

**CANTO 3 Chapters 16 through 33**  
**GENERAL QUESTIONS AND ASSIGNMENT/ESSAYS**

# QUESTIONS AND ESSAYS FOR CHAPTERS 16 THROUGH 33

## Chapter 16

### Chapter Assignment Questions:

2 – Four Kumaras were angry because they were restrained from seeing lotus feet of Lord Visnu by Jaya and Vijaya at the doorway of Vaikuntha, but the Lord always arranges for His devotees to see His lotus feet even if there is an impediment. A very famous example of this took place in Jagannatha Puri. Who was the devotee who was unable to see Lord Jagannatha's lotus feet but was favored by the personal darsan of the Lord in another form?

What was that form of the Lord?

4 – “To Me, the br hmana is the highest and most beloved personality,” but Srila Prabhupada clarifies the meaning of the word Brahmana. What kind of Brahmana is mentioned here by the Lord?

10 – “Those who are helpless must be taken care of by their respective guardians, otherwise the guardians will be subjected to the punishment of Yamar ja”. Five kinds of helpless beings are mentioned. Name as many as you can.

12 – What is the evidence that once you enter Vaikauntha you can never fall?

16 - A devotee born in the family of a cand la (dog eaters) is sometimes found engaged in his habitual activities.

- a) If he has taken to the Krsna consciousness process of purification with all seriousness, he is to be understood as already purified, and Krsna is ready to give him protection by all means.
- b) He is on the right path and should be respected, but because he is still influenced by his past Karma he is only forgiven for his sinful acts in proportion to his degree of advancement.

21 – Who's service does Krsna appreciate more, Tulasi or Laksmidevi? How does Laksmi feel?

22 – The Lord's Avatar is manifested in the first three ages, but in the Kali-yuga He is called “channa-avatar”? What does this mean? Who is that Channa-avatara?

23 – “One should worship the br hmanas and Vaisnavas by offering them all kinds of endowments and sweet words...”, but why won't they become lusty and fat and sick from all this free opulence?

26 – To satisfy what desire of the Lord were Jaya and Vijaya cursed to descend to the material world as demons? How is it present in Him?

28 - Especially in Vaisnava temples there is an arrangement for people to offer their respects to the Deity and circumambulate the temple at least \_\_\_\_\_ times.

31 – T/F - Mr. XYZ hates God. He is always blasphemous toward the Name of God.

Unlimited pains in hell await him and we should encourage him at this stage not to think of God, rather to engage in good humanitarian works?

32 – What is the significance of the Kumaras' cursing Jaya and Vijaya at the gate of Vaikuntha?

35 – “If the mind of the father is not sober, the semen discharged will not be very good. Thus the living entity, wrapped in the matter produced from the father and mother, will be demoniac like Hirany ksa and Hiranyaka ipu.” What is the ceremony for purifying the mind for conception called? How do we do this in ISKCON?

## ESSAY

1. Discuss whether the Jiva can come from Vaikuntha to his present situation or not, and/or
2. Is it possible for Brahmanas in ISKCON or Vaikuntha to commit offenses to other devotees?

## Chapter 17

### Chapter Assignment Questions

- 1 – What was the reaction of the demigods when they saw the universe becoming dark from the pregnancy of Diti? How can we solve all the problems of the material world by following their example?
- 4 – “When there are natural disturbances like blowing cyclones, too much heat or snowfall, and uprooting of trees by hurricanes, it is to be understood that the \_\_\_\_\_ is increasing and so the natural disturbance is also taking place.”
- 5 – List some examples of Hiranyakasipu’s demoniac qualities.
- 11 – Who feel very respectable as a race when they run in flocks hither and thither in so-called jollity which is understood to be a bad sign for human society.
- 17 – “In the demoniac way of civilization, people are interested in getting a body constructed in such a way that when they walk on the street the earth will \_\_\_\_\_ and when they stand it will appear that they cover \_\_\_\_\_ and the vision of the four directions. If a race appears strong in body, their country is materially considered to be among the highly advanced nations of the world.”
18. Why is Hiranyakasipu called the eldest when he was born second?
- 30 - Who advised Hiranyaksa to fight with Lord Visnu?

## ESSAY

1. What are some symptoms of bad omens you see that has increased over the last few years and are affecting the general populace as a whole?

## Chapter 18

### Chapter Assignment Questions

- 2 – Lord Varaha has \_\_\_\_\_ colored eyes.
- 6 – How does the Lord react to our prayers or our blasphemy? Lord Varaha was pained by the shaftlike abusive words of the demon Hiranyaksa or was He unaffected like an elephant struck by a flower garland?
- 8 – How was Earth able to float?
- 15 – As the Lord exists by His own independent prowess, by the grace of the Lord the devotees also exist for His \_\_\_\_\_
- 16 and 19 – Which of the following is true about Lord Varaha
  - a) He can never be angry
  - b) He had injuries on His body due to the fight with Hiranyaksa
  - c) He was angry with the demon when He fought him
  - d) Both b and c
- 23 to 24 – Compare and contrast the worship of demigods by the demons with the worship of the Supreme Personality of Godhead by the devotees.

## ESSAY

We see how Krishna entered into the lives of Brahma here. In what ways does He enter our lives?

### Chapter 19

#### Chapter Assignment Questions

- 1 – Lord Brahma Prayed to Lord Varaha to kill the demon immediately. How did the Lord react?
- Being interrupted by Brahma, He was irritated and angry
  - He laughed and glanced at Brahma with love.
  - He felt offended.
  - None of the above.
- 25 – Lord Varaha Killed Hiranyaksa by \_\_\_\_\_
- Hitting him with His club
  - Cutting his head off with Sudarsana disc
  - Slapping him
  - None of the above
- 14 – How could Indra cut off a wing of Garuda? 3.19.14
- 15 – What is r vatsa? 3.19.15
- 26 – What does adhoksaja mean? 3.19.26
- 27 – Why did personalities like Brahma and the other demigods eulogize, consider glorious, the death of the demon Hiranyaksa? 3.19.27
- 28 – Why are material benefits offered in the Bhagavatam when the Bhagavatam is meant for the paramahamsas? 3.19.28
- 32 – T/F - Maitrey muni adjusted the story of Lord Varaha, like one would write a story like Harry Potter, so that the moral of the story can be understood and useful. 3.19.32
- 36 – Give some reasons on why one should feel grateful to the Lord. 3.19.36
- 38 – If one continues to hear r mad-Bh gavatam, which is full of narratives of the pastimes of the Lord, at the end of this life, one is sure to be transferred to the eternal, transcendental abode of the Lord. T/F? 3.19.38

#### General Questions Chapter 19

- What were some of the characteristics of H'kasipu and H'aksa?
- Describe Hiranyaksa and Lord Varaha's verbal interaction and the subsequent fight.
- What happened with Lord Brahma, everyone, at the end of the pastime?

## ESSAY

Write a summary of the pastimes of Lord Varaha including an explanation of why they occur in this part of the SB.

### Chapter 20

#### Chapter Assignment Questions

- 18 – What are the five kinds of nescience created by Brahma?
- 26 – What is Srila Prabhupada's evaluation of homo-sexuality?
- 28 – Does Brahma commit suicide when he "casts of his body"?

36 – Where can we find a description of the example of the lusty demoniac consciousness that develops in the evening?

### **General Questions Chapter 20**

If you were an Asura and the twilight came you might see it as:

- a) Stimulus for Sleep.
- b) A beautiful women for Sex.
- c) Time of introspection and music.

Which group of created beings were attracted to which aspect of Brahma's creation:

1) Yaksas and Raksasa, 2) Chief Demigods, 3) Adevan – Demons, 4) Asuras, 5) Visvvasu and other Gandharvas, 6) Ghosts and Fiends, 7) Sadhyas and Pitas, 8) Siddhas and Vidyadharas, 9) Kimpurusas and Kinnaras

- a) Night – Hunger and Thirst
- b) Effulgent form of Daytime.
- c) Lord Brahma buttocks for homo-sex.
- d) Evening twilight
- e) Moonlight
- f) Lord Brahma Yawning
- g) Lord Brahmas own invisible form
- h) Lord Brahma's form known Anardhana.
- i) Lord Brahma's reflection in the water

### **Essay**

1. A homosexual comes to the Sunday Feast. How do you explain homosexuality in general society and in ISKCON to him?
2. Write a brief overview of this chapter.

### **Chapter 21**

#### **Chapter Assignment Questions**

7 – Why did Kardama Muni want to enjoy material life in spite of his seeing and experiencing the Supreme Lord personally?

12 – We meet many Yoga students. Where can we get Prabhupada's declaration of what is Yoga really? 21.12 (and surrounding verses).

16 to 17 – The Chapters in SB about the marriage of Kardama and Devahuti give wonderful instruction of VAD. Are Karma Kanda and Jnana Kanda described as a practical path to Bhakti-yoga?

38 – What is the name of the lake where Kardama Muni had his ashrama?

### **General Questions Chapter 21**

1 – This text is the pivotal text for the logic of the development of the SB all the way through the beginning of Canto 11: Who are the descendants of Svayambhuva Manu and the other Manus? What incarnations appeared during their administrations?

He did austerities for 10,000 years, but he lived for 100,000 years, since this Lila takes place in Satya-yuga, no? 10,000 is 10% of his life. In proportion, if we live 75 years then we would have

to do 7.5 years to match him. That's not too long for aspiring Grhastas if they want to get a son like Lord Kapila etc.

13-21 – Prayers by Kardama. How does he describe the Lord? Are there any considerations in his prayers for anything beyond personal liberation such as the liberation of others or satisfying the Lord?

### **ESSAY**

You are asked to lecture to a big society of yoga with Ashramas in Hrsikesa and so forth for their enlightenment compare SB 3.21.12 with BG 6.20-23, Text and Purport, use the example of Kardama Muni's yoga to explain what is real yoga, and/or write about how to make a good marriage selection.

### **Chapter 22**

#### **Chapter Assignment Questions**

4 – How were Kardama and Svayambhuva Manu examples of co-operation between Brahmanas and Ksatriyas?

9 – How did Svayambhuva Manu take proper care of his daughter?

11 – How should a wife be equal to a husband in her qualities to make a happy marriage?

15 – Does a girl give her heart just once or can she adjust to a new husband?

23 – What is a “dowry”? Is it compulsory?

#### **General Questions Chapter 22**

Why did Svayambhuva Manu go to Kardama Muni's Ashrama? He said, “I am offering her now, but if you don't accept her then later\_\_\_\_\_?” How was the smile of Kardama Muni related to Sankirtana?

Was Svayambhuva glad to get rid of his daughter?

How did he live? Did he live on barley cooked in the urine of a cow outside of his capitol after this?

### **ESSAY**

Your son/daughter are asking to get married. What do you consider? What do you tell them? Give citations from this chapter.

### **Chapter 23**

#### **Chapter Assignment Questions**

11 – From the example of Devahuti and Kardama how did they make spiritual progress differently according to their genders?

12 – Someone is claiming to be a great modern Yogi, and you respond by describing the glories of the house produced by Kardama Muni as an example of material yoga perfection what to speak of spiritual perfection. Describe his house?

31 – Should ladies wash their hair every day?

44 – How many times is the sexual appetite of women greater than men?

48 – How long was it after Devahuti became pregnant until she gave birth to her daughters?

51 – Devahuti asked for fearlessness. How did Kardama give it? How did Kapila give it?

56 – Devahuti is an example of austerity in serving the husband, but how is she a wonderful example of asking for benedictions for that service? Was her desire for sex good?

### **General Questions Chapter 23**

Devahuti became robust with rosy cheeks after she began to live with Kardama? What can you say about how she sets a good example of wife-Dharma?

She asked for:

- a) Yoga Siddhis?
- b) Jnana?
- c) Kids?
- d) Bhakti to Govinda carana?

Describe their two residences? Cottage from previous chapters

How was her body prepared to please her husband for getting children?

How was their sexual gratification Dharma?

### **ESSAY**

What practical advices would you give to new Grhasthas from your experiences in terms of this Chapter?

### **Chapter 24**

#### **General Questions**

When Kardama was leaving for Sannyasa, what did Devahuti ask for?

What arrangement did Kardama make for his family before taking Sannyasa?

30-33 – Two kinds of Sannyasis are described? Which kind was he? What else impressed you about the principles of Sannyasa demonstrated by Kardama-Sannyasa?

#### **Chapter Assignment Questions:**

Devahuti was feeling that she had acted improperly and had not taken advantage of her association with Kardama in their family life. Did Kardama confirm this? What did he tell her?

What were some of the things that Lord Brahma said to Kardama and Devahuti?

What did Kardama ask from Lord Kapila?

What result did Kardama obtain?

### **ESSAY**

From your own perspective and the comments in this Chapter write about how to prepare for Sannyasa and how to execute it. Compare this with what actually happens in the modern world, especially in ISKCON.

### **Chapter 25**

#### **Chapter Assignment Questions**

7 – What motivated Devahuti to understand transcendental messages?

10 – How is the Lord responsible for Devahuti's sense gratification?

1 to 12 – List five instructions in this section that you find most relevant for making advancement in spiritual life

13 to 27 – Briefly in one sentence describe Sankhya's goal. And what principle breaks material attachment and awards success in Sankhya.

20 – Who according to Srila Prabhupada is a genuine sadhu and what are some of his activities?

- 21 – Write briefly on the six symptoms of a sadhu.  
 35 – List what you consider the three most important principles of Deity worship. Explain your choices.  
 36 – Is there a connection between Deity worship and liberation?  
 39 to 40 – Explain a devotee’s mentality towards his next life.

### Essay

1. We have been noting BG verses cited by Srila Prabhupada, but in this Chapter please go through and collect the BG that Srila Prabhupada cites, especially those that deal with the development of Bhakti yoga, and write your essay about them, why they are cited, important and any personal comments that you want to make.
2. From the list you made in 1 to 12 above, describe briefly how these instructions will help you etc.

## Chapter 26

### Chapter Assignment Questions

- 1 to 2 – Briefly explain the true purpose of studying the material energy.  
 8 – What is the difference between the Lord and a Jiva when they come into the material world in different forms? Are they both performing pastimes?  
  
 10 – In your words briefly describe a) pradhana, b) mahat-tattva, c) avyakta and d) Brahman  
 3 to 5 – What are the first three items that Kapila talks about in His Sankhya?  
 8 – The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by \_\_\_\_\_.  
 16 to 18 – Describe time in your own words.  
 18 – How many total elements are there in the Sankhya philosophy? What are they? (Several texts + T18 Purport)  
 23 to 24 – Why does a living entity that is pure in nature fall into this material world?  
 29 – False ego in goodness produces intelligence. T/F? T29  
 54 to 61 – Match the words (T54-61):
- |          |                 |
|----------|-----------------|
| 1) Mouth | a) Moon         |
| 3) Hands | c) God of death |
| 4) Anus  | d) God of fire  |
| 5) Mind  | e) Dig-devatas  |

### General Questions Chapter 26

How does this description of the creation differ in emphasis from the other descriptions in Canto Three (Chapters 5-6, 8 and 20)?

### Essay

Write a summary of this chapter, selecting specific points on Sankhya and their practical application in your own life as you can.

## Chapter 27

### Chapter Assignment Questions

- 10 to 16 – Extract a list of five elements that are characteristics of a liberated pure devotee.

- 23 – Explain the analogy of wooden sticks.  
25 – Explain the analogy of dreaming.  
26 – What allows the soul to remain ‘in this world but not of it?’

### **General Questions Chapter 27**

1. What does it mean to “eat frugally” and “live in a secluded place”?
2. Does Lord Kapila recommend that we avoid people in general or have friendly relations with them or something else?
3. How do Lord Kapila’s teachings in SB compare with those of Krsna in BG?

### **Essay**

Write an essay, one page, explaining Verse 30 to a doubtful fellow who thinks that devotees are stupid to become slaves of religious doctrines and rituals, and he is free by giving these up and “doing it his way”. Notice that the idea of independence came up in Text 24 purport.

### **Chapter 28**

#### **Chapter Assignment Questions**

- 8 to 12 – Briefly explain the yogic practice in relationship to chanting Hare Krishna.  
13 to 33 – List six characteristics that you particularly find attractive and explain briefly why you find it attractive.  
34 to 36 – From these verses write down three characteristics of the purified mind.

### **General Questions Chapter 28**

1. SB 3.28.2: One should execute his prescribed duties to the best of his ability and avoid performing duties not allotted to him. One should be satisfied with as much gain as he achieves by the grace of the Lord, and one should worship the lotus feet of a spiritual master.

#### **PURPORT**

In this verse there are many important words which could be very elaborately explained, but we shall briefly discuss the important aspects of each. The final statement is *tma-vit caranam*. *tma-vit* means a self-realized soul or bona fide spiritual master. Unless one is self-realized and knows what his relationship with \_\_\_\_\_ is, he cannot be a bona fide spiritual master. Here it is recommended that one should seek out a bona fide spiritual master and surrender unto him (*arcanam*), for by inquiring from and worshipping him one can learn spiritual activities.

2. SB 3.28.3: One should cease performing conventional religious practices and should be attracted to those which lead to salvation. One should eat very frugally and should always remain secluded so that he can achieve the highest perfection of life.

#### **PURPORT**

It is recommended herein that religious practice for economic development or the satisfaction of sense desires should be avoided. Religious practices should be executed only to gain freedom from the clutches of material nature.

What Sanskrit term in Text 2 or 3 of *Nectar of Instruction* advises the same thing?

3. The next important phrase is *mita-medhy danam*, which means that one should eat very frugally. It is recommended in the Vedic literatures that a yogi eat only \_\_\_\_\_ what he desires

according to his hunger. If one is so hungry that he could devour one pound of foodstuffs, then instead of eating one pound, he should consume only \_\_\_\_\_ and supplement this with \_\_\_\_\_ ounces of water; \_\_\_\_\_ of the stomach should be left empty for passage of air in the stomach.

4. SB 3.28.4: One should practice nonviolence and truthfulness, should avoid thieving and be satisfied with possessing as much as he needs for his maintenance. He should abstain from sex life, perform austerity, be clean, study the Vedas and worship the supreme form of the Supreme Personality of Godhead.

### **Purport**

... Sv dhy yah means "reading the authorized Vedic scriptures." Even if one is not Kṛṣṇa conscious and is practicing the yoga system, he must read standard Vedic literatures in order to understand. Performance of yoga alone is not sufficient. \_\_\_\_\_, a great devotee and carya in the Gauḍiya Vaiṣṇava-sampradāya, says that all spiritual activities should be understood from three sources, namely 1 \_\_\_\_\_, 2 \_\_\_\_\_ and 3 \_\_\_\_\_. These three guides are very important for progress in spiritual life.

5. SB 3.28.6: Fixing the vital air and the mind in one of the six circles of vital air circulation within the body, thus concentrating one's mind on the transcendental pastimes of the Supreme Personality of Godhead, is called sam dhi, or sam dh na, of the mind.

### **Purport:**

There are six circles of vital air circulation within the body. The first circle is within the \_\_\_\_\_, the second circle is in the area of the heart, the third is in the area of the lungs, the fourth is on the \_\_\_\_\_, the fifth is between the \_\_\_\_\_, and the highest, the sixth circle, is above the brain. One has to fix his mind and the circulation of the vital air and thus think of the transcendental pastimes of the Supreme Lord. ... It is clearly stated, vaikuntha-līlā. Līlā means "pastimes." ... It is through the processes of devotional service, \_\_\_\_\_ of the pastimes of the Supreme Personality of Godhead, that one can achieve this concentration. As described in the rāmad-Bhāgavatam, the Lord appears and disappears according to His relationships with different devotees. The Vedic literatures contain many narrations of the Lord's pastimes, including the Battle of Kurukṣetra and historical facts relating to the life and precepts of devotees like Prahlaḍa Mahārāja, Dhruva Mahārāja and Ambarṣa Mahārāja. One need only concentrate his mind on \_\_\_\_\_ and become always absorbed in \_\_\_\_\_. Then he will be in sam dhi.

6. SB 3.28.8: After controlling one's mind and sitting postures, one should spread a seat in a secluded and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.

### **PURPORT**

Sitting in an easy posture is called *svasti sam s nah*. It is recommended in the yoga scripture that one should put the \_\_\_\_\_ of the feet between the two \_\_\_\_\_ and ankles and sit straight; that posture will help one to concentrate his mind on the Supreme Personality of Godhead. This

very process is also recommended in Bhagavad-gītā, Sixth Chapter. It is further suggested that one sit in a secluded, sanctified spot. The seat should consist of deerskin and kuśa grass, topped with \_\_\_\_\_.

7. SB 3.28.9: The yogī should clear the passage of vital air by breathing in the following manner: first he should \_\_\_\_\_ very deeply, then \_\_\_\_\_ the breath in, and finally \_\_\_\_\_. Or, reversing the process...

... Practicing the yoga system of exercise and breath control is very difficult for a person in this age, and therefore Lord Caitanya recommended, \_\_\_\_\_: [Cc. [adi 17.31](#)]

8. SB 3.28.12: When the mind is perfectly purified by this practice of yoga, one should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead.

Describe one attractive feature of the form of the Lord described in the verses that follow eg. His loins are covered by a shining cloth, yellowish like the filaments of a lotus.

How would you compare the consciousness and questions of Devahuti and Kunti Devi?

Someone says, “I read the two purports in SB 1.9 by Bhismadeva about your social-philosophy. Do you have something like five chapters about Daivi-varna-ashrama-dharma, about the Ashrama’s that I can read?” Where can you direct him?

In Kapila-sankhya we find detailed description of the beautiful form of the Param-atma. Where have we encountered detailed descriptions of the Param-atma or Vaikunatha before in the SB?

“Lord Kapila preached an impersonal Yoga”. How do you explain this? Were there more than one Kapila? When did they live? What Sanskrita names are given to them?

### **Essay**

Pick some of the points in this Yoga of Kapila and explain how you are practicing them?

### **Review of the chapters thus far – 25 to 28**

So the repeated focus seems to be performing Hatha yoga techniques to calm the mind, to contemplate the Elements and Purusa-avatars to get detached and then, then, one can begin devotional service. Not many details of devotional service are given.

Finally, **in Chapter 28**, Lord again says He will explain the Yoga that will make one “prasannam”, happy and take one to the “yati sat-pathan” the eternal path. So we are still in progress, like the BG verse, Brahma bhuta prasan-atma... He says this involves starting with DVAD, Karma yoga, renouncing Vikarma (asat-pathan), progressing to Yoga disciplines with sitting postures, breathing, and in Text 12 the Form of the Lord is introduced. This again seems

to be a kind of meditation not devotional service because the result is that we realize that the Supersoul is all pervading. This would equal “bahunama janmanam ante...”

So, our review leads us this view of an analytical description of the Purusas, the Elements and the process of Astanga-yoga which takes us to “real devotional service”.

Do you agree?

See also Lord Caitanya at the Ratha Yatra in Caitanya Caritamrta. And the Gopis comments on Krishna’s free advice that they should do Sankya yoga. And also see Visvanath Cakravati Commentary.

## **Chapter 29**

### **Chapter Assignment Questions**

2 – According to Devahuti, why do we need to hear about the continual process of birth and death?

6 – Why did Lord Kapila incarnate?

7 – What is the Sanskrit from BG 7.16 for four kinds of tinged devotees?

8 – Name up to four qualities of a Tamas devotee.

8 – Devotional service executed by a person who is envious and proud is in the mode of

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9 – Name up to three things that Rajasic devotee wants.

15 – You are also killing by eating vegetables, so what is wrong with killing animals?

24 – It is not enough to just offer Bhoga to God and eat the Prasadam. It is essential to distribute it also, True or False? 24

### **General Questions Chapter 29**

1. Which of the five kinds of liberation below does a pure devotee accept?

a)S lokya b)s rsti c)s m pya d)s r pya e)ekatva f)none

2. What are a couple of ways to satisfy other living entities and the Lord living in their hearts?  
3.29.27

### **ESSAY**

1. How do you see the Deity? How do different levels of devotees see the Deity? What is the relation of Param-atma comprehension with the maturity of those who worship the Deity? What Deities do you serve? What is your service to them? You could also include how food is exchanged in social life among friends, family, co-workers etc.
2. Explain in your own words differences and similarities between devotional services in each of the modes of nature.

## **Chapter 30**

### **Chapter Assignment Questions**

Where is there a Purport on Time that we can distribute?

1. SB 3.24: The Renunciation of Kardama Muni
2. SB 3.30: Description by Lord Kapila of Adverse Fruitive Activities
3. SB 3.33: Activities of Kapila

- 4 – “Maya has two phases of activities. One is called praksepatrika, and the other is called avaranatrika . varanatrika means " \_\_\_\_\_," and praksepatrika means " \_\_\_\_\_”.”
- 19 – Describe the journey to hell, and hell, from Kapila’s instructions. Why don’t we just pass-out and not suffer?
- 29 – Are the hells described in the SB allegories or real?
- 34 – What conclusion does Prabhupada draw from the gradual process of evolution through different hellish lives to the platform of a human being?

### General Questions Chapter 30

1. Whatever is produced by the materialist with great pain and labor is destroyed by the Supreme Lord in the form of \_\_\_\_\_. 3.30.1
2. A conditioned living entity feels satisfaction in whatever species he is in. T/F 3.30.4, 3.30.5 etc.
3. The yamadutas bind the gross body of the sensual person at death and drag that body to hell. T/F 3.30.22

### Essay

A thoughtful co-worker brings up the topic of a typical modern man who is engaged in varieties of abominable activities to keep himself and his family happy. He wonders what reactions such a modern man could get due to his life style. Explain what you would describe to him and what alternatives you may suggest to help alleviate the bad reaction such man is destined to get. Make it a dialog with his responses to your different points.

### Chapter 31

#### Chapter Assignment Questions

1. The child in the womb suffers pain if the mother takes the following food. 3.31.7  
a) Bitter b) Pungent c) Too Salty d) Too Sour e) all of the above
2. When the baby in the womb becomes conscious of the Supreme Lord and revives his devotion he begs the Lord to depart from his mother’s abdomen. T/F 3.31.20
3. One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a \_\_\_\_\_. 3.31.34

### General Questions Chapter 31

5. “Restrictions and precautions to be taken by the pregnant mother, as enunciated in the *smṛti* scriptures of Vedic literature, are very useful.” What are some of these restrictions mentioned in this Chapter?
21. If we take birth again, can we chant this Maha-mantra even in the womb of our next mother?
21. I have so many problems. What’s wrong with taking the “easy way out”, suicide?
34. If I am born with the nature and work of a Sudra, is this unimportant or are there certain things about it I should keep in mind as I try to advance in devotional service?
36. Which Deity will first help us to conquer sex desire?

Govinda Dev

Madana-mohan Ji

Gopinatha Ji

38. “One has to study the captivating potency of woman, and man's attraction for that potency. From what source was this generated?” What is the source of this attraction? Is sex attraction good or bad or both?

39. In 3.31.39 what does *Niraya dvaram* mean? [Hint: Srila Prabhupada finishes the purport with nice benediction: “If, however, one wants to stick to continued existence in the material world, he may indulge in female association unrestrictedly.”]

40. T/F Srila Prabhupada says in traditional Vedic household the men and women sleep in separate rooms, the men cook for themselves and wash their own clothes.

41. T/F “...the substance is that one who aspires to ascend to the transcendental stage of spiritual realization should be very careful in accepting the association of a woman. In the stage of Krsna consciousness such restriction of association must be continued just as strictly...”

43-48 T/F. The process of Sankhya yoga recommended by Kapila does not include Varna-ashrama Dharma. It strictly recommends a form of Hatha yoga.

### Essay

We asked you to complete our analysis of this chapter in the beginning of this Study Guide. Did you agree with our divisions? Our divisions are:

1-11 = Gestation.

12-21 = Prayers.

22-35 = Birth and material life.

35-40 = The dangers of women.

41-42 = The dangers of men.

43-48 = Karma and Jnana (and Karma-yoga).

Just read through the Translations of the Texts and make any comments on things that impressed you in those Texts themselves or that you remember from the Purports. Include exact citations, especially ones that you are putting in your Index.

### Chapter 32

#### Chapter Assignment Questions

1. Worshipers of the Hiranyagarbha expansion of the Personality of Godhead remain within this material world until Lord Brahma dies. T/F 3.32.8
2. Lord Kapila compares the people who are averse to the nectar of the activities of the Supreme Personality of Godhead to the following animal: 3.32.19  
a) Barking dogs b) stool-eating hogs c) crows running after garbage d) monkeys running after bananas
3. Philosophical research culminates in understanding the Supreme \_\_\_\_\_  
3.32.32

#### General Questions Chapter 32

3. One day of the demigods is calculated as how much time on earth?
8. Worshipers of Garbhodakasaya visnu are directly promoted to Vaikuntha when they die. T/F
11. Lord Kapila warns his beloved mother of the dangers of attachment to her son and advises her to renounce this vision and focus on His instructions of Sankhya a renunciation of family relations. T/F. What Sanskrit term does he use to address her:

1. Yogina-laksini.
2. Bhaminni
3. Niray-dvarini
4. None of the above.

12. At the time of his death Lord Brahma attains Maha-visnu but he may again return when the creation is manifested because of still having material desires. T/F

16. Some people worship demigods because they want them to satisfy their material desires, but worse than this is those who worship them with the perspective that the demigod is

19. Which of the following does Srila Prabhupada mention as genuine books of knowledge?

1. Visnu-purana
2. Bible
3. Confucius' Teaching
4. Koran
5. Harry Potter
6. Garuda-purana.
7. Dialogs of Socrates.

20 – Is it possible to re-incarnate into the same family that we are currently in?

### Essay

Explain all these topics to a person you meet with his family at ISKCON Govinda's Restaurant near you. Why are these topics relevant to Kapila and Devahuti? What practical importance do they have for us? Include any specific phrases or ideas that seemed important to you, even though they may not be so much related to the general character of the Lord's instructions.

### Chapter 33

#### Assignment Questions

1. Lord Kapila appeared in order to distribute transcendental knowledge to His dependents. T/F 3.33.5
2. A person born in a family of dog eaters become eligible to perform Vedic sacrifices when he
  - a) takes birth in a brahmana family in his next life
  - b) studies all the Vedic literature under a bonafide guru
  - c) chants the holy name of the Lord even once without offense
  - d) performs severe austerities in a secluded place
3. Devahuti burnt her gross body to ashes through mystic yoga and left to the spiritual world T/F 3.31.32

#### General Questions Chapter 33

Devahuti finally glorifies the Lord's Holy Names

SB 3.33.7: Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of \_\_\_\_\_, such persons are worshipable. Persons who chant the holy name of Your Lordship must have

- executed all kinds of \_\_\_\_\_ and
- \_\_\_\_\_ and

- achieved all the good manners of \_\_\_\_\_.

To be chanting the holy name of Your Lordship, they must have

- \_\_\_\_\_ at holy places of pilgrimage,
- \_\_\_\_\_ the Vedas

and fulfilled everything required.

## ESSAY

Summarize Devahuti-siksa with special emphasis on the structure of what are the topics in each chapter. Give citations of questions or comments by the Lord or Prabhupada to support your analysis of this Table of Contents of these last two modules.

Verse by Prabodhananda Saraswati

*kaivalya narak yate trida a-p r k a-pu p yate  
 durd ntendriya-k la-sarpa-pa al protkh ta-da r yate  
 vi va p r a-sukh yate vidhi-mahendr di ca k yate  
 yat-k ru ya-ka k a-vaibhava-vat ta gauram eva stuma  
 Caitanya-candr mrtā (5) by Prabodh nanda Sarasvat :*

kaivalyam – the pleasure of merging into the existence of Brahman; narakayate – is considered hellish; tri-dasa-pur – the heavenly planets; akasa puspayate – something imaginary, like a flower in the sky; drdanta—formidable; indriya—the senses; kala-sarpa—venomous snake; patali—multitude; protkhata—extracted; damstrayate—teeth; visvam—the material world; purna—completely; sukhayate—happy; vidhi-Lord Brahma; Mahendra—Indra, the king of heaven; adih—the demigods; ca—and; kitayate—beome like an insect; yat—of whom; karunya—mercy; kataksa—glance; vaibhavatam-of the most confidential devotee; tam—unto; gauram—Lord Caitanya Mahaprabhu; eva-certainly; stumah—glorify

For a devotee, the pleasure of merging into the existence of Brahman is considered hellish. Similarly, he considers promotion to the heavenly planets just another kind of phantasmorgia. The yogis meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The whole material world appears joyful for a devotee who has received but a small glance of the mercy of Sri Caitanya Mahaprabhu. Unto this most magnanimous person, I offer my respectful obeisances.