We shall, here, give the life of Kalki as it is found in Kalki Purāṇa. Sūta was asked by Śaunaka and others to tell them the story of the exploits of Kalki ( Bhāgavatī Kathā ). Sūta said that the story was originally told by Brahmā to Nārada when the latter asked about it. Nārada told it to Vyāsa and Vyāsa to his intelligent son Brahmārāja, who told it to Viṣṇurāja. This story contained 18,000 verses. Even after the end of the week, the questions were not over. They were answered by Śuka. Sūta heard them there, and he narrated the story with the permission of Śuka to Śaunaka and others.

The story ran thus: Kāli was born when Kṛṣṇa went to heaven. He was created from the waist of Brahmā. Due to his manifestation and his misdeeds,
the gods were disturbed, and they took a deputation to Brahmā headed by the Earth ( who had become helpless due to sufferings ). They requested Brahmā to help them restore dharma, which Kali had destroyed. Brahmā, seeing the gods very unhappy, told them "Let us request Viṣṇu to fulfil our desire." They went to Viṣṇu.

Pacifying them god Viṣṇu said, "I shall be born at Śambhalagrama at the house of Viṣṇuyāsa by his wife Sumati. I, with my four brothers will ruin Kali. You also will be born as my cousins. This my beloved, will be born at Simhala as Padma by Kaumudi, the wife of king Bhadratha. Some of you will also be born as kings. I will establish Maru and Devāpi on the earth. After establishing Kṛta yuga and after

2. Kṣīnām ēcinām manasvinīm... K.P. 1. 1. 40
3. Śambhalale Viṣṇuyāsasop grhē prādurbhavāmyaham
   Sumatyā māteri.... 1. 2. 4.
4. Bhadrathasya bhūpasya
   Kaumudyām kamelekanēm
   Bhāryāyām mama bhāryesa
   Padmā(hām)ī janisyati 1. 2. 6.
reestablishing dharma as usual, killing the wicked
Kali will return to my abode." Hearing this, fully
satisfied, Brahmā surrounded by gods, returned to
Brahmaloka.

**Kalki’s birth**—Visnū entered the womb of
Sumati the wife of Viṣṇuyās as a Brahmana chief,
and was born at Sambhalagṛma on the twelfth day of
the month of Mādhava ( caitra ). Visnuyās invited Brāhmaṇas wellversed in Rk, Yajus and Sāma
for his namakaran ceremony. Parasurāma, Kṛpa, Vyāsa,
Aśvathāmā came to see the lord in the guise of
Bhikṣus. They were received by Viṣṇuyās and were
worshipped.

5. **Dvādasāyāṁ suklapakṣasya**
mādhava māsi mādhavam.  

But Saktisāṅgamatantra gives the birth date
of Kalki as follows:

Pravṛtte durmukha devi
dvitiya mārgesirṣake
suddhāyam śanivāre ca
pūrvasādhā vidhā sive
Vṛddhiyogā rajanyām ca
gheṭikā tṛtīya sive
Bhallasura vadhārthāya
Kalkirūpadhāro hariḥ.

Quoted by B. Bhattacharya in a volume of Eastern
and western studies presented to F.W. Thomas p. 33.
Kalki's namakarana:— They, seeing Visnu in the human form, knew that he was born for destroying the Kalka. So they named him Kalki. Kalki had three brothers, Kavi, Prajna and Sumantra older than him. These Brahmans (Kalki's family and his caste-fellows) were protected by the king of Mahismati.

When Kalki was fit for studies, Visnuyasas told him that he should study the Vedas after brahmasamskaras i.e. sacred-thread ceremony. Then Visnuyasas explained him the ten samskaras, importance of the Veda, yajna, adhyayana, dana, svadhyaya, etc. and also told him that due to the effect of Kali the righteous people had to leave their houses. Then the sacred-thread ceremony of Kalki was performed.

Gurukulavase at Mahendragiri:— Kalki, then started for gurukulyasa. Lord Parasurama, who lived in Mahendra mountain, seeing Kalki going for a stay at the preceptor's house, went to him and brought him to his asrama.

6. KP.1. 2. 28
7. KP.1. 2. 33
8. KP.1. 2. 35
9. KP.1. 2. 45
Studies:- Kalki studied the Vedas with all their branches and sixty four arts, and dhanurveda under the guidance of Lord Parasurama. When the studies were over, he went to Bilvodeśvara to propitiate Śaṅkara.

Receiving the horse, sword and parrot from Śaṅkara:- He prayed him and the lord appeared before him. He was accompanied by Pārvatī. Śaṅkara gave him a horse, whose speed was like that of an eagle, and who could go wherever he liked. The lord also gave him a parrot who knew everything, and a sword with a handle decorated with jewels.

Kalki's return to Śambhalagrama:- Thus being blessed by the lord Śaṅkara, he quickly started for Śambhalagrama. Having reached there, he narrated his experiences to his parents. King Viśakhaśa of Māhīṣmatī came to know about this and visited Kalki at Śambhalagrama.

10. KP.1.3.6

11. KP.1.3.37
Kalki preached to him the duties of the four varnas. The king in turn narrated Vaishnava dharmas to Kalki, who, then told the king Sadhudharmas. The king then went away.

After the departure of the king, the parrot which was given by Siva, came and began praising Kalki. He narrated the story of Padma the daughter of king Brhadhratha of Siyala, which was on the samudra coast.

**Narration of the story of Padma:** He described the city of Siyala, the beauty of Padma and also informed him about the boon of God Siva according to which, whoever sees her with lustful mind (except Lord Visnu) will suddenly be transformed into a woman of that age. Kalki heard patiently about the svayamvara of Padma arranged by the father, and the change of the kings who came to marry her into beautiful women. Kalki tempted by her beauty sent the parrot to Siyala as a messenger.

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12. KP. 1. 4. 41
13. KP. 1. 5. 25
The parrot went to Siśhihala, saw Padmā and described the beauty of Kalki. Hearing this, Padmā also fell in love with Kalki. The parrot returned and gave this news to Kalki.

Kalki went to Siśhihala to see Padmā:—Hearing the desired news, he started for Siśhihala on his horse. Having reached there, Kalki stayed in a beautiful garden outside the city. He met her in the garden and Padmā accepted him as her lord.

Marriage of Padmā and Kalki:—The news reached king Brhadṛatha and he arranged their marriage in his capital Karumatī. By the favour of Lord Kalki, the kings who were turned into women, regained their male forms and they praised him as the tenth incarnation of Viśṇu.

Ananta's arrival:—Meanwhile sage Ananta came to Kalki and narrated his experiences of divine māyā. The kings returned to their kingdoms after hearing this philosophy of māyā. After the departure of the kings, Kalki started for Šambhalegrāma¹⁴ with Padmā.

¹⁴. Kṛ. 2. 6. 1
Return to Sambhalagrama:— King Brhadratha gave him 10,000 elephants, 100,000 horses, 2,000 chariots and 200 maids in dowry.  

Kalki, reaching the ocean, saw a fox crossing the waters of the Samudra and ordered his army to cross the ford. He also, told the parrot to inform his parents about his departure from Simhala with Padma. Visakhayapa hearing the news, arranged for the reception of Kalki. Thus Kalki reached Sambhalagrama. He spent several years in Sambhalagrama.

Padma bore two sons named Jaya and Vijaya. His brother Kavi's wife Kamakalā bore Brhatkirti and Brhatkabala. Prājna's wife Sannati gave birth to Yajña and Vijnā. Sumantraka's wife Mālinī gave birth to Sasana and Vegavanta. Then Kalki told to his father that he would make him perform Asvamedha, for which he would start for digvijaya.
Kalki's first war with the Bauddhas at Kīkātapura:-

Taking leave of his father, he started to invade Kīkātapura together with Viśākhayūpa and his army. Kalki defeated the Bauddhas. The fight was very tough. The leader of the Bauddhas, Suddhodana took the help of Māyā. Seeing her, the army of Kalki became dumbfounded. Kalki went to them and looked at Māyā, who entered the body of Kalki. Seeing this, the Bauddhas became helpless. Some tried to run away also. Their women came to fight on their behalf. Kalki seeing them told, "You are women. Is there any law that men should fight with women?" They answered, "When you have killed our husbands you have killed us also." They declared that they had no strength to fight him who gave them their power. He bestowed mukti on these women and killed many Mlecchas and Bauddhas. Defeating them and taking money and jewels, Kalki left Kīkātapura for Çakratīrtha. At Çakratīrtha, he took bath according to sāstravidhi.

19. KP. 2. 7. 36
20. KP. 3. 1. 20
21. KP. 3. 2. 1
He saw there Vēlakhilyas terror-stricken. They requested him to kill Kuthodarī (prthūdarī) who occupied the space from Himalayas to Nisadhācāla. She was the wife of Kālaṅja and the mother of Vikāṅja. The Vēlakhilyas could not perform their penance due to the force of her breath, which disturbed them. Hearing this Kalki went to the Himalayas and passed one might in the terrai.

War with Kuthodarī:— When he was thinking to leave this place in the morning, he saw a river of milk. That was the breast-milk of Kuthodarī, which flew from her second breast when she sucked her child Vikāṅja. Kalki with his cavalry, elephant force and chariot, went to fight with her. Kalki killed her by tearing off her waist by sword. Her son came to take the revenge. But Kalki killed him with Brahmāstra.

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22. KP. 3. 2. 9
23. KP. 3. 2. 12
24. KP. 3. 2. 26
given by Pāraśurāma. The head of Vīkarma fell on the ground. The gods threw flowers and munis praised him.

Haradvāra:— Kalki then, camped at Haradvāra on the bank of Ganges. He spent one night there. In the morning he went to Pindārakāvana which was near Haradvāra on the bank of Ganges. There the sages including Atri, Vasishtha, Gālava, Bhṛgu, Parāśara, Nārada, Aśvatthama, (Pāraśu)Rāma, Kṛpācārya, Trita, Durvāsā, Devala, Kaṇva, Vedapramiti, Angirā and many others, headed by Maru and Devāpi came to see him. Seeing them, Kalki asked, "Why are you worshipping Ganges? Who is this great sage?" Then Maru answered, "You know everything" and narrated the line of Suryavamsa, and while doing so, he also described at length the story of Rāma and then he

25. KP. 3. 2. 46
26. KP. 3. 2. 47
27. KP. 3. 3. 4-6
continued the line up to his own self, and informed that he himself was also called Budhār Sumitra.  

Patiently Kalki heard this and then inquired of Devāpi who he was. Devāpi also told the story of the line of Gandravamsā, and introduced himself as the son of Pratīpa. Kalki promised Meru and Devāpi (ksenjka) to establish them as kings of Ayodhyā and Hastināpura respectively after killing the Mlecchas and Pukkasas in the battle. He told that he will live in motherland, will maintain peace by killing Śayyēkarnas, Uṣtrajāṅghas and Ekajāṅghas and will establish Kṛta-yuga. He therefore, advised them to leave the dress of sages and prepare themselves for using weapons. In the meantime, two chariots full of weapons came from heaven for Meru and Devāpi. When they were talking about and looking at the chariots, one Brahmacārī with a staff in his hand came there. He was Kṛta-yuga and had come to ask for Kalki's appearance.  

He described Kāla, yuga and manvantaras. Seeing that kṛta-yuga had come to him, Kalki started

28. Tasānmarum mām kēpiha
    Budhām cēpi sumitrakam | KP. 3. 4. 4.

29. KP3. 5. 4
for Vīśaśana (Vīnaśana), the city of Kali accompanied by horses, elephants, chariots and many brave peoples.

Confederacy of Kings:— Maru and Devāpi also came there (duly married) with their army of six aksauhinīs. Vīśākhāyūpa also joined Kalki with 100,000 elephants, 1,000,000 horses and 7,000 chariots as well as 2,00,000 infantry. This made 10 aksauhinīs to which the king Rucīrāśva (Rudhirāśva) added his 50,000 horses, 1,000 elephants and 900,000 infantry. Dharma also came to Kalki in the guise of a Brāhmaṇa. Others accompanied Dharma. Then Kalki accompanied by all these, marched against Kali and Vīśaśana (Vīnaśana).

War with Kali:— A terrible fight ensued. All the tricks of warfare were used. Whole of the earth shook. In this was Kalki defeated Kali and killed Kokavikoka, Mlecchas, Barbaras and Niśadas.

30. KP. 3. 6. 1
31. KP. 3. 6. 4-6
32. KP. 3. 8. 34
Bhaiṭātnagara and war with Saśīdhvaja:-

From Viśānana Kalki went to Bhaiṭātnagara. King Saśīdhvaja ruled there. His wife Suśāntī was a follower of Viṣṇu. Saśīdhvaja, accompanied by his sons and army came to fight with Kalki. Saśīdhvaja's sons Sūryaketu and Bhṛhatketu were experts in manfight. The war ended in favour of Saśīdhvaja, as Kalki fainted by one blow of the fist of king Saśīdhvaja. Saśīdhvaja took him and came to his palace. The army of Kalki was scattered. Suśāntī, the wife of Saśīdhvaja prayed for Kalki and the king Saśīdhvaja sent a message for cease-fire. He, then decided to give his daughter Rāma in marriage to Kalki. The war ended and the armies received Kalki with great honour. King Saśīdhvaja became a Viṣṇu-va. This brought about a great alliance. Saśīdhvaja told the story of his life, and narrated Gaṇḍakī māhātmya to

33. KP. 3. 9. 15
34. KP. 3. 10. 25
the assembly. He gave Kalki 10,000 elephants, 1,00,000 horses, 6,000 chariots and 100 maids in dowry.

Kalki started for Kāncamūrī—Sasidhvaja then went to the forest for penance. Kalki went to the Kāncamūrī, which was protected by Nāgas and had hills which served as forts on all sides. Breaking that fort and killing the nāgas by arrows, Kalki entered Kāncamūrī. It was decorated with gold and jewels. In that city there were nāga girls only. No males were there. Seeing this Kalki told his men, "This is a dangerous place for males, should we enter it or not?" When they could not reach any decision, a voice from heaven came, "You should not enter this city with the army. Except you the whole army will die no sooner the Visa-kanyā (Poison girl) sees them." Hearing this, Kalki,
taking his sword, entered alone with his horse and parrot. After going a little distance, he saw a beautiful girl, seeing Kalki, she said, "I am the wife of Citragriña Gandharva. My name is Sulocana. Once I was enjoying on Gandhamadana with my husband. I saw Yakṣamuni passing by the way. Intoxicated by my youth, I laughed at him. He cursed me. Since then I am a Visa-kanyā. Now seeing you my curse is over, and I go to my husband." Saying this, she entered a vimāna and went to heaven.

Distribution of Kingdoms by Kalki to various kings:

Kalki established Mahāmati as king at Kāncāmpur. Mahāmati's son was Amara, his son was Sahasra and his son was Asi. Brhannala were born in this line. Establishing Manu (Maru) in Ayodhya, Kalki went to Mathura where he established Sūryeketu. Devāpi was made king of Varanavata, Aristhe Δ

38. KP. 3. 14. 14-18
39. KP. 3. 14. 20
40. KP. 3. 14. 23
Vṛkṣṭhala, Mākanda and Gajāhvaya. Then Kalki went to Sambhala. He gave Saumbha, Paundra, Pulinda, Surāśṭra and Magadha to his brothers Kavi, Prājna and Sumantra. He gave Kīkata, Madhyakarna, Āndra, Odra, Kalingaka, Aṅga and Vaṅga to his caste fellows. He stayed himself at Sambhala and gave Kānkaka and Kalāpaka to king Viśakhayūpa. His sons Kṛtavarmā and others were given Cola, Barbara, Karba which were situated in Dvārakādeśa. He gave jewels and money to his father with due respect and spent his time in joy with Padmā and Rama. When Kalki ruled, Dharma, Gods, Kṛtayuga all were pleased.

Performance of the Rājasūya, Āsvamedha, Vājapeya yajnas:—Then Kalki's father told him that he should perform sacrifices. Kalki answered, "I will perform Rājasūya, Vājapeya and Āsvamedha sacrifices with Karmatantara. Then he took a bath and gave alms to sages as well as to Brāhmaṇas well versed in the Vedas at the confluence of Ganges and Yamuna.

41. KP. 3. 14. 24-27
42. KP. 3. 14. 24
43. KP. 3. 16. 2
44. KP. 3. 16. 6-7
45. KP. 3. 16. 8-9
Thereafter, Visnuyāsas was instructed by Nārada about the nature of Māyā. He (Visnuyāsas) then went to Pādariksrāma, penanced there and left this material body. Kalki's mother Sumati became satt, Kalki hearing this news wept a little and then performed s'rāddha etc. Requested by the people and gods Kalki ruled in Sambhala. Parasurāma came to see Kalki from Mahendra mountain. Kalki accompanied by Pādā and Rāmā offered pūja to him. Parasurāma made Rāmā observe Rukmiṇīvrata. Rāmā completed the vrata on the twelfth day of the bright fortnight of Vaisākha after four years. Rāmā bore Meghavrata and Balāhaka (two sons). Kalki spent a thousand years in Sambhala, surrounded by his brothers, sons and caste-fellows. Enjoying life in full, Rāmāpati (Kalki) became engrossed in Rāmā and Pādā.  

Gods come to receive Kalki to Veikuṭha:— All the gods accompanied by Brahmā came for his darsāna. Kalki received them in the court. The gods requested Kalki to go back to Veikuṭha. Kalki agreeing to

46. KP.3. 16. 44
47. KP.3. 18. 8
48. KP.3. 19. 12
their request, called his four sons and performed their coronation ceremony on the spot. Then he called the people and told about his departure for Vaikuntha. People said, "We shall accompany you wherever you go. You are dearer to us than our wives, sons, horses, wealth etc." Kalki convinced them to stay there and started for the forest with a heavy heart with his wives. They went to Himalayas where the water of Gangā was plenty. There he contemplated on his own self (Vishnu form).

Kalki's departure for Vaikuntha and Rāma and Padmā become Sātīs:— His body took the form of Viṣṇu and entered the Viṣṇupada. Rāma and Padmā entered the fire (became sātīs) after him.

Position after the death of Kalki:— Dharma and Kṛṣṭayuga lived in the world unenvied by any one. Maru and Devāpi ruled according to Kalki's doctrines. King Viṣṇukāmpa, hearing of Kalki's departure handed over the kingdom to their sons and left for penance to the forest. Many other kings who became unhappy due to Kalki's death, also left their kingdoms and went to the forest for penance.

49. KP.3. 19. 14
50. KP.3. 19. 17
51. KP.3. 19. 26
Here we shall also gather information which is available about Kalki in other sources. Discussions about these will be recorded for the new chapter.

(1) Nārāyanīya of Śanti Parva XII 339 enumerates the manifestations of Nārāyaṇa as Haṁsa, Kūrma, Matsya, Varāha, Nṛsiṁha, Vāmana, Pāraśurāma, Rēma Dāśarathī, Sātvata and Kalki.

(2) Vāyupurāṇa refers to Kalki as the tenth future incarnation having the name Viṣṇuyāsa of Parāśara family whose preceptor will be Yājñavālka thus:

\[
\begin{align*}
\text{Kalkir viṣṇuyāsa nēma} \\
pārāśarya pratāpavēn \\
Deśama bhēvyasembrūto \\
Yājñavālka purāhsarah 104 \\
\text{Anukarṣan sarvāsenām} \\
hastyaśvarathasaṅkulanē \\
\text{Pragṛhitāyudhair viprair} \\
vrata saṭasaḥasah 105
\end{align*}
\]

(3) Harivāmsa mentions Kalki as the Brāhma Viṣṇuyāsa, who will be born at Sambhala as tenth future incarnation led by Yājñavālka, who will establish the religion
between Gangā and Yamunā thus:

Kalki Viṣṇuṣa namā
e Saṁbhaṇe namakē dvijah
Serve lokahitārthāya
bhūyaṣcotpatsyate prabhuh

Da‰mo bhāvyasampanno
e Yājnavalkya purahsarah
Kṣeṣapityā ca taṁsaryen
bhavitārthām coditān
Gangāyamunayormadhye
nīsthāmṛśpaṣyati sānugah

1. 41 verses, 164-166 a

(4) Brahma Purāṇa repeats the above of Vāyu.

(5) Ahirbudhnya-samhitā mentions Kalki as the thirty eighth vibhāva out of thirty nine, and mentions that he will supress the Dasyūs thus:

Yo mardayati Kalkyākhyo
dasyūmāstisyayugēntajān
Sūryoparisthīnaiva
mardenān se gṛyatā
e a

Amśa IV ch. 24.
(6) Viṣṇu Purāṇa Amśe IV ch. 24 refers to the incarnation of Kalki thus:

Śrāute smārtte ca dharma
viplavametyantamupāgatē
ekṣinaprāye ca kālāveseṣa
jagatsrastuscērcēraguro
rādīmadhyēnteraḥhitasya
brahmamayaṣṭamārēpino
bhāgavato vāsudevasyaēṃśa
śambhalaragramapradhāṇa
brahmāṇasya viṣṇuṣaḥsa
grūheṣṭagunārdhāhisamenvitah
kalkirupijagatyatrāvatirya
sakalemlecchasyaduṣṭa
caṇacetasasamaśeṣānāṃ
apericchinnasaktimāhātmyah
kṣeyam kariṣyati svadharm
esu cākhilameva samsthā
payiṣyati || 98 ||
(7) Bhāgavata refers to the Kalki incarnation and the exploits of kalki thus:

Athāsaṃ yugasāndhyāyēṃ
dasyuprēyeṣu rājasu
janītē visnuyāgasaṃ
nāmā kalkirjagatpatih

I. 3. 25

Sambhalagrāmamukhyasya
brāhmaṇasya mahatmanā
Bhavane visnuyāsasaḥ
kalkih prādurbhaviṣyati 18

Asvamasugamāruhya
devadattam jagatpatih
Asināśādhudamanam
aṣtaiśvāmyagunēṃvitah 19

Vicarnāśunā kṣonyām
hayenāpratimādyutih

nrpelīgaccīhado dasyūn
Koṭiśo nihaniṣyati 20
(8) Linga Purāṇa which is not written earlier than 600 A.D. enumerates ten incarnations of Visnu including Kṛṣṇa, Buddha and Kalki.

II. 48. 31. 32

(9) Garuda purāṇa talking about the different icons of Visnu which are Matsya, Trivikrama..... Vyāsa, Buddha and Kalki, the last two are to be invoked thus:

Buddhah pāsandasanghātāt
Kalkiravatu kalmasāt.

I. 202

(10) Agni purāṇa mentions ten avatāras, includes Kṛṣṇa as eighth and Kalki as tenth and describes Kalki as mleccho tsädāraka (2. 16)
(11) Kesemendra, the Kasmirian polymath who flourished in the 11th century wrote his Dasavatāra Čarita in 1066 A.D. Krāṇa is said to be an incarnation of Visnu and he described Kalki as tenth avatāra and his exploits thus:

Darāsakabaghaśakamandanaṁ
Samkocamesyati mahī
Kusthairiva visarpibhiḥ

Mlecchāchadita sarvasa
krupaṃkranda nandini

(12) Jayadeva mentions Kalki as the exterminator of Mlecchas in his Gīta Govinda. Sarga I verse 10.

(13) Narasimhapurāṇa Ch. 54 also mentions Kalki as the exterminator of Mlecchas. Moreover it describes that he will be the king, and will perform the yajñās etc. thus:

Devaiḥ samprarthito visnuḥ kṣirabdhaḥ stutipurvakaḥ
Śambhelākhya mahāgrēme nānājanasamākule

Nāmā visnyasah putrah Kalki rāja bhaviṣyati
Āsvamāruhya khadgena mlecchanutsadāyisyati
Mlecchaṁ samastāṁ kṣitīṇaṁ abhūtāṁ
Hetvē sa Kalkī puruṣottamāṁśah
Kṛtvā ca yajam bahu kāñcanakhyam
Sāṁsthāpya dharmam divamśrudroha

(14) Saktisangamatantra gives the details of the birth of Kalki as follows: It is interesting to note the reference to the killing of Bhallāsura.

Pravṛtte durmukhe devi dvitiyā mārgaśīrṣaka
Suddhāyam śaivare ca purvāśadhā vidhau śivē
Vṛddhiyoga rajanyāṁ ca ghatike tritiyē śive
Bhallāsura vadhārthēya Kalkī rūpadhara harih

(15) There is some interesting information about one Pramati in Vāyupurāṇa Ch. 54. Brahmāspurāṇa Ch. 31 and Matsyapurāṇa ch. 144 which resembles the exploits of Kalki. So it is presented here for comparison:-

Vāyupurāṇa ch. 58

Eṣa kāliyugāvasthā saṁdhyaṁ saṁ tu nibodhāme
Yuge yuge tu hṛtyante trintrapadāṁśca siddhayah 173
Evam samdhyāśe ke kale samprāpte tu yogāntikā
Teṣām Saṣṭāhyasādhūnāṃ bhṛgunāṃ nidhanotthitān
Gotreṇā vai caṃdrasasō namā pramitirucyate
Mādhavasya tu somaṣena pūrvam svāyambhuvāntare
('Kalīsamdhyāśabhaṃgeṣu mānossvayambhuvventare)
Samā sa viṃśatiṃ pūrṇeh paraṇatvai vasundhārām
Acaκarṣā sa vai senāṃ savājavākaṇḍājarāṃ
Pragrhitāyudhairvipraih śataśotasahasāsraśeḥ
Sa tadā te parivṛto mlecchāṃhanti sahasraśeḥ
Sa hatvā sarvāśeṣaivalā rajānestaṃ śuḍrayonijñ
Pāṇḍāṃsā taṣaḥ sarvāṇiṣeṣāṃkṛtvānaṃprabhuh

52. adharməṃṃ śaṣṭa
53. ca kule
54. ma
55. saṃṣṭireṣaṃṣapūrṇaḥ
56. Aśvaṃkoṃma
57. hāṣyasyaṃṛṣeṣaṃkuḷaṇ
58. sarvāṃvijaghnuṇaḥ
59. sa
60. rajēnaḥ śuḍrayoneṇaḥ
Udīcyēnmadhyadesaṁśa pārvatīyastathaiva ca
Prācyēnpraticyēnśca tathā vindhyapraśtapaṁtikēn 81
Tathaiva dakṣiṇātyaṁśca drāvidāniśīhalaṁ saha
Gāndhārāṇāpārādāṁścaiva pahlavāyaveṇaṁtathā 82
Tuṣārāṇberberāṇścināṁsulikānderaṁdāṁkhaṁ
Lampakānaṁtha ketāṁśca kirātāṁ ca jaṭeyah 83
Pravṛttacakro balavāṁleocchanāmantskṛdyābhuh
Adhraṁya sarvaṁbhūtāṁ caceṛṭha vasundhārāṁ 63 84
Mādhavasyatū samāna devasya hi vijayāvēn
Pūrvajanmavidhijāṁśca praśiti nāma vīryāvēn 85
67
gatrena vai candraṁsah pūrve kāliyuge prabhuh
Dvātrikṣeḥbhūḍite varṣe prakrānte viṁsati samah 86

61. sūdrāṁṇām
62. bahāna.
63. vasudhanimam
64. Māṇavasyatū vamsētu
65. syeha
66. ma
67. sutah sa
68. to
सा सेधायित्वा व्रशेनप्रायसस्तांनदधर्मिकैन।
गंगायमनयोर्मध्ये निष्ठाम प्राप्ता महानुगेन ॥ ८८ ॥

ततो व्यतिते तस्मिन्तु अमाये सविसानके।
उदाये पार्थिवंसौर्वमलेच्छस्य शारसोऽश ॥ ८९ ॥

* * * *

आज्ञाके युगवासांसाये समुपस्थिते।
प्रजाश्व वै तताह सर्व धर्मे परापरेहतस्तादा ॥ ९२ ॥

व्यकुलस्ते पराजतेन्त्येक्तवं दरेन्ग्रहाम् च।।
स्वप्राप्तांसमवक्षं संतो निश्करुन्याह शुद्धितां ॥ ९३ ॥

नास्ते स्रावे सर्वे ध्वरे परापरेहतस्तादा।
निर्मृयादे निर्क्रियैर्निहश्चे निरपेश्पाह ॥ ९४ ॥

नास्ते वर्षे प्रतिहता ह्रस्वकेह पंचविमासकेह।।
हितः दरानिष्टे पुत्रेन्स्ते विशदवेकुलेन्द्रियां ॥ ९५ ॥

अन्त्रषाहतास्य वर्तमानस्य दुःखिताः।।
प्रत्यात्मामस्तेन्निवेण्टे हितः जनपदाभ्यासकेन ॥ ९६ ॥

सरितां सागरपुन्नाश्वं पर्वताश्वाद।।
मद्धुमांसारिमुलेपालेवर्त्यांति सा०ह्यात्वी ॥ ९७ ॥

चिरावस्त्राजिनाधर्ष्ये निषप्रत्रा निषपरिग्रहेन।
वर्त्तमांस्यारिमुलेवर्तर्ष्ये सम्मतं ग्धरमेष्ठिते ॥ ९८ ॥

** ** **
That this refers to the end of Kali is clear from verses nos. 73, 75 and verse no. 104, which talks of starting of new krtayuga. Therefore, it is also clear that Pramati referred to here, came at the end of Kali. Details of the life of this Pramati resemble the details of Kalki's life in the following points.

1. Both came at the end of Kaliyuga and at the start of a new krtayuga.

2. About Pramati it is said that he will gather a big army of Brahmans. Something is said about Kalki. The word 'vipra' is used in both the cases (see 'pragṛhitāyudheirvipraḥ' used in verses 105 and 78). His army is also described similarly 'hastyasvarathakulam' and 'savaśiratha-kunjārēn 58 - 77'.

(30)
3. Pramati, like Kalki, is said to have killed Mlecchas, Pāṇiṣṭhas, Vṛśalas prayāsadoṭharmikān (58, 78 ; 79, 88).

4. Both Kalki and Pramati are said to have trampled the whole earth (58.77). In this connection the reading 'asvakarma' found in Matsyapurāṇa is significant as Kalki also is associated with horse.

5. Pramati is said to have wandered (for victory) over the earth for 20 years. His time is given as pūrvakaliyuga, when 32nd year had started (58.86). Can this mean that he fought for 20 years ending with the 32nd year?

6. Here Pramati is called to belong to Cāndrāśa gotra and at other place he is described as belonging to Pārāśara family, when Kalki Purāṇa calls his family members by the name Gārgya, Bhārgya Viśāla. Pramati is called to be the son of Cāndrāśa in Matsyapurāṇa.

7. Name given is Pramiti in Vāyupurāṇa but Pramati in Matsyapurāṇa and it is to be considered whether this was the name of Kalki or not.
Historicity of Kalki:

As we make a study of this life sketch of Kalki, some facts are marked out as noteworthy.

(1) We find that Vāyu Purāṇa1 Harivamsa2 give Viṣṇuyasaś as the name of Kalki himself, whereas Bhāgavata,3 Kalki Purāṇa give Viṣṇuyasaś as the name of Kalki's father. Narasiśāha is not clear. ( Nāmnā Viṣṇuyasaś putra Kalki 54.5 )

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1. Kalki viṣṇuyasā nāma
   Pārāśarya prātapsaṁ
   Dasamo bhāvyasambhūto
   yājñavalkya purahsarah 104

2. Kalki viṣṇuyasaśnāma
   sembhele nāmaka dvijah
   sarvalokahīrthāya
   bhūyāscotpatsyatprabhuh 164

3. Athāsau yugasandhyāyāṁ
   dasyuprāyegu rājasu
   Janitā viṣṇuyasaso nāmnā
   Kalkirjagatpatih

Bg. I. 3. 25

( 32 )
(33)

(2) Vāyu and Harivamṣa name Yājnākavālkya as the guru ( purāṅeṣvara ) of Kalki, Bhāgavata and others do not mention the name of Kalki's guru and Kalki Purāṇa mentions Pārāśurāma as Kalki's guru.

(3) Vāyu P. calls Pārāśara to be the family of Kalki whereas Bhāgavata and Kalki Purāṇa seem to name Gṛgya, Bhṛgya as his family members. Others are silent on the point.

(4) Harivamṣa, Brahmā, Vāmana, Bhāgavata, and Kalki Purāṇa name Sambhala as the place where Kalki was born, others do not mention it. Narasiṃha calls it a mahāgrāma ( nēnājanàsamākula. 54. 3 ) Harivamṣa alone says that Kalki will settle along with his brothers ( sānuga ) between Gāṅgā and Yamunā.

(5) Most of the sources mention that Kalki will destroy Mlecchas. ( Narasiṃha, P. kṣemendra, Jayadeva, Agni P. Vāmana ). Garuda P. says that Kalki will

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4. VP. 54. 105
5. HP. 1. 41. 165
6. KP. 1. 3. 6
7. VP. 54. 104
8. KP. 1. 2. 32 ; 1. 3. 38
9. HP. 41. 166 a
destroy Pāṇḍavas. Bhāṣyaḥ refers to the killing of Dasyus.  

Kalki Purāṇa alone mentions that Kalki destroyed Baudhās also. Actually, when describing the battle at Kīkaṭa, Kalki is said to have first killed Jina and then Suddhodana, which would mean that he ousted both Jainism and Buddhism.

(6) All agree in saying that Kalki will destroy Kali and re-start Kṛtauṣṇa.

There are some more points which are found in Kalki purāṇa only, but which seem to us to be quite noteworthy. These are:

(1) Kalki was a contemporary of kings named Viśākhayūpa, Sumitra, Kṣemaka, Śāsidhvaja and others.

(2) Kalki was born at Sambhala and had gone to mount Mahendra where he met Parasurāma, and also to Bilvodakeśvara, where he saw Śiva.

(3) Sambhala was in the Māhiṣmatī kingdom.

(4) Kalki had married Padmā, the daughter of

10. GP. 1. 202
11. KP. 3. 1
king Brahadratha, who was the king of Simhala country, whose capital was Karumati.

These noteworthy points raise certain questions which we shall consider here. A comparative study of the sources, so far as information about Kalki is concerned, reveals that Vayu, Harivamsa and Brahmana Puranas mostly go together and Bhagavata, Visnu and Kalki Purana go together. This is clear from the divergence which we find about the name Visnuyasas. One group takes it to be the name of Kalki himself.

12. VP. Ch. 54

Kalkir visnuyasas nama paresarya pratapavan
dahmo bhavyasambhuto yajnavalkya purahsarah 104
Kalki visnuyasanasama sambhale namae dvijah
Sarvalokahitarthaya bhuyascotpatsyate prabhuh 164

dahmo bhavyasambhuto yajnavalkya purahsarah
Ksapayitvaa ca tan servan bhavitarthaa coditaa 165
Gangayamuneyormadhye nishtam prapsyati snugah 166
HP. 141. 164-166 a
and the other group as that of Kalki's father. It is difficult to decide the correct position. If we go by priority of time, Vāyu, Harivamsa and Brahma should be taken as more reliable but we want to leave the question open. It is not very material either. But it is very clear that Kalki Purāṇa follows Bhāgavata in this respect, when both of them call Visnuyād as to be Kalki's father's name and qualify him as Brāhmaṇamukhya. Both Kalki Purāṇa and Bhāgavata use the same compound.

It is also evident that Vāyu group has before it a tradition about Kalki which in certain details are distinct from what is found in Bhāgavata, Viṣṇu and Kalki Purāṇa.

In point of time Viṣṇu is nowhere nearer Viśakhya or Buddha. Kalki Purāṇa mentions Parāśurāma as the guru of Kalki and he also is nowhere nearer Viśakhaya. But this can be explained as an innovation of Kalki Purāṇa for the simple reason that Sambhala was nearer Meśendra mountain and proverbially Parāśurāma lived there.
Another detail in which Vāyu group is distinct in the family name Parāśara which Vāyu gives to Kalki's family. This detail is not found elsewhere. It is difficult to surmise about the source of Vāyu's information. Kalki Purāṇa gives Gārgya Bhargya as the family members of Kalki. It is possible that Kalki Purāṇa has taken this from Bhāgavata in which Gārgya Bhargya are also called Kṛṣṇa's priests and Kalki is taken as an incarnation of Kṛṣṇa.

Yet another detail in which Harivamśa differs is the information which is given about Kalki's final settlement between the Ganges and Yamuna. This differs from the information obtained from Kalki Purāṇa according to which at the time of final distribution of regions, Kalki kept for himself the regions round about Sambhalagrama.

13. Bg. X. 45. 29
Kalki is referred to as the tenth incarnation of Viṣṇu in the Purāṇas. He is believed to be a future incarnation of Viṣṇu who will be born at the end of the Kaliyuga, and will establish kṛtyuga. This shows the divine and mythical character of Kalki. His being an avatāra and his propagating kṛtyuga are ideas which can usually not be taken as historical. How then can Kalki be Historical? The evidences seem to be self-contradictory. Let us see. Kalki is called an avatāra. This by itself should not be taken

14. Bg. I. 3. 25, II. 7. 38

Sambhalagramamukhyasya
brāhmaṇasya mahētmanah
Bhavahe viṣṇuyāgasah
Kalkih prādurbhaviṣyati 18

Asvamasugamāruhya
devadattam jagatpatih
Asināśadhudamanamāsai -
varyaguṇānvitah 19

Vicaramāsūnā-kaṣoṇyām
hayenepratimadyutih
Nṛpalingacchado dasyūn
kotiṣo nihaṃsyati 20

Bg. XII. 2. 18-20
14. (continued)

Visnu Purana. 4. 24. 98

Sambhalakhye mahagraame nanajanasamakule 3

Namna vismuyashah putra kalki raja bhaviyati
Asvamaruhy kahtyakha mlechanutsadayati 4

NP. 54. 3-4
as an argument against the historicity of Kalki, Rāma, Parasurāma and Kṛṣṇa are taken as avatāras and yet there is a general consensus of opinion amongst scholars that they were originally historical. Therefore, even if Kalki is taken to be an avatāra and though he is connected with kṛtayugapraṇavartana, he may be historical. Let us therefore, see if there are any indications of his historicity. We find that Kalki is connected with personalities and places that are known to be definitely historical. Kalki Purāṇa connects Kalki with the rṣis like kṛṣṇa Vyāsa, Nārada, Āsvatthāma, Mārkandeya, Vasistha, Devala, Atri, Vedapramiti etc. These are more or less historical names, but did Kalki flourish in the days of all these? All these, more or less lived at different periods. Therefore, though these statements connect Kalki with historical personalities it does not prove his historicity as the connection talked of between them is more or less of a mythical

15. KP. 1. 2. 25
nature. Thus these references do not help us in proving Kalki's historicity. Therefore, let us see if there are any other evidences throwing light on Kalki's historicity.

It is said in Kalki Purāṇa and other Purāṇas that Kalki will be born in Saṁbhālagrāma at the house of a Brāhmaṇa named Viśnuyāṣa. This looks like some definite information based on actual facts. Saṁbhālagrāma is not a big city otherwise known in literature or religion. Saṁbhālagrāma is likely to be Saṁbhalpur in Orissa. Unlike Ayodhyā of Rāma and Mathurā of Kṛṣṇa, Saṁbhālagrāma of Kalki does not seem to have been the capital of a kingdom. And yet even to-day there is a tradition in Saṁbhalpur area that Kalki was to be born there. The enquiries about such a tradition being current in the area around modern Saṁbhalpur were made. In answer to the inquiry Prof. M. Mansinha of Saṁbhalpur college writes in his letter dated 20-2-'57 from Cuttack: "There are legends in Orissa also of Kalki to be born in Saṁbhalpur area. " This small piece of information looks to be a definite indication
of Kalki's historicity.

Similarly, Kalki's father Visnuyasa was mere Brāhmaṇa, may be a chief of the Brāhmaṇas. He is not described as a king. This comparatively modest origin of Kalki seems to refer to a historical fact.

A third indication of his historicity is the fact that at the time of Kalki's birth, king Visākhayupa of Mahismati is said to be the ruler of Sambhalagrama. This, to our mind is the most important point. Who is this Visākhayupa and why is Kalki put in his days? If Kalki is a historical figure, we cannot explain why Kalki is put in the reign of a historical king like Visākhayupa? In the whole history of India (ancient) there is no king of the name of Visākhayupa, except one who is described in the Purāṇas as the fourth king of Pradyot dynasty. Purāṇa give only five kings of Pradyot dynasty and Visākhayupa is put after Ajaka or Ājyaka, and Visākhayupa's number is fourth. There is no other king bearing this name known anywhere else. Thus Visākhayupa is definitely a historical
king with definite name and a definite place. 

Mahismati seems to be southern Avanti regions, 
whose frontiers included modern Sambalpur in Orissa. 

According to Kalki Purana, Kalki lived in the days of Visakhayupa.

About Visakhayupa it is said in Kalki Purana that he visited Kalki, was a vaishnava and helped Kalki in ousting the Bauddhas in Magadha as well as in war against Sāsidhvaja and others. There is nothing in this which goes against the historicity of Kalki.

Both Buddhism and Jainism in those days of Bimbisāra and Pradyota, came out as very formidable rivals of the traditional Brāhmaṇism and it is natural that the leaders of Brāhmaṇism in those days must try to retrieve the lost position. They seem

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16. KP. 1. 3. 32 - 37
17. KP. 2. Ch. 7
18. KP. 3. 8. 21

Ch. 4 describes the war between Kalki and Sāsidhvaja.
to have found a leader in Kalki and several contemporary kings upheld their attempt. Visākhayūpa was one of the most active supporters of Kalki. This is perfectly natural and possible and therefore we take Kalki to be historical and his wars with the Baudhāhas i.e. the kings supporting Buddhism as genuine and historical.

Next Sumitra and Ksemaka are said to be kings contemporary with Kalki. Kalki was a contemporary of Visākhayūpa and Raychaṇḍhāra, Pradhan and others have already proved that Sumitra and Ksemaka were contemporaries of Visākhayūpa.¹⁹

Sumitra is the last king of Iksvāku dynasty (Solar) and Ksemaka²¹ is the last king of the lunar

Dr.S.N.Pradhan : Chronology of Ancient India pp. 235

20. Iksvākuṇāme yam vaṁsa assumitrēnto bhaviṣyati
Yatastāṁ prāpya rājēṇam saṁsthāṁ prāpasyati vai kaḥ
Viṣ. p. 4. 22. 13.

21. Brahmakṣatrasya yo yonirvāṇo rājēṣṭhāṁ
Ksemakaṁ prāpya rājēṇam saṁsthēṇam prāpasyati kalik
Viṣ. p. 4. 21. 18.
dynasty. Both these kings are said to have lived 
the 
at the end of kaliyuga. Kalki and Viśākhayūpa 
also lived at the end of kaliyuga. This connects 
Kalki with historical personages like Viśākhayūpa 
Sumitra and Kṣemaka and this can be taken as an 
additional evidence of Kalki's historicity.

Thus a probability is created that Kalki was a 
historical personage. We shall see further that 
there are other circumstances also which go to prove 
Kalkis' historicity.

While we cannot explain why Maru and Devāpi are 
brought in and talked of as contemporaries of Kalki. 
Unless it means that Sumitra and Kṣemaka are 
descendants of Maru and Devāpi, but we cannot be 
sure on this point unless some fresh evidence is 
available.

The most important king with whom Kalki came in 
conflict according to Kalki Purāṇa is king Saśidhvaṇa 
of Bhallāṭenagāra, Who can this Saśidhvaṇa be, if the 
chronological position of Kalki, Viśākhayūpa, Sumitra 
and Kṣemaka is correct? Who can be this king of
Bhallātana-gara at that time? History tells us that Śisunāga first ruled at Kāśi (Bhallātana-gara) and then at Magadha. As suggested, there is nothing against identifying Śisunāga with Sasidhvaja of Kalki Purāṇa. The name Śisunāga is spelt in Buddhist work as Susunāga and one might have changed it to Sasidhvaja. Such a variety of spelling the names is not unknown in Indian history and in most cases the reason of various spellings of a name is that the name was not originally a Sanskrit one. Same is likely to be the case with Śisunāga.

Main incidences connected with Sasidhvaja in Kalki Purāṇa are these:

1. Sasidhvaja was ruling at Bhallātana-gara

22. See chapter on Geography, etc.

23. Hatvā tesam yaśah krātanaṁ śiśunāgo bhavisyati
Vāraṇāsyāṁ sutam sthapyam śrayisyati girivrajam
Mt. P. 272.6

24. Dr. H.C. Raychandhari mentions that "Śisunaga or Susunaga the new king seems to have been ruling as the Magadhan viceroy at Benaras." (P.H.A.I. p. 219) Mātṣya Vayu P. etc. inform that "Establishing his son at Vāraṇasī, Śisunāga will repair to Girivraja. (Magadha)
2. He seems to be supporting a religion which was not Brāhmaṇa.
3. His queen Susanta is described as a devoted vaisnava lady.
4. He is described as victorious in his fight against Kalki and others.
5. At the intervention of his wife he seems to have accepted the Brāhmaṇa religion.
6. An alliance was made between Sasidhvaja and Kalki group.

Chronological position of Kalki

If Kalki was a contemporary of Visākhayūpa, Sumitra and Ksemake, as he certainly was according to Kalki Purāṇa, it is easy to fix his chronological position. Visākhayūpa is definitely known as the fourth king of Pradyota dynasty. He would have therefore lived almost immediately after the death of Buddha. The period of Sumitra and Ksemake also will be the same, and Kalki being their contemporary will also be put at the same time. Thus he must have lived
about 70 to 80 years after Buddha's death.

However we shall enter into some details about the part played by these kings in the life of Kalki. We shall take up the kings one by one.

**Visākhayūpa.**

Visākhayūpa came to Kalki at Saṃbhala-grāma when Kalki returned from Mahendragiri after acquiring education from Parasurāma. The king was a devout Vaishnava. It is easy to indentify this king. According to the Purāṇas his genealogy stands thus:

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Pradyota
   ↓
Pālaka
   ↓
Ajaka
   ↓
Visākhayūpa
   ↓
Avantivardhana
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Now according to Dr. Pradhan "Visākhayūpa was another son of Pālaka (of Avanti) as expressly mentioned in the Purāṇas. After his father was
deposed he probably carved out a principality in some adjacent district as was the custom in those days and ruled for 50 years according to Vāyu.\textsuperscript{24} In fact he did not establish a new principality but took possession of the western portion of the state of Avanti, whose capital was Māhismatī for it is expressly mentioned that the king Viśākhayūpa ruled at Māhismatī.\textsuperscript{25}

This Pālaka, the father of Viśākhayūpa belonged to the Pradýota family according to purāṇas. His predecessor was Pradýota. At the time when the part Barhadratha king Rupuṅjaya was ruling at Magadha. There arose a very powerful enemy for him in the person of Biśbisā Haryanka. It seems this Biśbisāra was able to launch a direct offensive against Rupuṅjaya and was actually successful in capturing Rājgām as a result of which Rupuṅjaya was forced to abandon this capital and shift to Avanti, which seems to have been the capital of his

\textsuperscript{24} C.A.I. - Pradhan pp. 235
\textsuperscript{25} New Indian Antiquary. vol IV No.10
D.R.Mankad - pp. 338-9
also P.H.A.I - H.C.Raichaudhuri pp. 220
western provinces n. 26 This Ripunjaya was murdered by his minister Punika or Mumika who put his own son Pradyota on the throne of Avanti, after Ripunjaya's death. 27 As Pradyota is found addressing as 'deva', 28 he seems to have accepted his sovereignty for some time. These two kings, afterwards became inimical. Moreover, Bimbisara supported Buddhism, while Pradyota seems to have intensified his war efforts after the death of Bimbisara. So Ajātashatru also repaired the fort of Rajagṛha for fear of attack from Pradyota. 29 But as Dr. Pradhan suggests he was not able to fulfil his plans. 30 These Avanti kings seem to have been against the rise and spread of Buddhism. After Pradyota's 23 years rule, his son Pāleka came to the throne, but he does not seem to have been equal to the task of fighting either the unorthodox religion

26. N. I. A. Vol IV No. 10 pp. 337; also C. A. I.- pradhan pp. 235
27. D. K. A. pp. 18
29. P. H. A. I. pp. 130
30. C. A. I. pp. 237
or the antagonistic Magadha king, as Ajātaśātrū and Udāyin, the successors of the king Bimbisāra were strong kings. According to Purāṇas Pradyota ruled for 23 years and Pālaka from 24 to 28 years. Though purāṇas give 5 kings to the Pradyota dynasty in reality there were only 3 ruling generations as Dr. Pradhan has shown. According to that view Pālaka was deposed by Ajaka. This Ajaka ruled at Avanti for 21 years. But Pālaka had 2 sons named Visākhayūpa and Avantivardhan. According to Dr. Pradhan "after his father was deposed he (Visākhayūpa) probably established a principality in some adjacent district. " (according to Kalki Purāṇa, at Mahismatī) as was the custom in those days. His brother Avantivarman however, succeeded Ajaka to the throne at Avanti and ruled for 30 years, after which his fame as well as that of Visākhayūpa and

31. N. I. A. Vol. IV No. 10 pp. 338
32. D. K. A. pp. 18-19
33. C. A. I. pp. 232 Table II also
N. I. A. Vol. IV No. 10 pp. 338
others was destroyed by Sisunaga. 34

All these establish that according to Kelki
Purāṇa, Kalki was a young contemporary of Visākhayūpa.

Maru and Devāpi = Sumitra and Ksemaka

Next we find that Kalki was a contemporary of
the kings named Sumitra and Ksemaka.

Maru and Devāpi, who are called Kalki's allies,
along with Visākhayūpa are identified in Kelki purāṇa
with Sumitra and Ksemaka. 35 Sumitra and Ksemaka are
the last kings of the Solar and lunar dynasties
according to purāṇas.

We know that Maru belonged to the solar and
Iksvāku family and Devāpi to the lunar family, but
both of them lived 30 to 35 generations earlier than
Kalki.

In spite of this it is difficult to understand
why Maru and Devāpi are brought down to the level
of Sumitra and Ksemaka. We may however take it that,

34. C. A. I. pp. 235
35. Tagmanmarira mam kepiha budham capisumitrakam
   KP. 3. 4. 4.
what the purāṇas mean is that the contemporary kings of solar and lunar lines joined hands with Kalki. Therefore we may take it that Sumitra and Ksemaka (not Maru and Devapi) were contemporaries of Kalki.

Sasidhvaja = Sisunāga

King Sasidhvaja was ruling at Bhallātanagāra which is identified with Kāśi. The Matsya Purāṇa explicitly states that Sisunāga (Susunāga of Mahavamśa) destroyed the prestige of the Pradyotas and occupied Girivraja (Magadha) after placing his son at Vārānasi. According to Dr. Pradhan, Avantivardhana and Visākhayūpa, the sons of Pālaka were the last kings of Pradyota dynasty. It must be therefore their fame which was destroyed by Sisunāga. The position which is given to Sasidhvaja in Kalki Purāṇa seems to fit in with that of Sisunāga. Sasidhvaja who originally ruled at Kāśi is described having

36. Vide chapter on Geography
37. Hatvā tegām yásah kṛtsnam 
   Śisunāgo bhavisyati 
   Vārānasyām sutam sthāpya 
   śrayisyati girivrajam Mt. 272-6.
38. C. A. I. pp. 220 - 1
defeated the king Visākhayūpa (and others), which may mean that he destroyed the fame of the Avanti kings. Sasidhvaja later is described as having occupied the throne of Magadha. Thus these 3 facts (rule at Kasi, and these at Magadha and defeat of Avanti kings) are found to be common in the life of Sasidhvaja as well as in that of Sisunāga and looking to the chronological position of Sisunāga and Sasidhvaja, it is very likely that Sasidhvaja was identified with Sisunāga. According to Monier William Dhvaja and Nāga carry the same meaning 'Best'. And Sisunāga was changed to Susunāga in Buddhist literature, it may also be changed to Sasidhvaja.

Thus if Kalki was a contemporary of Sisunāga, his chronological position is also fixed just before the Nandas.
One less important king who joined the confederacy was Rucirasva (Rudhirasva). He is said to be the son of Senajit who is also called Prasenajit. If we accept that this son of Prasenajit was of Mahākośala family, we know that he was contemporary of Buddha. We also find Sumitra ruling at this time in Ayodhya. It may be that he was ruling in some other part of Ayodhya, possibly south section i.e. southern part of Mahākośala.

His daughter Santa is married to Devāpi. He also joins with Kalki and is defeated along with Kalki and Visākhayūpa by Sasidhvaja.

Prasenajit was a king of Mahākośala family and was contemporary of Buddha. Therefore this Rucirasva will be a contemporary of Visākhayūpa.

And this also fixes him with the chronological position that we have assigned to Kalki.

Thus our study of the persons and personalities who are connected with Kalki in KP. shows that Kalki

39. Pracina Caritra kośa S.C.Shastri
pp. 493 ; 639 (2)
flourished a little later than the death of Buddha and that he was a historical personality.

We shall now enter into the question of the birth place of Kalki. Harivamsa, Brahma, Visnu, Bhagavata Kalki Puréna Narasimha call it Sambhala or Sambhalagrama. Narasimha Puréna calls it a Mahagrama (54.3).

As we consult the map of modern India, we find places named Sambala or Sambhara to be situated in different regions. There is a Sambala village in Muradabad dist. (U.P.). There is a place called Sambhar which is a lake near Ajmer in Rajasthan. There is a third place called Sambalpur which is situated in Orissa.

Out of these three places we can discuss Sambhara lake as not at all suitable for our purposes unless there happens to be a village named Sambala near about the Sambhara lake which has escaped our notice. We should look for a village or a town named Sambhala.
Sambhala village in Muradabad district seems to serve our purpose if we rely upon Harivamsa which says that Kalki ultimately settled in the regions between Ganga and Yamuna. Sambhala in Muradabad district can answer to this description. But we are not sure whether, when Harivamsa says that Kalki settled in the Ganga - Yamuna regions, it also means that Sambhala was situated there. In the absence of any other reference to the same effect as is given in Harivamsa, we leave the question open.

Our real purpose is to identify Sambhalagrama in the context in which it is mentioned in Kalki Purana, and we are of definite opinion that Sambhalagrama as it is described in Kalki Purana is to be identified with Sambhalpur in Orissa. Narasimha Purana (54 - 3) very clearly calls Sambhala a mahagraama. This will not fit in with Sambhala in Muradabad district which is only a small village. On the other hand this description of Sambhala given in Narasimha fits in

40. S. E. Dictionary - Williams
very well with Sambjalpur of Orissa. Sambjalpur is the name of the district as well as the district headquarters, and this will very well answer to the description of Sambhala as mahāgrāma.

We have other reasons also for which we identify Sambhala of Kalki Purāṇa with Sambjalpur of Orissa. We shall mention these reasons here:

1. We are inclined to identify Sambhala with Sambjalpur because on inquiry we found that the tradition about Kalki's being born at that place is still current round about Sambhalpur. Prof. M.M. Mansinh of Samphalpur College gave us this information in his letter dated 20.2.57 from Cuttack. He writes:

"There are legends in Orissa of Parāśurāma having visited many centres of pilgrimage in this part of the country and having done his Tapasyā in the Mahendra giri range which is in south Orissa..."

There is a celebrated Śiva named Beleswar, on the sea-coast between Puri and Konārk. Close to Konārk was once flowing the holy river Chandrabhaga.
where Parāśurāma is said to have had his holy bath...

"There are legends in Orissa also of Kalki to be born in Sambhalpur area."

2. In Kalki Purāṇa this Sambhala is described to be in the vicinity of Mount Mahendra where Kalki met Parāśurāma. Mahendra range of mountains is even to-day located by all in Orissa, and therefore Sambhala which was near Mahendra, can only be Sambhalpur.

3. Kali Purāṇa says that after taking leave of Parāśurāma from Mahendra mountain Kalki went to propitiate Siva at the place called Bilvodakesvara. We are informed by Prof. M. Hansinha that, "There is a celebrated Siva named Beleswar on the sea-coast between Puri and Konarak."

Dr. Patil, in his "Cultural History from the Vāyu Purāṇa" also mentions that the region round about Mahendra ...... 42
This definitely proves the proximity of Sambhalpur, Mahendra and Bilvodakesvara, and as we have said above, these three places are even to-day found in Orissa not very distant from one another. This makes us bold to identify Sambhalagrama of kalki Purana with Sambhalpur in Orissa.

4. We shall enter into a little indirect but from our point of view very significant piece of evidence about the location of Sambhalagrama Kalki is described as having married Padma the daughter of king of Simhala. The description of the passage from Sambhalagrama to Simhala, as is given in Kalki Purana is not very clear, but it definitely bears an impression that Simhala was not very far away from Sambhala. Kalki Purana however is very definite about the location of Simhala. Simhala is described as Simhaladvipa (1.4.31) and as situated in the midst of the sea (1.4.29). Simhala is also described as situated on the other coast of the sea (Samudraparam) and as surrounded by water.

43. KP. 1. 2. 6; 2. 3. 14; 2. 6. 1.
( jalasamkulam ) ( 2. 1. 42 ). It also describes a forest near Karumati which is characterized as 'revātaranginīvāriparikhāparipālitam' in the ms's of Kelki Purāṇa from the Oriental Institute, Baroda, though this line is not found in the printed editions of Kelki Purāṇa. Again while describing the condition of Padmā who was sitting in her palace, she is described as censuring the breeze which came over the waters of the river Revā ( revāvāriparisaṅgā paṇavaṁ 2. 2. 6 ), and this is found in all the printed editions of the Kelki Purāṇa and also in two ms's consulted by us. Again the various kings who had come for the svayaṁvāra of Padmā, who were later turned into women, and also were confined, somewhere in Simhala, are described as once again turned into males on taking a bath in the river Revā according to the instructions of Kalki (punah puṁstvāmaṁpaṇna revāsnānattadajñayā 2. 3. 18 ).

These references show that Simhala and Karumati which were situated in it were somewhere in the vicinity of the river Revā. Which can this Simhala be? Which was not very far away from Sambhalagrama? Which was
on the other shore of the ocean, and which was in the vicinity of Revā? This Simhala as it is described in Kalki Purāṇa cannot be identified with Ceylon as it cannot satisfy conditions no 1 and 4; and these are important conditions. At three different places, in three different contexts, vicinity of Revā is mentioned in Kalki purāṇa, and therefore we should try to search a place called Simhala which would be in the vicinity of the river Revā. And we beg to point out that there is a small place, to-day called Singaldip which is situated at about 16 miles to the north of Jabalpur, and the river Revā passes by Jabalpur. Therefore this Singaldip can be described to be in the vicinity of the river Revā. And we are inclined to identify Simhaladvīpa of Kalki Purāṇa with this Singaldip near Jabalpur. Singaldip is evidently a prākritisation of Simhaladvīpa. In the Kalki Purāṇa Simhaladvīpa seems to be described as a region and here this Singaldip is a village, but this need not deter us.

Such transposition of names are known. This Singaldip is thus in the vicinity of the river Revá and is at a distance of about 150 miles from Sambalpur in Orissa.

In this connection we desire to draw the attention of the scholars to a theory propounded by Shri T. Paramasiva Ayyar who in his book Ramayana and Lanka, locates Rāvana's Lanka near about a village called Indraná and Indraná is only at a distance of 1 1/2 miles from Singaldip. Geographically this Singaldip is almost skirted by the river called Hiran, which would mean that it was surrounded by waters as is described in Kalki Purána. And if we believe in the theory of Shri Ayyar, explanation of Simhala being on the other side of the ocean will also be easy. But we shall not enter into these details here. We refer the curious reader to the book of Shri Ayyar mentioned above.

But this discussion about the location of Simhala shows that Sambhalagrama of Kalki Purána

45. Ramayana and Lanka - T. Paramasiva Ayyar.
can only be identified with Sambalpur of Orissa, and never with Sambal in Muradabad district or Shambhar in Rajasthan. For all these reasons we identify Sambhalagrama of Kalki Purana with Sambalpur in Orissa.

Before we leave this subject, we want to point out that, this reference to Sambhalagrama as the birth place of Kalki is to our mind an indication of the historicity of Kalki. If Kalki had not been born at this place, there is no reason why such a tradition should arise and should continue even up to this date. To our mind there is a ring of truthfulness in Kalki Purana when it connects Sambhalagrama with Bilvodakeśvara and also when it locates Simhala in the vicinity of the river Revē. Both these are details which are otherwise unknown, and there can be no purpose in inventing such minor details. Even if one desires to invent details and put them into the story, we fail to understand how, in the medieval times of 13th - 14th centuries when this Purana is

46. Vide chapter on The date of the Composition of Kalki Purana.
likely to have been composed, one would invent a
detail like S'imhala being near Revā. At this time
the belief of S'imhala or Lenkā being Ceylon was firmly
established in India and one would never differ from
it unless he was in possession of some genuine old
tradition which made him to do so. we therefore
take it that this small and minor but significant
detail which has been preserved in Kalki Purāṇa,
goes to show that there was some truth behind it.
And this leads us to believe that Kalki was a
historical person and was connected with this
geographical area.

This our belief is strengthened by these other
corroborative pieces of evidence which are found in
Kalki Purāṇa and also particularly in other sources.
We shall now enter into a discussion of these points.

Kalki Purāṇa is alone in saying that Kalki was a
contemporary of kings named Viśākhāyūpa, Sumitra,
Kṣemaka, Śāsidhvaja and others. As is pointed out by
others, we also believe that this information of
Kalki Purāṇa is based on sober and solid history.
It has been proved both by Dr. H. C. Raychaudhuri and Dr. S. N. Pradhan entirely on different grounds that Visākhayūpa, Sumitra, and Kṣemaka were contemporaries. Purāṇic genealogies as they are preserved now, do not make them contemporaries. There are many generations between Visākhayūpa and Sumitra, Kṣemaka in the present Purāṇas. The author of Kalki purāṇa has before him these purāṇas, and from them, he could not have understood these kings to have been contemporaries, and yet he has given them as contemporaries. This means that he had before him an independent source which made these kings as contemporaries. And, as independent studies of modern historians have also found these kings to be contemporaries, this details given in Kalki Purāṇa should be taken to be historical. And it has been so taken by Prof. D. R. Mankad and we entirely agree with him in this respect. But we shall here point out that this fact of these three kings being contemporaries of one another, and also of Kalki as is given in Kalki Purāṇa, makes Kalki to be a historical person. We think that this point cannot be disputed any further.
This contemporaneity of Kalki with Visākhayūpa as is pointed out before, was the 4th king of the Pradyota dynasty and was removed from Buddha by about 70–80 years. Same will be the period of Sumitra and Kaśmaka. And as we believe in the theory of Sāsidhvaja of Kalki Purāṇa being the same as Śisunāga, his period also will be the same. Naturally therefore, Kalki who has been described as a contemporary of these kings is also to be placed at the same period, i.e. about 70–80 years after Buddha.

This chronological position of Kalki is also corroborated by the fact that almost all the sources declare that Kalki came at the end of Kaliyuga and had started the new Kṛta yuga. Kṛtayugapraśavartana is one of the most noteworthy incidents in the life of Kalki and it is very widespread in ancient Indian tradition. Prof. Mankad has shown how Kali ended and the new Kṛta yuga started in the days of Sumitra and Kaśmaka. We entirely agree with this view and desire

47. D.R. Mankad Kalki - The Earliest Check to Buddhism N.I.A. vol IV No. 10
to point out that this also places Kalki to have flourished almost immediately after the Buddha.

The third circumstance which corroborates this historicity and this chronological position of Kalki is the fact preserved in Kalki Purāṇa alone that, Kalki had defeated the Bāuddhas. A comparative study of the sources shows that Narasimha, Agni, Viṣṇu, Kṣemendra, Jayadeva\(^{48}\) and others mention that Kalki will destroy Mlecchas. Bhāgavata calls these enemies of Kalki as Dasyūs. None of these sources calls them to be heretics or Bāuddhas or Jainas by name. But Garuda Purāṇa goes further in this direction and calls these enemies of Kalki as Pāśandras; while Kalki Purāṇa categorically calls them to be Bāuddhas. Actually when describing the battle of Kīkṣata Kalki is said to have first killed Jina and then Suddhodana. This to our mind, would mean that Kalki had attempted to oust both Jainism and Bāuddhism from Magadha, that Kalki's chief mission was to exterminate the non-Brahmanic faith.

\(^{48}\) Gītā Govinda. Sarga I v. 10
like Buddhism and Jainism is very clear from the
description of the war which Kalki fought at
Kiketa.49

This also admirably fits in with the chronological position of Kalki mentioned above.

Due to these three circumstances we consider that
Kalki was a historical personage; that he flourished
in the days of Visēkhayūpa, Sumitra, Keemaka and
Śiśunāga and that his chief mission in life was to
defeat the followers of unorthodox religions like
Buddhism and Jainism.

Bilvodakesvara and Śimhala near Reva mention
of the contemporaneity of Kalki with Visēkhayūpa
Sumitra and others, mention of Kalki destroying the
Bauddhas and Jainas are the three points which are
not found in any of the extant sources of Kalki's
life and these are such details which possibly could
not have been invented by the author of Kalki Purāṇa.
We therefore take them to be genuine.
In spite of all that we have said about the historicity and chronological position of Kalki, it may be argued that no reliance can be made on a work which was composed as late as 13th or 14th century A.D. In this connection we should point out that a book does not become unreliable simply because it was written at a late time. There are cases where late books had preserved genuine earlier traditions. However, if we take this Purāṇa as unreliable, we will have to answer certain questions which arise from such a hypothesis. If the Purāṇa is not reliable, and therefore not genuine we will have to say that the details of Kalki's life which are given here are fabricated. If so, we would ask how and why a person writing in 13th or 14th century would make Viśākhayūpa a contemporary of Kalki? If this was an imaginary story the author could have just given the name of any other king, but Viśākhayūpa. If we take the author wellversed in purānic genealogies, how did he come to choose the name of Viśākhayūpa? He is altogether a minor king and is not referred to anywhere else. As the
purāṇic genealogies stand to day. Viśākhayūpa does not come at the end of kaliyuga or at the same time as the Buddha. In the purāṇas kaliyuga ends with Mahānanda and according to the known genealogies Viṣākhayūpa is earlier than Mahānanda by 18 generations. The author of this purāṇa has not only made Kalki to be the contemporary of Viṣākhayūpa but also has made Sumitra and Kṣemaka also as contemporaries of Viṣākhayūpa. How did he make them contemporaries? We know to-day that they were contemporaries but that is due to the reconstruction of Purāṇic genealogies which has been proposed by Raychaudhuri and Pradhan. Did the writer of Kalki Purāṇa know this reconstruction?

To our mind this whole position can be explained only if we take it, that the author of this purāṇa had before him some earlier materials from which he has taken these details of Kalki's life.

Again if the life of Kalki as it is given in this purāṇa was made up by the writer of this purāṇa, then how did he come to give such details as the
visit of Kalki to Bilvodeskēvam after the completion of his gurukulavasa? How did he locate Simhala near the river Revā? No writer of this period could invent that Simhala was near Revā. There can be no purpose in it. Actually the writer of this period cannot/ever known that there was a Simhaleadvipa near Revā. How then can he invent such details? Therefore this line of argument also leads us to believe that the writer of this purāṇa was in possession of some genuine sources about Kalki.

Earlier we have given details of Kalki's life as are found in all the known sources. A reference there will show that except Kalki Purāṇa no other source knows that Kalki had fought with the Bauddhas. Word like Pāṇḍa, adhārmaik are used in this connection in some of the sources collected by us. But it is significant that no source uses the word Bauddhas. On the contrary Kalki Purāṇa says very loudly that Kalki fought against the Bauddhas. From where did the writer of Kalki Purāṇa obtain this little information? Or was it invented by him? If so, what was the Purpose?
Consideration of these questions lead us to only one conclusion that though as a book Kalki Purana was composed in 13th or 14th century A.D., its author was definitely in possession of some earlier sources of the life of Kalki from where he has taken the above details.

In the end, we shall, once again like to emphasise that Kalki Purana, though composed at a very late period, had before it independent genuine traditions about the life of Kalki.

**Position of Kalki in History.**

Now we shall try to ascertain the position of Kalki in history and the part played by him if any in it. According to Kalki Purana he was born to subdue the Bauddhas, Mlecchas, Pākhandas as well as for maintaining the Vedadharmāsetu.50 We find that he first marched against the Bauddhas of Kīkāṭa (Magadha). The reasons why he first marched against them may be these:

50. K.P. 2. 3. 30
1. Magadha was under the spell of Buddhism: as Buddha himself preached and spread his religion there.

2. King Visākhayūpa and his ancestors at Avanti seem to have followed the orthodox Brāhmānic religion. Thus there was political as well as religious animosity between Visākhayūpa and Magadha kings.

3. Kalki also seems to have been the upholder of Brāhmānic religion.

4. Kalki as a politician like Cāṇakya seems to have thought that if he first marched against Magadha, two purposes will be served.
   (1) Viṣākhayūpa's animosity (2) religious cause for which he stood.

The first march gave him success and the spread of Buddhism was checked. Then he had Maru & Devāpi (Sumitra and Kṣemaka) as their allies who wanted to control the Kāśī king who had been free from Kosalā yoke.

For additional discussion on this see 'Kalki - An early check to Buddhism' - D.R. Mankad. N.A.I. vol. IV no. 10.

P.C. pp. 80.
This Kalki became instrumental to have the kings of northern India united. They all made a united march against Sasidhvaja (Sisunāga) who was neither a Baudha nor a Jaina. So the reason for this march seems to be purely political. But Kalki in spite of all his allies being with him could not succeed in war. So they seem to have contracted a treaty as a result of which Sasidhvaja (Sisunāga) got the kingdom of Magadha in which Buddhism was spread. Mahāvamsa says that Sisunāga was elected as a king of Magadha by the people of Magadha. Magadha was full of people of various sects. Also as he was a victor against their enemies (Kaliki, Visakhyupa etc.). Politically Kalki might have thought of entrusting Magadha to Sasidhvaja (Sisunāga) as he was also a non Buddhist king. Thus Kalki had been successful in checking the spread of Buddhism i.e fulfilment of his mission.

So it seems that Kalki acted as a unifying element of the northern kings in those days and a check to the spread of Buddhism. His contribution to history seems to be as follows:
1. He organized a confederacy of north Indian kings of orthodox faith.
2. He successfully checked the spread of Buddhism. He was the first check to Buddhism.
3. Revised Vedic ritualism and vaisnavism.

Chronological position of the wars fought by Kalki.

There were political reasons why Kalki marched against Bauddhas of Kāśi first. We feel that the animosity of the Pradyotās against the Magadhan inspired Kalki to subdue them. But it is here shown that the war against the unorthodox Bauddhas, came as a part of digvijaya. Thus it seems to be religio-political reason for marching against them first. We see that Maru and Devāpi (Sumitra and Kaśmaka) do not join them at that time. The reason for their joining the confederacy seem to be grievances against the Kāśi king as we know that in the days of Sumitra, who was Kośala king, the Kośala kingdom had overthrown the Kosala Yoke. It was

53. K.P. 2. 6. 39
54. P.C. — pp. 80
therefore that Sumitra might have joined the confederacy and might have inspired Kalki to march against Śaśidhvaja. Another reason seems to be this: As Dr. Raychaudhari writes that "Susunāga or Sisunāga, the new king seems to have been acting as the Magadhan viceroy at Benāras" and Kalki and his allies had defeated Magadha, the viceroy of Magadha should also be defeated. This if true, will show that the reason for this war was purely political one. But they met with unprecedented failure due to which the treaty might have been signed and as a result of which Śaśidhvaja (Śisunāga) might have been given the kingdom of Magadha of which he was a viceroy and the daughter of Śaśidhvaja was married to Kalki, while the fame of the Pradyota was politically destroyed.

Thus chronologically Kalki becomes contemporary to the last king of Pradyota family and Śisunāga. Pradyota was a contemporary of Lord Buddha. So Kalki chronologically comes after Buddha.
Purāṇas preserve this fact by saying that when Kalki came, Kalī ended and kr̥ta started. Purāṇas put Sumitra and Ksemaka also at the end of Kaliyuga. Thus Kalki, Sumitra, Ksemaka, Viśākhayūpa and Sīsunāga all of whom were contemporaries, lived at the end of Kali age and start of kr̥ta age, gets equalled with that point of time when Sumitra Ksemaka Viśākhayūpa and Sīsunāga lived i.e. these 70 - 80 years which came after the death of Buddha.