

ŚRĪ KALKI PURĀṆA – GEOGRAPHY SECTIONS



Includes description at the end of Kali-yuga of: Śambhala-Pura (Shangri-La), Siṃhala-dvīpa, Kārumatī, Kīkaṭa-deśa, Mt Mahendra, Laṅkā, Cakratīrtha, Himalayas, Vindhya, Hardwar, Ganga, Yamuna, village of Kalapa - Ayodhyā (King Maru), Hastināpura (King Devāpi), Mathura, Kāñcananagara inhabited by Naga-kanyas, Karnataka, Andhra, Modra, Kalinga, Aṅga, and Vaṅga. Kankana-deśa and Kalapa-deśa. Cola, Varvara, and Karva in Dvārakā, Bhallātanagara, which was inhabited by Sayyākarnas. Arithala, Vṛkashala, Makanda, and Varanavata.

Excerpts from Śrī Kalki Purāṇa

(From Ch.3)

Lord Paraśurāma said to Lord Kalki:

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 kṣatriyas 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. 3.5

Paraśurāma said: O great soul! Long ago, Brahma 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. 3.8

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 Padma from the island of Simhala Your mission is to re-establish Sanātana-dharma. 3.9

(From Ch.10)

When the kings of the earth, such as Haihava, 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 kṣatriyas for stealing your father's wish-fulfilling cow, so that You made the earth devoid of kṣatriyas twenty-one times 10.26

Later on, when the three worlds were being tormented by the demoniac son of sage Visravā of the Pulastya dynasty, the ten headed Rāvaṇa, You incarnated as the son of King Daśaratha of the Surya 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, Rāvaṇa kidnapped your wife, Sītā You thus became morose and then crossed the ocean by building a bridge with the help of Your monkey soldiers and killed the lord of Laṅkā, Rāvaṇa, along with his family. 10.27

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? 10.30

(From Ch.13)

13 Village of Śambhala.

Suta 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. 13.1

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.13.3

The entire village should be bedecked with precious jewels and crystal. Do not hesitate to display your full expertise in the art of architecture.13.4

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. 13.6

The entire village was decorated with forests, gardens, lakes, and public wells. Indeed, the village of Śambhala came to resemble Indra's abode, Amaravatī.13.7

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 Kaumudī and followed his son-in-law, Lord Kalki, and daughter, Padmāvati, up to the sea shore, where he gave them ten thousand elephants, one hundred thousand horses, two thousand chariots, and two hundred maidservants. 13.8-10

Lord Kalki and Padmāvati honored and pacified King Bṛhadratha, and then begged permission to depart. Feeling great distress in separation, King Bṛhadratha finally returned to his capital, Kārumati [of Simhala]. 13.12

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 [ie; "Adams Bridge"], the Lord, His carriers, and His army crossed over to the mainland. 13.13-14

The village was seven yojanas across, and inhabited by members of all four varnas. Throughout the village were memorial columns made of white marble that shone like the sun. 13.20

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. 13.21-22

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. 13.27

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. 13.30-31

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 Kīkata-pura. 13.40

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. 13.41

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 aksauhini.13.43-44

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. 13.45

(From Ch.14)

Within a short period of time, Gargya 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. 14.13

Kavi and his two sons fought valiantly, killing twenty thousand enemy soldiers. One million soldiers were killed at the hands of Prajñā, and five hundred thousand were eliminated by Sumanta. 14.14

In response, Lord Kalki, who very expertly killed all the heroic warriors that opposed Him as they were seated on the backs of their elephants, released an incessant shower of arrows at Suddhodana while roaring like a lion. 14.29

After regrouping, Suddhodana and his millions of mleccha soldiers, entered the battlefield, keeping Maya-devī in front 14.38

Maya-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. 14.39

(From Ch.15)

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 15.12

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. 15.13

These women learned how to control their senses by putting into practice the transcendental knowledge received from Lord Kalki and thus attain the supreme destination that is achieved by perfect yogis in devotion. 15.42

(From Ch.16)

Suta Gosvāmī said. After killing the Buddhists and mlecchas of Kīkata-pura, Lord Kalki took their wealth and returned to His capital, along with His vast army 16.1

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

These sages had come out of fear and they pleaded: O master of the universe, please protect us. These sages were the Balakhilyas. 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. 6 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 Raksasī. 16.10

After hearing this from the sages, Lord Kalki immediately left for the Himalayas, accompanied by His army. After witnessing the death of the terrible Raksasī, 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. 16.46

(From Ch.17)

In response, the great sages, Vāmadeva, Atri, Vaśiṣṭha, Gālava, Parāśara, Nārada, Aśvatthama, Paraśurāma, Kṛpācārya, Trita, Durvāsā, Devala, Kanva, Vedapramiti, and Angirā, as well as many others, along with King Maru and King Devāpi of the Candra and Surya dynasties, all of whom were enriched by their severe penance, replied all together. The sages spoke to Lord Kalki just the demigods had previously spoken to Lord Hari on the shore of the Milk Ocean. 17.4-7

Lord Rāmacandra, the master of releasing arrows, became terribly afflicted by feelings of separation from Sīta. In that condition, He went with Lakṣmaṇa to R̥ṣabha Hill, where He met Hanuman, the son of Pāvana, who was a friend of Sugrīva and very expert at fighting. 17.38

(From Ch.18)

18 King Maru & King Devāpi.

From Lord Rāma was born Kusa, Kusa's son was Atithi, Atithi's son was Niṣāda, whose son was Nabha, and his son was Puṇḍarika. Puṇḍarika's son was Kṣemadhanva, whose son was Devānīka, Devānīka's son was Hina, and his son was Pāripātra. Pāripātra's son was Balāhaka, Balāhaka's son was Arka, Arka's son was Rajanabha, his son was Khagana, Khagana's son was Vidhrta, whose son was Hiranyanabha, and Hiranyanabha's son was Puṣpa. Puṣpa's son was Dhruva, Dhruva's son was Syandana, Syandana's son was Agnivarna, and his son was the very powerful Sihgra, who is my father. My name is Maru, but some people call me Budha, or Sumitra. 18.1-4

I have been residing at the village of Kalapa, 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. 18.5-6

Devāpi said: After the final dissolution of the universe, four-headed Brahma was born from Your lotus-like navel. His son was Atri, whose son was Candra. Candra's son was Budha, Budha's son was Purūrava, Purūrava's son was Nahuṣa, and Nahuṣa's son was King Yayāti. Yayāti begot two sons, named Yadu and Turvasu, within the womb of his wife, Devayānī. 18.10

O Lord of the universe, later on, Yayāti begot three more sons named Druhya (Druhyu), Anu, and Pūru, in the womb of Śarmiṣṭhā. Just as, during the creation of the universe, false ego creates the five gross material elements, King Yayāti begot these five sons. 18.11

Pūru's son was Janamejaya, whose son was Prācinvān. Prācinvān's son was Pravīra, Pravīra's son was Manasyu, Manasyu's son was Abhayada, Abhayada's son was Uruksaya, Uruksaya's son was Tryarum, whose son was Puṣkarāruni. Puṣkarāruni begot a son named Bṛhatkṣetra, whose son was Hasti, after whom the city of Hastinapur was named. 18.12-13

Hasti had three sons named Ajamīdha, Ahimīdha, and Puramīdha. Ajamīdha's son was Ṛk, whose son was Sanvarana Sanvarana's son was Kuru, Kuru's son was Parīkṣit, and Parīkṣit's sons were Sudhanu, Jahnu, and Niṣāda. Sudhanu's son was Suhotra, Suhotra's son was Cyavana, and Cyavana's son was Bṛhadratha, whose son was Kuśāgra, Kuśāgra's son was Ṛṣabha, Ṛṣabha's son was Satyajit, Satyajit's son was Puṣpavan, and his son was Nahuṣa. 18.14-16

Bṛhadratha had also begotten the wicked Jarāsandha, within the womb of another wife. Jarāsandha's son was Sahadeva, Sahadeva's son was Simāpi, Simāpi's son was Śrutaśrava, Śrutaśrava's son was Suratha, and his son was Viduratha. The son of Viduratha was Sarvabhauma, Sarvabhauma's son was Jayasena, Jayasena's son was Rathānika, and his son was the wrathful king, Yutāyu. The son of Yutāyu was Devātithi, Devātithi's son was Ṛkṣa, Ṛkṣa's son was Dilīpa, and his son was Pratipaka. My dear Lord, I am the son of Pratipaka, and my name is Devāpi. 18.18-19

I handed over my kingdom to Śantanu and went to reside at the village of Kalapa, where I perform austerities with undivided attention. After hearing about Your appearance within this world, I came here to see You. 18.20

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, Ayodhyā, where I will perform your coronation ceremony. 18.24

My dear King Devāpi, after I decimate the wicked Pulkasas, I will come to your capital city, Hastināpura, and perform your coronation ceremony. 18.25

I will continue to give you all protection while residing at Mathura. I will kill Sayyakarna, 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 armour and travel with Me as My associates.

18.26-29

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. 18.38

(From Ch.19)

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. 19.4

(From Ch.20)

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

20.21

You will be happy to learn that I have already defeated the Buddhists residing at Kīkatadeśa. My mission is to destroy all the miscreants who are envious of you and the other Vaiṣṇavas. You can now wander fearlessly over the earth because I am just about to set out on a tour to conquer all the kings of the world. 20.25

Lord Kalki also departed, along with His associates, including personified sacrifice, charity, penance, self-control, and the prescribed rules and regulations, with the intention of defeating the clans of mlecchas, such as the Khaśās, Kāmbojas, Śavaras, and Vaivaras. The Lord went to the favorite residences of Kali, which were the playgrounds of ghosts, foxes, and jackals. 20.32-33

King Maru entered the ranks of the powerful Khaśās and Kāmbojas while King Devāpi fought with the Colas and the Varvaras. 20.41

King Viśākhayupa fought valiantly against the Pulindas and Candalās, employing celestial weapons. 20.42

(From Ch.21)

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 travelled to another country, while continually shedding tears out of distress. 21.10

The greatly powerful King Viśākhayupa invoked celestial weapons to defeat the Pulindas and Pulkaśas. 21.12

Other powerful warriors, filled with a terrible rage, including Gārgya, Bhargya, and Viśāla, also joined the fray, killing innumerable mlecchas and Niṣādas. 21.34

After defeating all His enemies, Lord Kalki and His associates proceeded towards the city of Bhallātanagara, which was inhabited by Sayyākarnas. 21.35

(From Ch.22)

Suta Gosvāmī said: After a short while, Lord Kalki, sword in hand and riding upon His horse, arrived at the city of Bhallāta, accompanied by His vast army. 22.1

This king, named Śāsīdhvaja, was actually a devotee of Lord Kṛṣṇa, and he was constantly merged in transcendental ecstasy. He was very intelligent, handsome, wealthy, and very powerful. 22.3

At about that time, King Śāsīdhvaja happened to see Lord Kalki roaming the battlefield. The Lord's eyes were like lotus petals, His complexion was very dark, and His effulgence was as bright as the sun. He appeared to be the shelter of the universe. He was dressed in yellow garments and His arms extended to His knees. On His head was placed a transcendental crown. 22.45

(From Ch.25)

[King Śāsīdhvaja said:] Thousands of years ago, I was born as a meat-eating vulture. My wife, Suśanta, was a female vulture living in a nest at the top of a tree in the forest. 25.8

Wanting our flesh, the hunter took us to the banks of the Gandaki River, which is as good as the Ganges, and killed us by smashing our heads against a Śalagrama-śila. 25.13

Because we had given up our lives while touching a Śalagrama-śila on the shore of the holy Gandaki River, we were instantly awarded four-armed forms and ascended to Vaikuṅṭha in an effulgent celestial chariot. We resided there for one hundred yuga cycles and then were transferred to Brahmāloka. 25.14-15

In Brahmāloka, we resided for five hundred yuga cycles and then descended to Svargaloka, where we resided for four hundred yuga cycles. 25.16

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 Śalagrama-śila and Lord Hari. 25.17

(From Ch.28)

Lord Kalki Travels to Kāñcananagara.

Where He Delivered Viṣakanyā, 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. 28.3

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. 28.4-5

As Lord Kalki, the husband of Rama, 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. 28.7-8

After saying this, the Visakanya boarded an effulgent celestial chariot and departed for the heavenly planets. Lord Kalki then entrusted the responsibility of ruling Kāñcananagara to King Mahamati. 28.21

Lord Hari enthroned Kings Manu, who belonged to dynasty descending from Vṛhannala, as the ruler of Ayodhyā, and then returned to Mathura with the sages. The Lord installed King Suryaketu as the ruler of Mathura and then departed for Vāraṇāvata. There, He installed King Devāpi as the ruler of Arithala, Vrkasthala, Makanda, Hastināpura, and Varanavata. Lord Kalki, exhibiting affection toward His brothers, installed Kavi, Prājña, and Sumantu as the rulers of the Śaumbhas, Paundras, Surāṣṭras, Pulindas, and Māgadhas. 28.23-26

Lord Kalki also installed other relatives as the rulers of Kīkaṭa, interior Karnataka, Andhra, Modra, Kalinga, Aṅga, and Vaṅga (Baṅgladeśa). 28.27

Thereafter, the unlimitedly powerful Lord Kalki continued to reside at Śambhala, and He give Kankanadeśa and Kalapadeśa to King Visakhayupa to rule. 28.28

Later on, Lord Kalki ordered His son, Kṛtavarma, to rule numerous other kingdoms, such as Cola, Varvara, and Karva, which were under the jurisdiction of Dvārakā. 28.29

Lord Kalki respectfully offered heaps of jewels and other kinds of wealth to His father, and indeed, He satisfied all the citizens of Śambhala. He then continued to happily reside there as a householder, along with His wives, Rama and Padmāvatī. It was at this time that Satya-yuga recommenced. 28.30

(From Ch.30)

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. 30.5

Being thus ordered by His father, Lord Kalki very humbly said: I will worship Lord Hari by performing the Rājasūya, Aśvamedha, and other sacrifices, which are prescribed in the karma-kāṇḍa sections of the Vedas, so that everyone can advance in the three objectives of life—religiosity, economic development, and sense gratification. 30.6-7

Lord Kalki first worshiped all the sages, headed by Kṛpa, Paraśurāma, Vyasa, Vaśiṣṭha, Dhaumya, Akrtavrana, Aśvatthama, Madhucchanda, and Mandapala, as well as those brahmanas who were learned scholars of the Vedas. He then arranged to perform a sacrifice at a place located between the Ganges and Yamuna. After taking a ritualistic bath, He gave sufficient dakṣiṇa to everyone. 30.8-9

At this sacrificial performance, Rambha danced, Nandi played musical instruments, and the Gāndharva, Huhu, sang very melodiously. Lord Kalki, the maintainer of the world, gave

charity to the brahmanas and others as He continued to reside on the banks of the Ganges under the order of His father. The brahmanas sang narrations of former pious kings in that assembly, which was presided over by Viṣṇuyasa. One day, the great sage, Nārada, who is worshiped by the demigods, arrived there, playing his vina. 30.14-15

The great sage, Nārada, the son of Brahma, thought over this matter for some moments with a bemused smile and then began his spiritual instructions to Viṣṇuyasa, the son of Brahmayasa, in a secluded place. 30.27

Lord Kalki, who set the example by perfectly observing the codes of good conduct, continued to reside in the village of Śambhala, which was desired by even the demigods of heaven. He lived with Padmāvatī and Rama as He continued to rule His kingdom. 30.46
Meanwhile, Lord Paraśurāma, who resides at Mount Mahendra and whose presence purifies holy places of pilgrimage, arrived at Śambhala, desiring to see Lord Kalki, in the course of His tīrtha-yatra. 30.47

(From Ch.32)

Lord Kalki continued to reside in the village of Śambhala, along with His brothers, sons, other relatives, and associates, for one thousand years. 32.2

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. 32.3-4
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. 32.5

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 Vaibhrajā forest, Kuvera forest, and a cave at Mount Mandara. 32.19-20

(From Ch.33)

After hearing the prayers of the demigods, Lord Kalki ecstatically expressed His own desire to return to Vaikuṅṭha, taking with Him His eternal associates. 33.13

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. 33.14

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. 33.19

Thereafter, Lord Kalki, surrounded by many sages, travelled 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. 33.20-21
Padmāvātī and Rama 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 re-join their husband in His eternal abode. 33.26
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. 33.29
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. 33.30

THUS ENDS EXCERPTS FROM CHAPTERS 3 to 33 OF ŚRĪ KALKI PURĀṆA
ABOUT BHĀRATA-VARṢA GEOGRAPHY