

# Srimad Bhagavatam Prashnottara Maalika



“Sri Gurubhyo Namaha” Student Collection

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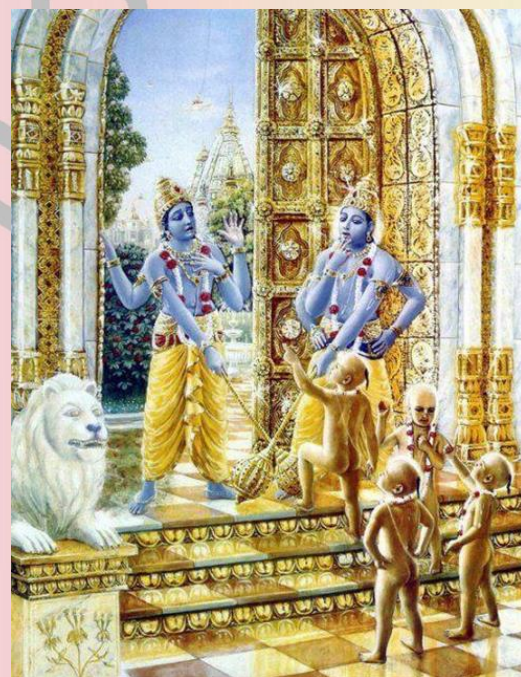
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## Varaha Incarnation

1. Who wrote the detailed treatise on the Bhagavatam?  
A. Sreedharaacharya.
2. What is defined as the absolute truth (tatwam) in Bhagavatam?  
A. The Bhagavatam defines Sri Krishna Paramaatma as the Absolute Truth.
3. Who was born from the deep meditative state of Brahma?  
A. Sataroopa and Swayambhu Manu were born from Brahma while he was in his meditative state. They are the first marital couple of the universe.
4. Which form emerged through the nostrils (naasika randhram) of Brahma?  
A. Varaha Avataaram.
5. What is the description of the roar of Varaha (THE BOAR)?  
A. The roar is called as “garghara” sound (dhwani).
6. Whose incarnation is Varaha Swamy?  
A. Varaha Swamy is an incarnation of Lord Narayana.
7. What does the word “adhwaramu” mean?  
A. Adhwaramu means Yajnam (sacrificial ritual).
8. Describe the nature of Varaha Swamy’s?  
A. Varaha Swamy form and nature depicts “yajnam”.
9. Who stopped Sanaka, Sananda etc at the entrance of Vaikuntha?  
A. The two guards of Vaikuntha, Jaya and Vijaya stopped them at the entrance.
10. What is the moral of the story of Sanaka / Sananda being held at the entrance of Vaikuntham?  
A. Two guards represent the “tamas” and “rajas” guna (nature) of human behavior. The Sanaka, Sananda, Sanatkumar and Sanatana represent “satva” guna (the calm, compassionate equipoise state of mind). To attain entrance to the world of Godliness, we as humans have to work and improve the Satva guna, which is dear to God.
11. Name the parents of Hiranyakashipu and Hiranyaaksha?  
A. Diti and Kashyapa Maharshi





12. Who is the lord of the waters?

A. Varuna.

13. What is the name given to the “urge” to win a battle?

A. It is known as “raNa kanduti (lust to win).

14. Define the two meanings of “NarayaNa”?

A. NarayaNa means ONE who rests on water (narah means water (jalam) ayana means residence).

The second meaning is that HE is the “supporting force” in all beings. HE is the “resting place” for all living entities. (nara means humans). The latter is the Absolute truth (paramartham).

15. Who is Narada Muni?

A. Narada muni is the chief sage for the Devatas/ Demigods.

He is the connection between Divinity and Humanity.

He brings over the “intent” (sankalpam) of NarayaNa to the 14 worlds (lokas) and thus carries out HIS word.

16. Who is the reason behind the two great texts Ramayana and Bhagavatam?

A. Narada Muni.

17. Similar to Q 8

18. What are the other names of Varaha Swamy?

A. Krishna, Govinda.

19. What is the meaning of HIS name “Achyutaha”?

A. Achyutaha means: ONE who does not “slip” / fall (jaaradam) from HIS state.

The ONE who prevents those who have surrendered to HIM from slipping/ falling.

20. What does “Sushena” mean?

A. Su means “good/ welfare” “Shena” means army (sena), (here in the context of the army of devatas).The army (of devatas) looking into the welfare of the universe.

21. What does “ajitaha” mean?

A. Ajitaha means one who cannot be defeated. That is HIS nature.

22. What does ‘Anuvaakamu” mean?

A. It means a collection of Vedic scriptures.



23. What does “yajnam” mean?

A. Yajnam is “super science” visualized by our sages that needs to be practiced for the prosperity of the order of mankind, earth and nature.



24. When performing a yajnam, there are four people performing the sacrificial fire ritual in the altar, who are they? What are they known as?

A. **Hota (aka Hotri)** recites invocations and litanies from Rig veda

**Adhvaryudu:** priest’s assistant. He is responsible for the ground measured to perform yajnam and the altar based on yajur Veda (homa gundam) for the worshippers of the fire etc. He offers oblations. **Udgata (aka Udgatri)** chants hymns from Saamavedam.

**Brahmin (BrahmaNudu):** superintendent of the entire ritual. He is responsible for correcting mistakes by supplementary verses.

25. What does “eeshanu kathalu” mean?

A. Eeshanu kathalu are the various incarnations taken by God for the welfare of mankind.

26. Who changed the axis of the Earth?

A. Hiranyaksha changed the axis of the Earth. This led to unforeseen cosmic calamities.

27. What are the components of Pranayaama? How many are they?

A. There are three components of Pranayama. They are Poorakam (inhaling) kumbhakam (holding steadily) and raychakam (expelling the air).

28. How did the devatas exalt the glory of Varaha swamy?

A. They exalted HIS glories by chanting the Rig, Yajur and Saama vedams.

29. How did Potana Mahatma describe Varaha Swamy?

A. He is the boar that saved the earth (shoni means Earth rakshinchina Ghoni (boar)).

30. What are the two options suggested by Lord Narayana to Jaya Vijaya, so that they could come back to HIM?

A. First option was to lead a very pious life for seven births and then become one with HIM. The second was by defying HIM and hating HIM, which will lead to their death in HIS hands and then attain HIM. This would be over three births.

They chose the option that will get them back to HIM in short time (3 births).

31. What is the lesson taught through Jaya and Vijaya?

A. One has to remove rajas and tamas and improve the quality of Satva to attain God.

32. What defines Rajas?

A. The quality of Rajas is characterized by anger and desire. When one does not get what one desires, it leads to anger. The person with predominantly rajas as innate quality cannot be at peace and will not let the people around be at peace either. They are always after materialistic gains. Examples from the epics; are Hiranyakashipa and Ravana. (Though if we really look within, both are within us!).

33. What are the characteristics of tamas?

A. Tamas is characterized by laziness, slumber. The example is Kumbhakarna.

34. Repeat 11

35. What is the meaning of Vishnu?

A. Vishnu means the “energy” that maintains universal laws or laws applicable to protect and therefore sustain the universe (Vishvam). Any calamity, be it human or supernatural that disrupts this “system” will be regulated by God/ Paramaatma.

36. Repeat question (what are the characteristic that define God? (The six qualities)

37. How was Hiranyaksha killed?

A. Varaha Swamy slapped hard across the ear of Hiranyaksha and killed him instantly.

38. Define Hindu religion?

A. Hindu religion is that which imparts the knowledge of science and metaphysics. (Super science). Therefore, it is not a religion. It is the way of life. It is universal.

39. How to experience God?

A. God can be experienced through the practice of devotional worship and offerings. (yajnam) ,because HE is the Yajna purusha / embodiment of yajna.

40. Why did Paramaatma assume the form of “yajna”?

A. Earth cannot be moved from its axis. HE assumed that form to prove that HE can be attained through Yajna alone.

41. What does one gain by thinking about the true state (tatwam) of Varaha swamy ?

A. Attentive and focused thinking on Varaha swamy, who is a personification of Yajna itself, will bestow the benefits of having performed “yajnas”. The performance of yajna is not feasible in Kali yuga.

42. What are the components of a Yajna?

A. Yajna is a ritual that needs to be performed.

It has five components: mantram, devata, offerings (dravyam), ritual/ procedure, the act leading to the procedure.



43. Which guna / quality defines God's incarnations?

A. God incarnates with shuddha satva guna (transcendental stage).

44. Why should we revere God's incarnations?

A. We should revere the incarnations of God that are in transcendental stage (suddha satva), in order to eliminate the rajas and tamas gunas and empower ourselves with satva guna. This will eventually result in reaching the transcendental stage.

### **The story of Kapila Maharshi**

45. Name the progeny of Sataroopa and Swayambhu manu?

A. Sataroopa and Swayambhu manu had five children. Two boys named Priyavrata and Utaanapaada. Three girls: Aakuti, Prasuti, Devahuti.

46. Who did Brahma create to procreate mankind?

A. The prajapatis.

47. Where did Kardama prajapati take birth from?

A. Kardama prajapati was born from the shadow of Brahma.

48. Who are the helpers of Brahma (for creation of the universe)?

A. The Prajapatis, Manus and Sages (rishis).

49. What is the character of Kardama prajapati?

A. Kardama prajapati was a man of divine character. He had utmost reverence and love towards God and was detached from materialistic pleasures (vairagyam).

50. What does "pravrutti margam"/ path of action mean?

A. Pravrutti margam/ Path of action means, one conducts himself on the right path (dharma) while dispensing his worldly duties.

51. How many years of austerities (tapassu) did Kardama prajapati carry out?

A. Kardama prajapati carried out his austerities for 10,000 years.

52. Which "form" did Narayana take to appear before Kardama prajapati?

A. HE took the "sound form" (Shabda Brahman). This is none other than the Vedas.

53. What does "trayivedya" mean?

A. It means that the Vedas profess God. Everything else is "unreal"/ illusion (bhraanti).



54. How did Kardama Prajapati praise God?

A. He described God as ONE beyond all “actions”. HE runs the universe through HIS maya. Therefore he seeks refuge in HIM.

55. What favor did he ask from God?

A. He said he was asking for the very petty favor of bestowing him with the ability to propagate creation by begetting children with good conduct.

56. How did Narayana bless Kardama prajapati?

A. HE blessed Kardama prajapati to tread on to pravrutti margam/ (pursuing what is desirable), bear children with good conduct, eventually move on to Nivrutti margam/ path of renunciation with pure knowledge. HE will be born to him as his own “son”.

57. What is the sanctity attached to Bindu sarovar?

A. Kardam prajapati austerities and devotion brought tears to HIS eyes. The river, Saraswati, swept over the drops that fell, and hence been called as “Bindu (drop) sarovaram.

58. Who was Swayam bhū manu?

A. He was the first “king”.

59. What did Kardama prajapati apprise Swayambhu manuvu of, when he was being married to Devahuti (daughter of Swayambhu manuvu)?

A. Kardama prajapati said that he would lead a householder’s life and beget children. At the end he will choose a life of an ascetic and renunciate from worldly pleasures.

60. How did Devahuti serve her husband?

A. Devahuti was a very subservient, obedient wife with an immaculate character. She helped him lead an austere life. She followed in his footsteps.

61. What is the unique for a marriage?

A. The uniqueness of a marriage lies in its integrity of dharma.

62. What did Kardama prajapati decide to offer Devahuti?

A. He offered to provide her with a life filled with prosperity and fulfill all her desires.

63. What did he do with the special powers procured from leading a disciplined life?

A. He created an exceptional “plane”.





64. What happened when Devahuti took a dip in the holy Bindu sarovar?

A. She appeared like a celestial being and was accompanied by many angelic maidens to serve her as and when needed.

65. How many female children were born to Devahuti and Kardama prajapati?

A. They had nine female children.

66. What did Devahuti ask of her husband?

A. She wanted him to bestow her with the knowledge of the "Self".

67. Describe a "person" who does not follow Dharma?

A. People who live without following Dharma are as good as dead!

68. What is the advantage of leading a life following Dharma?

A. It results in detachment with discrimination of the real from the unreal. (Vairagyam).

69. What lead to Devahuti's "detachment"?

A. The sense of "detachment with understanding" arose from having led a life of dharma (righteousness) and also having been the wife to a noble person like Kardama prajapati.

70. What is the moral of Kardama prajapati's life?

A. The moral is that one can live in this materialistic world and yet be a "Realized Soul".

71. Who cannot be a sanyasi (hermit)?

A. A female.

72. What is cause of "indifference" (nirvedam)?

A. Detachment is the cause of indifference.

73. What is the reason to be aware of worldly knowledge?

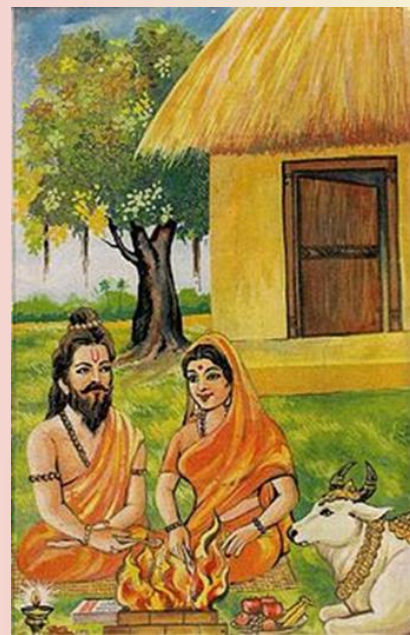
A. The reason to be aware of worldly knowledge is to realize it is futile.

74. What does "dhrutaprataashi" mean?

A. It means enjoying life's pleasures as a wife, with good character, bound by Dharma.

75. What was Devahuti's state of mind when she conceived the Lord?

A. She was filled with detachment from the mundane wants of life and had discrimination of the real from the unreal (vairagyam).



76. What are the factors that have an effect on an unborn child?

A. The state of mind of the parents at the time of conception, the parent's lineage, the time of conception.

77. What did the demigods profess about Kapila maharshi?

A. They ordained that HE will author samkhya school of Hindu philosophy.

78. What is the essence of Kapila maharshi's incarnation?

A. The essence of Kapila maharshi's incarnation is to prove that Samkhya is acknowledged by the Vedas.

79. How many Dharshan are there? What are they?

A. There are six (shad) Dharshan

They are Vaisesika, Samkhya, Yoga, Nyaya, Poorva mimaamsa and Uttara mimaamsa.

80. What is the meaning of Samkhya?

A. Samkhya means "numbers".

81. What is the meaning of "Eshwara Samkhya"?

A. Eshwara samkhya is that which teaches about God (Eshwara) to the living entity (jeevudu) who is lost in the materialistic world.

82. Who is Eswara?

A. Eswara is that which is the Best ( paramam), Primary (pradhaanam), and present in all living beings (purusha).

83. What is the meaning of Trivruttam?

A. Trivruttam means HE who runs the universe with the three qualities of rajas, tamas, and, satwa gunas.

84. What is the difference between living entities and God?

A. God is free/ independent. Living entities are dependent.

85. Define a yogi?

A. Yogi is one who practices Adhyatmika (relating to the Supreme spirit or to one's own spirit as the Supreme).

86. Who attains liberation (moksham)?

A. One who abides in the "Self" attains liberation.

87. What cannot be realized through the senses?

A. The subtlest form of knowledge, which is the knowledge of the Self.

88. Similar to 86.

89. What was the reason for the incarnation as Kapila Maharshi?

A. HE came as Kapila maharshi to restore the knowledge of the Self, which was lost in the annals of time.

90. What is the meaning of Aadhyatmika Vidya?

A. Aadhyatmika vidya means, the understanding the true nature of the spirit/ Absolute Truth.

### **Jeeva Jagadeeswara**

91. Who should be imparted knowledge (jnanam)?

A. Knowledge should be imparted to the seeker.

92. How many chapters are in the "Gita" detailed by Kapila maharshi to his mother (Devahuti)?

A. Eight.

93. How does one attain liberation (moksham)?

A. Liberation can be attained by abiding with the Self ( Aatma nishtha) and with the realization of the Self( adhyatmika nishtha).

94. How does the truth exist in the universe?

A. Truth exist as Satt and spuratt.

95. What is the cause of bondage and liberation?

A. The mind (processing mind) is the cause of bondage and liberation.

96. What is the quality of the mind?

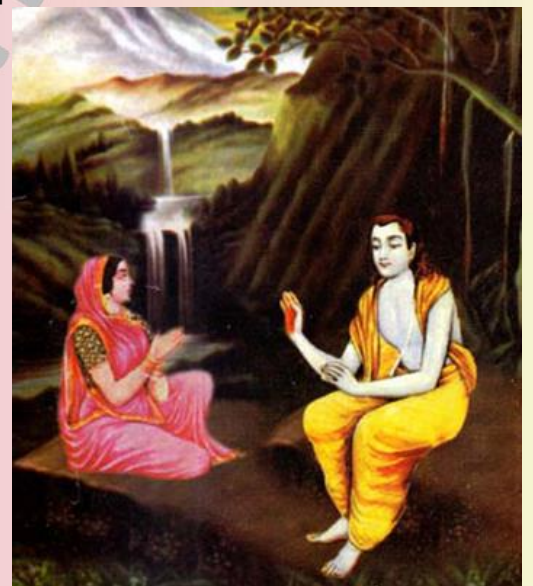
A. Association.

97. What is the first step in the path of Self-realization?

A. Satsang (association with people seeking the truth or those who have realized the truth).

98. What are the qualities of the sat purushas (those who are in association with "sat", i.e.; those who have realized the Self)?

A. Their qualities are: they are forgiving (kshama), tolerant (sahanam), helpful nature ( paropakaaram), devoid of animosity (shatrutvam), calm / equipoise (santham and





samabuddhi), good character ( sheela sampanna), have unique devotion towards God ( ananya bhakti), and have left “duties” in life ( karmas) for HIM.

(PS: the last one not applicable to ordinary humans).

99. Which kind of devotion is better than liberation (moksham)?

A. Unconditional Devotion where the only desire is the opportunity to render loving service to God. This leads to a clear conscious. This kind of devotion is superior to liberation (moksham).

100. What does saranagati (surrender) mean?

A. Complete surrender (Saranagaati), meaning, there is nothing but God. In other words “there is ONLY God”.

101. What kind of devotion leads to liberation?

A. Iekaantika bhakti/ ananya bhakti.

102. What does Samkhyam mean?

A. Samkhyam is the thought process that can be used to discriminate the real from the unreal.

103. What does the samkhyam professed by Kapila aacharya, sync / coordinate (samanvayam) with?

A. The samkhyam coordinates/ syncs with Yoga and Vedanta.

104. What does “samyak kshaata meeti” samkhyam mean?

A. That which propounds the Absolute truth clearly and lucidly.

105. What is meant by ‘Prakruti’ (pra kruti)?

A. Pra Kruti means that which is Unmanifested, the Primary, Constant, sat asat (truth and false), Cause and effect (kaarya kaaraNa).

106. What are the evolutes/ components of Prakruti?

A. There are 24 evolutes /components.

Five great elements (pancha bhootalu), Five sense organs (jnana indriyalu) and Five organs of action (karma indriyalu), Five organs of perception/ subtle elements (tan maatra), and

Antah karana (mind/ intellect/ ego/memory (mano/ buddhi/ ahankaram/ chitta).

107. How many aspects are in antahkarana?

A. Antahkarana comprises of four aspects.

Mano (mind): caught in web of sankalpa (imaginative identification with the body) vikalpa (obsession: with objects).

Buddhi (intellect): Firm outlook.

Chitta (memory): in the form recollection.  
Ahamkaram (ego): The “I” factor.

108. How to purify the four aspects of antahkarana?

A. Chitta (memory) aspect gets purified by the name “Vaasudeva”,  
The Buddhi (intellect): Pradyumna.  
Mano (mind): Aniruddha  
Ahamkaram: SamkarshaNa.

109. Define “Time”?

A. Prior to the manifestation of the 24 elements, there is the un-manifested entity. The interval required for the un-manifested to get manifested is “time”. This happens due to the will of God. The will of God itself is time. Time is Bhagavan HIMSELF. The Supreme Being, by virtue of HIS divine power, pervades everything, internally as the indwelling spirit, and externally as Time.

110. What does “nereeshwara samkhyam” mean?

A. Neereeshwara samkhyam is the philosophy of seeing God in everyone and everything.

111. What does jeevajagadeeshwara mean?

A. Jeevajagadeeshwara means jeeva, jagat and Eswara.  
Consciousness (chaitanyam) integrated with time, is Jagat.  
That which holds on to the above is Jeeva.  
Eshwara is the energy behind the consciousness (chaitanyam) in nature (prakruti), (the manifested form).

112. What defines “thinking”/ vicharana, in Ramana Maharshi’s words?

A. The constant contemplation of Jeeva, Jagat and Eshwara is “VicharaNA”.

113. What was the example quoted by Kapila Maharshi to explain the existence of God/ Eshwara?

A. HE used the Sunlight, a wall and the water in a lake, to explain the concept of Eshwara.

114. What is the difference between ordinary (saadharana) bhakti and Para (unique) bhakti?

A. Seeking God and understanding that HE is in the form of consciousness within me is saadharan bhakti.  
Realizing “I am God” and holding on to that is para bhakti.



115. How does one get to the understanding that “I am God”?

A. This can be achieved by proper understanding of our scriptures (sastras) and through the discrimination of real (sat) from the unreal (asat). This is possible with the guidance of a Guru.

116. Which absolute truth (Tatwam) did Kapila acharya propound?

A. HE propounded Brahma Vidya (The knowledge of Self-realization), and Samkhya yogam.

117. What is the purpose of the Vedas?

A. Realizing the Brahman/ Paramaatma.

118. What is the fruit of doing deeds in the indicated and appropriate time (sakaama karma)?

A. The fruit of performing sakaama karma (deeds) in the indicated time is for the fulfillment of desire.

119. What is the fruit of doing deeds without the anticipation of favors in return (nishkaama karma)?

A. Discharging duties without anticipating favors, fructions to purification of the memory aspect of the mind (chitta suddhi), thinking (vicharana), knowledge (jnanam) and devotion (bhakti).

120. What is the meaning of “Aatma”?

A. That which provides subjective moment of consciousness (chaitanyam); “I AM” is “Aatma”.

121. What is the meaning of “Ikanta bhakti”?

A. Ikanta bhakti: the devotion of revering God with the perception of “non-duality”. (There is nothing but God, or there is ONLY God).

122. What is meant by saamyastithi (equipoise state/ without any changes)?

A. The “unmanifested” form of the manifested nature (prakruti) is the equipoised state (saamyastithi). The root of all manifested forms.

## **Saadhana/ Practice**

123. What is the purpose of “ashtaanga yoga”?

A. Experience God/ Self Realization.

124. What is the purpose of “yama and niyama”?

A. Their purpose is to understand the Truth”.



125. What should one do to realize that “I AM” is “God”?

A. This can be achieved by following the practices designated to each one’s Dharma (swadharma). This also means, perform one’s duties without any motive other than the service of God.

126. What do we move away from, as we focus on materialistic needs (vishaya chintana)?

A. We move away from concentrating on Vishnu (Vishnu chintana).

127. In the phrase, “daiva labdhena santoshaha”, what does daivam mean?

A. In this context “daivam” implies, the part of karma that needs to be worked out in one’s life (prarabdham).

128. Who should we “follow” / emulate, in our daily routine?

A. We should emulate and keep company of people who talk and profess on God.

129. What should one do with “ graamyavavahaaralu (did not find equivalent word)

A. One should decrease worldly interactions and affairs.

130. What should one inculcate by reading scriptures relating to liberation (moksha dharmalu)?

A. One should inculcate intense love (preethi) towards realization of God.

131. How should food be consumed?

A. Food consumed should be:

Portion controlled (mita bhuk), healthy to mind and body (hita bhuk), obtained by righteous living methods (dharma arjana) (Ruta bhuk).

132. Included in 131.

133. What is the meaning of “food “(bhojanam) as propounded by Adi Sankaraacharya?

A. Anything that feeds the senses is “food”. (Materialistic desires and non-materialistic desires).

134. Why should the objects we desire for, be in “limited” amounts, healthy and procured through righteous ways?

A. The reason to do so is to attain God (Bhagavantudu).

135. What does vivikta sevanam mean?

A. Vivikta sevanam means, thinking about the “Self” in solitude (not the same as lonely).



136. How long should one be in solitude?

A. Mental solitude is required till one attains enlightenment (siddhi).

137. What impedes personal growth?

A. Association with the materialistic world.

138. What should be regulated in daily routine?

A. "Lampata" has to be regulated. This implies issues that bother us on a daily basis and thus impede spiritual progress.

139. Why should one be free of obstacles?

A. We should free ourselves of obstacles that can impede progress relating to the Supreme Self or to one's own spirit as Supreme. (adhyatmika).

140. What should Ahimsa be a part of?

A. Ahimsa should be a part of one's speech, mind and action.

141. What should one always speak?

A. One should always speak the "truth".

142. What does Asteyam, mean?

A. Asteyam (Non-stealing) (steyam means to steal) .Asteyam, devoid of unrighteous acquisitions (stealing).

143. When should one hold on to materialistic needs?

A. One should hold onto materialistic needs for physical (bodily) health, only.

144. What does the term "celibacy" mean for a householder?

A. A celibate householder means one who is dedicated to "one wife" (eka patnivrata) and follows the rules applicable to "family life" (grahasta dharmalu).

145. What do penance/ austerity (tapas) mean?

A. Tapas means, "observing designated rules".

146. What does saucham (purity from within and without) mean?

A. It means leading a virtuous life (by practicing prescribed rituals in the scriptures).





147. Why should one study (Adhyayan) the scriptures?

A. One should study the scriptures to attain God.

148. In the term purushaatha, who is the “purusha”?

A. Purusha denotes “Eshwara/Purushottama.” Cosmic man/ Self/ Spirit/ Universal Principle.

149. What is suppressed by Silence (pertaining to the mind)?

A. Silence suppresses the desires of the mind.

150. How should one sit in “sadaasana jayam”?

A. One should sit in the postures (aasanas) as explained in the scriptures (sastras).

151. What does praNayama mean?

A. PraNayama means regulating one’s breath.

152. What is the benefit of PraNayama?

A. It helps on building concentration (maanasika ekagrata).

153. What does pratyahara mean?

A. Pratyahaara means withdrawal of the senses and focusing the mind onto the heart to bring them together.

154. What does ‘dharanA’ mean?

A. DharaNa means to sustain the state of the withdrawn mind.

155. How to meditate (dhyanam)?

A. Focus on an object and keep the mind focused on it.

156. What are the two forms of Bhakti?

A. SaguNA Bhakti (Devotion on the form of God)  
Nirguna Bhakti (Devotion on the formless God).

157. What are the types of SaguNa bhakti?

A. There are three types of SaguNa Bhakti, satwika (harmonious), rajasa (active) and tamasa (chaotic) bhakti.

158. What is common to the three types of SaguNA bhakti?

A. The three types of Bhakti see God as separate from us.





159. What is the end result of taamasa bhakti?

A. It results in violence (himsa).

160. What is the end result of Rajasa Bhakti?

A. It results in materialistic desires, recognition and crave for glory.

161. What is the end result of Saatwika bhakti?

A. Saatwika bhakti results in pure conscience, love towards God and carrying out one's responsibility (vidyukta dharma) without attachment.

162. What does 'NirguNA bhakti' mean?

A. NirguNA bhakti means the kind of devotion wherein God is not perceived separate from the 'Self'.

163. What is unique to NirguNA bhakti?

A. NirguNA bhakti invokes intense unconditional love towards God.

164. Who is a "real" devotee?

A. A real devotee is one who sees God in everyone and everywhere.

165. What is the other name for NirguNA bhakti?

A. Atyantika bhakti; meaning the Ultimate devotion.

166. What is the fruit of NirguNA bhakti?

A. Liberation (Mukti).

167. What is the term used for people drowned in materialistic needs/ worldly matters?

A. Gruhvatulu.

168. Why should one seek the association of good company (sat purushulu) through bhakti yoga (devotional) and jnana yoga (knowledge)?

A. To attain salvation (moksham).

169. What are the types of "cleanliness" (saucham)? What are they?

A. There are two types of "cleanliness/ Purification". Inner and outer (from within and from without).

170. What is the meaning of perceiving the gross into a subtle entity, while meditating?

A. It means when we concentrate on "Vishnu Murthy", the form (murthy) is replaced by Vishnu (Vishnu means ONE who is all pervading, vishvam lo vyapinchi unna vaadu).

171. What did Chaitanya mahaprabhu pray for?

A. He asked for unconditional love towards God. He did not want riches, followers, literary prowess, because they create distance from HIM.



172. What is meant by Isha vasyam idam sarvam?

A. It means that the entire Universe is pervaded by HIM.

## Kapila Geeta

173. How to overcome Maya / Illusion?

A. Illusion can be overcome by recognizing the consciousness (chaitanyam) in all entities and understanding the “root” of that consciousness.

174. What kind of incarnation is Kapila Maharshi?

A. HIS incarnation depicts Knowledge (nanam) and the science pertaining to knowledge of the divine. (Brahma Vidya).

175. What do “Neeyati” and Kaalam mean?

A. Neeyati means that which is meted out, whenever, wherever and as needed.

Time is the jurisdiction form (sasanam) of God. God controls time.

176. Whose fears are dispelled?

A. People who seek refuge in God, the ONE who has time under HIS control, have nothing to fear.

177. What is the ultimate purpose (paramartham) of Bhagavatam?

A. To attain unison with God/ Oneness with soul.

178. What is the cause of the miseries of the “dimwitted” humans?

A. The possessiveness formed due to the obsession on the mortal body, and the people acquired through that and the wealth accumulated in the process, is the cause of all miseries.

179. What is ignorance (ajnaanam)?

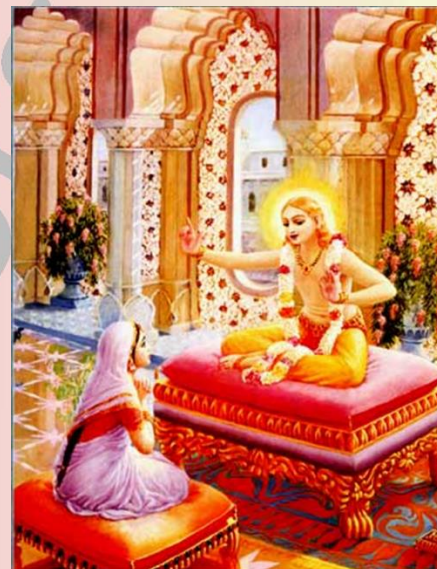
A. The illusion of assuming the mortal body to be “the Self / I” is ignorance.

180. Who goes to hell (papagati)? Who are the ill-fated?

A. People who are well aware of dharma but caught in the web of life, and therefore choose immoral ways to lead their lives, will definitely go to hell and are ill fated.

181. Who attains the “good state”? (sadgati)

A. People who follow the righteous path, worship God and despite being caught in the web of life, chose to carry out their duties with due diligence, will certainly attain a “good state”/ heaven.



182. What is sadgati?

A. Living a life which is bound by time, discharging duties in a timely manner, will result in attaining a good state. Once the fruits of the good deeds are exhausted, they have to take another "birth".

183. How does indwelling soul (jeeva) take birth?

A. The indwelling soul comes down to earth as a through water. In the earth, it reaches a grain. The grain is consumed by a man (father) and therefore becomes a part of his semen, which eventually gets implanted in a mother's (woman) womb. This is based on the deeds (karma) from prior births.

184. What is the meaning of "linga sareeram"?

A. The subtle body (sukshma sareeram) that goes through the cycle of births and rebirths is known as "linga sareeram".

185. How many passages (gatulu) are there? What are they?

A. There are three passages (gatulu). They are PuNya gati (good passage), Papa gati (bad state/ hell), Mishra gati (mixed passage).

186. Who is said to have had the ultimate birth (ati unnatamaina janma)?

A. The one who ceases to see the difference between the "Self" and God is known to have an ultimate birth.

187. What is the meaning of jeevan mukti / Realized Soul?

A. A "Realized Soul" means one who lives in the physical body but is aware that there is no difference between the "seer" and the "seen"/ Self and Brahman. He or She is a liberated soul. They attain liberation right here, while "alive", living in their bodies.

188. What does complete surrender (saranagati) lead to?

A. Complete surrender (saranagati) leads to liberation in stages/ degrees (krama mukti).

189. What is the essence of Kapila Geeta?

A. Kapila Geeta is the condensed form of Hindu dharma.

190. How should one implement satvika bhakti (harmonious devotion)?

A. One can implement saatvika bhakti by purity of thought (chitta suddhi) and intense love towards God.

191. What is the meaning of "trigunaateeta stithi"?

A. The state beyond the desire of purity of thought and love, where the person sees no difference between the Self and God. This is liberation / moksham.



192. A “Realized soul” (jnani) and a devotee (bhaktudu) are said to be in an identical state. How is that possible?

A. A “Realized soul” has the knowledge to experience the Brahman in the Self. A devotee seeks refuge in God and surrenders to HIM completely. This eventually leads to a liberated state.

193. Define ‘time’.

A. Time is the 25th element, beyond the 24 elements mentioned earlier. Time is God HIMSELF. HE is not bound by time. Brahma along with all entities in the universe are time bound. Time serves the greatest jurisdiction.

194. What is the greatness of the devotion expressed in Bhagavatam?

A. The devotion expressed in Bhagavatam is beyond the desire for liberation and residing in Brahma’s abode (Brahmalokam).

195. What are the characteristics of intellect (buddhi) and senses (indriyaalu)?

A. Intelligence is the characteristic of intellect. The experience of the “good and the bad” is the characteristic of the senses (indriyalu). Ego stays intertwined with intellect and the senses.

196. What should bring dispassion (vairagyam) to mankind?

A. The human body is packed with components that are nauseating to the human eye. The outer layer, skin, covers them up well. The very thought of this should lead to dispassion (vairagyam).

197. When does ignorance efface?

A. Ignorance effaces with the dawn of “Self-realization” (Paramaatma jnaanam) and detachment with the physical body (dehaatma bhranti).

198. What is the behavior of a householder who is also an ardent devotee (bhaktudaina guruhastu)?

A. A house holder has to perform five yajna’s (rites). These are yajnas in form of homage to God (daiva yajnam), Forefathers (pitru yajnam), Sages (rushy yajnam), Bhoota yajnam (all beings), manushya yajnam (homage to humans / atithi/guest).

Performing these duties with no anticipation of the fruits from the actions and unconditional love towards God, reminiscing HIM in all the activities, makes a “householder summa cum laude ardent devotee” (Bhaktudaina guruhastudu).

199. What are the types of Daiva yajnam (rites towards God)?

A. The rites are: daily act of worship (Pooja), worshipping through an “idol”, worship deep within one’s heart, worship through ceremonial performances, reverence towards mantras, worship of a “votive ritual”/ “(altar with fire), through Agni (Fire) (homa gundam).

200. How many bonds does a human have?

A. Two: 1) parents 2) spouse and children.

201. How should one interact in human relations?

A. One should regulate interpersonal relations with people related “through the body”. One should direct the senses towards God in trying to understand HIM, and attain HIM.

202. What is the reason for “rebirth”?

A. Rebirth is due to “cause and effect”. To reap the effects of “seeds” sown as deeds from prior births, man has to take multiple births to get rid of them. This includes both good and bad deeds. They should nullify each other, that state is “liberation”, one with God (who has no karma/ deeds).

203. What does samskaaram mean?

A. Human life has important junctions to promote transformation from one stage to another, for example, infant to a child where the “learning of scriptures begins, is “upanayam samskaaram” (thread ceremony), then childhood to adulthood leads to marriage (vivaha samskaaram). At each juncture, one may get carried away in trying to discharge the duties pertaining to that stage. To refrain from getting carried away and to bring back the focus onto HIM, the school of ‘Samskaarams’ has been entertained.

204. Why should one perform the “samskaarams”?

A. Samskaaram is the method to purify our thoughts and character, thus keeping us on the path of righteousness (dharma), which then provides the eligibility (arhata) to perform “good deeds” (sadhkarmalu) which then leads to obtaining better “passages”/ sadgati in the “after life”, and therefore steer away from hell( narakam).

205. What does “karma lokam” mean?

A. Karma lokam means “bhoo lokam”, life on Earth.

Living beings are born to reap the residual effects of good and bad deeds from prior births. The reason behind taking birth on the Earth (bhoo lokam) is to experience the good (as a result of the good deeds from prior birth) and also experience the bad effects from “bad deeds” from prior birth. That is why this is also known as “Mishra lokam/ Admixed world (mixture of good and bad). Being born as a “human” is very fortunate because it gives the opportunity and capability to rid ourselves of all deeds (good and bad) and thus attain liberation (mukti), relieved from the vicious cycle of births and rebirths.

206. What are the “grades” of births?

A. The birth of birds and animals is better than rocks and trees. Taking birth as a human is better than that of birds and animals. This is the “birth” (janma) that has the ability to learn, grasp the essence and practice all that is professed in the Vedas (scriptures). It gives an opportunity to understand the “Self” and experience “oneness” with God. It is

indeed a fortunate “birth” (janma) to be a “Realized soul” and cease to see the difference between God and “I”.

207. What is the purpose served by “puranas” (texts)?

A. The purpose of these texts (puranas) is to teach us to let go of the “ego” attached to having been born with a “human body”, understand detachment with discrimination of the real from the unreal (viveka, vairagyam), and achieve them.



208. Who is a “karmishthi”?

A. Karmishthi is one who performs all five rites as householder (gruhastu).

209. Who is a contemplator (upasakudu)?

A. A contemplator is one who learns the essence of the Absolute Truth, i.e. God, and practices the teachings with intense love (preethi) -under the guidance of guru.

210. Which lokam / world does a contemplator reach?

A. A contemplator attains the Hiranyagarbha lokam.

211. Describe “Hiranyagarbha lokam”?

A. Hiranyagarbha lokam is the residence of Sanaka, Sananda, SanatKumar and Sanatana. It is the place where Lord Brahma resides. The beings of this world become one with the Brahman (Absolute Truth).

212. When does one attain Brahma lokam?

A. One has to be devoid of bodily obsession (dehaatma brhaanti) along with contemplation on God, to attain Brahma Lokam.

213. “Napunaraavartante”, who stated that?

A. The Brahma Sutras stated it two times in a row” Napunaraavartante, Napunaraavartante”.

214. What did Adi Sankaracharya say about Bheeshma Pitamaha?

A. Adisankara said that Bheeshma was a “realized soul” and the greatest thinker of his times. He would attain the highest plane of God (sadgati), irrespective of his “time “of death. However, Bheesham pitamaha wanted to propound the uniqueness of the Uttarayana kalam and therefore awaited its arrival.

(PS: Uttarayana kaalam is the first six months of a year (January 14th (Makara Sankranti) to July 15th). It is the “day time” for demigods (devatas), meaning they are awake during this phase of six months for humans on earth. That is why it is considered auspicious to worship, sing hymns in their glory and win their favor, so to say).



215. What makes one reach Hiranyagarbha lokam?

A. Hiranyagarbha lokam is reached by people who have realized that the body is impermanent, yet they are egoistic about the fact that they belong to God and God belongs to them and are also proud that they are great contemplators (upasakulu).

216. What does Contemplation (upaasana) with devotion (bhakti) mean?

A. It means the transformation of pure devotion (satva bhakti) to devotion towards the “formless” (nirguna bhakti).

217. Leading which kind of “life” leads to re births?

A. Leading life of good deeds, bad deeds and mixed deeds (paapa, punya, mishra gatulu), all result in rebirths.

218. What does the “Garbha Upanishad” profess?

A. It professes that one does not remember all that transpired in the womb (garbham), but we all agree with the truth that we did come out of a womb. Similarly, we have to accept the truth that we all have prior births and we are born as result of those, though we do not remember them. Acknowledging this truth will help us work on the “Self” and make progress towards higher realms of consciousness.

219. What is the state of a “Realized Soul’ (Jeevan mukta)?

A. They are like a ripe gourd attached to the stalk. It ‘appears’ attached but is actually separate from the stalk. Similarly, a “realized soul” appears to be in this world, as “attached” as the gourd is to the stalk. This is described in the verse from the well famed “Mrityunjaya mantra”: “urvaarukamiva bandhanaan” (uru: big; arukam : any gourd, iva : as)

## **The Knowledge of Kapila Geeta and story of Dhruva**

220. How should we meditate on God?

A. We should mediate on God with the awareness that HE is within us and there is no difference between the souls (I) and HIM.

221. How do the “Realized souls” (Jeevan muktulu) admire god?

A. The realized souls are always in a state of “experiencing” God. They constantly listen in to HIS stories, reminisce on HIS divine names and forms with awe and admiration.

222. Describe “real devotion”.

A. Real devotion should be full of the “Truth”, should lack materialistic attachments. There is no difference between a “Real devotee” and an “Enlightened Soul” (jnaani).

223. What is the meaning of “mannishtha nairguNayo bhakti lakshanaha”?

A. Mannishtha means knowledge fixed at the Brahman/Paramaatma.  
NairguNayo means nirguNA bhakti (devotion on the Formless).

224. Why did the scriptures propound the Brahman in different ways?

A. Humans do not have proper understanding of the Brahman. We all have different views and interpretations, use different philosophies and scriptural writings based on individual traditions. To make HIM accessible to one and all, the scriptures have promoted different methods.

225. Each scripture propounds its own doctrine. Each scripture is great in its own way. Then, what is the real form of God?

A. Though the scriptures talk about various forms of God in different ways, it is for us to understand that they are all talking about the ONE and ONLY ONE GOD.



226. What was the last segment of advice given by Kapila maharishi to his mother?

A. Chant MY name uninterruptedly, meditate on ME constantly and develop unperturbed devotion towards ME.

227. Who should NOT be imparted Brahma Vidya?

A. Brahma Vidya should not be imparted to people who are wicked, haughty, barbarous, full of misconduct, hypocrites, having materialistic outlook, interested in worldly sensual pleasures, who have no devotion towards God and who persecute devotees of God.

228. Who are eligible to receive Brahma vidya?

A. Brahma Vidya should be imparted to those who revere a Guru, love all living beings, detached to worldly pleasures and have hearts filled with contentment.

229. In the pursuit of the Spiritual knowledge, who should one hold on to and what should one let go?

A. In the pursuit of spiritual knowledge, one should let go of the materialistic world (prapancham) and hold steadfast to Paramaatam.

230. How should we worship God?

A. One must constantly think of God. As long as we are aware of our “physical body”, we must engage ourselves in activities related to God. If we were to waver from that path, we should remind ourselves of the mundane activities of life and get back on track, and start looking inwards (backwards) (pratyak).

231. How do “Realized souls” (Jeevan muktulu) behave?

A. “Realized souls” are like an earthen pot in the Ganges. They are like an elephant, knee deep, in a lake, unaffected by the fire burning the forest. They remain absorbed in the Self (Brahman), witness all that is happening around them, as they see the world with people going along with their karmas, sometimes reaping the benefits and sometimes paying for their misdeeds from prior births.

232. Give examples of “Realized souls”?

A. Suka Brahma, Chaitanya Mahaprabhu etc.

233. What happened after Devahuti renounced her body?

A. Her body transformed into a holy river, by the grace of God. The river Saraswati runs adjacent to the lake Bindusarovaram, as of today.

234. What is Bindusarovaram?

A. Bindusarovaram is a lake formed from the tears shed by God when HE was moved by the intense love and devotion of Kardama Prajapati.

235. Where are Bindusarovaram and Maatru Gaya located?

A. They are in Gujarat, a place known as Mehsana, close to Ahmedabad.

236. What is the importance of “Maatru gaya”?

A. Maatru Gaya is a sacred place to perform mother’s “after death” rites. This helps her soul attain higher realms (sadgatulu). This place is exclusively for a mother.

237. What is the importance of pitrugaya?

A. In pitrugaya one can perform after death rites of both mother and father.

238. Which place is known as Siddha ashramam? What is the other name for this?

A. The place where Kardama prajapati practiced sever austerities, the place where Kapila Maharshi was born to Kardama prajapati and Devahuti, the place where Kapila Maharshi gave “enlightenment” to his mother is known as Siddha Ashramama. The other name for this place is “maatru gaya”.



**Maatru Gaya Bindusarovaram  
Mehsana, Gujarat**



239. What is the moral of the story of Kapila Maharshi?

A. The moral is that children born through righteousness (dharma acharana) can “promote” the parents to higher realms of consciousness but cannot engender “liberation”/ Moksham.

240. Who are the ideal couple?

A. Kardama prajapati and Devahuti.

241. Who is the father of Uttanapaada?

A. Swayambhu manu.

242. How many wives and children did Uttanapaada have and what are their names?

A. He had two wives and two sons. Elder wife, Suneeti and her son named Dhruva. The younger wife named Suruchi and her son Uttama.

243. Why did Suruchi stop Dhruva from sitting on his father’s lap and what did she say?

A. She said that he was not eligible to sit on his father’s lap because he was not born to her. He had to do austerities (tapas) to take birth through her.

244. What did Dhruva’s mother explain about “tapas”?

A. She said that the objectives worthy of human pursuit (viz; dharma, artha, kaama, moksham) are bestowed by the grace of God (Bhagavantudu). She advised him to worship HIM with unswerving devotion.

245. What is the meaning of tapas?

A. Tapas means worshipping God and offering all good deeds (sadhkarmalu) to HIM with complete surrender.

246. How does God grace people who seek HIM?

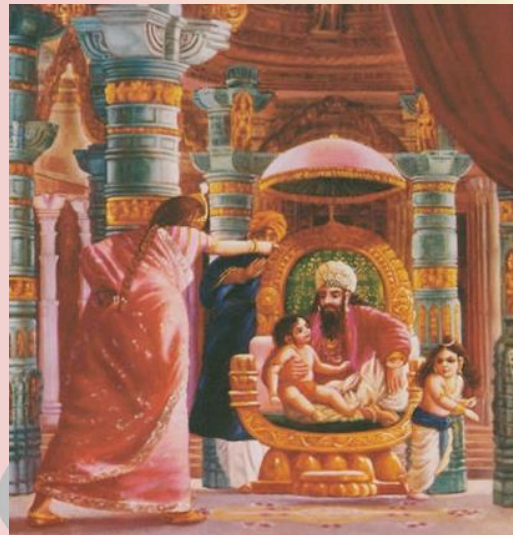
A. HE graces them by associating them with a Guru, who guides them onto HIS path.

247. Who approached Dhruva as he set out to perform austerities (tapas)?

A. Narada Muni.

248. What was the advice given by Narada Maharshi?

A. He advised him to go back to his kingdom. He assured him that the king will welcome him back and he could be the king of his kingdom. One should be balanced in acknowledging insult and glory. He asked him not to take the insult personally and return home.



249. What was Dhruva's answer and what was his desire?

A. Dhruva answered Narada Maharshi with deep respect. He said he was not in a mental state to let go of the insult. He had pride and honor to protect, being of Kshatriya descent, and was determined to obtain a status that even his forefathers did not achieve, by praying to Lord Narayana.

250. What was Narada Muni's response to Dhruva's request?

A. Narada Muni said that Lord Narayana always fulfils the wishes of HIS devotees. HE assured Dhruva and said he will attain ranks higher than his father and forefathers. He described the form of the God that Dhruva should worship with dedication and prescribed the mantra to be chanted to invoke HIS grace.



251. How should a mantra that has been instructed (upadesa) by a Guru, be chanted?

A. People who have been instructed a mantra, by a Guru, should chant the mantra repeatedly (japam), perform acts of worship (pooja) and perform ceremonial sacrifices (yajna).

252. How many types of yajna exist?

A. There are four kinds of yajnas /rituals: 1) using honestly acquired wealth to be given away as charity (dravya yajna)  
 2) kayaka (utilizing the body) yajna  
 3) vaachaka yajna ( speech)  
 4) manasika yajna( mentally and from the heart).

253. What is the mantra instructed by Narada?

A. It is a twelve letter mantra, the quintessence of all mantras "Om Namoh Bhagavate Vaasudevaaya".

254. How did Narada Muni want Dhruva to concentrate on the Lord?

A. Narada Muni wanted Dhruva to concentrate on Lord Narayana's face, beaming with benevolence.

255. What was Narada muni's advice to Dhruva regarding the method to worship Lord Narayana?

A. Narada muni advised Dhruva to realize Lord Narayana within his being, concentrate on HIM, keep gazing at him with admiration and love, and chant HIS name and meditate accordingly.

256. Where did Narada Muni instruct Dhruva to carry out his penance?

A. Madhuvanam, the place blessed by the presence of Lord Narayana.

257. What is the “take home” point from the lives of Kapila Maharshi and Dhruva?

A. The take home point is, once we realize our stand in regard to the “understanding” of the Absolute Truth, we should concentrate on HIM with undivided attention. Eventually it will help us reach HIM.

## The story of Dhruva (Dhruvopaakyanam)

258. Who is Dhruva’s “inspiring/ initiating” (Preraka) Guru”?

A. His mother, Suneeti.

259. Who is Dhruva’s “Instructing” (bodhaka) Guru”?

A. Narada Muni.

260. What were Narada Muni’s instructions to Dhruva?

A. HE suggested that Dhruva should practice equality in serving all, practice restraint, honor and disrespect are dualities of nature and cautioned him about the hardship in following austerities.

261. Whose mantra was given to Dhruva by Narada Muni? How many letters does it have?

A. Vaasudeva mantra. It has 12 letters.

262. On listening to his mother, what motivated Dhruva to follow her advice?

A. The fruits of his prior birth led to immediate motivation after listening to his mother.

263. What is one of Dhruva’s unique quality??

A. He had the knack to grasp the essence of any advice given to him.

264. Define “mantra”.

A. Mantra is the “sound form of God”.

265. Name the sacred places that God always “resides”.

A. God always resides on the banks of Ganga, Yamuna and Sarawati.

266. Which place did Narada muni suggest to Dhruva, to practice his austerity (tapas)?

A. Madhuvan, located in Brindavan.

267. Define “prasaadam” (divine blessing).

A. Any substance, anything of substance (meaning worthy to be offered) (padaartham) offered to God and then taken as HIS grace is a “divine blessing”, prasaadam.





268. Whose example did Guruvugaaru give, when describing the act of worshipping God?  
 A. Guruvugaaru quoted Tyagaraaja swamy to exemplify the greatness of devotion. He said we should worship Lord Vishnu with intense love by offering HIS favorite leaves of the holy plant "Tulasi".

269. Whose names did Guruvugaaru mention when describing the heights of adoration towards God?  
 A. Guruvugaaru mentioned the names of Narayana Bhattadri and Adi Sankaracharya.

270. What is the advantage of "listening"/ "sravanam"?  
 A. The time spent in "Listening" acts as mode of addressing God "mentally". (maanasa upacharam).

271. What is the meaning of "mantra murthy"?  
 A. Mantra is the sound form of the Vedas. The "vital power" (tejas) that is personified by sound, is the form of God (devata roopam). One must worship God with a heart brimming with mantra (mantra hrudayam).

272. What is the meaning of dhyanam/ meditation?  
 A. Meditation implies contemplating on the form of God with the intellect (Buddhi).

273. Who is a "liberated soul"/ Jeevan mukti?  
 A. A "liberated soul" is one who has realized the "Self" and therefore perceives the universe and everything in the universe as God.

274. Who is Dhruva's father?  
 A. Uttanapaadudu.

275. Describe moham/lust?  
 A. Lust/ moham is a substandard quality. It withholds one from following a righteous path (dharma).

276. Who attains salvation?  
 A. Salvation is attained by one who has intense devotion (bhakti) and "detachment with understanding of the real from the unreal" (vairagyam). One who constantly worships God with thoughts centered on HIM.

277. Who is considered as a person who "fasts" regularly (sadopavasi)?  
 A. A person on "regular fast" is one who takes food that has been offered to God first, in limited portions, twice a day.

278. What kind of yoga do people who render service (upaasakulu) come under?  
 A. People rendering service (upaasakulu) come under Karma yoga. The service is done with intent to reap the benefits. Devotion (bhakti) is superior to service/ Upaasana.

279. What are the characteristics of spiritual aspirant (saadhaka)?

A. Their characteristics are:

- 1) Pure aspiration (saatvika saadhana)
- 2) High thinking (of the absolute truth) (taatvika chintana).



280. What is the name of Lord Vishnu's conch (sankham)?

A. Panchajanyam.

281. How does the conch appear?

A. It appears white (in color), shining like a thousand moons.

## Dhruva charitra (His penance, the Lord appearing before him, Dhruva as a king, His liberation)

282. What is the "radiance" provided with the twelve Suns (dwadasa aadityulu)?

A. The radiance is in the form of the "knowledge of the Divine" (Brahma jnaanam).

283. What is the difference between our perception of the Divine and Dhruva's perception?

A. Dhruva was cognizant that the Lord is the reason for his "speech". Unfortunately, we overlook that.

284. What does "swadhaamna" mean?

A. Swadhaamna means ONE who is "Self-effulgent" (swayam prakaasam) and serves as "consciousness" to consciousness (chaitanyam).

285. What should one ask of God?

A. One should ask for the intellect to seek the grace of God (loving kindness of God) (anugraham).

286. How to recognize "consciousness" (chaitanyam)?

A. "Consciousness" is recognized through the utilization of senses.

287. What does "antar mukham" mean?

A. Antar mukham means to look deep and within.

288. What should the “body” be used for?

A. For Yoga.

289. What do the terms “pratyak” and “paraak” mean?

A. Pratyak menas “looking within/ inwardly”. Paraak means looking outwardly.

290. Who is “Leelasuka”?

A. Leelasuka is a great Krishna devotee. He knew the essence of the Upanishads.

291. Who realize that Brahman is the “Greatest “and are therefore “liberated souls”?

A. People who are “presently conscious of past perceptions” (vaasana) and have “innate tendencies created due to previous actions and thoughts” (samskaarama).

292. What is moksham (Liberation)?

A. Liberation means the complete exhaustion of all the previous perceptions. Mere acquisition of the knowledge of the scriptures is not enough.

293. What is the name for the acquisition of “knowledge of the scriptures” for liberation?

A. Paroksha jnaanam / Indirect knowledge (Hearsay).

294. What is the name for the experience of “knowledge of the scriptures” for liberation?”

A. Aparoksha jnaanam / Direct knowledge/ Direct Experience.

295. What was the prior birth of Dhruva, as told in Vishnu Puranam?

A. Dhruva was a friend of a Kshatriya lad, in his past birth. He longed for that kind of life style.

296. Whose grandson is Dhruva?

A. Swayambhuva manu.

297. How does one exhaust joy (sukham) and grief (dukham)?

A. One exhausts accumulated joy and grief by “experiencing” them, alone.

298. What was the rank offered to Dhruva?

A. Dhruva was made in charge of the celestial body (pole star) known as Dhruva mandala (it is one of the many abodes of Lord Vishnu).





299. How long did Dhruva rule the earth?

A. 36,000 years. (This is the during Swayambhu manu's Kruta Yuga).

300. What does "dhruvam" mean?

A. Dhruvam means the "supporting system" in the cosmos (antariksham), on which the stars and planets depend, for their rotational axis.

301. Why did Dhruva feel "disturbed", when the Lord disappeared, after having granted the boons?

A. Dhruva realized that nothing supersedes the Brahman. Yet, he asked for a "celestial body" after his name. He felt ashamed of that.

302. What is bigger than the ranks in the world of Dhruva, Brahma and the heavens?

A. The rank of "devotion". The understanding and the experience that "nothing exists other than God", is the highest rank one can attain.

303. What is the moral of Dhruva's story?

A. The moral is: If we bow to the lotus feet of the Lord of the world, the entire world will bow to our feet!

304. What is the significance of Dhruva mandalam?

A. Dhruva mandalam is the place of Salokya mukti. Salokya means, after material liberation, one is promoted to the planet where the Supreme personality of Godhead resides. The person in charge of this celestial body runs the "wheel of time". In order to observe the time that passes by, the one in charge needs to be still.

305. With who and where did Dhruva's brother (Uttama) have differences?

A. Uttama had differences with the Yaksras living in Alkapuri, near the Himalayas. He died waging war against them.

306. Who came to fight against Dhruva, on behalf of the Yakshas?

A. Kubera.

307. Who stopped Dhruva from fighting against Kubera?

A. His grandfather Swayambhu manu.

308. Which Absolute Truth (tatvam) did Swayambhu manu advise about?

A. One should not be in haste. War should be fair and not for revenge. War based righteousness (dharma) and devotion should complement one another.



309. When an impressed Kubera wanted to fulfill any wish of Dhruva, what did he ask for?

A. Dhruva asked that his “intellect” never experience separation from the Lord, even for a fraction of a moment. He wanted to be guided in that path.

310. What was Dhruva’s request when Lord Vishnu’s envoys (dootalu) came to take him to HIS abode?

A. He wanted his mother, who guided him in the proper direction, to reach the heavenly abode of the Lord. He did not wish for that luxury if his mother did not deserve so. Amused and pleased with Dhruva’s devotion towards his mother, they showed him the path she was already set out on. It is the path of “devayaana” towards Hiranyagarbha lokam.

311. How did Dhruva take leave from this world?

A. He stepped on the head of the “God of death” (mrutyu devata) and boarded the “celestial plane”, thus establishing the fact that he was beyond dimension of “time’ (kaala ateeta).

312. Which auspicious days yield better benefits on listening and / or reading the story of Dhruva? (Dhruva charitra)

A. The full moon day (poornima), New Moon day (Amaavasya), Dwadasi (12th day of month in the lunar calendar), Day associated with the star “Sravana”, Ratha Saptami (seventh day of the waxing Moon in the month Maagha).

313. What is the foundation of Bhakti?

A. Firmness / Stability/ permanent (dhruvam).

Dhruva is the name of Bhakti, not just a name of a devotee.

## **The stories of Anga raja, Vena, Pruthu Maharaj**

314. Name the sons of Dhruva.

A. Utkaludu, Vatsaludu.

315. What does the name “Utkala” mean?

A. Utkala means one who is beyond “time” and “experiences” God / Realized soul (Brahmajnaani).

316. What was the reason for Utkala’s lack of desire to be a king?

A. He was on the path of renunciation (Nivrutti margam) and therefore was devoid of materialistic wants.

317. Who was anointed as the king?

A. The son of Bhrami, Vatsarudu.

318. Who governs "time"?

A. Dhruva.

319. What is the meaning of "Bhrami"?

A. The revolution of Time.

320. What is the meaning of "vatsarudu"?

A. It means one who controls the "year" (samvatsaram).

321. Vatsara's wife is Svarveethi. What does that name mean?

A. It means that related to the path of Sun.

322. What are the names of the children born to Vatsarudu and Svarveethi?

A. Pushpaarna, Tigmaketu, Isha, Urja, Vasu, Jaya.

323. Name the wives of PushpaarNA.

A. Prabha and Dosha. (Day time and Night time).

324. Who are the sons of Prabha?

A. Praata, Maadhyandina and Saayamu (deities of the three Sandhyas).

325. Who are the sons of Dosha?

A. Pradosha, Nishidha, Vyushta (twilight, midnight and dawn).

326. What is the name of Vyushta's wife?

A. Her name is Pushkarini (dawn, the period before Sunrise).

327. Who is the son of Pushkarini and Vyushtha?

A. Sarvatejasa.

328. What is the name of Sarvatejasa's wife?

A. Akuti.

329. What is the name of the son born to Akuti and Sarvatejas?

A. Chaksusha manu.

330. Whose son is Anga (Angudu)?

A. Angudu was born to Ulmuka and Pushkarini.



331. What kind of a person was Vena, son of Anga?  
A. Vena was a cruel person with a bad character and no empathy.
332. What did King Anga do when he realized that Vena would not change his nature?  
A. He was overcome with “detachment” and left for the forest to lead a life of renunciation.
333. Who became the king after Anga?  
A. The ill-natured Vena.
334. What was King Vena’s nature?  
A. He was irresponsible, self-centered and heeded to nobody.
335. What was the fate of the Kingdom with Vena as the King?  
A. The ministers were corrupt. The subjects living in the kingdom felt threatened due to this behavior.
336. What was the advice of the elders in the Vena’s kingdom?  
A. They decided to offer all their good deeds (karmalu) to God, for the safety of the kingdom.
337. What was Vena’s response to that?  
A. He said that He is that Vishnu and that they should offer all the proceedings of the Yajnam (sacrificial ritual) to him.
338. What did this behavior of Vena lead to?  
A. The ministers and the elders decided to kill him and they did.
339. What did Vena’s mother do with his “body”?  
A. She preserved it through her knowledge of the mantras and yoga.
340. What happened as a result of Vena’s death?  
A. The kingdom lost Kingman ship.
341. What did the ministers ask of Vena’s mother?  
A. They requested her to hand them Vena’s body.
342. What did the physicians do to Vena’s body?  
A. The physicians churned Vena’s body by applying friction.
343. Which part of the body did they churn first?  
A. They churned the thighs. A dark person with evil perceptions emanated.

344. Which part did they churn next?

A. The arms.

345. Who emerged from the arms of Vena?

A. A female and male emerged as a couple, from the arms. They were a part of the “energy of Vishnu”.

346. What are the names of the couple and what did they do to them?

A. Their names were Pruthu (Vishnu component) Archi (Lakshmi component). They were made to marry each other and the Kingdom was bestowed to them.

347. How was Pruthu Maharaj as a ruler?

A. Pruthu maharaj was a righteous king.

348. What was the cry of the people of his kingdom?

A. They wailed about the unforeseen famine that was affecting them. Mother Earth has stopped providing good harvest and plants with medicinal values.

349. What were Pruthu Maharaj’s thoughts on this unexpected calamity?

A. He pondered over the fact that in spite of being a just king and offering appropriate karma to the Gods, his kingdom should suffer thus. Mother earth is also one of the God’s/ Goddesses. He wondered about the cause behind the turn of events.

350. When Pruthu Maharaj decided to ask Mother Earth for the reason behind this event, how did Mother earth appear?

A. Mother Earth took the form of a cow.

351. What did he tell the “cow”?

A. He said that he had the right to punish her for not providing the expected yield, particularly for being a just and kind ruler.

352. What was Mother Earth’s reply?

A. She replied by stating that the kingdom was reaping the fruits of the bad seeds sown/ bad deeds done, during his father’s era.

353. What was HER comment on the righteousness of Pruthu maharaj?

A. SHE said that the merits of his good deeds will come to fruition in due course of time.

354. What did Pruthu maharaj ask HER?

A. He asked HER for guidance.

355. What was her advice?

A. She said that he should adopt any of the means approved by the great men to recover the products.

356. How were the first medical plants created?

A. They were created by the will of the Creator.

357. What is the rule placed by the Creator?

A. The rule is that that the medicinal herbs would sprout from the Earth because of disciplined lives of noble people.

358. What was the reason for the famine? What did Mother Earth say about it?

A. The reason for the drought was lack of righteousness as a result of which the medicinal herbs dried up.

359. What was the suggestion given to Pruthu Maharaj by Mother Earth?

A. Pruthu Maharaj was a “part incarnate” of Lord Vishnu, therefore SHE asked him to milk HER and get all that he wanted.

360. Who came as a ‘calf’?

A. Swayambhu Manu came in the form of a calf (representing Dharma).

361. What did Pruthu Maharaj use as a Utensil to collect the milk?

A. His Hands.

362. What is the “deeper” meaning of “using his hands as utensil”?

A. It means, one should work hard to earn merits.

363. Who earns riches by following Dharma and working hard?

A. Human beings.

364. What are the habitants of heaven dependent on?

A. The beings in heaven are dependent on Yajnam. Yajnam is performed on Earth. So, the heavenly beings are indirectly dependent on Earth.

365. How did the sages get produce from the Earth?

A. They used Brihaspati as a calf.

366. What did the sages use as utensils?

A. They used their mind, speech and their ears as “utensils”.

367. What did the sages get from Mother Earth?

A. The Vedas.



368. What did the Demigods use as utensils and who did they use as calf?

A. The calf was Indra and the utensils were gold.

369. How did Pruthu Maharaj establish and expand the Earth?

A. He created villages, towns, and cities and built settlements and created jobs for the safety of his people. He followed the Sanatana Dharma (the Eternal Dharma).

370. How many sacrificial rituals (yajnams) did Pruthu Maharaj perform for the welfare of the universe?

A.100.

371. What did Lord Narayana say when HE became “directly perceptible” (pratyaksham) to Pruthu Maharaj?

A. HE said that HE liked the way Pruthu Maharaj was ruling his kingdom and wanted him to express any unfulfilled wish.

372. What was Pruthu MAharaj’s wish?

A. He asked for the gift of 10,000 ears to listen to the stories of the Divine God.

373. What is the lesson to learn from Vena’s story?

A. He created a good system of political administration.

374. What do the sages impart to mankind through the Puranas, Epic poems (Itihaasa) and Poetic stories (kaavyalu)?

A. They impart the conduct of life as a human, as a family, as a community and as a government (political administration).

The liberation of Pruthu Maharaj and Story of Puranjana.

375. Who helped Pruthu Maharaj in performing 100 yajnams?

A. His son, Vijitaashva.

## **The liberation of Pruthu Maharaj and Story of Puranjana**

376. How did Pruthu Mharaj carry out righteousness (dharma)?

A. With devotion and intense love (preethi) towards God.

377. What was Lord Narayana’s gift to Pruthu Maharaj as an expression of appreciation?

A. Liberation (moksham).

378. What happens when one listen to the stories on God?

A. The person is constantly reminded of HIM.

379. What happens when one is constantly reminded of God?

A. Constant contemplation of God is the purpose of human life. This constant rumination takes one to the realm of immortality. (A state where death ceases to exist).

380. What did Pruthu Maharaj do on his return from the forests after his penance?

A. He gave exhortations to his subjects.

381. What are the qualities necessary to procure riches (sampadalu)?

A. Good nature (sadgunaaLu), good character (sheela sampada), always remember the favors done by others (paropakaaram) and serving the elderly.

382. How did Pruthu Maharaj rule? What was the outcome of such a good rule?

A. He ruled with righteousness (Dharma baddhanga). The Vedic scholars, the knowledgeable (in the context of Enlightened Souls), Cows (govulu, also means Vedas, mantras, Earth), Janardana (another name of Lord Vishnu), HIS devotees were all extremely pleased with him.

383. What happens if people are made to pay taxes and are found to be unrighteous in their ways?

A. The bad outcome from their deeds will reflect on the king. This will eventually lead to the loss of the king's greatness.

384. What was Pruthu Maharaj's advice to his people?

A. HE wanted them to fix their intellect (buddhi) on God and lead a life of righteousness in their designated fields/ professions.

385. How should one worship God while dispelling our duties?

A. We should dispel our duties by worshipping HIM with our mind, (manas), Speech (vaacha), and body (sareeram).

386. What did the Demigods, sages, Pitru devas say about Pruthu Maharaj?

A. The said that King Vena was indeed very lucky to have borne a righteous son like Pruthu Maharaj. The latter's righteousness has elevated Vena's life after death (placed him in higher plane (sadgatulu).

387. To whom did Pruthu Maharaj hand over the responsibilities of the kingdom?

A. To his son, Vijitaashva.

388. What is the name of the knowledge that was discussed by Pruthu Maharaj and Sanaka Sananada etc?

A. Brahma Vidya (the Absolute Truth)/ Vedantam.

389. What was the result of that discussion?

A. Pruthu Maharaj became a "Realized soul" (Jeevan Mukta).

390. Who is “safe” after listening to the story of Pruthu Maharaj?

A. Mother Earth.

391. What is the other name of vijitaashva?

A. Antardhaanudu.

392. How did he acquire the name of “antardhaana”?

A. Because he knew the art of disappearing (antardhaanam).

393. Who was born to him and his wife Nabhaswati?

A. Havirdhaanudu.

394. What is the other name of Barhishat?

A. Praacheenabarhis.

395. How did Praaceenabarhi perform yajnas?

A. He performed so many yajnas that there was no room left for anything else.



396. How many sons were born to Barhishat? What did Pracheenabarhis suggest to them?

A. He had 10 sons. He told them to perform strict austerities to get the grace of the Lord.

397. Who did the sons meet on their way to perform penance?

A. Rudra appeared before them. He exalted the essence of Lord Vishnu.

398. Where did Rudra preach to the ten sons?

A. In Guruvaayurappa, a sacred place.

399. What was Narada muni’s advice to Pracheenabarhi, who was engrossed in performance of rituals (yajnas)?

A. He said that the mere execution of Vedic rituals does not lead to enlightenment. One should concentrate and focus inwardly to understand the “Self”/ “Aatman”.

400. How did Narada muni convince Pracheenabarhi?

A. Narada Muni detailed the story of “Puranjana”.

401. What is the name of “Puranjana’s” friend? What is the meaning of that name?

A. Avijnaatudu (ONE who cannot be defined in any particular way, by anyone).



402. What did Puranjana do, after he left his “friend”, unbeknownst to HIM?  
A. He went to the region of the Himalayas and on the mountain tops, he came across a beautiful city.
403. How many gates/ doorways did the city have?  
A. Nine.
404. How was that city?  
A. The city was beautiful but was uninhabited.
405. Who caught the attention of Puranjana, in that city?  
A. A very beautiful lady.
406. How many aides were taking care of that lady?  
A. Ten.
407. How many aides did each of the ten aides have?  
A. A hundred each of sevakas and sevikas (male and female aides).
408. Who were the aides serving?  
A. The queen.
409. Who was next to the Queen?  
A. A five-headed serpent was guarding the Queen.
410. What did Puranjana ask the beautiful lady?  
A. He wanted to know who she was, who the aides were and who their ruler was.
411. What did the Queen say to Puranjana?  
A. She asked him to marry her, then both of them could enjoy living in that city with the aides at their service.
412. What did the excited Puranjana do?  
A. He married her, had many kids and “settled” in that city.
413. What were the locations of the nine gates?  
A. Five facing east, 2 facing west, one each towards north and south.
414. What are the names of the gates in the east?  
A. Khadyota and Avirmukhi.
415. Who does Puranjana meet through these gates/ doors?  
A. He goes out to the place called “Vibhraajita” with a friend “Dyuman”.

416. Which gate and which friend does Puranjana use to go to the place called “Saurabham”?

A. He goes with his friend “Avadhoota” through the doorways, Nalini and Naalini.

417. Where does Puranjana go to through the eastern doorway named “Mukhya”?

A. With Rasajna he goes to Bahoodana and with Vipana to Apana.

418. Where does he go through the doorway on the right (dakshina) (right ear) named, pitruhu?

A. He goes to Dakshinapanchaala with his friend Srutadhara.

419. Where and with whom does he go through the left doorway (left ear), named Devahu?

A. He goes to Uttara panchaalm with Srutadhara.

420. Where and with whom does he go through the two western doorways/ gates?

A. Through the doorway named Asuri, he goes to the place Graamaka with Durmada. Through the doorway named Nirriti, he goes to the place Vaisasa with his friend Lubdhaka.

421. What does Puranjana do with the “blind” help?

A. With one pair of “blind” help (arms) he works, and with the other pair (legs) he walks.

422. What does Puranjana do when concentrating “inwardly” (antahpuram/ antarmukham)?

A. He is caught in the web of likes, dislikes, joy and grief, bound by attachment and following his wife’s (Puranjani) footsteps, as a slave to the bonds of karma.

423. Who waged war against Puranjan’s city?

A. A gandharva named Chandavega along with 360 male and 360 female gandharvas.

424. What was the complexion of these Gandharvas?

A. The female Gandharvas were dark and the males were fair complexioned.

425. Who is responsible to save the city from Chandavega?

A. The five headed serpent, Prajaagarudu (pra jaagarudu: always awake).

426. Who did “Jara”, the daughter of “Time” (Kaala), ask to marry?

A. Narada Muni.

427. Who did Narada Muni suggest as the bridegroom for Jara?

A. The King of Yavana (meaning worries), named Bhaya (Bhayudu) (fear).

428. What did Bhaya say to Jara and what did he give her?

A. He addressed her as “sister” and gave her his army. He sent his brother “Prajwara” with her and said they should now attack the city of Puranjana.

429. What happened to the five-headed serpent who was fighting with the Gandharvas and Yavanas?

A. The serpent could not put up a fight any longer due to exhaustion and left the “city”.

430. What did Bhaya do?

A. He dragged Puranja out of the city.

431. Who was Puranjana reminded of and who was he not reminded of, when he was being expelled from his city?

A. He was reminded of his wife but was not reminded of Avijnaata.

432. What was Purajana in his next birth?

A. He was born a female (as his last thoughts were his wife, implying that the dominant thought at the time of death determines the next birth), as the daughter to the King of Vidarbha.

433. Who was she (Vaidarbhi) given in marriage to?

A. She married the King of Pandya territory, Malayadhwaaja.

434. What happened to Malayadhwaaja who went to the forests for austerity (vanaprastha), along with his wife (Vaidarbhi)?

A. He went into an advanced state of mediation (Samaadhi), absorption in the Self, identifying his mind with object of meditation, Oneness with the ONE ,and attained “Self-realization”.

435. Who came to the place where Malayadhwaaja attained Samaadhi?

A. An old ascetic came to that place as Vaidarbhi was preparing to give herself up to the flames of her husband’s pyre.

436. What did the old ascetic (vrudha Brahmin) ask her?

A. HE asked who she was, the cause of her grief and who was the person laying on the ground.

437. Who is the old ascetic?

A. HE is Puranjana’s friend Avijnaata.

438. Who were Avijnaata and Puranaja in their prior births?

A. They were the two swans at the Manasarovar Lake.



439. What happened to the swan that left the Lake due to the desires of the senses (indriya bhogaalu)?

A. He left as Puranjana to live with Puranjani and got trapped in the city (puram).

440. What did the old Brahmin tell Malayadhwaja's wife?

A. HE said that she was neither Purajana nor Vaidarbhi (the daughter of the king of Vidarbha). WE are the swans.

441. What happened when "Vaidarbhi" regained her "Self"? What happened to that Brahmin?

A. They both assumed the form of swans.

442. What does the city with nine doorways/ gates represent? What does the Queen of this city represent?

A. The City with the nine gates is the Body and the Queen is the intellect (buddhi).

443. What do the aides and the guard represent/

A. The aides are the senses. The five headed serpent (the guard) is the five praanas {vital forces of life (prana, apaana, vyana, udaana, samaanaa)}.

444. What do the nalini, naalini, the place they go to and the friend represent?

A. The two nostrils (nalini, naalini), place is Saurabham (smell/ fragrance), the friend is wind/ breath.

445. What is one of the eastern gates? Which place does it lead to and what is the friend's name?

A. The face (mukham). The names are Vipana and Aapana. They represent food (aahaaram) and the tongue.

446. What does the right faced gates represent and who is the friend?

A. They represent the ears and the friend is "to listen".

447. What do the western gates represent?

A. They represent the organs of excretion and procreation with the desires of lust and sex.

448. Who are the blind helpers of Puranjana?

A. The arms and legs.

449. What pleasures does Puranjana seek when he focuses inwardly? Who does he go with?

A. The pleasures are oriented in the three gunas, satva, rajas and tamas. He goes with his manas (mind).

450. Who is Chandavega? Who are the gandharvas?

A. Chandavega represents 'Time'. The gandharvas are the day and night times.

451. Who are Kaala and his daughter Jara?

A. Kaala is Time. Jara is disease related to aging (like graying of hair, loss of vision and hearing, difficulty walking, (the inevitable changes of aging which man fights against)).

452. What does the army of the yavanas and prajwara mean?

A. The army implies the various diseases, the heat from desires and fever.

453. What does the serpent represent? Who is Bhaya?

A. The serpent is praana (vital life force). Bhaya is Fear.

454. Who do Malayadhwaja, his wife and their kids represent?

A. Intellect associated devotion, intellect associated desire and the divisions / branches of devotion (Bhakti).

455. What is the significance of Malayadhwaja taking a bath in three lakes?

A. The lakes represent the trikaranams, meaning, we listen with our ears, sing praises with our mouth/ speech (keertanas) and contemplate with our mind (manas/ mananam).

456. What did Avijnaata do?

A. HE revealed puranjana's "innate Self" (swaswaroopam).

457. Narada muni questioned Pracheenabarhi about whose life was being depicted in the story of Puranjana?

A. Pracheenabarhi replied that it was his own story. The story of Puranjaan is an allegory.

## The Story of Bharata Part 1

458. What is the name given to the kind of stories like Puranja?

A. They are known as allegories.

459. How many Prachetasas were there?

A. Ten.

460. Who guided the Prachetasas in their austerity? What was the benefit obtained from Lord Vishnu?

A. Rudra guided them (this is known as Rudra Gita). Lord Vishnu wanted them to carry out their Dharma in the pravritti margam (pursuing what is desirable). HE can be attained through that path.

461. Who was born of the Goddess of the forest (vana devata), for the Prachetasas, after their bodies were purified through tapas?

A. The divine female child, Maarisha.

462. Who was born to Prachetasas and Maarisha?

A. Daksha was reborn in the sixth manvantara (Chakshusa manvantara).

463. The Daksha, who was the father of Sati devi, belonged to which manvantaram?

A. The first one, Swayambhu manvantaram.

464. What was the folly committed by Daksa in the first manvantara?

A. He failed to realize Lord Shiva to be the Absolute Truth and therefore ill-treated HIM as an ordinary demigod. This was out of arrogance.

465. Who wrote the Shiva mahimna stuti?

A. Pushpadantudu.

466. What is the name of Uttanapada's brother?

A. Priyavratudu.

467. What are the unique qualities of Priyavrata?

A. Bhaagavataha( enjoys listening to the stories of God) Atmaramaha( aware of the Self/ consciousness).

468. What is the name of his wife?

A. Barhishmati.

469. Who divided the universe into continents (dweepa)?

A. Priyavrata.

470. What was the important achievement of Priyavrata?

A. He divided the Earth into seven continents.

471. Who was in charge of Jambu dweepa?

A. Agnidhara.

472. Who was Agnidhara's wife?

A. A celestial damsel (apsarasa) named Poorvachitti.

473. Who made "divisions" within the continents (varsha)?

A. Agnidhara.





474. Who was Nabhi's wife?

A. Meru devi.

475. Who was born to Nabhi and Merudevi as a "part incarnate" of Mahavishnu?

A. Rishabha deva.

476. Who did Rishabha deva marry?

A. Indra's daughter, Jayanti.

477. How many children did Rishabha deva beget?

A. A hundred.

478. How did the name "Bharatvarsha" come into being?

A. Bharata varsha was named after the King Bharata, who was the son of Rishabha deva.

479. What is the meaning of "Bharata"?

A. It means "God of fire" (Agnihotrudu) and also "Parameshwara".

480. What decides necessity?

A. Dharma.

481. What is the name of the dharma carried out based on the Vedas?

A. Yajnam.

482. What is the name given to the fruits of deeds (karma)?

A. Apoorvam (not of the past) and Adrushtam (that which cannot be seen).

483. What does "totality of the Self" (Aatma naipunyam) mean?

A. To perform duty with detachment and surrender/ and as an offering to God.

484. What is the meaning of doing things based on karma (karmaaacharana) and karma yoga?

A. "Being done by me and I do not need the fruit of the deed/ labor".

Carrying out duties, devoid of the above belief is Karmaaacharana.

Carrying our duties by letting go of the above belief is Karmayogam.

## Story of Bharata Part 2

485. What does "aatma naipuNya Mrudita kaashaya", mean?

A. Doing duties without being attached to them and offering them to God.

486. What is the meaning of “karmaacharan’?

A. Dispensing one’s duties devoid of the belief that the duty is being done by me.

487. What does “karmayogam” mean?

A. Dispensing one’s duties without the anticipation of the fruits of labor and hence offering it to God.

488. Who is a karmayogi?

A. One who has let go of pride (ahamkaaram) and anticipation of the fruits of labor (phala aapeksha) is a Karmayogi.

489. How did the Bhagawad Gita describe the “totality of the Self” (aatma naipunyam)?

A. “Yoga karmasu kausalam”.

490. What is the result of performing duties with the totality of the Self?

A. Chitta suddhi /purity of mind.

491. Where did Bharata go after he renounced lifestyle of a King?

A. He went to Pulahaashramam, on the banks of Gandaki River (currently in Nepal).

492. What is the other name of Gandaki River?

A. Chakranadi.

493. What is unique to Gandaki River?

A. The saaligramam (fossilized shell), an iconic symbol of Lord Vishnu. They are found in this river.

494. What order of life was Bharata leading at the Pulhaashramam?

A. The life of an ascetic (Vanaprastha).

495. Towards whom did Bharata develop attachment, in Pulahaashramma?

A. Bharata got emotionally attached to a fawn (Baby deer) (Krishna mrugam).

496. What was the cause of this emotional attachment?

A. It was the part of his (karma) destiny that needed to be cleared (worked out) in this life. It was a result of prior births. (prarabhdha karma).

497. What is the other name of contemplating on God in the “letter form’ (Brahma akshara upaasana)?

A. Contemplation on PraNavam, Gayatri mantra.

498. What happened when Bharata breathed his last breath, lost in the thoughts of the fawn?

A. He was born as a deer (lady).

499. What was the saving grace even though Bharata was born a deer?

A. The austerities and disciplined lifestyle from his prior births remained as “memory” that carried over to this birth as a deer.

500. Where did Bharata, now as a deer, reach?

A. The deer reached Pulahaashramam.

501. How did Bharata in the body of the deer, give up the “body”?

A. He ended the life on the banks of the Gandaki River.

502. Where was he born again, but as a “Realized Soul”?

A. He was born to the second wife of a great Vedic scholar of the Angirasa lineage.

503. What is the state of “liberated Souls” (jeevan mukthi)?

A. They look upon the state of their body a “witness”.

504. How did Bharata go about his daily routine, having attained “Self-realization”?

A. He moved around like an insentient ( jadudu).

505. What is the name of Bharata, now born to the scholar?

A. Since Realized souls are beyond name and form, there is no name given to his character in this birth. However, for ease of understanding, he has been addressed as ‘jada Bharata’/ Bharata the insentient.

506. What does “anusmruti” mean?

A. Memories from prior births. This is a boon to great souls.

507. State few examples of “Realized souls” from the recent times?

A. Ramana Maharshi, Ramakrishna paramahansa.

508. What comes to the mind when taking the last breath?

A. Whatever the mind has been has absorbed with, in the entire lifetime, comes to mind when the end is near. (Meaning it is very crucial to keep good thoughts, focused on God, on our minds all the time).

509. Who are the real servants/ worshippers of Hari (Haridasulu)?

A. The Realized souls/ Liberated souls.

**Translation by Sai Varanasi New York**



**Sarvam Srikrishnacharanaaravindaarpanamastu**



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