

# Bhagavad-gita Questions & Answers

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# 1 Observing the Armies

## 1.1 Why was Dhrtarastra concerned that the battle was to be fought at Kuruksetra?

Kuruksetra is a place of worship -- even for the denizens of heaven and therefore Dhrtarastra became fearful about the influence of the holy place on the outcome of the battle. He knew very well that this would influence Arjuna, and the sons of Pandu favourably, because by nature they were all virtuous. And he was also worried that maybe his sons will change their mind by the influence of the holy place, and they may give up the idea of fighting.

## 1.2 Why did Duryodhana call Dhrstadyumna “drupada putrena”? (son of Drupada)

Dronacarya had some political quarrel with king Drupada, the father of Dhrstadyumna and still as a liberal brahmana he did not hesitate to impart all his military secrets when he was entrusted to Dronacarya for military education. And now in the battlefield he took the side of the Pandavas. Therefore, Duryodhana pointed out his guru's mistake by calling Dhrstadyumna as “drupada putrena”.

## 1.3 Why was Duryodhana confident of the full support of Bhishma and Dronacarya?

Because he well knew that they did not even speak a word when Arjuna's wife Draupadi, in her helpless condition, had appealed to them for justice while she was being forced to appear naked in the presence of all the great generals in the assembly.

## 1.4 What word is used to describe the conch shells of Krsna and Arjuna. (Sanskrit or English)

Krsna's conchshell -- Pancajanya, Arjuna's conchshell -- Devadatta.

## 1.5 Give Srila Prabhupada's comments on the significance of 3 of the following 4 names of Krsna: Hrsikesa; Acyuta; Govinda; Madhusudana.

**Hrsikesa** Means the owner of the senses. The Lord situated in the hearts of all living entities, direct their senses. But He directs in terms of the surrender of the living entity, and in case of pure devotee He directly controls the senses. In the battlefield He directly controls the transcendental senses of Arjuna. Therefore, Krsna's name is Hrsikesa who gave direction to Arjuna on the battlefield of Kuruksetra.

**Acyuta** Krsna although is the Supreme Personality of Godhead, never fails in His affection for His devotees, and thus he is called as Acyuta. As a charioteer, He had to carry out the orders of Arjuna, but still He did not hesitate to do so. And His Supreme position was not challenged by doing so. In all circumstances He remains the Supreme Personality of Godhead.

**Govinda** Means who give pleasures to cows and the senses. By using this significant word, Arjuna indicates that Krsna should understand what will satisfy Arjuna's senses. But Govinda is not meant for satisfying our senses. If we try to satisfy the senses of Govinda, however, then automatically our own senses are satisfied.

**Madhusudana** Lord Krsna killed the demon Madhu, and Arjuna wanted Krsna to kill the demon of misunderstanding that had overtaken him in the discharge of his duty. Demon Madhu represent the misunderstanding or doubt in the heart of the devotees. And Krsna killed the demon Madhu, therefore, He's called as Madhusudana.

### **1.6 Explain the significance of Krsna driving Arjuna's chariot.**

Out of His causeless mercy Krsna was engaged in the service of His friend. As a charioteer, He had to carry out the orders of Arjuna and He did not hesitate to do so. Although He had accepted the position of a charioteer for His devotee, His Supreme position was not challenged. In all circumstances, He is the Supreme Personality of Godhead. Even though He is engaged in the service but still He is not bound by any karma or the results. Krsna is beyond everything.

### **1.7 Arjuna's compassion was based on ignorance; why then does Srila Prabhupada occasionally glorify it?**

Arjuna is a pure devotee of Krsna and his compassion was not due to weakness of his heart but due to his softheartedness, which is a characteristic of a pure devotee of the Lord. Therefore Srila Prabhupada occasionally glorify his compassion.

### **1.8 Define varna-sankara.**

Varna-sankara means unwanted progeny, which only creates disturbances in the society. And it comes from the degradation of womanhood.

### **1.9 Define garbhodhana-samskara.**

It means the purification of the living entity and begins even before the child is born. This aims at purifying the act of conception. This samskara is meant for obtaining intelligent, noble and pious children.

### **1.10 List four of Arjuna's reasons for not fighting.**

- a) Compassion,
- b) Pleasure or happiness,
- c) Sin,
- d) Destruction of the family, and
- e) Indecision.

### **1.11 List the six aggressors one can kill without sinful reaction. (according to Bhagavad Gita)**

- a) A poison giver,
- b) One who set fire to the house,
- c) One who attacks with deadly weapon,
- d) One who plunder riches,
- e) One who occupies another's land,
- f) One who kidnaps a wife.

**1.12 Match the following. Each item in right may be used once, more than once, or not at all.**

- (1) Arjuna's son
  - (2) Arjuna's uncle
  - (3) Arjuna's father
  - (4) Arjuna's cousin
  - (5) secretary of Dhrtarastra
  - (6) Arjuna's mother
  - (7) Arjuna's brother-in-law
  - (8) Arjuna's teacher
- (a) Dhrtarastra
  - (b) Duryodhana
  - (c) Dronacarya
  - (d) Sanjaya
  - (e) Drstadhyumna
  - (f) Karna
  - (g) Bhima
  - (h) Pandu
  - (i) Prtha
  - (j) Abhimanyu
  - (k) Bhisma
  - (l) Nakula

**Relations:**

- (1) Arjuna's son: Abhimanyu (j),
- (2) Arjuna's uncle: Dhrtarastra (a),
- (3) Arjuna's father: Pandu (h),
- (4) Arjuna's cousin: Duryodhana (b),
- (5) Secretary of Dhrtarastra: Sanjaya (d),
- (6) Arjuna's mother: Prtha (i),
- (7) Arjuna's brother-in-law: Drstadhyumna (e),
- (8) Arjuna's teacher: Dronacarya (c).

## 2 Contents of Gita Summarized

### PART 1

#### 2.1 Explain the analogy of the sun's three features.

This is the analogy to explain the 3 aspects of the Supreme: Brahmajoti, Paramatma and Bhagavan. Knowing just the light of the Sun is compared to knowing the Brahmajoti, surface of the Sun, or the sun-disc to the Paramatma and Bhgavan to the planet Sun.

#### 2.2 Define "krpana".

Kripana - "miser", the one who has obtained the human form of life, but does hasitates to use it properly: to realize one's position of God's servant. Just like some scrooge, who has a great treasure, but is "sitting" on it, instead of using it for what it is meant for.

**2.3 Krsna states, "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." Srila Prabhupada then explains how this verse defeats Mayavada philosophy: Krsna is stressing individuality, both past and future. However mayavadi's may counter that the individuality Krsna is speaking of is not spiritual but material. Prabhupada in turn defeats this counter argument in two ways. Give both of them.**

1. Krishna denied material level in previous verses already, here He's speaking on the level of spirit.
2. One may say that the individuality is only there when the soul is separated from the Supreme. But Krishna says: "There will newer be a time, when we will cease to exist". So it is the spiritual individuality He's speaking about here.

#### 2.4 Use the example of the sun covered by clouds to explain the presence of the soul in the body.

When sun is covered by clouds, we do not see it. However, by the presence of light we understand, that the sun is there after all. Similarly, under the gross covering of the body, we do not see the soul, yet we can conclude about it's presence by the "light" of consciousness.

#### 2.5 List the six transformations of the material body.

It gets born, grows, remains for some time, produces some effects, gradually dwindles and vanishes.

#### 2.6 Explain the analogy of the judges immunity from the "violence" he orders.

Such an order is to be given in full knowledge and based on justice. *Manu-samhita* states that a murderer has to be condemned for death as otherwise he will suffer for the great sin he has committed in his next life. In the same way Krishna's order to fight is based on supreme justice for the benefit of everyone.

## **2.7 Explain the example of the surgeon operating on a patient.**

Krishna's order to fight is meant for the benefit of everyone, even though it includes violence, just like a surgeon operation is there to cure, not to kill the patient.

## **2.8 Explain the analogy of two birds in a tree.**

This analogy is there to illustrate the positions of soul and the Supersoul or God within everyone's heart. Here tree is the heart of the body of a living being, where both the soul and the Supersoul are situated. The Supersoul-bird sees the living entity-bird, that does not see God, for it is too busy chasing after the bitter and sweet fruits on the tree, which represent the »good« and »bad« karmik reactions. In this way, the soul-bird is entangled in eating the fruits, while the other bird is only witnessing. However, when, in some way or other, the soul-bird will turn to the Supersoul, knowing Its glories, it will be freed of all the sufferings.

## **2.9 Explain the analogy of accepting the mother's authority to know one's father.**

In this analogy mother represents Vedic scriptures and father - God. If a child wants to know, who his father is, he can not investigate it him-self, but takes mother's words. In the same way we're not capable to figure out our source of existence, as it was there before we were conscious of anything. So we have to accept the authority of Vedas, that tell us about our Father.

## **2.10 According to Krsna, what is worse for a ksatriya than death?**

Infamy is worse than death for a ksatriya. A death in a religious war actually opens for him the doors to heaven.

## **2.11 Explain the two sva-dharmas. (specific duties)**

First one applies to those who are not liberated and is based on one's gross and subtle body, which means one fulfills duties connected with his varna and asrama. The second kind of dharma is not in the bodily concept and is spiritual and is there only for the liberated souls.

### **PART 2**

## **2.12 Briefly define sankhya.**

According to the Nirukti, or the Vedic dictionary, sankhya means that which describes things in detail, and sankhya refers to that philosophy which describes the real nature of the soul. Sankhya is descriptive knowledge of the soul and the body from different angles of vision.

## **2.13 Buddhi-yoga is a combination of karma and jnana. Explain.**

*Buddhi-yoga* means to work in Krsna consciousness, in full bliss and knowledge of devotional service. One who works for the satisfaction of the Lord only, however difficult such work may be, is working under the principles of buddhi-yoga. So the process of gaining the knowledge that we should work in Krsna Consciousness is Jnana.

Buddhi-yoga is the transcendental quality of the work that we perform which means that we do our duty without fuitive results or sense gratification and in a sense of duty so this in means Karma.



## **2.14 How is “vyavasayatmika” intelligence defined in the purport?**

A strong faith that by Krsna consciousness one will be elevated to the highest perfection of life is called vyavasayatmika intelligence. The Caitanya-caritamṛta (Madhya 22.62) states:

’sraddha’-sabde - visvasa kahe sudrdha niscaya  
krsne bhakti kaile sarva-karma krta haya

Faith means unflinching trust in something sublime. When one is engaged in the duties of Krsna consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity, or nationality. Fruitive activities are the engagements of one’s reactions from past good or bad deeds. When one is awake in Krsna consciousness, he need no longer endeavor for good results in his activities. When one is situated in Krsna consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of Krsna consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Krsna consciousness.

## **2.15 Explain the analogy of watering the root of the tree and serving Krsna.**

By watering the root of a tree one automatically distributes water to the leaves and branches, so by acting in Krsna consciousness one can render the highest service to everyone - namely self, family, society, country, humanity, etc. If Krsna is satisfied by one’s actions, then everyone will be satisfied.

## **2.16 How does Krsna describe the main subject of the Vedas?**

In the Vedas many sacrifices are recommended for elevation to the heavenly planets, especially the jyotistoma sacrifices. In fact, it is stated that anyone desiring elevation to heavenly planets must perform these sacrifices, and men with a poor fund of knowledge think that this is the whole purpose of Vedic wisdom.

## **2.17 Krsna gives an analogy which begins, “All purposes served by a small well can at once be served by a large reservoir of water.” Complete it.**

Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

## **2.18 What does Srila Prabhupada say of both a Krsna conscious person and a fool?**

A Krsna conscious person distinguishes the difference between the body and the self or between matter and spirit. A fool does not, and is thereby forced to be in a position of lamentation. A Krsna conscious person remains always undisturbed.

## **2.19 Explain the comparison of a yogi to a snake charmer.**

The senses are compared to venomous serpents. The yogi, or the devotee, must be very strong to control the serpents -- like a snake charmer. He never allows them to act independently.

## **2.20 Briefly explain what we are to learn about sense control from the stories of Visvamitra muni and Haridas Thakur.**

It is very difficult to control the mind without being fully Krsna conscious, especially from sex desire. One has to develop a higher taste in spiritual activities, then the mind will not be attracted to material enjoyment anymore.

## 2.21 Describe how one falls down from spiritual life.

- Senses contemplate an object,
- a person gets attached to the object -- lust develops,
- from lust arises anger (you get angry if you do not get what you want),
- from anger comes delusion and bewilderment of memory,
- then you lose intelligence (you can not distinguish)
- you fall into a material conception of life

## 2.22 Explain the analogy comparing a man's intelligence to a boat on water.

Like a boat on the sea can be swept away by wind, in the same way senses can carry away a man's intelligence.

## 2.23 Explain the analogy of the rivers entering into the ocean.

Like many rivers enter into an ocean, and keep the ocean undisturbed, in the same way a man who is not disturbed by many desires entering his mind can achieve peace.

## 2.24 List three basic philosophical points that Krsna makes in chapter two.

- The difference between matter and spirit. Body is temporary and material, the soul is eternal and spiritual.
- Working without attachment to fruitive results, frees one from bondage of work (karma).
- The interaction of senses with material sense objects and the result of such attachment (gradual development of lust, anger, delusion, loss of memory and intelligence) -- suffering.

# 3 Karma Yoga

## 3.1 Based on Arjuna's question in [Bg3.1], what was his understanding of Buddhi-yoga?

In 2<sup>nd</sup> chapter Krsna instructed Arjuna that by intelligence (word, literally *buddhi*, was mentioned even 10 times) he should avoid all abominable activities. Thus Arjuna concluded that fighting should be avoided and kept this abominable killing of his own kinsmen far distant by *buddhi-yoga* which Arjuna understood it as retirement from acting and practice austerity and penance at the secluded place.

## 3.2 "The spirit soul has to be engaged in the good works of Krsna consciousness, otherwise it will be engaged in occupations dictated by the illusory energy." Explain.

It is the nature of the spirit soul to be always active (purport [Bg3.5]). Acting in good works means working according to one's prescribed duties mentioned in the *Vedas* and renouncing the fruits, and thus purifying our existence. The opposite action of gratifying one's senses binds him in material concept of life, dictated by the illusory energy.

[Bg3.1] <http://vedabase.net/bg/3/1>

### 3.3 Who does Krsna call a pretender (mithyacara)?

One who renounces work without qualification (purity of the heart) but his mind dwells on sense objects, will delude himself. Krsna calls such a person a pretender ([Bg3.6]). All of us should act according to our eligibility. Dutiful and detached householder is better situated than pretentious *sannyasi*.

### 3.4 What two benefits does Krsna say come to one who performs yajna?

Performing sacrifice as described in Vedic *karma-kanda* brings two benefits: **live happily** and ultimately, **gradually be liberated** ([Bg3.10]).

### 3.5 Complete: “Food grains are produced from \_\_\_\_\_, which are produced by \_\_\_\_\_, which is born of prescribed duties.”

[Bg3.14]: “Food grains are produced from **rains**, which produced by **sacrifice (yajna)**, which is born of prescribed duties.”

### 3.6 A self realized person has no duty. Why does Krsna recommend that one perform duties anyway?

Because, whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

### 3.7 Who does Krsna give as an example of having attained perfection by performing prescribed duties?

King Janaka and Himself.

### 3.8 While speaking about regulated sense enjoyment Srila Prabhupada writes, “There is always the chance of an accident even on the royal roads.” What are we being warned about?

Because practice of sense gratification under regulations may also lead one to go astray. Although they may be very carefully maintained, no one can guarantee that there will be no danger even on the safest road.

So, the best way is to serve Krsna and through this we can free ourselves from all sense enjoyment.

### 3.9 What example is used to describe the way love of Krsna is transformed into lust?

When a living entity comes in contact with the material creation, his eternal love for Krsna is transformed into lust, in association with the mode of passion. Or, in other words, the sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt.

[Bg3.5] <http://vedabase.net/bg/3/5>

[Bg3.6] <http://vedabase.net/bg/3/6>

[Bg3.10] <http://vedabase.net/bg/3/10>

[Bg3.14] <http://vedabase.net/bg/3/14>

### 3.10 List the three degrees of covering of the soul by lust.

1. As fire is covered by smoke - that means that the fire of the living spark can be a little perceived. In other words, when the living entity exhibits his Krishna consciousness slightly, he may be likened to the fire covered by smoke. This stage is like the beginning of Krishna consciousness.
2. As a mirror is covered by dust - refers to a cleansing process of the mirror of the mind by so many spiritual methods . The best one is to chant the holy names of the Lord.
3. As the embryo covered by the womb - it is an analogy illustrating a helpless position, for the child in the womb is so helpless that he can not even move.

### 3.11 Where, according to Krsna does lust sit?

The senses, the mind and the intelligence are the sitting places of the lust.

## 4 Transcendental Knowledge

### 4.1 What was Arjuna’s question in the beginning of Chapter 4 and why did he ask it?

Kṛṣṇa in the beginning ([Bg4.1])instructed transcendental science to the sun-god Vivasvān, who was senior by birth to Kṛṣṇa. Arjuna wondered ([Bg4.4]) how to understand this if the sun-god has taken birth millions of years before Kṛṣṇa appearance.

### 4.2 Both Kṛṣṇa and the living entities have “taken birth” in this world many times. What does Kṛṣṇa says is the difference between them?

Kṛṣṇa says ([Bg4.5]) that He can remember all births since His body is transcendental and He never changes His body. The living entities covered by material bodies cannot remember previous births.

### 4.3 Explain the analogy of the rising and setting of the sun in relation to Kṛṣṇa’s appearance in this world.

In [Bg4.6] Kṛṣṇa explains that He appears millennium after millennium, that is, on a schedule. It can be compared to the rising and setting of the sun, at rising the sun manifests before us, while at setting it goes out of our vision. Similarly Kṛṣṇa appears and disappears from our vision age after age.

### 4.4 What is the main reason for the descent of the “Kṛṣṇa avatāra”?

Purpose of Kṛṣṇa’s descent [Bg4.8] is to deliver the pious (to satisfy His devotees) and to annihilate the miscreants (demons, atheists) as well as to reestablish the principles of religion.

[Bg4.1] <http://vedabase.net/bg/4/1>

[Bg4.4] <http://vedabase.net/bg/4/4>

[Bg4.5] <http://vedabase.net/bg/4/5>

[Bg4.6] <http://vedabase.net/bg/4/6>

[Bg4.8] <http://vedabase.net/bg/4/8>

#### 4.5 In [Bg4.10] Kṛṣṇa says that we must overcome attachment, fear, and anger. Give a short explanation of each.

Three stages of attachment to the material world:

**Negligence of spiritual life** (attachment to bodily conception)

Generally people who are **attached** to the bodily conception of life, give full care the material body which is perishable, full of ignorance and miserable, and they neglect spiritual life completely.

**Fear of spiritual personal identity**

When people in such a bodily conception are informed of personal form of the Lord, they reject it and accept gigantic material manifestation as supreme, generally understood as impersonal. Thus they **fear** to get spiritual individuality after liberation of material body. This comes from imperfect knowledge of spiritual existence.

**Conception of void due to frustration/anger in life**

Some person cannot even understand spiritual existence at all. Thus they become frustrated or **angry** after being embarrassed by so many theories and contradictions -- they conclude that there is no supreme cause and that ultimately everything is void.

#### 4.6 Define *karma*, *akarma*, and *vikarma* ([Bg4.17])

- *karma* refers to activities done according to Vedic injunctions (generally referred to as karma-kāṇḍa) producing good reactions.
- *vikarma* means activities prohibited in the Vedas which yield bad reactions.
- *akarma* refers to work performed in Kṛṣṇa's service producing no material reactions, neither good nor bad.

#### 4.7 Explain the example comparing a “patient suffering from a disorder of the bowels” to a conditioned soul.

Patient suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curd. Similarly a materially absorbed conditioned soul can be cured by the process of Kṛṣṇa consciousness, also generally known as *yajña* (sacrifice), or activities of the material world for the satisfaction of the Lord, or Kṛṣṇa. By same activities but different consciousness, Kṛṣṇa consciousness, a conditioned soul can get out material world. [Bg4.24]

#### 4.8 What do Kṛṣṇa and Śrīla Prabhupāda say is the basic principle of sacrifice for a brahmacārī? For a householder?

For a **brahmacārī** the basic principle of sacrifice is to **control the mind** by abstaining from sense gratification and engage himself in **hearing** about the glories of the Lord. For a **householder** his sacrifice is to **regulate unrestricted sex life** and other sense gratification according to śāstric injunctions. [Bg4.26]

[Bg4.10] <http://vedabase.net/bg/4/10>

[Bg4.17] <http://vedabase.net/bg/4/17>

[Bg4.24] <http://vedabase.net/bg/4/24>

[Bg4.26] <http://vedabase.net/bg/4/26>

## 4.9 List three (other than the above two) types of sacrifices mentioned in Chapter 4.

The other kinds of sacrifice as described in [Bg4.28] are:

- studying the Vedas to advance in transcendental knowledge (yñana-yogis),
- giving material possessions in charity (karma-yogis),
- performing austerities by practicing the eightfold yoga (aṣṭāṅga-yogis).

## 4.10 What does Śrīla Prabhupāda say is “the secret of advancement in spiritual life”?

Satisfaction of the self-realized spiritual master by submissive inquiry and service is the secret of advancement in spiritual life. [Bg4.34]

## 4.11 Complete Kṛṣṇa’s statement: “As a blazing fire turns firewood to ashes, ...”.

[Bg4.37]: “As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities”.

## 4.12 Kṛṣṇa says: “For the doubting soul there is happiness neither in this life nor in the next”. If we have doubts what does Kṛṣṇa recommend we do?

In [Bg4.41] Kṛṣṇa recommends that one should act in devotional service, acting dutifully while renouncing the fruits of his actions. Thus he will not be bound by the reactions of work and the doubts will be destroyed by thus achieved transcendental knowledge.

## 4.13 Key Memory Verses

evam paramparā-prāptam  
imaṃ rājarsayo viduḥ  
sa kāleneha mahatā  
yogo naṣṭaḥ parantapa

evam — thus; paramparā — by disciplic succession; prāptam — received; imam — this science; rāja-ṛṣayaḥ — the saintly kings; viduḥ — understood; saḥ — that knowledge; kālena — in the course of time; iha — in this world; mahatā — great; yogaḥ — the science of one’s relationship with the Supreme; naṣṭaḥ — scattered; parantapa — O Arjuna, subduer of the enemies.

**This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.**

—Bhagavad-gītā 4.2

[Bg4.28] <http://vedabase.net/bg/4/28>

[Bg4.34] <http://vedabase.net/bg/4/34>

[Bg4.37] <http://vedabase.net/bg/4/37>

[Bg4.41] <http://vedabase.net/bg/4/41>

paritrāṇāya sādḥūnām  
vināśāya ca duṣkṛtām  
dharma-samsthāpanārthāya  
sambhavāmi yuge yuge

paritrāṇāya — for the deliverance; sādḥūnām — of the devotees; vināśāya — for the annihilation; ca — and; duṣkṛtām — of the miscreants; dharma — principles of religion; samsthāpana-arthāya — to reestablish; sambhavāmi — I do appear; yuge — millennium; yuge — after millennium.

**To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.**

—Bhagavad-gītā 4.8

janma karma ca me divyam  
evam yo vetti tattvataḥ  
tyaktvā dehaṃ punar janma  
naiti mām eti so 'rjuna

janma — birth; karma — work; ca — also; me — of Mine; divyam — transcendental; evam — like this; yaḥ — anyone who; vetti — knows; tattvataḥ — in reality; tyaktvā — leaving aside; dehaṃ — this body; punaḥ — again; janma — birth; na — never; eti — does attain; mām — unto Me; eti — does attain; saḥ — he; arjuna — O Arjuna.

**One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.**

—Bhagavad-gītā 4.9

tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṃ  
jñāninas tattva-darśinaḥ

tad — that knowledge of different sacrifices; viddhi — try to understand; praṇipātena — by approaching a spiritual master; paripraśnena — by submissive inquiries; sevayā — by the rendering of service; upadekṣyanti — they will initiate; te — you; jñānam — into knowledge; jñāninaḥ — the self-realized; tattva — of the truth; darśinaḥ — seers.

**Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.**

—Bhagavad-gītā 4.34

## 5 Karma Yoga - Action in Kṛṣṇa Consciousness

### 5.1 What was Arjuna's question at the beginning of Chapter 5?

Arjuna said: O Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?

**5.2 In 5.4 Kṛṣṇa says, “Only the ignorant speak of devotional service [karma-yoga] as being different from the analytical study of the material world [sankhya-yoga].” What is Kṛṣṇa’s explanation of this statement?**

In [Bg5.5] He says: “The position reached by means of analytical study can also be attained by devotional service”, meaning that devotional service is analytical study being put in practice. The goal of analytical study is reaching the Supreme and in [Bg5.6] He describes that the goal that a practitioner of devotional service reaches is the same: “A thoughtful person engaged in devotional service can achieve the Supreme without delay.”

**5.3 Explain the analogy of the lotus leaf.**

[Bg5.10] “One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action.” Śrīla Prabhupāda explains in the purport: “One who knows perfectly well that everything belongs to Kṛṣṇa, that He is the proprietor of everything and that, therefore, everything is engaged in the service of the Lord, naturally has nothing to do with the results of his activities, whether virtuous or sinful. Even one’s material body, being a gift of the Lord for carrying out a particular type of action, can be engaged in Kṛṣṇa consciousness. It is then beyond contamination by sinful reactions, exactly as the lotus leaf, though remaining in the water, is not wet”.

**5.4 When I lift my arm, I am not really lifting it. Explain.**

In the purport to [Bg5.8], [Bg5.9] Śrīla Prabhupāda explains, that a person in Kṛṣṇa consciousness, although appears to be acting with his body and senses, is always conscious of his actual position, which is spiritual engagement. Therefore, the Kṛṣṇa conscious person is always free, even though he appears to be engaged in affairs of the senses. While the verse itself explains, that a person in the divine consciousness always knows within himself that he actually does nothing at all, because only the material senses are engaged with their objects and that he is aloof from them.

**5.5 What does Kṛṣṇa say are “the sources of misery”?**

Material sense pleasures. They are temporary, like the body itself, so they can not satisfy the soul. Not only that, they cause attachment to the matter - a cause of further suffering.

**5.6 Explain the analogy beginning with the quote, “By vision, by meditation, and by touch only do the fish, the tortoise and the birds maintain their offspring.”**

Śrīla Prabhupāda explains: “Similarly, the devotee in Kṛṣṇa consciousness, although far away from the Lord’s abode, can elevate himself to that abode simply by thinking of Him constantly by engagement in Kṛṣṇa consciousness”.

**5.7 List the eight stages of Patañjali’s yoga system.**

Eight stages of yoga by Patañjali:

- yama (ethics, restraint and non-violence),
- niyama (cleanliness, ascetism, ...),
- āsana (postures),
- prāṇāyāma (breath control),
- pratyāhāra (sense withdrawal),
- dhāraṇā (concentration),



- dhyāna (meditation),
- samādhi (trance).

## 6 Dhyāna Yoga

### 6.1 List the names of the first six chapters of the Gita.

1. *Observing the Armies*
2. *Contents of Gita Summarized*
3. *Karma Yoga*
4. *Transcendental Knowledge*
5. *Karma Yoga - Action in Kṛṣṇa Consciousness*
6. *Dhyāna Yoga*

### 6.2 Kṛṣṇa says that renunciation (sannyāsa) is the same as yoga. What is His explanation of this?

One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic. [Bg6.1] A Kṛṣṇa conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Kṛṣṇa, and thus he is the perfect sannyāsi, or perfect yogi.

### 6.3 “He [the yogi] sees everything - whether it be pebbles, stones or gold - as the same.” Who does Kṛṣṇa say is more advanced than this?

A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind. [Bg6.9]

### 6.4 Explain the example of a lamp in a windless place.

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self. [Bg6.19]

### 6.5 What is the moral of the story of the sparrow who lost her eggs?

In the practice of yoga, especially bhakti yoga in Kṛṣṇa consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves. [Bg6.24]

[Bg5.5] <http://vedabase.net/bg/5/5>

[Bg5.6] <http://vedabase.net/bg/5/6>

[Bg5.8] <http://vedabase.net/bg/5/8>

[Bg5.9] <http://vedabase.net/bg/5/9>

[Bg5.10] <http://vedabase.net/bg/5/10>

[Bg6.1] <http://vedabase.net/bg/6/1>

[Bg6.9] <http://vedabase.net/bg/6/9>

[Bg6.19] <http://vedabase.net/bg/6/19>

## 6.6 Explain the example in which a chariot is compared to the body.

The individual is the passenger in the car (chariot) of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or the sufferer in the association of the mind and senses. [Bg6.34]

## 6.7 Arjuna says that to control the mind is more difficult than controlling the wind. What is Kṛṣṇa's response?

Lord Śrī Kṛṣṇa said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment. [Bg6.35]

## 6.8 What is compared to trying to ignite a fire while pouring water on it?

Trying to practice yoga while engaging the mind in a material enjoyment is like trying to ignite a fire while pouring water on it. [Bg6.36]

## 6.9 Explain the example of a riven cloud.

If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success. He has no position; he is like a riven cloud. [Bg6.38]

## 6.10 What two examples does Śrīla Prabhupāda give of devotees who took birth in “ācārya” families?

Oṃ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmi Mahārāja and Śrīla Prabhupāda. [Bg6.42]

## 6.11 According to Kṛṣṇa, if after a long practice of yoga one deviates, what will happen to him? After a short practice?

The yogi who falls after a short period of practice goes to the higher planets, where pious living entities are allowed to enter. After prolonged life there, one is sent back again to this planet, to take birth in the family of a righteous brāhmaṇa, vaiṣṇava or of aristocratic merchants [Bg6.41] or if unsuccessful after long practice of yoga he takes his birth in a family of transcendentalists who are surely great in wisdom [Bg6.42].

## 6.12 How does Śrīla Prabhupāda define 'bhajate'?

Bhajate – root is in the verb *bhaj*, which is used when there is a need for service. But it is applicable to the Supreme Lord only with love and faith. [Bg6.47]

[Bg6.24] <http://vedabase.net/bg/6/24>

[Bg6.34] <http://vedabase.net/bg/6/34>

[Bg6.35] <http://vedabase.net/bg/6/35>

[Bg6.36] <http://vedabase.net/bg/6/36>

[Bg6.38] <http://vedabase.net/bg/6/38>

[Bg6.41] <http://vedabase.net/bg/6/41>

[Bg6.42] <http://vedabase.net/bg/6/42>

[Bg6.47] <http://vedabase.net/bg/6/47>