

1.1 QUESTIONS BY THE SAGES (1.1.1-3)

Pūrva-svādhyāya (Preliminary Self Study)

1.1.1

1. What is the most confidential part of the Śrīmad-Bhāgavatam?
2. Explain why Śrīla Vyāsadeva purposely invokes a Gāyatrī mantra, dhīmahī.
3. Why does there appear to be reality in the material world?
4. Why are the words abhijñāḥ and svarāṭ significant?
5. Explain how the impersonalist philosophers have given indirect impetus to the abominable mundane sex life.

1.1.2.

6. Religion includes which four primary subjects?
7. Śrīmad-Bhāgavatam can only be understood by whom?
8. What is the translation of the phrase '*vāstavam atra vastu śivadam*'?
9. Explain the significance of the statement, "mahā-muni-kṛte kiṃ vā parair"

1.1.3.

10. Explain why Śrīmad-Bhāgavatam is described as the ripened fruit of all Vedic knowledge?
11. Why is Śrīla Śukadeva Gosvāmī compared to the parrot?

Analogies:

1.1.1: The modern scientist, for example, has created space satellites, and by some arrangement or other, these satellites are thrown into outer space to fly for some time at the control of the scientist who is far away. Similarly, all the universes with innumerable stars and planets are controlled by the intelligence of the Personality of Godhead.

1.1.1: In the desert mirage there is no actual water. There is only the appearance of water. Real water is somewhere else. The manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in the spiritual world. Absolute Truth is in the spiritual sky, not the material sky.

1.1.1: The chief engineer of a complicated construction does not personally take part in the construction, but he knows every nook and corner because everything is done under his direction. He knows everything about the construction, both directly and indirectly. Similarly, the Personality of Godhead, who is the supreme engineer of this cosmic creation, knows every nook and corner, although affairs are being carried out by demigods.

1.1.1: He is compared to a mine of gold, and the cosmic creations in so many different forms are compared to objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different.

1.1 QUESTIONS BY THE SAGES (1.1.4-23)

Pūrva-svādhyāya (Preliminary Self Study)

1. List the qualities of a representative of Vyāsadeva. (5-8)
2. Spiritual wellbeing is automatically followed by what? (9)
3. List points from the sages analysis of the people in this age of Kali (10)
4. Vasudeva is the symbol of what? (12)
5. Why pure devotees more powerful than the waters of the Ganges? (15)
6. Explain the meaning of the titles Prabhupāda and Viṣṇupāda. (15)
7. How are those who are not conversant with the activities of the Lord and His transcendental realm sometimes favored by the Lord? (17)
8. List the requests / questions of the sages to Śrīla Sūta Gosvāmī. (9-23)
9. Write a brief overview of the chapter.

Analogies:

1.1.4: Detached branches and leaves dry up gradually despite all watering attempts. Similarly, human society, when it is detached from the Personality of Godhead like detached branches and leaves, is not capable of being watered, and one attempting to do so is simply wasting his energy and resources.

1.1.17: The material creations are manifested for some time as perverted shadows of the spiritual kingdom and can be likened to cinemas. They attract people of less intelligent caliber who are attracted by false things

1.2 DIVINITY AND DIVINE SERVICE

Pūrva-svādhyaḥya (Preliminary Self Study)

- 1 Define dvija, vipra & Vaiṣṇava. (2)
- 2 Explain the terms pravṛtti-mārga & nivṛtti-mārga (6)
- 3 Identify 3 levels of occupational duties (8)
- 4 What is the first qualification of a devotee eligible for entering the kingdom of God? (16)
- 5 List some of the results of serving the servant of God. (16)
- 6 List the two very difficult problems for the devotee on the path back to Godhead. (17)
- 7 What is the remedy for eliminating all inauspicious things within the heart? (18)
- 8 Explain how a devotee Bhāgavata is as good as the book Bhāgavata. (18)
- 9 Describe the specialty of devotional service unto Lord Śrī Kṛṣṇa (22)
- 10 Describe the development of consciousness resulting from hearing about Kṛṣṇa. (17-22)
- 11 Explain the term Bhāgavata-dharma (27)
- 12 Briefly analyze the role of the Paramātmā. (31-34)
- 13 Write a brief overview of the chapter.

Analogies:

1.2.8: Without knowing the need of the dormant soul, one cannot be happy simply with emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul. The spirit soul's needs must be fulfilled. Simply by cleansing the cage of the bird, one does not satisfy the bird. One must actually know the needs of the bird himself.

1.2.23: as maintenance of the prison house is concerned, it is done by Viṣṇu, as much as the state prison house is maintained by the state. Anyone, therefore, who wishes to get out of this prison house of material existence, which is full of miseries like repetition of birth, death, disease and old age, must please Lord Viṣṇu for such liberation.

1.2.28-29: In the prison house there are the prisoners and the managers of the prison house. Both the managers and the prisoners are bound by the laws of the king. But even though the king sometimes comes in the prison, he is not bound by the laws of the prison house. The king is therefore always transcendental to the laws of the prison house, as the Lord is always transcendental to the laws of the material world.

1.2.33: The sufferings and enjoyments of the sons are indirectly the sufferings and enjoyments of the father. Still the father is not in any way affected directly by the suffering and enjoyment of the sons.

1.3 KRṢṢNA IS THE SOURCE OF ALL INCARNATIONS

Pūrvā-svādhyāya (Preliminary Self Study)

1. Analyze the functions of the three puruṣa-avatāras. (1-2)
2. Explain the relative positions of Brahmā, Viṣṇu and Śiva. (5)
3. All the incarnations within the universe are emanations from which puruṣa-avatāras? (5)
4. List some of the powers displayed by the various the incarnations of the Lord. (28)
5. Explain the term amogha-līlaḥ. (31)
6. Analyze the main point of the verse and purport to text 40.
7. List some of the qualifications mentioned for learning Śrīmad-Bhāgavatam. (44)
8. Write a brief overview of the chapter.

Analogies:

1.3.2: We should not expect milk from the fleshy bags on the neck of a goat, although they look like breastly nipples. Similarly, we should not expect any creative power from the material ingredients;

1.3.28: When in the room small electric bulbs are displayed, it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time.

1.3.31: When the President goes out in his particular car, we say, "There is the President." For the time being we identify the car with the President. Similarly, less intelligent men who want to see God immediately without necessary qualification are shown first the gigantic material cosmos as the form of the Lord, although the Lord is within and without.

1.3.34: The example of electrical energy is very appropriate in this connection. The expert electrician can utilize the electrical energy for both heating and cooling by adjustment only. Similarly, the external energy, which now bewilders the living being into continuation of birth and death, is turned into internal potency by the will of the Lord to lead the living being to eternal life.

1. THE APPEARANCE OF ŚRĪ NĀRADA

Pūrva-svādhyāya (Preliminary Self Study)

1. List the qualifications of the congratulator in a meeting of learned men (1)
2. Explain what is meant by 'personal realization'. (1)
3. List Śaunaka Ṛṣi questions in verses 1-12.
4. Compare the different qualifications of the brāhmaṇas and the parivrājakācāryas.(13)
5. How was Vyāsadeva able to see the anomalies of the age? (17-18)
6. Who are the greatest philanthropists? (17-18)
7. List the sages to whom the various parts of the Vedas were entrusted. (21-22)
8. What is the reason for the one Veda being divided into in many parts? (24)
9. What is the meaning of 'dvijabandhūnām'? (25)
10. What is the purpose of the Mahābhārata? (25)
11. Why was Vyāsadeva not satisfied? (26-32)
12. Write a brief overview of the chapter.

Analogies:

1.4.4: While the conditioned soul thus dreams about spiritual engagements, the liberated soul is awake. Similarly, the engagement of a conditioned soul appears to be a dream for the liberated soul.

1. 5 NĀRADA'S INSTRUCTIONS ON ŚRĪMAD-BHĀGAVATAM FOR VYĀSADEVA

Pūrva-svādhyāya (Preliminary Self Study)

1. List further reasons for Vyāsadeva's dissatisfaction, see verses, purports & quotes. (5.2-9)
2. Explain the meaning of 'tad vāyasam tīrtham'. (10)
3. Where do the all-perfect persons take pleasure? (10)
4. Explain the meaning of the phrase 'janata āgha viplavo' (11)
5. What is the main point of verse and purport to text 12?
6. Explain the meaning of the phrase 'amogha-dṛk' (13)
7. What is the defect in the literatures compiled by Vyāsa? (14)
8. Explain the meaning of the phrase 'jugupsitam' (15)
9. What does the phrase 'compromising spirit of Vyāsadeva' mean? (15)
10. Explain the meaning of 'ko vā artha āpto abhajatām sva-dharmataḥ' (17)
11. Explain how a devotee does or not undergo material existence like others. (19)
12. How can one engage one's gross body in the service of the Lord? (27)
13. List the qualifications of a disciple exemplified by Śrī Nārada..(29)
14. What is the most confidential part of knowledge? (30-31)
15. Explain the process of karma-yoga (32-36)
16. Write a brief overview of the chapter.

Analogies

1.5.10: Those words which do not describe the glories of the Lord are considered by saintly persons to be like unto a place of pilgrimage for crows. / decorative language full of mundane similes and metaphorical arrangements. Yet with all that, they do not glorify the Lord. Such poetry and prose.. is considered decoration of a dead body

1.5.15: The expert physician does not make any compromise with the patient by allowing him to take partially what he should not at all take... Vedic literatures on the basis of regulated performances of fruitive activities..

1.5.33: Milk preparations sometimes cause disorder of the bowels, but the very same milk converted into curd and mixed with some other remedial ingredients cures such disorders. Activities have to be spiritualized, just as by fire iron is made red-hot..make the best use of a bad bargain use everything in relation with the supreme spiritual being. Similarly, the material conception of a thing is at once changed as soon as it is put into the service of the Lord.

1.6 CONVERSATION BETWEEN NĀRADA AND VYĀSADEVA

Pūrva-svādhyāya (Preliminary Self Study)

1. Explain the meaning of 'sad-dharma-ṛcchā'. (2)
2. List Vyāsadeva's questions to Nārada (3-4)
3. Analyze the import of Nārada's mother bitten by a serpent (6-10)
4. What is the duty of a mendicant (parivrājakācārya)? (12-13)
5. Describe Nārada's experience during meditation. (16-17)
6. What general principles can be drawn from Narada's experience of unsuccessful endeavors to see the form of the Lord a second time? (18-20)
7. What was Nārada's 'material taint? (21)
8. Why did the Lord withdraw Himself from the vision of Nārada? (22)
9. Describe the life of a sincere devotee of the Lord as exemplified by Nārada (26)
10. Describe Nārada's transcendental body and activities. (27- 38)
11. What is the effect of hearing from such an authority as Nārada? (36)
12. Write a brief overview of the chapter.

Analogies

1.6.20: we cannot demand the sun to rise whenever we like. The sun rises out of his own accord; so also the Lord is pleased to be present out of His causeless mercy.

1.6.27: Nārada met with death as lightning & illumination occur simultaneously..

Even before death, a pure devotee has no material affection, due to his body's being spiritualized like a red-hot iron in contact with fire.

1.6. 33: the Lord, at once He becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television.

1.6. 35: The senses want some engagement. To check them artificially is no check at all because as soon as there is some opportunity for enjoyment, the serpentlike senses will certainly take advantage of it.

1.7 THE SON OF DRONA PUNISHED

Pūrva-svādhyāya (Preliminary Self Study)

1. What did Śrīla Vyāsadeva see in meditation? (4-5)
2. Why is the task of the illusory energy described as a 'thankless task'? (5)
3. Explain the 'both ways' the conditioned souls are being reclaimed by the Lord. (5)
4. How did Vyāsadeva respond after his vision? (5-6)
5. Explain the meaning of brahma-bandhu (19)
6. Explain the analogy of the darkness depends on the existence of the sun (23)
7. What is the standard procedure for presenting something before the Lord? (26)
8. How powerful is the heat produced by the brahmāstra? (30-31)
9. What general principles does Prabhupāda drawn from Arjuna retracted both brahmāstra weapons (32)
10. List the arguments both for and against the execution of Aśvatthāmā (35-52)
11. What pure devotional characteristics are here seen in Draupadī? (43)
12. What was the motive of the Lord in this incidence? (55)
13. Write a brief overview of the chapter.

Analogies

1.7.4: The internal energy is there along with the Absolute Person as the moonlight is there with the moon.

1.7.5: An affectionate father does not like his children to be chastised by another agent, yet he puts his disobedient children under the custody of a severe man just to bring them to order....The king puts the disobedient citizens within the walls of the jail, but sometimes the king, desiring the prisoners' relief, personally goes there and pleads for reformation, and on his doing so the prisoners are set free. Similarly, the Supreme Lord descends from His kingdom upon the kingdom of illusory energy and personally gives relief in the form of the Bhagavad-gītā

1.7.23: Darkness is a perverse representation of the sun, and therefore the existence of darkness depends on the existence of the sun, but in the sun proper there is no trace of darkness

1.8 PRAYERS BY QUEEN KUNTĪ AND PARĪKṢIT SAVED

Pūrva-svādhyāya (Preliminary Self Study)

1. Why were the unscrupulous kings who joined with Duryodhana killed by the Lord? (5)
2. List and briefly explain the 5 groups of people who were properly given protection. (5)
3. What was the reason the Lord established the rule of Mahārāja Yudhiṣṭhira? (11)
4. Why did Uttarā, Abhimanyu's widow, not follow the path of her husband? (10)
5. What does Śrī Kṛṣṇa taking up His Sudarśana cakṛa indicate? (13)
6. Describe the nature of a chaste devotee of the Lord. (17)
7. Why are demons reluctant to accept the Lord as the Absolute Truth? (19)
8. Explain why women generally assemble in great number in religious functions. (20)
9. Why does Queen Kuntī specifically adore the incarnation of Krishna? (21)
10. What does the name *Govinda* indicate? (21)
11. What general principle can be drawn from Kṛṣṇa's treatment of Kuntīdevī & Devakī? (23)
12. Explain why so-called calamities are welcome. (25)
13. Explain the meaning of *akiñcana-gocaram* (26)
14. Explain why the four principles of material advancement are disqualifications. (26)
15. Why is the specific example of Śrīla Sanātana Gosvāmī and the touchstone given? (27)
16. Draw general principles from Kuntī's expression of bewilderment in verse 31.
17. Explain the import of the words *anātha* & *sanātha*. (37-38)
18. Why did Kuntīdevī pray to cut off the affectionate tie from her own kinsmen? (41-42)
19. Identify reasons for Yudhiṣṭhira's dejection (8.46-51)
20. Write a brief overview of the chapter.

Analogies:

1.8.25: A man may see a tiger swallowing him in a dream, and he may cry for this calamity. Actually there is no tiger and there is no suffering; it is simply a case of dreams. In the same way, all calamities of life are said to be dreams

1.8.29: He is never partial, as much as the sun is never partial to anyone. By utilizing the sun rays, sometimes even the stones become valuable, whereas a blind man cannot see the sun, although there are enough sun rays before him.

1.8.32: He is known as Yādava, Yāduvīra, Yādunandana, etc., although the Lord is always independent of such obligation. He is just like the sandalwood that grows in the Malaya hills. Trees can grow anywhere and everywhere, yet because the sandalwood trees grow mostly in the area of the Malaya hills, the name sandalwood and the Malaya hills are interrelated.

1.8.44: No amount of chosen words is sufficient to enumerate the Lord's glory, and yet He is satisfied by such prayers as the father is satisfied even by the broken linguistic attempts of the growing child.

1.9 THE PASSING AWAY OF BHĪSMĀDEVA IN THE PRESENCE OF LORD KṚṢṆA

Pūrva-svādhyāya (Preliminary Self Study)

1. Why did Lord Śrī Kṛṣṇa want the Pāṇḍavas to be present at Bhīṣmadeva's death? (3)
2. Summarize Bhīṣmadeva's explanation of the sufferings of the Pāṇḍavas. (11-17)
3. Why did Bhīṣmadeva choose to fight against the Pāṇḍavas? (16)
4. List reasons for Kṛṣṇa wanting Bhīṣmadeva to instruct Mahārāja Yudhiṣṭhira. (25)
5. Describe Bhīṣmadeva's relationship with the Lord. (33-34, 38)
6. Explain how Lord enjoyed the wounds created by His great devotee Bhīṣmadeva. (34)
7. Why did Kṛṣṇa seemingly break His own promise? (37)
8. Explain how Bhīṣmadeva observed Pārtha-sārathi with more relish than Arjuna. (39)
9. What was the destination of all those who saw Kṛṣṇa on Battlefield of Kurukṣetra? (39)
10. What destination was achieved by Bhīṣmadeva? (44)
11. Why do the votes cast by the mass of people actually have no value? (49)
12. Write a brief overview of the chapter.

Analogies:

1.9.17: The popular saying is that a housewife teaches the daughter-in-law by teaching the daughter. Similarly, the Lord teaches the world by teaching the devotee.

1.9.34: Śrī Bhīṣmadeva throwing of sharp arrows at the transcendental body of the Lord is as good as the worship of another devotee who throws soft roses upon Him.

1.9.34: the wounds created on the body of the Lord by the sharpened arrows of Bhīṣmadeva were as pleasing to the Lord as the biting of a fiancée who bites the body of the Lord directed by a strong sense of sex desire. (Śrī Viśvanātha Cakravartī Ṭhākura)

1.9.35: By executing the order of a devotee, the Lord becomes pleased, as a father is pleased to carry out the order of his small child.

1.10 DEPARTURE OF LORD KṚṢṆA FOR DVĀRAKĀ

Pūrva-svādhyaḥya (Preliminary Self Study)

1. Why Yudhiṣṭhira Mahārāja could not enjoy the results of his victory? (1)
2. Why was the Battle of Kurukṣetra fought? (2)
3. List some aspects of the world situation created by Maharaja Yudhisthira's reign (3-6)
4. Explain how an autocracy like Mahārāja Yudhiṣṭhira's is superior to a democracy. (4)
5. Why is there is always the strain of cold or hot war between men? (6)
6. Why did the Lord decide to stay Hastināpura for a few months more? (7)
7. Describe the extra-natural beauty of the fair sex & how it should be utilized. (16)
8. Explain why the talk of the ladies on the roofs of all the houses of Hastināpura was more attractive than the hymns of the Vedas. (20)
9. List some of the superhuman acts the Lord performs to prove His supreme right. (25)
10. Explain how Dvārakā is certainly more important than the heavenly planets. (27)
11. Why is a person engaged in the devotional service of the Lord is recommended to live in Dvārakā, Mathurā or Vṛndāvana? (27)
12. Describe the two classes of devotees of the Lord in the stage of conjugal love. (28)
13. Explain why the Lord accepted the fallen girls under the clutches of Bhaumāsura as His wives. (30)
14. Write a brief overview of the chapter.

Analogies:

1.10.21: When a man is asleep at night, he forgets himself, what he is, what his duty is and everything of his waking state. But as soon as he awakens from slumber, he remembers all that he has to do and thus engages himself again in his prescribed activities. The living beings also remain merged in the body of Mahā-Viṣṇu during the period of annihilation, but as soon as there is another creation they arise to take up their unfinished work.

1.10.25: The material world is created to satisfy the whims of the nitya-baddha, or everlasting conditioned souls, just as naughty boys are provided with playing cradles.

1.11 LORD KṚṢṆA'S ENTRANCE INTO DVĀRAKĀ

Pūrvā-svādhyāya (Preliminary Self Study)

1. Out of the four problems of material existence which problem gives us most trouble? (3)
2. List some of the opulence of Dvārakāpurī. (12)
3. Describe the difference between pious & impious trees. (12)
4. List the different elements of a Vedic reception. (13-18)
5. Explain how it is better that prostitutes be available in the marketplace. (19)
6. What general principle does Prabhupāda draw from the fact that the prostitutes of Dvārakā were all unalloyed devotees? (19)
7. The festivities in the temple of the Lord are like what? (24)
8. Explain how female respectability is preserved more elegantly? (24)
9. List some of the aspects of the Lord's form you find particularly attractive. (26-27)
10. List the seven mothers. (28)
11. What is the meaning of "vaibhava" (31)
12. What general principle can be drawn from the Lord marrying 16,000 wives? (31)
13. Analyze the relationship between Kṛṣṇa and His queens in Dvārakā. (36-39)
14. Write a brief overview of the chapter.

Analogies:

1.11.2: The white and fat-boweled conchshell, being gripped by the hand of Lord Kṛṣṇa and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.

1.11.3: The citizens of Dvārakā were thus in a state of melancholy due to the Lord's absence from the transcendental city, as much as we are put in a state of melancholy at night because of the absence of the sun.

1.11.4: The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun.

1.11.34: The fire in the forest takes place automatically by the force of the air, and similarly the hostility between different groups of politicians takes place by the unseen design of the Lord...

1.12 BIRTH OF EMPEROR PARİKṢIT

Pūrva-svādhyāya (Preliminary Self Study)

1. What was the first sign that the age of Kali had arrived? (2)
2. List two reasons Mahārāja Parīkṣit didn't counteract the curse of the brāhmaṇa boy? (2)
3. What does Prabhupāda indicate is "perfect management of state administration"? (4)
4. How is the Lord the indirect protector of the unrighteous? (11)
5. Why is wealth distributed to the brāhmaṇas? (14)
6. For what two reasons did the Lord save Mahārāja Parīkṣit in the womb? (16)
7. How does the Lord help the conditioned souls go back to Godhead? (16)
8. Who are the three famous Bharatas? (20)
9. List 6 qualities possessed by Mahārāja Parīkṣit and who he is compared to.(19-24)
10. What is the difference between a vipra and a brāhmaṇa?
11. What is the significance of the name Parīkṣit? (30)
12. Write a brief overview of the chapter.

Analogies:

1.13 DHṚTARĀṢṬRA QUILS HOME

Pūrvā-svādhyaṃ (Preliminary Self Study)

1. Very briefly sketch the history of Vidura. (1)
2. Why didn't Vidura tell the Pāṇḍavas of the disappearance of the Yadu dynasty? (13)
3. Why was Yamarāja anxious to appear as Vidura? (15)
4. Who is Aryamā? (15)
5. Why did Vidura specifically mention Bhima in his criticism of Dhṛtarāṣṭra? (23)
6. What is the process of stabilizing one's renunciation? (26)
7. What are the three classes of transcendentalists? (27)
8. Explain the difference between dhīra & narottama. (28, 31)
9. Why did Mahārāja Yudhiṣṭhira consider himself ungrateful? (33)
10. Why is Devarṣi Nārada described herein as 'bhagavān'? (38)
11. List reasons why Gāndhārī is considered an ideal woman. (39)
12. What analogy does Nārada use to pacify Mahārāja Yudhiṣṭhira in verse 43?
13. Why is the example of a player suitable in this analogy? (43)
14. Give two reasons Nārada said we can't protect others? (45 and 46)
15. In what three ways does the Lord rectify the conditioned souls? (48)
16. Why wasn't Vidura able to turn Dhṛtarāṣṭra into a pure devotee? (59)
17. Write a brief overview of the chapter.

Analogies:

1.13.17: a hungry man cannot be made happy by all comforts of life minus foodstuff, so the man hungry for eternal absolute happiness cannot be satisfied by any amount of material happiness.

1.13.29: A cloud in the sky undoubtedly appears to be a reality because it rains, and due to rains so many temporary green things appear, but in the ultimate issue, everything disappears, namely the cloud, rain and green vegetation, all in due course. But the sky remains, and the varieties of sky or luminaries also remain forever. Similarly, the Absolute Truth, which is compared to the sky, remains eternally, and the temporary cloudlike illusion comes and goes away.

1.13.42: As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme

1.14 THE DISAPPEARANCE OF LORD KṚṢṆA

Pūrva-svādhyāya (Preliminary Self Study)

1. List some of the inauspicious omens noticed by Yudhiṣṭhira Mahārāja. (2-5, 12-20)
2. Why was Arjuna sent to Dvārakā? (6-8)
3. What example does Prabhupāda give for the necessity of having the Lord's sanction in achieving success? (9)
4. When a man's eyes, arms and thighs all quiver constantly, what one must know? (11)
5. Why is Balaram mentioned as "the protector of the devotees"? (29)
6. How many family members did Lord Kṛṣṇa have in Dvārakā? (31)
7. What two necessities are required for a society to prosper? (34)
8. Why didn't Yudhiṣṭhira Mahārāja inquire about Lord Kṛṣṇa's welfare? (34)
9. What general principles can be drawn from the Yadu's assembly house in Dvārakā? (38)
10. List some of Yudhiṣṭhira's suggested reasons for Arjuna's dejection. (40-43)
11. Which citizens are given special protection by the state? (41)
12. What is uttama and adhama? (42)
13. Explain why Karṇa was killed even by crooked means. (42)
14. The neglect of what prescribed duty of a householder is unpardonable? (43)
15. Write a brief overview of the chapter.

Analogies:

1.14.1: Therefore, during the personal presence of the Lord on the earth, all paraphernalia for our peace and prosperity, especially religion and knowledge, were in full display because of the Lord's presence, just as there is a full flood of light in the presence of the glowing sun.

1.14.33: This dependence of the liberated soul is constitutional, for the liberated souls are like sparks of a fire that are able to exhibit the glow of fire along with the fire and not independently.

1.14.34: A society devoid of cow protection and brahminical culture is not under the direct protection of the Lord, just as the prisoners in the jails are not under the protection of the king but under the protection of a severe agent of the king.

1.14.38: A forgetful, conditioned soul is fearful. But a liberated soul is never fearful, just as a small child completely dependent on the mercy of his father is never fearful of anyone.

1.15 THE PĀṆDAVAS RETIRE TIMELY

Pūrva-svādhya (Preliminary Self Study)

1. List some ways the Lord perfected his mood of friendship with Arjuna? (4)
2. Why did the Lord withdraw Arjuna's special powers? (5)
3. List examples of the Lord's showing favor to Arjuna & the Pāṇḍavas. (7-18)
4. Explain how the cowherd men were able to defeat Arjuna. (20)
5. How is an action judged? (24)
6. How was Arjuna's mind pacified? (28)
7. How did Sūta Gosvāmī give relief to the sages of Naimiṣāraṇya in reference to the disappearance of the Yadu dynasty? (34)
8. In what way is the Lord like a magician? (35)
9. How can one neutralize the effects of kali? (36)
10. Explain what lessons can be drawn from Mahārāja Yudhiṣṭhira retirement? (37-44)
11. Why was the King of Hastināpura accepted as the Emperor of the world? (38)
12. Explain the difference between the Pāṇḍavas and Vidura (49)
13. Write a brief overview of the chapter.

Analogies:

1.15. 33: The setting of the sun does not mean the end of the sun. It means that the sun is out of our sight. Similarly, the end of the mission of the Lord on a particular planet or universe only means that He is out of our sight.

1.15. 21: All electrical energies are received from the powerhouse, and as soon as the powerhouse stops supplying energy, the bulbs are of no use. In a moment's time such energies can be generated or withdrawn by the supreme will of the Lord.

1.15. 21: Material civilization without the blessing of the Lord is child's play only. As long as the parents allow the child to play, it is all right. As soon as the parents withdraw, the child has to stop.

1.15. 50: When flying an airplane, one cannot take care of other planes. Everyone has to take care of his own plane, and if there is any danger, no other plane can help another in that condition. Similarly, at the end of life, when one has to go back home, back to Godhead, everyone has to take care of himself without help rendered by another.

1.16 HOW PARĪKṢIT RECEIVED THE AGE OF KALI

Pūrva-svādhyāya (Preliminary Self Study)

1. List three characteristics of the King's advisors. (1)
2. List symptoms of the age of Kali (4, 10, 19-22)
3. Describe the connection between brahminical culture and cow protection. (4, 18)
4. Why it is said that Lord Kṛṣṇa has lotus feet? (6)
5. What is the surest remedy for avoiding death? (7)
6. Describe the difference between welcome addresses today and in those days (16)
7. What do the bull and cow symbolize? (18)
8. Give two reasons why offering sacrifice is recommended in the scriptures. (20)
9. What is the first attack on the Varṇāśrama system? (31)
10. Why were the Earth's feelings of separation more acute than the Lord's queens? (35)
11. Write a brief overview of the chapter.

Analogies:

1.16.2: The kings used to spend lavishly during such sacrifices, as a cloud distributes rains. A cloud is nothing but another form of water, or, in other words, the waters of the earth transform into clouds. Similarly, the charity made by the kings in such sacrifices are but another form of the taxes collected from the citizens.

1.16.10: In the rainy season, rain is predestined, and yet people take precautions to protect themselves. Similarly, in the age of Kali the symptoms as above mentioned are sure to infiltrate into social life, but it is the duty of the state to save the citizens from the association of the agents of the age of Kali.

1.16.20: The demigods are pleased when such sacrifices are performed, just as prison officers are satisfied when the prisoners are turned into obedient subjects.

1.17 PUNISHMENT AND REWARD OF KALI

Pūrva-svādhyāya (Preliminary Self Study)

1. Identify the principal signs of the age of Kali? (1-3)
2. What is the meaning of Prajā? (10)
3. Describe the prime duty of the state. (14)
4. Explain the concept of āpad-dharma (16)
5. Describe a devotee's attitude toward suffering (18)
6. List the four principles of religion in English & Sanskrit. (24)
7. List the activities that destroy the principles of religion (24-25, 38)
8. Describe what should be the state's the attitude toward religion? (32)
9. Where did Kali receive permission to reside? (38-39)
10. Explain why the scriptures allow meat eating and intoxication? (38)
11. Write a brief overview of the chapter.

Analogies:

1.17.10: When there is some disturbance caused by wild animals in a village or town, the police or others take action to kill them. Similarly, it is the duty of the government to kill at once all bad social elements such as thieves, dacoits and murderers.

1.17.24: Moths are captivated by the glaring brightness of light, and thus they become prey to the fire. Similarly, the deluding energy is always captivating the conditioned souls to become prey to the fire of delusion.

1.17.28: In the rainy season certainly there will be profuse rainfalls, but that does not mean that men should not take means to protect themselves from the rains. It is the duty of the executive heads of state and others to take all necessary actions against the activities of Kali or the persons influenced by the age of Kali;

1.18 MAHĀRĀJA PARĪKṢIT CURSED BY A BRĀHMAṆA BOY

Pūrva-svādhya (Preliminary Self Study)

1. Describe Mahārāja Parīkṣit's attitude in response to being cursed. (2, 48)
2. What is the technique for driving away Kali? (6)
3. List some of the great advantages of the age of Kali (7)
4. Give one evidence that personalism is higher than impersonalism (16)
5. Give proof that the caste system by birth was not practiced in the puranic period. (18)
6. What argument do the dvija bandhus give to support the caste system? (19)
7. Explain the reasons for Mahārāja Parīkṣit to become fatigued..(25)
8. Describe the Vedic principles for receiving a guest (28)
9. Who is beyond the jurisdiction of punishment? (29)
10. Explain how the age of Kali was able to enter. (32-37)
11. Why did the Lord arrange for a young boy to commit the offense? (47)
12. Write a brief overview of the chapter.

Analogies:

1.18.12: They were factually perceiving the result of hearing these transcendental activities. One can feel this practically, as one can feel the result of eating food.

1.18.22: Haṁsas, or swans, accept only milk out of a mixture of milk and water. Similarly, those who accept the service of the Lord instead of māyā's service are called the paramahaṁsas.

1.18.23: As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.

1.19 THE APPEARANCE OF ŚUKADEVA GOSVĀMĪ

Pūrva-svādhya (Preliminary Self Study)

1. What is the process for being delivered from accidental sins? (1)
2. Why didn't Maharaj Parikṣit ask to be pardoned? (4)
3. In the Varāha Purāṇa what is mentioned about the Ganges and the Yamunā? (6)
4. How can the first-grade be offender is excused? (11)
5. Why did the King inform the sages of his decision to fast till death? (12)
6. How do the demigods feel in seeing someone go back to Godhead? (18)
7. To whom did Mahārāja Parīkṣit give up the imperial throne? (20)
8. Why is there both nothing to be lamented, every reason to be sorry, with a devotee's departure? (21)
9. What two questions does the King ask the sages? (24)
10. Describe how householders should feel when sages appear at their doors. (33)
11. Write a brief overview of the chapter.

Analogies:

1.19.16: As a good son of the father behaves in a friendly way with all his other brothers, so also the devotee of the Lord, being a good son of the supreme father, Lord Kṛṣṇa, sees all other living beings in relation with the supreme father.

1.19.23: In the material world these attributes (up to seventy-eight percent of the Lord's attributes) are covered by the material energy, as the sun is covered by a cloud. The covered strength of the sun is very dim, compared to the original glare, and similarly the original color of the living beings with such attributes becomes almost extinct.

1.19.25: As doctors differ, so also sages differ in their different prescriptions.

1.19.30: Śukadeva Gosvāmī was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies.