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# Bhagavad gita chapter-18

1. Who is the composer of the Vedānta-sūtra? BG 18.1

the Lord Himself is the composer of the Vedānta-sūtra, and He is its knower.

2. What is The purpose of life? BG 18.1

The purpose of life is indicated to be renunciation and attainment of the transcendental position above the three material modes of nature.

3. What Arjuna wants to clarify from Lord Krishna? BG 18.1

Arjuna wants to clarify the two distinct subject matters of Bhagavad-gītā, namely renunciation (tyāga) and the renounced order of life (sannyāsa). Thus he is asking the meaning of these two words.

4. Whom the doubts are always compared to? BG 18.1

doubts are always compared to demons.

5. Why Kṛṣṇa is known as Keśi-niṣūdana? BG 18.1

Keśi was a most formidable demon who was killed by the Lord; now Arjuna is expecting Kṛṣṇa to kill the demon of doubt.

6. What is call the renounced order of life [sannyāsa]? BG 18.2

The giving up of activities that are based on material desire is what great learned men call the renounced order of life [sannyāsa].

7. What is call renunciation [tyāga]? BG 18.2

giving up the results of all activities is what the wise call renunciation [tyāga].

8. What activity should not to be given up? BG 18.2

But activities leading to advanced spiritual knowledge are not to be given up. sacrifice for the purification of one's heart or for advancement in the spiritual science should not be given up.

9. What is recommended in the Vedic literature? BG 18.3

animal killing in a sacrifice is recommended in the Vedic literature, the animal is not considered to be killed. The sacrifice is to give a new life to the animal. Sometimes the animal is given a new animal life after being killed in the sacrifice, and sometimes the animal is promoted immediately to the human form of life.

**10. What is Śrī Kṛṣṇa, judgment about renunciation? BG 18.4**

Here the Lord is personally present, and His word should be taken as final. The Lord says that the process of renunciation should be considered in terms of the modes of material nature in which it is performed.

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**11. What Lord says about vivāha-yajña or marriage ceremony? BG 18.5**

The Lord says here that any sacrifice which is meant for human welfare should never be given up. Vivāha-yajña, the marriage ceremony, is meant to regulate the human mind so that it may become peaceful for spiritual advancement. For most men, this vivāha-yajña should be encouraged even by persons in the renounced order of life.

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**12. What Lord says about Sannyāsīs? BG 18.5**

Sannyāsīs should never associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not accept a wife in the marriage ceremony. All prescribed sacrifices are meant for achieving the Supreme Lord. Therefore, in the lower stages, they should not be given up.

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**13. What Lord says about charity? BG 18.5**

charity is for the purification of the heart. If charity is given to suitable persons, as described previously, it leads one to advanced spiritual life.

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**14. Why all sacrifices which are meant for material advancement in life should be given up? Bg 18.6**

Although all sacrifices are purifying, one should not expect any result by such performances. In other words, all sacrifices which are meant for material advancement in life should be given up,

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**15. Why any activity which leads to devotional service to the Lord should be accepted? BG 18.6**

sacrifices that purify one's existence and elevate one to the spiritual plane should not be stopped. Everything that leads to Kṛṣṇa consciousness must be encouraged. In the Śrīmad-Bhāgavatam also it is said that any activity which leads to devotional service to the Lord should be accepted.

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**16. What A devotee of the Lord should accept ? BG 18.6**

A devotee of the Lord should accept any kind of work, sacrifice or charity which will help him in the discharge of devotional service to the Lord.

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**17. Why Cooking for oneself is prohibited? BG 18.7**

activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended. It is said that a person in the renounced order of life should not cook for himself. Cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited.

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**18. When it is to be understood that he is acting in the mode of darkness?BG 18.7**

a sannyāsī may perform a marriage ceremony to help his disciple in the advancement of Kṛṣṇa consciousness. If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

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**19. Why One who is in Kṛṣṇa consciousness should not give up earning money? BG 18.8**

One who is in Kṛṣṇa consciousness should not give up earning money out of fear that he is performing fruitive activities. If by working one can engage his money in Kṛṣṇa consciousness, or if by rising early in the morning one can advance his transcendental Kṛṣṇa consciousness

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**20. What renunciation is in the mode of passion? BG 18.8**

one should not desist out of fear or because such activities are considered troublesome. Such renunciation is in the mode of passion.

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**21. How Prescribed duties must be performed? BG 18.9**

Prescribed duties must be performed with this mentality. One should act without attachment for the result; he should be disassociated from the modes of work.

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**22. How A man working in Kṛṣṇa consciousness in a factory ? BG 18.9**

A man working in Kṛṣṇa consciousness in a factory does not associate himself with the work of the factory, nor with the workers of the factory. He simply works for Kṛṣṇa. And when he gives up the result for Kṛṣṇa, he is acting transcendently.

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**23. Who should be known as most intelligent and beyond all doubts in his activities? BG 18.10**

A person in Kṛṣṇa consciousness or in the mode of goodness does not hate anyone or anything which troubles his body. He does work in the proper place and at the proper time without fearing the troublesome effects of his duty. Such a person situated in transcendence should be understood to be most intelligent and beyond all doubts in his activities.

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**24. Who is actually a renouncer according to Bhagavad gita? Bg 18.11**

It is said in Bhagavad-gītā that one can never give up work at any time. Therefore he who works for Kṛṣṇa and does not enjoy the fruitive results, who offers everything to Kṛṣṇa, is actually a renouncer.

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**25. Who are situated in the renounced order of life? BG 18.11**

There are many members of the International Society for Krishna Consciousness who work very hard in their office or in the factory or some other place, and whatever they earn they give to the Society. Such highly elevated souls are actually sannyāsīs and are situated in the renounced order of life. It is clearly outlined here how to renounce the fruits of work and for what purpose fruits should be renounced.

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**26. Who does not enjoy or suffer the results of his acts after death? BG 18.12**

A person in Kṛṣṇa consciousness acting in knowledge of his relationship with Kṛṣṇa is always liberated. Therefore he does not have to enjoy or suffer the results of his acts after death.

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**27. how is it that the person in Kṛṣṇa consciousness does not suffer or enjoy the reactions of work?BG 18.13**

The Lord is citing Vedānta philosophy to show how this is possible. He says that there are five causes for all activities, and for success in all activity one should consider these five causes. Sāṅkhya means the stock of knowledge, and Vedānta is the final stock of knowledge accepted by all leading ācāryas. Even Śaṅkara accepts Vedānta-sūtra as such. Therefore such authority should be consulted.

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**28. How The ultimate control is invested in the Supersoul? BG 18.13**

Lord is engaging everyone in certain activities by reminding him of his past actions. And Kṛṣṇa conscious acts done under His direction from within yield no reaction, either in this life or in the life after death.

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**29. The word adhiṣṭhānam refers to? BG 18.14**

The word adhiṣṭhānam refers to the body

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**30. What is known as kartā, “the doer.”? BG 18.14**

The soul within the body is acting to bring about the results of activity and is therefore known as kartā, “the doer.”

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**31. How by the senses the soul acts in various ways? BG 18.14**

For each and every action there is a different endeavor. But all one’s activities depend on the will of the Supersoul, who is seated within the heart as a friend. The Supreme Lord is the supercause.

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**32. Who is not bound by any activity? BG 18.14**

The Supreme Lord is the supercause. Under these circumstances, he who is acting in Kṛṣṇa consciousness under the direction of the Supersoul situated within the heart is naturally not bound by any activity.

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**33. Why Those in complete Kṛṣṇa consciousness are not ultimately responsible for their actions? BG 18.14**

Those in complete Kṛṣṇa consciousness are not ultimately responsible for their actions. Everything is dependent on the supreme will, the Supersoul, the Supreme Personality of Godhead.

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**34. Why The words “right” and “wrong” are very significant ? BG 18.15**

Right work is work done in terms of the prescribed directions in the scriptures, and wrong work is work done against the principles of the scriptural injunctions. But whatever is done requires these five factors for its complete performance.

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**35. Why A foolish person cannot understand that the Supersoul is sitting as a friend within and conducting his actions? BG 18.16**

Although the material causes are the place, the worker, the endeavor and the senses, the final cause is the Supreme, the Personality of Godhead.

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**36. Who thinks himself to be the doer? BG 18.16**

one should see not only the four material causes but the supreme efficient cause as well. One who does not see the Supreme thinks himself to be the doer.

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**37. Why Lord informs Arjuna that the desire not to fight arises from false ego? BG 18.17**

Arjuna thought himself to be the doer of action, but he did not consider the supreme sanction within and without.

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**38. Who is perfect in doing everything? BG 18.17**

one who knows the instruments of work, himself as the worker, and the Supreme Lord as the supreme sanctioner is perfect in doing everything.

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**39. Who is even though killing, does not kill? BG 18.17**

Anyone who is acting in Kṛṣṇa consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing, does not kill. Nor is he ever affected by the reaction of such killing.

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**40. Who is certainly judged by a court of law? Bg 18.17**

When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

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**41. What are three kinds of impetus for daily work? BG 18.18**

knowledge, the object of knowledge, and the knower.

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**42. What elements human being has ? BG 18.18**

The instruments of work, the work itself and the worker are called the constituents of work. Any work done by any human being has these elements.

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**43. What is called inspiration? BG 18.18**

Before one acts, there is some impetus, which is called inspiration.

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**44. When work takes the form of action? BG 18.18**

Any solution arrived at before work is actualized is a subtle form of work. Then work takes the form of action.

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**45. What is called impetus? BG 18.18**

First one has to undergo the psychological processes of thinking, feeling and willing, and that is called impetus.

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**46. What is called the accumulation of work? BG 18.18**

The inspiration to work is the same if it comes from the scripture or from the instruction of the spiritual master. When the inspiration is there and the worker is there, then actual activity takes place by the help of the senses, including the mind, which is the center of all the senses. The sum total of all the constituents of an activity is called the accumulation of work.

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**47. What Lord says about the different types of knowledge? BG 18.19**

the Lord says that He wishes to speak about the different types of knowledge, workers and work itself according to the three material modes.

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**48. Which knowledge posses in the mode of goodness? BG 18.20**

A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness.

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**49. How in every body is to see in the mode of goodness? BG 18.20**

In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work. the manifestation of the living force in every body is due to the superior nature of the Supreme Lord. Thus to see that one superior nature, that living force, in every body is to see in the mode of goodness.

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**50. Which knowledge is an aspect of self-realization? BG 18.20**

That living energy is imperishable, although the bodies are perishable. Differences are perceived in terms of the body; because there are many forms of material existence in conditional life, the living force appears to be divided. Such impersonal knowledge is an aspect of self-realization.

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**51. What is called knowledge in the mode of passion? BG 18.21**

The concept that the material body is the living entity and that with the destruction of the body the consciousness is also destroyed is called knowledge in the mode of passion.

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**52. Why there is no separate soul beyond the body? BG 18.21**

According to that knowledge, bodies differ from one another because of the development of different types of consciousness, otherwise there is no separate soul which manifests consciousness. The body is itself the soul, and there is no separate soul beyond the body.

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