



Achaarya Vruksham

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Bhagavat Geeta Quick Book

By Smt. Malathi Balaji

BHAGAVAT GEETA QUICK BOOK



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SrIH
Sri bRindAraNya nivAsAya balarAmAnujAya ca rukmiNI prANanAthAya Sri pArthasUtAya namaH
Srlmate rAmAnujAya namaH
Srlmate nigamAnta mahAdeshikAya namaH



INTRODUCTORY NOTE

BY

“SRI NRSIMHA SEVA RASIKAN”

OPPILIAPPAN KOIL SRI VARADACHARI SADAGOPAN



सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ।।

sarvopaniShadO gAvaH, dOgdhA gOpAlanandanaH |

pArthO vatsaH sudhlr bhOkTA, dugdhaM gitAmRtaM mahat ||

As the dhyAna shloka for SrImad Bhagavad GIItA states, BhagavAn out of His abundant mercy to save all the hapless souls from the troubles of mundane existence, blessed us with innumerable gems in the form of GIItA verses. Just like a cowherd uses the presence of a calf to obtain copious quantity of milk from the cow, SrI KrShNa used Arjuna as a vyAgyam (a tool) to pour out a torrent of nectarine verses that contain within them the very essence of VedAs and Upanishads.

SrImad Bhagavad GIItA is in the form of a discussion between Arjuna and KrishNa, wherein Arjuna, the renowned warrior of the PANDava clan feels disheartened and despondent on seeing the assembly of dear relatives, Gurus and respected Elders in the army of his adversary. Fearing the consequences of killing his kith and kin in war, which would doom him forever, he refuses to fight and lays down his weapons. To rid him of his confusion and unnecessary grief, SrI KrShNa out of His love, guides Arjuna through His discourse on the principles of duty (dharma) and encourages him to pick up his weapons and engage in the war to establish righteousness.

SrImad GIItA consists of 700 verses divided into 3 sections of 6 chapters each. The entire happening is narrated as a vision by Sanjaya (the charioteer) to King Dhridarashtra (father of the Kauravas, who are the adversaries).

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It is interesting to note that the first verse of the *GitA* is uttered by a blind person (Dhridarashtra) in which he enquires about the status of his sons in the battlefield of Kurukshetra. The blindness is not only a physical blemish for the King, but also subtly depicts the darkness of his mind (*aj~nAna*) due to which he showed bias to his sons and did not stop them when they used unjust means to rob the *PANDavAs* of their Kingdom. Dhridarashtra can be considered as a symbol of the collective community of *baddha jIvans* (unenlightened souls) that are caught up in material pleasures and forget their inherent nature of servitude to *BhagavAn*.

Sanjaya, on the other hand is an enlightened one and relays the entire happenings on the battlefield as a commentator, and ultimately states at the end of the *GitA* that "*yatra yogeshvaraH krShNo yatra pArtho dhanurdharaH, tatra shrIrvijayo bhUtirdhruva nItirmatirmama*" - (i.e) I do not have any doubt that wherever there is *SrI KrShNa*, who is the unquestioned Lord of Yogis and wherever there is Arjuna, the great warrior wielding the mighty bow and arrow, there will definitely only be victory for righteousness.

What a resounding proclamation by a charioteer to his King, especially when the statement denounces the Kings' sons and predicts that they will lose the battle!! Where can such courage and wisdom come from? Only through the absolute conviction of the true devotee who sees the grandeur of the Lord in every aspect of Life and understands that when one surrenders to *BhagavAn* and seeks His help, the devotee is never abandoned by the Lord. Great scholars have opined that the purport of *SrI KrShNAvatAra* is to teach *GItA* and give comfort to the hapless *jIvans* that of all the activities engaged in by *BhagavAn*, the most dear and important act for Him is that of *sAdhu samrakshaNam* (protection of His devotees). As the Lord Himself states "*paritrANaya sAdhUnAM vinAshAya ca duShkrtAm dharmasaMsthApanArthAya sambhavAmi yuge yuge*".

In a way, we can call the *GItA* as a tale of two Charioteers - Sanjaya and *SrI KrShNa*. Sanjaya through his *AcArya Bhakti* obtained the divine vision and could see the events of the war from far away. He tried to enlighten a dull-headed King who forgot his duty to upkeep dharma and was partial to his evil-minded sons due to the frailty of his heart and mind. Though far away Sanjaya, had full realization of the greatness of the Lord, who appeared as a human to others. *SrI KrShNa*, the Supreme Being also tried to teach the path of right and wrong to Arjuna, the warrior prince, who was confused by his mistaken sense of identity of body with soul (*dehAtma bhramai*) and bound by illusions of familial bonds. Such was his pitiable state of mind that *SrI KrShNa* reprimanded him as being a "*klaibyan*" - someone who is devoid of manliness! Though near, Arjuna could not understand

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the magnificence of the Lord and had to be shown the VishvarUpa by the Lord, to comprehend that it is the Supreme Brahman, SrIman NARayaNa Himself who had adopted the role of a lowly charioteer to guide and counsel Arjuna, out of His abundant love.

SvAmi Deshikan states in his DayA shatakam that he is literally trembling with fear at the enormity of the sins that has been accrued by him, "*santanyamAnam aparAdhagaNaM vicintya trasyAmi*" and having no other offering to give except the enormous store of accumulated sins, SvAmi Deshikan states "*upahrtya mahAparAdhAn - (i.e)* please take my sins as my best offering to You!!". And BhagavAn indeed does accept this! How do we know? It is through His promise "*sarva dharmAn parityajya mAM ekaM sharaNaM vraja, ahaM tvA sarva pApebhyoH mokSha ikShAmi, mA shucaH - (i.e)* abandoning all other means, surrender unto Me and I will destroy all your sins and give you Eternal Bliss. Worry Not!". Who else but the Lord with His Motherly affection for His children can make such a promise and offer such words of comfort? He is willing to take all our sins and in return give us Eternal Bliss!!

SvAmi ALavantAr's GI+Artha Sangraham sums up the entire essence of GI+TA in one verse - "*svadharma j~nAna vairAgya sAdhya bhakti eka gocaraH nARayaNaH paraM brahma gItA shAstre samIritaH*". Having overcome all worldly desires and performing one's duties without fail with awareness of one's self and its' relationship as a servant to BhagavAn (shesha-sheshi bhAva), a person gets qualified to perform Bhakti Yoga, which delights SrIman NARayaNa and leads to Him.

Thus, starting with *klaibyam* to *sharaNAgati* and *mA shucaH*, Bhagavan presents us with the proper way of life - *svadharmam*, Bhagavad, BhAgavata Kaimkaryam and practice of Bhakti yogam to reach His lotus feet through *sharaNAgati*.

It is aDiyEn's bhAgyam to have been invited to present an introductory note on the upcoming E-Book on SrImad Bhagavad GI+TA, authored by SaubhAgyavati Malathi Balaji. She has her roots in the Cauvery Delta and her forefathers hailed from "Perugavazhndan" SrI grAmam near MannArguDi. As the name suggests, her forefathers were acknowledged scholars in Vedam and Divya Prabhandam. It is only natural for Saubhagyavati Malathi Balaji to take a deep liking and taste to our satsampradAya vishayankal in such a spontaneous manner. She is aDiyEn's grand-niece and her AcArya Bhakti and Bhagavad anubhavam makes aDiyEn proud.

This E-Book which is a compilation of the simple Quiz on SrImad Bhagavad GI+TA is a very timely one. We live in an age of interactivity and connectivity. The social media distractions

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and entertainment galore are at its height and this E-Book gives the much-needed space and relief to the young generation through the mode of interactive learning to simple questions related to SrImad Bhagavad GI+A which will no doubt kindle the young minds on the philosophical treasures that are embedded in the 700 slokas of GI+A.

As the saying goes, "GI+A, GovindA, GAYatrI and GangA" are the Four G's that exemplify the greatness of SanAtana Dharmam and the chosen subject of GI+A is very appropriate indeed. The simple yet profound questions that are posed to the young adult will without any doubt light the spark of inquisitiveness to know more about our satsampradAyam and this E book will be the stepping-stone for the youngsters.

Our paripUrNa AshIrvAdankaL for Saubhagyavati Malathi Balaji for compiling the E-Book and best wishes to her to succeed in many more such noble kaimkaryankaL.

SrIman Vijayaraghavan SvAmi has been rendering a great kaimkaryam of collating sampradAya related shlokas and publishing them as a monthly journal named **Achaarya Vruksham** and we give him our best wishes for continuing the kaimkaryam to benefit all discerning audience.

||sarvam SrI krShNArpaNamastu||

dAsan

Oppiliappan Koil Varadachari Sadagopan

Dt: 21st May 2023

Station: New York

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FOREWORD

The Bhagavad Gita is among the most important religious texts of Hinduism and easily the best & widely known. It is a part of the great Indian epic Mahabharata. Many might not have read fully the Mahabharata, but they must have read the Bhagavadh Geeta fully, many times too. There are bhakthas who can recite all the slokas from memory.

The Gita is a dialogue between Arjuna and Lord Krishna, who is serving as his charioteer at the battle of Kurukshetra, fought between the Pandavas and the Kauravas. This dialogue is recited by the Kauravan counselor Sanjaya to his blind king Dhritarashtra (both far from the battleground) as Krishna has given Sanjaya mystical sight to see and report the battle to the king.

It combines the concepts expressed in the Vedas and Upanishads. It has many many lessons for all of us to learn and put them into practice. In the 18 chapters Bhagavad-Gita and 700 verses, four principal participants share them, viz; Dhritarashtra 1, Sanjaya 41, Arjuna 84 and Lord Krishna 574.

The first Quiz program, on Bhagavadh Geeta, by Smt. Malathi Balaji commenced in the Achaarya Vruksham Vaikasi issue (May-June) 2020 and the last episode appeared in the Vaikasi Issue (May-June) 2023. Readers not only welcomed this quiz with great appreciation, but also gained lots of insight into the nuances of Bhagavadh Geeta. While congratulating her on her wonderful compilation, we are glad to offer it to our readers, through Achaarya Vruksham, by way of an e book, "Bhagavat Geeta Quick book".

Readers should pass on this book to a wider circle, particularly youngsters, to enable more Gita Bhakthas to derive the benefit.

AV subscribers can look forward to more such treats from Smt. Malathy Balaji in future.

Our prayers to Achaaryas, to bestow on her, more and more such kainkaryams to the community.

Srimathey Sri Varaha Mahadesikaya nama:

**Keezhayur Paravasthu Raghavachari Vijayaraghavan
4.05.2023**

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॥ श्रीः ॥ PREFACE

ShreematE RangarAmAnuja MahAdEsikAya Namah!

ShreematE varAha mAhAdEsikAya namah|

With humble obeisance to all our AchAryas and bhAgavatas.

The Bhagavat GeetA Quick Book is a quiz book set in Question-Answer format.

As a child we asked inquisitive questions like “Who made the sky?”, “Who is God?”, “From where did the new-born come?”, “Why did grandfather die? “Where did he go?”.

As an adult, we ask rational questions like “Why should we be good?”, “Why should I follow religious codes?”. “Why not inter caste marriage?” “Is KrishNa the God of the universe?”, “Why should I aim for mOksha?” Which is the best path to attain mOksha?”.

I found the answers for all these questions while unearthing the bhagavat geetA commentaries lying untouched in my home library for long. As I read chapter by chapter, I decided to make questions out of the key takeaways, though every verse of the geetA is a gem.

The geetA is itself an answer to Arjuna’s doubts. This kind of inquiry is not new to human mind it seems. The ancient upanishads and the purANas are all set in the “pariprashna” – inquiry format, to make it appealing to the seeker. While swAmi yAmunAchArya refers to the bhagavat geetA as ‘geetA shAstra’ in his work geetArtha sangraha, swAmi rAmAnuja starts with the title “geetOpanishad prasthAvanArtham”. So also, every chapter ends with the concluding footer - “bhagavat geetAsu upanishatsu” – in the Upanishads of the bhagavat geetA.

The reason for renaming this **quiz book** as **quick book** is because it serves as a quick guide for those who undertake a study on the bhagavat geetA. For a new reader, the step-by-step questions kindle the interest to read the precious scripture and answer the questions. The essence of every chapter is covered in ten to twelve questions, more in the last chapters. The answers are given along with citations of the chapter and verse number. Most importantly, all the important **Sanskrit terms** which every seeker must know has been transliterated in English with proper phonetics and mentioned in brackets. So, with the **Control F** feature in the laptop or **Find/Search** feature on the mobile, the terms and their meanings can be spotted at the hit of a button. The book also features eighteen relevant paintings of mine along with blurbs for the interest of art lovers.

Humble praNamas to all and many thanks to Editor, Shri. Vijayaraghavan Swami for encouraging new writers in Achaarya Vruksham magazine of Coimbatore Andavan Ashramam.

Wishing everyone happy reading!

NAMO NARAYANAYA

Smt. Malathi Balaji

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Commentaries referred:

I offer my humble praNAmas to the revered vyAkhyAtAs of the commentaries, the reading and understanding of which I shall cherish as a blessing for ever.

1. Gitartham – Shri U.Ve. Uttamur Veeraraghavachariar, Notes of Malola Vageesa Vani.
2. Gita Bhashyam – Swami Adidevananda, Ramakrishna Mutt.
3. Gita Bhashyam – Shri U.Ve Rama Ramanujachari (srimatham.com)
4. Tatparya Chandrika – Shri Vidwan Shri A. Narasimhan swAmi (sadagopan.org)

About the author

Smt. Malathi Balaji – Editor, Writer, Artist

Adiyen is immensely blessed to have had samAshrayanam and bharanyAsam from HH Srimushnam Andavan Swamigal. A cost accountant by profession, after a brief stint at TI Cycles and Reliance Township, I took to full time parenting of my young kids.

1999. With the advent of internet, I, the young gen then, started reading Sri Oppiliappan V Sadagopan Swami's lucid English commentaries on Desika Stotrams and Rahasya Granthas. What an inspiration He is!! I think I owe my style of English translation of vaishNava parlances to Him. My humble praNAmas and abundant thanks to Sadagopan Swami, AchArya Kainkarya Ratna Choodamani.

2006. I enrolled in Vaishnavism course in Malola Vageesa Vani and completed two levels. That introduced me to the world of vyakhyAnams by our great Acharyas and bhAgavatas.

2010. With the vision and technological eye of my husband Shri Balaji Aravamuthan, a Chartered Accountant and CIO by profession, I had the opportunity to curate static and customised contents for nitya karmas and samskaaras for the website samskaaram.com. The next gen, my son Chi. Shriram Athreya has made an app for the same, available in app store and play store.

2020. In a teamwork, we embarked on writing English meanings for the 4000 Divya Prabandhams. I have taken up the role of an editor and co-writer for the website devamrutam.blogspot.com under the auspices of Vaishnavism proponent Smt. Prabha Senesh. The site features the crystal-clear Divya Prabandham audio lessons rendered by our precious Guru Smt. Seetha Saranathan.

Art has been my pastime since childhood. The Divya Prabandhams provide abundant scope for illustrative drawing. With AzhvArs' benign blessings, I was able to contribute more than 150 paintings in my pen name "narayani" as a tribute to our sublime vaishNava sampradAyam.

AZHVAR EMPERUMANAR DESIKAN TIRUVADIGALE SHARANAM

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CHAPTER 1 - Arjuna's grief before the mahAbhArata war

Painting 1: Art by narayani, 150 gsm paper, color pencils, alcohol markers, geetopadesam



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Questions Chapter 1.1 to 1.22

1. In which place did the pANDavas and kauravas assemble for the battle of mahAbhArata? What is the other name given to the place?
2. Who narrated the scene of war events to dhRutarAShTra?
3. Who was the chief of the pANDava army?
4. Whom does duryOdhana refer to as "dwijOttama"?
5. Who was the chief of kaurava army?
6. Bheeshma blew the conch loudly, announcing the start of the battle. He is called "pitAmaha"? pitAmaha means?
7. Then, Lord KrishNa, arjuna, bheema, yudhiShThira, nakula and sahadEva blew their conches (shankh). What were the names of their conches?
8. Arjuna was then ready in his chariot which had a "kapi-dhwajah". What was the symbol in Arjuna's flag?
9. Arjuna directed his charioteer to draw the chariot in between the two armies. Who was Arjuna's charioteer?
10. List the names of bhagavAn in the shlokas BG 1.1 TO BG 1.22.

Answers Chapter 1.1 to Chapter 1.22

1. The pANDavas and kauravas assembled in KurukshEtra for the mahAbhArata war. Kurukshetra is also called "dharma-kshEtra", the land where dharma is preserved, the land of the Bhagavat GeetA. **(BG 1.1)**
2. Sanjaya, the advisor and charioteer of dhRutarAShTra, narrated the scenes of mahAbhArata to him. **(BG 1.2)**
3. dRuShTadyumna, son of King drupada, was the chief of the pANDava army. **(BG 1.3)**
4. duryOdhana refers to his AchArya, drONAchArya as "dvijOttama" – the best among the brAhmaNas. **(BG 1.7)**
5. Bheeshma, the most experienced general was the commander-in-chief of the kaurava army. **(BG 1.10)**
6. pitAmaha means grandfather. **(BG 1.12)**
7. Lord KrishNa's conch is called pAnchajanya, Arjuna's shankh is called dEvadatta, Bheema's shankh is called paunDra, YudhiShThira's shankh is called anantavijaya, nakula's shankh is called sughOsha and sahadEva's shankh is called maNipuShpaka. **(BG 1.15 to 1.18)**
8. HanumAn was the symbol of Arjuna's flag. Kapi means monkey, dhvaja means flag. **(BG 1.20)**
9. Lord KrishNa was Arjuna's charioteer (ratha-sArathi). **(BG 1.21)**
10. Names of bhagavAn in the verses – mAdhava (the consort of mahAlakshmi, born in the madhu clan/yAdava clan), hRuSheekEsha (controller of the indriyas), achyuta (the unswerving).

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Questions Chapter 1.23 to 1.46

1. Whom did Sanjaya refer to as "guDAkEsha"?
2. Seeing all his relatives, teachers and well-wishers at the battlefield, Arjuna was overwhelmed with _____.
3. What was the name of Arjuna's bow?
4. Arjuna thought that it was not proper for him to kill the sons of dhRutarAshTra. Why does he think so?
5. Our eternal family tradition is called _____.
6. When the family tradition is shattered, the family gets involved in _____.
7. When vice (adharma) overpowers the family, there is an intermingling of castes. Due to this, untraditional progeny will be born. This will lead to the fall of _____ because they will be deprived of pinDa (food) and udaka (water).
8. As a consequence, those whose family traditions are destroyed, always dwell in _____.
9. Thus saying, a mentally distressed Arjuna put his bow and arrows down and broke down in _____.
10. List the names by which BhagavAn is referred to in Chapter 1.23 to 1.46.

Answers Chapter 1.23 to 1.46

1. Sanjaya refers to Arjuna as "guDAkESha" meaning thick haired one. **(BG 1.24)**
2. Seeing all his relatives, teachers and well-wishers in the battlefield, Arjuna was filled with compassion. **("krupayA" - BG 1.27)**
3. "gANDeevam" was the name of Arjuna's bow. **(BG 1.29)**
4. Arjuna feels it was not proper to kill the aggressors because only the sin of destroying a full family will accrue and there would be no happiness in killing his own kinsmen. **(BG 1.36,37,38)**
5. Our eternal family tradition is called sanAtana kuladharma. **(BG 1.39)**
6. When the family tradition is shattered, the family gets involved in adharma. **(BG 1.39)**
7. Varnasankara will lead to the fall of ancestors (pitarah) because they will be deprived of pinDa (rice balls) and udaka (water). **(BG 1.41)**
8. As a consequence, those whose family traditions are destroyed, ever dwell in hell (naraka). **(BG 1.43)**
9. Thus saying, a mentally distressed Arjuna put his bow and arrows down and broke down in grief. **(shOkA - BG 1.46)**
10. Names of BhagavAn - hRushikEsha, KrishNa, kEshava, gOvinda, madhusoodana, mAdhava, and janArdhana.

End of Chapter 1

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CHAPTER 2 – SANKHYA YOGA - Krishna begins His teachings to Arjuna.

Painting 2: Art by Narayani, Digital drawing, krishnam vande jagatgurum!



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Questions Chapter 2.1 to 2.20

KrishNa starts his upadEsha to Arjuna who was mentally weak and reluctant to fight.

1. What does the word "madhusUdana" mean?
2. KrishNa said, "klaibhyam mA sma gamah". What is the meaning?
3. KrishNa said again, "hrudaya daurbalyam tyaktvA uttishTha". What is the meaning?
4. In which verse does Arjuna surrender to KrishNa and plead krishNa to instruct him as AchArya?
5. What dOSha is Arjuna affected by?
6. One must learn to tolerate the appearance and disappearance of _____ and _____ just like heat and cold.
7. One who is undisturbed in happiness and distress is considered eligible for _____.
8. The material body is called asatah and the self is called _____.
9. The material body is perishable but the _____ is indestructible, immeasurable, and eternal.
10. What words are used to define the "Self"?

Answers Chapter 2.1 to 2.20

1. madhusUdana means "killer of the demon named Madhu". sUdana means killing. **(BG 2.1)**
2. KrishNa said, "klaibhyam mA sma gamah" meaning - "Do not take to cowardice". **(BG 2.3)**
3. KrishNa said again, "hRudaya daurbalyam tyaktvA uttishTha" meaning - "Give up weakness of the heart and get up." **(BG 2.3)**
4. Arjuna surrenders to KrishNa in verse **BG 2.7** and pleads krishNa to instruct him. (shiShya tE aham, shAdhi mAm tvAm prapannam).
5. Arjuna is affected by "KArpaNya dOSha". KArpaNyam means poorness in spirit, helplessness, inability to solve problems. **(BG 2.7)**
6. One must learn to tolerate the appearance and disappearance of sukha (happiness) and duhkha (distress) just like heat and cold. **(BG 2.14)**
7. One who is undisturbed in happiness and distress is considered eligible for liberation. (sah amRutatvAya kalpatE - **BG 2.15)**
8. The material body is called asatah (unreal) and the self (real) is called satah. **(BG 2.16)**
9. The material body is perishable, but the Self/Soul/Atman is indestructible (anAshina, immeasurable (apramEya), and eternal (nitya). **(BG2.18)**
10. Words used to define the "Self" in the first twenty verses of Chapter 2:
apramEya- immeasurable, avyaya- imperishable, nitya - eternally existing, anAshinah – indestructible, abhAva - not changing, shAsvatah – permanent, purAnah- oldest, ajah- unborn.

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Questions Chapter 2.21 to 2.40

Lord KrishNa explains to Arjuna the indestructible and trans-migratory nature of the soul, and why he should fight and not back out from the battle.

1. What is the name given to the self that is indestructible?
2. Just as a man gives away his old clothes and wears new clothes, the Self (soul) accepts _____ and throws away the _____.
3. The soul is unmanifest, inconceivable and unchangeable. What words are used to denote these qualities of the soul.
4. KrishNa says, "Even if you think that the self-dies, "Don't _____" because anyone dead is born again.
5. For a kshatriya, fighting a righteous battle is his _____ because it is meant for protection of his subjects.
6. "Engage in war, treating happiness and sorrow, gain and loss, victory and defeat as the same. Then you will not incur _____.
7. Lord KrishNa then says, " So far, you have heard the knowledge about Self Realisation and now on, you hear the knowledge about _____."
8. "Even a little advancement in this path releases one from _____".

Answers Chapter 2.21 to 2.40

1. The name given to "the self that is indestructible" is avinAshee **(BG 2.21)**
2. Just as a man gives away his old clothes and wears new clothes, the AtmA accepts new bodies (shareeram) and throws away the old/worn out bodies. **(BG 2.22)**
3. The soul is unmanifest (avyaktah), inconceivable (achintyah) and unchangeable (avikArah). **(BG 2.25)**
4. KrishNa says, "Even if you think that the self also dies, "Don't grieve" because anyone dead is born again. **(na tvam shOchitum arhasi-BG 2.27)**
5. For a kshatriya, fighting a righteous battle is his "svadharma" because it is meant for protection of his subjects. **(BG 2.31)**
6. "Engage in battle treating happiness and sorrow, gain and loss, victory and defeat as the same. Then you will not incur any pApa/sin. **(BG 2.38)**
7. Lord KrishNa then says, " So far you have heard the knowledge about Self Realisation (gyAna/sAnkhya YOga) and now on, you hear the knowledge about "karma yOga or nishkAmya karma which releases one from bondage." **(BG 2.39)**
- 8 "Even a little advancement in this path, releases one from the fear of birth and death". **(BG 2.40).**

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Questions Chapter 2.41 to 2.60

Krishna explains the intelligent way of doing karma yOga or buddhi yOga.

1. The intelligence of those who are irresolute are branched into many desires but the intelligence of the resolute is aimed towards _____.
2. "karmaNyeVAdhikAraste" means _____.
3. "mA phaleshu kadAchana" means _____.
4. "mA karmaphala hetuh bhooh" means _____.
5. "mA te sanghah astu akarmaNi" means _____.
6. Being equipoised in success and failure is called _____.
7. If this buddhi yOga is practised, men get liberated from _____.
8. When the mind is fixed in samAdhi, unmoved by fruits of karma, you will achieve _____.
9. Which word means - "steady wisdom"?
10. The senses are very strong; they forcibly snatch away the mind of even a _____ person. So, leave these and go for the experience of the _____.

Answers Chapter 2.41 to 2.60

1. The intelligence of those who are irresolute are branched into many desires but the intelligence of the resolute is aimed towards one. (doing acts for the attainment of liberation **BG 2.41**)
2. "karmaNi eva adhikArah te" means "You only have the right to perform duties." (**BG 2.47**)
3. "mA phaleshu kadAchana" means "You are never entitled to its fruits". (**BG 2.47**)
4. "mA karmaphala hetuh bhooh" means "Never consider you to be the cause of results". (**BG 2.47**)
5. "mA te sanghah astu akarmaNi" means "and, never be attached to non-action either". (**BG 2.47**)
6. Being equipoised in success and failure is called yOga. (**BG 2.48**)
7. If this buddhi yOga is practised, men get liberated from the bondage of rebirth. (**BG 2.51**)
8. When the mind is fixed in samAdhi, unmoved by fruits of karma, you will achieve yOgam or vision of Self. (**BG 2.53**)
9. "sthita pragyah" means steady wisdom. (**BG 2.55**)
10. The senses are very strong; they forcibly snatch away the mind of even a wise person. So, leave these and go for the experience of the supreme. (param). (**BG 2.60**)

BHAGAVAT GEETA QUICK BOOK

Questions Chapter 2.61 to 2.72

Lord KrishNa explains to Arjuna how to become a person of steady wisdom.

- 1.To be called a man of steady wisdom, one should control his senses and _____.
- 2.When a man thinks about sense objects, there arises attachment. From attachment, arises _____. That leads to _____.
- 3.From anger arises illusion, that leads to loss of _____.
- 4.Loss of memory leads to loss of _____.
- 5.In this way, finally he _____.
- 6.But when he comes across a sense object, if he stays away from love and hate, the self-controlled man attains _____.
- 7.In that state, all sorrows are lost and his _____ becomes well established.
- 8.There is no peace for the one who is not _____.
- 9.A man attains _____ when he is like the sea that remains undisturbed when the waters enter it.
- 10.Such a state is called the _____ state. One can attain Brahma NirvAnam even if he reaches this state at the final hour of death.

Answers Chapter 2.61 to 2.72

Lord KrishNa explains to Arjuna how to become a person of steady wisdom.

1. To be called a man of steady wisdom, one should control his senses and stay fixed on KrishNa. (**Aseeta matparah; BG 2.61**)
2. When a man thinks about sense objects, there arises attachment. From attachment arises “desires (kAmah)”. That leads to “anger”. (**krOdah; BG 2.62**)
3. From anger arises illusion, and that leads to loss of “memory”. (**smRuti; BG 2.63**)
4. Loss of memory leads to loss of “intelligence” (**buddhi; BG 2.63**)
5. In this way, finally he “perishes”. (**pranashyati.....falls down in sadness; BG 2.63**)
6. But when he comes across a sense object, if he stays away from love and hate, the self-controlled man attains “serene grace of God”. (**prasAdam; 2.64**)
7. In that serene state, all sorrows are lost, and his “wisdom/intelligence’ becomes well established. (**BG 2.65 ; buddhi paryavatiShThatE**)
8. There is no peace for the one who is “not fixed upon KrishNa” or who has an unmeditative mind. (**na cha abhAvayatah shAntih; BG 2.66**)
9. A man attains “peace” when he is like the sea that remains undisturbed when the waters enter it. (**shAntih) BG 2.70**)
10. Such a state is called the “brAhmee state”. (Enlightened state). One can attain Brahma NirvAnam (Identification with brahman) even if he reaches this state at the final hour of death. (**BG 2.7**).

End of Chapter 2

BHAGAVAT GEETA QUICK BOOK

CHAPTER 3 - Effects of karma yOga

Painting 3: Art by narayani, 140 gsm paper, watercolors, nitya naimittika karma



Questions Chapter 3.1 to 3.20

Having heard KrishNa's equivocal explanation of sAnkhya yOga and Karma yOga, Arjuna is even more confused as to which path he should take now, "renunciation and self-realisation" or "action with controlled senses". KrishNa clarifies further:

- 1 In this world, in the beginning, two-fold paths were laid by KrishNa. They were _____ for the seekers of knowledge (sAnkhyas) and _____ for the yOgis dedicated in action.
- 2 A man does not experience liberation by doing actions. Same way he does not attain success by _____.
- 3 No man can rest without doing work even for a _____, because all men have to work under the compulsion of _____.

BHAGAVAT GEETA QUICK BOOK

- 4 If one tries to control his physical activities but lets his mind dwell on senses, he is called a _____.
- 5 Do your daily duties always because action is superior to _____. Why? Even the body cannot be maintained by _____.
- 6 In the beginning, prajApati (nArayaNa) created all beings along with 'yagya/sacrifice' so that the dEvas will be _____ and the beings will reach _____.
- 7 When we eat food not offered/sacrificed to Yagna/Devas, _____ occurs.
- 8 From food arise all beings, from rain food is produced, from _____ rain is produced and sacrifice springs from activity.
- 9 Activity springs from Brahman and Brahman springs from _____. Thus, everywhere the imperishable all-pervading Brahman is ever established in sacrifice/activity.
- 10 Therefore, always do your duty without _____. Such a person attains _____.

Answers Chapter 3.1 to 3.20

Having heard KrishNa's equivocal explanation of both sAnkhya YOga and karma yOga, Arjuna is even more confused as to which path he should follow now, "renunciation and self-realisation" or "action with controlled senses". KrishNa clarifies further:

1. In the beginning of the world, two paths were laid by KrishNa. They are gyAna yOga for the seekers of knowledge (sAnkhyas) and karma yOga for the yOgis dedicated in action. **(BG 3.3)**
2. A man does attain liberation by doing actions. Same way he does not attain success by renouncing his actions. **(BG 3.4)**
3. No man can rest without doing work even for a second, because all men have to work under compulsion of qualities of material nature **(BG 3.5 - prakRutijaih guNaih)**.
4. If one tries to control his physical activities but lets his mind dwell on senses, he is called a hypocrite. **(BG 3.6 mithyAchArah)**.
5. Do your daily duties (nitya karma) always because action is superior to inaction. Why? Even the body cannot be maintained by inaction. **(BG 3.8)**
6. In the beginning, prajApati (nArayaNa) created all beings along with yagya so that the dEvas will be pleased, and by this they will reach highest abode. **(BG 3.11—param shreyah avApsyatha)**
7. When we eat food not offered/sacrificed to Yagna/Devas, sin occurs. **(BG 3.13 – bhunjatE tE tu agham pApAh)**.
8. From food arise all beings, from rain food is produced, from yagya/sacrifice, rain is produced and sacrifice springs from activity. **(BG 3.14)**
9. Activity springs from material body which is a manifestation of brahmaN. This material body springs from the supreme imperishable Lord called akshara brahman. Thus, indirectly, everywhere the imperishable all-pervading Brahman is ever established in sacrifice/activity. **(BG 3.15 – nityam yagyE pratiShThitam)**
10. Therefore, always do your duty, without attachment. Such a person attains highest abode/param. **(BG 3.19 – asaktah satatam kAryam karma samAchara)**

An interesting read is browsing BG 3.15 TO BG 3.13 (in the reverse order).

BHAGAVAT GEETA QUICK BOOK

Questions Chapter 3.21 to 3.43

KrishNa goes on to explain more about why one should continue to do his duties and not give it up at all.

- 1 The common man follows what-ever action a _____ does.
- 2 KrishNa says he is neither bound by any duty, nor does he want anything, yet he is also engaged in _____.
- 3 If KrishNa fails to do his duties, then _____ would be ruined.
- 4 What is the difference between ignorant people and learned people?
- 5 Should a learned man force the ignorant and attached people to stop their actions and unsettle their minds?
- 6 How should this learned man then guide his ignorant generation?
- 7 What does the ignorant man think of himself as?
- 8 Which is the verse that advises Arjuna on “surrender”, devoted self”, “non-doership”, and further tells him to “fight”?
- 9 Doing one’s “swadharma” is far better than doing _____ because the second one is dangerous.
- 10 What impels man to commit sin even against his wishes? Who is man’s greatest enemy?
- 11 What are the three sitting places of lust/desire?
- 12 One should conquer this daunting enemy called lust by _____.

Answers Chapter 3.21 to 3.43

KrishNa goes on to explain more about why one should continue to do his duties.

1. The common man follows whatever action the great leader does. **(BG 3.21 – yat Acharati shrEshThah..yat pramANam kurutE, lOkah tat anuvartatE)**
2. KrishNa says he is neither bound by any duty nor does he want anything, yet he is also engaged in prescribed duties. **(BG 3.22 – vartE eva cha karmaNI)**
3. If KrishNa fails to do His duties, then all the world would be ruined. **(BG 3.24 utseedEyuh imE lokAh)**
4. The ignorant men do their work with attachment to their fruits, but the learned men do work without attachment and for the welfare of the world - leading people towards the supreme abode. **(BG 3.25 kuryAt vidvAn tathA ashaktah chikurshuh lOkA sangraham)**
5. No, A learned man should not force the ignorant and attached people to stop their actions or unsettle their minds. **(BG 3.26 na buddhi bhEdam janayEt)**
6. A learned man should demonstrate to the ignorant, by himself performing work with devotion and inspiring him also to do so. **(BG 3.26 jOshayEt sarvakarmAni vidvAn yuktah samAcharan)**
7. The ignorant man thinks of himself as the doer because he is deluded by ego. **(BG 3.27 ahankAra vimooDhAtmA kartA aham iti manyatE)**
8. VERSE 30 advises Arjuna on ‘sacrifice’, ‘devoted self’, ‘non-doership’, and further advises him to fight. **(BG 3.30)**

BHAGAVAT GEETA QUICK BOOK

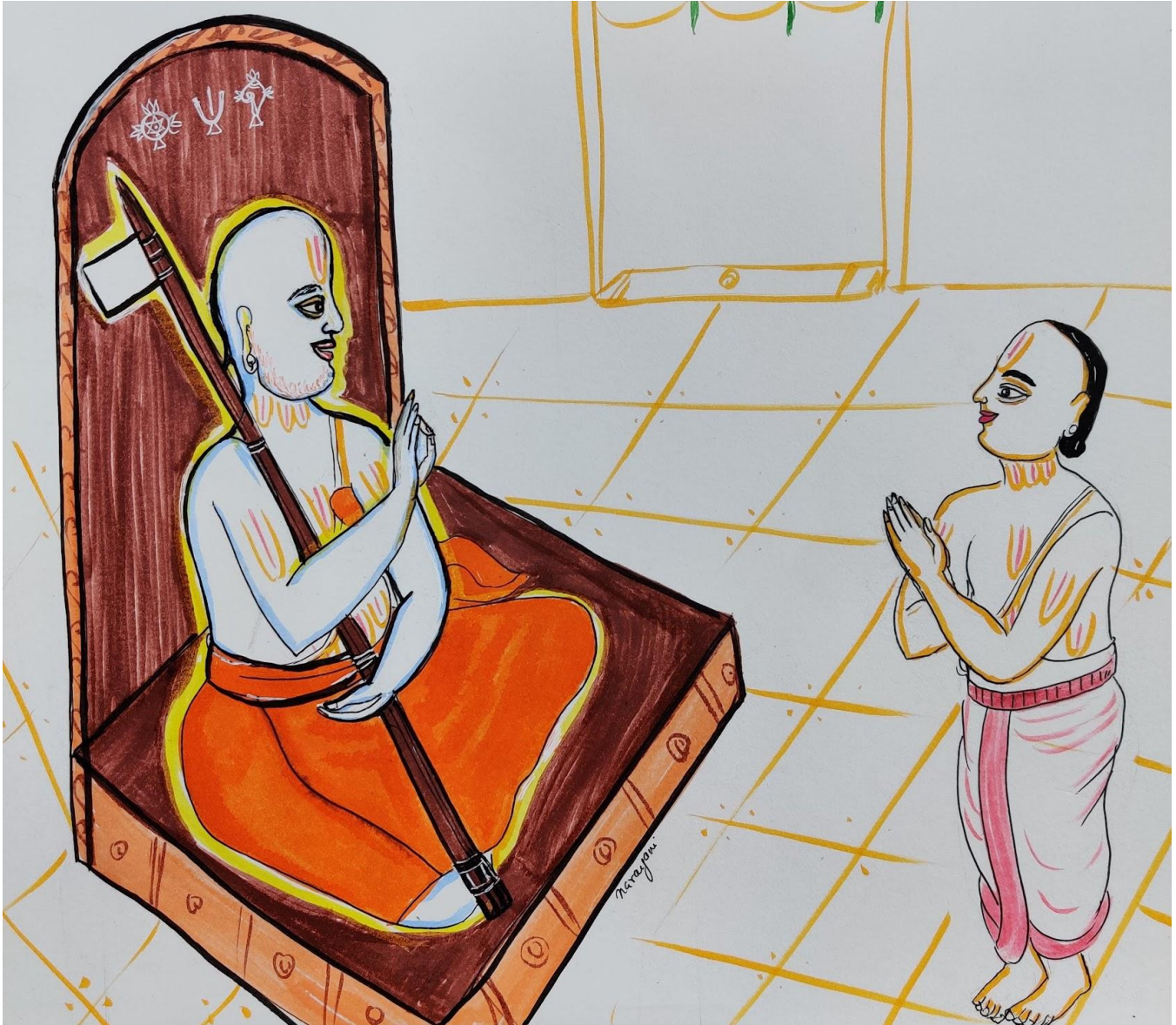
9. Doing one's "swadharma" is far better than doing "paradharma" (following other's dharma) because doing the work prescribed for others is dangerous. **(BG 3.35 para dharmO bhayAvahah)**
10. Desire and subsequent anger born out of rajO guNa impel man to commit sin. Desire/lust is man's greatest enemy. **(BG 3.37 mahA ashanah mahA pApmA vidhi Enam iha vairiNam)**
11. The senses, the mind and the intellect are the three sitting places of lust/desire. **(BG 3.40 indriyANi manO buddhih asya adhiShThAnam uchyatE)**
12. One should conquer this daunting enemy called lust by understanding that the self is superior to the intellect and by steadying the lower self (senses, mind, intellect) with the help of the higher self. **(BG 3.43 samsthabhya Atmanam AtmanA, jahi shatrum kAmaroopam durAsanam).**

End of chapter 3

BHAGAVAT GEETA QUICK BOOK

CHAPTER 4 – The knowledge of self (gyAna), action (karma) and devotion (bhakti)

Painting 4: Art by Narayani, 140 gsm paper, Watercolors, Guru KaTaksham.



Questions Chapter 4.1 to 4.20 gyAna yOga, karma yOga, bhakti yOga

BhagavAn KrishNa refers to all the above knowledge as “YOga” and explains more about it. (yOga of the self, the supreme and Karma)

1. Was this yOga given by BhagavAn only to Arjuna? Is it new?
2. Whom was this yOga first imparted to and then to whom?

BHAGAVAT GEETA QUICK BOOK

3. Why was this yOga lost?
4. In which three verses does BhagavAn Himself say - “I incarnate” or “I manifest”?
5. Who does not take birth again in this material world?
6. BhagavAn is “akartArah” and “avyayah”. What do these words mean? Does bhagavAn incarnate out of karma?
7. We should follow the footsteps of _____ in performing our duty.
8. One who sees inaction in action and action in inaction is _____.
9. Sages say that for such yogis, their desires are said to be burnt by the _____.
10. What are the 3 paths indicated in Verse 10, that will purify us.

Answers Chapter 4.1 to 4.20

1. No. This yOga was not given only to Arjuna. This (YOga) is an ancient imperishable science taught by BhagavAn much before it was given to Arjuna. **(BG 4.1)**
2. This yOga was first taught by BhagavAn KrishNa to VivasvAn (Sun God), VivasvAn then instructed it to Manu, then Manu instructed it to King IkshvAku (King of Sooryavamsha and grandson of Soorya) and so on through the rAjaRushis (saintly kings). **(BG 4.1)**
3. This yOga was lost in course of time because the succession in learning the yOga was lost. **(BG 4.2)**
4. In 3 verses in the geetA, BhagavAn Himself says that He incarnates in His transcendental form –
#1 - BG 4.6 –
ajah api san avyayAtmA bhootAnAm eeshvarOpi san |
prakRutim svAmadhiShThAya sambhavAmi AtmamAyaya ||
Although I am unborn, I am the Lord of all living entities, and I never deteriorate, I incarnate through my innate transcendental power (not of karma).
#2 - BG 4.7 –
yadA yadA hi dharmasya glAni: bhavati bhArata |
abhyutthAnAm adharmasya tad AtmAnam shRujAmi aham ||
Whenever there is a decline in righteousness (dharmasya glAnih), and rise in unrighteousness, (adharmasya abhyutthAnam), I incarnate myself.
#3 - BG 4.8 –
paritrANaya sAdhoonAm, vinAshAya cha dushkRutAm |
dharma samsthApanArthAya sambhavAmi yugE yugE ||
In order to save the noble, destroy the wicked and restore righteousness (dharma), I incarnate in every yuga.
5. One who really understands the transcendental nature (divyam) of my incarnation and actions, does not take birth again in this material world. **(BG 4.9)**
6. BhagavAn is “akartArah” and “avyayah”. ‘akartArah’ means non-doer and ‘avyaya’ means imperishable. **(BG 4.13)**. BhagavAn does not incarnate out of karma. He is untainted by karma, and he does not desire any result from karmas **(BG 4.14 - na mAm karmANi liptanti, na me karmaphalE spRuhA)**
7. We should follow the footsteps of the liberated souls of ancient times in performing our duty. **(BG 4.15 – poorvaih mumukshubhih)**

BHAGAVAT GEETA QUICK BOOK

8. One who sees inaction in action and action in inaction is intelligent (buddhimAn) and is fit for release (yuktah). (BG 4.18)
9. The desires of Yogis are said to be burnt by the fire of knowledge. (BG 4.19 – gyAnAgnim dagdha karmANAm)
10. The 3 paths indicated in Verse 10 will purify us and lead us to Him.
- #1 Path of Action (Karma yOga) – Doing actions free from attachment, fear, and anger. (veeta-rAga-bhaya-krOdha)
- #2 Path of Devotion (bhakti yOga) – Being absorbed in KrishNa and surrendering to him. (manmayA mAm upAshritA)
- #3 Path of Knowledge (gyAna yOga) – Getting purified through the knowledge of the Self and relationship with BhagavAn. (gyAna tapasA) (BG 4.10)

Questions Chapter 4.21 to 4.40

KrishNa further explains how our actions, when controlled and detached, become a sacrifice (brahma hutam), and how every sacrifice leads to the supreme abode.

1. When one always meditates on the Brahman in every action, his meditation becomes a sacrificial offering (brahma hutam) and he attains _____.
2. Some worship the devas by offering different sacrifices. This is called _____.
3. Some offer the senses and life breath into the fire of _____.
4. _____ is called the sacrifice of the control of inward and outward breath.
5. All the above actions are called _____ and help in reaching Brahman. Knowing this one will reach Brahman.
6. This planet does not support the one who _____.
7. Sacrifice performed in _____ is superior to the sacrifice of material possession.
8. We should learn this truth by _____, _____ and _____.
9. He who does his karma yOga dutifully, will gain _____ that will purify him.
10. But the ignorant person who doubts the scriptures falls. There is no happiness for him in _____ or the _____.
11. How do one's doubts get cleared?
12. Who is not bound by karma?

Answers Chapter 4.21 to Chapter 4.42

1. When one always meditates on the Brahman in all his actions, his meditation becomes a sacrifice (brahma hutam) and he attains Brahman. **(BG 4.24.)**
2. Some worship the devas by offering different sacrifices. This is called deva yagyam. **(BG 4.25)**
3. Some offer the senses and life breath into the fire of knowledge. This is called gyAna yOgam. **(BG 4.27)**
4. prANAyAma is the control of inward and outward breath. **(BG 4.29)**

BHAGAVAT GEETA QUICK BOOK

5. All the above actions are called yOga and help in reaching Brahman. Knowing this, one shall reach Brahman. **(BG 4.32)**
6. This planet does not support the one who makes no sacrifice. **(BG 4.31)**
7. Sacrifice performed in knowledge is superior to the sacrifice of material possession. (BG 4.33)
8. We should learn this truth by prostrating (praNipAtEna), questioning (pariprashnEna), and serving (sevaY) at the feet of a Guru. **(BG 4.34)**
9. He who does this karma yOga dutifully, will gain supreme knowledge (gyAna), that will purify him. **(BG 4.38)**
10. But the ignorant person who doubts the scriptures falls. There is no happiness for him in this world or the next. **(BG 4.40)**
11. One's doubts get cleared by the supreme knowledge. (BG 4.41- "gyAna sanchinna samshayam")
12. For the one who acts in karma yOga, renouncing the fruits of his actions, his doubts get cleared by knowledge and he is situated in the self. Such a person is not bound by karma. (BG 4.41- Atmavantam na karmANi nibadhnanti).

END OF CHAPTER 4

BHAGAVAT GEETA QUICK BOOK

CHAPTER 5 – GYANA YOGA OR KARMA YOGA?

Painting 5: Art by narayani, 300 gsm rough watercolor paper, Watercolors, tiruppavai 11.



Questions Chapter 5.1 to 5.12

Arjuna's doubts on YOga are further clarified by KrishNa.

1. Arjuna gets a doubt again. Is gyAna (sAnkhyia yOga) better or karma YOga better? Which yOga according to KrishNa is better and easier?
2. How?
3. If we follow karma yOga, what should we say to ourselves while doing every action?
4. We should always understand that it is the nature of the senses tobut the soul is always.....

BHAGAVAT GEETA QUICK BOOK

5. One should be like a lotus leaf. How does KrishNa explain this metaphor?
6. How do the Karma yOgis purify their self (AtmA)?
7. One who is devoted to KrishNa achieves peace because_____.
8. One who is not in divine union becomes entangled because _____.

Answers

Chapter 5.1 to Chapter 5.12

1. The path of karma yOga (action with equanimity) gives better and quicker results than gyAna yOga (renounced sannyasa karma - sAnkhyA), though the state attained by both the subjects are one and the same. **(BG 5.6, 5.5 – yOgayuktah munirbrahma na chirEna adhigachChati)**.
2. Adopting karma yOga grants brahmaN without delay and anxiety. The greatest advancement in karma yOga is that when action is combined with devotion, one conquers his senses and sees the supreme in every soul. He reduces his anxiety about the fruits of the action and the practitioner exhausts his existing vAsanas. The mind becomes pure and is never entangled. **(BG 5.6,5.7)**
3. If we follow karma yOga, we should say to ourselves, "I do nothing at all". In other words, he maintains a "witness attitude". **(BG 5.8)**
4. He always understands from every action that it is the nature of the senses to move around among the sense objects, but the soul is always pure. **(BG 5.9)**.
5. KrishNa explains the secret of performing our duties in this action-packed life. He advises that we should perform our duties but 1. Offer all actions and results to KrishNa 2. Without attachment. This is like the lotus leaf which though living in water does not allow water to stick to itself. **(BG 5.10 - lipyatE na sa pApEna padma-patram iva ambhasA)**.
6. The karma yOgis purify their AtmA (self) by giving up attachment and performing all actions with their body, mind, intellect, and senses solely for KrishNa and not for individual pleasures. **(BG 5.11 – kAyEna manasA buddhyA kEvalair indriyair api yogina: karma kurvanti sangam tyaktvA Atma-shuddhaye))**
7. The yukta, one who is devoted to krishNa achieves peace because he has abandoned the fruits of actions. **(BG 5.12 - yuktaḥ karma-phalam tyaktvA shAntim ApnOti naiShThikeem)**.
8. The ayukta, who is unsteady and not in divine union, is impelled by desire and attached to fruits again and again and so he becomes entangled. **(BG 5.12 - ayuktaḥ kAma-kArenA phalE saktO nibadhyate)**

BHAGAVAT GEETA QUICK BOOK

Questions Chapter 5.13 to 5.29

KrishNa explains the deeper and practical aspects of karma yOga.

1. The _____ is the master of the city of nine gates. What is referred by the metaphor “city of nine gates”. Although he is the master, he does not create activities, nor does he induce people to act, nor does he create fruits of action. He lives happily.
2. Yet, why are the embodied souls confused?
3. If one is wise, how would he see a gentle and wise brAhmaNa, a cow, an elephant, a dog or a dog-eater?
4. Who has already conquered birth and death, is flawless like Brahman, and is already situated in Brahman?
5. A person who is self-intelligent, who is un-bewildered, who neither rejoices in achievement nor cries when something unpleasant happens is _____.
6. What do such people enjoy?
7. Another way to happiness while living is that before giving up this present body, one should _____.
8. Who is the beneficiary of all sacrifices and austerities? Who is the supreme Lord of all worlds, kindhearted to living beings? Knowing this one will be at _____.
9. In verses 5.27 and 5.28, there is a hint on the topic of chapter 6. What do you think would be the next topic?

Answers Chapter 5.13 to Chapter 5.29

KrishNa explains the deeper and practical aspects of karma yOga.

1. The embodied soul (dEhee) is the master of the city of nine gates. The human body is referred as “city of nine gates”. (The body has 9 openings called “navadwAra”
(BG 5.13 – navadwArE purE dEhee). But the soul does not do or cause anything to be done.
2. Yet, the souls are confused because of the ignorance (agyAna) that covers their real knowledge (gyAna). This is what kRushna is now imparting to Arjuna. (BG 5.15 agyAnEna avRutam gyAnam)
3. If one is wise, he should see a gentle and wise brAhmaNa, a cow, an elephant, a dog or a dog-eater with equanimity/impartially. (BG 5.18 – “panditAh samadarshinah)
4. One who is calm in equanimity has already conquered birth and death, is flawless like Brahman, and is already situated in Brahman. (BG 5.19 – yEshAm sAmyE sthitE manah)
5. A person who is self-intelligent, who is un-bewildered, who neither rejoices in achievement or cries when something unpleasant happens, he knows BrahmaN (brahmavit) and is situated in BrahmaN (BG 5.20 brahmaNi sthita:).
6. Such people enjoy unlimited happiness. (BG 5.21 – sa brahmayOga yuktAtmA sukham akshayam ashnutE).

BHAGAVAT GEETA QUICK BOOK

7. Another way to happiness while living is that before giving up this present body, one should control the impulses generated by desire and anger. Such a person is yukta- competent for self-realisation. **(BG 5.23 – vimOkshanAt kAmakrOdha udbhavam vEgam sah yukta, sah sukhee narah)**

8. kRushNa is the beneficiary of all sacrifices and austerities, the supreme Lord of all worlds, kind-hearted to living beings. Knowing this, one will be at peace. **(BG 5.29 – gyAtvA mAm shAntim RuchChati)**

9. Verses 5.27 and 5.28 are an introduction to “dhyAna yOga – meditation” which is the topic for the next Chapter. KrishNa teaches us how to control the mind through meditation.

END OF CHAPTER 5

BHAGAVAT GEETA QUICK BOOK

CHAPTER 6 – DHYANA YOGA - Meditation

Painting 6: Art by narayani, 140 gsm paper, Brush pens, dhyAna



BHAGAVAT GEETA QUICK BOOK

Questions Chapter 6.1 to 6.20

KrishNa gave the knowledge of AtmA first, then he taught Arjuna the secret of karma YOga viz renouncing the fruits of action and doer ship. As a next step, he teaches dhyAna, communion with the Supreme through meditation.

1. Who is a yOgi? Is he the one who gives up his nitya karma and agni or the one who performs his nitya karma without seeking fruits?
2. Can one become a yOgi without giving up desire or attachment?
3. One seeking to climb the heights of yOga should engage in _____, but once he is elevated in yOga (loses attachment to things) the means should be _____.
4. _____ is the friend of the self who has conquered it, and _____ alone is the _____ of the self who has not conquered it. Elevate yourself with the power of the mind and not degrade yourself.
5. In which place should a Yogi sit for meditation?
6. The seat for dhyAna should be made of _____, then covered by _____ and then covered by _____.
7. How should the head, trunk and neck position be while doing dhyAna yOga.
8. His concentration should be fixed as if gazing at the _____ and not looking in any direction.
9. Practicing control of the mind and fixing his mind on KrishNa, one attains _____.
10. YOga is not for the one who over-eats and over _____ and not for the one who never eats and never -----.
11. For one who is moderate in food, recreation, action, sleep and wakefulness, YOga becomes the destroyer of _____.
12. What should a self- controlled mind be like? What is the simile used?

Answers Chapter 6.10 to Chapter 6.20

1. A yOgi is one who performs his obligatory duties (nitya karma) without seeking fruits. **(BG 6.1)**
2. Only when one can give up desire or attachment to things, he is fit to be a yOgi. **(BG 6.4)**
3. One who seeks to climb the heights of yOga should engage in action (karma yOga). But once he has climbed the heights of YOga, the means should be meditation. **(BG 6.3)**
4. The mind is the friend of the Self (who has conquered it), and the mind alone is the enemy of the Self (who has not conquered it). **(BG 6.6, 6.5 uddharet AtmanAtmAnam)**
5. A yogi should sit for meditation in a clean place and on a firm seat. **(BG 6.11)**
6. The seat for dhyAna should be made of kusha grass, then it should be covered with deer skin and then it should be covered with cloth one over the other in due order. **(BG 6.11)**
7. His head, trunk and neck should be straight, motionless, and steady. **(BG 6.13)**
8. His concentration should be fixed as if gazing at the tip of the nose and not looking in any direction. **(BG 6.13)**
9. Practicing control of the mind and fixing his mind on KrishNa, one attains peace/shanti that is ultimate and finally abides in KrishNa. **(BG 6.15)**

BHAGAVAT GEETA QUICK BOOK

10. YOga is not for the one who over-eats and over-sleeps and not for the one who never eats and never sleeps. **(BG 6.16)**

11. For one who is moderate in food, recreation, action, sleep and wakefulness, YOga becomes the destroyer of sorrows. **(BG 6.17)**

12. A self-controlled and steady yOgi's mind should be like the unflickering flame of a lamp kept in a windless place. **(BG 6.19)**

Questions Chapter 6.21 to 6.47

KrishNa explains to Arjuna how to meditate with self-control and achieve trance. But Arjuna thinks it is very difficult to do dhyAna yOga because the mind is fickle. He is afraid he will not be successful. KrishNa answers these questions too.

1. When one continues to practice meditation (dhyAna yOga) regularly by restraining his material activities, he attains a happy stage complete detached from misery. That stage is called_____.
2. One must progress in meditation gradually fixing his mind on the _____alone and nothing else.
3. Whenever the mind becomes restless, one must _____.
4. Like this, a self-controlled yogi constantly engaged with the Supreme, achieves _____.
5. What is the meaning of the verse; "Yo mAm pashyati sarvatra sarvaM cha mayi pashyati, tasya aham na praNashyAmi sa cha me na praNashyati".
6. KrishNa answers Arjuna that the restless mind can be curbed by two things. What are they?
7. KrishNa clears Arjuna's fear of failure or dropping out of dhyAna yOga. He says that one who does good is never_____.
8. He says that an unsuccessful Yogi after many years of enjoyment on the planet, is born into a _____family or _____family or a family of _____.
9. On taking such a birth, he revives the divine consciousness of his previous life and again _____.
10. He automatically gets attracted to _____.
11. After many such births of endeavor, he attains_____. So Arjuna, try to become a _____.
12. Who is the yOgi, closest to bhagavAn KrishNa.?

Answers Chapter 6.21 to 6.47

1. When one continues to practice meditation (dhyAna yOga) regularly, he attains a happy state completely detached from misery. That stage is called **YOga (BG 6.23)**
2. One must progress in meditation gradually fixing his mind on the **self alone** and nothing else. **(BG 6.25)**

BHAGAVAT GEETA QUICK BOOK

3. Whenever the mind becomes restless, one must withdraw it and bring it under control. **(BG 26)**
4. Like this, a self-controlled yogi constantly engaged with the Supreme, achieves brahma samsparsham - constant touch with the Supreme and atyanta sukham – absolute bliss. **(BG 6.28)**
5. Meaning of the verse BG 6.30
“To him who sees Me everywhere, and sees everything in Me, I am never lost nor is he ever lost to Me.”
6. The restless mind can be curbed by two things, **abhyAsam and vairAgyam** – practice and detachment” **(BG 6.35)**
7. KrishNa clears Arjunas fear of failure or dropping out of dhyAna yOga. He says that one who does good is never ruined or never gets a deplorable end. **(BG 6.40)**
8. He says that an unsuccessful Yogi after many years of enjoyment on the planet, is born into a pious family or a rich family or a family of Yogis or AchAryas. **(BG 6.41, BG 6.42)**
9. On taking such a birth, he revives the divine consciousness of his previous life and again tries to pursue yogic paths. **(BG 6.43)**
10. He automatically gets attracted to yogic principles and the vEdas. **(BG 6.44)**
11. After many such births of endeavor, he attains parAm gatim-Supreme goal. So, Arjuna, try to become a Yogi! **(BG 6.45,46)**
12. Of all the yogis namely the karma yogis, gyAna yOgis and ashTAnga yOgis, KrishNa considers the bhakti yogi. i.e. the one whose inner self is fixed on KrishNa with great faith and dedication, to be the closest and greatest yOgi. **(BG 6.47)**

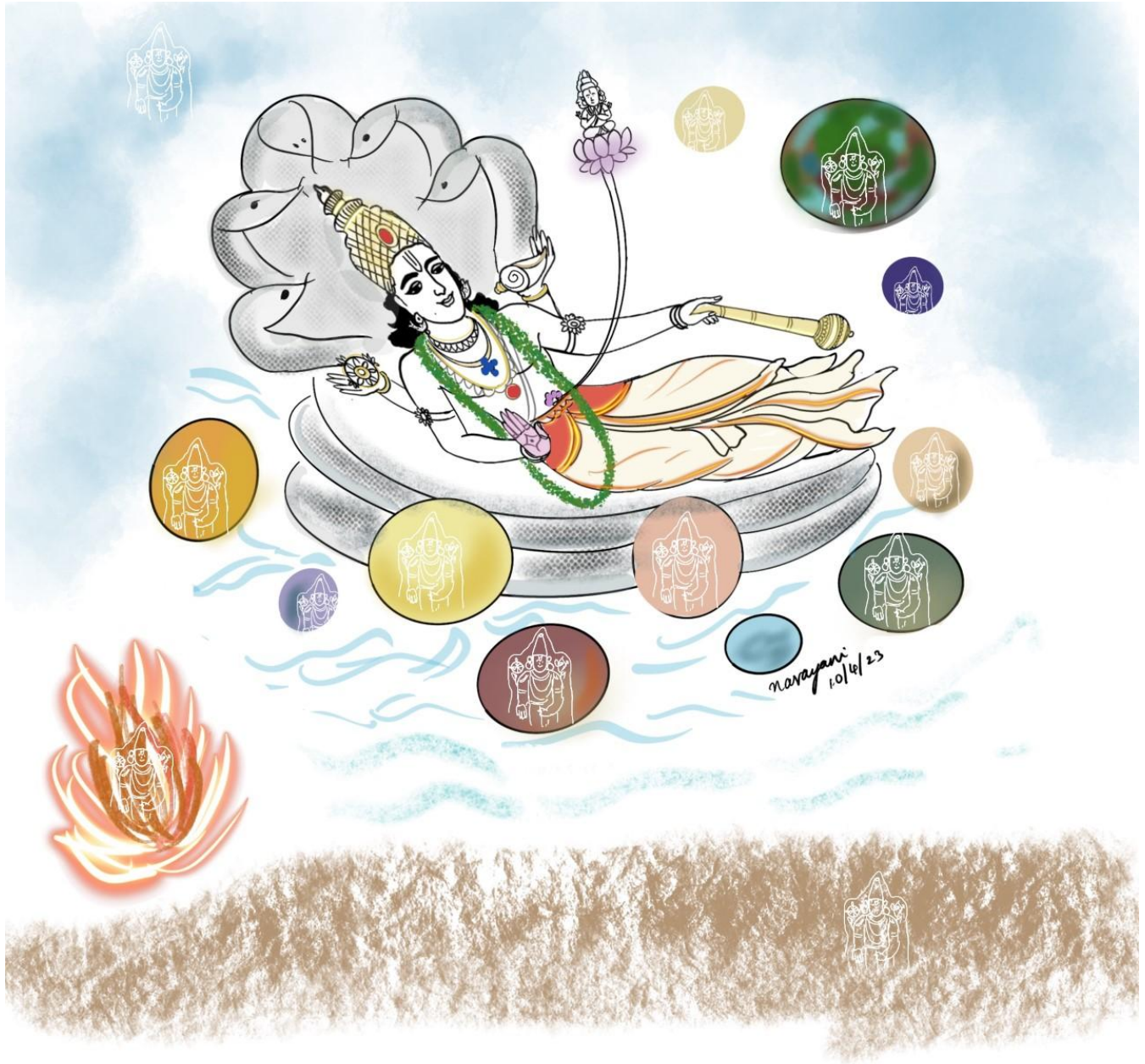
**yOgeenAm api sarvEshAm mad gatEna antarAtmanA |
shraddhAvAn bhajatE yO mAm sa mE yuktatamO mata: ||**

END OF CHAPTER 6

BHAGAVAT GEETA QUICK BOOK

CHAPTER 7 – The knowledge of the absolute

Painting 7: Art by narayani, Digital Drawing, sarveshwara.



BHAGAVAT GEETA QUICK BOOK

Questions Chapter 7.1 to 7.20

The sixth chapter taught us meditation and ended with a point – “faith and devotion”. To foster that, in the seventh chapter, KrishNa gives knowledge of His true nature and reveals His favorite devotee.

1. Who is superior to KrishNa?
2. KrishNa manifests into a material energy called prakRuti tattva. What are the 8 components of prakRuti?
3. What is the other tattva that rests in Him?
4. Who creates and dissolves the entire universe?
5. KrishNa is the _____ in water, _____ in the sun and the moon.
6. He is the sacred syllable _____ in all the vEdas. He is the sound in the _____.
7. He is the _____ in men. He is the _____ in the ascetics/tapasvis.
8. What are the 3 states of existence, manifested by His energy called mAyA?
9. This mAyA consisting of the 3 guNas are difficult to overcome. Who can overcome mAyA?
10. What are the four kinds of devotees who render service to KrishNa?
11. Out of these, which devotee is special and dear to KrishNa?
12. It is very rare to see one kind of devotee? Which kind??

Answers Chapter 7.1 to 7.20

1. Nothing is superior to KrishNa. Everything rests in him as beads strung on a thread. **(BG 7.7-mattah parataraM na anyatkinchit asti dhananjayamayī sarvamidam prOtam sootrE maNi gaNA iva)**
2. The 8 components of prakRuti are Earth, Water, Fire, Air, Ether, Mind, Intellect and Ego. **(BG 7.4 – bhoomi, Apah, analah, vAyuh, kham, manah, buddhi, ahankArah)**
3. The other tattva is called the chEtana tattva. It consists of all the jeevAtmAs (the souls.) They make use of the above-mentioned prakRuti. **(BG 7.5)**
4. KrishNa says He is the source and dissolver of the entire universe. **(BG 7.6 - aham kRutsnasya jagataḥ prabhAvah pralayas tathA)**
5. KrishNa is the taste/rasah in water, light/prabhA in the sun and the moon. **(BG 7.8)**
6. He is the sacred syllable “Om” in all vedas. He is the sound/shabdah in the ether. **(BG 7.8)**
7. He is the ability/paurusham in men. He is the penance/tapas in the ascetics/tapasvis. **(BG 7.8)**
8. The 3 states of being (triguNa) manifested by His energy are sAttvika, rAjasah and tAmasah. **(BG 7.12)**
9. The divine mAyA of KrishNa is difficult to overcome **(daivee hyEshA guNamayee mama mAyA durattayA)**. Only those who have surrendered unto KrishNa can overcome mAyA. **(BG 7.14 - mAm Eva yE prapadyantE mAyAm EtArṁ taranti tE)**
10. Four kinds of devotees render service to KrishNa. 1. Artah – the distressed, 2. jigyaSuh – the inquisitive, 3. arthArtheeh – desirer of gains. 4. gyAnee – the knowledgeable. **(BG 7.16)**

BHAGAVAT GEETA QUICK BOOK

11. Out of these, the gyAnee who is always engaged in devotion is dear to KrishNa and KrishNa is dear to him? (**BG 7.17** - tEshAm gyAnee nityayuktah eka bhaktih vishishyatE)
12. It is very rare to see a devotee who surrenders to vAsudEva knowing Him to be everything. Such a person is referred to by krishNa as 'MahAtmA'.
(**BG 7.19** - bahUnAM janmanAm antE gyAnavAn mAM prapadyatE
vAsudevah sarvam iti sa mahAtmA su-durlabhah).

Questions Chapter 7.21 to 7.30

KrishNa reveals his Higher Imperishable Nature.

1. When one worships a deity, who grants the power of “steadfast dedication” to the devotee of that deity?
2. The worshippers of the deities will reach the abode of the respective deities. But the devotees of KrishNa reach _____.
3. Do you think BhagavAn was once unmanifested and then due to His karmA, he takes all his avatAras?
4. It is because of _____ power, that the deluded world does not recognize BhagavAn to be unborn.
5. What is the meaning of the verse “vEda aham samateetAni, vartamAnAni, bhaviShyANi cha”?
6. What is the meaning of the verse “vEda aham bhootAni tu mAm vEda na kashchan”?
7. If you come across a person who is engaged in devotional service to KrishNa with determination, what can you say about his sins?
8. When one takes refuge under KrishNa and endeavors for liberation (moksha) from old age and death, he is said to be actually _____ and he knows everything about _____.
9. Those who know krishNa with _____, _____ and _____, with their minds engaged in Him, know Him even at the hour of death.
10. List few words that describe the nature of BhagavAn?

Answers Chapter 7.21 to 7.30

1. When one desires to worship any God, BhagavAn KrishNa gives them the power of “steadfast dedication” to be a devotee of that deity. (**BG 7.21**)
2. The worshippers of the other Gods will reach them. But the devotees of KrishNa will reach KrishNa. (The supreme abode **BG 7.23**)
3. No, he is never born or never has karma. BhagavAn is imperishable, the supreme. (**BG 7.24**-avyayam, anuttamam)
4. It is because of yOga mAyA (God’s divine energy) power, that the deluded world does not recognize BhagavAn to be unborn. (**BG 7.25** moodho nAbhijAnAti lOkO mAm ajam)

BHAGAVAT GEETA QUICK BOOK

5. “vEda aham samateetAni, vartamAnAni, bhaviShyANi cha” means - KrishNa knows everything about the past, present and future. **(BG 7.26)**
6. “vEda aham bhootAni tu mAm vEda na kashchan” means - KrishNa knows about all living beings, but no one knows him. **(BG 7.26)**
7. If you come across a person who is engaged in devotional service to KrishNa with determination, we can say that his sins will be destroyed completely. **(BG 7.28)**
8. When one takes refuge under KrishNa and endeavors for liberation (moksha) from old age and death, he is actually said to be BrahmaN and he knows everything about karma and self. **(BG 7.29)**
9. Those who know krishNa as Adibhoota (as including material manifestation), Adidaiva (as including celestials) and Adiyagya (including sacrifices of beings), with their minds engaged in Him, know Him even at the hour of death. **(BG 7.30)**.
10. Words that describe the nature of BhagavAn in this chapter:
 1. ajam (unborn) 2. avyaya (imperishable) 3. anuttamam (supreme).

END OF CHAPTER 7

BHAGAVAT GEETA QUICK BOOK

CHAPTER 8 – AKSHARA BRAHMAN – The knowledge of the imperishable God.

Painting 8, Art by narayani, 140 gsm paper, Alcohol colors, Nammazhvar's unswerving meditation on Krishna leelas, Collaged.



BHAGAVAT GEETA QUICK BOOK

Questions Chapters 8.1 to 8.14

In the last verse of chapter 7, KrishNa gave a wide-range description of Himself introducing many new terms. Bewildered by the higher level of knowledge, Arjuna requests KrishNa to explain the terms in detail.

1. KrishNa says, "Brahman is akshara". What is the meaning of the word "akshara"?
2. That nature (svabhAvah) that attaches itself as the 'self' in everybody is called _____
3. Actions pertaining to living beings are called _____
4. The material manifestation which is ksharah i.e. perishable is called _____?
5. The Purusha and all the devas (celestial energies) are summed up as _____.
6. The one who dwells inside the heart of everyone and receives all the sacrifices of the living entity is called _____.
7. What state does one attain after death?
8. He who remembers Lord KrishNa at the last moment will reach KrishNa. If we are fit in our last moment, we can think of KrishNa. But what if we are unfit to even think? Does KrishNa address this query?
9. So, 3 types of contemplation techniques are explained. People who are active and wish for prosperity usually do regular _____. And at the time of death, the prAna should be fixed between the _____ with a _____ mind. Then he attains his goal.
10. For the vedic scholars, the contemplation technique is _____. He establishes self-restraint, fixes his mind in the heart and the prAna on the head, he then utters the sacred syllable Om and thinks of the Supreme. Then he attains his goal that is kaivalya.
11. For those who remember KrishNa _____ and without _____ KrishNa is easy to attain.

Answers Chapter 8.1 to 8.14

1. Brahman is akshara". "ksharah" means that which is perishable. "aksharah" means that which is imperishable or immutable. **(BG 8.3, BG 8.4)**
2. The svabhAvah that attaches itself in everybody as the indwelling self is called "adhyAtmam". **(BG 8.3)**
3. Actions pertaining to living beings are called karma. **(BG 8.3)**
4. The physical manifestation which is ksharah i.e. perishable is called adibhoota. **(BG 8.4)**. The adibhoota is perishable. It has "kshara bhAvah", constantly changing- refers to the material/physical plane.
5. The Purusha and all the devas are summed up as "adhidaiva"- refers to the divine plane. **(BG 8.4)**
6. The one who dwells inside the heart and receives all the sacrifices of the living entity is KrishNa, here called "adhiyagya". "The prefix "adhi" means presiding power. **(BG 8.4)**.
7. Whatever one remembers at the time of death (antima smaraNa), that state will be attained by him. **(BG 8.6)**

BHAGAVAT GEETA QUICK BOOK

8. KrishNa assures us that when we are alive, if we direct our thoughts towards Him at all times, and surrender our mind and intellect to Him, we will attain Him alone. So, we need not worry about the rule of “antima smaraNa”. There is no doubt. **(BG 8.7)**

9. People who are active and wish for prosperity (Arthi) should do regular “practice of meditation” (kriya YOga). And at the time of death, the prAna should be fixed between the “eyebrows” with an “unwavering/steady mind”. Then he attains his goal which is aishwaryam **(BG 8.8 TO 8.10)**.

10. For the vedic scholars (jigyAsu), the contemplation technique is “ashTanga YOga” with stress on pratyAhAram (contenance) and dhAraNam (concentration) and their goal is kaivalyam. **(BG 8.11 TO 8.13)**.

11. For those who remember KrishNa always (mAm smarati nityashah) and without deviation ananyavrtAh), KrishNa is the easy to attain goal (tasya aham sulabhah). These kinds of devotees are called nitya yOgis or bhakti yogis or gyAnis **(BG 8.14, BG 7.17)**.

Questions Chapter 8.15 to 8.28

KrishNa specifies to Arjuna as to why the Yogis should try to attain Him.

1. The Yogi who attains krishNa attains _____. He never returns, or he never gets _____.
2. Rebirth on planets is characterized by _____ and _____.
3. Including Brahma IOka and all worlds put together, all are by nature subject to _____.
4. One day of Brahma constitutes _____ yugas.
5. A night of Brahma constitutes _____ yugas.
6. When His day starts, all things get manifested from the _____.
7. After being born again and again, all the beings get dissolved in the _____ time.
8. KrishNa defines ParamAtma as _____ and _____. On attaining Him one never returns.
9. The yOgi who departs in _____, in the Shukla paksha and in the uttarAyana reaches KrishNa and does not return.
10. The yogi who departs in the night, in the _____ paksha, and in the _____ ayana, reaches the moon world and returns. (pitRu IOka)
11. But a true devotee of KrishNa, although he knows about both these paths is never _____.
12. Therefore, one should always be fixed in _____. Such a yogi surpasses all the fruits of vedic rituals and austerities.

Answers Chapter 8.15 to 8.28

KrishNa specifies to Arjuna as to why Yogis should strive to attain Him.

1. The Yogi who attains krishNa attains highest perfection (parama samsiddhih). He never returns, or he never gets rebirth. (punarjanma - **(BG 8.15)**)

BHAGAVAT GEETA QUICK BOOK

2. Rebirth on planets is characterized by sorrow and impermanence (punarjanma du:khAlayam ashAshvatam - **BG 8.15**)
3. From Brahma loka, all the worlds put together are by nature destined to return to this earth. (punah Avartinah **BG 8.16**)
4. One day of Brahma constitutes 1000 yugas. (ahah sahasrayuga paryantam **BG 8.17**)
5. A night of Brahma constitutes another 1000 yugas. (rAtrim yuga sahasrAntAm **BG 8.17**)
yuga here means one mahA yuga or chatur yuga, which comprises of all four yugas – satya/krita, tretA, dwApara and kali yuga).
6. When His day starts, all things get manifested (sarva vyaktah) from the unmanifested. (**avyaktah - BG 8.18**).
7. After being born again and again, all the beings get dissolved in the nighttime (pralayeeyatE rAtri-AgamE – at the time when Brahma sleeps-**BG 8.19**).
8. KrishNa defines ParamAtmA as (avyaktah) unmanifest and (aksharah) imperishable/immutable. On attaining this one never returns. (**BG 8.21**)
9. The yogi who departs in the day (in the presence of light characterized by fire), in the Shukla paksha and in the uttarAyana reaches KrishNa and does not return. (**BG 8.24** -This path is called devayAna or Shukla gati).
10. The yogi who departs in the night, in the krishNa paksha, and in the dakshiNa ayana, reaches the moon world and returns. (pitru loka). (**BG 8.25** – This path is called pitru ayana or krishNa gati)
11. But a true devotee of KrishNa, although he knows about both these paths, is never deluded/disturbed. – na muhyati (**BG 8.27**)
12. Therefor one should always be fixed in KrishNa. Such yogi surpasses all the fruits of vedic rituals and austerities. – yOga yukta. Such a yogi reaches the highest state -parama sthAnam. (**BG 8.28**).

END OF CHAPTER 8

BHAGAVAT GEETA QUICK BOOK

CHAPTER 9 – The supreme and confidential knowledge

Painting 9 Art by narayani, 140 gsm paper, Alcohol markers, Navavidha sambandham.



Questions Chapter 9.1 to 9.19

KrishNa explains why this knowledge in the bhagavat geetA is supreme and how it frees everyone from bondage.

1. What is gyAnam and what is vigyAnam?
2. This knowledge given by KrishNa is praised as _____, _____ and _____.
3. VigyAnam is realized by _____.
4. When we are filled with this special knowledge combined with realization, we will be released from _____.
5. The entire universe is pervaded by _____, but KrishNa does not abide in them.

BHAGAVAT GEETA QUICK BOOK

6. That does not mean that he is a vessel, or he holds them physically, he is the _____ and the _____.
7. So, is it confusing? How to understand BhagavAn's nature? Just as the wind moves around in the _____, all beings abide in Him.
8. All beings enter His Prakriti at the end of a kalpa, and He brings them forth again. Yet all these actions do not _____ and He remains _____.
9. Noble men called mahAtmas adore KrishNa knowing Him to be the _____.
10. How do mahAtmas worship BhagavAn KrishNa.?
11. There are other gyAnis who worship him as being the only one but having different forms or faces all over the universe. Which is the phrase that denotes this statement?
12. List the various forms by which BhagavAn is worshipped.

Answers Chapter 9.1 to 9.19

1. gyAnam is the knowledge given by krishNa about His absolute nature. (The types of yOga referred to in chapter 1 to chapter 7). vityAnam is the special knowledge given by KrishNa about Bhakti YOga. (Steadfast devotion which gives direct experience of realization of God chapters 7 and 8).
2. This knowledge given by KrishNa is referred to as sovereign knowledge (**rAja vidyA**), sovereign secret (**rAja guhyam**) and the most purifying (**uttamam pavitram**). (**BG 9.2**)
3. It is realized by direct experience (pratyakasha avagamam). (**BG 9.3**)
4. When we are filled with this special knowledge combined with realization, we will be released from material existence. (**BG 9.1**)
5. The entire universe is pervaded by krishNa, but KrishNa does not abide in them. (**BG 9.4**)
6. That does not mean that he is a vessel, or he holds them physically, he is the creator (**bhootabhAvanah**) and the preserver (**bhootabrut**). (**BG 9.5**)
7. Just as the wind moves around in the space/sky (AkAsha), all beings rest in Him. (**BG 9.6**)
8. All beings enter His Prakriti at the end of a kalpa (1000 chaturyugas- a day of brahma), and He brings them forth again during shRuShTi. Yet all these actions do not bind Him (na nibhadnanti) and he remains neutral (**udAseenavat**) (**BG 9.9**).
9. Noble men called mahAtmas adore KrishNa knowing Him to be the imperishable source of creation. (**bhoota Adim avyayam BG 9.13**).
10. MahAtmas worship BhagavAn KrishNa by always chanting KrishNa's glories (**satatam keertayantah**), with full determination (**druDha vratah**), and offering obeisance (**namasyantah**), and engage in Him endlessly (**nitya - yuktah**) (**BG 9.14**).
11. There are other gyAnis who worship him as being the only one but having different forms all over the universe. – mAm upAsate EkatvEna pruthaktvEna bahudA vishvatOmukham – (**BG 9.15**)
12. BhagavAn is worshipped in many forms like -- (**BG 9.16 TO 9.19**)
 1. bhootAdimavyayam – imperishable source of everything
 2. ekatvena pruthaktvena bahudA vishvatomukham – one, many and multifaceted
 3. sacrifice – yagya
 4. vedic ritual – kratuh
 5. oblation to pitrus – svadhA

BHAGAVAT GEETA QUICK BOOK

6. medicine – aushadham
7. ghee – Ajyam
8. fire – agni
9. offering - hutam
10. prayer- mantra
11. father of the universe– pitA
12. mother – mAtA
13. supporter – dhAtA
14. pitAmaha – grandfather
15. one to be known – vedyam
16. purifier – pavitram
17. Om – Omkara
18. Rig veda – Rk
19. sAma veda – sAma
20. yajur veda – yajuh
21. goal – gatih
22. nourisher – bhartAh
23. Lord – prabhuh
24. witness – sAkshee
25. refuge – sharaNam
26. closest friend – suhRt
27. creation – prabhavah
28. dissolution – pralayah
29. foreground - sthAnam
30. resting place - nidhAnam
31. seed – bheejam
32. imperishable – avyayam or combined as imperishable seed
33. giver of heat – tapah
34. sender and withholder of rain – varsham
35. immortality – amrutam
36. death – mRutyuh
37. asat – unreal
38. sat – real.
39. nivAsah - abode
40. bhootabRut – preserver
41. bhootabhAvanah – source/soul of all
42. bhootamahEshvaram – the supreme lord of all beings.

BHAGAVAT GEETA QUICK BOOK

Questions Chapter 9.20 to 9.34

KrishNa imparts the quintessence of the practicalities of bhakti yOga. He explains the secret position of vedic rituals, varnas and actions in relation to bhakti yOga.

1. The trivEdis (knowers of the Rig, Yajus and sAma vedas) who perform the Soma yagyas, actually worship KrishNa through their sacrifices. They are purified of their sins and will reach _____ and enjoy the _____.
2. But when the results of their puNyAs (pious actions) are exhausted, they _____.
3. Even those who worship the other devatAs with faith, are worshipping _____, ignorantly thinking that the respective dEvatA gives them the results independently.
4. What is the meaning of the verse: “aham hi sarva yagyAnAm bhOkTA cha prabhuh eva cha”? Not knowing this they fall to rebirth.
5. KrishNa says “yOgakshEma vahAmi aham”. What is the meaning of the word “yOgakshEma”? How does KrishNa help the devotee?
6. The worshippers of the devas (Gods) reach _____; the worshippers of the pitRus (manes) reach _____; and the worshippers of the bhootas (beings) reach _____; the worshippers of KrishNa reach _____.
7. KrishNa gives a list of simple things he accepts from a devotee. What are those things?
8. The action aspect of Bhakti YOga is whatever we _____, whatever we _____, whatever we _____ and whatever austerities we undertake, we should do it as an offering to KrishNa.
9. By doing Bhakti YOga, the devotee is said to be a “sannyAsa-YOga-yuktAtma” (a renounced devotee). What’s the logic?
10. In chapter 9.4 and 9.5, KrishNa says he does not exist in anything and nothing rests in him. But he finally says that some people are dear to him, He exists in them and they exist in Him. Who are those lucky people?
11. We often hear that some people were guilty of bad conduct in the past. If they surrender to KrishNa alone with complete devotion not giving their mind to anyone else, then they are deemed to be called _____. How does this happen?
12. And what about the women, vaishyas and the shoodras? Do they qualify to reach BhagavAn KrishNa?
13. KrishNa tells Arjuna to declare boldly about something. What is that?
14. KrishNa explains how to attain Him. “manmanAh”; “bhavah mat bhaktah”; “mat yAjeeh”; “mAm namaskuru”; “yuktvA AtmAnam mat parAyaNah”. What is the meaning of these words?

Answers Chapters 9.20 to 9.34

1. The trivEdis (knowers of the Rig, Yajus and sAma vedas) who perform the Soma yagyas actually worship KrishNa only through their sacrifices. They are purified of their sins and will reach surEndra IOkah (planet of king of Gods-Indra) and enjoy the celestial pleasures of Gods. **(BG 9.20)**
2. But when the results of their puNyAs (pious actions) are exhausted, they return to the mortal world. (martya IOkam). **(9.21)**

BHAGAVAT GEETA QUICK BOOK

3. Even those who worship the other devatAs with faith, are indeed worshipping KrishNa only, ignorantly thinking that the respective dEvatA gives them the results independently. **(BG 9.23)**
4. The meaning of the verse: “aham hi sarva yagyAnAm bhOktA cha prabhuh eva cha” is that KrishNa is the only enjoyer and the only Lord of all sacrifices. Not knowing this they fall to rebirth. **(BG 9.24)**
5. KrishNa says “yOgakshEmam vahAmi aham”. “yOga” means prosperity and “kshEma” means protection. For those who always worship KrishNa alone with undisturbed devotion, KrishNa grants them what they need and preserves what they have. **(BG 9.22)**
6. The worshippers of the devas (Gods) reach the Gods; the worshippers of the pitRus (manes) reach the manes; and the worshippers of the bhootas (beings) reach the beings; the worshippers of KrishNa reach KrishNa. **(BG 9.25)**
7. KrishNa accepts simple things offered by a devotee – patram (tulasi, etc), pushpam (flowers), phalam (fruits), tOyam (water) along with devotion and a pure heart. (Bhakti and prayatAtmanah- **(BG 9.26)**)
8. The action aspect of Bhakti YOga is whatever we do, whatever we eat, whatever we offer and whatever austerities we undertake, we should do it as an offering to KrishNa. **(BG 9.27)**
9. By doing Bhakti YOga, the devotee is said to be a “sannyasa-YOga-yuktAtma” (a renounced devotee). When a devotee one pointedly focusses his mind on YOga with KrishNa (this is called sannyasa), he gets liberated from the auspicious and inauspicious fruits arising out of his bondage with action. (mokshyase karma-bandhanaih – **BG 9.28)**
10. In chapter 9.4 and 9.5, KrishNa says he does not exist in anything and nothing rests in him. But he finally says that some people are dear to him, He exists in them, and they exist in Him. Yes. Those lucky people are His devotees who worship him alone with love. **(BG 9.29)**
11. We often hear that some people had bad conduct in the past. If they surrender to KrishNa alone with complete devotion not giving their mind to anyone else, then they are deemed to be called sAdhus. As he has now reformed and is firmly fixed in devotion to KrishNa, he is deemed to be holy. He quickly becomes righteous and attains everlasting peace. **(BG 9.30; 9.31)**
12. Women, vaishyas and the shoodras also attain the supreme goal when they become krishNa devotees. **(BG 9.32)**
13. KrishNa tells Arjuna to declare boldly that His devotees never perish. (na mE bhaktah praNashyati **BG 9.31)**
14. KrishNa explains how to attain Him.
“manmanAh”-THINK OF ME.
“bhavah mat bhaktah”- BECOME MY DEVOTEE.
“mat yAjeeh” – BECOME MY WORSHIPPER.
“mAm namaskuru” – BOW DOWN TO ME.
“yuktvA AtmAnam mat parAyaNah”- REGARD ME AS THE SUPREME GOAL. **(BG 9.34).**

This chapter reveals that KRISHNA IS THE LORD, THE ENJOYER, THE FRIEND, THE PATH AND THE GOAL for his pure devotee.

END OF CHAPTER 9

BHAGAVAT GEETA QUICK BOOK

CHAPTER 10 – The infinite opulence of KrishNa

Painting 10: Art by narayani, 300gsm paper, Alcohol markers, tiruppavai 22



Questions Chapter 10.1 to 10.20

After describing in detail about bhakti yOga, krishNa gives the supreme instruction about his opulence (vibhooti) to dear Arjuna.

1. _____ is the source of all devas and Rushis.
2. We see positive qualities like intelligence, happiness, knowledge, freedom from doubt, forgiveness, austerity, charity, fearlessness in some people. What is the origin of these qualities?
3. We see negative qualities like fear, infamy, distress, and death. From where do they emerge?
4. The seven great sages, four great sages and Manu were born from the mind of KrishNa and then eventually all the living beings were born. Who are those 4 great sages?
5. When a devotee is convinced of this opulence of KrishNa, he engages in _____ with _____.
6. Such pure devotees derive great satisfaction by _____ and _____.
7. When such devotees worship krishNa with deep love, He grants them _____. This is how an even ignorant devotee becomes wise by the mercy of KrishNa.

BHAGAVAT GEETA QUICK BOOK

8. Hearing this, Arjuna is filled with ecstasy that KrishNa himself is declaring His opulence to him. With what words does Arjuna hail KrishNa?
9. He then asks KrishNa to describe His vibhootis. What is the meaning of vibhooti?
10. KrishNa first declares that He is the _____ seated in the _____ of all things/beings.

Answers Chapters 10.1 to 10.20

1. BhagavAn KrishNa is the source of all devas and Rushis. **(BG 10.2 – aham Adi: dEvAnAm maharshinAm cha sarvasha:)**.
2. All varieties of human qualities arise from KrishNa alone. **(BG 10.4 AND 10.5 – bhavanti bhAvA bhootAnAm matta Eva pRuthagvidhA:)**
3. All qualities emerge from KrishNa.
4. The four sages are sanaka, sanAtana, sanandana and sanatkumAra.
5. When a devotee is convinced of this opulence of KrishNa, he engages in worship with faith. **(BG 10.8 – iti matvA bhajantE mAm budhA bhAvasamanvitA:)**.
6. Such pure devotees derive great satisfaction by enlightening one another about KrishNa and speaking about His glories. **(BG 10.9 – bOdhayanta: parasparam)**
7. When such devotees worship krishNa with deep love, He grants them divine knowledge by which they can come to me. **(BG 10.10 – dadAmi buddhi yOgam taM yEna mAm upayAnti)**. This is how an even ignorant devotee becomes wise by the mercy of KrishNa.
8. Hearing this, Arjuna ecstatically hails krishNa with the following names: parabrahmA, parandhAma, pavitra, paramabhavAn, purusha, shAshvata, divya, AdidEva, aja, vibhu. **(BG 10.12)**
9. Vibhooti means divine opulence. **(BG 10.16)**
10. KrishNa first declares that He is the soul seated in the heart of all living entities. **(BG 10.20).**

Questions Chapter 10.21 to 10.42

KrishNa gives a list of his most prominent manifestations so that Arjuna can further understand the extent of His opulence.

1. KrishNa is _____ among the Adityas. Of the day lights, He is the _____. And of the evening lights (stars), He is the _____. Of all winds (maruts), He is _____.
2. Among the vEdas, He is the _____. He is Indra amongst the _____. He is the _____ among the senses, and _____ among living beings.
3. He is _____ among the rudras, _____ among the mountains, Kubera amongst the _____, and _____ among the vasus.
4. He is the _____ among all priests, the ocean among all _____. He is bhRugu of all _____, He is the praNava of all _____. Among all yagyas, I am _____. Among the immovable entities, I am _____.
5. Among trees, He is _____. Among the dEvarshis, He is _____. Amongst gandharvas, He is _____. Among siddhas, He is _____. He is _____ of all cows, vAsuki of all _____, He is ananta of all _____.

BHAGAVAT GEETA QUICK BOOK

6. He is uchchaishrava among ____ and airAvata amongst _____. He is the _____ among humans.
7. He is vajra (thunderbolt) amongst _____. kAmadhEnu/kAmadhuk amongst _____. He is Kaamadeva (Kandarpa) amongst all causes for procreation; and amongst serpents, He is _____.
8. Among snakes(nAgas) He is _____. Amongst the water gods (yAdasa), He is _____. Among the ancestors (pitRus), He is _____. Among the governors of law (samyamata), KrishNa is _____.
9. He is Prahlad amongst the _____; kAla (time) amongst all that controls. Know Him to be the _____ amongst animals, and _____ amongst all birds.
10. Amongst purifiers, He is _____, and amongst wielders of weapons, He is Lord Raam. Of water creatures, He is _____, and of flowing rivers, He is _____.
11. Of all creations, He is the beginning, middle and the end. Of all types of knowledge/science, He is _____. Of the debates, He is the vAdah (the final argument that determines the truth, leaving no doubt).
12. He is the _____ amongst all aksharas/letters. Of samAsa (compound words), He is _____. Amongst dhAtA (creators), He is vishvatOmukha. **(BG 10.33)**
13. He is all-devouring death (mRutyu), and the origin of those things that are yet to be. Of all auspicious/feminine qualities, He is fame, _____, speech, memory, _____, _____ and _____.
14. Amongst the sAman hymns, know Him to be _____. Of the seasons, He is the _____. Of the months, He is the _____. Of all poetic meters, He is the _____.
15. Of all types of cheating, He is gambling. He is the splendor of the splendid (tEjasvinAm tEjah), victory of the _____, and the _____ of the virtuous.
16. Amongst the descendants of Vrishni, He is _____, and amongst the _____, He is Arjun. He is the _____ amongst the sages, and ShukrAchArya amongst the _____.
17. Among all types of reprimanding, He is the _____. Of all secrets, He is _____. He is the wisdom among _____. He is proper conduct amongst the _____.
18. Who is the generating seed of all living beings. No creature can exist without Him.
19. All creations are born from one _____ of krishNa. With this, He pervades and supports the whole universe. Whatever is beautiful and glorious, know it to be an amsha or spark of His splendor.

ANSWERS CHAPTERS 10.21 TO 10.42

1. KrishNa is VishNu of the Adityas. Of the day lights, he is the Sun (ravi). And of the evening lights (stars), He is the moon (shashi). Of all winds (maruts), He is mareechi (parivAha). KrishNa lists His wide range manifestations and capacious power for us to understand his omnipotence. **(BG 10.21)**
2. Of the vEdas, He is the sAma vEda. He is Indra (vAsavah) amongst the dEvas. He is the mind (manas) of the senses, and consciousness (chEtana) of living beings. **(BG 10.22)**
3. He is Shankara of the Rudras, Meru of the Mountains, Kubera amongst the yakshas, Fire (pAvakah) of the vasus. **(BG 10.23)**
4. He is the Chief priest (bRuhaspati) of all priests, The Ocean of all water bodies. **(BG 10.24)**. He is bhRugu of all mahaRushis, He is the PraNava (single lettered Om) of all words of speech. Among all yagyas, I am nAma japa yagya. Among the immovable entities, I am HimAlayas. **(BG 10.25)**

BHAGAVAT GEETA QUICK BOOK

5. Among trees, He is ashwattah (peepal tree/sacred fig tree). Among the dEvarshis, He is Naarada. Amongst gandharvas, He is chitra-rathah. Among siddhas, He is kapilamuni. **(BG 10.26).**

6. He is uchchaishrava among horses, airAvata amongst elephants and the king amongst humans. **(BG 10.27).**

7. He is vajra (thunderbolt) amongst weapons. kAmadhEnu/kAmadhuk amongst cows. He is Kaamadeva (Kandarpa) amongst all causes for procreation; and amongst serpents/sarpas, He is vAsuki. **(BG 10.28).**

8. Among snakes (nAgas – huge, many hooded, gem studded snakes) He is ananta. Amongst the water gods (yAdasa), He is varuNa. Among the ancestors (pitRus), He is aryamA. Among the governors of law (samyamata), KrishNa is yama. **(BG 10.29).**

9. He is Prahlad amongst the daityas; kAla (time) amongst all that controls. Know Him to be the lion amongst animals, and GaruDa amongst all birds. **(BG 10.30).**

10. Amongst purifiers, I am the wind, and amongst wielders of weapons, I am Lord Ram. Of water creatures, I am the crocodile, and of flowing rivers, I am the Ganges. **(BG 10.31).**

11. Of all creations, He is the beginning, middle and the end. Of all types of knowledge/science, He is the “adhyAtma vidyA”, the knowledge of the self. Of the debates, He is the vAdah (the final argument that determines the truth, leaving no doubts whatsoever) **(BG 10.32).**

12. He is the “akAra” (letter ‘a’) amongst all aksharas/letters. Of samAsa (compound words), He is dvandva samAsa (the Sanskrit words that are joined using the word “cha”). Amongst dhAtA (creators), He is vishvatOmukha. **(BG 10.33)**

13. Of all types of destruction, He is death. Of all auspicious qualities, He is fame (keertih), prosperity (shreeh), speech(vAk), memory (smRuti), intelligence (medhA), courage (dhRuti) and forbearance/forgiveness (kshamA) **(BG 10.34).**

14. Amongst the sAman hymns, know Him to be the bRuhatsAma. Of the seasons, He is the spring (RutoonAm aham kusumAkarah). Of the months, He is the mArgasheersha month. Of all poetic meters (chandas), He is gAyatree. (mAsAnam mArgasheersha **BG 10.35).**

15. Of all types of cheating, He is gambling (ChalayatAm dhyUtam), splendor of the splendid (tEjasvinAm tEjah), victory of the determined ones (vyvasAyah jaya), the resolve of the resolute, and the virtue of the virtuous (satva-vatAm satvam). **(10.36)**

16. Amongst the descendants of Vrishni, He is KrishNa, and amongst the pANDavas, He is Arjun. He is the vEdavyAsa amongst the sages, and ShukrAchArya amongst the great thinkers **(BG 10.37)**

17. Among all types of reprimanding, He is the punishment. **(10.38-danDah damayatAm asmi)** Of all secrets, He is silence (mounam cha eva asmi guhyAnAm). He is the wisdom among the wise. He is proper conduct amongst the victorious. **(10.38).**

18. KrishNa is the generating seed of all living beings. No creature can exist without Him. **(10.39)**

19. All creations are born from one amsham (fragment) of krishNa. (viShTabhya aham idaM Eka amshEna sthitO jagat- **BG 10.42).** With this ekAmsha, He pervades and supports the whole universe. Whatever is beautiful and glorious, know it to be born from the amsha of His splendour. (mama tEjOr amsha sambhavam)

END OF CHAPTER 10

BHAGAVAT GEETA QUICK BOOK

CHAPTER 11 – VISHWAROOPA DARSHANAM – Universal form

Painting 11: Art by narayani, Transformation Digital Art, vishvaroopam

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Questions
Chapter 11.1 to 11.27

BHAGAVAT GEETA QUICK BOOK

After KrishNa enlisted His magnificent manifestations, Arjuna desired to behold his universal form. KrishNa begins to show his vishwaroopam (the universal form or cosmic form).

1. Did Arjuna see the vishwaroopam of Lord KrishNa with his own eyes? How did he see His majestic opulence?
2. KrishNa became huge with “anEka vaktra”, “anEka nayana”, “anEka divyAbharaNam” and “anEka divyAyudha”. What do they mean?
3. His radiance is compared with _____.
4. In that radiance, Arjuna saw inside KrishNa’s body, all the Gods and various class of beings, and _____ sitting on a lotus seat beholding Shiva, Rushis and many divine serpents.
5. He also saw KrishNa with “anEka bAhoo”, “aneka udara”. What do these terms mean?
6. Arjuna realized that BhagavAn KrishNa was the very foundation of the universe. Which phrase explains this?
7. Arjuna also realized that He is the protector of the ever-existing religion (dharma). Which phrase explains this?
8. Where did the vishwaroopam start, what was in the middle and where did it end?
9. Arjuna saw Gods and Rushis enter into KrishNa’s body. What were the Rushis saying?
10. List the class of Gods that Arjuna saw.
11. How was Arjuna feeling after he saw the vishwaroopam. Was he feeling pleasant?
12. Arjuna saw all sons of DhrutarAShtra, Bheesma, drONa, karNa and many opponent warriors enter into KrishNa’s mouth. What does the verse suggest?
13. Name other texts that explain such a universal form of Lord KrishNa.

ANSWERS CHAPTERS 11.1 TO 11.26

1. No, Arjuna did not see the vishwaroopam of Lord KrishNa with his own, ordinary mortal eyes. He saw it with divine eyes (divyachakshu:) given by Lord KrishNa. **(BG 11.8 divyam dadAmi tE chakshuh pashya mE yOgam aishwaram)**
2. KrishNa grew huge with “anEka vaktra” - (countless mouths), “anEka nayana” (many eyes), “anEka divyAbharaNam” (many divine ornaments) and “anEka divyAyudha” (many divine weapons) – **(BG 11.10)**.
3. Thousands of suns rising simultaneously in the sky cannot match His radiance - "divi soorya sahasrasya bhavEd yugapat utthitA" – **(BG 11.12)**.
4. In that radiance, Arjuna saw inside KrishNa’s body, all the Gods and various class of beings, and BrahmA sitting on a lotus seat, Shiva, Rushis and many divine serpents. **(BG 11.15 - brahmANAm eesham kamalAsana-stham RuSheen cha sarvAn uragAn cha divyAn)**.
5. He also saw KrishNa with “anEka bAhoo” - (many arms), “aneka udara” - (many bellies).
6. Arjuna realized that BhagavAn KrishNa was the very foundation of the universe. The phrase is - **"BG 11.18 tvam asya vishwasya param nidhAnam"**

BHAGAVAT GEETA QUICK BOOK

7. Arjuna also realized that He is the protector of the ever-existing religion (sanAtana dharma). The phrase is - "**BG 11.18** shAshwata dharma gOptA".

8. The vishvaroopam was limitless without a start, middle and end - "ananta roopam na antam na madhyam na punah tava Adim" – **BG 11.16**, and also "anAdi madhya antam" – **BG 11.19**.

9. Arjuna saw Gods and Rushis enter into KrishNa's body. The Rushis were extolling krishNa with prayer hymns. (**BG 11.21** - "stuvanti tvAm stutibhih puShkalAbhih")

10. The class of Gods that Arjuna saw, are rudra, AdityAh, vasavah (Vasus), sAdhyAh, vishvEdEvas, ashwinau (ashwini kumAras), marutah (the Maruts), uShma- pAh (forefathers), gandharva, yakshah and siddha (**BG 11.22**)

11. Arjuna, after he saw the vishvaroopam, was perturbed (pravyathita) with fear. He could not maintain his steadiness (dhRutim na) or equilibrium of mind (shamam). (**BG 11.24**)

12. Arjuna saw all sons of dhRutarAShTra, bheeshma, drONa, karNa and many opponent warriors enter into KrishNa's mouth. This verse suggests and gives an indication that Arjuna will emerge victorious. (**BG 11.26**)

13. VishNu purANam, Srimad BhAgavatam, Purusha Sooktam...

Questions Chapter 11.27 to 11.55

Bewildered by KrishNa's fearful vishvaroopam, Arjuna pleads KrishNa to show a gentle form.

1. What future events did Arjuna see inside the Vishwaroopam of KrishNa?
2. After hearing KrishNa's speech, what did Arjuna do? How many times does Arjuna want to do this?
3. What is the meaning of "namah purastAt", "namah pRuShThataH tE", and "namOstu sarvathah".
4. Arjuna made his apologies to KrishNa. Why? Give comments.
5. Arjuna says, "pitAsi lOkasya charAcharasya"? What does it mean?
6. Who is the supreme master/guru?
7. Is there anyone equal to or greater than KrishNa?
8. Arjuna pleads with KrishNa to show a gentle form. KrishNa slowly normalizes His size. Describe that beautiful form.
9. Is this vision of the transcendental two-armed form easy to get or behold?
10. Please explain how a bhakti yogi should live his life. Who is a bhakti yOgi?

Answers Chapter 11.27 to 11.55

1. Inside krishNa's vishwaroopam Arjuna saw dhRutarAshTra and allied kings. BheeShma, drONa, KarNa and the soldiers on both sides were rushing into KrishNa's fearful mouth. So, it was clear to Arjuna that everyone will be slain with the exception of the PANDAVAS. (**BG**

BHAGAVAT GEETA QUICK BOOK

11.27)

2. After hearing KrishNa's speech the trembling Arjuna offered obeisance (namaskRutvA) with folded hands (kruta anjali:) again and again (bhooya). **(BG - 11.35)**. Arjuna wanted to do this a thousand times (namah tE astu sahasra kRutvah punah cha bhooyah (**BG - 11.39)**

3. Arjuna wants to prostrate krishNa from all directions. **(BG 11.40)**

"namah purastAt" means obeisance from front.

"namah pRuShThatah" obeisance from behind.

"namostu sarvatah" obeisance from all sides.

4. Arjuna made apologies to KrishNa that without knowing the greatness of KrishNa (ajAnatA mahimAnam tava), he carelessly addressed KrishNa as O yAdava, O sakhE etc while relaxing (vihAra), lying down (shayyA), sitting (Asana), eating together (bhOjanEShu) and out of foolishness (pramAdAt), out of love (praNayEna), and jokingly (avahAsa artham).

This shows that KrishNa of matchless glory and opulence is very kind and accessible to His devotees. These guNas of krishNa are referred by the names sausheelyam and saulabhyam. **(BG 11.41 TO 11.42)**

5. Arjuna says, "pitAsi lOkasya charAcharasya". This means "O Father of the complete cosmic manifestation of the animate and inanimate alike". **(BG11.43)**

6. KrishNa is the worshipable (poojyah) supreme Guru. **(BG 11.43)** tvam asya poojyah cha guroor gareeyAn).

7. No, there is no one equal to or great than KrishNa. (na tvat samah asti, na asti abhyadhikah anyah – **BG 11.43**).

8. Disturbed and feared by the huge devouring form of KrishNa, Arjuna pleads KrishNa to show his beautiful and gentle form. KrishNa first shows His beautiful form with four- armed (chatur- bhujEna), carrying gadA, chakra (gadinam chakra hasta), conch and lotus flower and wearing a crown (kireeTinam). Then, KrishNa comes back to His two-armed form. **(11.46, 11.50)**.

9. No, this transcendental form is not easy to understand. Extremely difficult to behold (su-durdarsham), is this form (idam roopam) **(BG 11.52)**.

10. Verse 55 gives the essence of bhakti yOga.

mat-karma-kRut, mat paramO madbhakta: sangavarjita: |

nirvaira: sarvabhootEShu ya: sa mAmEti pANDava ||

KrishNa says: A bhakti yogi should live a life engaged in doing my work (mat-karma-kRut), considering Me as the Supreme (mat- paramah), engaged in My devotional service (mat-bhaktah), free from attachment to actions (sanga varjitah), bearing no enmity towards any being (nirvairah sarva bhootEShu). Such a devotee comes to me (sah mAm Eti). **(BG 11.55)**.

END OF CHAPTER 11

BHAGAVAT GEETA QUICK BOOK

CHAPTER 12 - BHAKTI YOGA – The path of devotion

Painting 13, Art by narayani, 140 gsm paper, Sketch, Nammazhvar's bhakti

Questions Chapter 12.1 to 12.20

Having gained the knowledge of the absolute straight from KrishNa's mouth, Arjuna asks some doubts on the perfect path to attain Him.

1. Which type of devotees are perfect according to BhagavAn?
2. What about the gyAna yogis who worship the impersonal Brahman (unmanifested Brahman)? Do they attain KrishNa? What is the trouble or sacrifice they face in meditating on the impersonal brahman?
3. What is the meaning of "mayi mana Adhatsva", "mayi buddhim nivEshaya", "mayi eva nivashiShyasi"?
4. Some people cannot fix their mind on KrishNa. How should they do bhakti yOga?
5. There are people who cannot follow any rituals regularly. What is the way to do bhakti yOga for them?
6. Ok. Some don't want krishNa consciousness at all. So how will they be delivered from their miseries?
7. The qualifications of a renounced devotee include being equipoised in _____ and _____, _____ and _____.
8. A renounced devotee should not put anyone into _____ and should never be/feel _____ by anyone.
9. He must be equipoised in "sama shatrau cha mitre", "mAna - apamAnayoh", "sheetOShNa", "sukha-dukha". What do they mean?
10. Do we now understand why there are so many types of devotions. Can we develop respect towards them?

Answers Chapter 12.1 to 12.20

1. Perfect bhakti yOgis are those who 1. Fix their minds on KrishNa 2. Always worship Him with steadfast faith). (**BG 12.1** mayi AvEshya manah, mAm nityayukta upAsatE shraddhayA)
2. The gyAna yogis who worship the impersonal Brahman meditate on the unmanifested form. They also attain KrishNa only, but they must face many troubles. First it is difficult to meditate on a formless entity when they are themselves having a body. They must control their organs. They cannot enjoy whatever their body and mind want. They must be even minded. They must engage in the welfare of all beings. (**BG 12.3 AND 12.4**)
3. So KrishNa prescribes an easy, quick and guaranteed path. (**BG 12.8**)
 1. "mayi mana Adhatsva"- Fix the mind on Me.
 2. "mayi buddhim nivEshaya" – Place your intellect in Me.
 3. "mayi eva nivashiShyasi" – You will then live in Me alone.

BHAGAVAT GEETA QUICK BOOK

4. Some people cannot fix their mind on KrishNa. Then they should try to remember krishNa's names, forms, stories, temples, and all related things. They can also do 108 krishNa nAma japa. These can slowly help them to fix their mind on KrishNa. (abhyAsa yOgis) **(BG 12.9)**
5. There are people who cannot follow any rituals regularly. They are advised to work for krishNa. They can serve in krishNa temples. They can organize lectures and make prasAdam. They can help the bhaktas. They can serve the needy there. Doing this they will attain KrishNa. (krishNa karma Yogis) **(BG 12.10)**
6. Ok. Some don't want krishNa consciousness at all. They still be liberated if they renounce all their actions and the results thereof. (sarva karma phala tyAgis). Then their mind gets controlled, and they become AtmavAn (composed) to reach KrishNa. **(BG 12.11).**
7. The qualifications of such a renounced devotee include being equipoised in happiness (harSha) and distress (amarSha), fear (bhaya) and anxiety (udvEgah). **(BG 12.13, 14)**
8. A renounced devotee should not put anyone into trouble and should never feel disturbed by anyone. **(BG 12.15)**
9. He must be equipoised in **(BG 12.18,19)**
1. "sama shatrau cha mitre" – friendship and enmity
 2. "mAna apamAnayoh"- honour and dishonor
 3. "sheeta-uShNa"- heat and cold
 4. "sukha-dukha" – happiness and sadness.
11. Yes. Lord KrishNa has explained the different kinds of devotion, encompassing all types of devotees. He spreads his arms wide knowing fully well our svabhAvah and reaches each of us through His soothing words, the bhagavat geetA. He is indeed "Parama sulabhah" – most accessible.

END OF CHAPTER 12

BHAGAVAT GEETA QUICK BOOK

CHAPTER 13 – The soul and the super soul

Painting 14: Art by narayani, Digital illustration, atma and paramatma



Questions Chapter 13.1 to 13.18

In the first six chapters, the real nature of the individual self, of the Supreme and the kinds of YOga to attain Brahman were elaborated upon. In the next six chapters, the one-pointed bhakti YOga and BhagavAn's glory was described in detail. The next chapters talk about the nature of the Supreme Soul, ParamAtmA, and His relationship with prakRuti and jeevAtmAs.

1. What is kshEtram?
2. What is kshEtragyOrgyAnam (gyAnam)?
3. Who is kshEtragyah or the gyEyam?

BHAGAVAT GEETA QUICK BOOK

4. A jeevAtmA who has the eye for knowledge of the field (kshEtra) is called the knower of the field. But _____ is the knower in all the individual fields that exist.
5. List the 24 achEtana tattvas (inanimate matter) that form the kshEtram.
6. List the modifications of the kshEtra that the jeevAtmA experiences.
7. Constant contemplation on the knowledge of the self, constant devotion to BhagavAn, and moving away from ignorance is called _____.
8. The knower is called the _____. It is beginningless having BhagavAn as the Highest Brahman.
9. The brahmaN has its hands, feet, eyes, mouths, heads _____.
10. It is neither _____ nor _____. It is far away yet _____.
11. Undivided and yet remaining as if divided among beings, the Brahman is known to be _____.
12. 'What is the meaning of the phrase 'gyAnam, gyEyam, gyAna gamyam, hRudi sarvasya viShThitam'?

Answers

Chapter 13.1 to 13.18

1. The body is referred to as "kshEtra" which is the sum total of PrakRuti (nature) and VikRuti (transformations) that form a field of all activities. For a soul, the shareera including all the transformations it undergoes along with its experiences becomes the field (**BG 13.6 AND 13.7** – etAt kshEtram samAsEna savikAram udAhRutam).
2. To understand the kshEtra (field/body) and its kshEtragya (knower) is called KshetragyOrgyAnam. i.e the realization that the soul is the knower of the field, but BhagavAn is the knower in all fields, is true knowledge. (**BG 13.3**)
3. Brahman, the knowledge of which bestows eternity is called the "kshEtragya" or the "gyEyam". (BG 13.12-yat gyAtvA amrutam ashnute)
4. A jeevAtmA who has the eye for knowledge of the field (kshEtra) is called the knower of the field. But BhagavAn KrishNa is the knower in all the individual fields that exist. (**BG 13.3**)
5. The 24 achit tattvas are
MahAbhootas – 1. pRuthvee (earth) 2. Apah (water), 3. agni (fire), 4. vAyu (air), 5. AkAsha/dyau (ether), 6. ahankAra (ego), 7. Buddhi (intellect), 8. avyakta (moola prakRuti – unmanifested primordial matter),
Eleven indriyas - 10 sense organs classified as 5 sense organs and 5 motor organs - 9. Eyes, 10. ears, 11. Nose 12. tongue and 13. Skin, 14. Mouth, 15. Hands, 16. Legs, 17. Genitals, 18. Excretory organs, 19. Manas,
Five tanmAttras/indriya gocharA - objects of senses - 20. Shabda (sound), 21. Sparsha (touch), 22. Roopa (sight), 23. Rasa (taste), 24. Gandha (smell). All these are included in "kshEtra". (**BG 13.6**)
6. The modifications of the kshEtra are 1. ichchA (desire), 2. dvESha (hatred), 3. sukham (happiness), 4. duhkham (sadness), 5. sanghAtah (the aggregate of all body and experience), 6. chEtanA (the chit or consciousness/self), 7. dhRuti (courage to live). (**BG 13.7**)
7. Constant contemplation on the knowledge of the self, constant devotion to BhagavAn and moving away from ignorance is called knowledge (gyAnam). (**BG 13.12**)
8. The knower is called the Brahman which is beginningless. (**BG 13.14**)

BHAGAVAT GEETA QUICK BOOK

9. The brahmaN has its hands, feet, eyes, mouths, and heads everywhere, and pervades everything.
10. It is neither “sat – being/real/cause” nor “asat-non-being/unreal/effect”. It is far away (supreme brahmaN) yet very near (brahmaN as pervaded inside soul). **(BG 13.13)**
11. Undivided and yet remaining as if divided among beings, the Brahman is known to be bhoota bhartRu – the supporter of all beings, destroys them and creates them. **(BG 13.17)**
12. He (brahman) is knowledge (gyAnam), the object of knowledge (gyEyam), and the goal of knowledge (gyAnagamyam). He dwells within the heart of all living beings (hRudi sarvasya viShThitam). **(BG 13.18)**

Questions Chapter 13.19 to 13.35

1. The individual soul that enjoys the material nature is called _____.
2. The material nature that makes the body and all the elements of nature, that which has the three guNas, is called _____.
3. Are prakRuti and Purusha eternal?
4. How does PuruSha enter PrakRuti?
5. The enjoyer of the body is PuruSha. But who is the other enjoyer inside the PuruSha and all infinite bodies? What is he called?
6. What are the roles of the super soul?
7. What are the ways to realise the Supersoul?
8. In summary, whatever is existing around us, namely the living and the non-living things, they are all a combination of _____ and _____.
9. The real realization is when we see the super soul _____ and realise that both the soul and the supersoul can never be _____.
10. Does the embodied soul actually do all actions?
11. What about the supreme soul parama purusha? Is He the doer?

Answers Chapter 13.19 to 13.35

1. The individual soul/living entity that enjoys the material nature is called puruSha. (BG 13.20)
2. The material nature that makes the body and all the elements, that which has three guNas is called prakRuti. (13.20)
3. Yes! Both prakRuti and puruSha are without a beginning. They are eternal. **(BG 13.20 – prakRutim puruShaM cha eva vidhi anAdee ubhau)**
4. When the puruSha (individual soul) desires to enjoy the three guNas of prakRuti, he gets attracted to them. Further, attachment to them becomes the cause of its subsequent births in superior and inferior wombs.
(BG 13.22 puruSha: prakRuti-stah hi bhunktE prakRuti-jAn guNAn | karaNam guNasangOsya sat asat yOni janmasu|)
5. The enjoyer of the body is PuruSha. But the enjoyer inside the PuruSha and all infinite bodies is the paramAtmA or paramapuruSha or the supreme soul. **(BG 13.23 - uktO dEhE asmin puruSha: para:)**

BHAGAVAT GEETA QUICK BOOK

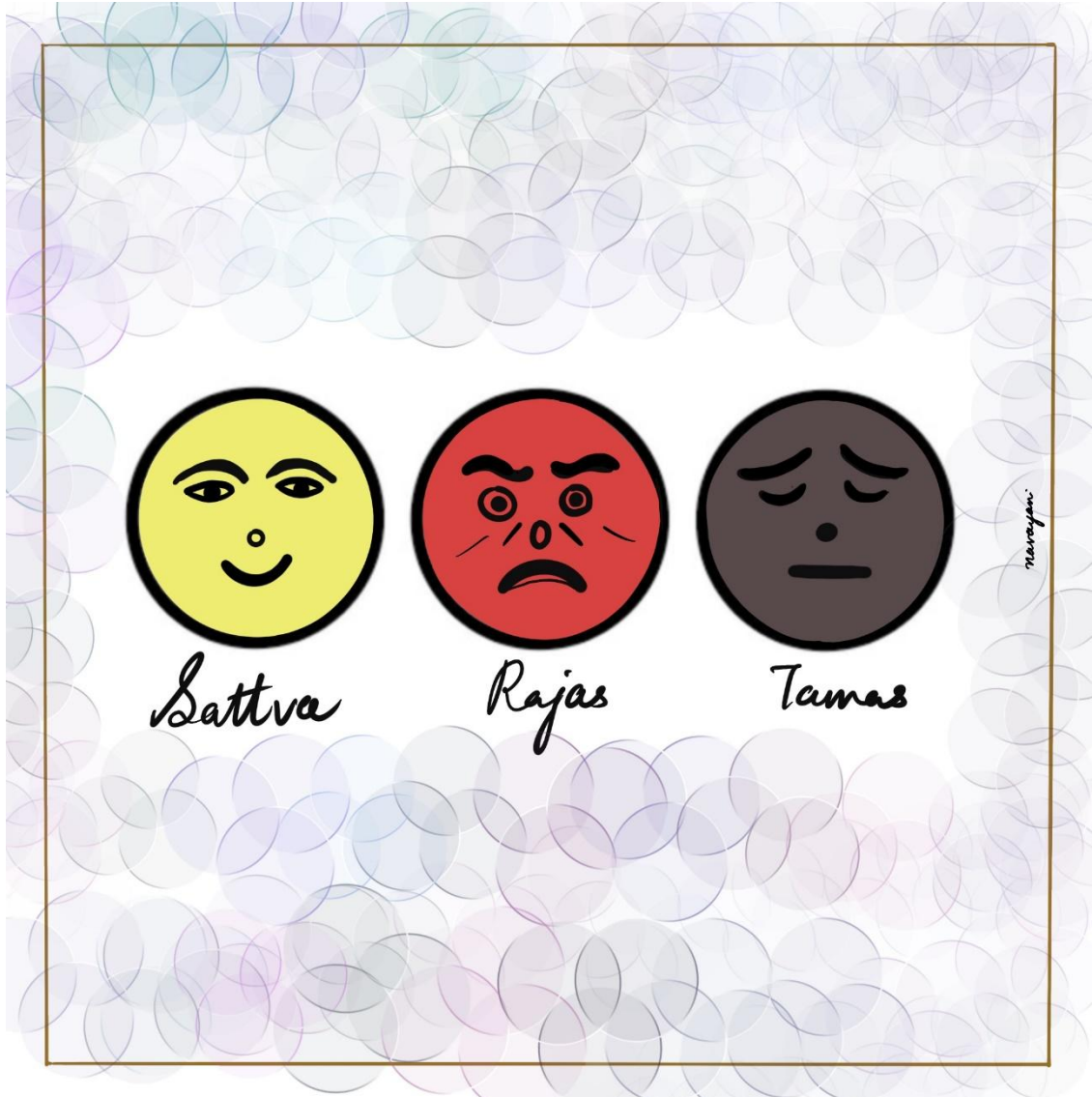
6. The roles of the supreme Lord inside the body are 1. Spectator/overseer (upadhRuShTA) 2. anumantA (permitter) 3. supporter (bhartA) 4. bhOkTA (supreme experienter/enjoyer) 5. mahEshvara (Lord/Master) and 6. the paramAtmA (supreme soul). **(BG 13.23)**
7. The ways to realise the super soul are 1. dhyAna yOga, 2. gyAna yOga 3. Karma yOga 4. upAsanA - Others who begin to worship krishNa by hearing about him from others. **(BG13.25 & 26)**
8. In summary, whatever exists around us, namely the living and the non-living things, they are all a combination of kshEtra (field of activities) and kshetragya (knower of the field) **(BG 13.27)**
9. The true realization is when we see the super soul in everything/everybody, especially with equanimity (samam sarva bhootEShu), and realise that both the soul and the super soul can never be destroyed. (avinashyantam **BG 13.28 and 13.29**).
10. All actions are originally driven by the material nature called prakRuti. The soul, which is always pure, does no action. This is the truth. Very few can understand this. **(BG 13.30 prakRutyA eva cha karmANi kriyamANAni sarvaSha: | ya: pashyati tathA AtmAnam akartAram sa pashyati)**.
11. No. ParamAtmA, the supreme soul is also not the doer. Although dwelling within the body called shareera, He neither does any action nor does He get tainted. **(BG 13.32 shareera-stah api na karOti na lipyatE)**.

END OF CHAPTER 13

BHAGAVAT GEETA QUICK BOOK

CHAPTER 14 – TRIGUNAM - The three modes of material nature

Painting 14 : Art by narayani, Digital illustration, trigunam.



Questions Chapter 14.1 to 14.27

BhagavAn declares yet another secret, the best of all knowledge, by knowing which the sages have attained perfection and immortality.

1. What is the reward for knowing this great knowledge expounded in Chapter 14?
2. All the beings are born in BhagavAn's womb. Which is the womb? Who impregnates the womb?
3. From where does sattva, rajas and tamas guNas arise? Is the soul responsible for the guNas?

BHAGAVAT GEETA QUICK BOOK

4. Then why does the soul have to experience the guNas?
5. Sattva guNa's nature is _____. It causes attachment to _____ and _____.
6. RajO guNa's nature is _____. It causes attachment to _____.
7. tamO guNa's nature is _____. It causes attachment to _____.
8. By what symptoms in us can we know that sattva is prevailing?
9. By what symptoms in us can we know that rajas is prevailing?
10. By what symptoms in us can we know that tamas is prevailing?
11. If a person dies when sattva prevails, then he attains _____.
12. If a person dies when rajO guNa prevails, then he _____.
13. If a person dies when tamO guNa prevails, then he _____.
14. When does a sage/seer attain BhagavAn's state, the state of immortality and knowledge.
15. What are the symptoms of a seer who has crossed beyond the three modes of nature.?
16. What about Bhakti yOga? Can we attain the highest state of Brahman by doing Bhakti YOga?

Answers Chapter 14.1 to 14.27

1. The reward for knowing this great knowledge expounded in Chapter 14 is 'attainment of bhagavAn'. (**sAdharmyam AgatAh**). After this He is neither born at the time of creation (sargE api na upajAyantE) nor destroyed at the time of dissolution (pralayE na vyathanti cha) (**BG 14.2**).
2. All the beings are born in BhagavAn's womb. Mahat-Brahman (the great prakRuti) is the womb (mama yonih mahat Brahma). KrishNa impregnates the womb with individual souls and thus all beings are born (tasmin garbham dadhAmi aham). I am the seed giving father (aham beeja-pradah pitA) (**BG 14.3**)
3. The guNas of sattva, rajas and tamas arise from prakRuti (material nature) (sattvam rajah tamah iti guNAh prakRuti sambhavAh). No, soul is not responsible for these guNas. (**BG 14.5**)
4. When the eternal soul comes in contact with nature, he becomes conditioned by the body and experiences the guNas. (**nibadhnanti mahA-bAhO dehe dehinAm avyayam BG 14.5**)
5. Sattva guNa's nature is 'goodness' - being purest (nirmalam) and illuminating (prakAshakam). It causes attachment to happiness (sukha) and knowledge (gyAna). (**BG 14.6**)
6. RajO guNa's nature is 'passion' and born of desire (rAga-Atmakam). It causes attachment to material fruitive actions (karma). (**BG 14.7**)
7. tamO guNa's nature is 'ignorance' (agyAna - jam). It causes attachment to madness (pramAda), idleness (Alasya) and slumber (nidrAbhih). (**BG 14.8**)
8. The symptoms in us to know that sattva is prevailing is light of wisdom and happiness (**BG 14.11 – 14.13** - (dEhE asmin prakAshA upajAyatE gyAnam))

BHAGAVAT GEETA QUICK BOOK

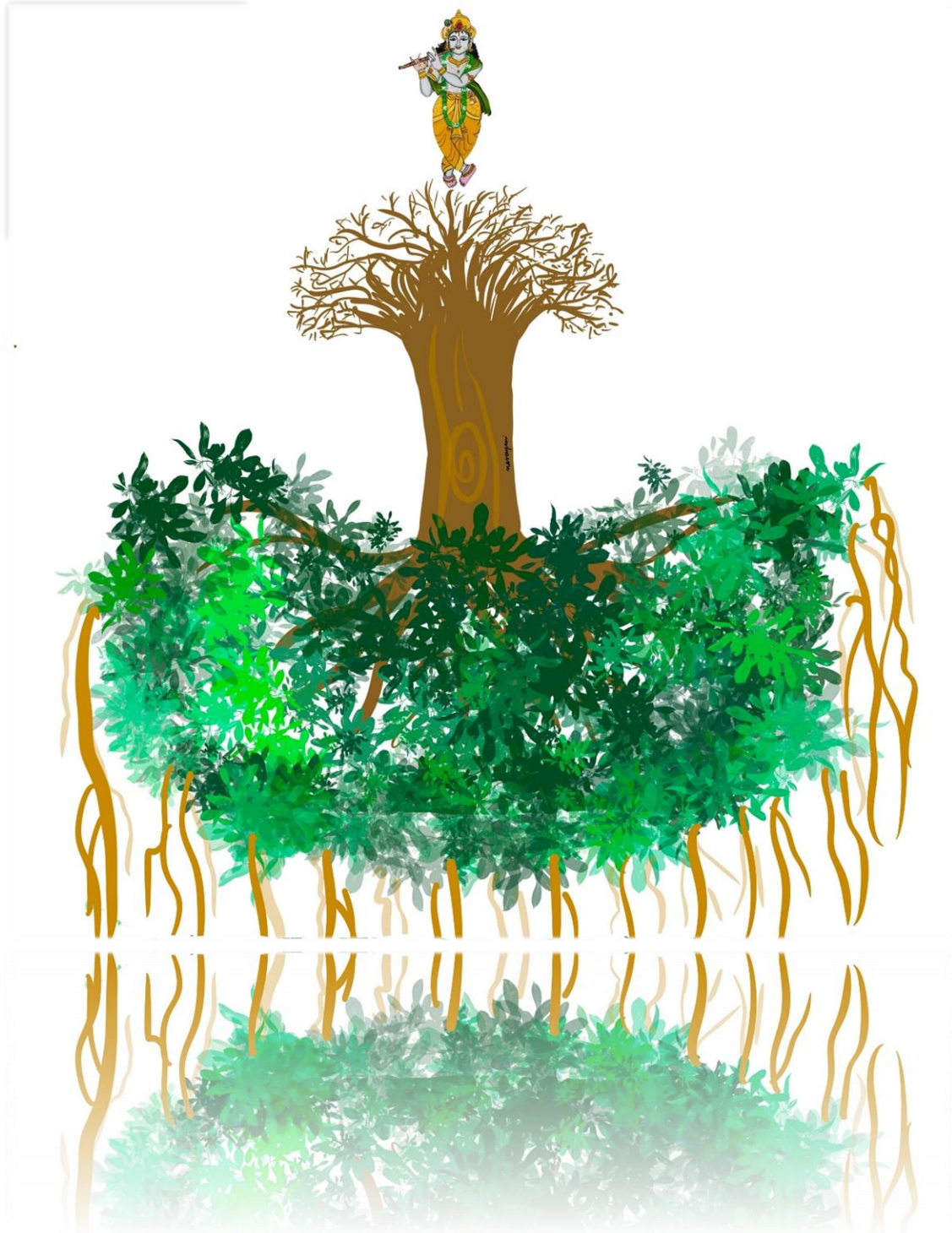
9. The symptoms in us to know that rajas is prevailing is greed (IObhah), activity (pravRutti), endeavour (Arambhah) and uncontrollable desire (ashamah spRuhA) **(BG 14.11 – 14.13)**
10. The symptoms in us to know that tamas is prevailing are darkness (aprakAshah), inactivity (apravRuttih), madness (pramAdah) and illusion (mOhah) **(BG 14.11 – 14.13)**
11. If a person dies when sattva prevails, then he attains pure, higher planets of the great sages (uttama vidAm IOkAn amalAn pratipadyatE). **(BG 14.14 – 14.15).**
12. If a person dies when rajO guNa prevails, then he takes birth among those engaged in fruitive activities (karma sangiShu jAyatE) **(BG 14.14 – 14.15).**
13. If a person dies when tamO guNa prevails, then he takes birth in the animal kingdom (mooDha yOniShu jAyatE). Or they go down to hellish worlds (adhO gachchanti tAmasAh) **(BG 14.14 – 14.15).**
14. A sage/seer attains BhagavAn's state, the state of immortality and knowledge if he can transcend the three guNas and concentrate on BhagavAn. (guNAn etAn ateetya treen) **(BG 14.19).**
15. The symptoms of a sage who has crossed beyond the 3 modes of nature are - **(BG 14.22 TO 14.25).**
- He neither longs nor rejects illumination (sattva), attachment (desire) and illusion (tamas)- (prakAsham pravRuttim cha mOham na dvEShTi na nivRuttAni).
Regards happiness and distress alike (sama duhkha sukhah sva-sthah).
Looks at earth, stone, and gold with an equal eye (sama IOShTa ashma kAnchana).
He is equally disposed towards desirable and undesirable (tulya priya apriya).
He is situated equally well in praise and blame (dheerah tulya nindA Atma-samstutih).
Steady in honour and dishonour (mAna apamAnayOh tulyah).
Treats alike both friend and enemy (tulyah mitra ari).
- Has renounced all material activities (sarva Arambha parityAgi).
And hence he transcends the three modes of nature (guNa-ateetah).
16. One who engages in unalloyed devotional service (bhakti yOgEna), transcends the modes of material nature (gunAn samateetya) and thus gets elevated to the level of Brahman (brahma- bhooyAya kalpatE). **(BG 14.26).**

END OF CHAPTER 14

BHAGAVAT GEETA QUICK BOOK

CHAPTER 15 – PURUSHOTTAMA – The supreme person

Painting 15: Art by narayani, Digital illustration, The eternal tree of samsara.



Questions

BHAGAVAT GEETA QUICK BOOK

Chapter 15.1 to 15.20

In this chapter, KrishNa explains why He is called PurushOttama.

1. Which tree is the material world and its activities (samsAra) compared to?
2. This ashwattah tree is _____, creating innumerable roots and branches.
3. The roots indicate the energy source of creation. The branches refer to the _____. The leaves refer to _____.
4. How can we cut this strongly rooted tree of samsAra?
5. What is the result of doing so?
6. How does BhagavAn's "amsha" experience the material world?
7. Who is vaishvAnarah?
8. Who created the vedAs? Who is to be known by the vEdas? Who knows the meaning of all the vEdas? And Who said all this?
9. In all the worlds, there are only two kinds of (purusha) conscious entities. They are _____ and _____.
10. In addition, _____ is the "uttama purusha" who is the ultimate and controller of everything.
11. Why is BhagavAn celebrated as "PurshOttama" in the vEdic scriptures.
12. By realizing this ultimateness of BhagavAn, we become "kRuta-kRutyah". What does it mean?

Answers

Chapter 15.1 to 15.20

1. The samsAra (material world and its activities) is compared to an eternal, inverted sacred fig tree or bodhi tree (ashwattah/peepal) with roots above and boughs beneath (**BG 15.1** oordhva moolam adhah shAkham ashwattham prAhuh avyayam).
2. This ashwattah tree is imperishable (avyayam), creating innumerable roots and branches. (**BG 15.1**)
3. The roots indicate the energy source of creation. The branches are nourished by the three guNas (tasya shAkha guNa pravRuddhAh). The buds are the objects of the senses (viShaya pravAIaH). The leaves refer to vedic hymns (chandAmsi yasya parNAAni). Its roots that hang down and keep growing are the karmas in this world of humans (moolAni anusantatAni karmAnubandheeni manushya lOkE). (**BG 15.2**)
4. We can cut this strongly rooted tree of samsAra with the weapon of detachment. (**BG 15.3 asanga shastrEna**)
5. The result of doing so is that we go to the place from which one never returns, the abode of the supreme purusha (**BG 15.4** yasmin gatAh na nivartanti bhooyah).

BHAGAVAT GEETA QUICK BOOK

6. BhagavAn's "amsha" experiences the material world with the six senses and mind that the soul carries. (manah ShaShThAnee indriyANi prakRuti sthAni karShati). Here the living entities of the conditioned world are considered as His eternal fragments (mama eva amshah jeeva IOkE jeeva bhootah)

The amsha carries different conceptions of life. Just as air carries aroma (vAyuh gandhAn iva), the soul carries the mind and senses with it. **(15.7 and 15.8)**

7. BhagavAn takes the form of "vaishvAnara", the fire of digestion inside the stomach of all living beings. VAishvAnara along with prAna and apAna combines to digest the four types of food. (BhOjya – Solid foods that are chewed 2. pEya – Semi-solid/liquid foods that are swallowed 3. kOshya – Juicy fruits that are sucked. 4. IEhya – Viscous foods that are licked. **(BG 15.14)**

8. Lord KrishNa created the vEdas. KrishNa is to be known by the vEdas. KrishNa knows the meaning of all the vedas. And KrishNa said all this. (vEdaih cha sarvaih aham Eva vEdyah vEdAnta-kRut vEda-vit Eva cha aham). **(BG 15.15)**

9. In all the worlds, there are only two kinds of beings (purusha -conscious entities). They are destructible/ fallible beings (kSharah) and indestructible/infallible beings (akSharah). All the beings tied to the material world who are reborn due to karma are ksharah. And all the liberated beings who exist in the spiritual world of KrishNa and never come back to material world are aksharah. **(BG 15.16)**

10. KrishNa Himself is the "uttama purusha", the supreme being who as paramAtmA enters all the three worlds and controls and supports everything. **(BG 15.17 – uttama: purusha: tu anya: paramAtmA iti udhAhRuta: | yO IOkatrayam avishya bibharti avyaya eeshvara:)**

11. BhagavAn is celebrated as "PurshOttama" in the vEdic scriptures because He is the greatest, beyond the perishable and imperishable worlds (yasmAt ksharam ateetah aham aksharAt api cha uttamah) **(BG 15.18)**

13. By realizing this ultimateness of BhagavAn, we become "kRuta-kRutyah". This means that we have done all that needs to be done - total fulfilment. **(BG 15.20).**

END OF CHAPTER 15

BHAGAVAT GEETA QUICK BOOK

CHAPTER 16 – Divine and demonic natures

Painting 16: Art by narayani, 140 gsm paper, Alcohol colors, Kerala mural style, daiva and Asura.



Questions Chapter 16.1 to 16.24

KrishNa explains in detail the characteristics and behavior of the two broad kinds of people in this world: the divine (daiva) and demoniac (Asura). This characteristic has accrued to them due to their karma and attachment to the guNas.

1. Those who have self-control, contemplate on the self, worship bhagavAn, study the vEdas and practice austerity are called _____.
2. Those who are pompous, arrogant, self-conceited, angry, rude, and ignorant are called _____.
3. The destiny of the people who are divine is _____.
4. The destiny of the people who are demoniac is _____.

BHAGAVAT GEETA QUICK BOOK

5. The demoniac men will neither know _____ nor _____. They are against _____, _____ and _____.
6. The demoniac people think that “The universe is born out of lust”. Due to this view, the men of feeble understanding do _____.
7. “I am wealthy, high born. Who else is equal to me? I shall sacrifice, give alms and rejoice”. In what mode is a person who thinks so?
8. What is the meaning of “aneka chitta vibrAntAh, mOha jAla samAvRutAh, prashaktAh kAma bhOgeshu, patanti narakE ashuchau”?
9. What are three gates leading to hell that we should avoid?
KrishNa says, “He who abandons the injunctions of the _____, acts under the influence of _____. He attains neither _____ nor _____ nor _____.”
Therefore, let the _____ be your authority for determining what should be done and what should not be done.

Answers Chapter 16.1 to 16.24

1. Those who have self-control, contemplate on the self, worship, study the vEdas and practice austerity are called daivas or daivabhootAh. **(BG 16.1-16.3).**
2. Those who are pompous, arrogant, self-conceited, angry, rude, and ignorant are called asuras or AsurabhootAh. **(BG 16.4).**
3. The destiny of the divine (daiva) is liberation. **(BG 16.5 - daivee sampat vimOkshAya).**
4. The destiny of the demoniac is bondage. **(BG 16.5 - Asuree nibandhAya)**
5. The demoniac men will neither know right action (pravRutti) nor abstinence (nivRutti). They are against cleanliness (shaucham), customs/traditions (AchAra) and truth (satyam). **(BG 16.7).**
6. The demoniac people think that “The universe is born out of lust”. Due to this view the men of feeble understanding do horrible activities causing destruction to the world. **(BG 16.9 - ugra karmaNah kshayAya jagatah ahitA).**
7. “I am wealthy, high born, who else is equal to me? I shall sacrifice, give alms and rejoice”. A demoniac person (Asuree) thinks so because he is in the mode of agyAna/tamO guNa (ignorance) - **(BG 16.13 - 16.15).**
8. “anEka chitta vibrAntAh, mOha jAla samAvRutAh |
prashaktAh kAma bhOgeshu, patanti narakE ashuchau” ||
“Confused with numerous thoughts and caught into the net of desire, the jeeva gets attached to sense gratifications and falls into the dirty hell. **(BG 16.16)**
9. The three gates leading to hell that we should avoid are kAmah (lust/desire), krOdha (anger) and IObhah (greed). **(BG 16.21)**
10. KrishNa says, “He who abandons the injunctions of the scriptures (shAstras that vEdas, smRutis, sootrams, purAnAs and Agamas), acts under the influence of lust/desire. He attains neither perfection (siddhih) nor happiness (sukham) nor supreme destination (paramah)”. **(BG 16.23)**
10. Therefore, let the shAstras be your authority for determining what should be done and what should not be done. **(BG 16.24 - tasmAt shAstram pramANam tE kArya akArya vyavasthitau).**

END OF CHAPTER 16

BHAGAVAT GEETA QUICK BOOK

CHAPTER 17 – Effects of three gunas

Painting 17: Art by narayani, Color pencils, Watercolors, Kumudavalli transforms Tirumangai AzhvAr



Questions Chapter 17.1 to 17.28

Arjuna questions KrishNa; “If those filled with faith, leave aside the injunction of the shAstras, then such a position is in sattvas, rajas or tamas?”

An eye-opening chapter on 3 types of people, their 3 types of guNas, the 3 types of yagyas, 3 types of AhAra, 3 types of tapas, 3 types of dAna and their respective results.

1. How does krishNa describe the word faith (shraddhA)?
2. Name the three types of people who follow shAstras? How and whom do they worship?
3. How do the people who do not follow the shAstras behave?
4. Food is also classified as sattvas, rajas and tamas. What foods do sAttvika people prefer?
5. What foods do rAjasa people like?
6. What foods fo tAmasa people like?
7. Those who sacrifice and perform austerities without desiring any fruit and perform them according to the shAstras are called _____.

BHAGAVAT GEETA QUICK BOOK

8. But that sacrifice which is offered with the fruit in view and for the purpose of pomp/pride is said to be _____.
9. The sacrifice, which is bereft of authority, has offerings not enjoined in the shAstras, without mantras, without gifts and faith is said to be _____.
10. Who are those who maintain the austerity of body?
11. How do the people who maintain austerity of speech behave?
12. How can we practice austerity of mind?
13. A dAnam (gift) given as a duty without expecting in return, performed at a proper place, proper time and given to a deserving person is called a _____ dAnam.
14. A gift given to someone grudgingly or in expectation of something is called a _____ dAnam.
15. A gift given by someone in doubtful mind, by harming the self or others is called a _____ dAnam.
16. Three words connected to BrahmaN must be uttered by the expounders of vEdas, before doing yagya, dAna and tapas. What are they?
17. What is meant by the word “asat”?

Answers

Chapter 17.1 to 17.28

1. KrishNa describes the word faith (shraddhA) as “trividhA bhavati shraddhA dehinAm sA svabhAvajA) Every person is born with innate faith, the nature of which can be of three types – sattvas, rajas and tamas. **(BG 17.1)**
2. The three types of people who follow shAstras are classified as sAttvikEE (in the mode of goodness), rAjasee (in the mode of passion) and tAmasee (in the mode of ignorance). They are the sAttvik, rajasik and tamasik. **(BG 17.2)**
- Men in mode of goodness worship the Devas (yajantE sAttvikA devAn), those in mode of passion worship yakshas (semi-celestial beings) and rAkshasas (demons) (yaksha rakshAmsi rAjasaH). Those in mode of ignorance worship ghosts and spirits (prEtAn bhoota-ganAn cha anyE yajantE tAmasaH janAh) – **(BG 17.4)**
3. People who don't follow the shAstras are of demoniac nature. They perform severe austerities not recommended in scriptures (ashAstra vihitam ghOram tapyantE), they perform them out of pride (dambha) and ego (ahankAra), they are impelled by lust (kAma) and attachment (rAga), have a misled mentality (achEtasaH), they torture the material elements of the body (karShayantah shareera-stham bhoota-grAmam) and torture Me who is dwelling in them (mAm Eva antah shareera- stham). **(BG 17.5 and 17.6)**
4. Food is also classified as sattvas, rajas and tamas. sAttvika people prefer foods (AhArAh) that are juicy (rasyAh), fatty (snigdhaH), enduring (sthiraH) and hrudayaH (pleasing to the heart). Such food increases duration of life (Ayuh), strength (bala), health (Arogya), happiness (sukha) and satisfaction (preeti). **(BG 17.8)**

BHAGAVAT GEETA QUICK BOOK

5. rAjasa people like food that are bitter (kaTu), sour (amla), salty (lavaNa), very hot (ati-uShNa), pungent (teekShNa), dry (rookSha), burning (vidAhinah). Such food causes distress (duhkha), misery (shOka) and disease (Amaya). **(BG 17.9)**
6. tAmasa people like stale food or food cooked three hours before (yAta-yAmam, one yAma is three hours), tasteless (gata-rasam), bad smelling (pooti), decomposed (paryuShitam), remnant of what was eaten by others (uchChiShTam) and the impure (amEdhyam). **(BG 17.10)**
7. Those who perform yagya (yagyAh), perform austerities without desiring any fruit (aphala-AkAnshibhih) and perform them according to the shAstras (vidhi-diShTah) are sAttvikah. **(BG 17.11)**
8. But that sacrifice which is offered with the fruit in view (abhisandhAya phalam) and for the purpose of pomp/pride (dambha-artham) is said to be rAjasah. **(BG 17.12)**
9. The sacrifice, which is bereft of authority, has offerings not enjoined in the Shastras (vidhi-heenam), without mantras (mantra-heenam), without gifts (adakShiNam) and without faith (shraddhA virahitam) is said to be in mode of ignorance (tAmasah). **(BG 17.13)**
10. Those who worship the devas, dvijas, gurus and sadAchAras with purity and continence are said to maintain the austerity of the body (shareeram tapah). **(BG 17.14)**
11. People who maintain austerity of speech (vAk-mayam tapah), speak words (vAkyam) that are not agitating (anudvEga-karam), that are truthful (sathyam), pleasing (priya) and beneficial (hitam). They also regularly recite Vedic literature (svAdhyAya abhyAsam). **(BG 17.15)**
12. We can practice austerity of mind (tapah mAnasam) by having calm and contented mental clarity (manah-prasAdah), being kind to others without duplicity (saumyatvam), silencing the mind (mounam), practicing self-control (Atma-vinigraha), and purification (samshuddhih). **(BG 17.16)**
13. A dAnam (charity) given as a duty without expecting in return (anupakArINe), at a proper place (deshE), proper time (kAlE) and to a deserving person (pAtrE) is called a sAttvika dAnam. **(BG 17.20)**
14. A charity given to someone grudgingly (parikliShTam) or in expectation of something (prati-upakAra-artham) is called a rAjasa dAnam. **(BG 17.21)**
15. A charity given in the wrong place, at the wrong time, to an undeserved person, with disrespect or carelessness is called a tAmasa dAnam. **(BG 17.22)**
16. Three words connected to BrahmaN must be uttered by the expounders of vEdas, before doing yagya, dAna and tapas. They are "Om tat sat". They are the symbols of the supreme brahmaN. (nirdEshah brahmaNah). **(BG 17.23 to 17.27)**

BHAGAVAT GEETA QUICK BOOK

"Om" is uttered while beginning sacrifices, penance, and charity according to scriptural regulations (vidhAna-uktAh).

"tat" is word used while performing sacrifices, penance and charity without desiring fruitive results (anabhisandhAya phalam) by those who want liberation (mOkSha-kAnkShibhih).

"sat" indicates all sacrifices, penance and charity are performed truly to please the Supreme God.

17. The word "asat" indicates all offerings in sacrifice (hutam), charity (dattam) and penance (tapah) that is done without faith and devotion (ashraddhayA). It is useless both in this life and the next. **(BG 17.28).**

END OF CHAPTER 17

BHAGAVAT GEETA QUICK BOOK

CHAPTER 18 – SHARANAGATI – Sacrifice and Surrender

Painting 18: Art by narayani, 300 gsm paper, Poster colors, tirumangai azhvar mangalashasanm naimisharanyam, sharanagati



Questions Chapter 18.1 to 18.28

In Chapter 18, KrishNa summarizes the elements of renunciation (tyAga) and surrender (sharanAgati).

1. Arjuna asks KrishNa about the difference between “sannyAsa” and “tyAga”. KrishNa says that the learned hold that “sannyAsa” means _____. And tyAga means _____.
2. But KrishNa uses the terms “sannyAsa” and “tyAga” as synonyms and gives importance and elaboration to the word “tyAga”. What are the 3 kinds of tyAga?
3. Can you elaborate sAttvika tyAga?

BHAGAVAT GEETA QUICK BOOK

4. Why should one do all acts in the mode of “sAttvika tyAga”?
5. What are the results for those activities which are done without renunciation or sAtveeka tyAga?
6. What are the five causes for the achievement of any action, right or wrong?
7. So, he who thinks that He himself is the doer or the agent of action _____.
8. Which three factors motivate any action?
9. What are three kinds of knowledge/gyAna?
10. What are the three kinds of action/karma?
11. What are the three kinds of agents/kartA/kartRu/doer/knower?

Answers

Chapter 18.1 to 18.28

1. Arjuna questions KrishNa about the difference between “sannyAsa” and “tyAga”. KrishNa says that the learned hold that Sannyasa is renunciation of all actions motivated by desire (kAmyAnAm karmanAm nyAsam). And “tyAga” means renunciation of the fruits of ALL actions, not only of kAmya karma काम्य् (desired actions) but also the fruits of nitya (नित्य) and naimittika karma (नैमित्तिक). (sarva karma phala tyAgam)- BG 18.2.

2. The three kinds of tyAga are

sAttvika tyAga (renunciation in the mode of goodness and detachment), rAjasika tyAga (renunciation in the mode of passion and desire) and tAmasika tyaga (renunciation in the mode of ignorance and delusion).

3. When nitya and naimittika karma (daily duties- niyatam kriyate yatkarma) are performed for the sake of duty itself, abandoning the attachment (sangam) and the fruits (phalam) of the duties, such as a sacrifice is called “sAttvika tyAga”. - **BG 18.9.**

sAttvika tyAga has been defined by our AchAryas as a sacrifice of three things put together - kartRutva tyAga, mamatA tyAga and phala tyAga.

1. kartRutva tyAga – “I am not the independent doer”- The ability to act has been given by Parabrahman.

2. mamatA tyAga – “It is not my act” - The act is controlled by parabrahman and his amshas.

3. phala tyAga – “The fruits of the act are not mine” – They belong to the parabrahmaN.

4. One should always do acts in sAttvika mode, firstly because it is the final instruction of Lord KrishNa that sAttvika tyAga is the best. (**BG 18.6**). KrishNa further clarifies this in BG 18.10 and 18.11 thus: - It is impossible for one who bears a body to abandon all actions entirely. Hence a sAttvika tyAgi having absorbed in sattva guNa, with all his doubts dispelled, becomes wise and clings on to neither love nor hate. (He is equipoised). So, sAttvika tyAga is better than rAjasika tyAga or tAmasika tyAga.

5. Those who have not renounced as a SannyAsi or a tyAgi, their actions yield three kinds of results after death. They are Undesirable result (aniShTam- naraka hell, lower worlds like pAtAla etc), Desirable result (iShTam – Swarga heaven, upper worlds, etc.) and mixed (mishram – birth on earth as living beings, sons, cows, food, etc.) and these fruits becomes the cause of their rebirth, repeated births, and deaths. (BG 18.12)

BHAGAVAT GEETA QUICK BOOK

6. According to sAnkhya doctrine there are five causes for achieving any action, right or wrong. (BG 14-15). They are,

1. adhiShThAnam, (The seat of action which is the body).
 2. kartA, (Doer/agent of that work)
 3. karaNam, (The eleven organs including mind, they are used as instruments).
 4. cheShTA, (The functions of the body motivated by the different prANas).
 5. daivam, (The divine brahmaN who empowers everything and rules from inside).
7. Hence, he who thinks that he himself is the doer or the agent of action cannot see the real nature of things (na sah pashyati durmatih) because of his immature understanding (akRta buddhi). - **BG 18.16**

8. The three factors that motivate any action are called (**BG 18.18**)

1. Knowledge, gyAnam
2. The goal of knowledge, gyEyam
3. The one who knows, parigyAtA.

9. The three kinds of knowledge (tirividha gyAnam) are (BG 18.19 -22)

1. sAttvika knowledge is one by which one sees the self (Atman/Brahman) as one immutable existence but present in every being.
2. rAjasika knowledge is one by which one sees every being as being a different entity with varied natures.
3. tAmasika knowledge is one by which one gets attached to one single action/work, without any cause and knowledge of reality.

10. The three kinds of actions (trividha karma) are (BG 18.23 – 25)

1. sAttvika karmas are in the mode of goodness. They are obligatory acts performed daily (niyatam), done without attachment (sanga-rahitam), without passion or hate (arAga-dvEShatah) and without desiring fruitive results (aphala-prEpsunA)
2. rAjasika karmas are in the mode of passion inspired by desire for results (kAma-eeepsunA), done with ego (sa-ahankArEna) and bahula-AyAsam (with great labour)
3. tAmasika karmas cause future bondage (anubandham), causes destruction (kShayam) and distress to others (himsAm); are begun without considering the consequences (anapEkshya), decided by the mind of the person (pauruSham- without will of God) and is motivated by illusion (mOhAt-ArabhyatE).

11. The three kinds of agents/kartA/kartRu/doer/knower are (BG 26 – 28)

BHAGAVAT GEETA QUICK BOOK

1. sAttvika kartA is liberated from all material association (mukta-sangah), is without false ego (anaham-vAdee), who is endued with determination (dhRuti) and has enthusiasm (utsAha) and who is unaffected by success or failure (siddhi-asiddhyOh-nirvikArah)

2. rAjasika kartA is very passionate (rAgee), desires fruit of the work (karma phala prEpsuh), is greedy (lubdhah), himsA-Atmakah (ruthless and envious), ashuchi (unclean), harSha-shOk-anvitah (easily becomes jubilant or depressed)

3. tAmasika kartA does not follow the scriptural injunctions (ayuktah), is materialistic (prAkRutah), is stubborn (stabdhah), is fraudulent (shaThah), expert in insulting others (naiShkRutikah), lazy (alasa), dejected/sad (vishAdee) and always delaying actions (deergha-sootree).

Questions Chapter 18.29 to 18.63

1. What is “pravRutti”? What is “nivRutti”? In what mode is one who understands how to use these two things?
2. If a person just dreams, has a lot of fear, is always sad and stubborn, then he is said to be in the mode of _____.
3. That experience which is first like poison but become like a nectar in the end, leading to self-realization is said to be _____.
4. That experience which appears like nectar in the beginning but becomes like poison at the end is said to be _____.
5. Is there any being existing in this world or among the Gods who is free from the influence of the three modes of material nature?
6. What is the basis of the divisions of brAhmaNas, kshatriyas, vaishyas and shoodras?
7. Though their natures are different, how can each of them realise the Brahman?
8. Should one change from his own dharma to attain perfection? What if he thinks he is faulty in his dharma?
9. Some people find flaws in our dharma. Should we accept those and abandon our dharma?
10. Who can understand BhagavAn as He is; as absolute truth?
11. How can we cross all the obstacles in life?

Answers Chapter 18.29 to 18.63

1. pravRutti means “activity” and nivRutti means “inactivity”. One who understands what activity is and what inactivity is, further what ought to be done and what ought not to be done, is said to be in the mode of goodness. He possesses sAttvika buddhi. **(BG 18.30)**
2. If a person just dreams, has a lot of fear, is always sad and stubborn, then he is said to be in the mode of ignorance (tAmasika dhRuti). **(BG 18.35)**

BHAGAVAT GEETA QUICK BOOK

3. That experience, which is first like poison but becomes like a nectar in the end, leading to self-realisation is said to be in the mode of goodness. (sAttvika sukham). **(BG 18.37)**

4. That experience which appears like nectar in the beginning but becomes like poison at the end is said to be in the mode of passion (rAjasika sukham). **(BG 18.38)**

5. NO. There is no being existing in this world or among the Gods who is free from the influence of the three modes of material nature (guNas born out of prakRuti). - **(BG 18.40)**

6. The basis of the divisions of brAhmaNas, kshatriyas, Vaishyas and shoodras is “GuNas born out of prakRuti”.

The duty of a brAhmaNa is determined by guNas like control of senses and mind, austerity, purity, patience, righteousness, knowledge, special knowledge, and faith.

The duty of a kshatriya is determined by guNas like valour, vigour, steadfastness, cleverness, courage to face battle, generosity, and welfare mindedness.

The duty of a Vaishya is determined by guNas like farming, cattle farming, skills of trade, etc. and the duty of a shoodra is determined by the guNas like service etc. **(BG 18.41)**

7. Though their natures are different, each of them can realise the Brahman by worshipping KrishNa and doing his own prescribed duties. **(BG 18.46)**.

8. No, one should not change from one's own dharma in the quest for perfection. Even if his duty is done with faults, he will attain perfection. He will not incur any black mark for that. It is always better to do one's own duty rather than the duty of another. **(BG 18.47)**

9. **BG 18.48**: *One should not abandon duties born of one's karma even if one sees defects in them. O son of Kunti. Indeed, all actions are covered by some problems, just as fire is by smoke.* We should abandon the doer ship (kartRutva tyAgam), ownership (mamata tyAgam) and fruits (phala tyAgam) of our duties. **(BG 18.23)**. This verse was told to Arjuna to clear him of all his doubts about different yOgas like karma yOga, sannyAsa yOga, tyAga, etc.

10. Only by devotion to KrishNa, can one know BhagavAn as He is, as the absolute truth and thereby he reaches the supreme abode finally. **(BG 18.55)**

11. We can cross all the obstacles in life by focusing our thoughts on KrishNa. By His grace, we shall cross the ocean of life. **(BG 18.58)**.

Questions Chapter 18.64 to 18.78

1. To whom does KrishNa reveal the most confidential knowledge?
In other words, what relationship do you think we should have with KrishNa and how?

BHAGAVAT GEETA QUICK BOOK

2.If we befriend krishNa, always thinking of Him (man-manA bhavah), becoming his devotee (mat-bhaktah), worshipping Him (mat-yAjee), and bowing unto Him, then KrishNa promises that _____.

3. In **BG 18.66**, KrishNa says –

“sarva dharmAn parityajya mAm ekam sharaNam vraja |
aham tvAm sarva pApEbhyO mOkShayishyAmi mA shucha:|

Does this verse mean that we should give up all our duties prescribed by our dharma?

4.What is the meaning of “mAm ekam sharaNam vraja”?

5.What is the meaning of the phrase “mA shucha:”?

6.Is it right to explain the Bhagavat Geeta to the non-devotees of krishNa or to people who are not following their duties?

7.What happens when a krishNa devotee explains this supreme secret to other devotees of KrishNa? How will KrishNa treat him?

8.All these days, we have been studying the sacred dialogue (dharmyam samvAdam) between KrishNa and Arjuna. KrishNa accredits us that by studying this bhagavat geetA, we have been worshipping Him through _____.

9.In places where the Bhagavat GeetA is being discussed, there may be non-devotees, but who would have followed the discussions regularly, without any jealousy or adverse opinions in mind. What change will they see? Will they get any benefit out of their observance?

10. Arjuna tells krishNa, “naSHTah mOha:, smRuti labdhA”.

Which illusion has been destroyed and which memory has been restored by Arjuna?

11.It is Sanjaya’s opinion that “Wherever there is KrishNa and Arjuna, there will be _____, _____, and _____.

12. Which verses in chapter 18 talk about surrender, sharanAgati? Expand.

13.Name the krishNa nAmas in chapter 18.

Answers

Chapter 18.64 to 18.78

1.KrishNa will reveal the most confidential knowledge to His friend, the one whom He loves most. This is evident from **BG 7.17**, **18.64** and **BG 18.65**. We should always be engaged in knowledge and devotion of KrishNa. By doing this, we can befriend Him.

2. If we befriend krishNa, always thinking of Him (man-manA bhava:), becoming his devotee (mat-bhakta:), worshipping Him (mat-yAjee), and bowing unto Him, then KrishNa promises that we will reach His abode. (**BG 18.65**)

3.In **BG 18.66**, KrishNa says “sarva dharmAn parityajya mAm ekam sharaNam vraja |
aham tvAm sarva pApEbhyO mOkShayishyAmi mA shucha:|

We should give up all types of dharma other than those advised by sharaNAgati shAstra. After performing prapatti /bharaNyAsam, we should not give up our duties. KrishNa says, “It is my supreme order that you should perform our nitya and naimittika karma prescribed by our dharma, but without attachment and expectations of rewards.” Such action alone is in the mode of goodness/satva (**BG 18.6** and **BG 18.23**)

BHAGAVAT GEETA QUICK BOOK

4. “mAm ekam sharaNam vraja” means “Seek refuge only in Me”.

KrishNa says clearly that He is the only supreme power to whom we must surrender, and no one else. **(BG 18.66)**

5. “mA shuchah” means “Don’t Worry”.

This phrase re-instates the courage given by KrishNa for us to continue maintaining our faith at all times without getting dejected. It also removes our self-doubts as to whether we have done our duty properly or not. It is enough if we do our duties in KrishNa consciousness. (18.47, 18.48, 18.66)

6. The Bhagavat GeetA should not be explained to non-devotees of krishNa or to people who are not disciplined in their respective duties. This is the advice of KrishNa. **(BG 18.67)**

7. When a krishNa devotee explains this supreme secret amongst His devotees. He will reach KrishNa alone. **(BG 18.68)**

8. All these days, we have been studying the sacred dialogue (dharmyam samvAdam) between KrishNa and Arjuna. By doing this, we have been worshipping Him through “GYANA YAGYA”, the sacrifice of knowledge. **(BG 18.70)**.

9. In places where Bhagavat GeetA is being discussed, there may be people who are not true devotees, but just because they listened to or followed the discussions regularly without any jealousy or adverse opinions in mind, they will be freed from their sins, and they will attain the auspicious planets of the puNyAtmAs.

10. Arjuna tells krishNa, “naSHTah mOha: smRuti labdhA”. Arjuna’s illusion that “he should not fight his brothers” has been destroyed. And the clarity of mind that “one must do his prescribed duty accompanied by devotion to KrishNa” has been restored. In short, it is a re-birth of absolute knowledge.

11. It is Sanjaya’s opinion that wherever there is KrishNa and Arjuna, there will be Shree (prosperity), vijaya (victory), bhooti: dhruvA (stable welfare) and neeti (morality).

12. KrishNa advises on sharanAgati/surrender in **BG 18.56, 18.57, 18.62, and 18.66**.

“sarvakarmANyapi sadA kurvANO mad-vyapAshraya: |

Mat-prasAdAt avApnOti shAsvatam padam avyayam ||”

My devotees always perform all actions by taking refuge in me.

By my grace, they attain the permanent and imperishable abode.

“chetasA sarvakarmaNi mayi sannyasya mat-parah |

Buddhi yOgam upAshritya mat chitta: satatam bhava||

Surrender all actions to Me considering Me as your supreme goal.

Taking shelter of buddhi yOga (union of the intellect and the supreme Lord), keep your consciousness absorbed in Me.

BHAGAVAT GEETA QUICK BOOK

“tamEva sharaNaM gachcha sarvabhAvEna bhArata|
tatprasAdAtparam shAntiM sthAnaM prApsyasi shAshvatam||”
Surrender exclusively unto Him (the supreme being) whole heartedly, O bhArata!
By His grace, you will attain supreme peace and eternal abode.

“sarva dharmAn parityajya mAm ekam sharaNam vraja |
ahaM tvAm sarvapApEbhyO mOkshayiShyAmi mAshucha: ||”
Abandoning all other dharmas, surrender only to Me.
I shall liberate you from all sins. Do not worry!

13. Name the krishNa nAmas in chapter 18.
hRusheekEsha, keshi-nishoodanah, eeshwara, achyuta, vAsudeva; yOgeshwara; kRushNa:
kEshava.

END OF CHAPTER 18

Thus, we come to the end of the What, Why and How of life.

kAyEna vAchA manasEndriyaiRvA budhyAtmanA vA prakrutE: svabhAvAt |
karOmi yadyat sakalam parasmai nArAyaNAyEti samarpayAmi

||Shubham ||