

Vivekachoodamani questions - verses 1 - 109

1. What is the purpose of the invocation verse?
2. Why is human birth considered to be precious?
3. In life, what are the 3 things most difficult to obtain? How are they obtained? How does God's grace play a role in this? What do you understand by "God's Grace"?
4. Why are chanting of scriptures, worship of deities, performing rituals not effective in delivering liberation? So, why should one perform actions? What is the only way to liberation?--verse 6
5. What are the pre-qualifications for a seeker? What are the 4-fold qualifications (sadhana chatustaya)? Explain each of these qualifications.--verses 16-27
6. Among all the means to liberation, devotion or bhakti, is the most important. Explain this statement. What exactly does Bhagavan mean by bhakti?--verse 31
7. What are the qualifications of a guru? How should a seeker approach his guru?
8. It is said that the very first thing the guru gives is fearlessness (Abhitim Dadhyat). Why is this important?
9. Is the guru going to reveal an entirely new/modern path? If not, what is expected of the guru? How does he address the questions of the student in the current/modern context?
10. What is the most important 7-part question asked by the student?--verse 49
11. Describe the various examples used by the teacher to drive home the importance of self-effort in this path. --verses 51-65
12. If the Supreme Reality is not understood, any amount of scriptural study is useless. For one who has gained the Supreme, no scriptural study is needed. So, it appears that one should abandon scriptural study. Is this the case? What exactly is meant here?--verse 59
13. Of the 7 questions of the student, which question is addressed first by the teacher? What is the primary means to liberation according to the teacher?
14. How exactly do Shravanam, Mananam, and Nidhidhyasanam play a role in delivering one from the bondage of ignorance?--verse 70
15. How does the teacher explain the process of discrimination between the Self and the not-Self?

16. How does one overcome the hankering of the senses towards sense objects?
17. Why should Bhagavan start the description of not-Self from the body and senses instead of external objects?
18. If I am not the gross body, the subtle body, the causal body, then who am I? What is the nature of the Self?
19. Describe the gross body, the subtle body, and the causal body. How does one develop the sense of I-ness and My-ness?
20. Is ignorance 'real' or 'un-real'? Individual ignorance is called Avidya, and total ignorance is called Maya. The individual is considered to be under the spell of Avidya. Does the same apply to the totality----in other words does Ishwara come under the spell of Maya? Why or why not?