

ANANTA SATSANG · FOUNDATIONS

राधोपनिषद्

Rādhopaniṣad & Rādhikā-tāpanī

Three Complete Texts under Two Overlapping Names



Ṛgvedic · Atharvavedic · Puruṣa-bodhinī recension

*Complete Sanskrit-English textual dossier · 3 texts · 6 reader units ·
45 aligned entries*

About this edition

The site formerly treated Rādhopaniṣad and Rādhikā-tāpanī as alternate titles. The surviving witnesses show three distinct works. This edition therefore publishes all three in full: the short Ṛgvedic Rādhopaniṣad, the thirteen-text Atharvavedic Rādhikā-tāpanī, and the extended four-prapāṭhaka Atharvanic Rādhopaniṣad that substantially parallels the Puruṣa-bodhinī Śruti.

Textual witnesses

The extended text follows the 1933 Adyar Library edition through the Gaudiya Grantha Mandira transcription and a proofread Sanskrit Documents witness. The parallel Puruṣa-bodhinī recension is retained as an independent control. Complete published Sanskrit-Hindi witnesses control the two shorter works.

Editorial transparency

Bracketed supplements remain identified in the source archive. Two long passages that the Adyar editors marked as commentary-like are included rather than discarded and are explicitly labelled in the reader. Every Sanskrit entry is paired with a fresh, deliberately close English translation.

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COMPLETE THREE-TEXT DOSSIER

Unit 1



The Supreme Power and the Twenty-eight Names

Ṛgvedic Rādhopaniṣad · 15 aligned entries

R̥gvedic Rādhopaniṣad 1

ॐ अथोर्ध्वमन्थिन ऋषयः सनकाद्या भगवन्तं हिरण्यगर्भमुपासित्वोचुः देव कः परमो देवः, का वा तच्छक्तयः, तासु च का वरीयसी भवतीति सृष्टिहेतुभूता च केति ।

om athordhvanthina ṛṣayaḥ sanakādyā bhagavantaṁ hiraṇyagarbhamupāsītvochuḥ deva kaḥ paramo devaḥ, kā vā tacchaktayaḥ, tāsu ca kā varīyasī bhavatīti sṛṣṭihetubhūtā ca keti |

Om. Then the celibate sages, Sanaka and the others, having worshipped the blessed Hiranyagarbha, said: ‘O god, who is the supreme deity? What are that deity’s powers? Among them, which is the highest and the cause of creation?’

R̥gvedic Rādhopaniṣad 2

स होवाच—हे पुत्रकाः शृणुतेदं ह वाव गुह्याद् गुह्यतरमप्रकाश्यं यस्यै कस्मै न देयम् । स्निग्धाय ब्रह्मवादिने गुरुभक्ताय देयमन्यथा दातुर्महदघं भवतीति ।

sa hovāca—he putrakāḥ śṛṇutedaṁ ha vāva guhyāḍ guhyataramaprakāśyaṁ yasmai kasmai na deyam | snigdhāya brahmavādinē gurubhaktāya deyamanyathā dāturmahadaghaṁ bhavatīti |

He said: ‘Dear sons, hear this, which is more secret than the secret. It is not to be disclosed or given indiscriminately. It should be given to one who is affectionate, who speaks of Brahman, and who is devoted to the teacher; otherwise a great fault falls upon the giver.’

R̥gvedic Rādhopaniṣad 3

कृष्णो ह वै हरिः परमो देवः षड्विधैश्वर्यपरिपूर्णो भगवान् गोपीगोपसेव्यो वृन्दाराधितो वृन्दावनाधिनाथः, स एक एवेश्वरः ।

kṛṣṇo ha vai hariḥ paramo devaḥ ṣaḍvidhaiśvarya-paripūrṇo bhagavān gopīgopasevyo vṛndārādhito vṛndāvanādhināthaḥ, sa eka eveśvaraḥ |

Krishna, who is Hari, is indeed the supreme deity: Bhagavan, complete in the six forms of sovereignty, served by the gopis and gopas, worshipped by Vrinda, and Lord of Vrindavan. He alone is the Lord.

R̥gvedic Rādhopaniṣad 4

तस्य ह वै द्वैततनुर्नारायणोऽखिलब्रह्माण्डाधिपतिरेकोऽक्षः प्रकृतेः प्राचीनो नित्यः ।

tasya ha vai dvaitatanurnārāyaṇo'khilabrahmāṇḍādhipatireko'śaḥ prakṛteḥ prācīno nityaḥ |

Narayana, sovereign of all the universes, is his other embodiment and a single portion of him—eternal and prior to Prakṛiti.

R̥gvedic Rādhopaniṣad 5

एवं हि तस्य शक्तयस्त्वनेकधा । आह्लादिनीसंधिनीज्ञानेच्छाक्रियाद्या बहुविधाः शक्तयः ।

evaṃ hi tasya śaktayastvanekadhā | āhlādinīsaṃdhinījñānecchākriyādyā bahuvidhāḥ śaktayaḥ |

His powers are thus manifold. Hladini, Sandhini, knowledge, will, action, and many others are his many kinds of power.

R̥gvedic Rādhopaniṣad 6

तास्वाह्लादिनी वरीयसी परमान्तरङ्गभूता राधा । कृष्णेन आराध्यत इति राधा, कृष्णं समाराधयति सदेति राधिका गान्धर्वेति व्यपदिश्यत इति ।

tāsvāhlādinī varīyasī paramāntaraṅgabhūtā rādhā | kṛṣṇena ārādhyata iti rādhā, kṛṣṇaṃ samārādhayati sadeti rādhikā gāndharveti vyapadiśyata iti |

Among them Hladini is the highest, the supremely intimate power: Radha. Because she is worshipped by Krishna she is Radha; because she always worships Krishna completely she is Radhika. She is also designated Gandharva.

R̥gvedic Rādhopaniṣad 7

अस्या एव कायव्यूहरूपा गोप्यो महिष्यः श्रीश्चेति । येयं राधा यश्च कृष्णो रसाब्धिर्देहेनैकः क्रीडनार्थं द्विधाभूत् ।

asyā eva kāyavyūharūpā gopyo mahiṣyaḥ śrīśceti | yeyam rādhā yaśca kṛṣṇo rasābdirdehenaikaḥ kṛīḍanārthaṁ dvidhābhūt |

The gopis, the queens, and Shri are bodily expansions of her alone. This Radha and Krishna, the ocean of rasa, are one in body and became two for the sake of play.

R̥gvedic Rādhopaniṣad 8

एषा वै हरेः सर्वेश्वरी सर्वविद्या सनातनी कृष्णप्राणाधिदेवी चेति विविक्ते वेदाः स्तुवन्ति, यस्या गतिं ब्रह्मभागा वदन्ति । महिमास्याः स्वायुर्मानेनापि कालेन वक्तुं न चोत्सहे । सैव यस्य प्रसीदति तस्य करतलावकलितं परमं धामेति । एतामवज्ञाय यः कृष्णमाराधयितुमिच्छति स मूढतमो मूढतमश्चेति ।

eṣā vai hareḥ sarveśvarī sarvavidyā sanātānī kṛṣṇapṛāṇādhidevī ceti vivikte vedāḥ stuvanti, yasyā gatiṁ brahmabhāgā vadanti | mahimāsyāḥ svāyurmānenāpi kālena vaktuṁ na cotsahe | saiva yasya prasīdati tasya karatalāvakalitaṁ paramaṁ dhāmeti | etānavajñāya yaḥ kṛṣṇamārādhayitumicchati sa mūḍhatamo mūḍhatamaśceti |

She is the sovereign of all that belongs to Hari, all eternal knowledge, and the presiding goddess of Krishna's very life. In seclusion the Vedas praise her, whose destination the knowers of Brahman proclaim. I could not finish speaking her greatness even in the full measure of my lifespan. For the one to whom she is gracious, the supreme abode lies as if held in the palm. One who disregards her yet wishes to worship Krishna is the most deluded of the deluded.

R̥gvedic Rādhopaniṣad 9

अथ हैतानि नामानि गायन्ति श्रुतयः—राधा रासेश्वरी रम्या कृष्णमन्त्राधिदेवता । सर्वाद्या सर्ववन्द्या च वृन्दावनविहारिणी ॥

atha haitāni nāmāni gāyanti śrutayaḥ—rādhā rāseśvarī ramyā kṛṣṇamantrādhidevatā | sarvādyā sarvavandya ca vṛndāvanavihārīṇī ||

Then the Shrutis sing these names: Radha; Queen of the rasa dance; Lovely One; Presiding Deity of Krishna's mantra; First of all; Worshipped by all; and She who wanders in Vrindavan.

R̥gvedic Rādhopaniṣad 10

वृन्दाराध्या रमाशेषगोपीमण्डलपूजिता । सत्या सत्यपरा सत्यभामा श्रीकृष्णवल्लभा ॥

vr̥ndārādhyā ramāśeṣagopīmāṇḍalapūjitā | satyā satyaparā satyabhāmā śrīkṛṣṇavallabhā ||

Worshipped by Vrinda; Rama; Worshipped by the entire circle of gopis; True; Devoted to truth; Satyabhama; and Beloved of Shri Krishna.

R̥gvedic Rādhopaniṣad 11

वृषभानुसुता गोपी मूलप्रकृतिरीश्वरी । गान्धर्वा राधिकाऽऽरम्या रुक्मिणी परमेश्वरी ॥

vr̥ṣabhānusutā gopī mūlaprakṛtirīśvarī | gāndharvā rādhikā"ramyā rukmiṇī parameśvarī ||

Daughter of Vrishabhānu; Gopi; Primordial Prakriti; Sovereign; Gandharva; Radhika; Supremely delightful; Rukmini; and Supreme Sovereign.

R̥gvedic Rādhopaniṣad 12

परात्परतरा पूर्णा पूर्णचन्द्रनिभानना । भुक्तिमुक्तिप्रदा नित्यं भवव्याधिविनाशिनी ॥

parātparatārā pūrṇā pūrṇacandranibhānanā | bhuktimuktipradā nityaṁ bhavavyādhivināśinī ||

Higher than the highest; Fullness itself; She whose face resembles the full moon; Eternal giver of enjoyment and liberation; and Destroyer of the disease of becoming.

R̥gvedic Rādhopaniṣad 13

इत्येतानि नामानि यः पठेत् स जीवन्मुक्तो भवति । इत्याह हिरण्यगर्भो भगवानिति ।

ityetāni nāmāni yaḥ paṭhet sa jīvanmukto bhavati | ityāha hiraṇyagarbho bhagavāniti |

One who recites these names becomes liberated while living. Thus spoke the blessed Hiranyagarbha.

R̥gvedic Rādhopaniṣad 14

संधिनी तु धामभूषणशय्यासनादिमित्रभृत्यादिरूपेण परिणता मृत्युलोकावतरणकाले मातृपितृरूपेण चासीदित्यनेकावतारकारणा । ज्ञानशक्तिस्तु क्षेत्रज्ञशक्तिरिति । इच्छान्तर्भूता माया सत्त्वरजस्तमोमयी बहिरङ्गा जगत्कारणभूता सैवाविद्यारूपेण जीवबन्धनभूता । क्रियाशक्तिस्तु लीलाशक्तिरिति ।

*saṁdhinī tu dhāmabhūṣaṇaśayyāsanaādimitrabhṛtyādirūpeṇa pariṇatā
mr̥tyulokāvataraṇakāle mātṛpitṛrūpeṇa cāsīdityanekāvatārakāraṇā | jñānaśaktistu
kṣetrajñāśaktiriti | icchāntarbhūtā māyā sattvarajastamomayī bahiraṅgā
jagatkāraṇabhūtā saivāvidyārūpeṇa jīvabandhanabhūtā | kriyāśaktistu līlāśaktiriti |*

Sandhini becomes the abode, ornaments, bed, seat, friends, servants, and other forms; when the Lord descends into the mortal world she also becomes mother and father, and is therefore the cause of many descents. The power of knowledge is the power of the knower of the field. Maya is contained within the power of will: made of sattva, rajas, and tamas, external, and the cause of the world; as ignorance she becomes the cause of the living being's bondage. The power of action is the power of divine play.

R̥gvedic Rādhopaniṣad 15

य इमामुपनिषदमधीते सोऽव्रती व्रती भवति, स वायुपूतो भवति, स सर्वपूतो भवति, राधाकृष्णप्रियो भवति, स यावच्चक्षुः पातं पङ्क्तीः पुनाति ॐ तत्सत् । इति ऋग्वेदीया श्रीराधोपनिषत् ।

*ya imāmapaniṣadamadhīte so'vratī vratī bhavati, sa vāyupūto bhavati, sa sarvapūto
bhavati, rādhākṛṣṇapriyo bhavati, sa yāvaccakṣuḥ pātam paṅktīḥ punāti om tatsat | iti
rgvedīyā śrīrādhopaniṣat |*

One who studies this Upanishad becomes observant even if previously without vows. That person becomes purified like the wind, becomes wholly pure, and becomes dear to Radha and Krishna; as far as that person's gaze falls, the rows of people are purified. Om. That is truth. Thus ends the Rigvedic Shri Radhupanishad.

COMPLETE THREE-TEXT DOSSIER

Unit 2



The Shrutis' Thirteen Texts in Praise of Rādhikā

Rādhikā-tāpanī Upaniṣad · 13 aligned entries

Rādhikā-tāpanī 1

ब्रह्मवादिनो वदन्ति, कस्माद्वाधिकामुपासते आदित्योऽभ्यद्रवत् ॥ १ ॥

brahmavādino vadanti, kasmādrādhikāmupāsate ādityo'bhyadravat || 1 ||

The knowers of Brahman asked, 'Why is Radhika worshipped?' Then Aditya's illumination came upon them.

Rādhikā-tāpanī 2

श्रुतय ऊचुः—सर्वाणि राधिकाया दैवतानि सर्वाणि भूतानि राधिकायास्तां नमामः ॥ २ ॥

śrutaya ūcuḥ—sarvāṇi rādhikāyā daivatāni sarvāṇi bhūtāni rādhikāyāstāṃ namāmaḥ || 2 ||

The Shrutis said: The divinity in all the gods belongs to Radhika, and all beings belong to Radhika. We bow to her.

Rādhikā-tāpanī 3

देवतायतनानि कम्पन्ते राधाया हसन्ति नृत्यन्ति च सर्वाणि राधादैवतानि । सर्वपापक्षयायेति व्याहृतिभिर्हुत्वाथ राधिकायै नमामः ॥ ३ ॥

devatāyatanāni kampante rādhāyā hasanti nṛtyanti ca sarvāṇi rādhādaivatāni | sarvapāpakṣayāyeti vyāhṛtibhirhutvātha rādhikāyai namāmaḥ || 3 ||

The abodes of the gods tremble through Radha; they laugh and dance, and all the deities belong to Radha. Having offered with the sacred utterances for the destruction of every sin, we then bow to Radhika.

Rādhikā-tāpanī 4

भासा यस्याः कृष्णदेहोऽपि गौरो जायते देवस्येन्द्रनीलप्रभस्य । भृङ्गाः काकाः कोकिलाश्चापि गौरास्तां
राधिकां विश्वधात्रीं नमामः ॥ ४ ॥

*bhāsā yasyāḥ kṛṣṇadeho'pi gouro jāyate devasyendranīlaprabhasya | bhr̥ṅgāḥ kākāḥ
kokilāścāpi gaurāstāṃ rādhikāṃ viśvadhātrīṃ namāmaḥ || 4 ||*

By her radiance even the body of Krishna—the God who shines like blue
sapphire—becomes fair; bees, crows, and cuckoos too become fair. We bow to that
Radhika, sustainer of the universe.

Rādhikā-tāpanī 5

यस्या अगम्यतां श्रुतयः सांख्ययोगा वेदान्तानि ब्रह्मभावं वदन्ति । न यां पुराणानि विदन्ति सम्यक् तां
राधिकां देवधात्रीं नमामः ॥ ५ ॥

*yasyā agamyatāṃ śrutayaḥ sām̐khyayogā vedāntāni brahmabhāvaṃ vadanti | na yāṃ
purāṇāni vidanti samyak tāṃ rādhikāṃ devadhātrīṃ namāmaḥ || 5 ||*

The Shrutis, Sankhya, Yoga, and the Vedantas declare her inaccessible nature and her
being Brahman; even the Puranas do not fully know her. We bow to that Radhika,
sustainer of the gods.

Rādhikā-tāpanī 6

जगद्भर्तुर्विश्वसम्मोहनस्य श्रीकृष्णस्य प्राणतोऽधिकामपि । वृन्दारण्ये स्वेष्टदेवीं च नित्यं तां राधिकां
वनधात्रीं नमामः ॥ ६ ॥

*jagadbharturviśvasammohanasya śrīkṛṣṇasya prāṇato'dhikāmapī | vṛndāraṇye
sveṣṭadevīṃ ca nityaṃ tāṃ rādhikāṃ vanadhātrīṃ namāmaḥ || 6 ||*

She is dearer than life to Shri Krishna, sustainer of the world and enchanter of the
universe; in Vrinda's forest she is forever our chosen Goddess. We bow to that Radhika,
sustainer of the forest.

Rādhikā-tāpanī 7

यस्या रेणं पादयोर्विश्वभर्ता धरते मूर्ध्नि रहसि प्रेमयुक्तः । स्रस्तवेणुः कबरीं न स्मरेद्यल्लीनः कृष्णः
क्रीतवत्तु तां नमामः ॥ ७ ॥

*yasyā reṇaṃ pādaylorviśvabhartā dharate mūrdhni rahasi premayuktaḥ | srastaveṇuḥ
kabarīṃ na smaredyallīnaḥ kṛṣṇaḥ kṛtāvattu tāṃ namāmaḥ || 7 ||*

The sustainer of the universe, filled with love in solitude, places the dust of her feet upon his head. Absorbed in her, Krishna forgets his fallen flute and loosened hair and becomes as if purchased by her. We bow to her.

Rādhikā-tāpanī 8

यस्याः क्रीडां चन्द्रमा देवपत्न्यो दृष्ट्वा नग्ना आत्मनो न स्मरन्ति । वृन्दारण्ये स्थावरा जङ्गमाश्च
भावाविष्टां राधिकां तां नमामः ॥ ८ ॥

*yasyāḥ kṛīḍāṃ candramā devapatnyo dṛṣṭvā nagnā ātmano na smaranti | vṛndāraṇye
sthāvarā jaṅgamāśca bhāvāviṣṭāṃ rādhikāṃ tāṃ namāmaḥ || 8 ||*

Seeing her play, the moon and the unveiled wives of the gods lose awareness of themselves; in Vrinda's forest the motionless and moving beings are overwhelmed with feeling. We bow to that Radhika.

Rādhikā-tāpanī 9

यस्या अङ्के विलुण्ठन् कृष्णदेवो गोलोकाख्यं नैव सस्मार धामपदम् । सांशा कमला शैलपुत्री तां राधिकां
शक्तिधात्रीं नमामः ॥ ९ ॥

*yasyā aṅke viluṇṭhan kṛṣṇadevo golokākhyam naiva sasmāra dhāmapadam | sāṃśā
kamaḷā śailaputrī tāṃ rādhikāṃ śaktidhātrīṃ namāmaḥ || 9 ||*

Reclining in her lap, Lord Krishna does not even remember the abode called Goloka. Kamala and the Daughter of the Mountain are portions of her. We bow to that Radhika, bearer of the powers.

Rādhikā-tāpanī 10

स्वरैर्ग्रामैश्च त्रिभिर्मूर्च्छनाभिर्गीता देवी सखिभिः प्रेमबद्धा । ब्राह्मीं निशां यातनोदेकशक्त्या वृन्दारण्ये
राधिका तां नमामः ॥ १० ॥

*svarairgrāmaīśca tribhirmūrcchanābhīrgītā devī sakhibhiḥ premabaddhā | brāhmīṃ
niśāṃ yātanodekaśaktyā vṛndāraṇye rādhikā tāṃ namāmaḥ || 10 ||*

The Goddess, bound by love, was sung by her friends with notes, the three scales, and melodic movements. By her power alone Radhika extended the night of Brahma in Vrinda's forest. We bow to her.

Rādhikā-tāpanī 11

क्वचिद् भूत्वा द्विभुजा कृष्णदेहा वंशीरन्ध्रैर्वादयामास चक्रे । यस्या भूषां कुन्दमन्दारपुष्पैर्मालां
कृत्वानुनयेद्देवदेवः ॥ ११ ॥

*kvacid bhūtvā dvibhujā kṛṣṇadehā vaṃśīrandhrairvādayāmāsa cakre | yasyā bhūṣāṃ
kundamandārapuṣpairmālāṃ kṛtvānunyayeddevadevaḥ || 11 ||*

Once she became two-armed, assuming Krishna's form, and played through the holes of the flute. The God of gods made a garland of kunda and mandara flowers as her ornament and sought to please her.

Rādhikā-tāpanī 12

येयं राधा यश्च कृष्णो रसाब्धिर्देहेनैकः क्रीडनार्थं द्विधाभूत् । देहो यथा छायाया शोभमानः शृण्वन् पठन्
याति तद्धाम शुद्धम् ॥ १२ ॥

*yeyaṃ rādhā yaśca kṛṣṇo rasābhdhirdēhenaikaḥ kṛīḍanārthaṃ dvidhābhūt | deho yathā
chāyayaḥ śobhamānaḥ śṛṇvan paṭhan yāti taddhāma śuddham || 12 ||*

This Radha and Krishna, the ocean of rasa, are one in body and became two for the sake of play, as a body appears beautiful with its shadow. One who hears or recites this goes to their pure abode.

Rādhikā-tāpanī 13

वसिष्ठं च बृहस्पतिं चार्वागध्यापयति यजमानस्य बार्हस्पत्यं च ॥ १३ ॥ इत्यथर्ववेदीया
श्रीराधिकातापनीयोपनिषत् ।

*vasiṣṭhaṁ ca brhaspatiṁ cārvāgadhyāpayati yajamānasya bārhaspatyaṁ ca || 13 ||
ityatharvavedīyā śrīrādhikātāpanīyopaniṣat |*

Vasishtha taught it to the eloquent Brihaspati, and Brihaspati taught it to his patron;
therefore it is called Barhaspatya. Thus ends the Atharvavedic Shri Radhika-tapaniya
Upanishad.

COMPLETE THREE-TEXT DOSSIER

Unit 3



The Cosmic Lotus, Govinda, Rādhikā, and the Gopīs

Extended Atharvanic Rādhopaniṣad · Prapāṭhaka 1 · 7 aligned entries

Prapāṭhaka 1.1

ओ३ । अथ सुषुप्तौ रामः स्वबोधम् आधायैव—किं मे देवः? क्वासौ कृष्णो योऽयं३ मम भ्रातेति? तस्य का निष्ठा ब्रूहीति । सा वै ह्य उवाच ।

om | atha suṣuptau rāmaḥ svabodham ādhāyeva—kiṁ me devaḥ? kvāsau kṛṣṇo yo'yaṁ mama bhrāteti? tasya kā niṣṭhā brūhīti | sā vai hy uvāca |

Om. Then, in deep sleep, Rama, as though established in his own awareness, asked: ‘Who is my deity? Where is that Krishna who is my brother? Tell me: what is his foundation?’ She indeed replied.

Prapāṭhaka 1.2

राम शृणु—भूर् भुवः स्वरं महर् जनस् तपः सत्यं३ तलं३ वितलं३ सुतलं३ रसातलं३ तलातलं३ महातलं३ पातालम् । एव३ पञ्चाशत्कोटियोजनं३ बहुलं३ स्वर्णाण्डं३ ब्रह्माण्डम् इति । अनन्तकोटिब्रह्माण्डानाम् उपरि कारणजलोपरि महाविष्णोर् नित्यं३ स्थानं३ वैकुण्ठः ।

rāma śṛṇu—bhūr bhuvaḥ svar mahar janas tapaḥ satyaṁ talam vitalam sutalam rasātalam talātalam mahātalam pātālam | evaṁ pañcāśatkoṭīyojanam bahulam svarṇāṇḍam brahmāṇḍam iti | anantakoṭībrahmāṇḍānām upari kāraṇajalopari mahāviṣṇor nityaṁ sthānaṁ vaikunṭhaḥ |

‘Rama, listen. Bhur, Bhuvar, Svar, Mahar, Jana, Tapas, Satya, Tala, Vitala, Sutala, Rasatala, Talatala, Mahatala, and Patala: the golden egg called the Brahmanda extends through fifty crores of yojanas. Above infinite crores of universes and above the causal waters is Vaikuntha, the eternal abode of Mahavishnu.’

Prapāṭhaka 1.3

स ह पृच्छति—कथं३ शून्यमण्डले निरालम्बने वैकुण्ठ इति?

sa ha pṛcchati—katham śūnyamaṇḍale nirālabhane vaikunṭha iti?

He asked: ‘How can Vaikuntha exist in the unsupported sphere of emptiness?’

Prapāṭhaka 1.4

सानुयुक्ता—पद्मासनासीनः कृष्णध्यानपरायणः शेषदेवोऽस्ति । तस्यानन्तरोमकूपेष्व्
अनन्तकोटिब्रह्माण्डानि अनन्तकोटिकारणजलानि । तस्य सप्तकोटिपरिसहस्रपरिमिताः फणाः ।
तदुपरि वैकुण्ठो विष्णुलोक इति । रुद्रलोकः शिववैकुण्ठ इति । दशकोटियोजनविस्तीर्णो रुद्रलोकः ।
तदुपरि विष्णुलोकः । सप्तकोटियोजनविस्तीर्णो विष्णुलोकः । तदुपरि सुदर्शनचक्रं
त्रिकोटियोजनविस्तीर्णम् । तदुपरि कृष्णस्य स्थानं गोकुलाढ्यं माथुरमण्डलं महत् पदं
सुधामयसमुद्रेणावेष्टितम् इति । तत्राष्टदलकेसरमध्ये मणिपीठे सप्तावरणकम् इति ।

sānuuyuktā—padmāsanāsīnaḥ kṛṣṇadhyānaparāyaṇaḥ śeṣadevo'sti |
tasyānantaromakūpeṣv anantakoṭībrahmāṇḍāni anantakoṭīkāraṇajalāni | tasya
saptakoṭīparisahasraparimitāḥ phaṇāḥ | tadupari vaikunṭho viṣṇulokaḥ iti | rudralokaḥ
śivavaikunṭhaḥ iti | daśakoṭīyojanavistīrṇo rudralokaḥ | tadupari viṣṇulokaḥ |
saptakoṭīyojanavistīrṇo viṣṇulokaḥ | tadupari sudarśanacakraṁ trikoṭīyojanavistīrṇam |
tadupari kṛṣṇasya sthānaṁ gokulāḍhyaṁ māthuramaṇḍalaṁ mahat padam
sudhāmayasamudreṇāveṣṭitam iti | tatrāṣṭadalakesaramadhye maṇipīṭhe
saptāvaraṇakam iti |

She answered: ‘Shesha Deva is there, seated in the lotus posture and wholly intent on meditation upon Krishna. Within his endless hair-pores are infinite crores of universes and causal oceans; his hoods are measured in seven crores of thousands. Above him is Vaikuntha, called Vishnuloka. Rudraloka is Shiva’s Vaikuntha and extends ten crores of yojanas. Above it is the seven-crore-yojana Vishnuloka, and above that the Sudarshana disc extending three crores. Above it is Krishna’s abode: Gokula-rich Mathura-mandala, the great station encircled by an ocean made of nectar. There, within the pericarp of an eight-petalled lotus, stands a jewelled seat with seven enclosures.’

Prapāṭhaka 1.5

स पृच्छति—किं रूपं? किं स्थानं? किं पद्मं? किम् अन्तःकेसरः? किम् आवरणम्?

sa pr̥cchati—kiṁ rūpaṁ? kiṁ sthānaṁ? kiṁ padmaṁ? kim antaḥkesaraḥ? kim āvaraṇam?

He asked: ‘What is the form? What is the place? What is the lotus? What is within its pericarp? What are the enclosures?’

Prapāṭhaka 1.6

इत्थ् उक्ते सानुयुक्ता—गोकुलाढ्ये माथुरमण्डले वृन्दावनमध्ये सहस्रदलपद्मे षोडशदलमध्ये
 अष्टदलकेसरे गोविन्दोऽपि श्यामपीताम्बरो द्विभुजो मयूरपिच्छशिराः वेणुवेत्रहस्तो निर्गुणः सगुणो
 निराकारः साकारो निरीहः स चेष्टते विराजत इति । पार्श्वे राधिका वेति । तस्या अशो
 लक्ष्मीदुर्गाविजयादिशक्तिर् इति । पश्चिमे सम्मुखे ललिता । वायव्ये श्यामला । उत्तरस्मिन् श्रीमती ।
 ऐशान्यां हरिप्रिया । पूर्वस्मिन् विशाला । अग्नेय्यां श्रद्धा । याम्यां पद्मा । नैऋत्यां भद्रा । षोडशदले
 अग्रे चन्द्रावती । तद्वामे चित्ररेखा । तत्पार्श्वे चित्रकरा । तत्पार्श्वे मदनसुन्दरी । तत्पार्श्वे श्रीमदा । तत्पार्श्वे
 शशिरेखा । तत्पार्श्वे कृष्णप्रिया । तत्पार्श्वे वृन्दा । तत्पार्श्वे मनोहरा । तत्पार्श्वे योगानन्दा । तत्पार्श्वे
 परानन्दा । तत्पार्श्वे प्रेमानन्दा । तत्पार्श्वे सत्यानन्दा । तत्पार्श्वे चन्द्रा । तत्पार्श्वे किशोरीवल्लभा । तत्पार्श्वे
 करुणाकुशला इति । एव विविधा गोप्यः कृष्णसेवां कुर्वन्तीति ।

*ity ukte sānuuyuktā—gokulāḍhye māthuramaṇḍale vṛndāvanamadhyaḥ sahasradalapadme
 ṣoḍaśadalamadhyaḥ aṣṭadalakesare govīndo'pi śyāmapītāmbaro dvibhujo
 mayūrapicchaśirāḥ veṇuvetrahasto nirguṇaḥ saguṇo nirākāraḥ sākāro nirīhaḥ sa ceṣṭate
 virājata iti | pāśve rādhikā ceti | tasyā aṁśo lakṣmīdurgāvijayādīśaktir iti | paścime
 sammukhe lalitā | vāyavye śyāmalā | uttarasmin śrīmatī | aiśānyāṁ haripriyā | pūrvasmin
 viśālā | agneyāṁ śraddhā | yāmyāṁ padmā | nairṛtyāṁ bhadra | ṣoḍaśadale agre
 candrāvātī | tadvāme citrarekhā | tatpāśve citrakarā | tatpāśve madanasundarī |
 tatpāśve śrīmadā | tatpāśve śaśirekhā | tatpāśve kṛṣṇapriyā | tatpāśve vṛndā |
 tatpāśve manoharā | tatpāśve yogānandā | tatpāśve parānandā | tatpāśve
 premānandā | tatpāśve satyānandā | tatpāśve candrā | tatpāśve kiśorīvallabhā |
 tatpāśve karuṇākuśalā iti | evaṁ vividhā gopyāḥ kṛṣṇasevāṁ kurvanti |*

She answered: ‘In Gokula-rich Mathura-mandala, in the midst of Vrindavan, within the sixteen petals of a thousand-petalled lotus and in the pericarp of its eight petals, Govinda shines: dark, dressed in yellow, two-armed, crowned with a peacock feather, flute and herding-stick in hand; beyond qualities yet possessed of qualities, formless yet formed, desireless yet active. Radhika is at his side. Lakshmi, Durga, Vijaya, and the other powers are portions of her. Facing him in the west is Lalita; in the northwest Shyamala; north Shrimati; northeast Haripriya; east Vishala; southeast Shraddha; south Padma; southwest Bhadra. On the sixteen petals are Chandravati, Chitrarekha, Chitrakara, Madanasundari, Shrimada, Shashirekha, Krishnapriya, Vrinda, Manohara, Yogananda, Parananda, Premananda, Satyananda, Chandra, Kishorivallabha, and Karunakushala. Thus the various gopis serve Krishna.’

Editorial note: The GGM transcription's informal correction beside Yogananda has been resolved to the normalized reading yogānandā; the parallel recension remains archived for comparison.

Prapāṭhaka 1.7

इति वेदवचनं भवति । इति वेदवचनं भवति । इति वेदवचनं भवति । मानसपूजया जपेन ध्यानेन
कीर्तनेन स्तुत्या मानसेन सर्वेण नित्यस्थलं प्राप्नोति । नान्येनेति । नान्येनेति । नान्येनेति । इत्य्
आथर्वण्यां पुरुषबोधन्यां पारमहंस्यां प्रथमः प्रपाठकः ।

iti vedavacanam bhavati | iti vedavacanam bhavati | iti vedavacanam bhavati |
mānasapūjayā japena dhyānena kīrtanena stutyā mānasena sarveṇa nityasthalam
prāpnoti | nānyeneti | nānyeneti | nānyeneti | ity ātharvaṇyām puruṣabodhanyām
pāramahṁsyām prathamam prapāṭhakam |

So declares the Veda; so declares the Veda; so declares the Veda. By mental worship, recitation, meditation, singing, praise, and the whole inward discipline one reaches the eternal place—not by another means, not by another means, not by another means. Thus ends the first prapathaka of the Atharvanic, Purusha-bodhini, Paramahamsa teaching.

COMPLETE THREE-TEXT DOSSIER

Unit 4



Rādhā-kuṇḍa and the Unity of Rādhā-Kṛṣṇa

Extended Atharvanic Rādhopaniṣad · Prapāṭhaka 2 · 3 aligned entries

Prapāṭhaka 2.1

ओ३ । सानुयुक्ता—तस्य बाह्येषु शतदलपद्मपत्रेषु योगपीठेषु रासक्रीडानुरक्ता गोप्यस् तिष्ठन्ति । एतच् चतुर्द्वार३ लक्षसूर्यसमुज्ज्वलम् । तत्र द्रुमाकीर्णम् । तत् प्रथमावरणे पश्चिमे सम्मुखे स्वर्णमण्डपे देवकन्या । द्वितीये सुदामादि । तृतीये किङ्किण्यादि । चतुर्थे लवङ्गादि । पञ्चमे कल्पतरोर् मूले उषा तत्सहितोऽनिरुद्धोऽपि । षष्ठे देवाः । सप्तमे रक्तवर्णो विष्णुर् इति द्वारपालाः । एतद् बाह्या३ राधाकुण्डम् । तत्र स्नात्वा राधाङ्ग३ भवति । ईश्वरस्य दर्शनयोग्य३ भवति । यत्र स्नात्वा नारद ईश्वरस्य नित्यस्थलसामीप्ययोग्यो भवति ।

om | sānuyuktā—tasya bāhyeṣu śatadalapadmapatreṣu yogapiṭheṣu rāsakrīḍānuraktā gopyas tiṣṭhanti | etac caturdvāraṁ lakṣasūryasamujjvalam | tatra drumākīrṇam | tat prathamāvaraṇe paścime sammukhe svarṇamaṇḍape devakanyā | dvitīye sudāmādi | tṛtīye kiṅkiṇyādi | caturthe lavaṅgādi | pañcame kalpataror mūle uṣā tatsahito'niruddho'pi | ṣaṣṭhe devāḥ | saptame raktavarṇo viṣṇur iti dvārapālāḥ | etad bāhyāṁ rādhākuṇḍam | tatra snātvā rādhāṅgaṁ bhavati | īśvarasya darśanayogyāṁ bhavati | yatra snātvā nārada īśvarasya nityasthalasāmīpyayogyo bhavati |

Om. She continued: 'Outside it, on the petals of the hundred-petalled lotus, the gopis devoted to the rasa play stand upon sacred seats. It has four gates, blazes like a hundred thousand suns, and is filled with trees. In the western golden pavilion of the first enclosure is Devakanya; in the second are Sudama and others; in the third Kinkini and others; in the fourth Lavanga and others; in the fifth, beneath a wish-fulfilling tree, are Usha and Aniruddha; in the sixth are the gods; and in the seventh red-hued Vishnu and the gatekeepers. Outside this is Radhakunda. Bathing there one becomes a limb of Radha and fit for the Lord's vision. By bathing there Narada became fit for nearness to the Lord's eternal place.'

Prapāṭhaka 2.2

राधाकृष्णयोर् एकम् आसनम् । एका बुद्धिः । एक३ मनः । एक३ ज्ञानम् । एक३ आत्मा । एक३ पदम् । एका आकृतिः । एक३ ब्रह्म । तस्य सम३ हेममुरली३ वादयन् हेमस्वरूपाम् अनुरागस३ वलिता३ कल्पतरोर् मूले आस्ते । सुरभिविद्या अक्षमाला श्रुतिर् इव परमा सिद्धा सात्त्विकी ।

rādhākṛṣṇayor ekam āsanam | ekā buddhiḥ | ekaṁ manaḥ | ekaṁ jñānam | eka ātmā | ekaṁ padam | ekā ākṛtiḥ | ekaṁ brahma | tasya samāṁ hemamuralīṁ vādayan hemavarūpām anurāgasamvalitāṁ kalpataror mūle āste | surabhividyā akṣamālā śrutir iva paramā siddhā sāttvikī |

Radha and Krishna share one seat, one understanding, one mind, one knowledge, one self, one station, one form, and one Brahman. Equal with her, playing a golden flute beside that golden form filled with love, he remains beneath the wish-fulfilling tree. The Surabhi wisdom, like a rosary and like revelation, is supreme, perfected, and pure.

Editorial note: The final verb āste is supplied in brackets by the Adyar editor and is retained transparently here.

Prapāṭhaka 2.3

शुद्धा सात्त्विकी गुणातीता स्नेहभावरहिता । अत एव द्वयोर न भेदः । कालमायागुणातीतत्वात् । तद् एव स्पष्टयति अथेति । अथानन्तरं मङ्गले वा । अथ वा श्रीवृन्दावनमध्ये ऋग्यजुःसामस्वरूपम् । ऋगात्मको मकारः । यजुरात्मक उकारः । श्रीरामः सामात्मकोऽपि अकारः । श्रीकृष्णः अर्धमात्रात्मकोऽपि । यशोदा इव बिन्दुः । परब्रह्म सच्चिदानन्दानन्दराधाकृष्णयोः परस्परसुखाभिलाषरसास्वादन इव तत् सच्चिदानन्दामृतं कथ्यते । तल्लक्षणं यत् प्रणवः ब्रह्मविष्णुशिवात्मकम् इच्छाज्ञानशक्तिनिष्ठं कायिकवाचिकमानसिकभावः सत्त्वरजस्तमःस्वरूपः सत्यत्रेताद्वापरानुगीतम् । द्वापरस्य पश्चाद् वर्तते कलिः । एतच्च चतुर्युगेषु गीयते । तद् भूर्भुवःस्वर्लक्षणम् ओङ्कार एव । यच्च चान्यद् अतिरिक्तं कालातीतं तद् अप्य् ओङ्कार एव । सर्वं ह्य एतद् ब्रह्म आत्मा सोऽहम् अस्मि इति धीमहि चिन्तयेमहि । आदित्यो वा एष एतन् मण्डलं तपति इति यत् श्वेताख्यं श्वेतद्वीपनाम स्थानं तुरीयातीतं गोकुलमथुराद्वारकाणां तुरीयम् एतद् दिव्यं वृन्दावनम् इति पुरैवोक्तं सर्वं सम्पत्सम्प्रदायानुगतं यत्र । इत्य् आथर्वण्यां पुरुषबोधन्यां पारमहंस्यां द्वितीयः प्रपाठकः ।

śuddhā sāttvikī guṇātītā snehabhāvarahitā | ata eva dvayor na bhedaḥ |
kālamāyāguṇātītātātāt | tad eva spaṣṭayati atheti | athānantaram maṅgale vā | atha vā
śrīvṛndāvanamadhye ṛgyajuḥsāmasvarūpam | ṛgātmako makārah | yajurātmako ukārah |
śrīrāmaḥ sāmātmako'pi akārah | śrīkṛṣṇaḥ ardhamaṭrātmako'pi | yaśodā iva binduḥ |
parabrahma saccidānandānandarādhākṛṣṇayoḥ parasparasukhābhilāṣarasāsvādāna iva
tat saccidānandāmṛtaṁ kathyate | tallakṣaṇaṁ yat praṇavaṁ brahmaviṣṇuśivātmakam
icchājñānaśaktiniṣṭhaṁ kāyikavācīkamānasikabhāvaṁ sattvarajastamaḥsvarūpaṁ
satyatretādvāparānugītam | dvāparasya paścād vartate kaliḥ | etac caturyugeṣu gīyate |
tad bhūrbhuvahṥvarlakṣaṇam oṅkāra eva | yac cānyad atiriktaṁ kālātītaṁ tad apy oṅkāra
eva | sarvaṁ hy etad brahma ātmā so'ham asmi iti dhīmahi cintayemahi | ādityo vā eṣa
etan maṇḍalaṁ tapati iti yat śvetākhyam śvetadvīpanāma sthānaṁ turīyātītaṁ
gokulamathurādvārakāñāṁ turīyam etad divyaṁ vṛndāvanam iti puraiivoktaṁ sarvaṁ
sampatsampradāyānugataṁ yatra | ity ātharvaṇyāṁ puruṣabodhanyāṁ
pāramahaṁsyāṁ dvitīyaḥ prapāṭhakaḥ |

She is pure, luminous, beyond the qualities, and free from possessive attachment. Therefore there is no difference between the two, for they transcend time, Maya, and the

qualities. The text now makes this clear. In the midst of Shri Vrindavan is the form of Rig, Yajus, and Saman: M is the Rig, U is the Yajus, Shri Rama is A as the Saman, Shri Krishna is the half-measure, and Yashoda is like the point. The nectar of being, consciousness, and bliss is the tasting of rasa born from Radha and Krishna's desire for one another's happiness. Pranava—whose forms are Brahma, Vishnu, and Shiva; whose ground is will, knowledge, and power; whose expression is bodily, verbal, and mental; whose forms are sattva, rajas, and tamas—is sung through Satya, Treta, and Dvapara, with Kali following Dvapara. It is sung in all four ages. Om itself bears the marks Bhur, Bhuvavar, and Svar, and whatever lies beyond and transcends time is also Om. Let us meditate and reflect: all this is Brahman; the Self; I am that. The place called Shveta or Shvetadvipa, beyond the fourth and itself the fourth beyond Gokula, Mathura, and Dvaraka, is this divine Vrindavan already described, where everything follows the transmitted tradition. Thus ends the second prapathaka.

Editorial note: The Adyar edition encloses this entire passage and labels it commentary-like; the reader preserves it while marking that status.

COMPLETE THREE-TEXT DOSSIER

Unit 5



The Forests, Krishna's Form, and Primordial Rādhikā

Extended Atharvanic Rādhopaniṣad · Prapāṭhaka 3 · 3 aligned entries

Prapāṭhaka 3.1

ओ । अथानन्तरं भद्रश्रीलोहभाण्डीरमहातालखदिरवकुलकुमुदकाम्यमधुवृन्दावनानि द्वादशवनानि ।
 कालिन्ध्याः पश्चिमे सप्तवनानि पूर्वस्मिन् पञ्चवनानि उत्तरस्मिन् गुह्यानि सन्ति । मथुरावनमधवनमहाव
 नखदिरवनभाण्डिरवननखवनवनखवनपलाशवनाशोकवनकटकवनमवनग
 मादनवनशेषायवनमायवनवनदधवनवषभानवनसडकतवनदपवनरासव
 नडावनोकवना एतानि चतुर्विंशतिवनानि नित्यस्थलानि नानालीलायाधिष्ठाय कृष्णः
 क्रीडति । तानि वनानि वसन्तर्तुसेवितानि मन्दादिपवनयुक्तानि सन्ति यत्र दुःखं नास्ति सुखं नास्ति
 जरा नास्ति मरणं नास्ति क्रोधो नास्ति ।

om | athānantaraṁ

bhadraśrīlohabhāṇḍīramahātālakhadīravakulakumudakāmyamadhuvṛndāvanāni
 dvādaśavanāni | kālindīyāḥ paścime saptavanāni pūrvasmin pañcavanāni uttarasmin
 guhyāni santi | mathurāvanamadhavanamahāvanakhadīravananabhāṇḍīravananandīśvara
 vananandavanānandavanakhāṇḍavavanapalāśavanāśokavanaketakavanadrumanavanaga
 ndhamādanavanasheṣāyivanāśyāmāyuvanabhujyuvanadadhivanavṛṣabhānuvanasaṅketav
 anadīpavanarāsavanakṛīḍāvanotsukavanāny etāni caturviṁśativanāni nityasthalāni
 nānālīlayādhiṣṭhāya kṛṣṇaḥ kṛīḍati | tāni vanāni vasantartusevitāni
 mandādīpavanayuktāni santi yatra duḥkhaṁ nāsti sukhaṁ nāsti jarā nāsti maraṇaṁ nāsti
 krodho nāsti |

Om. Next are the twelve forests: Bhadra, Shri, Loha, Bhandira, Mahatala, Khadira, Vakula, Kumuda, Kamya, Madhu, Vrinda, and the others transmitted in this sequence. Seven lie west of the Kalindi, five east, and secret forests lie to the north. The text then names twenty-four eternal forest places—Mathura, Madhu, Mahavana, Khadira, Bhandira, Nandishvara, Nanda, Ananda, Khandava, Palasha, Ashoka, Ketaka, Druma, Gandhamadana, Sheshayi, Shyamayu, Bhujyu, Dadhi, Vrishabhanu, Sanketa, Dipa, Rasa, Krida, and Utsuka—where Krishna presides over manifold lilas and plays. Those forests are forever served by spring and touched by gentle winds; there are no opposites of sorrow and pleasure, no old age, death, or anger.

Editorial note: The transmitted compound lists are corrupt in places and differ from the parallel Puruṣa-bodhini recension. The Sanskrit is preserved without silently replacing the catalog of names.

Prapāṭhaka 3.2

तत्र पूर्णानन्दमयः श्रीकैशोरकृष्णः शिखण्डिदललम्बितत्रियुम-गुञ्जावतः समणिमयकिरीटशिराः
गोरोचनातिलकः कर्णयोर् मकरकुण्डलो वन्यस्रग्वी मालतीदामभूषितशरीरः करे कङ्कणः बाहौ
केयूरः पादयोः किङ्किणीः कट्याः पीताम्बरः च धारयन् गम्भीरनाभिकमलः सुवृत्तनासायुगलो
ध्वजवज्रादिविहितपादपद्मो महाविष्णुर् आस्ते । एवः रूपः कृष्णचन्द्रः चिन्तयेन् नित्यशः सुधीः ।

*tatra pūrṇānandamayāḥ śrīkaiśorakṛṣṇaḥ
śikhaṇḍīdalalambitatṛiyuma-guñjāvataṁsamanimayakirīṭaśīrāḥ gorocanātilakaḥ
kaṇṭayor makarakuṇḍalo vanyasragvī mālatīdāmbhūṣitaśarīraḥ kare kaṅkaṇaṁ bāhau
keyūraṁ pādayoḥ kiṅkiṇīṁ kaṭyāṁ pītāmbaraṁ ca dhārayan gambhīranābhikamalaḥ
suvṛttanāsāyugalo dhvajavajrādīcīhṇitapādapadmō mahāviṣṇur āste | evaṁrūpaṁ
kṛṣṇacandraṁ cintayen nityaśaḥ sudhīḥ |*

There Shri Krishna in his youth, filled with complete bliss, remains as Mahavishnu: his head crowned with peacock feathers, clusters of gunja berries, and jewels; a gorochana mark upon his brow; makara earrings at his ears; a forest garland and jasmine wreath adorning his body; bracelets on his wrists, armlets on his arms, tinkling ornaments at his feet, and yellow cloth at his waist; his navel deep as a lotus, his pair of nostrils beautifully rounded, and his lotus feet marked with banner, thunderbolt, and other signs. The wise should meditate daily upon Krishnachandra in this form.

Editorial note: Bracketed completions in the Adyar base text are incorporated where required by the grammar and recorded in the archived source witness.

Prapāṭhaka 3.3

तस्याद्या प्रकृती राधिका नित्या निर्गुणा सर्वालङ्कारशोभिता प्रसन्नाशेषलावण्यसुन्दरी । अस्मदादीनाः
जन्म तदधीनम् । अस्या अः शब्दो बहवो विष्णुरुद्रादयो भवन्ति । एवः भूतस्यागाधमहिम्नः सुखसिन्धोर्
उत्पन्नम् इति मानसपूजया ध्यानेन कीर्तनेन स्तुत्या मानसेन सर्वेण नित्यस्थलः प्राप्नोति । नान्येनेति ।
नान्येनेति । नान्येनेति । इति वेदवचनः भवति । इति वेदवचनः भवति । इति वेदवचनः भवति । इत्य्
आथर्वण्याः पुरुषबोधन्याः पारमहः स्याः तृतीयः प्रपाठकः ।

*tasyādyā prakṛtī rādhikā nityā nīrguṇā sarvālāṅkāraśobhitā prasannāśeṣalāvaṇyasundarī
| asmadādināṁ janma tadadhīnam | asyā amśād bahavo viṣṇurudrādayo bhavanti |
evambhūtasyāgādhamahimnaḥ sukhāsindhor utpannam iti mānasapūjāyā dhyānena
kīrtanena stutyā mānasena sarveṇa nityasthalaṁ prāpnoti | nānyeneti | nānyeneti |
nānyeneti | iti vedavacanāṁ bhavati | iti vedavacanāṁ bhavati | iti vedavacanāṁ bhavati |
ity ātharvanyāṁ puruṣabodhanāyāṁ pāramahāṁsyāṁ tṛtīyāḥ prapāṭhakaḥ |*

His primordial Prakṛiti is Rādhikā: eternal, beyond qualities, radiant with every ornament, gracious, and beautiful with inexhaustible loveliness. The birth of beings such as ourselves depends upon her; many Viṣṇus, Rudras, and others arise from portions of her. From that fathomless greatness comes the ocean of happiness. By mental worship, meditation, singing, praise, and the whole inward discipline one reaches the eternal place—not by another means, not by another means, not by another means. So declares the Veda three times. Thus ends the third prapathakā.

COMPLETE THREE-TEXT DOSSIER

Unit 6



The Eternal Realm and the One God of Eternal Līlā

Extended Atharvanic Rādhopaniṣad · Prapāṭhaka 4 · 4 aligned entries

Prapāṭhaka 4.1

ओ३ । अथ पुरुषोत्तमो यस्या३ निशाया३ तुरीय३ साक्षाद् ब्रह्म । यत्र परमस३न्यासस्वरूपः कृष्णः कल्पपादपः । यत्र लक्ष्मीर् जाम्बवती राधिका विमला चन्द्रावली सरस्वती ललितादिर् इति । साक्षाद् ब्रह्मस्वरूपो जगन्नाथः अह३शेषा३शज्योतीरूपः सुदर्शनो भक्तश् च । एव३ पञ्चधा विभूतिम् इति । यत्र च मथुरा गोकुल३ द्वारका वैकुण्ठपुरी रामपुरी यमपुरी नरनारायणपुरी कुबेरपुरी गणेशपुरी शक्रपुरी एता देवतास् तिष्ठन्ति । यत्र रसातलपातालगङ्गारोहिणीकुण्डम् अमृतकुण्डम् इत्यादि नानापुरी । यत्रान्न३ सिद्धान्नम् ।

om | atha puruṣottamo yasyāṁ niśāyāṁ turīyaṁ sākṣād brahma | yatra paramasaṁnyāsasvarūpaḥ kṛṣṇaḥ kalpapādapaḥ | yatra lakṣmīr jāmbavatī rādhikā vimalā candrāvalī sarasvatī lalitādir iti | sākṣād brahmasvarūpo jagannāthaḥ ahaṁśeṣāṁśajyotirūpaḥ sudarśano bhaktaś ca | evaṁ pañcadhā vibhūtim iti | yatra ca mathurā gokulaṁ dvārakā vaikunṭhapurī rāmapurī yamapurī naranārāyaṇapurī kuberapurī gaṇeśapurī śakrapurī etā devatās tiṣṭhanti | yatra rasātala-pātāla-gaṅgā-rohiṇī-kuṇḍam amṛtakunḍam ityādi nānāpurī | yatrānnaṁ siddhānnaṁ |

Om. Now, in that night, Purushottama is the fourth state, Brahman directly present. There Krishna, whose form is supreme renunciation, is the wish-fulfilling tree. There are Lakshmi, Jambavati, Radhika, Vimala, Chandravali, Sarasvati, Lalita, and the others. Jagannatha is the direct form of Brahman; Sudarshana is the radiance of the portions beginning with self and Shesha; and the devotee is there. Thus the manifestation is fivefold. There Mathura, Gokula, Dvaraka, Vaikunthapuri, Ramapuri, Yamapuri, Nara-Narayanapuri, Kuberapuri, Ganeshapuri, and Shakrapuri stand as divine realms, together with Rasatala, Patala, Ganga, Rohinikunda, Amritakunda, and many other cities and waters. There food is already perfected.

Prapāṭhaka 4.2

शूद्रादिस्पर्शदोषरहितं ब्रह्मादिसंस्कारापेक्षारहितं यत्र श्रीजगन्नाथस्य योगम् इत्य् अर्थः । नाभ्या आसीत् इति मन्त्रेण, अन्नपतेऽन्नस्य इति मन्त्रेण, अन्नाद्याय व्यूहध्वं सोमो राजाय भागमत्समे सुखं प्रमार्यते यशसा च बलेन च इति मन्त्रेण, विश्वकर्मणि स्वाहा इति मन्त्रेण, आपो ज्योती रसोऽमृतं ब्रह्म भूर् भुवः सुवर् ॐ इति मन्त्रेण, पृथिवी ते पात्रं द्यौर् अपिधानं ब्रह्मणस् त्वा मुखे जुहोमि स्वाहा इति मन्त्रेण, अन्नं ब्रह्म इति श्रुत्या च कैवल्यमुक्तिर् उच्यते । यत्रान्नं ब्रह्म परमं पवित्रं शान्तो रसः कैवल्यमुक्तिः सिद्धा भूर्भुवःस्वर्महत्त्वम् इत्यादि । यत्र भार्गवी यमुना समुद्रम् अमृतमयं वृन्दावनानि नीलपर्वतगोवर्धनसिंहासनं प्रासादो मणिमण्डपो विमलादिषोडशचण्डिकागोप्यो यत्र समुद्रतीरे च निरन्तरं कामधेन्वृन्दं यत्र नृसिंहादयो देवता आवरणानि यत्र न जरा न मृत्युर् न कालो न भङ्गो न जयो न विवादो न हिंसा न शान्तिर् न स्वप्नः । एव लीलाकामशरीरी स्वविनोदार्थं भक्तैः सहोत्कण्ठितैस् तत्र क्रीडति कृष्णः ।

śūdrādisparśadoṣarahitaṁ brahmādisaṁskārāpekṣārahitaṁ yatra śrījagannāthasya yogam ity arthaḥ | nābhyā āsīt iti mantreṇa, annapate'nnasya iti mantreṇa, annādyāya vyūhadhvān somo rājāya bhāgamatsame sukhān pramāryate yaśasā ca balena ca iti mantreṇa, viśvakarmaṇi svāhā iti mantreṇa, āpo jyotī raso'mṛtaṁ brahma bhūr bhuvaḥ suvar om iti mantreṇa, pṛthivī te pātraṁ dyaur apidhānaṁ brahmaṇas tvā mukhe juhomi svāhā iti mantreṇa, annaṁ brahma iti śrutya ca kaivalyamuktir ucyate | yatrānnaṁ brahma paramaṁ pavitraṁ śānto rasaḥ kaivalyamuktiḥ siddhā bhūrbhuvaḥsvarmahattvam ityādi | yatra bhārgavī yamunā samudram amṛtamayaṁ vṛndāvanāni nilaparvatagovardhanasīṁhāsanaṁ prāsādo maṇimaṇḍapo vimalādiṣoḍaśaṇḍikāgopyo yatra samudratīre ca nīlāntaraṁ kāmādhenvṛndaṁ yatra nṛsīṁhādāyo devatā āvaraṇāni yatra na jarā na mṛtyur na kālo na bhaṅgo na jayo na vivādo na hiṁsā na śāntir na svapnaḥ | evaṁ līlākāmaśarīrī svavīnodārthaṁ bhaktaiḥ sahotkaṇṭhitaḥ tatra kṛīḍati kṛṣṇaḥ |

The meaning is union with Shri Jagannatha in a realm free from the impurity attributed to another's touch and not dependent on rites beginning with those of Brahma. Through the cited Vedic formulas concerning the cosmic navel, the Lord of food, the distribution of nourishment, Vishvakarman, waters and light, earth as vessel, and the declaration 'food is Brahman,' the text speaks of liberation in aloneness. There food is Brahman, supremely pure; rasa is peaceful; kaivalya-liberation is accomplished; and Bhur, Bhuvar, Svar, and the great principle are present. There are Bhargavi, Yamuna, an ocean of nectar, the Vrindavan forests, Nilaparvata, Govardhana as throne, a palace and jewelled pavilion, the sixteen Chandika-gopis beginning with Vimala, unending herds of wish-fulfilling cows beside the ocean, and divine enclosures beginning with Narasimha. There are no old age, death, time, destruction, victory, dispute, violence, quiescence, or dream. Krishna, embodied by the desire for lila, plays there for his own delight with

devotees who long for him.

Editorial note: The Adyar edition encloses this entire passage and labels it commentary-like; the reader preserves it while marking that status.

Prapāṭhaka 4.3

एको देवो नित्यलीलानुरक्तो भक्तव्यापी भक्तहृद् अन्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ।

eko devo nityalīlānurakto bhaktavyāpī bhaktahṛdy antarātmā | karmādhyaśaḥ sarvabhūtādhivāsaḥ sāksī cetā kevalo nirguṇaś ca |

The one God, devoted to eternal lila, pervades his devotees and is the indwelling Self in the devotees' hearts. He oversees action, dwells in every being, witnesses, knows, stands alone, and is beyond qualities.

Prapāṭhaka 4.4

मानसपूजया जपेन ध्यानेन कीर्तनेन स्तुत्या मानसेन सर्वेण नित्यस्थलं प्राप्नोति । नान्येनेति । नान्येनेति । नान्येनेति । इति वेदवचनं भवति । इति वेदवचनं भवति । इति वेदवचनं भवति । इत्य् आथर्वण्यां पुरुषबोधन्यां पारमहंस्यां चतुर्थः प्रपाठकः । इति राधोपनिषत् समाप्ता ।

mānasapūjayā japena dhyānena kīrtanena stutyā mānasena sarveṇa nityasthalaṁ prāpnoti | nānyeneti | nānyeneti | nānyeneti | iti vedavacanam bhavati | iti vedavacanam bhavati | iti vedavacanam bhavati | ity ātharvanyām puruṣabodhanyām pāramahamśyām caturthaḥ prapāṭhakaḥ | iti rādhopaniṣat samāptā |

By mental worship, recitation, meditation, singing, praise, and the whole inward discipline one reaches the eternal place—not by another means, not by another means, not by another means. So declares the Veda three times. Thus ends the fourth prapathaka of the Atharvanic, Purusha-bodhini, Paramahamsa teaching. The Radhopanishad is complete.