

ANANTA SATSANG · FOUNDATIONS

गोपालतापिन्मपनिषतु

Gopāla-tāpanī Upaniṣad

The Atharvanic Upaniṣad of the Cowherd Lord



Pūrva-tāpanī · Uttara-tāpanī

*Complete Sanskrit-English reader · 2 parts · 143 aligned entries ·
147 critically numbered sections*

About this edition

This edition presents the complete Pūrva and Uttara Gopāla-tāpanī. Every section of the critical edition appears in Devanagari and normalized IAST followed by its aligned English translation. Combined source ranges produce 143 reader entries while preserving uninterrupted coverage of all 147 numbered sections. The web reader and this download consume the same checksum-locked corpus.

Textual witnesses

The publication witness is the complete critical Sanskrit-English edition catalogued by Gaudiya Grantha Mandira and preserved by the Internet Archive. The proofread Sanskrit Documents recension and the independent complete 54/118 Sanskrit-English witness are retained as controls. Their different numbering reflects editorial segmentation, not missing text.

Coverage audit

The release audit reconstructs all reader entries from the archived critical witness, expands every numbered range, proves continuous Pūrva 1–48 and Uttara 1–99 coverage, verifies every Devanagari transliteration and English checksum, and confirms the terminal passages in both independent controls.

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COMPLETE TWO-PART TEXT

Part 1



Pūrva-tāpanī — The Fivefold Gopāla Mantra

45 aligned entries · 48 numbered sections

Pūrva-tāpanī 1

ॐ

सच्चिद्-आनन्द-रूपाय कृष्णायक्लिष्ट-कारिणे
नमो वेदान्त-वेद्याय गुरवे बुद्धि-साक्षिणे

om

sac-cid-ānanda-rūpāya kṛṣṇāyākliṣṭa-kāriṇe
namo vedānta-vedyāya gurave buddhi-sākṣiṇe

I offer obeisance to Kṛṣṇa, who possesses a form of eternity, knowledge and bliss absolute, whose every act is untroubled, who is the object of knowledge identified by the Vedānta, and who is the guru, the witness present in the intelligence.

Pūrva-tāpanī 2

ॐ. मुनयो ह वै ब्राह्मणम् ऊचुः. कः परमो देवः? कुतो मृत्युर् बिभेति? कस्य विज्ञानेनाखिलं विज्ञातं भवति? केनेदं विश्वं संसरतीति.

om. munayo ha vai brāhmaṇam ūcuḥ. kaḥ paramo devaḥ? kuto mṛtyur bibheti? kasya vijñānenākhilam vijñātaṁ bhavati? kenedaṁ viśvaṁ saṁsaratīti.

OM. The sages, it is recalled, asked of Brahmā, “Who is the supreme god? Of what is death afraid? By knowing what can all things be fully known? By whom is the universe made to turn?”

Pūrva-tāpanī 3

तद् उ होवाच ब्राह्मणः । कृष्णो वै परमं दैवतं । गोविन्दान् मृत्युर् बिभेति । गोपी-जन-वल्लभ-ज्ञानेन तज्-ज्ञानं भवति । स्वाहयेदं संसरतीति ।

tad u hovāca brāhmaṇaḥ | kṛṣṇo vai paramaṁ daivatam | govindān mṛtyur bibheti | gopī-jana-vallabha-jñānena taj-jñānaṁ bhavati | svāhayedam saṁsaratīti |

Brahmā answered: Verily, Kṛṣṇa is the supreme deity. Death is afraid of Govinda and by knowing Gopī-jana-vallabha one knows all things. This world is made to turn by Svāhā.

Pūrva-tāpanī 4

तद् उ होचुः । कः कृष्णः । गोविन्दश्च कोऽसाव् इति ।
गोपी-जन-वल्लभः कः । का स्वाहेति ॥

tad u hocuḥ | kaḥ kṛṣṇaḥ | govindaś ca ko'sāv iti |
gopī-jana-vallabhaḥ kaḥ | kā svāheti ||

The Sages then asked, “Who is Kṛṣṇa? And who Govinda? Who who is Gopī-jana-vallabha? And what is Svāhā?”

Pūrva-tāpanī 5

तान् उवाच ब्राह्मणः । पाप-कर्षणो गो-भूमि-वेद-विदितो विदिता गोपी-जन-विद्या-कला-प्रेरकस् तन्-माया
चेति स-कलं परं ब्रह्मैव तत् ॥

tān uvāca brāhmaṇaḥ | pāpa-karṣaṇo go-bhūmi-veda-vidito viditā
gopī-jana-vidyā-kalā-prerakas tan-māyā ceti sa-kalaṁ paraṁ brahmaiva tat ||

Brahmā answered them, saying: “[Kṛṣṇa is the one who] destroys our sins; Govinda is he who is the knower of and is known to the cows, earth and the Vedas; Gopī-jana-vallabha is he who inspires the wisdom and arts of the gopīs; Svāhā is his māyā. All these taken together is the Para-brahman in his full glory.”

Pūrva-tāpanī 6

यो ध्यायति रसति भजति सो ऽमृतो भवति सो ऽमृतो भवतीति.

yo dhyāyati rasati bhajati so 'mṛto bhavati so 'mṛto bhavatīti.

Whoever meditates upon him, chants his mantra and worships him becomes immortal. He becomes immortal.

Pūrva-tāpanī 7

ते होयुः । किं तद्-रूपम् । किं रसनम् । कथं वाहो तद्-भजनम् ।
तत् सर्वं विविदिषताम् आख्याहीति ॥

*te hocyḥ | kiṃ tad-rūpam | kiṃ rasanam | katham vāho tad-bhajanam |
tat sarvaṃ vividiṣatām ākhyāhīti ||*

The sages asked, “What is his form? What is his mantra?¹⁷ And how does one engage in his worship? Please explain all these things to us, for we are so eager to learn.”

Pūrva-tāpanī 8

तद् उ होवाच हैरण्यः । गोप-वेशम् अभ्राभं
तरुणं कल्प-द्रुमाश्रितम् ।

*tad u hovāca hairaṇyaḥ | gopa-veśam abhrābhaṃ
taruṇaṃ kalpa-drumāśritaṃ |*

The golden one answered: “[That form is] dressed as a cowherd, has the color of a cloud, young, and standing under a desire tree.”

Pūrva-tāpanī 9-11

तद् इह श्लोका भवन्ति
सत्-पुण्डरीक-नयनं मेघाभं वैद्युताम्बरम् ।
द्वि-भुजं ज्ञान-मुद्राढ्यं वन-मालिनम् ईश्वरम् ॥
गोप-गोपी-गवावीतं सुर-द्रुम-तलाश्रयम् ।
दिव्यालङ्करणोपेतं रत्न-पङ्कज-मध्य-गम् ॥
कालिन्दीजलकल्लोलसङ्गिमारुतसेवितम् ।
चिन्तयन् चेतसा कृष्णं मुक्तो भवति संसृतेः ॥ इति

*tad iha ślokā bhavanti
sat-puṇḍarīka-nayanaṃ meghābhaṃ vaidyutāmbaram |
dvi-bhujam jñāna-mudrāḍhyaṃ vana-mālinam īśvaram ||
gopa-gopī-gavāvītaṃ sura-druma-talāśrayam |
divyālaṅkaraṇopetaṃ ratna-paṅkaja-madhya-gam ||
kāliṇḍījalakallolasasāṅgimārutasevitam |
cintayan cetasā kṛṣṇaṃ mukto bhavati saṁsṛteḥ || iti*

The following verses are a meditation on this form [which accompany this mantra]: The Supreme Lord Kṛṣṇa has eyes like perfect lotus petals; his bodily color is that of a monsoon cloud, while his garments are the color of lightning. He has two arms, and his hands are held in the jṣāna-mudrā (middle finger to thumb); he is wearing a garland of forest flowers; He is surrounded by cowherd men, cowherd girls and cows, and he sits, decorated with divine ornaments, in a jewelled lotus at the foot of a heavenly desire tree; He is served by the pleasant breezes which are moistened by the spray from the waters of the Kālindī. Anyone who meditates on Kṛṣṇa in this way will be liberated from repeated births and deaths. Here ends the meditation.

Pūrva-tāpanī 12

चोम्मेन्तर्य् ओन् थे तेxत्: चोम्मेन्तरिएस् प्-ज् सेपरते थे फ़िर्स्त् सेन्तेन्चे फ़ोम् थे रेस्त् ओफ़् थे तेxत्. थिस्
सेएम्स् उन्नेचेस्सर्य्. ब्य् चोर्रेच्छत्स् सेएस् थे एन्तिरे बित् अस् फ़ोर्मिन्ग् अ सिन्ले wहोले. [रस्यं पुना
रसनम् । इस् अ रेअदिन्ग् फ़ोउन्द् इन् कक् अन्द् थे प्ज् चोम्मेन्तर्य्. इति अप्रतेर् रसनम् इस् ओन्त्य् इन्
ब्य्. ब्य् रेअद्स् थे सेच्छिओन् अप्रतेर् पञ्चाङ्गम् अस् द्याव्-आभूमि-सूर्याचन्द्रमसाग्निः, wहिष् अप्पेअर्स्
इन्चोर्रेच्छत्.

Commentary on the text: Commentaries P-J separate the first sentence from the rest of the text. This seems unnecessary. BY correctly sees the entire bit as forming a single whole. [rasyaṃ punā rasanam | is a reading found in KK and the PJ commentary. iti after rasanam is only in BY. BY reads the section after pañcāṅgam as dyāv-ābhūmi-sūryācandramasāgniḥ, which appears incorrect.

Now, I will explain his mantra: The first portion [of the mantra] consists of kṛṣṇāya preceded by kāma [the seed-syllable], a combination of “water,” “earth,” the vowel “ī,” and the “moon.” The second consists of govindāya, the third of gopī-jana, and the fourth, vallabhāya. The fifth portion is svāhā. By chanting this five-part incantation, one attains the five-limbed Brahman, which consists of the earth and the heavens, the sun, moon and fire.

Pūrva-tāpanī 13

तद् एष श्लोकः ।

क्लीम् इत्य् एतद् आदाव् आदाय कृष्णाय

गोविन्दाय गोपीजनवल्लभायेति ।

बृहद्-भानव्यासकृद् उच्चरेद् योऽ सौ

गतिस् तस्यास्ति मंक्षु नान्या गतिः स्यात् ॥ इति ।

tad eṣa ślokaḥ |

klīm ity etad ādāv ādāya kṛṣṇāya

govindāya gopījanavallabhāyeti |

bṛhad-bhānavyāsakṛd uccared yo' sau

gatis tasyāsti maṅkṣu nānyā gatiḥ syāt || iti |

In this connection, the following verse is given: One first utters the seed klīm, following it with kṛṣṇāya, govindāya and then gopī-jana-vallabhāya. One who even utters this mantra only once, concluding with the “great daughter of the sun” (i.e., svāhā), will attain the supreme destination—he will know no other destination.

Pūrva-tāpanī 14

भक्तिर् अस्य भजनम् । तद् इहामुत्रोपाधि-नैरास्येनामुष्मिन्

मनः-कल्पनम् । एतद् एव च नैष्कर्म्यम् ॥

bhaktir asya bhajanam | tad ihāmutropādhi-nairāsyenāmuṣmin

manah-kalpanam | etad eva ca naiṣkarmyam ||

Devotion is his worship. Such worship consists of the application of the imagination of the mental faculties on him without any desires for this life or the next. This verily is salvation, the freedom from the bondage of one's actions.

Pūrva-tāpanī 15

कृष्णं तं विप्रा बहुधा यजन्ति
गोविन्दं सन्तं बहुधाऽऽराधयन्ति ।
गोपीजनवल्लभो भुवनानि दध्रे
स्वाहाश्रितो जगद् ऐजत् सुरेताः ॥

*kṛṣṇaṁ taṁ viprā bahudhā yajanti
govindaṁ santaṁ bahudhā"rādhayanti |
gopījanavallabho bhuvanāni dadhre
svāhāśrito jagad āijat suretāḥ ||*

The brāhmaṇas have copiously sacrificed to that Kṛṣṇa. They have worshiped him as Govinda. He is Gopī-jana-vallabha who has taken hold of the planets. Taking shelter of Svāhā, he became the semen virile that quickened the universe.

Pūrva-tāpanī 16

वायुर् यथैको भुवनं प्रविष्टो
जन्ये जन्ये पञ्चरूपो बभूव
कृष्णस् तथैकोऽपि जगद्-धितार्थं
शब्देनासौ पञ्च-पदो विभातीति

*vāyur yathaiko bhuvanaṁ praviṣṭo
janya janye pañcarūpo babhūva
kṛṣṇas tathaiko'pi jagad-dhitārthaṁ
śabdenāsau pañca-pado vibhātīti*

Just as the air enters into the universe and takes five forms in each body, so too does Kṛṣṇa, though one, take this five-sectioned form of sound for the welfare of the world.

Pūrva-tāpanī 17

ते होचुः । उपासनम् एतस्य परमात्मनो
गोविन्दस्याखिलाधारिणो ब्रूहीति ॥

*te hocuḥ | upāsanam etasya paramātmano
govindasyākhilādhāriṇo brūhīti ||*

The sages asked, “Tell us the means of worshipping [upāsanā] the supreme soul Govinda, who contains everything.”

Pūrva-tāpanī 18

तान् उवाच । यत् तस्य पीठं हैरण्याष्ट-पलाशम् अम्बुजं तद्-अन्तरालिके ऽनलास्र-युगं
तदन्तराद्य्-अर्णाखिल-बीजं कृष्णाय नम इति बीजाढ्यं स-ब्रह्माणम् आधाय, अनङ्ग-गायत्रीं
यथावद्व्यालिख्य भू-मण्डलं भूल-वेष्टितं
कृत्वाङ्ग-वासुदेव-रुक्मिण्य्-आदि-ख-शक्तीन्द्रादि-वसुदेवादि-पार्थादि-निध्य्-आवीतं यजेत् । सन्ध्यासु
प्रतिपत्तिभिर् उपचारैस् तेनास्याखिलं भवत्य् अखिलं भवतीति ॥

*tān uvāca | yat tasya pīṭhaṁ hairaṇyāṣṭa-palāśam ambujaṁ tad-antarālike
'nalāsra-yugaṁ tadantarādy-arṇākhila-bījaṁ kṛṣṇāya nama iti bījārḍhyaṁ
sa-brahmaṇam ādhāya, anaṅga-gāyatrīṁ yathāvadvyālikhya bhū-maṇḍalaṁ
śūla-veṣṭitaṁ
kṛtvāṅga-vāsudeva-rukmiṇy-ādi-kha-śaktīndrādi-vasudevādi-pārthādi-nidhy-āvītaṁ
yajet | sandhyāsu pratipattibhir upacārais tenāsyākhilaṁ bhavaty akhilaṁ bhavatīti ||*

Brahmā replied, “One should sacrifice (yajet) to the seat (pīṭhaṁ) [of the mantra] which has the following characteristics: it has the shape of a golden lotus flower with eight petals, within which is described a six-pointed star made of two inverted triangles; at the centre of this star the mantra Kṛṣṇāya namaḥ is written, preceded by the foremost of all seeds (i.e. klīm); one should also write the mantra which gives the root meaning of the seed and, in the proper place, the Kāma-gāyatrī. One should then surround the circle of the earth with protective tridents and in the joints (between the petals, I suppose), the various other expansions, deities and energies are worshiped in āvaraṇa-pūjā, starting with the bodily limbs, then followed by Vāsudeva, Rukmiṇī, etc., the energies of the sky, Indra, etc., his parents, Vasudeva, etc., his friends Arjuna, etc. By making appropriate offerings signifying surrender at the three junctures of the day, the mantra will bestow upon the worshiper boundless rewards, it will bestow boundless rewards.

Pūrva-tāpanī 19

तद् इह श्लोका भवन्ति
एको वशी सर्वगः कृष्ण ईड्य
एकोऽपि सन् बहुधा यो विभाति ।
तं पीठगं येऽनुयजन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥

*tad iha ślokā bhavanti
eko vaśī sarvagah kṛṣṇa īḍya
eko'pi san bahudhā yo vibhāti |
taṁ pīthagam ye'nuyajanti dhīrā-
steṣāṁ sukhaṁ śāśvataṁ netareṣām ||*

So, in this connection, there are a number of verses: The one, all-pervading controller is the worshipable Kṛṣṇa. Though one he appears in multiple forms. Those sages who constantly worship him upon his throne (pīṭha) attain permanent happiness, and not others.

Pūrva-tāpanī 20

नित्यो नित्यानां चेतनश् चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तं पीठगं येऽनुभवन्ति धीरा-
स्तेषां सिद्धिः शाश्वती नेतरेषाम् ॥

*nityo nityānāṁ cetanaś cetanānā-
meko bahūnāṁ yo vidadhāti kāmān |
taṁ pīthagam ye'nubhavanti dhīrā-
steṣāṁ siddhiḥ śāśvatī netareṣām ||*

There is but a single eternal amongst all eternal beings, a single conscious entity amongst all conscious beings; only one who fulfills the desires of the many. Those sages who meditate constantly upon him, seated on his throne, shall attain everlasting perfection—others shall not.

Pūrva-tāpanī 21

एतद् धि विष्णोः परमं पदं ये
नित्योद्युक्ताः संयजन्ते न कामान् ।
तेषाम् असौ गोप-रूपः प्रयत्नात्
प्रकाशयेद् आत्म-पदं तदैव ॥

*etad dhi viṣṇoḥ paramaṁ padaṁ ye
nityodyuktāḥ saṁyajante na kāmān |
teṣām asau gopa-rūpaḥ prayatnāt
prakāśayed ātma-padaṁ tadaiva ||*

For those who are constantly engaged in worshipping this supreme situation of Viṣṇu, rather than their material desires, he immediately appears in the form of a cowherd boy and carefully reveals his own abode (ātma-padam) at that very time.

Pūrva-tāpanī 22

यो ब्रह्माणं विदधाति पूर्वं
यो विद्यास् तस्मै गोपायति स्म कृष्णः ।
तं ह देवम् आत्म-बुद्धि-प्रकाशं
मुमुक्षुर् वै शरणम् अनुव्रजेत् ॥

*yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vidyās tasmai gopāyati sma kṛṣṇaḥ |
taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam anuvrajeta ||*

He who at the beginning of the creation brought Brahmā into being and then entrusted him with all knowledge is Kṛṣṇa. One seeking liberation should take refuge in that divine being who is the revealer of the spiritual intelligence by which one knows the self.

Pūrva-tāpanī 23

ओंकारेणान्तरितं ये जपन्ति
गोविन्दस्य पञ्च-पदं मनुम् ।
तेषाम् असौ दर्शयेद् आत्म-रूपं
तस्मान् मुमुक्षुर् अभ्यसेन् नित्य-शान्त्यै ॥

*omkāreṇāntaritaṁ ye japanti
govindasya pañca-padaṁ manum |
teṣām asau darśayed ātma-rūpaṁ
tasmān mumukṣur abhyasen nitya-śāntyai ||*

To those who chant this five-sectioned Govinda mantra preceded and followed by the omkāra, he shows his personal form. Therefore anyone who seeks liberation should constantly repeat this mantra in order to gain eternal peace.

Pūrva-tāpanī 24

एतस्माद् अन्ये पञ्च-पदाद् अभूवन्
गोविन्दस्य मनवो मानवानाम् ।
दशार्णाद्यास् तेऽपि सङ्क्रन्दनाद्यैर्
अभ्यस्यन्ते भूति-कामैर् यथावत् ॥

*etasmād anye pañca-padād abhūvan
govindasya manavo mānavānām |
daśārṇādyās te'pi saṅkrandādyair
abhyasyante bhūti-kāmair yathāvat ||*

All other Govinda mantras used by human beings, such as that of ten-syllables, are derived from this five-part mantra. Meditation on it should be practiced as done by Indra and others who sought material power and opulence.

Pūrva-tāpanī 25

यद् एतस्य स्वरूपार्थं वाचावेदयन्ति ते पप्रच्छुः ।
तद्दु होवाच । ब्रह्म-सवनं चरतो मे ध्यातः स्तुतः
परमः परार्थान्ते सोऽबुध्यत ।
गोप-वेशो मे पुरुषः पुरस्ताद् आविर्बभूव ॥

*yad etasya svarūpārthaṃ vācāvedayanti te papracchuḥ |
tadu hovāca | brahma-savanaṃ carato me dhyātaḥ stutaḥ
paramaḥ parārdhānte so'budhyata |
gopa-veśo me puruṣaḥ purastād āvirbabhūva ||*

Because these mantras reveal in sound the essential form of the Supreme Lord, the sages then asked [for more details about its nature]. Brahmā answered, “As I performed the brahma-savana, I meditated and praised that Supreme Person who awoke [from his yoga-nidrā] at the end of my long night. That Supreme Person appeared before me in the dress of a cowherd boy.”

Pūrva-tāpanī 26

ततः प्रणतो मयाऽनुकूलेन हृदा
मह्यम् अष्टादशार्णं स्वरूपं सृष्टये दत्त्वान्तर्हितः ।
पुनः सिसृक्षतो मे प्रादुरभूत् ।
तेष्व् अक्षरेषु भविष्यज्-जगद्-रूपं प्रकाशयन् ।
तद् इह क-काराद् आपो ल-कारात् पृथिवी
ईतोऽग्निर् बिन्दोर् इन्दुस् तत्-सम्पातात् तद्-अर्क इति क्लीं-काराद् असृजम् ।
कृष्णाय-पदाद् आकाशं खाद् वायुर् इत्य् उत्तरात् सुरभिं
विद्यां प्रादुरकार्षम् । तद्-उत्तरात् स्त्री-पुंसादि
चेदं सकलम् इदं सकलम् इदम् इति ॥

*tataḥ praṇato mayā'nukūlena hṛdā
mahyam aṣṭādaśārṇaṃ svarūpaṃ sṛṣṭaye dattvāntarhitāḥ |
punaḥ sisṛkṣato me prādurabhūt |
teṣv akṣareṣu bhaviṣyaj-jagad-rūpaṃ prakāśayan |
tad iha ka-kārād āpo la-kārāt pṛthivī
īto'gnir bindor indus tat-sampātāt tad-arka iti kṛīm-kārād asṛjam |
kṛṣṇāya-padād ākāśaṃ khād vāyur ity uttarāt surabhiṃ
vidyāṃ prādurakārṣam | tad-uttarāt strī-puṃsādi*

cedaṃ sakalam idaṃ sakalam idam iti ||

Then, as I paid my obeisances to him, he became favorable to me and, after giving me the eighteen-syllable form of himself for the sake of engaging in the creation, he disappeared. Then, when I wished to engage in the activity of creation, he reappeared to me and revealed to me that the form of the future universe was present in the very letters of the eighteen-syllable mantra. That is, water arises from the letter ka, the earth from the letter la; from ī arises fire; from the bindu, the moon. From the combination of all these letters, the sun. So all these things were created by me out of the sacred syllable klīm. Then from the word kṛṣṇāya, I manifested the sky. From the ether came the air. From the next word came I produced the numerous wish-fulfilling cows and various types of knowledge. Then from the next came this entire creation of male and female forms.

Pūrva-tāpanī 27

एतस्यैव यजनेन चन्द्र-ध्वजो गत-मोहम् आत्मानं वेदेत्य् ओंकारान्तरालिकं मनुम् आवर्तयेत्
सङ्ग-रहितोऽभ्यानयत् ॥

*etasyaiva yajanena candra-dhvaḥ gata-moham ātmānaṃ vedety oṃkāraṅtārālikaṃ
manum āvartayet saṅga-rahito'bhyanayat ||*

By practicing this very same mantra, he whose symbol is the moon came to know himself, free from illusion. Thus anyone who repeats this mantra with praṇava at its beginning and end, free from attachment, have a experience of the Parameśvara who is beyond material sensory experience.

Pūrva-tāpanī 28

तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुर् आततम् । तस्माद् एनं नित्यम् अभ्यसेन् नित्यम्
अभ्यसेद् इति ॥

*tad viṣṇoḥ paramaṃ padaṃ sadā paśyanti sūrayaḥ | divīva cakṣur ātatam | tasmād enaṃ
nityam abhyasen nityam abhyased iti ||*

The godly always see that supreme abode of Viṣṇu, which is like the sun expanding through the infinite sky. Therefore, one should always repeat this mantra. One should always repeat this mantra.

Pūrva-tāpanī 29

तेऽतः ब्य् एदितिओन् गिवेस् कैवल्यस्य सृत्यै अन्द् नोतेस् सिद्ध्यै अस् अन् अल्तेर्नतिवे. अवभासं इन् स्म,
य्म् अन्द् पुरीदास. सततम् आवर्तयेत् इस् रेपेअतेद् इन् ब्य् ओन्ल्य्.

Text: BY edition gives kaivalyasya sṛtyai and notes siddhyai as an alternative. Avabhāsaṃ in SM, YM and Purīdāsa. Satatam āvartayet is repeated in BY only.

Some people say that earth arose from the mantra's first element, water from the second, fire from the third, air from the fourth and ether from the final element. One who wishes to attain to the kaivalya state of liberation should constantly repeat this Vaiṣṇava mantra which reveals Kṛṣṇa and is uttered in five portions.

Pūrva-tāpanī 30-31

तद् अत्र गाथाः ।

यस्य पूर्व-पदाद् भूमिर् द्वितीयात् सलिलोद्भवः ।

तृतीयात् तेज उद्भूतं चतुर्थाद् गन्ध-वाहनः ।

पञ्चमाद् अम्बरोत्पत्तिस् तम् एवैकं समभ्यसेत् ।

चन्द्रध्वजोऽगमद् विष्णोः परमं पदम् अव्ययम् ॥

tad atra gāthāḥ |

yasya pūrva-padād bhūmir dvitīyāt salilodbhavaḥ |

ṭṛtīyāt teja udbhūtaṃ caturthād gandha-vāhanaḥ |

pañcamād ambarotpattis tam evaikaṃ samabhyaset |

candradhvajo'gamad viṣṇoḥ paramaṃ padam avyayam ||

The following verses give confirmation of the preceding statements: One should exclusively culture this mantra from whose first segment, earth was produced, from whose second segment, water, from whose third segment fire was produced, from whose fourth segment, the air which carries fragrances, and from the fifth, the sky. By so doing, Candradhvaja went to the supreme abode of Viṣṇu.

Pūrva-tāpanī 32

ततो विशुद्धं विमलं विशोकम्
अशेष-लोभादि-निरस्त-सङ्गम् ।
यत् तत्-पदं पञ्च-पदं तद् एव
स वासुदेवो न यतोऽन्यद् अस्ति ॥

*tato viśuddhaṁ vimalaṁ viśokam
aśeṣa-lobhādi-nirasta-saṅgam |
yat tat-padaṁ pañca-padaṁ tad eva
sa vāsudevo na yato'nyad asti ||*

The five-part mantra is the abode of the completely pure and untainted Supreme, where there is no grief and in which contact with greed and desire have been absolutely defeated. Verily, it is Vāsudeva, other than whom there is nothing.

Pūrva-tāpanī 33

तम् एकं गोविन्दं सच्-चिद्-आनन्द-विग्रहं
पञ्च-पदं वृन्दावन-सुर-भूरुह-तलासीनं
सततं समरुद्-गणोऽहं परमया स्तुत्या तोषयामि ॥

*tam ekaṁ govindaṁ sac-cid-ānanda-vigrahaṁ
pañca-padaṁ vṛndāvana-sura-bhūruha-talāsīnaṁ
satataṁ samarud-gaṇo'haṁ paramayā stutyā toṣayāmi ||*

I, along with the Maruts, constantly endeavor to please with glorious panegyrics that one Supreme Lord Govinda, whose five-fold form is transcendental existence, consciousness and bliss, who is seated at the base of a wish-fulfilling tree in Vṛndāvana.

Pūrva-tāpanī 34

ॐ नमो विश्व-रूपाय विश्व-स्थित्य-अन्त-हेतवे ।
विश्वेश्वराय विश्वाय गोविन्दाय नमो नमः ॥

*om namo viśva-rūpāya viśva-sthity-anta-hetave |
viśveśvarāya viśvāya govindāya namo namaḥ ||*

Om. Salutations to the form of the universe, the cause of universal preservation and destruction. Salutations to Govinda, the Lord of the Universe, who is indeed the universe itself.

Pūrva-tāpanī 35

नमो विज्ञान-रूपाय परमानन्द-रूपिणे ।
कृष्णाय गोपीनाथाय गोविन्दाय नमो नमः ॥

*namo vijñāna-rūpāya paramānanda-rūpiṇe |
kṛṣṇāya gopīnāthāya govindāya namo namaḥ ||*

I offer salutations to Kṛṣṇa, the husband of the gopīs, the master of the cows and cowherds. He is the embodiment of realized knowledge and possesses a form of supreme bliss.

Pūrva-tāpanī 36

नमः कमलनेत्राय नमः कमलमालिने ।
नमः कमलनाभाय कमलापतये नमः ॥

*namaḥ kamalanetrāya namaḥ kamalamāline |
namaḥ kamalanābhāya kamalāpataye namaḥ ||*

Salutations to the lotus-eyed Lord! Salutations to the lotus-garlanded Śyāmasundara! Salutations to the lord from whose navel the creation lotus sprouted! Salutations to the husband of the Goddess of Fortune!

Pūrva-tāpanī 37

बर्हापीडाभिरामाय रामायाकुण्ठ-मेधसे ।
रमा-मानस-हंसाय गोविन्दाय नमो नमः ॥

barhāpīḍābhirāmāya rāmāyākunṭha-medhase |
ramā-mānasa-haṁsāya govindāya namo namaḥ ||

I bow down repeatedly to Govinda, [who is also known as] Rāma. His beauty is increased by a crown of peacock feathers and his intelligence is unrestricted. He is like a swan in the pool of the Goddess of Fortune Rāmā's mind.

Pūrva-tāpanī 38

कंस-वंश-विनाशाय केशि-चाणूर-घातिने ।
वृषभ-ध्वज-वन्द्याय पार्थ-सारथये नमः ॥

kaṁsa-vaṁśa-vināśāya keśi-cāṇūra-ghātine |
vṛṣabha-dhvaṇya-vandyaṇya pārtha-sārathaye namaḥ ||

Salutations to the Lord who destroyed Kaṁsa and all his retinue; who killed Keśi and Cāṇūra, who is the object of Śiva's prayers and who is the charioteer of Arjuna.

Pūrva-tāpanī 39

वेणु-वादन-शीलाय गोपालायाहि-मर्दिने ।
कालिन्दी-कूल-लोलाय लोल-कुण्डल-धारिणे ॥

veṇu-vādana-śīlāya gopālāyāhi-mardine |
kālindī-kūla-lolāya lola-kunḍala-dhāriṇe ||

Salutations to the cowherd who is addicted to playing on his flute, who defeated the snake Aghāsura, who enjoys playing on the banks of the Kalindī and who wears swinging earrings.

Pūrva-tāpanī 40

वल्लवी-वदनाम्भोज-मालिने नृत्य-शालिने ।
नमः प्रणत-पालाय श्री-कृष्णाय नमो नमः ॥

vallavī-vadanāmbhoja-māline nṛtya-śāline |
namaḥ praṇata-pālāya śrī-kṛṣṇāya namo namaḥ ||

I make repeated salutations to Śrī Kṛṣṇa, garlanded by the lotus eyes of the cowherd girls, the joyous dancer who protects those who surrender to him.

Pūrva-tāpanī 41

नमः पाप-प्रणाशाय गोवर्धन-धराय च ।
पूतना-जीवितान्ताय तृणावार्तासु-हारिणे ॥

namaḥ pāpa-praṇāśāya govardhana-dharāya ca |
pūtanā-jīvitāntāya tṛṇāvartāsu-hāriṇe ||

Salutations to you, O Lord, the destroyer of sin, the lifter of Govardhana. Salutations to you who put an end to the lives of Pūtanā and Tṛṇāvarta.

Pūrva-tāpanī 42

निष्कलाय विमोहाय शुद्धायाशुद्ध-वैरिणे ।
अद्वितीयाय महते श्री-कृष्णाय नमो नमः ॥

niṣkalāya vimohāya śuddhāyāśuddha-vairiṇe |
advitīyāya mahate śrī-kṛṣṇāya namo namaḥ ||

I offer repeated salutations to the incomparably great Śrī Kṛṣṇa, who cannot be divided, in whom there is no illusion, who cannot be equalled, who is pure and the enemy of all impurity.

Pūrva-tāpanī 43

प्रसीद परमानन्द प्रसीद परमेश्वर ।
आधि-व्याधि-भुजङ्गेन दष्टं माम् उद्धर प्रभो ॥

*prasīda paramānanda prasīda parameśvara |
ādhi-vyādhī-bhujāṅgena daṣṭaṁ mām uddhara prabho ||*

O Lord, O supreme joy! Be merciful to me, O Supreme Lord, be merciful to me. Deliver me, O Lord, who have been bitten by the snake of disease and distress.

Pūrva-tāpanī 44

श्री-कृष्ण रुक्मिणी-कान्त गोपी-जन-मनोहर ।
संसार-सागरे मग्नं माम् उद्धर जगद्-गुरो ॥

*śrī-kṛṣṇa rukmiṇī-kānta gopī-jana-manohara |
saṁsāra-sāgare magnaṁ mām uddhara jagad-guro ||*

O Kṛṣṇa! Husband of Rukmiṇī! Stealer of the gopīs' minds! O spiritual master of the universe! Deliver me who have fallen into the ocean of material existence.

Pūrva-tāpanī 45

केशव क्लेश-हरण नारायण जनार्दन ।
गोविन्द परमानन्द मां समुद्धर माधव ॥

*keśava kleśa-haraṇa nārāyaṇa janārdana |
govinda paramānanda māṁ samuddhara mādharma ||*

O Keśava! Deliverer from distress! Nārāyaṇa! O Janārdana! O Govinda! Supreme form of bliss! Mādhava! Please deliver me.

Pūrva-tāpanī 46

अथैवं स्तुतिभिर् आराधयामि यथा यूयं तथा पञ्च-पादं जपन्तः श्री-कृष्णं ध्यायन्तः संसृतिं तरिष्यथेति
होवाच हैरण्यः ॥

*athaivaṃ stutibhir ārādhayāmi yathā yūyaṃ tathā pañca-pādaṃ japantaḥ śrī-kṛṣṇaṃ
dhyāyantaḥ saṃsṛtiṃ tariṣyatheti hovāca hairaṇyaḥ ||*

Thus then is how I worshiped him with these panegyrics. Now you should meditate on Kṛṣṇa in the same way, chanting the five-fold mantra. By so doing, you will cross over the ocean of material existence. So Brahmā concluded his discourse to the sages.

Pūrva-tāpanī 47

अमुं पञ्च-पदं मन्त्रम् आवर्तयेद् यः
स यात्य् अनायासतः केवलं पदं तत् ।
अनेजद् एकं मनसो जवीयो-
नैतद् देवा आप्नुवन् पूर्वम् अर्शद् इति ॥

*amuṃ pañca-padaṃ mantram āvartayed yaḥ
sa yāty anāyāsataḥ kevalaṃ padaṃ tat |
anejad ekaṃ manaso javīyo-
naitad devā āpnuvan pūrvam arśad iti ||*

Whoever chants the five-fold mantra will easily attain to the undivided realm of liberation which is described in the Īsopaniṣat, “The Lord, though fixed in his abode is swifter than the mind, so that none of the gods can capture him, however quickly they may run. He knows all before everyone else.”

Pūrva-tāpanī 48

तस्मात् कृष्ण एव परो देवस् तं ध्यायेत् तं रसयेत्
तं यजेत् तं भजेद् इति ॐ तत् सद् इति ॥

*tasmāt kṛṣṇa eva paro devas taṃ dhyāyet taṃ rasayet
taṃ yajet taṃ bhajet iti om tat sad iti ||*

Therefore, Kṛṣṇa is the supreme deity. One should meditate on him, one should relish him and one should engage in his worship with a desire to serve him. This is the scriptural conclusion.

COMPLETE TWO-PART TEXT

Part 2



Uttara-tāpanī — Gāndharvī, Mathurā, and the Supreme Gopāla

98 aligned entries · 99 numbered sections

Uttara-tāpanī 1

एकदा हि ब्रज-स्त्रियः सकामाः शर्वरीम् उषित्वा
सर्वेश्वरं गोपालं कृष्णम् ऊचिरे । उवाच ताः कृष्णः ।

*ekadā hi vraja-striyaḥ sakāmāḥ śarvarīm uṣitvā
sarveśvaram gopālaṁ kṛṣṇam ūcīre | uvāca tāḥ kṛṣṇaḥ |*

Once, the lusty cowherd women of Vraja spent the night with the cowherd Kṛṣṇa, who is the supreme lord of all. In the morning, they engaged in a conversation with him as follows:

Uttara-tāpanī 2

अनु कस्मै ब्राह्मणाय भक्ष्यं दातव्यं भवति ।

anu kasmai brāhmaṇāya bhakṣyaṁ dātavyaṁ bhavati |

“To which brāhmaṇa should food be given?”

Uttara-tāpanī 3

दुर्वाससति ।

durvāsasati |

[Kṛṣṇa answered,] “To Durvāsas.”

Uttara-tāpanī 4

कथं यास्यामोऽतीर्त्वा जलं यमुनाया यतः श्रेयो भवति ।

katham yāsyāmo' tīrtvā jalaṁ yamunāyā yataḥ śreyo bhavati |

The gopīs asked, “Without crossing the Yamunā’s waters, how will we be able to go in order to reap the benefits of this pious activity?”

Uttara-tāpanī 5

कृष्णेति ब्रह्मचारीत्य् उक्त्वा मार्गं वो दास्यति

kṛṣṇeti brahmacārīty uktvā mārgaṃ vo dāsyati

“Just say that Kṛṣṇa is a brahmacārī and the river will give way.”

Uttara-tāpanī 6

यं मां स्मृत्वाऽगाधा गाधा भवति । यं मां स्मृत्वाऽपूतः पूतो भवति । यं मां स्मृत्वाऽव्रती व्रती भवति । यं मां स्मृत्वा सकामो निष्कामो भवति । यं मां स्मृत्वाऽश्रोत्रियः श्रोत्रियो भवति ॥

yaṃ māṃ smṛtvā'gādhā gādhā bhavati | yaṃ māṃ smṛtvā'pūtaḥ pūto bhavati | yaṃ māṃ smṛtvā'vratī vratī bhavati | yaṃ māṃ smṛtvā sakāmo niṣkāmo bhavati | yaṃ māṃ smṛtvā'srotriyaḥ śrotriyo bhavati ||

By remembering me, unfathomable waters become shallow. By remembering me, the impure person is purified. By remembering me, one who is unregulated adopts a regulated life. By remembering me, one who is filled with lust becomes desireless. By remembering me, one unlearned in the Vedas becomes learned.

Uttara-tāpanī 7

श्रुत्वा तद्-वाचं हि वै रौद्रं स्मृत्वा तद्-वाक्येन
तीर्त्वा तत्-सौर्या हि गत्वाश्रमं पुण्यतमं हि
नत्वा मुनिं श्रेष्ठतमं हि वै रौद्रं वेति ।

*śrutvā tad-vācaṃ hi vai raudraṃ smṛtvā tad-vākyaena
tīrtvā tat-sauryaṃ hi gatvāśramaṃ puṇyatamaṃ hi
natvā muniṃ śreṣṭhatamaṃ hi vai raudraṃ ceti |*

As soon as they heard these words, the gopīs remembered the fiery-tempered son of Rudra (Durvāsas) and, doing as Kṛṣṇa had told them, crossed over the Yamunā. Upon their arrival at the most sanctified hermitage of that leader of the saintly, they offered him their obeisances.

Uttara-tāpanī 8

दत्वास्मै ब्राह्मणाय क्षीर-मयं घृत-मयम् इष्टतमं ह वै मिष्टतमम् । तुष्टः स त्व आभुक्त्वा हित्वाशिषं
प्रयुज्यान्वाज्ञां त्व अदात् ।

dattvāsmāi brāhmaṇāya kṣīra-mayaṁ ghr̥ta-mayaṁ iṣṭatamaṁ ha vai miṣṭatamam |
tuṣṭaḥ sa tv ābhuktvā hitvāśiṣaṁ prayujyānvājñāṁ tv adāt |

They gave the brāhmaṇa a most desirable sweet milk rice pudding with clarified butter. Durvāsas happily ate the sweet rice, then gave the girls his remnants and blessed them before giving them permission to return.

Uttara-tāpanī 9

कथं यास्यामोऽतीर्त्वा सौर्याम् ।

kathaṁ yāsyāmo'tīrtvā sauryām |

The gopīs asked Durvāsas, “How shall we return without crossing the Yamunā?” VV 7b; BY 4a, P 10, J 7b. No comments of significance. =====

Uttara-tāpanī 10

स होवाच मुनिः । दूर्वाशिनं मां स्मृत्वा मार्गं वो दास्यतीति ॥

sa hovāca muniḥ | dūrvāśinaṁ māṁ smṛtvā mārgaṁ vo dāsyatīti ||

The sage said to the gopīs, “Think of me as having eaten nothing but dūrvā grass and the river will make a path for you.”

Uttara-tāpanī 11

तासां मध्ये हि श्रेष्ठा गान्धर्वी ह्य उवाच
तं ह वै ताभिर् एव विचार्य ।

tāsāṁ madhye hi śreṣṭhā gāndharvī hy uvāca
taṁ ha vai tābhir evaṁ vicārya |

The best amongst the gopīs, Gāndharvī, spoke to the sage after considering several questions with the other gopīs.

Uttara-tāpanī 12

कथं कृष्णो ब्रह्मचारी कथं दूर्वाशिनो मुनिः ।

katham kṛṣṇo brahmacārī katham dūrvāśino muniḥ |

Gāndharvī asked, “How can Kṛṣṇa be called a brahmacārī, and how can you be said to be a fasting sage?”

Uttara-tāpanī 13

तां हि मुख्यां विधाय पूर्वम् अनु कृत्वा तूष्णीम् आसुः ॥

tāṃ hi mukhyāṃ vidhāya pūrvam anu kṛtvā tūṣṇīm āsuḥ ||

The other gopīs made Gāndharvī their spokeswoman and pushed her to the front. They themselves remained silent.

Uttara-tāpanī 14

शब्दवान् आकाशः । शब्दाकाशाभ्यां भिन्नः ।

तस्मिन् आकाशस् तिष्ठति । आकाशे तिष्ठति । स ह्य् आकाशस् तं न वेद ।

स ह्य् आत्माऽहं कथं भोक्ता भवामि ॥

*śabdavān ākāśaḥ | śabdākāśābhyāṃ bhinnah |
tasminn ākāśas tiṣṭhati | ākāśe tiṣṭhati | sa hy ākāśas taṃ na veda |
sa hy ātmā'haṃ katham bhoktā bhavāmi ||*

Sound is the quality present in the ether. The ātmā is distinct from both sound and ether. The ether is situated in that ātmā, and the ātmā is in the sky. That very same ether, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer?

Uttara-tāpanī 15

स्पर्शवान् वायुः । स्पर्श-वायुभ्यां भिन्नः । तस्मिन् वायौ तिष्ठति । वायुर् न न वेद तं हि स ह्य् आत्माहं कथं भोक्ता भवामि ।

रूपवद् इदं हि तेजः । रूपाग्निभ्यां भिन्नः । तस्मिन् अग्निस् तिष्ठति । अग्निर् न न वेद तं हि स ह्य् आत्माहं कथं भोक्ता भवामि ।

रसवत्य आपः । रसाब्भ्यो भिन्नः । तस्मिन् आपस् तिष्ठन्ति । अप्सु तिष्ठति । आपस् तं न विदुः । स ह्य् आत्माहं कथं भोक्ता भवामि ।

गन्धवतीयं भूमिः । गन्ध-भूमिभ्यां भिन्नः । तस्मिन् भूमिस् तिष्ठति । भूमौ तिष्ठति । भूमिस् तं न वेद । स ह्य् आत्माहं कथं भोक्ता भवामि ।

sparśavān vāyuh | sparśa-vāyubhyāṃ bhinnah | tasmin vāyau tiṣṭhati | vāyur na na veda taṃ hi sa hy ātmāhaṃ kathaṃ bhoktā bhavāmi |
rūpavad idaṃ hi tejaḥ | rūpāgnibhyāṃ bhinnah | tasminn agnis tiṣṭhati | agnir na na veda taṃ hi sa hy ātmāhaṃ kathaṃ bhoktā bhavāmi |
rasavatya āpaḥ | rasābhyo bhinnah | tasminn āpas tiṣṭhanti | āpas taṃ na viduḥ | sa hy ātmāhaṃ kathaṃ bhoktā bhavāmi |
gandhavatīyaṃ bhūmiḥ | gandha-bhūmibhyāṃ bhinnah | tasmin bhūmis tiṣṭhati | bhūmau tiṣṭhāti | bhūmis taṃ na veda | sa hy ātmāhaṃ kathaṃ bhoktā bhavāmi |

Touch is quality associated with the air. The ātmā is distinct from both touch and air. The air is situated in that ātmā, and the ātmā is in the air. The air, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer? Form is the quality present in the fire. The ātmā is distinct from both form and fire. Fire is situated in that ātmā, and the ātmā is in the sky. Fire, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer? Flavor is the attribute of water. The ātmā is distinct from both flavor and water. The water is situated in that ātmā, and the ātmā is in the sky. The water, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer? Odor is the attribute present in earth. The ātmā is distinct from both odor and earth. The earth is situated in that ātmā, and the ātmā is in the earth. The earth, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer?

Uttara-tāpanī 16

इदं हि मनस् तेष् एवेदं मनुते । तानीदं हि गृह्णाति ।

idaṃ hi manas teṣv evedaṃ manute | tānīdaṃ hi grhṇāti |

It is the mind alone which considers itself to be the enjoyer of the objects of the senses, because it alone grasps the sense objects.

Uttara-tāpanī 17

यत्र सर्वम् आत्मैवाभूत् तत्र वा कुत्र मनुते । क्व वा गच्छतीति
स ह्य् आत्माहं कथं भोक्ता भवामि ।

*yatra sarvam ātmaivābhūt tatra vā kutra manute | kva vā gacchatīti
sa hy ātmāhaṃ katham bhoktā bhavāmi |*

In the situation where everything has become the self alone, how can it think itself to be the enjoyer, and of what? Where indeed will it go? In consideration of this, how could I, being that self, be the enjoyer of the sense objects?

Uttara-tāpanī 18

अयं हि कृष्णो यो वो हि प्रेष्ठः शरीर-द्वय-कारणं भवति ।

ayaṃ hi kṛṣṇo yo vo hi preṣṭhaḥ śarīra-dvaya-kāraṇaṃ bhavati |

This very Kṛṣṇa, who is your most dearly beloved, is the cause of both bodies.

Uttara-tāpanī 19

द्वा सुपर्णौ भवतो ब्रह्मणोऽंशभूतस्तथेतरो भोक्ता भवति । अन्यो हि साक्षी भवतीति । वृक्षधर्मे तौ
तिष्ठतः ।

अतो भोक्त्रभोक्तारौ । पूर्वो हि भोक्ता भवति
तथेतरोऽभोक्ता कृष्णो भवतीति ।

*dvā suparṇau bhavato brahmaṇo'ṃśabhūtastathetaro bhoktā bhavati | anyo hi sākṣī
bhavatīti | vṛkṣadharme tau tiṣṭhataḥ |
ato bhoktrabhoktārau | pūrvo hi bhoktā bhavati
tathetaro'bhoktā kṛṣṇo bhavatīti |*

There are two beautifully plumed birds; the lesser of the two, a fragmentary portion of Brahman, is the enjoyer; the other is merely an observer. They both make their home in this body which, like a tree, is meant to be felled. They are thus the enjoyer and non-enjoyer. The former is the enjoyer; the latter, the non-enjoyer, is Kṛṣṇa.

Uttara-tāpanī 20

यत्र विद्याविद्ये न विदामो विद्याविद्याभ्यां भिन्नः ।

विद्यामयो हि यः स कथं विषयी भवतीति ।

yatra vidyāvidye na vidāmo vidyāvidyābhyāṃ bhinnah |
vidyāmayo hi yaḥ sa katham viṣayī bhavatīti |

In that situation we know neither knowledge nor ignorance; [for] he is distinct from both knowledge and ignorance. How can he who is knowledge in essence be a sensualist? BY 14: Now Durvāsas takes up the question of why one [of the individual soul and the indweller] is the enjoyer and the other not. Whereas God is distinct from both knowledge and ignorance, we know neither knowledge nor ignorance. The reason for this is given: “he is knowledge in essence.” Knowledge refers to a mode of being in which there is only Brahman in the awareness that there is nothing beyond Brahman. Because of its self-illuminatory nature, [Brahman] cannot be the object of knowledge, just as the sun lights up objects like pots, etc., in this world, while the pots, etc., of the world do not illuminate the sun. P 25, J: Now Durvāsas wishes to show how this applies to Kṛṣṇa in particular. Knowledge and ignorance are both functions of the illusory energy. As Kṛṣṇa himself says in the Eleventh Canto: vidyāvidye mama tanū viddhy uddhava śarīriṇām mokṣa-bandha-karī ādye māyayā me vinirmite O Uddhava, know that knowledge and ignorance are two manifestations from me which bring liberation and bondage to the embodied beings. Both are beginningless and are the creations of my illusory potency (SB 11.11.3). “In that situation” means when in a situation of proximity to him [who keeps himself distinct from both knowledge and ignorance]. “We do not know” means “we do not recognize.” This non-recognition is the result of knowing that Kṛṣṇa is the source of the partial manifestation, antaryāmi, who is the source of knowledge and ignorance in this universe. This is stated in Viṣṇu-purāṇa, yasyāyutāyutāṃśāṃśe viśva-śaktir iyaṃ sthitā The creative power of this universe is situation in the portion of a portion [of Viṣṇu]. (ViP 1.9.52) When Durvāsas says, “He is distinct from both knowledge and ignorance,” he means that he keeps himself separate from these material functions. As Arjuna says in the First Canto: tvam ādyaḥ puruṣaḥ sāksād īśvaraḥ prakṛteḥ paraḥ māyām vyudasya cic-chaktyā kaivalye sthita ātmani You are the original person himself, transcendental to material energy. You have cast away the effects of the material energy

by dint of your spiritual potency. You are always situated in the liberated state, the Self (SB 1.7.23). Durvāsas continues by explaining the reason for his being distinct from knowledge and nescience: “He is knowledge in essence.” Knowledge here refers to the great science (mahā-vidyā), which is the transcendental potency or cit-śakti he possesses in fullness. This being the case, how can he be a material sensualist or viṣayī?

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Uttara-tāpanī 21

यो ह वै कामेन कामान् कामयते स कामी भवति । यो ह वै त्वकामेन कामान् कामयते सोऽकामी भवति ।

yo ha vai kāmēna kāmān kāmāyate sa kāmī bhavati | yo ha vai tvakāmēna kāmān kāmāyate so'kāmī bhavati |

A sensualist is one who wishes for sense gratification with a desire to enjoy. A non-sensualist is one who desires sense objects without any such motivation.

Uttara-tāpanī 22

जन्म-जराभ्यां भिन्नः स्थाणुर् अयम् अच्छेद्योऽयं योऽसौ सौर्ये तिष्ठति योऽसौ गोषु तिष्ठति योऽसौ गाः पालयति । योऽसौ गोपेषु तिष्ठति । योऽसौ सर्वेषु वेदेषु तिष्ठति । योऽसौ सर्व-वेदैर् गीयते । योऽसौ सर्वेषु भूतेष्व् आविश्य भूतानि विदधाति स वो हि स्वामी भवति ।

janma-jarābhyāṁ bhinnāḥ sthāṇur ayaṁ acchedyo'yaṁ yo'sau saurye tiṣṭhati yo'sau goṣu tiṣṭhati yo'sau gāḥ pālayati | yo'sau gopeṣu tiṣṭhati | yo'sau sarveṣu vedeṣu tiṣṭhati | yo'sau sarva-vedair gīyate | yo'sau sarveṣu bhūteṣv āviśya bhūtāni vidadhāti sa vo hi svāmī bhavati |

Being beyond both birth and old age, he is immoveable, nor can he be cut. He is situated in the effulgence of the sun. He resides amongst the cows; he herds the cows. He associates with the cowherds. He is found in all the Vedas; he is glorified by all the Vedas. He enters into all living beings and brings them life. That person is your husband, Kṛṣṇa.

Uttara-tāpanī 23

सा ह्य उवाच गान्धर्वी कथं वास्मासु जातोऽसौ गोपालः । कथं वा ज्ञातोऽसौ त्वया मुने कृष्णः । को वास्य मन्त्रः । किं वास्य स्थानं । कथं वा देवक्यां जातः । को वास्य ज्यायान् रामो भवति । कीदृशी पूजास्य गोपालस्य भवति । साक्षात्-प्रकृति-परो योऽयम् आत्मा गोपालः कथं त्व् अवतीर्णो भूम्यां हि वै ॥

sā hy uvāca gāndharvī katham vāsmāsu jāto'sau gopālaḥ | katham vā jñāto'sau tvayā mune kṛṣṇaḥ | ko vāsya mantraḥ | kiṁ vāsya sthānaḥ | katham vā devakyāṁ jātaḥ | ko vāsya jyāyān rāmo bhavati | kīdrśī pūjāsya gopālasya bhavati | sākṣāt-prakṛti-paro yo'yam ātmā gopālaḥ katham tv avatīrṇo bhūmyāṁ hi vai ||

Then Gāndharvī said, “How did that Gopāla come to take birth amongst us cowherds? And how did you, O sage, come to recognize him for who he is? What is his mantra? What is his place and how did he take birth as the son of Devakī? Who is his older brother Rāma? By which rituals should Gopāla be worshiped? And how could this cowherd, who is the soul of all beyond the material nature have descended onto this earth?

Uttara-tāpanī 24

स होवाच तां ह वै । एको ह वै पूर्वं नारायणो देवः । यस्मिन् लोका ओताश् च प्रोताश् च । तस्य हृत्-पद्माज् जातोऽब्जयोनिस् तपित्वा तस्मै हि वरं ददौ । स काम-प्रश्नम् एव वब्रे । तं हास्मै ददौ ।

sa hovāca tāṁ ha vai | eko ha vai pūrvaṁ nārāyaṇo devaḥ | yasmin lokā otāś ca protāś ca | tasya hṛt-padmaḥ jāto'bjayonis tapitvā tasmai hi varaṁ dadau | sa kāma-praśnam eva vavre | taṁ hāsmāi dadau |

Durvāsas answered her, “In the beginning, only Lord Nārāyaṇa existed. The worlds were contained within him, woven like thread on a loom. Born in the lotus of his heart, Brahmā performed austerities until Nārāyaṇa awarded him a boon. Brahmā asked to be permitted to pose any question he chose and Nārāyaṇa granted him this wish.

Uttara-tāpanī 25

स होवाचाब्जयोनिः । योऽवताराणां मध्ये श्रेष्ठोऽवतारः को भविता । येन लोकास् तुष्टा देवास् तुष्टा भवन्ति । यं स्मृत्वा मुक्ता अस्मात् संसाराद् भवन्ति । कथं वास्यावतारस्य ब्रह्मता भवति ।

sa hovācābjayoniḥ | yo'vatārāṇām madhye śreṣṭho'vatārah ko bhavitā | yena lokās tuṣṭā devās tuṣṭā bhavanti | yaṁ smṛtvā muktā asmāt saṁsārād bhavanti | katham vāsyāvatārasya brahmatā bhavati |

The lotus-born then began his inquiries: “Which avatāra is paramount amongst all the avatāras? By which avatāra are the people of the world and the gods most pleased? And by remembering which avatāra does one become liberated from the cycle of births and deaths? How can such an avatāra be considered to possess the characteristics of Brahman?

Uttara-tāpanī 26

स होवाच तं हि नारायणो देवः । सकाम्या मेरोः शृङ्गे यथा सप्तपुर्यो भवन्ति । तथा निष्काम्याः सकाम्याश्च भूगोल-चक्रे सप्तपुर्यो भवन्ति । तासां मध्ये साक्षाद् ब्रह्म गोपाल-पुरीति ॥

sa hovāca taṁ hi nārāyaṇo devaḥ | sakāmyā meroḥ śṛṅge yathā sapta-pūryo bhavanti | tathā niṣkāmyāḥ sakāmyāś ca bhūgola-cakre sapta-pūryo bhavanti | tāsāṁ madhye sākṣāद् brahma gopāla-purīti ||

Lord Nārāyaṇa then answered Brahmā as follows, “Just as on the peak of Mount Meru there are seven heavenly or wish-fulfilling (sakāmyāḥ) cities, similarly, on the surface of the earth there are seven cities, some of which are sources of sensual enjoyment, others that are sources of liberation and freedom from desire. Of these, the city that is directly Brahman itself is the city of the cowherds, Gopāla-purī.

Uttara-tāpanī 27

सकाम्या निष्काम्या देवानां सर्वेषां भूतानां भवति ।

यथा हि वै सरसि पद्मं तिष्ठति तथा भूम्यां तिष्ठतीति चक्रेण रक्षिता हि वै मथुरा तस्माद् गोपालपुरी भवति ।

sakāmyā niṣkāmyā devānāṁ sarveṣāṁ bhūtānāṁ bhavati | yathā hi vai sarasi padmaṁ tiṣṭhati tathā bhūmyāṁ tiṣṭhatīti cakreṇa rakṣitā hi vai mathurā tasmād gopālapurī bhavati |

This Gopāla-purī bestows both sense enjoyment and liberation on all the gods and the inhabitants of this world. Just as a lotus flower sits on a pool of water, so is Mathurā situated on this earth, ever protected by Viṣṇu's Sudarśana discus. Mathurā is therefore Gopāla's city.

Uttara-tāpanī 28

बृहद् बृहद्-वनं मधोर् मधु-वनं तालस् ताल-वनं काम्यं काम्य-वनं बहुला बहुल-वनं कुमुदं कुमुद-वनं
खदिरः खदिर-वनं भद्रो भद्र-वनं भाण्डीर इति भाण्डीर-वनं श्री-वनं लोह-वनं वृन्दाया वृन्दा-वनम् एतैर्
आवृता पुरी भवति ॥

*bṛhad bṛhad-vanaṃ madhor madhu-vanaṃ tālas tāla-vanaṃ kāmyaṃ kāmya-vanaṃ
bahulā bahula-vanaṃ kumudaṃ kumuda-vanaṃ khadirāḥ khadira-vanaṃ bhadro
bhadra-vanaṃ bhāṇḍīra iti bhāṇḍīra-vanaṃ śrī-vanaṃ loha-vanaṃ vṛndāyā
vṛndā-vanam etair āvṛtā purī bhavati ||*

That abode of Gopāla is surrounded by twelve forests. The first is the largest and is therefore known as Bṛhadvana. The second is named Madhuvana after the demon known as Madhu; the third is known as Tālavana for the tāla palm trees that fill it; the fourth is known as Kāmyavana because it fulfills desires; the fifth is Bahulavana, the forest of Bahulā; the sixth is Kumudavana, the forest filled with kumuda flowers; the seventh is Khadiravana, a forest of khadira trees; the eighth, Bhadravana, a forest of bhadra trees; the ninth, Bhāṇḍīravana, because of the Bhāṇḍīra banyan tree; the tenth is Śrīvana, the forest of Lakṣmī; the eleventh is Lohavana and the twelfth is the forest of Vṛndā, Vṛndāvana.

Uttara-tāpanī 29

तत्र तेष्व् एव गहनेष्व् एवं देवा मनुष्या गन्धर्वा
नागाः किन्नरा गायन्तीति नृत्यन्तीति ।

*tatra teṣv eva gahaneṣv evaṃ devā manuṣyā gandharvā
nāgāḥ kinnarā gāyantīti nṛtyantīti |*

In the midst of these thick forests, gods, humans, Gāndharvas, Nāgas, and Kinnaras sing and dance.

Uttara-tāpanī 30

तत्र द्वादशादित्या एकादश रुद्रा अष्टौ वसवः सप्तमुनयो ब्रह्मा नारदश्च पञ्च विनायका वीरेश्वरो
रुद्रेश्वरो अम्बिकेश्वरो गणेश्वरो नीलकण्ठेश्वरो विश्वेश्वरो गोपालेश्वरो भद्रेश्वर आद्यानि लिङ्गानि
चतुर्विंशतिर्भवन्ति ।

*tatra dvādaśāditīyā ekādaśa rudrā aṣṭau vasavaḥ saptamunayo brahmā nāradaśca pañca
vināyakā vīreśvaro rudreśvaro ambikeśvaro gaṇeśvaro nīlakaṇṭheśvaro viśveśvaro
gopāleśvaro bhadreśvara ādīyāni liṅgāni caturviṃśatirbhavanti |*

The twelve Ādityas, eleven Rudras, eight Vasus, seven sages, Brahmā, Nārada, the five
Vināyakas, Vireśvara, Rudreśvara, Ambikeśvara, Gaṇeśvara, Nīlakaṇṭheśvara,
Viśveśvara, Gopāleśvara, Bhadreśvara and other Śiva liṅgas. Altogether, there are
twenty-four such liṅgas including these.

Uttara-tāpanī 31

द्वे वने स्तः कृष्ण-वनं भद्र-वनम् । तयोर् अन्तर् द्वादश-वनानि पुण्यानि पुण्यतमानि । तेष्व एव देवास्
तिष्ठन्ति सिद्धाः सिद्धिं प्राप्ताः ।

*dve vane staḥ kṛṣṇa-vanaṁ bhadra-vanam | tayor antar dvādaśa-vanāni puṇyāni
puṇyatamāni | teṣv eva devās tiṣṭhanti siddhāḥ siddhim prāptāḥ |*

There are in fact only two forests in Mathurā; these are named Kṛṣṇavana and
Bhadravana. It is within these two forests that the aforementioned twelve forests, some of
which are pure and holy, others of which are most pure and holy, are contained. The gods
live there and the perfected souls attained their perfections there.

Uttara-tāpanī 32

तत्र हि रामस्य राम-मूर्तिः प्रद्युम्नस्य प्रद्युम्न-मूर्तिर् अनिरुद्धस्यानिरुद्ध-मूर्तिः कृष्णस्य कृष्ण-मूर्तिः । वनेष्व
एवं मथुरास्व एवं द्वादश-मूर्तयो भवन्ति ।

*tatra hi rāmasya rāma-mūrtiḥ pradyumnasya pradyumna-mūrtir
aniruddhasyāniruddha-mūrtiḥ kṛṣṇasya kṛṣṇa-mūrtiḥ | vaneṣv evaṁ mathurāsv evaṁ
dvādaśa-mūrtayo bhavanti |*

There, Kṛṣṇa is present in different forms: Rāma's Rāma-mūrti, Pradyumna's form as
Pradyumna, Aniruddha's form as Aniruddha, Kṛṣṇa's form as Kṛṣṇa are all present. In
this way, twelve different forms of Kṛṣṇa are present in the forests of Mathurā.

Uttara-tāpanī 33

एकां हि रुद्रा यजन्ति । द्वितीयां हि ब्रह्मा यजति । तृतीयां ब्रह्मजा यजन्ति । चतुर्थीं मरुतो यजन्ति । पञ्चमीं विनायका यजन्ति । षष्ठीं वसवो यजन्ति । सप्तमीं ऋषयो यजन्ति । अष्टमीं गन्धर्वा यजन्ति । नवमीं अप्सरसो यजन्ति । दशमीं वै ह्य् अन्तर्धाने तिष्ठति । एकादशमेति स्वपदं गता । द्वादशमेति भूम्यां हि तिष्ठति ॥

ekāṃ hi rudrā yajanti | dvitīyāṃ hi brahmā yajati | tṛtīyāṃ brahmajā yajanti | caturthīm maruto yajanti | pañcamīm vināyakā yajanti | ṣaṣṭhīm vasavo yajanti | saptamīm ṛṣayo yajanti | aṣṭamīm gandharvā yajanti | navamīm apsaraso yajanti | daśamī vai hy antardhāne tiṣṭhati | ekādaśameti svapadam gatā | dvādaśameti bhūmyāṃ hi tiṣṭhati ||

The first of these twelve forms is worshiped by the Rudras, the second by Brahmā, the third by the sons of Brahmā, the fourth by the Maruts, the fifth by the Vināyakas, the sixth by the Vasus, the seventh by the seven Ṛṣis, the eighth by the Gandharvas, the ninth by the Apsaras. The tenth is invisible, the eleventh has gone to the Vaikuṇṭha abode and the twelfth one is on the Earth.

Uttara-tāpanī 34

तां हि ये यजन्ति ते मृत्युं तरन्ति मुक्तिं लभन्ते ।
गर्भ-जन्म-जरा-मरण-ताप-त्रयात्मकं दुःखं तरन्ति ॥

*tāṃ hi ye yajanti te mṛtyuṃ taranti muktiṃ labhante |
garbha-janma-jarā-maraṇa-tāpa-trayātmakam duḥkham taranti ||*

Those who worship any one of these forms conquers death and attains liberation. They conquer over suffering in the womb, taking birth, old age and death, as well as the threefold miseries.

Uttara-tāpanī 35

तद् अप्य् एते श्लोका भवन्ति ।
सम्प्राप्य मथुरां रम्यां सदा ब्रह्मादि-सेविताम् ।
शङ्ख-चक्र-गदा-शार्ङ्ग-रक्षितां मुसलादिभिः ॥

tad apy ete ślokā bhavanti |
samprāpya mathurāṃ ramyāṃ sadā brahmādi-sevitām |
śaṅkha-cakra-gadā-śārṅga-rakṣitāṃ musalādibhiḥ ||

A number of verses are cited here in this connexion. Coming to the lovely land of Mathurā, which is always frequented by Brahmā and other gods and protected by the Lord's weapons—the conch, the discus, mace and bow—as well as by clubs, [one is fulfilled].

Uttara-tāpanī 36

यत्रासौ संस्थितः कृष्णस् त्रिभिः शक्त्या समाहितः ।
रामानिरुद्ध-प्रद्युम्नै रुक्मिण्या सहितो विभुः ॥

yatrāsau saṁsthitaḥ kṛṣṇas tribhiḥ śaktyā samāhitaḥ |
rāmāniruddha-pradyumnai rukmiṇyā sahito vibhuḥ ||

The powerful Lord Kṛṣṇa resides there eternally with his three expansions, Rāma, Aniruddha and Pradyumna and his śakti, Rukmiṇī.

Uttara-tāpanī 37

चतुः-शब्दो भवेद् एको ह्य् ओंकारस्यांशकैः कृतः ॥

catuḥ-śabdo bhaved eko hy oṃkārasyaṃśakaiḥ kṛtaḥ ||

The one is verily made up of four words, made up of the constituent elements of the syllable om.

Uttara-tāpanī 38

तस्माद् एवं परो रजसेति सोऽहम्
इत्य् अवधार्यात्मानं गोपालोऽहम् इति भावयेत् ।

*tasmād evaṃ paro rajaseti so'ham
ity avadhāryātmānaṃ gopālo'ham iti bhāvayet |*

Therefore, in the consciousness that, “I am the divine lord beyond the mode of passion,” one should meditate on the self, [thinking], “I am Gopāla.”

Uttara-tāpanī 39

स मोक्षम् अश्नुते । स ब्रह्मत्वम् अधिगच्छति । स ब्रह्मविद् भवति ।

sa mokṣam aśnute | sa brahmatvam adhigacchati | sa brahmavid bhavati |

He enjoys the liberated state. He attains the status of Brahman. He becomes a knower of Brahman.

Uttara-tāpanī 40

यो गोपान् जीवान् वै आत्मत्वेनासृष्टि-पर्यन्तम् आलाति स गोपालो भवति हि । ॐ तद् यत् सोऽहं । परं ब्रह्म कृष्णात्मको नित्यानन्दैक-रूपः सोऽहम् । ॐ तद् गोपाल एव परं सत्यम् अबाधितम् । सोऽहम् इत्य् आत्मानम् आदाय मनसैक्यं कुर्यात् । आत्मानं गोपालोऽहम् इति भावयेत् । स एवाव्यक्तोऽनन्तो नित्यो गोपालः ॥

yo gopān jīvān vai ātmatvenāsṛṣṭi-paryantam ālāti sa gopālo bhavati hi | om tad yat so'ham | paraṃ brahma kṛṣṇātmako nityānandaika-rūpaḥ so'ham | om tad gopāla eva paraṃ satyam abādhitam | so'ham ity ātmānaṃ ādāya manasaikyam kuryāt | ātmānaṃ gopālo'ham iti bhāvayet | sa evāvvyakto'nanto nityo gopālaḥ ||

He who from the very beginning of creation takes the living entities, known as the gopas, as his very self is verily Gopāla. One should think: The truth is identical with the sacred syllable om, and I am he. I am he who is the Supreme Brahman, the essence of whom is Kṛṣṇa, whose only form is one of eternal bliss. That Gopāla is the unobstructed supreme truth. Thinking “I am he,” one should take control of the self and concentrate the mind. One should then meditate on the self, thinking “I am Gopāla.” Verily he is the unmanifest, infinite and eternal Gopāla.

Uttara-tāpanī 41

शङ्ख-चक्र-गदा-पद्म-वनमालावृतस् तु वै ॥

śaṅkha-cakra-gadā-padma-vanamālāvṛtas tu vai ||

O Brahmā, I will remain forever in Mathurā, surrounded by my symbols, the conch, discus, club, lotus and a flower garland.

Uttara-tāpanī 42

विश्व-रूपं परं ज्योतिः-स्वरूपं रूप-वर्जितं ।
हृदा मां संस्मरन् ब्रह्मन् तत्-पदं याति निश्चितम् ॥

*viśva-rūpaṃ paraṃ jyotiḥ-svarūpaṃ rūpa-varjitaṃ |
hṛdā māṃ saṁsmaran brahman tat-padaṃ yāti niścitaṃ ||*

O Brahmā, by remembering me with a devoted heart as the universal form, the supreme form of effulgence, who is devoid of form, you will certainly attain that supreme abode.

Uttara-tāpanī 43

मथुरा-मण्डले यस्य तु जम्बु-द्वीपे स्थितोऽपि वा ।
योऽर्चयेत् प्रतिमां मां च स मे प्रियतरो भुवि ॥

*mathurā-maṇḍale yas tu jambu-dvīpe sthito'pi vā |
yo'rcayet pratimāṃ māṃ ca sa me priyatara bhuvi ||*

Or simply by residing in the region of Mathurā in India (Jambudvīpa) and worshiping my deity form, one becomes most dear to me.

Uttara-tāpanī 44

तस्याम् अधिष्ठितः कृष्ण-रूपी पूज्यस् त्वया सदा ।
चतुर्धा चास्याधिकार-भेदत्वेन यजन्ति माम् ॥

tasyām adhiṣṭhitaḥ kṛṣṇa-rūpī pūjyas tvayā sadā |
caturdhā cāsyādhikāra-bhedatvena yajanti mām ||

The deity form of Kṛṣṇa situated in Mathurā is to be always worshiped by you. People worship me in four ways according to their qualifications.

Uttara-tāpanī 45

युगानुवर्तिनो लोका यजन्तीह सुमेधसः ।
गोपालं सानुजं राम-रुक्मिण्या सह तत्-परम् ॥

yugānuvartino lokā yajantiha sumedhasaḥ |
gopālaṁ sānujaṁ rāma-rukmiṇyā saha tat-param ||

In this world, the most intelligent people following the principles of religion for the age will worship Gopāla and those born after him, accompanied by Rāma and Rukmiṇī for whom he has great affection.

Uttara-tāpanī 46

गोपालोऽहम् अजो नित्यः प्रद्युम्नोऽहं सनातनः ।
रामोऽहम् अनिरुद्धोऽहम् आत्मानम् अर्चयेद् बुधः ॥

gopālo'ham ajo nityaḥ pradyumno'ham sanātanaḥ |
rāmo'ham aniruddho'ham ātmānam arcayed budhaḥ ||

I am Gopāla, unborn and eternal. I am the everlasting Pradyumna. I am Rāma and I am Aniruddha. The wise man thus worships the Ātmā.

Uttara-tāpanī 47

मयोक्तेन स्व-धर्मेण निष्कामेण विभागशः ।
तैर् अयं पूजनीयो वै भद्र-कृष्ण-निवासिभिः ॥

mayoktena sva-dharmaṇa niṣkāmeṇa vibhāgaśaḥ |
tair ayaṁ pūjanīyo vai bhadrā-kṛṣṇa-nivāsibhiḥ ||

Those living in the forests of Bhadravana and Kṛṣṇavana should worship this form of the Lord without material desire by their personal religious principles which I myself have enunciated in their various divisions.

Uttara-tāpanī 48

तद्-धर्म-गति-हीना ये तस्यां मयि परायणाः ।
कलिना ग्रसिता ये वै तेषां तस्याम् अवस्थितिः ॥

tad-dharma-gati-hīnā ye tasyāṁ mayi parāyaṇāḥ |
kalinā grasitā ye vai teṣāṁ tasyām avasthitiḥ ||

Even those who are without any direction in these religious principles and who are swallowed up by the argumentative character of this age, still may take up residence there in Mathurā if they are devoted to me.

Uttara-tāpanī 49

यथा त्वं सह पुत्रैस् तु यथा रुद्रो गणैः सह ।
यथा श्रियाभियुक्तोऽहं तथा भक्तो मम प्रियः ॥

yathā tvaṁ saha putrais tu yathā rudro gaṇaiḥ saha |
yathā śriyābhiyukto'haṁ tathā bhakto mama priyaḥ ||

My devotee is dear to me just as you are to your sons, and just as Rudra is to his associates, and just as I am to Lakṣmī, in her companionship.

Uttara-tāpanī 50

स होवाचाब्जयोनिः । चतुर्भिर् देवैः कथम् एको देवः स्याद् एकम् अक्षरं यद् विश्रुतम् अनेकाक्षरं कथं भूतम् ।

sa hovācābjayoniḥ | caturbhir devaiḥ katham eko devaḥ syād ekam akṣaram yad viśrutam anekākṣaram katham bhūtam |

Then the lotus-born asked, “How can four deities make a single god. And how does the single syllable OM, which has been explained as being unique in the Śrutis, become four-fold?”

Uttara-tāpanī 51

स होवाच तं ह वै पूर्वं हि एकम् एवाद्वितीयं ब्रह्मासीत् । तस्माद् अव्यक्तम् एवाक्षरम् । तस्माद् अक्षरात् महत्-तत्त्वम् । महतो वै हंकारः । तस्माद् एवाहंकारात् पञ्च-तन्मात्राणि । तेभ्यो भूतानि । तैर् आवृतम् अक्षरं भवति ।

sa hovāca taṁ ha vai pūrvam hi ekam evādvitīyaṁ brahmāsīt | tasmād avyaktam evākṣaram | tasmād akṣarāt mahat-tattvam | mahato vai haṁkāraḥ | tasmād evāhaṁkārāt pañca-tanmātrāṇi | tebhyo bhūtāni | tair āvṛtam akṣaram bhavati |

Nārāyaṇa answered him, “Originally there was only one truth without a second. That was Brahman. From that Brahman came the unmanifest and indestructible syllable OM. From that indestructible sound vibration came the Mahat-tattva. From the Mahat came the ego. From the ego, the five tanmātras or sense objects; from them, the elements. The imperishable sound OM is covered by the elements.

Uttara-tāpanī 52

अक्षरोऽहम् ओंकारोऽहम् अजरोऽमरोऽभयोऽमृतो
ब्रह्माभयं हि वै स मुक्तोऽहम् अस्मि । अक्षरोऽहम् अस्मि ।

*akṣaro'ham oṁkāro'ham ajaro'maro'bhayo'mṛto
brahmābhayaṁ hi vai sa mukto'ham asmi | akṣaro'ham asmi |*

I am imperishable; I am oṁkāra which never grows old, nor dies, nor knows fear and is immortal. I am verily the fearless Brahman. Therefore, I am liberated. I am indestructible.”

Uttara-tāpanī 53

सत्ता-मात्रं विश्व-रूपं प्रकाशं व्यापकं तथा
एकम् एवाद्द्वयं ब्रह्म मायया तु चतुष्टयम् ॥

*sattā-mātraṃ viśva-rūpaṃ prakāśaṃ vyāpakaṃ tathā
ekam evādvayaṃ brahma māyayā tu catuṣṭayam ||*

Brahman is pure existence, the form of the universe, light and all-pervasive. It is one without a second, but through Māyā becomes fourfold.

Uttara-tāpanī 54-55

प्राज्ञात्मकोऽनिरुद्धो मकाराक्षरसम्भवः ।
अर्धमात्रात्मकः कृष्णो यस्मिन् विश्वं प्रतिष्ठितम् ॥

*prājñātmako'niruddho makārākṣarasambhavaḥ |
ardhamātrātmakaḥ kṛṣṇo yasmin viśvaṃ pratiṣṭhitam ||*

The son of Rohiṇī, Rāma, comes out of the first part of the praṇava, the letter a. Pradyumna, who is composed of fire, is produced from the vowel u. Aniruddha is identified with the prājña state and is produced from the letter m, the third element of omkāra. The mātṛā that cuts off the vowel is Kṛṣṇa, in whom the entire universe is established.

Uttara-tāpanī 56

कृष्णात्मिका जगत्-कर्त्री मूल-प्रकृति-रुक्मिणी ।
व्रज-स्त्री-जन-सम्भूत-श्रुतिभ्यो ब्रह्म-सङ्गतः ।
प्रणवत्वेन प्रकृतिं वदन्ति ब्रह्म-वादिनः ॥

*kṛṣṇātmikā jagat-kartrī mūla-prakṛti-rukmiṇī |
vraja-stṛī-jana-sambhūta-śrutibhyo brahma-saṅgataḥ |
praṇavatvena prakṛtiṃ vadanti brahma-vādinah ||*

Having Kṛṣṇa as her essence, Rukmiṇī is the basis of the material nature (mūla-prakṛti) and the creator of the universe. From the revealed knowledge (śruti) produced by the questions of the women of Vraja and as a result of her association with Brahman, the Brahmovādins identify Kṛṣṇa's potency (prakṛti) with praṇava.

Uttara-tāpanī 57

तस्माद् ओंकार-सम्भूतो गोपालो विश्व-संस्थितः ।

tasmād oṃkāra-sambhūto gopālo viśva-saṁsthitaḥ |

Therefore, Gopāla, in whom the entire universe is situated, is produced from the oṃkāra.

Uttara-tāpanī 58

क्लीम्-ओंकारस्यैक्यत्वं पठ्यते ब्रह्म-वादिभिः ।

मथुरायां विशेषेण मां ध्यायन् मोक्षम् अश्नुते ॥

*klīm-oṃkārasyaikyatvaṁ paṭhyate brahma-vādibhiḥ |
mathurāyāṁ viśeṣeṇa māṁ dhyāyan mokṣam aśnute ||*

Those who are knowledgeable about Brahman utter the syllable klīm in the understanding that it is one with OM. All who meditate on me, especially those in the land of Mathurā, enjoy the state of liberation.

Uttara-tāpanī 59

अष्ट-पत्रं विकसितं हृत्-पद्मं तत्र संस्थितम् ।

दिव्य-ध्वजातपत्रैस् तु चिह्नितं चरण-द्वयम् ॥

*aṣṭa-patraṁ vikasitaṁ hṛt-padmaṁ tatra saṁsthitaṁ |
divya-dhvajātapatraṁ tu cihñitaṁ caraṇa-dvayaṁ ||*

One should visualize me situated on a blooming eight-petalled lotus in the heart and meditate on my feet which are marked with the divine signs of the flag and parasol.

Uttara-tāpanī 60

श्रीवत्स-लाञ्छनं हृत्-स्थं कौस्तुभं प्रभया युतम् ।
चतुर्-भुजं शङ्ख-चक्र-शार्ङ्ग-पद्म-गदान्वितम् ॥

śrīvatsa-lāñchanam hṛt-stham kaustubham prabhayā yutam |
catur-bhujam śaṅkha-cakra-śāṅga-padma-gadānvitam ||

[Meditate on me] with the sign of Śrīvatsa on my chest, the effulgent kaustubha jewel over my heart, with four arms and holding my weapons and symbols: the conch, the discus, my bow Śāṅga, the lotus and mace.

Uttara-tāpanī 61

सुकेयुरान्वितं बाहुं कण्ठं माला-सुशोभितम् ।
द्युमत्-किरीट-वलयं स्फुरन्-मकर-कुण्डलम् ॥

sukeyurānvitam bāhum kaṇṭham mālā-suśobhitam |
dyumat-kirīṭa-valayaṁ sphuran-makara-kunḍalam ||

[One should meditate on me] decorated with arm bands, a beautiful garland around my neck, an effulgent crown and dangling, dolphin earrings. =====

Uttara-tāpanī 62

हिरण्मयं सौम्य-तनुं स्व-भक्तायाभय-प्रदम् ।
ध्यायेन् मनसि मां नित्यं वेणु-शृङ्ग-धरं तु वा ॥

hiraṇmayam saumya-tanuṁ sva-bhaktāyābhaya-pradam |
dhyāyen manasi māṁ nityaṁ veṇu-śṛṅga-dharaṁ tu vā ||

One should always meditate on me in a golden form, with an attractive appearance, awarding fearlessness to my devotees. Or alternatively, holding a flute and buffalo horn.

Uttara-tāpanī 63

तत्-सार-भूतं यद् यस्यां मथुरा सा निगद्यते ॥

tat-sāra-bhūtaṃ yad yasyāṃ mathurā sā nigadyate ||

The name Mathurā has been given to this land because the manifest essence of the knowledge of Brahman by which the entire universe has been churned appears there.

Uttara-tāpanī 64

अष्ट-दिक्पालिभिर् भूमिः पद्मं विकसितं जगत् ।
संसारार्णव-सञ्जातं सेवितं मम मानसे ॥

aṣṭa-dikpālibhir bhūmiḥ padmaṃ vikasitaṃ jagat |
saṃsārārṇava-sañjātaṃ sevitaṃ mama mānase ||

The blooming lotus is the earth and is identical with the universe; it grows from the waters of the ocean of saṃsāra and is dwelt in by the eight lords of the directions. It exists in my mind.

Uttara-tāpanī 65

चन्द्र-सूर्य-त्विषो दिव्या ध्वजा मेरुर् हिरण्मयः ।
आतपत्रं ब्रह्म-लोकम् अधोर्ध्वं चरणं स्मृतम् ॥

candra-sūrya-tviṣo divyā dhvajā merur hiraṇmayah |
ātapatraṃ brahma-lokam adhordhvaṃ caraṇaṃ smṛtam ||

The feet of that universal form are said to be both above and below. The splendours of the sun and moon are the divine flags which decorate them, while Mount Meru is the golden staff holding up the parasol, Brahmaloka. VV 66: Nārāyaṇa goes on to describe the universal form's feet, which are decorated with divine flags and parasol (see verse 59b). The divine flags (divya-dhvajāḥ) are the effulgent sun and moon. Mount Meru is the pole holding up the parasol and the parasol itself is Brahmaloka. The unusual sandhi form adhordhvaṃ and the use of caraṇaṃ in the neuter are both the result of metrical considerations. BY 52 Follows VV. P, J: The light of the moon and sun and other heavenly luminaries are my transcendental effulgence and therefore it should be understood that they are worshipable. One should worship Mount Meru as a golden flag (dhvajā). One should worship Brahma-loka as my parasol and my feet as the planets above and below, namely the seven Pātāla regions. The unusual compound adhordhvaṃ is the result of

prosodical considerations. SM 66, YM 66, KK 81. YM and KK have followed the PJ version, whereas I follow VV. =====

Uttara-tāpanī 66

श्रीवत्सं च स्वरूपं च वर्तते लाञ्छनैः सह ।
श्रीवत्स-लाञ्छनं तस्मात् कथ्यते ब्रह्मवादिभिः ॥

śrīvatsaṃ ca svarūpaṃ ca vartate lāñchanaiḥ saha |
śrīvatsa-lāñchanaṃ tasmāt kathyate brahmavādidibhiḥ ||

Both my form as Śrīvatsa (Nārāyaṇa) and the universal form (svarūpa) have their identifying marks. Therefore I am known to the philosophers of Brahman by the name Śrīvatsa-lāṣchana.

Uttara-tāpanī 67

येन सूर्याग्नि-वाक्-चन्द्रं तेजसा स्व-स्वरूपिणा ।
वर्तते कौस्तुभाख्यं हि मणिं वदन्तीश-मानिनः ॥

yena sūryāgni-vāk-candraṃ tejasā sva-svarūpiṇā |
vartate kaustubhākhyam hi maṇiṃ vadantīśa-māninaḥ ||

Those who accept that I am God say that name the power of the Lord to illuminate, from which the sun, fire, speech and the moon have their beginnings, the Kaustubha jewel.

Uttara-tāpanī 68

सत्त्वं रजस् तम इति अहंकारश्च चतुर्भुजः ।
पञ्चभूतात्मकं शङ्खं करे रजसि संस्थितम् ॥

sattvaṃ rajas tama iti ahaṃkāraś caturbhujah |
pañcabhūtātmaṃ śaṅkhaṃ kare rajasi saṁsthitam ||

The modes of goodness, passion and ignorance as well as ahaṃkāra are the four arms [of my universal form]. In the hand which represents the mode of passion, the conch shell is identified with the five elements.

Uttara-tāpanī 69

बाल-स्वरूपम् अत्यन्तं मनश् चक्रं निगद्यते ।
आद्या माया भवेच् छाङ्गं पद्मं विश्वं करे स्थितम् ॥

*bāla-svarūpam atyantaṁ manaś cakraṁ nigadyate |
ādyā māyā bhavec chāṅgaṁ padmaṁ viśvaṁ kare sthitam ||*

The mind, the nature of which is exceedingly like that of a child, is said to be the universal form's discus. The original energy known as Māyā is the bow Śārṅga, while the universe is the lotus, situated in his hand.

Uttara-tāpanī 70

आद्या विद्या गदा वेद्या सर्वदा मे करे स्थिता ।
धर्मार्थ-काम-केयूरैर् दिव्यैर् दिव्य-महीरितैः ॥

*ādyā vidyā gadā vedyā sarvadā me kare sthitā |
dharmārtha-kāma-keyūrain divyair divya-mahīritaiḥ ||*

The original knowledge is to be known as the mace, always situated in my hand. My arm is decorated with divine armlets, praised by the residents of the transcendental world, which are the three goals of life, dharma, artha and kāma.

Uttara-tāpanī 71

कण्ठं तु निर्गुणं प्रोक्तं माल्यते आद्ययाजया ।
माला निगद्यते ब्रह्मंस् तव पुत्रैस् तु मानसैः ॥

*kaṇṭhaṁ tu nirguṇaṁ proktaṁ mālyate ādyayājayā |
mālā nigadyate brahmaṁs tava putrais tu mānasaiḥ ||*

O Brahmā, my neck is said to be free of material qualities. It is encircled by my unborn, original energy which your mind-born sons thus call a garland.

Uttara-tāpanī 72

कूट-स्थं सत्-स्वरूपं च किरीटं प्रवदन्ति माम् ।
क्षरोत्तमं प्रस्फुरन्तं कुण्डलं युगलं स्मृतम् ॥

*kūṭa-sthaṃ sat-svarūpaṃ ca kirīṭaṃ pravadanti mām |
kṣarottamaṃ prasphurantaṃ kuṇḍalaṃ yugalaṃ smṛtam ||*

They also say of me, whose divine form is unchangeable, that I am the crown; my earrings are the supreme aspect of the mutable world.

Uttara-tāpanī 73

ध्यायेन् मम प्रियो नित्यं स मोक्षम् अधिगच्छति ।
स मुक्तो भवति तस्मै स्वात्मानं च ददामि वै ॥

*dhyāyen mama priyo nityaṃ sa mokṣam adhigacchati |
sa mukto bhavati tasmai svātmānaṃ ca dadāmi vai ||*

The dear devotee who constantly meditates on me in this way will attain liberation. Once he is liberated I most certainly give myself to him.

Uttara-tāpanī 74

एतत् सर्वं भविष्यद् वै मया प्रोक्तं विधे तव ।
स्वरूपं द्विविधं चैव सगुणं निर्गुणात्मकम् ॥

*etat sarvaṃ bhaviṣyad vai mayā proktaṃ vidhe tava |
svarūpaṃ dvividhaṃ caiva saguṇaṃ nirguṇātmakam ||*

O Brahmā, all I have spoken to you all that will come to be: the two types of form, saguṇa and nirguṇa.

Uttara-tāpanī 75

स होवाचाब्जयोनिः । व्यक्तानां मूर्तीनां प्रोक्तानां कथं त्व आभरणानि भवन्ति । कथं वा देवा यजन्ति रुद्रा यजन्ति ब्रह्मा यजति ब्रह्मजा यजन्ति विनायका यजन्ति द्वादशादित्या यजन्ति वसवो यजन्ति गन्धर्वा यजन्ति । स्वपदानुगान्तर्धाने तिष्ठति का । कां मनुष्या यजन्ति ॥

sa hovācābjayoniḥ | vyaktānāṃ mūrtināṃ proktānāṃ katham tv ābharaṇāni bhavanti | katham vā devā yajanti rudrā yajanti brahmā yajati brahmajā yajanti vināyakā yajanti dvādaśādityā yajanti vasavo yajanti gandharvā yajanti | svapadānugāntardhāne tiṣṭhati kā | kām manuṣyā yajanti ||

The lotus-born Brahmā asked, “How is it possible for the manifest mūrtis of the Lord which were previously spoken of to have ornaments? And how do the gods, such as the Rudras, Brahmā, the sons of Brahmā, the Vināyakas, the twelve Ādityas, the Vasus, and the Gandharvas worship them? Which mūrti returns to his own abode and which remains after disappearance? And which mūrti do the human beings worship?

Uttara-tāpanī 76

स होवाच तं हि वै नारायणो देवः । आद्या अव्यक्ता द्वादशमूर्तयः सर्वेषु लोकेषु सर्वेषु देवेषु सर्वेषु मनुष्येषु तिष्ठन्ति ।

sa hovāca taṃ hi vai nārāyaṇo devaḥ | ādyā avyaktā dvādaśamūrtayaḥ sarveṣu lokeṣu sarveṣu deveṣu sarveṣu manuṣyeṣu tiṣṭhanti |

Lord Nārāyaṇa said to Brahmā: The twelve originally unmanifest forms are present in all worlds, amongst all gods and all humans.

Uttara-tāpanī 77

रुद्रेषु रौद्री, ब्रह्मण्य एवं ब्राह्मी, देवेषु दैवी, मनुष्येषु मानवी, विनायकेषु विघ्न-नाशिनी, आदित्येषु ज्योतिर्, गन्धर्वेषु गान्धर्वी, अप्सरःस्व एवं, गौर वसुष् एवं काम्या अन्तर्धाने प्रकाशिनी ।

rudreṣu raudrī, brahmaṇy evaṃ brāhmī, deveṣu daivī, manuṣyeṣu mānavī, vināyakeṣu vighna-nāśinī, ādityeṣu jyotir, gandharveṣu gāndharvī, apsaraḥsv evaṃ, gaur vasuṣv evaṃ kāmīyā antardhāne prakāśinī |

My form is like that of a Rudra amongst the Rudras; a Brahmā to Brahmā; a god amongst the gods; a human amongst the humans. Amongst the Vināyakas the form is the remover of obstacles, Gaṇeśa; light amongst the Ādityas; a Gandharva amongst the Gandharvas;

Āpsarasī Go amongst the Apsarās, the desirable Vāsavī amongst the Vasus, and the visible form Prakāśinī after disappearance.

Uttara-tāpanī 78

आविर्भाव-तिरोभावा स्वपदे तिष्ठति । तामसी राजसी सात्त्विकी मानुषी विज्ञान-घन आनन्द-घनः
सच्चिदानन्दैकरसे भक्ति-योगे तिष्ठति ॥

*āvīrbhāva-tirobhāvā svapade tiṣṭhati | tāmasī rājasī sāttvikī mānuṣī vijñāna-ghana
ānanda-ghanaḥ saccidānandaikarase bhakti-yoge tiṣṭhati ||*

The mūrṭi which is sometimes manifest and sometimes unmanifest remains in his own abode. The form amongst humans is sometimes in the modes of ignorance, passion or goodness. This form which is embodied spiritual realization and joy is permanently situated in bhakti-yoga, exclusively characterized by eternity, knowledge and bliss..

Uttara-tāpanī 79

ॐ तत् प्राणात्मने
ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

*om tat prāṇātmane
om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |*

I offer obeisances to the soul of the life-breath. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

Uttara-tāpanī 80

ॐ श्री-कृष्णाय गोविन्दाय गोपी-जन-वल्लभाय
ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

*om śrī-kṛṣṇāya govindāya gopī-jana-vallabhāya
om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |*

OM. Obeisances to Kṛṣṇa, Lord of the Cows and lover of the Gopīs. Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

Uttara-tāpanī 81

ॐ अपानात्मने

ॐ तत्सद् भूर्भुवःस्वस्तस्मै वै प्राणात्मने नमो नमः ।

om apānātmane

om tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

Om. Obeisances to the soul of the downward breath. Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

=====

Uttara-tāpanī 82

ॐ कृष्णाय रामाय प्रद्युम्नायानिरुद्धाय

ॐ तत्सद् भूर्भुवःस्वस्तस्मै वै प्राणात्मने नमो नमः ।

om kṛṣṇāya rāmāya pradyumnāyaniruddhāya

om tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

Obeisances to Kṛṣṇa, Balarāma, Pradyumna and Aniruddha. Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

=====

Uttara-tāpanī 83

ॐ व्यानात्मने

ॐ तत्सद् भूर्भुवःस्वस्तस्मै वै प्राणात्मने नमो नमः ।

om vyānātmane

om tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

OM. Obeisances to the soul of the breath which pervades the entire body (vyāna). OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa. =====

Uttara-tāpanī 84

ॐ श्रीकृष्णाय रामाय

ॐ तत्सद् भूर्भुवःस्वस्तस्मै वै प्राणात्मने नमो नमः ।

om śrīkṛṣṇāya rāmāya

om tatsad bhūrbhuvahsvastasmai vai prāṇātmane namo namaḥ |

OM. Obeisances to Kṛṣṇa who is the same as Rāmacandra. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa. =====

Uttara-tāpanī 85

प ओदनअत्मनए

प तत्स[उ]और्व्" स्वस्तस्मए वे प[अ<अत्मनए नमअए नम")

ॐ उदानात्मने

ॐ तत् सद भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

p odaNaaTMaNae

p TaTSaḤU>auRv" SvSTaSMaE vE Pa[a<aaTMaNae NaMaae NaMa")

om udānātmane

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

OM. Obeisances to the soul of the breath held in the throat (udāna). OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.. =====

Uttara-tāpanī 86

ॐ कृष्णाय देवकी-नन्दनाय

ॐ तत् सद भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

om kṛṣṇāya devakī-nandanāya

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Om. Obeisances to Kṛṣṇa, the son of Devakī. Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

=====

Uttara-tāpanī 87

ॐ समानात्मने

ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

om samānātmane

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

OM. That Gopāla is the soul of the life air which pervades the whole body. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who verily is the soul of prāṇa. =====

Uttara-tāpanī 88

ॐ गोपालाय निज-स्वरूपाय

ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

om gopālāya nija-svarūpāya

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

OM. Obeisances to Gopāla, the true form of the Supreme Truth. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa..

Uttara-tāpanī 89

ॐ योऽसौ प्रधानात्मा गोपालः

ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

om yo'sau pradhānātmā gopālāḥ

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

OM. That Gopāla is the soul of the source of the material energy (pradhāna). OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa. KK 108: “The primordial material energy.” =====

Uttara-tāpanī 90

ॐ योऽसाव् इन्द्रियात्मा गोपालः

ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

om yo'sāv indriyātmā gopālaḥ

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmāne namo namaḥ |

OM. That Gopāla is the soul of all the senses. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

=====

Uttara-tāpanī 91

ॐ योऽसौ भूतात्मा गोपालः

ॐ तत्सद् भूर्भुवः स्वस्तस्मै वै प्राणात्मने नमो नमः ।

om yo'sau bhūtātmā gopālaḥ

om tatsad bhūrbhuvaḥsvastasmai vai prāṇātmāne namo namaḥ |

Om. That Gopāla is the soul of being. Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

Uttara-tāpanī 92

ॐ योऽसाव् उत्तम-पुरुषो गोपालः

ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

om yo'sāv uttama-puruṣo gopālaḥ

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmāne namo namaḥ |

OM. That Gopāla is the Supreme Person. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa..

Uttara-tāpanī 93

ॐ योऽसौ परं ब्रह्म गोपालः

ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ।

om yo'sau param brahma gopālah

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

OM. That Gopāla is the Param Brahman. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa..

Uttara-tāpanī 94

ॐ योऽसौ सर्वभूतात्मा गोपालः

ॐ तत्सद् भूर्भुवःस्वस्तस्मै वै प्राणात्मने नमो नमः ।

om yo'sau sarvabhūtātmā gopālah

om tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

OM. That Gopāla is the soul of all beings. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa..

Uttara-tāpanī 95

ॐ योऽसौ जाग्रत्-स्वप्न-सुषुप्तिम् अतीत्य तुर्यातीतो गोपालः ।

ॐ तत् सद् भूर् भुवः स्वस् तस्मै वै प्राणात्मने नमो नमः ॥

om yo'sau jāgrat-svapna-suṣuptim atītya turyātīto gopālah |

om tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ ||

OM. Gopāla transcends the three states of consciousness, i.e. wakefulness, dream and deep sleep; he is even beyond the fourth state of divine consciousness. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

Uttara-tāpanī 96

एको देवः सर्व-भूतेषु गूढः
सर्व-व्यापी सर्व-भूतान्तरात्मा ।
कर्माध्यक्षः सर्व-भूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

*eko devaḥ sarva-bhūteṣu gūḍhaḥ
sarva-vyāpī sarva-bhūtāntarātmā |
karmādhyaḥsaḥ sarva-bhūtādhivāsaḥ
sākṣī cetā kevalo nirguṇaś ca ||*

One supreme deity is hidden in ever single living being. He is the all-pervading, indweller of all creatures. He is the director of the activities of creation, the resort of all beings, the witness, the consciousness, unique and free from the material qualities.

Uttara-tāpanī 97

रुद्राय नमः । आदित्याय नमः । विनायकाय नमः । सूर्याय नमः । विद्यायै नमः । इन्द्राय नमः । अग्नये नमः । यमाय नमः । निरृतये नमः । वायवे नमः । कुबेराय नमः । ईशानाय नमः । ब्रह्मणे नमः । सर्वेभ्यो देवेभ्यो नमः ।

*rudrāya namaḥ | ādityāya namaḥ | vināyakāya namaḥ | sūryāya namaḥ | vidyāyai namaḥ
| indrāya namaḥ | agnaye namaḥ | yamāya namaḥ | nirṛtaye namaḥ | vāyave namaḥ |
kuberāya namaḥ | īśānāya namaḥ | brahmaṇe namaḥ | sarvebhyo devebhyo namaḥ |*

Salutations to Rudra. Salutations to Aditya. Salutations to Vināyaka. Salutations to the Sun God. Salutations to Sarasvatī. Salutations to Indra. Salutations to Agni. Salutations to Yamarāja. Salutations to Nirṛti. Salutations to Vāyu. Salutations to Kubera. Salutations to Īśāna. Salutations to Brahmā. Salutations to all the gods.

Uttara-tāpanī 98

दत्त्वा स्तुतिं पुण्यतमां ब्रह्मणे स्व-स्वरूपिणे ।
कर्तृत्वं सर्वभूतानाम् अन्तर्धाने बभूव सः ॥

dattvā stutiṃ puṇyatamāṃ brahmaṇe sva-svarūpiṇe |
kartṛtvaṃ sarvabhūtānām antardhāne babhūva saḥ ||

Giving this most holy panegyric to Brahmā, accepting him as a manifestation of himself, Lord Nārāyaṇa bestowed mastery over all creatures to him and disappeared.

Uttara-tāpanī 99

ब्रह्मणे ब्रह्म-पुत्रेभ्यो नारदाय यथा-श्रुतम् ।
तथा प्रोक्तस् तु गान्धर्वि गच्छध्वं स्वालयान्तिकम् ॥ इति ॥

brahmaṇe brahma-putrebhyo nāradāya yathā-śrutam |
tathā proktas tu gāndharvi gacchadhvaṃ svālayāntikam || iti ||

I have told you, Gāndharvī, exactly that which was said to Brahmā, the Brahmā's sons and to Nārada, just as I have heard it. You and all the gopīs may now go home.