā ruṣā'vraṇit
devayānī tviyaṃ kanyā
mama dāsi bhavatviti

samānīya tadā rājā
dāsyē tām viniyujya saḥ
yayau nijagrhaṃ jñānī
daivam paramākaṃ 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 tamānīya
yyātiṃ 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 nṛpaṃ
vīpro'pyenāṃ rājasutām yadi

*sayane hwayase sadyo
jarā tvāmuṣa 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
adṛśyām 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 Devyānī, along with one hundred other maidservants.

Text 19

*ekadā sā vanagatā
rudatī jānhavī tatē
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

*vratinam puṇyagandhābhiḥ
surupabhiḥ susevitam*

*kārayantaṁ vrataṁ mālya
dhūpa dīpa upahārakaiḥ*

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

*nirmāyāṣṭadalaṁ padmaṁ
vedikāyāṁ sucinhitam
rambhāpotais caturbhistu
catuṣkoṇaṁ 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
svarnaṇaṭṭair vicitrīte
nirmitaṁ śrī 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 bhadrapīṭhe
karṇikāyāṁ prapūjayet
pañcabhi darsabhir vāpi
sodasair upacārakaiḥ*

The procedure for worshiping the Deity was that one should first bathe Him with perfumed water, the five products of the cow, and five other substances, while chanting the Puruṣa-sūkta *mantras* as the

brāhmaṇas recited Vedic hymns. The Deity should then be placed on the beautifully decorated altar and adorned with the mark of a lotus. After worshiping the Deity with either sixteen, ten, or five articles, one should pray as follows.

Text 25

*pādyam ardhva sramaharam
sitalam sumanoharam
paramānanda janakam
gṛhāṇa paramesvara*

My dear Lord, this cooling *pādyā* will remove Your fatigue and so please happily accept it.

Text 26

*dūrvācandana gandhādyam
ārghyam yuktam prayatnataḥ
gṛhāṇa rukmiṇi nātha
prasannasya mama prabho*

O beloved Lord of Rukmiṇī, I made a great endeavor to make this *arghya* with *dūrvā* grass, sandalwood paste, and other fragrant substances. Please cheerfully accept it.

Text 27

*nānātīrthodbhavam vāri
sugandhi sumanoharam
gṛhāṇ 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 gandhādyam
sūtra grathutam 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
gṛhāṇāvaraṇaṁ suddham
nirāvaraṇa 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
gṛhāṇa 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
svaraṇamuktā vighaṭṭitaṁ
priyayā saha devesa
gṛhāṇa bharaṇaṁ 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 kṣira guḍānnadi
pūpa laḍḍuka khaṇḍakān
gṛhāṇa rukmiṇinātha
sanāthaṁ kuru-mām prabho*

O 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

*karṇpūra aguru gandhādhya
paramānan dadāyakam
dhaṣaṁ gṛhāṇa varada
vaidarbhwā priyayā saha*

O bestower of benedictions, may You and Your dear Rukmiṇī-devī accept this incense made with camphor and other perfumed substances.

Text 34

*bhaktānām gehasaktānām
saṁsāra 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
pītāmvara caturbhujā
prapaṇnam pāhi devesa
rukmiṇyā sahitācyuta*

O lotus-eyed Lord! O Śhyāmsundara, who is dressed in yellow garments! O four-armed Lord! O master of the demigods! O Lord Acyuta, I take shelter of You. May You and Rukmiṇī please protect me.

Text 36

*iti tāsām vrataṁ drṣtvā
munim natvā suduḥkhitā
sarmitṣṭhā miṣṭavacanā
kṛtāñjalī 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

*sarmiṣthovāca
rājaputrīm 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 patīm lebhe
rāmaṁ 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
kṛtvemaṁ 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
vaiśākhe 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
bubhuje 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 tapovrataiḥ
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

*vrataavaram iti kṛtvā
sarva sampat samṛddhyā
bhavati vidita tatvā
pūjitā purṇa kāmā
hari caraṇa saroja
dvandva bhaktaika tātā
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.

CHAPTER THIRTY-TWO

Lord Kalki Enjoys Pastimes With His Consorts

Text 1

*sūta uvāca
etadvaḥ kathutaṁ viprā
vrataṁ trailokya viśrutam
taḥparam kalki kṛtaṁ
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 tirthānām
sambhavaḥ sambhale'bhavat
mṛtyormokṣaḥ kṣitau kalke
akalkasya padāśrayāt*

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 purastrṇām
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

*surādhipa pradattena
kāmagena rathena vai
nadi parvata kuñjeṣu
dvipeṣu parayā mudā
ramamāṇo visanpadmā
ramādyabhu ramāpatiḥ
divānisaṇ na bubudhe
straiṇāsca kāmālampataḥ*

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
vāsopa bhogī suvilāsa vāsaḥ
prabhūta nilendra maṇi prakāse
guhāviśeṣe pravivesa kalkiḥ*

*padmā tu padmāsata rūparūpā
ramā ca piyūṣa kalā vilāsā
pati praviṣṭaṁ girigahvare te
nārī sahasrā kulita tvagātām*

*padmā patiṁ prekṣya guhāniviṣṭaṁ
rantaṁ manuṣṇā 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 Padmāvatī, and who was decorated with a nice blue sapphire, entered a mountain cave. When Padmāvatī, who was like a golden lotus flower, and Ramā, who was like a pot of nectar, saw their husband entering a cave with many beautiful women, they followed Him in expectation of enjoying conjugal bliss.

Text 12

*tantrendra nilopala gahvarānte
kāntābhi rātma pratimābhir isam
kalkiṇca drṣṭvā navaniradābhaṁ
tataḥ sthitaṁ prastaravan mumoha*

Padmāvatī saw Lord Kalki enjoying the association of many beautiful women, who were as charming as herself. However, upon seeing this, Padmāvatī became stunned so that she appeared to be a stone statue.

Text 13

*ramā sakhibhḥh pramadābhirārtā
vilokayanti disamāku lākṣī
padmāpi padmāsata sobhamānām
viṣaṇṇa cittā na babhau sma cārttā*

Ramā and her companions anxiously surveyed the scene as tears welled up in their eyes. Padmāvatī, 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
kastūrikābhistu tadagram agre
nirmāya cālīgaya nanāma bhāvāt*

With her tears that had turned black due to being mixed with her eye ointment, Padmāvatī made a drawing of Lord Kalki on the ground with her toe. She also drew His parrot with the *kuṅkuma* that had been applied to her breasts, and she made a border with musk

Text 15

*ramā kalālāpa parā stuvanti
kāmardditā tam hr̥daye nidhāye
dhyātvā nijānta karaṇaiḥ prapūjya
tasthau viṣaṇṇā 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 kaṇṭhanibham svanātham
hr̥dāpa gūḍham na puṇaḥ pralabhya
kāmardditetyāha 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
kaṇḍaṇca kastūri kayāpi nilam
kāmaṁ nihantum sivatāmuṇḍetya*

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

*kalāvatmārīṇ kalayākalayya
kṣiṇe kṣāṇānām harirārtta 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
kareṇābo ūtha patim yatheyuḥ
sānanda bhāvā visadhānu vṛttā
vaneṣu rāmāḥ paripūrṇa kāmāḥ
vaibhrājake caitrarathe supuṣpe
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 vāsaraṅgī
varāṅga nānām kucakum kumākto
ratiprasaṅge viparīta yuktaḥ*

*mukhe vidaṣṭo rasanā vasiṣṭā
modaḥ sa kalkirnaḥi veda deham*

Lord Kalki enjoyed the nectar of Padmāvatī's lotus-like face, and took pleasure in tightly embracing Ramā. Thus, He became smeared with the *kuṅkuma* from their breasts as they affectionately bit His body. The Lord became so overwhelmed by love for His consorts that He appeared to have lost all control over His body.

Text 22

*ramāḥ samānāḥ puruṣottamaṁ taṁ
vakṣojamadhye vinidhāya dhīrāḥ
parasparāsleṣaṇa jātaḥāsā
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
jalaṁ 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 paritaḥ prema bhaktaika labdhyah*

*nija ramaṇa vinodaiḥ sikṣayaṁ 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 sṁvanti 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 sahitaṁ 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
saṁbhalaṁ 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 prapaṇṇānām
janānām abhayaṁpradam*

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

*nūla jimūtasamkāsaṁ
digha pīvara bhāhukam
kṛiteṇārka varnena
sthira vidyūn 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 vikaśad
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

*kṛpākātākṣa vikṣepa
parikṣiptavi pakṣakam
tāra hārollasat vakṣas
candrakānta maṇusriyā
kumudvati modavaham
sphurat sakrāyudhāmvaram
sarvadānanda sandoha
rasollasita vighrahaṁ*

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

*nānāmaṇigaṇodyota
dīpitam rūpam adbhutam
dadrsur deva gandharvām
ye cānye samupāgataḥ*

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 yuktāḥ
paramānanda vīgraham
kalkiṁ kamala patrākṣaṁ
tuṣṭavuh paramādarāt*

All of the residents of heaven began to ecstatically offer their prayers to the lotus-eyed Lord Kalki at the same time.

Text 10

*devā ūcauḥ
jayāseṣa saṁklesa kaksā prakirṇā
naloddāma saṁkirṇa hīsa
surādhīsa vesvesa bhūtesa bhāvaḥ
tavānanta cāntaḥ sthita'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 kṛtā sesa loka trayātra
vakṣaḥ sthale bhāsvat kaustubha syāmā
meghaugha rājat dvijādhipa sarīra trāhi
viśno sadārāḥ vyaṁ tvāṁ 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 vaikunṭham īvara
tyaktvā sāsita bhūkhaṇḍaṁ
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 Vaikuṇṭha, taking with Him His eternal associates.

Text 14

*putrānāhūya caturo
mahābala parākramān
rājye nikṣīpya 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 nijāḥ 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 Vaikuṇṭha.

Text 16

*tacchrutvā tāḥ prajāḥ sarvā
rurudur vismayānvitāḥ
tam prāhuḥ pranatāḥ putrā
yathā pitaram 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 praṇatavatsala*

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 gṛhā dhanānyatra
putrāḥ prāṇāstavānugāḥ
paratreha visokāya
jñātvā tvāṁ yajñāpūriṣam*

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 tadvacanāṁ śrutvā
sāntvayitvā saduktibhiḥ
prayayau klinna hṛdayaḥ
patnibhyāṁ 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
ākṛmāṁ jāhnavij alaiḥ*

*paripūrṇa devagaṇaiḥ
 sevitam manasaḥ priyam
 gatvā viṣṇuḥ suragaṇair
 vṛtascāru caturbhujah
 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 sākṣi
 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
 sārṅgādyaiḥ samabhiṣṭutaḥ
 nānālamkaraṇānāṅca
 samalaṅkar aṇākṛtiḥ*

His form was the ornament of all ornaments. He held a conch, dice, club, lotus, and bow in His hands.

Text 24

*vavṛṣustaṁ surāḥ puspaiḥ
 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 jangmāḥ
drṣṭvā 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 padmaca dahanam
pravīṣya tamavāpatuh*

Padmāvatī and Ramā saw Lord Kalki's transcendental form as if devoid of life and realizing this to be an illusory display of the external energy, although greatly astonished, they entered fire so as to rejoin their husband in His eternal abode.

Text 27

*dharmah kṛtayugam kalaker
ājñayā pṛthivītale
niḥśapatnau susukhmau
bhūlokaṁ ceratuscīram*

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

*devāpīṣca maruḥ kāmam
kalker ādesa kārṇau
prajāḥ saṁpālayantau tu
bhuvam jugupatuh prabhuḥ*

By the order of Lord Kalki, the two kings, Maru and Devāpī, executed their duties of protecting the people of the world.

Text 29

*viśākhayūpa bhūpālaḥ
kalker niryāṇam idrsam
srutvā svaputrām 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 nṛpapāsane*

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
kathām bhuvana pāvanim
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-nārāyaṇa Ṛṣi.

Text 32

*mārkaṇḍeyādayo ye ca
munayah prasamāyanāḥ
srutvānubhāvaṁ 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
 nālpāyuso daridrāśca
 na pākhaṇḍā na hautukāḥ
 nādhay vyādhayaḥ klesā
 deva bhūmātma sambhavaḥ
 nirmatsarāḥ sadānandā
 babhuvur jīvajātayaḥ
 ityetat kathitaṁ kalker
 avatāraṁ mahodayam
 dhanyaṁ yasasyām āyuṣyaṁ
 svargyaṁ svastyayanaṁ 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 pāpaghnaṁ
 kali vyākulanāsanam
 sukhadam mokṣadam loke
 vāmchitārtha phalaṣṭradam*

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 pradiṇānām
prakāso bhuvi rocate
bhati 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

*srutvā tad bhṛṅgavaṁsajō
munigaṇaiḥ sākāṁ sahaṛṣō
vasi jñātvā sūtam ameya bodha
viditaṁ sri lomahaṛṣatmajam
srikalker avatāra vākyam amalāṁ
bhaktipradāṁ sri 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 Romahaṛṣaṇa'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.

Prayers Offered to Mother Gaṅgā

Texts 1-2

saunaka ṛṣi uvāca
he sūta sarvadharmajña
yattvayā kathitaṁ purā
gaṅgāṁ stutvā samāyātā
munayaḥ kalki sannidhum

stavam tam vada gaṅgāyāḥ
sarvāpāpa praṇāsanam
mohaghnaṁ subhadaṁ bhaktyā
sṛṇvatām 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
sṛṇudhvamṛsayāḥ sarve
gangastavam anuttamam
sokamohaharaṁ pumsām
ṛṣibhiḥ parikṛttitam

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
ityaṁ suratarāṅginī bhavana vāridhestāriṇi
stutā haripadāmbujād upagatā jagatsamsadah

*sumeru sikhara amra priyajalā malakṣālīni
prasannavadanā subhā bhavabhayasya vidrāvīṇi*

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

*bhagratham athanugā surakarṁdra darpāpahā
mahesamukūṭa prabhā girisirah paṭākāsītā
surāsuranaroragair ajabhavācyutaiḥ saṁstutā
vimukti phalasālīni 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 smṛti gaṇāstutā dvijakulāla bālāvṛtā
sumeru sikharābhidā nīpatitā trilokāvṛtā
sudharma phalasālīni 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 vihagamālīni sagara varṁsa muktipradā
munūdra vara nandini divimātā ca madākini*

*sadā duritanāsini vimala vāri saṁdarsana
praṇāma guṇa kīrtanādiṣu jagatsu saṁrājate*

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 saṁcārīṇi
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
kaciḥ jana vigāhitā jayati bhīṣmamātā satī*

Somewhere by the side of the Gaṅgā, great sages are engaged in reciting prayers, somewhere Lord Ananta worships the Supreme Lord, somewhere ferocious crocodiles are playing, somewhere the sun is reflected on the surface of the water, somewhere her water makes a loud splashing sound, and somewhere people are bathing. May the chaste mother of Bhīṣma be glorified.

Text 10

*sa eva kusalo janaḥ praṇamatiha bhāgīrathīm
sa eva tapasām nidhirjapati jānHAVīm ādarāt
sa eva puruṣottamaḥ smarati sādhu mandākinī
sa eva vijayī 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 jalācitam khaga sṛgāla minakṣatam
calalla hari lolitam rucira tira jambālitam
kadā nijavaṇṇam mudā suranaro ragaiḥ saṁstuto'pyaham
trīpathagāmini priyamativa paśyāmyaho*

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 vasatiṁ tavāmalajalasnānam tava prekṣaṇam
tvannāma smaraṇam tavā dayakathā saṁlāpanam pāvanam
gaṅge me tava sevanaika nipuṇo'pyānanditas cādrṭaḥ
stutvā tvadgatapātako bhuvi kadā sāntas carisyāmyaham*

O holy river, when will I reside on your shore, bathe in your pure water, chant your holy name, discuss your appearance and activities, engage in your worship, and joyfully wander throughout the world singing your glories?

Text 13

*ityetad ṛṣibhiḥ proktam
gaṅgāstavam anuttamam
svargyam yasasyam āyusyam
paṭhanāt 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

*sarvāpāharam pumsām
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
śukadevān mayā śrutam
paṭhitam śrāvitam 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 mahāviṣṇaḥ
kalkeḥ paramam adbhutam
paṭhatām śṛṇvatām bhaktyā
sarvāśubha 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
mārkaṇḍeyaena dhimatā
adharmā varṇśa kaṭṭhanāṁ
kāler vivaraṇāṁ tataḥ

devānāṁ brahma sadana
prayāṇāṁ gobhuvā saha
brahmaṇe vacanād viṣṇor
janma viṣṇuśaṅghe

sumatyāṁ svāṁśakair bhrātṛ
caturbhiḥ sambhale puro
pituh putreṇa saṁvādas
tathopanayanāṁ hareḥ

pureṇa saha saṁvāso
vedādhyayanam uttamam
sastrāstrāṇāṁ pariñānāṁ
śiva saṁdarsanāṁ tataḥ

kalkeḥ stavaṁ śuwapuro
varalābhah sukāpanam
sambhalāgamanāṁ cakre
jñātibhyo varakirttanam

visākhayūpa bhūpane
nijasarvātma varṇanam
mahābhāgyād brāhmaṇanāṁ
sukasyāgamanāṁ tataḥ

kalkinā sukasamvadaḥ
simhālākhyān anuttamam

sivadattavarā padmā
tasyā bhūpa svayamvare

darsanād bhūpa saṁghānām
sribhāva parikirttanam
tasyā viṣadah kalkeṣu
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 tayoḥ
jalakriḍāprasaṅgena
vivāhas tadanantaram

pumstva prāptisca bhūpānām
kalkeḥ dasana mātrataḥ
anantāgamanam rājñā
saṁvādastena saṁsadi

saṅdatvād ātmano janma
karma cātra sivastavaḥ
mate pitari tadviṣṇoḥ
kṣetre māyāpradarsanam

atrākhyānam anantasya
jñāna vairāgya vaibhavam
rājñām prayāṇam kacesca
padmayā saha sambhale

visvakarma vidhānañca
vasatiḥ padmayā saha

*jñāti bhrātṛ suhṛtputraiḥ
senābhir yuddha nigrahaḥ*

*kathitascātra teṣāñca
strīṇām saṁyodhanāśrayaḥ
tato'tra bālakholyānām
muninām svanivedanam*

*saputrāyāḥ kuthodaryā
badhascātra prakīrttataḥ
haridvāra gatasyāpi
kalkeḥ muni samāgamah*

*sūryavarṇicāsya kathanam
somasya ca vidhānataḥ
śrī rāma caritaṁ cāru
sūryavarṇasānu varṇane*

*devāpesca maroḥ saṁgo
yuddhāyātra prakīrttiḥ
mahāghora rane koka
vikoka vinipātanam*

*bhallāṭa gamanaṁ tatra
sayyākarnādibhiḥ saha
yuddham sasidhvajenātra
susāntā bhaktikīrttanam*

*yuddhe kalke ānayamaṁ
dharmasya ca kṛtasya ca
susāntāyāḥ stavastatra
ramodvāhastu kalkinā*

*sabhāyām pūrvakathanam
nijaḥkṛtvā kārṇavam
mokṣaḥ sasidhvajasyātra
bhaktiprārthayitu r vibhoḥ*

*viśakanyā mocanañca
nṛpāṇām abhiṣecanam*

*māyāstavaḥ sambhaleṣu
nānāyajñādi sādhanam*

*nāradād viṣṇuyasaso
mokṣascātra prakīrtitāḥ
kṛtadharma pravṛttisca
rukmiṇī vrata kīrttanam*

*tato vihāraḥ kalkesca
putra pauṭrādi sambhavaḥ
kathito deva gandharva
gaṇāgamanam atra hi*

*tato vaikunṭhagamanam
viṣṇoḥ kalker ihoditam
suka prasthāna mucitam
kathayitvā kathāḥ subhāḥ*

*gaṇgāstrotram 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 Brahmaloḥa, along with mother earth, who had assumed the form of a cow; Lord Hari's appearance at the house of Viṣṇuyaśā at request of Brahmā; the birth of Lord Kalki's four brothers from the womb of Sumati; a conversation between the father and son; Lord Kalki's sacred thread ceremony; Lord Kalki grows up with His father; Lord Kalki studies the Vedas, Lord Kalki learns how to employ weapons, Padmāvatī's meeting with Śiva; Padmāvatī's prayers to Śiva; Padmāvatī receives a benediction from Śiva; Lord Kalki receives His parrot; Lord Kalki returns to Śambhala; Padmāvatī describes Śiva's benediction to her relatives; Lord Kalki reveals Himself to King 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 Padmāvatī; the lamentation of Padmāvatī, Lord Kalki desires to marry Padmāvatī; Lord Kalki sends Śuka

as a messenger; Padmāvatī meets Śuka; the procedure for worshipping Lord Hari; the procedure for meditating on the Lord's form; Padmāvatī gives her ornament to Śuka; Śuka returns to Lord Kalki; Lord Kalki goes to Śimhala to marry Padmāvatī; the Lord meets Padmāvatī on the pretext of playing in the water, Lord Kalki marries Padmāvatī, 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 Śāmbhala with Padmāvatī; Viśvakarmā reconstructs the village of Śāmbhala; the Lord resides at Śāmbhala along with Padmāvatī 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 Śayāyākarma; 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 Śāmbhala; 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 Śāmbhala; Lord Kalki returns to Vaiṣṇava; 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 descendants in the dynasties of the sun and moon.

Text 28

*sakala siddhidam slokaiḥ
 ṣaṭ sahasraṁ satādhikam
 sarvasāstrārtha tattvānāṁ
 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
 purāṇaṁ parikirtitam
 pralayānte harimukhāt
 niḥṣṛtaṁ 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 kathitaṁ
 dvijarūpeṇa bhūtale
 viṣṇoḥ kalker bhagavataḥ
 prabhāvaṁ paramādbhutam*

The exalted Kṛṣṇa Dvaipāyaṇa Vyāsa appeared in this world as a *brāhmaṇa* and compiled this literature. It describes the glorious pastimes of Lord Kalki, the incarnation of Lord Hari.

Text 31

*ye bhaktayātra purāṇa sāraṁ amalāṁ
 sṛi viṣṇubhāvāplutaṁ sṛṇvantiha vadanti
 sādhusadasi kṣetre sutirthāśrame
 dattvā gāṁ turagaṁ khraṁ
 gajavaraṁ svarṇaṁ dvijāyādarāt
 vastrālaṅkaraṇaiḥ prapūjya
 vidhivad muktāsta evottamāḥ*

Those who study or hear this literature in a holy place of pilgrimage, at an *āśrama* of sages, or anywhere else in the association of devotees, after worshiping the *brāhmaṇas* and giving them cows, horses, asses, elephants, gold, or cloth in charity, are certainly the best among human beings, and are eligible for liberation.

Text 32

*srutvā vidhānam vidhivad
brāhmaṇo vedapāragah
kṣatriyo bhūpatir vaiśyo
dhanī 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

*puptrārthi labhate putram
dhanārthi labhate dhanam
vidyārthi labhate vidyām
pañanāt sravaṇādapi*

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 puṇya mākhyāna
lomaharṣaṇa jo munih
srāvayitvā munin bhaktyā
yayau tirthāṭanādṛtaḥ*

After reciting this sacred literature with faith and devotion to the great sages, the son of Romaharṣaṇa proceeded on his tour of holy places of pilgrimage.

Text 35

*saunako munibhiḥ sārddham
sūtam ānmatrya dharmavit*

*pun्यārāṇye 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 Naimisāraṇya.

Text 36

*lomahaṣaṇajam sarva
purāṇajñam yata-vratam
vyāsasiṣyam munivaram
tam sūtam praṇamāmyaham*

Let me offer my obeisances at the lotus feet of Śūta Gosvāmī, the son of the great sage, Romahaṣaṇa, who was a disciple of Vyāsadeva, a great scholar of all the *Purāṇas*, and a determined ascetic.

Text 37

*āloka sarvasāstrāṇi
vicārya cā punaḥ punaḥ
imameva suniṣpannam
dhyeyo nārāyaṇaḥ sadā*

After studying all the scriptures again and again, it must be firmly concluded that it is Lord Nārāyaṇa who should be meditated upon.

Text 38

*vede rāmāyaṇe caiva
purāṇe bhārata tathā
ādāvante ca madhye ca
hariḥ sarvatra gīyate*

It is Lord Hari who is glorified throughout the beginning, middle, and end of the Vedas, Rāmāyaṇa, Mahābhārata, and *Purāṇas*.

Text 39

*sajala jaladavarṇo vātavegaikavāhaḥ
karadhṛta karavālaḥ sarvalokaikapālaḥ
kakikulavanahantā satyadharmā praneṭā
kalayatu kusalam vaḥ 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 Purāṇa*.

End of *Śrī Kalki Purāṇa*.