

All glories to Śrī Śrī Guru and Gaurāṅga!

Śrī Kalki Purāṇa

Śri Kṛṣṇa Dvaipāyana Vyāsadeva

Translated by Bhumipati Das

Edited by Purṇaprajña Das

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Sanmohini Devi Dasi

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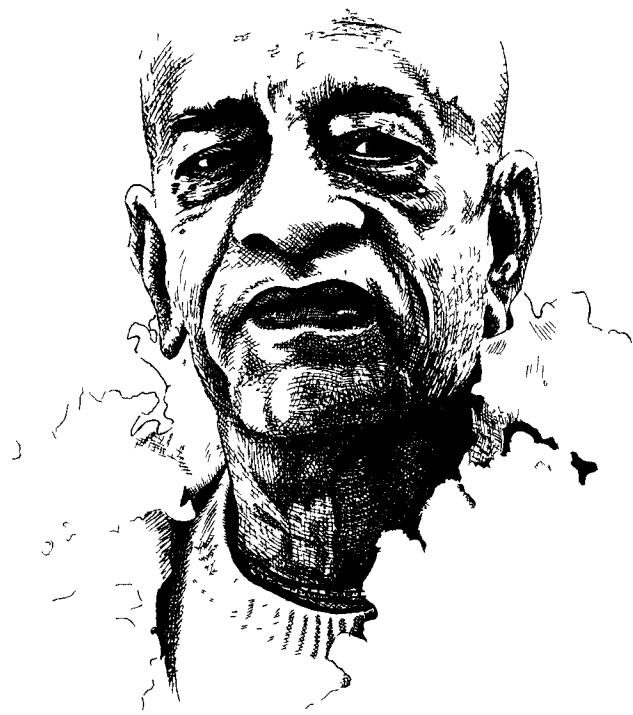
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This English edition of *Śrī Kalkī Purāṇa* is
dedicated to
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the International Society for Krishna Consciousness

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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 Gōdbrother, Laxman Das, inspired me to undertake this translation of Śrī Kalki Purāṇa and so I first wish to thank him. He has also paid the total amount required for the publication of this book. Without his assistance, this book would not have been possible to publish. I also wish to thank Purṇaprajña Prabhu for editing and proofreading this book, Kurma Rūpa Prabhu for doing the layout and cover design, and Anjana Dasa for painting the cover illustration. I also wish to thank my wife, Caitanya Devi Dasi, and son, Bhakti Siddhanta Das, for typing the manuscript into the computer. I thank Giridhari Das for typing the roman transliteration of the verses.

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Completed on the disappearance day of Śrīla
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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: Sāvarṇi-samhitā, Samśapāyana-samhitā, and Akṛtavrana-samhitā. The eighteen Purāṇas and thirty-six sub Purāṇas were later compiled, being based on these four samhitās. Because Śrīla Vyāsadeva's Purāṇa Samhitā is the source of these literatures, all the Purāṇas and sub Purāṇas are attributed to him.

Among the upa-purāṇas or sub Purāṇas, the Kalkī Purāṇa is most sacred and widely respected. At the end of Kali-yuga, the Supreme Lord, Hara, 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.



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CHAPTER ONE

A Description of Kali-Yuga

Text 1

*sendra devagana munisvarajana
lokah sapalah sada yam sarvartha
susiddhaye pratidinam bhaktya
bhajanti uttamah tam

vighnesam anantam acyutam
ajam sarvajña sarvasrayam
vande vaidika tantrikadi vividhain
sastram 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 namaskryta
naram cauva narottamam
devim sarasvatī carī
tato jayam udirayet*

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

Text 3

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

vala danda dalitā bhūpah ksiti ksobhakāḥ
 sasvat sandhava vāhano dvija
 janih kalkih paratma harih
 pārāt satyayugadikrt sa
 bhagavan dharma pravrtti priyah

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 brāhmaṇas, He will annihilate the sinful kings of Kali-yuga by the fire of the poison emanating from His ferocious serpent-like hands while riding on the back of an excellent horse of the Sindh province. In this way, He will protect the pious and re-establish Satya-yuga

Text 4-5

iti sūtavacah srutva
 naimisaranya vāsinah
 saunakādya mahabhāgāḥ
 papracchustam kathā mīmāṁ

 he suta sarvadharmajñā
 lomaharsana putraka
 trikalajñā purānajñā
 vada bhāgavatim kathām

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

Text 6

kah kalih kutra va jato
 jagatam isvarah prabhuh
 katham vā nitya dharmasya
 vinasah kalina krtah

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 dhyati vā harim prabhūm
saharsa pulakodbhinna
sarvangah prāha tān munūn*

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
smudhvam idam ākhyānam
bhavisyam paramadbbhutam
kathitam brahmaṇā purvam
nāradaya vīprcchate*

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

Text 9

*naradah praha munaye
vyasaya amita tejasē
sa vyaso nijaputraya
brahmarataya dhūmate*

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

Text 10

*sa cābhūmanyu putrāya
visnurataya samsadi*

*praha bhagavatan dharmānn
astadasa sahasrakan*

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

Text 11

*tada nrpe layam prāpte
saptahē prasna sasitam
markandeyadibhih prstah
praha punyasrame sukah*

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

Text 12

*tatrahām tadanu jñatah
srutavanasmī yah kathah
bhavisyah kathaya masa
punya bhagavatih subhah*

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

Text 13

*tam srnudhvam maha bhagāh
samāhita dhyo'nisam
gate krsne svanilayam
pradurbhūto yatha kalih*

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

Text 14

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

After the annihilation, the secondary creator of the universe, Lord Brahmā, the grandfather of everyone, who was born on the universal lotus flower, created Sīn personified, having a black complexion, from his back.

Text 15

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

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

Text 16

*adharmaśya priyā ramya
mūthyā mārjara locana
tasya putro'tejasvi
dambhah parama kopanah*

The wife of Adharma, (Irreligion), was named Mūthyā, (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 bhagnyantu
lobham putrañca kanyakam
nikrtim janaya masa
tayoh kodhah suto'bhat*

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 dhṛtopastham
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
lolajhvam bhayānakam
pūtigandham dyūtamadya
stri suvarna krtāsrayam*

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
tayosca nirayo'bhavat*
*yātanayām bhaginyāntu
lebhe putrāyutayutam
ittham kalikule jāta
vahavo dharma nindakāḥ*

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

Text 22

*yajña adhyayanadi dana
veda tantra vinasakāḥ
ādhi vyadhi jarāglāni
duhkhaḥ soka bhayāśrayah*

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

Texts 23-24

*kaliraja anugāscerur
yūthaso lokanāsakāḥ
babhūvuh kāla vibhrastāḥ
ksanikāḥ kāmuka narah

dambhācāra durācaras
tāta mātr vihimsakāḥ
vedahinā dvijā dinah
sūdrasevā parah sada*

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

Texts 25-27

*kutarka vāda vahulā
dharma vikrayino'dhamah
veda vikrayino brātva
rasa vikrayinas tatha

mamsa vikrayinah krurah
sisnodara parayanāḥ
paradara rata matta
varna sankara karakāḥ*

*hrsvarakarā pāpasarah
satha matha nivasmah
sodasābdāyusah syāla
bandhavā nicasangamāḥ*

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 dvijāḥ*

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

Text 29

*sanyasino grhāsakta
grahasthāstva vikinah
gurunundā para dharma
dhvajinah sadhuvañcakāḥ*

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 rataḥ sudra
parasva haranadarah
dvayoh svikaram udvāhah
sathe maitri v adānyata

pratidane kṣamā' saktau
virakti karanaksame
vacālatvañca panditye
yasor' the dharma sevanam

dhanādhya tvañca sādhutve
dūre nire ca tirthata
sūtramatreṇa vīpratvam
dandamatreṇa maskari

alpasasva vasumati
naditire' varopita
striyo vesyalapa sukhah
svapupmsa tyaktamānasah

paranna lolupa vīpras
cāndala ghayājakāḥ
striyo vaidhavya hinasca
svacchanda acarana pṛivah

citravrsti kara megha
mandasasya ca medini
prajābhakṣa nrpa lokah
karapida prapiditah

skandhe bhāram kare putram
krtva ksuvdhāḥ prajajanah
giridurgam vanam ghoram
asravisyanti durbhagah

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

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

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

Text 38

*dvitrye tannama hinas
trtiye varna sankarah*

*ekā arnas caturthe ca
vismrta cvuta satkrivah*

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

Text 39

*nihs̄ adhyāya svadha s̄āha
vausadom kara varjitaḥ
deva sarve niraharāḥ
brahmaṇam saranam yuyuḥ*

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

*dharutrim agrataḥ kṛtva
ksinam dīnam manasvinim
dadṛṣur brahmano lokam
vedadhvani nimaditam*

*yajñadhumaiḥ samakirnām
munivarya nisevitām
suvarna vedikamadhye
daksinavarttam ujjvalam*

*vahnīm yūpāṅkita udyanā
vana puṣpa phalāṇītām
sarobhiḥ sarasārī hamsārī
ahvayantam iwatithim*

*vayu lola lata jala
kusumālī kulakulālī*

*pranamahvana satkara
madhuralapam iksanaih*

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

Text 44

*tad brahma sadanam devah
sesvarah klinnamanasah
vivisustadanujñatā
nijakaryam 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 the cause of their grief.

Text 45

*tribhuvana janakam sada
sanastham sanaka sanandana
sanatanausca siddhauḥ
parisevita pada kamalam
brahmanam deata 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*

C H A P T E R T W O

The Birth and Sacred Thread Ceremony of Lord Kalki

Text 1

*suta uvaca
upavistas tato deva
brahma vacanat purah
kalerdosad dharma hanum
kathaya ma sunadarat*

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 srutia
brahma tanaha duhkhitam
prasadayitva tam visnum
sadhayisyam abhipusitam*

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

Text 3

*iti devaih parvito
gati a goloka vasmam
stutva praha puro brahma
devanam hrdayepsitam*

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

*tacchruti a pundarikakso
brahmanam idam avravit*

sambhale visnuvasaso
 grhe pradurbhabamyaham
 sumatyam matari vibho '
 kanavam 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 Visnuyasa, from the womb of his wife, Sumati

Text 5

caturbhūr bhratrbhir devī
 karisyami kalikavam
 bhānto bandhava devīah
 svamsena atarivathā

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 priva laksmih
 simhale sambhavisnati
 brhadrathasya bhupasya
 kaumudvam kamaleksana
 bharvayam mama bharvusa
 padma namni janivayati

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

Text 7

vata vuvam bhūtam devīah
 siamsai atarane ratih
 rajanau māru devīapi
 sthapayisvami aham bhūti

O demigods, you should not delay. By your plenary portions, take birth on the earth. Later on, I will entrust the responsibility for ruling the earth to two powerful kings named Maru and Devāpi.

Text 8

*punah kratayugam kṛtva
dharmān samsthāpya purvavat
kalivyālam sannirasya
prayasye svālayam vibhoh*

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

Text 9

*ityud mitam akarnya
brahma devaganair vrtah
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
niya janma kṛtodyamah
viprarse sambhala gramam
abu 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

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

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

Text 12

*sarit samudra grayo lokah
samsthānu 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 sarvavatvanam
anandā vividhasrayah
nrtyanti pitaro hrstās
tusta devā jaguryasah

cakrur vadyani gandharva
nanrtuscapa sarogamāh*

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
madhavē masi mādhavah
jāte dadrsauh putram
pitaraū hrstamanasau*

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

Text 16

*dhātri mātā mahāsaṣṭhi
nābhicchetri tadamukā
gaṅgodaka kleda mokṣā
sāvitri mārjanodyatā*

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

Text 17

*tasya viṣṇor anantasya
vasudhā' dhāt payahsudhām
mātrkā māngalya vacah
krṣṇa janma dine yathā*

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

Texts 18-19

*brahmā tadupādhār yāsu
svāsugam prāha sevakam
yāhuti sūtikā gāram
gatvā viṣṇum prabodhaya

caturbhujam idam rūpam
devānām api durlabham
tyaktvā mānuṣa vad rūpam
kuru nātha vicāritam*

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

Text 20

*iti brahma vacah srutvā
pavanah surabhi sukhām*

*sasitiḥ prāha tarasā¹
brahmaṇo vacanādṛtaḥ*

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

Text 21

*tacchṛtvā puṇḍarikākṣas
tat kṣaṇat dvibhujo'bhavat
tadat tat pitarau dṛṣṭvā
vismayā panna mānasau*

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

Text 22

*bhrama saṁskāra vattatra
menate tasya māyayā
tatastu sambhala grāme
sotsavā jīvajātayah
maṅgalacāra babhulāḥ
pāpatāpa vivarjitaḥ*

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

*sumatistāṁ sutāṁ labdhva
viśnum jiśnum jagatpatim
pūrṇakamā vipra mukhyān
āhūyādāt gavāṁ satam*

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

Text 24

*hareḥ kalyanakṛd visnu
yasah suddhena cetasa
samarg yajur vidbhīr
agrayaś tannama karane rataḥ*

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

Text 25

*tada ramah krpo vyaso
draunir bhukṣu sarīrīnah
samāyata harim drstam
bālakatvam upagatam*

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

Text 26

*tanagatan samālokyā
caturah surya sannibhān
hrstaroma dvijavarah
pujayañcakra iṣvaran*

As Visnuyaśa, the foremost of *brāhmaṇas*, gazed upon those four exalted *brāhmaṇas* 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

*pūjitaśe svāsanesu
samvistah svāsukhasrayah
harim kodagatam tasya
dadṛsuh sarva murttayah*

After being worshiped by Visnuyaśa, these four who were disguised as brāhmaṇas, who could indeed assume any form at will, sat at ease in their respective places. While seated, they gazed at child Kalkī as He was seated upon the lap of His father

Text 28

*tam bälakam naräkaram
visnum natvā munisvarah
kalki kalka vinäsartham
āvirbhütam vidurbudhah*

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

Text 29

*näma kurvams tatastasya
kalki ritya bhuvirsutam
krtvä samskara karmani
yayuste hrstamänasäh*

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

Text 30

*tatah sa bavrdhe tatra
sumatya paripälitah
kälenalpe kamsärin
suklapakse yatha sasi*

Thereafter, as the moon in the fortnight of the waxing moon increases day by day, Lord Kalkī 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
kaviprajñä sumantrakah*

*pitrmatr priyakara
guru vīpra pratisthitah*

Before Lord Kalki's birth, three sons were born to Sumati, named Kavi, Prājña, 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 *brāhmaṇas*.

Text 32

*kalkeramsah purojātah
sadhavo dharmatatparah
gargya bhagya visāladya
jñatayas tadanuvrataḥ*

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

*visākhay ūpa bhupāla
palitas tapavarjutah
brahmanāḥ kalkim alokya
param pritum upagataḥ*

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

Texts 34-35

*tato visnuyasāḥ putram
dhuram sarva gunākaram
kalkim kamala patraksam
provaca pathanadrtam*

*tata te brahma samskaram
yajñasutram anuttamam
savitṛm vācayisyaṁ
tato vedan pathisyasi*

After some time, when Viśnuyaśa 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 samskrataḥ
brahmaṇa vidita loke
tat tattvam vada tāta mama*

Lord Kalkī said: My dear father, what are the Vedas? What are the Gāyatrī mantras? How is it that one can become a *brāhmaṇa* 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 vīprāḥ pratisthitah*

Visnuyaśa said: My dear son, the words of the Supreme Lord constitute the Vedas, and the Sāvitri, 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 *brāhmaṇa* wears his sacred thread, he becomes highly respected within society.

Text 38

*dasayajñaiḥ samskrta ye
brahmaṇa brahma vadimah
tatra ṛedasca lokanam
trayanam iha posakah*

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

Text 39

*yajñadhyavana danadi
tapah svadhyaya samyamaiḥ*

*prīmayanti harim bhaktya
vedatantra vidhanataḥ*

Only *brāhmaṇas* 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

*tasmāt yathopanayana
karmane'ham dvijah'saha
samskṛtum bandhava janaiḥ
tvam icchāmi subhe dīne*

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

Text 41

*putra uvaca
ke ca te dasa samskara
brahmaṇesu pratisthitāḥ
brahmaṇah kena va visnum
arcayanti vidhanataḥ*

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

Texts 42-43

*pitovāca
brahmaṇavam brahmaṇajjato
garbhadhanadi samskrtaḥ
sandhya trayena savitri
puja japa parayanah
tapasvi satyai an dhuro
dharmatma trati samsrtim
visnavarcanam idam jñatva
sadananda mayo dvijah*

Visnuyaśa 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 duyo yena
tarayati akhilam jagat
samārgena harim prinan
kamadondhā jagattraye*

Lord Kalkī 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 duya pātina
nirākratā dharmaratā
gata varsan tarāntaram*

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

Texts 46-47

*ye svalpa tapaso vīprāḥ
sthitāḥ kalyugāntare
sisnodara bhrto'dharma
nirata viratakriyāḥ

pāpasarā durācarāḥ
tejohināḥ kalaviha
ātmānam raksitum naiva
saktāḥ sudrasya sevakah*

Only those *brāhmaṇas* 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 *brāhmaṇas* are sinful and powerless because they whimsically engage in the service of śūdras. Thus, they are completely unable to protect themselves from the influence of Kali.

Text 48

*iti janaka vaco nisamya kalkih
 kalikula nasa mano'bhilasajanmā
 divya nyā vacanais tadopanito
 gurukula vasam uvasa sadhunarthah*

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

Thus ends the translation of the second chapter of Śrī Kalki Purāna

CHAPTER THREE

Lord Kalki Receives Benedictions From Lord Siva and Pārvatī

Text 1

sūta uvāca
tato vastum gurukule
yantam kalkim nirikṣya sah
mahendradri sthito ramah
samanya 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 pāthayisvamu
gurum mam viddhi dharmataḥ
bhṛguvamsa 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 Bhṛgu dynasty.

Texts 3-4

veda vedanga tattavajñam
dhanurveda visāradam
kṛtva nihksatriyam prthūm
dattvā viprāya daksinām

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 *brāhmaṇas*. Thereafter, I went to Mount Mahendra to perform austerities. O son of a *brāhmaṇa*, you may stay here and study whatever scriptures you like.

Text 5

*iti tadvaca trprāśrutya
samprahrsta tanuruḥah
kalkih puro namaskṛtya
vedadhūti tato'bhetat*

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 catuḥsastikalam
dhanurveda ādi kañca yat
samadhiṭya jamadagnyat
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

*daksināṁ prarthaya vibho
ya deyā tava sannidhau
yayā me sarva siddhiḥsyad
ya syat tvattosa kārmi*

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

Text 8

*rāma uvaca
brahmaṇa prārthito bhumana
kali nigraha karanaṭ*

*viṣnūḥ sarvaśrayaḥ 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 Kali. I understand that You are that same Supreme Personality, appearing in the village of Śambhala.

Text 9

*matto vidyāṁ sivadarśam
labdhva vedamayam sukaṁ
simhale ca priyam padmam
dharman samsthāpayisyasi*

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

Text 10

*tato digvijaye bhūpan
dharmahanū kalipriyan
nigrhya bauddhān devāpīm
maruñca sthāpayissysi*

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

Text 11

*vayame tastu santustah
sādhukṛtyaiḥ sadaksināḥ
yajñam danam tapah karma
karisyamo yathocitam*

I am fully satisfied just to know that You will perform these pastimes and so there is no need for any other daksinā. When the principles of

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

Text 12

ityetat vacanam śruti a
namaskratva munum gurum
vihoda kesvaram devam
gatva tustava sankaram

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

Text 13

pujayitva yathanyāyam
sivam sāntam mahesvaram
pranipatyāsu tosam tam
dhyatvā praha hrdi sthitam

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

Text 14

kalkiruvāca
gaurinatham visvanatham
śaranyam bhūtavasam
vasuki kanthabhusam tryaksam
pañcasyādi devam purānam
vande sāndrananda sandohadaksam

Lord Kalkī said: O Lord Śankara, you are the oldest of all, the husband of Gaurī, 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

yogadhisam kamanasam
karalam ganga sangaklinna

*murdhanamisam jatajutato
pariksipta bhavam mahakalam
candrabhalam namamu*

You are the lord of mystic yoga and the destroyer of lusty desires. Your form is fearful to behold, your head is always wet with the water of the Ganges, the matted hair on your head looks most enchanting, your forehead is decorated with a mark of the half moon, and you are the personification of *mahā-kāla*. I offer my obeisances unto you.

Texts 16-17

*smasānastham bhutavetala sangam
nanā sastraih khadaga suladibhisca
vyagrat yugra vahavo lokanāse
yasya krodhad dhataloko'stameti*

*vo bhūtadih pañca bhutaih
sirksuh tanmatratma kalakarma
svabhavaih prahrtyedam prapya
jivatvamiso brahmanando
ramate tam namamu*

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

*sthitau visnuh sari ajisnuh
suratma lokan sadhun
dharmasetun vibharsi
brahmadyase yo'bhimani*

*gunātma savdadyangaistam
paresam bhajāmi*

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

Text 19

*yasyājñāyā vāyavo vanti
loke jvalatyagnih savita yati
tapyan sitamsuh khe tārakah
sagrahaisca pravarttate
tam paresam prapadye*

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

Text 20

*yasyāsvāsat sarvadhatri dharitri
devo varsat yambu kalah pramata
merurmadhye bhuvanānānca bharītā
tamisanam visvarupam namāmi*

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

Text 21

*iti kalkistavam srutva
suvah sarvatma darsanah
saksāt prāha isannisah
parvati sahitō'gratah*

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

Text 22

*kalkeh samsprsyā hastena
samasta vayavam muda
tamāha varaya presthā
varam yatte'bhi kāmkṣitam*

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

Text 23

*tvaya krtamidam stotram
ye pathanti janā bhūvi
tesām sarvārtha siddhiḥsyā
ādiha loke paratra ca*

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

Text 24

*vidyārthim capnuyād vidyām
dharmārthim dharmam apruyat
kamān avapnuyat kām
pathanat sravanādapi*

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

Text 25

*tvam gārudam ida casvam
kamagam bahurūpīmam
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

*sariasastrastra vidvamsam
sariavedartha paragam
jaymam sarvabhusanam
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 mahāprabhām
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 mahaesvaram
sambhala grāma gamat
turagenā 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 tadvarnayā 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

*sūasya varadanañca
kathayitva subhah kathah
kalkih paramatejasvi
jñatibhyo'pyavadan muda*

The unlimitedly powerful Lord Kalkī also described the benedictions He had received from Mahādeva. Thereafter, the Lord happily met the other *brāhmaṇas* 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 gramavasinam*

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 tesāñca bhasitam
prādurbhavam harermene
kalinigraha 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 brāhmaṇas, ksatriyas, vaiśyas and śudras, had suddenly experienced a change of heart so that they were now performing sacrifices, giving charity, and undergoing austerities.

Text 34

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

Due to the influence of the incarnation of the Supreme Lord, the husband of goddess Lakṣmī, 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 drstvā
janan dharma kiyaparān
lobha nrtādayo jagmus
tadesat duhkhitān bhrsam*

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

Text 36

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

Thereafter, Lord Kalkī picked up His brightly shining trident and bow and arrows and set out from His palace, riding upon His victorious horse and wearing His amulet.

Text 37

*visākhayupa 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 visalaisca
jñātibhūḥ parivāritam*

*viśākhayupo dadrse
candram taraganairiva
purādvahih surair yadvad
indramuccaiḥ sravahsthitam*

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

*viśākhayupo'vanataḥ
samprahrasta tanūruhah
kalkeralo kanat sadyah
pūrnātmām vaisnovo'bhat*

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 rajña vasan kalkih
dharmānāha puroditān
brahmaṇa ksatriya visāma
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 sūyāscā asvamedhābhyaṁ
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
dharmaścāham sanātanah
kala svabhāva samskārah
karmanu gatayo mama*

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

Text 44

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

I will install King Devāpi of the Candra dynasty and King Maru of the Sūrya dynasty upon the throne to rule the world, and after the commencement of Satya-yuga, I will return to My own abode, Vaikuntha.

Text 45

*iti tadvacanam sratvā rāja
kalkim harim prabhum
pranamya prāha saddharman
vaisnavān manasepsitān*

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

Text 46

*iti nr̄pavacanam 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 Kali, began to speak very sweetly about the religious principles that are followed by saintly persons, just for the pleasure of His servants.

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

CHAPTER FOUR

Padmāvatī Receives a Benediction From Lord Śiva

Text 1

*sūta uvaca
tatah kalkih sabhā madhye
rajamāno raviryathā
vabhāse tam nrpam dharma
mayo dharman dvijapriyan*

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 *brāhmaṇas* 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 hinasya catmanah
mahānisānte rantum me
samudbhuto virat prabhuh*

After the final dissolution, the entire universe remained unmanifest and there was no one except the Supersoul. Then, at the end of that long and dark night, I manifested My universal form in order to enact the pastime of material creation.

Text 4

*sahasrasirsa purusah
sahasraksah sahasrapat
tadangajo'bhat brahma
vedavakro mahaprabhuh*

That universal form of Mine has thousands of heads, thousands of eyes, and thousands of legs. From the mouth of the universal form came the supremely powerful Brahmā, who spoke the four Vedas

Texts 5-6

*jivopādher mamamsacca
prakṛtya mayaya svaya
brahmopahūḥ sa sarvajño
mama vagveda sasitah

sasarja jīvajatani
kalamayasa yogataḥ
devā manvadayo lokah
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

*guninīya mayayamsa me
nanopadhai 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 mayaya srsta
yato mayyāvisan laye
et am vidha brahmaṇa ye
maccharira madatmukah*

All moving and non-moving living entities are My separated parts and parcels, although they appear to be products of *māyā*. At the end, everyone will merge into Me. The *brāhmaṇas* and other members of the social order are just like parts of My body.

Text 9

*mamuddharanti bhuvane
yajña dhyana satkriyāḥ
mam prasevanti samsanti
tapo dana kiyasviha*

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

Text 10

*smaranti āmodayanty eva
nanye devadayas tatha
brahmaṇa vedavaktāro
vedā me mūrttayah parāḥ*

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 brahmaṇa jāstaiḥ
puṣṭastri jagajjanah
jaganti me sarirani
tatpōse brahmaṇo 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

*tenaham tan namasyami
suddha sattva gunasrayah
tato jaganmayam pūrvam
mām sevante'khilasrayah*

That is why I offer My obeisances to the brāhmaṇas 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

*visākhayupa uvaca
vprasya laksanam bruhi
tvadbhaktih ka ca tatkrta
yatasa tavanugrahena
vagvāna brahmanāh krtah*

Viśākhayupa 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 manusvaram prāhur
avyaktam vyaktimatparam
te vedā brahmana mukhe
nāna dharme prakasitah*

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

Text 15

*yo dharma brahmananam hi
sa bhakti mama puskala*

*tayaham tositah sruṣṭiḥ
sambhāvāmi νuge νuge*

The religion of the *brāhmaṇas* 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

*urdhvāntu trūrtam sutram
sadhava nurmitam sanaiḥ
tanū trayam adhūrttam
ναγῆνασुत्रम् vidurbudhah*

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

Text 17

*trigunam dadgranthi νuktam
veda pravara sammitam
sirodharan nabhimadhyat
prstharddhā 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 udhīḥ
vamaskandhena udhṛttaṁ
ναγῆνασुत्रम् balapradam*

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

Text 19

*madbhāṣma candanadyaistu
dharayet tilakam dvijah*

*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 *brāhmaṇas* 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, Visnu and Śiva reside within the marking of *tilaka*. Therefore, simply by seeing a person's *tilaka*, one becomes freed from sinful reactions.

Text 21

*brāhmaṇānām kare starga
vaco veda kare havih
gatre tirthāni ragasca
nadisu prakrtis trivrt*

The heavenly planets are present in the hands of a *brāhmaṇa*. Their worlds are non-different from the Vedas. Sacrificial ingredients also exist in the hands of a *brāhmaṇa*. 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

*savitrī kantha kuhara
hrdayam brahma samjñitam
tesam stanantare dharmah
prsthā dharmah prakntitah*

The Gāyatri mantra is a *brāhmaṇa*'s necklace, and his heart is the residence of the Supreme Brahman. Religious principles reside on a *brāhmaṇa*'s chest and irreligion resides on his back.

Text 23

*bhudeva brahmaṇa rājan
puṣya vandyā saduktibhiḥ
caturasramya kusala
mama dharma pravarttakah*

○ King, the *brāhmaṇas* 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 *brāhmaṇas* may belong to any of the four *āśramas*, they always preach My mission as their prime occupation.

Text 24

*balascapi jñāna vrddhāḥ
tapovrddha mama priyah
tesam vacah pālayitum
avatārah krta maya*

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

Text 25

*mahabhāgyam brahmaṇanam
sarva papa pranasanam
kalidosa haram srutva
mucyate sarvato bhayat*

By hearing these discussions of those who are twice-born, good fortune will prevail as all of one's sinful reactions are vanquished. Indeed, by such submissive hearing, one can be freed of the contamination of Kali so that no anxiety or fear will be able to enter his heart.

Text 26

*iti kalku acāḥ sruti a
kalidosaṁ vīnāsanam
pranamya tam suddhamanah
pravayau vaisnavagrāṇih*

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

Text 27

*gate rajani sandhyāyam
sivadatta suko budhah
caritva kalkipuratah
stutvā tam puratah sthitah*

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

Text 28

*tam sukam prāha kalkistu
sasmitam stuti pāthakam
svagatam bhavatā kasmad
desat kim khaditam tatah*

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

Text 29

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

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

Text 30

*vathavrattam dvipagatam
caritram sravanapriyam
brhadrathasya nrpateh
kanvayas caritamrtam*

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

Text 31

*kaumud�am iha jataya
jagatam papa nasanam
caritam simhale dvipe
cāturi varnya janavrite*

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

Text 32

*prasada harmya sadana
pura raji virājate
ratna sphatika kudyādi
svarna bhati virajite*

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

Text 33

*stribhūr uttama vesabhuḥ
padmabhūḥ samavritte
sarobhuḥ sarasair hamṣair
upakula jalā kule*

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

Text 34

*bhrnga ranga prasangadhaye
padmaih kalhara kundakaiḥ
nanambuja latajala
vanopā vanamanidate*

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 rājā
 mahā ala parakamah
 tasya padmavati kanya
 dhanya reje yasasvini

 bhuvane durlabha loke
 pratima varavarnī
 kāma moha kari cāru
 caritra citra nirmita

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
 vathā pūjya susammata
 sakhibhī kanyakā bhisca
 japa dhyana parayana

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

Text 38

ñatva tañca harer lakṣmīm
 samud bhutam varanganam
 harah pradura bhuta saksat
 parvatya saha harsitah

Understanding that Kamalā, whose face is exquisitely beautiful and who is very dear to Lord Hari, had incarnated within this world, Śankara, the lord of the demigods, along with Pārvatī, joyfully came to see her.

Text 39

*sa tamalokya varadam
swam gauri samanvitam
lajjitudho mukhi kūncin
ovaca puratah sthitah*

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

Text 40

*haras tamaha subhage
tava narayanah patih
panim grahusyati mudā
nanyo yogyo nrpatmajah*

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

Text 41

*kāmabhavena bhuvane
ye tvam pasyanti mānavah
tenaiva vayasa naryo
bhavisyantyapi tatksanāt*

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

Text 42

*deva suras tathā nāga
gandharvās caranadayah
tvaya rantum yatā kale
bhavisyanti kila striyah*

Whether they be demigods, demons, Nāgas, Gandharvas, Cāranas, or anyone else, if they simply desire to enjoy a conjugal relationship with you, they will immediately transform into women

Texts 43-44

vima nārayanam devam
 twatpani grahanārthi nam
 grham yahū tapas tyaktva
 bhogāyatanaṁ uttamam

 ma ksobhaya hareḥ 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
 nyajana 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 Kalki Purāna

CHAPTER FIVE

Padmāvati's Svayamvara

Text 1

*suka uvaca
gate bahutithe kale
padmām viksya Brhadrathah
nirudha yaavanam putrim
vismutah papasankaya*

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

Text 2

*kaumudim praha mahicim
padmodvahētra kam nr̄pam
varayisyamu subhage
kulasila samanvitam*

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

Text 3

*sa tamaha patim devi
sūrena pratibhasitam
visnurasyah patiriti
bhavisyati na samsayah*

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

Text 4

*mi tasya vacah sruti a
rāja praha kadeti tam
visnuh sarma guhavasah
panumasva 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 kanyārthe
vedavatyā muneryatha*

*īmam svayavaram padmam
padmāmīva mahodadheh
mathane'suradevanām
tatha visnur grahisyati*

I do not feel that I am so fortunate as to be able to hand over my daughter to Lord Visnu. What piety have I accumulated so that I will be able to accept Lord Hari as my son-in-law? Therefore, just like the Muni's daughter, Vedavati, or Laksmi, who appeared from the ocean of milk as it was being churned, I would like to arrange a *svayamvara* for my jewel-like daughter, Padmavati. 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
vucarya karavamasa
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 nrpah sarve
vivaha krta niscavah
nyasamyah pariwrtah
svarna ratna vibhusitah*

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

Text 10

*rathān gaja nasavarān
samārudha mahabalāḥ
svetacchatra krtacchayāḥ
svetacāmara vijitāḥ*

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 dipta
devāḥ sendra wabhan
rucirasvah sukarma ca
madirākso drdhāsugah

krsnasarah pāradasca
jimutah kruramardanah
kasah kusāmbur vasuman
kankah krathana sañjayau

gurumitraḥ pramathi ca
vijrbhah srñjayo'ksamah
ete cānye ca bahavah
samāyātā mahabalāḥ*

Because of the brightly shining weapons in their hands, these princes appeared as beautiful as Indra, surrounded by all the demigods. Among the kings who arrived there were Rucirāśva, Sukarmā, Madirāksa, Drdhāśuga, Kṛṣṇasāra, Pārada, Jīmuta, Krūramardana, Kāśa, Kuśambu, Vasumān, Kanka, Krathana, Sañjaya, Gurumitra, Piāmāthī, Vijrmbhah, Srñjaya, and Aksama.

Text 14

*vivisuste ranga gatā
svasva sthanesu pūjyatah
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 sukhodriktaḥ
kama rāmā ratipradah
tanalokya simhalesah
svam kanyam varavarninum*

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

Text 16

*gaurim candrānanām svāmam
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 mohajanam
kim va kamapriyam bhuvi
rūpa lavanya sampattva
na canyamiha drstvan*

When I saw Padmāvatī, I considered her to be the personification of *māyā*, which bewilders everyone. Then again, I wondered whether she was Ratī-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 ksitau va patale'
pyaham sarvatrago yadi
pascad dasiganai kirnam
sakhubhū parvaritah*

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

Texts 19-21

*dauvārikair vetrā hastaih
sasitantah puradvahih
purovandi ganākiranām
prāpayā masa tam sanaih

nupuraih kinkini bhusca
kvanantum janamohinim
svagatanām nrpanāñca
kulasila gunān bahun

srnvanti hamsa gamanā
ratnamāla karagraha
rucira panga 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. Padmāvatī was then informed of the family background and distinguishing characteristics of all those who had come seeking her hand in marriage.

Text 22

*nṛtyat kuntala sopana
gamda mandala mandita
kiñcit smerollasad vakta
dasana dyotadipita*

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 madhyāruna ksauma
vasanā kokilasvara
rūpa lavanaya panayena
kretukama jagattryayam*

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 prasamikṣya bhupah
sammohimim kāma vimūḍha cittāḥ
petuh ksitau vismrta vastra sastrāḥ
rathāsva matta dvīpa vahanaste*

As soon as the assembled kings saw the jewel-like Padmāvatī, 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

*tasvah smarakṣobha nirikṣanena
striyo babbhuvh kamaniya rupah
vrhannitamva stanabharanamrah
sumadhyamas tatsmr̄ti 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 vyasanati citrah
kantānanah sona sarojanetrah
strirupam atmānam aveksya bhūpah
stāmanva gacchan visadanuvrttya*

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
tasva vaco'ntarhrdi duhkhitayah
srotum sthitah śritivamutesu 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

*janhi kalke ! kamala vilapam
srutam vicitram jagatama dhisa !
gate viṇahotsava mangale sa
swam saranyam hrdaye nudhaya*

O Lord Kalkī, 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 nr̄patin gajasva
rathibhus tyaktan sakhitvam gatān
stribhavena samanvitān anugatan
padmam vilokyāntike dina tyakta
vidhusana vilikhāti 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 Kalkī Purāna.

CHAPTER SIX

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

Text 1

*suka uvaca
tatah sa vismita mukhi
padma nyajanair vrtta
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 stribhava karakam*

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

Text 3

*mamaapi manda bhagyāyāḥ
pāpmyāḥ siva sevinam
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

*hari laksmitāḥ sarva
jagatām adhipah prabhuh*

*matkrte'pyabhilasam
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 mūthya
yadi visnur namām smaret
tada hamanale deham
tyajamu hari bhāvutā

kva cāham mānusi dīnā
kvāste devo janārdanah
migrhuta 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 nanāvilāpinya
vacanam socanāśrayam
padmaya sārucestayāḥ
srutivayā 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 vismitah
tam jagada punaryahi
padmam bodhayitum priyam*

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

Text 10

*matsandesa baho bhutva
madarupa guna kirttanam
sravayitva punah kira
samayasyasi bandhava*

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

Text 11

*sa me priya patiraham
tasya deva vinirmutah
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 udhyjño'si
kalajño'pi kathamrtaih
tamasvasva mamasvasa
kathastasyam samahara*

You are the knower of everything You know all the rules and regulations prescribed in the Vedas You also understand about the proper time and circumstances Therefore, pacify Padmāvatī with your nectarean words and then return to Me with her assurance

Text 13

*iti kalker vacah srutva
sukah parama harsitah
pranam̄a tam prita manah
prayayau 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
snat̄a pūti amrtam pāvah
vija pura phalaharo
vayau raja nivesanam

tatra kanyapuram gat̄a
vrkse nagesvare vasan
padmam alokya tam praha
suko manusā bhasaya

kusalam te vararohe
rupa yauvana salimi
nam lola nayanam manye
lakṣmi 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 Lakṣmī, the goddess of fortune

Text 17

*padmananam padmagandham
padmanetram kaiambuje
kamalam kalavantim tīam
laks̄avami param sriyam*

Your face resembles a lotus flower. The aroma of your body is like the scent of a lotus and your eyes are just like lotus petals. Your hands are reddish, like lotus flowers, and you hold a lotus in your hand.

Text 18

*kim dhatra sarva jagatam
rupa lavanya sampadām
nirmitāsi vararohe
jivanam 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
kirasya amitam abhutam
hasanti praha sā devi
tam padma padmamālini

kṣtvam kasmād agato'si
katham mam sukarupadhrka
devo vā danavo va
tvam agato'si dayaparah*

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
sarvajño'ham kamagamu
sarvasāstrartha tattvavit
deva gandharva bhupanām
sabhāsu pariṇupitat*

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 svechayā khe tvam
 iksanartham ihāgatah
 tvamaham hrdi santaptām
 tyakta bhogām manahsvinum

I travel in outer space of my own free will. I have now come here just to see you. Although you are very learned, at present you are afflicted with grief, and thus you have given up all thoughts of enjoyment.

Texts 23-24

hāsyālāpa sakhi sanga
 dehabharana varjitam
 vilokyaham dina cetah
 prucchāmu srotum iritam

 kokila lapa santapa
 janakam madhuram mrdū
 tava dantaustha jihvā
 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 sirisasya
 kva kantriva nisākare
 priyusam kva vadantyeva
 anandam brahmani te dhunah

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

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

Text 27

*tilakalaka sammusram
lola kundala manditam
loleksanollasad vaktram
pasyatam na punarbhavah*

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

Text 28

*brhadrathasute svādhum
vada bhāvī yatkrtam
tapah kṣināmīva tanūm
laksayāmī rujam vina
kanaka pratima yadvat
pamsubhir malinikrta*

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

Text 29

*padmovaca
kim rupena kulenapi
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
yadi 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 pujāvidhānena 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 mukhum agre
sthitam mam vikṣya sankarah
praha te bhavati svāmi
harin narayanah 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 danao vanyo
gandharvo i a taveksanat
kamena manasa nari
bhavisati na samsayah*

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

Text 34

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

(Padmāvatī said to 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 nrpāḥ purvam
ahrta ye svayamvare
pitrā dharmārthina drstvā
ramyam mām yauvanan vitam*

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

Texts 36-37

*svāgataste sukhasma
vivāha krta niscayāḥ
yuvāno gunavantasca
rupadraivna sammataḥ

svayamvara gatam mam te
vilocya ruciraprabham
ratnamāla sritakarām
nipetuh kama mohitāḥ*

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

Text 38

*tata uttthāya sambhrantāḥ
samprecya strivamatmanah*

*stanabhara nutamvena
gurunā parnamutah*

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

*hriyā bhriyā ca satrūnam
mitranamuta duhkhadam
stribhavam manasa dhyātvā
mameva anugatāh 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 ratah
sakhyah sarva gunānvitāh
mayā saha tapodhyāna
pūjāh kurvanti sammatah*

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

Text 41

*taduditam iti samnnisamya kirah
sravana sukham nijamanasa prakasanam
samucita vacanaih pratikṣya padmam
murahara yajanam punah pracaste*

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

Thus ends the translation of the sixth chapter of Śrī Kalki Purāna

CHAPTER SEVEN

The Procedure for Worshiping Lord Viṣṇu

Text 1

*suka uvaca
visnurcanam sevenoktam
srotum icchāmyaham subhe
dhanasi krtapunayāsi
siva sisyatvam agata*

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

Text 2

*aham bhagya vasadatra
samagamya tavāntikam
srnomi paramascaryam
kirakara nivaranaṁ*

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 viddhim muda
paramānanda sandoha
dana daksam srutipriyam*

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

Texts 4-5

*padmovaca
sri visnorarcanam punyam*

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

Text 6

*krtva yathokta karmani
 pūrvāhne snānakṛta sucih
 praksālyā pāni 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

*prācimukhah samyatatma
 sanganyasam prakalpayet
 bhutasuddhum tato'rghayya
 sthāpanam vidhi vaccaret*

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

Text 8

*tatah kesava kṛtvadi
 nyasena tanmayo bhavet
 atmanam tanmayam dhyatva
 hrdistham svasane 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 ācamanīyādyaih
snāna vāso vibhusinaih
yatnopacāraih sampūjya
mulamantrena desikah*

*dhyāyet padadi kesamtam
hrdayambuja madhyagam
prasanna vadānam devam
bhaktā bhista phalapradam*

One should then worship Lord Hari by offering Hīm 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 narāyanāya svāhā
yogena siddha vibudhaih
paribhāvyā manam laksmyalayam
tulasī kācita bhaktabhrngam*

*prottunga rakta nakharamguli patracitram
bhangārasam haripadambujam arvaye'ham*

One should then chant *om namo nārāyanayu svāhā* and recite the following prayer: I take shelter of the lotus feet of Lord Hari, who is constantly meditated upon by learned mystic yogis. He is the shelter of Goddess Laksmī, 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 mani pracaya ghattita rajahamsa
siñjat sunupura yutam padapadma vrntam*

*pitāmvara añcala vilola calat patakom
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 pravrddhe
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
rangotsavartha taddid vasane vicitre
cañcat patantu mukha nirgata samagita
vistarit atma yasasi ca hareh smarami*

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

Text 15

*visnoh katim vidhikrtanta manoja bhumum
jwānda kosa ganasanga dukula madhyam
nanaguna prakrti puta vicitravastram
dhyayen nibaddha vasanam khaga pratham*

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, Yamarāja, 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 ali prakasam
avartta nabhi vikasad udhyanma padmam
nadi nadi gana rasothasitantra sindhum
dhvaye nada kosa nilayam tanu lomarekham*

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

Text 17

*vaksah payodhi tanaya kuca kumkumena
harena kaustubha mani prabhaya vibhatam
srīatsa laksmi haricandana prasunam
alocitam bhagavatah subhagam smarami*

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

Text 18

*bahu sru esa sadanau balamangadadi
sobhaspadau duhitva vinasadaksau
tau daksmau bhaga atasca 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 murari pordhuta padmakhankhau
syamau karindra karavan mani bhusanadhayau*

*raktamguli pracaya cumbita janumadhyau
padmulaya priyakarau 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 mrnalam amalam mukhapankajasya
lekhatrayena tānamalikaya nūtam
kimva vimukti vasa mantraka satphalasya
vrittam ciram bhagavatāt subhagam smarami*

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

Text 21

*raktambujam dasana hasa vikasaramyam
raktadharau stha vara komala tāksudhadhvam
sammana sodbhava caleksana patracitram
lokabhi ramam amalañca hareh smarami*

I meditate upon Lord Hari's lotus face, which is tinged with the color of a red lotus flower and has beautiful 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

*suratmajai satha gandhai udam sunasam
bhrupallavam stuti lavodava karmadaksam
kamotsai añca kamala hrdaya prakasam
samcintayami harivaktra vilasadaksam*

By the influence of Lord Hari's eyebrows, one is relieved of entering the abode of Yamarāja. Below the eyebrows are two enchanting nostrils, from which the creation, maintenance, and annihilation of the universes

are enacted The Lord's eyebrows are the impetus for many passionate pastimes They enhance the beauty of the Lord's face and they bring ecstasy to the heart of Laksmī

Text 23

*karnau lasan karakundala gandalolau
nanadisañca nabhasasca vikasagehau
lolalaka pracaya cumbana kuñcitagrau
lagnau harer manikrita tate smaramu*

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 kirtita jutam
dhvaven 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 kutiklam nibaddham
nana sugandhi kusumaih svajana darena
dirgham rama hrdaya garamanam dhunantam
dhyaye mbu vaha ruciram hrdayabja madhvye*

I meditate upon Lord Hari's long black curly hair, which His associates lovingly decorated with fragrant flowers, which breaks the chastity of Laksmī, which trembles in the wind, which resembles the color of a dark monsoon cloud, and which is most enchanting

Text 26

*mehgakaram soma suryaprakasam
subhrun nasam sakracapaika manam
lokatitam pundarikavataksam
vidyuccailanc astrave ham puram*

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 seti aya i edai atva
papaistapaih puritam me sanram
lobhakanta soka mohadhi i iddham
kr̄pava dv̄staya 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 dhvayamanam manojñam
vyaktim visnoh sodasa slokapuspaih
stuti a nati a pujavita a vidhiyñah
suddha mukta brahma saukhyam pravanti*

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
sucna parbhasitam*

*dhanyam yasasyam ayusyam
svargyam svastyanam param*

This prayer spoken by Lord Śīva 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'khilat
dharmartha kama moksanām
paretreha phalapradam*

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

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

CHAPTER EIGHT

Conversation Between Padmāvati and Śuka Lord Kalki Goes To Simhala

Texts 1-2

suta uvaca
iti padmavacah srutva
kiro dhirah satam mutah
kalkidutah sakhi madhye
sthitam padmam atharavat

vada padme sangapujam
harer adbhuta karmanah
yamasthaya viddhanena
caramu bhuvanatravam

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

Text 3

padmavaca
evam padadi kesantam
dhyatva tam jagadisvaram
purnatma desiko mulam
mantram japatī mantrai it

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

Texts 4-5

japad anantaram danda
pranatim matimam scaret

*visvaksenadi kanantu
datva visnu niveditam

tata udivasya hrdaye
sthāpayen manasa saha
nrtyan gayan harernāma
tam pasyan sarvataḥ sthitam*

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

Text 6

*tataḥ sesam mastakena
krtvā naivedya bhug bhavet
ityetat kathitam kira
kamalanatha sevanam*

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

Text 7

*sakamana kamapurama
kamamrta dayakam
srotiananda karam deva
gandharva narahṛi priyam*

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

Texts 8-9

*suka uvaca
samiritam srutam sabdhu !
bhagavad bhakti laksanam
tvat prasadat papino me
kirasya bhuvi muktudam*

*kintu tvam kañcanamayum
pratimam ratnabhusitam
sajwamuva pasyāmi
durlabham rupinum sriyam*

Šuka 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 pasyāmi sadṛsim
rūpa sila gunaistava
nanyo yogyo gumi bhartīā
bhuvene'pi na drsvate*

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

Texts 11-12

*kintu pare samudrasya
paramascarya rupavan
gunān iṣvarah saksat
kascid drsto'timanusah

na hi dhatrkrtam manye
sariram sarvasaubhagam
yasya sri vasudeva asya
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

*tīraya dhyatam tu yadṛupam
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 tatkrtam 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 vidiwodhitam
vijapura phalaharam
kuru sādhu payah pūra*

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

Texts 16-18

*tava cañcuyugam padma
ragada arunam uyalam
ratna samghattitam aham
karomi manasah priyam

kandharam suryakantena
manuna svarnaghattina*

karomyāccchādanam caru
muktabhīh paksatim tava

patatram kunkumena mgam
saurabhena aticitrutam
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 karomyaham

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

Text 20

tavamrta kathavrata
tyaktādhim sadhi mamiha
sakhibhīh samgatabhiste
kim karisvami tadvada

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

Text 21

iti padmavacah srutva
tadantikam upagatah
kiro dhurah prasannatma
pravaktum upacakrame

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

Text 22

*kira uvaca
brahmaṇa prarvitaḥ srīso
maha karunko babbhau
sambhale visnuyasaso
grhe dharmam riraksisuh*

The parrot said: The supremely merciful Lord of Lakṣmī has already made His advent at the house of a great *brāhmaṇa* named Viśnuyaśa 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

*caturbhūr bhratrbhūr jñātu
gotrajāḥ paricāritah
krtopa nayano vedam
adhitya ramasannidhau
dhanurvedasca gāndharvam
swadasvam asim sukam
kavacañca varam labdhva
sambhalam punaragataḥ
viśakha yupa bhupalam
prapya siksavisesataḥ
dharmānakhyaya matiman
adharmaṁsca 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 Šuka, Padmāvatī's happiness knew no bounds. Her lotus-like face brightened and she immediately sent Šuka to bring Lord Kalkī.

Text 27

*bhusayitva svarnaratnau
tamuvāca krtañjaliḥ*

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

Texts 28-29

*padmovaca
niveditam tu janasi
kimanyat kathayamyaham
stribhava bhayabhitatma
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 Šiva awarded me has now become a curse.

Texts 30-32

*pumsam maddarsane napi
stribhavam kamataḥ suka
srutvēti padmam amantraya
pranamya ca punah punah*

uddiya pravayau krah
 sambhalam kalkipalitam
 tamagatam samakarnya
 kalkih para purañjayah
 kode krtia tam dadarsa
 svarna ratna vibhusitam
 sanandam parama ananda
 davakam praha tam tada

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

After hearing these statements of Padmāvatī, Śuka pacified her and repeatedly offered his obeisances. After giving her sufficient assurances, he flew into the sky and within a short time, arrived at the village of 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 paramatejas
 tarasmannam alam sukam
 pujañitva kare sprstva
 pañah panena tarpayan
 tanmukhe svamukham tattva
 papraccha iwidhah kathah
 kasmad desaccaritva tri am
 drsti a purvam kimagatah

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

kutrosutah kuto labdha
 manikañcana bhusanam

*aharnisam tvanmulinam
vañchitam mama sarvataḥ*

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

*tai analoka 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 bhrsam
kathava masa padmayah
kathah purvodita yatha

samvadam atmanastasya
nijalankara dharanam
sarvam tadvarnaya masa
tasyah pranati pūri akam*

When the magnanimous Šuka heard these words of Lord Kalkī, 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 kalkih
sukena sahitō muda
jagama tī arito'svena
swadattena tanmanah*

After hearing everything about Padmāvatī from Suka, Lord Kalkī became very attached to her. Without further delay, the Lord mounted the horse that was given to Him by Śiva and happily departed for the Simhala island

Text 40

*samudraparam amalam
simhalam janasamkulam
nana vmana bahulam
bhasi aram manikañcanaih*

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
sreni 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

*purastri padimini padma
gandhamoda dvirephnim
purim karumati tatra
dadarsa puratah sthitam

marala jala sañcala
vilola kamalantaram
unmilitabja malali
kalita kulitam sarah*

Soon after Lord Kalki's arrival at Simhala, He gazed upon the city, which was known as Kārumati 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 kukkantha datv
hanaditam hamsasarasah
tadarsa sriaccha 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

*vananam kadambam a kuddala
sala talamra kesaraih
kapitthasvattha kharjura
vija pura karanjakaih

punnaga panasair nagarai
angair arjunasimsapah
kamukair narikelaisca
nanairksausca sobhitam

vanam dadarca ruciram
phalapuspa dalavrtam
drstia hrstatanuh sukam
sakarunah kalkih purante vanes

praha pritikaram vaco tra sarasi
snatai vam itvadvytah tacchrtia
vivayani utah prabhumatam vamiti
padmasramam tatsandesamha
pravanam adhuna gatva sa kiro vadat*

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

Thus Suka came before Padmāvatī and informed her of Lord Kalkī's arrival

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

CHAPTER NINE

The Meeting of Lord Kalki and Padmāvatī

Texts 1-3

suta uñaca
kalkih sarovarabhyase
jalaharana vartmani
waccha sphatika sopane
prav alacita vedike

saroja saurabha vñagra
bhramad bhramara nadite
kadamba pota parali
varitaditya darsane

samu asa 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 nagesa aram madhvasthah
suko gati a dadarsa tam
harmvastham vñini patra
savimum sakhibhir vñtam

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 tāpeṇa
layatim vadanam bijam
utkṣipantim sakhudatta
kamalam candanoksitam*

Her face looked dry and pale, due to her warm breathing, which was a sign of her intense separation from the Lord. She held a fully blossomed lotus flower smeared with sandalwood paste, slowly moving it from side to side.

Text 6

*revā vari parīnatam
paragādhyam samāgatam
dhrtaniram rasagatam
nundantim pavanam priyam*

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

Text 7

*sukah sakarunah sadhu
vacanais tāmto sayat
sa, twamehyehi, 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 twayyati vīagrāham
santiste'stu rasayanat
rasayanam durlabham me
sulabham te sivasraye*

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 vihmaya
ihava varavarnini
devi tam sarasastre
priarthapya gata iayam*

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

Texts 10-12

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

vimalā malini lolā
kamala kāmakandala
vilasini cārumati
kumudetyasta nayakah

sakhya eta matustabhu
jalakrdaratham udyatah
padmā praha sarastiram
ayantu sa maya striyah*

Upon realizing that her long cherished desire would soon be fulfilled, Padmāvatī became filled with joy and the hairs of her body stood on end. She touched her lips to the lips of the parrot and fixed her eyes on his eyes. Padmāvatī's eight principle companions—Vimalā, Mālinī, Lolā, Kamalā, Kāmakandalā, Vilāsinī, Cārumati, and Kumudā—were preparing to go to the lake to enjoy playing in the water. Padmā addressed her companions: My dear friends, let us go now to the lake and enjoy ourselves.

Text 13

ityakhyā yasu sūkam
 aruhya paryarita sahibhis
 caruṇe sabhir bhutia
 sīantah puradi ah.h
 pravayau tīrātam drastum
 bhausmi vadupatim vatha

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 Rukmīni had left her palace to meet Sri Kṛṣṇa, the Lord of the Yadus.

Text 14

janah pumamsah pathi ve purasthah
 pradudravuh strīra bhavad digantaram
 srmgatake va vīpanisthita ve
 nyamgana sthapita punayakaryah

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

nu aritam tam sūkam iahantyah
 narvo ti matta i alai attarasca
 padma sukotaya taduparyupastha
 jagama tabhū paru aritabhh

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 sarasa hamsanaditam
 praphulla padmodbhāra renur asitam
 cerurvi gahyasyu sudhakaralasah
 kumudīati namudayaya sobhanah

Soon, Padmāvatī 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 mukharai inde
lagnah sugandhadhi kamakalasva
nu aritas 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

hasopahasatih sarasa prakasatih
vadvaisca nrivaisca jale viharah
karagrahaista jala vodha nartta
cakarsa tabhi vihanabhih uccaih

At this time, Padmāvatī 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
vivicva padma sakhibhī sameta
jalat samutthava maharhabhusa
jagama nirdista kadamīa sandam

Thereafter, Padmāvatī, 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 varcasam
 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 kamalapatiṁ prabhūm
 pitambaram caru saroja locanam
 ajanu bahum prthupina iaksasam
 sri vatsasat kaustubha kantrajitam

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

Texts 22-23

tadadbhitam rupam aveksya padma
 samstambhita vismrta satkīvartha
 suptam tu sambodhavitum pravittam
 nivaravamasa visankuta sa

 kadaci eso tu v alo tirupi
 maddarsanat striti am upaiti saksat
 tadatra kim me bhai ita bhai asva
 varena sapta pratimena lole

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

Text 24

*caracaratma jagatama dhusah
prabodhitas tada hrdayam viuicya
dadarsa padmam priyaruha sobham
vatha rama sri madhusudanagre*

Lord Kalkī, 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

*samviksya mayamiva mohinum
tam jagada kama kulitah sa kalkih
sakhibhirisam samupa gatam tam
katakṣa viksepa vinamitasvam

ihaihi susi agatam astu bhagyat
samagamaste kusalaya me svat
tavananenduh kila kamapura
tapapanodaya sukhava 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 Kalkī 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

*lolaksti lai anya rasamit tam
te kamahi dastavaa vishatunavaa
tanotu santim sukrtena kitva
sudurlabham ju anam asritavaa*

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

*bahu tariatau kurutam manajñau
hrdi sthitam kamam udantai asam
carvavatau caru nakhamkusena
duipam 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

*stanavimai utthita mastakau te
kama pratodaviva vasasaktau
mamorasa bhinna nyabhimanau
suarttulau vvadi satam privam 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

*kantasva sopanam idam valitram
sutrena lomatali lekha laksitam
vibhajitam redi vilagna madhvame
kamasva durga rava namastu me privam*

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

Text 31

*vambhoru sambhoga sukhave me svat
nitami a vimi am pulino pamam te
tani angri tani amysuka sangasobham
pramatta kama vimadodva 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
varam marala kana nupuravrttam
kamahi dastava mamastu santave
hrdi 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

*sruti ai tadi acanamurtam
kalikula dhamsasva kalkeralam
drsti a satpurusatvam avya
mudita padma sakhibhih varta

kantam klantamanah kritañjali
puta prava a tat sadaram dhiram
dhiram dhirapuraskrta
nyapatim natia namaskandhara*

After hearing these transcendental words of nectar spoken by Lord Kalki, the destroyer of the contamination of Kali, princess Padmavati 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 Sri Kalki Purana.

CHAPTER TEN

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

Texts 1

suta uvaca
sa padma tam harim
matva prema gaddabhasmu
tustava vridita devi
karuna varunala vam

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

Text 2

prasida jagatam natha
dharma arman ramapate
vidito si visuddhatman
vasagam trahi mam prabho

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

Text 3

dhanyaham krtapunyaham
tapodana japavrataih
tām pratosva duraradhyam
labdham tāra padambujam

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

Text 4

ajñam kuru padambhojam
tarā samsprsyā sobhanam

*bhai anam yami raja nam
akhvatum si agatam tata*

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 rupa sadma
gati a svapitaram nr̥pam
prota agamanam kalker
visnor amsasya dautvakaih*

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

Text 6

*sakhumukhena padmayah
pani grahana kamyaya
harer agamanam srutia
saharso'bhud i rhadrathah*

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

Texts 7-8

*pu rodhasa brahma naisca
patra ir mitra i h sumangalaih
vadya tandai a gitai scia
puja vrojana panibhih*

*jagamanavitum kalkim
sarddham nijayanaih prabhuh
mandaviti a karumatim
pataka si arna toranaih*

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

Texts 9-10

tato jala savabhyasam
 gati a visnu vasahsutam
 mani vedi kavasmam
 bhui anaika gatim patim

 bana dhanopari vatha
 sobhante ruciranyaho
 vidyud indriayudhadini
 tathau a bhusananyuta

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

Text 11

sarire pitarasagra
 ghorabhasa vibhusitam
 rupalayanya sadane
 madanodyama nasane

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

Texts 12-13

dadarse purato raya
 rupasila gunakaram
 sasiuh sapulakah sisam
 drsti a sadhu tamarcavat

 jnana gocara metanme
 taragamanam visara'
 vatha mandhati putrusva
 vadumathena kanane

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

husband of Laksmī, the goddess of fortune, the happiness of the king knew no bounds Tears of love incessantly flowed from his eyes After respectfully greeting the Lord, the king said O Lord of the universe, just as Sri Krsna met the son of Māndhātā in a dense forest, by my good fortune, You are meeting me here today

Text 14

*ityuktva tam pujavit a
samaniva nijasrame
harmya prasada sami adhi
sthapavit a dadau sutam*

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

Text 15

*padmam padma palasaksim
padmanetraya padminum
padmajadesatah padma
nabhavadas vathakramam*

Thus King Brhadratha 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 labdhā a priyam bharvam
simhale sadhu satkrtah
samūasa uisesajñah
samiksva dūipam uttamam*

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

Text 17

*rajanah striti a maçannah
padmayah sakhitam gatah*

*drastam samuyustvantaḥ
kalkim visnum jagatpatim*

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

Text 18

*tām striyo'pi tamalokya
samsprsyā caranambujam
punah pumstvam samapanna
revānanat tadañayā*

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

*padmākalkī gaurakrsnau
viparitāntarā bubhau
bahusphutau nila pita
vasovyajena pasyatu*

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

Text 20

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

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

Text 21

*rajana ucuḥ
jaya jaya niyamayaya kalpita*

*sesa visesa kalpana parnama
 jalaplunga lokatrayo upakaranam
 ākalasya manumanismya puritama
 vyanar vibhuta mahamina santra !
 tvam nyakita dharmasetu
 samraksana krtavatarah*

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

*punartha ditija bala parilamghi
 vāsaba sudanadrta jita bhuvana
 parākama hiranayāksa nidhana
 prthivyud dharana samkalpabhi
 nivesa dhrta kolāvatārah pahi nah*

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

*punartha jaladhi mathana drta
 deva danava gana mandaracala
 nayana vyākulitānām sahayye nadrta citta
 parvatoddharna amrta prasana racanātata
 kurmmākāra prasida paresa tvam dina nrpanam*

Long ago, the demigods and demons agreed to cooperate to churn the ocean of milk, for the purpose of producing nectar. They used Mount Mandara as the churning rod, but were unable to support its weight. At that time, You accepted the form of Lord Kūrma and supported Mount Mandara on Your back. O Lord, You assumed that form so that the

demigods could drink the nectar of immortality Now, kindly be pleased upon these most fallen and wretched kings

Text 24

*punariha tribhūtāna jāyino
 maha bala parakramasya
 hiranyakasipu ditanam deva
 iaranam bhavabhitānam kalyanaya
 diti sutā vadhaprepsur brahmaṇo
 iaradānād vadhyasya na sastrastarati
 dīna svargamartva pātalalatale deva
 gandharvā kinnara nagaritu vicinitya
 narahari rupena nakhagra bhūnnarun
 dasta dantacchadām tvaktasum krtavānasi*

When the greatly powerful Hiranyakasipu, who had conquered the three worlds, began to torment the demigods so that they lived in constant fear, just to protect them, you made up Your mind to annihilate that king of the demons Because of the benedictions of Brahmā, the demon was incapable of being killed by any man, demigod, Gāndharvā, 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 Niśimhadeva, so as not to nullify the words of the creator As the demon attempted to bite You, You tore open his chest with Your sharp nails and thus sent him to the abode of Yamarāja

Text 25

*punariha trijagajayino baleḥ
 satre sakranujo vatuṇamanah
 daitya sammohanaya tripada
 bhumivāñca chalena iṣṭi akavas
 tadutsrsta jala samsparsa uṇḍḍha
 manobhilasatvam bhutale ualer
 dauvarikatvam angikrtam uṭṭitam danaphalam*

You appeared as the younger brother of Indra, assuming the form of a dwarf *brahmaṇa*, 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 haihayadi nr̄panam
amita bala parakramanam
nana madollanghuta maryada
vartmanam nidhanava*

*bhrgui amsajo jamadagnyah
pitṛhoma dhenuharana
pravrddham anyui asat
trisapta krti o nihksatriyam p̄thi im
krtai anasi parasurama vatarah*

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

Text 27

*punarha pulastya r̄amsai atamayava
vis̄a srai asvah putrasva nivacarava
rai anasya lokatrava tapanasva
nidhanam urarikrya rai kulajata
dasarathatmajo vis̄i amitrad stranyu
palabhvā r̄ane sitaharana r̄asat
pravrddha manvuna r̄anarar
nibadhya saganam dasakandharam
hatai anasi ramai vatarah*

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

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

Text 28

*punariha yadukula jaladhi kalanidhīh
sakala suragana sevita pādaravinda
dvandvah vividha dānava daitya dalana
lokatraya durita tapano vasudevatmajo
ramavatāro balabhadrastvam asi*

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

Text 29

*punariha vidhikṛta veda dharmānusīhana
pihitā nanādarsana samghṛnam
samsara karma tyaga vidhina brahmābhāsa
vilasa cātūrim prakṛti vimāna nāma
sampadayan buddhāvatārastvam asi*

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

Text 30

*adhuna kalikula nāśavatāro
bauddha pāsanda mlecchadināñca
vedadharma setu paripālanāya krtavatarah
kalki rūpenāśman strītvā nirayādudhrta
vanasi tavānukampam kumiha 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 brahmadinam avidita vilasava taranam
 kva nah kama vamākulita mrga trsnartta manasam
 sudusprāpyam yusmaccarana jalaja lokanam idam
 krpa paravārah pramudita drsāsvasaya nijan*

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

Thus ends the translation of the tenth chapter of Sri Kalki Purāna

CHAPTER ELEVEN

The Story of Ananata and How He was Influenced by Māyā

Text 1

suta uīaca
srutia nrpanam bhaktanam
vācanam purusottamah
brahmaṇa ksatrai it sudra
varnanam 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*—*brahmaṇa*, *ksatriya*, *vaiśya*, and *sūdra*

Text 2

prairittanam nūrttanam
karma yat pankirtitatam
sari am samsravaya masa
vedanam anusasanam

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

Texts 3-5

iti kalkeri acah srutia
rajano visadasayah
pranupatya punah prahuh
pūrvantu gatimatmanah

striti am vā apyathai a pumsti am
kasya vā kena vā krtam
jara vānū ana balvadi
sukha duhkhadī kañca vāt

kasmat kuto vā kasmin vā
kimeta ditī vā vibho

*animatitanva iuditany
api karmani tarnaya*

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 tadakarmya kalkir
anantam munum asmarat
so'pyananto munutaras
tirtha pado brhadivratah*

*kalker darsanato muktum
akalavya gatasti aran
samagatva punah praha
kim karisvamu kutna va*

*vasyamuti vacah srutva
kalkih praha hasan munum
krtam drstam ti aya sari am
jñata vahva nu arttakam*

*adrstam akrtançeti
sruti a hrstamana munuh*

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

Upon hearing these enigmatic words of Lord Kalki, the sage felt great satisfaction.

Text 9

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

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

Text 10

*rājān ūcuh
kimanenapi kathitam
tvaya vā kimatānyuta
sarvam tat srotum icchamah
kathopa kathanam dvayoh*

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

Text 11

*nrpanam tadvacah sratvā
tanāha madhusūdanah
pracchantu tam munum sāntam
kathopa kathanādrtah*

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

Text 12

*iti kalker vaco bhūyah
srutvā te nrpa sattamah
anantam ahuh pranatāh
prasnaपराति tirsavah*

Being advised by Lord Kalkī in this way, the assembled kings offered their obeisances to the great sage, Ananta, and then inquired from him as follows

Text 13

*rajāna ucuḥ
mune kimatra kathanam
kalkinā dharma varmana
durbodhah kena jātas
tattvam varnaya nah prabho*

The kings said: O exalted sage, Lord Kalki is the protector of religious principles, and your conversation with Him must have been very confidential. We have an ardent desire to hear what you had said and so please oblige us.

Text 14

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

The great sage, Ananta, said: Long ago, there lived a sage named Vídruma 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 māta
pati dharma parāyana
taylor vayah parmatau
kāle sandāktis tvaham*

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

Texts 16-17

*sañjatah sokadah pitror
lokanam nanditā krtih
mānālokya pitā klivam
duhkha soka bhayakulah
tyaktva grham svavanam
gatva tustava sankaram*

*sampujyesam iudhanena
dhupa 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 Pārvatī after worshiping him with offerings of incense, a ghee lamp, and sandalwood paste.

Text 18

*iudruma uvaca
si am santam sari alokaika natham
bhutai asam vasuki 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 Vāsuki, he holds the Ganges in his matted hair, and he bestows transcendental happiness upon his devotees.

Text 19

*ityadi bahubhih stotrauh
stutahsa sivadah swa
i rsarudhah prasannatma
pitaram praha me i rnu*

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

Text 20

*iudramo me pita praha
matpumstam tapa tapitah
hasan si o dadau pumstam
parvatya pratimoditah*

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

Text 21

*mama pumstvam iaram labdhva
pitavatah punargrham
purusam mam samalokya
saharsah prīvaya saha*

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

Text 22

*tatah pravayasau tau tu
pitaraū dvadasabdake
vivaham me karavitva
bandhubhir mudamagatu*

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

Text 23

*yajñarata sutam patnum
manum rupasalinum
prapνaham paritustatma
grhasthah strīaso bhāvam*

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

Text 24

*tatah katipave kale
pitaraū me mrtau mṛpah
paralaukika karyanu
suhṛdbhir brahmaṇair iṛtah*

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 brāhmaṇas.

Text 25

*tayoh krtvā vidhānena
bhojayitvā dvijān bahūn
pitror viyoga tapto'ham
visnusevā paro'bham*

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

Text 26

*tusto harirme bhagavān
japa pūjādi karmabhiḥ
svapne māmāha māyeyam
sneha moha vinirmīta*

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 mrityu 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 visnoḥ
pratiwādārtham udyatam
māmālaksyantarhitah sa
vinidro'ham tato'bham*

After hearing these words of wisdom, spoken by Lord Hari, I was about to put up some kind of argument but then the Lord suddenly disappeared from my dream and I woke up with a start.

Text 29

*savismayah sabhāryo'ham
taktvā tām purikām purum
purusottamākhyam sri visnor
ālayamcā gamam nrpāḥ*

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 pāsrve
nirmāyāśramam uttamam
sabhāryah sānugāmatyah
karomi harisevanam*

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

Text 31

*māyā sandarsanākāmkṣi
harisadmani samsthitah
gāyan nrtyan japan nāma
cintayan samanāpaham*

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

Text 32

*evam vrtte dvādasābde
dvadasyām paranādine
snātukāmah samudre'ham
bandhubhīh sahitō 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
pratudantu 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 mayjanena
vyakuli krta cetasam
jala hillola 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 daksme kule
patitam pavaneritam
mam tatra patitam drstva
brddhasarma dvijottamah

sandhyāmupasya saghrnah
svapuram mam samanayat
sa brddhasarma dharmatma
putradara dhananvitah

krtvarugnantu mam
tatra putravat paryapalayat*

Thereafter, being driven by the wind, I was washed onto the beach unconscious, somewhere in the south. At that time, an elderly *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 dimatma
digdesa bhujña eva na
dampati tau svapitarau
matva tatra vasam nrpah*

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

Texts 38-39

*sa mam vijñaya bahudha
veda dharmesu anusthitam
pradadau svam duhitaram
vivahe vinayanvitah

labdhva cami karakaram
rupa sila gunanvitam
namna carumatim tatra
manum vismito'bhavam*

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

Text 40

*tayaham paritustatma
nana bhoga sukhanitah
janavitva pañca putran
sammadenavarto'bhavam*

Cārumati always endeavored to please me. I lived with her in great happiness and eventually begot five sons. I became merged into an ocean of joy.

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 bandhubhīḥ putrār
dhanair nānāvidhār 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
dharmasāro nyām sutam*

*ditsuh karmāni vedajñas
cakārābhyaу dayānyapi
vādyair gitaisca nṛtyaisca
strīganaiḥ svarna bhūsitaīh*

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
pitrdevarsi 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 sahīm 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
dvadasyma parnadrta
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 krtva
tadrupe vayasam nidhim
vismayavista manasam
drstva mama bruvana 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 Vaiśnava. Have you seen something wonderful, either in the water or on the land?

Text 50

*parāṇām kuru tad brūhi
tvakvā vismayātmanah
tan brūvam ahaṁ nat a
kiñcid drṣṭvam̄ srutam̄ janāḥ*

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

Text 51

*kāmatma tat kṛpaṇa dhir
māya saṁdarsanadṛtah
tayā harer māyayāham
mūḍho vyākulitendriyah*

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

Text 52

*na sarma vedmi kutrāpi
sneha moha vasam̄ gatah
atmano vismṛtiḥiyan̄
ko veda vīditām̄ 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 bharva dhanāgara
putrod iāhānu raktadhiḥ
ananto'ham̄ dinamānā
na jāne svāpna sammitam*

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

Text 54

*mam vikṣya mānī bharyā
vīṇasam mudhavat sthitam
kandanti kimaho'kasmāt
ālapanti mamañ tike*

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

Text 55

*iha tam vikṣya tāṁs tatra
smṛtvā katara manasam
hamso'pyeko bodhayitum
āgato mām saduktibhūḥ*

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
dantam suddham loka soka kṣayisnum
mamāgretam pūjyatva madangāḥ
paprucchus temat subha dhyana kamah*

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

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

CHAPTER TWELVE

The Meeting of Ananta And Hamsa

Text 1

*suta uvaca
upaviste tadā hamse
bhiksām krtvā yathocitam
tatah prāhur anantasya
sarirarogyā kāmyaya*

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

Texts 2-3

*hamsastesām matam jñātvā
praha mām purataḥ sthitam
tava cārumati bhāryā
putrah pāñca budhādayah

dhana ratnanvitam sadma
sambandham saudha samkulam
tyaktvā kadāgato'siha
putrodvaha dñe na tu*

The *paramahamsa* understood the *brāhmaṇas'* concern and so he looked at me and said: My dear Ananta, what are you doing here? Where are you wife, Cārumati, 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 sañcaraḥ
purād dharmā janadṛtah
numantrya māmihayat
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 kutastasmat
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 bhiksurevasah
avayorīha 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 gr̥hasthah svadharmajño
bhiksuko'ham paratmakah
āvayorīha samvādo
bālaka unmattayorīva*

You are a householder who faithfully executes your occupational duties and I am a beggar in the renounced order of life. Therefore, my meeting you here seems incompatible, like a conversation between a child and a madman.

Text 9

*tasmādisasya mayeyam
trijagan mohakarini
jñana prāptya dauta labhya
manyē'hamuti bho dvija !*

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 bhukṣuh samasravya
yadanyat praha vismitah
markandeya! mahabhāga
bhavisyam kathayami te*

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

Texts 11-12

*pralaye yā tvaya drsta
purusasyo darambhasi
sā maya mohajanika
panthanam bhanika yatha
tamo hyananta santāpa
nodanodyatam aksari
vayedam akhilam lokam
avrtyā 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
tanmātragāṁ gataḥ
nirupādhau 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 samjanayāmāsa
mahāntam kālāyogataḥ

kāla svabhāva karmātmā
so'haṅkāras tato'bhavat
trivid viṣṇu siva brahma
mayāḥ 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 guṇavanti 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 jīvajātayah
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
puruṣah 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 balavatī 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 gunamayim yetu
titisanti munisvarāḥ
sravantim vasananakām
ta evartha vido bhūvi*

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

Texts 21-22

*saunaka rsi uvaca
markandeyo vasisthasca
vamadevā davo'pare
sratva guruvaco bhūyah
kimahuh sravanādrtāḥ

ranano'nanta vacanam
iti srutvā sudhopayam
kim vā prāhuraho sutā
bhavis yamiha varnaya*

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

Text 23

*iti tadvaca asrutyā sūtāḥ
satkrtya tam punah
kathayamasa karsnyena
sokamoha vighātkam*

After hearing these questions of Saunaka Rsi, 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
indriyanānca nigraham*

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

Text 25

*ananta uvaca
ato'ham vanamasādya
tapah krtva vidhanataḥ
nendriyanam manaso
nigraho'bhuṭa kadacana*

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

Text 26

*vane brahma dhyayate me
bharyaputra dhanādikam
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
duḥkha 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’ham niscitam atir
indriyāñāñca ghātane
manaso nigrahastena
bhaviṣyati na samsayah*

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 māmindriyāñāñca
nigraha vyagra cetasam
tadadhiṣṭhātṛ devāscā
drṣṭvā māmī urañjasā*

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
digvātaraka praceto’svi
vanhindro pendra mitrakā

indriyāñām vayam devās
tava dehe pratiṣṭhitāḥ
nakhāgra kānda saṁbhinnān
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 sreyo hi tavānanta
mano nigraha karmani
chedane bhedane'smākam
bhinnamarmā mariṣyasi*

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

Text 33

*andhānām vadhirāñāñca
vikalendriya jīvinām
vane'pi viṣayavyagram
mānasām laksayā 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 gehām mano'nugah
buddhirbhāryā tadanugā
vayamitya vadharaya*

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

*karmāyatasya 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 nigrahārtham
 visnubhaktim samācara
 sukha mokṣa prada nitam
 dahika sarvakarmanam

 daitadvaita pradānanda
 sandoha haribhaktika
 haribhaktya jivakosa
 vīnāśānte 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 sampujya kesavam

 kalkim didrksur ayataḥ
 kṛṣṇam 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

*drstam rūpam arupasya
sprstas tatpada pallavah
apadasya srutam vākyam
avacyasya paratmanah*

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

Text 41

*ityanantah pramuditah
padmānātham niyasvaram
kalkim kamalapatrāksam
namaskrtya 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 padmānca
namaskrtya 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 dhvantanāśinim
mayanuyantrīm prapathan
srnvān bandhād vimucyate*

Śuka said: Anyone who hears this story of Ananta will be freed from the clutches of *māyā*. His darkness of ignorance will be dissipated and his

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

Text 44

saṁsārābdhi vilāsa lālasa
 matih̄ sri viṣṇusevādaro
 bhaktyākhyānam idam
 svabheda rahitam

 nirmāya dharmātmanā
 jñānollāsa nisāta khaḍgam
 uditah̄ sadbhakti durgāsrayah̄,
 ṣadvaryam̄ jayatādaseṣa
 jagatām̄ ātma sthitam̄ vaiṣṇavah̄

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

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

CHAPTER THIRTEEN

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

Text 1

*sūta uvāca
gate nṛpagane kalkīḥ
padmayā sahā simhalat
samla grāma gamane
matim cakre svasenayā*

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

Text 2

*tataḥ kalker abhiprāyam
viditvā vāsastvaran
visvakarmānam āhūya
vacanam cedam abaravit*

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

Text 3

*indra uvāca
visvakarmana sambhale tvarī
ghṛhodyā nāṭṭya ghaṭṭitam
prāsāda harmya sambhādham
racaya svarṇasañcayaiḥ*

Indra said: O Viśvakarmā, you should immediately go to the village of Śambhala and construct many palaces, ornamental gates, residential buildings, and apartments, using as much gold as possible, and decorate the village with beautiful gardens.

Text 4

*ratna sphatika vaidūrya
nānāmaṇi vinirmitaḥ
tatraiva silpa naipunyam
tava yaccāsti tat kuru*

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

Text 5

*srutvā harervaco visvakarmā
sarma nijam 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 simha suparnādi
mukhāṁs cakre sa visvakṛt
uparyu pari tāpagna
vātāyana manoharān*

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

Text 7

*nānāvana latodyāna
sarovāpi susobhitah
sambhalas cābhavat kalker
yathendrasya amarāvatī*

The entire village was decorated with forests, gardens, lakes, and public wells. Indeed, the village of Śambhala came to resemble Indra's abode, Amarāvatī.

Texts 8-10

*kalkistu simhalād dvīpad
 vahih senā ganairvṛtah
 tyaktvā kārumatīn kule
 pāthodhare karot sthitim*

*bṛhadrathastu kaumudyā
 sahitah snehakātarah
 padmayā sahitāyāsmai
 padmanāthāya viṣṇave*

*dadau gajānāma yutam
 lakṣam mukhyañca vājinām
 rathānāñca dvisāhasram
 dāsinām 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 snehāśru locanah
 tayormukhā lokanena
 nāsakat kiyadi ritum*

With great affection, he also gave them various kinds of jewels and fine garments. The king couldn't take his eyes off the beautiful faces of his son-in-law and daughter. Indeed, he could not utter a word, being overcome by strong emotions.

Text 12

*mahāviṣṇu dampati tau
 prasthāpya punarāgatau
 pūjitau kalki padmābhyaṁ
 nijakāru matīm purīm*

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
pāram jīgamiṣūṁ drṣṭvā
jambukam stambhito'bhavat

jalastambham athālokya
kalkiḥ sabala vāhanāḥ
prayayau payasāṁ rāser
upari sri niketanāḥ*

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 pāram 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 kṛtam yatra
deva rājājñayā bahu
sadma saṁbhādham amalam
matpriyārtham susobhanam*

There you will find that Viśvakarma, the architect of the demigods, has constructed many beautiful palaces and residential quarters for My pleasure, by the order of Indra.

Text 17

*tatrāpi pitror jñātināṁ
svasti brūyā yathocitam
yadatrāṅga vivāhādi
sarvam vaktum tvamarhasi*

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

Text 18

*pascāda yāmi vṛtastai
taistvamādau yāhi sambhalam*

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

Text 19

*kalker vacanam ākarnya
kiro dhīrastato yayau
ākāsa gāmī sarvajñah
sambhalam surapūjitat*

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 vistirṇāṁ
cāturvarṇa janākulam
sūrya rasmi pratikāśāṁ
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

*sarvarṭtu sukhadaṁ ramyam
sambhalam vihvalo'visat
gṛhād gṛhāntaram drṣṭvā
prāsādādapi cāmvaram*

*vanād vatāntaram tatra
vrkṣad vrkṣāntaram 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

*sukah sa viṣṇuyasasah
sadanam mudito'brajat
tam gatvā rucirā lāpahi
kathayitvā priyāḥ kathāḥ
kalker āgamanam prāha
simhalat̄ padmayā saha*

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

Text 25

*tatantvaran viṣṇuyasāḥ
samānārghya prajājanān
visākha yūpa bhūpālam
kathāyāmāsa harsitāḥ*

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

Text 26

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

King Viśākhayupa 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 lājām kurākṣataiḥ
kusumai sukuṁāraisca
rambhā puga phalaṇvitai
susubhe sambhala grāmo
vibudhānām manoharah*

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

*tāṁ kalkīḥ prāvisad bhima
senāgana vilakṣaṇaḥ
kāminī 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 sahitāḥ pitroḥ
pādayoḥ pranato'patat
sumatiḥ muditā putram
snuśām sakramā sacimivā
dadṛse tvamarāvatyāṁ
pūrṇa kāmādithih sati*

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

Texts 30-31

*smbhala grāma nagari
patākā dhvaja sālini*

avarodha sujaghanā
 prasāda vīpulastanī
 mayūra cūcukā hamṣa
 samgha hāra manoharā
 paṭṭa vāsodyota dhūma
 vasanā kokila svanā
 sahāsa gopura mukhī
 vāmanetrā yathāṅganā
 kalkīm patīm guṇavatī
 prāpya reje tamisvaram

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 jāśrayah
 sambhale vihvalācāra
 kalkīḥ kalka vināśanah

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

Texts 33

kaveḥ patnī kāma kalā
 suśuve parameśhinau
 vr̥hat kirtti vr̥hadbhū
 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 babbūvatuḥ
 yajñavijñau sarvaloka
 pūjitaū vijitendriyau
 sumantrakastu mālinyāṁ
 janayāmāsa sāsanam
 vegavantañca sādhūnāṁ
 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 padmāyāṁ
 jayo vijaya eva ca dvau
 putrau janayāmāsa
 lokakhyātāu 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
 sarvāṁśampat samanvitau
 vājimedha vidhānārtham
 udyatāṁ pitaram prabhuh
 samikṣya kalkiḥ provāca
 pitāmaham ivesvaraḥ
 disāṁ pālān vijityāham
 dhanānyā hṛtya ityuta
 kārayiṣyāmyi asvamedham
 yāmi digvijayāya bhoḥ

Lord Kalki appeared to flourish, being surrounded by all these family members. Once, Lord Kalki's father, Viṣṇuyaśa, who was on the level of Lord Brahmā, decided to perform a horse sacrifice. Understanding the intention of His father, Lord Kalki said: My dear father, I will go out and defeat all other kings in battle and thus bring you sufficient wealth so that you can conduct the horse sacrifice properly.

Text 40

*iti pranamya tam prityā
kalkih para purañjayah
senāgañaiḥ pariṛtaḥ
prayayau kikaṭam 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
vedadharma vahiskṛtam
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
stribhir 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 pariṇītam
pāna bhojana tatparaiḥ
srutvā jino nijaganaiḥ
kalker āgamanam krudhā
akṣauhiṇibhyāṁ sahitah
saṁbabhuva purādvahih*

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 samācītā bhū
kanaka vibhūṣāṇa bhūṣitair varāṅgaiḥ
śatasata rathibhir dhṛtāstra śastrair dhvaja
paṭāraji nivāritātā pairbabhau sā*

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

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

CHAPTER FOURTEEN

Lord Kalki Conquers the Buddhists Who Opposed Him

Text 1

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

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

Texts 2-3

*senānganām tam rati sangaraksatim
raktaka vastram vivrtoru madhyam
palāyatm caru vikirna kesām
vikujatim praha sa kalkinayakah
re bauddhah ma palayadhvam
nivatadhvam ramangane
yudhyadhvam paurusam 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

*jmo hinabalam kopat
kalker ākarnya tadvacah*

*pratiyoddhum vrsarudhah
 khadgacarma dharo yayau
 nana prahara nōpeto
 nanāyudha visaradah
 kalkmā yuyudhe dhīro
 devānām vismayavahah*

Although Jīna had been injured, he became enraged upon hearing Lord Kalkī's taunting words. After picking up his sword and shield, he rushed at Lord Kalkī, 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 Jīna's skill in fighting.

Text 6

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

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

Text 7

*jmo visvambaram jñātvā
 kodha kulita locanah
 cicchedāsyā tanutranam
 kalkeh sastrañca dasavat*

Lord Kalkī had become so heavy that Jīna could not even move Him and this fueled his rage. Being unable to take Lord Kalkī prisoner, Jīna finally took His crown and weapons and fled.

Text 8

*visākha yūpo'pi tathā
 nihatya gadayā jīnam
 mūrcchitam kalkimādāya
 līlayā rathamaruhat*

Meanwhile, King Viśākhayūpa, who had accompanied Lord Kalki, became furious upon seeing this and so he went and struck Jina with his club. After accomplishing this feat, the king carefully picked up Lord Kalki and placed Him on his chariot.

Text 9

*labdhasarṇjñas tathā kalkih
sevakotsāha dāyakah
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

*sūlavayathām vīhāyājau
mahāsattvastu rangamah
riṅganair bhramaṇaiḥ pāda
vikṣepahana nairmuḥuh
danḍāghātaiḥ 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 ruddiya
kecid dvipāntare' patan
hastyāśva ratha sambhādhāḥ
patitā raṇamūrddhāni*

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 jaghnūḥ ṣaṭīṣatāṁ
bhargyāḥ kotī ṣatāyutam
viśālastu sahasrāṇām
pañcavimsam rāṇe 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
putrābhyaṇ sahitāḥ kavīḥ
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 Prājña, and five hundred thousand were eliminated by Sumanta.

Text 15

*jinam prāha hasan kalkis
tiṣṭhāgre mama durmate
daivam mām viddhi sarvatra
subhāsubha 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

*madvāna jālā bhinnāṅgo
niḥsaṅgo yāsyasi kṣayam
na yāvat paśyatāvat tvarā
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
jñinah prāha hasan bali
daivam tvadrsyam sastre
te badho'yaṁ urarikrtah*

*pratyakṣa vadino bauddhā
vayam yuyam vr̥thāśramah
yadi va daiva rūpastvam
tathāpyagre sthita vayam*

*yadi bhettasi vānaughais
tada bauddhah kimatra te*

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

Text 19

*sopālambham tvaya khyātam
tvayaye vāstu sthuro bhava
iti krodhad vānajaleh
kalkim ghorah samavrnot*

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

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

Text 20

*sa tu vanamayam varsam
ksayam ninyer'ka vaddhimam*

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

Texts 21-22

brahmam vayavyam agneyam
 parjanyam cānyadāyudham
 kalkker darsanamātrena
 nisphalānya bhavan ksanat

 yathosare vijamuptam
 dānāma srotriye yatha
 yathā visnau satām dvesāt
 bhaktiryena krtāpyaho

Simply by Lord Kalkī's presence, all of the enemy's weapons, including the *brahmāstra*, *āgneyastra*, *vāyavyastra*, and *pārjanyastra*, were rendered ineffective, just like seeds sown in the desert, donations given to unworthy persons, or devotional service to Lord Hari executed out of envy.

Text 23

kalkistu tam vrsārūdham
 avaplutya kace'grahut
 tatastau petatur bhumau
 tamracudaviva krudhā

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

Text 24

patitvā sa kalki kacam
 jagraha tatkaram kare

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

Text 25

tatah samutthitau vyagrau
 yatha cānūra kesavau
 dhrtahastau dhrtakacau
 rksaviva mahābalau

 yuyudhāte mahavirau
 jmakalki narrāyudhau

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 Jīna's spine with a powerful kick, so that the king of the Buddhists fell dead onto the ground.

Text 27

*jīnam nūpatitam drstva
bauddhā haheti cukrusuh
kalkeh senāgana vīprā
jahrsur nihatārayah*

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

Text 28

*jīne nūpatite bhrātā
tasya suddhodano bali
pādacakri gadapānih kalkam
hantum drutam yayau*

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

Text 29

*kavistu tam vānavarsaih
parivārya samantatah
jagarja paraviraghno
gajamāvrtya simhavat*

In response, Lord Kalki, who very expertly killed all the heroic warriors that opposed Him as they were seated on the backs of their elephants, released an incessant shower of arrows at Śuddhodana while roaring like a lion.

Text 30

*gadā hastam tamalokya
pattim sa dharmavit kavī
padātigo gadāpānis
tasthau suddhodanāgrataḥ*

When the pious hero, Kavī, 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 bhima vikramah
gajah prati gajeneka
dantābhyaṁ sagadā vubhau

yuyudhate mahāvīnau
gadāyuddha visāradau
krta pratikrtau mattau
nadantau bhairavān ravan*

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

Text 33

*kavistu gadayā gurvyā
suddhodana gadām nadan
karada pāsyasu taya
svayā vaksasya tadayat*

Finally, while roaring like a lion, Kavī struck Śuddhodana with his club so forcefully that Śuddhodana's club fell from his hands. Taking advantage of this opportunity, Kavī landed a very powerful blow to the chest of his enemy.

Text 34

*gadaghatena nihato
virah suddhodano bhuvi
patitvā 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 Kavī's head.

Text 35

*samtāditena tenapi
sirasā stambhitah kavīh
na papāta sthitasra
sthānuvad vihyalendriyah*

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

Text 36

*suddhodanas tamalokya
sahāsāram rathāyunaih
prāvrtam tarasā mayā
devimāne tumāyayau*

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

Text 37

*yasyā darsana mātrena
devasura narādayah
nihsārāḥ pratimākaraḥ
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 punah
yoddhum samāgatā mleccha
koti lakṣa satairvrtah*

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

Text 39

*simha dhvajottita ratham
pheru kaka ganāvrtām
sarvāstra sastra janānīm
sadvarga parisevitām*

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
triguna vyakti laksitām
māyām nirikṣya purataḥ
kalkisenā samapataḥ*

*nihsārāḥ pratimākārāḥ
samastah sastrapānayah*

Being confronted by the incredibly powerful Māyā-devī, who can assume any form at will, and who is constituted of three modes of material nature, the army of Lord Kalki gradually weakened. Indeed, all the great warriors in Lord Kalki's army, who were well-equipped with celestial weapons, lost their prowess so that they simply stood motionless, like statues.

Text 42

*kalkistānā lokya nijān
bhrātṛīñāti suhṛjjanān
māyayā jāyayā jirṇān
vibhurāśit tadagrataḥ*

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

Text 43

*tāmālokyā varārohāṁ
sri rūpāṁ harīśvarāḥ
sā priyeva tamālokyā
praviṣṭā tasya vigrahe*

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

Text 44

*tāmanālokyā te bauddhā
mātarāṁ katidhā varāḥ
ruruduh samghaso dināḥ
hīnasva balapauruṣāḥ

vismayāviṣṭa manasāḥ
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

*kalikāḥ 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

*sannaddhaṁ turagārūḍha
dr̥ḍhahasta dhṛtatsarum
dhanurniṣāṅgam anisam
vāṇajāla prakāsitam*
*dhṛtahasta tanutrāṇa
godhāṁguli virājitam*

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

Text 48

*megho paryupta tārābhām
daṁsana svarṇavindukam
kīriṭa 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

*kāminī nayanānanda
sandoha rasamandiram
vipakṣa pakṣa vikṣepa
kṣipta rūkṣa kaṭākṣakam*

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

Text 50

*nijabhaktajanollāsa
samvāsa caraṇāmbujam*

*nirikṣya kalkim te bauddhas
tatra surdharma nundakah*

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 Kalkī, 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 sarkara kasah

svajana durita hartta
jwajātasya bhartta
racayatu kusalam vah
kama puravatārah*

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

Thus ends the translation of the fourteenth chapter of Śri Kalkī Purāna

CHAPTER FIFTEEN

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

Text 1

sūta uvaca
tatah kalkir mlecchaganan
karavālena kalitān
vanah samtaditānanyan
anayad yamasādanam

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

Text 2

visākhayūpo'pi tathā
kaviprājñā sumantrakah
gārgya bhargya visālādyā
mlecchan jaghnur asesatah

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

Text 3

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

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

Text 4

tesam yuddham abhud ghoram
bhayadam sarvadehinam

*bhutesananda janakam
rudhrā 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 rudhura sravaih
sravanti kesasaiwālā
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 pravāhuni
sirah kurmā rathatarih
pānumina srgāsagā
pravrttā tatra bahudha
harsayanti manasvinām
dundubheya ravā pheru
sakunananda dāyini*

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

Text 8

*gajaurgajā narairasvāh
kharairusta rathai rathah*

*nipeturvana bhinnāngas
chinna bahvamghri kandharāḥ*

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 nivaritāḥ
vikurnakesāḥ 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

*vyagrāḥ 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 vihangamaiḥ
samarudhā hayarudha
kharostr vrsavahanah

yoddhu samayayus tyaktvā
patyā patya sukhasrayān
rupavatyo yuvatyo'ti
valavatyah pativrataḥ*

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

*nanābharaṇa bhūṣadhyah
sannaddha visadaprabhāḥ
khaḍga sakti dhanur vāna
valayākta 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

*svairimyo'pyati kaminyo
pumscalyasa pativrata
yuyuryoddhum kalkisainyaiḥ
patinam nidhanaturāḥ*

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

Text 15

*mṛdbhasma kasthacitranām
prabhatamnāya sasanāt
sāksat patinam nidhanam
kim yuvatyo'pi sehire*

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

Text 16

*tah striyah svapatin vana
bhinnat vyakuli yendriyan*

*krtva pascād yuyudhire
kalkisainyair dhrtā yudhāḥ*

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

*tāḥ strirudvīksya te sarve
vismaya smita mānasāḥ
kalkim āgatya te yodhāḥ
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
kathāḥ 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

*tāḥ samālokya padmesah
sarva sastrāsra dhārinuh
nānā vāhana samrūdhāḥ
krtavyūhā uvāca sah*

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

Text 20

*kalkiruvāca
re striyah śrūtāsmakam
vacanam̄ pathyam uttamam̄
striyā yuddhenā kim̄ purīsām̄
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
rājitalaka pāṅktiṣu
prahariṣyanti ke tatra
nayanānanda dāyiṣu*

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

Text 22

*vibhrānta tāra bhramaram̄
navakoka nadaprabham̄
dirghāparānge kṣaṇam̄ yatra
tatra kah̄ 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 kah̄ prahariṣyati*

Your śiva-liṅga shaped breasts are beautifully adorned with snake-like necklaces. Their beauty certainly defeats the pride of Cupid. Who would like to smash these lovely breasts?

Text 24

*lola līlā lakavrāta
cakorākānta candrakam
mukhacandram cihnahinam
kastam hantum ihārhati*

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

Text 25

*stanabhāra bharākānta
nitānta kṣīṇa madhyamam
tanuloma latā bandham
kah pumān prahariṣyati*

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

Text 26

*nitrānandena netreṇa
samāvṛtam aninditam
jaghanam sughanam ramyam
vāṇaiḥ kah praharisyati*

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

Text 27

*iti kalkervacah srutvā
prahasya prahurādrtāḥ
asmākam tvam patī hamisi
tena naṣṭā vayam vibho

hantum gatānomastrāṇi
karānyevā gatānyuta*

After being flattered by Lord Kalki in this way, the *mleccha* women said: My dear sir, because our husbands have been killed by You, we have also been killed by You.

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

Text 28

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

*sastraṇyūcuḥ
yamāśadya vayam nāryo
himṣayāmāḥ svatejasā
tamātmānam sarvamayam
jānita krtaniscayāḥ*

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

Text 30

*tamisam ātmānā nāryas
carāmo yadanujñayā
yatkr̥tā nāma rūpādi
bhedenā viditā vayam*

We move about only by His order, and it is by His mercy that we have received our names and forms. We play a part in world events only because of Him.

Text 31

*rūpagandha rasasparsa
sabdādyā bhūtapañcakāḥ
caranti yadadhīṣṭhānāt
so'yaṁ kalkīḥ parātmakah*

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

Text 32

*kalasvabhāva saṁskāra
nāmādyā prakṛtiḥ para
yasyecchayā sṛjatyāṇḍam
mahā hanikāra kādikān*

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

Text 33

*yanmāyayā jagadyātrā
sargasthityanta samjñitā
ya evādyah sa evānte
tasyāyah so'yaṁ iṣvaram*

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

Text 34

*asau patirme bhāryāham
asya putrāptā vāndhavāḥ
svapnoḥ māstu tamniṣṭhā
vividhāscaindra jālavat*

The bodily conception of life, which causes people to think, "He is my husband, she is my wife, he is my son, he is my friend, or he is my relative,"

is illusory and not at all factual, like a dream. This bodily conception of life is also made possible by Hīm alone

Text 35

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

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

Text 36

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

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

Text 37

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

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

Text 38

*kalki dasasyapi vayam
hantum nārhah kathodbhutam
hanisyamo daityapateh
prahladasya yathā harim*

When Lord Hari accepted the form of Lord Nṛsiṁhadeva, by the request of Prahlāda, who was born in the family of Daityas, we were unable to strike Him. Now also we will not be able to injure Lord Kalkī.

Text 39

*ityastranam vacah śrutva
striyo vismitamanasāḥ
sneha moha vinurmuktāḥ
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 Kalkī.

Text 40

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

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

Text 41

*larmayogañca ātmanistham
jñānayogam bhudāśrayam
nauskarmya laksanam tāsām
kathayāmasa madhavah*

Lord Kalkī described to them the science of the self, and how to execute *karma-yoga*. He also explained how one could actually become the master of his own destiny.

Text 42

*tāḥ striyah kalkigadita
jñānenā 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 yogis in devotion.

Text 43

dattva moham mleccha bauddha striyanām
 krtva yuddham bhairavam bhūmakarmā
 hatvā bauddhān mleccha saṅghāmsca
 kalkis tesam jyothi 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 srīvanti bauddha nūdhanam
 mlecchaksayam sādarat
 lokāḥ sokaharam sada subha
 karam bhakipradam madhave
 tesāmeva punarna janma
 maranam sarvārtha samparakaram
 māya moha vinasanam
 pratidinam samsāra tapacchidam

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

CHAPTER SIXTEEN

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
cakrarirtham samagatya
snānam vidhvad acarat

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

Text 3

bhratrbbhir lokapālābhair
bahubhih svajanair vrtah
samayātān munumstatra
dadrse dinamānasān

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

samudbhuya gatamstatra
paripahi jagatpate

ityukta vanto bahudhā
 ye tānāha harīḥ paraḥ
 bālakhilyādikānalpa
 kāyān cira jaṭādharān
 vinayā vanataḥ kalkis
 tānāha kṛpānan bhayāt
 kasmād yūyam̄ samāyatāḥ
 kena vā bhīṣitā vata
 tamahām̄ nihān iṣyāmi
 yadivā syāt purandaraḥ

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

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

Text 7

ityāśrutyā kalkivākyam̄
 tenollāsita mānasāḥ
 jagaduḥ puṇḍarīkṣam̄
 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
 śrīmu viṣṇuyasahṛputra
 kumbhakarmāt majātmajā
 kuthodariti vikhyātā
 gaganārddha 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 mahiṣī
vikañja janani ca sā
humālaye sirah kṛtvā
pādau ca niṣadhacale

sete stanam pāyayanti
vikañja prasthita stanu*

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 niṣvāsa vātena
vivasā vayamāgataḥ
daivenaiva samānūtāḥ
samprāptās tatpadāspadam

munayo rakṣaṇīyāste
rakṣaḥsu ca viṣatsu ca*

We have been pushed here by the force of her strong breath and so we consider it to be the arrangement of providence that we have met You. Now, kindly save us from the wrath of this Rākṣasi.

Text 11

*iti teṣām vacah srutvā
kalkih para purañjayah
senāganaiḥ pariṇṛto
jagāma himavadvirim*

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

Texts 12-13

*upatyakāmī samāśadya
nisāmikāmī nināya saḥ
prātar jīgamuṣuh sainyair
dadṛse kṣira nūmnagām*

*samkhēndu dhavalakarām
phenilām vrhatim drutam
calantim vikṣya te sarve
stambhita vismayanvitāḥ*

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
rathayaudhai samāvrtah
kalkistu bhagavamstatra
jñātartho'pi munisvaran

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

srnu kalke payasvatyāḥ
prabhavam himavadvirau
samayatā kuthodaryah
stana prasra vanādiha*

Even though Lord Kalki knew very well about that river, He nevertheless questioned the sages, who were accompanying Him: What is the name of this river? Why is it filled with milk, and not water? The sages replied. My dear Lord, we will disclose to You the truth of this river. This river has been created from the milk that flows from one of Kuthodari's breasts.

Text 17

*ghatika saptakah canyā
payo yasyati vegetam
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 sainikaih saha
aho kimasyā rāksasyah
stanādekā tvryam nadi*

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

Text 19

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

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

Text 20

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

Alas! Who can estimate the strength of that Rāksasī?

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

Text 21

*muni darsita mārgena
yatrāste sa nisācan
puptram stana payayanti
gm murdhni ghanopama*

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

Text 22

*svāsa vatati vātena
dura kṣipta vanadvipah
yasyāḥ karnavile sukham
prasuptah simhasamkulāḥ*

She breathed so heavily that even wild elephants were thrown far away into the forest. Lord Kalkī and his soldiers were astonished to see lions sleeping peacefully inside the cavities of her ears.

Text 23

*putra pautra paṇivṛta
giri gahvara vibhramāḥ
kesamūlam upalambaya
harinā serate ciram*

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 wa na ca vyagrā
lubdhājātankaya bhṛsam
tāmālokyā girermurdhni
girvat paramādbhutam

kalkih kamala patrāksah
sarvāmstanaha sainikan
bhayodvingnan buddhūman
tyaktodyama paricchadān*

Upon seeing the Rāksasi, who resembled a dark mountain, lying on a mountain peak, the lotus-petal eyed Lord Kalkī 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
girirduṣe vanhidurgam
kr̥tvā tishtantu 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 sanyena
yamyasyāḥ sanmukham sanaiḥ
praharttum bana sandohaiḥ
khadgasakti parasvadhaiḥ*

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

Text 28

*ityuktvā sthāya pascattan
vānaustām samahanad vali
sa kruddhotthāya sahasa
nanarda paramādbhutam*

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

Text 29

*tena nādena mahata
vitrastās cābhavan janah
nippetuh samikah sarve
murcchya 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 rathamsca gajamsca
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 pipilikah*

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

Text 32

*tad drstvā devagandharva
hahakāram pracakire
tatrattha 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

*nūpeturnye duhkharṭta
brahma brahmavadinah
ruruduh sistayodha ye
jahrsus tannisācarah*

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

Text 34

*jagatam kadanam drstva
sasmaratmanam ātmana*

*kalkih kamala patrāksah
surārāti nisūdanah*

When Lord Kalkī, the slayer of the demons who are inclined to harass the devotees, witnessed the distress of the spectators, He could not tolerate it and so He made up His mind to put an end to the Rāksasī without delay.

Text 35

*vānāgnūm cela carmābhym
rathanair yāna dārubhūh
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 bandhubhūh
balibhir bhrātrbhir vāhār
vṛtah sastrāstra pānubhūh

vahurbabhūva sarvesah
kalkih kalkavīnāsanah
sahasrakso yathā vrtra
kuksim dambholi neminā*

Just as Indra had previously pierced the abdomen of Vṛtrāsura with his thunderbolt so that he could come out of the demon's body, Lord Kalkī, the master of the universe and destroyer of all sinful reactions, emerged from the Rāksasī's abdomen, along with His friends, brothers, and soldiers, who were all well-equipped with weapons, after tearing open the right side of her ribcage.

Text 38

*yonirandhrad gajarathastu
uragās cābhavan bahih
nāsikā karna viwarāt
ke'pi tasyāh vinurgatah*

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
saṇikā rudhiroksitāḥ
tām vivyadhur nikṣipantim
tarasa caranau karau*

After the blood-soaked soldiers came out from the Rāksasī's body, they saw her writhing in pain, flailing her arms and legs wildly, and so they picked up their bows and began showering their arrows upon her.

Text 40

*mamara sā bhinna deha
bhinnakuksi sirodhara
nādayanti diso dyoh kham
cūrnayanti ca parvatān*

Thus, the Rāksasī's entire body was pierced by sharp arrows, and this created a vast pool of blood. She screamed and her convulsions shook the mountain. In this way, her life came to an end.

Text 41

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

When the Rāksasī's son, Víkuñja, 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
vajirājī vibhusanah
mahāsarpa krtosnisah
kesari mudritangulih*

Slain elephants appeared like a garland on his chest, horses were his ornaments, snakes became his crown, and lions were the rings on his fingers.

Texts 43-44

mamarda kalkisenām tām
 matur vyasana karsitah
 sa kalkistam brahmam astram
 rāmadattam jighāmsaya

 dhanusa pañcavarsiyam
 rāksasam sastramādade
 tenāstrena sirastasaya
 chitva bhūmāvā 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 cutram
 giri srngam 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 Hīmālayas.

Text 46

gangātire haridvare
 nivāsam samakalpayat
 devānam kusumasāraur
 munistrotraih 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
kalkih pariyanavrtah
pratar dadarsa gangāyas
tire muniganān bahun
tasyah snanabyāja visnor
ātmano darsanā kulān*

Lord Kalkī, the incarnation of Lord Hari, passed the night at Hardwar, along with His associates and soldiers. Early the next morning, the great sages approached Lord Kalkī on the pretext of bathing in the Ganges, being very eager for His *darśana*.

Text 48

*haridvāre gangatata nikata
pindāraka vane vasantam
sri mantam nijagana vrtam
tam muniganah stavaḥ stutvā
stutva vidhvivad uditar janhu
tanayam prapasyantam kalkim
muni janagana drustumā gaman*

As Lord Kalkī and His associates were enjoying the beautiful sight of the sacred river Ganges at Hardwar, the great sages approached Him and offered their obeisances. After doing so, the sages endeavored to please the Lord by offering Him selected prayers with great devotion.

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

CHAPTER SEVENTEEN

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

Text 1

*sūta uvāca
sukhagatan munin drstvā
kalkih parama dharmavit
pūjayitva ca vidhivat
sukhāśinā nuvaca tān*

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
tirthātanotsuka loka
trayānām upakārakah*

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
yatāḥ kr̥pā katāksena
yusmābhīr avalokitāḥ*

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

Texts 4-7

tataste vamadevo'trir
 vasistho galavo bhrguh
parasara narado'svatthāma
 ramah krpastritah

durvasa devalah kanvo
 vedapramitir angirah
ete canye ca bahavo
 munayah samsitavratāḥ

krtvagre marudevāpi
 candrasuryya kulodbhavau
rājānau tau mahāviryyau
 tapasyā bhiratau ciram

ūcuḥ prahrsta manasah
 kalkim kalkavinasanam
mahodadhes tiragatam
 visnum suragana yatha

In response, the great sages, Vāmadeva, Aṭri, Vaśistha, Gālava, Parāśara, Nārada, Aśvatthāmā, Paraśurāma, Kṛpācārya, Trīta, Durvāsa, Devala, Kanva, Vedapramitī, and Angirā, as well as many others, along with King Maru and King Devapī of the Candra and Sūrya dynasties, all of whom were enriched by their severe penance, replied all together. The sages spoke to Lord Kalkī just the demigods had previously spoken to Lord Hari on the shore of the Milk Ocean.

Text 8

munaya uvācaḥ
 jayāsesa jagannātha
 viditākhila manasa
srsthi stuti layadhyakṣa
 paramatman prasida nah

The sages said All glories to You, Lord of the universe! You reside within the hearts of all living entities. O Supreme Soul, You are the creator, maintainer, and destroyer of the universe. Please be merciful to us

Text 9

*kalakarma gunāvāsa
prasarita nijakriya
brahmadinuta pādabja
padmanātha prasidanaḥ*

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
kalkih prāha jagatpatih
kavetau bhavatāmagre
sahāsattvau tapasvinai*

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 namanu 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

*tayormaruḥ pramuditah
krtañjali puptah kṛti
ādavuvāca vinayi
nijavamsānu kirttanam*

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
sarvam vetsi parātmāpi
antaryāmin hrdi sthitah
tavāñayā sarvametat
kathayāmi sṛṣṇu 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 brahma
marīcis tatsuto'bhavat
tato manus tatsuto' bhūd
ikṣvākuḥ satyavikramah

yuvanāsva iti khyāto
māndhātā tatsuto'bhavat
purukusat statsuto'bhūd
anaraṇyo mahāmati

trasadasayuh pītā tasmāt
haryyasvastrya ruṇastataḥ
trisamikus tatsuto dhumān
hariscandraḥ pratāpavān

haritastat sutastasmāt
bharukas tatsuto vrakah
tatsutah sagaras tasmād
samañjās tatōm'sumān

tato dilipas tatputro
bhagiratha iti smṛtaḥ
yenānitā jānhavīyāṁ
khyātā bhāgirathi bhuvi

stutā nutā pūjiteyāṁ
tava pāda samudbhavā*

O 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, Trśaṅku was born. From Trśaṅku, Hariścandra was born, from Hariścandra, Harita was born, from Harita, Bharuka was born, and from him, Vṛka was born. From Vṛka, Asamañyā was born, from Asamañyā, Añśumāna was born, from Añśumāna, Dilipa 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

*bhagirathāt sutastasmān
nābhastasmāda bhūda balī
sindhudvīpa sutastasmāt
ayutāyus tato'bhavat*
*ṛtuparṇas tatsuto'bhūt
sudāsas tatsuto'bhavat
saudāsas tatsuto dhimān
asmakas tatsuto mataḥ*
*mūlakāt sa dasarathas
tasmatdeda vidastataḥ
rājā visva sahastasmāt
khaṭvāṅgo dirghabāhukāḥ*
*tato rathurajas tasmāt
suto dasarathah kṛti
tasmatdrāmo hariḥ sākṣād
āvirbhūto jagatpatih*

From King Bhagiratha, Nābha was born, from Nābha, Sindhudvīpa was born, from Sindhudvīpa, Ayutāyu was born, and from him, Rtuparṇa was born. From Rtuparṇa, 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, Dirghavāhu was born, from Dirghavāhu, Raghu was born, from Raghu, Aja was born, and from Aja, Daśaratha was born. This Daśaratha was the father Lord Rāmacandra, the incarnation of Lord Hari, the master of the universe.

Text 23

*rāmāvatāram akarnya
kalkh paramarsitah
marum praha vistarena
sri rāmacaritam vada*

Lord Kalkī 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

*maruru vaca
sitapateh karma vaktum
kah samartha'sti bhūtale
sesah sahasra vadanaair
api lalāyito bhavet*

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

Text 25

*tathapi semusi me'sti
varnayāmu tavājñaya
rāmasaya caritam punyam
pāpatapa pramocanam*

Still, by Your order, I will describe to the best of my ability the transcendental characteristics and pastimes of Lord Rāmacandra, the hearing of which nullifies all sinful reactions and destroys all miseries.

Texts 26-27

ajadi vibudharthi'to janu
 caturbhur amsaih kule
 raveraja sutadajo
 jagati yātu dhanacayah

 sisuh kusikajādhvara
 ksayakara ksayo yo balada
 bali lalitakandharo
 jayati jānakiballabhah

 muneranu sahānujo
 nikhilasastrā vidyātigo
 yayavati valaprabho
 janaka raja rajatsabham

 vidhāya janamohana dyutim
 ativa kāmadrahah 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, Laksmana. The Lord, His brother, and Viśvāmitra went to the assembly of King Janaka.

Text 28

tamapratim atejasam
 dasarathatmajam sanujam
 muneranu yathavidheh sasivad
 adidevam param nirkṣya janako

 muda ksiti sutapatim sammatam
 nyocita 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 pariṇiputo
 janaka jekṣitair arccitah
 karāla kathinam dhanuh
 kara saroruhe samhitam

 vibhajya balavad drdham
 jaya raghuhety uccakair
 dhvane triyagati gatam
 parividhaya rama babhau

After being worshiped by King Janaka, and receiving the sidelong glance of Sītā, Rāma, the son of Daśaratha, effortlessly picked up the bow of Lord Śiva and broke it in half. A tremendous sound filled the four directions. All the assembled kings and sages were astonished to see Rāma's extraordinary prowess.

Text 30

tato janaka bhūpatir
 dasarathātmajebhyo dadau
 catasra usatirmuda varacaturbhya
 udvahane svalamkrta nyātmayah

 pathi tato balam bhargavas cakāra urari
 nyam raghuyatau mohogram tyajan

Thereafter, the pious King Janaka greeted Rāma and His three brothers, according to the prescribed procedure, and then handed over his four nicely dressed and decorated daughters to them. Thereafter, when Lord Rāmacandra was returning to Ayodhyā after His marriage, He met Paraśurāma, who was filled with great rage.

Text 31

tatah svapuram āgato
 dasarathastu sitāpatim
 nr̄pam saciva samyuto
 nijavicitra simhāsane
 vidhatum amala prabham
 parijanaih kriyākāribhih
 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, Kaikeyī, having been influenced by a wicked maid-servant, approached the king and forbade him to install Rāma as the future king.

Text 32

tato guru nidesato janakaraja
 kanyāyutah prayānam akarot
 sudhir yadanugah sumitrāsutah
 vanam nijaganam tyajan guhagrhe
 vasannādarāt visrjya nr̄palāñchanam
 raghupatir jatāśrabhrt

As a result, Rāmacandra, along with His wife, Sītā, and brother, Laksmana, went to the forest in exile by the order of His father. The morose citizens followed them as far as they were permitted. After walking some distance, Lord Rāmacandra arrived at the kingdom of Guhaka. There, the Lord gave up His royal dress and put on clothing made of tree bark and kept His hair matted.

Text 33

priyanuja yutastato
 munimato vane pūjyatah
 sa pāmcavatikasrame
 bharatam āturam sangatam
 nuvaryya maranam pituh
 samavadharyya duhkhaṭuras

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*taþovana 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 worshipped 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
samikṣya vararūpiṇīm
prahasatī satīm sundarīm

nijāśrayam abhipsatīm
janaka japatīr laksmanat
karāla karavalatah
samakaro dvirupām tatah*

One day, as Sītā, Rāma, and Laksmana 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 Laksmana, who then took His sharp sword and disfigured the Rāksasī by cutting off her nose.

Text 35

*samāpya pathi danavam kharasaraih
sanaihr nāsayan 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 Rāksasa soldiers, for the pleasure of Rāvana. Finally, in order to please His wife, Sītā, Rāma killed the Rāksasa, Māriča, who had assumed the form of a golden deer.

Text 36

*tato dasamukhastvarams
tamabhiviksyā rāmam rusā
brajantam anulaksmanam
janakajam jaharāsrame tato
raghupatih priyam dala kutira
samsthapitām na viksyā tu
vimūrcchito bahu vilāpya siteti tam*

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

Text 37

*vane njaganāsrame nagatale
jale pallavale vicitya patitam
khagam pathi dadarsa saumitrinā
jatayu vacanat tato dasamukha

hrtām jānakim vivicca krtavan
pitari vanhikrtyam 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 kātarō’nuja purahsaro
rāghavo dhanurdhara dhurandhar
haribalam nabālapinam dadarsa
rsabhācalad raviya bali rajanuja priyam
pavana nandanam parinatam hitam presitam*

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

Text 39

tatas taduditam matam
 pavana putra sugrīvayos
 trnāvi patibhedana nyanrpāsana
 sthapitam vivicya vyavasāyakair

 nijasakha priyam bālinam nihatya
 harbhupatim nijasakham sa ramokarot

Thereafter, at the request of Sugrīva and Hanumān, Lord Rāma killed Valī 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 vihagoditair
 jalanidhim taran vāyujah dasanana
 puram visāñjanakajam 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 jalanidhum rusa

 sosayan babandha hariyuthapaih parivrto
 nagarisvarah babhamja purapattanam
 vividha sarga durgaksamam nisacara
 pateh krudhā raghupath kṛti sadgath

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
sarah kharataraih krudhā
gajaratāsva hamsākule
karāla karavālatah prabalakāla
jihvāgrato nihataya vararāksasān
narapatr babhau sānugah*

Thereafter Lord Rāma and Sumitrā's son, Laksmana, encased Themselves in armor and equipped themselves with all kinds of celestial weapons and began to destroy innumerable Rāksasas, so that They appeared like the tongue of a poisonous serpent.

Text 43

*tato'ti balabāmarair giri
mahu ruhodyat karaih
karāla taratādanaiar
janaka jārusā nāsitān
nijaghnu ramarārddanān
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 Sītā.

Text 44

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

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

Text 45

*tato dasamukho rane gajarathāsva
pattisvarair alamghya ganakotibhīḥ
parivṛto yuyodhuydhāḥ kāpīśvara
camupateḥ patimananta dīvīyudham
radhudvahama ninditam sapadi 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
vidhvavarasmayā varddhitam
mahābala parakramam giri
mūvācalam 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 Rāksasas, who was protected by the benedictions of Brahmā, who appeared like a great mountain on the battlefield, and who was the avowed enemy of all godly persons, and his brother, Kumbhakarna.

Text 47

*tayoh kharataraiḥ sarair
gaganam acchāditam
babhau ghanaghata samam
mukharamattarid vanhibhīḥ
dhanurguna mahāsanī
dhvaniravrtam bhūtalām*

*bhayankara nirantaram
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 bhūvi rāvanas
tridasanātha vidrāvanah*

*tato'ti kutuki harirj
jvalana raksitam jānakim
samarpya raghupungave
nūjapurim yayau harsitah*

Finally, ten-headed Rāvana, who creates fear even in the mind of the king of the demigods, was killed by a powerful arrow of Lord Rāmacandra, compounded by the curse of angry Sītā. Hanumān joyfully reunited Sītā, who was pure like fire, with Lord Rāmacandra, before they all returned home.

Text 49

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

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

Text 50

*harisvara ganāvrto'
vanisutayutah sānujo*

*rathe siva sakherite
 suvimale lasatpuṣpake
 munīsvara gaṇārccito
 raghupatis tvayodhyāṁ
 yayau vivicya munilācchanām
 guhagṛhe'ti sakhyāṁ 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 nijaganāvṛto bharatam
 āturāṁ sāntvayan svamātṛgānā
 vākyataḥ pitṛnijāsane bhūpatih
 vasiṣṭha munipuṇigavaiḥ kṛta
 nijābhiseko 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 Vaśiṣṭha Muni. While seated upon the throne as the King of Ayodhyā, Lord Rāma appeared like the king of the demigods and master of all living entities.

Text 52

*narābahudhanakarā
 dvijavarāś tapas tatparāḥ
 svadharma kṛta niscayāḥ
 svajana saṅgatāḥ nirbhayāḥ
 ghanāḥ subahu varṣīṇo
 vasumati sadā harṣitā*

*bhavatyati bale nr̥pe
raghupatā vabhūt sajjagat*

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

Text 53

*tato yuta samāḥ priyair
nijaguṇaiḥ prajā rañjayan
nijāṁ raghupatīm priyām
nijamano bhavaɪr mohiyān
munindra gaṇasāmyuto'pyayajad
ādidaवān makhair dhanair vipula
dakṣinair 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 kimaṇi kāraṇāṁ
manasi bhāvayan bhūpatir
jahau janakajāṁ vane
raghuvaras tadā nirghṛṇāḥ
tato nijamatāṁ smaran
samanavat pracetaḥ suto
nijāśramam udāradhi
raghupateḥ priyām duḥkhitām*

Then, for some reason, Lord Rāma exiled Sītā to the forest, so that He appeared to act mercilessly. At that time, the magnanimous sage, Vālmiki, gave Sītā shelter in his āśrama.

Texts 55-56

tatah kusalavau sutau
 prasusuve dharitri sutu
 mahābala parakamau
 raghūpater yasogāyanau

 sa tāmāpi sutanvitām
 munivarastu rāmāntike
 samarsayad aninditām
 suravaraih sadā vanditam

 tato raghūpatistu tām
 sutayutam rudantim puro
 jagāda dahane punah pravisa
 sodha nayatmanah itiritam

 aveksya sa raghūpateh padābje
 nata vivesa janani yutā
 mani ganojvalam bhūtalam

In due course of time, Sītā gave birth to two glorious sons, named Lava and Kuśa, at the hermitage of the sage, Vālmīki. After growing up, they sang the narration of Lord Rāmacandra's pastimes composed by Vālmīki. When Vālmīki 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

nirikṣya raghunāyako
 janakaja pravānam smaran
 vasistha guru yogato'nuayuto'gamat
 svam padam purahsthitā janauḥ svakaiḥ
 pasubhūrisvarah samspṛsan muda
 sarayujwanam rathavaraih paṇito vibhūḥ

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

Text 58

*ye srivanti raghūdvahasya
 caritam karnāmrtam sādarat
 samsaramava sosanañca
 pathatām āmodadam moksadam
 rogānāmiha santaye dhanajana
 svargādi sampattaye vamsānāmapi
 vrddhave prabhavati sri sah paresah prabhuh*

By faithfully hearing these nectarean narrations of Lord Rāmacandra's pastimes, one gets relief from all material pangs, is awarded good children, wealth, and followers, and ultimately attains the spiritual world. While hearing this narration, one's mind floats in an ocean of transcendental bliss as the ocean of material existence dries up, so that by the mercy of the Lord of Laksmī, one attains liberation.

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

CHAPTER EIGHTEEN

The Descendents of Lord Rāmacandra King Maru and King Devāpi

Texts 1-4

rāmāt kuso'bhuḍa tithis
tato' bhūnniṣa dhānnabhaḥ
tasmād abhūt puṇḍarikah
kṣema dhanvā'bhavat tataḥ

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

khaganād vidhṛtas tasmād
hiranya nābha sañjñitah
tataḥ puṣpāda dhruva tasmāt
syandano'thāgnir varṇakah

tasmācchīghro'bhavat putrah
pitā me'tulavikramah
tasmān marum māṁ 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 Devānika, Devānika's son was Hīna, and his son was Paripātra. Paripātra's son was Balāhaka, Balāhaka's son was Arka, Arka's son was Rājanābha, his son was Khagana, Khagana's son was Vidhṛta, whose son was Hiranyanābha, and Hiranyanābha'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 āśādyā
 viddhi sattapasi sthitam
 tavāvatāram vijñāya
 vyāsāt satyavati sutāt*

*pratikṣya kālam lakṣābdam
 kaleḥ prāptas tavāntikam
 janmakotyam hasām rāser
 nāsanam dharmma sāsanam*

*yasahkirttikaram 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
 jñātastavānvayam tvām ca
 suryyavarīsa samudbhavam
 dvitīyah kā'paraḥ srimān
 mahāpuruṣa laksanah*

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 vacah srutvā
 devāpir madhurāksarām
 vānim vinaya sampannah
 pravaktum upacakrane*

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

Texts 9-10

*devāpi vāca
pralayānte nābhupadmāt
tavābhū caturānanah
tadriya tanayād atres
candra tasmattato budhah

tasmāt pururavā yayñe
yayātir nāhussastatah
devayānyām yayātistu
yadum turvasum eva ca*

Devāpi said: After the final dissolution of the universe, four-headed Brahmā was born from Your lotus-like navel. His son was Atri, whose son was Candra. Candra's son was Budha, Budha's son was Purūravā, Purūravā's son was Nahusa, and Nahusa's son was King Yayāti. Yayāti begot two sons, named Yadu and Turvasu, within the womb of his wife, Devayāni.

Text 11

*sarmusthayām tathā druhyuñ
canum puruñca satpate
janayāmāsa bhutadir
bhūtaniva sisrkṣayā*

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 tasmat
pracinvana bhavat tatah
praviras tanmanasyur vāva
tasmacvābhayado'bhavat*

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

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

Texts 14-16

*ajamidho'himidhasca
puramidastu tatsutāḥ
ajamidhad abhudrksas
tasmat samvaranat kuruh

kuroh paiksit sudhanur
janhur nisadha eva ca
suhotro'bhotū sudhanusas
cayavanacca tatah krti

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

Hastī had three sons named Ājamīdha, Ahīmīdha, and Puramīdha. Ājamīdha's son was Rk, whose son was Sanvarana. Sanvarana's son was Kuru, Kuru's son was Parīksīt, and Parīksīt'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 bharyayayam
jarasandhah parantapah
sahadevas tatas tasmat
somapiryāt srutasraavah*

*suratād vidrathas tasmān
sarvabhaumo'bhatatatah
jayasenād rathaniko'bhud
yutāyusca kopanah*

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

Text 19

*tasmad devatithis tasmād
ṛksas tasmād dilipakah
tasmat pratipakas tasya
devāpi ahamisvara*

The son of Yutāyu was Devātīthi, Devātīthi's son was Rksa, Rksa's son was Dilīpa, and his son was Pratipaka. My dear Lord, I am the son of Pratipaka, and my name is Devāpi.

Text 20

*rājyam sāntanave dattvā
tapasyeka dhūyā ciram
kalapa gramam asādya
tvām didrksu riha gatah*

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
ebhūḥ prāpya padāmbujam
tava kala karālasyād
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 śrutvā
kalkī kamalalocanah
prahasya marudevāpi
samāsvāsyā samavravat*

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

Text 23

*kalkiruvaca
yuvam parama dharmajñau
rajānau vidiṭāvubhau
madādesa karau bhūtvā
nijarajyam bharisyathah*

Lord Kalkī said: What you have said is correct. Both of you are very pious kings. Now, by My order, you should go to your traditional abodes, and prepare to rule your kingdoms.

Text 24

*maro tvām abhiseksyāmi
nijayodhya pure' dhuna
hatva mlecchāna dharmisthan
prajābhūta vihimsakān*

My dear King Maru, very soon, I will destroy all the sinful *mlecchas* who simply torment the citizens. After doing so, I will come to your capital city, Avodhyā, where I will perform your coronation ceremony.

Text 25

*devāpe tava raye tvam
hastinapura pattane
abhiseksyāmi rājrse
hatvā pulkasakān rane*

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

Texts 26-30

mathurayamaham sthitva
 harisyami tuvo bhayam
 sayyākarnānustr mukhan
 eka janghān bilodaran

 hatvā krtam yugam krtvā
 palayisyamyaham prajāḥ
 taپovesam vratham tyaktva
 samāruhya rathottamam

 yuvām sastrastra kusalau
 senagana parichadau
 bhutvā maharathau loke
 maya saha carisyathah

 visākha yūpa bhūpālas
 tanayām vīmayānvitām
 vivahe rucirāpangim
 sundarim pradasiyati

 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 Śayyākarna, Ustramukha, Ekajangha, and Bilodara and thereafter, re-establish Satya-yuga for the welfare of all pious souls. Both of you are very expert in understanding all kinds of scriptures and employing all types of weapons. You should now give up your garb as ascetics, and to destroy the enemies of the earth, put on your royal garments and armor and travel with Me as My associates.

My dear Maru, King Viśākhayupa has a beautiful and highly-qualified daughter that he will give you in marriage. You will become the king of

the land and for the benefit of all your subjects, act according to My instructions. My dear Devāpi, you will marry Śāntā, the daughter of Rucirāsva.

Text 31

*ityāsvasa kathah kalkeh
srutva tau munubhuh saha
vismaya vista hrdayau
menāte harimisvaram*

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

Texts 32-33

*iti brudhatya bhayade
ākāsāt sūryyasannibhau
rathau nānāmanu vrata
ghatitau kāmagau purah
samayātau jvaladdīya
sastrastraih pariwaritau
dadrsuste sadomadhye
visvakarma vimirmitau
bhrpa muniganah sabhyah
saharsa kimitritāh*

As Lord Kalkī was thus conversing with the kings and sages, two celestial chariots that were brilliant like the sun and decorated with countless jewels, which were constructed by Viśvakarmā and filled with celestial weapons, and which fulfill all of one's desires, descended from the sky. With great enthusiasm, everyone exclaimed: What are we seeing!

Texts 34-35

*kalkiruvaca
yuvam aditya somendra
yamavai sravanangajau
rajanau lokarakṣarthaṁ
avirbhu tau vidantyamu*

*kālena ācchādītā kārau
mana saṅgādi hoditau
yuvāṁ rathavāruhatāṁ
sakrudattāṁ 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

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

As Lord Kalki, the husband of Padmāvatī and maintainer of the universe, was speaking, the demigods began to shower flowers from the sky while the assembled sages offered Him selected prayers.

Text 37

*gaṅgāvāri pariklinna
sorobhūti parāgavāna
sanaiḥ parvatajā saṅga
sivavat pāvano 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

*tatrāyātaḥ pramudita tanus
tapta cāmi karābho
dharmmāvāsaḥ surucira jaṭā
cīrabhṛda dāṇḍa hastāḥ

lokātito nijatanu maru
nāśitā karmasamghas*

*tejorāsiḥ sanakasadṛṣo
maskari puṣkarākṣah*

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

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

CHAPTER NINETEEN

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

Text 1

*sūta uvāca
atha kalkīḥ samālokyā
sada sāmpatibhiḥ saha
samutthāya vavande tam
pādyārgha ācamanādibhiḥ*

Sūta Gosvāmī said: As soon as they saw this mendicant, Lord Kalki and His associates stood up to show respect, and then worshiped him with offerings of *pādyā*, *arghya* and *ācamanīya*.

Text 2

*vṛddham sariṁvesya tam bhikṣum
sarvāśrama namaskṛtam
papraccha ko bhavāntra
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
lokānāṁ pāraṇecchayā
caramīti sarvāsuhr̥dah
pūrnā 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
aham kṛtayugam srīsa*

*tavādesa karam 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 kālah
sopādhitvam upāgataḥ
kṣaṇa daṇḍala vādyāṅgair
māyayā racitah svayā

pakṣāhorātrām āśarttu
saṁvatsara yugādayaḥ
tavecchayā carantyete
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 prathamas
tataḥ svārociṣo manuh
tr̥tiya uttamās tasmāt
caturthas tāmasaḥ smṛtaḥ

pañcamo raivataḥ ṣaṣṭhas
cākṣuṣaḥ parikīrtitah
vaivasvataḥ saptamo vai
tataḥ sāvarṇir aṣṭamaḥ

navamo dakṣa sāvarṇir
brahma sāvarṇikas tataḥ*

*dasamo dharmasavarnur
 ekādasah sa ucyate*

*rudra savarnikas tatra
 manurvarvā dvādasah smrtah*

*trayodasa manurveda
 savarnir lokavisrutah*

*caturdasendra sāvarnir
 ete tava vibhūtayah*

*yantyayānti prakasante
 nāma rūpādi bhedatāḥ*

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

Texts 12-13

dvādasābda sahasrena

devanañca caturyugam

catvari trini dve caikam

sahasra ganitam matam

tāvat chatanu catvāri

trini 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
 manumamapi sarvesam
 evam parinatur bhavet
 diva prajāpates tattu
 nisā sa parkirtita*

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 paksaste
 masa samvatsararttava
 sadupādhū krtah kālo
 brahmaṇo janmamrityukrt*

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 twannābhī madhyad
 utthitah srjati 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 krta yugante'ham
 kalam saddharma palakam
 krtakṛtyāḥ prajā yatra
 tannāmnā mam krtam viduh*

I am the personified Satya-yuga. During my lifetime, pure religious principles are observed and protected I have received the name Satya because the people this age are pious and truthful.

Texts 18-20

iti dadva ca asrūtya
 kalkir nijajanāvrtah
 praharsam atulam labdhva
 srutva tadvacanamrtam

 avahuttham upalaksya
 yugasyaha janān hitan
 yoddhukamah kaleh puryam
 hrsto visasane prabhuh

 gaja ratha turagān naramsca yodhan
 kanaka vicitra vibhūsanā citangan
 dhrta vividha varāstra pūgān yudhi
 nipunān ganayadhva mānayadhvom

Lord Kalkī 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 Śri Kalkī 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 rathārūdhau
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 dharaih sainyair
āvrtai suramānmau
baddha godhanguli trānau
damsitai baddhahastakau

kārsnayasa srastranau
dhanurddhara dhurandharau
aksauhimibhish sadbhish
kampayantau bhuvam bharau*

Both were famous as heroic warriors and the foremost among wielders of the bow. They were surrounded by their soldiers, who were equipped with all varieties of weapons. Due to the presence of their vast armies, the earth trembled.

Texts 4-6

*visākhayūpa bhūpastu
gajalaksaih samāvṛta
asvaih sahasra nyutaih
rathaih sapta sahasrakaih

padatibhir dvilaksaisca
sannadrarū dhrtakārmukaih*

vatoddhūtottar usnisaih
 sarvataḥ parivāritah
 rudhirāsva sahasranam
 pañcasadbhir maharathaih
 gajair dasa satair mattair
 nava laksair vrtao babhau

King Viśākhayūpa commanded an army consisting of one hundred thousand elephants, ten million horses, and seven thousand chariots. He was also accompanied by two hundred thousand infantry soldiers, equipped with sharp weapons. Their *chādaras* and turbans flapped in the breeze. Apart from these soldiers, the king had amassed fifty thousand reddish horses, ten thousand maddened elephants, a countless number of chariots, and nine hundred thousand foot soldiers.

Texts 7-9

aksuhinibhir dasabhiḥ
 kalkih para purañjayah
 samavṛtas tatha devair
 evamundro divi svarat
 bhratr putra suhṛdbhusca
 muditah sainikair vrtah
 yayau digvijayākāṅksi
 jagatam iṣvarah prabhuh
 kale tasmin dvijo dhutvā
 dharmaḥ parajanaiḥ saha
 samaya gama kalīmā
 balināpi nirakṛtaḥ

Lord Kalkī, the conqueror of conquerors and Lord of the universe, had an army of ten *aksauhinīs*. Surrounded by His nephew and other relatives and well-wishers, He appeared like Indra, the king of heaven, surrounded by all the demigods. Just as Lord Kalkī was about to cheerfully depart on His conquest of the entire world, Dharma, who had been obstructed by the powerful Kali, arrived there in the garb of a *brāhmaṇa*.

Texts 10-13

rtam prasādam abhayam
 sukham muda matha svayam
 yogamartha tatodarparm
 smṛtum kṣemam pratiṣrayam

 naranarāyanau cobhau
 hareramsau tapovratau
 dharmastvetan samadaya
 putrān striscagatastvaran

 sraddha maitri dayā sāntis
 tustih pustih kriyonnatiḥ
 buddhir medha titikṣa ca
 hrir mūrttir dharmapalakah

 etastena sahayata
 nya bandhuganaiḥ saha
 kalkim ālokitum tatra
 nijakaryam niveditum

Just to have the *darśana* of Lord Kalkī, and to inform Hīm of their activities, Rta, Pṛasāda, Abhaya, Sukha, Prīti, Yoga, Anahankāra, Smṛti, Kṣema, Pratiṣraya, and Nara-nārāyaṇa, the plenary portions of Lord Hari, as well as Dharma's wife and children, Śraddhā, Maitrī, Dayā Śānti, Tusti, Pusti, Kriyā, Unnatī, 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
 pūjyatvā yathavidhi
 provāca vimayāpunnah
 kastvam kasmādi hagatah

 stribhīḥ putraisca sahitah
 kṣīmapunya wa grahah
 kasya va visayadrāññas
 tattattvam vuda tatvatah

Upon seeing the *brāhmaṇa* approach, Lord Kalkī humbly greeted him and then worshiped him according to the prescribed procedure. Thereafter, the Lord inquired: My dear sir, who are you? From which kingdom have you come, along with your wife and children, appearing like a lusterless planet? Tell Me everything in detail.

Text 16

*putrah triyasca te dmāḥ
huna sva vala paurusāḥ
vaisnavah sādhavo yadvad
pasandaśca traskrtah*

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

*kalkeritu vacah srutva
dharmaḥ sarma niyam smaran
provaca kamalānātham
anāthastu atikatarah*

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

Text 18

*putraih stribhir niyajanaiḥ
krtañjali putair harim
stutvā natva pugayitva
muditam tam dayaparam*

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

Text 19

*dharma uvaca
smu kalke mamakhyanam
dharmaḥ ham brahmaṇūpiṇah*

*tava vaksahisthalajjatah
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
tavājñaya caramyeva
sādhukitti krdanvahum*

I am the foremost of demigods. I receive a share of sacrifice performances. I fulfill the desires of saintly persons by awarding them the results of their religious practices. By Your order, I work for the welfare of all pious souls.

Text 21

*so'ham kālena balinā
kalināpi nrakrtah
saka kamboja savaraih
sarvar avasa vasina*

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

Text 22

*adhunā te'khilādhara
padamulam upāgatah
yatha samsāra kalagni
samaptāḥ sadhavōr'duah*

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 purvabhir
dharmaṇa paritositah*

*kalkah kalkaharāh srimān
 āha samharsayan sanauḥ
 dharma kṛtayugam pasya
 marum candamsu vamsajam
 mam janasi yathā jātam
 dhatr prārthita vigraham*

After hearing these piteous words of Dharma, Lord Kalkī, 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 Kalkī *avatāra*.

Text 25

*kitake bauddha dalanam
 iti matvā sukhī bhava
 avaisnavānām anyesam
 tavopadrava karinam
 jighamsuryami senābhūs
 cara gām tvam virubhayah*

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 Vaisnavas. 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 bhitiste kva moho'sti
 yajñadana tapovrataih
 sahuta 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 yāmī tvayagaccha
svaputrair bāndhavaīh saha
disam jayartham tvam satru
nigrahartham jagatpriya*

O Dharma, every pious person within the universe loves you. You and your sons and followers should go out and conquer all directions by subduing your enemies. Very soon I will follow you.

Text 28

*iti kaklervacah srutvā
dharmah parama harsitah
gantum kṛta matistena
ādhipatyā 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

*siddhāśrama nyajanan
avasthāpya striyasca tah*

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

Texts 30-31

*sannaddhah sadhu satkārār
veda brahma maharathah
nana sastranvesanesu
sankalpa vara kāmukah

sapta svarāsvo bhudeva
sārathur vanhirasrayah
kriyābheda 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 *brāhmaṇas* became his chariot driver, and Agnī became his seat. In this way, Dharma set out to conquer Kali, along with a formidable army.

Texts 32-33

*yajñadana tapah patrair
yamaisca nyamair vrtah
khasa kambojakan sarvān
savaran varvarānapi*

*jetum kalkir yayau yatra
kaleravāsam ipsitam
bhutavasa balopetam
sārameya varakulam*

Lord Kalkī also departed, along with His associates, including personified sacrifice, charity, penance, self-control, and the prescribed rules and regulations, with the intention of defeating the clans of *mlecchas*, such as the Khaśas, Kambojas, Śavaras, and Vaivaras. The Lord went to the favorite residences of Kali, which were the playgrounds of ghosts, foxes, and jackals.

Text 34

*gomamsa puti gandhadhyam
kakoluka svavrtam
strinām durdyuta kalaha
vivada vyasanāśrayam*

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

Texts 35-38

*ghoram jagadbhayakaram
kamini svaminam gham
kalih srutvodyamam kalkeh
putra paustra vrtah krudha*

*puradvisasanan prayat
 pecakaksa rathopari
 dharmah kalim samalokya
 rsibhūḥ parvaritah*

*yuyudhe tena sahasa
 kalkivākyā pracoditah
 rtena dambhah samgrame
 prasādo lobha mahayat*

*samayad bhayam krodho
 bhayam sukhamupayayau
 niraya mudamasadya
 yuyudhe vividhayudhau*

Kali's favorite places of residence are always causes of fear and danger. The men in these places are controlled by women. When Kali received the news of Lord Kalki's impending arrival, he quickly gathered his sons and grandsons and left his kingdom, the city of Viśasana, after mounting his chariot, which bore the symbol of an owl. When Dharma saw Kali fleeing, by the order of Lord Kalki, he confronted him, along with the sages. Rta battled Dambha, Prasāda fought with Lobha, Abhaya challenged Rosa, and Sukha attacked Bhaya. Niraya vigorously fought with Prīti, showering various weapons.

Text 39

*ādhir yogena ca vyadhiḥ
 ksemena ca balyasa
 prasrayena tatha glāṇi
 jarāsmṛtiṁ upahvayat*

Yoga contended with Ādhī, the powerful Ksema fought with Vyādhi, Praśraya fought with Glāṇi, and Smṛti attacked Jarā.

Text 40

*evam vṛtto mahaghoro
 yuddhah parama darunah
 tam drastum agata deva
 brahmādyah khc vibhutibhūḥ*

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

Text 41

*maruh khasaisca kāmbojai
yuyudhe bhima vikramaih
devāpih samare cīmarvar
varvaraīs tangannair api*

King Maru entered the ranks of the powerful Khaśas and Kāmbojas while King Devāpi fought with the Colas and the Varvaras.

Text 42

*visakhayupa bhupalah
pulindaih svapacaih saha
yuyudhe vividhaih sastrair
astrair diwyair mahāprabhaih*

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

Text 43

*kalkih koka vikokabhyam
vahinibhur varayudhaih
tau tu koka vikokau ca
brahmaṇo varadarpitau*

Surrounded by His army and invoking many celestial weapons, Lord Kalki fought with Koka and Viśoka, who were excessively proud due to receiving a benediction from Brahmā.

Text 44

*bhratarau danava sresthau
mattau yuddha visāradau
ekarupau mahasattvau
devanam bhayavarddhanau*

These two brothers were the foremost among the demons, they were always intoxicated, and they were very expert fighters. They were like two halves of one body, exceedingly powerful, and a cause of great fear for the demigods.

Text 45

*padatikau gadāhastau
vajrāngau jayināu disam
suraih pariwrtau mṛtyu
jitavekatra 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

*tābhyaṁ sa yuyudhe kaklih
senāgana samanvitah
subhanam kalki sainyānām
samarastu mulo'bhat*

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

*sampūritāḥ disah sarva
lokā no sarma lebhure
devāsca bhoyasamtrastā
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 dandaiḥ khadga saktya śtisūlair
 gadāghātaīr vāṇa pātaisca ghoraiḥ
 yuddhe sūrāschinna bāhvaṅghrdīngṛhi madhyāḥ
 petuh saṁkhye satasah koṭisasca*

Due to the onslaught of innumerable weapons, including iron rods, swords, *sakti* weapons, tridents, spears, clubs, and arrows, the entire battlefield became littered with severed arms, legs, and trunks.

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

CHAPTER TWENTY-ONE

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

Text 1

sūta uvāca
evam pravṛtte samgrāme
dharmaḥ paramakopanah
kṛtena sahitō 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 prāyat
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 rathah
sravadraktāṅga sañcayaḥ
chuchurgandhah karālāsyah
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

dambhah sambhogarahita
uddhrata vāna gaṇāhataḥ

*vyakulah svakulāngaro
nīhsarāh 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 bhūhato
gadaya bhuannamastakah
sārameya ratham chinnam
tyaktvag ādradhiram 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 jutah krodhah
kasāyikṛta locanah
gandhākhuvaham vicchinnam
tyaktvā visasanam gatah*

Abhaya defeated Krodha after a hectic fight. Krodha's eyes became blood-red, and his foul-smelling chariot, the flag of which bore the emblem of a mouse, was smashed to pieces so that he had no option but to return to his city, Viśasana.

Text 7

*bhayam sukha talāghātadg
tatasurnya pātad bhuvi
nirayo mudamusthibhyam
pīdito 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 Pṛiti.

Text 8

*ādhī vyadhyadayah sarve
tyaktva vāham upādravan*

*nanādesan bhayodvigna
krtavana prapiditah*

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

Text 9

*dharmaḥ krteṇa sahitō
gatvā visasānam kaleḥ
nagaram bāna dahānair
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
mṛtadaro mṛta-prajah
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
devapīṭh savaramscolan
varvāram tadganān aṇī*

Meanwhile, many *mlecchas*, including the Śakas and Kāmbojas, were vanquished by the celestial weapons of King Maru. King Devāpi vanquished the Śavaras, Colas, and Varvaras, with very little effort.

Text 12

*divyāstra sastra sampatair
ardayāmasa viryavān*

*viśākhayūpa bhūḍalāḥ
puṇḍān puṇḍasāṇapī*

The greatly powerful King Viśākhavūpa invoked celestial weapons to defeat the Pulindas and Pulkaśas.

Text 13

*jaghaṇa vīmala prajñāḥ
khaḍga-patena bhūrma
na-nastra-sastra varṣa-aste
yodha neṣu-ranekadha*

The pure devotee, King Viśākhavūpa, 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

*kalkī koka vīkoka-abhyām
gadā-pānīr yudhām patīḥ
yuyudhe vīnyasa viṣṇo
loka-nām janaya bhayam*

Lord Kalkī, 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 Vīkoka.

Text 15

*vṛkāsura-sya putrau tau
napta-rau sakuner hariḥ
tavoh kalkī sa yuyudhe
madhukaita bhayor vathā*

Koka and Vīkoka's father was Vṛkāsura, and Śakuni was their grandfather. Just as Lord Hari had previously fought with the demons, Madhu and Kaiṭabha, Lord Kalkī now fought with these two brothers.

Text 16

*tayor-gada prahārena
curi-nitāṅga-sya tat-pateh
karit cyutā-pata-dbhumi-
drstvo curi-vaho janah*

The two brothers then managed to land a terrible blow of the club upon the body of Lord Kalkī, 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 visnur
jagajjisnur mahābhuyah
bhallakena srastasya
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

*mrto vikokah kokasya
darsana dutthito bali
tad drstva vismitā devāh
kalkusca paravirdhā*

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 Kalkī, the destroyer of His enemies, were amazed.

Text 19

*brati karttur gadāpaneh
kokasyapyacchinacchurah
mrtah koko vikokasya
drsthupatat samutthitah*

In retaliation for Koka's bringing his brother back to life, Lord Kalkī immediately severed his head. Once again, however, simply by Vikoka's glance, Koka's head was replaced and he continued fighting as if nothing had happened.

Text 20

*punastau militau tena
yuyudhate mahabalau*

kamarūpa dharau virau
kalamṛtyū wa parau

The two powerful and deceitful demon brothers felt renewed enthusiasm as they continued to attack Lord Kalkī, appearing like fate and death personified.

Texts 21-22

khadga carma dharau kalkim
praharantau punah punah
kalkih krudhā tayos tadvad
vanena srasī hate

punarlagnē samalokya
harisc̄nta paro'bhat
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

tayorbhujantaram so'svah
krudhā samadasad bhṛsam
tau tu prabhunnāsthubhujau
visastangada kārmukau

puccham jagrhattuh sapter

gopuccham bālakaviva

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

Text 25

dhrtapucchau tu tau jñatva

saptih parama kopanah

pascat padbhayam drdham

jaghne taylorvaksasi 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 tatksanat punarutthitau

puratah kalkmalokya

babhāsāte sphutaksarau

Although the two heroes fell unconscious onto the ground, they quickly regained their senses and stood up, challenging Lord Kalkī to continue fighting.

Text 27

tato brahmā tamabhyetya

krtāñjali putah sanaih

provaca kalkum naicāmu

sastrastrair vadhamarhatah

Meanwhile, Lord Brahmā, who had been watching the battle from the sky, approached Lord Kalkī and spoke with folded hands. My dear Lord, You will not be able to kill these two demons with weapons.

Text 28

karaghata dekakāler

ubhayor nirmito vadhhah

ubhayor darsanadeva

nabhayor maranam kvacu

*viditveti kurusvatman
yugapacca nayorvadham*

You will have to kill them simultaneously with the use of Your bare hands. As long as one of them remains alive, he can instantly bring back the life of his brother.

Text 29

*iti brahmavacah srutva
tyakta sastrastra vahanah
tayoh praharatoḥ svaram
kalkindana vayoh krudhā
mustubhyam vajrakalpābhyaṁ
vabhañja virasi tayoh*

After hearing the words of Brahmā, who was born from the universal lotus flower, Lord Kalki abandoned His horse and weapons. Being inflamed with rage, the Lord suddenly landed two powerful punches that were just like thunderbolts, simultaneously smashing the two brothers' heads.

Text 30

*tau tatra bhagna mastiskau
bhagna srangava gaviva
petatur divi devānam
bhayadau bhuvi badhakau*

In this way, the two demons, who were a great cause of fear even for the demigods, and so what to speak of others, fell onto the ground like two great mountains, their heads smashed.

Text 31

*tad drstva mahadascaryam
gandharvāpsa rasām ganāḥ
nanrtur jagus tustava
usca munayah siddhacaranah
devasca kusumasarair
varvasur hista 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 Kalkī.

Text 32

*divi dundubhayo neduh
prasannasca bhavan disah
taylorvadha prabhuditah
kavir dasa sahasrakan

sasvan mahagthan saksad
ahanad divya sayakaih*

Lord Kalkī felt great satisfaction after finally attaining victory over Koka and Viśoka. By invoking celestial weapons, the Lord proceeded to killed ten thousand enemy warriors while smashing their chariots and slaying their horses.

Text 33

*prajñah satasahasram
yodhanam ranumurddhami
ksayam nnye sumantrastu
rathinam pañcavimsatum*

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 bhiupaganah saha*

*sayyakarnasca 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 rairvijyamanaih
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

CHAPTER TWENTY-TWO

Lord Kalki Travels To Bhallatānagara Ruled By Śaśidhvaja A Great Battle Takes Place

Text 1

suta uvāca
senāganauḥ parvrtah
kalkir narayanaḥ 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 visnum jagatpatum
nijasenā ganaiḥ pūrne
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 srimān
dirghāngah krsna bhavanah
sasidhvajo mahāteja
gajāyuta balah sudhi

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

Texts 4-5

tasya patni mahadevi
visnuvrata parāyana

susanta svaminam praha
 kalkīna yoddhum udyatam
 natha kantam jagannātham
 sarvantaryaminam prabhūm
 kalkīm 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 Kalkī, she said: My dear husband, Kalkī is the Supreme Lord and Supersoul of all living entities. How can you dare to strike and injure His body?

Text 6

sasidhvaya uvaca
 susante paramo dharmah
 ṛṣayātū vīrmitah
 yuddhe praharah sarvatra
 gurau sisye harerūa

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 ḫramodate
 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 padasevnam
 tvam sevakah sa capi sastva n
 niskamah sa capradah
 yuvayor yuddha milanam
 katham mohād bhavisyatu*

Suśāntā said: The enjoyment of a kingdom without hindrance, and the attainment of the heavenly planets may be accepted as the goal of life by those who are intoxicated by thoughts of sense gratification, but they are most insignificant for those who render service at the lotus feet of Lord Hari. O lord, you are a servant and Lord Kalki is the master. You have no desires for material enjoyment, and He is the bestower of the fruits of action. Considering this, how is it possible for you to fight with Him?

Text 10

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

King Śaśidhvaja said: My dear goddess, both the Supreme Lord and His servants are transcendental to the dualities of material existence, such as happiness and distress. Material designations are mistakenly attributed to the Lord and His devotees because they appear in bodies resembling those of the material world. Therefore, fighting is simply another of our pastimes.

Text 11

*dehavesad isvarasya
 kamadya dāhika 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
sariritve saririta
sevakasya bheda drsas
tvevam janmalayodayah*

The Supreme Personality of Godhead is eternal, and full of knowledge and bliss. When He incarnates within this world, He remains as He is, even though He assumes a body similar to that of a human being. He and His servant's birth, activities, and disappearance are transcendental, although to materialists they appear mundane.

Text 13

*sevya sevakata visnor
maya seveti kirtitā
dvaitadvaitasya cestausā
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
syami kante svasenaya
tvam tam pujaya kante'dya
kamalapatim isvaram*

O goddess, it is for this reason that I am eager to fight with Lord Kalki. You should now worship the Lord of Laksmī with great attention.

Text 15

*susānta uvaca
krtartho'ham tvayavisnu
seva sammilitatmanā
svaminniha paratraṇi
vausnavi prathita gathī*

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 Visnu.

Text 16

*iti tasyā valgu vābhuh
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 Visnu.

Text 17

*tamalingaya pramuditah
surair bahubhūrvrtah
vadannāma smaran rupam
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 Vaisnava warriors.

Text 18

*gatvā tu kalkisenāyām
vidrāvya mahatim camum
sayyakarna ganair viraih
sannadvair udyatāyudhāh*

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 Sayyākarnas picked up their weapons and fought along with their king.

Text 19

*sasidhvaja sutah sri mān
sūryaketur mahabalah
marubhūpena yuyudhea
vaisnovo 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

*tasyanujo vr̄hatketuh
kantah kokila n̄svanah
devapīma sa yuyudhe
gadavuddha visaradah*

Suryaketu's younger brother was named Brhatketu. He was very handsome, he had a voice like a cuckoo, and he was very expert at fighting with a club. He fought with King Devāpi.

Text 21

*visakhayupa bhupastu
sasidhvaja nr̄pena ca
yuyudhe vividhah sastraih
karibhuh parivaritah*

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

Text 22

*rudhirasvo dhanurdhari
laghuhastah pratapavan
rajasvanena yuyudhe
bhargyah sāntena dhani ma*

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

*suloih prasari gadaghatair
vana sakt̄yrs̄ti tomaraib
bhallaib khadgar bhusandibhīh
kuntaih samabhavadranah*

The battle became very intense as all these powerful warriors fought with their tridents, clubs, arrows, anchors, spears, swords, maces, and axes

Text 24

*patakabhir dhvajais cimhais
tomarais chakra camaraih
proddhuta dhuli patalair
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
gayanaair amrtayonaih*

The demigods observed this fierce battle from their positions behind the clouds. The Gandharvas hovered over the battlefield, singing in sweet voices

Texts 26-28

*drustum samagatah sarve
lokah samaram adbhitam
sankha dundubhi sannadar
asphotair vrmhitair aphi

hesitar yodhanot krustair
loka muka wabhavan
rathino rathibhīh sakam
padatasca padatibhīh

hayn hayari bhascebhāih
samaro'mara danavaih
yathabhatvat sa tu ghano
yamarastrā iwaruddhanah*

Indeed, a huge crowd gathered to witness the battle. Because of the deafening noise created by the blowing of conch shells, beating of drums, challenges of the warriors, cries of the elephants, neighing of horses, and clash of weapons, no one could hear what their companions were saying. Everyone engaged in fighting with their equals. Soon, the battle came to resemble a great fight between the demigods and demons, thus giving Yamarāja many candidates for punishment.

Text 29

*sasidhvaja camūnathah
kalki senādhī pāth saha
nipetuh sanukā bhumau
chinna vahvanghri kandharāh*

Numerous soldiers belonging to the armies of both Lord Kalki and Śasidhvaja 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

*nipetuh pradhane virah
koti koti sahasrasah
bhutesānanda sandohāh
sravanto rudhi rodakam*

In that great battle, may tens of millions of great warriors lost their lives, so that the battlefield became a river of blood. Although certainly a ghastly sight, ghosts, hobgoblins, jackals, demons, and foxes were very happy to see that river

Text 32

*usnisahamsāḥ sañchinna
gaja rodho rathasnavāḥ
karoruminābharaṇa
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

*evāṁ pravṛttah 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
kālakalpo durāgharso
marum vānair tadayat

marustu tatra dasabhir
mārganair ahanad bhṛsam*

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
gadāghātena tenapi
marur murccham avapaha*

Being pierced by Maru's arrows, Suryaketu became enraged and countered by killing the king's horses, one by one. He then broke King Maru's chariot to pieces, smashing it with his club. Due to being struck by one of the blows, King Maru lost his balance and fell to the ground unconscious.

Text 37

*sarathis tamapovāha
rathenanyera dharmavit
brhatketusca devapīm
vānaiḥ pracchadayad bali*

King Maru's loyal charioteer quickly came and placed him on another chariot. Meanwhile, the powerful Brhatketu dazed Devāpi with his incessant stream of arrows.

Text 38

*dhanur vikrsya tarasā
niharena yathā ravim
sa tu vanamayam varsam
parivarya nyāyudhāḥ*

As thick fog covers the sun, Devāpi, who had been greatly afflicted by Brhatketu's arrows, picked up his bow and countered his adversary's arrows with his own.

Text 39

*brhatketum drdham jaghne
kankapatraḥ silāsitaiḥ
bhūnnam sulam athalokya
dhanurgrhya pata tribhūḥ*

King Devāpi 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

*sitadhāraḥ svarna pumkhair
gardha patrair ayomukhaiḥ*

*devāpiṁ āsugar jaghne
brhatketuh sasamikam*

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

Text 41

*devapis taddhanur divyam
ciccheda nisitaih saraih
chinnadhanva brhatketuh
khadgapar jighāmsaya*

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

Texts 42-43

*devapeh sārathum sasvam
jaghne suro mahamrdhe
sa devāpir dhanus tyaktva
talenahatyā teripum*

*bhujayor antarāniya
nispipesa sa nirdayah
tam tryasta varsam niskantam
mūrcchitam satrunārditam*

That great warrior, Brhatketu, was able to kill Devāpi's horses and chariot driver as the fierce battle continued. Devāpi then threw down his bow and gave his enemy a powerful blow with his fist. Brhatketu was stunned and so Devāpi grabbed him and began squeezing his neck as it was held between his arm and chest. As a result of this, the twenty-four-year-old Brhatketu fell down unconscious onto the battlefield, as if dead.

Text 44

*ajam viksaya devāpir
mughnī sūryadhvajo' vadhu
mustinā vajrapātena
so'patan mūrcchito bhuvi*

*murcchitasya ripuh krodhat
senaganam tadayat*

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

Text 45

*sasidhvayah sarvajagannivasam
kalkim purastad abhisūryavarcasam
syamam pisangamvaram ambujeksanam
brhadbhujam caru krita 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 mani vrata citanga sobhava
nirasta lokeksana hrttamomayam
visakhayupadibhir avrttam prabhum
dadarsa dharmena krtena pūjitatam*

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 Viśakhayūpa, 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.

CHAPTER TWENTIY-THREE

King Śāśidhvaja Brings the Unconscious Lord Kalki to His Palace

Text 1

suta uvaca
hrdi dhyanaspadam rūpam
kalker drstva sasidhvajah
purnam khadgadharam caru
turagarudham avravit

Sūta Gosvāmī said: As King Śāśidhvaja 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 vimāsārtham
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 pundarikakṣa
praharam kuru me hrdi

His mind surcharged with feelings of ecstasy, King Śāśidhvaja said: O lotus-eyed Lord, please come and strike my chest.

Texts 4-5

athavatman vanabhiya
tamo'ndhe hrdi me visa

*nirgunasya gunajñatvam
advaitasyastra tadanam

nuskāmasya jayodyoga
sahayam yasya sainikam
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

*parabuddhir yadi drdham
prahartta vibhave tvayi
siva visnor bhedakrte
lokam yāsyāmu samyuge*

You are the almighty Lord. I will strike You hard, and while doing so, if I forget that You are the Supreme Lord, then I hope to achieve that inferior destination which is attained by those who discriminate between Lord Śiva and Lord Hari.

Text 7

*iti rajño vacah srutvā
akrodhah kruddhavad vibhuh
vanaira tadayat samkhye
dhrtayudham arndamam*

Upon hearing these words of King Śāśidhvaja, 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

*sasidhvajas tatprahāram
aganasya varayudhaih
tam jaghne vanavarsena
dhārabhirīva parvatam*

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

Text 9

*tadvana varsabhūnnañtah
kalikah paramakopanah
dīvyaih sastrāstra sanghatais
taylor yuddham avarattata*

King Śaśidhvaja's attack appeared to injure Lord Kalkī and this made the fire of His rage burn brightly Thereafter, a fierce battle ensued wherein both combatants discharged celestial weapons

Text 10

*brahmāstrasya ca brahmastraïr
vāyavasya ca pārvataih
agneyasya ca pārjanyaih
pannagasya ca garudaih*

Both neutralized the effects of each other's *brahmāstra* by invoking another *brahmāstra*, *pārvatāstra* by employing another *pārvatiāstra*, *vāyu-astra* by discharging another *vāyu-astra*, *parjanyāstra* by invoking an *agni-astra*, and *garudāstra* by employing a *pannagāstra*

Text 11

*evam nanavidhan astrair
anyo'nyam abhyaghnatuḥ
lokāḥ sapalah samtrasta
yugantabhiva menureḥ*

In this way, Lord Kalkī and King Śaśidhvaja 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 samātrastā
agaman khagamāḥ kila
tato'ti vitathod yogau
vāsudeva sacidhvajau*

*nirastrau bāhuyuddhena
yuyudhāte parasparam
padāghārais talāghātair
muṣṭi praharānais 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 mūrcchito nṛpaḥ kopāt
samutthāya ca tatkṣaṇāt
muṣṭibhyāṁ vajrakalpābhyaṁ
avadhuta kalkimojasā*

*sa kalkistatprahāreṇa
papāta bhūvi mūrcchitah*

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 Śāśidhvaja 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

*dharmaḥ kṛtañca tam drṣṭvā
mūrcchitam jagadisvaram
samāgatau tamāneturū
kakṣe tau jagṛhe nṛpah*

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 Śāśidhvaja restrained them, holding them tightly in his arms.

Text 17

*kalkīm vakṣasyu pādāya
labdhārthaḥ prayayau gṛham
yuddhe nṛpaṇām anyeśām
putrau drṣṭvā sudurjayau*

The king then embraced Lord Kalki to his chest and brought Him to his palace, considering himself to be very fortunate. He thought that no king of the earth would now be able to defeat his two sons.

Text 18

*kalkīm surādhipa patim
pradhane vijitya dharmāṁ
kṛtañca nijakakṣa yuge nidhaya
harṣollasad hṛdaya utpulakah
pramāthi gatvā gṛham
harigṛhe dadṛse susantām*

Thus, King Śāśidhvaja 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 gāyantnām hariguna
 kathastāmatha praha rāja
 devādmnām vinaya vacasā sambhale
 janmana vidyālabham parinayavidhim
 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

kalkih svayam hrdi mamāya mihā gato'ddhā
 mūrcchacchalena tava bhakti samiksanartham
 dharmam krtañca 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 nrpavacasā vinodapūrnā
 harikrta dharmayutam pranamya nātham
 saha nyasakhibhir 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 Śri Kalki Purāna.

CHAPTER TWENTY-FOUR

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

Text 1

*susantovaca
jay hare'ma radhusa sevitam
tave padambujam bhuri bhūsanam
kuru mamagratah sādhu satkrtam
tyaja mahāmate mohamatmanah*

Śusāntā said: O Lord Hari, all glories unto You. Please give up Your illusory pastime of being unconscious. O most intelligent one, kindly show me Your lotus feet, which are faithfully served by saintly persons and demigods.

Text 2

*tave vapur jagadruṇa sampadā
viracitam satām manase sthitam
ratipater mano mohodayakam
kuru vicestitam kamapurānam*

Your body is fully spiritual and thus it is the most valuable object within the universe. This form of Yours is present within the hearts of the devotees. Your beautiful form bewilders even the mind of Cupid. Now, please do whatever You consider to be beneficial for me.

Text 3

*tave yaso jagacchoka nāsanam
mrdu kathamrta pritudāyakam
sthita sudhoksitam candravan mukham
tava karotvalam lokamangalam*

The world of lamentation goes far away if Your transcendental glories enter someone's ears. The shower of nectar in the form of the sweet words emanating from your moon-like mouth pleases everyone. Your face is adorned with a sweet smile. Please speak something with Your lotus mouth that will benefit all classes of men.

Text 4

*mama patistvayām sarvadurjayo
yadi tavāpriyam karmāṇā caret
jahi tadātmānaḥ satrum udyatam
kuru kṛpām nacedidrg isvarah*

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

*mahadahām yutam pañcamātrayā
prakṛti jāyayā nirmitam vapuh
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

*bhuviyan marudvāri tejasām
prācitibhiḥ sarirendriyāśritaiḥ
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 gunālayam nāma pāvanam
kalimalapaham kirttayanti ye
bhavabhayaksayam tapatāpītā
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 januh satām mānavarddhanam
dijakulodayam devapālakam
kr̥tayugārpakam 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 napṛkam
gajarathair dhvajais cārair dhanaiḥ
manivāsanam sat kr̥tim vinā tava
padābjayoh 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 jagadvapuh sundarasmitam
mukham aninditam sundarāravam
yadi na me priyam valguçeşti
parikarotyaho martyurastivaha*

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 sarana
kharatara varasara dasabala manthana
jayahata parabhara bhavavaya samana
sasadhara sata samarasa bharavadana*

As You traverse the surface of the earth, riding upon Your horse, Your presence removes all fear. You are the shelter of Brahmā and Śiva. You vanquish even the most powerful warriors with Your sharp arrows. You give protection to those who seek Your shelter after being defeated by You in battle. Your lotus face is as soothing as a hundred moons.

Text 12

*iti tasyāḥ susāntāyā
gītena paritoṣitāḥ
uttasthau rāṇasacyyāyāḥ
kalkiryuddhas thaviravat*

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

Texts 13-14

*susāntāṁ purato drṣṭvā
kṛtam vāme tu dakṣine
dharmāṁ sasidhvajāṁ pascāt
prāheti vrīḍitananāḥ

kā tvam padmapalāśākṣi
mama sevārtham udyatā
kānte sasidhvajāḥ suro
mama pascād upasthitāḥ*

Seeing Suśāntā in front of Him, as well as Satya-yuga personified to His left, Dharma to His right, and King Śāśidhvaja 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, Śāśidhvaja, standing behind Me?

Text 15

*he dharma he kṛtayuga
katham atrāgatā vayam*

*rañāṅganam vihāyāsyāḥ
satrorantah 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

*satrupatnyāḥ katham sādhu
sevante māmariṁ mudā
sasidhvajāḥ suramānī
mūrcchitam hanti no katham*

I am the enemy of these women. Why are they serving Me in great happiness? I fell unconscious. Why did the great hero, Šasidhvaja, not kill Me?

Text 17

*susāntovāca
pātāle divi bhūmau vā
naranāga surā'surāḥ
nārāyaṇasya te kalke
ke vā sevām na kurvate*

Suśāntā said: Who is there in Pātālaloka, 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
mitrānām darsanādapi
nivarttate satrubhāvas
tasya sākṣat 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 sārdham mama patih
satrubhāvena samyuge*

*yadi yogyas tadānetum
kim samartha 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 svāmī
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 kirttanāt
kṛtārtho'smi kṛtārtho'smi
kṛtārtho'smi kalikṣaya*

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

Text 22

*kṛtayuga uvāca
adhunāharā kṛtayugam
tava dāsasya darsanāt
tvamisvaro 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
daṇḍayamān mām daṇḍaya vibho
yoddhṛtvād udyatā yudham*

*yena kāmādi rāgeṇa
tvayyāt manyapi vairitā*

King Śāśidhvaja 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 vacastesāṁ
nisamya harsitānanaḥ
tvayā jito'smiti nṛpaṁ
punah punaruvāca ha*

After hearing the king speak with such humility, Lord Kalkī said: The simple fact of the matter is that you defeated Me in the battle.

Text 25

*tataḥ sasidhvajo rājā
yuddhā dāhuya putrakāṁ
susāntāyā matim buddhvā
ramāṁ prādāt sa kalkaye*

Thereafter, King Śāśidhvaja summoned his sons from the battlefield and, as desired by his wife, handed over his daughter, Ramā, to Lord Kalki in marriage.

Texts 26-27

*tadaitya maru devāpi
sasidhvaja samāhṛtau
visākha yūpa bhūpasca
rudhirāsvasca samyugāt

sayyā karṇa nṛpe ṇāpi
bhallāṭāṁ puramāyayuh
senāgaṇair asamkhyātaiḥ
sā puri mardditā bhavat*

At that time, the kings Maru, Devāpi, Viśākhayūpa, Sayyākarṇa, and Rudhirāśva arrived at Bhallāta, at the invitation of Śāśidhvaja. Thus, the city became very crowded with the soldiers of these rulers of men.

Text 28

*gajāsva ratha sambādhaiḥ
patticchatra ratha dhvajaiḥ
kalkinapi ramayasca
vivahotsava sampadam*

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

Texts 29-30

*drustum samauyus tvarita
harsāt sabala vahanah
samkha bheri mṛdungānām
vāditranañca nisi anaih

nrtya gita vidhanaisca
puastri krta mangalaih
vivāho ramaya kalker
abhuda ati 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 *mṛdangas*, as well as the singing, dancing, and clapping of the ladies

Texts 31-32

*nṛpā nanā vidhār bhoyaiḥ
pujita vivisuh sabham
brāhmaṇah ksatriya vaiśyah
sūdrasca vara jatayah

vicitra bhoga bharanah
kolkīm drastum upavisan
tasyam sabhayam susubhe
kalkih kama lalocanah*

All the kings were provided with an incredible variety of sumptuous food and drink. The brahmanas, ksatriyas, vaiśyas, sūdras, and outcastes were also very nicely fed and given charity when they came to see

Lord Kalkī. All the while, the lotus-eyed Lord remained seated in the assembly.

Text 33

*naksatra 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 Kalkī, the king of kings, appeared glorious in the midst of that assembly.

Text 34

*rama patim kalkim aveksya bhupah
sabhaugata padma dalāyate ksanam
jāmātararam bhakti yutena karmana
vivudhya madhye nisasāda tatra ha*

King Śāśidhvaja slowly approached the lotus-eyed Lord Kalkī, the husband of Rāmā, and sat beside Hīm in a mood of awe and reverence, although he considered Hīm to be his son-in law.

Thus ends the translation of the twenty-fourth chapter of *Śrī Kalki Purāna*.



CHAPTER TWENTY-FIVE

The Devotion of Śāśidhvaja And His Previous History

Texts 1-2

*sūta uvaca
tatrahuste sabha madhye
vaisnavam tam sasidhvajam
munibhiḥ kathita sesa
bhakti vyasakta vigraham

susantāñ ca krtenāpi
dharmena vidhivad yutam*

Sutā Gosvāmī said: The kings then began to speak to the exalted King Śāśidhvaja and his wife, Suśāntā, in that assembly which included Dharma and Satya-yuga personified.

Texts 3-4

*rajana ucuḥ
yuvāṁ nārāyana syasya
kalkeh svasuratām gatau
vayam nrpa ime loka
rsayo brāhmaṇāscā ye

preksya bhakti vitānam vam
harau vismita manasāḥ
prucchamaśta miyam bhaktih
kva labdha paramatmanah*

The kings said: You are now the in-laws of Lord Kalkī, who is non-different from the Personality of Godhead, Nārāyana. We are very impressed by the devotional attitude of both of you, and so are the assembled sages, *brāhmaṇas*, 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 saksūtā rājan
 kimvā naisargikī tava
 sotrumicchāma he rājan
 tri jagajjana pavanim

 kathām bhagavatim tvattah
 samsara āśrama nāśinim

My dear king, did someone give you instruction regarding the devotional service of the Lord, or is your devotion spontaneous? We simply would like to know how you became such an advanced devotee of the Lord. We know that by hearing this narration, the inhabitants of the three worlds will be purified, because such talks uproot the root cause of material existence.

Text 7

sasidhvaja uvaca
 stripumorsorā vayos tattat
 srnutā mogha vikramah
 vrttam majjanma karmadi
 smṛtim tadbhakti laksanam

King Śāśidhvaja said: O kings, please listen attentively as I narrate to you the story of my previous life, and how I came to be a king who is devoted to the Lord.

Text 8

purā yuga sahasrante
 grdhro'ham pūti mamsa bhuk
 grdhriyam me priyāranye
 krtanido vanaspatau

Thousands of years ago, I was born as a meat-eating vulture. My wife, 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

mṛtānāṁ pūti māṁsaughaiḥ
prāṇānāṁ vṛttikalpaku

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 lubdhakah̄ krūro
lulubha pisitāsanau
āvāṁ vikṣya gṛhe puṣṭam̄
gṛdhram̄ tatrāpya yojayat

tam̄ vikṣya jāta visrambhau
kṣudhayā pariṇītai
stripuṁsau patitai tatra
māṁsa lobhita cetasau

One day, a cruel hunter saw us and so desired to capture us. For this purpose, he brought his tame vulture. At that time, we were famished and so when we saw the tame vulture, we approached it in the hopes of getting some flesh in charity.

Text 12

vaddhā vāvāṁ vikṣya tadā
harṣadāgatyā lubdhakah̄
jagrāha kanṭhe tarasā
cañcva grāghāta piṇitah̄

However, the result was that we fell into the trap of the hunter. As soon as he saw us ensnared within his net, the hunter joyfully came running and grabbed me by the neck. We tried our best to defend ourselves with our beaks.

Text 13

āvāṁ gṛhitvā gaṇḍakyāḥ
silāyāṁ salilāntike
maṣṭiṣkāṁ cūrṇayāmāsa
lubdhakah̄ pisitāsanah̄

Wanting our flesh, the hunter took us to the banks of the Gaṇḍaki River, which is as good as the Ganges, and killed us by smashing our heads against a śālāgrāma-śilā.

Texts 14-15

*cakāṅkita silā gaṅgā
marañādapi tatkṣanāt
jyotir maya vimānena
sadyo bhūtvā caturbhujau*
*prāptau vaikuṇṭha nilayam
sarva loka namaskṛtam
tatram 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 Vaiṇkuṇṭha 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 kālavasad
gatam yuga catuḥsatam*

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 nṛpāstāvat
baddha sūnuraham smaran
harer anugrahān loke
śālāgrāma silāsramam*

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

*jātismaratvam gaṇḍakyāḥ
kim tasyāḥ kathayāmyaham
yajjala sparsa mātreṇa
māhātmyam 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
marañasye drsam phalam
na jāne vāsudevasya
sevayā kim bhaviṣyati*

When such a wonderful result is obtained by giving up one's life while touching a śalāgrāma-śilā, then what can be said of the result obtained by those who serve Lord Hari with devotion?

Text 20

*ityāvāṁ hari pūjāsu
harṣa vihvala cetasau
nṛtyantāvanu gāyantau
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 vidiتا viryasya
prsto brahma mukhāt srutah*

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 pūṛṇasya bhaktitāḥ
 dāśinām yuvatināñca
 ramānāthāya ṣaṭsatam
 ratnāni ca mahārghyāñi
 dattvā rājā sasidhvajah
 mene kṛtārtham ātmānām
 svajanair bāndhavaiḥ saha

Thus, King Śāśidhvaja 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 maid-servants, and countless valuable jewels.

Text 25

sabhāsada iti srutvā
 pūrvā janmoditāḥ kathāḥ
 vismayā viṣṭa manasāḥ
 pūrṇām tam menire nr̥pam

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

kalkīm stuvanto dhyāyanto
 prasām̄ santo jagajjanāḥ
 punastamahū rājānam
 lakṣānam bhakti bhaktayoh

Everyone in that assembly began to glorify the Supreme Lord and meditate upon His transcendental form. After some time, they inquired from King Śāśidhvaja about the characteristics of pure devotional service.

Text 27

*nṛpa ucuḥ
bhaktika syad bhagavataḥ
ko va bhakto vīdhānavit
kim karoti kīmasnati
kva vā vasati vaktū kīm*

The kings said: What are the characteristics of devotional service to the Lord? Who is a genuine devotee, and what are the prescribed rules and regulations? What does a devotee do, what does he eat, where does he live, and what does he speak about?

Texts 28-29

*etan varnaya rajendra
sarvam tvam vetsi sadarāt
jatismaratvar kṛṣṇasya
jagatam pāvanecchayā
iti tesam vacah srutva
praphulla vadano nṛpah
sadhuvādaiḥ samamantrya
tānāha brahmaṇoditam*

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

*sāśidhvaja uvaca
pura brahma sabha madhye
maharsi gana sankule*

*sānako naradām praha
bhavadbhir yastvihoditah*

King Śāśidhvaja said Once, long ago, in the assembly of Lord Brahmā, there were many great sages present At that time, the sage Sanaka asked Nārada Muni the very questions that you have put before me

Text 31

*tesam anugrahenaham
tatirosuva srutah kathah
yastah samkathayamuha
srnudhvam 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 samsṛtihara
harau loka namakrta
tāmādau varṇaya mune
nara davahitā vayam*

Sanaka said: O sage among the demigods, what kind of devotional service to Lord Hṛī 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 sasthami indriyani
samyamya paraya dhṛiyā
guravaapi nyaseddeham
loka tantra vicaksanah*

Nārada Muni said. One who desires to engage in the devotional service of the Lord should learn the codes of good conduct after fully surrendering himself at the lotus feet of the spiritual master and carefully

controlling his mind and five knowledge-acquiring senses with the help of good intelligence.

Texts 34-36

*gurau prasanne bhagavān
prasidati hariḥ svayam
pranavāgni priyāmadhye
namo'rṇam tannidesataḥ

smared ananyayā budhyā
desikah susamāhitah
pādyārghya ācamanīyādyaḥ
snāna vāsovibhūṣaṇaiḥ

pūjayitvā vāsudeva pāda
padmam samāhitah
sarvāṅga sundaram ramyam
smaret hṛtpadma madhyagam*

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

*evam dhyātvā vākyā 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 devāstvesāntu
namāni vidiṭānyuta
viṣṇoh kalker anantasya
tānye vānyanna vidyate*

All of the demigods are considered to be Lord Hari's bodily limbs. He possesses unlimited transcendental forms having corresponding transcendental names.

Text 39

*sevyah kṛṣṇah sevako'
manyē tasyātmā mūrttayāḥ
avidyo pādhayo jñānād
vadanti prabhavādayah*

Lord Kṛṣṇa is the actual object of service for all living entities. The constitutional position of the spirit souls is that they are the Lord's eternal servants, being part and parcel of Him. This is the conclusion of those who know the truth, but due to the dense darkness of ignorance, people in general forget this.

Text 40

*bhaktasyāpi harau dvaitam
sevya sevaka vattadā
nānyad vinā tamityeva
kva ca kiñca ca vidyate*

The relationship between the Lord and His devotees is one of master and servant. Actually, there is nothing that can exist independently of Lord Kṛṣṇa.

Text 41

*bhaktah smarati tam viṣṇum
tan nāmāni ca gāyati
tat karmāṇi karotyeva
tadānanda sukhodayah*

The devotees always think of Lord Hari, sing His holy names, and engage in menial service for His satisfaction. By engaging in devotional service in this way, the devotees feel transcendental pleasure.

Text 42

*nṛtya tyuddhata vadrauti
hasati praiti tanmanāḥ
viluṇṭhatyātmā vismṛtyā
na vetti kiyadantaram*

The devotees dance in ecstasy, cry, laugh, and roll on the ground, and while doing so, they completely forget themselves. Pure devotees never discriminate, but rather see everyone equally on the spiritual platform.

Text 43

*evam̄ vidhā bhagavato
bhaktir avya bhicāriṇī¹
punāti sahasā lokaṁ
sadevāsura mānuṣān*

Such unadulterated devotional service to the Supreme Lord quickly purifies everyone—demigods, demons, and human beings.

Text 44

*bhaktih sā prakṛitir nityā
brahmaśampat prakāsitaṁ
siva viṣṇu brahma rūpaṁ
vedādyānāṁ varāpi vā*

Bhakti-devī is the Lord's eternal spiritual potency and she is described in all Vedic literature. She is the embodiment of Brahmā, Viṣṇu, and Śiva.

Text 45

*bhaktāḥ sattva guṇādhyāsāt
rajasendriya lālaśāḥ
tamasaḥ ghorā samkalpaḥ
bhajanti dvaita dṛgjanāḥ*

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 prahām
tamasaḥ narakaṁ yānti
saṁsāre dvaita dharmiṇī*

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 avaisistam vā
pathyam pūtam abhūpsitam
bhaktānām bhojanām viṣṇor
naivedyam sātvikam 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
bhojanām rājasam suddham
āyurārogya varddhanam*

Food that is prepared with only the satisfaction of the senses in mind, and which is intended to increase one's blood and semen, and thus enhance one's duration of life, is considered to be in the mode of passion.

Text 49

*ataḥ praram tāmasānām
kaṭvam loṣṇa vidāhikam
pūti paryuṣitam jñeyam
bhojanām 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
sadānām parikīrtitam*

People in the mode of goodness like to reside in the forest, people in the mode of passion like to reside in a city or village, and people in the mode of ignorance like gambling casinos and brothels.

Text 51

*na dātā sa hariḥ kiñcit
sevakastu na yācakah
tathāpi paramā pritis
tayoh kimiti sāsvati*

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 parinutavendra
puram jagama suddhah*

After hearing these talks in relation to Lord Hari, the master of everyone, the pure-hearted sage, Sanaka, returned to his abode after sufficiently glorifying Nārada Muni.

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

CHAPTER TWENTY-SIX

The Glories of the Devotees of Lord Hari

Text 1

*sasidhvaja uvāca
 etad vah kathitam bhūpāḥ
 kathaniyoru karmanāḥ
 kathā bhaktasya bhaktesca
 kimanyam kathayāmyaham*

King Śaśidhvaja 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
 tvam rājan vaisṇavasreṣṭhah
 sarvasattva hite rataḥ
 tavāvesaḥ katham yuddha
 range himsādikarmanā*

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 sādhavo loke
 jīvānām hitakāriṇāḥ
 prāṇabuddhi dhanairvāgbhiḥ
 sarveṣām 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
 dvaitaprakāśinī yātu
 prakṛtiḥ kāmarūpiṇī*

sā sūte trijagat kṛtsnam
vedāśinsca trigunātmikā

King Śāśidhvaja 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 viṣayaisīmām

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
vedavākyānu sāsitāḥ

Under the guidance of the *Vedas*, great sages like Vātsyāyana propagate the worship of Lord Hari, the master of the universe, within human society.

Text 7

vayam tadanugāḥ karma
dharmaniṣṭhā rāṇapriyāḥ
jighāṁ santāṁ 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 rakṣane

*ityāha bhagavān vyasah
sarvavedārtha tatparah*

Lord Vyāsadeva, the compiler of the Vedas, has said that just as it is a sin to kill someone who deserves protection, so it is a sin to protect someone who deserves to be killed.

Texts 9-11

*prāyascittam na tatrāsti
tatrā dharmah pravarttate
ato'tra vāhmīm hatvā
bhavatām yudhi durjayām*

*dharmaṁ kṛtañca kalkintu
samānyā gatā vayam
eṣā bhaktir mama mata
tavābhīptetamīcaya*

*aham tadanu vakṣyāmi
devavākyānu sāratāḥ
yadi viṣṇuh sa sarvatra
tadā kam 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
vudhah 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
itthāṁ yuddhaisca yajñaisca
bhajāmo viṣṇum iṣvaram*

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 bhāgavatīṁ māyām
āśritya vidhīnā yajan
sevya sevaka bhāvena
sukhi bhavati nānyathā*

Thus, a devotee under the shelter of the Lord's internal energy engages in the worship of Lord Hari in the mood of a servant and achieves true happiness, and not otherwise.

Text 15

*bhūpā īcuh
nimer bhūpasya bhūpāla
guroḥ sāpān mṛtasya ca
tādrse bhogāyatane
vīrāgah katham ucyatām*

The kings said: O ruler of men. King Nimi had to give up his life as a result of the curse of his spiritual master, Vaśiṣṭha. The question is—how did he develop detachment from his body, which is the source of all kinds of enjoyment? Why did he not agree to re-enter his body when the demigods revived him?

Text 16

*siṣyāśāpāt vasiṣṭhasya
dehāvaptir mṛtasya ca
srūyate kila muktānāṁ
janma bhakta vimuktatā*

It has been heard that the great sage, Vaśiṣṭha, also had to give up his life because of the curse of his disciple, but then received another body. The devotees of the Lord certainly attain liberation. How, after liberation, does a devotee again take birth?

Text 17

*ato bhagavati māyā
durbodhyā vijitātmanām
vimohayanti samsāre
nānātvadi indrajālavat*

The illusory energy of the Supreme Lord is incomprehensible, even to highly elevated sages. This *māyā*, with her variegatedness, bewilders the entire world, just like an expert magician.

Text 18

*iti teṣām vaco bhūyah
srutvā rājā sasidhvajah
provāca vadatāṁ sreṣṭho
bhakti pravaṇayā dhriyā*

Upon hearing these words of the kings, Śāśidhvaja, who was a very eloquent speaker, continued his talks with a heart filled with devotion for the Lord.

Text 19

*sasidhvaja uvāca
bahūnāṁ janmanāmante
tirtha kṣetrādi yogataḥ
daivāda bhavet sādhu saṅgas
tasmād iṣvara darsanam*

King Śāśidhvaja said: As a result of performing many pious activities and visiting many holy places for many lifetimes, a person receives the association of saintly persons by the grace of the Lord. By that *sādhu-saṅga*, he gradually becomes qualified to approach the Supreme Lord.

Text 20

*tataḥ sālokyatām prāpya
bhajantyā drīta cetasaḥ*

*bhukta bhogan anupaman
bhakto bhavati samsrtau*

Such a person ultimately attains the abode of Lord Visnu, where he engages in the service of the Lord without impediment. A devotee of the Lord enjoys a very blissful life and he achieves fame in this world as a saintly person.

Text 21

*rajojasah karmapara
hartpuja parah sada
tannamani pragayanti
tadrupa smaranotsukah*

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 kirana
parvata vrata mahotsavah
bhagavadbhakti pujadhyah
paramananda samplutah*

They sometimes perform dramas of the pastimes performed by the Lord's incarnations, they observe sacred vows such as Ekādaśī, and they organize grand festivals wherein they worship the Lord with great pomp. The devotees perform all of these activities with great pleasure.

Text 23

*ato moksan na vanchanti
dhistamukti phalodayah
muktva labhante jannani
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 Krsna consciousness.

Text 24

*harmupah ksetratirtha
pavana dharmataatparah
sarasarā vidah sevya
sevaka dvaitavirgrahah*

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 krsnasya
tatha tatseviman: iha
evam tasya nimisata
lila bhaktasya locane*

As Lord Krsna sometimes appears in this world, so His devotees also come to this world on His behalf. The Supreme Lord is always visible within the hearts of the pure devotees. This is one of His pastimes.

Text 26

*muktasyāpi vasisthasya
sarira bhayanadarah
etad vah kathitam bhupa
māhatmyam bhaktibhaktayoh*

It is for this reason that the great sage, Vaśistha, although a liberated soul, accepted a material body. O kings, I have thus briefly described the glories of devotional service and the Lord's devotees.

Text 27

*sadyach papaharam pum̄sam
haribhakti vwarddhanam
sarvendriyastha devanam
ananada sukhasañcayam
kama ragadi dosaghnam
maya moha nivaranaam*



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

*nānāśāstra purāṇa veda
 vimala vyākhāmṛtāmbho nidham
 saṁmauhyā ciram triloka
 munayo vyāsādayo bhāvukāḥ
 kṛṣṇe bhāvamananya mevam
 amalam haiyāṅga vinam 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.

CHAPTER TWENTY-SEVEN

The Story of Dvivida Gorilla King Śāśidhvaja's Previous Birth as King Satrajit

Text 1

sūta uvāca
iti bhūpah sabhāyam sah
kathayitvā nijāḥ kathāḥ
sasidhvajah pritamanāḥ
prāha kalkīm kṛtāñjalih

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

Text 2

sasidhvaja uvāca
tvāṁ hi nātha trilokesa
ete bhūpās tvadāsrayāḥ
māṁ tathāviddhi rājānam
twannidesa karam hare

King Śāśidhvaja said: My dear Lord ! O master of the three worlds, all these kings are under Your protection. We are ready to carry out whatever Your order.

Text 3

tapastaptam yāmi kāmaṁ
haridvāram munipriyam
ete matputra paustrāscā
pālaniyās tvadāsrayāḥ

I now wish to go to Hardwara, which is very pleasing to the sages, and execute penance. My sons and grandsons have taken shelter of You and so please protect them.

Text 4

*mamāpi kāmamjānāsi
purā jāmvavato yathā
nidhanam dvividasyāpi
tadā sarvam̄ 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 Dvivida gorilla.

Texts 5-6

*ityuktvā gantum udःyuktam̄
bhāryayā sahitam̄ nṛpam̄
lajjayādho mukham̄ kalkim̄
prahur bhūpāh kimutyuta

he nātha kinamenoktam̄
yatccha tvā tvamadho mukhaḥ
katham̄ tadbrūhi kāmam̄ nah
kim̄ vā nah 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 Śāśidhvaja say to You just now? Why have You lowered your head after hearing his words?

Text 7

*kalkiruvāca
amunī pṛcchata vo bhūpā
yuṣmākam saṁsayacchidam
sasidhvajam mahāprājñam̄
madbhakti kṛtaniscayam*

Lord Kalki said: My dear kings, you should ask this question of King Śāśidhvaja. He will certainly clarify everything because he is very intelligent and firmly devoted to Me.

Text 8

iti kalkervacah̄ srutvā
 te bhūpāḥ proktakāriṇah̄
 rājānam tu punah̄ prāhuḥ
 saṁsayāpanna manasah̄

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

Text 9

nṛpā ūcuḥ
 kiṁ twayā kathitam rājan
 sasidhvaja mahamate
 katham kalkis tadvadidam
 srutvaivabhūd 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

sasidhvaja uvāca
 purā rāmāvatāre ca
 lakṣmaṇād īndrajīdvadham
 mokṣamīcā lakṣya dvividō
 rākṣasatvāt sa dāruṇat

King Śaśidhvaja said: At the time of Lord Rāmacandra's manifest pastimes, Lakṣmaṇa killed īndrajit. As a result, this son of Rāvaṇa was delivered from his life as a Rākṣasa.

Text 11

agnyāgāre brahma vira
 vatēnaikā hiko jvarah̄
 lakṣmaṇasya sarireṇa
 praviṣṭo mohakārakah̄

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

Text 12

*tam vyākulam abhiprekṣya
dvivido bhiṣajāṁ varah
asvivāṁseta sañjātah
svāpayāmāsa lakṣmaṇam*

Upon seeing Lakṣmaṇa in that pitiful condition, Dvivida gorilla, who was a renowned physician belonging to the dynasty of the Aśvinī-kumāras, whispered a *mantra* into His ear.

Text 13

*likhitvā rāmabhadrasya
saṁjñāpatrīm atandritah
lakṣmaṇam darsayāmāsa
ūrdhvastiṣṭhan mahābhujah*

He also wrote down that *mantra*, placed it over Lakṣmaṇa's head, and asked Him to look at it.

Text 14

*lakṣmaṇo vikṣya tāṁ patrīm
vijvaro balavāna bhūt
sa tato dvividāṁ prāha
varaṁ 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 tadvacah̄ srutvā
lakṣmaṇam prāha hr̄ṣṭavat
tvatto me maranam prārthyam
vānaratvācca mocanam*

In response, Dvivida Gorilla cheerfully said: I pray that I will die at Your hands and thus be relieved of this lower form of body.

Text 16

*punastam lakṣmaṇah̄ prāha
mama janmāntare tava*

*mocanam bhavatā kīsa
balarāma sarirināḥ*

To this, Lakṣmaṇa said: When, in the future, I appear as Balarāma, you will be killed by Me and thus freed from your life as a monkey.

Text 17

*samudrasyotare tīre
dvivido nāma vānarāḥ*

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 pasyati tasyāpi
nasyatyākā hikojvarah*

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
cirāyuḥ sushavānaraḥ
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 lomaharṣaṇāḥ
balarāmāstra yuktātmā
naimiṣe'bhūt svavāñchayā*

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

Text 21

*jāmbavāṁsca ṣurā bhūpā
vāmanatvam gate harau
tasyāpyūrdhva gatam pādām
tatra cakre pradakṣinam*

O kings, when the incarnation of the Lord, Vāmanadeva, covered the three worlds with two steps, Jāmbavān circumambulated His raised foot.

Text 22

*manojavam tam nirikṣya
vāmanah prāha vismitah
matto vṛṇu varam kā
mrksādhisa 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 tam hṛṣṭa vadano
brahmāṁso jāmbuvān mudā
prāha bhoscakra dahānāt
mama martyur 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 vāmanah prāha
kṛṣṇajanmani me tava
mokṣas cakreṇa sambhinna
sīrasīḥ saṁbhaviṣyati*

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 krsnāvatāre tu
suryabhaktasya bhūpateḥ
satrājitastu maṇyarthaṁ
durvādah 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 maṇihetukah
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 bhayabhitasya
kṛṣṇasya amita tejasah
maṇyanveṣaṇa citasya
ṛkṣenā 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 parijñāya
taccaka grasta bandhanam
mukto babhūva sahasā
krṣṇam pasyat salakṣmaṇam*

The king of bears gradually came to recognize his worshipable Lord, so that the duel ended peacefully. Thus, there was no need for Jāmbavān to be killed by Lord Kṛṣṇa's cakra. The king of bears attained liberation simply by receiving the *darśana* of the Supreme Personality of Godhead.

Text 29

*nava durbādala syāmam
drṣṭvā prādāt nijātmajām
tadā jāmvavata kanyām
pragrhya maṇinā saha*

Jāmbavān gave not only the jewel, but also his daughter, Jāmbavatī, to Lord Kṛṣṇa, whose complexion was the color of tender *dūrvā* grass.

Text 30

*dvārakām puramāgaty
sabhayām māmupa hvayat
āhūya mahyām pradadau
maṇim munigaṇārccitam*

Thereafter, Lord Kṛṣṇa returned to Dvārakā and summoned me. He returned the jewel to me, even though His queens would have certainly cherished it.

Text 31

*so'ham tāṁ lajjayā tena
maṇina kanyakām svakam
vivāhena dadāvasmai
lāvaṇyājja gṛhe maṇim*

I was embarrassed to discover that I had spread a false rumor about the Lord. To save face, I insisted that the Lord keep the jewel, and I also gave Him my daughter, Satyabhāmā, in marriage. The Lord graciously accepted both from me.

Text 32

*tāṁ satyabhāmām ādāya
maṇim mayyarpya sa prabhuḥ
dvārakām āgatyā punar
gajāhvayama gādvibhuḥ*

After some time had passed, Lord Kṛṣṇa returned the jewel to me and went to Hastināpura, along with Satyabhāmā.

Text 33

gate kṛṣṇe māṁ nihatya
 satadhanvā'grahin maṇīm
 ato'ham iha jānāmi
 pūrvajanmani yat kṛtam

While the Lord was thus away from Dvārakā, a king named Śatadhanvā killed me and took the jewel. I clearly remember everything that Lord Kalki did in His previous incarnation.

Text 34

mithyābhi sāpāt kṛṣṇasya
 naivābhūn mocanam mama
 ato'ham kalkirūpāya
 kṛṣṇasya paramātmane
 dattvā ramāṁ satyabhāmā
 rūpiṇum yāmi sadgatim

I had falsely accused Lord Kṛṣṇa of stealing my jewel and so I was not liberated from material existence at the time of my death. Therefore, in this lifetime, I will attain my goal by handing over my daughter, Ramā, the incarnation of Satyabhāmā, to Lord Kalki, the incarnation of Lord Kṛṣṇa.

Text 35

sudarsanāstra ghātena
 maraṇām mama kāmikṣitam
 maraṇe'bhuḍiti jñātvā
 rāne vāñchāmi mocanam

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

Text 36

ityasau jagatāmisah
 kalkih 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

atyāscaryam apūrvam uttamam
 idam srutvā nr̥pā vismitā lokah
 samsadi harsitā munigaṇah
 kalker gunākarsitāḥ ākhyānam
 poramādarena sukhadām
 dhanyām yasasyām param
 srimad bhūpa sasidhvajerita
 vaco mokṣapradām cā'bhavat

All the assembled kings became very pleased and astonished while hearing this wonderful story while the sages became so absorbed in contemplating Lord Kalki's transcendental qualities that they forgot their separate existence. Those who hear this story as narrated by King Śaśidhvaja will be awarded happiness, fame, and prosperity in this lifetime, and ultimately attain liberation from material existence.

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

CHAPTER TWENTY-EIGHT

Lord Kalki Travels to Kāñcananagara Where He Delivered Viṣakanyā

Text 1

sūta uvāca
tataḥ kalkir mahātejāḥ
svasuram tam sasidhvajam
samāmantrya vacascitrah
saha bhūpair yayau hariḥ

Sūta Gosvāmī said: Lord Kalki satisfied His father-in-law, King Śaśidhvaja, by His pleasing talks, and then departed, along with the kings.

Text 2

sasidhvajo varam labdhvā
yathākāmam mahesvaram
stutvā māyāṁ tyakta māyah
sapriyah prayayau vanam

King Śaśidhvaja received a benediction from Lord Kalki that enabled him to free himself from the bondage of the Lord's illusory energy, *māyā*, by offering her suitable prayers. After some time, he decided to go and reside in the forest, along with his wife.

Text 3

kalkiḥ senāgaṇaiḥ sārddham
prayayau kāñcanim purim
giri durgāsthānāṁ guptām
bhogibhir viṣavarsibhiḥ

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
 kalkih para purañjayah
 chitvā viśāyudhānūñais
 tām purim dadrse'cyutah

 manikāñcana citrādhyām
 nāgakanyā gañāvṛtām
 haricandana vṛkṣādhyām
 manujaih 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 kalkih prahasan
 prāha bhūpan kimityaho
 sarpasheyam pūri ramyā
 narāñām bhayadāyini

 nāganārī gañā kirṇā
 kim 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 kartavyatā vyagram
 ramānāthamharim prabhum
 bhūpāṁs tadanu rūpāṁsca
 khe vāgāhā saririnī

 vilokya nemām senābhīh
 praveṣṭum bhostvamarhasi

*tvāṁ 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 karnya
kalkih suka sahāyakṛt
yayāvekah khadga dharas
tarageṇa tvarānvitah*

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 tāṁ dadrse virāṁ
dhīrāñāṁ dharya nāśinūm
rūpeṇā lakṣya lakṣmīsam
prāha prahasi tānanā*

After going a short distance, the Lord came upon an enchanting young girl, whose beauty could certainly distract the mind of even a great scholar. As soon as this girl saw the all-attractive Lord Kalki, she smiled and spoke as follows.

Text 11

*viṣakanyovāca
saṁsāro'smin mama nayanayor
vikṣana kṣīṇa dehā lokā
bhāpah kati kati gatā
matyu matyugra viryāḥ sāham
dināśura suranara prekṣana
premahinā te netrābja
dvayarasasudhā sāvitā tvāṁ namāmi*

The Viṣakanyā said: So far, hundreds of powerful kings have traversed to difficult path to the abode of Yamarāja after being burnt to ashes by my glance. Because of this, I feel that there is no one more unfortunate and miserable than I. It seems that I will never be able to receive the love of a male human being, demigod, or demon. Still, I feel soothing relief because of Your magnanimous glance, and so I offer my obeisances unto You.

Text 12

*kvāham viṣekṣaṇā dinā
kvāmrtekṣaṇa saṅgamah
bhāve’smin bhāgṛyahināyāḥ
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 susronī
kasmādeśā gatistava
brūhi māṁ karmaṇā kena
viṣanetram tavābhavat*

Lord Kalki said: O beautiful one, who are you? Who is your father? What is the cause of your misfortune? What did you do so that now you possess a poisonous glance?

Text 14

*viṣakanyovāca
citragrīvasya bhāryāham
gandharvasya mahāmate
sulocaneti vikhyātā
patyur atyanta kamadā*

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

Texts 15-16

*ekādāhami vimānena
patyā piṭhena saṅgatā
gandhamadana kuñjeṣu
reme kama kalākulā

tatra yakṣa munum drṣṭvā
vikṛtā kāram āturam
rūpa yauvana garveṇa
kaṭākṣena'hasam madat*

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

*sopālambham muniḥ srutvā
vacanañca mamāpriyam
sasāpa mām krudhā tatra
tenāham viśadarśanā*

The sage became enraged while hearing my taunts, and so he cursed me. As a result of his curse, my glance became poisonous.

Text 18

*niksiptāham sarpaṇure
kāñcanyām nāgīnugane
patihinā daivahinā
carāmi viśavarsinī*

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
bhavaddrṣṭi patham gatā*

*tyakta sāpāmṛtākṣāham
patilokam 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 teṣāmasti sāpah
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 svargam
vimānen ārkavarcasā
kalkistu tatpurādhisam
nr̥pam 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 tatsutah
sahasrataḥ sutascāsi
rājā visruta vānasih*

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

Texts 23-26

*vṛhannalanām bhūpānām
sambhūtā yasya vamsajāḥ*

tam manum bhūpasārdūlam
 nānāmuni gaṇairvṛtaḥ
 ayodhyāyāṁ cābhīṣicya
 mathurāmā gamaddhariḥ
 tasyāṁ bhūpaṁ sūrya ketum
 abhīṣicya mahāprabham
 bhūpaṁ cakre tato gatvā
 devāpiṁ vāraṇāvate
 aristhalāṁ vṛkasthalāṁ
 mākandañca gajāhvayam
 pañcadesesvaraṁ kṛtvā
 hariḥ sambhalam āyayau
 saumbhaṁ pauṇḍram pulindañca
 surāṣṭram magadham tathā
 kavi prājña sumantubhyah
 pradadau bhrātṛvatsalah

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, Vṛkasthalā, Mākanda, Hastināpura, and Varaṇāvata. Lord Kalki, exhibiting affection toward His brothers, installed Kavi, Prājña, and Sumantu as the rulers of the Śaumbhas, Pauṇḍras, Surāṣṭras, Pulindas, and Magadhas.

Text 27

kīkaṭāṁ madhya karnātam
 andhra moḍram kaliṅgakāṁ
 aṅgam vaṅgam svagotrebhyah
 pradadau jagadisvarah

Lord Kalki also installed other relatives as the rulers of Kīkaṭa, interior Karṇāṭaka, Andhra, Modra, Kaliṅga, Aṅgam, and Baṅga.

Text 28

*svayam sambhala madhyastha
kaṅkakena kalāpakān
desam visākhayūpaya
prādātkalkīḥ pratāpavān*

Thereafter, the unlimitedly powerful Lord Kalki continued to reside at Sambhala, and He give Kankaṇadeśa and Kalāpadeśa to King Viṣākhayupa to rule.

Text 29

*cola varvara karvākhyān
dvārako desa madhyagān
putrebhyāḥ pradadau kalkīḥ
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 bhaktitāḥ
prajñāḥ samasvāsyā hariḥ
sambhala grāmavāsina*

Lord Kalki respectfully offered heaps of jewels and other kinds of wealth to His father, and indeed, He satisfied all the citizens of Sambhala. He then continued to happily reside there as a householder, along with His wives, Ramā and Padmāvatī. It was at this time that Satya-yuga recommenced.

Texts 31-32

*padmayā ramayā kalkir
gṛhasto mumude bhrsam
dharmas catuspāda bhavat
kṛta-pūrṇam jagattrayam
devā yathokta phaladās
caramti bhuvi sarvataḥ*

sarvasasyā vasumati
 hr̥ṣṭa puṣṭa janāvrtā
 sāthyā cauryyā nṛtair hinā
 ādhi vyādhi vivarjita

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

viṣṭrā vedavidah̄ sumāṅgala
 yutā nāryastu cāryā vrataih̄
 puja homa parāh̄ pativrata
 dharā yāgodyatāh̄ kṣatriyāh̄
 vaisyā vastuṣu dharmato
 vinimayaih̄ srī viṣṇupūjāparāh̄
 sūdrāstu dvija sevanād hari
 kathālāpāh̄ saparyāparāh̄

The brāhmaṇas resumed studying the Vedas, the ladies performed religious rituals, executed holy vows, and participated in the sacrificial performances of their husbands. In this way, the ladies remained chaste and pious. The kṣatriyas engaged themselves in the performance of fire sacrifices. The vaiśyas worshiped Lord Hari with great pomp, and the śudras maintained themselves by serving the higher three classes of men. By serving the brāhmaṇas, the śudras received the opportunity of hearing the glories of Lord Hari and taking part in His worship.

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

CHAPTER TWENTY-NINE

Prayers Offered to Māyā-Devī, and the Deliverance Of King Śasidhvaja

Text 1

saunaka ṛṣi uvāca
śasidhvajo mahārājah
srutvā māyām gataḥ kṛtaḥ
kā vā māyāstutiḥ sūta
vada tattvavidām vara

yā tvatkathā viṣṇukathā
vaktvyaḥ sā visuddhaye

Śaunaka Ṛṣi said: O Sūta, where did King Śaśidhvaja 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
śrīnudhvam munayah sarve
mākaṇḍeyāya pr̄cchate
sukah pr̄aha 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

tacchṛṇuṣva pravakṣyāmi
yathādhutam yathāsrutam
sarvakāma pradām nañām
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 sasidhvajah
ātmā saṁsāra mokṣāya
māyās tava malaṁ 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 hrīṁkārāṁ sattvasārāṁ
visuddhāṁ brahmādināṁ
mātaram vedabodhyāṁ
tanvīṁ svāhāṁ bhūta
tanmātrakakṣāṁ vande vandyāṁ
deva gandharva siddhaiḥ*

King Śaśidhvaja said: I offer my obeisances unto the goddess who is invoked by the sound vibration *hrīṁ*. 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

*lokātitāṁ dvaitabhūtāṁ samide
bhūtair bhavyāṁ vyāsa sātātapādyaiḥ
vidvad gitāṁ kāla kallola lolāṁ
lilāpāṅga 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 Śātāntara, 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

*pūrṇāṁ prāpyāma dvaita labhyām
saranyāṁ ādye seṣe madhyato yā
vibhāti nānārūpair deva tiryāṇi manuṣyais
tamādhārāṁ brahmaṛūpāṁ 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
tasyāṁ bhāsā tāṁ visiṣṭāṁ 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 rūpāṁ tejasyeva
vāyau spṛsatvam khe
sabdo vā yacvidā bhāsti
nānātā mabhyetāṁ
visvarūpāṁ 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

*sāvitri tvam brahmārūpā bhavāni
bhūtesasya sri pateḥ sri svarūpāḥ
saci sukasyāpi nākesvarasya
patni sreṣṭhā bhāsi māye jagatsu*

You are Sāvitrī, the consort of Brahmā, who was born on the universal lotus flower. You are Pārvatī, the consort of Śiva, Rāmā, the consort of Lord Viṣṇu, and Śacī the consort of Indra, the king of the demigods. O goddess, you have expanded your influence to manifest the universe.

Text 11

*bālye bālā yuvati yauvane tvam
vārddhakye yā sthavirā kālakalpā
nānākārair yāgayogair upāsyā
jñānātitā kāmarūpā vibhāsi*

You are a small girl in childhood, a grown-up girl in youth, and an elderly lady in old age. You are the personification of eternal time. People worship you by employing various procedures. You are situated beyond the reach of the mundane mind, senses, and power of speech.

Text 12

*vareṇyā tvam varadā lokasiddhyā
sādhvi dhanyā lokamānyā sukanyā
candi durgā kālikā kālikākhyā
nānādese rūpavesair vibhāsi*

You are the most beloved goddess because you easily bestow benedictions upon your worshipers. Indeed, you award perfection to everyone, according to their aspirations. You are chaste, glorious, worshipable, beautiful, and young, and you appear in various forms with appropriate names, such as Caṇḍī, Dūrgā, and Kāli.

Text 13

*tava carāṇa sarojanī devī devādivandyam
yadi hṛdayasaroje bhāvayantiha bhaktyā
srutiyuga kuhare vā samsrutam dharmasampaj
janayati jagadādye sarvasiddhiñca teṣām*

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 puṇyam
suka devena bhāṣitam
mārkaṇḍeyāda vāpyāpi
siddhim lebhe sasidhvajah*

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

Text 15

*kokāmukhe tapastaptvā
harīm dhyātvā vanāntare
sudarsanena nihato
vaikuṇṭham saraṇam yayaū*

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

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

CHAPTER THIRTY

Lord Kalki And Viśnuyasā Perform Sacrifices Instructions by Nārada Muni

Text 1

sūta uvāca
etad vah kathitam viprāḥ
sasidhvaja vimokṣanam
kalkeḥ kathāma prativimāṇ
śrīvantu vivudhar ṣabhaḥ

Sūta Gosvāmī said: O *brāhmaṇas*, I have thus described the liberation of King Śāśidhvaja. Now I will continue to narrate Lord Kalki's transcendental pastimes.

Text 2

vedo dharmah kṛtayugam
devā lokās carācarāḥ
hrṣṭāḥ 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 lingesu
bhūsaṇair bhūṣitesu ca
indrajālikavad vṛtti
kalpaṅkāḥ pujakā janāḥ

na santi māyāmohādhyāḥ
pāsanḍāḥ sādhuvāñcakāḥ
tilakārcita sarvāṅgāḥ
kalkau rājani kutracit

In the previous *yuga*, the *brāhmaṇas* had worshiped the demigods, and to bewilder the masses of people, they had displayed some minuscule

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 pitaram
kalkih paramaharsitāḥ
vinayāvanato bhūtvā
dharma kāmārtha siddhaye

rājasūyor vājapeyoir
asvemedhair mahāmakhaiḥ
nānāyāgaiḥ karmatantrair
iye 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 vrāṇaiḥ
asvatthāma madhucchando
mandapālair mahātmanah

gaṅgā yamunayor madhye
snātvāva bhr̥thamādarāt*

*dakṣiṇābhīḥ samabhyarcya
brāhmaṇān vedapāragān*

Lord Kalki first worshiped all the sages, headed by Kṛpa, Paraśurāma, Vyāsa, Vaśiṣṭha, Dhaumya, Akṛtavraṇa, Aśvatthāmā, Madhucchanda, and Mandapāla, as well as those *brāhmaṇas* who were learned scholars of the Vedas. He then arranged to perform a sacrifice at a place located between the Ganges and Yamunā. After taking a ritualistic bath, He gave sufficient *dakṣiṇā* to everyone.

Texts 10-13

*carvyaiscoṣyaisca peyaisca
piṇḍa saṅkuli yāvakaiḥ
madhu māmsair mūlaphalair
ramyaisca vividhair dvijān*

*bhojayāmāsa vidhivat
sarvakarma samṛddhibhiḥ
yatram vanhirvṛtah pāke
varuṇo jalado marut*

*pariveṣṭā dvijān kāmaiḥ
sadannādyair toṣayat
vādyair nṛtyaisca gitaisca
patiyajña mahotsavaiḥ*

*kalkīḥ kamala patrākṣah
praharṣah pradadau vasu
stribāla sthavirādibhyah
sarvebhyasca yathocitam*

Lord Kalki sumptuously fed all the *brāhmaṇas* the four kinds of food that are chewed, licked, sucked, and drank, and this included vegetable preparations, soup, cakes, meat, fruit, roots, and many other items. The sacrifice was then performed exactly as prescribed by the scriptures. During this great sacrifice, Agni acted as the cook, Varuṇa distributed water to the guests, and Anila served the food. The lotus-eyed Lord Kalki pleased everyone by feeding them very delicious food and arranging for entertainment with dancing, singing, and music. The mood was one of

great merriment and at the conclusion, everyone, including the young, elderly, and women, received gifts of wealth.

Texts 14-15

*rambhā tāladharā nandi
hūhūr gāyati nrtyati
dattvā dānāni pātrebhyo
brāhmaṇebhyah sa isvarah

uvāsa tīre gaṅgāyāḥ
pitṛvākyānu moditāḥ
sabhāyāṁ viṣṇuyasasāḥ
pūrvavarāja kathāḥ priyāḥ*

At this sacrificial performance, Rambhā danced, Nandi played musical instruments, and the Gandharva, Huhu, sang very melodiously. Lord Kalki, the maintainer of the world, gave charity to the *brāhmaṇas* and others as He continued to reside on the banks of the Ganges under the order of His father. The *brāhmaṇas* sang narrations of former pious kings in that assembly, which was presided over by Viṣṇuyaśā. One day, the great sage, Nārada, who is worshiped by the demigods, arrived there, playing his *vīṇā*.

Texts 16-17

*kathayanto hasantasca
harsayanto dvijā budhāḥ
tatragatas tumburuṇā
nāradāḥ surapūjitaḥ

tam pūjayāmāsa mudā
pitrā saha yathā vidhi
tau sampūjya viṣṇuyasāḥ
provāca vinayānvitāḥ

nāradam vaisnavam prityā
vīṇāpāṇīm mahāmuniṁ*

Viṣṇuyaśā cheerfully greeted the exalted sage and then worshiped him in a mood of humility and devotion. He then addressed the great sage, Nārada, who is a topmost Vaiṣṇava and master of the *vīṇā*.

Text 18

viśnuyasā uvāca
 aho bhāgyam aho bhāgyam
 mama janma satārjītam
 bhavaddhīdhānām pūrnānām
 yanme mohāya darsanam

Viśnuyaśā 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 pītarāḥ param
 devāscā parisantuṣṭās
 tavāvekṣaṇā 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
 viśnur janma darsanam
 pāpasarṅgham sparsanācca
 kimaho sādhusarṅgamah

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. You touch destroys all sinful reactions.

Text 21

sādhūnām hrdayām 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 jagattreye
yathāvatare krsnasya
sato dusta vīmugrahe*

When Lord Krsna appears in this world as an incarnation to annihilate the miscreants, His body is fully transcendental. Similarly, the body of a Vaisnava, even in this world, is transcendental and thus eternal, and not made of the five gross material elements.

Text 23

*prcchami tvāmato brahman
māyā samsāra vānidhau
naukāyām visnubhaktya ca
karnadhāro'si parakrt*

You are the expert captain of the ship of devotional service to the Lord that can take one across the ocean of material existence. My dear sage, kindly allow me to inquire from you about the purpose of the human form of life.

Text 24

*kenāhām yātanagārāt
nirvana padam uttamam
lapsyamīha jagad bandho
karmana sarma 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 mayā
sarvascarya mayi subhah*

*pitaram mātaram visnur
naiva muñcanti karhicit*

Nārada Muni said: Alas! How strong is the illusory energy of the Lord, māyā! She works in an extraordinary manner and must be considered most auspicious. How astonishing it is that the father of the Supreme Lord is inquiring from me about the means of his deliverance from illusion!

Text 26

*purno nārayano yasya
sutah kalkir jagatpatih
tam vihaya visnuyasa
matto muktim abhipsati*

Visnuyaśā has attracted Lord Kalkī, the incarnation of the Supreme Personality of Godhead, Nārāyaṇa, and master of the universe, making Hīm act as his son, and still, he is inquiring about liberation from me.

Text 27

*vivicyattham brahma sutah
prāha brahmaya sasutam
vivikte visnuyasasam
brahma sampad vividdhanam*

The great sage, Nārada, the son of Brahmā, thought over this matter for some moments with a bemused smile and then began his spiritual instructions to Visnuyaśā, the son of Brahmayaśā, in a secluded place.

Text 28

*nārada uvāca
dehāvasāne jwam sa
drstva dehava lamvanam
mayāya karttum icchantam
yanme tacchrnu moksadam

vindhya drau ramani bhutva
mayou vaca yath ecchaya*

Nārada Muni said: I will now repeat to you what Māyā-devī once said to a living entity when she saw him desiring another material body after giving up his old and useless one at death. One who hears this

conversation between Māyā-devī and the living entity will be liberated from material entanglement. Once, at the Vindhya Mountain, Māyā-devī assumed the form of an ordinary woman and began to speak.

Text 29

*mayovāca
ham māya maya tyaktaḥ
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 jīvamyaham maye
kaye'smin jīvanasraye
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
māyadūnam vīma cesta
visistam te kuto vada*

Māyā-devī said. You identify the body as the self because your intelligence is now polluted. All your endeavors are made under the direction of māyā, but if you free yourself from her influence, you can attain a higher platform of existence.

Text 32

*jīva uvaca
mam vīma prajñata maye
prakasa visayasprha*

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

Text 33

*māyovāca
māyayā jivati naras
cestate hataacetanah
nuhsārah saravad bhāti
gajabhuṭka 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 svarūpi
mam vīmndasi kim mudhe
svaṁśi 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 tavabhbavah
prodyat surye tamo yatha
mamāvarya vibhasi tvam
vavim navaghano yatha*

As darkness remains only in the absence of the sun, so without me, you have no existence. You have covered me, just as a dark cloud covers the sun.

Text 36

*lilavya kusulasī mama maye
jaganmaye nādyante
madhyato bhāsi
nanatvadindra jalavat*

O Māyā-devī, you are like the bark of the tree of pastimes in this world, you create a sense of duality, and you remain unchanged, even as the universe progresses through the stages of creation, maintenance, and destruction.

Text 37

*evam nirvisayam nityam
mano vyapara varjitam
abhautikamajivañca
sariram vikṣya sa'tyajat*

Even though Māyā-devī sees the living entities' eternal forms, which are devoid of mental concoction and free from the propensity for material enjoyment, she awards them temporary material bodies.

Text 38

*tyaktvā mām sa dadau
sapamūti loke tava priya
na sthitirbhavitā kastha
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 viñaya yathākāmam
cara gam haribhāvanah*

(The great sage Nārada Muni said:) Such is the illusory energy of your son, Lord Kalki, who is the life and soul of the universe. Try to understand the workings of Māyā-devī so that you will be able to live in this world freely after surrendering yourself unto Lord Hari.

Text 40

*nirāse nirmamah santah
sarvabhogesu nisprhah*

*visnau jändidam jñatvā
 visnur jagati vāsakrt
 ātmanyām atmanam āvesya
 sarvato birato bhava*

If you can see how you are being controlled by *māyā*, this will help free you from desiring to enjoy the fruits of your karma. Genuine knowledge leads to detachment from material ambitions. Know for certain that the universe is situated in the energy of Lord Hari, and that Lord Hari has entered the universe to sustain it. You should therefore fix your mind on the Supersoul after renouncing all material engagements.

Text 41

*evam tam visnu yasasam
 amantrya ca munisvarau
 kalkim pradaksinikṛtya
 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 vadārikāranyam
 tapastaptva sudarunam
 jivam vr̂hati samyojya
 purnas tatyaja 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
sumathi snehaviklava
vivesa dahana sādhvi
sarvesair divi samstuta*

The chaste wife, Sumati, embraced the dead body of her husband and thus entered his funeral pyre. The denizens of the heaven praised her very highly for this courageous act.

Text 45

*kalkih srutva munimukhat
pitror niryananam isvarah
savaspa nayanam snehat
tayoh samakarat kriyam*

When Lord Kalki heard the news of His parents' demise, He appeared to become overwhelmed by grief so that tears rolled down His cheeks. As a dutiful son, the Lord performed the last rites of His parents.

Text 46

*padmaya ramaya kalkih
sambhale suravañchute
cakara rayam dharmātmā
lokaveda puraskṛtaḥ*

Lord Kalki, who set the example by perfectly observing the codes of good conduct, continued to reside in the village of Śambala, 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 sikharādramas
tirtha paryatanādṛtah
prayat kalker darsanartham
sambhalam tirtha tirthakṛt*

Meanwhile, Lord Paraśurāma, who resides at Mount Mahendra and whose presence purifies holy places of pilgrimage, arrived at Śambhala, desiring to see Lord Kalkī, in the course of His tīrtha-yātra.

Text 48

*tam drstvā sahosatthāya
padmayā ramayā sahā
kalkih prahasto viddhvat
pujañcakre viddhānavit*

As soon as Lord Kalkī, 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 Rāmā, to greet him.

Text 49

*nanārasair gunamayair
bhojayitvā vicitrite
paryamke'narghya vastradhye
sāyayitvā mudam yayau*

Lord Kalkī fed Paraśurāma many varieties of delicious food and then offered him valuable garments. After doing this, Lord Kalkī had Paraśurāma rest on an opulent couch.

Texts 50-51

*tam bhuktavantam visrantam
pada samvāhanair gurum
santosya vinayapannah
kalkir madhuram avravit

tava prasadat siddham me
guro trawargikañca yat
sasidhvaja suiāyāstu
srnu rāma niveditam*

As His spiritual master, Paraśurāma, was resting after his meal, Lord Kalkī 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 Śasidhvaja has a request and so please hear it.

Text 52

iti pativacanam nisamya rāmā
 niya hrdayepsita putralābhām 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*.

CHAPTER THIRTY-ONE

The Vow of Rukminī

Text 1

*sūta uvāca
jamadannyah samākarnya
ramāṁ tāṁ putra kāṅkṣīṇum
kalker abhimataṁ buddhvā
kārayad rukminīvratam*

Sūta Gosvāmī said: Thereafter, Paraśurāma, with the desire to please Lord Kalki, began to describe the Rukminī vrata for the satisfaction of Ramā.

Text 2

*vratena tena ca ramā
putrāḍhyā subhagā sati
sarvabhogena samyuktā
babhūva sthirayauvanaḥ*

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 rṣi uvāca
vidhānam brūhi me sūta
vratasyāsyā ca yat phalam
purā kena kṛtan dharmaṁ
rukminī vratam uttamam*

Śaunaka Ṛṣi said: O Sūta, what are the rules and regulations prescribed for the execution of the Rukminī 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
śrīnu brahmaṇa rājaputri
sarmiṣṭhā vāṛṣaparvanī
avagāhya saronirām
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 sakhibhiḥ parivṛtā
devayānyā ca saṅgatā
sambhubhutayā samutthāya
paryadhuḥ vasanāṁ 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 ātmānaḥ
saṁlakṣya kupitā prāha
vasanam tyaja bhikṣuki*

Devayānī, the daughter of Śukrācarya, the spiritual master of the demons, had kept her clothes in the same place as Śarmiṣṭhā. By mistake, Śarmiṣṭhā put on 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
tāṁ tasyā vāsasā baddhvā
kūpe kṣiptvā gatā grham*

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

*tāṁ magnāṁ rudatīm kūpe
jalārtho nahuśātmajah
kare sprṣṭvā samudvatya
prāha kā tvāṁ 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 sukaputri vasanam
paridhāya hiyā bhiyā
sarmiṣṭhāyah kṛtam sarvam
prāha rājānam iksati*

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

Text 10

*yayātis tadabhiprāyam
jñātyā'nu brajya sobhanam
āsvāsyā tāṁ yayau gehāṁ
tasyāḥ pariṇayādrtah*

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 bhavanāṁ sukram
prāha sarmiṣṭhayā kṛtam
tacchrutvā kūpitāṁ viprām
vṛṣaparvāha sāntvayan
daṇḍyām nām daṇḍaya vibho
kopo yadyasthi te mayi*

sarmiṣṭhāṁ vāpyapa kṛtāṁ
kuru yanmana sepsitam

When Devayānī returned home, she informed her father of what Śarmiṣṭhā had done to her. As soon as Śukrācārya heard about what had happened, he became inflamed with rage. The king of the demons, Vṛṣaparvā, tried his best to pacify his spiritual master, saying: O lord, if I have behaved offensively, please punish me, and if my daughter has aroused your anger, then punish her as you wish.

Texts 13-14

rājān prāṇataṁ pāde
piturdrṣṭvā ruṣā'vravit
devayānū tviyam kanyā
mama dāsī bhavatviti

samāniya tada rājā
dāsyे tām viniyujya sah
yayau nijagrham jñānu
daivam paramākam smaran

When the angry Devayānī saw that the king of the demons had fallen at her father's feet, she intervened, saying: Let your daughter become my slave!

The intelligent king very well understood that destiny is incontrovertible and so he summoned his daughter and gave her to Devayānī as a maid servant. After doing so, he returned home.

Text 15

tataḥ sukas tamāniya
yyātīm 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 nṛpam
vipro'pyenām rājasutām yadi

*sayane hvayase sadyo
jarā tvāmuṇa 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 varavarmūṇīm
adr̥syāṁ sthāpayāmāsa
devayānya nugāṁ 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
nityāṁ dāsi satākirṇā
devayānīntu sevate*

Princess Śarmiṣṭhā, who became morose as a result of the unfortunate turn of events, engaged in the service of Devyāni, along with one hundred other maidservants.

Text 19

*ekadā sā vanagata
rudatī jānhavi tate
visvāmitram mūriṁ tatra
dadṛse stribhirāvṛtam*

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

*vratināṁ puṇyagandhābhīḥ
surupabhiḥ susevitam*

kārayantam vrataṁ mālyā
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

nirmāyāṣṭadalam padmam
vedikāyāṁ sucinhitam
rambhāpotais caturbhisti
catuskōṇam virājitat

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 gṛhe
svarnapāṭṭair vicitrite
nirmitam sri vāsudevam
nānāratna vighaṭtitam

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

pauruṣena ca sūktena
nānāgandho dakaiḥ subhaiḥ
pañcāmṛtair pañcagavyair
yathāmantrair dvijeritaiḥ

snāpayitvā bhadrapiṭhe
karnikāyāṁ 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 ardha sramaharam
sitalam̄ sumanoharam
paramānanda janakam̄
grhāṇa paramesvara*

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

Text 26

*durvācandana gandhādyam
ārghyam̄ yuktam̄ prayatnataḥ
grhāṇa rukmiṇī nātha
prasannasya mama prabho*

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

Text 27

*nānātirthodbhavam̄ vāri
sugandhi sumanoharam
grhāṇ ācamaniyam̄ tvam̄
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 gandhādyam̄
sūtra grathitam̄ uttamam̄
vakṣah sobhākaram̄ cā ru
mālyam̄ naya suresvara*

O Lord of the demigods, this garland was prepared with many fragrant flowers. It will certainly enhance the beauty of Your chest and so please accept it.

Text 29

*tantu santāna samghāna
racitam bandhanam hare
grhāṇāvaraṇam 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 idam deva
prajāpati vinirmitam
grhāṇa vāsudeva tvam
rukmiṇvā ramayā saha*

My dear Vāsudeva, You are the Supreme Personality of Godhead, accompanied by Your consorts, Ramā and Rukmiṇī. This sacred thread was prepared by Lord Brahmā and so kindly accept it.

Text 31

*nānāratna samāyuktam
svarṇamuktā vighaṭtitam
priyayā saha devesa
grhāṇā bharanam mama*

O Lord of lords, it is our desire that You and Your beloved Rukmiṇī will accept this necklace of pearls, jewels, and gold.

Text 32

*dadhi kṣira guḍānnadi
pūpa laḍḍuka khaṇḍakān
grhāṇa rukmiṇinātha
sanātham kuru-mām prabho*

O Lord of Rukminī, please accept these offerings of yogurt, milk, *gur*, rice, cakes, *laddus*, and milk sweets, and award me shelter at Your lotus feet.

Text 33

*karpūra aguru gandhādhyā
paramānan dadāyakam
dhaśāṁ gṛhāṇa varada
vaidarbhvā priyayā saha*

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

Text 34

*bhaktānāṁ gehasaktānāṁ
saṁsāra dhvānta nāsanam
dipam ālokaya vibho
jagadālokan ānādara*

My dear Lord, You dispel the darkness of ignorance within the hearts of those devotees who are still attached to the material world. Please accept this ghee lamp and illuminate our vision of You.

Text 35

*syāmasundara padmākṣa
pitāmvara caturbhuja
prapannāṁ pāhi devesa
rukmiṇyā sahitācyuta*

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

Text 36

*iti tāsāṁ vrataṁ drṣṭvā
munim natvā suduḥkhutā
sarmiṣṭhā miṣṭavacanā
kṛtāñjalir uvāca tāḥ*

When the greatly distressed Śarmiṣṭhā saw the powerful sage conducting this vow on behalf of many women, she went and offered her obeisances to him and then spoke very sweetly with folded hands.

Text 37

sarmiṣṭhovāca
 rājaputrīm durbhagāṁ māṁ
 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

vratam 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

sitā cāsoka vanikā
 madhye saramayā saha
 vratam kṛtvā patim lebhe
 rāmāṁ 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
kṛtvemāṁ draupadi vrataṁ
patiyuktā duḥkhamuktā
babhūva sthirayauvanā*

By the mercy of Vṛhadāśva, Draupadi observed this vow and was thus blessed to always remain with her husbands, to be freed from all miseries, and to possess and ever-youthful body.

Text 42

*tathā ramā site pakṣe
vaisākhe dvādaśī dime
jāmadagnyād vrataṁ cakre
pūrṇam varṣa catusṭayam*

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

*pāṭasūtraiṇi kare baddhvā
bhojayitā bhojayitvā dvijān bahūn
bhuktvā haviṣyam ksiraktam
sumṣṭam svāminā saha

bubhuje pṛthivīni sarvām
apūrvāni svajanair vṛtā
sā putrau suṣuve sādhvi
meghamāla balāhakau*

At the conclusion of the vow, she tied a silk thread around her wrist and fed innumerable *brāhmaṇas*. With her husband, she ate nicely prepared *haviṣyāma* and condensed milk, and thereafter enjoyed life in this world without any hindrance in the association of her relatives. In

due course of time, Lord Kalki begot two sons, named Meghamāla and Balāhaka, within the womb of Ramā.

Text 45

*devānām upakarttārau
yajñadāna tapovrataih
mahotsāhau mahāviryau
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

*vratavaram iti kṛtvā
sarva sampat samṛddhyā
bhavati vidita tatvā
pujītā purṇa kāmā
hari caraṇa saroja
dvandva bhaktaika tānā
brajati gatim apūrvam
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 Purāna.

CHAPTER THIRTY-TWO

Lord Kalki Enjoys Pastimes With His Consorts

Text 1

sūta uvāca
etadvah̄ kathitam̄ viprā
vratam̄ trailokya visrutam̄
tahparam̄ kalki kṛtam̄
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 srenī
sabhāpaṇaka catvaraiḥ
patakādhvaja citrādhyair
yathendrasyām amrāvati

yatrāṣṭa saṣṭi tirthānām̄
sambhavaḥ sambhale'bhavat
mrtyormokṣaḥ kṣitau kalker
akalkasya padāsrayāt

The entire village of Śambhala, which was as good as the heavenly planets, appeared very beautiful with its assembly houses, gates, raised platforms, and flags flapping in the breeze that had been placed here and

there. Anyone who gave up his material body at Śambhala was freed from all sinful reactions and awarded shelter at the lotus feet of Lord Kalki.

Text 5

*vanopavana santāna
nānakusuma saṁkulaiḥ
sobhitāṁ sambhalāṁ grāmāṁ
manyē mokṣapadāṁ bhuvi*

Thus, the village of Śambhala, which was profusely decorated with blooming flowers, pious trees, forests, and gardens, became a holy place that granted liberation from material existence.

Text 6

*atra kalkih purastrīṇāṁ
nayanānanda varddhanaḥ
padmayā ramayā kāmāṁ
rāraṁ jagatipatiḥ*

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
dvīpeṣu parayaṁ mudā
ramamāṇo visanpadmā
ramādyabhi ramāpatiḥ
divāniṣaṇ na bubudhe
straiṇasca kāmalampaṭah*

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 bhogi suvilāsa vāsaḥ
 prabhūta nilendra manī prakāse
 guhāviseṣe pravivesa kalkīḥ

 padmā tu padmāsata rūparūpā
 ramā ca piyūṣa kalā vilāsā
 pati praviṣṭam girigahvare te
 nārī sahasrā kulita tvagatām

 padmā patim prekṣya guhāniviṣṭam
 rantum manujñā 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
 kāntabhi rātma prativābhiraṁ isam
 kalkiñca drṣtvā navaniradābhām
 tataḥ sthitam 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 sakhibhhā pramadābhiraṛttā
 vilocayanti disamāku lāksi
 padmāpi padmāsata sobhamānām
 viśaṇṇa cittā na babhau sma cārttā

Ramā and her companions anxious 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
kalkīm sukaṁ tam kucakumī kumena
kastūrikābhishu tadagram agre
nirmmāya cāliṅgaya nañāma 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 *kunkuma* that had been applied to her breasts, and she made a border with musk

Text 15

*ramā kalalāpa parā stuvanti
kāmārdditā tam hṛdaye nidhāye
dhyātvā nijāñta karaṇaiḥ prapūjya
tasthau viṣaṇū 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

*kṣaṇat samutthāya ruroda rāmā
kalāpinah kañthanibham svanātham
hṛdāpa gūḍham na punah pralabhyā
kāmārdditetyāha 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 dhūlipatale vilāsam
kañdañca kastūri kayāpi nilam
kāmām nihantum sivatāmupetya*

Padmāvatī took off her ornaments and rolled on the ground, so that her body was soon covered with dust, although her throat appeared bluish because of the musk. Indeed, it appeared as if she had assumed the form of Lord Śiva to vanquish Cupid.

Text 18

*kalāvatnāṁ kalayākalayya
kṣine ksāṇānāṁ harirārtta bandhuḥ
kāma prapūrāya sasāra madhye
kalkih priyānāṁ suratotsavāya*

Understanding the feelings of His poor, beloved wives, knowing that they wanted to perform conjugal pastimes with Him, Lord Kalki, the friend of the distressed, approached them so that He could fulfill their desires.

Texts 19-20

*tāṁ sādareñātma patim manojñā
kareñabo ūtha patiñi yatheyuḥ
sānanda bhāvā visadhānu vṛttā
vaneṣu rāmāḥ paripūrṇa kāmāḥ
vaibhrājake caitrarathē supuṣpe
sunandane mandara kandarānte
reme sa rāmābhīr udāratejā
rathena bhāsvat khagamena kalkih*

As female elephants meet the king of elephants, the Lord's consorts jubilantly greeted Him within that forest and thus fulfilled their cherished desire. Thereafter, Lord Kalki, along with His consorts, mounted an effulgent celestial chariot that coursed through the sky. In this way, they enjoyed amorous pastimes in the Vaibhrāja forest, Kuvera forest, and a cave at Mount Mandara.

Text 21

*padmā mukhābjāmṛta pānamatto
ramā samālinīgana vāsaraṅgi
varāṅga nānāṁ kucakumī kumākto
ratiprasāṅge vīparīta yuktaḥ*

*mukhe vidas̄o rasanaā vasiṣṭā
modah sa kalkirnahi 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 *kuṇkuma* 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 puruṣottamāṁ tam
vakṣojamadhye vinidhāya dhīrāḥ
parasparāśleṣāna jātahāśā
remur mukundāṁ vilasa sarirāḥ*

These two equally beautiful and gentle women embraced Lord Hari, the supreme enjoyer, to their chest, and thus felt transcendental bliss. The hairs of their bodies stood on end due to transcendental ecstasy and this sight made everyone laugh with glee.

Text 23

*tataḥ sarovaram tvarā
striyo yuyuh klamajvarāḥ
priyena tena kalkinā
vanāntare vihāriṇā

sarah pravisya padmayā
vimoha rūpayā tayā
jalam dudurvarāṅgganāḥ
kareṇavo yathā gajam*

After enjoying pastimes of love in many forests, the Lord's consorts became exhausted and so they went to a nearby lake with their beloved Lord Kalki. As female elephants throw water on the king of elephants, so the uniquely charming consorts of the Lord entered the water of the lake and began to splash water their husband's transcendental body.

Text 24

*iti ha yuvati lilo lokanāthah sa kalkih
priya yuvati paritah prema bhaktaika labdhyah*

*nija ramana vinodaiḥ siksayaṇi lokavargān
jayati vibudhar bharttā sambhale vāsudevah*

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 śrīvanti vadanti bhāva
caturā dhyāyanti santah sadā
kalkeh sri puruṣottamasya
caritam karṇāmṛtam sādarāḥ

teṣāṁ no sukhayatyalāṁ mura
aripor dāsyābhilāṣāṁ vīnā
saṁsārah 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.

CHAPTER THIRTY-THREE

The Demigods Arrive at Śambhala The Disappearance of Lord Kalki

Text 1

sūta uvāca
tato devaganāḥ sarve
brahmaṇā sahitā rathaiḥ
svaiḥ svair gaṇaiḥ parivṛtāḥ
kalkīṁ draṣṭm uपāyayuḥ

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

maharṣyah sagandharvāḥ
kinnarāś cāpsaroganāḥ
samājgmuh pramuditāḥ
saṁbhalam 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
kalkīṁ kamalalocanam
tejonirñdhīṁ prapannānāṁ
janānāṁ abhayapradam

As they entered the palace courtyard, they saw the greatly effulgent lotus-eyed Lord Kalki giving assurances to all those who had come to take shelter of Him.

Text 4

nīla jīmūtasamkāśam
digha pīvara bhāhukam
kīrtenārka varnena
sthiravidyun 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

*sobhamānāṁ dyu maṇinā
kuṇḍalonābhi sābhīnā
saharṣalāpa vikasad
vadanam smita 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

*kṛpākatākṣa vikṣepa
pariksīptavi pāksakam
tāra hārollasad vakṣas
candrakānta maṇisriyā

kumudvatī modavahāṁ
sphurat sakrāyudhāṁvaram
sarvadānanda sandoha
rasollasita vigraham*

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

*nānāmaṇīgaṇodyota
dipitāṁ rūpam abhutam
dadrsur deva gandharvāṁ
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 vigrahām
kalkīm kamala patrākṣam
tuṣṭavuh paramādarāt*

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

Text 10

*devā ūcauḥ
jayāseṣa samklesa kakṣa prakīrnā
naloddāma samkīrnā hisa
surādhisa vesvesa bhūtesa bhāvah
tavānanta cāntah sthitā'ṅgāpta ratna
prabhābhāta padājita anantasakte*

The demigods said: O Lord of lords! O master of the demigods! O worshipable Lord of the living entities! O unlimited Personality of Godhead, everything is present within You. Your bodily effulgence has made everything visible. O Lord of the universe, You are like the blazing fire that burns the dry straw of our sinful reactions to ashes. All glories to You.

Text 11

*prakāśi krtā sesa loka trayātra
vakṣah sthale bhāsvat kaustubha syāmā
meghaugha rājat dvijādhisa sarira trāhi
viṣṇo sadārāḥ vayam tvāṁ prasannā saseṣah*

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

*yadyastyanugraho'smākam
vraja vaikunṭham iṣvara
tyaktvā sāsita bhūkhanḍam
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 vacah
srutvā paramaharṣitah
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 nikṣipya 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 nirvāṇam
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 pranataḥ putrā
yathā pitaram iṣvaram*

When the inhabitants of Sambhala 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 ūcuh
bho nātha sarvadharmajñā
nāsmān tyaktum ihārhasi
yatra tvāṁ tatra tu vayam
yāmāḥ pranatawatsala*

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 surrendered unto You. Wherever You go, please allow us to accompany You.

Text 18

*priyā gṛhā dhanānyatram
putrāḥ prāṇastavānugāḥ
paratreha visokāya
jñātvā tvāṁ yajñāpūrūṣam*

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 dedicated to You.

Text 19

*iti tadvacanāṁ srutvā
sāntvayitvā saduktibhiḥ
prayayau klinna hrdayaḥ
patnibhyāṁ sahitō 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

*himālayāṁ munigañair
ākīrṇāṁ jāhnavij alaiḥ*

*paripūrṇa devaganaiḥ
 sevitam manasah priyam
 gatvā viṣṇuh suraganair
 vṛtascāru caturbhujah
 uśitvā jānhavite
 sasmārātmānam ātmāna*

Thereafter, Lord Kalki, surrounded by many sages, traveled to the Himalaya Mountains, which are adorned by the Ganges River, which is worshiped even by the demigods and which gives pleasure to the heart. The Lord sat by the side of the Ganges and then assumed His four-armed form while entering deep into meditation upon Himself.

Text 22

*pūrnajyotirmayah sākṣi
 paramatmā purātanah
 babhau sūrya sahasrāñām
 tejorāsi samadyutih*

The Lord appeared as brilliant as thousands of suns, and thus looked very attractive. He was the witness of everything, the eternal Lord, and the Supersoul of all living entities.

Text 23

*saṅkha cakra gadā padma
 sāṅgadyaiḥ samabhiṣṭutah
 nānālāmikaraṇānāñca
 samalarikar anākṛtiḥ*

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

Text 24

*vavṛṣustam surāḥ puṣpaiḥ
 kaustubhā mukta kandharam
 sugandhi kusumāśārair
 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 mumuhūḥ sarve
lokāḥ sasthāṇu jangmāḥ
drṣṭvā rūpam arūpasya
niryāṇe vaisṇavam 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
patyūḥ kalker mahātmanah
ramā padmaca dahanaṁ
pravisyā tamavāpatuḥ*

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

*dharmaḥ krtayugam kalaker
ājñayā pṛthivitale
niḥsapatnau susukhmau
bhūlokam ceratusciram*

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

*devāpisca maruḥ kāmam
kalker ādesa kāriṇau
prajāḥ saṁpālayantau tu
bhūvaruṁ jugupatuh prabhuh*

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

Text 29

*visākhayupa bhūpālah
kalker niryānam īdrsam
srutvā svaputram viśaye
nṛpam 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
virktaḥ syur nṛpāpāsane*

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 pāvanīm
kathayitā sukah prāyat
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

*mārkandeyādayo ye ca
munayah prasamāyanāḥ
srutvānubhāvam kalkeste
tam dhyāyanto jaguryasah*

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 daridrāscā
 na pākhaṇḍā na hauṭukāḥ
 nādhay vyādhayah klesā
 deva bhūmātma sambhavāḥ
 nirmatsarāḥ sadānandā
 babhuvur jivajātayah
 ityetat kathitāṁ kalker
 avatāram mahodayam
 dhanyāṁ yasasyāṁ āyusyāṁ
 svargyāṁ svastyayanām param*

I have thus narrated the pastimes of the incarnation of the Supreme Personality of Godhead, Lord Kalki. During His reign, by His supreme will, no one in the world was sinful or impoverished. There were no atheists or cheaters, and everyone enjoyed a long duration of life. All living entities were freed from the threefold material miseries, as well as disease, envy, and death. Thus, everyone lived peacefully and prosperously. Lord Kalki was a very magnanimous incarnation of Lord Hari. Simply by hearing these pastimes of Lord Kalki, all of one's desires will be fulfilled. One will receive prosperity, fame, a long duration of life, heavenly enjoyment, and ultimately, the goal of human life.

Text 36

*soka santāpa pāpaghnam
 kali vyākulānāsanam
 sukhadām mokṣadām loke
 vāñchitārtha phalapradam*

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 pradipānām
prakāśo bhuvī 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

*srutvaitad bhṛgavāṁsaṁ
munigaṇaiḥ sākāṁ saharṣo
vasi jñātvā sūtam ameya bodha
viditam sri lomaharṣatmajam

srikkalke avatāra vākyam amalam
bhaktipradam sri hareḥ
susrūṣuh punarāha sādhu
vacasā gangāstavam satkṛtah*

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 Bhṛgu, felt deeply satisfied at heart. They considered Romaharṣaṇa's son, Sūta Gosvāmī, to be the most intelligent personality within the world. Thereafter, with a desire to hear the glories of Gangā-devi, they spoke as follows.

Thus ends the translation of the thirty-third chapter of Śrī Kalki Purāṇa.

CHAPTER THIRTY-FOUR

Prayers Offered to Mother Gaṅgā

Texts 1-2

*saunaka ṛṣi uvāca
he sūta sarvadharmajñā
yattvayā kathutam̄ purā
gaṅgām̄ stutvā samāyatā
munayaḥ kalki sannidhim
stavam tam vada gaṅgāyah
sarvaḍāpa prajāsanam
mohagnam̄ subhadam̄ bhaktyā
srīvatām̄ 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
srīnudhvamṛsayah sarve
gangastavam anuttamam
sokamohaharam̄ pumsām
ṛṣibhiḥ parikirtitam*

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 ūcuh
iyam̄ suratarāṅginī bhavana vāridhestāriṇi
stutā haripadāmbujād upagatā jagatsarīsadah*

*sumeru sikhara amra priyajalā malaksālinī
prasannavadanā subhā bhavabhyasya vidrāviṇī*

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 surakarimndra darpāpahā
mahesamukuta prabhā girisirah patākāsita
surāsuranaroragair ajabhvācyutaih samstutā
vimukti phalasālinī kalusa nāsini rājate*

This holy river followed the footsteps of King Bhagiratha. 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 kamanḍalu prabhava muktivijālatā
sruti smṛti gaṇastutā dvijakulala bālavṛtā
sumeru sikhābhidā nipatitā trilokāvṛtā
sudharma phalasālinī sukhapalāśinī rājate*

She was produced from the water pot of Lord Brahmā. She is the creeper grown from the seed of liberation. She is surrounded by many qualified brāhmaṇas glorifying her by reciting passages from the revealed scriptures. She descended upon the peak of Mount Sumeru and then spread throughout the three worlds. Religiosity is her fruit and happiness is her leaves.

Text 7

*carad vihagamālinī sagara vamsa muktipradā
munimndra vara nandinī divimatā ca madakini*

*sadā duritanāśinī vimala vāri saṁdarsana
praṇāma guṇa kirttanādiṣu 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 Mandākīnī in the heavenly planets.

Text 8

*mahābhidha sutāṅganā himagirīsa kūtastanī
saphenajalāḥasini sita marāla sañcāriṇī¹
calallahara satkarā vara saroja mālādhara
rasollasita gāminī jaladhi kāminī 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 mr̥niganaiḥ stutā kvacid ananta sampūjītā
kvacid ravi karovalā kvacid udagra pātakulā
kacij jana vigāhitā jayati bhīṣmamātā satī*

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

Text 10

*sa eva kusalo janah praṇamatīha bhāgirathīm
sa eva tapasāṁ nidhirjapati jānhavīm ādarāt
sa eva puruṣottamaḥ smarati sādhu mandākini
sa eva vijayi prabhuh suratarānginīm 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 jalacitam̄ khaga srgala minakṣatam̄
calalla hari lolitam̄ rucira tira jambalitam̄
kadā nijavaṇpur mudā suranaro ragaih samstuto'pyaham̄
trpathagāmini priyamatuva pasyāmyaho*

O traveler throughout the three worlds, when will I see my body half-eaten by the aquatic birds and animals who reside in your pure water? When will I see my body pushed, pulled, and rolled by your forceful waves? When, upon seeing me in this condition will the demigods, best of human beings, and serpents glorify me?

Text 12

*tvattre vasatim̄ tavāmalajalasnānam̄ tava preksanam̄
tvannāma smaranam̄ tava dayakathā samlāpanam̄ pāvanam̄
gaṅge me tava sevonaika niṣuṇo'pyānanditas cādrṭah̄
stutvā tvadgatapātako bhuvi kadā sāntas carisyāmyaham̄*

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 proktam̄
gaṅgāstavam̄ anuttamam̄
svargyam̄ yasasyam̄ āyuṣyam̄
paṭhanāt sravanādapi*

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

*sarvapāpaharam̄ puṁśam̄
balam̄ āyur vivardddhanam̄*

*prātar madhyāhna sāyāhne
gaṅgāsānnidhyatā bhavet*

One who recites or hears these prayers, either in the morning, at noon, or in the evening, will receive the association of Gaṅgā-devī, all his sinful reactions will be eradicated, and his strength and duration of life will increase.

Text 15

*ityetad bhārgavākhyānam
sukadevān mayā śrutam
paṭhitām śrāvitām cātra
puṇyām dhanyām yaśaskaram*

I heard these prayers from the mouth of Śukadeva Gosvāmī. One who hears or recites these sacred prayers will be awarded heaps of pious merit, wealth, and fame.

Text 16

*avatāram mahāviṣṇāḥ
kalkeḥ paramam adbhutam
paṭhatām śrīvatām 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.

CHAPTER THIRTY-FIVE

The Glories of Hearing Śrī Kalki Purāṇa

Texts 1-27

sūta uvāca
 atrāpi sukasamvādo
 mārkaṇḍeyena dhimatā
 adharma vamśa kahtanam
 kaler vivaranam tataḥ

 devānām brahma sadana
 prayāṇam gobhuvā saha
 brahmaṇe vacanād viṣṇor
 janma viṣṇuyasogṛhe

 sumatyām svāṁśakair bhrāṭ
 caturbhīḥ sambhale puro
 pituḥ putreṇa samivādas
 tathopanayanam hareḥ

 pureṇa saha samivāso
 vedādhyayanam uttamam
 sastrāstrāṇām pariṇānam
 śiva sañdarśanam tataḥ

 kalkeḥ stavam śuvaḍpuro
 varalābhah sukāpanam
 sambhalāgamanam cakre
 jñātibhyo varakirttanam

 visākhayūpa bhūḍpane
 nijasarvātma varṇanam
 mahābhāgyād brāhmaṇānām
 sukasyāgamanam tataḥ

 kalkinā sukasamvādaḥ
 simhalākhyān anuttamam

swadattavarā padmā
 tasyā bhūpa svayaṁvare
 darsanād bhūpa saṁghānāṁ
 stribhāva parikirttanam
 tasyā viśadah kalkestu
 vivāhārthāṁ samudyama
 sukaprasthāpanāṁ dautyē
 tayā tasyāpi darsanam
 sukapadmāparicayaḥ
 sri visnoḥ pūjanādikam
 pādādi deha dhyānañca
 kisāntāṁ parivarṇitam
 saka bhūṣaṇa dānañca
 punah suka samāgamah
 kalkeḥ padmā vivāhārthāṁ
 gamanāṁ darsanāṁ tayoḥ
 jalakṛidāprasaṅgena
 vivāhas tadanantaram
 pumīstva prāptisca bhūpānāṁ
 kalker dasana mātrataḥ
 anantāgamanāṁ rājñā
 saṁvādastena saṁsadi
 sañdatvād ātmano janma
 karma cātra sivastavaḥ
 mate pitari tadviśnoḥ
 kṣetre māyāpradarśanam
 atrākhyānam anantasya
 jñāna vairāgya vaibhavam
 rājñāṁ prayāṇāṁ kakesca
 padmayā saha sambhale
 visvakarma vidhānañca
 vasatiḥ padmayā saha

jñāti bhrātṛ suhṛtputraḥ
 senābhīr yuddha nigrahaḥ
 kathitascātra teṣāñca
 strīṇāṁ samyodhanāsrayah
 tato'tra bälakholyanām
 muninām svanivedanam
 saputrāyāḥ kuthodaryā
 badhascātra prakirttataḥ
 haridvāra gatasyāpi
 kalker muni samāgamah
 sūryavamīcasya kathanām
 somasya ca vidhānataḥ
 sri rāma caritām cāru
 sūryavamīsanu varṇane
 devāpesca maroh saṅgo
 yuddhāyātra prakirttiḥ
 mahāghora rane koka
 vikoka vinipātanam
 bhallāṭa gamanām tatra
 sayyākarṇādibhiḥ saha
 yuddham sasidhvajenātra
 susāntā bhaktikirttanam
 yuddhe kalker ānayamām
 dharmasya ca kṛtasya ca
 susāntāyāḥ stavastatra
 ramodvāhastu kalkinā
 sabhāyām pūrvakathanām
 nijagṛdhratva kāraṇam
 mokṣāḥ sasidhvajasyātra
 bhaktiprarthayitu rvibhoḥ
 viśakanyā mocanañca
 nṛpāṇām abhiṣecanam

māyāstavaḥ sambhaleṣu
 nānāyajñādi sādhanam

 nāradād viṣṇuyasaso
 mokṣascātra prakīrttitah
 kṛtadharma pravṛttisca
 rukmini vratā kirttanam

 tato vihāraḥ kalkesca
 putra pautrādi sambhavah
 kathito deva gandharva
 gaṇāgamanam atra hi

 tato vaikuṇṭha gamanam
 viṣṇoh kalker ihoditam
 suka prasthāna mucitarū
 kathayitvā kathāḥ subhāḥ

 gaṅgāstrotram iha proktam
 purāne munisāṁmatam
 jagatām ānandakaram
 purāṇam pāmca lakṣanam

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 Brahmaloka, 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 Siṁhala; 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 worshiping 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 Śambhala with Padmāvatī; Viśvakarmā reconstructs the village of Śambhala; the Lord resides at Śambhala 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 Bhallatānagara; the battle between Lord Kalki and Śayayākarna; the battle between Lord Kalki and King Śāśidhvaja; the devotional service of Suśāntā; King Śāśidhvaja 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 Śāśidhvaja's previous lives; the cause of his taking birth as a vulture; King Śāśidhvaja attains liberation; the deliverance of Viśakanyā; the coronation ceremony of various kings; the glorification of Māyā-devī; various sacrifices performed at Śambhala; Viṣṇuyaśā achieves liberation by the mercy of Nārada Muni; the commencement of Satya-yuga; discussion of the vow known as Rukmiṇī vrata; the glorious pastimes of Lord Kalki; The birth of Lord Kalki's sons and grandsons; the demigods and Gandharvas visit Śambhala; Lord Kalki returns to Vaikuṇṭha; Śukadeva Gosvāmī departs; and the prayers to Gaṅgā-devī spoken by the sages. This Kalki Purāṇa consists of five branches of knowledge—creation, sub-creation, the dynasties of the sun and moon, the Manus, and the pastimes of the descendants in the dynasties of the sun and moon.

Text 28

*sakala siddhidam̄ slokaiḥ
ṣaṭ sahasram̄ satādhikam̄
sarvasāstrārtha tattvānām̄
sāram̄ sruti manoharam̄*

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 pradām̄ kalki
purāṇam̄ parikirtitam̄
pralayānte harimukhāt
niḥśṛtaṁ lokavistṛtam̄*

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 kathitam̄
dvijarūpeṇa bhūtale
viṣṇoh kalker bhagavataḥ
prabhāvam̄ paramādbhutam̄*

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 sāram̄ amalam̄
sri viṣṇubhāvāplutam̄ śrīvantiha vadanti
sādhusadasi kṣetre sutirthāsrame
dattvā gām̄ turagaṁ khram̄
gajavaram̄ svarṇam̄ dvijāyādarat̄
vastrālaṅkarāṇaiḥ 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 vidhvad
brāhmaṇo vedapāragah
kṣatriyo bhūpatir vaisyo
dhani sudro mahānbhavet*

By carefully studying this literature, a brāhmaṇa becomes expert in all kinds of Vedic understanding, a kṣatriya becomes a powerful ruler of men, a vaiśya attains wealth and prosperity, and a śudra becomes an exalted personality.

Text 33

*puptrārthi labhate putram
dhanārthi labhate dhanam
vidyārthi labhate vidyām
paṭhanāt sravanādṛtaḥ*

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 tirthāṇadṛtaḥ*

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 sārdhāṁ
sūtam ānmatrya dharmavit*

*pūṇyāraṇye harīm 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

*lomaharṣaṇajam̄ sarva
purāṇajñānam̄ yatavratam̄
vyāsasiṣyam̄ munivaram̄
tam̄ sūtām̄ pranamāmyaham̄*

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

Text 37

*ālokya sarvasāstrāṇi
vicārya cā punah punah
imameva suniṣpannam̄
dhyeyo nārāyaṇah 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 giyate*

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

Text 39

*sajala jaladavarṇo vātavegaikaikavāhah
karadhr̄ta karavālah sarvalokaikapālah
kakikulavanahantā satyadharma prānetā
kalayatu kusalam̄ vah kalkirūpah sa bhūpah*

May Lord Kalki, whose complexion is the color of a dark rain cloud, whose horse travels faster than the wind, who protects the righteous with His sword, who establishes the principles of religion, and who re-establishes the Satya-yuga after vanquishing Kali, shower His blessings upon you.

Thus ends the translation of the thirty-fifth chapter of *Śrī Kalki Purāṇa*.

End of *Srī Kalki Purāṇa*.