

# Bhagavad Gīta Quiz Book

Gīta Jayanti 2008



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## Foreword

Mahābhārata is one of the greatest epic literature of the Hindus with 100,000 verses. Of these, 700 verses stand out as the shortest scripture – the Bhagavad Gīta – the Song Celestial – the discussion between Lord Krishna and the great warrior Arjuna. No man can escape from work in life. The Bhagavad Gīta explains the fundamentals of human action and outlines the plan to achieve benefits through practicing skillfulness or dexterity in work. The Gīta also outlines the guidelines for everyone who likes to achieve success in life.

Behind every action there is the prompting mind which needs to be properly trained to achieve perfection in action. The Gīta has been the important source of inspiration to thousands of people all over the world for many years, irrespective of their nationality or religion, whether secular or spiritual.

In Singapore we have been regularly attempting to preach and practice the Gīta for more than four decades. Year after year more number of people are getting benefited by studying and following the eternal principles of the Gīta.

The present book is one more step in that direction. Two of the senior and sincere devotees, Smt. Padmini Chandrashekar and Smt. Ranjini Rao, have paved the way to teach the Gīta to younger boys and girls. Their efforts need to be well-commended. This Gīta Quiz Book should serve a very useful purpose to learn the text in a modern way. Even the elders would benefit greatly from knowing the various fine details of the Gīta in a direct way.

**Om Sri Ganeshaaya Namaha**

**Om Sri Gurubhyo Namaha**

# **GĪTA QUIZ BOOK**

I wish and hope that this book will shed more light to dispel the spiritual ignorance of many of the students of this divine discourse.

Prof. A.N.Rao  
2<sup>nd</sup> September 2007

## Preface

Bhagavad Gīta, the message of Lord Krishna to mankind teaches us how to live a life of duty, peace and fulfillment. Bringing out this Gīta Quiz Book is a humble step towards making available a simple introduction of the Gīta to new aspirants. We hope that it inspires them towards bringing the Bhagavad Gīta from off the shelf to their hands, and thereafter the divine message of Lord Krishna from off the book to being very close to their hearts, a constant guide at every step of their lives.

The main source materials for this Gīta Quiz Book are the Holy Geeta – commentary by H.H. Swami Chinmayananda and the Holy Gīta Ready Reference published by Chinmaya International Foundation, Adi Sankara Nilayam, Veliyanad, Kerala. We are very grateful to the Central Chinmaya Mission Trust, Mumbai, for giving us permission to use these materials. References have also been made to Sri Nārada Bhakti Sutra, Geeta Bhāshyam (commentary) by Ācharya Śankara, by Śri Sridhara Swamy and Śri Madhusoodana Saraswathy; Vishnu Sahasranāma Bhāshyam by Ācharya Śankara and by Śri Bhattar.

We also thank all the devotees, especially Sri K.A.Sunil Kumar and Sri M.Krishna Kumar who have helped in various ways to bring out this book.

# GĪTA QUIZ BOOK

## General Questions

1. Bhagavad Gīta is a part of the epic \_\_\_\_\_.  
Ans.: Mahābhārata.
2. Mahābhārata was composed by \_\_\_\_\_.  
Ans.: Veda Vyāsa.
3. Bhagavad Gīta literally means \_\_\_\_\_.  
Ans.: Song of God.
4. How many chapters are there in the Bhagavad Gīta?  
Ans.: Eighteen chapters.
5. The Kurukshetra war was fought for \_\_\_\_\_ days.  
Ans.: Eighteen.
6. How many verses are there in the Bhagavad Gīta?  
Ans.: 701 verses.
7. How many persons heard the Gīta when it was first narrated by Sri Krishna?  
Ans.: Four persons – Arjuna, Sañjaya, Dhrtarāshtra, Hanumān.

We sincerely hope that this book will be of good use to everyone, especially to the youth who may like to get a glimpse of the briefly outlined salient points before becoming inspired to delve deeper into the comprehensive text of the Bhagavad Gīta.

In conjunction with Gīta Jayanti 2008, jointly organised by various Hindu Organisations under the auspices of the Hindu Endowments Board with Kannada Sangha as the lead organization, Gīta Quiz Competitions are being organized for the very first time in the year 2008. This Gīta Quiz Book is meant to help the youth take part in these Competitions.

We thank the Gīta Jayanti 2008 Organising Committee for giving us the opportunity to bring out this Gīta Quiz Book.

Śri Krishnārpanamastu.

Singapore  
2<sup>nd</sup> September 2007

With Pranāms,  
Gīta Quiz Organising Committee  
Gīta Jayanti 2008

## Chapter 1 – Arjunavishāda Yoga

### The condition of Arjuna's grief

8. What is the title of Chapter 1 of the Gīta?  
Ans.: Arjunavishāda Yoga (The Condition of Arjuna's Grief).
9. The Mahābhārata war took place in the battlefield of \_\_\_\_\_.  
Ans.: Kurukshetra (1.1).
10. Who reported the Bhagavad Gīta to Dhrtarāshtra?  
Ans.: Sañjaya (1.1).
11. Who was the grandfather (Pita Maha) of the Pāndavas and Kauravas?  
Ans.: Bhīshma (1.9).
12. What is the name of Sri Krishna's conch?  
Ans.: Pāñchajanya (1.15).
13. Arjuna's bow was called \_\_\_\_\_.  
Ans.: Gāndīva (1.30).
14. What is the Sanskrit root of the word 'yoga'?  
Ans.: 'Yuj' – to join.
15. He who can single-handedly fight ten thousand archers and is proficient in the science of arms is known as \_\_\_\_\_.  
Ans.: 'Mahāratha' (1.4).
16. \_\_\_\_\_ is one of Arjuna's names, meaning 'Son of Pritha', Pritha being another name for Kunti.  
Ans.: 'Pārtha' (1.25).

17. The word 'Dharma' is derived from the Sanskrit root \_\_\_\_\_ which means \_\_\_\_\_.  
Ans.: 'Dhr'- to uphold.
18. \_\_\_\_\_ is a word indicating a literature that is to be studied by sitting near a teacher in a spirit of receptive meekness and surrender.  
Ans.: 'Upanishad'.
19. How many were the Pāndavas in number?  
Ans.: Five.

## Chapter 2 – Sāṅkhya Yoga

### Yoga of Knowledge

20. What is the title of Chapter 2 of the Gīta?  
Ans.: Sāṅkhya Yoga (Yoga of Knowledge).
21. What does the word 'Madhusūdana' mean?  
Ans.: Slayer of the demon Madhu (2.1).
22. What does the term 'Gudākeśa' mean?  
Ans.: 'Conqueror of sleep' or 'knotted-haired' (2.9).
23. What is the meaning of the word 'Mahābāhu'?  
Ans.: 'Having long hands' – signifies a hero (2.26).
24. What is śravana?  
Ans.: Listening (2.29).
25. What is manana?  
Ans.: Continuous reflection (2.29).
26. What is nididhyāsana?  
Ans.: Deep Meditation and establishing oneself in the reflected Truth (2.29).
27. What is the meaning of the word 'Kurunandana'?  
Ans.: Descendent of the Kurus (2.41).
28. What are the two definitions of Yoga given by Sri Krishna in the second chapter?  
Ans.: Evenness of mind and skill in action (2.48 & 2.50).

29. What does the term 'sthitaprajña' mean?

Ans.: Man of steady Wisdom (2.54).

30. Who is a Sannyāsi?

Ans.: One who has renounced completely one's ego and its desires, and lives in constant awareness of his Divinity (2.71).

## Chapter 3 – Karma Yoga

### The Yoga of Action

31. What is the title of Chapter 3 of the Gīta?  
Ans.: Karma Yoga (The Yoga of Action).
32. What type of activity gives a chance to the mind to exhaust many of its existing vāsanās (mental impressions)?  
Ans.: Actions which are performed in full surrender to the Lord without any attachments or desire for fruits and which are as per the scriptures (Karma Yoga) (3.3).
33. Any self-sacrificing work undertaken in a spirit of dedication, for the blessing of all is \_\_\_\_\_.  
Ans.: Yajña (3.9).
34. Man's texture of thoughts is determined by his \_\_\_\_\_.  
Ans.: Vāsanās (impressions or tendencies) (3.35).
35. What impels man to commit sins as if by force?  
Ans.: Desire and anger (3.37).
36. What are the three seats of desire, which envelop and cover the Knowledge?  
Ans.: Indriyās (the senses), manas (mind) and buddhi (intellect) (3.40).
37. How does one conquer desire?  
Ans.: By knowing that which is beyond the intellect – the Absolute and controlling the lower self by the Higher Self (3.43).

## Chapter 4 – Jñāna Karma Sannyāsa Yoga The Yoga of Renunciation of Action in Knowledge

38. What is the title of Chapter 4 of the Gīta?  
Ans.: Jñāna Karma Sannyāsa Yoga (The Yoga of Renunciation of Action in Knowledge).
39. What does the term 'Parantapa' mean?  
Ans.: Scorcher of foes (4.5).
40. Who is a Kavi?  
Ans.: Kavi literally means "gifted with insight, intelligent, knowing, enlightened, wise, sensible, prudent, skilful, a thinker, intelligent man, man of understanding, leader; a wise man, sage, seer, prophet; a singer, bard, poet, etc. But here it means "the wise" (4.16).
41. How is the Infinite Reality, which is the changeless substratum behind and beneath the changing panorama of the world, generally termed in our scriptures?  
Ans.: Brahman (4.24).
42. What is the Infinite Reality functioning in and through the bodies and that enlivens the entire manifestation called?  
Ans.: Ātman (4.24).
43. What is the term used for the vital forces of the body that enliven it?  
Ans.: 'Prāna' (4.29).
44. What are the 10 "prānas"?  
Ans.: Prāna, apāna, vyāna, samāna, udāna, nāga, kurma, krikara, devadatta, dhananjaya.



45. The word 'Veda' is derived from the root \_\_\_\_\_.  
Ans.: 'Vid' (4.1) which means to know.
46. Therefore 'Veda' literally means \_\_\_\_\_.  
Ans.: Knowledge (4.1).
47. When does the Lord manifest Himself?  
Ans.: Whenever there is a decay of righteousness and rise or predominance of unrighteousness (4.7).
48. The Lord takes 'avātāra' for the protection of the \_\_\_\_\_.  
Ans.: Sādhus (the righteous / virtuous / good / devotees) (4.8).
49. The Lord takes 'avatāra' for the destruction of the \_\_\_\_\_.  
Ans.: Dushkrtam (evil / wicked / performers of bad deeds) (4.8).
50. The Lord takes 'avatāra' for the establishment of \_\_\_\_\_.  
Ans.: Dharma (righteousness / religion / spirituality) (4.8).
51. \_\_\_\_\_ makes every act a yajña.  
Ans.: Right knowledge, attitude of surrender, spirit of devotion (4.24).
52. The word 'devā' is derived from the Sanskrit verbal root 'div' meaning \_\_\_\_\_.  
Ans.: Light / Illumination (4.25).
53. What is 'dravya-yajña'?  
Ans.: Yajña of material objects or charity (dāna) is implied in this shloka (4.28).

54. What is 'svādhyāya'?  
Ans.: Deep study of Vedas, Scriptures, comprehension of the meaning of Vedas, acquired through hearing, meditation and reasoning (4.28).
55. What is the greatest purifier?  
Ans.: Jñāna or Knowledge of the Self (4.38).

## Chapter 5 – Karma Sannyāsa Yoga Yoga of True Renunciation

56. What is the title of Chapter 5 of the Gīta?  
Ans.: Karma Sannyāsa Yoga (Yoga of True Renunciation) (also known as Sannyāsa Yoga).
57. Who is a perpetual sannyāsi (nitya sannyasi)?  
Ans.: One who neither 'hates' nor 'desires' (one who is free from attachments & aversions) (5.3).
58. What is the 'city of nine gates'? Why is it compared to a city?  
Ans.: Body (5.13). The sannyasi sees himself as a resident of the body (like a city resident) and does not have identification with it.
59. Who lives in the 'city of nine gates'?  
Ans.: The Sannyasi or the Ukta (or harmonized One) perceives himself as a resident of the 'city of nine gates' (5.13).
60. What is 'svabhāva'?  
Ans.: One's own nature; but here it means Nature (5.14).
61. What does the term 'vibhu' mean?  
Ans.: Protector of the World (5.15).
62. Why does a Karma Yogi perform actions?  
Ans.: For Ātma śuddhi (for the purification of the self or ego) (5.11).

63. The enjoyments that are born of contacts or over indulgence in the sensory pleasures are only generators of \_\_\_\_\_.  
Ans.: Dukha (sorrow or misery) (5.22).
64. A happy (sukhi) and poised (ukta) man is one who can withstand the impulse of \_\_\_\_\_ and \_\_\_\_\_.  
Ans.: Desire or passion and anger (5.23).
65. Nirvāna means \_\_\_\_\_.  
Ans.: Literally it means absolute extinction or annihilation of individual existence or of all desires and passions (5.24).

## Chapter 6 – Dhyāna Yoga

### The Yoga of Meditation

66. What is the title of Chapter 6 of the Gīta?  
Ans.: Dhyāna Yoga (The Yoga of Meditation).
67. When can one be called a ‘Yogārūḍha’ or one who has ascended the Yoga?  
Ans.: One who has renounced all sankalpas or mental activities (sarva sankalpa sannyāsi) and is no more attached to sense objects or actions is called a ‘Yogārūḍha’ (6.4).
68. What is the difference between ‘Jñāna’ & ‘Vijñāna’?  
Ans.: ‘Knowledge’ gained through the study of the scriptures is called ‘Jñāna’ (6.8), while Wisdom gained through direct Realisation is called ‘Vijñāna’ (6.8).
69. What does the term ‘Kūtaṣṭha’ mean?  
Ans.: Unchanging / steady (6.8).
70. According to Lord Krishna, what is the primary characteristic of the best among Yogis?  
Ans.: The highest Yogi is one who feels the pains and joys of others as intimately as if they were his own. He worships the Lord residing in all beings in a spirit of Unity (6.32).
71. According to Śri Krishna, what are the twin ways of controlling the restless, turbulent, strong and obstinate mind, which is very difficult to control?  
Ans.: Practice and dispassion (‘abhyāsa’ and ‘vairāgya’) (6.35).

72. Some Ācharyas interpret that the eighteen chapters of the Gīta fall into three definite sections to expound the implications of the three parts of a great Vedic Mahāvākya (or great aphorism). What is the Mahāvākya?  
Ans.: ‘Tat Tvam Asi’ – That Thou Art (from the Chāndogya Upanishad).
73. What is the test of a yogi who is steadfast (ukta)?  
Ans.: His senses are under control and he treats a lump of earth, a stone and gold as the same (6.8).
74. What are the means of purification of mind?  
Ans.: One should meditate with the actions of the mind and senses controlled and practice Yoga (6.12).

## Chapter 7 - Jñāna Vijñāna Yoga

### The Yoga of Knowledge and Wisdom

75. What is the title of Chapter 7 of the Gīta?  
Ans.: Jñāna Vijñāna Yoga (The Yoga of Knowledge and Wisdom). (also known as Vijñāna Yoga).
76. The manifested world of objects, the world of feelings and the world of ideas that we experience, together, in their totality, constitute the \_\_\_\_\_.  
Ans.: 'Jagat' (world) (7.5).
77. What is 'kāma'?  
Ans.: Desire for what is absent in the present scheme of life (7.11).
78. What is 'rāga'?  
Ans.: Attachment for what one already has (7.11).
79. What should be the nature of strength and desire for them to be considered a part of the Lord?  
Ans.: Strength should be free from kāma and rāga (passion and attachment) and kāma should be not against the laws of dharma śāstras. Such strength and desire are verily aspects of the Lord Himself (7.11).
80. What is 'dharma'?  
Ans.: Righteous action, that which upholds the reality (7.12).
81. Name the three gunās.  
Ans.: Sattva, rajas and tamas (7.13).

## Chapter 8 – Akshara Brahma Yoga

### The Yoga of Imperishable Brahman

82. What is the title of Chapter 8 of the Gīta?  
Ans.: Akshara Brahma Yoga (The Yoga of Imperishable Brahman).
83. Thoughts of the same species made to run towards one fixed ideal or goal, in an unbroken flow, are called \_\_\_\_\_.  
Ans.: 'Meditations' (8.8).
84. What is 'bhakti'?  
Ans.: Self-less love, seeking a fulfillment in itself, when directed towards the Divine with firm faith, and an all-out belief is called 'bhakti' (8.10).
85. What is 'yoga-bala'?  
Ans.: The power of Yoga - the strength acquired by a meditator, when he meditates upon the Supreme regularly for a long period of time (8.10).

## Chapter 9 – Rājavidyā Rājaguhya Yoga

### The Yoga of Royal Knowledge and Royal Secret

86. What is the title of Chapter 9 of the Gīta?  
Ans.: Rājavidyā Rājaguhya Yoga (The Yoga of Royal Knowledge and Royal Secret) (also known as Rāja Guhya Yoga).
87. What is 'Īśvara-darśana' ?  
Ans.: God realisation (A man of Realisation seeing the Lord everywhere and in everything) (9.15).
88. What is the great promise of the Lord regarding His devotees' welfare?  
Ans.: The Lord states unambiguously and firmly that He will look after the Yoga (liberation or spiritual well being) and Kshema (welfare or their material well -being) of devotees who think of nothing else and worship Him alone with a single-pointed mind (9.22).
89. How does the Lord describe the attitude of surrender of His true devotees?  
Ans.: "O Son of Kunti, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever you practice as austerity, do it as an offering to Me".  
This is the means of attaining the Lord (9.27).
90. Describe how the devotee reaches and merges with the Lord.  
Ans.: By complete surrender of all actions, thoughts and emotions to the Lord, one gets free from the bondages of action which results in good or evil. Being free from bondages, one reaches the Lord through the yoga of renunciation (9.28).

## Chapter 10 – Vibhūti Yoga

### The Yoga of Divine Glories

91. What is the title of Chapter 10 of the Gīta?  
Ans.: Vibhūti Yoga (The Yoga of Divine Glories).
92. What is 'loka' ?  
Ans.: A field for experiencing (10.3).
93. Among the Rudras, Bhagavan says He is Lord \_\_\_\_\_.  
Ans.: Śankara (10.23).

## Chapter 11 – Viśvarūpa Darśana Yoga

### The Yoga of the Vision of the Universal Form

94. What is the title of Chapter 11 of the Gīta?  
Ans.: Viśvarūpa Darśana Yoga (The Yoga of the Vision of the Universal Form).
95. What does the term ‘Vishnu’ imply?  
Ans.: The All-pervading (11.24).  
“Vishnu” means:  
a) One who permeates everything, is inside every sentient and non-sentient being.  
b) One who surrounds everything.  
(He is unlimited by space, time, and substance (Srī Śankara);  
He pervades the whole universe internally and externally)
96. What does the term ‘viśva’ mean?  
Ans.: The totality of the world of experience through the body, mind and intellect. (11.38).  
  
“Viśvam” means:  
Universe or Cause of Universe.  
One who is full in all respects.  
  
The name is derived from the root ‘viś’ – to enter. Viśvam means ‘Universe’.  
They say Bhagawan is viśvam because He enters all the worlds. (The worlds themselves are called viśvam because of this).
97. Explain the term ‘divya-chakshu’ (divine-eye).  
Ans.: Eye of Wisdom (11.8).

98. The Infinite is described by Arjuna as having the sun and the moon as Its \_\_\_\_\_.  
Ans.: Eyes (11.19).
99. Who was Arjuna’s teacher who taught him the art of archery?  
Ans.: Drona.
100. Who was blessed with the vision of the ‘Universal Form’ of Lord Krishna?  
Ans.: Arjuna (11.47).
101. In the Gīta, Lord Krishna declares that His Cosmic Form can be known only by those with \_\_\_\_\_.  
Ans.: Single-minded, undivided devotion to the exclusion of everything else (11.54).

## Chapter 12 – Bhakti Yoga

### The Yoga of Devotion

102. What is the title of Chapter 12 of the Gīta?  
Ans.: Bhakti Yoga (The Yoga of Devotion).
103. Explain the term ‘samabuddhi’.  
Ans.: Equanimity in all conditions including desirable / undesirable experiences (12.4).
104. ‘Śraddha’ is \_\_\_\_\_.  
Ans.: Supreme faith (in the scriptures and in the Guru) (12.2).
105. Explain the term ‘dvesha’.  
Ans.: Dislike / hatred / mental disharmony - the sense of revulsion towards undesirable things and circumstances (12.17).
106. Explain the term ‘śoka’.  
Ans.: Grief / sorrow (like the mental state experienced while parting from a beloved object) (12.17).
107. Explain the term ‘kāṅkshā’.  
Ans.: Desire or yearning to possess something which is unattained at present (12.17).
108. The following are absent in the Lord’s devotee:  
Ans.: Rejoice, hatred, grief and desire or yearning for objects (12.17).

109. The Lord says Knowledge is superior to practice and meditation superior to Knowledge. What is superior to meditation and what is the result?  
Ans.: Renunciation of fruits of actions. Peace immediately follows renunciation (12.12).
110. In the hierarchy of spiritual practices, which is the most superior?  
Ans.: Renunciation of fruits of action (12.12).
111. While knowledge is superior to practice, \_\_\_\_\_ is superior to knowledge.  
Ans.: Meditation (12.12).
112. Chapter 12 of the Gīta speaks of 36 qualities of a true devotee who is dear to the Lord. What are the 36 qualities of a true devotee who is dear to the Lord?  
Mention at least 4 of them.
- Ans.: The 36 qualities of a true devotee who is dear to the Lord are:
- 1) Absence of hatred towards all beings
  - 2) Friendliness
  - 3) Compassion
  - 4) The absence of ‘my-ness’
  - 5) Absence of egoism
  - 6) Equanimity in joy and sorrow
  - 7) Forbearance
  - 8) Contentment
  - 9) Self-control
  - 10) Firm determination

- 11) Surrendering the mind and intellect to God
- 12) He by whom the world is not agitated
- 13) Being not agitated by the world
- 14) Absence of joy, envy, fear and anxiety
- 15) Desirelessness
- 16) Purity
- 17) Competence in action
- 18) Indifference
- 19) Freedom from anxiety.
- 20) Renunciation of the fruits of action
- 21) Absence of elation
- 22) Absence of hatred
- 23) Absence of fear
- 24) Absence of desire
- 25) Renunciation of good and evil
- 26) Equal-mindedness towards friends and enemies
- 27) Equanimity in honour and dishonour
- 28) Equanimity in heat and cold
- 29) Equanimity in joy and sorrow
- 30) Non-attachment
- 31) Equal-mindedness in praise and blame
- 32) Silence
- 33) Contentment with what-so-ever obtained by chance
- 34) Absence of attachment to home
- 35) Firmness of decision
- 36) Devotion to God

## Chapter 13 – Kshetra Kshetrajña Vibhāga Yoga

### The Yoga of the Field and its Knower

113. What is the title of Chapter 13 of the Gīta?  
Ans.: Kshetra Kshetrajña Vibhāga Yoga (The Yoga of the Field and its Knower) (also known as Prakṛti Puruṣha Viveka Yoga).
114. Prakṛti is \_\_\_\_\_ and Puruṣha is the \_\_\_\_\_.  
Ans.: Matter, Spirit (13.1).
115. The five great elements ('mahābhūtas' or 'pancha bhūtas') are \_\_\_\_\_.  
Ans.: Space, air, fire, water and earth (ākāśh, vāyu, agni, jalam, bhūmi )(13.6).
116. What is 'ahankāra'?  
Ans.: Egoism - the sense of 'I-ness' and 'My-ness' (13.6).
117. What is buddhi' ?  
Ans.: Intellect. The 'determining faculty' which rationally thinks and judges good and bad in every experience is called the 'buddhi' (13.6).
118. \_\_\_\_\_ from all our imperfections and limitations is the goal striven for by all spiritual seekers.  
Ans.: Liberation (Moksha) (13.12).



## Chapter 14 – Guna Traya Vibhāga Yoga

### The Yoga of the Three Gunās

119. What is the title of Chapter 14 of the Gīta?  
Ans.: Guna Traya Vibhāga Yoga (The Yoga of the Three Gunās).
120. Who is a ‘muni’?  
Ans.: A man of reflection and contemplation (14.1).
121. How does one know the predominance of the quality of sattva?  
Ans.: When light of knowledge radiates from all pores of the body, one can know the predominance of sattva (14.11).
122. What tendencies can be seen when rajas predominates?  
Ans.: Greed, activity, undertaking of actions, restlessness and longing (14.12).
123. What are the symptoms when tamas predominates?  
Ans.: Dullness, inertness, heedlessness and delusion (14.13).
124. What is the future when one meets death when sattva predominates?  
Ans.: He attains to the ‘pure spheres of the worshippers of the highest deities’ (14.14).
125. The fruit of good action is \_\_\_\_\_ and \_\_\_\_\_.  
Ans.: Sāttvic and pure (14.16).
126. The fruit of rajas is \_\_\_\_\_.  
Ans.: Pain (14.16).

127. The fruit of tamas is \_\_\_\_\_.  
Ans.: Ignorance (14.16).

128. Who is a ‘Gunātīta’?  
Ans.: The individual who has transcended the three gunās (14.25).

129. What are the qualities of a ‘Gunātīta’ ?  
Ans.:
- 1) A ‘Gunātīta’ has the sense of equanimity in honour and dishonour.
  - 2) He is the same to friend and foe (there is only One - no other).
  - 3) He abandons all enterprise – all ego-motivated activities. He works in the world as a God-man (12.25).

## Chapter 15 – Purushottama Yoga

### The Yoga of the Supreme Spirit

130. What is the title of Chapter 15 of the Gīta?  
Ans.: Purushottama Yoga (The Yoga of the Supreme Spirit).
131. In Chapter 15 of the Gīta, what does the metaphor of the aśvattha tree signify?  
Ans.: The 'tree of life' (15.3).
132. What does the term 'vaishvānara' mean?  
Ans.: The 'digestive fire' (āyurvedic usage) (15.14).
133. 'Ashvattha' means \_\_\_\_\_.  
Ans.: That which will not remain the same tomorrow (15.1).
134. What are the leaves that nourish the ashvattha tree?  
Ans.: Veda – 'Knowledge' (Chandāmsi) (15.1).
135. The 'tree of samsāra' is to be cut with the strong axe of \_\_\_\_\_ to the objective world.  
Ans.: Detachment (15.3).
136. Error in judgment regarding things and situations in the world is called \_\_\_\_\_.  
Ans.: Delusion (Moha) (15.5).

137. Detachment from the world of objects is never possible without \_\_\_\_\_ ourselves to something nobler and more divine.

Ans.: Attaching (15.5).

138. Supreme Abode is that having reached which there is no \_\_\_\_\_.

Ans.: Return (15.6).

## Chapter 16 – Daiva Āsura Sampat Vibhāga Yoga

### The Yoga of Divine and Devilish Estates

139. What is the title of Chapter 16 of the Gīta?  
Ans.: Daiva Āsura Sampat Vibhāga Yoga (The Yoga of Divine and Devilish Estates).
140. What is 'tapas'?  
Ans.: Austerity (all conscious self-denials at the body level, whereby an individual reduces his indulgences in the world outside, gains more and more energy within himself, and applies the new-found energy for the purpose of self-development, are called 'tapas') (16.1).
141. 'Akrodha' means \_\_\_\_\_.  
Ans.: Absence of anger (16.2).
142. 'Kshama' means \_\_\_\_\_.  
Ans.: Patience (16.3).
143. What are 'Sāstras' ?  
Ans.: The text books discussing the Theory-of-Truth (Brahma-Vidya) and the technique of self-perfection (Yoga) are called Sāstras (16.23).
144. Ethical purity is a direct result of keeping the mind tuned to the \_\_\_\_\_ in us.  
Ans.: Higher (16.1).

145. How many qualities of the 'divine estate' (daivi sampat) are cited in Chapter 16, Verses 1 to 3 of the Gīta? Mention at least 2 of them.  
Ans.: Twenty-six qualities:  
1) Fearlessness, 2) Purity of Heart, 3) Steadfastness in the Yoga of Knowledge, 4) Charity, 5) Control of the senses, 6) Sacrifice, 7) Study of scriptures, 8) Asceticism, 9) Straightforwardness, 10) Harmlessness, 11) Truth, 12) Absence of anger, 13) Renunciation, 14) Peacefulness, 15) Absence of crookedness, 16) Compassion to all beings, 17) Non-covetousness, 18) Gentleness, 19) Modesty, 20) Absence of fickle-mindedness, 21) Vigour, 22) Patience, 23) Fortitude, 24) Purity, 25) Absence of hatred, 26) Absence of pride (16.1-3).
146. Dāna means \_\_\_\_\_.  
Ans.: Charity (16.1).
147. What are the six qualities of the 'demoniac estate' (āsuri sampat)?  
Ans.: 1) Hypocrisy, 2) Arrogance, 3) Conceit, 4) Anger, 5) Harshness, 6) Ignorance (16.4).
148. What are the three gateways to hell, as described in Chapter 16?  
Ans.: Desire or lust, anger and greed (16.21).
149. The constant flowing of an individual's thoughts towards an object of gratification is called \_\_\_\_\_.  
Ans.: Desire (16.21).
150. Kāma (desire) and \_\_\_\_\_ go together.  
Ans.: Krodha (anger) (16.21).

151. What is lobha?  
Ans.: Greed (16.21).
152. What is the authority to ascertain what ought to be done and what ought not to be done?  
Ans.: Vedic Scriptures (Sruti, Smṛti, and Purānas) (16.24).

## Chapter 17 – Śraddhā Traya Vibhāga Yoga

### The Yoga of the Threefold Faith

153. What is the title of Chapter 17 of the Gīta?  
Ans.: Śraddhā Traya Vibhāga Yoga (The Yoga of the Threefold Faith).
154. It is the 'nature' (svabhāva) in an individual that rules his \_\_\_\_\_.  
Ans.: 'Faith' (śraddha) (17.3).
155. The sāttvic or pure men worship the \_\_\_\_\_.  
Ans.: Gods (17.4).
156. The true purpose of tapas is the purification of the \_\_\_\_\_ and not the torturing of the body.  
Ans.: Mind (17.6).
157. The food which increases life, purity, strength, health, joy and cheerfulness are dear to the \_\_\_\_\_ people.  
Ans.: Sāttvic (pure) (17.8).
158. Sacrifice done according to scriptural injunctions as a duty for its own sake without desire for fruit is \_\_\_\_\_.  
Ans.: Sāttvic (pure) (17.11).
159. What are the characteristics of rājasic sacrifice (yajña)?  
Ans.: Desire for fruits and ostentation (for satisfying one's vanity by exhibiting one's wealth or knowledge) (17.12).

160. Avoiding unnecessary dissipation of our vital energies, discovering precious new energies, conserving them intelligently, and directing them into spiritual enquiry is called \_\_\_\_\_.

Ans.: 'Tapas' (austerity) (17.14).

161. What is 'Brahmacharya'?

Ans.: Constant reveling in the contemplation of the Supreme Brahman is called 'Brahmacharya'. (This is not possible unless our nature is turned away from bodily indulgences in sense-objects and our mind is trained to turn inward to the Spirit) (17.14).

162. What is 'austerity of the body'?

Ans.: Worship of the Gods, the twice born, the teachers and the wise, purity, straightforwardness, celibacy, and non-injury; these are called 'austerity of the body' (17.14).

163. What are the characteristics of 'austerity of speech'?

Ans.: Speech which causes no excitement, which does not hurt, and is truthful, pleasant and beneficial, and the practice of the study of the Vedas constitute the 'austerity of speech' (17.15).

164. What is 'mouna'?

Ans.: Silence (17.16).

165. What are the characteristics of 'mental austerity'?

Ans.: Serenity of mind, good-heartedness, silence, self-control, purity of nature – these together are called the 'mental austerity' (17.16).

166. What is the nature of the sāttvic type of charity (dāna)?

Ans.: That gift which is given, knowing it to be a duty, in a fit time and place, to a worthy person, expecting nothing in return is sāttvic (17.20).

167. What is the nature of the rājasic type of charity (dāna)?

Ans.: That gift which is given with a view to receiving in return or looking for fruit or given reluctantly is held to be rājasic (17.21).

168. What is the nature of the tāmasic type of charity (dāna)?

Ans.: The gift that is given at a wrong place and time, to an unworthy person, without respect, or with contempt, are called tāmasic (17.22).

169. What is the threefold designation of Brahman, which is the source of Brahmanas, Vedas, and sacrifices?

Ans.: 'Om Tat Sat' (17.23).

170. To invoke the divine concept of the Absolute before one begins an act of sacrifice, gift or austerity, the term \_\_\_\_\_ is uttered.

Ans.: 'Om' (17.24).

171. \_\_\_\_\_ indicates the 'Universal Truth' and it declares 'the oneness of all living creatures'.

Ans.: 'Tat' (17.25).

172. The word \_\_\_\_\_ is used to mean both reality and goodness. It is used to indicate a man's faith and devotion in sacrifice, austerity and gift.

Ans.: 'Sat' (17.26, 17.27).

173. What is the key factor without which any act – oblations, gifts, austerities etc, will become 'A-sat' and will not fructify here or hereafter?

Ans.: Faith (17.28).

## Chapter 18 – Moksha Sannyāsa Yoga

### The Yoga of Liberation through Renunciation

174. What is the title of Chapter 18 of the Bhagavad Gīta?

Ans.: Moksha Sannyāsa Yoga (The Yoga of Liberation through Renunciation).

175. What is 'tyāga'?

Ans.: The abandonment of the fruits of all actions is tyāga (18.2).

176. What is the way of performing sacrifice, charity and austerity?

Ans.: By giving up attachment and desire for fruits (18.6).

177. The intellect's power to understand, memorise and retain is termed \_\_\_\_\_.

Ans.: 'Medhā śakti' (18.10).

178. What is 'dhṛti'?

Ans.: Fortitude - unmindful of the obstacles, the perseverance to push oneself until one reaches success (18.26).

179. What is 'utsāha'?

Ans.: Enthusiasm – untiring self-application with dynamic enthusiasm on the path of achievement, while pursuing success (18.26).

180. To consciously control the mind from seeking sense enjoyments is called \_\_\_\_\_.

Ans.: 'Sama' (18.42).

181. Controlling the sense organs is called \_\_\_\_\_.  
Ans.: 'Dama' (18.42).
182. 'Kshānti' is \_\_\_\_\_.  
Ans.: To be patient and forgiving – forbearance (18.42).
183. Man should not abandon action, but should abandon the anxiety for the \_\_\_\_\_.  
Ans.: Fruits of action (18.11).
184. Diverting the mind from the world of sense objects and maintaining it in steady contemplation of the Lord is called \_\_\_\_\_.  
Ans.: Meditation (18.52).
185. An individual who gains the knowledge of Brahman neither \_\_\_\_\_ nor \_\_\_\_\_.  
Ans.: Grieves, desires (18.54).
186. What are his other characteristics?  
Ans.: He is alike to all beings and attains supreme devotion to the Lord (18.54).
187. All disciplines pursued at the body level, in order to control the mind and turn it towards the ideal, are called \_\_\_\_\_.  
Ans.: Karma Yoga (18.56).
188. All methods of channelising emotions to discipline the mind to contemplate upon the Higher are called \_\_\_\_\_.  
Ans.: Bhakti Yoga (18.56).

189. All study, reflection, detachment and meditation practiced at the intellectual level, whereby the mind experiences its own Infinitude are called \_\_\_\_\_.  
Ans.: Jñāna Yoga (18.56).
190. What is the Lord's promise of Liberation from all sins for His devotees?  
Ans.: "Abandoning all Dharmas (of the body, mind and intellect), take refuge in Me alone; I will liberate you from all sins; grieve not" (18.66).  
( 'Abandoning all Dharmas' means not to allow ourselves to fall again and again into the state of identification with the outer envelopments of matter around us. Extrovert tendencies of the mind are to renounced. 'Develop introspection diligently' is the deep suggestion in the phrase 'abandoning all Dharmas').
191. What is the result of listening to the Lord's discourses (glories of the Lord) with śraddha and devotion?  
Ans.: Liberation from confusion, sorrows and bondages and attaining the spheres attained by men of righteous deeds (18.71).
192. How does one become dear to the Lord?  
Ans.: Fixing one's mind on the Lord, being devoted to Him, sacrificing for Him, and bowing down to Him – one becomes dear to the Lord (18.65).
193. What is the secret of assured prosperity, victory, happiness and statesmanship?  
Ans.: Wherever there is Lord Krishna, the Lord of Yoga, and Pārtha, the wielder of bow (Grace of the Lord when coupled with dexterity and skill in action), there will be success, prosperity, victory, happiness and statesmanship (18.78).

*Note: Shloka numbers have been given for reference. The participants are not required to cite the shloka numbers in the Quiz Competitions.*

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