अध्याय 8
अक्षर ब्रह्म योग
अध्याय 8 : भगवत्प्राप्ति
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8.1अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम |
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते || १ ||

अर्जुन ने कहा – हे भगवान्! हे पुरुषोत्तम! ब्रह्म क्या है? आत्मा क्या है? सकाम कर्म क्या है? यह भौतिक जगत क्या है? तथा देवता क्या हैं? कृपा करके यह सब मुझे बताइये |

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8.2

हे मधुसूदन! यज्ञ का स्वामी कौन है और वह शरीर में कैसे रहता है? और मृत्यु के समय भक्ति में लगे रहने वाले आपको कैसे जान पाते हैं?

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7.29

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये |
ते ब्रह्म तद्विदु: कृत्स्नमध्यात्मं कर्म चाखिलम् || २९ ||

जो जरा तथा मृत्यु से मुक्ति पाने के लिए यत्नशील रहते हैं, वे बुद्धिमान व्यक्ति मेरी भक्ति की शरण ग्रहण करते हैं | वे वास्तव में ब्रह्म हैं क्योंकि वे दिव्य कर्मों के विषय में पूरी तरह से जानते हैं |

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7.30

साधिभूताधिदैवं मां साधियज्ञं च ये विदु : |
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः || ३० ||

जो मुझ परमेश्वर को मेरी पूर्ण चेतना में रहकर मुझे जगत् का, देवताओं का तथा समस्त यज्ञविधियों का नियामक जानते हैं, वे अपनी मृत्यु के समय भी मुझ भगवान् को जान और समझ सकते हैं |

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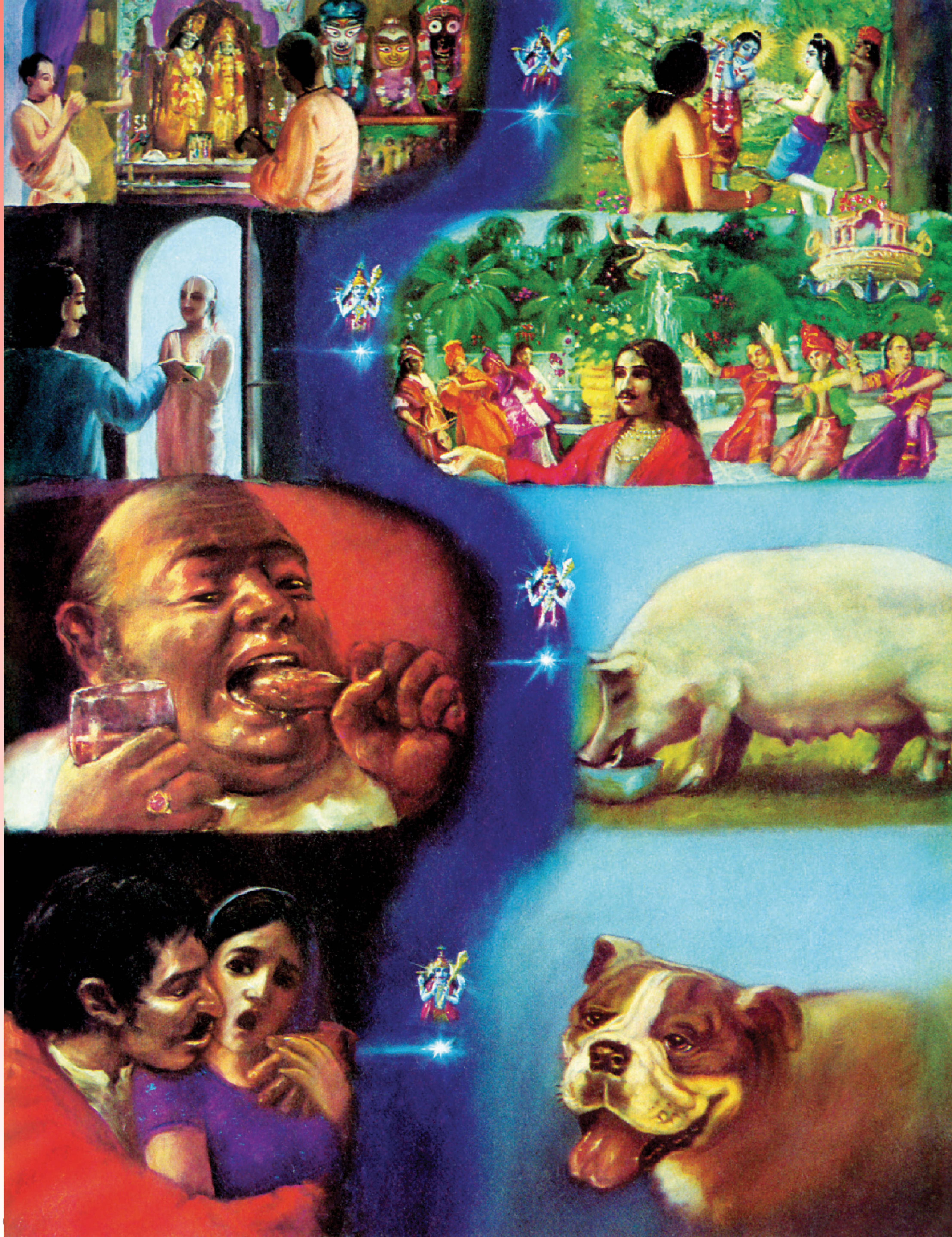
प्रश्न सं	सवाल	उत्तर
1	"ब्रह्म" (आत्मा)	जीव, अविनाशी जीवित इकाई
2	"अध्यात्म" (निकाय का नियंत्रक)	(Self) जीव की प्रकृति (स्व)
3	"कर्म" (कार्य / फलदायी गतिविधियाँ)	तन की ओर ले जाने वाले कार्य
4	अधीभूत ”(सामग्री प्रकटीकरण)“	भौतिक प्रकृति
5	“Adhidaiva”(सुप्रीम डेमिगोड)	यूनिवर्सल फॉर्म जिसमें सभी देव शामिल हैं
6	“Adhiyajna”(त्याग का भोग करनेवाला)	परमात्मा
7	परमात्मा कहाँ रहता है??	सभी के दिल में
8	मृत्यु के समय कृष्ण को कैसे याद किया जाए?	जीवन भर स्मरण का अभ्यास करें

8.3

श्रीभगवानुवाच
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते |
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः || ३ ||

भगवान् ने कहा – अविनाशी और दिव्य जीव ब्रह्म कहलाता है और उसका नित्य स्वभाव अध्यात्म या आत्म कहलाता है | जीवों के भौतिक शरीर से सम्बन्धित गतिविधि कर्म या सकाम कर्म कहलाती है |



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8.4

अधिभूतं क्षरो भावः पुरुषश्र्चाधिदैवतम् |

अधियज्ञोऽहमेवात्र देहे देहभृतां वर || ४ ||

हे देहधारियों में श्रेष्ठ! निरन्तर परिवर्तनशील यह भौतिक प्रकृति अधिभूत (भौतिक अभिव्यक्ति) कहलाती है | भगवान् का विराट रूप, जिसमें सूर्य तथा चन्द्र जैसे समस्त देवता सम्मिलित हैं, अधिदैव कहलाता है | तथा प्रत्येक देहधारी के हृदय में परमात्मा स्वरूप स्थित मैं परमेश्र्वर (यज्ञ का स्वामी) कहलाता है |

8.5

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् |
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः || ५ ||

और जीवन के अन्त में जो केवल मेरा स्मरण करते हुए शरीर का त्याग करता है, वह तुरन्त मेरे स्वभाव को प्राप्त करता है | इसमें रंचमात्र भी सन्देह नहीं है |

From: Mahabharat

“ahany ahani bhūtāni

gacchantīha yamālayam

śeṣāḥ sthāvaram icchanti

kim āścaryam ataḥ param

महाभारत से:

सैकड़ों और हजारों जीवित संस्थाएं हर पल मौत से मिलती हैं, लेकिन फिर भी एक मूर्खतापूर्ण जीवन जीने वाला खुद को मृत्युहीन समझता है और मृत्यु के लिए तैयार नहीं होता है। यह इस दुनिया की सबसे अद्भुत चीज है। ”

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8.6

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् |

तं तमेवैति कौन्तेय सदा तद्भावभावितः || ६ ||

हे कुन्तीपुत्र! शरीर त्यागते समय मनुष्य जिस-जिस भाव का स्मरण करता है, वह उस भाव को निश्चित रूप से प्राप्त होता है |

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8.7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च |

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः || ७ ||

अतएव, हे अर्जुन! तुम्हें सदैव कृष्ण रूप में मेरा चिन्तन करना चाहिए और साथ ही युद्ध करने के कर्तव्य को भी पूरा करना चाहिए | अपने कर्मों को मुझे समर्पित करके तथा अपने मन एवं बुद्धि को मुझमें स्थिर करके तुम निश्चित रूप से मुझे प्राप्त कर सकोगे |

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8.8

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना |
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् || ८ ||

हे पार्थ! जो व्यक्ति मेरा स्मरण करने में अपना मन निरन्तर लगाये रखकर अविचलित भाव से भगवान् के रूप में मेरा ध्यान करता है, वह मुझको अवश्य ही प्राप्त होता है |

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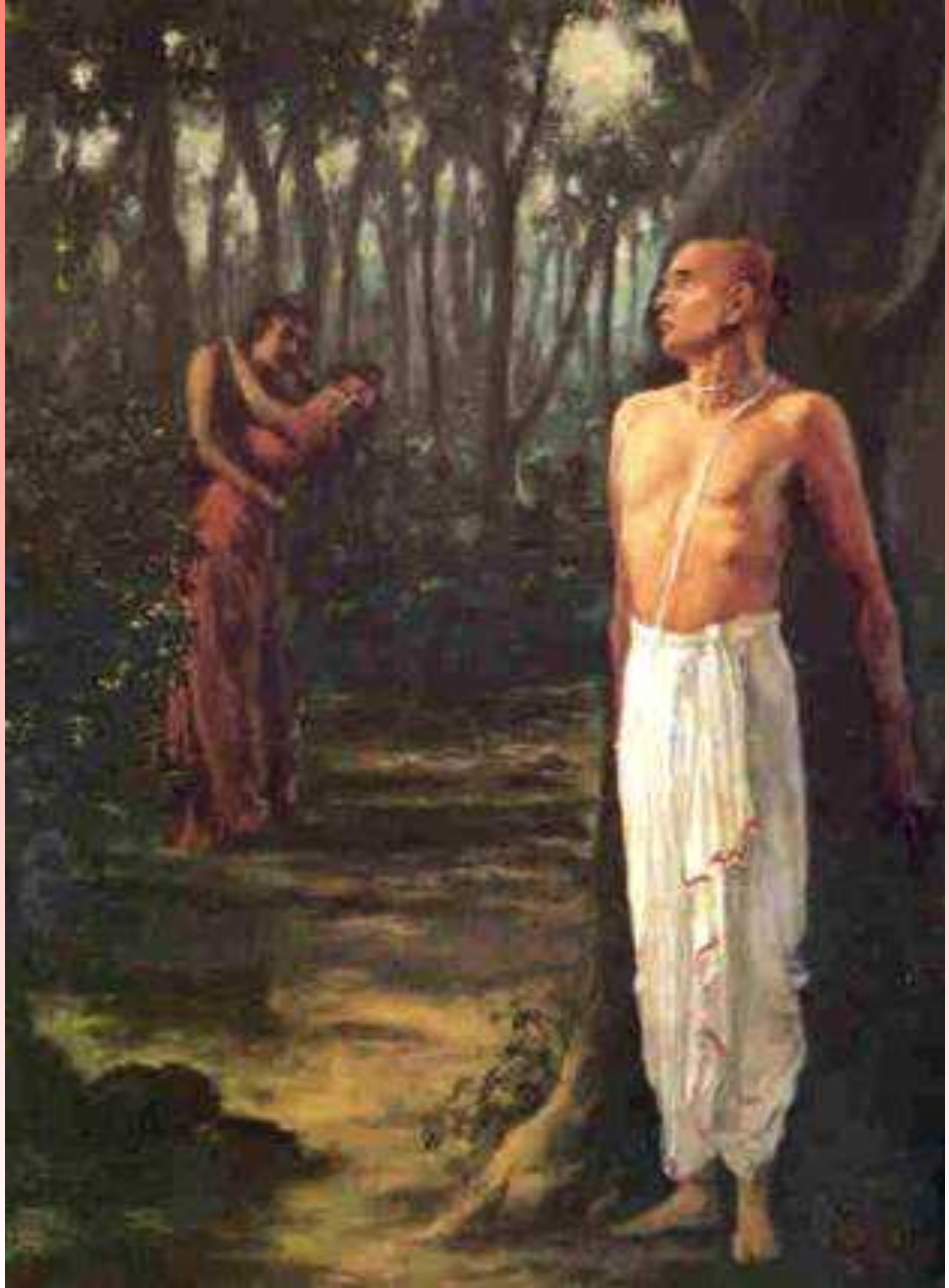
अजामिल की कहानी



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8.9

मनुष्य को चाहिए कि परमपुरुष का ध्यान सर्वज्ञ, पुरातन, नियन्ता, लघुतम से भी लघुतर, प्रत्येक के पालनकर्ता, समस्त भौतिकबुद्धि से परे, अचिन्त्य तथा नित्य पुरुष के रूप में करे | वे सूर्य की भाँति तेजवान हैं और इस भौतिक प्रकृति से परे, दिव्य रूप हैं |

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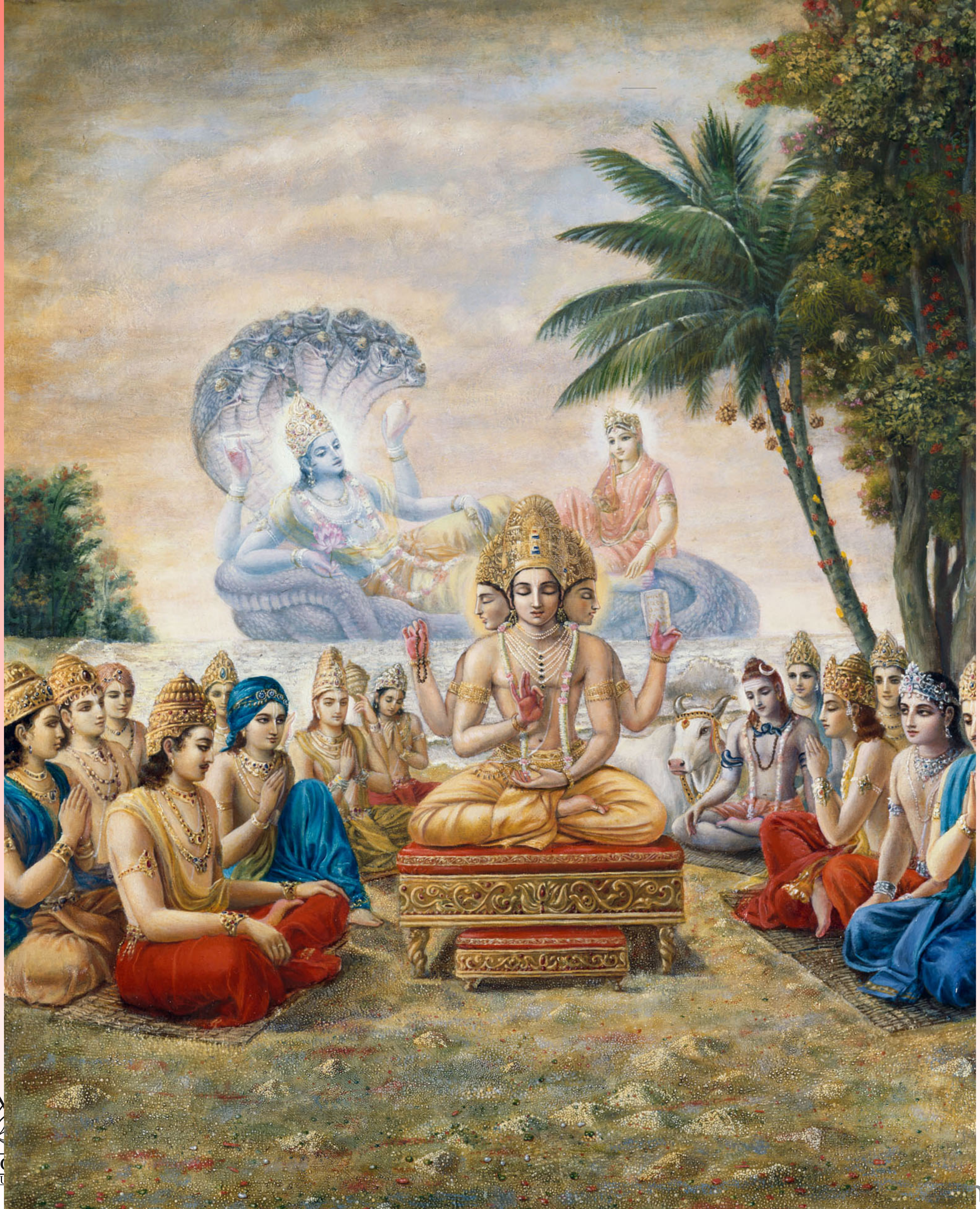

8.15

मामुपेत्य पुनर्जन्म दु:खालयमशाश्र्वतम् |

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः || १५ ||

मुझे प्राप्त करके महापुरुष, जो भक्तियोगी हैं, कभी भी दुखों से पूर्ण इस अनित्य जगत् में नहीं लौटते, क्योंकि उन्हें परम सिद्धि प्राप्त हो चुकी होती है |

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युद्ध में स्वर्ग

8.16

इस जगत् में सर्वोच्च लोक से लेकर निम्नतम सारे लोक दुखों के घर हैं, जहाँ जन्म तथा मरण का चक्कर लगा रहता है | किन्तु हे कुन्तीपुत्र! जो मेरे धाम को प्राप्त कर लेता है, वह फिर कभी जन्म नहीं लेता |

युद्ध में पृथ्वी

नरक सिर्फ दर्द है

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8.17-19

मानव गणना के द्वारा, ब्रह्मा के एक दिन की अवधि है 8,640,000,000 वर्ष

जब ब्रह्मा का दिन प्रकट होता है, जीवों की यह भीड़ अस्तित्व में आती है, और ब्रह्मा की रात के आगमन पर उनका सर्वनाश हो जाता है।

बार-बार दिन आता है, और प्राणियों का यह मेजबान सक्रिय होता है; और फिर से रात गिरती है, हे पार्थ, और वे असहाय रूप से घुल जाते हैं।

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8.20

इसके अतिरिक्त एक अन्य अव्यय प्रकृति है, जो शाश्वत है और इस व्यक्त तथा अव्यक्त पदार्थ से परे है | यह परा (श्रेष्ठ) और कभी न नाश होने वाली है | जब इस संसार का सब कुछ लय हो जाता है, तब भी उसका नाश नहीं होता |

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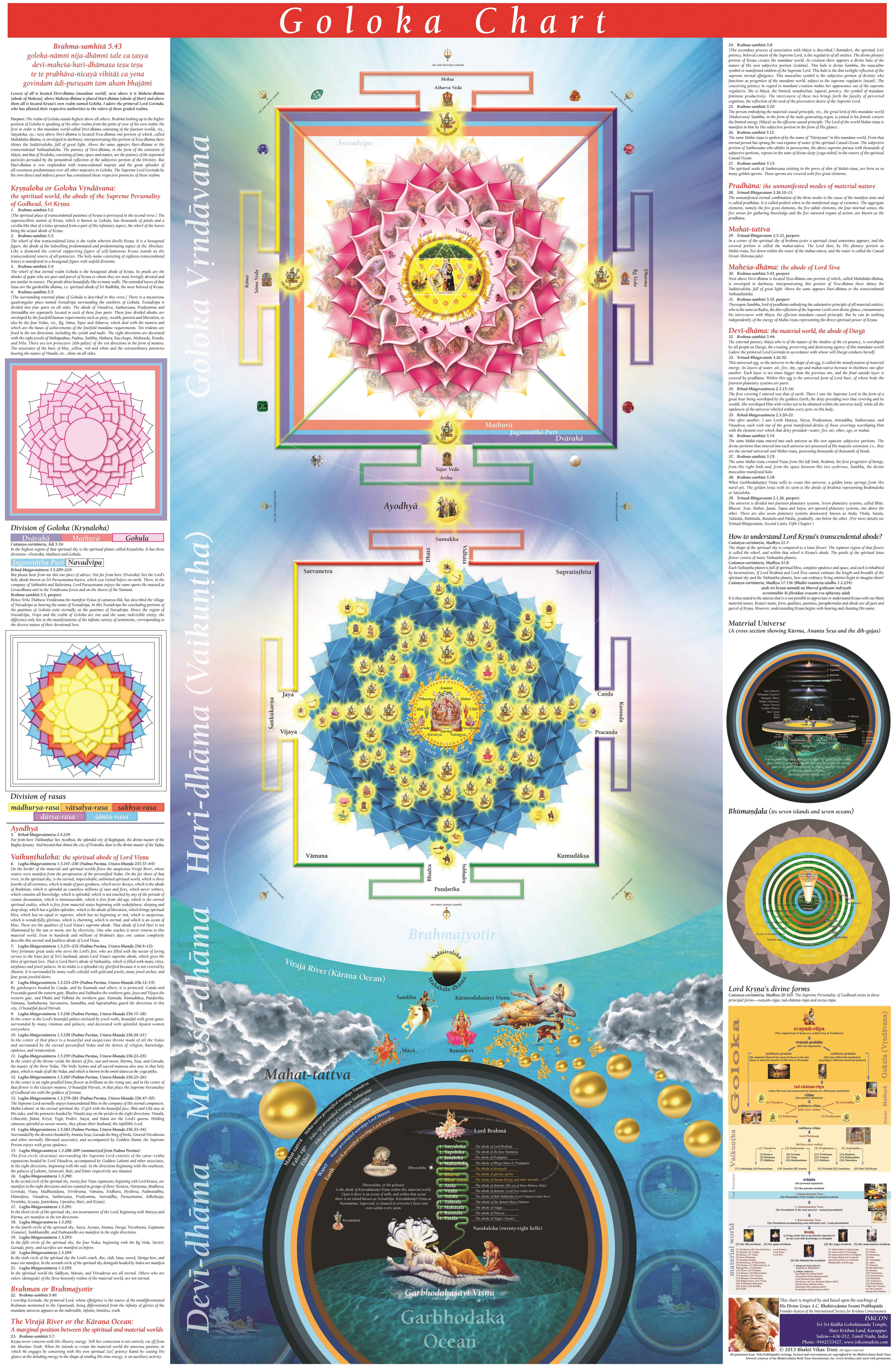


devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Lowest of all is located Devī-dhāma [mundane world], next above it is Maheśa-dhāma [abode of Maheśa]; above Maheśa-dhāma is placed Hari-dhāma [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

Purport: *The realm of Goloka stands highest above all others. Brahmā looking up to the higher position of Goloka is speaking of the other realms from the point of view of his own realm: the first in order is this mundane world called Devī-dhāma consisting of the fourteen worlds, viz., Satyaloka, etc.; next above Devī-dhāma is located Śiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating this portion of Śiva-dhāma there shines the Sadāśivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikuṇṭhaloka. The potency of Devī-dhāma, in the form of the extension of Māyā, and that of Śivaloka, consisting of time, space and matter, are the potency of the separated particles pervaded by the penumbral reflection of the subjective portion of the Divinity. But Hari-dhāma is ever resplendent with transcendental majesty and the great splendor of all-sweetness predominates over all other majesties in Goloka. The Supreme Lord Govinda by his own direct and indirect power has constituted those respective potencies of those realms.*

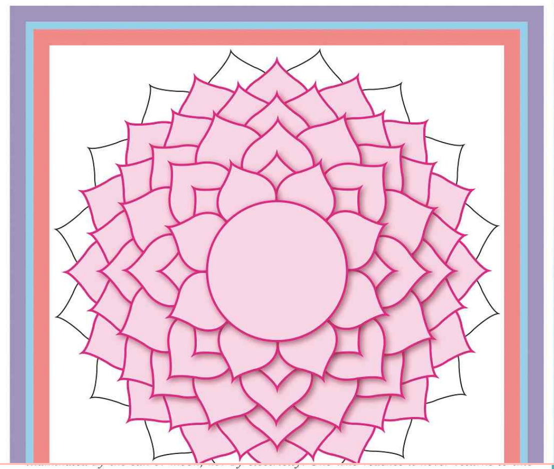
Kṛṣṇaloka or Goloka Vṛndāvana: the spiritual world, the abode of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

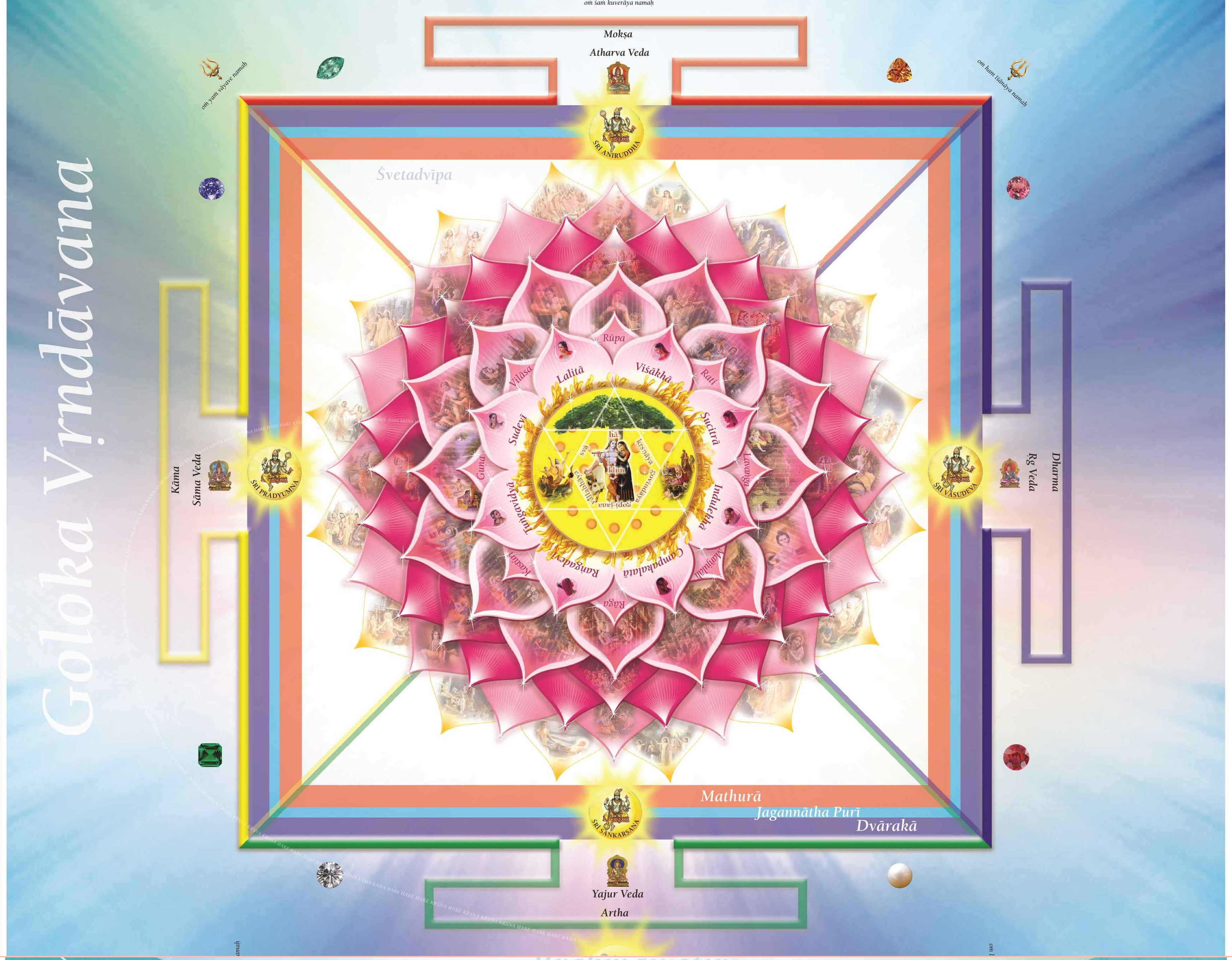
1. **Brahma-saṁhitā 5.2:**
[The spiritual place of transcendental pastimes of Kṛṣṇa is portrayed in the second verse.] The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa.

2. **Brahma-saṁhitā 5.3:**
The whorl of that transcendental lotus is the realm wherein dwells Kṛṣṇa. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting figure of self-luminous Kṛṣṇa stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with sixfold divisions.

3. **Brahma-saṁhitā 5.4:**
The whorl of that eternal realm Gokula is the hexagonal abode of Kṛṣṇa. Its petals are the abodes of gopīs who are part and parcel of Kṛṣṇa to whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the gardenlike dhāma, i.e. spiritual abode of Śrī Rādhikā, the most beloved of Kṛṣṇa.

4. **Brahma-saṁhitā 5.5:**
[The surrounding external plane of Gokula is described in this verse.] There is a mysterious quadrangular place named Śvetadvīpa surrounding the outskirts of Gokula. Śvetadvīpa is divided into four parts on all sides. The abode of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the fourfold human requirements such as piety, wealth, passion and liberation, as also by the four Vedas, viz., Ṛg, Sāma, Yajur and Atharva, which deal with the mantra and which are the bases of achievements of the fourfold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, and Nīla. There are ten protectors [dik-pālas] of the ten directions in the form of mantra. The associates of the hues of blue, yellow, red and white and the extraordinary potencies bearing the names of Vimalā, etc., shine on all sides.





material world. Even in hundreds and millions of Brahmā's days one cannot completely describe this eternal and faultless abode of Lord Viṣṇu.

7. **Laghu-bhāgavatāmṛta 1.5.251–252 (Padma Purāṇa, Uttara-khaṇḍa 256.9–12):**
Very fortunate great souls who serve the Lord's feet, who are filled with the nectar of loving service to the lotus feet of Śrī's husband, attain Lord Viṣṇu's supreme abode, which gives the bliss of spiritual love. That is Lord Hari's abode of Vaikuṇṭha, which is filled with many cities, airplanes and jewel palaces. In its midst is a splendid city glorified because it is not covered by illusion. It is surrounded by many walls colorful with gold and jewels, many jewel arches, and four great jeweled doors.

8. **Laghu-bhāgavatāmṛta 1.5.253–254 (Padma Purāṇa, Uttara-khaṇḍa 256.12–15):**
By gatekeepers headed by Caṇḍa, and by Kumuda and others, it is protected. Caṇḍa and Pracaṇḍa guard the eastern gate, Bhadra and Subhadra the southern gate, Jaya and Vijaya the western gate, and Dhātā and Vidhātā the northern gate. Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, and Supratiṣṭhita guard the directions in this city, O beautiful-faced Pārvatī.

9. **Laghu-bhāgavatāmṛta 1.5.256 (Padma Purāṇa, Uttara-khaṇḍa 256.17–18):**
In the center is the Lord's beautiful palace enclosed by jewel walls, beautiful with great gates, surrounded by many vimānas and palaces, and decorated with splendid Apsarā women everywhere.

10. **Laghu-bhāgavatāmṛta 1.5.258 (Padma Purāṇa, Uttara-khaṇḍa 256.20–21):**
In the center of that place is a beautiful and auspicious throne made of all the Vedas and surrounded by the eternal personified Vedas and the deities of religion, knowledge, opulence, and renunciation.

11. **Laghu-bhāgavatāmṛta 1.5.259 (Padma Purāṇa, Uttara-khaṇḍa 256.23–25):**
In the center of the throne reside the deities of fire, sun and moon, Kūrma, Śeṣa, and Garuḍa, the master of the three Vedas. The Vedic hymns and all sacred mantras also stay in that holy place, which is made of all the Vedas, and which is known in the smṛti-śāstra as the yoga-pīṭha.

12. **Laghu-bhāgavatāmṛta 1.5.260 (Padma Purāṇa, Uttara-khaṇḍa 256.25–26):**
In the center is an eight-petalled lotus flower as brilliant as the rising sun, and in the center of that flower is the Gāyatrī mantra. O beautiful Pārvatī, in that place the Supreme Personality of Godhead sits with the goddess of fortune.

13. **Laghu-bhāgavatāmṛta 1.5.279–281 (Padma Purāṇa, Uttara-khaṇḍa 256.47–50):**
The Supreme Lord eternally enjoys transcendental bliss in the company of His eternal companion, Mahā-Lakṣmī, in the eternal spiritual sky. O girl with the beautiful face, Bhū and Līlā stay at His sides, and the potencies headed by Vimalā stay on the petals in the eight directions. Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, and Iśānā are the Lord's queens. Holding cāmaras splendid as nectar moons, they please their husband, the infallible Lord.

14. **Laghu-bhāgavatāmṛta 1.5.283 (Padma Purāṇa, Uttara-khaṇḍa 256.53–54):**
Surrounded by the devotees headed by Ananta Śeṣa, Garuḍa the king of birds, General Viṣvaksena and other eternally liberated associates, and accompanied by Goddess Ramā, the Supreme Person enjoys with great opulence.

15. **Laghu-bhāgavatāmṛta 1.5.288–289 (summarized from Padma Purāṇa):**
The first circle (āvaraṇa) surrounding the Supreme Lord consists of the catur-vyūha expansions headed by Lord Vāsudeva, accompanied by Goddess Lakṣmī and other associates, in the eight directions, beginning with the east. In the directions beginning with the southeast, the palaces of Lakṣmī, Sarasvatī, Rati, and Kānti respectively are situated.

16. **Laghu-bhāgavatāmṛta 1.5.290:**
In the second circle of the spiritual sky, twenty-four Viṣṇu expansions, beginning with Lord Keśava, are manifest in the eight directions and are counted in groups of three (Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Puruṣottama, Adhokṣaja, Nṛsiṁha, Acyuta, Janārdana, Upendra, Hari, and Kṛṣṇa).

17. **Laghu-bhāgavatāmṛta 1.5.291:**
In the third circle of the spiritual sky, ten incarnations of the Lord, beginning with Matsya and Kūrma, are manifest in the ten directions.

18. **Laghu-bhāgavatāmṛta 1.5.292:**
In the fourth circle of the spiritual sky, Satya, Acyuta, Ananta, Durgā, Viṣvaksena, Gajānana (Gaṇeśa), Śaṅkhanidhi, and Padmanidhi are manifest in the eight directions.

19. **Laghu-bhāgavatāmṛta 1.5.293:**
In the fifth circle of the spiritual sky, the four Vedas, beginning with the Ṛg Veda, Sāvitrī, Garuḍa, piety, and sacrifice are manifest as before.

20. **Laghu-bhāgavatāmṛta 1.5.294:**
In the sixth circle of the spiritual sky the Lord's conch, disc, club, lotus, sword, Śārṅga bow, and mace are manifest. In the seventh circle of the spiritual sky demigods headed by Indra are manifest.

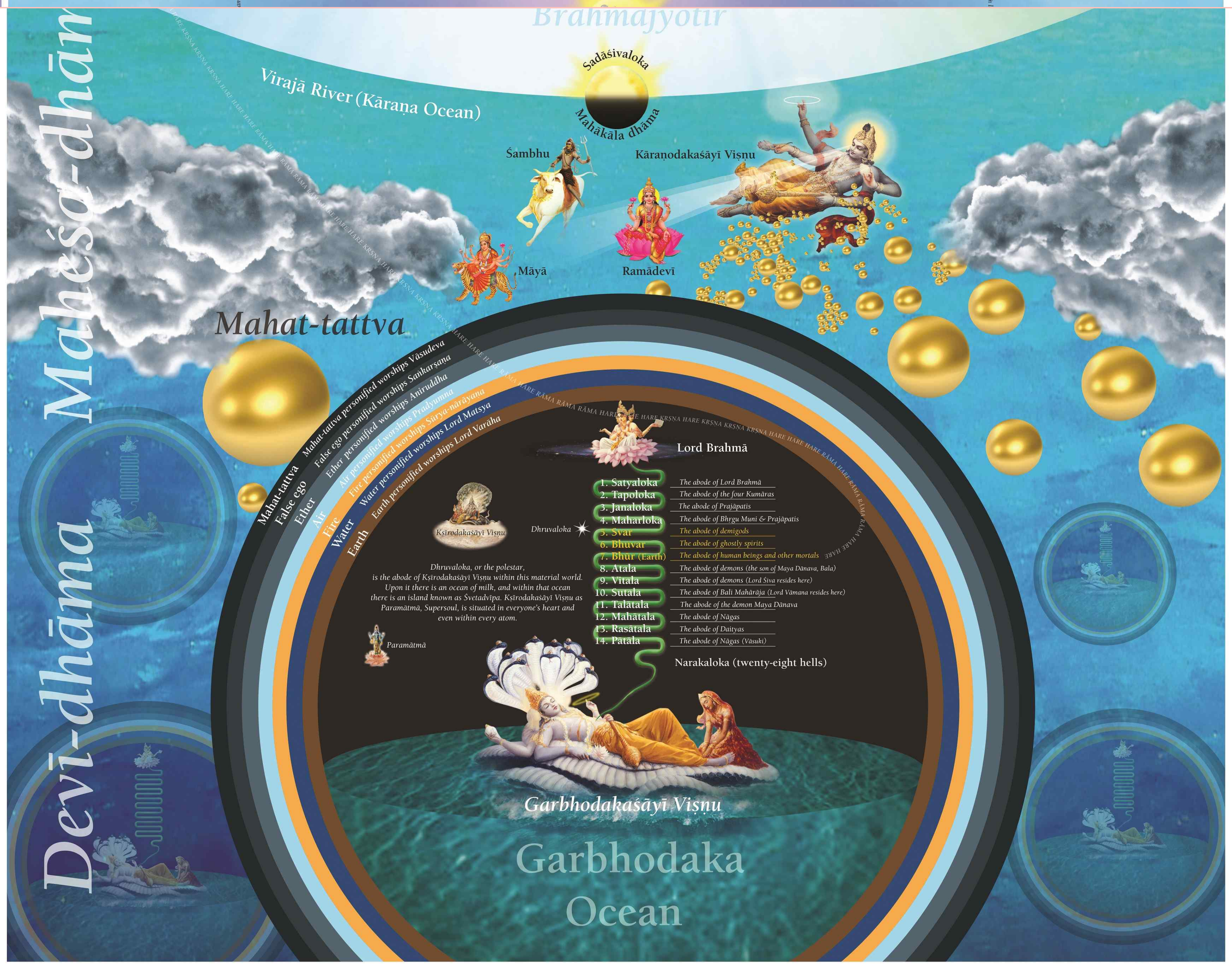
21. **Laghu-bhāgavatāmṛta 1.5.295:**
In the spiritual world the Sādhyas, Maruts, and Viśvadevas are all eternal. Others who are rulers (demigods) of the three heavenly realms of the material world, are not eternal.

Brahman or Brahmajyotir

22. **Brahma-saṁhitā 5.40:**
I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

The Virajā River or the Kāraṇa Ocean: A marginal position between the spiritual and material worlds

23. **Brahma-saṁhitā 5.7:**
Kṛṣṇa never consorts with His illusory energy. Still her connection is not entirely cut off from the Absolute Truth. When He intends to create the material world the amorous pastime, in which He engages by consorting with His own spiritual [cit] potency Ramā by casting His glance at the deluding energy in the shape of sending His time energy, is an auxiliary activity.



nature of His own subjective portion [svāṁśa]. This halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix [niyati]. The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Māyā, the limited, nonabsolute [aparā] potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord.

25. **Brahma-saṁhitā 5.10:**
The person embodying the material causal principle, viz., the great lord of this mundane world [Maheśvara] Śambhu, in the form of the male generating organ, is joined to his female consort the limited energy [Māyā] as the efficient causal principle. The Lord of the world Mahā-viṣṇu is manifest in him by His subjective portion in the form of His glance.

26. **Brahma-saṁhitā 5.12:**
The same Mahā-viṣṇu is spoken of by the name of "Nārāyaṇa" in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Saṅkarṣaṇa who abides in paravyoma, the above supreme puruṣa with thousands of subjective portions, reposes in the state of divine sleep [yoga-nidrā] in the waters of the spiritual Causal Ocean.

27. **Brahma-saṁhitā 5.13:**
The spiritual seeds of Saṅkarṣaṇa existing in the pores of skin of Mahā-viṣṇu, are born as so many golden sperms. These sperms are covered with five great elements.

Pradhāna: the unmanifested modes of material nature

28. **Śrīmad-Bhāgavatam 3.26.10–11:**
The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence. The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhāna.

Mahat-tattva

29. **Śrīmad-Bhāgavatam 2.5.33, purport:**
In a corner of the spiritual sky of brahma-jyotir a spiritual cloud sometimes appears, and the covered portion is called the mahat-tattva. The Lord then, by His plenary portion as Mahā-viṣṇu, lies down within the water of the mahat-tattva, and the water is called the Causal Ocean (Kāraṇa-jala).

Maheśa-dhāma: the abode of Lord Śiva

30. **Brahma-saṁhitā 5.43, purport:**
Next above Devī-dhāma is located Śiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating this portion of Śiva-dhāma there shines the Sadāśivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikuṇṭhaloka.

31. **Brahma-saṁhitā 5.10, purport:**
Thereupon Śambhu, lord of pradhāna embodying the substantive principle of all material entities, who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance, consummates his intercourse with Māyā, the efficient mundane causal principle. But he can do nothing independently of the energy of Mahā-viṣṇu representing the direct spiritual power of Kṛṣṇa.

Devī-dhāma: the material world, the abode of Durgā

32. **Brahma-saṁhitā 5.44:**
The external potency Māyā who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.

33. **Śrīmad-Bhāgavatam 3.26.52:**
This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.

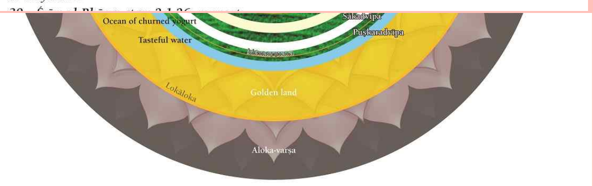
34. **Bṛhad-bhāgavatāmṛta 2.3.15–16:**
The first covering I entered was that of earth. There I saw the Supreme Lord in the form of a great boar being worshiped by the goddess Earth, the deity presiding over that covering and its wealth. She worshiped Him with riches not to be obtained within the universe itself, while all the opulences of the universe whirled within every pore on His body.

35. **Bṛhad-bhāgavatāmṛta 2.3.20–21:**
One after another, I saw Lords Matsya, Sūrya, Pradyumna, Aniruddha, Saṅkarṣaṇa, and Vāsudeva, each with one of the great manifested deities of those coverings worshiping Him with the element over which that deity presided—water, fire, air, ether, ego, or mahat.

36. **Brahma-saṁhitā 5.14:**
The same Mahā-viṣṇu entered into each universe as His own separate subjective portions. The divine portions that entered into each universe are possessed of His majestic extension, i.e., they are the eternal universal soul Mahā-viṣṇu, possessing thousands of thousands of heads.

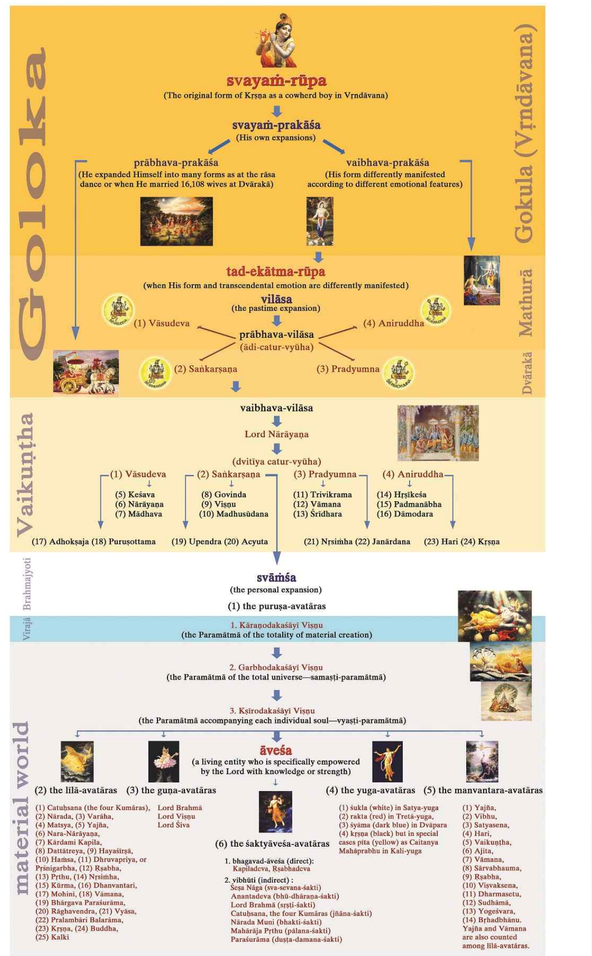
37. **Brahma-saṁhitā 5.15:**
The same Mahā-viṣṇu created Viṣṇu from His left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eyebrows, Śambhu, the divine masculine manifested halo.

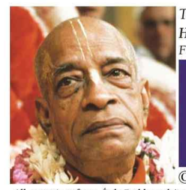
38. **Brahma-saṁhitā 5.18:**
When Garbhodakaśāyī Viṣṇu wills to create this universe, a golden lotus springs from His navel-pit. The golden lotus with its stem is the abode of Brahmā representing Brahmaloka or Satyaloka.



Lord Kṛṣṇa's divine forms

Caitanya-caritāmṛta, Madhya 20.165: *The Supreme Personality of Godhead exists in three principal forms—svayaṁ-rūpa, tad-ekātma-rūpa and āveśa-rūpa.*





This chart is inspired by and based upon the teachings of
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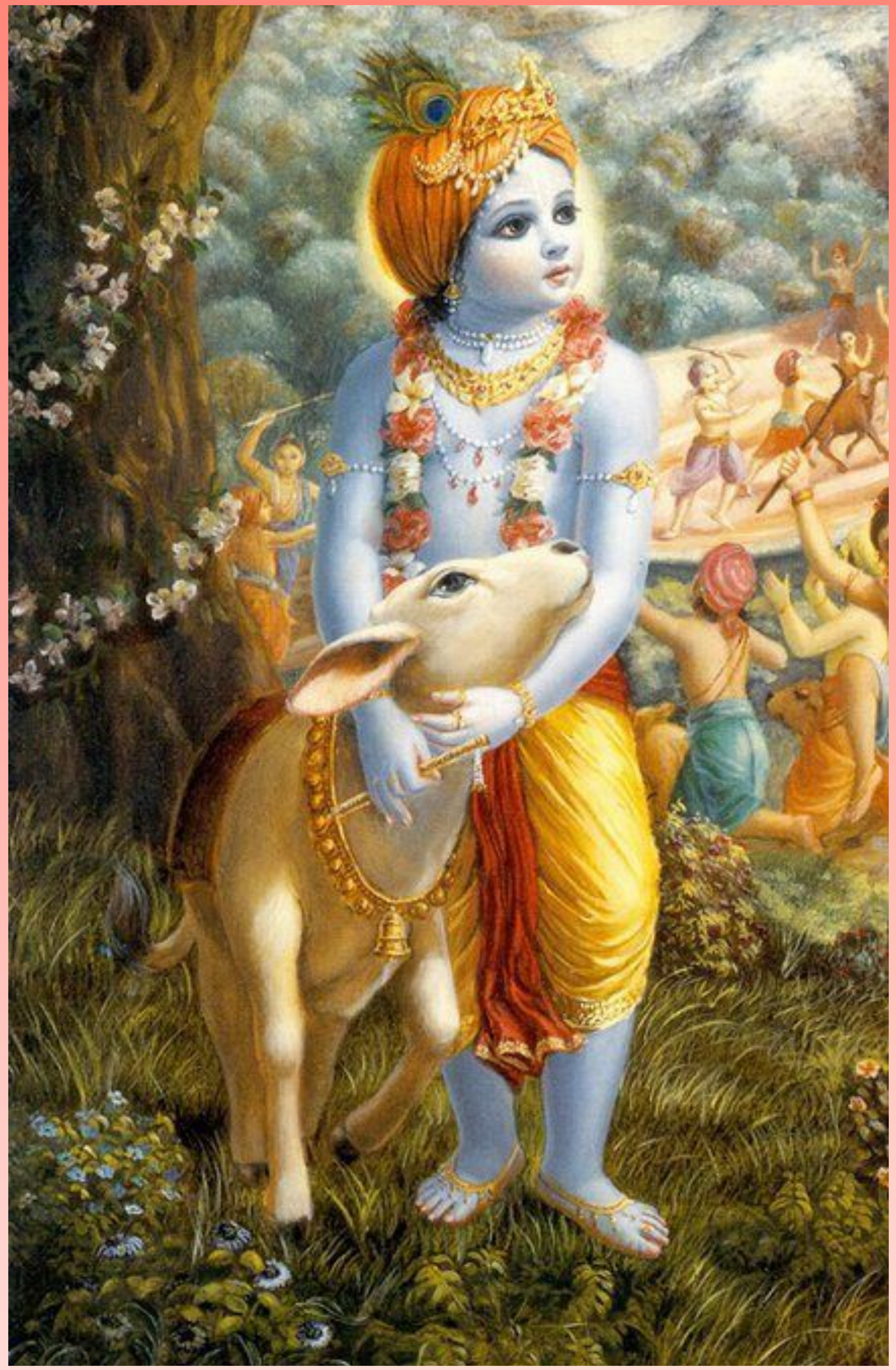

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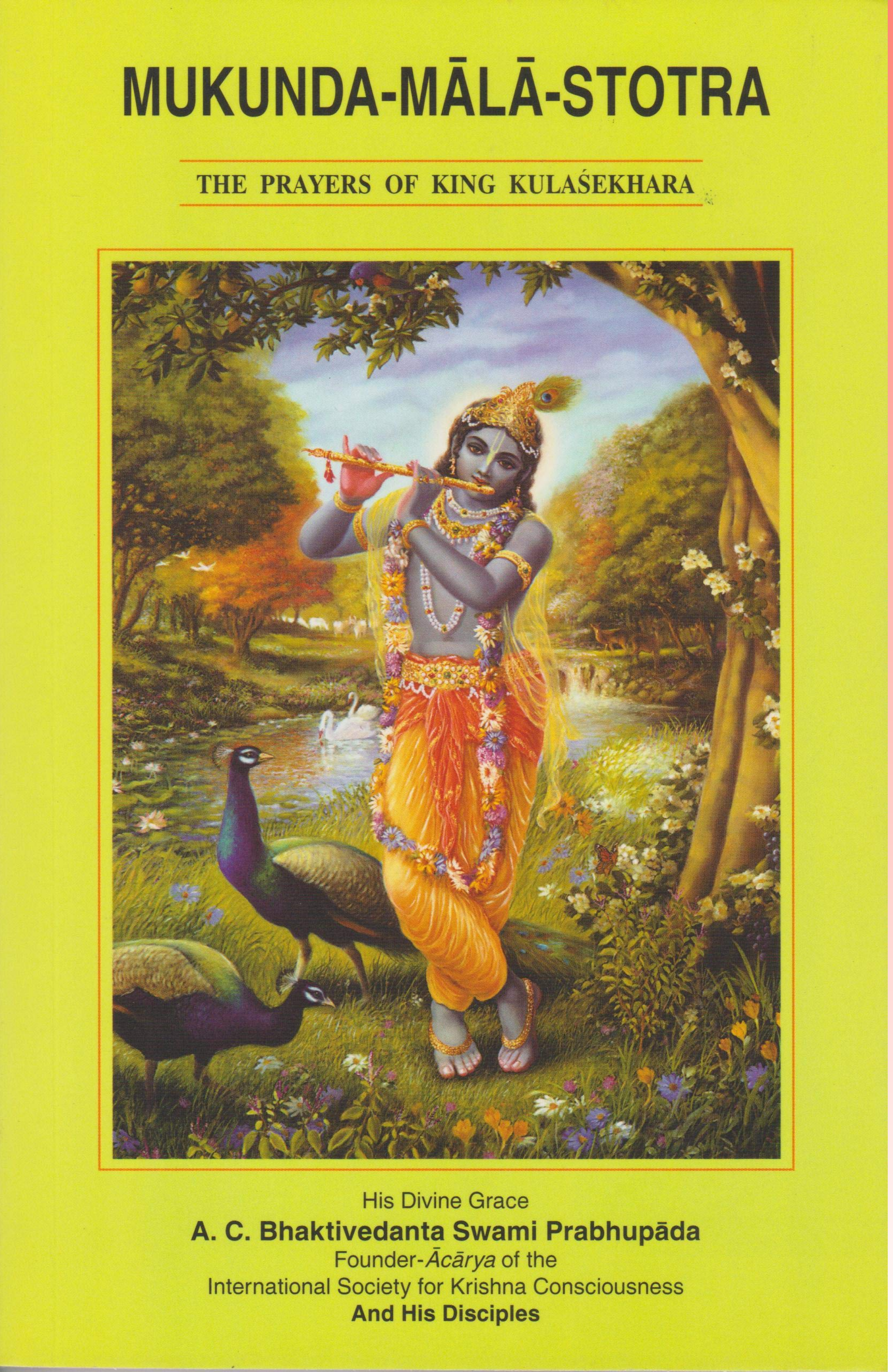

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

हे कृष्ण! कृपया मेरे मन को तुरंत अपने कमल के फूलों के पैरों की ओर जाने दें, जैसे कि राजहंस कमल के फूलों के तने में प्रवेश करता है। जब मेरी अंतिम सांस के समय मेरा गला, हवा, पित्त और कफ की क्रिया से संकुचित हो जाता है, तो मैं आपको कैसे याद रख पाऊंगा?

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8.28

**वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् |
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् || २८ ||**

जो व्यक्ति भक्तिमार्ग स्वीकार करता है, वह वेदाध्ययन, तपस्या, दान, दार्शनिक तथा सकाम कर्म करने से प्राप्त होने वाले फलों से वंचित नहीं होता | वह मात्र भक्ति सम्पन्न करके इन समस्त फलों की प्राप्ति करता है और अन्त में परम नित्यधाम को प्राप्त होता है |

कृष्णभावनामृत की विशेषता यह है कि मनुष्य एक ही झटके में भक्ति करने के कारण मनुष्य जीवन के विभिन्न आश्रमों के अनुष्ठानों को पार कर जाता है |

मनुष्य को भगवद्गीता के इस अध्याय में तथा सातवें अध्याय में दिये हुए कृष्ण के उपदेशों को समझना चाहिए | उसे विद्वता या मनोधर्म से इस दोनों अध्यायों को समझने का प्रयास ही नहीं करना चाहिए, अपितु भक्तों की संगति से श्रवण करके समझना चाहिए | सातवें से लेकर बारहवें तक के अध्याय भगवद्गीता के सार रूप हैं | प्रथम छह अध्याय तथा अन्तिम छह अध्याय इन मध्यवर्ती छहों अध्यायों के लिए आवरण पात्र हैं जिनकी सुरक्षा भगवान् करते हैं | यदि कोई गीता के इन छह अध्यायों को भक्त की संगति में भलीभाँति समझ लेता है तो उसका जीवन समस्त तपस्याओं, यज्ञों, दानों, चिन्तनों को पार करके महिमा-मण्डित हो उठेगा, क्योंकि केवल कृष्णभावनामृत के द्वारा उसे इतने कर्मों का फल प्राप्त हो जाता है |

जिसे भगवद्गीता में तनिक भी श्रद्धा नहीं है, उसे किसी भक्त से भगवद्गीता समझनी चाहिए, क्योंकि चौथे अध्याय के प्रारम्भ में ही कहा गया है कि केवल भक्तगण ही गीता को समझ सकते हैं, अन्य कोई भी भगवद्गीता के अभिप्राय को नहीं समझ सकता | अतः मनुष्य को चाहिए कि वह किसी भक्त से भगवद्गीता पढ़े, मनोधर्मियों से नहीं | यह श्रद्धा का सूचक है |

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अध्याय का सारांश - अध्याय 8

Topics	Reference	Keywords
1. अर्जुन के आठ सवालों के जवाब दिए	8.1 - 8.4	Kim Brahma
2. मृत्यु के समय कृष्ण को याद करना	8.5-8.8	“tasmat serves kalesu”
3. योग मिश्र भक्ति द्वारा कृष्ण को याद करना	8.9 - 8.13	““oṁ ity ekākṣaraṁ brahma”
4. शुद्ध भक्त द्वारा कृष्ण को याद करनाi	8.14-8.16	“duḥkhālayam aśāśvatam”
5. भौतिक दुनिया बनाम आध्यात्मिक दुनिया	8.17-8.22	“paras tasmāt tu bhāvo 'nyo”
6. कृष्ण प्राप्ति में शुद्ध भक्ति का वर्चस्व	8.23-8.28	“atyeti tat sarvam idaṁ viditvā”

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Hare Rama Hare Rama
Rama Rama Hare Hare