

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

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# Bhagavadgita chapter-8

1. What is Lord Krishna`s answer to Arjuna`s question What is Brahman? BG 8.1

The Śrīmad-Bhāgavatam explains that the Supreme Absolute Truth is known as Brahman, Paramātmā and Bhagavān. In addition, the living entity, the individual soul, is also called Brahman.

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2. Arjuna also inquires about what is ātmā ? BG 8.1

Atma refers to body, soul and mind. According to the Vedic dictionary, ātmā refers to the mind, soul, body and senses also.

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3. Why Arjuna has addressed the Supreme Lord as Puruṣottama? BG 8.1

Supreme Person, which means that he was putting these questions not simply to a friend but to the Supreme Person, knowing Him to be the supreme authority able to give definitive answers.

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4. Who is Lord of sacrifice referred as? BG 8.2

Lord of sacrifice” may refer to either Indra or Viṣṇu

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5. Who is the chief of the primal demigods? BG 8.2

Viṣṇu is the chief of the primal demigods, including Brahmā and Śiva

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6. Who is the chief of the administrative demigods? BG 8.2

Indra is the chief of the administrative demigods

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7. Which god are worshiped by yajña performances? BG 8.2

Both Indra and Viṣṇu are worshiped by yajña performances.

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8. Arjuna asks who is actually the Lord of yajña (sacrifice) and how the Lord is residing within the body of the living entity why he should not get these questions? BG 8.2

because Arjuna is a Kṛṣṇa conscious devotee. Therefore these doubts are like demons. Since Kṛṣṇa is so expert in killing demons, Arjuna here addresses Him as Madhusūdana so that Kṛṣṇa might kill the demonic doubts that arise in Arjuna`s mind.

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9. What is the word prayāṇa-kāle in this verse is very significant? BG 8.2

the word prayāṇa-kāle in this verse is very significant because whatever we do in life will be tested at the time of death.

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10. What should be Kṛṣṇa conscious person position at that final moment? BG 8.2

At the time of death all the bodily functions are disrupted, and the mind is not in a proper condition. Thus disturbed by the bodily situation, one may not be able to remember the Supreme Lord.

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**11. What Mahārāja Kulaśekhara, a great devotee, prays to god? BG 8.2**

“My dear Lord, just now I am quite healthy, and it is better that I die immediately so that the swan of my mind can seek entrance at the stem of Your lotus feet.”

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**12. What metaphor is used because the swan, a bird of the water? BG 8.2**

the swan, a bird of the water, takes pleasure in digging into the lotus flowers; its sporting proclivity is to enter the lotus flower.

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**13. What Mahārāja Kulaśekhara says to the Lord? BG 8.2**

“Now my mind is undisturbed, and I am quite healthy. If I die immediately, thinking of Your lotus feet, then I am sure that my performance of Your devotional service will become perfect.”

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**14. But if Mahārāja Kulaśekhara have to wait for his natural death? BG 8.2**

He says then I do not know what will happen, because at that time the bodily functions will be disrupted, my throat will be choked up, and I do not know whether I shall be able to chant Your name. Better let me die immediately.”

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**15. What is the explanation of Lord regarding Brahma and parabrahma? BG 8.3**

Brahman is indestructible and eternally existing, and its constitution is not changed at any time. But beyond Brahman there is Para-brahman. Brahman refers to the living entity, and Para-brahman refers to the Supreme Personality of Godhead.

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**16. How the constitutional position of the living entity is different from the position he takes in the material world? BG 8.3**

In material consciousness his nature is to try to be the lord of matter, but in spiritual consciousness, Kṛṣṇa consciousness, his position is to serve the Supreme.

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**17. What is called Karma? BG 8.3**

When the living entity is in material consciousness, he has to take on various bodies in the material world. That is called karma, or varied creation by the force of material consciousness.

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**18. What is called jīvātmā ? BG 8.3**

In Vedic literature the living entity is called jīvātmā and Brahman, but he is never called Para-brahman.

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**19. How the living entity (jīvātmā) takes different positions ? BG 8.3**

sometimes he merges into the dark material nature and identifies himself with matter, and sometimes he identifies himself with the superior, spiritual nature. Therefore he is called the Supreme Lord’s marginal energy.

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**20. How Jivatma will receives a material or spiritual body? BG 8.3**

In material nature he may take a body from any of the 8,400,000 species of life, but in spiritual nature he has only one body.

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**21. according to his karma what are the different forms a living entity will get? BG 8.3**

In material nature he is manifested sometimes as a man, demigod, animal, beast, bird, etc., according to his karma.

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**22. Which process is called karma? BG 8.3**

To attain material heavenly planets and enjoy their facilities a living entity sometimes performs sacrifices (yajña), but when his merit is exhausted he returns to earth again in the form of a man. This process is called karma.

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**23. what are The five kinds of fire ? BG 8.3**

The five kinds of fire are conceived of as the heavenly planets, clouds, the earth, man and woman

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**24. What are the five kinds of sacrificial offerings? BG 8.3**

the five kinds of sacrificial offerings are faith, the enjoyer on the moon, rain, grains and semen.

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**25. Why physical nature is called adhibhūta? BG 8.4**

Material bodies generally pass through six stages: they are born, they grow, they remain for some duration, they produce some by-products, they dwindle, and then they vanish. This physical nature is called adhibhūta.

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**26. What is called adhidaivata? BG 8.4**

The conception of the universal form of the Supreme Lord, which includes all the demigods and their different planets, is called adhidaivata.

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**27. Why word eva is particularly important? BG 8.4**

The word eva is particularly important in the context of this verse because by this word the Lord stresses that the Paramātmā is not different from Him.

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**28. How The neophyte is advised to contemplate the universal form, or virāṭ-puruṣa considered as? BG 8.4**

whose legs are considered the lower planets, whose eyes are considered the sun and moon, and whose head is considered the upper planetary system.

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**29. How In this verse the importance of Kṛṣṇa consciousness is stressed**

Anyone who quits his body in Kṛṣṇa consciousness is at once transferred to the transcendental nature of the Supreme Lord.

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**30. How is the supreme lord by nature? BG 8.5**

The Supreme Lord is the purest of the pure. Therefore anyone who is constantly Kṛṣṇa conscious is also the purest of the pure.

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**31. Why the word smaran (“remembering”) is important? BG 8.5**

Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. Therefore one should practice Kṛṣṇa consciousness from the very beginning of life.

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**32. What is the mahā-mantra? BG 8.5**

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

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**33. What did Lord Caitanya has advised ? BG 8.5**

Lord Caitanya has advised that one be as tolerant as a tree (taror api sahiṣṇunā). There may be so many impediments for a person who is chanting Hare Kṛṣṇa. Nonetheless, tolerating all these impediments, one should continue to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare,

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**34. How at the end of one’s life one can have the full benefit of Kṛṣṇa consciousness? BG 8.5**

one should continue to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, so that at the end of one’s life one can have the full benefit of Kṛṣṇa consciousness.

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**35. The process of changing one’s nature at the critical moment of death is here explained. BG 8.6**

A person who at the end of his life quits his body thinking of Kṛṣṇa attains the transcendental nature of the Supreme Lord, but it is not true that a person who thinks of something other than Kṛṣṇa attains the same transcendental state.

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**36. What happened when Mahārāja Bharata thought of a deer at the end of his life? BG 8.6**

so in his next life he was transferred into the body of a deer. Although as a deer he remembered his past activities, he had to accept that animal body.

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**37. How will it help one be transferred to the transcendental nature of Kṛṣṇa? BG 8.6**

If in one’s present life one lives in the mode of goodness and always thinks of Kṛṣṇa, it is possible for one to remember Kṛṣṇa at the end of one’s life.

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**38. How one’s next body will be transcendental (spiritual), not material? 8.6**

Remembering Kṛṣṇa at the end of one’s life. That will help one be transferred to the transcendental nature of Kṛṣṇa. If one is transcendently absorbed in Kṛṣṇa’s service, then his next body will be transcendental (spiritual), not material.

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**39. What Lord instruction to Arjuna is very important for all men engaged in material activities? BG 8.7**

The Lord does not say that one should give up his prescribed duties or engagements. One can continue them and at the same time think of Kṛṣṇa by chanting Hare Kṛṣṇa.

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**40. How one will be free from material contamination? BG 8.7**

by chanting Hare Kṛṣṇa. This will free one from material contamination and engage the mind and intelligence in Kṛṣṇa. By chanting Kṛṣṇa’s names,

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**41. What is Puruṣam means? BG 8.8**

Puruṣam means enjoyer

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**42. What is mystic meditation ? BG 8.8**

by chanting the mahā-mantra, Hare Kṛṣṇa. By this practice of chanting and hearing the sound vibration of the Supreme Lord, one's ear, tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord

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**43. How at the end of our lives we shall have the same bodily constitution as Kṛṣṇa? BG 8.8**

One example often given is that of the caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kṛṣṇa, it is certain that at the end of our lives we shall have the same bodily constitution as Kṛṣṇa.

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**44. Why Lord is know as kavi? BG 8.9**

The Lord is kavi; that is, He knows past, present and future and therefore knows everything.

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**45. Why Lord is the oldest personality? BG 8.9**

because He is the origin of everything; everything is born out of Him.

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**46. Why Lord is called smaller than the smallest? BG 8.9**

The living entity is one ten-thousandth part of the tip of a hair, but the Lord is so inconceivably small that He enters into the heart of this particle. Therefore He is called smaller than the smallest.

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**47. How all these planetary systems are sustained? BG 8.9**

We often wonder how these big planets are floating in the air. It is stated here that the Supreme Lord, by His inconceivable energy, is sustaining all these big planets and systems of galaxies.

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**48. Why Lord Krishna is called inconceivable (acintya)? BG 8.9**

The word acintya ("inconceivable") is very significant in this connection. God's energy is beyond our conception, beyond our thinking jurisdiction, and is therefore called inconceivable (acintya).

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**49. What is the meaning of Acintya? BG 8.9**

Acintya means that which is beyond this material world

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**50. What one should do at the time of death? BG 8.10**

at the time of death the mind must be fixed in devotion to the Supreme Personality of Godhead. For those practiced in yoga, it is recommended that they raise the life force between the eyebrows (to the ājñā-cakra).

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**51. What is practice of ṣaṭ-cakra-yoga? BG 8.10**

involving meditation on the six cakras is ṣaṭ-cakra-yoga

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**52. What is the significance of the word yoga-balena? BG 8.10**

The particular use of the word yoga-balena is significant in this verse because without practice of yoga - whether ṣaṭ-cakra-yoga or bhakti-yoga - one cannot come to this transcendental state of being at the time of death.

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**53. How Lord Śrī Kṛṣṇa has recommended to Arjuna the practice of ṣaṭ-cakra-yoga? BG 8.11**

in which one places the air of life between the eyebrows.

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**54. How the syllable om̐ - is identical with Brahman? BG 8.11**

The Lord says that Brahman, although one without a second, has various manifestations and features. Especially for the impersonalists, the akṣara, or om̐-kāra - the syllable om̐ - is identical with Brahman.

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**55. Which practice is very essential for the student's advancement in spiritual life? BG 8.11**

In the Vedic system of knowledge, students, from the very beginning, are taught to vibrate om̐ and learn of the ultimate impersonal Brahman by living with the spiritual master in complete celibacy. In this way they realize two of Brahman's features. This practice is very essential for the student's advancement in spiritual life

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**56. Why brahmacārī (unmarried celibate) life is not at all possible? BG 8.11**

The social construction of the world has changed so much that there is no possibility of one's practicing celibacy from the beginning of student life. Throughout the world there are many institutions for different departments of knowledge, but there is no recognized institution where students can be educated in the brahmacārī principles.

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**57. How one establishes himself in yoga? BG 8.12**

The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

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**58. How one will certainly reach the spiritual planets? BG 8.13**

After being situated in this yoga practice and vibrating the sacred syllable om̐, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

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**59. What is the impersonal sound of Kṛṣṇa? BG 8.13**

The impersonal sound of Kṛṣṇa is om̐,

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**60. For the personalists which are the innumerable other planets? BG 8.13**

known as Vaikuṅṭha planets, in the spiritual sky, whereas the impersonalists remain in the brahma-jyotir.

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**61. What is the meaning of ananya-cetāḥ? BG 8.14**

in pure bhakti-yoga the devotee desires nothing but Kṛṣṇa. A pure devotee does not desire promotion to heavenly planets, nor does he seek oneness with the brahma-jyotir or salvation or liberation from material entanglement.

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**62. Who is called niṣkāma? BG 8.14**

which means he has no desire for self-interest. Perfect peace belongs to him alone, not to them who strive for personal gain. Whereas a jñāna-yogī, karma-yogī or haṭha-yogī has his own selfish interests, a perfect devotee has no desire other than to please the Supreme Personality of Godhead. Therefore the Lord says that for anyone who is unflinchingly devoted to Him, He is easy to attain.

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**63. What is the special qualification of the pure devotee? BG 8.14**

The special qualification of the pure devotee is that he is always thinking of Kṛṣṇa without deviation and without considering the time or place. There should be no impediments. He should be able to carry out his service anywhere and at any time.

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**64. How can a devotee create the atmosphere of Vṛndāvana? BG 8.14**

a pure devotee can live anywhere and create the atmosphere of Vṛndāvana by his devotional service. It was Śrī Advaita who told Lord Caitanya, "Wherever You are, O Lord - there is Vṛndāvana."

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**65. What are the words satatam and nityaśaḥ means? BG 8.14**

which mean "always," "regularly," or "every day," a pure devotee constantly remembers Kṛṣṇa and meditates upon Him. These are qualifications of the pure devotee, for whom the Lord is most easily attainable.

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**66. How many different ways bhakti-yogīs are engaged in? BG 8.14**

- A. 4  
B. 5 ✓  
C. 3  
D. 8

**67. What is śānta-bhakta means? Bg 8.14**

Who is engaged in devotional service in neutrality

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**68. What is dāsya-bhakta meaning? BG 8.14**

Who is engaged in devotional service as servant.

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**69. What is sakhya-bhakta meaning? BG 8.14**

Who is engaged as friend

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**70. Who is vātsalya-bhakta is? BG 8.14**

Who is engaged as parent.

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**71. Who is mādhyura-bhakta? BG 8.14**

Who is engaged as conjugal lover of the Supreme Lord

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**72. What is the great blessing of the Kṛṣṇa conscious process of chanting the mahā-mantra ? BG 8.14**

A pure devotee cannot forget the Supreme Lord for a moment, and similarly the Supreme Lord cannot forget His pure devotee for a moment. This is the great blessing of the Kṛṣṇa conscious process of chanting the mahā-mantra

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**73. How the supreme planet is described in Vedic literature as ? BG 8.15**

The supreme planet is described in Vedic literature as avyakta and akṣara and paramā gati; in other words, that planet is beyond our material vision, and it is inexplicable, but it is the highest goal,

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**74. What is the destination for the mahātmās (great souls)? BG 8.15**

The mahātmās receive transcendental messages from the realized devotees and thus gradually develop devotional service in Kṛṣṇa consciousness and become so absorbed in transcendental service that they no longer desire elevation to any of the material planets, nor do they even want to be transferred to any spiritual planet. They only want Kṛṣṇa and Kṛṣṇa's association, and nothing else.

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**75. Who are the supreme souls? BG 8.15**

This verse specifically mentions the personalist devotees of the Supreme Lord, Kṛṣṇa. These devotees in Kṛṣṇa consciousness achieve the highest perfection of life. In other words, they are the supreme souls.

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**76. Who are all fall down to earth? BG 8.16**

people on higher planets such as Brahmaloḥa, Candraloḥa and Indraloḥa fall down to earth.

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**77. How to achieve Brahmaloḥa? BG 8.16**

The practice of sacrifice called pañcāgni-vidyā, recommended in the Chāndogya Upaniṣad, enables one to achieve Brahmaloḥa,

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**78. How after reaching Brahma loka one must return to earth? Bg 8.16**

but if, on Brahmaloḥa, one does not cultivate Kṛṣṇa consciousness, then he must return to earth.

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**79. How one at the time of universal devastation are transferred to the eternal spiritual kingdom? BG 8.16**

Those who progress in Kṛṣṇa consciousness on the higher planets are gradually elevated to higher and higher planets and at the time of universal devastation are transferred to the eternal spiritual kingdom.

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**80. What is the cycles of kalpas? BG 8.17**

The duration of the material universe is limited. It is manifested in cycles of kalpas. A kalpa is a day of Brahmā,

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**81. How one day of Brahmā consists of? Bg 8.17**

one day of Brahmā consists of a thousand cycles of four yugas, or ages: Satya, Tretā, Dvāpara and Kali.

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**82. How long Brahmā lives? BG 8.17**

These four yugas, rotating a thousand times, comprise one day of Brahmā, and the same number comprise one night. Brahmā lives one hundred of such “years” and then dies.

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**83. which is the highest planet in the material universe ? BG 8.17**

Brahmaloka, which is the highest planet in the material universe and which survives all the heavenly planets in the upper strata of the planetary system,

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**84. Who will be promoted to Brahmā’s particular planet, Brahmaloka? BG 8.17**

Elevated sannyāsīs are promoted to Brahmā’s particular planet, Brahmaloka

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**85. How one become manifest from the unmanifest state and unmanifest again? BG 8.18**

At the beginning of Brahmā’s day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again.

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**86. How less intelligent person captivated by the spell of the material world? BG 8.18**

during the day they become manifest, and at night they are annihilated again. Ultimately, when Brahmā’s life is finished, they are all annihilated and remain unmanifest for millions and millions of years. And when Brahmā is born again in another millennium they are again manifest. In this way they are captivated by the spell of the material world.

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**87. Which is the place where all desires are fulfilled? BG 8.21**

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in the Brahma-saṁhitā as cintāmaṇi-dhāma, a place where all desires are fulfilled.

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**88. Which place is made of touchstone? BG 8.21**

The supreme abode of Lord Kṛṣṇa, known as Goloka Vṛndāvana, is full of palaces made of touchstone.

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**89. How desire trees will work? Bg 8.21**

There are also trees, called “desire trees,” that supply any type of eatable upon demand,

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**90. How surabhi cows are in nature? Bg 8.21**

there are cows, known as surabhi cows, which supply a limitless supply of milk

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**91. What is the replica of Goloka Vṛndāvana? BG 8.21**

On this earth, Vṛndāvana, ninety miles southeast of Delhi, is a replica of that supreme Goloka Vṛndāvana located in the spiritual sky.

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**92. what is stated in the Vedas about Goloka Vṛndāvana? BG 8.22**

the Lord is always in the supreme abode, Goloka Vṛndāvana, He is all-pervading, so that everything is going on nicely (goloka eva nivasaty akhilātma-bhūtaḥ). As stated in the Vedas

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**93. How Lord energy works even he is far away? BG 8.22**

His energies are so expansive that they systematically conduct everything in the cosmic manifestation without a flaw, although the Supreme Lord is far, far away.

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**94. How is unalloyed devotees of the Supreme Lord? BG 8.23**

who are totally surrendered souls, do not care when they leave their bodies or by what method. They leave everything in Kṛṣṇa's hands and so easily and happily return to Godhead.

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**95. who are not unalloyed devotees? BG 8.23**

those who are not unalloyed devotees and who depend instead on such methods of spiritual realization as karma-yoga, jñāna-yoga and haṭha-yoga must leave the body at a suitable time in order to be sure of whether or not they will return to the world of birth and death.

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**96. Who can decide time and place to leave the body? BG 8.24**

Mystics who are advanced in yoga practice can arrange the time and place to leave the body

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**97. What Kapila Muni mentions about death? BG 8.25**

Kapila Muni mentions that those who are expert in fruitive activities and sacrificial methods on earth attain to the moon at death.

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**98. How long they will stay their? BG 8.25**

These elevated souls live on the moon for about 10,000 years (by demigod calculations) and enjoy life by drinking soma-rasa. They eventually return to earth.

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**99. According to Vedic opinion how many ways of passing from this world? BG 8.26**

there are two ways of passing from this world

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**100. explain the 2 way of passing from this world? BG 8.26**

one in light and one in darkness. When one passes in light, he does not come back; but when one passes in darkness, he returns.

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**101. What is the word yoga-yukta signifies this verse? BG 8.27**

The best way to be absorbed in Kṛṣṇa consciousness is to be always dovetailed in His service, and this will make one's path to the spiritual kingdom safe, certain and direct. The word yoga-yukta is especially significant in this verse.

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**102. What is yukta-vairāgya? BG 8.27**

one attains perfection

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