



Srimad Bhagavatam Prashnottara Maalika



“Sri Gurubhyo Namaha” Student Collection

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Introduction



1. Who narrated the Bhagavatam and to whom?

A. Lord Narayana narrated it to Brahma, who narrated it to Narada muni, who then told Vyasa Maharshi, who passed it on to Suka brahma.

2. What are the components of Bhagavatam?

A. 12 skandas (canto) 332 chapters, 18,000 verses (slokams).

3. What is the fruit of the “wish granting tree” called Bhagavatam?

A. Salvation/ Liberation/ Moksham, is the ultimate fruit.

4. What is the prerequisite to read and understand Bhagawatam?

A. One should learn/ read/ listen to Bhagavatam as a means to practice righteousness, not merely preaching about it.

5. Why is Bhagavatam known as “Paramahansa samhita”?

A. Bhagavatam has been explained at the transcendental plane. It is a spiritual treatise and can be best explained and narrated by one who has attained that state of mind, where duality ceases to exist. These people are addressed as “parama hansa”. Parama means “great/ the biggest”. Hansa means, swan. The swan is known to have the ability to separate the water from the milk, and partake of the milk, alone. On the same note, people of transcendental cadre can separate the “real” (which is ParaBrahman) from the “unreal” ((maya/illusion/ world) and live in that state of bliss/ consciousness.

6. Name the chief disciples of Vyasa Maharshi?

A. Vaisampayana, Jaimini, Paila, Sumanta.

7. Why should we “listen” to Bhagavatam?

A. One must listen to Bhagavatam to get the complete understanding of the ONE and ONLY Brahman, who is eternal and the only “truth” that exists.

8. Who transcribed Bhagavatam into Telugu?

A. Bamma Potana.

9. Among all the explanations available on the Bhagavatam, which one is most widely accepted?

A. The detailed explanation /purport, given by Sreedhara Acharya is the one that is widely accepted.

10. Quote one word from the scriptures that defines God.

A. “Satyam Param”! This implies one should refrain from worldly desires and concentrate on the ultimate, eternal and ever existing entity, God.

11. What do the words” anuvrutam” and “vyavruttam” mean?

A. ‘Anuvruttam” means that which is not limited. “Vyavruttam” means that which has spread through and therefore intricately part of all existence.

12. What does “Bhagavatam” mean?

A. The understanding of the knowledge that defines “Vaasudeva” is Bhagavatam. The energy that is the root of creation, sustenance and dissolution of the universe is “Brahman”. People who have “experienced” this transcendental plane are known as “Bhaagavatulu” (ardent devotees). These souls are one with the ONE and ONLY God. The book that talks about these people and about “Vaasudeva” is Bhagavatam. There is nothing in this universe other than God. It talks about the “sat / chit / anandam”: eternal/ consciousness/ bliss.



The “Form” of the “Formless”

13. Who is looked upon as a “real hero”, one with a “dauntless” character?

A. The sages who have visualized the mantra are the real heroes in life!

14. Define Paramaatma/ God.

A. The power that creates, sustains and in who everything dissolves, is defined as Paramaatma. However, the affects due to three (creation, sustenance and dissolution) do not stain that "power" even though the three belong to that "power"! That power is "Self Effulgent"!



15. Who is Vaasudeva?

A. Vassudeva is embodiment of sat chit (eternal and consciousness).

16. Which text speaks about God/ Vaasudeva?

A. Bhagavatam.

17. Who is an ardent devotee?

A. An ardent devotee is one who has experienced the presence of God and is a self-realized soul. He moves around in the illusionary world and uses the same to attain Godhead. He seeks God.

18. What is the essence of Bhagavatam?

A. The essence of Bhagavatam is to define the tender relationship between God and HIS devotees.

19. What are the means to understand God? How many are they?

A. There are two means to attain God.

- 1) Reading about and understanding the various incarnations of God
- 2) Reading about the lives of the devotees who have experienced God.

20. What does God's "avatar" mean?

A. The formless God takes a form, out of sheer grace, for the sake of living beings seeking HIM passionately. HE does so through his deeds, known as "Leelas"!

21. What does one mean by "tales of devotees" (bhaagavatula charitalu)?

A. The tales reveal their livelihood and all that they did to attain divinity.

22. What are the slokams uttered by the Lord (Narayana) when HE addressed Brahma and how many are they?

A. The Lord narrated four slokams(verses)

~Aham Eva Aasam Eva Agre,Na Anyat Yat Sat Asat Param,
Paschat Aham Yat Etat Cha, Yah: Avashishyeta Sah: Asmi Aham"



~Rite artham yat pratiyeta, na pradiyeta cha aatmani,
Tat vidyaat aatmanah: maayaam, yathaa aabhaasah: yathaa tamah:"

~Yathaa Mahaanti bhuutani, bhuuteshu uchcha avaseshu anu,
Pravishtaani apravishtaani tathaa teshu na teshu aham"

~Etaavad eva jignaasyam, tattwa jignasunaa aatmanah:
anvaya vyatirekaabhyam, yat syaat sarvatra sarvadaa"!

23. How did Bhagavatam reach mankind?

A. Narayana taught Brahma, who relayed it to Narada Muni, who passed it along to Vyasa Maharshi and Vyasa Maharshi detailed it to us.

24. How many verses does Bhagavatm have?

A. 18,000.

25. What is the benefit of listening to Bhagavatam?

A. Keen listening of the Bhagavatam perishes "desire"/ mundane wants in life.

26. What happens when desire perishes?

A. One attains moksham/salvation!

27. Quote the four "mantras" that Guruvugaaru "prescribed" to chant every day!

A.1) Sri Bhagavate Vaasudevaya Namaha (Om namo bhagavate vaasudevaya (dwadasaakshari).

2) Krishnaaya Govindaaya Gopijanavallabhaya namaha.

3) Namoh bhagavate tubhyam Vaasudevaaya dheemahi Pradyumnaaya Anirudhaaya Namah Sankarshanaaya cha.

4) vana maali gadi sarangi sankhi chakri cha nandaki Sree maan Narayano Vishnu Vaasudevo abhirakshatu.

Effects of Kali – Listening to Bhagavatam

28. What is the most needed "quality" for listening and talking about Bhagavatam?

A. Devotion / Bhakti.

29. How should one "listen" to Bhagavatam?

A. One should pay utmost attention and heed to Bhagavatam. The goal is to "realize" God with unconditional love and complete surrender.



30. What should one learn of, before listening to Bhagavatam?

A. One should learn to admire the magnificence of the Almighty, before listening to Bhagavatam.

31. How has the magnificence of Bhagavatam been defined?

A. The magnanimity has been defined in its inherent nature and effects on mankind.

32. Name few of the puranas that talk about the Bhagavatam?

A. Padma puraanam, Skanda puranam etc.

33. Name the texts that can be called as “Bhagavatam”?

A. The texts that define the core of Gayatri mantram, the slaying of Vrittrasura, conversations of Hyagreeva and Lord Brahma, are known as Bhagavatam.

34. Who asked whom to narrate the Bhagavatam?

A. Saunakaadi Maharshis requested Suta Maharshi to narrate the Bhagavatam.

35. What were the queries of Saunakaadi maharshis?

A. 1) How can one generate devotion, knowledge (here in the context of consciousness), and detachment leading to “discrimination of the real from the unreal”?

2) How should one get rid of illusion and desire?

3) In this age of “kali”, how can one attain purity of mind and intellect?

4) What is the path that mankind, caught in life’s struggles, needs to adopt, in order to uplift themselves?

5) How can one facilitate pure devotion towards Lord Krishna, which happens to be the only way to happiness?

36. What is the usual behavior of people living in “Kali yuga”?

A. People in this yuga tend to be selfish, self-centered and lack of reverence to scriptures. These are characteristics of “demonic” behavior.

37. What did Suta maharshi profess about preventing one from committing wrong doing, in this age of Kali?

A. In Kali Yuga, the Holy Scriptures can save us from the fangs of the serpent of “time”. Practicing the “duties” instructed in the scriptures will create devotion towards Lord Krishna, who is our only savior, particularly in Kali yuga. This will lead to detachment with the understanding of the real from the unreal, in due course of time, and rid us from the cycle of birth and re birth.

38. What did the demigods (devatas) ask Suka yogindra, in exchange for the nectar of immortality (amrutam)?

A. They wanted the “Bhagavatam” in exchange for the “amrutam”.



39. What is the nature of Bhagvatam?

A. Bhagavatam's nature is Godhead!

40. What did Lord Krishna tell Uddhama when it was time to end HIS incarnation?

A. HE told Udhama that HE has left the sweet nectar of HIS deeds in the Bhagavatam. Bhagavatam is nothing but God!

41. What kind of awareness is required while listening to the Bhagavatam?

A. The awareness needed while listening to Bhagavatam is the fact that the words spoken and heard as sound vibrations, are God HIMSELF. This leads to the experience of God in HIS word form.

42. What does the first skandam / canto of Bhagavatam represent?

A. The first canto of Bhagavatam represents Lord Krishna's lotus feet.

43. Who did Narada muni meet and where?

A. Narada Maharshi met Sanaka, Sananda, Sanatkumara and sanat sujatha in the holy place named Badari (Vishala).

44. What did the dejected Narada ask of those munis?

A. Narada maharshi expressed the dark side of Kali and asked for the methods to be adopted to overcome the darkness of ignorance that prevails in kali yuga.

45. Who are the progeny of Mother Bhakti?

A. Knowledge (as in consciousness) and detachment with discrimination are the progeny of Mother Bhakti.



46. Who is the damsel "mukti", subservient to?

A. The damsel "Mukti" is subservient to Mother Bhakti.

47. Where did "mukti" go, with the advent of Kali yuga?

A. Mukti went back to God's abode "Vaikuntham", with the advent of Kali yuga.

48. Name the place that inculcates devotion/ Bhakti, with the mere touch of a particle of dust?

A. Brindaavanam.



49. Why did King Parikshit prevent the arrival of Kali yuga but not God?

A. God did not prevent Kali's arrival because simply taking God's name and singing HIS praises will lead us to salvation in Kali yuga.

50. Which fields are lost in the age of Kali?

A. The art of penance (tapassu), cleanliness (inner) (saucham) and mercy (daya) will perish in Kali yuga.

51. What was the solution given by the munis to Narada to rid Mother Bhakti of her grief?

A. The one and only solution is the study of Bhagavatam!

52. Name a few exponents of Bhagavatam?

A. Narayana Teerthulu, Adi Sankaracharya, Akhandanath swamy Maharaj, to name a few.

The importance of “saptaham” (listening to BhagavatAm for seven continuous days and nights) (Based on the stories of Aatmadevudu, Gokarnudu, Dundhumaarudu)

53. Why should one dedicate a week's worth of listening to Bhagavatam?

A. The reason to dedicate seven days is to help mankind learn to refrain from worldly activities for at least seven days and instead concentrate on the ONE and only God.

54. Why is the seven days of consecrated listening recommended in kali yuga?

- A. 1) In kali yuga, it is hard to silence the mind.
2) It is hard to practice austerities
3) There is lack of focused concentration
4) People's health is at stake

Therefore, a brief but attentive seven day discourse of Bhagavatam will provide unlimited benefits in the form of health wealth and prosperity.



55. How does one perform the seven day consecration (deeksha)?

A. The seven day consecration is done by listening to Bhagavatm during the day and reminiscing all that has been heard, at night.

56. What is the “fruit” (end result) of seven day consecration?

A. The fruits of labor unattainable through tough penance, yoga and Samadhi (state of intense concentration achieved through meditation, which results in unison with the divine) can be easily attained by listening to Bhagavatam for seven days.



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60. Who were in the gathering when Sanaka sananda were listening to the Bhagavatam?

A. The important people were Narada Maharshi, Mother Bhakti along with her “aged” progeny knowledge (jnaanam) and detachment with discrimination (vairagyam).

61. What happened as they were listening to the seven day discourse on Bhagavatam?

A. The “aged” Knowledge and Detachment regained their youth.

62. What is the moral of this story?

A. The moral is that focused attentive listening of the Bhagavatam will result in devotion amalgamated with knowledge of the self and renunciation (with discrimination).

63. similar to 62

64. Who arrived at the completion of the Bhagavatam discourse?

A. Lord Narayana along with HIS ardent devotees like Prahalad, Narada and many others.

65. Describe the Lord’s appearance?

A. Lord Narayana appeared in an enchanting blue hued form, clad in golden attire, playing HIS flute (Murali), poised with three breaks ,at the neck, waist and knee ((tribhangi).

66. Who is “Aatmadevudu”?

A. Aatmadevudu was a religious scholar residing in a town, on the banks of river Tungabhadra.

67. Why was Aatmadeva sad?

A. Aatmadeva was sad because he could not beget children, though married for many years.





68. What did the ascetic (yateeshwara) profess to Aatmadeva?

A. The ascetic predicted that Aatmadeva was destined to be childless for seven lives to come. He must embrace the destiny, which will result in reducing his bad “karma”.

69. How did the ascetic grace Aatmadeva?

A. The ascetic used his special spiritual prowess and created a fruit. The fruit had to be partaken by Aatmadeva’s wife. That would beget them children.

70. What were the rules that needed to be adhered to, before partaking the fruit?

A. The rules were that of practicing honesty, cleanliness both (outer and inner) (saucham) forbearance, charity and fasting half a day. These were to be carried out for a year. That would result in bearing a child with noble qualities.

71. What was the dark side of Aatmadeva’s wife?

A. Aatmadeva’s wife was person who did not care for the recommended “rules” to have a noble child. She was afraid that she would lose her physical beauty due to the bodily changes from bearing a child. She decided to show her sister’s progeny as if born to her and fed the fruit to the cow in their shed.

72. Who were the children of Aatmadeva?

A. Dundhumarudu, “born” to his wife. Gokarnudu, born to the cow.

73. What does the name “Gokarna” mean?

A. The word “Go” has many synonyms. One of them being cow and the other being sastras/ scriptures. Karna means ears. “Gokarna” means “one with ears like that of a cow”. However, the deeper philosophical meaning is that of one whose ears yearn to listen to the scriptures/ sastras and “sruti”/ vedas at all times. We can all become “Gokarna” if we choose to be one.

74. What kind of a person was “Gokarna”?

A. Gokarna was a very noble person who mastered all Vedic studies.

75. What kind of a person was Dundhumara?

A. Dhundhumara was addicted to bad habits and full of misconduct.

76. What did Gokarna preach to his father, Aatmadeva to give him solace?

A. Gokarna said that “despair” / “sadness” were a part of life.

The only people who are always happy with no shade of despair are those who live “detached” to worldly matters and those who seek “solitude” as a way of life.

77. What was the advice given to Aatmadeva by Gokarna?

A. The advice is applicable to mankind.

He said:



1. Let go of the feeling that the body made of flesh, bones and fat is the real “me/I”.
2. Let go of the feeling that children and wife belong to “me”.
3. Let go of the habit of finding faults in others.
4. Spend time in the company of people who believe in Godliness and sing HIS praise.
5. Practice detachment with the understanding that all that we see is “unreal” and that there is only one thing that is real, which is “God”.

78. Name few of the many the addictions of Dundhumara?

A. Dundhumara was lost in worldly pleasures and in fulfilling all worldly desires. He took to robbery in order to fulfill his desires. He lived in the company of five prostitutes just for the pleasure of their services.

79. What was the end result of Dundhumara’s bad habits/ indiscretion?

A. The five prostitutes killed him ruthlessly.

80. How did the dead “Dundhumara” appear before Gokarna?

A. He appeared in the form of a spirit who could talk, filled with despondency and grief, unable to be a “free soul”.

81. Whose help did Gokarna seek for Dundhumara’s liberation?

A. Gokarna offered oblations to the Sun God and prayed to HIM for Dundhumara’s liberation.

82. What was the solution suggested by Lord Suryanarayana?

A. The Sun God (Suryanarayana) suggested a discourse on the Srimad Bhagavatm for seven days, to attain liberation.

83. Where was Dundhumara’s spirit during the discourse?

A. Dundhumara’s spirit entered the seven nodes (kanupu) of a bamboo (veduru) stalk and ardently heeded to the seven day discourse.

84. How did Dundhumara attain salvation?

A. Dundhumara attained salvation with each passing day of the discourse.

At the end of each day a node would rupture. By the seventh day, all seven nodes ruptured and he was a liberated soul. He attained a divine form, paid his tributes and went to the divine “loka” in a divine vehicle. The essence of this narrative is to portray the benevolence of Bhagavatam. One can attain liberation even after physical death, if that spirit listens to Bhagavatam.





Form and Effects of Bhagavatam

85. Name the beginning of the verse that Guruvugaaru described as the “seed of the divine tree” called Bhagavatam?

A. “Janmaadhyasya”.The first verse explains “what / who is God”! The second verse explains “what is Bhagavatam”.

86. Who is the cause of creation, preservation (sustenance) and dissolution?

A. GOD (Generates/ Operates/ Dissolves).

87. Who is the first one to narrate the Bhagavatam?

A. Lord Narayana.

88. Who is self-luminous and resides in the entire universe?

A. Sri Krishna Paramaatma.

89. What are the components of matter and how many are they?

A. Matter has three components. These are fire, water and earth.

90. What is perishable and what is imperishable?

A. The universe is perishable. Paramaatma is imperishable.

91. Who is all pervading?

A. Sri Krishna Paramaatma.

92. In the expression “Moon residing over the branch”, what does the branch represent and what does the moon represent?

A. The branch represents the “universe” and the Moon represents Paramaatma.

93. How should a spiritually adept person be?

A. He should be like a yogi / “renunciate” (a person who renounces material comforts).

94. Who is the first great sage” (maha muni)?

A. Lord Narayana.

95. What does the food that one partakes transform into?

A. The food that is consumed by us transforms into the element fire (agni) in the form of speech, water transforms to our “life”/ (breath/ energy) (prana), and the food itself into our “sensory or processing” mind (manas).





96. What are the qualities of the all-pervading Power called God?

A. The all-pervading power had two qualities 1) Sat means eternal 2) Chit means consciousness.

97. What is Bhagavata 'dharma'?

A. Bhagavata dharma is free of conceit and not looking for favors in return.

98. Define "shivam"?

A. Shivam means that which is beyond the three states of matter (trigunas). It is safe and brings welfare. That is salvation / liberation (moksham).

99. What is taapam (that which generates anguish/ miseries)? How many are they?

A. Taapam means "desires that generate mental anguish".

These are three kinds (three fold miseries):

- 1) Aadi bhautika (those due to society, community, nation, other living entities)
- 2) Adhyaatmika (related to body and mind)
- 3) Adidaivika (brought on by natural calamities, example earth quakes, floods).

100. What does the expression "that which was spoken by Krishna Paramaatma is Bhagavad Gita and that which HE practiced is Bhagavatam" mean?

A. The expression implies that the Lord "practiced what he preached!" HIS preaching are doctrines. HIS practices are "visualizations".



101. Who is looked upon as a "real hero", one with a "dauntless" character?

A. The sages who have visualized the mantra are the real heroes in life!

102. What does the term "susrusha" mean?

A. The term "susrusha" in general usage implies service but in the spiritual perspective, it implies the intense thirst to listen to Bhagavatam. It comes as a result of many good deeds done in prior births.

103. What is at the "ends" of Vedas?

A. Upanishads. Veda antam: antam meaning at the end.



104. Why is it said that one should “drink in” the Bhagavatam?

A. One should “drink in” the Bhagavatam because it is an amalgamation of the sweet nectar of knowledge and devotion.

105. What is the name of the sacrifice (yajnam) performed by Saunaka and other munis? Why did they perform it?

A. The name of the sacrifice is “deergha Satra yaagam”. They did it for the Almighty and for universal welfare.

The arrival of Suta maharshi and the conversation between him and his disciples

106. Where did the Saunaka and other munis perform the satra yaagam?

A. The satra Yaagam was performed in Naimishaaranyam.

107. What was the purpose of the yaagam?

A. The purpose was to bring welfare to mankind and attain heavenly state.

“Heaven” (swargam) in this context meaning a state free of despair. A state of happiness is a haven and heaven too.



Sri Lalitha Devi in Naimishaaranyam

108. Who arrived as the satra yaagam was in progress?

A. Suta Pauranika (Maharshi).

109. What were the concerns expressed to Suta Maharshi by Saunaka and others munis?

A. Which scripture directs mankind on to the path of righteousness? What is the essence of that scripture? Listening to which of the many “avatars” of God gives enlightenment? What is sat chit? They asked about Lord Krishna, HIS deeds (leelas), HIS whereabouts and what transpired after HE ended HIS avatar? What supports “dharma” since HIS departure?

110. Who are these questions most applicable to?

A. These questions are most applicable to all of mankind in this Kali yuga.

111. What is the “form” of God? What did HE do for the upliftment of all living beings?

A. God’s form is sat and chit (eternal and consciousness). He takes a human form, albeit divine, descends on to the earth with a divine name, for the upliftment of mankind.



112. How did Suta maharshi feel, on hearing the queries of Saunaka and other munis?
A. He was impressed with the questions and felt a chill run up his spine (thrilled).

113. How did Suta maharshi start his discourse?
A. He said whatever he speaks is by the grace of the Lord. He was limited in his potential to speak of HIM and prayed to HIM.

114. Who did Suta maharshi pray to?
A. He prayed to Suka Brahma and Vyasa Maharshi (Baadarayanudu).

115. What is the other name of Bhagavatam? What are the purposes served?
A. The "Spiritual light" (Adyaatma Deepam). It invokes the realization of Brahman. It removes lethargy and the blindness of ignorance that obscure realization of the Brahman.

116. Where did Suta pauranika hear the Bhagavatam?
A. He heard the Bhagavatam in gathering (sabha) where Suka Brahma was narrating it to Parikshit maharaj.

117. How many Bhagavatams are expressed in the Bhagavatam? What are they? Who was told and by whom?
A. There are five Bhagavatams in total.
The first was narrated by Lord Narayana to Brahma. (chatusloki bhagavatam).
Second, Lord Brahma to Narada muni.
Third, Narada Muni to Vyasa Maharshi.
Fourth, Vyasa to Suka Brahma.
Fifth, Suta pauranika to his disciples.

118. Why did Bhagavatam come into existence?
A. It came into existence to inculcate devotion towards God in Mankind and to make one experience the Brahman (Paratatwam).

119. What does the name "Adhokshaja" mean?
A. "Adho" means looking inwards/ looking deep within. "Aksha" means eyes/ senses. That power/ energy which makes one look within and realize God, is defined as "Adhokshajudu". HE who makes one realize HIM is Adhokshajudu.

120. What kind of devotion should we have towards God?
A. Ahaituki: unconditional Apratihata : devoid of obstacles. The "religion" propagating this kind of devotion is a true religion, which is fortunately Hindu religion, and it is universal.

121. Which name has been used in the Bhagavatam to denote "Adhokshaja"?
A. Vaasudeva.



122. What are the advantages of the devotion towards Vaasudeva?

A. Devotion towards Vaasudeva instills knowledge and detachment from the materialistic world.

123. What are the uses of Dharma (righteousness), Artha (materials), Kaama (desires) Moksham (liberation)?

A. Dharmam should be to attain Moksham, (not for materialistic pleasures)

Artha (materials) and kaama (desires) should be directed to the practice of Dharma. (Not for materialistic gains) Kaama (the desire) should be to direct the journey life (not to satisfy the needs of the senses). Life's journey is for intuitive analyzation and realization of the self (parabrahman), in search of the truth.

124. What is the meaning of Brahman?

A. Brahman means the understanding / knowledge of Non duality. There is only ONE. Realizing that God and I are one and the same. I am God, God is "I", is nonduality.

125. What are the various names of "Brahman"?

A. Brahman, Paramaatma and Bhagavaan (Bhagavantudu), they all mean the same.

126. What is the meaning of "Brahman "and "Paramaatma"?

A. Brahman means the "biggest", all pervading.

Paramaatma means though HE is all pervading, HE is distinct from it and is beyond the universe.

127. What is the meaning of Bhagavan?

A. That which has these six attributes distributed equally, is known as Bhagavaan.

- 1) Dharma (righteousness/virtue)
- 2) Yesas (glory)
- 3) Sri (beauty)
- 4) Aishwaryam (omnipotence)
- 5) Jnaanam (knowledge/ omniscience)
- 6) Vairagyam (detachment)

The other definition is that of ONE who is aware of the Birth and Dissolution of the universe (Utpatti, pralayam) .Arrival and Departure of all beings (aagamim/ gatim) Bondage and Salvation (bandham/ moksham).

128. What are the qualities of a person with immense faith (Shraddha)?

A. People with faith should have knowledge and detachment as their inherent qualities.

129. How should people with faith (Shraddha) make progress?

A. They should visit sacred places(punya kshetraalu), keep company of God loving people, surrender at the feet of a Guru, listen to discourses on HIM and relish the stories



narrated about HIS deeds, contemplate and reminisce on them, eventually realize that “aatma” is no different from HIM and get enlightenment.

130. What does alluding to God as “mine” indicate?

A. Thinking God is “mine” implies devotion (Bhakti).

131. What does alluding to God as “I” indicate?

A. Alluding to God as “I” indicates Consciousness (jnana).

132. What is the relationship between Bhagavatam and Vaasudeva Mantra?

A. Bhagavatam is a lengthy treatise on Vaasudeva. The twelve lettered mantra {Om ॐ (1) Namō नमो (2) Bhagavate भगवते (4) Vaasudevaya वासुदेवाय (5)} represents the 12 cantos (skandhams) of Bhagavatam.

Incarnations of God (Bhagavantudi avataaraalu)

133. Mention the two things that Bhagavatam professes?

A. Bhagavatam professes about God’s deeds (leelas) and HIS ardent devotees tales.

134. Name the quality related to listening (sravanam) / recollecting (smaranam) and singing (keertanam).

A. Sravanam (listening) is done with the “physical body” (kriya). Smaranam (recollection) is done with the mind/intellect (manas). Keertanam (singing) by the act of speech (vaacha).

135. When God descends down as an “avataar”, which guna/ quality does HE manifest?

A. Visuddha Sattwa (transcendental stage).

136. What is the essence of Upanishads?

A. The Bhagavatam.

137. Which scripture is Bhagavatam a form of?

A. Prasthanatrayam.

138. Name the scriptures that are needed for sravanam/ mananam/ nidhi dhyasa?

A. Sravanam: Upanishads, Mananam: Brahma sutras, Nidhi dhyasa: Bhagavad Gita.

139. Which incarnation of God reveals that the entire universe is nothing but parts of HIS “body”? What are the benefits of “experiencing” this incarnation?

A. The vishwa roopam (vishwam means universe) roopam (form), meaning, the universe is HE. This is an “ever existing” incarnation and also the first manifested incarnation. Experiencing this will rid one of bad karma caused by mistakes made unknowingly during daily rituals and pujas.



140. Name the 22 incarnations detailed by Suta Maharshi.

- A. 1) Sanaka Sananda, Sanat kumar, Sanatsujata (evolved from Brahma intellect, therefore born with “consciousness” (jnaanam)
- 2) Varaha (the boar) Yajnam (sacrificial)
- 3) Narada(Rishi)
- 4) Nara Narayana born to Murti and Dharma
- 5) Kapila Maharshi (born to Devahuti and Kardama Prajapati)
- 6) Dattatreya (born to Atri and Anasuya)
- 7) Yajna (born to Ruchi and Aakuti)
- 8) Rushabhudu (born to Nabhi and Meru devi)
- 9) Pruthu Maharaj
- 10) Matsya
- 11) Koorma
- 12) Dhanvantari
- 13) Mohini
- 14) Narasimha
- 15) Vamana
- 16) Bhargava Rama
- 17) Vyasa maharshi
- 18) Sri Rama Chandra
- 19) Bala Rama
- 20) Sri Krishna
- 21) Buddha
- 22) Kalki (awaited).



141. What is the purpose of experiencing or listening about the incarnations from eons ago?

A. The recollection of these incarnations with devotion and faith, results in “reincarnation” in our minds and then reap the benefits of doing so.

142. What are the examples given by Guruvugaaru to explain God and HIS avataras?

A.1) In order to water the fields of our lives, we have to draw water from the reservoir, by digging channels. The water that is in the reservoir is the same as that in the channel. Similarly we should be aware of the fact that no matter which form HE takes, they are all manifestations of ONE and ONLY ONE God.

2) A skilled swimmer does not get drowned in a river, similarly when God takes a form and descends, HE is not drowned in the river of samsaaram. Instead he plays in those waters and takes us to its banks, safely.

3) Third example is that of a mother filled with compassion , stoops down to pick up her child and places the child at or above her height, similarly the Almighty stoops down as an avatara to help us reach HIS heights.

143. How can we attempt to understand Sri Krishna Paramaatma?

A. To understand Sri Krishna Paramaatma we have to

- 1) Learn to sit still
- 2) Ignore the world around us.
- 3) Yearn for God’s experience.
- 4) Attain spiritual maturity.
- 5) Most importantly, a Guru to guide us!!

144. If Sri Krishna is God and Bhagavatam is all about God, then who does Bhagavatam belong to?

A. Sri Krishna paramaatma.

Chant HIS name, Jai Sri Krishna

145. Who is a “Kumanishi”, a lowly person?

A. A lowly person is one who cannot look beyond the outer garb, for example, looking at an actor and not able to differentiate the character enacted by him versus the real person that he is. Likewise, a lowly person is one who does not recognize the “Creator” in the creation and instead gets lured into it.

146. What does “anuvrutti” mean?

A. Anuvrutti means relentlessly. The mind wavers relentlessly.

147. What are the names of Vyasa Maharshi’s disciples?

A. Vyasa Maharshi’s disciples are Jaimini, Vaisampayana, Sumanta and Paila.



148. What does “purana Samhita” mean?

A. Vyasa Maharshi wrote 18 Puranas and 18 sub puranas. These are together known as “Purana Samhita”. Suta pauranika preached them.

149. Who preached Vyasa Maharshi’s Bharatam?

A. Vaisampayana.

150. What does “keela” attitude mean?

A. Keela swabhavam means having deficiency / not feeling complete.

151. Who urged Narada muni to meet Vyasa Maharshi?

A. Lord Narayana.

152. What was Narada muni’s explanation of Vyasa Maharshi’s “feelings of incompleteness”?

A. Narada Muni said that Vyasa has written volumes on Dharma but never wrote a book addressing the Lord HIMSELF as the form of Dharma. This was the cause of his feelings of incompleteness.

153. What did Narada Muni instruct Vyasa Maharshi to write about?

A. Narada muni wanted Vyasa Maharshi to write about the Lord, narrate HIS avataras, HIS deeds and transcendental activities, in great depth.

154. What does the expression “shramaye haavi kevalam” mean?

A. It means that if we fail to recognize the Brahman/ God in all that we see and do, all the rigorous reading of the scriptures and performing rituals, is futile.

155. What credentials did Vyasa Maharshi have to write the Bhagavatam?

A. Vyasa Maharshi had all the required credibility to write the Bhagavatam. He is most learned in the Vedas with complete understanding of the same. He is completely detached from the materialistic world and he can discriminate the real from the unreal. He experienced the Brahman. He is a realized soul. These give him all the credibility required to write a book that speaks volumes of the Parabrahman.

156. Which names of God define creation, preservation and dissolution?

A. Pradyuman, Aniruddha, Samkarshana. The root of all these names is Vaasudeva.

157. Define pranavam?

A. The conglomeration of “A” “U” and “M” and “tooryam” ends in ‘Omkaaram’, which is “Pranavam”.





158. What is the four fold strategy of the universe?

A. Creation, preservation (sustenance), dissolution along with the state beyond these three, is the "fourfold strategy" used by God to run the universe.

159. How many "principles" (elements) do we have? What are they?

A. We have 24 elements/ principles. These are:

Five elements of nature (pancha bhootalu - prithvi, jalam, agni {tejas}, vaayu, aakasam)

Five elements of perception touch, sound, taste, form and smell (sparsha, sabda, rasa, roopa, gandham) (tan maatralu). Five senses of cognition (jnana indriyas)

Five sense for action/ expression (karma indriyas) Antah karana comprises of manas (mind), buddhi (intellect), chitta (consciousness/memory), ahamkaaram (ego)

All together 24 principles.

160. Of the 24 elements which one needs purification?

A. Antah karana needs most attention and purification.

161. The antah karanam can be purified by chanting the names of God. Which ones are they?

A. Vaasudeva, Pradyumna, Anirudha, Samkarshana.

162. What is the advantage of purifying the antah karana?

A. By the purification of mind, intellect, ego and consciousness we can visualize Vishnu within the "self".

163. How do we worship the formless?

A. The formless can be worshipped through the means of 'mantra'.

Mantra is the sound form of God!

164. What is the cause of immense despair in this world?

A. Dissociation with God leads to immense despair.

165. What kind of liberation (mukti) did Narada muni achieve?

A. Narada Muni got "krama mukti", meaning "gradual liberation" via God with a form (saguna Brahma).

166. What was the order of Narada avataram?

A. It was the third.

167. What is Narada avatar dedicated to?

A. It is an avatar dedicated to jnana/ consciousness.

168. Vyasa Maharshi wanted Bhagavatam to be preached by whom?

A. He wanted his son, Suka Brahma to preach the Bhagavatam.

169. Who is a mystic (avadhuta)?

A. A mystic is one who experiences God all around and within him.

170. What does “time lapsed to milk the cow” mean (Godhana kaalam)?

A. Time required to milk a cow!

171. Who can infuse attachment in otherwise detached souls?

A. The nectar filled name and form of Narayana can kindle attachment in otherwise detached souls.



Visualizing God

172. Why did Uttara (Abhimanyu’s wife) approach Lord Krishna as HE was about take leave from the Pandavas to go back to Dwaraka?

A. Uttara pleaded for HIS grace in saving the unborn distressed child from the intense burning sensation in her womb due to the fire set off from a “supernatural weapon” (astram).

173. What was causing distress to the unborn child?

A. Aswatthama had vowed to decimate the clan of Pandavas and invoked a supernatural weapon (Astram) that penetrated Uttara’s womb and set it on fire.

174. How did the Almighty appear before the unborn child in Uttara’s womb?

A. The lord appeared assuming a thumb sized form, completely adorned with ornaments, holding the conch (sankham), discus (chakram), mace (gada), and a pleasant smile.



175. How did Paramaatma protect the child from the raging flames?

A. The Lord swirled HIS mace, Kaumodaki, and the flames were extinguished.



176. What did Kunti devi ask of the Lord?

A. Kunti devi asked for the gift of not forgetting HIS name, even if it meant to deal with struggles. She rather bear the struggle that reminds her of the Lord than the good times when the HE is forgotten. This is a bold request coming from a bold lady. “vipat vismaranam Vishno Sampat Narayano smrutih”!

177. What does the second request of Kunti Devi?

A. She prayed for a state of mind filled with detachment towards both her parents side of the family (Vrushnulu) and the Pandavas.

178. What doe “yogam” mean?

A. Yogam means ways to experience oneness with God.

179. What does the verse “yogakshemam vahaamyaham” mean?

A. The verse means that HE will stand by you in upholding the path you have adopted to reach HIM and will also give the fruits of labor while on that path, putting it into practice.

180. What did Krishna paramaatma say to Dharmaraaju, about Bheeshma pitamah, who was then lying on the bed of arrows?

A. HE said that “Bheeshma pitamaha is the root of the Kuru dynasty and also of the Pandavas. He is their Guru too. He is an extremely learned personality and an embodiment of righteousness. He is concentrating on ME with undivided attention, patiently awaiting the “auspicious time” (punya kaalam known as Uttarayanam) to renounce his body. The Pandavas should learn all about dharmic style of administration, before his body perishes”.



181. What are the two reasons for Krishna

paramaatma to bestow energy to Bheeshma pitamaha and give a discourse on Dharma to Dharma Raju?

A. 1) Bheeshma will have gratitude that Paramaatma HIMSELF bestowed the strength to talk about Dharma.

2) Dharma being the “formless” form of God, Bheeshma will get the reputation of having spoken thus.

182. How did Bheeshma pitamah visualize the dust laden curly hair adorning the Lord’s forehead?

A. Bheeshma pitamaha visualized it in two ways.

1) When HE was little and herding the calves, the dust was from the hooves of the cows and calves.



2) During the battle of Kurukshetra the dust from hooves of the horses. The former exuded charm and the “experience” gave liberation (moksham), the latter terror and death.

183. Which weapons did Krishna Paramaatma use on Bheeshma pitamaha during the war?

A. He used the wheel of the chariot (rathaangapaaNi) and at another time HE used HIS whip.

184. Who did Krishna paramaatma send to have Arjuna come over to Dwaraka?

A. Krishna paramaatma sent Dhaarakudu.

185. What was the inauspicious news that Arjuna bought home to Dharma Raju?

A. The inauspicious news was that Lord Krishna had left HIS body to return to HIS heavenly abode. (Srikrishna niryanaam).

186. What did Arjuna realize after Srikrishna Niryanaam?

A. He realized that all his so called strength was nothing but HIS grace.

187. How did Vyasa Maharshi describe Krishna Niryanaam?

A. Vyasa maharshi gave the analogy of removing a splinter (mullu) with another splinter or needle (mullu or soodi).

After the splinter is removed, it is thrown away.

Similarly, the good Lord took a form to decimate the demons (rakshasas) and once that was accomplished HE gave up HIS “bodily” form.

188. When did Kali make his appearance?

A. Kali made his appearance once the Lord’s divine feet left Mother Earth.

189. What is the other name of Pareekshit Maharaj?

A. Vishnu raathudu.

190. What are the two meanings of the name Pareekshit?

A.1) Pareekshit was born as the Pandavas clan was disintegrating (pari ksheenam)

2) He would ardently look around for the “form” that saved him when he was in his mother’s womb (paritaha eekshita).

191. Why is being born in the home of Pandavaa a boon/ meritorious?

A. It is boon because the Pandavas always talked about the Lord, HIS grace, HIS ways and being born in that family, he was blessed to have heard it all the time.





192. What is the subtle message given in Bhagavatam about attaining liberation?

A. When God takes a physical form and descends on earth, every living being who comes in association with HIM, irrespective of personal feelings (love or hatred) will attain liberation.

193. Why is it said that a pregnant lady has “two hearts”?

A. This means that the feelings expressed are from, both the unborn child and hers (feelings arise from the heart).

194. How did Parikshit Maharaj become a great spiritual aspirant (saadhaka)

195. A. He became a great spiritual aspirant by ardently “listening” (sravanam) to Bhagavatham and thus accomplishing all the other eight types of devotion (Bhakti), keertana (singing praises), smarana (contemplation), serving the Lord’s feet (paada sevnam), surrendering his “self” to God (atma nivedanam)

196. What is the meaning of the name “Vishnu raathudu”?

A. The name has two meanings.

- 1) Born due to the grace of God.
- 2) Born to understand the grace of God and therefore attain HIM.

197. Who is “Brahmaraathudu”?

A. Suka Brahma.

198. What is the purpose of human life, as said by Ramakrishna Paramahansa?

A. Ramakrishna Paramahansa said the sole purpose of being born as human is to realize / experience / attain God.



199. What is the name of Pareekshit’s wife?

A. Eravati.

Conversation of mother Earth as Cow and the Bull (Vrushbham). Effects of Kali on Dharma

200. When Parikshit Maharaj went to overpower kali, he saw a cow and bull conversing with each other. What do the cow and bull represent?

A. The cow represents Mother Earth. The Bull: Dharma.

201. How is it possible that animals actually converse?
 A. Understanding the language of animals is special talent and has been described in Chandogya Upanishad. As Kali takes its hold, we are losing a lot of specialties (vidyas).



202. Quote the verse of Sri Sri Sri Chandrasekhara Saraswati swami.

A. Janani Prithvi kaama dughaaste.

Jannai: mother (talli)

Prithvi: earth

Kaamdugh: desires (korikalu)

Asti: satisfy/ fulfill.

It means that Mother Earth fulfills are all our desires.

203. What is the purpose of comparing Earth to a cow?

A. Lack of dharma will result in a barren Earth.

Similarly harming a cow will affect the Earth.

204. Define Go-Pooja.

A. Go-pooja does not end in applying kumkum, turmeric to a cow and placing garland of flowers around its neck. It means we should stop their slaughter, take good care of them by building cowsheds and offering them good healthy food and providing a clean environment.

205. What were the bull's questions? What was the cow's answer?

A. The bull expressed concern over the cow's sad demeanor and asked if her sadness was due to the fact that there is lack /slack of dharma in Kali which leads to unjust behaviors and bad consequences, or if she was sad because the Lord does not tread on her anymore as HE had left for his abode?

The cow agreed to both.

206. How should one practice Ramayanam and Bhagavatam?

A. Listening to the divine deeds of Rama and Krishna along with repetitive and relentless recollection of all that one has listened is the way to perfection and attaining liberation.

207. What are the qualities of Lord Krishna described by Go-maata?

A. Go-maata described the following qualities.

These are: 1)Honesty, 2)purity (inner (saucham) and outer), 3)compassion(daya),4) patience (Orpu), 5)sacrifice (yagam), 6)peace (santi), 7)happiness (santosham), 8)rujatvam, 9)control of inner senses (shamam), 10)control of outer senses(bahya indriya nigrham),11)penance (tapassu), 12)equipoised (samatvam), 13)forbearance (titiksha), 14) cessation of worldly actions (uparati),15)aware of various sastras(scriptures),16) Knowledge of Brahman (jnana), 17)detachment((vairagyam) 18)glory(



aishwaryam), 19)valor(shauryam), 20) radiance((tejassu), 21) ability(saamardhyam), 22) recollection (smruti), 23) freedom(swatantram),24) fame(pratibha), 25)Strength(ojassu), 26)humility(vinayam),27) character(sheelam), 28)inner strength, outer strength, 29)morality(manobalam),30) saubhaagyam, 31) depth(gambheeryam), 32) Faith (shradha), 33)fame(keerti), 34)firmness(sthairyam), 35)repect(gauravam),36)lack of ego(nirahankaaram),37) balam, 38) brave (sahasam), 39)completely convinced about God and the relationship with God(also means complete faith in all that vedas say)(astikyam). 40) skillful (kausalam), 41) Luminous (kaanti), 42) Bravery (dhairyam) 43) tenderness (mrudutvam).

208. What are the marks on the soles of HIS feet?

A. The marks are: lotus (padmam), weapon symbolizing the diamond for its indestructibility and thunder bolt, for its irresistibility (Vajram), bullhook (Ankusam), flag (dhwajam).

209. What do the four legs of the bull represent? Which of these will perish?

A. Dharma and penance (tapassu) (will perish due to lust /greed).
Purity (will be lost due to the bad/evil company).
Compassion (will be lost due to pride).
Truth.

210. What does the phrase” the lowly person is coming to get riches” mean?

A. It is applicable to current times where the lowly characters will become leaders and they will be rich and affluent.

211. What did the lowly person do?

A. He kicked and beat the cow and the bull.

212. What was Pareekshit maharaj’s response to this horrific deed by the lowly person (neecha purusha)? What message is being conveyed to us?

A. Pareekshit maharajah strung his bow and arrow and was about to kill the lowly being, hurting the cow and the bull. The message is that we should (leaders) restrict and punish bad behavior and lowly attitudes, otherwise dharma will be at stake.

213. Who is this lowly person (neecha prusha)?

A. He is Kali purusha.

214. Why did Kali appear?

A. Kali said that Krishna Parammatma ordered Kali to appear because it is his turn and time. He did not appear as long as Lord Krishna walked on this Earth.

215. What was Pareekshit maharaj’s response?

A. Pareekshit cautioned Kali and asked him to stay clear from his kingdom.



216. What are the places Kali could reside, as per Pareekshit maharaj?

A. The four places where Kali could reside as ordered by Pareekshit maharaj are: Casinos, Bars, Prostitute homes. (Any place where a female is looked upon with lust) Slaughter homes. Kali insisted for a fifth place, and Pareekshit maharaj obliged and said, Kali could also reside in “gold”! Unfortunately greed for gold leads to dishonesty, desire, arrogance, abuse and dispute.

217. How should a lady (stree) be treated?

A. A lady should be treated with respect. One should see a ‘mother’ in her. We should practice and teach our next generations, too.

218. Why did Pareekshit maharaj go hunting?

A. He went hunting to kill the wild animals and protect his kingdom and also to regulate Kali’s behavior.

219. Where did Pareekshit maharaj go, when felt thirsty, while hunting?

A. He went to Shameeka maharshi’s hermitage.

220. What was the state of Shameeka maharshi at that time?

A. Shameeka maharshi was in deep meditation, in transcendental plane.

221. What did Pareekshit do when Shameeka maharshi did not respond?

A. He placed a dead snake over Shameeka maharshi’s shoulders and left.



222. What is the underlying meaning behind the above gesture?

A. Pareekshit maharaj was a just king. He was also very respectful towards elders and sages. However, he (too) came under the influence of Kali and over reacted to the situation and became arrogant. That led to placing a dead snake on a very pious person who was deeply lost in meditation. This behavior of Pareekshit is not inherent (swabhavam) but a bad influence (prabhavam). This implies that if it is inherent nature, it is hard to correct but that which results from bad influence can be easily corrected. For example, a rotten tomato (inherent/ needs to be discarded) Vis a Vis sludge on a tomato (which can be easily washed away and the tomato is still good to eat).

223. What is the name of Shameeka maharshi’s son? Where was he when this was happening?

A. His son’s name is Shringi. He was taking a dip in the river, Kaushiki.



224. How did Shringi react to the atrocity done to his father?

A. Shringi was enraged, packed with power due to leading an austere life, he let out a curse, stating who ever placed the dead snake around his father's neck will be smitten by the snake, Takshakudu, in the next seven days and die as result.

225. What was Shameeka maharshi's response to Shringi's reaction?

A. Shameeka maharshi expressed his concerns about the curse. He said that Pareekshit was not necessarily wrong in what he did. Pareekshit was an able and just king. Under his vigil the sages could live peacefully and continue their penance and practice their austerities. Without a king the kingdom will be usurped by evil forces and the people will therefore suffer. He chided Shringi for his hasty move and ordered that the king be notified of the curse. This may help his ministers take the necessary steps to save the king.

226. What was Pareekshit Maharaj's feelings after the incident?

A. Pareekshit maharaj was drowned in deep remorse.

He was afraid of the severe consequences of such a heinous act, on his immediate family and generations to come. He anointed his son as the king and went over to the banks of the river Ganges to atone for his sin .He was preparing himself for fast onto death (prayopravesham).

227. What was the name of King Pareekshit's son?

A. Janamaejeyudu.

228. Where did King Pareekshit plan on doing his atonement?

A. On the banks of the Ganges.

229. Where did King Pareekshit go for the atonement? What did he hear of,when he got there?

A. He went to the banks of Ganges for atonement. He was made aware of Shringi's curse.

230. What did Pareekshit say when he heard of the curse?

A. He got mentally prepared for his "death" in the next seven days, and wanted to realize and attain Godhead, thus living up to his name Vishnuraathudu.

231. What is the lesson to be learnt with the way Pareekshit maharaj handled the situation?

A. The lesson to be learnt is, one should not fear the inevitable death. We are all in the mouth of the serpent, called time. Birth and death are just two phenomenon. Instead of planning on how to escape death, one must utilize that time to attain Godhead.



232. What should a person do when the person's end is near?

A. When the end draws near, instead of fearing death, one should engage in learning how to obtain "the nectar of immortality" (amrutam), which is knowledge of self (consciousness). That person should be brought near a potted "Tulasi", constantly urge the person to focus on Paramaatma, chant HIS various names and also donate in cash and kind as much as he can.

233. What did Pariskshit maharaj do when he learnt about the curse?

A. He sat with his legs folded and meditated on the Brahman and chanted Govinda / Govinda.

234. Who blessed Pareekshit maharaj's sanctum?

A. All the sages (rushis) made their appearance and blessed his premises. They are:

Atri, Vashista, Chavana, Sharadwata, Arishthanemi, Bhrigu, Angirasa, Parasara, Vishwamitra, Parasurama, Utadhya, Indramramada, Subaahu, Medhatidhi, Devala, Archisena, Bharadwaja, Gautama, Pippalada, Maitreyi, Awrvu, kavasha, Angastya, VedaVyasa, Narada etc.

They were greeted respectfully and appropriate offerings were made as a mark of reverence.

235. How did Pareekshit maharaj address the sages (rushis)?

A. He asked to be forgiven for his arrogant behavior. That they came to him in spite of doing a heinous act, shows their grace. He said he was fortunate to have been born to a family related to Lord Krishna. That is the reason why he was blessed with their esteemed company.

236. Why did the sages feel bad for Pareekshit maharaj?

A. They felt bad for him when he said that he was going to be dead in seven days and did not have any reserve of good deeds to get God's grace.

237. What did the sages profess about Pareekshit maharaj's "life" after death?

A. They assured him of a state of unison with the Lord. He had been ardently devoted to Krishna Parmaatma and was always experiencing HIS presence. Therefore, he would attain Godhead. They wanted to be around till Pareekshit Maharaj left his physical body.

238. What did Pareekshit Maharaj ask the sages?

A. He asked about the duties that were required to be discharged when one is coming to the life's end.



239. Who was approaching towards Pareekshit maharaj while he was conversing with the sages?

A. Pareekshit Maharaj saw a 16 year old, fine young gentleman, oblivious to the surroundings and his physical state, calm demeanor, experiencing total bliss (Brahman), walking towards him. He was none other than Suka Brahma.



240. What did Pareekshit do when he saw Suka Brahma?

A. He fell flat on the ground and offered his obeisance (saashtanganamaskaaram).

241. What was Suka Brahma's response when Pareekshit Maharaj expressed concern about obtaining Godhead in just seven days?

A. Suka Brahma said seven days was more than enough to attain Godhead.

242. Who did Suka Maharshi give as an example, in support of his above statement?

A. HE gave the example of King Khatwanga. King Khatwanga helped the Devatas win the battle against the Asuras. As a favor, the Devatas wanted to grant him a boon.

243. What did King Khatwaanga say to that? What was the Devatas reply?

A. He wanted to know how long he was going to be alive. The Devatas said that he had 48 minutes to live (two "ghadiyas". Each ghadiya is 24 minutes).

244. What did Khatwanga do when he learnt of it?

A. He came back to Earth to coronate his son as the King and then left all worldly pleasures to attain transcendental state/ Liberation.

245. How long did it take Khatwanga to attain salvation?

A. One "muhurtam", which is 48 minutes (two ghadiyalu).

246. What are the lessons to be learnt from the life of Pareekshit Maharaj?

A. The purpose of life is to attain God. When we yearn for the same, God will send us a Guru to guide us (like we have our Guruvugaaru). We have to hold steadfast, onto the Guru, for liberation/ moksham/ mukti.

247. What did Suka Brahma do in the first place after meeting Pareekshit Maharaj?

A. HE "assured" him of salvation and vanquished all fears.

248. Why did a self-realized soul like Suka Brahma choose to propound the Bhagavatam to Pareekshit Maharaj?

A. Suka Brahma propounded the Bhagavatm to Pareekshit Maharaj because he was worthy of it. He deserved to attain liberation/ Moksham. Bhagavatam means Self-realization!



249. In the 21st century how can one clear the debt owed to the great sages and help save the sacred cow?

A. This can be done by participating in the activities provided by Rushepeetham, run under the able guidance of Dr. Sri Saamavedam Shanmukha Sarma gaaru.

The conversation between Suka Brahma and Pareekshit maharaj. The practice for salvation

250. What should a person do when he is nearing “end of life” and longing for salvation? What should he chant? What should he reminisce about? What should he surrender to?

A. When the end of life is near, one should seek, surrender, recollect and chant the name of Sri Hari.

251. What attracts the attention of self-realized detached souls?

A. The deeds of Lord Sri Krishna filled with the sweetness of nectar.

252. How did Suka Brahma praise Pareekshit maharaj?

A. HE said Pareekshit was a “mahapaurisha” (a great soul).

253. Categorize the people who listen to the stories of Lord Sri Krishna?

A. People who relish stories of Lord Sri Krishna can be divided into three categories:

- 1) People who have realized “The Self” (jeevan muktulu)
- 2) The knowledgeable/seeking knowledge/ inquisitive to learn of the Brahman.
- 3) People with materialistic desires.

254. What is the most coveted mode of discipline to attain Godhead?

A. The most coveted mode is singing/ exalting HIS glories.

255. Define “Self-realized” soul?

- A. 1) A self-realized / liberated soul is defined as one who is devoid of worldly desires and is detached from them, with the proper understating that they are all mundane.
- 2) (Vairagyam and Vivekam: discrimination of the real from the unreal).

256. How can one be free from fear?

A. Freedom from fear comes from being “liberated” (out of bondage).





257. What are the four fold virtues (purusharthalu) provided by Bhagavatam?
A. The four fold virtues are dharma (Righteousness), Artha (prosperity/ materials), Kaama (desires), moksham(liberation).
258. What does “vividheesha” mean?
A. Vivideesha means “the desire to know” about Brahman and the Self (aatma).
259. Who is an ideal devotee?
A. An ideal devotee is one who believes that he belongs to God and always rejoices in thoughts on God.
260. Who is the author of Narayaneeyam?
A. Narayana Bhattadri.
261. Where was Narayaneeyam authored?
A. In the scared place called Guruvaayurappa, in the state of Kerala.
262. What was the first incarnation of God quoted in the Mahabhaaratam?
A. The Hyagreeva (horse - faced) avataaram.
263. What is the absolute truth (tatvam) professed by the Hyagreeava avataaram?
A. It professes about the meters (chandassu), sacrificial rituals (yajnam), the forms of all Gods.
264. What does the “breath” of Hyagreeva incarnation define?
A. HIS breath defines the Vedas (Veda mantrams).
265. How many incarnations are there?
A. The incarnations are innumerable/ infinite. One may be able to count all the dust particles in the universe but it is hard to count HIS incarnations. (Hari ananth, Hari katha ananth).
266. Which is the “seed” of all incarnations (avataarams)?
A. The “Vishwaroopa” (the universe is HIS form) avataram is the seed of all the avataarams.
267. What did Brahma do to decipher the root cause of the universe, prior to its manifestation?
A. HE meditated.
268. What is the best way to “experience” God?
A. Meditation.

269. Who is our best friend, always looking out for us?
A. ONLY God.

Chatusloki Bhagavatam

270. Who was the first one to narrate the Bhagavatam?
A. Lord Narayana to Brahma, in four stanzas (Chatusloki).

271. Repeat

272. What is the cream of the first verse (sloka)?
A. The first verse defines God/ Brahmam.

273. What is the expression of the second verse?
A. The second verse elaborates on "illusion"/ Maya.

274. What does the third verse imply?
A. The third verse states that "I am in everything and I am in nothing"!

275. What does the fourth verse say?
A. It states that it is enough to know what has been detailed in the above slokas.

276. What are the characteristics of Bhagavatam? How many are they?
A. Bhagavatam has ten characteristics. They are: Sarga,visarga, sthaana, poshaNa, manvantara,ootulu,eesahnu katha,nirodham, mukti, ashrayam.

277. What is the meaning of "sarga"?
A. Sarga: elemental creation. Universe as a byproduct of the Brahman/ Paramaatma.

278. What is the meaning of Visarga?
A. Visarga: secondary creation. Lord Brahma has broadened the universe.

279. What is the meaning of "sthanam"?
A. Planetary system. To keep the universe in the order it has been set.

280. What does Poshana mean?
A. Poshana: protection by the Lord. God protects the universe through HIS grace, particularly, to grace HIS ardent devotees.





281. What does manvantaram mean?

A. Mantavantaram means the Manus, the patriarchs of mankind.

282. What is the meaning of Ootulu?

A. Ootulu: the creative impetus. The impetus for activity is the desire for fruitive work. (Reap the benefits of what one sows!).

283. What does eeshanu kathalu mean?

A. Eeshanu kathalu: “Science” that talks about the various incarnations/manifestations of God.

284. What does Nirodham mean?

A. Nirodham: to end/ dissolution. To “end” the ongoing creation.

285. What does mukti mean?

A. Mukti: liberation. HE bestows liberation to whoever is “worthy” of it. There is no “group liberation” (saamohika), and there is no liberation to the Universe. Liberation is at an “individual” level. Each living entity has to work towards “liberation”.

286. What is the meaning of Ashrayam?

A. That which supports the above nine characteristics is “ashrayam”/ “Supreme refuge”.

Guruvugaaru’s explanation of the chatusloki Bhagavatm, in his own words.

Introduction verse 1

jñānaṃ paramaguhyam me yadvijñānasamanvitam |

sarahasyam tadāṅgam ca gṛhāṇa gaditaṃ mayā |

“I will be sharing very confidential and privileged knowledge. “Confidential” meaning that which is not bound by our senses and intellect.

A frog in a well cannot appreciate the ocean.

Knowledge obtained through the intellect and senses is material sciences (prakata sastram) .The knowledge obtained through deep meditation at transcendental planes is “confidential or privileged” knowledge. (parama guhyam). Confidential knowledge that comes to personal experience is “Super science”. (vijnaanam). I will apprise you of that too. I will explain the essence of that knowledge. I will teach you how to master it. You should be ready to accept it. “

The fact to be noted is that Lord Narayana did not ask Brahma to “listen” to it. HE asked Brahma to accept it.



We usually accept what we like!

Introduction verse 2

yāvānaḥaṃ yathābhāvo yadrūpaḡaṇakarmakaḥ /

tathaiva tattvavijñānamastu te madanugrahāt /

“I will share with you as to who I am (I am beyond distinction (Nirguna), MY existence, which is Sat chit((Eternal and consciousness), MY form and names, and MY deeds/ actions. That is nothing but Bhagavatam. You will get unfiltered knowledge because of MY grace.”

One cannot procure “knowledge (as in consciousness), without God’s grace.

Sage Sanat Kumara states in Siva puranam, that ,of all HIS mercies (prasaadam), the mercy of the association with HIM (prasaada yogam) and mercy of HIS divine grace(anugraha prasaadam) are the most unparalleled

Chatusloki Bhagavatam Slokam 1

ahamevāsamevāgre nānyadyatsadasatparam /

paścādahaṃ yadetacca yo'vaśiṣyeta so'smyaham /

This slokam/ verse glorifies the Brahman (not to be confused with Brahma, the creator).

God said “I am the sole entity before the manifestation of the universe. There was no cause and effect, either. With the aid of my intent (sankalpam), Maya/ illusion came into existence. I am part of the Maya too. I will be there even after the universe perishes.”

We should learn and focus on HIM alone. (Non-dual)

But again, we do “see” the universe?

There are two reasons for the “duality”

- 1) Unable to see as is intended to be seen
- 2) Mistaking what we “see”, as one for the other.

This is Illusion/ Maya.

Chatusloki Bhagavatam verse 2

ṛte'rthaṃ yatpratīyeta na pratīyeta cātmani /

tadvidyādātmano māyāṃ yathā"bhāso yathā tamaḥ /



This verse defines Maya/ Illusion.

Though there is nothing, it appears that there is everything. Or one may not be aware of anything altogether. Both are due to Maya.

It is akin to getting deeply absorbed in a magic show and be completely oblivious to the existence of the magician. However, if there is a magician in the audience watching the same show, he will be able to recognize the magician running the magic show and therefore appreciate both the show and the magician.

On the same token, a “realized” soul lives in the world appreciating its beauty and also cognizant of the fact that there is someone running this world. That power is God!

Chatusloki Bhagavatam Verse 3

yathā mahānti bhūtāni bhūteṣūccāvaceṣvanu /

praviṣṭānyapraviṣṭāni tathā teṣu na teṣvahaṃ /

In this verse HE says HE is in everything and yet not in anything!

Remember that.

The example to understand this is as follows, imagine an earthen pot. The earthen pot has air and camphor in it. We attribute the fragrance of the camphor to the air in the earthen pot. When the pot breaks, the air is still right there, it does not go anywhere.

The earthen pot is the body, the mind/ intellect is the camphor and the soul is the air. We attribute the mind/ intellects properties to the soul!

The soul is free of all these effects.

Chatusloki Bhagavatam verse 4

etāvadeva jijñāsyam tattvajijñāsunā'tmanaḥ /

anvayavyatirekābhyāṃ yatsyātsarvatra sarvadā /

This verse talks about what is just enough for us to “know”.

As long as we hold on to the gross form, we cannot appreciate the subtlest form. Mind and intellect also come under “gross”, though they are subtle in comparison to the body.



To grasp the subtlest form we have to meditate on it. This is possible with stringent practices to gain control over the senses and overcome desire. The only respite is complete surrender to HIM. HIS grace alone will take us to the transcendental state.

When our “being” is full of devotion, it is known as God, when we experience the knowledge, it is known as “realized soul” (aatma).

PhalamSruti- Fruit of all the above slokams.

etanmataṃ samātiṣṭha parameṇa samādhinā /

bhavāṅkalpavikalpeṣu na vimuhyati karhicit /

God said” Be aware of all that I have taught you. Focus your intellect in the knowledge that I have imparted you, relentlessly and completely. That which has been gained by experience, will be sustained by continuous practice.

If you are firm in your conviction, you will not be dragged into the misconception that the world that has been created through you, belongs to you.

God changed Brahma’s perception.

Till we learn to discriminate the real from the unreal, we will be bound to the vicious cycle of birth and rebirth.

Translation by Sai Varanasi New York



Sarvam Srikrishnacharanaaravindaarpanamastu



gurujana