
# śrī-gopāla-tāpanīyopaniṣat

Critically edited by Jan K. Brzezinski using a variety of printed editions.

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*śrī-śrī-rādhā-kṛṣṇārpaṇam astu.*

वांछाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।

पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥

Please report any errors or alternative readings.

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The editors.

# gopāla-pūrva-tāpanīyopaniṣat

**Foreword:** Normally a critical edition attempts to find as wide a range of manuscripts as possible, establishes their geographical and chronological limits, and then uses that which is common to them as historically closest to the Ur-text. In this case, we have been unable to produce a scientifically reliable critical edition, due to numerous methodological constraints. Nevertheless, since a rather large number of variant readings came to our attention in the published editions that we came across, we have decided to record these variants here in the hope that they may serve in a future, more scientific effort.

The problem with using printed editions is that they are rarely true to the manuscripts that are used, as each editor cherry-picks the readings that suit him. This is not necessarily true of all the editions that we have used. Indeed, the VV readings are likely true to the manuscripts on which they were based. BY is already a critical edition, but appears to have been riddled with flaws and is so less reliable in establishing the Ur-readings.

I might also be accused of cherry picking, but after studying the various readings I have opted for the following: simplicity. Although it may be argued that deliberately arcane formations and syntax may have been the original author's intent, in an effort to reproduce an ancient-sounding text, on the whole, the proliferation of particles like *u, ha,* and *iti*, which are the most frequent sources of variance, if without significance for the meaning are best left out, no matter whether they are the derivations of the original author's imagination or later scribes.

Asterisks (\*) indicate readings that the editor feels are clearly wrong. Not all such readings have been noted.

The Editor (Jan K. Brzezinski)

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The latest edition has been prepared with the help of Raṇachora Sharan’s commentary. It is designated R, while R1 refers to differing readings found in the commentary of the same edition. It appears that R = Jha2, though for his commentary Jha follows the edition designated Jha1.

oṁ kṛṣṇāya namaḥ |1

1This differs in different editions. *śrī-madana-gopālo jayati* (P)

oṁ karṇebhiḥ iti śāntiḥ |1

1Interpolated in Jha1, 2 only. This is a reference to the Atharvopaniṣad *śānti-pāṭha* found at the beginning of the *Muṇḍakopaniṣad. oṁ bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ bhadraṁ paśyemākṣabhir yajatrāḥ. sthirair aṅgais tuṣṭuvāṁsas tanubhiḥ. vyaśema devahitaṁ yad āyuḥ. oṁ śāntiḥ śāntiḥ śāntiḥ.*

oṁ kṛṣir bhū-vācakaḥ śabdo ṇaś ca nirvṛti-vācakaḥ |

tayor aikyaṁ paraṁ brahma kṛṣṇa ity abhidhīyate ||

Only in Jha1,2. (*Not* in R).

(1)[[1]](#footnote-2)

oṁ sac-cid-ānanda-rūpāya kṛṣṇāyākliṣṭa-kāriṇe |

namo vedānta-vedyāya gurave buddhi-sākṣiṇe ||

(2) oṁ munayo ha vai brāhmaṇam1 ūcuḥ—kaḥ paramo devaḥ ? kuto2 mṛtyur bibheti ? kasya vijñānen3ākhilaṁ vijñātaṁ4 bhavati5 ? kenedaṁ viśvaṁ saṁsarati ? iti ||

1 *brahmāṇaṁ*, (Jha1); 2 *kasmān,* (P); 3*jñānena,* (HBV 1.160); 4*vijñānaṁ,* (V1, R);5*bhāti* (V1, R), *sambhāti* (R1).

(3) tad1 u hovāca brāhmaṇaḥ—2kṛṣṇo vai paramaṁ daivatam3 | govindān mṛtyur bibheti | gopī-jana-vallabha-jñānena taj jñātaṁ4 bhavati | svāhayedaṁ5 saṁsaratīti6 ||

1 *tān,* (Jha1); 2*śrī*- (V1,2); 2 *akhilaṁ vijñātaṁ* (HBV); *etad vijñātaṁ,* (BY, Jha2); 3*parama-daivatam,* (V1); 4*taj-jñānaṁ,* (P); 5*svāhety etenedaṁ* (Jha1); *svāhedaṁ* (BY, Jha2). 6 *iti* not in HBV.

(4) tad1 u hocuḥ—kaḥ kṛṣṇaḥ ? govindaś ca kaḥ ? asau2 gopī-jana-vallabhaḥ3 kaḥ ? kā svāhā ? iti ||

1 *tam* (HBV); 2*ko’sāv iti* (Jha1,2, R), *ko’sau* (BY); 3*vallabhaś ca* (Jha1,2)

(5) tān uvāca brāhmaṇaḥ—pāpa-karṣaṇo1, go-bhūmi-veda-vidito viditā2, gopī-janāvidyā3-kalā-prerakas4 tan-māyā ceti | sakalaṁ paraṁ brahmaiva tat5 ||

1*karṣako* (R); 2Jha2 adds *ca*. *veditā* (HBV, Jha1); 3*jana-vidyā-* (Jha1); *janāvidyā*- (P); *janā'vidyā*; 4*gopī-jana-vidyā-kalāpi-prerakaḥ* (BY); 5HBV reads tat with next line, which makes sense.

(6) 1yo dhyāyati rasayati2 bhajati so’mṛto bhavati3 ||

1 *etad* added before *yo* (noted as alternative reading in R1); 2*rasati* (Jha1); 3*so'mṛto bhavatīti* repeated in V1,2, R*.*

(7) te hocuḥ—kiṁ tad-rūpaṁ ? kiṁ rasanaṁ ? kathaṁ vāho1 tad-bhajanaṁ ? tat sarvaṁ vividiṣatām2 ākhyāhīti ||

1 *kim āho* (BY, Jha2); *kathaṁ* *vā* (HBV), *kathaṁ cāho* (V1,2); 2*suvividiṣatāṁ* (HBV).

(8) tad u hovāca hairaṇyaḥ—gopa-veśam abhrābhaṁ taruṇaṁ1 kalpa-drumāśritam ||

1 *taruṇaṁ* not in BY, Jha2.

(9) tad iha ślokā bhavanti—

sat-puṇḍarīka-nayanaṁ meghābhaṁ vaidyutāmbaram |

dvi-bhujaṁ jñāna1-mudrāḍhyaṁ vana-mālinam īśvaram ||

1 *mauna*- Jha1. Alternative reading noted in P commentary.

(10) gopa-gopī-gavāvītaṁ sura-druma-talāśritam1 |

divyālaṅkaraṇopetaṁ ratna-paṅkaja-madhyagam ||

1-*āśrayam* (BY).

(11) kālindī-jala-kallola-saṅgi-māruta-sevitam |

cintayaṁś1 cetasā kṛṣṇaṁ mukto bhavati saṁsṛteḥ || iti |

1*cintayec\** (P, BY1)

(12) tasya1 punā rasanam iti2 | jala-bhūmīndu-sampāta3-kāmādi-kṛṣṇāyety ekaṁ padam | govindāyeti dvitīyam | gopījaneti tṛtīyam | vallabhāyeti turīyam | svāheti pañcamam iti pañca-padīṁ japan4 pañcāṅgaṁ dyāvābhūmī sūryācandramasau sāgnī5 tad-rūpatayā brahma sampadyate brahma sampadyata iti ||

1*rasyaṁ* (KK, P); 2*iti* only in BY, Jha2; 3*sampātaḥ* (Jha1), *sampātāḥ* (Jha2); 4*prajapan* (Jha1); 5*dyāvābhūmi-sūryācandramasāgniḥ* (BY).

(13) tad eṣa ślokaḥ—

klīm ity etad ādāv ādāya kṛṣṇāya1

govindāya2 gopī-jana-vallabhāyeti3 |

bṛhad-bhānavyā sakṛd uccared yo4

gatis tasyāsti maṅkṣu nānyā gatiḥ syāt5 || iti |

1*kṛṣṇāyeti* (P); Jha1 inserts *yogaṁ* after *kṛṣṇāya*; 2 *govindāyeti* *ca* (V1,P); 3-*vallabhāya* (V1,P); 4*yo’sau* (Jha2); 5no *syāt* (P**)**.

(14) bhaktir asya bhajanam | tad ihāmutropādhi-nairāsyena1ivāmuṣmin manaḥ-kalpanam | etad eva ca naiṣkarmyam ||

1 *nairāśyena* (HBV,P,BY).

(15) kṛṣṇaṁ taṁ viprā bahudhā yajanti

govindaṁ santaṁ bahudhārādhayanti1 |

gopī-jana-vallabho bhuvanāni dadhre

svāhāśrito jagad ejayat2 su-retāḥ ||

1*bahudhā ārādhayanti* (HBV); *rasanti* (Jha1); 2*aijat* (BY,Jha1,2); *aijayat* (R).

(16) vāyur yathaiko bhuvanaṁ1 praviṣṭo

janye janye pañca-rūpo babhūva |

kṛṣṇas tathaiko’pi jagad-dhitārthaṁ

śabdenāsau pañca-pado vibhāti2 || iti |

1*yathaivāpaghanam* (HBV); 2*pado'vabhāti* (HBV).

(17) te hocuḥ—upāsanam etasya paramātmano govindasyākhilādhāriṇo brūhīti ||

(18) tān uvāca—yat tasya pīṭhaṁ hairaṇyāṣṭa-palāśām ambujaṁ tad-antarālike’nalāsra-yugaṁ tad-antar1 ādy-arṇākhila-bījaṁ kṛṣṇāya nama iti bījāḍhyaṁ sa-brahmāṇam ādhāya2, anaṅga-gāyatrīṁ yathāvad vyālikhya, bhū-maṇḍalaṁ śūla-veṣṭitaṁ kṛtvā, aṅga-vāsudevādi-rukmiṇy3-ādi-sva4-śaktīndrādi-vasudevādi-pārthādi-nidhy-āvītaṁ5 yajet sandhyāsu pratipattibhir upacāraiḥ | tenāsyākhilaṁ bhavaty akhilaṁ bhavatīti ||

1*antarāl-* (BY); 2*ādāya* (BY); no *rukmiṇy-ādi* (P); 4*kha*-; 5-*ādi-vītaṁ* (P, R)

(19) tad iha ślokā bhavanti[[2]](#footnote-3) |

eko vaśī sarvagaḥ kṛṣṇa īḍya

eko’pi san bahudhā yo vibhāti |

taṁ pīṭha-sthaṁ ye’nuyajanti1 dhīrās

teṣāṁ sukhaṁ2 śāśvataṁ netareṣām ||

1*’nubhajanti* (R1) 2*siddhiḥ* (R, but in commentary glosses *sukham*).

(20) nityo nityānāṁ cetanaś cetanānām

eko bahūnāṁ yo vidadhāti kāmān |

taṁ pīṭhagaṁ ye’nubhajanti dhīrās

teṣāṁ siddhiḥ śāśvatī netareṣām ||

(21) etad viṣṇoḥ paramaṁ padaṁ ye

nityodyuktāḥ1 saṁyajante na kāmān2 |

teṣām asau gopa-rūpaḥ prayatnāt

prakāśayed ātma-padaṁ tadaiva3 ||

1 *nitya-muktāḥ* (kvacit); *nitya-yuktāḥ* R; *taṁ yajante na kāmāt* Jha2 ; *na kāmāt* HBV; 2 *tad eva* Jha2, HBV.

(22) yo brahmāṇaṁ vidadhāti pūrvaṁ

yo1 vidyās tasmai gopāyati2 sma kṛṣṇaḥ |

taṁ ha daivam3 ātma-buddhi-prakāśaṁ4

mumukṣur vai śaraṇam anu vrajeta5 ||

1 *vai* inserted Jha2; 2 *gopayati* HBV; *gāpayati* Jha1, S 2.8, 4.64; 3 *devaṁ* R, Jha1-2; 4 *taṁ premātma-vṛtti-prakāśaṁ* HBV, *ātma-vṛtti-prakāśaṁ,* Jha1 ; 5 *amuṁ vrajet* Jha1, S 2.8; *vrajet* Jha2; *anuvrajet* R, HBV.

(23) oṁkāreṇāntaritaṁ ye japanti

govindasya pañcapadaṁ manum |

teṣām asau darśayed ātma-rūpaṁ

tasmān mumukṣur abhyasen nitya-śāntyai ||

(24) etasmād anye pañcapadād abhūvan

govindasya manavo mānavānām |

daśārṇādyās te’pi saṅkrandanādyair

abhyasyante bhūti-kāmair yathāvat ||

(25) yad1 etasya svarūpārthaṁ vācā vedayeti2 te3 papracchuḥ |

1 *tad* Jha1 ; 2 *vedayanti* R; 3 *te* not in Jha1;

(26) tad u hovāca—1brahma-savanaṁ carato1 me dhyātaḥ stutaḥ2 parārdhānte so’budhyata | gopa-veśo me3 purastād āvirbabhūva ||

1…1 *brāhmaṇo'sāv anavarataṁ* HBV, S 2.8, 4.64 (and other Gaudiya readings, e.g. Vishwanath to 3.8.26, etc.), Jha1; 2 *parameśvaraḥ* inserted here by R, Jha2, *paramaḥ*, ?; 3 *puruṣaḥ* inserted here in Jha2, ?.

(27) tataḥ praṇato1 mayā’nukūlena hṛdā mahyam aṣṭādaśārṇaṁ svarūpaṁ2 sṛṣṭaye dattvāntarhitaḥ | punaḥ sisṛkṣato me prādurabhūt | teṣv akṣareṣu bhaviṣyaj-jagad-rūpaṁ prākāśayam3 | tad iha kād4 āpo lāt5 pṛthivī | īto’gniḥ6 | bindor induḥ | tan-nādād7 arka8 iti klīṁ-kārād asṛjam | kṛṣṇād9 ākāśaṁ khād10 vāyur ity11 uttarāt surabhiṁ vidyāṁ prādurakārṣam | tad-uttarāt12 strī-pumādi-bhedaṁ13 sakalam idaṁ14 sakalam idam15 iti ||

1*praṇatena* HBV; 2 *aṣṭādaśārṇa-svarūpaṁ*Jha1-2; 3 *prakāśayan* (*prākāśayat* is HBV). Sanātana's commentary offers *prākāśayam* as an alternative reading, as does Jha in his commentary to 1.16; 4 *ka-kārād*; 5 *la-kārāt*; 6 *tato'gniḥ* Jha1\*; 7 *tat-sampātāt* 8 *tad-arka* 9 *kṛṣṇāya-padād* ; 10 *yād* HBV; 11 *iti* not in HBV; 12 HBV inserts a second *uttarāt,* 13 *cedaṁ* HBV, Jha1-2; 14 *iti* Jha215 Those who read *cedaṁ* in the place of *bhedaṁ* do not have the last *idam.*

(28) etasyaiva yajanena1 candra-dhvajo gata-moham ātmānaṁ vedeti2 oṁkārāntarālikaṁ manum āvartayet3 saṅga-rahito’bhyānayat4 ||

1 *tasyaiva yajane* Jha1 ; 2 *vedayitvā* HBV, *veda* Jha2; 3 ; 4 ’*bhyayatat* Jha1, ’*bhyānayet* R

(29) tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ | divīva cakṣur ātatam | tasmād enaṁ1 nityam abhyasen nityam abhyased iti ||

1 *etan* Jha1

(30) tad āhur eke—yasya prathama-padād bhūmir, dvitīya-padāj jalaṁ, tṛtīya-padāt tejaś, caturtha-padād vāyuś, carama-padād1 vyometi vaiṣṇava-pañca-vyāhṛti-mayaṁ mantraṁ2 kṛṣṇāvabhāsakaṁ kaivalya-sṛtyai3 satatam āvartayed iti ||

1*caramād* Jha1; 2 o*maya-mantraṁ* Jha2; 3 *kaivalyasya sṛtyai* Jha2

(31) tad atra gāthā—

yasya pūrva-padād bhūmir dvitīyāt salilodbhavaḥ |

tṛtīyāt teja udbhūtaṁ caturthād gandha-vāhanaḥ ||

(32) pañcamād ambarotpattis tam evaikaṁ samabhyaset1 |

candra-dhvajo’gamad viṣṇoḥ paramaṁ padam avyayam ||

1 *samabhyasan* HBV

(33) tato viśuddhaṁ vimalaṁ viśokam

aśeṣa-lobhādi-nirasta-saṅgam |

yat tat padaṁ pañca-padaṁ tad eva

sa vāsudevo na yato’nyad asti ||

(34) tam ekaṁ govindaṁ sac-cid-ānanda-vigraham pañca-padaṁ vṛndāvana-sura-bhūruha-talāsīnaṁ satataṁ sa-marud-gaṇo’haṁ paramayā stutyā toṣayāmi1 ||

1*stoṣayāmi* Jha2;

(35) oṁ namo viśva-rūpāya viśva-sthity-anta-hetave |

viśveśvarāya viśvāya govindāya namo namaḥ ||

(36) namo vijñāna-rūpāya paramānanda-rūpiṇe |

kṛṣṇāya gopīnāthāya govindāya namo namaḥ ||

(37) namaḥ kamala-netrāya namaḥ kamala-māline |

namaḥ kamala-nābhāya kamalā-pataye namaḥ ||

(38) barhāpīḍābhirāmāya rāmayākuṇṭha-medhase |

ramā-mānasa-haṁsāya govindāya namo namaḥ ||

(39) kaṁsa-vaṁśa-vināśāya keśi-cāṇūra-ghātine |

vṛṣabha-dhvaja-vandyāya pārtha-sārathaye namaḥ ||

(40) veṇu-vādana-śīlāya gopālāyāhi-mardine |

kālindī-kūla-lolāya lola-kuṇḍala-dhāriṇe ||

(41) vallavī-vadanā1mbhoja-māline nṛtya-śāline |

namaḥ praṇata-pālāya śrī-kṛṣṇāya namo namaḥ ||

1 *nayanā*- Jha1-2, R.

(42) namaḥ pāpa-praṇāśāya govardhana-dharāya ca |

pūtanā-jīvitāntāya tṛṇāvārtāsu-hāriṇe ||

(43) niṣkalāya vimohāya śuddhāyāśuddha-vairiṇe |

advitīyāya mahate śrī-kṛṣṇāya namo namaḥ ||

(44) prasīda paramānanda prasīda parameśvara |

ādhi1-vyādhi-bhujaṅgena daṣṭaṁ mām uddhara prabho ||

1 *ādi*- Jha1

(45) śrī-kṛṣṇa rukmiṇī-kānta gopī-jana-manohara |

saṁsāra-sāgare magnaṁ mām uddhara jagad-guro ||

(46) keśava kleśa-haraṇa nārāyaṇa janārdana |

govinda paramānanda māṁ samuddhara mādhava ||

(47) athaivaṁ1 stutibhir ārādhayāmi 3yathā2 yūyaṁ tathā3 pañca-pādaṁ japantaḥ śrī4-kṛṣṇaṁ dhyāyantaḥ saṁsṛtiṁ tariṣyatheti hovāca hairaṇyaḥ ||

1 *atha haivaṁ* Jha1, R; 2 *ye* Jha1 ; 3-3 *tathā yūyaṁ* Jha2, R

(48) amuṁ pañca-padaṁ mantram āvartayed yaḥ, sa yāty anāyāsataḥ kevalaṁ tat padaṁ tat ||

(49) anejad ekaṁ manaso javīyo

naitad1 devā āpnuvan pūrvam arṣad || iti |

1 *na yad* HBV, *nainad* Jha1,2

(50) tasmāt kṛṣṇa eva paro1 devas taṁ dhyāyet taṁ raset2 taṁ yajet taṁ bhajed3 iti | oṁ tat sad iti ||

1 *paramo* iti kvacit; 2 *rasayet* HBV, Jha2; 3 *taṁ bhajed* not in HBV, *taṁ bhajet taṁ yajed* Jha2, *bhaved* Jha1\*

# ity atharvopaniṣadi gopāla-pūrva-tāpany-upaniṣat samāptā |1

1 ity upaniṣat | bhadraṁ karṇebhiḥ iti śāntiḥ Jha2 ||

# atha uttara-tāpanīyopaniṣat

(1) ekadā hi vraja-striyaḥ sa-kāmāḥ śarvarīm uṣitvā sarveśvaraṁ gopālaṁ kṛṣṇam1 ūcire | uvāca tāḥ kṛṣṇaḥ2 ||

1P,Jha1insert *hi tā*;2*kṛṣṇam*\* (Jha1);

(2) anu kasmai1 brāhmaṇāya bhakṣyaṁ dātavyaṁ bhavati ? durvāsasa iti2 ||

1*amukasmai* (BY); 2*durvāsaseti,* (V1,2, Jha2, R)

(3) kathaṁ yāsyāmo’tīrtvā jalaṁ1 yamunāyā yataḥ śreyo bhavati2 ?

1*jalaṁ tīrtvā* (BY); 2*bhaviṣyati* (P)

(4) kṛṣṇeti brahmacārīty uktvā mārgaṁ vo dāsyati ||

(5) yaṁ māṁ smṛtvā1 ’gādhā gādhā bhavati | yaṁ māṁ smṛtvā’pūtaḥ pūto bhavati | yaṁ māṁ smṛtvā’vratī vratī bhavati | yaṁ māṁ smṛtvā sakāmo niṣkāmo2 bhavati | yaṁ māṁ smṛtvā’śrotriyaḥ śrotriyo bhavati ||3

1Jha1 places *yaṁ māṁ smṛtvā* at the end of each of the five sentences. 2 *niṣkāmaḥ sakāmo* (Jha1); 3BY adds: *yaṁ māṁ smṛtvā’gādha-tala-sparśa-rahitā api sarvā sarid gādhā bhavati.*

(6) śrutvā tad-vācaṁ1 hi vai raudraṁ smṛtvā2 tad-vākyena tīrtvā tat3-sauryāṁ hi4 gatvāśramaṁ puṇyatamaṁ hi5 natvā muniṁ śreṣṭhatamaṁ hi vai raudraṁ ceti | dattvāsmai brāhmaṇāya kṣīra-mayaṁ ghṛta-mayam iṣṭatamam6 | tuṣṭaḥ sa tv ābhuktvā7 8hitvāśiṣaṁ prayujyā9nvājñāṁ tv adāt ||

1 *tad-vākyaṁ* R; 6 *hivai miṣṭatamaṁ* ity adhikam P; *hivai miṣṭatamaṁ hi vai* ity adhikaṁ pāṭhaḥ R; 7 *sa tu* *bhuktvā* R; 8 *ucchiṣṭam annaṁ ca* ity adhikaṁ pāṭhaḥ R; 9 *prayojyā*- R.

(7) kathaṁ yāsyāmo’tīrtvāsauryām1 ? ||

1*tā ūcuḥ--kathaṁ yāsyāmo vayaṁ sauryāṁ tīrtvā ?* (BY)

(8) sa hovāca muniḥ—dūrvāśinaṁmāṁ smṛtvā vo dāsyatīti mārgam1 ||

1 *durvāśinaṁ* R; 2*mārgaṁ vo dāsyatīti* P.

(9) tāsāṁ madhye hi śreṣṭhā gāndharvī hy1 uvāca sahaiva2 tābhir evaṁ3 vicārya4 | kathaṁ kṛṣṇo brahmacārī ? kathaṁ durvāśano5 muniḥ ? | tāṁ hi mukhyāṁ vidhāya pūrvam anu kṛtvā tūṣṇīm āsuḥ ||

1*gāndharvīty* (P, V1); 2This reading is only in Jha1, but has been retained as the most sensible. *taṁ ha vai* is the reading common to all others. *taṁ hi vai* (Jha2), *taṁ hi vai* (P,V1);3 *eva* (Jha2); 4Not in BY; 5*durvāśino* or *dūrvāsino* in some BY editions.

(10) śabdavān ākāśaḥ | śabdākāśābhyāṁ bhinnaḥ | tasminn1 ākāśe tiṣṭhati | sa hy ākāśas taṁ na veda | sa hy ātmā’haṁ kathaṁ bhoktā bhavāmi ? ||14||

1P inserts *ākāśas tiṣṭhati*.

(11) sparśavān vāyuḥ | sparśa-vāyubhyāṁ bhinnaḥ | tasmin vāyau tiṣṭhati | vāyur na veda taṁ hi | sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi ?

(12) rūpavad idaṁ hi1 tejaḥ | rūpāgnibhyāṁ bhinnaḥ | tasminn agnau2 tiṣṭhati | agnir na veda taṁ hi sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi |

1 not in Jha2; 2 *agniḥ* (?)

(13) rasavatya āpaḥ | rasābbhyo bhinnaḥ | tāsv1 apsu tiṣthati | āpas taṁ2 na viduḥ | sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi |

1 Rather than *tāsu*, \_\_\_\_ have *tasminn āpas tiṣṭhanti* ; 2 *taṁ hy āpo* Jha2, *āpo na vidus taṁ* Jha1,

(14) gandhavatīyaṁ bhūmiḥ | gandha-bhūmibhyāṁ bhinnaḥ | tasyāṁ1 bhūmau tiṣthāti | bhūmis taṁ na veda1 | sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi |

1 In place of *tasyāṁ, \_\_\_\_\_\_\_\_* have *tasmin bhūmis tiṣṭhati*; *bhūmir na veda taṁ hi* Jha1,2

(15) idaṁ hi manas teṣv evaṁ hi manute | tān idaṁ2 hi gṛhṇāti | yatra sarvam ātmaivābhūt tatra vā kutra manute3 ? kva vā gacchatīti ? sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi ||

1 *tānīdaṁ* (?); 3*kutra nu te,* (Jha2)

(16) ayaṁ hi kṛṣṇo yo vo hi preṣṭhaḥ śarīra-dvaya1-kāraṇaṁ bhavati |

1 -*dvayasya* (Jha2, R)

(17) dvā suparṇau bhavataḥ | brahmaṇo’ṁśa-bhūtas1 tathetaro bhoktā bhavati, anyo hi sākṣī bhavatīti2 | vṛkṣa-dharme tautiṣṭhataḥ | atobhoktr-abhoktārau3 | pūrvo hi bhoktā bhavati, tathetaro’bhoktā kṛṣṇo4 bhavatīti5 |

1*brahmaṇo’haṁ sambhūtas\** (BY); 2*bhavati* (P,Jha1); 3*'bhoktṛ-bhoktārau* (Jha1), P reads this sentence as *bhoktābhoktārau* *vṛkṣa-dharme tiṣṭhataḥ*; *4kṛṣṇa* not in P; *hi* added, (Jha1); 5*bhavati* (Jha2)

(18) yatra vidyāvidye na vidāmo vidyāvidyābhyāṁ bhinnaḥ | vidyā-mayo hi1 yaḥ sa kathaṁ viṣayī bhavatīti2 ?

1 *hi* not in (Jha1); 2 *bhavati* (Jha2); 3 *hi*, (Jha1)

(19) yo ha vai kāmena kāmān kāmayate, sa kāmī bhavati | yo ha vai tv akāmena kāmān kāmayate, so’kāmī bhavati |

(20) janma-jarābhyāṁ bhinnaḥ sthāṇur ayam acchedyo’yaṁ | yo’sau saurye1 tiṣṭhati, yo’sau goṣu tiṣṭhati, yo’sau gāḥ2 pālayati, yo’sau gopeṣu tiṣṭhati, yo’sau sarveṣu vedeṣu3 tiṣṭhati, yo’sau sarva4-vedair gīyate, yo’sau sarveṣu bhūteṣv āviśya5 bhūtāni vidadhāti, sa vo hi svāmī bhavati6 |

1 *sūrye* Jha1,2; 2 *gopān* Jha1; 3 *deveṣu* Jha1; 4 *sarvair* Jha1; 5 Jha1 inserts *tiṣṭhati*; 6 *bhavatīti* Jha1.

(21) sā hovāca gāndharvī—kathaṁ vāsmāsu jāto’sau gopālaḥ ? kathaṁ vā jñāto’sau tvayā mune kṛṣṇaḥ ? ko vāsya mantraḥ ? kiṁ vāsya sthānam ? kathaṁ vā devakyāṁ jātaḥ ? ko vāsya jyāyān rāmo1 bhavati ? kīdṛśī pūjāsya2 gopālasya bhavati ? sākṣāt-prakṛti-paro yo’yam ātmā gopālaḥ kathaṁ tv avatīrṇo bhūmyāṁ hi vai ? ||

1 *nāma* Jha2, R; 2 *pūjā* Jha2**,** R.

(22) sa hovāca tāṁ ha1 vai—eko ha1 vai pūrvaṁ nārāyaṇo devaḥ, yasmin lokā otāś ca protāś ca | tasya hṛt-padmāj jāto’bja-yonis tapitvā2 tasmai hi3 varaṁ dadau | sa kāma-praśnam eva vavre | taṁ hāsmai dadau ||

1 *hi* Jha1 ; 2 *-yoniḥ**sa pitā* Jha1; *tāpayitvā* Jha2; 3 *ha* Jha1; absent in Jha2

(23) sa hovācābjayoniḥ—yo1’vatārāṇāṁ madhye śreṣṭho’vatāraḥ ko bhavati2, yena lokās tuṣṭā3 bhavanti, yaṁ smṛtvā muktā asmāt saṁsārād bhavanti ? kathaṁ vāsyāvatārasya brahmatā bhavati ? ||

1 not in Jha1 ; 2 *bhavitā* Jha1 ; 3 *devās tuṣṭā* added in Jha1

(24) sa hovāca taṁ hi nārāyaṇo devaḥ—sakāmyā meroḥ śṛṅge yathā1 sapta-pūryo bhavanti, tathā niṣkāmyāḥ sakāmyā bhū-gola2-cakre sapta-pūryo bhavanti | tāsāṁ madhye sākṣād brahma gopāla-purīti3 ||

1 not in Jha2 ; *sakāmyā niṣkāmyāḥ* Jha2 ; *gopāla\*-* Jha2 ; -*purī bhavati* Jha2

(25) sakāmyā niṣkāmyā devānāṁ sarveṣāṁ bhūtānāṁ bhavanti | yathā hi vai sarasi padmaṁ tiṣṭhati, tathā bhūmyāṁ tiṣṭhatīti1 cakreṇa rakṣitā hi mathurā, tasmād gopāla-purī bhavati2 ||

1 *tiṣṭhati* Jha2 ; 2 *bhavatīti* Jha1

(26) bṛhad bṛhad-vanaṁ, madhor madhu-vanaṁ, tālas tāla-vanaṁ, kāmyaṁ1 kāmya-vanaṁ, bahulā2 bahulā-vanaṁ, kumudaṁ3 kumuda-vanaṁ, khadiraḥ khadira-vanaṁ, bhadro bhadra-vanaṁ, bhāṇḍīra iti4 bhāṇḍīra-vanaṁ, śrī-4vanaṁ, loha-vanaṁ, vṛndāyā4 vṛndāvanam | etair āvṛtā purī bhavati ||

1 *kāmyaḥ* R, Jha2; 2 *bahulo* R; 3 *kumudaḥ* R,Jha2; 4…4 *bhāndīra-vanaṁ vanaṁ* Jha2, *bhāṇḍīra-vanaṁ* R (*śrī-vanaṁ* in commentary); 4 *vṛndāyā* not in Jha2, R.

(27) tatra teṣv eva gahaneṣv evaṁ1 devā manuṣyā gandharvā nāgāḥ2 kinnarā gāyantīti3 nṛtyantīti ||

1 *eva* Jha1 ; 2 *nāgā gandharvāḥ* Jha1 ; 3 *gāyanti* Jha2

(28) tatra dvādaśādityā, ekādaśa rudrā, aṣṭau vasavaḥ, sapta1 munayo, brahmā nāradaś ca, pañca2 vināyakā, vīreśvaro rudreśvaro ambikeśvaro3 gaṇeśvaro nīlakaṇṭheśvaro4 viśveśvaro gopāleśvaro bhadreśvaraḥ anyāni5 liṅgāni caturviṁśatir bhavanti ||

1 *sadā\** Jha1 ; 2 not in\* R, Jha2; 3 *vighneśvaraḥ* Jha1 ; 4 *nīlakaṇṭho* Jha1; 5 *ādyāni* R, Jha1

(29) dve vane staḥ, kṛṣṇa-vanaṁ bhadra-vanam | tayor antar dvādaśa-vanāni puṇyāni puṇyatamāni | teṣv eva devās tiṣṭhanti siddhāḥ siddhiṁ prāptāḥ ||31||

(30) tatra hi rāmasya rāma-mūrtiḥ, pradyumnasya pradyumna-mūrtir, aniruddhasyāniruddha-mūrtiḥ, kṛṣṇasya kṛṣṇa-mūrtiḥ ||

(31) vaneṣv evaṁ mathurāsv evaṁ dvādaśa mūrtayo bhavanti | ekāṁ hi rudrā yajanti | dvitīyāṁ hi brahmā yajati | tṛtīyāṁ brahmajā yajanti | caturthīṁ maruto yajanti | pañcamīṁ vināyakā yajanti | ṣaṣṭhīṁ vasavo yajanti | saptamīm ṛṣayo yajanti | aṣṭamīṁ gandharvā yajanti | navamīm apsaraso yajanti | daśamī vai1 hy antardhāne tiṣṭhati | ekādaśī2 svapadaṁ3 gatā | dvādaśī tu4 bhūmyāṁ tiṣṭhati ||

1 *daśamīṁ hi divo* Jha1; 2 *ekādaśīm eti* is in all the Gaudiya editions. 3*ekādaśy antarikṣa-padaṁ gatā* Jha1 ; 4 *dvādaśīm eti* is the Gaudiya reading.[[3]](#footnote-4)

(32) tāṁ hi ye yajanti te mṛtyuṁ taranti muktiṁ labhante | garbha-janma-jarā-maraṇa-tāpa-trayātmakaṁ duḥkhaṁ taranti ||

(33) tad apy1 ete ślokā bhavanti2—

samprāpya mathurāṁ ramyāṁ3 sadā brahmādi-sevitam |

śaṅkha-cakra-gadā-śārṅga-rakṣitāṁ muṣalādibhiḥ ||

1 *tatrāpy* R; 2 *bhavanti* not in R, Jha1-2 3 *prāpya mathurāṁ purīṁ ramyāṁ*\*V1,2, P, J; *prathamāṁ madhupurīṁ* Jha1; *tāṁ purīṁ mathurāṁ prāpya* R, Jha2*.*

(34) yatrāsau saṁsthitaḥ kṛṣṇas tribhiḥ1 śaktyā samāhitaḥ2 |

rāmāniruddha-pradyumnai rukmiṇyā sahito vibhuḥ ||

1 *kṛṣṇaḥ strībhiḥ* Jha2; 2 *samanvitaḥ* Jha1

(35) catuḥ-śabdo bhaved eko hy oṁkāraḥ samudāhṛtaḥ1 ||

1 *oṁkārasyāṁśakaiḥ kṛtaḥ* R, Jha2

(36) tasmād eva paro1 rajaseti so’ham ity avadhāryātmānaṁ2 gopālo’ham iti bhāvayet, sa mokṣam aśnute, sa brahmatvam adhigacchati, sa brahma-vid bhavati ||

1 *tasmād devaḥ puro rajaseti* V; 2 *ātmānaṁ* not in Jha1 ;

(37) yo1 gopān jīvān vai2 ātmatvenāsṛṣṭi-paryantam ālāti,3 sa gopālo bhavati, oṁ tad yat4 so’haṁ | paraṁ brahma kṛṣṇātmako nityānandaika-rūpaḥ so’ham | oṁ tad5 gopāla eva paraṁ satyam abādhitaṁ6 so’ham ity ātmānam ādāya manasaikyaṁ kuryāt | ātmānaṁ7 gopālo’ham iti bhāvayet, iti8 sa evāvyakto’nanto nityo gopālaḥ ||

1 *yo* notin Jha1; 2 *vai* not in R, Jha2; 3 *hy oṁ tat sad* inserted here in R, Jha2; 4 *oṁ tat sat* inserted here by Jha1; 5 *etad* Jha2; 6 *avadhāritaṁ* (?); 7 *ātmanā* Jha1; 8 *iti* not found in R, Jha1-2.

(38) mathurāyāṁ sthitir brahman sarvadā me bhaviṣyati |

śaṅkha-cakra-gadā-padma-vana-mālāvṛtas tu1 vai ||

1 –*mālāvṛtasya* Jha2

(39) viśva-rūpaṁ1 paraṁ jyotiḥ svarūpaṁ rūpa-varjitaṁ |

hṛdā2 māṁ saṁsmaran brahman tat3-padaṁ yāti niścitam ||

1 *cit-svarūpaṁ* (?); 2 *sadā* Jha1 ; 3 *mat-* R, Jha1

(40) mathurā-maṇḍale yas tu jambūdvīpe sthito’pi vā |

yo’rcayet pratimāṁ māṁ ca sa me priyataro bhuvi ||

(41) tasyām adhiṣṭhitaḥ kṛṣṇa-rūpī pūjyas tvayā sadā |

caturdhā cāsyādhikāra1-bhedatvena yajanti mām ||

1 …*ādhikāri-* R,Jha1-2.

(42) yugānuvartino lokā yajantīha sumedhasaḥ |

gopālaṁ sānujaṁ rāmaṁ rukmiṇyā1 saha tat-param ||

1 *rāma-rukmiṇyā* R, Jha2

(43) gopālo’ham ajo nityaḥ pradyumno’haṁ sanātanaḥ |

rāmo’ham1 aniruddho’ham ātmānam arcayed budhaḥ ||

1R, Jha1 insert *hy*.

(44) mayoktena sva-dharmeṇa niṣkāmeṇa vibhāgaśaḥ |

tair ayaṁ pūjanīyo vai bhadra-kṛṣṇa-nivāsibhiḥ ||

(45) tad-dharma-gati-hīnā ye tasyāṁ mayi parāyaṇāḥ |

kalinā grasitā ye vai teṣāṁ tasyām avasthitiḥ ||

(46) yathā tvaṁ saha putrais tu yathā rudro gaṇaiḥ saha |

yathā śriyābhiyukto’haṁ tathā bhakto mama priyaḥ ||

(47) sa hovācābja-yoniḥ — caturbhir devaiḥ katham eko devaḥ syāt | ekam akṣaraṁ yad viśrutam anekākṣaraṁ kathaṁ bhūtam1 ? ||

1 *sambhūtaṁ* (Jha2).

(48) sa hovāca taṁ hi vai—pūrvaṁ hy1 ekam evādvitīyaṁ brahmāsīt | tasmād avyaktam | avyaktam2 evākṣaraṁ | tasmād akṣarān 3mahat tattvam3 | mahato vā ahaṁkāraḥ | tasmād evā4haṁkārāt pañca tan-mātrāṇi | tebhyo bhūtāni | tair āvṛtam akṣaraṁ bhavati5 ||

1Not in BY; 2Only one *avyaktam* in BY, *vyaktaṁ* (P); 3…3*mahān* (P), *mahat* (BY), *mahān* only (no *tattvam*) (R, PJ); 4No *eva* (BY); 5Not in BY.

(49) akṣaro’ham oṁkāro’ham ajaro1’maro’bhayo’mṛto brahmābhayaṁ hi vai sa mukto’ham2 asmi | akṣaro’ham asmi3 ||

1*’ham ajaro* not in Jha2 ; 2 *ajo’ham* instead of *mukto’ham* (Jha1); 3P’s reading of the entire text is *ajo’ham asmy akṣaro’ham oṁkāro’ham asmi.*

(50) sattā-mātraṁ cit-svarūpaṁ1 prakāśaṁ vyāpakaṁ tathā |

ekam evādvayaṁ2 brahma māyayā tu3 catuṣṭayam ||

1*viśva-rūpaṁ* (Jha2), 2*evādvitīyam\** (V1); 3*ca* (BY).

(51) rohiṇī-tanayo rāma1 a-kārākṣara-sambhavaḥ |

taijasātmakaḥ pradyumna u-kārākṣara-sambhavaḥ ||

1This sandhi in all editions. *viśvam* (BY).

(52) prājñātmako’niruddho vai1 ma-kārākṣara-sambhavaḥ |

ardha-mātrātmakaḥ kṛṣṇo yasmin viśvaṁ pratiṣṭhitam ||

1*vai* not in Jha2 etc., despite being metric. 2*’sau* (BY).

(53) kṛṣṇātmikā jagat-kartrī mūla-prakṛtī rukmiṇī1 |

vraja-strī-jana-sambhūta2-śrutibhyo brahma-saṅgataḥ3 ||

1*-prakṛti-rukmiṇī* (P); 2*sambhūtaḥ* (Jha2); 3*saṅgataṁ* (Jha1)

(54) praṇavatvena prakṛtiṁ1 vadanti brahma-vādinaḥ |

tasmād oṁkāra-sambhūto gopālo viśva-saṁsthitaḥ2 ||

1*prakṛtitvaṁ* (R, BY); 2*saṁsthitaṁ* (Jha1); *sambhavaḥ* (Jha1).

(55) klīm-oṁkārayor ekatvaṁ1 paṭhyate brahma-vādibhiḥ2 |

mathurāyāṁ3 viśeṣeṇa māṁ dhyāyan mokṣam aśnute ||

1 *klīm-oṁkārasyaikyatvaṁ* (V1,2); *klīm-oṁkārasya caikyatvaṁ* (BY); *klīm oṁkāram ekatvaṁ* (Jha1); 2*vadanti brahma-vādibhiḥ* (BY); 3*madhu-puryāṁ* (Jha1)

(56) aṣṭa-patraṁ vikasitaṁ hṛt-padmaṁ tatra saṁsthitam |

divya1-dhvajātapatrais2 tu3 cihnitaṁ caraṇa-dvayam ||

1*śaṅkha-* (R,Jha2); 2 *śaṅkhāmbojātapatrais* (Jha1), *-aiś ca* (P)

(57) śrīvatsa-lāñchanaṁ hṛt-sthaṁ kaustubhaṁ prabhayā1 yutam |

catur-bhujaṁ śaṅkha-cakra-śārṅga-padma-gadānvitam ||

1*kaustubha-prabhayā* (BY).

(58) sukeyurānvitaṁ bāhuṁ kaṇṭha-1mālā-suśobhitam |

dyumat-kirīṭa-valayaṁ2 sphuran-makara-kuṇḍalam ||

1*kaṇṭhaṁ* (?); 2*kirīṭam abhayam*\* (BY, Jha1); *kirīṭaṁ valayaṁ* (V1).

(59) hiraṇmayaṁ saumya-tanuṁ sva-bhaktāyābhaya-pradam |

dhyāyen manasi māṁ1 nityaṁ veṇu-śṛṅga-dharaṁ tu vā ||

1*mama priyo* (P).

(60) mathyate tu jagat sarvaṁ brahma-jñānena yena vā |

tat1-sāra-bhūtaṁ yad yasyāṁ1 mathurā sā nigadyate ||

1*mat*- (BY); 2*toṣyāṁ*\* (Jha2); *yad yat syāt* (BY)

(61) aṣṭa-dik-pālibhir bhūmiḥ padmaṁ1 vikasitaṁ jagat |

saṁsārārṇava-sañjātaṁ sevitaṁ mama mānase2 ||

1 *bhūmi-padmaṁ* (BY, Jha1); 2*sama-mānase* (BY), *sama-mānasaiḥ* (Jha1).

(62) candra-sūrya-tviṣo1 divya2-dhvajā merur hiraṇmayaḥ3 |

ātapatraṁ brahma-lokam adhordhvaṁ4 caraṇaṁ smṛtam ||

1*candra-sūryārciṣo* (R, Jha2); 2*divyā* (P,BY,R,Jha2); 3 *candra-sūryāmbujāmbarau cintyā dhvaja-meru-hiraṇmayaḥ* (Jha1); 4 *athordhvaṁ* (BY,Jha1)

(63) śrīvatsaṁ ca svarūpaṁ ca vartate lāñchanaiḥ saha |

śrīvatsa-lāñchanaṁ tasmāt kathyate brahma-vādibhiḥ ||

(64) yena sūryāgni-vāk-candra-tejasā sva-svarūpiṇā |

vartate kaustubhākhyaṁ hi1 maṇiṁ vadantīśa-māninaḥ ||

1*-candraṁ* (V1); 2*hi*, though metrical, not in P,BY,Jha1,2; P has *pravartate kaustubhākhyaṁ.*

(65) sattvaṁ rajas tama iti ahaṁkāraś catur-bhujaḥ1 |

pañca-bhūtātmakaṁ2 śaṅkhaṁ3 kare4 rajasi saṁsthitam5 ||

1-*vidhaḥ*\* (Jha1); 2 -*ātmakaḥ* (Jha1); 3 *śaṅkhaḥ* (Jha1); 4 *paro* (Jha1); 5 *saṁśritaḥ* (Jha1)

(66) bāla1-svarūpam atyantaṁ2 manaś cakraṁ nigadyate |

ādyā māyā bhavec chārṅgaṁ padmaṁ viśvaṁ kare3 sthitam ||

1*cala-* (R1,Jha1); 2*ity antaṁ* (R, BY); 3*viśva-kare* (BY).

(67) ādyā vidyā1 gadā vedyā sarvadā me kare sthitā1 |

dharmārtha-kāma-keyūrair divyair divya-mahīritaiḥ2 ||

1 ’*śritā* (Jha1); 2 *nityam avāritaiḥ* (Jha1); *divyaṁ* *mayeritaiḥ* (R,Jha2); *divya-mahīlitaiḥ* (R1), *divya-mayīritaiḥ* (BY).

(68) kaṇṭhaṁ tu nirguṇaṁ proktaṁ mālyata ādyayājayā |

mālā nigadyate brahmaṁs tava putrais tu mānasaiḥ ||

(69) kūṭasthaṁ yat1 svarūpaṁ2 ca3 kirītaṁ pravadanti mām3 |

kṣarottamaṁ prasphurantaṁ kuṇḍalaṁ yugalaṁ smṛtam ||

1 *kūṭasthasya* (Jha1), *kūṭasthaṁ sat-* (V1, P, R, Jha2); 2*sattva-rūpaṁ* (BY); *tu* (Jha1); 3 *me* (Jha1).

(70) dhyāyen mama priyo1 nityaṁ sa mokṣam adhigacchati |

sa mukto bhavati tasmai ātmānaṁ2 ca3 dadāmi vai ||

1 *manasi yo* (R, Jha2); *priyaṁ* (BY); 2*svātmānaṁ* (P,BY); 3*tu* (BY), dropped in V1.

(71) etat sarvaṁ bhaviṣyad1 vai mayā proktaṁ vidhe tava |

svarūpaṁ dvividhaṁ caiva saguṇaṁ nirguṇātmakam1 ||

1 *bhaviṣyaṁ* (P), *bhaviṣyan* (BYx); 2*nirguṇaṁ tathā* Jha1-2

(72) sa hovācābjayoniḥ—vyaktānāṁ1 mūrtīnāṁ proktānāṁ2 kathaṁ tv3 ābharaṇāni bhavanti4 ? kathaṁ vā devā yajanti, rudrā yajanti, brahmā yajati, brahmajā yajanti, vināyakā yajanti, dvādaśādityā yajanti, vasavo yajanti, apsaraso yajanti,5 gandharvā yajanti, sva-padaṁ gatā antardhāne tiṣṭhanti6 ? kāṁ7 manuṣyā yajanti ? ||

1*vyaktīnāṁ* (Jha1); 2*proktānāṁ* not in R,Jha2; 3*tv* not in P; 4*vāvadhāraṇā bhavati* (Jha1); 5*apsaraso yajanti* not in Jha2; 6*sva-padānugāntardhāne tiṣṭhati* (V1,R,Jha1), *sva-padānugā antardhāne tiṣṭhanti*; *sapodānugā* (?)*…* (BY);7*kathaṁ* (Jha1);

(73) sa hovāca taṁ hi1 vai nārāyaṇo devaḥ—ādyā avyaktā2 dvādaśa mūrtayaḥ sarveṣu lokeṣu, sarveṣu deveṣu3, sarveṣu manuṣyeṣu tiṣṭhanti ||

1 *tu taṁ ha* (Jha1); 2*vyaktā* (BY); 3*vedeṣu* (P);

(74) rudreṣu raudrī, brahmaṇyeṣu1 brāhmī, deveṣu daivī, manuṣyeṣu2 mānavī3, vināyakeṣu vighna-nāśinī, ādityeṣu jyotir, gandharveṣu gāndharvī, apsaraḥsv evaṁ4 gauḥ, vasuṣv evaṁ kāmyā, antardhāne’prakāśinī5 āvirbhāva-tirobhāvā6 svapade tiṣṭhati ||

1*brahmaṇy eva* (Jha1), *brahmaṇy evaṁ* (VV, BY, P, J); 2 *māṇaveṣu* (R,Jha2); 3 *māṇuṣī* (Jha1)[[4]](#footnote-5); 4*eva*(P);*antardhāne prakāśinī* (V, R),[[5]](#footnote-6) *prakāśane* (Jha1), *antardhāneṣv aprakāśinī* (BY); 6*āvirbhāvātirobhāvā* (BY)

(75) tāmasī rājasī sāttvikī mānuṣī vijñāna-ghanānanda-ghana-1sac-cid-ānandaika-rase2 bhakti-yoge tiṣṭhati ||

1 *vijñāna-ghana ānanda-ghanaḥ* (P, Jha1), *… vijñāna-ghanānanda-ghanā mūrtiḥ* (Jha2).

(76) oṁ tat1 prāṇātmane oṁ tat2 sad bhūr bhuvaḥ svas tasmai vai3 prāṇātmane namo namaḥ ||

1Both Jha1-2 read *ṭhāṁ* throughout the rest of this sequence of mantras in the place of *tat*. 2Jha1 reads *ṭhīṁ* in this spot throughout the rest of the sequence. Jha2 does so intermittently. 3not in Jha2.

(77) oṁ kṛṣṇāya1 govindāya gopī-jana-vallabhāya oṁ tat sad bhūr bhuvaḥ svas tasmai2 namo namaḥ ||

1*śrī-kṛṣṇāya* (PJ); 2The Gaudiya editions all read *vai prāṇātmane* in this place in all the subsequent mantras. Not in Jha1-2, R has *vai* after *tasmai*.

(78) oṁ apānātmane oṁ tat sad bhūr bhuvaḥ svas tasmai vai apānātmane1 namo namaḥ ||

1 *prāṇātmane* in Gaudiya editions.

(79) oṁ kṛṣṇāya rāmāya1 pradyumnāyāniruddhāya oṁ tat sad bhūr bhuvaḥ svas tasmai2 vai namo namaḥ ||

1*rāmāya* not in R.

(80) oṁ vyānātmane1 oṁ tat sad bhūr bhuvaḥ svas tasmai vyānātmane namo namaḥ ||

1 *samānātmane* in Jha1-2 (interchanged with 84 below)

(81) oṁ kṛṣṇāya rāmāya oṁ tat sad bhūr bhuvaḥ svas tasmai namo namaḥ ||

(82) oṁ udānātmane oṁ tat sad bhūr bhuvaḥ svas tasmai vai udānātmane namo namaḥ ||

(83) oṁ kṛṣṇāya devakī-nandanāya oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

(84) oṁ samānātmane1 oṁ tat sad bhūr bhuvaḥ svas tasmai vai samānātmane namo namaḥ ||

1 *vyānātmane.* See 80 above.

(85) oṁ gopālāya nija-svarūpāya oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

(86) oṁ yo’sau pradhānātmā1 gopāla oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

1 *preyān ātmā* Jha1

(87) oṁ yo’sāv indriyātmā gopāla oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

(88) oṁ yo’sau bhūtātmā1 gopāla oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

1 *sarva-bhūtātmā* Jha1

(89) oṁ yo’sāv uttama-puruṣo gopāla oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

(90) oṁ yo’sau paraṁ brahma gopāla oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

(91) oṁ yo’sau sarva-bhūtātmā gopāla oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

(92) oṁ yo’sau jāgrat-svapna-susuptim atītya turyātīto gopāla oṁ tat sad bhūr bhuvaḥ svas tasmai vai namo namaḥ ||

(93) eko devaḥ sarva-bhūteṣu gūḍhaḥ

sarva-vyāpī sarva-bhūtāntarātmā |

karmādhyakṣaḥ sarva-bhūtādhivāsaḥ

sākṣī cetāḥ kevalo nirguṇaś ca ||

(94) rudrāya namaḥ | ādityāya namaḥ | vināyakāya namaḥ | sūryāya namaḥ | vidyāyai namaḥ | indrāya namaḥ | agnaye namaḥ |1 yamāya namaḥ | nirṛtaye namaḥ |2 vāyave namaḥ | kuberāya namaḥ | īśānāya3 namaḥ | brahmaṇe namaḥ | sarvebhyo devebhyo4 namaḥ ||

1Jha1inserts here *pitre* *namaḥ*; 2 R,Jha1 here inserts *varuṇāya namaḥ, marute namaḥ*; 3 *kuberāya* *sameśānāya* R,Jha2[[6]](#footnote-7); 4 not in Jha2.

(95) dattvā stutiṁ puṇyatamāṁ brahmaṇe sva-svarūpiṇe |

kartṛtvaṁ sarva-bhūtānām antardhāne babhūva saḥ ||

(96) brahmaṇe brahma-putrebhyo nāradāya1 yathā śrutam2 |

tathā proktas tu3 gāndharvi gacchadhvaṁ svālayāntikam ||

1*brahmaṇo… nāradāt tu* Jha1*; nāradāc ca śrutaṁ yathā* Jha2, R; 3*proktaṁ hi* R.

ity atharva-vede śrīmad-gopālottara-tāpinīyopaniṣat samāptā.

*oṁ bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ bhadraṁ paśyemākṣabhir yajatrāḥ. sthirair aṅgais tuṣṭuvāṁsas tanubhiḥ. vyaśema devahitaṁ yad āyuḥ. oṁ śāntiḥ śāntiḥ śāntiḥ.*[[7]](#footnote-8)

1. BY (the editor?) precedes this section with *prathamopaniṣat, maṅgalācaraṇam.* [↑](#footnote-ref-2)
2. atra tṛtīyopaniṣad ārabhyate. [↑](#footnote-ref-3)
3. It is hard to understand the meaning of the –*m eti* readings, so I have favored the grammatically straightforward reading here. [↑](#footnote-ref-4)
4. This was most likely intended to be *māruteṣu mārutī.* See text 36. The repetition of *mānuṣī* in text 75 also supports this probability. [↑](#footnote-ref-5)
5. Jha follows *aprakāśinī* in his commentary. The Gaudiya commentaries all seem to prefer *prakāśinī.* [↑](#footnote-ref-6)
6. This is doubtful, as Ranachora himself says that there are fifteen mantras. This reading would make it fourteen. [↑](#footnote-ref-7)
7. Only in Jha. [↑](#footnote-ref-8)