



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

Date: \_\_\_\_\_

Grade: \_\_\_\_\_

## THE YOGA OF WISDOM

### ANSWER KEY FOR CLASS TWO

1. Lord Krishna tells Arjuna that “Whatever an exceptional person does, other folks do too.” Relate this to the practice of guru yoga.

**The ultimate “exceptional person” in our spiritual lives is our guru or spiritual teacher. The essence of guru yoga is trying to always see the teacher as an enlightened being who is perpetually and tirelessly teaching us through his or her actions. Conforming our own actions to the enlightened activity of the guru will enable us to quickly achieve the status they have reached.**

2. One way in which the Gita advises us to practice “karma yoga” is to imitate the actions of Lord Krishna, and enlightened being. How does Lord Krishna say He acts? What are the implications for understanding the actions of enlightened beings or Buddhas?

**Lord Krishna says he acts not out of need or to attain something that is not yet attained or out of attachment, but in order to preserve and maintain the world. Enlightened beings act purely selflessly in order to help others, not for their own ends.**

3. Lord Krishna says that if He were not to act He would destroy living beings. Are other living beings necessary for our spiritual progress? How do the Buddhist texts say we should regard other living beings?

**Without other living beings we would have no one to help and no one to help us learn things like patience and compassion. The Buddhist texts therefore regard other living beings as equivalent to the Buddhas themselves for making progress on our spiritual path.** What is one way of understanding what is meant by the “sacrifice of ultimate reality”?

4. Lord Krishna describes himself as both a “doer” and “an unchanging non-doer.” Explain.

**At one level, Lord Krishna is reiterating that it is possible to act (and thus be a “doer”) without being implicated in the web of karmic results if one practices selfless, detached action or karma yoga. At another level, the “unchanging non-doer” may be understood to refer to one’s ultimate reality or emptiness, while one is**



a “doer” in the realm of deceptive reality or the world of appearances.

5. What does it mean to say that there is “inaction in action and action in inaction”?

**For the adept at karma yoga, one acts without being bound to the results of actions, and thus there is “inaction in action.” Such a yogi also recognizes that there is no possibility of stopping action altogether, so that even in deep meditative states there is still “action in inaction.”**

6. What kind of actor “does nothing at all even when he is engaged in action, acts without incurring any bad karma, and is not “bound by action”?

**One “who abandons attachment to the results of actions,” “who is always satisfied” and “independent,” who acts “without wishing for something else, restraining himself and his mind, abandoning all grasping,” “who performs action only with his body,” who acts “content with whatever comes his way, transcending all dualities, free from envy, impartial in success and failure.”**

7. Describe the ideal actor according to the Bhagavad Gita, 12.13-19.

**The ideal actor is “one who has no hate for any living being, who is loving and compassionate, unselfish and without ego, equanimous whether suffering or happy, patient, always content, a yogi, self-controlled, firm in his resolve, with the mind and understanding fixed on me, devoted to me.” “The world is not intimidated by him, nor is he intimidated by the world. Free from lust, jealousy, fear, and anxiety, Impartial, pure, adroit, indifferent, without anxiety, unencumbered by all industriousness, devoted to me, who does not lust nor hate, grieve for what is lost nor long for what has not yet come, who has relinquished what is pleasant and unpleasant and who is full of devotion, equal when it comes to enemy and friend, honor and dishonor; the same whether it’s cold or hot, happy or sad, indifferent to blame and praise, silent, contented no matter what happens, homeless, steady-minded, full of devotion.”**

8. Summarize how, according to Bhagavad Gita 14.22-25, one can “go beyond the three constituents.”

**One transcends the constituents, and therefore is not bound by actions, by maintaining detachment and equanimity regardless of what is happening in the present moment.**