

Cba unit-5

ŚRĪ ĪŚOPANIṢAD

Introduction

Q.1. What is the meaning of the word veda?

Ans. Veda means knowledge. Any knowledge you accept is *veda*, for the teachings of the *Vedas* are the original knowledge.

Q.2. List four defects of a conditioned soul.

Ans. 1. Committing mistakes
2. To be illusioned
3. Cheating propensity
4. Imperfect senses

Q.3. List three pramāṇas.

Ans. pratyakṣa, anumāna and śabda

Q.4. Give reasons why śabda-pramāṇa is a superior means of acquiring knowledge.

Ans. 1)

No defect because it is coming from Kṛṣṇa Himself.

Q.5. List the two systems of knowledge in the material world.

Ans. Inductive (*āroha*)
Deductive (*avrohi*)

Q.6. What are the two qualifications of a bona fide guru?

Ans. 1. He is one who has rightly heard the Vedic message from the right source.

2. He must practically be firmly established in Brahman.

Mantra 1

Q.7. Give the English meaning of the terms:

a. Īśāvāsya

Ans. Controlled and owned by the Lord

b. parā and aparā prakṛti

Ans. parā prakṛti -- Superior energy (Living entities)

aparā prakṛti -- Inferior energy (Material energy/world)

c. Bhāgavata communism

Ans. Everything belongs to God. We are part and parcel of the Lord, so we can use what is in our quota.

d. apauruṣeya

Ans. apauruṣeya -- words spoken by the Lord who is beyond 4 defects of this mundane world

Mantra 2

Q.8. Define karma, akarma and vikarma.

Ans. **Karma** -- Actions that are performed in terms of one's prescribed duties, as mentioned in the revealed scriptures, are called *karma*.

Akarma -- Actions that free one from the cycle of birth and death are called *akarma*.

Vikarma -- Actions that are performed through the misuse of one's freedom and that direct one to the lower life forms are called *vikarma*.

Mantra 3

Q.9. Give the English meaning of the term ātma-hā.

Ans. A killer of the soul

If, with all these facilities, a human being does not fully utilize his life for self-realization, he must be considered *ātma-hā*, a killer of the soul.

Q.10. Define the words sura and asura.

Ans. Human life is distinguished from animal life due to its heavy responsibilities.

Those who are cognizant of these responsibilities and who work in that spirit are called *suras* (godly persons).

Those who are neglectful of these responsibilities or who have no information of them are called *asuras* (demons).

Mantra 5

Q.11. What is antaryāmī?

Ans. Lord's within everything (Supersoul)

As *antaryāme* He witnesses everything that is going on, and He awards us the results of our actions as *karma-phala*.

Q.12. Give the English meaning of the phrase tad dūre tad v antike.

Ans. God is far away, but He is very near as well.

Mantras 6-8

Q.13. Give the English meaning of the terms:

a. ekatvam anupaśyataḥ (Mantras 6-7)

Ans. ekatvam (oneness in quality) anupaśyataḥ (of one who sees through authority, or one who sees constantly like that) -- One should see the unity of all living entities from the viewpoint of the revealed scriptures.

b. śuddham apāpa-viddham (Mantra 8)

Ans. śuddham (antiseptic) apāpa-viddham (prophylactic) -- Lord is pure and uncontaminated.

Q.14. How is the Lord unembodied? (Mantra 8)

Ans. Lord is unembodied which means that there is no difference between His body and His soul.

Mantra 11

Q.15. Give the English meaning of the name Hiranyakaśipu.

Ans. Hiraṇya means “gold” and kaśipu means “soft bed”. So one who is interested in 2 things -- money and women – is called Hiranyakaśipu.

Q.16. The miseries of this material world serve to indirectly remind us of what?

Ans. The miseries of this material world serve to indirectly remind us of our incompatibility with dead matter.

Mantra 15

Q.17. Give the English meaning of the term hiraṇmayena pātreṇa.

Ans. hiraṇmayena (by a golden effulgence) pātreṇa (by a dazzling covering) -- whose real face is covered by His dazzling effulgence (Lord).

Cba-NECTAR OF INSTRUCTION

Preface

Q.1. Under whose supervision is the Kṛṣṇa consciousness movement conducted?

Ans. Śrīla Rūpa Goswāmī

Q.2. What is one's first duty in all spiritual affairs?

Ans. To control his mind and senses

Q.3. On what does our advancement in Kṛṣṇa consciousness depend?

Ans. Attitude of the follower

Q.4. Define goswāmī.

Ans. Go means "the senses," and swāmī means "the master." So who controls his senses and mind is called a goswāmī.

Text One

Q.5. List three examples, from the text, of anger utilized in the Lord's service.

Ans. 1) Caitanya Mahāprabhu

2) Hanumān

3) Arjuna

Q.6. Why does the Kṛṣṇa consciousness movement encourage marriage?

Ans. The Kṛṣṇa consciousness movement encourages marriage not for the satisfaction of the genitals but for the begetting of Kṛṣṇa conscious children.

Q.7. Why should one avoid palatable dishes even while eating prasādam?

Ans. It comes under in trying to satisfy the demands of the tongue. Such a person is unable to attain Kṛṣṇa. Inconvenience is created by this in one's life.

Q.8. Define go-dāsa.

Ans. Servant of the senses

Text Two

Q.9. List the three primary energies of the Lord.

Ans. antaraṅga-śakti (the internal potency)
tatastha-śakti (the marginal potency)
bahiraṅga-śakti (the external potency)

Q.10. Define mahātmā and durātmā.

Ans. One who gratifies the senses of the Supreme Lord is called a mahātmā, or broadminded person. Under the control of internal potency

And one who is not mahātmā is a durātmā, i.e. One who gratifies his own senses is called a durātmā, or cripple-minded person. Under the control of external potency

Q.11. List the threefold miseries in Sanskrit and English

Ans. adhidaivika-kleśa (sufferings caused by the demigods, such as droughts, earthquakes and storms)

adhibhautika-kleśa (sufferings caused by other living entities like insects or enemies)

adhyātmika-kleśa (sufferings caused by one's own body and mind, such as mental and physical infirmities)

Q.12. Briefly describe the two meanings of niyamāgraha.

Ans. Accepting some of the scriptural rules and regulations for immediate benefit, as utilitarians advocate, is called *niyama-āgraha*, and neglecting the rules and regulations of the *śāstras*, which are meant for spiritual development, is called *niyama-agraha*. The word *āgraha* means "eagerness to accept," and *agraha* means "failure to accept." By the addition of either of these two words to the word *niyama* ("rules and regulations"), the word *niyamāgraha* is formed.

Q.13. List the three kinds of atyāhārīs.

Ans.

1. *Bhukti-kāmés*, who are interested in material happiness
2. *mukti-kāmés*, who desire liberation by merging in the existence of the formless Absolute (Brahman), and
3. *siddhi-kāmés*, who desire the perfection of mystic *yoga* practice, are classified as *atyāhārés*.

Text Three

Q.14. List the nine processes of devotional service in Sanskrit or English.

Ans.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam

sakhyam ātma-nivedanam

1. hearing the name and glories of the Supreme Personality of Godhead
2. chanting His glories
3. remembering the Lord
4. serving the Lord's feet
5. worshiping the Deity
6. offering obeisances unto the Lord
7. acting as the Lord's servant
8. making friends with the Lord
9. surrendering oneself fully to the Lord

Q.15. What is the meaning of avaśya rakṣibe kṛṣṇa.

Ans. Kṛṣṇa will surely protect me and give me help for the successful execution of devotional service.

Q.16. Briefly describe the two aspects of tat-tat-karma-pravartanāt

Ans. tat-tat-karma-pravartanāt consists of:

- 1) yama: strictly executing or following the regulative principles of vaidhē bhakti which are prohibition such as no illicit sex, no meat-eating, no gambling and no intoxication.
- 2) niyama: positive regulative activities such as the daily chanting of sixteen rounds on japa-mālā beads.

Text Four

Q.17. Define guhyam ākhyāti prcchati.

Ans. An experienced devotee explains, and an inexperienced devotee learns from him. This is guhyam ākhyāti prcchati.

Q.18. How should one spend his income?

Ans. One should spend fifty percent of his life's earnings to Kṛṣṇa's service and twenty-five percent to his relatives and kept twenty-five percent for personal emergencies.

Text Five

Q.19. How should one deal with the devotee (kaniṣṭha-adhikārī) who chants the holy name?

Ans. One should respect such a person within his mind as a kaniṣṭha -vaiṣṇava.

Q.20. List the four characteristics of a madhyama-adhikārī.

Ans. He worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature.

Q.21. List three symptoms of an *uttama-adhikārī*.

Ans. An *uttama-adhikārī* is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness.

Text Six

Q.22. What is the meaning of *nityānanda-varṇśa*?

Ans. *Nityānanda-varṇśa* means descendents of Nityānanda Prabhu.

Q.23. The spiritual master must not be subjected to the advice from whom?

Ans. The spiritual master must not be subjected to the advice of a disciple, nor should a spiritual master be obliged to take instructions from those who are not his disciples.

Text Seven

Q.24. What is the meaning of *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa*?

Ans. The normal condition of living entity is to remain an eternal servant of the Lord Kṛṣṇa.

Q.25. Define *durāśraya*.

Ans. *durāśraya* means false or bad shelter.

This world of *māyā* is called *durācraṇya*, which means "false or bad shelter." One who puts his faith in *durācraṇya* becomes a candidate for hoping against hope. In the material world everyone is trying to become happy, and although their material attempts are baffled in every way, due to their nescience they cannot understand their mistakes.

Q.26. List the three stages in chanting the holy name of the Lord.

Ans.

- The offensive stage
- the stage of lessening offenses
- the pure stage

Q.27. At what stage can *māyā* not disturb a devotee?

Ans. At bhāva stage māyā cannot disturb a devotee.

Text Eight

Q.28. What is the essence of all advice?

Ans. The essence of all advice is that one should utilize one's full time — twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind.

Q.29. List three examples each of perfect devotees in śānta-rasa, dāsyā-rasa, and sakhyā-rasa.

Ans. śānta-rasa -- Kṛṣṇa's cows or the stick or flute in the hand of Kṛṣṇa, or the flowers around Kṛṣṇa 's neck.

dāsyā-rasa -- Citraka, Patraka or Raktaka

sakhyā-rasa -- Baladeva, Śrīdāmā or Sudāmā

Text Nine

Q.30. List the hierarchy of the different spiritual places.

Ans. Material world → Spiritual world (Vaikuṇṭha) → Mathurā → forest of Vāṇḍāvana → Govardhana Hill → Śrī Rādhā- kuṇḍa

Q.31. Why has Śrīla Rūpa Gosvāmī given much stress to Rādhā-kuṇḍa?

Ans. Śrīla Rūpa Gosvāmī has given much stress to Rādhā-kuṇḍa because of Śrī Caitanya Mahāprabhu's desire to find it.

Text Ten

Q.32. Why are the gopīs superior to all devotees?

Ans. The gopīs are superior to all devotees because

- 1) they do not know anything other than satisfying Kṛṣṇa.
- 2) Nor do the *gopés* expect any return from Kāñḍea.
- 3) Indeed, sometimes Kāñḍea puts them into extreme suffering by separating Himself from them. Nonetheless, they cannot forget Kāñḍea.

Q.33. Define vipralambha-sevā.

Ans. vipralambha-sevā means thinking of Kṛṣṇa in separation.

This means that in one sense they were never actually separated from Kåñëa. There is no difference between thinking of Kåñëa and associating with Him. Rather, *vipralambha-sevā*, thinking of Kåñëa in separation, as Çré Caitanya Mahāprabhu did, is far better than serving Kåñëa directly.

Text Eleven

Q.34. What is the result of bathing in Rādhā-kuṇḍa even once?

Ans. One will attain pure love of Kṛṣṇa, as gopīs did.

Done by
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