

Srimad Bhagavatam Prashnottara Maalika



“Sri Gurubhyo Namaha” Student Collection

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Jada Bharata/ Insentient Bharata

1. Who is insentient (*jadudu*)?

A. One who is insensitive to God related events and activities but sensitive to worldly affairs is an “Insentient” person.

2. What is the difference between Yogis and ordinary humans?

A. Ordinary humans are asleep with activities related to God and knowledge (as in consciousness/ *jnaanam*) but Yogis are always awake to these.

3. Define “real Shivaratri”.

A. People who are constantly engaged in realizing the Self and are contemplating on the Absolute Truth are said to be in ‘real Shivaratri’. They are always awake in relation to the essence of the Absolute Truth. Yogis are of this nature.

4. How do people lost in the web of the materialistic world perceive the liberated souls?

A. They see them as “mentally challenged”/ insentient (*jadudu*).

5. What does “*Deha sanghaatam*” mean?

A. It means Mind with the body and the senses. The body (*deham*) , senses (*indriyas*), intellect (*buddhi*), mind (*manas*) and vital force of energy(*praana*).

6. What does “properties of the body” mean?

A. The properties of the body are growth, withering, youth, and aging, afflicted by diseases, birth and death.

7. What are the attributes of “*praana*”?

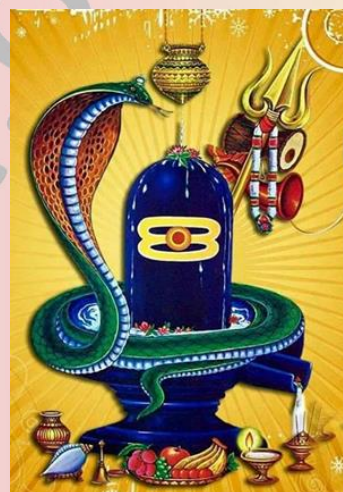
A. Hunger and thirst.

8. What are the attributes of the mind?

A. Fear, grief, joy and sadness.

9. What is the “True nature” (*svasvaroopam*) of “that, which is governing the senses, body, mind and intellect?

A. The true nature of that which governs the body, mind, intellect is “*Atma*” (Spirit). Though it governs these entities, it is not stained/ affected by their activities. *Atma*’s nature is *sat* (eternal) and *Chit* (consciousness).



10. Give an example to define a “Liberated Soul”.

A. The mindset of a liberated soul is akin to an elephant that is standing in a lake and is surrounded by forest fires, but is unaffected as it is safe in the waters. On the same token, a Liberated Soul witnesses everything, unaffected by the changes in the universe.

11. What is the difference between a person seeking knowledge/ consciousness (*tatva jijnaasu*) and one who has experienced consciousness (*tatwa jnaani*)?

A. The urge/ burning desire to seek is *Jijnaasa*. The Experience is *jnaanam*. The former is an ardent aspirant. The latter is a “Realized Soul, attained Realization.”

12. Who is a “Guru”?

A. Guru is not the “physical body”. Guru is an embodiment of “spiritual knowledge”.

13. What is the purpose of *Sanatana Dharam* (Eternal Dharma)?

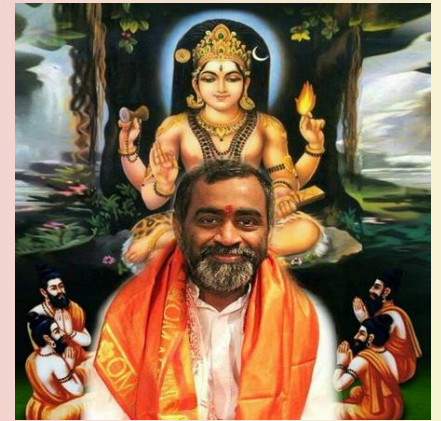
A. The purpose of *Sanatana Dharm* is Enlightenment of all living beings in the universe.

14. How to realize our innate Self?

A. First, one has to learn to decrease mundane activities and then eventually annihilate them. This will lead to Self-realization.

15. What are the two “qualities” of *Paramaatma*?

A. *Sat* means Eternal and *chit* means consciousness.



16. What is “existence”, an attribute of?

A. Existence is an attribute of *Aatma* (the spirit). This is not related to the body or the senses. That “*I* exist, is the attribute of “*Aatma*”.

17. Who does the universe shine through?

A. The universe shines through ‘*Aatma*’.

18. Define Silence.

A. Silence is the stillness of the mind. This leads to our “true state of existence”. That will result in understanding the essence of the Absolute Truth.

19. What are the qualities of the ONE who knows the body, soul, spirituality of the corporeal frame (*kshetrajnayudu*)?

A. HIS qualities are: exempt from aging (*ajaraha*), self-effulgent (*swayam prakaashaha*) immortal (*amaraha*), the Self which abides in all things (*Purushaha*), embodies religious symbolism (*Puranaha*), *NaryaNA* and *Bhagavaan Vaasudeva*.

20. Who is our enemy?

A. Our mind (*manas*) is our enemy. It prevents one from realizing the Self.

21. How to channelize the mind towards God/ *Paramaatma*?

A. We should make it a habit for the mind to surrender to the feet of a Guru and God. Because a Guru always exalts the glories of God, the mind will get accustomed to listening to them and will start diverting itself towards God.

22. What are the three defects of "*antahkaraNAm*"?

A. The three *gunas satva rajas and tamas*.

The Ten Incarnations in Bhagavatam and Bharata varsham

23. What does "*bhavaaranyam*" mean?

A. The "forest" of worldly life (*Samsaaram*).

24. What does *aranyam* (forest) mean?

A. It means the place of misery and frustration.

25. What is the meaning of "*satsangam*" in Vedic terminology?

A. The association with a person experiencing the Absolute Truth at all times.

Sangam means association. *Sat* means Eternal. One who is in association with the Eternal truth, association with that kind of a person is *Sat sangam*.

26. What is the meaning of "*shishumara*"?

A. *Shishumara* means the form of a crocodile. All the planets and stars appear in the form of a crocodile. Each star / planet appears like a "knot".

27. What are located in this *Shishumara chakra*?

A. All the stars and planets are located on this *Shishumara chakra*.

28. What is the description of the cosmos?

A. The description of the cosmos includes the Demigods and their planetary system, many stars and their constellations, universe not visible to the human eye.

29. How many "varshas" in each "dweepam" (continent)?

A. Nine.

30. What is the meaning of "varsham"?

A. It means Country (*desam*).

31. Name the 'varshas' in "Jambu Dweepam"?

A. *Ilaavrita, Ramyaka, Hiranmaya, Hari, Kuru, Kimpurusha, Bharata, Ketumaala, Bhadraaswa.*

32. What is the extent of Jambu dweepam?

A. It extends from Meru mouain to the rivers Sarayu Ganga, Satadru.

33. What is the Meru Mountain on Earth?

A. Mount Kailash.

34. Who is the only "male" on *Ilaavrita* Mountain?

A. Lord Shiva.



35. What is the name of Vishnu that Lord Shiva meditates on *Ilaavrita* Mountain?

A. Lord Vishnu goes with the name of *Samkarshana*.

36. What is the SamkarshaNA mantra?

A. "Om Namo Bhagavate Maha Purushaaya sarvaguNa samkhyanaaya anantaaya avyaktaaya nama eti."

37. What is the form of Lord Vishnu worshipped in *Bhadrashrava varsham*?

A. *Dharmudu*.

38. What form of Lord Vishnu is in Hari varsha?

A. Lord *Narasimha*.

39. Which form of Lord Narayana resides in *Ketumala dweepam*?

A. *Pradyumna* along with Goddess Lakshmi (*Kamadeva*).

40. What are the benefits of chanting the name "Pradyumna"?

A. Chanting the name "*Pradyumna*" rejuvenates mental strength and gives mental stability.

41. Which form of the Lord NarayaNa is worshipped in *Ramyaka dweepam*?

A. HE is worshipped in the form of a fish (*matsya*).

42. Which form of the Lord NarayaNa is worshipped in *Hiranmaya dweepam*?

A. As a tortoise (*koorma roopam*).

43. Which form of Lord NarayaNA is worshipped in *Kuru Varsham*?

A. The *Yajna* form of Lord *Varahaswamy*.

44. What form of Lord Narayana is worshipped in *Kimpurusha dweepam*?

A. Lord Sri Rama along with Hanuman.

45. Whose form is Lord Hanuman?

A. Lord Rudra.

46. Which “*varsha*” is the most distinguished one?

A. *Bharata varsha*.

47. How did the *Bharata varsha* get its name?

A. The name is from *Nabhi*, *Rishabha deva* and *Bharata*.

48. Which form did Lord Narayana take in Bharata varsha?

A. HE is in the form of *Nara-Narayana*. They are still present in *Badari kshetram* in unmanifested forms. They can be experienced through severe austerities. They will be there till the end of this *Kalpa* (which is *Shweta varaha kalpam*).

49. Name few sacred mountains located in *Bharata Varsha*?

A. Malaya mountain, Mainaka, Rushyamooka, Sri Sailam, Chitrakootam, Vindhya, Govardhana, I ndrakeelam, Venkatachalam etc.

50. Name few holy rivers flowing in Bharata Varsha?

A. Chandraawati, Taamravarni, Tungabhadra, Kaveri, Godavari, Nirvindya, Taapi, Reva, Surasa, Narmada, Vedasmruti, Trisaama, Kaushiki, Yamuna, Brahmaputra.

51. What is the significance of *Bharata Varsha*?

A. This the only place where one can get rid of the deeds (ignorance) from prior births and attain liberation, as long as they follow the duties prescribed to their individual *dharmas* based on their “order”/ caste/ profession (*varNa aashrama dharmas*). This facility is available only in *Bharata Varsha*.

52. What can be achieved through Yajna?

A. Through the performance of Yajna, one can worship God (*archana*) and also ask favors from God (*ardhimchatam*).

Chanting the Name of God and The story of Ajamila

53. What is the meaning of “*pravrutti margam*”?

A. It means the “pursuit of what is desirable”. Performing one’s duties with the expectation of fruits of the deeds performed. People who are in this path will be in the cycle of birth



and rebirths. They may attain higher planes in their life after death, but once the fruits of the deeds are exhausted, they will be back on earth as living beings, to pay for the deeds.

54. What are the three states/paths of human as explained by *Suka Brahma*?

A. The three paths are: *Nivrutti margam*, *pravrutti margam* and *Paapa margam*.

55. What is the ideal opportunity provided by God to purify our thought process/ mind?

A. To be born as a Human being.

56. What are the directives given by *Suka Brhama* to help us lead our lives?

A. *Tapas* (austerities), *Brahmacharyam* (celibate life), *Shamamu* (control over the “inner senses/ mind {manas}”), *Damamu* (control over outer senses {baahya}), *Tyagam* (sacrifice), *Satyam* (truth), *Saucham* (inner cleanliness/purity), *Yama* (moral discipline) and *Niyama* (observance). Not get affected and react to the worldly matters and have firm belief in the scriptures (*sastras*) and *Dharma*.

57. What results by following the “rules” laid down for our lives?

A. The effects from all misdeeds are burnt, just like the fog disappears with the dawn of the rays of the Sun.

58. What happens if one is unable to carry out or circumstances are not conducive to practice the rules as mentioned above and what should be done if there are plenty of misdeeds which will not get “burnt” out, just by carrying out the “rules” as prescribed?

A. The only respite is chanting the name of the Lord (*Bhagavan naama smarana*).

59. Which “yoga” is superior to “meditative yoga” (*dhyana ygam*), *Karma yoga* etc.?

A. The yoga of contemplating and chanting the divine names of God is the best yoga. (*Bhagavan naam smarana yogam*).

60. Will a person devoid of devotion get purified by atonements (*prayaschitam*)?

A. A person devoid of devotion can never purify the Self. One cannot attain *Siddhi* (supreme felicity) unless the person has been purified (*suddhi*).

61. Whose responsibility is “purification” (*Suddhi*) and who is responsible for *Siddhi* (Supreme felicity)?

A. Man (as in humans) is responsible to purify thoughts and mind. God takes responsibility to bestow *Siddhi*.

62. Who told the story of Ajamila to *Suka Brahma*?

A. *Agastya muni*.



63. How many kids did *Ajamila* have? Who did he love the most and what was his name?
 A. Ajamila had 10 kids. He loved the youngest, the tenth son, the most. His name was “NarayaNA”.

64. How long should one chant God’s name?
 A. Till the last breath. (*smaaraNam maranam varaku*).

65. Who appeared before *Ajamila* as he was nearing his end?
 A. Three envoys of Yama (*yama kinkarulu*).

66. What did Ajamila do on seeing them?
 A. He started calling out for his most favorite son, NarayaNa.

67. Who appeared as soon as Ajamila took the name of his son, NarayaNa?
 A. The envoys of Vishnu appeared instantly.



The killing of a Brahmin by Indra and the story of Vrutasura

68. What does” *anusmara*” mean?
 A. *Anusmara* means continuous contemplation on God, at all times.

69. Define *Anasuya*?
 A. *Asuya* means seeing fault in everything and everyone. *Anasuya* means one who does not see faults in others and in everything. (Generally speaking, *Asuya* is used to define jealousy, but there is a difference between jealousy and “seeing fault” in others. The appropriate term for jealousy being *Eershya*).

70. Which trait gives immense strength?
 A. Dharma.

71. Who is protected from the occurrence and effects of ill-fated events?
 A. All those who respect *Govinda*, *Govulu* (cows) and Vedic scholars (*veda vetta*) are protected from ill-fated events.

72. What kind of behavior is defying a Guru?
 A. Demonic behavior (*asura lakshaNA*).

73. What is *Avidya* (Ignorance)?
 A. Obsession with “what one is not” and incapable to understand “what one is”, is Ignorance.

74. Which knowledge did *Vishwaroopa* impart to *Indra*?
 A. *Narayana kavacham*. It is the knowledge with immense credibility.

75. How does an “honest atonement” occur?
 A. An honest atonement is possible by contemplating on the name of God.

76. Who is a “well versed person” (*Sruta sampanna*)?
 A. A well versed person is one who is proficient in the knowledge propounded in the Vedic scriptures (*Sruta sampanna*, *sruta/ sruti* is Vedas).

77. Who is a “*daanta*”?
 A. One who has control over his senses is a “*daanta*”(daantudu).

78. Why did *Indra* incur the curse of having “slain a Brahmin”?
 A. *Indra* incurred the curse because he slew *Vishwaroopa*.

79. Who came forward to share the curse of *Indra*?
 A. The Earth, Water, Female, and Tree.

80. How does the “curse” manifest in all the four?
 A. Earth as “wetlands”, Tree as the sap, Water as the surf and in Females as menstruation.

81. What is the scientific explanation of the “curse” distributed on Earth, Waters, Trees and Females?
 A. The Vedic definition of *Indra* is “a form of radiance of the Sun”. *Indra* is one among the twelve “Suns” (*dwadasa aadityulu*). The Sun rays named “*Indra*” are very intense. These rays traverse through layers of “evil” spirits in nature. The reflection from the “evil” forces, casts effects on the Earth, Waters, Trees and Females.

82. What is the best way to purify the “*antahkaraNam*”?
 A. The only way is chanting the name of God (*Bhagavan naama smarana*).

83. Who did *Yama* want his envoys to stay away from?
 A. *Yama* wanted his envoys to stay away from those who ‘say’ the name of God (chant the name of God (speech), contemplate on HIM (*smaraNa*) and worship God through activities (*namaskaaram*, which is an act done by the body) (meaning *trikaranams*, speech, mind, body).



84. Who is Vishwaroopa's father?

A. *Tvashta Prajapati*.

85. How should one address, each of the following people?

A. *Achaarya* (Teacher) should be looked upon as form of Vedas.

Father: as a form of *Brahma*.

Brother as a form of *Indra*.

Mother as a form of Earth.

Sister as a form of compassion (daya)

Guest (*Atithi*) as a form of *Dharma*

Abhyagata (similar in meaning to guest) in the form of *Agni* (fire)

All living beings in the form of "*Aatma*".

86. Who emerged from the sacrificial fire ritual (*Homam*) performed by Tvashta prajapati?

A. *Vritraasura*.

87. How do humans fall for Ignorance (*Avidya*), Desire (*kaamam*), Deeds/ actions (*karma*)?

A. Ignorance leads to Desire. Desire leads to action (*Karma*). (To fulfill a desire one has to take action). Action in turn leads to Ignorance. The vicious cycle continues.

Vritraasura

88. Why was *Tvashta prajapati* unable to stop the killing of his son, *Vishwaoopa*?

A. He did not stop the killing because he knew it was in line with Dharma.

89. What did *Tvashta prajapati* do to avenge his son's killing?

A. He invoked the demonic spells from the sacrificial fire facing southwardly.

90. Who emerged from the sacrificial fire ritual (*homam*)?

A. *Vritrasura*.

91. What was the mistake committed by *Tvashta Prajapati* as he was invoking the demonic spells?

A. Tvashta Prajapati was chanting mantras to invoke a "being" to kill *Indra*. However, due to a slight change in the intonation of presenting the *mantra* (*swara lopam*), it was uttered with the meaning of invoking a "being" who would be killed by *Indra*.

(PS: That is the significance of "sound and intonations" when *mantras* are chanted. It is imperative not to make any mistakes, as the resultant meaning could be totally unfavorable).



92. Whose help did *Indra* and the other demigods seek?

A. Lord Vishnu.

93. How can the “essence of Lord Vishnu” be expressed?

A. The essence of Lord Vishnu can be expressed in three ways: 1) An expression of HIS form and nature (*swaroopaa*), 2) *Tatastha* (property distinct from the nature of the body and yet that by which it is known), 3) *leela swaroopam* (as a play).

94. What is meant by “swaroopalakshanam”?

A. Discriminating the *Jagat* (universe) from the Possessor of the *Jagat* (universe) (ONE who is intertwined and expressed as the universe) (*jagan naadha*) is “swaroopalakshanam”. The universe is HIS form and nature.

95. What does “*tatasthalakshanam*” mean?

A. Realizing Vishnu through the universe/ by holding on to the universe is *Tatasthalakshanam*. (Property distinct from the nature of the body and yet that by which it is known).

96. What does the “*leela*” expression of God mean?

A. It means that, depending on the need of the time and place, HE will manifest HIMSELF in this universe as if it were a play/ amusement.

97. What is Liberation (*moksham*)?

A. Finding joy listening to the various manifestations of God as HIS play (*leela*), realizing Him through the universe, which is HIS form, and then eventually seeing HIM in everything and everything in HIM (becoming ONE with HIM) is Liberation/ *moksham*.

98. What is reasoning (*tarkam*)? How many kinds are they?

A. There are two kinds of reasoning: 1) *Aabhāsa*: appears like a reasoning but it is not 2) *Kutarkam*: misrepresenting information, this should not be done.

99. Who should a contemplator contemplate on?

A. On the *Brahman*.

100. What is name given to ardent devotees (*paramabhagavatulu*)?

A. *Ekaantulu*.

101. What are the types of Bhakti?

A. There are two types of Bhakti (devotion):

- 1) *GowNA Bhakti* (indirect or derived Bhati)
- 2) *Mukhya Bhakti* (direct or *sahaja bhakti*).

102. What is the characteristic of God's glory?

A. God's glory is radiant and sweet.

103. What do the "ekaanta devotees" desire?

A. They renounce all desires and desire to be ONE with God.

104. Where did *Dadheechi maharshi* originate from?

A. He originated from the "body parts" (*angam*) of Lord Brahma.

105. What are the other names of *Dadeechi Maharshi*?

A. He is also known as *Dadhyanga* and *Angirasa*.

106. What are the other names of "AtharvaNa Vedam"?

A. *Siddha Vedam* and *Vaishadya Vedam*.

107. What kind of "body" did *Dadheechi Maharshi* have?

A. *Dadheechi Maharshi*'s body was fortified with knowledge (*Vidya*), rituals (*vratham*) and austerities (*tapas*).

108. What is the name of the weapon made from the bones of *Dadheechi Maharshi*?

A. *Vajraayudham* (*Vajra* symbolizes the indestructible property of a diamond).

109. What is the name of the dialogue between *Indra* and *Vritrasura*?

A. *Vritrasura Veeravani*.

110. Where and when was the war waged between *Vritrasura* and *Indra*?

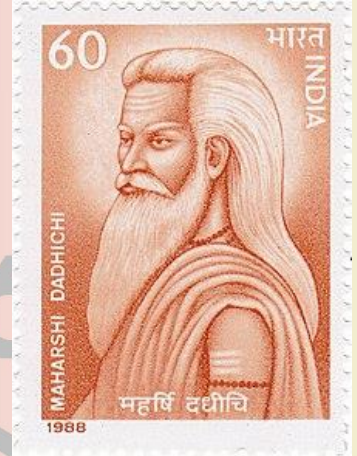
A. It was in the *Treta yugam* of the first "*Mahayugam*", on the banks of Narmada river.

111. What does "Siddhi" mean?

A. *Siddhi* means conquering illusion/ *maya*. Enlightenment.

112. Who can overcome the "circle" of birth and death?

A. One whose Yoga is associated with devotion (*bhakti*) can break the cycle of birth and death. (*vrittam* means circle).



113. What are the fruits of listening to the story of *Vritrasura*, with devotion and faith?

A. Soundness of the senses (health), wealth, victory over enemies (in relation to our six enemies within us, not just enemies around us) (*kaama, krodha, lobha, mada, moha, maatsaryam*), longevity.



The Story of Chitraketu

114. What does “*Samkarshana Vidya*” mean?

A. *Samkarshana* means “*samyak*” (perfectly and completely) *Karshanam* means magnetic. Completely taken up by the magnetic effect, *Samkarshanam*. The magnetic potential of Lord Vishnu to support the universe.

115. Where did *Vritrasura* emerge from?

A. From *yajnam* (sacrificial fire ritual).

116. Who was *Vritrasura* in his prior birth?

A. *Chitraketu Maharaj*.

117. What does a “curse” (*Sapam*) mean?

A. A curse uttered by a sage is that which results in experiencing the ill effects from misdeeds from prior birth, sooner than later. This helps decrease the number of births and rebirths and prepones Liberation (*moksham*).

118. Which “body” did *Vidyadhara chakravarti* assume in his next birth, as a result of the feeling of hatred incurred by him?

A. A Demon’s body.

119. What did *Chitraketu Maharaj* obtain as a result of his constant contemplation of *Samkarshana*?

A. Divinity (*divyatvam*).

120. What does “*smruti*” mean?

A. *Smruti* means constant contemplation / practice.

121. Who are considered as satvics (pure spirited)?

A. Demigods (*Devatās*) and Sages (*Rishis*).

122. Who are considered to have dominant “*rajas*”?

A. Demons (*Asura*).

123. Who has dominant “*tamas*”?

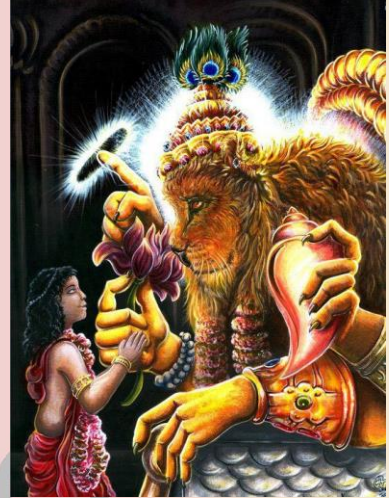
A. *Yakshas* and *Rakshasas* (demons).

124. Name the queen of King

Chiraketu?

A. *Kritadyuti*.

The Story of Prahlada and Innate devotion



125. What is the moral propounded by Sage Vyasa through the story of the assassination of *Vritrasura*?

A. Sage Vyasa is propounding the characteristic of devotional union (*Bhakti yogam*) as a part and parcel of devout *Dharma*.

126. What did Suka *Brahma* convey about the steady devotion (*Bhakti nishtha*) of *Vritrasura*?

A. *Suka Brahma* eulogized *Vritrasura*'s steady devotion and his ability to practice his prescribed *Dharma*, thus culminating in the essence of Devotional union (*Bhakti Yogam*).

127. What is the location of *Prahlada charitra* in the *Bhagavatam*?

A. The story of *Prahlad* (*Prahlad charitra*) is located in the “heart” of *Bhagavatam*, seventh canto.

128. Which kind of devotion is being portrayed in the *Bhagavatam* through the story of *Prahlad*?

A. Innate devotion (*Swabhaava bhakti*).

129. How many categories of devotees exist?

A. There are four categories of devotees: 1) those seeking God in distress (*Aarta*) 2) Those seeking God for favors, as in wealth prosperity etc. (*Artharthi*). 3) Those seeking Knowledge (*Jijnaasu*) 4) Those who are “experiencing” the Self (*jnaani*)
All four are great in the eyes of God.

130. What kind of devotion does a person “seeking” God (*Jijnaasu*) have?

A. A person seeking God has a burning desire (*tapana*) to learn and know about HIM. An example is *Uddhava*.

131. How do “Arthaartha” devotees behave?

A. *Arthaartha bhakti* means devotion towards God so as to fulfill one’s desire. They DO NOT aspire for *moksham* (liberation).

Dhruva started in this category of *Bhakti* but elevated himself to a *jnaani* !! *Not sure if all Artharrthis bhaktas want to “see” God (darshana kaanksha). Dhruva is an exception!!*

132. How do the *Jnana bhaktas* behave?

A. The *Jnaanīs* (the wise ones/ the Self realized souls) are always “experiencing” HIS existence and are ONE with HIM. Example is Prahlada.

133. How to attain the state of the “Realized Soul” / *Jnana bhakti*?

A. To attain “Self-realization”, one should start by developing intense love towards God (*preethi*), a distress (*aarti*) to “see” HIM, this will lead to a burning desire to know about HIM and this will eventually culminate in “experiencing HIM/ Self-realization”.

134. Who should be emulated as a devotee and name a few of them?

A. One should emulate those who have attained complete understanding of the Absolute Truth (*Paramaatma/Paratavam*), in the path of devotion (*Bhakti*). A few examples of “baby” devotees are *Dhruva, Prahlada, Markandeya, Upamanyu*.

135. What was the reason for *Hiranyakashipa* to perform austerities/ penance (*tapas*)?

A. *Hiranyakashipa* did penance to be immortal (*amaratvam*) and “ever young” (*ajaratvam*).

136. What kind of desire is, to be “immortal” and “ever young”?

A. The desire is unnatural (against the laws of nature).

137. Who appeared before *Hiranyakashipa* as a result of his penance (*tapas*)?

A. Lord *Brahma*.

138. Why did Lord *Brahma* appear before *Hiranyakashipa*?

A. As the Creator of the universe, Lord *Brahma* is obligated to bless the disciplined and unwavering penance of a devotee, adhering to rigorous practices and grant him boons.

139. What did *Hiranyakashipa* ask of Lord *Brahma*?

A. He asked for a state beyond “duality”, as cause of his death.

(PS: this was the request made by his (*jeevudu*) indwelling spirit).

140. What happens if one dies in ‘duality’?

A. Death in “duality” results in the circle of birth and rebirth. Death beyond duality should be the goal.

141. What is the name of *Hiranyakashipa's* wife? Whose daughter was she?

A. Her name is *Kayaadhuvu*. She is the daughter of the demon king *Jambhaasura*.

142. What are the names of *Hiranyakashipa's* sons?

A. *Hlaada, Samhlaada, Anuhlaada and Prahlada*.

143. What are the traits of people observing *Patanajali yoga*?

A. *Patanjali's yoga* describes four kinds of traits that need to be practiced towards others: 1) friendship (*maitri/ sneha*) 2) admiration and praise (*Mudita*) 3) compassion (*karuna*) 4) endurance (*Upeksha*).

144. Who is a "*BrahmaNyudu*"?

A. One who has intense love (*preethi*) towards the *Brahmam*. (the biggest, the Absolute Truth). Also means ONE who looks after the welfare of the *Brahmam*.

145. What does "*Brahmam*" mean?

A. *Brahmam* means the *Vedas, Tapas, Jnaanam* (consciousness) and *Dharmam*.

146. Describe *Prahlada's* traits as a devotee?

A. *Prahlada* as a devotee is a *Brahmanyudu* (intense love towards *Brahmam*), of good conduct (*Sheela sampannudu*), *Jitendriyudu* (overpowered the senses), sees the "Self/ *Aatma* in everyone and everything, and abides by the Truth. (*satya sandhudu*).

147. What does "*Naisargiki rati*" mean?

A. "*Naisargiki rati*" means innate devotion (*sahaja bhakti*), innate desire (*sahaja rati*) to be one with God, inherent devotion (*swabhaava bhakti*).

148. What does the expression "*Krishna graha gruhitatma*" mean? In whose reference has this been expressed?

A. One of the meanings of "*graha*" is to grasp/ hold , *Krishna graha* means one who is always in the grasp of Krishna. The expression means one who appears possessed with the grasp of Krishna, always in oneness with the ONE and ONLY. This expression has been used to describe the "transcendental state" of *Prahlada*.

149. What is the deeper meaning of "*Bhoga bhoomi*" (land of "divine joy")?

A. When the eyes are filled with the tears of joy on imagining the form of God, when the throat gets choked by saying HIS name, when goose bumps appear on hearing HIS name, such a "body" that 'experiences' this particular state, is described as "*bhoga bhoomi*", "the land / place of divine joy".

150. What was *Prahlada's* state of mind with respect to God?

A. He felt the oneness with God both inwardly and outwardly.

151. What was *Hiranyakahsipa*'s opinion of *Prahlada*'s behavior?
A. He thought *Prahlada* was insentient (*jadudu*) and a lunatic (*Unmatta*).

152. Which *Gurukulam* did *Prahlada* attend?
A. He was sent to the school run by Sukraacharya's sons, Chanda (Sanda and Amarka) Amarkulu.

153. How did Suka Brahma describe *Prahlada*?
A. *Suka Brahma* gave him the title of "*Nayakovida*".

154. What does "nayam" mean?
A. *Nayam* means *Neeti* (justice), *Dharmam*, *sastra* (scriptures), *satyam* (truth/ honesty).

Sermon of Prahlada in Bhagavatam

155. How did *Prahlada* learn all the lessons taught in the school?
A. He fixed his intellect firmly on *Vishnu* and was respectful towards his *Gurus* while attentively learning the lessons.

156. What was the question that *Hiranyakashipa* asked *Prahlada*?
A. He asked *Prahlada* to tell him, what he considered as good and utmost safe (*bhadram*).

157. What was *Prahlada*'s answer to his father's question?
A. He replied by stating the safest path for people caught in the illusion of the "unreal", blind to the Absolute Truth, drowned in the darkness of their homes, is to seek the company of "realized souls" (*satpurushulu*) and surrender to the feet of God, when in solitude.

158. Where does the distinction between that which "exists" and that which is "separate" sprout?
A. It sprouts from Ignorance. It is also known as "animal instinct".

159. What does "*anugraham*" (grace) mean?
A. The recognition of the presence of the all-pervading God in this universe, is "Grace". (*Anugraham*) *Anu* + *graham* = continuously + recognize (*grahinchuta*).

160. What is the term to define the attraction that *Prahlada* had towards *Paramaatma*?
A. It is known as innate attraction. (*sahaja aakarshaNa*)/ Innate devotion. This is detachment born out of love.

161. What is the meaning of Detachment (*Vairagyam*) borne out of Discrimination of the real and unreal (*Vivekam*)?

A. The ability to extract the essence of the real from the unreal results in the right kind of “detachment”.

162. What was the analogy used to describe Lord *Vishnu* and *Prahlada* to the “family tree” of the demons (*rakshasa vamsam*)?

A. Lord *Vishnu* is the axe and *Prahlada*, the wooden handle of the axe. (Implying, if the family of the demons (*rakshasas*) was the tree, the wooden handle of the axe that falls down the tree, is made from the same tree. *Prahlada* born to *Hiranyakashipa* was like the wooden handle of the axe that helps fell down that very tree that it was made from).

163. Which traits does *Prahlada* possess?

A. *Prahlada* was humble (*vinayam*), compassionate (*kaarunyam*), discriminative intellect (*buddhi vivekam*).

164. Why do the devotees of *Vishnu* possess good traits and are of good conduct?

A. *Vishnu* devotees possess good traits because unless they are of good conduct, they cannot attain Godhead (*Vishnu*) and once they attain Godhead (*Vishnu*), they cannot be given into misconduct.

165. How many features does devotion have?

A. Devotion (*Bhakti*) has nine features.

166. What does the intense spiritual practice (*mahasaadhana*) mean?

A. It means spiritual practice through *SravaNam* (listening), *Keertanam* (speech), *smaraNa* (contemplation). *Tri karaNams* (all three modes).

167. What is *Vandanam* (reverence)?

A. Reverence is a form of spiritual ritual (*atma Yajnam*).

168. What does subservient (*daasyam*) mean?

A. Subservient means serving by letting go of ego (*ahankaaram*).

169. What is “offering the Self (*aatma nivedanam*)”?

A. Offering the possessive feeling of “**I/me**” to God, is offering the self.



170. What is *Bhakti* (devotion)?

A. Devotion is availing the senses that are usually being directed to gain materialistic comforts, in the service of God.

171. Why do we need “holy places” (*kshetraamulu*)?

A. We need holy places so that we can circumambulate on our feet and the feet therefore get purified. Thus, the body supported by the feet also gets purified.

172. Which kind of people never acquire *Sri Hari's* consciousness (*jnaanam*)?

A. People consumed with ignorance desirous of pleasures dictated by their senses, caught in the vicious cycle of birth and death, having the same “food” that they eat day in and day out, do not abide with other’s advice, and cannot be pleased with favors, will not be able to experience *SriHari*, even if they retired to a forest life.

(“Forest life” means away from worldly pleasure. People who are consumed in worldly activities, even if they spent all their time in the forest in seclusion and away from worldly matters, as long as their mind is engaged in materialistic thoughts, it serves them no purpose to live in a secluded place, like a forest).

173. What is the means to overcome ignorance and cross the sea of the wandering world (*samsaaram*) filled with ignorance?

A. The only way to overcome ignorance and cross the sea of worldly ignorance is by dedicating and directing our intellect (*buddhi*) to the feet of *Trivikrama*.

174. What is the Ultimate Truth (*parmaardham*)?

A. The world that we think we understand and belong to, is meaningless (*anardham*).

That we fail to recognize it, is dishonorable (*apaardham*)

Paramaatma alone is the Ultimate Truth (*parmaardham*).

The Truth about Prahlada, The manifestation of Narasimha and HIS reality

175. Why did the tortures carried out by the demons fail to hurt *Prahlada*?

A. One who has realized that everything is *Vishnu*, is protected by the all-pervading Lord *Vishnu* HIMSELF.

176. What did the demoness (*krutya*) evoked from black magic *tantras* (*abhichaaram*) do?

A. The demoness flung the trident at *Prahlada's* chest. However, the trident could not pierce the chest that was the residence of Lord *Vishnu*. Therefore it boomeranged on to the demons who evoked it.

177. Why did *Prahlada* NOT believe in God?

A. *Prahlada* did not believe in God, he “**experienced**’ God! There is no room for belief in the presence of “experience”.

178. How did *Prahlada* feel when he was tossed from the waters into the fire and so on and so forth?

A. He felt as if he was being moved from the one side of a mother’s lap to the other side. From Vishnu in one form to another Vishnu in another form.

179. What is the comparison made to explain the devotees’ contemplation of God?

A. The devotees contemplate on God as spontaneously as one takes a breath.

180. What were the thoughts of *Hiranyakashipa* when *Prahlada* was unperturbed by the punishments meted out towards him?

A. He was astonished and feared that his death was in the hands of *Prahlada*.

181. What did Hiranyakashipa advice Sanda and Amaarka (chandaamarkulu) when *Prahlada* was being taken back to school for furthering his education?

A. He advised them to confer the knowledge related to *dharma* (relating to administration by a demon), *artha* (prosperity) and *kaama* (desire) (Three tier study (*trivarga*) and redirect his intellect, by restraining him, if necessary.

182. What did *Prahlada* do when the Guru’s stepped out of the school?

A. He started teaching the *dharma of Bhagavatam* to his fellow students.

183. What is the lesson for us, through *Prahlada*’s teachings to his fellow students?

A. The lesson is that one should start learning and practicing the *dharma of Bhagavatam* from childhood, not at a ripe old age (as mostly assumed).

184. What was the first lesson taught by *Prahlada* to his fellow students?

A. “*Nityam sannihito mrutyu, kartavyo dharma sangrahaha*”: One should aim to practice *dharma* at all times because death is closest to us.

185. What is the purpose of human life though it could be the most impossible?

A. Surrender and seek refuge at the feet of God.

186. Who is the “God’ one should seek refuge in?

A.1) ONE who is loving and real in all living beings 2) the indwelling spirit (*aatma*) in all 3) ONE who regulates all living being (*Eshwara/ Niyamakudu*) 4) A well-wisher/ a true friend (*Suhrut*).

187. Caught in the web of the world we overlook two things. What are they?

A.1) Valuable years of our lives 2) Moving away from attaining *Purushartham*. (The four folds of life: *dharma, artha, kaama, moksham*. Implies missing the eternal truth of life).

188. How do humans waste their lives at various stages?

A. Childhood is lost in playing; youth is lost in chasing pleasures and comforts; old age is lost in worry.

189. Similar to 187.

190. Where should humans direct their efforts when they are in the “spiritual practice” phase (*saadhana dasa*)?

A. During the “spiritual practice” phase, one should avoid distracting/bad company (*dussangam*) and hold onto the company of people who are seeking God (*satsangam*) and also take refuge at the feet of God.

191. Why is it so easy to seek God’s shelter?

A. It is easy because HE is “*siddhatvaat*”, meaning “ever existent” and HE is “*aatmatvaat*”, meaning HE is the “I” in all of us (*aatma*).

192. What is God’s “form”?

A. HE is in the form of “I” (*aatma*) in all of us, as ONE in many, HE is the experience of bliss (*anubhava Ananda*).

193. What is the primordial *dharma of Bhagavatam*?

A. *Daya /Ahimsa* (compassion /nonviolence), with the understanding that the God in me is the same in all entities, therefore one should not make a distinction between ‘you and I’.

194. What is name of the knowledge that explains the “beyond the three states” (*trigunaateeta*)?

A. It is knowledge that helps us take refuge in the ONE who is beyond the three states and is the indwelling spirit.

195. What is the prerequisite for the knowledge that takes us beyond the three states?

A. *Ekaantika bhakti* (Single minded devotion). *Ananya bhakti* (there is nothing but GOD/ there is ONLY God).

196. How to procure *Ekantika bhakti*?

A. *Ekantika bhakti* can be attained by surrendering to the feet of those who have attained *Ananya bhakti* (There is ONLY God).

197. Who professed Ekantikia bhakti and to whom?

A. *Narayana* of the divine duo "*Naranarayana*" professed to *Narada muni*.

198. Who preached *Bhagavata dharma* to Prahlada?

A. *Narada Muni*.

199. What did *Narada Muni* say to *Indra* when he was taking captive *Hiranyakashipa's* wife, in order to kill the "to be born" child?

A. *Narada muni* said that the unborn child is an extraordinary personality, taking birth for the welfare of the universe, he is fearless, flawless in character, an ardent devotee, and great persona and very subservient towards Sri Hari.



200. What does it imply to have longevity?

A. It implies that God has conferred additional time for us to improve and attain HIM.

201. Where should one search for "*aatma*", soul?

A. One should search for "*aatma*" right here on earth, while alive. There is no point in looking for something after the "death" of the body. The body should be utilized to reach the soul. That, which can be achieved while "alive", is the best form of devotion. This is propounded in Hinduism (which is the way of life).

202. What should one be aware of when we seek God through various ways?

A. We should be cognizant of the absolute truth that the "God" worshipped in the "idol" form is the same all-pervading consciousness/ God/ *Chaitanyam*.

203. How to measure our spiritual progress?

A. The best measure is to gauge the control we have achieved in expressing anger, frustration, annoyance, etc. to all that is happening around us. The less we have begun to react to the distracting forces, the greater the spiritual progress.

204. What happens when our spiritual progress strengthens?

A. Our love and devotion towards God, who is none other than *Vaasudeva* is firmly established.

205. What happens to people who are constantly contemplating on God?

A. The seeds of ignorance are burnt and they attain "Realization" by "looking inwardly" for HIM, "*Adhokshaja*".

206. What kind of devotion is required to realize the "God devoid of desires"? (*nishkaama*)

A. Devotion devoid of desires (*Nishkaama bhakti*).

207. Who is responsible for practicing *Dharma of Bhagavatam*? What is the prerequisite?

A. All are responsible to practice Bhagavata dharma.

The intense desire to do so is the only prerequisite.

208. What was *Prahlada's* reply to *Hiranyakashipa's* question, "where is God"?

A. *Prahlada's* reply "HE is in you, me and the eunuch, the oceans, wind, fire, earth, in the "Trimoorthy's", in "Omkaaram". HE is omniscient and omnipresent.

209. What was *Prahlada's* response when *Hiranyakashipa* asked if HE was in the pillar?

A. *Prahlada's* response was, "Wouldn't the ONE who is all pervading, in a blade of a grass up to the Brahma, be in a pillar? HE will manifest before you today, just watch".

210. What is the difference between *Pratyaksham* (direct/immediate appearance) and *antardhaanam* (disappearance from sight)?

A. *Pratyaksham* means HE appears immediately right then and there. *Antardhaanam* means HE vanishes instantly. These expressions are only applicable to God.

211. How was "Paramaatma" while *Prahlada* and *Hiranyakashipa* were having their "argument"?

A. The omnipresent *Vishnu* permeated into every dust particle and blade of grass in the "Man lion" form.

212. What happened when *Hiranyakashipa* struck the pillar with his hand?

A. The inner mystical soft sound that exists in all beings (*naadam*), transformed into a resounding roar, followed by the appearance of a dazzling radiant fire from the pillar.

213. Describe *Narasimha swamy* as an embodiment of the "Trimurthy's" (*Braham, Vishnu and Siva*).

A." AnabherBrhamaNo roopam.

Aagalaath Vaishnavam vapuhu

Aa sheershaad Rudra roopam tam

Tadagra sarvaat shivam".

From the feet to the waist/navel, HE is the embodiment of *Brahma*, from the waist/navel to the throat, *Vishnu*, and from the throat to the crown on the head, *Rudram*.

The entire form is a *Shivam*, meaning auspicious and pleasant. HE is the "three in ONE" *Narayana Brahman*.



214. What is unique to *Narasimha avataaram*?

A. The uniqueness of this incarnation of God is that HE had to shower love on *Prahlada*, while at the same time HE was consumed with rage towards *Hiranyakashipa*. HE who is beyond “duality”, had to exhibit “duality” simultaneously, towards the “dual” personalities in front of HIM.

215. For whom did *Lord Narasimha* take an incarnation?

A. HE took the incarnation for his ardent devotees, *Prahlada*, *Hiranyakashipa* and *Sanaka Sananda* etc. HE also manifested HIS all-pervading nature in all elements.

216. How did *Narasimha swamy* execute *Hiranyakashipa*?

A. HE executed *Hiranyakashipa* at twilight (*Sandhya samayam*), at the doorstep of the assembly hall, by placing him on HIS thighs, and tore his chest with HIS nails.

217. Who was sent by the demigods to pacify HIM?

A. *Prahlada*.

218. How did *Prahlada* approach Lord *Narasimha*?

A. Devoid of fear, *Prahlada* approached the Lord, wondering about the necessity to appease the totally tranquil form.

219. What is the difference in the perspective between *Prahlada* and the demigods, while perceiving the Lord?

A. The demigods perceived Him to be source of relieving their fears and fulfilling their desires, while *Prahlada* perceived HIM as HE is. The Lord reveals an “essence of truth” in each incarnation.

220. What is the essence HE displayed in the *Narasimha avataaram*?

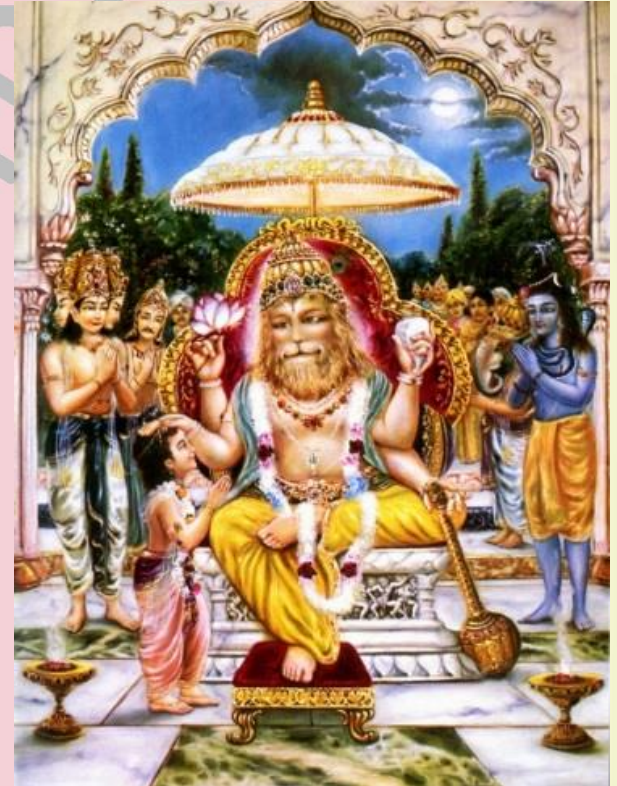
A. Motherly love (*maatru vaatsalyam*).

221. What are the other names of *Narasimha Avtaaram*?

A. *Sandhya* (Twilight) *avataaram*, *Sadyojaata avataaram* (“born” spontaneously), *Vaidyuta avataaram* (electrifying), Complete/ Full *avataaram* (*paripoorna avataaram*), *Yoga avataaram*.

222. Which Upanishad propounds Lord *Narasimha*?

A. *Nrusimha Taapaniya Upanishad*.



223. What did *Prahalad* expect from Lord *Narasimha*?

A. Prahlad desired six fold devotion (*shadanga bhakti*)

- 1) Exalt HIS glories (*stotram*)
- 2) Surrender all deeds at HIS feet (*arpaNa*)
- 3) Always Admire HIM (*araadhana*)
- 4) Reminisce HIS divine feet *paada smaraNa*)
- 5) Always listen to stories related to HIM and HIS incarnations
- 6) Salutations in HIS praise (*namaskaaram*)

224. What do we attain with the “six fold” devotion that *Prahlada* desired of God?

A. We will attain Self-realization (*Paramaatma* exists as *Aatma* in us).

Translation by Sai Varanasi New York

Sarvam Srikrishnacharanaaravindaarpanamastu

