

Name: \_\_\_\_\_

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# Bhagavadgita Chapter-15

## 1. What is the purpose of vedic study? BG 15.1

the purpose of Vedic study is to understand Kṛṣṇa. Therefore one who is in Kṛṣṇa consciousness, who is engaged in devotional service, already knows the Vedas.

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## 2. Why entanglement of this material world is compared here to a banyan tree? BG 15.1

For one who is engaged in fruitive activities, there is no end to the banyan tree. He wanders from one branch to another, to another, to another. The tree of this material world has no end, and for one who is attached to this tree, there is no possibility of liberation.

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## 3. To what the Vedic hymns compared here? BG 15.1

The Vedic hymns, meant for elevating oneself, are called the leaves of this tree.

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## 4. How one can get out of this illusion? BG 15.1

This tree's roots grow upward because they begin from where Brahmā is located, the topmost planet of this universe. If one can understand this indestructible tree of illusion, then one can get out of it.

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## 5. What is the tree of this material world is? BG 15.1

the tree of this material world is only a reflection of the real tree of the spiritual world. This reflection of the spiritual world is situated on desire, just as a tree's reflection is situated on water. Desire is the cause of things' being situated in this reflected material light.

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## 6. In what way divide up the whole material world into twenty-four elements? BG 15.1

The impersonalists take Brahman to be the root of this material tree, and from the root, according to Sāṅkhya philosophy, come prakṛti, puruṣa, then the three guṇas, then the five gross elements (pañca-mahā-bhūta), then the ten senses (daśendriya), mind, etc. In this way they divide up the whole material world into twenty-four elements.

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## 7. How the spiritual world must have the same variegatedness? BG 15.1

If Brahman is the center of all manifestations, then this material world is a manifestation of the center by 180 degrees, and the other 180 degrees constitute the spiritual world. The material world is the perverted reflection, so the spiritual world must have the same variegatedness,

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## 8. How the prakṛti and puruṣa is explained? BG 15.1

The prakṛti is the external energy of the Supreme Lord, and the puruṣa is the Supreme Lord Himself,

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**9. What is the purpose of Vedas? BG 15.1**

One who is attracted by the ritualistic formulas of the Vedas is attracted by the beautiful green leaves of the tree. He does not exactly know the purpose of the Vedas. The purpose of the Vedas, as disclosed by the Personality of Godhead Himself, is to cut down this reflected tree and attain the real tree of the spiritual world.

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**10. What are the lower parts of the branches of banyan tree? BG 15.2**

The description of the banyan tree is further explained here. Its branches spread in all directions. In the lower parts, there are variegated manifestations of living entities - human beings, animals, horses, cows, dogs, cats, etc. These are situated on the lower parts of the branches,

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**11. What are the upper part of the banyan tree contains of? BG 15.2**

whereas on the upper parts are higher forms of living entities: the demigods, Gandharvas and many other higher species of life.

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**12. How the banyan tree is nourished by the three modes of material nature? BG 15.2**

Sometimes we find that a tract of land is barren for want of sufficient water, and sometimes a tract is very green; similarly, where particular modes of material nature are proportionately greater in quantity, the different species of life are manifested accordingly

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**13. How the twigs of the banyan tree is compared to? BG 15.2**

The twigs of the tree are considered to be the sense objects. By development of the different modes of nature we develop different senses, and by the senses we enjoy different varieties of sense objects. The tips of the branches are the senses - the ears, nose, eyes, etc

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**14. The subsidiary roots of banyan tree are compared to? BG 15.2**

The subsidiary roots are attachments and aversions, which are by-products of different varieties of suffering and sense enjoyment.

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**15. What are the piety and impiety are considered as? BG 15.2**

The tendencies toward piety and impiety are considered to develop from these secondary roots, which spread in all directions.

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**16. What is the real root is from ? BG 15.2**

The real root is from Brahmaloaka, and the other roots are in the human planetary systems.

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**17. Which planet of human beings is considered the field of activities? BG 15.2**

After one enjoys the results of virtuous activities in the upper planetary systems, he comes down to this earth and renews his karma, or fruitive activities for promotion. This planet of human beings is considered the field of activities.

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**18.** Is the real form of this banyan can be understood in this material world? BG 15.3-4

No it cannot be understood in this material world. Since the root is upwards, the extension of the real tree is at the other end. When entangled with the material expansions of the tree, one cannot see how far the tree extends, nor can one see the beginning of this tree. Yet one has to find out the cause.

**19.** How one becomes gradually detached from this false reflection of reality? BG 15.3-4

One has to search out that origin of this tree, the Supreme Personality of Godhead, through the association of persons who are in knowledge of that Supreme Personality of Godhead. Then by understanding one becomes gradually detached from this false reflection of reality,

**20.** How one can become situated in the real tree? BG 15.3-4

by knowledge one can cut off the connection and actually become situated in the real tree.

**21.** Why the word asaṅga is very important ? BG 15.3-4

The word asaṅga is very important in this connection because the attachment for sense enjoyment and lording it over the material nature is very strong. Therefore one must learn detachment by discussion of spiritual science based on authoritative scriptures, and one must hear from persons who are actually in knowledge.

**22.** Who is the original root of the tree? BG 15.3-4

The Supreme Personality of Godhead, Kṛṣṇa, is the original root from whom everything has emanated.

**23.** What one should do to gain the favor of that Personality of Godhead? BG 15.3-4

one has only to surrender, and this is a result of performing devotional service by hearing, chanting, etc.

**24.** What is the meaning of Ahaṁ sarvasya prabhavaḥ? BG 15.3-4

I am the origin of everything.” Therefore to get out of the entanglement of this strong banyan tree of material life, one must surrender to Kṛṣṇa. As soon as one surrenders unto Kṛṣṇa, one becomes detached automatically from this material extension.

**25.** What is the first qualification to surrender? BG 15.5

The first qualification is that one should not be deluded by pride. Because the conditioned soul is puffed up, thinking himself the lord of material nature, it is very difficult for him to surrender unto the Supreme Personality of Godhead.

**26.** Who can begin the process of surrender? BG 15.5

One should know by the cultivation of real knowledge that he is not lord of material nature; the Supreme Personality of Godhead is the Lord. When one is free from delusion caused by pride, he can begin the process of surrender.

**27. Who has the foolish notion that he is the lord of the world? BG 15.5**

For one who is always expecting some honor in this material world, it is not possible to surrender to the Supreme Person. Pride is due to illusion, for although one comes here, stays for a brief time and then goes away, he has the foolish notion that he is the lord of the world.

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**28. Who has false impression that they are the proprietors? BG 15.5**

He thus makes all things complicated, and he is always in trouble. The whole world moves under this impression. People are considering the land, this earth, to belong to human society, and they have divided the land under the false impression that they are the proprietors.

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**29. Which faulty associations bind one to this material world? BG 15.5**

One has to get out of this false notion that human society is the proprietor of this world. When one is freed from such a false notion, he becomes free from all the false associations caused by familial, social and national affections. These faulty associations bind one to this material world.

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**30. What happens if once understanding of things as they are? BG 15.5**

one has to develop spiritual knowledge. One has to cultivate knowledge of what is actually his own and what is actually not his own. And when one has an understanding of things as they are, he becomes free from all dual conceptions

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**31. When it is possible for one surrender to the Supreme Personality of Godhead? BG 15.5**

when one has an understanding of things as they are, he becomes free from all dual conceptions such as happiness and distress, pleasure and pain. He becomes full in knowledge; then it is possible for him to surrender to the Supreme Personality of Godhead.

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**32. Which is Goloka Vṛndāvana? BG 15.6**

The spiritual world, the abode of the Supreme Personality of Godhead, Kṛṣṇa - which is known as Kṛṣṇaloka, Goloka Vṛndāvana

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**33. How all the planets in the spiritual sky are self-luminous? BG 15.6**

In the spiritual sky there is no need of sunshine, moonshine, fire or electricity, because all the planets are self-luminous. We have only one planet in this universe, the sun, which is self-luminous, but all the planets in the spiritual sky are self-luminous.

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**34. What is known as the brahma-jyotir? BG 15.6**

The shining effulgence of all those planets (called Vaikuṅṭhas) constitutes the shining sky known as the brahma-jyotir

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**35. What is covered by the mahat-tattva? BG 15.6**

Actually, the effulgence is emanating from the planet of Kṛṣṇa, Goloka Vṛndāvana. Part of that shining effulgence is covered by the mahat-tattva,

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**36. which are called Vaikuṅṭhas, chief of which is Goloka Vṛndāvana? BG 15.6**

the material world. Other than this, the major portion of that shining sky is full of spiritual planets, which are called Vaikuṅṭhas, chief of which is Goloka Vṛndāvana.

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**37. When the living entity becomes liberated? BG 15.6**

As long as a living entity is in this dark material world, he is in conditional life, but as soon as he reaches the spiritual sky by cutting through the false, perverted tree of this material world, he becomes liberated.

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**38. Who is eternally fragmented? BG 15.7**

The living entity is the fragmental part and parcel of the Supreme Lord - eternally. It is not that he assumes individuality in his conditional life and in his liberated state becomes one with the Supreme Lord. He is eternally fragmented.

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**39. What is personal expansion and separated expansions? B G 15.7**

viṣṇu-tattva is the personal expansion, and the living entities are the separated expansions.

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**40. Why the living entity has to struggle very hard to maintain his existence in the material world? BG 15.7**

The living entity in his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result, he has to struggle very hard to maintain his existence in the material world.

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**41. How the conditioned soul is bound up by? BG 15.7**

He is bound up by the false ego, and the mind is the chief agent which is driving him in this material existence.

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**42. How the mind is for condition soul? BG 15.7**

When the mind is in the mode of goodness, his activities are good; when the mind is in the mode of passion, his activities are troublesome; and when the mind is in the mode of ignorance, he travels in the lower species of life.

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**43. How people live in spiritual planet? BG 15.7**

in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's. As far as bodily construction is concerned, there is no difference between the part-and-parcel living entities and the expansions of viṣṇu-mūrti. In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

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**44. Why the living entity is described as īśvara? BG 15.8**

the controller of his own body. If he likes, he can change his body to a higher grade, and if he likes he can move to a lower class. Minute independence is there. The change his body undergoes depends upon him. At the time of death

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**45. How At the time of death the living entity can change in his next life? BG 15.8**

At the time of death, the consciousness he has created will carry him on to the next type of body. If he has made his consciousness like that of a cat or dog, he is sure to change to a cat's or dog's body. And if he has fixed his consciousness on godly qualities, he will change into the form of a demigod. And if he is in Kṛṣṇa consciousness, he will be transferred to Kṛṣṇaloka in the spiritual world and will associate with Kṛṣṇa.

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**46. It is a false claim that after the annihilation of this body everything is finished? BG 15.8**

The individual soul is transmigrating from one body to another, and his present body and present activities are the background of his next body.

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**47. What is called karṣati? BG 15.8**

One gets a different body according to karma, and he has to quit this body in due course. It is stated here that the subtle body, which carries the conception of the next body, develops another body in the next life. This process of transmigrating from one body to another and struggling while in the body is called karṣati, or struggle for existence.

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**48. What happens if the living entity adulterates his consciousness with the qualities of cats and dogs? BG 15.9**

in his next life he gets a cat or dog body and enjoys.

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**49. How is the Consciousness is originally? BG 15.9**

Consciousness is originally pure, like water. But if we mix water with a certain color, it changes.

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**50. What is the Real consciousness? BG 15.9**

Real consciousness is Kṛṣṇa consciousness. When, therefore, one is situated in Kṛṣṇa consciousness, he is in his pure life.

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**51. But if his consciousness is adulterated by some type of material mentality? BG 15.9**

in the next life he gets a corresponding body. He does not necessarily get a human body again; he can get the body of a cat, dog, hog, demigod or one of many other forms, for there are 8,400,000 species.

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**52. Why word jñāna-cakṣuṣaḥ is very significant? BG 15.10**

Without knowledge, one cannot understand how a living entity leaves his present body, nor what form of body he is going to take in the next life, nor even why he is living in a particular type of body. This requires a great amount of knowledge understood from Bhagavad-gītā and similar literatures heard from a bona fide spiritual master.

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**53. Why living entity is suffering different kinds of happiness and distress, under the illusion of sense enjoyment? BG 15.10**

Every living entity is quitting his body under certain circumstances, he is living under certain circumstances, and he is enjoying under certain circumstances under the spell of material nature.

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**54. Who will lose all power to understand their change of body and their stay in a particular body? BG 15.10**

Persons who are everlastingly fooled by lust and desire lose all power to understand their change of body and their stay in a particular body. They cannot comprehend it.

**55. Those who have developed spiritual knowledge how they will be ? BG 15.10**

however, can see that the spirit is different from the body and is changing its body and enjoying in different ways. A person in such knowledge can understand how the conditioned living entity is suffering in this material existence.

**56. those who are highly developed in Kṛṣṇa consciousness what they will try to do? BG 15.10**

They try their best to give this knowledge to the people in general, for their conditional life is very much troublesome. They should come out of it and be Kṛṣṇa conscious and liberate themselves to transfer to the spiritual world.

**57. How the transcendentalists on the path of spiritual self-realization? BG 15.11**

There are many transcendentalists on the path of spiritual self-realization, but one who is not situated in self-realization cannot see how things are changing in the body of the living entity.

**58. Why the word yoginaḥ is significant in this connection? BG 15.11**

In the present day there are many so-called yogīs, and there are many so-called associations of yogīs, but they are actually blind in the matter of self-realization

**59. Who are called yatanto?BG 15.11**

They are simply addicted to some sort of gymnastic exercise and are satisfied if the body is well built and healthy. They have no other information. They are called yatanto

**60. Why they are not self-realized? BG 15.11**

Even though they are endeavoring in a so-called yoga system, they are not self-realized. Such people cannot understand the process of the transmigration of the soul.

**61. How the bhakti-yogīs can understand how things are taking place? BG 15.11**

Only those who are actually in the yoga system and have realized the self, the world and the Supreme Lord - in other words, the bhakti-yogīs, those engaged in pure devotional service in Kṛṣṇa consciousness - can understand how things are taking place.

**62. How one can understand electricity or fire are coming from the Supreme Personality of Godhead? BG 15.12**

Everyone sees the sun, moon, fire and electricity. One should simply try to understand that the splendor of the sun, the splendor of the moon, and the splendor of electricity or fire are coming from the Supreme Personality of Godhead.

**63. How the beginning of Kṛṣṇa consciousness helps? BG 15.12**

the beginning of Kṛṣṇa consciousness, lies a great deal of advancement for the conditioned soul in this material world.

**64. How one can come back to Godhead, back to home? BG 15.12**

The living entities are essentially the parts and parcels of the Supreme Lord, and He is giving herewith the hint how they can come back to Godhead, back to home.

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**65. When one's Kṛṣṇa consciousness will begin? BG 15.12**

if one can understand that the light and splendor of the sun, moon and fire are emanating from the Supreme Personality of Godhead, Kṛṣṇa, then one's Kṛṣṇa consciousness will begin.

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**66. When people can understand the mercy of the Supreme Personality of Godhead, Kṛṣṇa? BG 15.12**

By the moonshine, all the vegetables are nourished. The moonshine is so pleasing that people can easily understand that they are living by the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

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**67. What are are some thoughts to provoke Kṛṣṇa consciousness in the conditioned soul? BG 15.12**

Without His mercy there cannot be sun, without His mercy there cannot be moon, and without His mercy there cannot be fire, and without the help of sun, moon and fire, no one can live. These are some thoughts to provoke Kṛṣṇa consciousness in the conditioned soul.

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**68. How the planets are floating in the air? BG 15.13**

It is understood that all the planets are floating in the air only by the energy of the Lord.

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**69. How the floating planets are actually held in the fist of the universal form of the Supreme Lord? BG 15.13**

just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust's falling, but if one throws it in the air it will fall down. Similarly, these planets, which are floating in the air, are actually held in the fist of the universal form of the Supreme Lord.

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**70. How mankind could not survive without Lord? BG 15.13**

Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, mankind could not survive.

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**71. Why The word rasātmakaḥ is very significant? BG 15.13**

Everything becomes palatable by the agency of the Supreme Lord through the influence of the moon.

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**72. According to Āyur-vedic śāstra what we understand about fire in stomach? BG 15.14**

we understand that there is a fire in the stomach which digests all food sent there.

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**73. How this fire is representative of the Supreme Personality of Godhead? BG 15.14**

When the fire is not blazing there is no hunger, and when the fire is in order we become hungry. Sometimes when the fire is not going nicely, treatment is required. In any case, this fire is representative of the Supreme Personality of Godhead.

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**74. How the living entity is not independent in the eating process? BG 15.14**

Vedic mantras also confirm that the Supreme Lord or Brahman is situated in the form of fire within the stomach and is digesting all kinds of foodstuff (ayam agnir vaiśvānaro yo 'yam antaḥ puruṣe yenedam annaṁ pacyate). Therefore since He is helping the digestion of all kinds of foodstuff, the living entity is not independent in the eating process.

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**75. How we are enjoying life? BG 15.14**

Unless the Supreme Lord helps him in digesting, there is no possibility of eating. He thus produces and digests foodstuff, and by His grace we are enjoying life.

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**76. Where are Lord situated in? BG 15.14**

the Lord is situated within sound and within the body, within the air and even within the stomach as the digestive force.

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**77. What are the four kind of foodstuff? BG 15.14**

There are four kinds of foodstuff - some are drunk, some are chewed, some are licked up, and some are sucked - and He is the digestive force for all of them.

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**78. How the living entity has to act? BG 15.15**

The Supreme Lord is situated as Paramātmā in everyone's heart, and it is from Him that all activities are initiated. The living entity forgets everything of his past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work.

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**79. How the Lord is not only all-pervading; He is also localized in every individual heart? BG 15.15**

he begins his work according to his past deeds. Required knowledge is supplied to him, and remembrance is given to him, and he forgets, also, about his past life. Thus, the Lord is not only all-pervading; He is also localized in every individual heart.

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**80. What are the different forms Lord is worshipable? BG 15.15**

He awards the different fruitive results. He is worshipable not only as the impersonal Brahman, the Supreme Personality of Godhead and the localized Paramātmā, but as the form of the incarnation of the Vedas as well.

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**81. What are the Vedas offer ? BG 15.15**

The Vedas give the right direction to people so that they can properly mold their lives and come back to Godhead, back to home. The Vedas offer knowledge of the Supreme Personality of Godhead, Kṛṣṇa, and Kṛṣṇa in His incarnation as Vyāsadeva is the compiler of the Vedānta-sūtra.

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**82. What is the real understanding of Vedānta-sūtra? BG 15.15**

The commentation on the Vedānta-sūtra by Vyāsadeva in the Śrīmad-Bhāgavatam gives the real understanding of Vedānta-sūtra.

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**83. How the God is all-good; God is all-merciful ? BG 15.15**

He is the supplier and digester of foodstuff, the witness of his activity, and the giver of knowledge in the form of the Vedas and as the Supreme Personality of Godhead, Śrī Kṛṣṇa, the teacher of the Bhagavad-gītā. He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.

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**84. How the living entity receives the opportunity to understand the Vedas from Lord?BG 15.15**

Lord gives him the intelligence to renew his work where he ended his last life. So not only does a living entity enjoy or suffer in this world according to the dictation from the Supreme Lord situated locally in the heart, but he receives the opportunity to understand the Vedas from Him.

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**85. What is the purpose of the Vedas? BG 15.15**

In all Vedic literature, beginning from the four Vedas, Vedānta-sūtra and the Upaniṣads and Purāṇas, the glories of the Supreme Lord are celebrated. By performance of Vedic rituals, discussion of the Vedic philosophy and worship of the Lord in devotional service, He is attained. Therefore the purpose of the Vedas is to understand Kṛṣṇa.

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**86. How One can attain perfection in three stages ? BG 15.15**

By understanding Vedic literature one can understand his relationship with the Supreme Personality of Godhead, by performing the different processes one can approach Him, and at the end one can attain the supreme goal, who is no other than the Supreme Personality of Godhead.

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**87. How many class the living entities divided in to? and what? BG 15.16**

The living entities can be divided into two classes - the fallible and the infallible.

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**88. When the living entities called jīva-bhūta? BG 15.16**

The living entities are eternally separated parts and parcels of the Supreme Personality of Godhead. When they are in contact with the material world they are called jīva-bhūta, mean that they are fallible

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**89. What are called infallible? BG 15.16**

Those who are in oneness with the Supreme Personality of Godhead, however, are called infallible.

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**90. How the living entity appears to be changing? BG 15.16**

As long as a living entity is conditioned, his body changes due to contact with matter; matter is changing, so the living entity appears to be changing.

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**91. What is clearly stated about innumerable living entities? BG 15.17**

It is clearly stated there that above the innumerable living entities, some of whom are conditioned and some of whom are liberated,

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**92. who maintains them and gives them all the facility of enjoyment according to different work? BG 15.17**

The purport is that amongst all the living entities, both conditioned and liberated, there is one supreme living personality, the Supreme Personality of Godhead, who maintains them and gives them all the facility of enjoyment according to different work.

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**93. Who is eligible to attain perfect peace? BG 15.17**

That Supreme Personality of Godhead is situated in everyone's heart as Paramātmā. A wise man who can understand Him is eligible to attain perfect peace, not others.

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**94. Who is the greatest of personalities? BG 15.18**

No one can surpass the Supreme Personality of Godhead, Kṛṣṇa - neither the conditioned soul nor the liberated soul. He is therefore the greatest of personalities.

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**95. Why It is incorrect to think of the Supreme Lord and the living entities as being on the same level in all aspects? BG 15.18**

The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead. It is incorrect to think of the Supreme Lord and the living entities as being on the same level or equal in all respects.

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**96. Why the word uttama is very significant? BG 15.18**

No one can surpass the Supreme Personality of Godhead.

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**97. How Lord explains the Vedic knowledge as Vyāsadeva? BG 15.18**

That Supreme Personality also has a localized aspect as Paramātmā. By incarnating Himself as the son of Satyavatī and Parāśara, He explains the Vedic knowledge as Vyāsadeva.

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**98. Who is the knower of everything? BG 15.19**

the Supreme Personality of Godhead clearly explains that anyone who knows Lord Kṛṣṇa to be the Supreme Person is actually the knower of everything.

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**99. Who will know the purpose of the Vedas? BG 15.19**

Anyone who is able to understand this, according to the Supreme Personality of Godhead, Śrī Kṛṣṇa, knows the purpose of the Vedas; no one else knows the purpose of the Vedas.

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**100. Why the word bhajati is very significant? BG 15.19**

In many places the word bhajati is expressed in relationship with the service of the Supreme Lord. If a person is engaged in full Kṛṣṇa consciousness, in the devotional service of the Lord, it is to be understood that he has understood all the Vedic knowledge.

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**101. When speculation for so many years and lives is a useless waste of time? BG 15.19**

if anyone, after speculating for hundreds of thousands of lives, does not come to the point that Kṛṣṇa is the Supreme Personality of Godhead and that one has to surrender there, all his speculation for so many years and lives is a useless waste of time.

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**102. How Lord explain about ignorance? BG 15.20**

The Lord is said to be the sun, and ignorance is called darkness. Where the sun is present, there is no question of darkness. Therefore, whenever devotional service is present under the proper guidance of a bona fide spiritual master, there is no question of ignorance.

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**103. What is the word anagha means? Bg 15.20**

The word anagha, by which Arjuna is addressed, is significant. Anagha, "O sinless one," means that unless one is free from all sinful reactions it is very difficult to understand Kṛṣṇa.

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