

Gopala Tapaniya Upanishad

Gopala-Tapaniya Upanishad

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Chapter One

1. Om Namah! I offer my respectful obeisance to Sri Krishna, whose form is eternal and full of knowledge and bliss, who is the rescuer from distress, who is understood by Vedanta, who is the supreme spiritual master, and who is the witness in everyone's heart.
2. Om. Some sages said to the demigod Brahma: "Who is the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become known? Who created this world.
3. Brahma replied to them: "Krishna is the Supreme Personality of Godhead. Death fears Govinda. By understanding Gopijana Vallabha everything becomes known. By pronouncing the word "svaha" the Personality of Godhead created the world.
4. They then said: "Who is Krishna? Who is Govinda? Who is Gopijanavallabha? What is Svaha?"
5. To them Brahma said: "Krishna means He who delivers from sin, Govinda means He who is famous on the earth, in the Vedas, and among the Surabhi cows, Gopijana Vallabha means He who enchants the Gopis, and Svaha means the potency of the Supreme. All these names refer to the Supreme Personality of Godhead.
6. One who meditates on this Supreme Personality of Godhead, glorifies Him, and worships Him, becomes liberated. He becomes liberated.
7. They said: What is His form? What is His glorification? How does one worship Him? Please describe this to us

8-9. Brahma said: He appears like a cowherd boy. His complexion is like a monsoon cloud. He stays under a desire-tree. The following verses describe Him.

10. Meditating with all his heart on Lord Krishna, whose eyes are handsome lotus flowers, whose complexion is a monsoon cloud, whose garments are lightning, who has two arms, who is rich in transcendental knowledge, who wears a garland of forest flowers, who is the supreme controller, who is surrounded by Gopas, Gopis, and Surabhi cows, who rests under a sura-druma tree, who is decorated with splendid ornaments, who stands in the middle of a red lotus flower, and who is served by breezes that have touched the Yamuna's waves, a person becomes free from repeated birth and death.

11. This mantra should be repeatedly chanted: "Klim Krishnaya Govindaya Gopijana Vallabhaya Svaha".

12. By chanting these five names one attains the Supreme Personality of Godhead, whose potencies are manifested as the heavenly planets, the earth, sun, moon, and fire.

13. A person who even once chants the mantra "Klim Krishnaya Govindaya Gopijana Vallabhaya Svaha" quickly attains the association of Lord Krishna. He does not attain any other result.

14. Devotional service to Lord Krishna is performed when the heart no longer desires any material benefit to be obtained in this life or the next. This is freedom from the bonds of karma.

15. Many brahmanas worship Krishna. Many worship eternal Govinda. Gopijana Vallabha maintains the worlds. Powerful Svaha moves the universe.

16. Although originally one, air becomes the five life-air in the bodies of all living entities. In the same way, for the benefit of the world Lord Krishna appears as these five words.

17. They said: Please describe the worship of Govinda, the Super Soul, who maintains everything.

18. Brahma said: The Lord's altar should be a golden lotus with eight petals. Within that lotus should be placed two triangles and the mantra Klim Krishnaya Namah, the Kama-Gayatri (Klim Krishnaya Govindaya Gopijana Vallabhaya Svaha) and the Ananga-Gayatri (Kama Devaya Sarva-Jana-Priyaya Sarva-Jana-Sammohanaya Jvala Jvala Prajvala Prajvala Sarva-Janasya Hrdayam Me Vasam Kuru Kuru Svaha!) should be written there. Then anga should be offered with the sula-matra (astraya phat). Then one should worship the Lord's expansions, beginning with Rukmini, the devotees headed by Indra, the devotees headed by King Vasudeva, the devotees headed by Arjuna, and the devotees headed by Indranidhi.

19. He who at sunrise, noon and sunset, makes various offerings to the Deity, obtains everything. He obtains everything.

20. In this matter there are the following verses: Lord Krishna is the worshipable, all-pervading supreme controller, and although He is one, He manifests in many forms. They who are intelligent worship Him as He stands on His altar. They, and not others, attain eternal happiness.

21. The brahmanas, who worship, as He stands on His altar, the one greatest among the eternal and greatest among conscious persons, the one who fulfils the desires of the many, they, and not others, attain perfection.

22. To they who always diligently worship Lord Visnu's transcendental form, the Lord, in His original form as a cowherd boy, shows His lotus feet.

23. It was Krishna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past. They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees.

24. To they who chant the five-word mantra with Om and Govinda (Om Krsnaya Govindaya Gopijana Vallabha Svaha!) the Lord reveals His own form. Therefore, to attain transcendental peace, they who desire liberation should regularly chant this mantra.

25. From this five-word mantra have come all other Govinda-mantras in human society, including the ten-syllable Govinda-mantra chanted by Indra's followers and by them who desire opulence.

26. They asked: Please tell us the nature of this mantra.

27-28. Brahma said: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Sri Krishna, in the dress of a cowherd boy. With devotion in my heart I bowed down before Him. He gave me the eighteen-syllable mantra to be used for the activity of creation, and then He disappeared.

29. When I desired to create the universe He again appeared before me, showing me in these syllables the universe that was to be.

30. From the letter k, I created water, from the letter l, earth, from the letter i, fire, from the letter m, the moon, and from the entire word Klim, the sun. From the word Krishnaya, I created ether, from Govindaya, air, from Gopijana Vallabha, knowledge and the Surabhi cows, and from Svaha, men, women, and everything else. Everything else.

31. By worshipping Him, Shiva became free from illusion, and by chanting this mantra in a solitary place, he attained the Lord.

32. The demigods gaze at Vishnu's abode, which is like a splendid sun in the sky.

33. Therefore one should regularly chant this mantra. One should regularly chant this mantra.
34. Some have said that from the first word of this mantra earth was created, from the second word water, from the third fire, from the fourth air, and from the fifth ether. To attain liberation one should chant this five-word Vaishnava mantra, which reveals Lord Krishna.
35. About this are the following verses: One should chant this mantra, of which from the first word the element earth came, from the second word water, from the third fire, from the fourth air, and from the fifth ether.
36. By chanting this mantra Shiva entered Lord Vishnu's eternal spiritual abode.
37. That spiritual world, completely pure, uncontaminated, free from suffering, free from greed and all other vices, and identical with this five-word mantra, is manifested from Lord Vasudeva. It is not separate from Him.
38. With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire tree in Vrindavana, and who is this five-word mantra.
39. Om Namah! To Lord Govinda, who is the form of the universe, the creator, maintainer, and destroyer of the universe, the master of the universe, and the universe itself. I offer my respectful obeisance.
40. Obeisance to Lord Govinda, whose form is full of knowledge, whose form is full of supreme bliss, who is all-attractive, and who is the master of the Gopis.
41. Obeisance to Him, His eyes lotus flowers. Obeisance to Him, garlanded with lotuses. Obeisance to Him, His navel a lotus. Obeisance to Him, the husband of the goddesses of fortune.
42. Obeisance to Lord Govinda, handsome with a peacock-feather crown, identical with Balarama, His intelligence sharp, and He the swan in the Manasa lake of the goddess of fortune's thoughts.
43. Obeisance to Him, the death of Kamsa and his allies, the killer of Kesi and Canura, the object of worship for Siva, and the chariot-driver of Arjuna.
44. Obeisance to Him, the cowherd boy fond of playing the flute, the crusher of Kaliya, the person who walks on the Yamuna's shore and whose earrings gracefully swing to and fro.
45. Obeisance to Sri Krishna, the protector of the surrendered souls. Obeisance to Him, the expert dancer garlanded with the Gopi's lotus glances.

46. Obeisance to Him, the death of sin, the lifter of Govardhana Hill, the end of Putana's life, the thief of Trinavarta's life.
47. Obeisance to Sri Krishna, decorated with a golden necklace, charming, pure, the enemy of impurity, one without a second, the greatest.
48. Be kind, O blissful one. Be kind, O Supreme Lord. O Lord, please rescue me, bitten by the snake of physical and mental pain.
49. O Krishna, O husband of Rukmini, O enchanter of the gopis, O master of the universe, please rescue me, drowning in the ocean of repeated birth and death.
50. O Kesava, O Narayana, O Govinda, O Janardana, O source of all transcendental bliss, O Lord who rescues the devotees from distress, O Madhava, please rescue me.
51. Brahma said: As I worship Him, so should you. Chanting this five-word mantra, and meditating on Lord Krishna, you will transcend the world of birth and death.
52. One who chants this five-word mantra easily attains His transcendental abode.
53. Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. Even the powerful demigods cannot approach Him.
54. Therefore, Krishna is the Supreme Personality of Godhead. One should meditate upon Him, glorify Him, serve Him and worship Him. Om tat sat.

Chapter Two

- 1-2. Once, after they had passed the entire night with Him, the passionate girls of Vraja spoke to the cowherd boy Krishna, who is the Supreme Personality of Godhead, and He also spoke to them.
3. The gopis said: To what brahmana should charity be given?
4. Krishna said: Durvasa.
5. The Gopis said: How will we cross the Yamuna's waters and approach Him, from whom great blessings will come?
6. Krishna said: Say the words Krishna, the brahmacari, and the Yamuna will give you a path.
7. By remembering Me a shallow person becomes deep. By remembering Me an impure person becomes pure. By remembering Me an impious person becomes pious. By

remembering Me one full of material desires becomes desireless. By remembering Me a fool becomes learned.

8. After hearing these words, they meditated on Durvasa, and with these words crossed the Yamuna. They went to the very sacred Ashrama and bowed down before Durvasa Muni, the best of sages. They gave to the brahmana delicious foods made with milk and ghee.

9. Pleased, he bathed, ate, blessed them, and gave them permission to go.

10. They said: How will we cross the Yamuna?

11. He said: Meditate on me as a sage that eats only Durva grass, and the Yamuna will give you a path.

12. Gandharvi (Srimati Radharani), the best among them, reflected for a moment.

13. She said: How is Krishna a brahmacari? How is this sage a person that eats only Durva grass?

14. Accepting Her as their leader, the other girls became silent.

15. Durvasa Muni replied: Sound is contained within the element of ether, although sound and ether are different. Sound is contained within ether. This ether does not know. I am spirit. How can I be a materialistic enjoyer.

16. Touch is contained within the element of air, although touch and air are different. Touch is contained within air. This air does not know. I am spirit. How can I be a materialistic enjoyer?

17. Form is contained within the element of fire, although form and fire are different. Form is contained within fire. This fire does not know. I am spirit. How can I be a materialistic enjoyer?

18. Taste is contained within the element of water, although taste and water are different. Taste is contained within water. This water does not know. I am spirit. How can I be a materialistic enjoyer?

19. Aroma is contained within the element of earth, although aroma and earth are different. Aroma is contained within earth. This earth does not know. I am spirit. How can I be a materialistic enjoyer?

20. It is the mind that remains among the senses and accepts them.

21. When spirit is everything how does one think? Where does one go? I am spirit, how can I be a materialistic enjoyer?

22. Your beloved Krishna is the original creator of the two kinds of bodies.

23. On the tree of the body are two birds. One is an expansion of the Supreme Personality of Godhead. He is a witness. The other is an enjoyer. They are an enjoyer and a non-enjoyer. The first enjoys, and the second is Krishna.

24. In Him we do not find material so-called knowledge and ignorance. This ignorance and real knowledge are different. How can Krishna, who is full of real knowledge, become a materialistic enjoyer?

25-26. He who lusts after pleasure is lusty. He who does not lust after pleasures is not lusty.

27. Krishna, who is free from birth and death, who is unchanging, who cannot be cut, who stays by the Yamuna, who stays among the Surabhi cows, who protects the Surabhi cows, who stays among the cowherd boys, who stays in all the Vedas, who is glorified by all the Vedas, who has entered all living entities, and who controls all living entities, is your husband.

28. Gandharvi (Radha) said: Why has the Supreme Personality of Godhead taken birth among us as a cowherd boy? O sage, how do you know this about Krishna? What is His mantra? What is His abode? Why has He taken birth in Devaki's womb? Who is His elder brother Balarama? How is He worshipped? Why has the Supreme Personality of Godhead, who is far above the world of matter, descended to this Earth?

29. He said: In the beginning only Lord Narayana existed. In Him the material worlds are woven as thread on a loom. From His lotus heart the demigod Brahma was born.

30. When Brahma performed severe austerities, Lord Narayana granted him a boon.

31. Brahma chose a question.

32. Lord Narayana granted his request.

33-34. Brahma said: Among Your many incarnations, which is the best, the one that makes humans and demigods happy, the one that, remembering Him, they become liberated from repeated birth and death? Why is this incarnation the best?

35. Lord Narayana said:

36. As on the summit of Mount Meru are seven cities that fulfill all desires, so on the Earth are seven cities that fulfill desires and grant liberation. Among them the city of **Gopala** Puri is directly the spiritual world.

37. In this city the desires of the demigods and all other creatures are all fulfilled and

everyone attains liberation.

38. Protected by My Chakra, this city if Mathura, or **Gopala** Puri, stands in this world as a lotus stands in a lake.

39. **Gopala** Puri contains these forests: 1. the great forest of Brihadvana, 2. Madhuvana, the former residence of the Madhu demon, 3. Talavana, full of palm trees, 4. delightful Kamyavana, 5. great Bahulavana, 6. Kumudavana, full of lotus flowers and water lilies, 7. Khadiravana, full of Khadira trees, 8. Bhadravana, the favourite spot of Lord Balarama, 9. Bhandiravana, the great forest of Banyan trees, 10. Srivana, the abode of the goddess of fortune, 11. Lohavana, the former residence of the demon Loha, and 12. Vrindavana, ruled by the goddess Vrinda-Devi.

40. In these forests the demigods, human beings, Gandharvas, Nagas, and Kinnaras sing and dance.

41. The twelve Adityas, eleven Rudras, eight Vasus, seven sages, Brahma, Narada, five Vinayakas, Viresvara, Rudresvara, Ambikesvara, Ganesvara, Nilakanthesvara, Visvesvara, Gopalesvara, Bhadresvara, and 24 other Lingas reside there.

42. These forests are divided into two groups: 1. Krishnavana, or Krishna's forests, and 2. Bhadravana, or Balarama's forests. Among these twelve forests some are sacred and others are most sacred.

43. There the demigods stay. There the perfect beings attained perfection.

44. In this place are a Deity of Rama, a Deity of Pradyumna, a Deity of Aniruddha, and a Deity of Krishna.

45. In this way there are twelve Deities in the forests of Mathura.

46. The Rudras worship the first Deity, Brahma worships the second, Brahma's sons worship the third, The Maruts worship the fourth, the Vinayakas worship the fifth, the Vasus worship the sixth, the sages worship the seventh, the Gandharvas worship the eighth, the Apsaras worship the ninth, the tenth Deity is now invisible, the eleventh Deity has gone to His own planet, and the twelfth Deity is now on the Earth.

47. They who worship this Deity surpass death and attain liberation. They cross beyond the three-fold miseries of birth, old-age and death.

48. There are these verses: Lord Krishna, accompanied by His three potencies, and by Balarama, Aniruddha, Pradyumna, and Rukmini, stays in delightful Mathura Puri, which is worshipped by Brahma and the other demigods and protected by the conch, Chakra, club and sarnga bow. These four names are identical with the name Om.

49. One should think: I am spiritual, beyond material passion. One should think: I am Lord

Gopaka's. In this way one attains liberation. He realizes his spiritual nature. He becomes a knower of spirit.

50. Because since the beginning of creation He lovingly protects (alati) the conditioned souls (gopa), He is known as **Gopala**. Om tat sat. I am a spirit. I am a part-and-parcel of Krishna. My spiritual form is eternally full of bliss. Om.

51. The Supreme Personality of Godhead is therefore known as **Gopala**.

52. With all one's heart one should think: I am **Gopala**'s.

53. Lord **Gopala** is un-manifest, limitless, and eternal.

54. Lord Narayana continued: O Brahma, decorated with a forest-flower garland, and holding a conch, disk, mace and lotus, I will reside eternally in Mathura.

55. O Brahma, he who with all his heart meditates on Me, whose form is the resting place of all forms, whose form is supremely powerful and splendid, whose form is wonderful, and who has no material form, goes to MY abode. Of this there is no doubt.

56. O Brahma, a resident of this earth planet who remains in the district of Mathura and worships Me as I appear in the form of the Deity, becomes very dear to Me.

57. You should always worship Me as Krishna in Mathura.

58. Four kinds of men worship Me.

59. Following the devotional process prescribed for the age, intelligent devotees in this world worship Lord **Gopala**, who is accompanied by His elder brother Balarama and queen Rukmini.

60. I am unborn, eternal **Gopala**. I am eternal Pradyumna. I am Rama. I am Aniruddha. He who is intelligent worships Me.

61. Free from all impure desires, the residents of Krishnavana and Bhadravana worship Me, following the regulations of bhakti I Myself have spoken.

62. Even they who formerly rejected the principles of religion and were swallowed up by the age of Kali, may become devoted to Me, and also reside in Mathura.

63. Anyone who becomes My sincere devotee becomes very dear to Me. As dear as You and Your sons are, as dear as Shiva and his associates, as dear as the goddess of fortune, Lakshmi.

64. Brahma said: How has the one Supreme Personality of Godhead become four Deities? How has the single sacred syllable Om become many?

65. The Lord said to him: Before the material world was manifest, only the Supreme Personality of Godhead, who is one without a second, existed. From Him came the impersonal Brahman. From that came the syllable Om. From om came the mahat-tattva. From the mahat-tattva came false-ego. From false-ego came the five tanmatras. From them came the elements. Om is covered by these things.

66. I am the sacred syllable. I am om. I am ageless, deathless, nectarine, the fearless Supreme Great. I am liberated. I am unchanging.

67. The eternal Supreme Personality of Godhead manifested Himself as the all-pervading universal form. In the same way the Lord, who is one without a second, by His transcendental potency expanded Himself into four.

68. The sacred syllable om consists of three letters: a, u and m. Balarama, the son of Rohini, is the letter a. Splendid Pradyumna is the letter u.

69. Intelligent Aniruddha is letter m. Lord Krishna, in whom the entire universe rests, is the ardha-matra letter (m), which completes the syllable om.

70. Rukmini is Lord Krishna's wife. She is the creator of the worlds and the root of material nature.

71. The Vedic literatures explain that the goddess of fortune appeared among the women of Vraja. Learned transcendentalists say that the Lord's potency is the syllable om.

72. Therefore, all-pervading Lord **Gopala** is the syllable om.

73. Learned transcendentalists declare that the syllable om is not different from the sacred syllable klim.

74. He whom meditates on Me as I appear in Mathura attains liberation.

75-78. In his mind one should meditate on Me standing on the blossomed eight-petal lotus of the heart, My two feet marked with conch shell, flag and umbrella, MY chest marked with srivatsa and splendid with the Kaustubha gem, My four arms holding the conch, cakra, mace, and sarnga bow, My arms decorated with armlets. MY neck splendid with a flower garland, My head circled by a splendid crown, My ears decorated with glistening shark-shaped earrings, MY form splendid and handsome, holding a flute and buffalo-horn bugle, and granting fearlessness to the devotees.

79. When the entire universe is churned (mathyate) by the churning-rod of spiritual knowledge, the butter produced is the Supreme Personality of Godhead in Mathura. That is why it is called Mathura.

80. In my heart I meditate on the material world with its eight dik-palas (protectors of the

directions) as a blossomed lotus flower growing in the ocean of repeated birth and death.

81. The sun and moon are the splendour of My body. Golden Mount Meru is My splendid flag. Brahmaloaka as My umbrella. The seven lower planetary systems are My feet.

82. I am marked with srivatsa and svarupa. Therefore the learned sages call me Srivatsa-lalchana (marked with srivatsa).

83. Aware of My supremacy, the sages declare that the splendour of the sun, moon, fire, and eloquent speech has come from My glittering Kaustubha jewel.

84. The four arms of My universal form are goodness, passion, ignorance, and false-ego. The five material elements are the conch shell I carry in the hand that is the mode of passion.

85. Childishness is said to be the chakra, the original illusory potency the Sarnga bow, and the universe the lotus flower in the hand of the universal form.

86. The origin of ignorance is known as the club I always carry in My hand.

87. Religion, economic development, and sense-gratification are the splendid bracelets that eternally decorate the wrists of My universal form.

88. The neck, said to be the attributeless Brahman, is garlanded by the first unborn. O Brahma, your mind-born sons have elaborately described this garland.

89. The sages say that My eternal form is the crown.

90. The two things above the changing material world are My two glittering earrings.

91. He who meditates in this way is eternally dear to me. He attains liberation. He becomes liberated. I give Myself to him.

92. O Brahma, I have said all that will be about My two forms: one made of the modes of nature, and the other beyond the modes of nature.

93. Brahma said: What are the ornaments worn by the Deities You have described? How do the Maruts, Rudras, Brahma, sons of Brahma, Vinayakas, twelve Adityas, Vasus, Apsaras, and Gandharvas worship them? Who is the Deity that has gone to His own abode? Who is the Deity now invisible? Who is the Deity the humans worship?

94. Lord Narayana said to him: these twelve un-manifested transcendental Deities are present on all planets, among all demigods and all human beings.

95. As a Rudra among the Rudras, as a Brahma among the followers of Brahma, as a demigod among the demigods, as a human being among the humans, as the destroyer of

obstacles (Ganesa) among the Vinayakas, as Surya Narayana among the Adityas, as a Gandharva among the Gandharvas, as an Apsara among the Apsaras, and as a Vasu among the Vasus, My form, which fulfils desires, is present even when it is invisible. Whether visible or invisible in this world, My form is always stays in My own abode.

96. My form is also present as the Deity of ignorance, the Deity of passion, and the Deity of Goodness.

97. My humanlike form, which is eternal and full of transcendental knowledge, is present in devotional service.

98. Om. Obeisance to the Super Soul, who is present in the life-breath. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, the Super Soul, who is present in the life-breath.

99. Obeisance to Sri Krishna, who is Govinda and Gopijanavallabha, Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

100. Om. Obeisance to the Super Soul, who is present in the apana air. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, present in the apana air.

101. Om. Obeisance to Krishna, who is Vasudeva, Sankarsana, Pradyumna, and Aniruddha. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

102. Om. Obeisance to the Super Soul, who is present in the sama air. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, present in the same air.

103. Om. Obeisance to Sri Krishna, who is Sri Rama. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

104. Om. Obeisance to the Super Soul, who is present in the udana air. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, present in the udana air.

105. Om. Obeisance to Krishna, the son of Devaki. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him

106. Om. Obeisance to the Super Soul, who is present in the vyana air. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him, present in the vyana air.

107. Om. Obeisance to the Supreme Personality of Godhead, whose original form is that of a cowherd boy. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

108. Om. Lord **Gopala** is the Super Soul, present in the primordial material energy. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

109. Om. Lord **Gopala** is the Super Soul, present in the senses. Om tat sat. Bhur Bhuvah

and Svah. Obeisance, obeisance to Him.

110. Om. Lord **Gopala** is the Super Soul, present in the material elements. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

111. Om. Lord **Gopala** is the Supreme Person. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

112. Om. Lord **Gopala** is the Supreme Brahman. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

113. Om. Lord **Gopala** is the Super Soul in the heart of all beings. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

114. Om. Surpassing wakefulness, sleep, and deep sleep, Lord **Gopala** is beyond the transcendence of the impersonality. Om tat sat. Bhur Bhuvah and Svah. Obeisance, obeisance to Him.

115. The one Supreme Personality of Godhead is hidden within everything. He is all-pervading. He is in everyone's heart. He witnesses everyone's activities. He lives in everyone's heart. He is the witness. He is consciousness. His is transcendence. He is beyond the modes of nature.

116. Obeisance to Rudra. Obeisance to Aditya. Obeisance to Vinayaka. Obeisance to Surya. Obeisance to Vidya-devi. Obeisance to Indra. Obeisance to Agni. Obeisance to Yama. Obeisance to Nirrti. Obeisance to Varuna. Obeisance to Vayu. Obeisance to Kuvera. Obeisance to Isana. Obeisance to Brahma. Obeisance to all the demigods.

117. After giving these most pious prayers to Brahma, who was rapt in meditation on the Lord's transcendental form, and after giving him the ability to create the universe, Lord Narayana disappeared.

118. As these instructions were heard from Brahma, Brahma's sons, and Narada, so I have spoken them. O Gandharvi (Radha), now You may go to Your own home.

Om! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship!
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady!
May the glorious Indra bless us!
May the all-knowing Sun bless us!
May Garuda, the thunderbolt for evil, bless us!
May Brihaspati grant us well-being!
Om! Let there be Peace in me!
Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the **Gopala**-Tapaniyopanishad, as contained in the Atharva-Veda.

गोपालतापिन्यु पनिषत्

श्रीमत्पञ्चपदागारं सविशेषतयोज्ज्वलम् ।
प्रतियोगिविनिर्मुक्तं निर्विशेषं ह्ये भजे ॥

ॐ भद्रं कर्णेभिः शृणु याम देवाः ॥ भद्रं पश्ये माक्ष्मिर्भयजलाः ॥

स्थिरै रङ्गै स्तुष्टुसस्तनूभिः ॥ व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः ॥ स्वस्ति नः पूषा विश्ववेदाः ॥

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

गोपालतापनं कृष्णं यत्कृत्वा वराहकम् ।
शाठ्यायनी हयग्रीवं दत्तालेयं च गारुडम् ॥

हरिः ॐ सच्चिदानन्दरूपय कृष्णायक्लिष्टकर्मणे ।
नमो वेदन्तवेद्याय गुह्ये बुद्धिसाक्षिणे ॥

मुनयो ह वै ब्राह्मणमूचुः । कः परमो देवः कुतो मूर्च्छिभेति ।
कस्य विज्ञानेनाखिलं विज्ञातं भवति । केनेदं विश्वं संसरतीति ।
तदुहोवाच ब्राह्मणः । कृष्णो वै परमं दैवतम् ।
गोविन्दान्मूर्त्युर्बभूव । गोपीजनवल्लभज्ञानेनैतद्विज्ञातं भवति ।
स्वाहेदं विश्वं संसरतीति । तदुहोचुः । कः कृष्णः । गोविन्दश्च
कोऽसाविति । गोपीजनवल्लभश्च कः । का स्वाहेति । तानुवाच ब्राह्मणः ।
पापकर्षणो गोभूमिवेदोदितो गोपीजनविद्याकलाप्रेरकः ।
तन्मायाचेति सकलं परं ब्रह्मैतत् । यो ध्यायति रसति भजति
सोऽमृतो भवतीति । ते होचुः किं तद्रूपं किं रसनं किमाहो
तद्भजनं तत्सर्वं विविदिषतामाख्याहीति । तदुहोवाच हैरण्यो
गोपवेष्टमभ्रामं कल्पुष्माश्रितम् । तदिह श्लोका भवन्ति ॥

सत्पुण्डरीकनयनं मे चाभवेत्सुताम्बरम् ।
द्विभुजं ज्ञानमुद्राब्धं वनमालिनमीश्वरम् ॥ १ ॥

गोपगोपीगवावीतं सुरभ्रतलाश्रितम् ।
दिव्यालं करणोपेतं रत्नपङ्कजमध्यगम् ॥ २ ॥

कालिन्दीजलकल्लोलसङ्गिमारुतसेवितम् ।
चिन्तयञ्चेत्तसा कृष्णं मुक्तो वक्ति संसृतेः ॥ ३ ॥ ॥

तस्य पुना रसनमितिजलभूमिं तु सम्पाताः । कामदि कृष्णाय त्वेकं
पदम् । गोविन्दायेति द्वितीयम् । गोपीज्जेति तृतीयम् । वल्लभेति तुरीयम् ।
स्वाहेति पञ्चममिति पञ्चपदं जपन्पञ्चाङ्गं च्छाभूमी
सूर्याचन्द्रमसौ तद्रूपतया ब्रह्म सम्पद्यत इति । तदेष श्लोकः
क्लीमित्ये तदादम्नादाय कृष्णाय गोविन्दाय गोपीजनवल्लभायेति

बृहन्मन्व्यासकृद्ग्यरे द्योऽसौ गतिस्तस्यास्ति मङ्गु नान्या
गतिः स्यादिति । भक्तिरस्य भजनम् । एतदिहामु लोपधिनै राश्ये
नामुष्मिन्ननःकल्पनम् । एतक्वे च नै ष्मर्यम् ।
कृष्णं त्विप्रा बहुधा यजन्ति
गोविन्दं स्तं बहुधा आराधयन्ति ।
गोपीजनवल्लभो भुवनानि दग्ने
स्वाहाश्रितो जगदे तत्सु रे ताः ॥ १॥

वायुर्यथै को भृन्नं प्रविष्टो
जन्ये जन्ये पञ्चरूपो बभूव ।
कृष्णस्तदे कोपि जगद्धितार्थं
शब्देनासौ पञ्चपदो विभाति ॥ २॥ इति ॥

ते होचु रुपासमे तस्य परमात्मो गोविन्दस्याखिलाधारिणो
ब्रूहीति । तानुवाच यत्तस्य पीठं है रण्याष्टपलाशमम्बु जं
तदन्तराधिकानलास्त्रयुगं तद्भारालाद्यर्णाखिलबीजं कृष्णाय
नम इति बीजाढ्यं सन्नह्या ब्राह्मणमादायानङ्गायत्रीं
यथावदालिख्य भूमण्डलं शूक्लैश्चितं कृत्वाङ्गासु क्वादि-
रुक्मिण्यादिस्वशक्तिं नन्दादिवसु क्वादिपार्थादिनिध्यादिवीतं
यजे त्सन्ध्यासु म्निपत्तिभिरुपचारैः । तेास्याखिलं भन्त्यखिलं
भवतीति ॥ २॥ तदिह श्लोका भवन्ति ।
एको वशी सर्वगः कृष्ण ईड्य
एकोऽपि सन्बहुधा यो विभाति ।
तं पीठं येनु भजन्ति धीरा-
स्ते षांसिद्धिः शाश्वती ने तरे षाम् ॥ ३॥

नित्यो नित्यानां चे तश्चे ताना-
मे को बह्नां योविदधाति कामान् ।
तं पीठगं येनु भजन्ति धीरा-
स्ते षां सुं शाश्वतं ने तरे षाम् ॥ ४॥

एतद्विष्णोः परमं पदं ये
नित्योद्युक्तास्तं यजन्ति न कामात् ।
ते षामसौ गोपरूपः प्रयत्ना-
त्प्रकाशये दात्मपदं तदे ॥ ५॥

यो ब्रह्माणं विदधाति पूर्वं
यो विद्यां तस्मै गोपस्मि स्म कृष्णः ।
तं ह क्सेमात्मबुद्धिप्रकाशं
मुमुक्षुशरणं व्रजेत् ॥ ६॥

ओङ्कारेणान्तरितं ये जप्ति
गोविन्दस्य पञ्चपदं म्मुम् ।
ते षामसौ दर्शये दात्मरूपं
तस्मान्मुमुक्षुभ्यसेन्नित्यशान्तिः ॥ ७॥

एतस्मा एव पञ्चपदादभूव-
नगोविन्दस्य मनवो मानवानाम् ।
दशार्णाद्यास्ते ऽपि सं क्रन्वाद्यै-
रभ्यस्यन्ते भूतिकामैर्यथावत् ॥ ८॥

पप्रच्छुस्तदुहोवाच ब्रह्मसदनं चरतो मे ध्यातः

स्तु तः परमेश्वरः पर्शान्ते सोऽबु ध्यत । कोपदेष्टा
मे पु रुषः पु रस्तास्त्रिर्बभूव । ततः प्रणतो मायानु कू ले
हृदा मह्यमष्टादशार्णस्वरूपं सृष्टये दत्त्वाहर्हितः ।
पुनस्ते सिसृक्षतो मे प्रादुर्भूवन् ।
ते ष्वक्षरे षुविभज्य भविष्यज्जगद्रूपं प्राकाशयम् ।
तदिह कादाकालात्पृथिवीतोऽग्निर्बिन्दोरिन्दुस्तत्सम्पातात्तदर्क इति ।
क्लींकारादजस्रं कृष्णादाकाशंखाद्यायु रुत्तरात्सु ष्विविद्याः
प्रादुरकार्षमकार्षमिति । तदुत्तरात्स्त्रीपुं सद्भिभे दं
सकलमिदं सकलमिदमिति ॥ ३॥

एतस्यैव यजनेन चन्द्रध्वजो गतमोहमात्मानं वे दयति ।
ओङ्कारालिकं म्मु मन्वर्तयेत् । सङ्गृह्णितोभ्यानयत् । तद्विष्णोः
परमं पदं सदा पश्नन्ति सूरयः । दिवीव चक्षुराततम् ।
तस्मादेनं नित्यमावर्तवेन्नित्यमावर्तयेदिति । ॥ ४॥

तदाहुरे के यस्य प्रथमपदाद्भिर्द्वितीयपदाज्जलं
तृतीयपदात्ते जश्चर्षुपदाद्वायु श्वरमपदाद्भ्रोमेति ।
वैष्णवं पञ्चव्याहृतिमथ मन्त्रं कृष्णभासकं
कैवल्यस्य सृष्ट्यै सततमन्वर्तयेत्सततमन्वर्तयेदिति ॥ ५॥

तदत्र गाथाः
यस्य चाद्यपदाद्भिर्द्वितीयात्सलिलोद्भवः ।
तृतीयात्ते ज उल्लं चतुर्थाद्गन्धवाहनः ॥ १॥

पञ्चमादम्बरोत्पत्तिस्तमेवै कं समभ्यसेत् ।
चन्द्रध्वजोऽगमद्विष्णोः परमं पदमव्ययम् ॥ २॥

ततो विशुद्धं विमलं विशोक-
मशेषलोभदिनिरस्तसङ्गम् ।
यत्तत्पदं पञ्चपदं तद्भे
स वासुक्त्रो न यतोऽन्यदस्ति ॥ ३॥

तमे कं गन्निन्दं सच्चिदानन्दविग्रहं पञ्चपदं
वृन्दघनसु रभू रूहतलासी सततं मरुद्भ्रुगोऽहं
परमया स्तुत्या स्तोष्यमि ॥

ॐ नमो विश्वस्वरूपाय विश्वस्थित्यन्तहे त्ने ।
विश्वेश्वराय विश्वाय गोविन्दाय नमोनमः ॥ १॥

नमो विज्ञानरूपाय परमानन्दरूपिणे ।
कृष्णाय गोपीनाथाय गोविन्दाय नमोनमः ॥ २॥

नमः कमलनेत्राय नमः कमलमालिने ।
नमः कमलनाभाय कमलापतये नमः ॥ ३॥

बर्हापीडाभिरामाय रामायाकुण्ठमे धसे ।
रामामानसहं साय गोविन्दाय नमोनमः ॥ ४॥

कं स्रं शविनाशाय केशिचाणू रघतिने ।
वृषभध्वज्जन्त्याय पार्थसारथये नमः ॥ ५॥

वेणुनादविनोदाय गोपालायाहिमर्दिने ।

कालिन्दीकू ललोलाय लोलकु षडलधरिणे ॥ ६॥

पल्लवीवदनाम्भोजमालिने नृ त्तशल्लिने ।
नमः प्रणतपालाय श्रीकृष्णाय नमोनमः ॥ ७॥

नमः पापप्रणाशाय गोवर्धनधराय च ।
पू त्ताजीवितान्ताय तृणावर्तासु हरिणे ॥ ८॥

निष्कलाय विमोहाय शु द्वायाशु च्छैरिणे ।
अद्वितीयाय महते श्रीकृष्णाय नमो नमः ॥ ९॥

प्रसीद परमानन्द प्रसीद परमे श्वर ।
आधिव्याधिभु जङ्गे दष्टं मामु द्धर प्रभो ॥ १०॥

श्रीकृष्ण र्क्मिणीकान्त गोपीजनमनोहर ।
सं सारसागरे ॐ मामु द्धर जगुद्गो ॥ ११॥

के श्च क्ले शहृण नारायण जनार्दन ।
गोविन्द परमानन्द मां समु द्धर माध ॥ १२॥

अथैवं स्तुतिभिराराधयामि । तथा यू यं पञ्चपदं जम्भः
श्रीकृष्णं ध्याम्भः सं स्तुतिं तरिष्यथेति होवाच
है रण्यगर्भः । अमुं पञ्चपदं भुमर्तये ये ह्यः स
यात्यनायासतः केवलं तत्पदं तत् । मेजदे कं नसो जवीयो
नैनद्देवा आप्नुवन्पूर्वमर्षदिति । तस्मात्कृष्ण एष परमं
देवस्तं ध्यायेत् । तं रसयेत् । तं यजेत् । तं भजेत् ।
ॐ तत्सदित्यु पनिषत् ॥

ॐ भद्रं कर्णेभिः शृणु याम क्त्राः ॥ भद्रं पश्ये माक्ष्मिर्भयजलाः ॥

स्थिरै रङ्गै स्तुब्धै रसस्तनूभिः ॥ व्यशे म क्त्रेहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः ॥ स्वस्ति नः पूषा विश्ववे दाः ॥

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

इति गोपालपूर्वतापिन्यु पनिषत्समाप्ता ॥

ॐ एकदा हि ब्रजस्त्रियः सकामाः शर्वरीमुषित्वा
सर्वेश्वरं गोपालं कृष्णस्त्रिरे । आच ताः
कृष्ण अमु कस्मै ब्राह्मणाय भैक्ष्यं दातव्यमिति
दुर्वासस इति । कथं यास्यामो जलं तीर्त्वा यमुनायाः ।
यतः श्रे यो भवति कृष्णंति ब्रह्मचारीत्यु क्त्वा मां
वो दास्यति । यं मां स्मृत्वाऽगाधा गाधा भवति ।
यं मां स्मृत्वाऽपूतः पूतेवस्ति । यं मां स्मृत्वाऽव्रती
व्रती भवति । यं मां स्मृत्वा सकामो निष्कामो भवति ।
यं मां स्मृत्वाऽश्लेषः श्रोत्रियो भवति । यं मां
स्मृत्वाऽगाधतः स्पर्शरहितापि सर्वा सरिद्गाधा भवति ।
श्रुत्वा त्द्वाक्यं हि वै रौद्रं स्मृत्वा द्वाक्येन तीर्त्वा
तत्सौर्या हि वै गत्वाश्रमं पुण्यतर्हि वै नत्वा मुनिं

श्रेष्ठतमं हि वै रौद्रं सै । दत्त्वास्मै ब्राह्मणाय
 क्षीरमयं घृतमग्निष्टतमं हि वै मृष्टतमं
 हि तुष्टः सात्वा भुक्त्वाहित्वशिषं प्रयुज्ज्मं ज्ञात्वादात् ।
 कथं यास्यामो तीर्त्वा सौर्याम् । स ह्येवाच मुनिर्दुर्वासनं
 मां स्मृत्वाो दास्यतीति मार्गम् । तासां मध्ये हि श्रेष्ठा
 गान्धर्वी ह्युवाच तं तं हि वै तमिः । एवं कथं कृष्णो
 ब्रह्मचारी । कथं दुर्वासनो मुनिः । तां हि मुख्यां विधाय
 पूर्वमनु कृत्वा तूष्णीमासुः । शब्दनाकाशः शब्दाकाशाभ्यां
 भिन्नः । तस्मिन्नाकाशस्तिष्ठति । आकाशे तिष्ठति
 स ह्याकाशस्तं न वेद । स ह्यात्मा ।
 अहं कथं भोक्ता भवामि । रूपवदिदं ते जो रूपप्रिभ्यां
 भिन्नम् । तस्मिन्नग्निस्तिष्ठति । अग्नौ तिष्ठति अग्निस्तं
 न वेद । स ह्यात्मा । अहं कथं भोक्ता भवामि । रसवत्य
 आपो रसाद्भ्यां भिन्नाः । तास्वापस्तिष्ठन्ति । अप्सु
 भूमिर्गन्धभूमिभ्यां भिन्ना । तस्यां भूमिस्तिष्ठति ।
 भूमौ तिष्ठति । भूमिस्तं न वेद । स ह्यात्मा । अहं कथं
 भोक्ता भवामि । इदं हि मनसैवेदं मुते । तमिदं हि गृह्णति ।
 यत्न सर्वमात्मैवाभूत्तत्त कुत्वा मनुते । कथंवा गच्छतीति ।
 स ह्यात्मा । अहं कथं भोक्ता भवामि । अयं हि कृष्णो योहि
 प्रेष्ठः शरीन्द्रयकारणं भवति । द्वा सुपर्णा भवतो
 ब्रह्मणोऽहं संभूतस्तथे तरो भोक्ता भवति । अन्यो हि साक्षी
 भवतीति । वृक्षधर्मं तौ तिष्ठतः । अतू भोक्तभोक्तारौ । पूर्णो
 हि भोक्ता भवति । तथे तरोऽभोक्ता कृष्णो भवतीति । यत्न विद्याविद्ये
 न विदाम । विद्याविद्याभ्यां भिन्नो विद्यामयो हि यः कथं विषयी
 भवतीति । यो ह वै कामे कामान्कामयते स कामी भवति । यो ह वै
 त्वकामेन कामान्कामयते सोऽकामी भवति । जन्मजराभ्यां
 भिन्नः स्थाणु रयमच्छेद्योऽयं योऽसौ सै तिष्ठति योऽसौ
 गोषु तिष्ठति । योऽसौ गोपान्पालयति । योऽसौ सर्वेषु क्षेत्रेषु
 तिष्ठति । योऽसौ सर्वेदेवैर्गीयते । योऽसौ सर्वेषु भूतेषु श्रेष्ठः
 भूतनि विदधाति स वो हि स्वामी भवति । सा होवाच गान्धर्वी ।
 कथं वास्मासु जातो गोपालः कथंवा ज्ञातोऽसौ त्वया मुने कृष्णः ।
 को वास्य मन्त्रः किं स्थानम् । कथंवा देवक्या जातः । को वास्य
 जायाग्रामो भवति । कीदृशी पूजास्य गोपालस्य भवति । साक्षात्प्रकृति-
 परोऽयमात्मा गोपालः कथं त्वत्तीर्णो भूम्यां हि वै
 सा गान्धर्वी मुनिमुवाच । स होवाच तां हि वै पूर्णं नारायणो
 यस्मिंल्लोका ओताश्च प्रोताश्च तस्य हृत्पद्माजातोऽब्जयोनिस्तपस्तपस्तपत्वा
 तस्मै हवरं ददौ । स कामप्रश्नमेव वव्रे । तं हास्मै ददौ ।
 स होवाचाब्जयोनिः यो वावताराणां मध्ये श्रेष्ठेऽन्तारः
 को भवति । येन लोकास्तुष्टा भवन्ति । यं स्मृत्वा मुक्ता
 अस्मात्सं साराद्भवन्ति । कथं वास्यावतारस्य ब्रह्मता भवति ।
 स होवाच तं हि वै नारायणो देवः । सकाम्या मे रोः शृङ्गे
 यथा सप्तपुर्यो भवन्ति तथा निष्काम्याः सकाम्या
 भू गोपालचक्रे सप्तपुर्यो भवन्ति । तासां मध्ये साक्षाद्ब्रह्म
 गोपालपुरी भवति । सकाम्या निष्काम्या देवानां सर्वेषां
 भूतानां भवति । अथास्य भजनं भवति । यथा हि वै सरसि
 पद्मं तिष्ठति तथा भूम्यां तिष्ठति । चक्रेण रक्षिता
 मथुरा । तस्माद्गोपालपुरी भवति बृहद्ब्रह्मन् मधुर्मेधुवनं
 तालस्तालवनं काम्यं काम्यवनं बहुला बहुलवनं कुमुदः
 कुमुदनं खदिरः खदिरवनं भद्रो भद्रवनं भाण्डीर इति
 भाण्डीरवनं श्रीवनं लोहवनं वृन्दवनमेतैस्तु तापुरी
 भवति । तत्र ते ष्वेव गगने श्वेन देवा मनुष्या गन्धर्वा नागाः
 किंनरा गायन्ति नृत्यन्तीति । तत्र द्वादशादित्या एकादश रुद्रा

अष्टौ वसवः सप्त मुनयो ब्रह्मा नारदश्च पञ्च विनायका
 वीरे श्वरो रुद्रे श्वरोऽम्बिके श्वरो गणे श्वरो नीलकण्ठे श्वरो विश्वे श्वरो
 गोपाले श्वरो भद्रे श्वर इत्यष्टन्यानि लिङ्गानि चतुर्विंशतिर्भवन्ति ।
 द्वे वने स्तः कृष्णं भद्रानम् । तयोस्तद्वादश वनानि
 पुण्यनि पुण्यतमनि । ते श्वे देवास्तिष्ठन्ति । सिद्धाः सिद्धिं प्राप्ताः ।
 तत्र हि रामस्य राममूर्तिः प्रद्युम्नस्य प्रद्युम्नमूर्तिरनिरुद्धस्य-
 अनिरुद्धमूर्तिः कृष्णस्य कृष्णमूर्तिः । वने श्वे मथु रास्वे
 द्वादश मूर्तयो भवन्ति । एकां हि रुद्रा यजन्ति । द्वितीयां हि ब्रह्मा यजति ।
 तृतीयां ब्रह्मा यजति । चतुर्थीं मरुतो यजन्ति । पञ्चमीं विनायका
 यजन्ति । षष्ठीं च वसवो यजन्ति । सप्तमीं मृषयो यजन्ति ।
 नवमीं मत्सरसो यजन्ति । दशमीं वै ह्यन्तर्धाने तिष्ठति । एकादशीति-
 स्वपदानु गा । द्वादशीति भूम्यां तिष्ठति । तां हि ये यजन्ति ते
 मृत्युं तस्ति । मुक्तिं लभन्ते । गर्भजन्मजरामरणतापलयात्मकदुःखं
 तरन्ति । तदप्ये ते श्लोका भवन्ति ।
 सम्प्राप्य मथु रा स्यां सदा ब्रह्मदिवन्दिताम् ।
 शङ्खचक्रगदाशार्ङ्गरक्षितां मु सलदिभिः ॥ १॥

यत्रासौ संस्थितः कृष्णः स्त्रीभिः शक्त्या समाहितः ।
 रमानिरुद्धप्रद्युम्ने रक्मिण्या सहितो विभुः ॥ २॥

चतुःशब्दो भवे दे को ह्येकारश्च उदाहृतः । तस्मादेव
 परो रजसेति सोऽहमित्यवधार्यात्मानं गोपालोऽहमिति भावयेत् ।
 स मोक्षमश्नुते । स ब्रह्मत्वमधिगच्छति । स ब्रह्मविद्भवति ।
 स गोपाञ्जीवानात्मत्वेन सृष्टिपर्यन्तमालाति । स गोपालो
 ह्यो भवति । तत्सत्सोऽहम् । परं ब्रह्म कृष्णात्मको
 नित्यानन्दैक्यस्वरूपः सोऽहम् । तत्सद्गोपालोऽहम् । परं
 सत्यमबाधितं सोऽहमित्यत्मानमादाय मनसैक्यं कर्त्वात् ।
 आत्मानं गोपालोऽहमिति भावयेत् । स ष्वाव्यक्तोऽनन्तो नित्यो गोपालः ।
 मथु रायां स्थितिर्ब्रह्मन्सर्वदा मे भविष्यति ।
 शङ्खचक्रगदापद्मवनमालाधरस्य वै ॥ १॥

विश्वरूपं परं ज्यैष्ठिः स्वरूपं रूपजितम् ।
 मथु रामण्डले यस्तु जम्बूद्वीपे स्थितोऽपि वा ॥ २॥

योऽर्चयेत्प्रतिमां मां च स मेप्रियतरो भुवि ।
 तस्यामधिष्ठितः कृष्णरूपी पूज्यस्त्वया सदा ॥ ३॥

चतुर्धा चास्यावतारभे दत्त्वे यजन्ति माम् ।
 युगमुवर्तिनो लोका यजन्तीह सु मे धसः ॥ ४॥

गोपालं समुजं कृष्णं रक्मिण्या सह तत्परम् ।
 गोपालोऽहमजो नित्यः प्रद्युम्नोऽहं स्मातनः ॥ ५॥

रामोऽहमनिरुद्धोऽहमात्मानं चर्षये द्युः ।
 मयोक्तेन स धर्मेण निष्कामेन विभागशः ॥ ६॥

तैरहं पूज्यो हि भद्रकृष्णनिवासिभिः ।
 तद्भ्रमगतिहीना ये तस्यां मी परायणाः ॥ ७॥

कलिना ग्रसिता ये वै ते षां तस्यास्थितिः ।
 यथा त्वं सह पुत्रैस्तु यथा रुद्रोऽपैः सह ॥ ८॥

यथा श्रियाभियुक्तोऽहं तथा भक्तो ममप्रियः ।
स होवाचाब्जयोनिश्चतुर्भिर्देवैः कथमेको वेः स्यात् ।
एकमक्षरं यद्विश्रुतमेकाक्षरं कथं संभूतम् ।
स होवाच हि तं पूर्वमेकमेवाद्वितीयं ब्रह्मासीत् ।
तस्मादव्यक्तमेकाक्षरम् । तस्मादक्षरान्महत् ।
महतोऽहङ्कारः । तस्मादहङ्कारात्पञ्च तन्मात्राणि ।
ते भ्यो भूतमि । तै रमृ तमक्षरम् ।
अक्षरोऽहर्मोकारोऽयमजरोऽमरोऽभयोऽमृतो ब्रह्माभयं हि वै ।
स मुक्तोऽहमस्मि । अक्षरोऽहमस्मि ।
सत्तामालं चित्स्वरूपं प्रकाशं व्यापकं तथा ॥ १॥

एकमेवाद्वयं ब्रह्म मायया च चतुष्टयम् ।
रोहिणीतनयो विश्व अकाराक्षरसंभ्रः ॥ १०॥

तै जसात्मकः प्रहृष्ट उकाराक्षरसंभ्रः ।
प्राज्ञात्मकोऽनिरुद्धोऽसौ मकाराक्षरसंभ्रः ॥ ११॥

अर्धमात्रात्मकः कृष्णो यस्मिन्विश्वं प्रतिष्ठितम् ।
कृष्णामिका जगत्कर्त्ती मूलप्रकृती स्मिणी ॥ १२॥

ब्रजस्त्रीजनसंभ्रतः श्रुतिभ्यो ज्ञानसंगतः ।
प्रणवत्वेन प्रकृतित्वं वदन्ति ब्रह्मवादिनः ॥ १३॥

तस्मादोकारसंभ्रतो गोपालो विश्वसंस्थितः ।
क्लीमोकारस्यै कतत्वं वदन्ति ब्रह्मवादिनः ॥ १४॥

मथु रायां विशेषेण मां ध्यायन्मोक्षमश्नुते ।
अष्टपलं विकसितं हृत्पद्मं तलस्थितम् ॥ १५॥

दिव्यध्वजातपत्रैस्तुचिह्नितं चराद्वयम् ।
श्रीवत्सलाञ्छनं हृत्स्थं कौस्तुभं प्रभया युतम् ॥ १६॥

चतुर्भुजं शङ्खचक्रशार्ङ्गपद्मगदान्वितम् ।
सुकेशं युस्मितं बाहुं कण्ठमालसुश्रितम् ॥ १७॥

द्युमत्किरीटमभयं स्फुरन्मकरकुण्डलम् ।
हिरण्मयं सौम्यतनुं स्वभक्तायाभयप्रदम् ॥ १८॥

ध्यायेन्मसि मां नित्यं वेणुशृङ्गधरं तुवा ।
मथ्यते तु जगत्सर्वं ब्रह्मज्ञानेन येन वा ॥ १९॥

मत्सारभूतं यद्यत्स्यान्मथुरास्निगद्यते ।
अष्टदिक्पालकैर्भूमिपद्मं विकसितं जगत् ॥ २०॥

संसारार्णवसंजातं स्मितं मम ममसे ।
चन्द्रसूर्यत्विषो दिव्या ध्वजा मे र्हरण्मयः ॥ २१॥

आतपलं ब्रह्मलोकमथोर्ध्वं चरणं स्मृतम् ।
श्रीवत्सस्य स्वरूपं तु वर्तते लाञ्छनैः सह ॥ २२॥

श्रीवत्सलक्षणं तस्मात्कथ्यते ब्रह्मादिभिः ।
येन सूर्याग्निवाक्चन्द्रतेजसा स्वस्वरूपिणा ॥ २३॥

वर्तते कौस्तु भाख्यमिं वदन्तीशमानिनः ।
सत्त्वं रजस्तम इति अहं कारश्चतुर्भुजः ॥ २४॥

पञ्चभू तात्मकं शङ्खं करे रञ्जि संस्थितम् ।
बालस्वरूपमित्यन्तं मश्वक्रं निगद्यते ॥ २५॥

आद्या माया भवे च्छङ्खं पद्मं विश्वं करेस्थितम् ।
आद्या विद्या गदा वेद्या सर्षदा मे करेस्थिता ॥ २६॥

धर्मार्थकामके यू द्विव्यैर्दिव्यमयेरितैः ।
कण्ठं तुनिगुणं प्रोक्तं माल्यते आद्ययाऽजया ॥ २७॥

माला निगद्यते ब्रह्मं स्व पु त्रै स्तु मसैः ।
कू ष्थं सत्त्वरूपं चकिरीटं प्रदन्ति माम् ॥ २८॥

क्षीरोत्तरं प्रस्फुसं कुण्डलं युगलं स्मृतम् ।
ध्यायेन्ममप्रियं नित्यं स मोक्षमधिगच्छति ॥ २९॥

स मुक्तो भ्रमति तस्मै स्वात्मनं तु ददमि वै ।
एतत्सर्वं मया प्रोक्तं भविष्यद्वै विधे तत्र ॥ ३०॥

स्वरूपं द्विविधं चै सगुणं निर्गुणात्मकम् ॥ ३१॥

स होवाचाब्जयोनिः । व्यक्तीनां मूर्तीनां प्रोक्तानां कथं
चाभरणानि भवन्ति । कथं वा देवा यजन्ति । रुद्रा यजन्ति ।
ब्रह्मा यजति । ब्रह्मजा यजन्ति । विनायका यजन्ति । द्वादशादित्या
यजन्ति । वसवो यजन्ति । गन्धर्वा यजन्ति । सपदानु गा अन्तर्धाने
तिष्ठन्ति । कां म्मु ष्या यजन्ति । सहोवाच तं हि वै नारायणो
देव आद्या व्यक्ता द्वादश मूर्तयः सर्वेषु लोकेषु ष्षेसु
देवेषु ष्षेषु म्मु ष्ये षुतिष्ठन्तीति । रुद्रेषु रौद्री
ब्रह्माणीषु ब्राह्मी ष्षेषु ष्षै मनु ष्ये षु मन्त्री विनायके षु
विघ्नविनाशिनी आदित्येषु ज्यैष्ठिर्गन्धर्वेषु गान्धर्वा अप्सरःस्वेवं
गौरवसु ष्षेवं कर्म्या अन्तर्धाने ष्वप्रकशिनी आविर्भावतिरोभावा
स्वपदे तिष्ठन्ति । तामसी राजसी सात्त्विकी मानु षीविज्ञानघन
आनन्दसच्चिदानन्दै करसे ष्षित्तियोगे तिष्ठति ।
ॐ प्राणात्मने ॐ तत्सद्भुवः सुवस्तस्मै प्राणात्मने नमोनमः ॥ १॥

ॐ श्रीकृ ष्णाय गोविन्दाय गोपीजनवल्लभाय ॐ तत्सद्भुवः सुवस्तस्मै नमोनमः ॥ २॥

ॐ अपानात्मने ॐ तत्सद्भुवः सुवस्तस्मै अपानात्मने नमोनमः ॥ ३॥

ॐ श्रीकृ ष्णायनिरुद्धाय ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ ४॥

ॐ व्यानात्मने ॐ तत्सद्भुवः सुवस्तस्मै व्यानात्मने नमोनमः ॥ ५॥

ॐ श्रीकृ ष्णाय रामाय ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ ६॥

ॐ उदानात्मने ॐ तत्सद्भुवः सुवस्तस्मै उदानात्मने नमोनमः ॥ ७॥

ॐ श्रीकृ ष्णाय क्लेकीनन्दनाय ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ ८॥

ॐ समानात्मने ॐ तत्सद्भुवः सुवस्तस्मै सममात्मने नमोनमः ॥ १॥
ॐ श्रीगोपालाय निजस्वरूपाय ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ १०॥
ॐ योऽसौ प्रधानात्मा गोपाल ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ ११॥
ॐ योऽसाविन्द्रियात्मा गोपाल ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ १२॥
ॐ योऽसौ भू तात्मा गोपाल ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ १३॥
ॐ योऽसावु त्तमपु रषो गोपाल ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ १४॥
ॐ योऽसौ ब्रह्म परं वै ब्रह्म ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ १५॥
ॐ योऽसौ सर्वभू तात्मा गोपाल ॐ तत्सद्भुवः सुवस्तस्मै नमोनमः ॥ १६॥
ॐ जाग्रत्स्वप्नसु षुप्तितु रीयतु रीयातीतोक्त्यामी गोपाल ॐ तत्सद्भुवः सुवस्तस्मै वै नमोनमः ॥ १७॥

एको देवः सर्वभू ते षु गूढः
सर्वव्यापी सर्वभू तत्तरात्मा ।
कर्माध्यक्षः सर्वभू तधिवासः
साक्षी चे ता केवलो निगुणश्च ॥ १८॥

रुद्राय नमः । आदित्याय नमः । विनायकाय नमः । सूर्याय नमः ।
विद्यायै नमः । इन्द्राय नमः । अग्नये नमः । यमाय नमः ।
निरृ तये नमः । वरुणाय नमः । वायवे नमः । कु बे रायनमः ।
ईशानाय नमः । सर्वेभ्यो देवे भ्योनमः ।
दत्त्वा स्तुतिं पु ष्यतमां ब्रह्मो स्वस्वर्षपिणे ।
कर्तृत्वं स्मिभू तन्नामन्तर्धानो बभूव सः ॥ १९॥

ब्रह्मणे ब्रह्मपु ते भ्योऽरदात्तु श्रु तं मे ।
तथा प्रोक्तं तु गान्धर्वं गच्छ त्वं स्वालयन्तिकम् ॥ २०॥ इति ॥

ॐ भद्रं कर्मोभिः शृणु याम देवाः ॥ भद्रं पश्ये माक्ष्मिर्यजत्राः ॥

स्थिरै रङ्गै स्तुब्धैः सस्तनूभिः ॥ व्यशे म केहितं यदायुः ॥

स्वस्ति न इन्द्रो वृ ष्णश्चाः ॥ स्वस्ति नः पू षा विश्वे दाः ॥

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृ हस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ तत्सत् ॥

इति गोपालोत्तरतापिन्यु पनिषत्समाप्ता ॥

gopaalataapinyupanishat

shreematpanchapadaagaaram savisheshatayojjvalam .
pratiyogivinirmuktam nirvishesham harim bhaje ..

om bhadram karnebhiih' shri'nuyaama devaah' .. bhadram pashyemaakshabhiryajatraah' ..

sthirairangaistusht'uvaagumsastanoobhih' .. vyashema devahitam yadaayuh' ..

svasti na indro vri'ddhashravaah' .. svasti nah' pooshaa vishvavedaah' ..

svasti nastarkshyo arisht'anemih' .. svasti no bri'haspatirdadhaatu ..

om shaantih' shaantih' shaantih' ..

gopaalataapanam kri'shnam yaajnyavalkyam varaahakam .
shaat'yaayanee hayagreevam dattaatreyam cha gaarud'am ..

harih' om sachchidaanandaropaya kri'shnaayaaklisht'akarmane .
namo vedaantavedyaaya gurave buddhisaakshine ..

munayo ha vai braahmanamoochuh' . kah' paramo devah' kuto mri'tyurbibheti .
kasya vijnyaanenaakhilam vijnyaatam bhavati . kenedam vishvam samsarateeti .
taduhovaacha braahmanah' . kri'shno vai paramam daivatam .
govindaanmri'tyurbibheti . gopeejanavallabhajnyaanenaitadvijnyaatam bhavati .
svaahedam vishvam samsarateeti . taduhochuh' . kah' kri'shnah' . govindashcha
ko'saaviti . gopeejanavallabhashcha kah' . kaa svaaheti . taanuvaacha braahmanah' .
paapakarshano gobhoomivedavedito gopeejanavidyaakalaapaprarakah' .
tanmaayaa cheti sakalam param brahmaiva tat . yo dhyaayati rasati bhajati
so'mri'to bhavateeti . te hochuh' . kim tadroopam kim rasanam kimaaho
tadbhajanam tatsarvam vividishataamaakhyaheeti . taduhovaacha hairanyo
gopaveshamabhraamam kalpadrumaashritam . tadiha shlokaa bhavanti ..

satpund'areekanayanam meghaabham vaidyutaambaram .
dvibhujam jnyaanamudraad'hyam vanamaalinameeshvaram .. 1..

gopagopeegavaaveetam suradrumatalaashritam .
divyaalankaranopetam ratnapankajamadyagam .. 2..

kaalindeejalakallolasangimaarutasevitam .
chintayanchetasaa kri'shnam mukto bhavati samsri'teh' .. 3.. iti..

tasya punaa rasanamitjalabhoomim tu sampataah' . kaamaadi kri'shnaayetyekam
padam . govindaayeti dviteeyam . gopeejaneti tri'teeyam . vallabheti tureeyam .
svaaheti panchamamiti panchapadam japanpanchaangam dyaavaabhoomee
sooryaachandramasau tadroopatayaa brahma sampadyata iti . tadesha shlokaah'
kleemityetadaadaavaadaaya kri'shnaaya govindaaya gopeejanavallabhaayeti
bri'hanmaanavyaasakri'duchcharedyo'sau gatistasyaasti mankshu naanyaa
gatih' syaaditi . bhaktirasya bhajanam . etadihaamutropaadhinairaashye-
naamushminmanah'kalpanam . etadeva cha naishkarmyam .
kri'shnam tam vipraa bahudhaa yajanti
govindam santam bahudhaa aaraadhayanti .
gopeejanavallabho bhuvanaani dadhre
svaahaashrito jagadetsuretaah' .. 1..

vaayuryathaiko bhuvanam pravisht'o
janyejanye pancharoopo babhoova .
kri'shnastadeko'pi jagaddhitaartham

shabdenaasau panchapado vibhaati .. 2.. iti..

te hochurupaasanametasya paramaatmano govindasyaakhilaadhaarino
brooheeti . taanuvaacha yattasya peet'ham hairanyaasht'apalaashamambujam
tadantaraadhikaanalaastrayugam tadantaraalaadyarnaakhilabeejam kri'shnaaya
nama iti beejaad'hyam sabrahmaa braahmanamaadaayaanangagaayatrem
yathaavadaalikhya bhoomand'alam shoovavesht'itam kri'tvaangavaasudevaadi-
rukminyaadisvashaktim nandaadivasudevaadipaarthaadinidhyaadiveetam
yajetsandhyaasu pratipattibhirupachaaraih' . tenaasyaakhilam bhavatyakhilam
bhavateeti .. 2.. tadiha shlokaa bhavanti .

eko vashee sarvagah' kri'shna eed'ya
eko'pi sanbahudhaa yo vibhaati .
tam peet'ham ye'nubhajanti dheeraa-
steshaam siddhih' shaashvatee netareshaam .. 3..

nityo nityaanaam chetanashchetanaanaa-
meko bahoonaam yo vidadhaati kaamaan .
tam peet'hagam ye'nubhajanti dheeraa-
steshaam sukham shaashvatam netareshaam .. 4..

etadvishnoh' paramam padam ye
nityodyuktaastam yajanti na kaamaat .
teshaamasau goparopah'prayatnaa-
tprakaashayedaatmapadam tadeva .. 5..

yo brahmaanam vidadhaati poorvam
yo vidyaam tasmai gopayati sma kri'shnaah' .
tam ha devamaatmabuddhiprakaasham
mumukshuh' sharanam vrajet .. 6..

onkaarenaantaritam ye japanti
govindasya panchapadam manum .
teshaamasau darshayedaatmaroopam
tasmaanmumukshurabhyasennityashaantih' .. 7..

etasmaa eva panchapadaadabhoova-
ngovindasya manavo maanavaanaam .
dashaarnaadyaaste'pi sankrandanaadyai-
rabhyasyante bhootikaamairyathaavat .. 8..

paprachchustaduhovaacha brahmasadanam charato me dhyaatah'
stutah' parameshvarah' paraardhaante so'budhyata . kopadesht'aa
me purushah' purastaadaavirbabhoova . tatah' pranato maayaanukoolena
hri'daa mahyamash'taadashaarnasvaroopam sri'sht'aye dattvaantarhitah' .
punaste sisri'kshato me praadurabhoovan .
teshvakshareshu vibhajya bhavishyajjagadroopam praakaashayam .
tadiha kaadaakaalaatpri'thiveeto'gnirbindorindustatsampaataattadarka iti .
kleenkaaraadajasram kri'shnaadaakaasham khaadvaayuruttaraatsurabhividyaah'
praadurakaarshamakaarshamiti . taduttaraatstreepumsaadibhedam
sakalamidam sakalamidamiti .. 3..

etasyaiva yajanena chandradhvajo gatamohamaatmaanam vedayati .

onkaaraalikam manumaavartayet . sangarahitobhyaanayat . tadvishnoh'
paramam padam sadaa pashyanti soorayah' . diveeva chakshuraatatam .
tasmaadenam nityamaavartavennityamaavartayediti ..4..

tadaahureke yasya prathamapadaadbhoomirdviteeyapadaajjalam
tri'teeyapadaattejashchaturthapadaadvaayushcharamapadaadvyometi .
vaishnavam panchavyaahri'timatham mantram kri'shnaavabhaasakam
kaivalyasya sri'tyai satatamaavartayetsatatamaavartayediti .. 5..

tadatra gaathaah'
yasya chaadyapadaadbhoomirdviteeyaatsalilodbhavah' .
tri'teeyaatteja udbhootam chaturthaadgandhavaahanah' .. 1..

panchamaadambarotpattistamevaikam samabhyaset .
chandradhvajo'gamadvishnoh' paramam padamavyayam .. 2..

tato vishuddham vimalam vishoka-
masheshalobhaadinirastasangam .
yattatpadam panchapadam tadeva
sa vaasudevo na yato'nyadasti .. 3..

tamekam govindam sachchidaanandavigraham panchapadam
vri'ndaavanasurabhooruhatalaaseenam satatam marudgano'ham
paramayaa stutyaa stoshyaami ..

om namo vishvasvaroopaya vishvasthityantahetave .
vishveshvaraaya vishvaaya govindaaya namonamah' .. 1..

namo vijnyaanaroopaya paramaanandaroopine .
kri'shnaaya gopeenaathaaya govindaaya namonamah' .. 2..

namah' kamalanetraaya namah' kamalamaaline .
namah' kamalanaabhaaya kamalaapataye namah' .. 3..

barhaapeed'aabhiraamaaya raamaayaakunt'hamedhase .
ramaamaanasahamsaaya govindaaya namonamah' .. 4..

kamsavamshavinaashaaya keshichaanooraghaatine .
vri'shabhadhvajavandyaaya paarhasaathaye namah' .. 5..

venunaadavinodaaya gopaalaayaahimardine .
kaalindeekoolalolaaya lolakund'aladhaarine .. 6..

pallaveevadanaambhojamaaline nri'ttashaaline .
namah' pranatapaalaaya shreekri'shnaaya namonamah' .. 7..

namah' paapapranaashaaya govardhanadharaaya cha .
pootanaajeevitaantaaya tri'naavartaasuharine .. 8..

nishkalaaya vimohaaya shuddhaayaashuddhavairine .
adviteeyaaya mahate shreekri'shnaaya namonamah' .. 9..

praseeda paramaananda praseeda parameshvara .
aadhivyaadhibhujangena dasht'am maamuddhara prabho .. 10..

shreekri'shna rukmineekaanta gopeejanamanohara .
samsaarasaagare magnam maamuddhara jagadguro .. 11..

keshava kleshaharana naaraayana janaardana .
govinda paramaananda maam samuddhara maadhava .. 12..

athavivam stutibhiraaraadhayaami . tathaa yooyam panchapadam japantah'
shreekri'shnam dhyaayantah' samsri'tim tarishyatheti hovaacha
hairanyagarbhah' . amum panchapadam manumaartayedyah' sa
yaatyanaayaasatah' kevalam tatpadam tat . anejadekam manaso javeeyo
nainaddevaa aapnuvanpoorvamarshaditi . tasmaatkri'shna eva paramam
devastam dhyaayet . tam rasayet . tam yajet . tam bhajet .
om tatsadityupanishat ..

om bhadram karnebhah' shri'nuyaama devaah' .. bhadram pashyemaakshabhiryajatraah' ..

sthirairangaistusht'uvaagumsastanoobhah' .. vyashema devahitam yadaayuh' ..

svasti na indro vri'ddhashravaah' .. svasti nah' pooshaa vishvavedaah' ..

svasti nastaarkshyo arisht'anemih' .. svasti no bri'haspatirdadhaatu ..

om shaantih' shaantih' shaantih' ..

iti gopaalaporvataapinyupanishatsamaaptaa ..

om ekadaa hi vrajastriyah' sakaamaah' sharvareemushitvaa
sarveshvaram gopaalam kri'shnamoochire . uvaacha taah'
kri'shna amukasmai braahmanaaya bhaikshyam daatavyamiti
durvaasasa iti . katham yaasyaamo jalam teertvaa yamunaayaah' .
yatah' shreyo bhavati kri'shneti brahmachaareetyuktvaa maargam
vo daasyati . yam maam smri'tvaa'gaadhaa gaadhaa bhavati .
yam maam smri'tvaa'pootah' pooto bhavati . yam maam smri'tvaa'vratee
vratee bhavati . yam maam smri'tvaa sakaamo nishkaamo bhavati .
yam maam smri'tvaa'shrotriyah' shrotriyo bhavati . yam maam
smri'tvaa'gaadhatah' sparsharahitaapi sarvaa saridgaadhaa bhavati .
shrutvaa tadvaakyam hi vai raudram smri'tvaa tadvaakyena teertvaa
tatsauryaam hi vai gatvaashramam punyatamam hi vai natvaa munim
shresht'hatamam hi vai raudram cheti . dattvaasmai braahmanaaya
ksheeramayam ghri'tamayamisht'atamam hi vai mri'sht'atamam
hi tusht'ah' snaatvaa bhuktvaa hitvashisham prayujyaannam jnyaatvaadaat .
katham yaasyaamo teertvaa sauryaam . sa hovaacha munirdurvaasanam
maam smri'tvaa vo daasyateeti maargam . taasaam madhye hi shresht'haa
gaandharvee hyuvaacha tam tam hi vai taamih' . evam katham kri'shno
brahmachaaree . katham durvaasano munih' . taam hi mukhyaam vidhaaya
poorvamanukri'tvaa tooshneemaasuh' . shabdavaanaakaashah' shabdaakaashaabhyaam
bhinnah' . tasminnaakaashastisht'hati . aakaashe tisht'hati
sa hyaakaashastam na veda . sa hyaatmaa .
aham katham bhoktaa bhavaami . roopavidam tejo roopaagnibhyaam

bhinnam . tasminnagnistisht'hati . agnau tisht'hati agnistam
na veda . sa hyaatmaa . aham katham bhoktaa bhavaami . rasavatya
aapo rasaadbhyaam bhinnaah' . taasvaapastisht'hanti . apsu
bhoomirgandhabhoomibhyaam bhinnaa . tasyaam bhoomistisht'hati .
bhoomau tisht'hati . bhoomistam na veda . sa hyaatmaa . aham katham
bhoktaa bhavaami . idam hi manasaivedam manute . taanidam hi gri'hnaati .
yatra sarvamaatmaivaabhootatra kutra vaa manute . katham vaa gachchateeti .
sa hyaatmaa . aham katham bhoktaa bhavaami . ayam hi kri'shno yo hi
presht'hah' shareeradvayakaaranam bhavati . dvaasuparnaa bhavato
brahmano'ham sambhootastathetaro bhoktaa bhavati . anyo hi saakshee
bhavateeti . vri'kshadharme tau tisht'hatah' . atoo bhoktabhoktaarau . poorvo
hi bhoktaa bhavati . tathetaro'bhoktaa kri'shno bhavateeti . yatra vidyaavidye
na vidaama . vidyaavidyaabhyaam bhinno vidyaamayo hi yah' katham vishayee
bhavateeti . yo ha vai kaamena kaamaankaamayate sa kaamee bhavati . yo ha vai
tvakaamena kaamaankaamayate so'kaamee bhavati . janmajaraabhyaam
bhinnah' sthaanurayamachchhedyo'yam yo'sau soorye tisht'hati yo'sau
goshu tisht'hati . yo'sau gopaanpaalayati . yo'sau sarveshu deveshu
tisht'hati . yo'sau sarvairdevairgeeyate . yo'sau sarveshu bhooteshvaavishya
bhootaani vidadhaati sa vo hi svaamee bhavati . saa hovaacha gaandharvee .
katham vaasmaasu jaato gopaalah' katham vaa jnyaato'sau tvayaa mune kri'shnaah' .
ko vaasya mantrah' kim sthaanam . katham vaa devakyaajaatah' . ko vaasya
jaayaagraamo bhavati . keedri'shee poojaasya gopaalasya bhavati . saakshaatprakri'ti-
paro'yamaatmaa gopaalah' katham tvavateerno bhoomyaam hi vai
saa gaandharvee munimuvaacha . sa hovaacha taam hi vai poorvam naaraayano
yasmimllokaa otaashcha protaashcha tasya hri'tpadmaajaato'bjayonistapastapaptvaa
tasmai ha varam dadau . sa kaamaprashnameva vavre . tam haasmai dadau .
sa hovaachaabjyonih' yo vaavataaraanaam madhye shresht'ho'vataarah'
ko bhavati . yena lokaastusht'aa bhavanti . yam smri'tvaa muktaa
asmaatsamsaaraadbhavanti . katham vaasyaavataarasya brahmataa bhavati .
sa hovaacha tam hi vai naaraayano devah' . sakaamyaa meroh' shri'nge
yathaa saptapuryo bhavanti tathaa nishkaamyaaah' sakaamyaa
bhoogopaalachakre saptapuryo bhavanti . taasaam madhye saakshaadbrahma
gopaalapuree bhavati . sakaamyaa nishkaamyaa devaanaam sarveshaam
bhootaanaam bhavati . athaasya bhajanam bhavati . yathaa hi vai sarasi
padmam tisht'hati tathaa bhoomyaam tisht'hati . chakrena rakshitaa
mathuraa . tasmaadgopaalapuree bhavati bri'hadbri'hadvanam madhormadhuvanam
taalastaalavanam kaamyam kaamyavanam bahulaa bahulavanam kumudah'
kumudavanam khadirah' khadiravanam bhadro bhadraavanam bhaand'eera iti
bhaand'eeravanam shreevanam lohavanam vri'ndaavanametairaavri'taa puree
bhavati . tatra teshveva gaganeshvevam devaa manushyaa gandharvaa naagaah'
kimnaraa gaayanti nri'tyanteeti . tatra dvaadashaadityaa ekaadasha rudraa
asht'au vasavah' sapta munayo brahmaa naaradashcha pancha vinaayakaa
veereshvaro rudreshvaro'mbikeshvaro ganeshvaro neelakant'heshvaro vishveshvaro
gopaaleshvaro bhadreshvara ityasht'aavanyaani lingaani chaturvimshatirbhavanti .
dve vane stah' kri'shnavanam bhadraavanam . tayorantardvaadasha vanaani
punyaani punyatamaani . teshveva devaastisht'hanti . siddhaah' siddhim praaptaah' .
tatra hi raamasya raamamoortih' pradyumnasya pradyumnamoortiraniruddhasya-
aniruddhamoortih' kri'shnasya kri'shnamoortih' . vaneshvevam mathuraasvevam
dvaadasha moortayo bhavanti . ekaam hi rudraa yajanti . dviteeyaam hi brahmaa yajati .
tri'teeyaam brahmajaa yajanti . chaturtheem maruto yajanti . panchameem vinaayakaa
yajanti . shasht'heem cha vasavo yajanti . saptameemri'shayo yajanti .
navameemapsaraso yajanti . dashamee vai hyantardhaane tisht'hati . ekaadasheeti-

svapadaanugaa . dvaadasheeti bhoomyaam tisht'hati . taam hi ye yajanti te
mri'tyum taranti . muktim labhante . garbhajanmajaraamaranataapatrayaatmakaduh'kham
taranti . tadapyete shlokaa bhavanti .
sampraapya mathuraa ramyaam sadaa brahmaadivanditaam .
shankhachakragadaashaarngarakshitaam musalaadibhih' .. 1..

yatraasau samsthitah' kri'shnaah' streebhih' shaktyaa samaahitah' .
ramaaniruddhapradyumnai rukminyaa sahito vibhuh' .. 2..

chatuh'shabdo bhavedeko hyonkaarashcha udaahri'tah' . tasmaadeva
paro rajaseti so'hamityavadhaaryaatamaanam gopaalo'hamiti bhaavayet .
sa mokshamashnute . sa brahmatvamadhigachchhati . sa brahmavidbhavati .
sa gopaanjeevaanaatmatvena sri'sht'iparyantamaalaati . sa gopaalo
hyom bhavati . tatsatso'ham . param brahma kri'shnaatmako
nityaanandaikyavaropah' so'ham . tatsadgopaalo'hameva . param
satyamabaadhitam so'hamityatmaanamaadaaya manasaikyam kuryaat .
aatmaanam gopaalo'hamiti bhaavayet . sa evaavyakto'nanto nityo gopaalah' .
mathuraayaam sthityirbrahmansarvadaa me bhavishyati .
shankhachakragadaapadmavanamaalaadharasya vai .. 1..

vishvaroopam paranjyotih' svaroopam roopavarjitam .
mathuraamand'ale yastu jamboodveepe sthito'pi vaa .. 2..

yo'rchayetpratimaam maam cha sa me priyataro bhuvi .
tasyaamadhisht'hitah' kri'shnaaroopee poojyastvayaa sadaa .. 3..

chaturdhaa chaasyaavataarabhedatvena yajanti maam .
yugaanuvartino lokaa yajanteeha sumedhasah' .. 4..

gopaalam saanujam kri'shnam rukminyaa saha tatparam .
gopaalo'hamajo nityah' pradyumno'ham sanaatanah' .. 5..

raamo'hamaniruddho'hamaatmaanam chaarchayedbudhah' .
mayoktena sa dharmena nishkaamena vibhaagashah' .. 6..

tairaham poojaneeyo hi bhadrakri'shnanivaasibhih' .
taddharmagatiheenaa ye tasyaam mayi paraayanaah' .. 7..

kalinaa grasitaa ye vai tessaam tasyaamavasthitih' .
yathaa tvam saha putraistu yathaa rudro ganaih' saha .. 8..

yathaa shriyaabhiyukto'ham tathaa bhakto mama priyah' .
sa hovaachaabjayonishchaturbhirdevaih' kathameko devah' syaat .
ekamaksharam yadvishrutamanekaaksharam katham sambhootam .
sa hovaacha hi tam poorvamekamevaadviteeyam brahmaaseet .
tasmaadavyaktamekaaksharam . tasmadaksharaanmahat .
mahato'hankaarah' . tasmaadahankaaraatpancha tanmaatraani .
tebhyo bhootaani . tairaavri'tamaksharam .
aksharo'hamonkaaro'yamajaro'maro'bhayo'mri'to brahmaabhayam hi vai .
sa mukto'hamasmi . aksharo'hamasmi .
sattaamaatram chitsvaroopam prakaasham vyaapakam tathaa .. 9..

ekamevaadvayam brahma maayayaa cha chatust'ayam .
rohineetanayo vishva akaaraaksharasambhavah' .. 10..

taijasaatmakah' pradyumna ukaaraaksharasambhavah' .
praajnyaatmako'niruddho'sau makaaraaksharasambhavah' .. 11..

ardhamaatraatmakah' kri'shno yasminvishvam pratist'hitam .
kri'shnaatmikaa jagatkartree moolaprakri'tee rukminee .. 12..

vrajastreejanasambhootah' shrutibhyo jnyaanasangatah' .
pranavatvena prakri'tivam vadanti brahmavaadinah' .. 13..

tasmaadonkaarasambhooto gopaalo vishvasamsthitah' .
kleemonkaarasyaikatatvam vadanti brahmavaadinah' .. 14..

mathuraayaam visheshena maam dhyaayanmokshamashnute .
asht'apatram vikasitam hri'tpadmam tatra samsthitam .. 15..

divyadhvaajaatapatraistu chihnitam charanadvayam .
shreevatsalaanchhanam hri'tstham kaustubham prabhayaa yutam .. 16..

chaturbhujam shankhachakrashaarngapadmagadaanvitam .
sukeyooraanvitam baahum kant'hamaalasushobhitam .. 17..

dyumatkireet'amabhayam sphuranmakarakund'alam .
hiranmayam saumyatanum svabhaktaayaabhayapradam .. 18..

dhyaayenmanasi maam nityam venushri'ngadharam tu vaa .
mathyate tu jagatsarvam brahmajnyaanena yena vaa .. 19..

matsaarabhootam yadyatsyaanmathuraa saa nigadyate .
asht'adikpaalakairbhoomipadmam vikasitam jagat .. 20..

samsaaraarnavasanjaatam sevitam mama maanase .
chandrasooryatvisho divyaa dhvajaa merurhiranmayah' .. 21..

aatapatram brahmalokamathordhvam charanam smri'tam .
shreevatsasya svaroopam tu vartate laanchhanaih' saha .. 22..

shreevatsalakshanam tasmaatkathyate brahmavaadibhih' .
yena sooryaagnivaakchandratejasaa svasvaroopinaa .. 23..

vartate kaustubhaakhyamanim vadanteeshamaaninah' .
sattvam rajastama iti ahankaarashchaturbhujah' .. 24..

panchabhootaatmakam shankham kare rajasi samsthitam .
baalasvaroopamityantam manashchakram nigadyate .. 25..

aadyaa maayaa bhavachchhaarngam padmam vishvam kare sthitam .
aadyaa vidyaa gadaa vedya sarvadaa me kare sthita .. 26..

dharmarthakaamakeyoorairdivyairdivyamayeritaih' .

kant'ham tu nirgunam proktam maalyate aadyayaa'jayaa .. 27..

maalaa nigadyate brahmamstava putraistu maanasaih' .
koot'astham sattvaroopam cha kireet'am pravadanti maam .. 28..

ksheerottaram prasphurantam kund'alam yugalam smri'tam .
dhyaayenmama priyam nityam sa mokshamadhigachchhati .. 29..

sa mukto bhavati tasmai svaatmaanam tu dadaami vai .
etatsarvam mayaa proktam bhavishyadvai vidhe tava .. 30..

svaroopam dvividham chaiva sagunam nirgunaatmakam .. 31..

sa hovaachaabjayonih' . vyakteenaam moorteenaam proktaanaam katham
chaabharanaani bhavanti . katham vaa devaa yajanti . rudraa yajanti .
brahmaa yajati . brahmajaa yajanti . vinaayakaa yajanti . dvaadashaadityaa
yajanti . vasavo yajanti . gandharvaa yajanti . sapadaanugaa antardhaane
tisht'hanti . kaam manushyaa yajanti . sahovaacha tam hi vai naaraayano
deva aadyaa vyaktaa dvaadasha moortayah' sarveshu lokeshu sarveshu
deveshu sarveshu manushyeshu tisht'hanteeti . rudreshu raudree
brahmaaneeshu braahmee deveshu daivee manushyeshu maanavee vinaayakeshu
vighnavinaashinee aadityeshu jyotirgandharveshu gaandharvee apsarah'svevam
gaurvasushvevam kaamyaa antardhaaneshvapraakaashinee aavirbhaavatirobhaavaa
svapade tisht'hanti . taamasee raajasee saattvikee maanushee vijnyaanaghana
aanandasachchidaanandaikarase bhaktiyoge tisht'hati .
om praanaatmane om tatsadbhoorbhuvah' suvastasmai praanaatmane namonamah' .. 1..

om shreekri'shnaaya govindaaya gopeejanavallabhaaya om tatsadbhoorbhuvah' suvastasmai
namonamah' .. 2..

omapaanaatmane om tatsadbhoorbhuvah' suvastasmai apaanaatmane namonamah' .. 3..

om shreekri'shnaayaaniruddhaaya om tatsadbhoorbhuvah' suvastasmai vai namonamah' .. 4..

om vyaanaatmane om tatsadbhoorbhuvah' suvastasmai vyaanaatmane namonamah' .. 5..

om shreekri'shnaaya raamaaya om tatsadbhoorbhuvah' suvastasmai vai namonamah' .. 6..

omudaanaatmane om tatsadbhoorbhuvah' suvastasmai udaanaatmane namonamah' .. 7..

om shreekri'shnaaya devakeenandanaaya om tatsadbhoorbhuvah' suvastasmai vai namonamah' .. 8..

om samaanaatmane om tatsadbhoorbhuvah' suvastasmai samaanaatmane namonamah' .. 9..

om shregopaalaaya nijasvaroopaya om tatsadbhoorbhuvah' suvastasmai vai namonamah' .. 10..

om yo'sau pradhaanaatmaa gopaala om tatsadbhoorbhuvah' suvastasmai vai namonamah' .. 11..

om yo'saavindriyaatmaa gopaala om tatsadbhoorbhuvah' suvastasmai vai namonamah' .. 12..

om yo'sau bhootaatmaa gopaala om tatsadbhoorbhuvah' suvastasmai vai namonamah' .. 13..

om yo'saavuttamapurusho gopaala om tatsadbhoorbhuvah' suvastamai vai namonamah' .. 14..

om yo'sau brahma param vai brahma om tatsadbhoorbhuvah' suvastasmai vai namonamah' .. 15..

om yo'sau sarvabhootaatmaa gopaala om tatsadbhoorbhuvah' suvastasmai namonamah' .. 16..

om jaagratsvapnasushuptitureeyatureeyaateeto'ntaryaamee gopaala om tatsadbhoorbhuvah'
suvastasmai vai namonamah' .. 17..

eko devah' sarvabhooteshu good'hah'
sarvavyaapee sarvabhootaantaraatmaa .
karmaadhyakshah' sarvabhootaadhivaasah'
saakshhee chetaa kevalo nirgunashcha .. 18..

rudraaya namah' . aadityaaya namah' . vinaayakaaya namah' . sooryaaya namah' .
vidyaayai namah' . indraaya namah' . agnaye namah' . yamaaya namah' .
nirri'taye namah' . varunaaya namah' . vaayave namah' . kuberaaya namah' .
eeshaanaaya namah' . sarvebhyo devebhyo namah' .
dattvaa stutim punyatamaam brahmane svasvaroopine .
kartri'tvam sarvabhootaanaamantardhaano babhoova sah' .. 19..

brahmane brahmaputrebhyo naaradaattu shrutam mune .
tathaa proktam tu gaandharvi gachchha tvam svaalayaantikam .. 20.. iti..

om bhadram karnebhiih' shri'nuyaama devaah' .. bhadram pashyemaakshabhiryajatraah' ..

sthirairangaistusht'uvaagumsastanoobhiih' .. vyashema devahitam yadaayuh' ..

svasti na indro vri'ddhashravaah' .. svasti nah' pooshaa vishvavedaah' ..

svasti nastaarkshyo arisht'anemih' .. svasti no bri'haspatirdadhaatu ..

om shaantih' shaantih' shaantih' .. harih' om tatsat ..

iti gopaalottarataapinyupanishatsamaaptaa ..