

3.1 QUESTIONS BY VIDURA

Pūrva-svādhyāya (Preliminary Self Study)

1. Describe the incident which caused the War of Kurukṣetra (8)
2. What reasons does Vidura give for:
 - a. Returning the legitimate share of the kingdom to the Pandavas?
 - b. Expelling Duryodhana? (12-13)
3. Why does Vidura call Duryodhana “offense personified”. (13)
4. Explain how māyā acted here both internally and externally. (16)
5. Why didn't Vidura approach Kṛṣṇa directly? (17)
6. Identify some of the facilities offered by holy places of pilgrimage (17, 45)
7. Explain the significance of the Lord's cakṛa (23)
8. List the three features of His internal potency (31)
9. List members of the Yadu Dynasty mentioned by Uddhava in verses 26 to 35.
10. List reasons why Lord Kṛṣṇa did not chastise the Kurus immediately after they insulted Draupadī in the assembly at Hastināpura. (43)
11. Write a brief overview of this chapter.

Analogies

3.1.9: The message of Godhead is always like nectar to the devotees, but it is just the opposite to the nondevotees. Sugar candy is always sweet to a healthy man, but it tastes very bitter to persons suffering from jaundice.

3.1.14: It is said that giving good counsel to a foolish person causes the fool to become angry, just as feeding milk to a snake only increases its venomous poison.

3.1.18: If one puts letters in postboxes authorized by the general post office, the function of carrying letters is performed without a doubt. Similarly, the arcā-mūrti can also deliver the same unlimited potency of the Lord as when He is personally present.

3.1. 21: At the place of pilgrimage at Prabhāsa, it came to his knowledge that all his relatives had died due to violent passion, just as an entire forest burns due to fire produced by the friction of bamboos. See SB 3.4.2 ; SB 3.24.27

3.2 REMEMBRANCE OF LORD KṚṢṆA

Pūrva-svādhyāya (Preliminary Self Study)

1. List some of Uddhava's transcendental qualities. (1-6)
2. Compare the Kṛṣṇa consciousness of the residents of Dvārakā with that of the residents of Vṛndāvana. (7-11)
3. Why did Kṛṣṇa not appear in human society in His Vaikuṅṭha feature? Define the terms prakāṣa & aprakāṣa. (12)
4. Explain how the pastimes the lord displays in the mortal world excel His mercy displayed in the Vaikuṅṭhalokas. (12)
5. Explain why Kṛṣṇa never goes beyond the boundary of Vṛndāvana. (12-15)
6. Compare the results achieved by Śiśupāla, the soldiers killed on the battlefield of Kurukṣetra and Pūtanā (19-23)
7. Write a brief overview of this chapter.

Analogies

3.2.8. The urine of a cow is salty, and according to Āyur-vedic medicine the cow's urine is very effective in treating patients suffering from liver trouble. Such patients may not have any experience of the cow's milk because milk is never given to liver patients. But the liver patient may know that the cow has milk also, although he has never tasted it. Similarly, men who have experience only of this tiny planet where the saltwater ocean exists may take information from the revealed scriptures that there is also an ocean of milk, although we have never seen it.

3.2.8. From this ocean of milk the moon was born, but the fish in the milk ocean could not recognize that the moon was not another fish and was different from them. The fish took the moon to be one of them or maybe something illuminating, but nothing more. The unfortunate persons who do not recognize Lord Kṛṣṇa are like such fish

3.2.15. As electricity is generated by friction of matter anywhere and everywhere, the Lord, being all-pervading, appears because of the friction of devotees and nondevotees.

3.2.30. Children play with toy lions, elephants, boars and many similar dolls, which are broken by the children in the course of their playing with them. Before the Almighty Lord, any powerful living being is just like a toy lion in the hands of a playing child.

3.3 THE LORD'S PASTIMES OUT OF VṚNDĀVANA

Pūrva-svādhyaya (Preliminary Self Study)

1. What general principle does Prabhupāda draw from the incident in which Sāndīpani Muni requested something which was impossible from Kṛṣṇa? (2)
2. What does the Lord's fulfilling the request of Satyabhāmā indicate? (5)
3. What does the example of Narakāsura indicate about human nature? (6)
4. Explain why Lord referred to the Yadus as "more unbearable burden." (14)
5. Why did the Lord established Mahārāja Yudhiṣṭhira as the world emperor? (18)
6. What lesson can be drawn from the cursing of the princes? (28)
7. Write a brief overview of this chapter.

Analogies

3.3.21: Lord Kṛṣṇa is just like the moon and the internal potential damsels are like the stars around the moon.

3.5 VIDURA'S TALKS WITH MAITREYA

Pūrva-svādhyāya (Preliminary Self Study) 3.4 VIDURA APPROACHES MAITREYA

Pūrva-svādhyāya (Preliminary Self Study)

1. Analyze the good fortune of Maitreya's meeting with the Lord. (9-11)
2. Explain the difference between the catuḥ-śloki Bhāgavatam enunciated first to Brahmāji and that spoken to Uddhava. (19)
3. According to Lord Śrī Caitanya Mahāprabhu, Śrīpāda Śaṅkarācārya preached the Māyāvāda philosophy for what particular purpose? (20)
4. Why did Śaṅkarācārya not dare write any commentary on Bhāgavatam? (20)
5. What did Uddhava do to mitigate his unbearable separation from the Lord? (21)
6. Explain the offense of maryādā-vyatikrama (24-26)
7. Why was Uddhava advised to go to Badarikāśrama? (4) (30-31)
8. Write a brief overview of this chapter.

Analogies

3.4.8 The material energies represented by the banyan tree are all products of His external potency and are therefore kept to His back. And because this particular universe is the smallest of all, the banyan tree is therefore designated as small, or as a child.

1. Why did Vidura not immediately ask Maitreya Muni about the Lord? (2)
2. Examine the platforms of vaidhī-bhakti & rāga-bhakti (4)
3. Comment on scarcity in the world (5, 49)
4. Explain how there are different descriptions of creation etc. mentioned in the Śrīmad-Bhāgavatam. (6)
5. Why is a civilized man expected to give all protection to the bulls and cows? (7)
6. Examine the difference between mundane literature & Kṛṣṇa-kathā (7-16)
7. What is the meaning of Adhokṣaja? (18)
8. Describe the process by which living entities appear? (24-26)
9. What is the mahat-tattva? (27-29)
10. What is the role of the false ego? (28)
11. Which items are produced by the interaction of false ego and the mode of goodness, passion & ignorance? (30-37)

3.5 VIDURA'S TALKS WITH MAITREYA

Pūrva-svādhyāya (Preliminary Self Study)

12. What are the River Ganges and Bhagavad-gītā considered to be? (41)
13. Examine the results of hearing kṛṣṇa-kathā (42, 44)
14. Compare the results of jñāna and yoga with the results of bhakti. (45-47)

Analogies

3.5.5: Thinking material nature to be independent is like seeking milk from the nipplelike bags on the neck of a goat.

3.5.10: As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa.

3.5.24: Although the creation of the internal potency was manifested, the other potency appeared to be sleeping, and the Lord wanted to awaken her to activity, just as a husband wants to awaken his wife from the sleeping state for enjoyment.

3.5.47: The devotees derive more transcendental pleasure while engaged continuously in the service of the Lord than when they have no such engagement. In the family combination of a man and a woman there is much labor and responsibility for both of them, yet when they are single they feel more trouble for want of their united activities.

3.5.51: As some of the old prisoners in government jails are entrusted with some responsible work of prison management, so the demigods are improved conditioned souls acting as representatives of the Lord in the material creation.

3.6 CREATION OF THE UNIVERSAL FORM

Pūrva-svādhyāya (Preliminary Self Study)

1. Summarize the main point of verses 2-10
2. After the 23 principal elements were set in action by the Lord, what came into existence? (4-5)
3. What happened after the entrance of Garbhodakaśāyī Viṣṇu in the universe? (6)
4. Explain the examples of the frog in a well & Plough Department (10)
5. What is the difference between the demigods and ordinary living entities? (12)
6. What is the most important source of knowledge and why? (17)
7. List some of the directors of material affairs in the universal Form (12-26)
8. Why is the mouth is the most important of the bodily parts? (30)
9. The problems of modern human society are due to what? (31)
10. What is the meaning of viśa? (32)
11. List the different subsections of the vaiśyas. (32)
12. What does the tridaṇḍa of the Vaiṣṇava sannyāsī represent? (36)

Analogies

3.6.39: A small banyan fruit contains thousands of small seeds, and each seed holds the potency of another tree, which again holds the potency of many millions of such fruits as causes and effects. But the speculators can never appreciate the simple potential activities of the banyan tree.

3.7 FURTHER INQUIRES BY VIDURA

Pürva-svädhyaäya (Preliminary Self Study)

1. What misconceptions are Vidura's inquiries clearing? (2)
2. How has the pure soul become engaged in nescience? (5)
3. List some analogies from verses 9-11 which explain how:
 - a. The Lord is always unaffected by the influence of the material energy,
 - b. How the living entity misidentifies with matter
4. Which two classes of persons do not suffer the material pangs? (17)

Analogies

3.7.2: Prison rules apply to prisoners but not the king, who visits the prison out of good will.

3.7.9: The sun is all light and though clouds, darkness and snowfall come from it, it is aloof. Clouds, darkness, and snowfall can cover some of the sun rays, but never the whole sun.

3.7.11: Material taints cause soul to seem to quiver like the moon's reflection on water.

3.7.13: Artificially stopping a mischievous child is not the real remedy. The child must be given some better engagement so that he will automatically stop causing mischief. In the same way, the mischievous activities of the senses can be stopped only by better engagement in relation with the Supreme Personality of Godhead.

3. 8 MANIFESTATION OF BRAHMĀ FROM GARBHODAKAŚĀYĪ VIṢṆU

Pūrva-svādhyāya (Preliminary Self Study)

1. How can a perfect yogī can at once transport himself from one place to another? (5)
2. What is the result of touching the water of the Ganges to one's head? (5)
3. Trace the narration of the Bhāgavatam from Lord Sankarsana to Maitreya? (7-9)
4. What point does Prabhupada establish on the basis of the above disciplic succession? (9)
5. For what reason was Parāśara given the blessing that he would be a great speaker on the Vedic literatures? (9)
6. What does the analogy of fire that lies latent within fuel wood indicate? (11)
7. Why is Garbhodakasayi Visnu's body seen to be bluish ?(12)
8. How did Lord Brahma acquire four heads? (16)
9. What does Lord Brahma's perplexity about his circumstances indicate? (17,19)
10. When was the Brahma-saṁhitā composed? (22, 26)

Analogies

3.9 BRAHMĀ'S PRAYERS FOR CREATIVE ENERGY

Pūrva-svādhyāya (Preliminary Self Study)

1. How are persons addicted to the impersonal feature of the Lord described? (4)
2. How can one achieve parā bhakti (5)
3. Examine the difference between a pure devotee and an ordinary man in regard to accumulating wealth (6)
4. "Factory" is another name for what? (10)
5. Explain svarūpa-siddhi (11)
6. Why is the Lord dissatisfied with the demigods in the heavenly planets, and many devotees on this planet also? (12)
7. Examine the difference between sakāma & niṣkāma devotees (12)
8. List some reasons why Brahmā takes shelter of the Lord. (14-19)
9. Draw, from Brahmā's requests in verses 20-26, points which you can personally apply.
10. Why was Brahmā depressed? (27-28)
11. Examine the difference between transcendental service & service in the material world. (33)
12. Explain how the Supreme Lord is the dearest in both the conditioned and liberated states. (42)

Analogies

3.9.6: If a snake has its poison removed and bites a man, there is no fatal effect. Similarly, wealth accumulated in the cause of the Lord has no poisonous teeth,..effect is not fatal.

3.9.12: .. the nondevotees commit offense after offense, to both the Lord and His pure devotees engaged in missionary work. As a result of such acts, they become as barren as an alkaline field, where there is no strength to produce.

3.10 DIVISIONS OF THE CREATION

Pūrva-svādhyāya (Preliminary Self Study)

1. Briefly describe Brahma's creation of the planetary systems (4-9)
2. Explain why the living entities are sometimes called pratibimbas (9)
3. Time is considered to be what? (11)
4. List in brief some interesting features of the nine varieties of creations (14-29)

3.11 CALCULATION OF TIME, FROM THE ATOM

5. What is the material manifestation's ultimate particle? (1)
6. What general observation does Prabhupāda make from the description of measuring time given in verse 9?
7. What conclusion does Prabhupāda draw from the subject matters in verses 6-14?
8. What does Brahmā do in his sleeping condition? (22)
9. How long is the duration of Manu's life? (24)
10. Who appears simultaneously with Manu? (25-27)
11. Briefly describe reactions which appear at the beginning of the partial devastation (31)
12. Explain the meaning of 'yoga-nidrā' (32)
13. Briefly describe the coverings of the universes (41)

Analogies

3.10.12 (Material world) is something like the tape-recorded voice of a person who is now separated from the voice. As the tape recording is situated on the tape, so the whole cosmic manifestation is situated on the material energy and appears separate by means of kāla.

3. 12 CREATION OF THE KUMĀRAS AND OTHERS

Pūrva-svādhyāya (Preliminary Self Study)

1. Why is the first condition of material life forgetfulness of one's real identity? (2)
2. What general principle can be drawn from the example of the 4 Kumāras? (5)
3. Why did Brahmā become angry on the refusal of his sons to obey his order? (6)
4. Why Lord Śiva is called Rudra? (10)
5. List some examples of where the Rudra principle is manifest. (11)
6. Why, in pictures, is Rudra always sitting in meditation? (17-19)
7. What does the name 'Nārada' suggest? (23)
8. Why are ordinary men advised to concentrate the mind by focusing on the place between the eyebrows? (26)
9. What general principles can be drawn from the incident wherein Brahmā became attracted to Vāk for sexual intercourse? (26-35)
10. What is the Upapurāṇa and the pañcamam vedam? (38-39)
11. How do vidyā dānam tapaḥ & satyam relate to the 4 four social orders. (41)
12. Who is qualified to occupy the post of Brahmā? (48)

Analogies

3.12.31: The sun evaporates water from filthy places and yet is not infected with the quality of the filth. Similarly, Brahmā remains unimpeachable in all conditions.

3.13 THE APPEARANCE OF LORD VARĀHA

Pūrva-svādhyāya (Preliminary Self Study)

1. Explain why worship of devotees is more potent than the Lord's worship. (3-4)
2. What general principles can be drawn from:
 - a. Manu's acceptance of Brahma's order
 - b. The Kumāra's rejection of Brahma's order (7-11)
3. Describe the proper protection the head of a state must provide to the living beings in the material world. (12)
4. Explain the significance of Lord Varāha's appearing,
 - a. from the nostril of Brahmā (21- 26)
 - b. in the form of a boar (26 -28, 44)
5. Explain how by hearing narrations of the Lord's pastimes, one is relieved of material existence. (48-50).
6. Write a brief overview of the chapter.

Analogies:

3.13.40: As a lotus flower with leaves is very beautifully situated, so the world, with its many beautiful mountains, appeared on the tusks of the Lord Boar.

3.14 PREGNANCY OF DITI IN THE EVENING

Pūrva-svādhyāya (Preliminary Self Study)

1. List reasons for Diti's appeal. (10-14)
2. Kaśyapa married how many of Dakṣa's daughters? Explain how the marriages were arranged. (13-14)
3. Explain how husband & wife should cooperate for spiritual advancement. (17)
4. Examine how boys & girls were differently trained in Vedic culture. (17)
5. Why is the wife considered the better half of a man's body? (19)
6. What guidelines given here could help to reduce the divorce rate? (19)
7. Explain why the gr̥hastha asram is considered safe? (20-21)
8. What was the main reason for Kaśyapa agreeing to his wife's proposal? (16, 31)
9. Why do ghosts worship Lord Śiva? How does Śiva help them? (24)
10. What is the significance of Śiva's 3 eyes? (25)
11. What can be learnt from Lord Śiva's uncivilized behavior? (27-29)
12. Sex with one's wife, contrary to religious principles, is equivalent to what? (33)
13. Why are dogs considered a condemned species of life? (43)
14. List some of the qualities of Prahlāda Mahārāja. (46-50)
15. Write a brief overview of the chapter.

Analogies

3.14.20: The bodily senses are considered plunderers of the fort of the body. The wife is supposed to be the commander of the fort, and therefore whenever there is an attack on the body by the senses, it is the wife who protects the body from being smashed.

3.14.25: Although seen by the police, a criminal is sometimes not immediately punished; the police wait for the proper time to apprehend him. The forbidden time for sexual intercourse would be noted by Lord Śiva, and Diti would meet with proper punishment by giving birth to a child of ghostly character or a godless impersonalist.

3.14.10: Diti, frankly said that her whole body was distressed by sex desire because of her husband's presence, just as a banana tree is troubled by a mad elephant.

3.15 DESCRIPTION OF THE KINGDOM OF GOD

Pūrva-svādhyāya (Preliminary Self Study)

1. List some features of the Vaikuṅṭha planets. (13-27)
2. Describe sexual behavior in Vaikuṅṭha. (20)
3. Who are the most unfortunate persons & why are they unfortunate? (23)
4. Explain the general qualifications for entering Vaikuṅṭha (25, 32-34)
5. How were the four Kumāras able to reach the Vaikuṅṭha planets? (26)
6. What is the significance of the two doormen being of the same age? (27)
7. Analyze spiritual & material anger. (31)
8. Explain why the Kumāras cursed the doormen. (32-34)
9. Comment on the response of the doormen to the curse of the sages. (35-36)
10. Why did the Lord immediately appear after the doormen had been cursed? (37)
11. What was the qualification of the four Kumāras that enabled them to see the Lord directly? (46, 50)
12. What is the significance of the Kumāras not being afraid of being born in any hellish condition of life? (49)
13. Write a brief overview of the chapter.

Analogies

3.15.8: Sense gratification is just like salt. One cannot take too much or too little, but one must take some salt in order to make one's foodstuff palatable.

3.15.33: just as in a machine there are hundreds and thousands of parts yet they run in harmony to fulfill the function of the machine, in the Vaikuṅṭha planets the Lord is perfect, and the inhabitants also perfectly engage in the service of the Lord.

3.15.39: To commit an offense against a devotee is very dangerous in devotional service. Lord Caitanya therefore said that an offense to a devotee is just like a mad elephant run loose; when a mad elephant enters a garden, it tramples all the plants. Similarly, an offense unto the feet of a pure devotee murders one's position in devotional service.

3.15.49: ...the holes of the ears are like the sky. As the sky can never be filled up, the quality of the ear is such that one may go on pouring in vibrations of various kinds, yet it is capable of receiving more and more vibrations.

3.16 THE TWO DOORKEEPERS OF VAIKUṆṬHA, JAYA AND VIJAYA, CURSED BY THE SAGES

Pūrva-svādhyāya (Preliminary Self Study)

1. Explain the comparison between the Kumāras and Haridāsa Ṭhākura. (2)
2. An offense by a devotee is considered to be what in relation to the Lord? (4-6)
3. What results from neglecting to care for the helpless under one's protection? (10)
4. Give evidence proving that once entered Vaikuṇṭha one can never fall down (12)
5. How should one face a grievous situation created by a brāhmaṇa? (11)
6. Examine how the Kumāras responded to the speech of the Lord. (14-16)
7. Explain why Laxmī Devī is sometimes envious of Tulasī Devī. (21)
8. Explain how the fighting spirit is present in the Lord. (26)
9. What was the real reason for the cursing of Jaya and Vijaya? (26)
10. What role did Laxmī Devī play in the cursing of Jaya and Vijaya? (30)
11. What is the result of remembering the Lord in anger? (31)
12. Explain the significance of this incident happening at the gate of Vaikuṇṭha. (32)
13. Write a brief overview of the chapter.

Analogies

3.16.5: A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin.

3.16.23: When there is a fight between two persons, each of them protects the upper part of his body—the head, the arms and the belly. Similarly, for the actual advancement of human civilization, the best part of the social body, namely the brāhmaṇas, the kṣatriyas and vaiśyas (the intelligent class of men, the military class and the mercantile men) should be given special protection.

3.16.26: It was the Lord's desire to send them (Jaya and Vijaya) to the material world, not perpetually, but for some time. Therefore, just as on a theatrical stage someone takes the part of enemy to the proprietor of the stage, although the play is for a short time and there is no permanent enmity between the servant and the proprietor, so the sura janas (devotees) were cursed by the sages to go to the asura jana, or atheistic families.

3.17-19 VICTORY OF HIRAṆYĀKṢA, THE BATTLE, KILLING OF HIRAṆYĀKṢA

Pūrva-svādhyāya (Preliminary Self Study)

1. By hearing from authority, the demigods were free from what emotion? (17.1)
2. List some of the ill omens you find particularly terrific. (17.2-15)
3. What is the significance of the natural disturbances on this planet? (17.4)
4. List specific examples of demoniac qualities (as enumerated in Bhagavad-gītā Chapter 16) exhibited by Hiraṇyākṣa. (17.19-22, 24, 29, 18.1-6, 13, 19.7)
5. Explain how Hiraṇyākṣa, who was born first was considered younger than Hiraṇyakaśipu? (17.18)
6. How was the earth able to float on the water? (18.8)
7. How is the Lord distinguished from all the other residents of Vaikuṅṭha? (19.15)
8. How did the Lord feel about the attack of the demon? (19.16)
9. What happened to Diti shortly before the death of her demoniac son? (19.23)
10. The demon tried to crush the Lord in his embrace, but the Lord, to his surprise, stayed outside his arms. What is the lesson to be learned from this? (19.25)
11. How is one purified of sinful reactions simply by hearing the pastime of the Lord killing Hiraṇyākṣa? (19.27)
12. If the Bhāgavatam kicks out materially motivated religion why are “extraordinary merit, wealth, fame, [and] longevity” offered to hearers of this pastime? (19.28)
13. Write a brief overview of these chapters.

Analogies

3.18.6: But seeing that the earth on the ends of His tusks was frightened, He rose out of the water just as an elephant emerges with its female companion when assailed by an alligator.

3.18.24: the Lord could have killed the demon at once, but He played with him in the same way as a child plays with a snake before killing it.

3.19.16: Hit in this manner by the demon, O Vidura, the Lord, who had appeared as the first boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a wreath of flowers.

3.18.13: The demon, being thus challenged by the Personality of Godhead, became angry and agitated, and he trembled in anger like a challenged cobra.

3.18.19: In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.

3.19.13: He now took a trident which was as rapacious as a flaming fire and hurled it against the Lord, the enjoyer of all sacrifices, even as one would use penance for a malevolent purpose against a holy brāhmaṇa.

3.19.26: His arms and legs broken and the hair on his head scattered, he fell down dead, like a gigantic tree uprooted by the wind.

3.20 CONVERSATION BETWEEN MAITREYA AND VIDURA

Pūrva-svādhyāya (Preliminary Self Study)

1. What is the duration of each Manu's period? (1)
2. What general principle does Prabhupāda draw from the example of Vidura's giving up the company of his elder brother? (2)
3. What is the effect of traveling to places of pilgrimage (4)
4. Why has Narottama dāsa Ṭhākura forbidden us to go to such places of pilgrimage? (4)
5. Explain the cause of material creation. (12)
6. What is the atheist's theory? (18)
7. Explain the significance of sex in regard to demoniac & divine life. (23)
8. Examine Prabhupāda's comment on homosexuality. (26)
9. What is meant by Brahmā 'giving up his present body'? (28)
10. The beginning of evening is the period for what? (30)
11. Analyze the difference between a demon and a devotee. (31, 34)
12. What is the purpose of sporting events with the opposite sex? (35)
13. Explain the difference between material and spiritual enjoyment (35)
14. Who are the Gandharvas and Apsarās? (38)
15. What are the results of the Śrāddha ceremony? (43)
16. Do the devotee need to perform such ritualistic ceremonies as śrāddha? (43)
17. Write a brief overview of the chapter.

Analogies

3.20.17: Just as a highly posted manager is almost as independent as the owner of a firm, Brahmā is described here as independent because, as the Lord's representative to control the universe, he is almost as powerful and independent as the Lord

3.20.35: A patient is advised by the experienced physician to refrain from ordinary enjoyment while in the diseased condition. A diseased person cannot enjoy anything; he has to restrain his enjoyment in order to get rid of the disease. Similarly, our material condition is a diseased condition. If one wants to enjoy real sense enjoyment, then one must get free of the entanglement of material existence.

3.20.36: As moths at night surround a fire and are killed, so the demons become victims of the movements of the ball-like breasts of a beautiful woman. The scattered hair of a beautiful woman also afflicts the heart of a lusty demon.

3. 21 CONVERSATION BETWEEN MANU AND KARDAMA

Pūrva-svādhyāya (Preliminary Self Study)

1. Who were the two great sons of Svāyambhuva Manu? (2)
2. List some of the difficulties of practicing aṣṭāṅga-yoga in this age (6-8, 12).
3. How does a Kṛṣṇa conscious person accept the form of Kṛṣṇa as described in the Vedic literature? (11)
4. Explain the significance of the phrase "like disposition". (15)
5. In astrology, who is considered the most fortunate man? (15)
6. What is the advantage of worshiping the Lord for material enjoyment? (15)
7. Why did Kardama Muni want to enjoy material life in spite of his personally seeing and experiencing the Supreme Lord? (16)
8. Who can be freed from the primary necessities of the material body.(17)
9. Explain how the "wheel of time" cannot touch devotees (18).
10. What does one require before he can aspire for liberation? (21)
11. Examine how the Lord fulfills the desires of a sincere devotee. (23-24)
12. What was the Vedic system for selecting a suitable husband for a girl? (27)
13. What general principle does Prabhupāda draw from the example of Kardama Muni and Devahūti having their respective desires fulfilled? (28-30)
14. Explain the difference between Vibhinnāśa, svāśa, and kalā expansions.(32)
15. Describe the flapping wings of the Lord's carrier, Garuḍa. (34)
16. Why didn't Manu engage an agent to find a husband for his daughter? (36)
17. Describe Bindu-sarovara (39-44)
18. Comment on the sage Kardama's reception of the king. (51)
19. Write a brief overview of the chapter.

Analogies

3.21.32: Every candle has the full potential candlepower, but there is still the distinction that one candle is the first, another the second, another the third and another the fourth. Similarly, there is no difference between the immediate expansion of the Lord and His secondary expansion.

3.21.32: Even if a gem just taken from a mine looks unpolished, the luster of the gem cannot be stopped. Similarly, although Kardama was not properly dressed and his body was not properly cleansed, his overall appearance was gemlike.

3.21.54: They are like the sun (The divisions of varṇas and āśramas), a creation of God, and therefore will remain. Either covered by clouds or in a clear sky, the sun will continue to exist. Similarly, when the varṇāśrama system becomes degraded, it appears as a hereditary caste system

3.22 THE MARRIAGE OF KARDAMA MUNI AND DEVAHÜTI

Pūrva-svādhyāya (Preliminary Self Study)

1. Describe the reciprocal relationship of the brāhmaṇas and the kṣatriyas. (1-4)
2. Explain how the favor of the spiritual master is not received through any other part of the body but the ears. (7)
3. What is the right of a disciple who is perfectly in consonance with the spiritual master? (8)
4. What is considered to be a humbling of one's position in regard to seeking a wife? (12-13)
5. What can we learn from the incident of Svāyambhuva Manu, the emperor, offering his daughter to a poor brāhmaṇa, Kardama Muni? (13)
6. List the two kinds of brahmacārīs. (14)
7. What was the most important consideration made by Kardama Muni before accepting the daughter of Svāyambhuva Manu? (15)
8. What two interesting facilities of Vedic life are indicated by the incident concerning Viśvāvasu? (17)
9. Describe the two kinds of children born of good fathers (19)
10. Comment on the condition with which Kardama Muni agreed to accept Devahūti as his wife (19-20)
11. Parent's responsibility to their children continues until what point? (24)
12. Describe some of the qualities & activities of the citizens of Barhiṣmatī, that we can apply in our own lives. (28-38)
13. Write a brief overview of the chapter.

Analogies

3.22.4. One man thinks that the sun is on his head only, whereas five thousand miles away another man is thinking that the sun is only on his head. Similarly, the Supersoul, the Supreme Personality of Godhead, is one, but He appears to individually oversee each individual soul.

3.22.35. As freshly prepared food is very tasteful but if kept for three or four hours becomes stale and tasteless, so the existence of material enjoyment can endure as long as life is fresh, but at the fag end of life everything becomes tasteless, and everything appears to be vain and painful.

3. 23 DEVAHŪTI'S LAMENTATION

Pūrva-svādhyāya (Preliminary Self Study)

1. What is the meaning of sādhvī? (1)
2. Briefly explain the ideal of a householder's life. (1)
3. Describe how a wife should deal with her husband (2-5)
4. What results from appropriately serving:
 - a) a qualified husband, b) a qualified guru, c) the Supreme Lord? (7-8)
5. Explain the import of the word 'strī' (10)
6. Why did Devahūti want to a) improve her bodily condition, b) arrange for a suitable house? (11)
7. List some of the attractive features of Kardama Muni's aerial mansion (14-21)
8. Why had Devahūti neglected her bodily dress and comforts? (24, 37)
9. Briefly describe the qualifications of Kardama Muni (42)
10. How did traveling all over the universe, with her husband, affect Devahūti? (44)
11. Why did Kardama Muni expand himself into nine forms? (44, 47)
12. What general principles can be drawn from the incident of Kardama Muni expanding himself into nine forms? (44)
13. What should be understood from the example of Kardama Muni preparing to leave home? (49)
14. Explain Devahūti's final request from her husband? (51-53)
15. Why did Devahūti lament? (54-57)

Write a brief overview of the chapter.

3. 24

Pūrva-svādhyāya (Preliminary Self Study)

1. Who is called Svayambhū and why? (9)
2. Why is Brahmā sometimes called svarāṭ and aja? (10)
3. Explain the difference between kalā and aṁśa. (10)
4. How can one overcome the four defects? (12)
5. How should the son or disciple accept the words of his father or spiritual master? (13)
6. How does Bhāgavatam foretell married life in this age of Kali? (15)
7. Summarize the main point of purport to verse 29.
8. List and briefly explain the two types of devotees mentioned in purport to verse 34.
9. Since God Himself was present in Kardama's home—why should he leave home? (35)
10. Why is sannyāsa prohibited in this age of Kali-yuga? (35)
11. What is the main purpose of sannyāsa? (35)
12. What is the position of a woman who is left by her husband? (40)
13. Explain what is meant by 'going to the forest'? (41)
14. Why is a sannyāsī freed from the responsibility to offer fire sacrifice? (42)
15. Explain what is the last snare of māyā. (45)
16. Write a brief overview of the chapter.

Analogies

3.24.6: Fire is already present in wood, but by a certain process, fire is kindled. Similarly, God is all-pervading. He is everywhere, and since He may come out from everything, He appeared in His devotee's semen.

3.24.13: As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life.

3.24.39: Since the sunshine is the luster of the sun planet, by seeing the sun one automatically sees the sunshine; similarly, by seeing the Supreme Personality of Godhead one simultaneously sees and experiences the Paramātmā feature as well as the impersonal Brahman feature of the Supreme.

3.24.41: Alone in a field, if one falls into a blind well and no one is there to save him, he may cry for years, and no one will see or hear where the crying is coming from. Death is sure. Similarly, those who are forgetful of their eternal relationship with the Supreme Lord are in the blind well of family life; their position is very ominous.

3. 25 THE GLORIES OF DEVOTIONAL SERVICE

Pūrva-svādhyāya (Preliminary Self Study)

1. Briefly describe levels of consciousness in the three modes. (1)
2. What is the purpose of the Vedas? (1)
3. Why was Devahūti interested to hear transcendental messages? (7)
4. Explain why Devahūti said, "My engagement in sense gratification was also due to You." (10)
5. Explain how all activities but service to the Lord are sinful. (10)
6. Define puruṣa, prakṛti and saṁsāra. (11)
7. What does the example of drinking milk and maintaining a cow indicate? (13)
8. Explain what is meant by brahma-siddhi. (19)
9. Analyze the importance of attachment as explained by Śrī Kapiladeva in text 20.
10. What is the result of association with a sādhu? (20, 25)
11. Summarize Prabhupada's purport commenting on each of the 6 symptoms of a sādhu (21)
12. Examine the import of the phrase mat-kṛte tyakta-karmāṇas (22)
13. Explain the example of the cat, kittens and the rat (24)
14. Summarize the main point of text 30.
15. List reasons explaining how bhakti is superior to yoga and mukti (32-34, 36, 41)
16. Why does the Lord accept the form of the arcā-vigraha. (35)
17. Explain the importance of the word vilāsa (36)
18. Explain how the position of transcendental service cannot be destroyed. (38)
19. What is a devotee's attitude toward temporary household or social life. (39-40).
20. Write a brief overview of the chapter.

Analogies

3.25.18: As the contamination of the germs of a particular disease can influence a weaker person, similarly the influence of material nature, or illusory energy, can act on the weaker, or conditioned, soul but not on the liberated soul.

3. 26 FUNDAMENTAL PRINCIPLES OF MATERIAL NATURE

Pūrva-svādhyāya (Preliminary Self Study)

1. What is the result of understanding Sāṅkhya philosophy? (1)
2. How is the phrase anādir ātmā puruṣo relevant for preaching? (3)
3. Explain the import of svayaṁ-jyotiḥ (3)
4. Examine why this material world was created (5)

5. Explain the use of the term nitya-baddha (eternally conditioned) (5)
6. Respond to the Māyāvādī philosophy that the conditional existence of the living entity is his līlā, or pastime. (7-8)
7. Explain how the the living entity is the cause of his own suffering (8)
8. Explain the difference between the pradhāna and prakṛti (10).
9. How does the Lord speak to every conditioned soul? (16)
10. Briefly describe the function of the Supersoul. (18)
11. Briefly describe the function of the Supersoul. (27)
12. Examine the role of doubt in intelligence. (30)
13. What is the potency of sound in regard bondage and liberation? (32)
14. List some of the activities going on because of movements of the air. (37-38)
15. Summarize texts 32-49. (49)
16. What is the significance of Lord Brahmā's four heads? (52)
17. Examine the relationship between the discharge of semen and death. (57)
18. According to Āyur-veda how should one treat nervous instability & irregularity in hunger and thirst? (59-60)
19. How can we fix the purified mind in the service of the Supreme Lord? (61)
20. Explain the sum and substance of the Sāṅkhya philosophical system. (72)
21. Write a brief overview of the chapter.

Analogies

3.26.9: Prakṛti is connected with both the Supreme Lord and the living entities, just as a woman is connected with her husband as a wife and with her children as a mother.

3.26.9: An analogy may be made with the father and mother: the mother and the father exist, but sometimes the mother begets children. Similarly, this cosmic manifestation, which comes from the unmanifest material nature of the Supreme Lord, sometimes appears and again disappears.

3.26.17: As a woman cannot produce children unless impregnated by a man, material nature cannot produce or manifest anything unless it is impregnated by the Supreme Personality of Godhead in the form of the time factor.

3.26.17: As in the womb of a mother a child gradually grows different bodily parts, so in the universal womb the universal form of the Lord gives rise to the creation of various paraphernalia.

3. 27 UNDERSTANDING MATERIAL NATURE

Pūrva-svādhyāya (Preliminary Self Study)

1. Briefly summarize the theme of verses 1-4.
2. Explain how a devotee lives 'without intimate connections with anyone' (7)
3. Examine the application of the phrase yadrcchayopalabdhenā santuṣṭo (8)
4. Where should a devotee make his place of residence? (8)
5. Explain satya-dṛk (13-14)
6. Examine the terms icchā-dveṣa in relation to material bondage. (20)
7. How can one develop serious devotional service? (21)
8. How can one estimate his development of Kṛṣṇa consciousness? (22)
9. Analyze the two main diseases of material contamination.(23)
10. How does the living entity lose his independence? (24)
11. What are yogīs generally attracted to? (30)
12. Write a brief overview of the chapter.

Analogies

3.27.1: As the reflection of the sun appears to be on the water but is many millions of miles away from the water, so one engaged in the bhakti-yoga process is nirguṇa, or unaffected by the qualities of material nature.

3.27.12: The room is dark, and the sun is far away in the sky, but the sun's reflection on the water illuminates the darkness of the room. A pure devotee can realize the presence of the Supreme Personality of Godhead in everything by the reflection of His energy.

3.27.14: The example given by Jīva Gosvāmī is that a green bird that enters a green tree appears to merge in the color of greenness, but actually the bird does not lose its individuality.

3.27.20: there is no benefit in husking the skin of an empty paddy; the rice is already gone. Similarly, simply by the speculative process one cannot be freed from material bondage, for the cause still exists.

3.27.21: As long as one does not commit criminal acts, even though there is a police department, he is not punished. Similarly, the liberated soul is not affected, although he is in the material nature

3. 28 KAPILA'S INSTRUCTIONS ON THE EXECUTION OF DEVOTIONAL SERVICE

Pūrva-svādhyāya (Preliminary Self Study)

1. Comment on the principle of sva-dharmācaraṇaṁ. (2)
2. How does the Śrīmad-Bhāgavatam recommend one should eat? (3)
3. Describe the application of Asteyam, "to refrain from theft".(4)
4. What sitting posture will help one to concentrate his mind on the Lord? (8).
5. Identify some of the metaphors used by Kapiladeva to describe the form of the Lord in verses 13 to 33. (13-33)
6. Comment on the flowers in the spiritual sky. What do they indicate? (15)
7. List the eight kinds of forms recommended for the devotees to see (18)
8. List reasons why the process of hearing & chanting is superior to and fixing the mind on the pastimes of the Lord. (19)
9. Explain the meaning of nirvāṇa (35)
10. List the four principles of the Vaiṣṇava philosophic doctrine. (41)
11. List the four different divisions of species-living entities. (42)
12. Write a brief overview of the chapter.

Analogies

3.28.10: One can purify the mind either by the breathing process or by the chanting process, just as one can purify gold by putting it in a fire and fanning it with a bellows.

3.28.25: Just as a child is connected to his mother by the umbilical cord, so the first-born living creature, Brahmā, by the supreme will of the Lord, is connected to the Lord by a lotus stem.

3.28.28:The Supreme Lord keeps on His neck those living entities who are pure, as one protects the jewels and pearls on the bosom and neck of one's body.

3. 29. EXPLANATION OF DEVOTIONAL SERVICE BY LORD KAPILA

Pūrva-svādhyāya (Preliminary Self Study)

1. Explain the relationship between Sankhya Yoga and Bhakti yoga. (2)
2. To enter the darkest region of material existence means what? (3)
3. Elaborate on how the Lord is pleased with those devotees who are compassionate towards the conditioned souls. (5-6)
4. Define pure devotional service (8)
5. List the qualities of Vaiṣṇava's in the modes of ignorance, passion & goodness. (8-10)
6. What is a separatist? (9)
7. How many varieties of mixed devotion are there? (10)
8. List some of the characteristics of pure devotional service (11-13)
9. Explain how one can be situated in the transcendental stage. (14)
10. Why does a devotee not have to try for ekatva liberation separately? (14)
11. Comment on the word nātihimsā. (15)
12. List some of the recommended activities of a devotee on the intermediate level (16-18)
13. List points describing how does the Lord feels if someone disregards His presence everywhere as Supersoul and engages himself in the worship of the Deity in the temple. (21-24)
14. Explain the significance of the phrase 'sva-karma-kṛt' (25)
15. Explain the use of the Sanskrit words māna and dāna (27)
16. What example does Prabhupāda give to illustrate equality with discrimination? (28)
17. List the gradations of living entities as explained in verses 28-36.
18. Write a brief overview of the chapter.

Analogies

3.29.20: As a breeze carrying a pleasant fragrance from a garden of flowers at once captures the organ of smell, so one's consciousness, saturated with devotion, can at once capture the transcendental existence of the Supreme Personality of Godhead, who, in His Paramatma feature, is present everywhere, even in the heart of every living being.

3.29.24: Many valuable foodstuffs may be presented to a person, but if the person is not hungry, all such offerings are useless for him. Similarly, we may offer many valuable items to the Deity, but if we have no real sense of devotion and no real sense of the Lord's presence everywhere.. in such a state of ignorance, we cannot offer anything acceptable to the Lord.

3.29.35: When the poor man dovetails his desires with those of the rich man...then the enjoyment is shared equally...when the living entity enters into the kingdom of God and cooperates with the Supreme Lord by giving Him enjoyment, he enjoys the same facility or the same amount of pleasure as the Supreme Personality of Godhead.

3.30 DESCRIPTION BY LORD KAPILA OF ADVERSE FRUITIVE ACTIVITIES

Pūrva-svādhyāya (Preliminary Self Study)

1. Explain the relationship between material advancement, time & Kṛṣṇa consciousness (1-3)
2. Explain the terms prakṣepātmikā & āvaraṇātmikā. (4-5)
3. Examine family relationships in the material world & in Kṛṣṇaloka (7)
4. Which points do you find fascinating from Lord Kapiladeva's description of family life? (8-18)
5. Which points do you find remarkable from Lord Kapiladeva's description of the miseries afflicted to the sinner on the way to Yamarāja's planet? (19- 24)
6. What important function do the dogs engaged by Yamarāja perform? (21)
7. Which points do you find outstanding from Lord Kapiladeva's description of the hellish punishments meted out to the materialist? (25 -28)
8. Why are hellish punishments are sometimes visible on this planet also? (29)
9. What general principles does Prabhupāda draw, from these verses, regarding the means of livelihood for those trying to advance in Kṛṣṇa consciousness? (31-3)
10. What conclusion does Prabhupāda draw from the gradual process of evolution through different hellish lives to the platform of a human being? (34)
11. Write a brief overview of the chapter.

Analogies

3.30.1: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

3.30.8: Family life within the kingdom of illusory energy, maya, is just like a prison for the eternal living entity. In prison a prisoner is shackled by iron chains and iron bars. Similarly, a conditioned soul is shackled by the charming beauty of a woman, by her solitary embraces and talks of so-called love, and by the sweet words of his small children.

3.30.13: Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

3.30.32: When a man steals some money, if he is caught and agrees to return it, he is not freed from the criminal punishment. By the law of the state, even though he returns the money, he has to undergo the punishment. Similarly, the money earned by a criminal process may be left by the man when dying, but by superior arrangement he carries with him the effect, and therefore he has to suffer hellish life.

3.31 LORD KAPILA'S INSTRUCTIONS ON THE MOVEMENTS OF THE LIVING ENTITIES

Pūrva-svādhyāya (Preliminary Self Study)

1. By what two factors is a living entity made to enter into the womb of a woman? (1)
2. Describe the condition of the child in the womb. (5 -9)
3. Why does the human soul in the womb pray to the Lord? (11-13)
4. Summarize the main points of texts 15 & 16.
5. Summarize the main point of text 18.
6. Explain the word dama-śarīrī (19).
7. Why does the living entity not wish to depart from the mother's abdomen? (20)
8. What general principle does Prabhupāda draw from the fact that the child can be fully Kṛṣṇa conscious within the womb of the mother? (21)
9. Briefly describe the birth of the child. (22-24)
10. Explain the word 'vigata jñānam'. (27)
11. Summarize the main points of verses 32-37.
12. Analyze Kapiladeva's description of the form of a woman in verses 38-40.
13. Why is the tendency to be attracted by womanly beauty is natural? (39)
14. What is the special significance of Rādhā-Kṛṣṇa worship? (38)
15. Explain how the opposite sex is respectively ones gateway to hell. (42)
16. Explain the meaning of anādi karama-phale. (44)
17. Write a brief overview of the chapter.

Analogies

3.31.19: The evolutionary process of different types of bodies is something like that of a fructifying flower. Just as there are different stages in the growth of a flower -- the bud stage, the blooming stage and the full -- fledged, grown-up stage of aroma and beauty -- similarly, there are 8,400,000 species of bodies in gradual evolution, and there is systematic progress from the lower species of life to the higher.

3.31.40: .one who associates with such māyā(form of woman) by accepting services must certainly know that this is the way of death, just like a blind well covered with grass...Sometimes it happens that a rejected well is covered by grass, and an unwary traveler who does not know of the existence of the well falls down, and his death is assured.

3.31.42: A woman, therefore, should consider her husband, her house and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.

3.31.44: Materialistic life involves a series of actions and reactions. It is a long film spool of actions and reactions, and one life-span is just a flash in such a reactionary show.

3.32 ENTANGLEMENT IN FRUITIVE ACTIVITIES

Pūrva-svādhyāya (Preliminary Self Study)

1. Explain how so-called pious activities are the result of impersonalism. (2)
2. Explain the difference between pravṛtti & nivṛtti dharma. (6)
3. Describe the destination of persons who are worshipers of Hiraṇyagarbha. (8)
4. Describe the destination of yogis mentioned in verse 10.
5. Explain the word bheda-dṛṣṭyā in relation to Brahmā (12-15)
6. Why are the materialists compared to stool-eating hogs? (19)
7. Explain how for a devotee there is no question of agreeable or disagreeable. (25)
8. Explain the relationship between the individual soul and his material body, and the independent Lord and His gigantic body of the universe. (29)
9. List briefly the different activities prescribed for the four orders of the social system to elevate one to the platform of self-realization. (34-36)
10. List the two symptoms of advancement in the process of devotional service (34-36)
11. Summarize the main points of Prabhupāda's purport to verse 40.
12. Explain what it means to be a bhakti. (42)
13. Write a brief overview of the chapter.

Analogies

3.32.34-36: A hungry man feels strength and satisfaction from eating, and at the same time he gradually becomes detached from eating any more. Similarly, with the execution of devotional service, real knowledge develops, and one becomes detached from all material activities.

3.33 ACTIVITIES OF KAPILA

Pūrva-svādhyāya (Preliminary Self Study)

1. What stage was achieved by Devahūti? (1)
2. Why is Devahūti astonished? (2)
3. What type of utterance of the holy name is required to immediately become eligible to perform Vedic sacrifices? (6-7)
4. What does the example of Ṭhākura Haridāsa show? (7)
5. Whether one has acquired the qualification of a brāhmaṇa depends on what? (6)
6. How can we see if one is a jīvan-mukta? (10)
7. Why did Kapiladeva leave home? (12)
8. What was the way of Vedic civilization in regard to household paraphernalia? (17)
9. What general principles can be drawn from the marital relationship described in verse 19?
10. What general principles can be drawn from Devahūti attachment to her son? (20-22)
11. Explain how can we begin to forget the material body? (26-27)
12. To where was Devahūti promoted? (30)
13. Write a brief overview of the chapter.

Analogies

3.33.6: Sri Sanatana Gosvami: "As a base metal like bell metal can be changed into gold by a chemical process, any person can similarly be changed into a brahmana by diksa-vidhana, the initiation process".

3.33.7: If one is seated on the bench of a high-court and is giving judgment on cases, it means that he has already passed all legal exams and is better than those who are engaged in the study of law ... In a similar way, persons who are chanting the holy name are transcendental to those who are factually performing the Vedic rituals and those who expect to be qualified.

3.33.28: It is customary in the renounced order of life that one should not take any service from a servant or maid, but Devahuti was being served by the celestial maidservants. This may appear to be against the spiritual concept of life, but just as fire is still beautiful even when surrounded by smoke, she looked completely pure although it seemed that she was living in a luxurious way.