

(Adha Panchamoadhyayah)
Chapter Five
(Gokarna Moksha Varnanam)
Description of Attainment of Salvation to Gokarna

[Ddhunddhukaari was a prodigal child. Because of him Aathmadheva has to leave the house and Ddhunddhuli was killed by herself by jumping into a well as she was unable to bear with the tortures of her “son” Ddhunddhukaari. And Ddhunddhukaari was killed by the prostitutes who were staying with him. His soul wandered around as a ghost without being able to enter into another body due to the evil and sinful deeds during his life time. Though Gokarna, his brother, performed the last rites for him his soul still wandered as the ghost without attaining any peace. Ultimately Gokarna found that the only way to liberate the soul of Ddhunddhukaari from the ghost was to perform a Sapthaaha Paarayana Yejnja of Sreemadh Bhagawatham. Gokarna conducted Yejnja according to the stipulated norms. Though Ddhunddhukaari’s soul was liberated from the ghost and attained salvation no one else including Gokarna who very meditatively and with full concentration performed the Yejnja did not attain salvation. Gokarna was advised that the ghost had nothing else to think of and fully concentrated in the Sapthaaha Yejnja whereas though Gokarna was concentrating he had other responsibilities also to be undertaken. Therefore Gokarna conducted another Sapthaaha Yejnja and attained total liberation or final salvation.]

Sootha Said:

1

Pitharyuparethe thena jananee thaadithaa bhrisam
“Kwa viththam thishtathi broohi hanishye leththayaa na cheth.”

One day Dundhukari, after the death of his father (Atmadeva), asked his mother Dundhuli “Oh Vicious Devil! Where is all the money? Where did you burry all the wealth? Come on. Bring out and give to me. Where have you hidden the wealth? Tell me the truth. Otherwise I will kick you, hit you and beat you to death without any consideration and without any mercy. I will kill you today and now.” With all above abuses Dundhukari hit his mother Dundhuli.

2

Ithi thadhwaakyasomthaasaajjananyaa puthradhuhkhathah
Koope paathah kritho raathrau thena saa niddhanam gethaa.

Dundhuli was unable to bear with continuous abuses by bad words and physical tortures like hitting, beating and kicking of her son, Dundhukari. With such continuous tortures one day Dundhuli jumped into a dark deep well and killed herself.

3

Gokarnnastheerththayaathraarththamnirggatho yogasamstthithah
Na dhuhkham na sukham thasya na vairee naapi baanddhavah

At that time the philosophical and spiritual scholar, the great Gokarna, also went on a pilgrimage. Gokarna did not have any difference between material pain and pleasure or distress and happiness or enemies and friends or non-relatives and relatives or hatred or likings. [Being a true mendicant he was not affected by the atrocities of his brother Dundhukari or on the death of his mother, Dundhuli as they were subjects of material world.]

4

Ddhunddhukaaree griheathishtath panchapanyavaddhoovrithah
Athyugrakarmmakarththaa cha thath poshanavimooddaddheeh

And Dundhukari Brahmin brought five of the most notorious prostitutes to his home and stayed with them. That stupid Dundhukari was never hesitant and was always ready to fulfill any of the wishes of those prostitutes instantaneously.

5

Ekadhaa kulataasthaasthu bhooshanaanyabhilipsavaah
Thadharththam nirggatho gehaath kaamaanddho mrithyumasmaran.

As those prostitutes wished to have and demanded some very special adornative ornaments Dundhukari who was blinded with flirty and false passions towards those prostitutes went out immediately from his home and wandered around so many a places, even discarding the possible horrible disasters that might befall on him. And within five or six days he brought all what those prostitutes demanded by hook or crook by robbing or by stealing costly ornaments and dresses demanded by those pretty prostitutes for their fullest satisfaction.

6

Yethasthathascha samhrithya
Viththam vesma punarggathah
Thaabhyoayachcchath suvasthraani
Bhooshanaani kiyanthi cha.

Those prostitutes opened all those packages and were astonished by all the costly ornaments and the dresses. The prostitutes were shaky and scary to see the costly items brought by Dundhukari.

7

Bahuviththachayam dhrishtwaa
Raathrau naaryoavichaarayan
“Chauryam karothyasau nithya-
Matho raajaa graheeshyathi.”

All those prostitutes assembled together on the same night to conspire among themselves. They all concluded: “This guy is stealing and robbing daily. Those who lost this much of wealth is not going to keep quiet and stay silent. They will definitely notify by reporting this matter to the king.”

8

“Viththam hrithwaa punaschainam
Maarayishyathi nischitham
Athoarththagupthaye goodda-
Masmaabhih kim na hanyathe.”

“And the king is definitely going to order his spy and police forces to go and find out the thief/robber with stolen properties. And definitely they are going to catch him and also the king will put him in jail. Therefore it is most essential for us to devise a foolproof scheme or plan to hide and safeguard this wealth from the authorities”

9

“Nihathyainam griheethwaarththam
Yaasyaamo yethra kuthrachith”
Ithi thaa nischayam krithwaa
Suptham sambadhddhya resmibhih

10

Paasam kante niddhaayaasya
Thanmrithyumupachakramuh
Twaritham na mamaaraasau
Chinthaayukthathadhaabhavan.

11

Thapthaanggaaarasamoohaamscha
Thanmukhe hi vichikshipuh
Agnijwaalaathidhuhkhena
Vyaakulo niddhanam gathah

12

Tham dheham mumuchurrgarththe
Praayah saahasikaah sthriyah
Najnjaatham thadhrasayam thu
Kenaapeedham thatthaiva cha.

13

Lokaih prishtaa vadhanthi sma,
“Dhooram yaathah priyo hi nah
Aagamishyathi varsheasmin
Viththalobhavarshithah”

“They are going to recover all these items. And also at the end this stupidly foolish thief will even be hanged to death. And therefore immediately we must find out way to ensure that we do not lose any of these wealth.” When one of the prostitutes told like

this another pretty prostitute supported her view and thanked her. And then another pretty prostitute told:

“It is absolutely true what that young sister told us. We did not think this much deep and our mind did not go in that direction. Oh one good solution is just popping up in my mind right now in order for us to resolve possible future disasters. I will tell you that now. And I do not see any other way out for us from this and to avoid the possible mishaps. No one should be shocked as soon as you hear me out what I am going to tell you. We should immediately kill him. We should not show any type of hesitation in this regard and we must kill him this very same night itself. We should remove his head and bury him down also. And we must hide all the stolen goods as well. And we must continue to stay here as if nothing happened. We must look very natural and should not show that we are disturbed. And this secret should never ever be broken and revealed. What is the harm in killing one stupid robber and saving the life of five pretty ladies? And even law permits killing for self protection. Therefore we are going to be fully justified in killing him. We can tell others that he had gone to some other distant countries with some undertakings. And for some time we will continue to stay here as if we are anxiously and hopefully awaiting his return at any time. Then we will divide and share all these properties and leave this place.” While these five prostitutes with monkey minds (monkey mind means the one with most unstable mind or the one with wavering thoughts) were conspiring like this they heard a very long sound. When they tried to find out the source of that long sound they found that it was the snoring sound of that devil, Dundhukari Brahmin. And also they were fully convinced and confirmed that as this devil had not slept at all for the past few days now he is under sound sleep. They were thinking how to finish him off immediately. They were perplexed and running here and there to resort to some method to kill him. One lady was searching for a knife. Another one was looking for dagger to stab him. Another one was looking for a glass to give him the most deadly poison called Kakolam [Kakolam is the deadliest poison known]. And in total there was big mess of confusion out of their perplexity. And in the meantime one of them brought a long and strong rope and already put a hooking trap around his neck. And two of them from both sides strongly pulled to opposite sides and tightened the trap. Then all of them together tightened and suffocated him. Due to the suffocation his eyes rolled out and started beating his hands and legs due to deadly suffocation. He started showing up all dreadful and ridiculous gestures of facing death. Anyone who saw that might have scared to death. Though he was showing up all such dreadful gestures from suffocation he was still gasping as an indication that there was some life still left in his body. And prostitutes did not see the sign of his death. And then one of those pretty prostitutes brought a large log of fire and hit with it on his eyes and face. And at the end Dundhuli was killed with the added pain of fire burning and suffocation. And thus Dundhukari went to the home of Yema. [Yema is the god of death. That means he was dead.]

Those five prostitutes then dug out a grave and then put the corpse in that grave and covered it with sand and soil. There is no need to think and keep your fingers on your nose wondering whether pretty women are capable of doing some such atrocities? They are capable of doing far worse than this therefore there is no need for you to have any doubt at all. They can be far more heinous and violent. Due to their luck and that was the destiny no one in this world knew about this incident. Destiny was like that this remained as a secret in this world.

When the neighbors asked why we are not seeing Dundhukari Brahmin recently and what happened to him? Please tell us the truth. One of the pretty prostitutes who were a clever chatter box said like this: “Our husband had gone to some very distant place. Oh my dear friends and neighbors my heart is burning inside as I have not seen our most darling husband for the last so many days. I expect him to come back soon and be with us always. His life itself is in this town and in his wealth he has inherited and accumulated here. When he think of his life’s most loving and dearest wives are here how could he able to stay away from us even for a moment at a far distant place for such a long time? When I think like that I am unable to understand the reason how or why he could stay away from us. Our dearest husband ever in the past never used to tell us where he is going and when he will be returning. We know that he has a brother called Gokarna who was delivered by a cow. And it seems that he is a great Scholar and a great Yogi. He is someone who does not want to see or to have any association with any woman. My eyes are longing to see the wonderful and funny looking shape of that younger brother of Dundhukari. Might be that Dundhukari have gone in search of his younger brother out of his love and affection towards younger brother. Gokarna who is virtuous, honest, serene and Yogic might have advised and converted his elder brother, Dundhukari, also like his father, Atmadeva to be mendicant. Who knows? And if so it is possible that Dundhukari might have gone to the forest after renouncing material world and for austerity to become a mendicant. The other prostitutes also acted as if they are all sad and distressfully pained by the departure of their most beloved husband, Dundhukari Brahmin.

14

Sthreenaam naiva thu viswaasam mrithaanaam kaarayedh buddhah
Viswaase yeh stthiro mooddah sa dhuhkhah paribhooyathe.

From this the lesson is that no one should ever believe such women even at the time of death. As against this if any man believe and trust them they will definitely be subjected to distresses and depressions forever.

15

Suddhaamayam vacho yaasaam kaaminaam resavardhddhanam,
Hridhayam kshuraddhaaraabham priyah ko naama yoshithaam?

These prostitutes are with sugar coated words superficially looking like ambrosia but actually with cruel and hardened heart like that of a barber’s sharpened knife. Who can be dear and intimate to such wicked women? [Prostitutes do not have any intimate friends.]

16

Samhrithya viththam thaa yaathaah kulataa bahubharththrikaah
Ddhunddhukaaree babhoovaattha mahaan prethah kukarmmathah

Those prostitutes stayed in the same house for some more time and after that they divided and shared all the ornaments and wealth and abandoned the place. And as a result of all the evil deeds that Dundhukari Brahmin became a horrible ghost after death.

17

Vaathyaaropaddharo nithyam ddhaavandhasadhisoantharam
Seethaathapapariklishto niraahaarah pipaasithah

Oh God! That ghost of Dundhukari Brahmin in the form of tornado moved in all ten directions with hunger and thirst and suffering from parching heat and severe cold and without having any support and or any shelter wandered all over the places. He wept out seeing the disastrous and distressful condition he fell into.

18

Na lebhe saranam kwaapi haa dhaivethi muhurvvadhan
Kiyath kaalena Gokarnno mritham lokaadhabuddhyatha.

And after a long time in one of the pilgrimages Gokarna Bhoosura (Brahmin), the greatest of the Yogis, happened to hear from some acquaintance the death of his brother Dundhukari Brahmin.

19

Annattham tham vidhithwaiva Gayaasraadhdhamacheekarath
Yesmim stheertthe thu samyaathi thathra sraadhdham pravarththayan.

Knowing that there is no one else to perform last rites, obsequies and libations for Dundhukari for permanent peace of his soul Gokarna visited holy pilgrim places like Gaya and other places and performed all necessary oblations for liberation of the ghost.

20

Evan bhraman sa Gokarnnah swapuram samupeyivaan
Raathrau grihaankane swapthumaagatholakshithah paraih

And thereafter one day while he was wandering that Brahmin who was the son of a cow, Gokarna, arrived at his home in the night and went to sleep. And with that intention he lied down in the front yard itself without disturbing any of the neighbors or friends.

21

Thathra suptham sa vijnjaaya Ddhunddhukaaree swabaanddhavam
Niseetthe dharsayaamaasa mahaaraudhratharam vapuh

Having seen that his relative came home and was going to sleep at home, the ghost of Dundhukari showed his horrible and dreadful and frightening form to Gokarna in the midnight.

22

Sakrinmeshah sakridhddhasthee sakrichcha mahishoabhavath
Sakridhindhrah sakrichchaagnih punascha purushoabhavath.

The ghost came and appeared as elephant, then as goat, then as buffalo, then as man, then as god, and like that in various forms and shapes. The ghost in different forms and shapes appeared in front of Gokarna with wild dances, jumps and runs and in many different distorted ways.

23

Vaipareethyamidham dhrishtwaa Gokarnno ddhairyasamyuthah
Ayam dhurggathikah koapi nischithyaattha thambraveeth.

As the great scholar, Gokarna, seeing these various forms in various shapes and steps and poses understood that it was the ghost of his brother, Dundhukari, wandering without having any stable form or a permanent place to stay told like this:

Gokarna Said:

24

Kasthwmugratharo raathrau kutho yaatho dhesaamimaam
Kim vaa prethah pichaacho vaa raakshasoasethi samsa nah

Who are you with such frightening and horrible form? What is the reason that you came in the (mid) night? Where from you are coming in? Tell me whether you are a ghost or a devil or a demon or a spirit?

Sootha Said:

25

Evam prishtasthadhaa thena rurodhochchaih punah punah
Asaktho vachanochchaare samjnjaamaathram chakaara ha.

By hearing these questions from Gokarna the ghost cried aloud and cried aloud again and again. As the ghost was unable to speak out as his sound-box was damaged and sound was not coming out he conveyed what he wanted to say by appropriate gestures. [As Dundhukari was killed by suffocation the ghost was unable to produce meaningful sounds for proper communication.]

26

Thathoanjjalau jalam krithwaa Gokarnnasthamudhairayeth
Thathsekahathapaapaoasau pravakthumupachakrame.

Then Gokarna sprinkled holy water on that ghost. And at that time ghost was released of its sins temporarily.

The Ghost (Pretha) Said:

27

“Aham bhraathaa thwdheeyoasmi Ddhunddhukaareethi naamathah
Swakeeyenaiva dhoshena Brahmathwam naasitham mayaa.”

The Ghost told: “I am Dundhukari, your brother. I killed all my Brahmin qualities.
[Dundhukari’s ghost was confessing that during his life time he did not maintain the
norms prescribed for Brahmins. I did not uphold and maintain anything that was
supposed to be adhered by a Brahmin.]

28

“Karmmano naasthi samkhyaa me mahajnjaane vivarththinah
Lokaanaam himsakah soaham sthreebhirdhuhkhena maarithah”

I did commit innumerable crimes and atrocities and violently harmed and hurt others. I
am total sinner and I am evil. And because of my sinful and evil activities those
prostitutes trapped me and harmed me and then killed me with severe tortures.

29

“Athah prethathwamaapanno dhurdhdhasaam cha vahaamyaham
Vaathaahaarena jeevaami dhaivaaddheena phalodhayaath.”

Thus I became a totally distressful ghost with this pathetic condition. I am now living as
“air only” (*Vathaaharena*) eating ghost as I do not get and cannot eat anything other than
wind or air. That is my fate or I am destined to be like that.

30

“Aho banddho kripaasinddho bhraatharmmaamaasu mochaya”
Gokarnno vachanam sruthwaa thasmai vaakyamatthaabraveeth.

“Oh my intimate brother (relative)! Oh the most compassionate and merciful one!
Please uplift me from this dark and deep well of all misfortunes.” By hearing thus from
the ghost, Gokarna again immediately told him like:

Gokarna Said:

31

Thwadharththam thu Gayaapindo mayaa dhaththo viddhaanathah
Thath kattham naiva mukthoasi mamaascharyamidham mahath.

32

Gayaasraadhdhaanna mukthischedhupaayo naaparastwhiha
Kim viddheyam mayaa, pretha, thaththwm vadha savistharam.

I had already performed oblation and libations and obsequies rites for your benefit at
Gaya and other holy places for your uplift and for liberation of sins from you. So then
why you were not liberated? This is truly incredible to me. As far as I can think of there

is nothing else we can do to purify the ghost of the dead one. So now you must tell me what should I do to and also you must tell me truthfully and without any reservation and hesitation all what you did while you were alive.

The Ghost (Pretha) Said:

33

“Gayasraadhdhasathenaapi mukthirmme na bhavishyathi
Upaayamaparam kam chiththwam vichaaraya saampratham.”

“I was so evil and sinful and therefore even if you perform a hundred oblations, libations and obsequies in Gaya or in any other holy places I cannot be uplifted and liberated. Therefore please think of some other effective means and perform accordingly in order to liberate me.”

34

Iti thadhwaakyamaakarnya Gokarnno vismayam gathah
“Sathasraadhdhairnna mukthischedhasaaddhyam mochanam thava.”

Gokarna after listening to the words of the ghost out of utter disbelief told the ghost “if there is no liberation even after performing a hundred oblations, libations and obsequies in Gaya then we have to conclude that it is impossible to liberate you.”

35

“Idhaaneem thu nija stthaanamaathishta pretha nirbhayah
Thwanmukthisaaddhakam kinchidhaacharishye vichaara cha.”

“Alright. Now you stay input at your place without any fear. Let me think of and find out a better way to liberate you.”

36

Ddhunddhukaaree nijastthaanam thenaathishtasthatho gathah
Gokarnnaschinthayaamaasa theam raathrim na thadhaddhyagaath.

As asked by his brother, Gokarna, the ghost stayed there itself without any movement and without any sleep the whole night. Though Gokarna, the son born for the cow, thought for the whole night he was unable to find any way out to liberate that ghost.

37

Praasthamaagatham dhrishtwaa lokaah preethyaa samaagathaah
Thatsarvva katthitham thena yejjaatham cha yetthaa nisi.

As the news spread around in the village that Gokarna has returned after his pilgrimage a lot of people visited him in the morning itself. Gokarna narrated the whole story of previous night's experience to all of them.

Vidhwaamso yoganishtaascha jnjaanino Brahmavaadhinah
Thanmukthim naiva theapasyan pasyantha saasthrasanchayaan.

The crowd included Scholars, Yogis, Scholastic Authorities of Vedanta and those who have specialized knowledge in multiple subjects. Though each one among them researched scientifically into their specialized area, none of them were able to come out with any satisfactory explanation for what happened to Gokarna in the previous night.

Thathah sarvvaih Sooryavaakyam thanmukthaa stthaapitham param
Gokarnnah sthambhanam chakre Sooryvegasya vai thadhaa.

As all of them unanimously decided a solution can only be provided by Sun god, Gokarna, the son of the cow, invoked Sun god with his Yogaprabhava (the spiritual power acquired with Yoga) by blocking the route of Sun god. [This means Gokarna prayed Sun god and blocked him to take his advice as Sun is the Omniscient.]

“Thubhyam namo, jagathsaakshin, broohi me mukthihethukam”
Thachcchruthwaa dhoorathah Sooryah sputamithyabhyabhaashatha.

“Oh the protector and maintainer of all the three worlds of the universe! Oh Bhagawan! Oh the Lord of all the movables and immovable of all the three worlds! Oh Sun god!” [The maintenance and life of these worlds (meant three worlds of the universe) are dependent upon Sun as the Sun is the provider of all the energy required for maintenance of the three worlds.] “I am prostrating you. Please safeguard and protect me. Oh Sun god please let me know how I would be able to get released from the ghost of Dundhukari Brahmin. What is it that I should do for that?” After hearing out and listening to Gokarna, the son of that holy cow, the Sun god from a far distant place explained clearly and loudly as follows:

“Sreemadh Bhaagawathanmukthih sapthaaham vaachanam kuru”
Ithi Sooryavachah sarvvairdhddharmmaroopam thu visrutham.

“You will definitely be liberated from all material difficulties if you conduct a recital of Holy Sreemad Bhagawatham within seven days.” [i.e. with a Sapthaha Yenja all sins will be washed away and liberated from all difficulties and distresses.] All those who heard these words of Sun god confirmed that Sapthaha Yenja is the most appropriate and righteous Yenja, and is the only Yenja, to be conducted in order to resolve this distressful issue Gokarna was facing.

Sarvveabruvan, “prayathnena karththavyam sukaram thwidham”

Gokarnno nischayam krithwaa vaachanaarththam pravarththithah

Everyone agreed and told that Sapthaha Yenja must be conducted immediately even if it is extremely complex and difficult. But all of them also agreed that if there is a strong will of mind and a firm determination then the Sapthaha Yenja can be conducted easily. The most well-known and scholastic and highly spiritual Gokarna decided to read the whole Sreemad Bhagawatham by himself and complete it within seven days.

43

Thathra samsravanaarththaaaya dhesagraamaajjanaa yeyuh
Panggwanddhavridhddhamandhaascha theapi paapakshayaaya vai

All the people from all over that village, town, state and country came from all parts and from all direction and assembled there to listen to the highly devotional discourse of the great and noble Gokarna. Those who assembled included even blinds, lames, deaf, dumb, aged peoples, fools, rogues and other handicapped also to listen to this divine discourse and to wash away and remove all the sins and evils accumulated in this and in all the past births of them.

44

Samaajasthu mahaanijaatho dhevavismayakaarakah
Yedhaivaasanamaastthaaya Gokarnnoakatthayath katthaam.

Even the gods of heaven were wonderstruck by seeing the enormity of the people assembled there to listen to this divine discourse. When Gokarna occupied the most divine seat assigned for the reciter or the reader which is known as “Vyasapeetom” [means the seat of Vyasa Bhagawan who wrote this Sreemad Bhagawatham and hence accepted as the supreme precept on earth to narrate the stories and philosophies of Lord Sri Krishna Bhagawan] the ghost of Dundhukari Brahmin also arrived there and hideously looked here and there and in all corners to find out a suitable place to sit and listen to the discourse without others watching him.

45

Sa prethoapi thadhaaaayaathah stthaanam pasyannithasthathah
Sapthagrantthiyutham thathraapasyath keechakamuchcchritham.

46

Thanmoolacchidhramaavisya sravanaarththam stthitho hyasau;
Vaatharoopee stthithim karththumasaktho vamsamaavisath.

He could see a very tall bamboo pole with seven stems very close to the dais in the platform. The ghost of Dundhukari Brahmin found a suitable hole to hide out at the bottom of that bamboo pole and sat there to listen to the discourse with full concentration and utmost devotion. How the ghost in the form of wind can carefully listen to the discourse unless it is able to sit tightly in a stable place constantly? [The ghost wanders like storms and wind and unless it is tied down somewhere it is unable to stay put at one

place. Here what the ghost of the Dundhukari Brahmin did was to hide inside the hole of the bottom stem of the bamboo pole with seven stems.]

47

Vaishnavam Brahmanam mukhyam srothaaram parikalpya sah
Pratthamaskanddhathah spasthamaakhyaanam ddhenujoakarth

Firstly one of the most noble and divine Brahmin who was extremely knowledgeable of Vedas and Puranas and Sreemad Bhagawatham was adorned as the principal listener and offered a special seat. And thereafter Gokarna recited very clearly and distinctly in such a way that all the listeners were able to grasp the meaning without any difficulty at all. Then he stopped after completing the First Section or Canto in order to perform the daily rituals and worships at the Sandhya or Dusk. [There are three Sandhyas every day the dawn, the noon and the dusk and also the midnight will be called as Sandhya. It is a norm to stop reading Sreemad Bhagawatham in the evening or at dusk.]

48

Dhinaanthe rekshithaa gaatthaa thadhaa chithram babhoova ha
Vamsaikagranthibhedhoabhoothsasabdam pasyathaam sathaam.

Then there happened a very unusual surprise in front of all those who were present there. The first stem of the bamboo pole was broken and fell down. Each and every one of them got stunned and became motionless by seeing that incident.

49

Dhvitheeyoahni thatthaa saayam dhvitheeyagranthibhedhanam
Thritheeyeahni thatthaa saayam thritheeyagranthibhedhanam.

The second day the second stem of the bamboo pole was broken and fell down and like that every day one stem in that order all the seven stems were broken and fell down in seven days.

50

Evam saptadhinaischaiva saptagranthivibhedhanam
Krithwaa sa dhwaadhasaskanddhasravanaath prethathaam jehau.

And when Gokarna finished reading all the twelve cantos of Sreemad Bhagawatham all the seven stems of the bamboo pole were broken and fell down and the entire sins and evils accumulated in all the lives of Dundhukari Brahmin were completely washed off and he became pure and divine and with that divinity he assumed the most charming and most divine form. [The assumption is that when one stem of the bamboo pole is broken and removed one seventh of the sins and evils of the ghost of Dundhukari Brahmin was destroyed and removed from the body of the ghost.]

51

Dhivyaroopdharo jaathashtulseedhaamamandithah

Peethavaasaa ghanasyaamo mukuteekundalaanwithah

Now the ghost appeared wearing a yellow silk dress and a garland made of Basel leaves and flowers [Thulasi Mala is Basel garland] and in his head a very pretty crown and in his ears with two beautiful golden studs. And he was in thick cloudy black color. He was the embodiment of beauty.

52

Nanaama bhraatharam sadhyo Gokarnnamithi chaabraveeth
“Thwayaaham mochitho banddho kripayaa prethkasmalath.”

He prostrated on the feet of his brother, Gokarna who was born to the cow, and worshipped him and spoke as follows: “Oh my dear brother due to your mercy on me I was able to wash away all the sins and evils I had accumulated throughout my this birth and past births and was able to be liberated and uplifted to divinity.”

53

“Ddhanyaa Bhaagawathee vaartthaa prethapeeddaavinaasinee
Sapthaahoapi thatthaa ddhanyah Krishnalokaphalapradhah”

“Oh my dear brother: The capacity, efficiency, smartness and power of listening to Sreemad Bhagawatham are unequalled and matchless in order to purify and divinize the ghosts from all its sins and evils. Even those who listen to the recital of Sreemad Bhagawatham will be provided a place at the feet of Lord Sri Maha Vishnu in Vaikunda. This Sapthaha Yenja is divinest of the most divine.”

54

“Kampanthe sarvvapaapaani sapthaahasravane stthithe
Asmaakam pralayam sadhyah katthaa cheyam karishyathi.”

“Today the distresses, the evils, the sins and all the negativities of all listeners of Sapthaha Yenja are trembling out of fear as they have been uprooted and destroyed in its entirety. All those negativities are now lamenting that we do not have even a little bit of power and capacity and hence we are unable to stay even for a moment in the hearts and minds of all those listened to these great and noble and divine stories of Sreemad Bhagawatham. We have been destroyed, we have been killed by this holy and divine Sapthaha Yenja.”

55

“Aardhram sushkam leghu stthoolam vaangmanahkarmmabhih kritham
Sravanam vidhaheth paapam pavakah samiddho yetthaa.”

“By listening to this Sapthaha Yenja all the sins, evils and all other negativities committed either by mind or by words or by hands or by any means of this life or in any of the past lives have been shrunk and dried out and became Skeleton like and have been gutted and destroyed just like how the fire would burn and gut down the dry firewood.”

56

“Asmin vai Bhaarathe varshe sooribhirdhdhevasamsadhi
Akatthaa sraavinaam pumsaam nishpahalam jenmakeerththitham.”

“The great scholars like Geeshpathi or Brihaspathi, the precept of heaven, has confirmed in the court of gods in heaven that if anyone in this country of Bharatham (India) on this earth have not listened with full concentration and utmost interest to this divine stories and philosophies of Sreemad Bhagawatham then their life is a mere waste.”

57

“Kim mohatho rekshithena supushtena baleyasaa
Addhruvena sareerena Sukasaasthrakatthaam vinaa?”

“We maintain this material body with utmost care due to the illusory feeling that this is truly genuine and real but as in reality it is so momentary and perishable without any notice therefore we must certainly grab any opportunity we get to listen to the stories narrated by the great sage Sri Suka Brahmarshi at any cost.”

58

“Astthisthambham snaayubadhddham maamsasonithalepitham
Charmmavanadhddham dhurgganddham paathram moothrapureeshayoh”

“This body is actually a structure of bones as pillars tied up with the string of nerves and polished with a mix of flesh and blood properly and covered with shining and charming skin. [What a nice representation of our body!] And it is being used as a vessel to hold urine and filth of shit.”

59

“Jeraasokavipaakaarththam rogamandhirammaathuram
Dhushpooram dhurddharam dhushtam sadhosham kshanabhanggurama.”

“This body is stinky and is subjected to many different types of diseases and also can be periled and perished by fatigue, agedness and can be worn out and in total it can and will be subjected to and constantly attacked by many different types of distresses and difficulties and pains. It is fully contaminated and malignant and would never provide any contentment. And it is so momentary.”

60

“Krimividbhasmasamjnjantham sareeramithi varnnitham
Astthirena stthiram kamma kuthoayam saaddhayennahi.”

“It is something which is very difficult for us to have an understanding of it and is difficult to distinguish whether it is real or illusory. And at the end it will turn out to be some worms or stinking filth or even ashes or even whatever dirt. It is perishable

instantaneously. This material body is described as the worst of everything we know. Why with this momentous perishable body we are not performing the eternal and holy action of listening to the most divine Sapthaha Yenja?"

61

"Yeth praathah samskritham chaannam saayam thachcha vinasyathi
Thadheeyaresasampushte kaaye kaa naama nithyathee?"

"The rice and other meals we cook in the morning will turn to be cold and stale and will be spoiled by evening. How can we think this material body nourished and developed and maintained with the support of such perishable meals alone will not be destroyed?"

62

"Sapthaahasravanaaloke praapyathe nicate Harih
Atho dhoshanivirththyarththamethadheva hi saaddhanam."

"All the human being must keep this fact in mind and must target to achieve whatever is required to be liberated from the pestering thoughts of maintaining this perishable body and for securing the ultimate and eternal blissful position at the feet of Lord Sri Maha Vishnu. And Lord Sri Maha Vishnu will immediately come to anyone who listen to the stories of Sreemad Bhagawatham in seven days and will serve his true devotees by providing with a position in his own abode of Vaikunda. And the best thing for everyone is to listen to holy and divine stories of Lord Sri Maha Vishnu."

63

"Budhbudhaa iva thoyeshu masakaa iva jenthushu
Jaayanthe maranaayaiva katthasravana varjjithaah"

"And life of those who do not listen to those noble and sacred stories of Sreemad Bhagawatham is like that of the life of flies, mosquitoes, worms and such creatures and perishable like a bubble in flowing water. And they will never gain the opportunity to attain the feet Lord Sri Maha Vishnu."

64

"Jedasya sushkavamsasya yethra grantthivibhedhanam
Chithram kimu thadhaa chiththagrantthibhedhah katthaasravaath."

"Is it surprising to know that listening to the holy and blissful stories of Sreemad Bhagawatham is capable of removing the attachment and inborn desire to material life when we know that by listening to Sapthaha Yenja is capable to break the stems of bamboo pole?"

65

"Bhidhyathe hridhayagrantthiscchidhyanthe sarvvasamsayaah
Ksheeyanthe chaasya karmmaani sapthaahasravane krithe."

“The sins and evils and all attachments to this material world of those who are listening to the Sapthaha Yenja would instantaneously be removed. Their ignorance also would be completely removed. Their attachment to all their past actions in this life as well as in all their past lives would also be removed.”

66

“Samsaarakardhamaalepaprakshaalanapateeyasi
Katthaatheerththe stthithe chiththe mukthireva budhah smrithaa.”

“When we have the holy water of divine stories of Sreemad Bhagawatham how is it possible to get maligned with the dirty mud of material attachment? Therefore there is no chance that material attachment will stick on to a true devotee one who listens to the divine stories narrated in Sapthaha Yenja.”

67

Evam bruvathi vai thasmin vimanamagamaththadhaa
Vaikunttavaasibhiryuktham praspuradhdheepthimandalam.

When Dundhukari Brahmin, in the most charming divine form, was speaking like this there happened to see a splendorous aerial chariot which is meant to carry the Associates of Lord Sri Maha Vishnu slowly landing there.

68

Sarvveshaam pasyathaam bheje vimaanam Ddhunddhuleesuthah
Vimaane Vaishnavaan veekshya Gokarnno vaakyamabraveeth.

While everyone was watching Dundhukari Brahmin, son of Dundhuli, was carried into the aerial chariot by the Associates of Lord Sri Maha Vishnu. Then Gokarna, the one who has the ears like that of a cow, approached the Associates of Lord Sri Maha Vishnu and spoke like this:

Gokarna Said:

69

Athraiva bahavah santhi srothaaro mama nirmmalaah
Aaneethaani vimaanaani na theshaam yugapath kuthah

There are a large number of devotees with pure and serene thoughts and with pure minds and hearts were listening to the discourse of this Sreemad Bhagawatham for the last seven days. What is the reason that aerial chariot or chariots did not arrive or were not brought in to carry all those listened to this divine Sapthaha Yenja?

70

Sravanam samabhaagena sarvveshaamiha dhrisyathe
Phalabhedhah kutho jaathah prabruvanthu Haripriyaah

All of them were listening to the Saphaha Yenja in the same manner. Why do we see the results of listening to the Saphaha Yenja by them were different from that of the ghost of his brother Dundhukari Brahmin? Oh the most respectable and revered Associates of Lord Sri Maha Vishnu! Please be kind enough to remove at this very moment the doubt and confusion I am having in this regard by explaining the reasons.

Haridhaasaa Oochu (The Associates of Lord Sri Maha Vishnu Said) :

71

“Sravanasya vibhedhena phalabhedhoathra samstthithah
Sravanam thu kritham sarvairnna thatthaa mananam kritham.”

“Oh the great Brahmin, Gokarna! There was a difference in the way in which all others were listening and the ghost of Dundhukari Brahmin was listening to the Saphaha Yenja and accordingly the same is reflected in the result as well. Though all of them were listening to the Saphaha Yenjam always they did not have the same type of devotion and full concentration without any deviation into their listening as that of Dundhukari.”
[The ghost of Dundhukari’s mind never ever deviated from listening to the Saphaha Yenja and he had no other external material thoughts whereas all others were listening to Saphaha Yenja their mind was not always into it alone at all times. That was the difference.]

72

“Phalabhedhasthatho jaatho bhajanaadhapi maanadha!
Saptharaathramuposhaiva prethena sravanam kritham.”

“The ghost was fasting all the seven days and kept its mind always into the recital constantly and with utmost concentration and full attention was listening to the Saphaha Yenja with no other engagement for its mind.”

73

“Mananaadhi thatthaa thena stthirachiththe kritham bhrisam
Adhriidam cha hatham jnjaanam, pramaadhena hatham srutham.”

“The ghost was with full mental concentration listening to the holy recital of Saphaha Yenja [Manana]. He was under profound meditation [Nidhinyasa]. Without any break he was continuously and constantly performing both Manana and Nidhinyasa. In order to gain proper knowledge and true devotion both these are most essential and otherwise there can be many deficiencies in acquiring knowledge and thereby to become a true devotee. There should not be any sort of doubt or suspicion or hesitation or lack of faith and the Manthras chanted with any doubt or suspicion or hesitation or faithlessness can never bring the expected result.”

74

“Sandhigdhddho hi hatho manthro, vyagrachiththo hathojapah
Avaishnavo hatho dheso, hatham sraadhddhamapaathrakam.”

“Oh the most noble Brahmin, Gokarna! Chanting of Manthras without full concentration will be futile effort. A place without having established true devotee or devotees of Lord Sri Maha Vishnu is a completely ruined place. The rites and rituals performed without properly and satisfactorily feeding a noble Brahmin cannot be counted as appropriate rites and rituals and will not benefit the ghost of the dead ones.”

75

“Hathamasrothriye dhaanamanaachaaram hatham kulam
Viswaaso guruvaakyeshu swasmin dheenathwabhaavanaa.”

“Donations given to a Non Brahmin or to a Brahmin who has not learned Vedas are not according to the prescribed norms of donations. And non maintenance of family traditions is destructive to the family. Faith and full confidence in the words of precepts, the attitude of humbleness and the feeling that I am always below others and the capacity to conquer the emotions of anger and greedy desire which always churn your mind and thought process are all the qualities you must acquire.”

76

“Manodhoshajayashaiva katthaayaam nischalaa mathih
Evamaadhi kritham cheth syaaththadhaa vai sravane phalam.”

“Along with all above qualities if we listen with full concentration to the holy and divine stories of Sreemad Bhagawatham in seven days then only we can derive and obtain the benefit of listening to Sapthaha Yenja.”

77

“Punah sravaanthe sarvveshaam Vaikuntte vasathirddhruvam
Gokarnna thava Govindho golokam dhaasyathi swayam.”

“If you all listen to Sapthaha Yenja one more time with the understanding and maintenance of all above qualities then definitely you all will also be able to find a place in Vaikunda, the abode of Lord Sri Maha Vishnu, the supreme most position a human life can ever obtain.”

78

Evamukthwaa yeyuh sarvve Vaikunttam Harikeerththanaah
Sraavane maasi Gokarnna katthaamooche thatthaa punah

And after providing proper directions and guidance to Gokarna the Associates of Lord Sri Maha Vishnu left for Vaikunda, the abode of Lord Sri Maha Vishnu, praising the glories and worshiping Hari (Lord Sri Maha Vishnu). Thus Gokarna, the son of the cow, conducted a Sapthaha Yenja second time again in the month of Shravan (Shravan month of Saka Era is during the latter half July and first half of August and in Malayalam Era it is called Chingam which is the first month of the year) according to all the norms pompously and divinely.

79

Saptharaathravatheem bhooyah sravanam thaih kritham punah
Katthaasamaapthau yejjaatham srooyathaam thachcha, Naaradha.

Oh great Seer! Narada! Please also listen to something very special happened at the second time also when they conducted and concluded the Sapthaha Yenja in the presence of a large crowd assembled there to listen to the recital of Sreemad Bhagawatham.

80

Vimaanaih saha bhakthaischa Hariraavirbbabhoova ha
Jayasabdhaha namahsabdhasthathraasan bahavasthadhaa.

Lord Sri Maha Vishnu landed in an aerial chariot along with a large number of His Great and Noble Associates and with many other aerial chariots. Then the entire auditorium and the area were filled with the sounds of "Victory! Victory and Om Namah".

81

Paanchajanyaddhwanim chakre harshaaththathra swayam Harih
Gokarnnam thu samaalinggyaakarothswa sadhrisam Harih

Out of exuberant happiness Lord Sri Maha Vishnu blew his conch, Panchajanya, aloud. Then he embraced and hugged Gokarna and provided him with the same form of Lord Sri Maha Vishnu himself.

82

Srothrinanyaan ghanasyaamaan peethkauseyavaasasah
Kiretinah kundalinasthatthaa chakre Harih kshanaath.

Lord Sri Maha Vishnu also converted momentarily all those who listened to the Sapthaha Yenja into his own most charming form with all adornments like the yellow dresses, golden crown, diamond studs and blue black thick cloudy color.

83

Thadhgraame ye sthitha jeevaa aaswachaandaalajaathayah
Vimmane stthaapithaastheapi Gokarnnakripayaa thadhaa.

Not only that but also all those lived in the same village with no differentiation of caste or creed or color inclusive of the Chandalas (the lowest and the outcastes) Lord Sri Maha Vishnu converted into his own most charming and divine form with the unbound love and affection and compassion towards Gokarna. [As Gokarna took the lead and conducted Sapthaha Yenja Lord Sri Maha Vishnu's love towards him was unbounded.]

84

Preshithaa Hariloke the yethra gachcchanthi yoginah
Gokarnnena sa Gopaalo golokam gopavallabham.

Lord Sri Maha Vishnu, who is the protector and leader of the cow herds and the eternal playmate of all Gopikas, helped all of them to board those aerial chariots present there and took all of them along with Gokarna to his own abode of Vaikunda.

85

Katthaasravanathah preetho nirayau bhakthavathsalah
Ayodhddhyavaasinah poorvvam yetthaa Raamena sanggathaah
Thatthaa Krishnena the neethaa golokam yogidhurlabham

It was just like, after completing all the responsibilities of the incarnation as Lord Sri Rama Chandra Swamy, who was the enemy of demon Ravana, decided to go back to his own abode of Vaikunda he took along with him all those who lived in Ayodhya and his monkey friends and all those who were associated with him and wished to accompany him were carried along with him to Vaikunda or to Heaven. [Lord Sri Rama Chandra Swamy was the seventh incarnation of Desavathara (the ten incarnations) of Lord Sri Maha Vishnu incarnated with the purpose of killing demons Ravana, Kumbhakarna and to destroy their demon dynasty. At the time when it was time for Sri Rama Swamy to complete this material life and to go back to Vaikunda he permitted all his devotees and all those who lived in Ayodhya also to accompany him to Vaikunda.] Lord Sri Maha Vishnu who is well known with the name of “Gopala”, which means one who protects cows, was very pleased on all those who with full concentration and meditatively listen to the stories narrated in Sreemad Bhagawatham and were blessed and provided with the Saalokya Mukthi. [There are four types of Mokshas or Mukthi or Salvations or Liberations. They are Saalokyam means reach the same world as that of the abode of Lord Sri Maha Vishnu which is Vaikunda, Saaroopya means give the same form as that of Lord Sri Maha Vishnu, Saameepya means the proximity to Lord Sri Maha Vishnu and Saayujya means dissolving into Lord Sri Maha Vishnu which again means the ultimate salvation.] Along with Gokarna Lord Sri Maha Vishnu went back to Vaikunda which is even the Great Seers and Yogis are unable to reach.

86

Yethra Sooryasya Somasya sidhddhaanaam na gathih kadhaa,
Tham lokam hi gathaasthe thu Sreeemad Bhaagawathasravaath.

Whether it is Sun god or Moon god or Demigods or Heavenly gods or Great Seers do not have admission into Vaikunda. And that same Vaikunda is the one this entire crowd of human beings, only because they listened to Sathaha Yenja with full attention and meditation, were provided admission directly by Lord Sri Maha Vishnu.

Sanatkumara Said:

87

Broomoathra the kim phalavrindhamujjwalam
Sapthaahayejnena katthaasu sanchitham
Karnnena Gokarnnakatthaaksharo yaih
Peethascha the garbhagathaa na bhooyah

Oh Narada! Please understand the fact that I do not have the knowledge and capability to explain to you the full benefit of divinity that can be acquired by those who listen to Sapthaha Yenja with full concentration and meditation. One thing I can say for sure is that even if one word was able to be heard of the stories narrated by Gokarna will never ever have another birth. [This means even if one word of Gokarna's Sapthaha Yenja was heard then they will definitely attain ultimate Salvation.]

88

Vaathaambuparnnaasanadhehasoshanai-
Sthapobhirugraischirakaalasanchithaih
Yogaischa samyaanthi na tham gathim vai
Sapthaahagaatthaasravanena yaanthi yam.

The greatness, the divinity and supremacy of listening to Sapthaha Yenja is that those who listen to Sapthaha Yenja with full concentration would be able to attain a position far superior to than that of the position those who perform severe austerities by eating air alone without having any food and water or by drinking water alone without any food or by eating only leaves or even those who are capable of performing severe austerity with proper air control (i.e. with controlled inhaling and exhaling) can acquire or even can dream of.

89

Itihaasammimama punyam saandilyoapi muneeswarah
Pattathe Chithrakootasttho Brahmaanandhaparipluthah

Even the great and noble, divine and pure Sandilya Maharshi who has attained the knowledge of the ultimate Brahma is daily reading and studying this Sreemad Bhagawatham sitting in his monastery located at Chithrakoota. [There are two or three famous Sandilya Rishis. Here the reference is about Sandilya, son of Asita. Sandilya is the one who composed Sandilya Upanishad. And according to Bhagawatha Purana this Sandilya is the one who was instrumental in settling some of the metaphysical doubts Pareekshith Maharaja had.]

90

Aakhyaanamethath paramam pavithram
Srutham sakridhwai vidhehdhaghaugam
Sraadhddhe prayuktham pithrithriphthimaavaheth
Nithyam supaattadhapunarbhavam ch.

Anyone who listen to the discourse of Sapthaha Yenja or read this supreme divine book called Sreemad Bhagawatham even just one time then the entire sins and evils accumulated throughout their this life and all the past lives would completely be burned to ashes and destroyed forever. And if Sapthaha Yenja or Sreemad Bhagawatha is listened during the performance of the obsequies rites or at the time of libations then the soul of the deceased ancestors will be fully satisfied and attain ultimate peace and salvation. And one who reads and understand this divine book daily would never ever

[*Ithi Sree Padma Purane Uthara Khande Sreemad Bhagawatha Mahatmye Gokarna Moksha Varnanam Nama Panchamo Adhyayah.* Thus the Fifth Chapter named the Gokarna Moksha Varnanam (Description of Attainment of Salvation of Gokarna) *Of Sreemad Bhagawatha Mahatmya* from the Latter Section of *Sri Padma Puranam.*]

Om Namō Bhagavathe Vaasudhevaayah!

Om Namō Bhagavathe Vaasudhevaayah!