

(Adha Chathurthoadhyayah)
Chapter Four
(Bhagawatha Mahatmya Katha)
The story describing the glories and greatness of Sreemat Bhagawatham

[This chapter contains the illustrative story of Aathmadheva. Aathmadheva was a Brahmin married to Ddhunddhuli. They were living on the banks of serene and sacred river Thunga Bhadhra River. They did not have any children. Aathmadheva became so desperate and reached to the verge of committing suicide rather than living without having a son to perform his last rites after his death. He went to the forest with a firm determination to end his life. But he met with a mendicant. Though the mendicant tried hard to convince Aathmadheva to continue his life without having a child he was not successful. The mendicant gave a fruit and asked Aathmadheva to give to his wife. But his wife did not eat the fruit but told her husband that she ate the fruit. She stealthily brought the new born child of her sister and convinced Aathmadheva that the child was delivered by her. The child was named as Ddhunddhukaari. In the meantime to test the effect of the fruit and the power of the mendicant she gave the fruit to the cow. The cow in due course also delivered a human child and was named as Gokarna.]

Sootha Said:

1

Attha Vaishnavachiththeshu dhrishtwaa bhakthimalaukikeem
Nijalokam parithyajya Bhagawaan bhakthavathsalah

Lord Sri Maha Vishnu Bhagawan left his abode of Vaikunda and came and resided in the hearts and minds of his ardent devotees by seeing the non material, steadfast, staunch and true devotion in their hearts and minds. [This means Lord Sri Maha Vishnu is always in the hearts and minds of his devotees and would be serving his devotees by fulfilling their needs with his blessings.]

2

Vanamaalee ghanasyaama peethavaasaa manoharah
Kancheekalaaparuchiro lesanmukutakundalah

That Lord Sri Maha Vishnu was adorned with beautiful garlands of wild flowers. Lord Sri Maha Vishnu was as beautiful as and as pure as the blue black sky. Lord Sri Maha Vishnu was wearing the adorably beautiful yellow dress. Lord Sri Maha Vishnu was adorned with golden girdles with small bells in it. Lord Sri Maha Vishnu was wearing beautiful necklace of diamonds, emeralds, pearls and other precious stones. Lord Sri Maha Vishnu had adorable headbands. Lord Sri Maha Vishnu wore shining ear studs of precious stones. Lord Sri Maha Vishnu was adorned with glowing crown of precious stones and precious metals.

3

Thribhinggalelithaschaarukausthubhena virajjithah
Kotimanmatthalaavanyo Harichandhanacharchchithah

Lord Sri Maha Vishnu was adorned with the most precious and shining jewel known as Kausthubha. Lord Sri Maha Vishnu's entire body was labeled and gilded with *harichandanam* or yellow sandal paste. Lord Sri Maha Vishnu was adorable like millions of Cupids or gods of love

(*manmadha kodi thulya*) and providing supreme love and happiness and divine blessings to all his devotees.

4

Paramaanandhachinmoorththirmaddhuro Muraleeddharah
Aavivesa swabhakthaanaam hridhayaanyamalaani cha.

Lord Sri Maha Vishnu was providing blissful and divine happiness to his devotees with the sweet and heavenly music by playing his flute. Lord Sri Maha Vishnu is the one who provide Heavenly and Godly Eternal Joy. And this Lord Sri Maha Vishnu who is the embodiment of all above qualities left His permanent abode of Vaikunda and found solace in the hearts and minds of his devotees with the desire to listen the recital and discourse of Sreemad Bhagawatham to be completed in seven days. [*Sapthaha Parayana Yenja*]

5

Vaikuntavaasino ye cha Vaishnavaa Udhdhavaadhayah
Thathkatthaasravanaarththam the gooddaropena samstthithaah

Uddhava and all Associates of Lord Sri Maha Vishnu from Vaikunda and other staunch devotees of Lord Sri Maha Vishnu also assembled and took seats there in their secret forms in order to listen keenly to this highly spiritual and devout discourse of Sreemad Bhagawatham in seven days.

6

Thadhaa jayajayaaraavo resapushtiralaukikee
Choorndrasoonavrishitscha muhuh sangkharavoapyabhooth

Then the whole area was filled with graceful and continuous echoes and sounds of Victory to Lord Sri Maha Vishnu and also that of the blowing of conch shell. The entire area was showered with flowers and the sweet fragrances of flowers filled the whole auditorium. These celebrations created the whole atmosphere with heavenly and spiritual (non material) gracefulness.

7

Thathsabhaasamstthithaanaam cha dhehagehaarththavismrithih
Dhrishtwaa cha thanmayaavastthaa
m Naradho vaakyamabraveeth.

The heavenly saint Narada viewed at all the participants in the auditorium and having noticed that all the participants have renounced all material pleasures like meals, home, family and relatives and sitting there with one and only one purpose of listening to the discourse of Sreemad Bhagawatham, Narada spoke like this:

8

Alaukikoayam mahimaa muneeswaraah
Sapthaahajanyoadhya vilokitho mayaa
Mooddaah sataa ye pasupakshinoathra
Sarvveapi nishpaapathamaa bhawanthi.

Oh the supreme most Seers! [Narada is addressing here the Sanatkumaras] I am now able to envision and understand and see the glorifying greatness of this Saptaha Yenja. Whether they are inclusive of the worst of the intelligent species like the birds or animals or any of the other species including the supreme intelligent human beings would be able to completely wash away their sins and be able to shine brilliantly like stars in the sky.

9

Atho nriloke nanu naasthi kinchith
Chiththasya soddhaaya kalau pavithram
Aghaughaviddwamsakaram thatthaiva
Katthaasamaanam bhuvu naasthi chaanyath.

I am now convinced that there is nothing other than this Saptaha Yenja in this age of Kali Yuga in order to wash away the sins accumulated and to attain purity of mind. Today on this earth, there is no other Yenja, or an Action like Saptaha Yenja of describing the glorifying stories of Sreemad Bhagawatham which is capable of removing the sins and attaining purity of mind.

10

K eke visudhddhyanthi vadhanthu mahyam
Sapthaahayejjena katthaamayena
Kripaalubhirlokaahitham vichaarya
Prakaasithah koapi naveenamaarggah

Therefore Oh Great Seers you please explain to us how this Saptaha Yenja by recital of Sreemad Bhagawatham and narration of the glorifying stories therein would be able to uplift the sinners of this earth by removing the sins they have accumulated either in this or in any of their past births and also that what types of sinners would be uplifted by providing absolute purity to their mind. And that of course your narration is going to provide us with boundless happiness. And Oh Great Seers you are so merciful and compassionate that you have opened this single route for the benefit of the whole world. And this is the most transparent and easy path to attain purity of mind.

Sanatkumara Said:

11

Ye maanavaah paapakrithasthu sarvvadhaa
Sadhaa dhuraachaarethaa vimarggagaah
Kroddhagnidhagdhddhaah kutilaascha kaaminah
Sapthaahayejjena kalau punanthi the.

Those who act sadistically, those who commit sinful actions, those who commit crimes, those who like to commit untraditional actions, those who commit wrongful actions, those who are getting burned in the horrible fire of jealousy or in other words those who are utterly jealousy and destroying their life unnecessarily, those who commit all forbidden actions, those who are utterly evil, those who are selfishly and wrongfully became slave of their unwanted selfish desires and commit any crime to fulfill those desires and all these groups with all negative qualities would be

able to get rid of their negativities and could become mentally and physically serene and pure by listening to this Sapthaha Yenja. And that is for sure and there is absolutely no doubt about it.

12

Sathyena heenaah pithrumaathrudhooshakaa-
Sthrishnaakulaaschaasramaddharmavarjjithaah
Ye dhaambhikaa mathsarinoapi himsakaah
Sapthaahayejnena kalau punanthi the.

Those who do not act honestly, those who daily abuse and torture their mother and father, those who are greedy, those who are deceitful, those who do not live according to the stipulated norms of the stages of life [There are four Asramas or Stages of life and they are: 1) Brahmacharya meaning leading the life as a Student at this stage you will stay with your precept and acquire all education and knowledge needed from that precept or guru, 2) Grihasthasrama meaning leading the life as a family man and at this stage you are responsible for looking after your wife, children and parents, 3) Vanaprastha meaning preparing your life to become a Sanyasi by making your children capable of taking charge of your family and devoting more time and interest in spiritual matters and 4) Sanyasa meaning after renouncing the family life completely devoting full time for spiritual activities by renouncing all material pleasures.], those who kill animals, those who live with conflicting interest of the family and society and all such people of evil and negative qualities would also be definitely purified without any doubt by attending and listening to this Sapthaha Yenja.

13

Panchograpaapaascchalacchadhmaakarinah
Krooraah pichaachaa iva nirdhdhayaascha ye
Brahmaswapushtaa vyabhichaarakaarinah
Sapthaahayejnena kalau punanthi the.

Those who commit the five most heinous sinful and evil deeds [the Panchmahapapas or five most heinous crimes are 1) Brahmahathya meaning killing of a Brahmin, 2) Surapanam meaning drinking alcoholic liquor or getting intoxicated, 3) Moshanam meaning stealing or theft, 4) Gurujanakalathrasahavasam meaning sleeping with the wife of your precept and 5) Thatprapthi meaning committing crimes for fulfillment of selfish interests], professional thieves, professional cheats, professional liars, cruel and crooked minded people, those who act like devils, those who are without any mercy and compassion, womanizers, those who deceitfully acquired and amassed wealth from Brahmins and all such categories of people would also definitely be liberated from their sinful negativities by listening to this Sapthaha Yenja.

14

Kaayena vaachaa manasaapi paathakam
Nithyam prakurvanthi sataa hatena ye
Paraswapushtaa malinaa dhuraasayaah
Sapthaahayejnena kalau punanthi the.

Those who commit sinful actions either by words or by actions or by mind, those who amass wealth deceitfully from others and became filthy rich, rogues, those who are malignant, those who are with crooked ideas and all such people also will be purified and liberated from their sins by listening to this Sapthaha Yenja.

Atmadevopakhyanam meaning the story of Atmadeva

15

Athra the keerththayishyaama ithihaasam puraathanam
Yesya sravanamaathrena paapahaanih prjaayathe.

Let us (Sanatkumaras speak with Narada and to the Devotees assembled there) narrate a Puranic story evidencing that if you listen to this Saphaha Yenja then the entire sins and the results of all evil deeds in the past would completely be washed away. Oh great Seer! You please hear and listen to this Puranic story earnestly and with pleasure and joy.

16

Thunggabhadhraathate poorvamabhooth paththanamuththamam
Yethra varnnaah swaddharmmena sathyasathkarmmathathparaah

Long time ago there was a town on the banks of the river named Thungabhadra in the south side (of Bharatham). There lived people of different caste and creed who were all very honest, trustworthy, virtuous, pure and full of all such good and positive qualities with full cooperation and coordination as close and intimate friends.

17

Aathmadhevah pure thasmin sarvavedhavisaradhah
Srauthasmarththeshu nishnaatho dhwittheeya iva Bhaskarah

There lived a great Brahmin named Atmadeva, who was a great scholar of all Vedas and Upanishads, exactly according to the norms stipulated in the traditional laws in the Smrithis. He was always interested and concentrated on listening to Vedas, Smrithis, Puranas, etc. In knowledge he shone like a second Sun (Sun is the ultimate guru of all Vedic knowledge) and led a very pious and serene life as that of a true mendicant.

18

Bhikshuko vithththavaan loke thathpriyaa ddhunddhulee smrithaa
Swavaakyastthaapikaa nithyam sundharee sukulodhbhavaa.

A true mendicant surely is the richest in this world and his wealth will definitely be never reduced. [There will be increases and decreases only for material wealth and as a mendicant had already renounced all material possessions there cannot and will not have any reduction of his wealth.] And this Atmadeva had a very darling beautiful wife named Dundhuli.

19

Lokavaarththaaarathaa krooraa praayaso bahujalpikaa
Sooraa cha grihakrithyeshu kripanaa kalahapriyaa.

Dundhuli was pretty and belonged to a very aristocratic family. She was very adamant with her words and deeds. She was very talkative and was very quarrelsome and was very hostile. She

always used to criticize negatively of good and bad things of others. Though she was very cruel and miserly she was extremely smart in managing household matters.

20

Evam nivasathoh premnaa dhampathyoranapathyayoh¹
Arththaah kaamaasthayoraasannasukhaaya grihaadhikam.

¹ Variant = Ramamaanayoh

It was so unfortunate that those loving couple did not have a child and therefore their family life turned out to be miserable and their desire and purpose of maintaining the material status and pleasure by upholding the family heritage and lineage was in a standstill. [Ultimate purpose of having family life is considered to be maintaining the family heritage and lineage with at least one son for the couple.]

21

Paschaadhdharmmaah samaarabddhaasthaabhyaam santhaanahethave
Gobhoohiranyavaasaamsi dheenebhyo yechchathah sadhaa.

In order to have a child they very generously donated again and again cows, gold, treasures, and money, landed properties, wealth and other materials without any measures to the poor and the needy ones and to the beggars.

22

Ddhanarththam ddharmmamaarggena thaabhyaam neetham thatthaapi cha
Na puthro naapi vaa puthree thathaschinthaathurau bhrisam.

Though soon their wealth was reduced by more than half due to such immeasurable and generous donations they did not have the luck to see the birth of either a boy or a girl in their home. Alas! Because of that they became extremely depressed, distressed and sorrowful.

23

Ekadhaa sa dhwijo dhukhaadh graham thyakthwaa vanam gathah
Madhddhyaahne thrishitho jaathasthadaagam samupeyivaan.

One day that great Brahmin, Atmadeva, with utter depression and disappointment and fully distressed went into the wild forest to find some solace in loneliness. As the time passed and turned to be midday and with the parching sun he went to a lake to fetch some water to wash his face and quench thirst.

24

Peethwaa jalam nishannasthu prjaadhukhena karsithah
Muhoorththaadhapi thathraiva samnyaasee kaschidhaagathah

After drinking some water he rested on the banks of the lake under some shade thinking about his pathetic and distressful condition that God had not blessed him by providing a child in his family life.

While he was thinking like that all of a sudden a very noble seer appeared in front of him as if from nowhere.

25

Dhrishtwaa peethajalam tham thu vipro yaathasthadhanthikam
Nathwaa cha paadhayosthasya nihswasan samstthithah purah

That great noble seer also drank some water and rested under some shade. Atmadeva immediately approached the great noble seer and prostrated at his feet and stood in front of him with folded hands with utterly grief-stricken.

Yethi (Sanyasi) Said:

26

Kattham rodhishi vipra thwam? Kaa the chinthaa baleeyasee?
Vadha thwm sathwaram mahyam swasya dhuhkhasya kaaranam.

Oh the great Brahmin (Atmadeva)! I think and I see that you are facing with some terrible and scary disaster in your life and look that you are drowned in utter grief. What is that you are so much worriedly thinking of? Why you are weeping like this? What is the cause of all these distresses?

Brahmin (Atmadeva) Said:

27

“Kim braveemi, rishe, dhuhkham poorvapaapena sanjchitham
Madheeyaah poorvvaajaasthoyam kavoshnamupabhunjathe.”

Oh great noble Seer! What can I tell you or how can I explain it to you? I think the cause of all these horrible distresses and worries are definitely the result of the evil actions in my past lives. I am left with no lineage to my family and my forefathers' and of my own soul have to wander after my death without getting the last rites (Tharpan) performed for the ultimate salvation to them.

28

“Madhdhaththam naiva grihnanthi preethyaa dhevaa dhwijaathayah
Prajaadhuhkhena soonyoaham praanaamsthyakthumihaagathah”

The Tharpan (The Holy Water offered for ablution of the Deities) I offer are not accepted with any mental peace and any satisfaction of my soul by the Gods, the Deities and the Brahmins. [Or in other words my Tharpans are futile.] The childless is as good as a dead person or the childless is a corpse. My life is really useless and purposeless. With that understanding and conviction I am now proceeding to kill myself by committing suicide.

29

“Ddhigjeevitham prajaaheenam, ddhiggriham cha prajaam vinaa,
Ddhigddhanam chaanapathyasya ddhikkulam santhathim vinaa.”

Life of a sonless person is very despicable and even his home, family, dynasty, village, town and anything associated with such person will be reviled.

30

“Paalyathe yaa mayaa ddhenuh saa vanddhyaa sarvathaa bhaveth
Yo mayaa ropitho vrikshah soapi vanddhyathwamaasrayeth.”

Even the cows which I feed and take care of will be barren and will never bear any calf. The plants I plant and wet will not flower and trees which I plant will not bear any fruits.

31

“Yeth phalam madhgrihaayaatham thachcha seeghram vinasayathi
Nirbhaagyasyaanapathyasya kimitho jeevithena me.”

Any flowers and fruits brought into my home where I live will immediately be dried out and destroyed. Alas! And why should such an unlucky and unfortunate person should live on this earth?

32

Ithyukthwaa sa rurodhouchchaisthathpaarswam dhuhpeedithah
Thadhaa thasya yetheschiththe karunaabhoodh gareeyasee.

After telling as above the Brahmin (Atmadeva) started shrieking and cried out aloud with fully and widely opened mouth in front of that scholarly Sanyasi. And seeing this, the great and noble Sanyasi got his heart melted and his heart and mind was filled with compassion and kindness to Atmadeva.

33

Thathphaalaaksharamaalaam cha vaachayaamasa yogavaan
Sarvvaam jnjaathwaa yethih paschaadhvipramooche savistharam.

The great noble Sanyasi was so scholarly that he was capable of reading what is written in head or the fate or the destiny of the people clearly and accurately and was able to suggest remedial measures to correct the situation. [This means he can clearly read the past, present and future and was capable of correcting any shortcomings or ill fates, if needed.] The Sanyasi was so learned and highly revered. And after reading what is written on the head of Atmadeva the Sanyasi told him as follows:

Yethi (Sanyasi) Said:

34

Munjchaajnjaanam prajaaropam balishta karmmano gathih
Vivekam thu samaasaadhya thyaja samsaaravaasanaam.

Oh great god of this earth! (Bhoosura or Vipra means Sura of Bhoomi is Bhoosura and Sura means god) or Oh Brahmin! Yours this desire of having a son is purely due to your ignorance or lack of understanding and knowledge about self realization or realization of the Soul. You must acquire absolute knowledge or be self realized by renouncing your interest in this material world. Who in this world is capable of bypassing what is destined or to deviate from the will of God. Or who in this world is capable to alter or to block or prevent the will of God?

35

Srinu, vipra, mayaa theadhya praarabddham thu vilokitham,
Sapthajanmaavaddhi thava puthro naiva cha naiva ch.

Oh the great Brahmin! Atmadeva! Please listen to me carefully. I can see your entire life including the past and your present and future distresses and difficulties. There is absolutely no doubt and I am absolutely and positively certain that for the next seven births you will not have a child and I am absolutely sure you will not have a child.

36

Santhatheh sagaro dhukhamavaapaangghah puraa thatthaa
Re munjchaadhya kutumbaasaam samnyaase sarvatthaa sukham.

Hey Brahmin (Atmadeva)! You are well aware of the mishaps and disasters befell to Emperor Sagara and also to King of Anga kingdom. [The story of Sagara, a famous emperor of Solar Dynasty or Surya Vamsa, had sixty thousand sons. When once he conducted an Aswamedha Yaga the sacrificial white horse was stolen by Devendra and tied near the monastery of Kapila Maharshi where he was under severe austerity. Sagara ordered his sixty thousand sons to go and search for the sacrificial horse. They could not see the horse anywhere on earth and then they went to the Nether World in search of the sacrificial horse and ultimately they found the horse nearby Kapila. Kapila was under severe austerity. Thinking that Kapila took the horse stealthily and tied there they attacked Kapila and disturbed his austerity. Kapila's Yoga Prabhava was so immense and powerful that he turned all of them into ashes in no time. And when Sagara died he had no sons to offer Tharpan and his soul was wandering hopelessly without attaining salvation as there was no one in his lineage to offer proper last rites. And the story is that ultimately Bhagiratha, a grandson of Sagara, with severe austerity for hundreds of years brought Heavenly Ganges to earth and offered Tharpan to his forefathers and their Souls attained ultimate salvation. The second reference is that there was a king named Vali for the kingdom of Anga. He was childless. One day when he was taking his ablution in River Ganga he noticed the Sanyasi called Dirghathamas tied in a boat (raft). Actually Dirghathamas was cast or driven away by his wife and sons. Vali took Dirghathamas to his palace to produce sons on his queen Sudeshna. Dirghathamas was blind and hence Queen Sudeshna was not pleased to have sons by Dirghathamas and hence she sent her maid servant, a Sudra lady. Dirghathamas produced eleven sons on that Sudra lady. And the eldest of the eleven was Kakshivad, who has been taught all Vedas. King Vali asked the Sanyasi whether all these eleven sons belonged to him. Sanyasi told Vali no, these are begotten by me on a Sudra lady. Vali again sent his Queen wife Sudeshna to Dirghathamas and he produced another five children on Sudeshna simply by touching his hand on her head. They were named as Anga, Vanga, Kalinga, Pundra and Suhma. Both these stories are telling us that whether you have sons or whether you do not have sons distress and unhappiness could be there. Therefore it is immaterial whether you have sons or whether you do not have sons. And may not be able to maintain your dynastic lineage by having many sons and you may resort to any unwanted sources to have sons and to maintain this lineage.] Therefore it is disgraceful, improper and a blunder to

have the desire to maintain the family or dynastic lineage. It is always noble, honorable and praiseworthy is to become a Sanyasi by renouncing all your interest in fulfilling material desires.

Brahmin (Atmadeva) Said:

37

“Vivekena bhaveth kim me puthram dhehi balaadhapi,
No cheththyaamyaham praanaamsthwadhagre sokamoorchcchithah”

Oh great Seer what is the use of the knowledge and philosophical advices to me. You please provide me with a child with your Yoga Prabhava or with the magical power you have attained by long and severe austerity. Otherwise, definitely this Brahmin (Atmadeva himself) who has lost mind and capacity to think properly would kill himself in front of you.

38

“Puthraadhisukhaheenoayam samnyaasah sushka eva hi
Grihastthah saraso loke puthrapauthrasamanwithah”

[Atmadeva continued to rationalize his point of view:] When we analyze and think we will see that the life of a Sanyasi without enjoying the material pleasures and comfort with children and family is simply dry and useless. On this earth it is definitely superior and more desirable and more entertaining is the life of a Grihasthasrami or family man with wife, children and other worldly or material pleasures.

39

lthi vipraagraham dhrishtwaa praabraveethsa thapoddhanah
“Chithrakethurgathah kashtam viddhilekhavimaarjjanaath.”

The Sanyasi again tried to convince the Brahmin who was very adamant in fulfilling his desire to have and possess a child or children by telling the story of Chithrakethu who in the past tried to overcome his fate written by destiny of childlessness and ultimately landed into utter distress and deep grief. [We will explain the story of Chithrakethu in three four chapters under Canto/Section six, Chapter fourteen onwards in a few chapters. Like this Brahmin (Atmadeva), Chithrakethu also did not have any son though he had numerous wives in his harem. One day he pleaded with heavenly saint Angiras to bless him with a child. Though Angiras tried to persuade Chithrakethu to withdraw his desire against the destiny or the will of the God, Chithrakethu was very adamant. Ultimately Angiras blessed Chithrakethu with a son on his queen wife. Having seen that queen wife had a child all other co wives thought that they are going to be hated and discarded by the king as none of them were able to bear a child for him. They all conspired and secretly poisoned and killed the young child. Chithrakethu broke his heart by seeing that his only son was killed at such a young age but could not bury or cremate the dead body as he was so grief-stricken. Again the heavenly saint Angiras came back to the palace at the time while the king and entire family were mourning the death of the only son. Again Chithrakethu adamantly insisted and requested Angiras to revive his son's life. After a lot of persuasion and pleading and requests Angiras brought the soul of the child and enabled Chithrakethu to converse with the soul. When Chithrakethu requested the soul to reoccupy the physical body as he was unable to bear the intolerable pain he had due to the death of the only son he had the soul outrightly refused and rejected his request. The Soul of the child explained to Chithrakethu that it is unable to determine which body it has to reoccupy as it had

already hundreds of thousands of lives in the past and further added to which father and mother the soul should become a son now. And thus ultimately Chithrakethu was able to understand that this material life is not permanent and the body is perishable at any time but the soul is not perishable and it has no relations like mother, father, brother, sister, family, friends, relatives, etc. And this material life is always the cause of pain.]

40

“Na yaasyasi sukham puthradhyatthaa dheivahathodhyamah
Atho hattena yukthoasi;”hyarthththinam kim vadhaamyaham.

Oh Brahmin (Atmadeva)! If you are going to have a son you are never going to have any peace of mind or you would be able to attain any happiness in life due to that son and I am sure of that. And that is because of the play of your destiny. Therefore you kindly get rid of that unwanted and negative desire to have a son against the will of your destiny. What more the Sanyasi could tell the Atmadeva who was so adamant about his demanding request to have a son?

41

Thasyaagraham samaalokya phalamekam sa dhaththavaan
“Idham bhakshaya pathnya thwam thathah puthro bhavishyathi.”

Seeing that Atmadeva was adamantly and more strongly pleading for a son again and again the great and noble Sanyasi gave him a mango fruit and told him that take it to your home and give it to your wife and make sure that she eats it, if so, you will definitely be born with a son and I assure you that.

42

“Sathyam saucham dhayaa dhaanamekabhaktham thu bhojanam
Varshaavaddhi sthriyaa kaaryam thena puthroathinirmmalah.”

And if she observes strict continence and penance by taking only one meal in a day and by speaking truthfully, by being honest, by providing generous donations to beggars and the needy ones, by maintaining cleanliness to physical body and spiritual mind, by being compassionate, and by maintaining all such virtuous and positive qualities for one continuous year then the son born for you will be humble, noble, serene and spiritual and be great in all respects.

43

Evamukthwaa yeyau yogee viprasthu grihamaagathah
Pathnyaah paanau phalam dhathwaa swayam yaathasthu kuthrachith.

The Sanyasi disappeared after telling and providing all these instructions to the Brahmin. And the Brahmin (Atmadeva) brought the mango fruit home and gave to his wife, Dundhuli, and described all what were told by most noble Seer and went away to somewhere.

44

Tharunee kutilaa thasya sakhyagre cha rurodha ha

Aho chinthaa mammothpannaa phalam chaaham na bhakshaye.

Thereafter that unchaste [Dundhuli was unchaste because she had a different view from that of her husband about bearing child and delivering and then taking care of that child] wife of that Brahmin approached her sister and best friend [Dundhuli's best friend was her younger sister] and lamented and complained: "Oh my dear sister today I met with one of the worst things that could befall on me in my life. In order to gain the capacity to have a son my husband had given me a mango fruit for me to eat. Am I such a stupid fool to eat it without thinking of the difficulties and calamities that can bring it into my life due to this foolish act? No, therefore I am not going to eat the mango fruit."

45

Phalabhakshena gerbham syaadh gerbhenodharavidhddhithaa
Swalpabhaksham thathoasakthirgrihakaaryam kattham bhaveth.

As soon as I eat this mango fruit I will definitely get impregnated and my stomach will start growing larger and larger gradually and I may be able to eat only lesser and lesser food and thus my body will be reduced to leaner and leaner and I will lose my energy because of lack of food intake and my strength and power will be decreased. And of course I would become very weak. And I would not be able to undertake any of my household work I would look like a bafoon with such ridiculously weak body with larger stomach to all my audiences.

46

Dheivaadhghaateemvrajedh graame palaayedh gerbhinee kattham
Sukavannivasedhgerbhastham kukshe katthamuthsrijeth.

Suppose if a vehicle comes to this village while I am crossing the road how this pregnant lady with large stomach and weak body would be able to run away to safety? And more over who knows that the baby could stay inside my stomach for twelve long years just like that great sage Suka? [The story is that Suka remained in the womb of his mother for twelve years. Suka's father was Vedavyasa and mother was daughter of Jabali. Even after twelve years of conception and pregnancy the child still remained in the womb. When Vyasa requested the child to come out the child in the womb told Vyasa that unless he gets an assurance that he will be liberated from Maya or Illusion (we are all living in an illusory world) he will not come out. Vyasa prayed Lord Sri Krishna Bhagawan for his help. Suka came out only with the assurance from Lord Sri Krishna Bhagawan that he will be liberated from Maya. And as soon as Suka came out he naturally he went away from this illusory world. Vyasa followed him crying aloud for his son to come back. And Suka sent an imitation or duplicate of him with all the Vedic and Spiritual knowledge. This second Suka is the one who advised this Sreemad Bhagawatham to Pareekshith Maharaja.] And if something similar to that happens to me how I would be able to push that child out of my stomach or deliver the child out. [Dundhuli thought if something like that happens then Atmadeva would not be capable of bringing the child out from her stomach like what Vedavyasa was able to do to his wife.]

47

Thiryak chedhaagatho gerbhasthadhaa me maranam bhavel,
Prasoothau dhaarunam dhukham sukumaaree kattham sahe?

And if by any chance if child was lying in the incorrect position i.e. in the opposite direction in my womb then I would die on the same day. And the worst of all for ladies is the intolerable labor pain. How could this beautiful me would be able to withstand that horrible pain of a life and death case.

48

Mandhaayaam mayi sarvaswam nanaandhaa samharethhadhaa,
Sathyasauchaadhiniyamo dhuraaraaddhyah sadhrisyathe.

And more over when I would be struggling helplessly with the labor pain without being able to take care of any of the household matters my sister-in-law (sister of my husband) would come and rob my entire properties and money from my home. And also I would not be in a position to maintain the cleanliness and tidiness to my body as I would not be in position to clean, wash and bath according to my wishes.

49

Laalane paalane dhukham prasoothaayaascha varththathe
Vanddhyaa vaa viddhavaa naaree sukhinee chethi me mathih

It is also a permanent pain, discomfort and unhappiness to look after and take care by feeding, cleaning and washing the child daily. When I think of all these numerous difficulties and hardships I would definitely be more appreciative of the life of barren woman and their life is far superior than that of woman with child and I would always prefer the life of a barren woman as well.

50

Evam kutharkkayogena thathphalam naiva bhakshitham
Pathyaa prishtam "phalam bhuktham bhuktham" chethi thayeritham.

Dundhuli, who was physically beautiful and conscious of maintaining her beauty and structure and corrupted with such wicked and cruel and evil thoughts of convictions, did not eat the mango fruit. When her husband asked her whether you ate the mango fruit she positively responded with the answer oh yes I ate the fruit oh yes I ate the fruit.

51

Ekadhaa bhaginee thasyaa-
Sthadhgriham swechchayaaaagathaa
Thadhagre katthitham sarvvam,
"Chintheyam mahathee hi me."

And then after some time when her younger sister came home they had conversations between them.

52

"Dhurbbalaa thena duhena
Hyanuje karavaani kim?"
Saabravee "nmama gerbhoasthi
Tham dhaasyaami prasoothithah"

Dundhuli opened her heart to her sister and told all what happened and how she unnecessarily lied to her husband. Now she is not happy because she lied to her husband and she lost her interest and mood for anything and she was unable to perform any of her tasks and duties. And at the end Dundhuli asked her sister to suggest or advice some solutions to come out or get rid of this disaster. Dundhuli's sister told her:

53

“Thaavath kaalam sagerbheva
Gupthaa thishu grihe sukham,
Viththam thwam mathpatheryachccha,
Sa the dhaasyathi baalakam.”

Oh my dear sister! No, there is no need to worry about anything. I have the perfect solution for this and please listen to me very carefully. I am pregnant now and I can give my child to you a few days or months after birth. Until such time you simply stay here hideously pretending that you are pregnant. Of course my husband has to agree for this and for that you have to give him some money in advance. That is the only thing you have to do.

54

“Shanmaasiko mritho baala
Ithi loko vadhishyathi
Tham baalam poshayishyaami
Nithyamaagathya the grihe.”

And after six months of my delivery I would tell all my neighborhood and relatives that unfortunately my child died and gone from this world. The public will believe my words and I would secretly bring and give my child to you. Also I will come here daily and breast feed the child thus we can take care of and look after and protect the child properly. Again all these have to be compensated properly.

55

“Phalamarppaya ddhenwau thwam
Pareekshaarththam thu saampratham”
Thaththadhaacharitham sarvvam
Thatthaiva sthreeswabhaavathah

But at the same time we should know the result of eating this mango fruit. Therefore in order to see the result let us give this mango fruit to our cow. When the younger sister of Dundhuli suggested like that she gave the mango fruit to the cow accordingly. It is quite but natural that all such things could happen by the conspiracy of such wicked and crooked women under such situations.

56

Attha kaalena saa naaree
Prasoothaa baalakam thadhaa
Aaneeya janako baalam

Rehasye Ddhunddhuleem dhadhau.

At due course of time Dundhuli's younger sister delivered a baby and after some time the father of the child secretly brought and gave the child to Dundhuli as agreed upon earlier by the two sisters.

57

Thayaa cha katthitham bharthre
Prasoothah sukhamarbhakah
Lokasya sukhamuthpanna-
Mathmadhevaprajodhayaath.

The next day morning Dundhuli woke up and went to her husband Atmadeva and told shamelessly with no hesitation at all that: "Oh my darling dear husband! Yesterday night I delivered a baby comfortably with no much difficulties and pain. That new born boy is lying in the cradle beautiful as moonlight and enticing smile on his face. Oh my dear husband you please come and have a loving and affectionate look at him and reach the ecstasy of happiness, pleasure and contentment. You could dance and play in ultimate happiness of having a son. Oh my dear husband! It was amazing that I did not even know what was the labor pain and also did not face with any other related struggles and pains related to labor at all. The boy's hands, legs, and all parts of the body are very beautiful and pretty strong, stout and well shaped. Anyone who sees him will take him up immediately and would kiss him so affectionately and may think and tell that this boy is at least six month old baby. I have no doubt that all these things happened like so due to the greatness of the mango fruit. And today we attained the result of all our virtuous, noble and generous deeds so far. Now my only regret is that I did not get an opportunity to wear dust from the feet of that great and noble Sanyasi, who brought all these prosperous and happy occasion into our lives, on my forehead as his graceful blessings. And that is the only grief I have now." The honest and straightforward Atmadeva Brahmin did not have any suspicion or even an iota of doubt in his mind about what his most darling and dearest wife so sweetly told him. Atmadeva went and took the child and out of the ecstasy of happiness and contentment he danced and played with the child in his hand hugged and kissed the child again and again. And all the neighborhood and public expressed their congratulations and warm wishes to Atmadeva and Dundhuli on the birth of the son for them.

58

Dhadhau dhaanam dhwiijaathibhyo jaathakarmma viddhaaya cha
Geethavaadhithraghoshobhooththadhdhwaare mangalam bahu.

Atmadeva gave generous donations to the Brahmins according to the norms in Vedas and performed naming and other post birth ceremonies very fabulously with drums and music and also writing the horoscope of the child by a learned Astrologer. Atmadeva's home was always happy with the sound of music and orchestra reflecting the total happiness they had due to the birth of a son.

59

Bharththuragreabraveedhvaakyam, "sthanyam naasthi kuche mama
Anyasthnyena nirdhugdhddhaa kattham pushnaami baalakam?"

Thereafter, one day Dundhuli approached her darling and pious husband and told him “I do not have a drop of milk in my breasts and therefore I am not sure how to feed the young boy properly and take care of him? And oh my dear darling husband it is not sufficient if someone comes here and gave a little bit of milk at sometimes.

60

“Mathswasuscha prasoothaayaa mritho baalasthu varththathe
Thaamaakaarya grihe reksha saa thearbham poshayishyathi.”

And my younger sister delivered a few months ago and the child unfortunately died but she has sufficient milk. Let her come and stay with me here at our home and take care of the baby by feeding him properly. Yesterday she promised me that if you give permission for that she will obtain permission from her husband and will come and stay with us.”

61

Pathinaa thathkritham sarvvam puthrarekshanahethave,
Puthrasya Ddhunddhukaareethi naamamaathreea prathishtitham.

Due to the unbound love and affection towards his son Atmadeva did not have any unpleasant feelings about his wife’s words and he readily accepted the offer from her sister and gave permission for her to come and stay in their home. Immediately Dundhuli’s sister was brought home. And the son was named as Dundhukari.

62

Thrimaase nirggathe chaattha saa ddhenuh sushuvearbhakam
Sarvvangasundharam dhivyam nirmmalam kanakaprabham.

After three months the cow delivered a beautiful male child who was extremely charming and as splendid as the rising sun. The child was a great Yogi. He was pure, serene and self realized. He was highly scholarly also.

63

Dhrishtwaa prasanno viprashtu samskaaraan swayamaadhaddhe
Mathwaaaascharyam jenaah sarvve dhidhrikshaarththam samaagathaah

Atmadeva was extremely pleased by seeing the child. Atmadeva himself performed all the post birth rituals for that child including writing of the horoscope for the child. Having heard this wonderful news people from all over the place came to Atmadeva’s home to see the human child born to a cow belonging to Atmadeva Brahmin.

64

“Bhaagyodhayoaddhunaa jaatha Aathmadhevasya pasyatha
Ddhenwaa baalah prasoothasthu dhevaroopee”thi kauthukam.

They told: "See the blissful fortune of Atmadeva that he got a blessed, scholarly and noble human male child delivered by his cow as a direct gift from God."

65

Na jnjaatham thadhrasayam thu kenaapi viddhiyogathah
Gokarnnam tham sutham dhrishtwaa Gokarnnam naama chaakaroth.

All the people those who heard and seen this wonder congratulated, wished and praised Atmadeva on his blissful fortune. The secret behind this incident was taken as the will of God by everyone. As this son had ears like that of a cow he had been named as Gokarna [meaning Go = Cow and Karna = Ear the one with ears like that of a cow] by Atmadeva.

66

Kiyath kaalena thau jaathau tharunau thanayaavubhau
Gokarnnah panditho jnjaanee, Ddhunddhukaaree mahakhalah

In due course of time both boys grew up and reached their youth. Gokarna excelled in gaining all Vedic, Upanishadic and Spiritual knowledge and the other one, Dundhukari, became extremely crooked, cruel, demonic and devilish.

67

Snaanasauchakriyaaheno dhurbhakshee krodhavadhithah
Dhushparigrahakarthatthaa cha savahasthena bhojanam.

Dundhukari did not maintain any of the routine cleanliness at all. He was always very cruel and crooked. He ate all forbidden food. He stayed with prostitutes and outcaste women. He was even eating food with his left hand instead of right hand which normal people would do. [It is believed that even leftys will eat food with right hand only.]

68

Chaurah sarvvajanadhveshee, paravesmapradheepakah
Laalanaayaarbhakaan ddhrithwaa sadhyah koope nyapaathayath.

He deceitfully would bring young children under the guise of fondling and playing with them and then would pull them down into the well and kill them by drowning. He was always walking with different types dreadful and deadly weapons. He very sadistically used to hit, beat, kick and harm those who suffer from ailments and even the blinds.

69

Himsakah sathradhaaree cha dheenaandhaanaam prapeedakah
Chandaalaabhiretho nithyam paasahasthah swasangathah

He used to steal and rob people and homes. He used to commit all types of hatred crimes to the general public. He was always very violent. He used to burn homes after robbing it. He was always moving with Chandalas, the outcasts those who are after devilish activities always. He was

always holding ropes to tie down innocent and poor people. This Dundhukari Brahmin turned to be extremely violent with all such demonic activities.

70

Thena vesyaakasanggena paithryam viththam thu naasitham
Ekadhaa pitharau thaadya paathraani swayamaaharath.

Dundhukari was the prodigal son of his parents and destroyed the entire properties and wealth of his parents by wasteful spending for visiting and maintaining close association with multitudes of prostitutes and for gambling. And then at one time when he was blocked from picking up some the properties from his house for his trip to visit prostitute houses he very cruelly and violently hit and kicked both his father and mother until they fainted and took away the entire household items and money and put them in the houses of prostitutes.

71

Thathpithaa kripanah prochchairdhdhanheeno rurodha ha,
“Vandhyathwam thu sameecheenam, kuputhro dhuhkhadhaayakah”

By seeing all these horrible and intolerable evil deeds and sadistic and violent attacks of his son father, Atmedeva, wept and told one day “Alas! It is certainly better not to have son rather than having an evil and devilish son like Dundhukari.”

72

“Kwa thishtaami? Kwa gachcchaami? Ko me dhuhkham vyapohayeth?
Praanaamsthyjaami dhuhkhena haa, kashtam! Mama saostthitham.”

“Where should I go and what should I do who in this world would be able to provide some relief to this intolerable pain and grief I am suffering from? I am really unable to bear with this pain. The only way out from this situation at this time I can think of is to somehow take my life out or kill myself.”

73

Thadhaaneem thu samaagathya Gokarnno njjaanasamyuthah
Boddhayaamaasa janakam vairaagyam paridharsayan.

At that same time the saintly and scholarly Gokarna appeared in front of Atmadeva. Gokarna was able to convince Atmadeva in the meaninglessness of this material world and this material life. Gokarna was able to convert Atmadeva to a true ascetic leaving all the material passions behind. Atmadeva gained true knowledge about the Self and the Soul and was able to renounce all material desires he used to have.

74

“Asaarah khalu samsaaro dhuhkharoopee vimohakah
Suthah kasya? Ddhanam kasya? Snehavaan jwaltheanisam.”

“How silly and meaningless this material world is? The passions on this material world simply increase the pain and grief and the illusory desires to increase the material pleasures. Who is whose son? Whose properties and wealth are all these? When we think and analyze what relationship do we have with those material possessions? Oh the great and noble Brahmin! Oh the most respected and revered my dear father! The one who is a slave of this love towards material possessions are always burning under sea of fires.”

75

“Na chendhrasya sukham kinchith, na sukham chakravarththinah
Sukhamasthi virakthasya munerekanthajeevinah”

“There is absolutely not a little bit of comfort and pleasure or happiness even to the god of heaven or even to the emperor who had conquered the entire world and brought under his sole control. The only one who has those comfort, pleasure and happiness is a true mendicant who was able to renounce all these pleasures of this material world.”

76

“Munchaajnjaanam prajaaropam mohatho narake gathih
Nipathishyathi dhehoayam sarvvaam thyakthwaa vanam vraja.”

“Oh the most revered father! Therefore you should, at this very moment, renounce your material love and affection towards your son. These feelings you have are really due to your ignorance and please renounce that ignorance, created by the false and momentous and illusory love and affection to your son, family, relatives, friends, etc., totally. These feelings of your relationship like son, wife, family, and so on are all meaningless and are created out of ignorance about this material world of illusion. And this ignorance would only drag you down to hell. Once you have received the result of all your past good and bad actions of this or even of the past birth you are bound to say bye to this world or in other words once you have fruit of all your actions then you will have to face with material death. And then, your, this physical body will either be buried or cremated in this earth. And absolutely there is no doubt about that. Therefore you must renounce all these material relationships, properties, wealth, etc. and proceed to the forest today itself to lead the life of a mendicant in loneliness.

77

Thadhwaakyam thu samaakarnya ganthukaamah pithaabraveeth:
“Kim karthavyam vane, thaatha, thathwam vadha savistharam.”

Atmadeva seriously considered Gokarna's advices and was anxiously interested to proceed to the forest immediately and asked his son Gokarana. “Oh my Son! Please explain to me in detail as what is it that I should be doing in the forest and how I should be devoting my time there.”

78

“Anddhakoope snehapaase badhddhah pangguraham sattah
Karmmanaa pathitho noonam maamudhddhara dheyaaniddhe.”

“I was blinded with love and affection towards my son, wife, family, home, relatives, friends, neighbors, properties, wealth, etc. and am groping in darkness spread all around me with my

ignorance in this ferocious well of this material world without having anyone to provide me with a helping hand to pull me out of the darkness of this horrible deep well. Please be compassionate and kind to me and provide me with a supporting and helping hand and pull me out and lead me to the brighter spiritual world of safety.”

Gokarna Said:

79

“Dheeastthimaamsaruddhireabhimathim thyaja thwam
Jaayaasuthaadhishu sadhaa mamathaam vimuncha
Pasyaanisam jegadhidham kshanabhangganishtam,
Vairaagyaraagaresiko bhava bhakthinishtah”

Firstly we have to get rid of our pride about the Self (Self Pride). i.e. to leave behind you the “I” ness feeling. This physical material body consists and made up of flesh, blood, bone, marrows, etc. And all these are perishable and will be decayed and destroyed at any time. Therefore it is meaningless to have the Self-Pride on this perishable body. And also we have to get rid of the “mine-ness” or the feeling of “owning-ness” about the son, the wife, the family, etc. also made up of the same perishable substances. And then you develop your ascetic feeling and devotion to Soul and the Ultimate God and improve upon these thoughts day by day. And always keep in your mind that this world is perishable and momentary and can become nonexistent at any time without any notice at all.

80

“Ddarmmam bhajaswa, sathatham, thyaja lokaddharmmaan,
Sevaswa saaddhupurushaan, jehi kaamathrishnaam
Anyasya dhoshagunachinthanamaasu mukthwaa
Saiveekatthaaresamaho¹ nitharaam piba thwam.”

1 Variant = Sevaakattha

You must develop attachment or interest in spiritual and morally righteous things. You must get rid of or renounce your interest or you should develop detachment towards materialism and immoralities. Also you must renounce all material belongings also you must renounce your interest in this material world itself. You should not be concerned and should not be worried and you should not be bothered of the goods and bads or positives and negatives or virtues and evils of qualities of others at all. You must be liberated and released of the thoughts of positives and negatives or virtues and evils of others. You must always be immersed in your thoughts and in your words about the ultimate reality which is the ultimate truth which is God. You must spend your time in listening to and singing and praising the glories of that ultimate truth, God. You must always be involved in listening to the glories of God. You must also immediately acquire the skill to serve the needy and poor and virtuous people and dedicate your services to them for God.

81

Evam suthokthivasathoapi graham vihaaya
Yaatho vanam stthiramathirdggathashashtivarshah
Yuktho Harereanudhinam paricharyayaasau
SreeKrishnamaapa niyatham dhesamasya pattath.

