

gopāla-tāpanīyopaniṣad

pūrva-tāpanī

(1)

om

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

viśveśvaraḥ: parama-karuṇikatayā saguṇopāsana-kramaṇa adhikārijanānām anartha-nivṛttaye saccidānanda-svarūpa-śrī-kṛṣṇātmāvaptaye ca śrī-gopālavidyām uddīpayanti tāpanī śrutih śrotṛṇām avighna-vidyā-siddhaye sadācārabodhanāya viśaya-saulabhya-prakāśanena tat-pravṛtti-siddhaye ca pratipādyā-parama-daivata-praṇati-lakṣaṇam maṅgalam prakāśayati saccidānandarūpāyeti | kṛṣṇāya namaḥ iti sambandhaḥ kṛṣ-śabdaḥ sac-cid-vācakaḥ | ṇa-śabdaś cānanda-vācaka ity abhipretya kṛṣṇa-śabdārtham āha sad iti | sac-cid-ānanda eva svarūpam yasya saḥ | tasmai kleśa-karṣakatvam kṛṣṇa-śabdārtham āha akliṣṭeti | akliṣṭam avidyāsmitārāgadveśābhiniveśa-lakṣaṇa-kleśa-pañcaka-rahitam bhakta-janam karoti tacchilāya | tat-sad-bhāve pramāṇam āha vedānta-vedyāya lakṣaṇāvṛtṭyā prakāśyāya ity arthaḥ | tam tv aupaniṣadam puruṣam ṛcchāmīti vedaiś ca sarvair aham eva vedya iti śruteḥ smṛteś ca | namasyataupayikam rūpam āha viśeṣaṇa-dvayena | gurave sarva-hitopadeṣṭre buddheḥ sarvendriya-prāṇa-mano-dhiyā sākṣiṇe | etena jñāna-dāṛṭvena prādhānyam sūcitam | vedānta-vedyāya iti viśayaḥ sūcitaḥ | upaniṣac-chabda-vācyatvād api tāpanyā viśaya-prayojanādikam sūcitam | tathā hi ye imām gopāla-vidyām upayānti mumukṣas teṣām iyam gopāla-vidyā garbha-janma-jarā-roḡādy-anartha-vrātam śātayati tathā kṛṣṇākhyam saṁsāra-vinivartakam param brahma gamayati | saṁsāra-hetv-avidyādikam ca atyantam avasādayati vināśayatīti vyutpattyā gopālavidyā upaniṣad ucyate | tadd-hetutvāc ca grantho=pi upaniṣad ity ucyate | āyur vai ghṛtam ity ādivat | atra mumukṣur adhikārī kṛṣṇākhyam saṁsāra-vinivartakam saccidānanda-svarūpam viśayaḥ ātyantikī saṁsāra-nivṛtṭih kṛṣṇa-svarūpāvāptiś ca prayojanam |

brahmopaniṣad-yogī:

śrīmat-pāṇca-padāgāram saviśeṣatayojjvalam |
pratiyogi-vinirmuktaḥ nirviśeṣam harim bhaje ||

iha khalu atharvaṇa-veda-pravibhakteyam gopāla-tāpiny-upaniṣat sa-viśeṣa-brahma-sāmrājya-prakāṣana-vyagrā niṣpratiyogika-nirviśeṣa-brahma-mātra-paryavasannā vijayate | asyāḥ svalpa-granthato vivaraṇam ārabhyate | mauni-maṅḍala-brahmaṇoḥ gopī-maṅḍala-durvāsasoḥ brahma-nārāyaṇayoś ca praśna-prativacana-rūpeyam ākhyāyikā vidyās tulyārthā | vidyādau maṅgalam kurvanti ākhyāyikām avatārayati – saccidānandeti | anṛta-jaḍa-duḥkha-prapañca-grāsaḥ sac-cid-ānandaḥ | sa eva kṛṣi-śabda-vācyā-svātirikta-prapañca-jātam muṣṇāti svāvaśeṣatayā graṣatīti kṛṣṇaḥ | svabhakta-janam akliṣṭam āvidyāka-duḥkha-viralam karotīti |

गोपालतापनीयोपनिषद्

akliṣṭakārī | vedāntā upaniṣadaḥ tat-pramāṇa-siddhatvād vedānta-vedyaḥ | sarva-prāṇihitopadeṣṭṛtvād guruḥ | buddhi-vṛtti-sahasra-bhāvābhāveksitṛtvāt sarva-pratyag-ātmatayā buddhi-sākṣī | tasmai ukta-viśeṣaṇa-viśiṣṭāya kṛṣṇāya namaḥ | namaḥ-śabdaḥ kṛṣṇātmanor abheda-dyotakaḥ | [namas tv aikyaṁ pravadet](#) iti [śruteḥ](#) ||1||

prabodhānandaḥ:

kandarpa-kanda-kṛṣṇāya govindāya namo'stu te |
gopī-jana-vallabhāya svānuraktātma-hāriṇe ||
śrī-gopāla-tāpanīya-śruteḥ ṭikām śubhāvahām |
kurve śrī-kṛṣṇacaitanya-śaktyā śrī-kṛṣṇa-vallabhām ||

śrīmat-saṅcīta-grantha-pratipādana-rahasyam āviṣkṛtaṁ mayātra param deva-kartṛ-rūpeśvaraṁ śrī-kṛṣṇa-pūrṇatama-samasta-mahā-śaktiṁ nija-parama-svarūpaṁ śrī-kṛṣṇa-rahasya-pratipādikāṁ tāpinīyopaniṣad āvirbhaviṣyan praṇamati śruti-devī vā sa-pratipādyā śrī-kṛṣṇe svasya viśvasya vā tadāyattatām prārthayati |

prabodhānanda-jīvayoh: atha—

[klīm-kārād asṛjad viśvam iti prāha śruteḥ śiraḥ |](#)
[la-kārāt pṛthivī jātā ka-kārāj jala-sambhavaḥ ||](#)

ity ādibhiḥ [2.15; HBV 1.31] śrīmatā gautamena bhagavatā svīya-tantrasya pramāṇatayā darśitā pūrva-tāpanī | tad iha¹ kād āpo lāt pṛthivī² ito'gnir bindur indus tat-sampātād arka iti klīm-kārād asṛjad ity ādi-pratīka-mayī gurjarādi-deśa-prasiddha-parāśara-gotrādi-brāhmaṇa-sampradāya-prāptātharva-vedastha-pippalāda-śākhādi-paṭhitā śrī-gopāla-tāpany-ākhyā śrutir iyam | sva-pratipādyam śrī-kṛṣṇam eva sarva-vedānta-sammatyā sarvottamatvena pratipādayantī namaskaroti—sac-cid-ānanda-rūpāyeti |

kṛṣṇāya nama ity anvayaḥ | kṛṣṇāya devakī-nandanāyeti | [brahmaṇyo devakī-putraḥ](#) [ChāU, 3.17.6] iti ca | yaḥ [sāmopaniṣad](#)-ādiṣu, yaś ca--[kṛṣṇas tu bhagavān svayam](#) [BhP 1.3.28] iti [śrī-bhāgavatādiṣu](#) prasiddhas tasmā eva | kāyena manasā cātmānam samarpayāmīty arthaḥ | tad-upary anyasyāsad-bhāvāt | tathaiva svarūpeṇa viśinaṣṭi sac-cid iti | sat kāla-deśādy-āparicchinnaṁ | cit sva-prakāśam | ānandaś cātulyātīśaya-sukham | rūpaṁ kim tad-rūpaṁ ity ādi vakṣyamāṇa-prāśnottarābhyāṁ śrī-vigrahākāra-svarūpaṁ yasya tasmai | śaktyādhikyena viśinaṣṭi—akliṣṭa-kāriṇa iti | anāyāsenā sarva-kartṛtvāt | sarvato'py acintya-śaktaya ity arthaḥ | brahmāṇam prati tat-kṣaṇenaiva svāntaryāmi-sasāmgrīkānanta-brahmāṇda-maṇḍalāvīrbhāvanādeḥ | aghāsurādīnām api mahā-jñāni-durlabha-mokṣasyāśu-pradānāt | pūtanāyā api tat-kṣaṇād eva mahā-durlabha-janāni-sāmya-prāpaṇāt—brahma-sivādibhya iva sthāvarebhyo'pi veṇu-vādyādibhiḥ sahasā pulakādi-maya-mahā-prema-pradānāt | pratikṣaṇam api svasyāpi vismāpana-rūpeṇa suṣṭhu-sarva-camatkāra-karaṇāt | śrī-śuka-sīma-paramahansa-śrī-viriñci-lakṣmī-sīma-parama-bhakta-gaṇa-spṛhaṇīya-saubhāgya-dhara-svabhāva-siddha-nija-parikara-vṛnda-bandhu-varatvāc ca | tatra tatra kim pramāṇam ity

¹ Pda -- darśayatā tad iyam pūrva-tāpanī; Pdc – darśitā tad iha pūrva-tāpanī.

² Pdc -- pṛthivī

गोपालतापनीयोपनिषद्

āsaṅkya pramāṇa-viśeṣa-prameyatvena viśiṅaṣṭi vedānta-vedyāya iti vedāntaiḥ sarva-veda-samanvaya-siddhārthair veda-śirobhir vedyāya | atra śrī-vigrahasya tādr̥ṣatvaṁ śrī-bhāgavatena kramād udāhriyate—yo'yaṁ kālas tasya te'vyakta-bandho ceṣṭām āhuḥ [BhP 10.3.26] na cāntar na bahir yasya [BhP 10.9.13] ity ādinā | sa tvaṁ kathāṁ mama vibho'kṣipathāṁ parātmā [BhP 10.64.26] ity ādinā | yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanaṁ [BhP 10.14.32] ity ādinā ca | akliṣṭakāritvasya pramāṇāni ca tatra prasiddhāṅy eva | vedānta-vedyatvaṁ ca yathā śrīmad-gītopeniṣatsu vedaiś ca sarvair aham eva vedyāḥ [nītā 15.15] iti | śrī-bhāgavate ca--mām vidhatte'bhidhatte mām vikalpyāpohyate tv aham [BhP 11.21.43] iti |

nanu vedāntasya tādr̥g-artha-jñānaṁ kutaḥ syāt ? tatrāha—gurava iti | tad-arthopadeṣṭrtvenāpy āvirbhāvine | tad-anubhave'pi sa eva hetur ity āha—buddhi-sākṣiṇa iti | buddhy-adhiṣṭhāṭr-rūpeṇa tat-pratipādita-nija-rūpānubhavyāpi kārayitre ity arthaḥ | tasmāt sa eva śaraṇatvenāśrayaṅīya iti tātparyam | atra vinaiva phaloddeśaṁ namaskāra-nirdeśāc chuddha-bhakta evādhikārī | kṛṣṇākhyāṁ tādr̥ṣa-vastu viśayaḥ | śuddha-bhaktir eva prayojanam | atha grantha-prajyojanādīnām sādhyā-sādhana-bhāvaḥ sambandha ity abhipretam ||1||

--o)0(o--

(2)

**om. munayo ha vai brāhmaṇam ūcuḥ—kaḥ paramo devaḥ ?
kuto mṛtyur bibheti ? kasya vijñānenākhilam vijñātam bhāti ?
kenedam viśvam saṁsaratīti.**

viśveśvaraḥ: grantha-prajyojanādīnām ca sādhyā-sādhana-bhāvaḥ sambandha ity abhipretya gopāla-vidyā-stuty-artham ākhyāyikām āracayati—munayo ha vai brahmāṇam iti | ha vai ity avyayam | ha vai smaryate | munayaḥ tattva-manana-śilāḥ sanakādayaḥ brahmāṇam prati ūcuḥ | kim ? kaḥ paramaḥ sarvotkṛṣṭo devaḥ | kutaḥ kasmāc ca mṛtyuḥ bibheti trasyati | kasya vijñānena akhilaṁ sakalam jagat bhāti | kenedam viśvam saṁsaratīti prasaratīti utpadyate ||2||

brahmopaniṣad-yogī : evam pratyag-brahmaikya-lakṣaṇaṁ maṅgalaṁ kṛtvā ākhyāyikām gopāla-brahma-vidyām avatārayati—om iti | om onkārarthaṁ brahma tad-atiriktaṁ na kimcid asti iti manana-śilāḥ munayaḥ nāradādayaḥ vidita-brahma-tattvā api svājña-lokoddharaṇam kartavyam iti maṅṣayā brāhmaṇam brahmāṇam praty evam ūcuḥ | kim iti? kaḥ paramo deva iti ||2||

sanātanaḥ (haribhaktivilāse): ha sphuṭam, vai prasiddham | brāhmaṇam brahma-vettāram brahmāṇam ity arthaḥ ||

prabodhānandaḥ: nijābhīṣṭam tathaiva praśnottarābhyāṁ darśayati—om munaya iti | om iti vāg-ārambhe maṅgalārthaṁ, tasyaiva bhagavan-nāma-mantrādi-maya-sarva-vācām prabhava-

गोपालतापनीयोपनिषद्

sthānatvāt | munayaḥ prathama-prāptatvāt sanakādayaḥ | ha vai smaraṇe deva ārādhyāḥ | devatva-jñānārtham eva tad-viśeṣān pṛcchanti kasmād iti | mṛtyus tat-paramparā | akhilaṁ bhāti akhaṇḍaṁ prakāśate | saṁsarati sva-sva-kārye pravartate ||2||

śrī-jīvaḥ: praśnottarābhyām darśayati—om munaya iti | om iti vāg-ārambhe maṅgalārtham | tasyaiva bhagavan-nāma-mantrādi-maya-sarva-vācām prabhava-sthānatvāt | munayaḥ prathama-prāptatvāt sanakādayaḥ | ha vai smaraṇe | deva ārādhyāḥ | devatva-jñānārtham eva tad-viśeṣān pṛcchanti kuta iti kasmāt | mṛtyus tat-paramparā | akhilaṁ bhāti akhaṇḍaṁ prakāśate | saṁsarati sva-sva-kārye pravartate ||2||

--o)0(o--

(3)

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

viśveśvaraḥ: tad u hetī | tat tatra praśneṣu brāhmaṇaḥ chāndasatvāt brahmā u api tān prati ha kila gopāla-vidyayaivottaram uvāca | kim ? śrī-kṛṣṇo vai prasiddham paramaṁ daivatam | kṛṣṇ-śabdaḥ sattā-vācakaḥ ṇa-kāraś ca ānanda-vācakaḥ | tathā ca sad-ānandaḥ paramaṁ daivatam ity arthaḥ | yad vā, bhakta-pāpa-karṣaṇāt kṛṣṇaḥ paramaṁ daivatam ity arthaḥ ||3||

govindād iti | gavā jñānena vedya upalabhyaḥ govindaḥ | tasmāt upalabdhat amṛta-svarūpāvāptau mṛtyur bibheti | bhayena tad-ājñā-kārī bhavati ity arthaḥ | [bhīṣāsmād vātaḥ pavate bhīṣodeti sūryaḥ](#) (*taittarīya* 2.8) ity ādi śruteḥ ||4||

gopī-janeti | idaṁ sakalam jagat nāma-rūpābhyām gopāyati rakṣati | athavā, param pumānsam para-brahma-svarūpam gopāyati samvṛṇotīti vyutpattyā gopī prakṛtir māyā tasyāḥ sakāśaj jātaḥ prapañcaḥ gopī-janaḥ tasya vallabhaḥ svāmī īśvaraḥ utpādana-pālana-saṁharaṇādhanam ity adhiṣṭhānatvāt tad-vijñānena tad akhilaṁ vim [viśvam] vijñātam bhavati | yathā ekena mṛt-piṇḍena akhilaṁ mṛṇmayam vijñātam bhavati iti śruti-smṛtītiḥāsa-lokeṣu prasiddhaḥ ||5||

svāhayeti | suṣṭhu āha āhuti-kriyā yayā sā svāhā iti vyutpattyā svāhā-śabda-vācyayā māyayā idaṁ jīva-jātam saṁsarati saṁsāravād bhavati ity arthaḥ ||6||

brahmopaniṣad-yogī: nāradādibhir evam pṛṣṭo brahmā gopāla-mantra-rāja-vidyayā uttaram ācaṣṭe--tad u hovāca brāhmaṇa iti | kim iti ? kṛṣṇa iti | sva-bhakta-paṭala-svātirikṭastitva-vibhrama-karṣaṇāt kṛṣṇo vai prasiddhaḥ paramaṁ daivatam | [tam devatānām paramaṁ ca daivatam](#) (*Śvetāśvatara* 5.7) iti śruteḥ |

kaḥ paramo devaḥ ? iti praśnam apākṛtya, kuto mṛtyur bibheti iti praśnam apākaroti—

गोपालतापनीयोपनिषद्

govindād iti | gobhir gīrbhiḥ **tat tvam asy** ādi-mahā-vākya-tatibhiḥ svātiriktāvidyāpada-tat-kārya-jātāsambhava-prabodha-siddham brahma niṣpratiyogika-sva-mātram iti vindate upalabhyate iti govindaḥ | tasmāt govindāt svāsaktam mṛtiṁ nayatīti mṛtyuḥ svātiriktāstitva-vibhramaḥ bibheti | govindasya niṣpratiyogikādvitīyatvam mṛtyoḥ bhī-hetur ity arthaḥ | **bhīṣāsmād vātaḥ pavate** (*taittirīya* 2.8) ity ādi śruteḥ |

kasya vijñānena akhilaṁ vijñātam bhavatīti praśnottaram āha—gopīti | svātiriktāstitva-bhramam nāma-rūpābhyāṁ gopāyatīti gopī | yad vā, sva-mātram brahma gopāyati āvṛṇotīti gopī māyā | tad-avidyāṁśato janitvā tad-vidyāṁśato naśyatīti svātiriktāstitva-vibhrama-rūḍha-mūla-svātirikta-prapañco gopī-jana ity ucyate | tad-bhāvābhāvāvabhāsaka-pratyag-abhinna-brahmātmanā tal-layādhikaraṇatayā bhātīti gopī-jana-vallabhaḥ paramātmā svādhiṣṭheya-prapañca-vilaya-sāpekṣa-prasaktādhīṣṭhānatvāsambhava-prabodha-siddho niṣpratiyogika-svamātram iti taj-jñānena etat sarvam āvidyakam jagan-niṣpratiyogikābhāva-rūpatayā vijñātam bhavati, niṣpratiyogika-brahma-mātram avaśiṣṭam bhavatīty arthaḥ | kenedam viśvam saṁsaratīti praśnottaram tu—

yā ca prāg ātmano me mā tathānte ca tiraskṛtā |
brahma-vādidbhir udgītā sā māyeti vivekataḥ ||

iti śrutiḥ (varāhopaniṣad 2.51) niṣpratiyogika-bhāva-rūpa-brahma-mātrātirekeṇa kāla-traye'pi nāsty eveti yāṁ suṣṭv āha seyam svāhā māyā tayā idam viśvam jīva-jātam saṁsarati saṁsāravat bhavatīty arthaḥ ||2||

sanātanaḥ : tad brahma daivatam iti pūrva-prakrāntam vā | pāpa-karṣana iti dvitīyasya padārthaḥ | gauḥ svargaḥ | go-bhūmi-vedeṣu viditaḥ | teṣāṁ ca vediteti tṛtīyasyārthaḥ | gopī-jano'vidyāyāḥ kalāḥ strītvāt aiśās tat-prerakaḥ | yad vā, gopī-janā eva ā samyak vidyā | prāpty-upāyatvāt | saiva kalā śakti-viśeṣas tasyāḥ preraka iti caturthasya | tan-māyā ceti pañcasyeti dik |

prabodhānandaḥ: tad evam pṛthag-viṣayam ivācaritānām praśnānām uttarāṇy api krameṇaiva tādṛg evāheti vaktram āha—tad uhovāceti | tat tān prati u avadhāraṇe ha sphuṭam iti | sphuṭam evovācety arthaḥ | sa cātra brahmā | tad uhovāca hairaṇya iti hiraṇyagarbhatvena vakṣamāṇāt ||3||

śrī-jīvaḥ: tad evam pṛthag-viṣayam ivācaritānām praśnānām uttarāṇy api krameṇaiva tādṛg evāheti vaktram āha—tad uhovāceti | tat tān prati | u avadhāraṇe | ha sphuṭam iti | sphuṭam evovācety arthaḥ | brāhmaṇo brahma-vid vedārtha-tattvajñāḥ para-brahmānubhavī ca | sa cātra brahmā | tad uhovāca hairaṇya iti hiraṇyagarbhatvena vakṣyamāṇāt ||3||

--o)0(o--

(4)

गोपालतापनीयोपनिषद्

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

viśveśvaraḥ: evaṁ gūḍhārthe brahmaṇā ukte tad-artha-jijñāsavo munahaḥ tat tatra u ha pūrvam ūcuḥ ity āha—kaḥ kṛṣṇa iti ||7||

brahmopaniṣad-yogī: evaṁ brahmoktārtham niśamya viśeṣārtha-bubhutsayā munahaḥ pṛcchantīty āha—tad u hocur iti | tat tad-uktārtha u ha pūrvavad ūcuḥ | kim iti ? kaḥ kṛṣṇa iti ||4||

prabodhānandaḥ: tataḥ kṛṣṇādīnām tat-tad-bhāva-jñānārtham punaḥ praśna ity āha tad uhocur iti | śrtir muni-praśnānusārato brahma-dvārā śrī-kṛṣṇaṣṭadaśākṣara-mantra-rūpeṇa | śrī-kṛṣṇa-rahasyam sarvam varṇayitum muni-praśnān avatārayati | sarveśam ekam atyāścarya-rahasya-praśne'pi saṅkocam na kṛtavantaḥ | tena saṅkābhāvāt spaṣṭam ūcuḥ | bhajana-rasa-viśeṣaḥ katham syād iti vicāra-rūpa-manana-para-vaśatayā vā brāhmaṇa iti | brahma-bhāva-bhāvanayaivāvasthitam ity arthaḥ | ata eva śrī-kṛṣṇākhyam pratipādayati paramo devaḥ śrī-kṛṣṇaḥ tad-bhajanam brahmānanda-samūha-rūpam vyācaṣṭe brahmānanda-camatkārabhedāt | mṛtyur māyā mṛtyūpalakṣita-jīva-samsāra-hetu-bhūtā kuto bibheti prāyaśo bhagavat-svarūpāṇi veda-maryādānusārīṇi eva | jñāna-premātiśaya-darśane'pīty evam praśnaḥ | brāhmaṇeti, artha-viśeṣa-lābhāya kṛṣṇa-rūpa-devo bhagavān kṛṣṇa eveti | kṛṣṇo hi pūrṇa-samasta-śaktimān | kṛṣṇaḥ paramam parama-puruṣārtha-sīma-svarūpam | kṛṣṇe ekānta-bhaktimadbhyo'pi tan-māyaiva bibheti | kasya jñānenākhillam bhātīty asyottaram āha—gopī-jana-vallabha-jñānena tat-sakalam bhagavat-svarūpa-jñānam bhavati | sa kṛṣṇo gopī-jana-vallabha-śabdārthatayā jñātaś ced bhavati tadā taj-jñānena sarvam jñāyata iti | tāḥ prema-śaktayah | tat-samūhasya vallabhaḥ prema-śakty-apara-nāmnī svā śrī-kṛṣṇa-bhaktiḥ hā iti svīyā ||4||

śrījīvaḥ: tataḥ kṛṣṇādīnām tat-tad-bhāva-jñānārtham punaḥ praśna ity āha tad uhocur iti ||7||

--o)0(o--

(5)

tān uvāca brāhmaṇaḥ | pāpa-karṣaṇo go-bhūmi-veda-vidito viditā¹ gopī-jana-vidyā-
kalā-prerakas² tan-māyā ceti sa-kalam param brahmaiva tat ||

viśveśvaraḥ: prāg-uktārthe brahmā prāha ity āha—tān uvāca brāhmaṇa iti | brāhmaṇaḥ brahmā | tān sanakādīn prati uvāca | kṛṣṇa-svarūpam āha pāpeti | pāpa-karṣakatvāt prāg-ukta-rītyā ca sac-cid-ānanda-rūpatvāt pāpa-karṣaka-sac-cid-ānanda eva kṛṣṇaḥ | ataḥ paramo deva

¹ viditā not found in all texts. HBV has veditā.

² BY has gopī-jana-vidyā-kalāpī-prerakaḥ.

गोपालतापनीयोपनिषद्

ity arthaḥ | govinda-svarūpam āha go-bhūmi-veda-vidita iti | gavi bhūmau go-śabda-vācyāt vedāt viditaḥ viditā vettā draṣṭā govindaḥ | atas tasmād adhiṣṭhānatayā jñātvā mṛtyuḥ bibhetti ity arthaḥ | gopī-jana-vallabha-svarūpam āha gopī-janeti | gopāyantīti gopyaḥ pālana-śaktayaḥ tāsām janaḥ samūhaḥ tad-vācyā avidyā-kalāḥ ca tāsām vallabhaḥ svāmī prerakaḥ īśvaraḥ iti vyutpattiyā gopī-jana-vallabhasyeśvarasya sarvādhiṣṭhānasya jñānena sarvam āropitatvena viditam bhavati ity arthaḥ | svāhā-svarūpam āha tan-māyetai | prāg-ukta-rītyā tasya īśvarasya adhīnā māyā svāhā tayā sarvaṁ saṁsarati ity arthaḥ ||8||

brahmopaniṣad-yogī : evaṁ munibhiḥ pṛṣṭaḥ—tān uvāca brāhmaṇa iti | kim iti ? pāpa-karṣaṇa iti | sac-cid-ānandātmanā anṛta-jaḍa-duḥkhātmaka-pāpa-karṣaṇāt pāpa-karṣaṇaḥ kṛṣṇa-śabdārthaḥ | govinda-śabdārthas tu go-bhūmi-veda-vidita iti | gobhiḥ vedaiḥ viditatvāt govinda ity arthaḥ | gopī-jana-vallabha-śabdārtham āha—gopīti | gopāyantīti gopyaḥ pālana-śaktayaḥ tāsām janaḥ samūhaḥ | svātirikta-vidyā avidyā-kalā-jātaṁ pibati grasatīti gopī-jana-vidyā-kalāpī, vidyā-kalāpaḥ asyāstīti vā | prerakaḥ sarvāntaryāmitvāt | svāhā-svarūpam āha tan-māyā ceti | tayā hi svājña-lokaḥ saṁsarati | kalayā sahitaṁ sakalaṁ śabalam īśvarākhyam vastu svagata-viśeṣāmsāpāye param brahmaiva tat ||5||

sanātanaḥ : tad brahma daivatam iti pūrva-prakrāntam vā | pāpa-karṣaṇa iti dvitīyasya padārthaḥ | gauḥ svargaḥ | go-bhūmi-vedeṣu viditaḥ | teṣām ca vediteti tṛtīyasyārthaḥ | gopī-jano'vidyāyāḥ kalāḥ strītvāt aṁśās tat-prerakaḥ | yad vā, gopī-janā eva ā samyak vidyā | prāpty-upāyatvāt | saiva kalā śakti-viśeṣas tasyāḥ preraka iti caturthasya | tan-māyā ceti pañcasyeti dik ||5||

prabodhānandaḥ : tatra krameṇottaram darśayitum āha—tān uvāceti | prāyam atrāsurāparādha-paryantaṁ yas teṣām api sarvāparādha-nāśanaḥ sa eva paramārādhyā ity arthaḥ | karṣati sarvāparādhan iti kṛṣṇa-śabdasya nirukti-viśeṣāt | tata evaṁ bhūtatvena | śrīmad-bhāgavatādau prasiddhaḥ | sa eva tac-chabdābhidheya iti bhāvaḥ | atra— **kṛṣṇir bhū-vācakaḥ śabdo ṇas ca nirvṛti-vācakaḥ** ity ādy-anusāreṇa keṣāmcin mate sac-cid-ānanda-rūpatā tu sac-cid-ānanda-rūpāyety anenoktā |

atha mokṣa-śabdasya nānārthatvatām pratyaya-bhedaṁ cāvalambyāha—go-bhūmīti eka-viśeṣaṇam gauḥ prasiddha-paśu-jāti-viśeṣaḥ | gaur bhūmiś ca gaur vedaś ceti gāvaḥ teṣu vidito vikhyāta iti tān viditāveditā labdheti ca govinda ity arthaḥ | atra paśu-jāti-viśeṣaṇena śrīman-nanda-gokula-sthā eva gāva ucyanate, tatraiva tasya vikhyāteḥ | tābhiś ca śrīman-nanda-gokulam akhaṇḍam evābhilakṣyate | tatra vidita iti svaira-kṛīḍatvena prasiddha ity arthaḥ | mathurā-dvārakādi-līlāyām daityānām yuddha-maraṇādi-rūpaṁ dharmam maryādīkrtyaiva mārāṇā atra tu pūtanādau tad-anusaraṇāt tatrāpi mahā-bhaktavat tatra gati-dānāt svaira-kṛīḍatvenaiva vyaktībhavatīti | tasmād govindād eva mṛtyur adhikam bibhettīti bhāvaḥ | tathaiva hi bhūmiṣu sarva-bhuvaneṣu tathā vedeṣu vidita udghuṣyata ity arthaḥ | vediteti pakṣe sa evārthaḥ | gokule svarūpeṇa bhūmi-vedayor yaśo-dvārā tasya tathā prāptatvāt |

gopī-janeti gopī-jana-rūpāḥ khalu gopī-jana-vallabha-jñānena taj-jñātam bhavatīti pūrvoktāt | avidyāyāḥ kalāḥ samyag vidyāyāḥ prema-bhakti-viśeṣa-rūpāyā mūrtayaḥ | tāsām prerakaḥ sva-

गोपालतापनीयोपनिषद्

lilāsu pravartako ramaṇa ity arthaḥ | **rāja-vidyā rāja-guhyam** [ñitā 9.2] iti śrīmad-bhagavad-gītā-prakaraṇāt |

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ |
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam aham bhajāmi || iti **brahma-saṁhitā**ḥ (5.37) |

sa vo hi svāmī bhavati ity uttara-tāpanībhyaḥ | atrānyatra ca tathā dhyānopadeśāc ca |
arthāntare **yatra vidyāvidye na vidāmo vidyāvidyābhyām bhinna** [ñtū 2.23] ity **uttara-tāpinī-**
vākyam |

hlādinī sandhinī saṁvit tvayy ekā guṇa-saṁśraye |
hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || [ViP 1.9.44-45] iti **viṣṇu-purāna**-vākyam |

hlādinyā saṁvid-āśliṣṭaḥ sac-cid-ānanda īśvaraḥ |
svāvidyā-saṁvṛto jīvaḥ saṅkleśa-nikarākaḥ || iti svāmi-sūktam [1.7.6] ca viruddhyate |

uktam ca tābhir āśleṣaṇe tasyāpi prakāśādhikyam | **tatrātīśuśubhe tābhir bhagavān devakī-**
sutaḥ [BhP 10.32.2] iti |

tasmād govindatva-jñāne'pi parama-premātmaka-tad-viśiṣṭatā-jñānenaiva suṣṭhu taj-jñānam
bhavātīti bhāvaḥ | yata evoktam śrīmad-uddhavenāpi-- **vāñchanti yad bhava-bhiyo munayo**
vayam ca [BhP 10.47.58] iti | **nāyam śriyo'nga u nitānta-rateḥ prasādaḥ** [BhP 10.47.60] iti ca |
ato yad **brahma-saṁhitāyām**—

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhir abhipālayantam |
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi || iti śrūyate |

tad api vaikuṅṭhādi-prasiddha-lakṣmīto'py ādhikyā mahā-lakṣmīvena mantavyam |

tan-māyā ceti | svāhā-śabdena tan-māyocyata ity arthaḥ | māyā cātra yoga-māyā cic-chaktir iti
yāvat | tat-kṛpā vā |

triguṇātmikātha jñānam tathā cic-chaktir eva ca |
māyā-śabdena bhāṅyante śabada-tattvārtha-vādibhiḥ || iti **śabda-mahodadhi**-pāṭhāt |

māyā vayunam jñānam iti **nighaṅtuḥ** | māyā dambhe kṛpāyām ca iti **viśva-prakāśāt** | cic-
chaktiḥ kṛpāyām ca sarveṣām sarva-pravṛtti-bhūtāyās tasya eva syād iti pūrva-
praśnopayogy-uttaram āyāti | **ko hy evānyāt kaḥ prānyāt yad eṣa ākāśa ānando na syāt**
[ṭaittariya ūpaniṣad 2.7.1] iti | **caḥṣuṣaś caḥṣuḥ** iti | **yasya bhāsā sarvam idaṁ vibhāti** iti śruteḥ

गोपालतापनीयोपनिषद्

[kaṭh 2.2.15] | na ca saṁsarati māyety asya vā | anyathārthatvam āśaṅkya śrī-bhagavati svātmārpaṇārtha-svarūpatvena nirvaṅśamāṅsya tat-padasya saṁsāra-hetu-rūpārthatva-virodhāt |

tad evaṁ praśnānusāreṇa pṛthag iva tān arthān nirūpya apṛthaktvam eva darśayati | saiva paryavasīya tasya śabdena kṣetrajñā iti cit-prakṛtiḥ parā | tayā avyakta udbhūti-mukha-ceṣṭita-varṇa-bandhaḥ | ata eva hi viśvasya layaḥ svāhā layo bhaved iti bhāvaḥ | tādātmyopapannā saivoktā | sakalaṁ paraṁ brahmaiva tad iti | tat-pūrvokta-catustayārthaka-jñātaṁ śrī-kṛṣṇākhyam narākṛti paraṁ brahmaiva ity arthaḥ | śrī-kṛṣṇasyaiva viśeṣaṇa-bhedena govindādi-vyapadeśa-dvayāt pañcama-padārdasya ca tat-svarūpa-śaktitvena tad-abhedād iti bhāvaḥ | asyaiva brahmatvam uttara-tāpanyām darśayiṣyate | katham vāsyāvatarasya brahmatā bhavatīty ādau | yathaiva **viṣṇu-purāṇe** [4.11.2]--

yador vaṁśam naraḥ śrutvā sarva-pāpaiḥ pramucyate |
yatrāvatīrṇaḥ kṛṣṇākhyam paraṁ brahma narākṛti || iti |

śrīmad-bhāgavate ca-- gūḍham paraṁ brahma maṁsya-liṅgam [BhP 7.10.48] iti | tad amitam brahma dvayam śiṣyate [BhP 10.14.18] iti | yan mitraṁ paramānandaṁ pūrṇam brahma sanātanam [BhP 10.14.32] iti | **śrīmad-bhagavad-gītāsu** ca—brahmaṇo hi pratiṣṭhāham [nīta 14.27] iti | tad evaṁ praśaṁsā-dvārāpi sthāpayati ||

śrī-jīvaḥ: tatra krameṇottaram darśayitum āha—tān uvāceti | pāpam atrāsurāparādha-paryantam | yas teṣām api sarvāparādha-nāśanaḥ | sa eva paramārādhya ity arthaḥ | karṣati sarvāparādhān iti kṛṣṇa-śabdasya nirukti-viśeṣāt | tato ya evambhūtatvena **śrīmad-bhāgavata** adau prasiddhaḥ | sa eva tac-chabdābhidheya iti bhāvaḥ | atra—**kṛṣṇir bhū-vācakaḥ śabdo naś ca nirvṛti-vācakaḥ** ity ādy-anusāreṇa keṣāṁcin matā sac-cid-ānanda-rūpārthatā tu sac-cid-ānanda-rūpāyety anenaivoktā |

atha go-śabdasya nānārthatām pratyaya-bhedam cāvalambyāha—gaur bhūmīty eka-śeṣeṇa | gauḥ prasiddhaḥ paśu-jāti-viśeṣaḥ | gaur bhūmiś ca gaur vedaś ceti gāvas teṣu vidito vikhyāta iti tān viditā veditā labdheti ca govinda ity arthaḥ | atra paśu-jāti-viśeṣatvena śrīman-nanda-gokula-sthā eva gāva ucyante, tatraivaitasya vikhyāteḥ | tābhiś ca śrīman-nanda-gokula-maṅḍalam eva lakṣyate | tatra viditā iti svaira-kṛīḍatvena prasiddha ity arthaḥ | mathurā-dvārakādi-līlāyām daityānām yuddha-maraṇādi-rūpaṁ dharmam maryādīkṛtyaiva mārāṇāt | tatra tu pūtanā adau tad-anusaraṇāt | tatrāpi mahā-bhaktavat tatrāpi gati-dānāt | svaira-kṛīḍatvenaiva vyaktībhavatīti | tasmād govindata eva mṛtyur adhikam bibhetīti bhāvaḥ | tathaiva hi bhūmiṣu sarva-bhuvaneṣu tathā vedeṣu viditā udghuṣyate ity arthaḥ | viditeti pakṣe'pi sa evārtho gokule svarūpeṇa bhūmi-vedayor yaśo-dvārā tasya tathā prāptatvāt |

gopī-jana iti gopī-jana-rūpāḥ khalu gopī-jana-vallabha-jñānena taj-jñānam bhavatīti pūrvoktāt | yā āvidyāyāḥ kalāḥ samyag vidyāyāḥ prema-bhakti-viśeṣa-rūpāyā mūrtayaḥ | tāsām prerakaḥ sva-līlāsu pravartako ramaṇa ity arthaḥ | **rāja-vidyā rāja-guhyam** [nīta 9.2] iti **śrīmad-bhagavad-gītā**-prakaraṇāt |

गोपालतापनीयोपनिषद्

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ |
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam aham bhajāmi || iti **brahma-saṁhitātaḥ** (5.37) |

sa vo hi svāmī bhavati ity uttara-tāpanībhyaḥ | atrānyatra ca tathā tathā dhyānopadeśāc ca |
arthāntare yatra vidyāvidye na vidāmo vidyāvidyābhyām bhinna [ñtū 2.23] ity **uttara-tāpinī-**
vākyam |

hlādinī sandhinī saṁvit tvayy ekā guṇa-saṁśraye |
hlāda-tāpa-karī miśrā tvayi no guṇa-varjite || [ViP 1.12.69] iti **viṣṇu-purāna-vākyam** |

hlādinyā saṁvid-āśliṣṭaḥ sac-cid-ānanda īśvaraḥ |
svāvidyā-saṁvṛto jīvaḥ saṅkleśa-nikarākaḥ || iti svāmy-uktaṁ [1.7.6] ca viruddhyate |

uktaṁ ca tābhir āśleṣaṇam tasyāpi prakāśādhikyam | **tatrātiśuśubhe tābhir bhagavān devakī-**
sutaḥ [BhP 10.33.6] iti |

tasmād govindatva-jñāne'pi parama-premātmaka-tad-viśiṣṭatā-jñānenaiva suṣṭhu taj-jñānam
bhavātīti bhāvaḥ | ata evoktaṁ śrīmad-uddhavenāpi-- **vāñchanti yad bhava-bhiyo munayo**
vayaṁ ca [BhP 10.47.58] iti | **nāyam śriyo'ṅga u nitānta-rateḥ prasādaḥ** [BhP 10.47.60] iti ca |
ato yad **brahma-saṁhitāyām**—

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhir abhipālayantam |
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi || ity ādi śrūyate |

tad api vaikuṅṭhādi-prasiddha-lakṣmīto'py ādhikyān mahā-lakṣmīvena mantavyam | tan-
māyā ceti svāhā-śabdena tan-māyocyata ity arthaḥ | māyā cātra yoga-māyā cic-chaktir iti
yāvat, tat-kṛpā vā |

sva-śabdena ca kṣetra-jño heti cit-prakṛtiḥ parā |
tayor aikya-samudbhūtir mukha-veṣṭana-varṇakaḥ |
ataeva hi viśvasya layaḥ svāhārṇave bhavet || iti **gautamiye** (2.16-17) |

bhagavat-tādātmyāpannā saivoktā |

triguṇātmikātha jñānam tathā cic-chaktir eva ca |
māyā-śabdena bhānyante śabada-tattvārtha-vādibhiḥ || iti **śabda-mahodadhi-pāṭhāt** |

māyā vayunaṁ jñānam iti **nighaṅtuḥ** | māyā dambhe kṛpāyām ca iti **viśva-prakāśāc** ca | saiva

गोपालतापनीयोपनिषद्

paryavasīyate | ubhayathāpi cic-chaktitve kṛpātve ca sarveṣāṃ sarva-pravṛttis tat-svarūpa-
bhūtāyāṃ tasyāṃ eva syād iti pūrva-praśnopayogy-uttaram āyātam | **ko hy evānyāt kaḥ
prānyāt yad eṣa ākāśa ānando na syāt** [taittirīya ūpaniṣad 2.7.1] iti | **caḥṣuṣaś caḥṣuḥ** iti [kaṭh
kena 1.2] | **yasya bhāsā sarvam idaṃ vibhāti** iti śruteḥ [kaṭh 2.2.15] | na ca saṃsaratīty asya
māyety asya cānyathārthatvam āśaṅkyam | śrī-bhagavati svātmārpaṇārtha-rūpatvena
nirvākṣyamāṇasya tat-padaśya saṃsāra-hetu-rūpārthatva-virodhāt |

tad evaṃ praśnānusāreṇa pṛthag iva tān arthān nirūpyāpṛthaktvam eva darśayati | sakalāṃ
paraṃ brahmaiva tad iti | tat-pūrvokta-catuṣṭayārtha-jātaṃ śrī-kṛṣṇākhyāṃ narākṛti paraṃ
brahmaivety arthaḥ | śrī-kṛṣṇasyaiva viśeṣaṇa-bhedena govindādi-vyapadeśa-dvayāt |
pañcama-padārthasya ca tat-svarūpa-śaktitvena tad-abhedād iti bhāvaḥ | asyaiva parama-
brahmatvam **uttara-tāpanyām** darśayisyate | **katham vāsya vatārasya brahmatā bhavati** [2.28]
ity ādau | **viṣṇu-purāṇe** [4.11.2]--

**yador vaiṣṇāṃ naraḥ śrutvā sarva-pāpaiḥ pramucyate |
yatṛāvātīrṇaḥ kṛṣṇākhyāṃ paraṃ brahma narākṛti ||** iti |

brahmāṇḍādau—narākṛti paraṃ brahma iti | **śrīmad-bhāgavate** ca-- **gūḍham paraṃ brahma
manuṣya-liṅgam** [BhP 7.10.48] iti | **tad amitāṃ brahma dvayāṃ śiṣyate** [BhP 10.14.18] iti |
yan mitrāṃ paramānandaṃ pūrṇaṃ brahma sanātanam [BhP 10.14.32] iti | **śrīmad-bhagavad-
gītāsu** ca—**brahmaṇo hi pratiṣṭhāham** [ñītā 14.27] iti ||8-9||

--o)0(o--

(6)

yo dhyāyati rasati¹ bhajati so 'mṛto bhavati so 'mṛto bhavatīti.

viśveśvaraḥ: etad vyānādeḥ phalam āha—yo dhyāyatīti | yoi yaḥ tad-rūpaṃ dhyāyati tathā
rasayati kāma-bījena pañca-padīm japati bhajati pūjayati so'mṛto bhavati ity arthaḥ ||6||

brahmopaniṣad-yogī: tad-dhyānādi-phalam āha—yo dhyāyatīti ||5||

sanātanah : rasati āsvādayati kīrtanādinā ||

prabodhānandaḥ : yo dhyāyatīti | etad yo dhyāyati iti tu pāṭhāntaram | etat kṛṣṇākhyam eva |
sādhāraṇa-svāhākhyā-śaktimat | yo dhyāyati | yaḥ kaścit sa evādhikārī | amṛtaḥ paramānanda-
ghana-mūrtir bhavati | rasati āsvāda-pūrvakam bhajati sarvopādhi-nairāsyena ||6||

śrī-jīvaḥ : tad evaṃ praśamsā-dvārā sthāpayati—yo dhyāyatīti | etad yo dhyāyati iti
pāṭhāntaram | etat kṛṣṇākhyam evāsādhāraṇa-śaktimat yo dhyāyati, yaḥ kaścit sa evādhikārī |
amṛtaḥ paramānanda-ghana-mūrtir bhavati | rasati āsvāda-pūrvakam bhajati sarvopādhi-

¹ rasayati.

गोपालतापनीयोपनिषद्

nairāsyena | āvṛtīḥ prakaraṇa-samāpty-arthā ||10||

--o)0(o--

(7)

**te hocuḥ | kiṁ tad-rūpam | kiṁ rasanam | katham vāho tad-bhajanam |
tat sarvaṁ vividiṣatām ākhyāhīti ||**

viśveśvaraḥ : dhyeyaṁ pṛcchanti tathā rasanādikaṁ ca pṛcchanti te hocur ity ādinā ||7||

brahmopaniṣad-yogī: dhyānādi-bubhutsayā punas te pṛcchantīty āha—te hocur iti ||6||

prabodhānandaḥ: tatra dhyeyaṁ rasanādikaṁ cāpṛcchann ity āha—te hocur iti | tad-rūpam dhyānaṁ śrī-kṛṣṇa-svarūpa-viśeṣa-rūpam eva dhyeyatvenādhigamitam ||7||

śrī-jīvaḥ : atra dhyeyaṁ rasanādikaṁ cāpṛcchann ity āha—tam hocur iti | dhyeyatvenādhigamitam ||7||

--o)0(o--

(8)

**tad u hovāca hairaṇyaḥ | gopa-veśam abhrābham
taruṇam¹ kalpa-drumāśritam |**

viśveśvaraḥ: tatra dhyeya-rūpa-nirūpaṇam avatārayati tad u hovāceti | tat tatra praśneṣu hairaṇyaḥ hiraṇyagarbhasyāpatyaṁ hairaṇyaḥ brahmā | dhyeyaṁ rūpam uvāca ity arthaḥ | gopa-veśam iti | gopāyatīti gopas tasya veśo yasya tam gopa-veśam pālaka-svarūpam apo bibharti ity abbhraḥ samudraḥ tadvad ābhā yasya tam ab-bhrābham samudravat gambhīram apāram ity arthaḥ | taruṇam jarādi-doṣa-rahitam | kalpa-drumo vedaḥ sarva-puruṣārtha-hetutvāt tam āśritam tat-pratipādyam iti | tenaiva vā sarvopāsanā-karma-pratipādakena tat-tat-karma-phala-siddhaye āśritam | īśvarāyattam [phalam ata upapatteḥ](#) [Vedānta-sūtra 3.2.38] iti nyāyāt | [labhate ca tataḥ kāmān mayaiva vihitān hi tān](#) [ñītā 7.22] iti smṛteś ca | yad vā gopaḥ dhenu-pālakaḥ tasya veśaḥ yasya tam | abbhrābham sajala-jalada-nīlam | taruṇam nava-yauvanam | kalpa-vṛkṣa-mūle simhāsanasthāmbujopaviṣtam ity arthaḥ ||12||

brahmopaniṣad-yogī: tatra dhyeya-svarūpam āha—tad u hovāceti | tat tatra praśna-traye hiraṇyagarbhasya viṣṇor apatyam hairaṇyo brahmā dhyeya-rūpam uvācety arthaḥ | veśa-mātreṇa gopo na kṛtyata iti gopa-veśam | apo bibhartīty ab-bhraḥ samudraḥ tadvad ābhā yasyeti abhrābham samudravat gambhīram apāram ity arthaḥ | kalpa-drumāśritam

¹ taruṇam is not found in BY.

गोपालतापनीयोपनिषद्

svepsitārthada-vedānta-vedya-śaraṇatvāt | svasya karmādhyakṣatvena
bhaktasyepsitārthadatvād ity atra— sarva-bhūtānatātmā karmādhyakṣaḥ iti śruteḥ | [phalam
ata upapatteḥ](#) [Vedānta-sūtra 3.2.38] iti nyāyāt | [labhate ca tataḥ kāmān mayaiva vihitān hi
tān](#) [ñītā 7.22] iti smṛteś ca ||7||

prabodhānandaḥ: tatra rūpam āha—gopa-veśam iti | taruṇam kim śoraṁ | abhrābham
meghavac-chyāmam ||8||

śrī-jīvaḥ: tatra rūpam āha—gopa-veśam iti ||11||

--o)0(o--

(9-11)

tad iha ślokā bhavanti—

sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram |
dvi-bhujam jñāna-mudrādhyam vana-mālinam īśvaram ||
gopa-gopī-gavāvītam sura-druma-talāśrayam |
divyālaṅkaraṇopetaṁ ratna-pankaja-madhya-gam ||
kālindī-jala-kallola-saṅgi-māruta-sevitam |
cintayan cetasā kṛṣṇam mukto bhavati saṁsr̥teḥ || iti |

viśveśvaraḥ: ukta-rūpa-dhyānam mantra-sammata-vyājena sa-vistaram āha—tad iheti | tat
tatreha ukta-rūpa-dhyāne ślokā mantrā api bhavanti | sat-puṇḍarīka-nayanam iti | sat
nirmalam puṇḍarīkam hṛt-kalam nayanam prāpakam yasya tam | meghā upatapta-manasi
sac-cid-ānanda-svarūpā ābhā yasya tam | viśeṣeṇa dyotata iti vidyut vidyud eva vaidyutam
tādṛśam ambaram sva-prakāśa-cid-ākāśam ity arthaḥ | dvau hiraṇyagarbha-virāḍ-ātmānau
bhujau mauktika-śilpa-hetu-bhūtau hastau yasya tam dvibhujam | jñāna-mudrā [tat tvam asi](#)
iti sac-cid-ānandaika-rasākārā vṛttiḥ tatra ādhyam prakāśamānam | vane vivikta-pradeśe sva-
bhakteṣu mālate prakāśate iti tam vana-mālinam | īśvaram brahmādīnām api niyantāram ||

ātmānam gopāyatīti gopo jīvaḥ | gopī māyā | gāvo vedāś ca | tair āvītam svāmitayā āśritam |
sura-drumaḥ vedaḥ tasya talam svarūpam āśritam tat-pratipādyam ity arthaḥ |
divyālaṅkaraṇaiḥ ṣaḍ-vidhaiśvairyair upetaṁ | tathā ratna-tulyam atisvaccham yat pankajam
hṛdaya-kalam tad-antaḥ-sthākāśa-gatas tam |

[aiśvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ |
vairāgyasya ca mokṣasya ṣaṅṅām bhaga itīṅganā ||](#) iti |

ce ca ṣaḍ-dharmā yasya santīti bhagavān |

kālindī nāma nirmalopāsanā tasyā jala-kallolā nana-sphuraṇa-taraṅgāḥ | tat-saṅgi mārutāḥ

गोपालतापनीयोपनिषद्

niścala-prāṇa-vāyus catābhyāṃ sevitam ārādhitam |

yad vā, bhaktānugrahārtham āviṣkṛta-cid-ghanasya yathā-śrutam evedaṃ dhyānam | sat-puṇḍarīkaṃ vadati nirmale nayane yasya tam | meghābhaṃ nīrada-śyāmalam | taḍid-ābham ambaram yasya tam pītāmbaram | dvibhujaṃ devakī-prārthanayā anya-bhuja-dvayasyopasamhṛtatvāt | yad vā, aṣṭādaśākṣare dvibhujo dhyeya iti sūcitam | jñāna-mudrā hṛdy-āśrita-tarjany-aṅguṣṭha-yoga-rūpā tayā ādhyam yuktam | vana-mālā nāma nana-puṣpa-pallava-racitā pāda-talāvalambino mālā vidyate yasya tam vanamālinam | īśvaram uktārtham | gopāḥ śrīdāmādayaḥ | gopyo rādhādyāḥ | gāvaḥ kapilādyās tābhir āvītam parivṛtam | kalpa-vṛkṣāśrayam | divyāiḥ alaukikaiḥ ābharaṇaiḥ upetam | simhāsanopari ratna-maya-suvarṇa-kamala-madhya-sthitam | yamunā-jala-taraṅga-sambandhi-vāyunā sevitam | evamvidhaṃ śrī-kṛṣṇam cetasā cintayan dhyāyan naraḥ saṃsṛteḥ saṃsārāt mukto bhavati | iti-śabdo dhyāna-samāpty-arthaḥ ||12||

brahmopaniṣad-yogī: brāhmaṇoktārtham mantrā apy anuvadantīty āha tad iheti ||8||
gopāyatīti gopo jīvaḥ | gopī māyā | gāvo vedās ca | tair āvītam āśritam ||9|| iti-śabdo dhyāna-samāpty-arthaḥ ||10||

prabodhānandaḥ: tat tasmin rūpe tat-tad-bhakta-hṛdi nānā-vidham sphurati | iha mamāpi yathā sphurati tat-saṅgrāhakāḥ ślokā mantrāḥ ||9|| sat-puṇḍarīkam utkṛṣṭam āraktam kamalam śuddha-sattva-mayam nayanam meghābham megha īśad eva bhāti yasmāt meghāpeksayā kṛṣṇe śyāmatāyā aticamatkārāt | vaidyutam vidyud-udbhavam ivāmbaram yasya | jñāna-mudrāḍhyam [avacanenaiva provāca](#) iti śruteḥ | jñāne yā mudrā rītir mauna-rūpā tayāḍhyam | rasa-viśeṣeṇa veṇu-vādena rasāviṣṭatvāt | mauna-mudrāḍhyam iti ca pāṭhaḥ ||10||
gopāḥ śrīdāmādayaḥ | gopyo rādhādyāḥ | gāvaḥ kapilādyās tābhir āvītam ||11||

śrī-jīvaḥ: ślokā mantrāḥ | vaidyutam vidyud-bhavam ivāmbaram yasya | jñāna-mudrāḍhyam [avacanenaiva provāca](#) iti śruteḥ | jñāne yā mudrā rītir mauna-rūpā tayāḍhyam | rasa-viśeṣeṇa veṇu-vādana-rasāviṣṭatvāt | mauna-mudrāḍhyam iti ca pāṭhaḥ kvacid dṛśyata iti ||13|| gopāḥ śrīdāmādayaḥ | gopyo rādhādyāḥ | gāvaḥ kapilādyās tābhir āvītam ||14|| iti śabdo dhyāna-samāpty-arthaḥ ||15||

--o)0(o--

(12)

tasya punā rasanam iti | jala-bhūmīndu-sampāta-kāmādi-kṛṣṇāyety ekaṃ padam | govindāyety dvitīyam | gopījanety tṛtīyam | vallabhāyety turīyam | svāheti pañcamam
iti | pañca-padam japan pañcāṅgam dyāvābhūmī sūryācandramasau sāgnī tad-rūpatayā brahma sampadyate brahma sampadyata iti ||

viśveśvaraḥ : dvitīya-praśnottaram āha—tasya punā rasanam iti | tasya kṛṣṇākhyā-brahmaṇaḥ rasanam jala-bhūmīndu-sampāta-kāmādi yathā syāt tathā pañca-pada-japanam iti śeṣaḥ |

गोपालतापनीयोपनिषद्

jalam ka-kārah | bhūmiḥ lakārah | ī-kārah agniḥ induḥ anusvārah eteṣām sampāta-rūpaṁ yat
kāma-bijaṁ tat ādau prathamam yathā syāt tathety arthaḥ | tāny eva pañca pādāni vivṛṇoti
kṛṣṇāyety ekm padam ity ādinā | ukta-rasanasya phalam āha—pañca-padīm iti | pañca-padīm
japan puruṣaḥ pañcāṅgaṁ brahma nārāyaṇātmakaṁ tad-rūpatayā pañcāṅga-brahma-
tādātmyena prāpnotīti sambandhaḥ | idam tu sakṛj-japa-phalam | pañcāṅgāny āha—dyāv-
ābhūmī tathā agninā sahitaḥ sāgnau sūryā-candramasau | abhyāsaḥ prathamopaniṣat-
samāpty-arthaḥ ||13||

brahmopaniṣad-yogī: dvitīya-praśnārtham āha—tasyeti | tasya kṛṣṇākhyā-brahmaṇaḥ rasane
pañca-pada-japanam iti | jalam ka-kārah | bhūmiḥ lakārah | ī-kārah induḥ anusvārah tam
sampāta-rūpaṁ kāma-bijaṁ klim iti bijena sākaṁ kṛṣṇāya ity ādi pañca-padam bhavati ||11||

mantra-japātmakokta-rasanasya phalam āha—pañca-padam iti | pañca-padam japan
mumukṣur—dyāv-ābhūmy-ādi-pañcāṅga-viśiṣṭam vairāja-rūpaṁ tad-rūpatayā sampadyate ||
āvṛtiḥ prathamopaniṣat-samāpty-arthā ||12||

prabodhānandaḥ: dvitīya-praśnasyottaram āha—tasyeti | tasya rūpasya punar
dhyānānantaram yad-rasanam āsvādas tad eva rasanam ity arthaḥ | tenājahal-lakṣaṇayā
premāpi gṛhyate | rasyam punā rasanam iti kvacit pāthe rasyam āsvādyam yat tadīyam prema
tad eva rasanam āsvādo'pīty arthaḥ | etad uktaṁ bhavati āsvādaḥ khalu śrī-bhagavan-
mādhuryānubhavaḥ | yasmāc ca prema jāyate | tac ca bhagavat-sevābhilāṣollāsa-maya-
mānasānukūlyātiśayaḥ | so'yam āsvādyamāne śrī-bhagavati svayam āsvādyā-viśeṣatām
prāpnoti | parama-puruṣārthatvena sphūrteḥ | tad eva tasyāsvādatvam kāraṇa-
tādātmyāpekṣayeti ||12||

atha bhajane nirvaktavye śrī-bhagavat-sambandha-pratipatty-artham mahā-mantram punar
upadiśati jaleti | jalam ka-kārah tad-vācitvāt | bhūmir la-kārah la-kāra-bijativāt | tathā ī dīrgha-
ī-kārah | īr gamanam kāmo vā kāmādi-kṛta-sandhitvāt | indur anusvārah | tad-ākāratvāt teṣām
sampāto milanam tena jātam yat kāma-bijaṁ tad-ādikaṁ | kṛṣṇāyety eka-padam | pañcāṅgāni
hṛd-ādīni tat-tat-sthāne'nya-sthānīyasya tad yathā syāt tathā japan | tasyām ca pañca-padyām
śrī-bhagavad-ātmikā dyāvādi-pañcādhiṣṭhāṭṛ-devatā bhāvayan ity arthaḥ | tad-rūpatayā
mantra-rūpatayā brahma sampadyate |

yad vā, tac-chabdena yac-chabdo labhyate | tataś ca yau dyāv-ābhūmī ūrdhvādhāḥ pradeśau
sarvāśrayau | yau ca sāgnī sūryā-candramasau sarva-prakāśakau tad-rūpatayā tāni rūpayati
prakāśayatīti | tad-rūpaṁ tattayā yat-pañcāṅgaṁ brahma tat sampadyate samyak prāpnoti |
atra prathama-pada-dvayena prathama-pada-dvayasyāśrayaṇīyatāyāḥ prakāśanam vyajyate |
anyat trayeṇa anyatra yasya prakāśakatāyās tad vyajyate iti gamyate | tatra ca prathama-
padasya sarva-śakti-prakāśaka-tan-mūla-nāmatvena sarvordhatayā dyāv āyogaḥ | dvitīyasya
bhūmi-prakāśakasya na tādrśa-vaibhavatvād bhūmyā yogaḥ | tṛtīyasya sarvato'py uddīpta-
bhāvatvāt sūryeṇa yogaḥ | caturthasya tat-kānti-yogena sarvāhlādatvāc candramasā yogaḥ |
pañcamasya tatrārpaṇārtha-rūpasya nitya-sambandhād agninā yoga iti | ubhayatra pakṣe
narākṛti param brahma śrī-kṛṣṇam prāpnotīty arthaḥ | śrīmad-brahmaṇaś candra-dhvajasya ca

गोपालतापनीयोपनिषद्

tathā vakṣamāṇatvāt | āvṛttir nirdhāraṇārthā prathamopaniṣat-samāpty-arthā ||13||

śrī-jīvaḥ : dviṭīya-praśnasyottaram āha—tasyeti | tasya rūpasya punar dhyānānantaram yad-rasanam āsvādas tad eva rasanam ity arthaḥ | tenājahal-lakṣaṇayā premāpi gṛhyate | rasyam punā rasanam iti kvacit pāṭhe rasyam āsvādyam yat tadiyam prema tad eva rasanam āsvādo'pīty arthaḥ | etad uktaṁ bhavati āsvādaḥ khalu śrī-bhagavan-mādhuryānubhavaḥ | yasmāc ca prema jāyate | tac ca bhagavaty abhilāṣollāsa-maya-mānasānukūlyātīśayaḥ | so'yam āsvādyamāne śrī-bhagavati svayam āsvādyā-viśeṣatām prāpnoti | parama-puruṣārthatvena sphūrteḥ | tad evam api tasyāsvādatvaṁ kāraṇa-tādātmyāpatty-apekṣayeti |

atha bhajane nirvaktavye śrī-bhagavat-sambandha-pratipatty-arthaṁ mahā-mantram punar upadiṣati—jaleti | jalam ka-kāraḥ tad-vācivāt | bhūmir la-kāraḥ la-kāra-bijativāt | tathā ī dīrgha-ī-kāraḥ kṛta-sandhitvāt | indur anusvāraḥ tad-ākāratvāt | teṣāṁ sampāto milanam | tena jātam yat kāma-bījam tad-ādi kṛṣṇāyety ekam padam ity arthaḥ | pañcāṅgāni hṛdayādīni tat-tat-sthāne nyasyāni yasya tad yathā syāt tathā japan | tasyām ca pañca-padyām bhagavad-ātmikā dyāvādi-pañcādhiṣṭhātr-devatā bhāvayan ity arthaḥ | tad-rūpatayā mantra-mayatayā brahma sampadyate |

yad vā, tac-chabdena yac-chabdo labhyate | tataś ca ye dyāv-ābhūmī ūrdhvādhaḥ-pradeśau sarvāśrayau yau sāgnī sūryā-candramasau sarva-prakāśakau tad-rūpatayā tām nirūpayati prakāśayatīti | tad-rūpaṁ yat tattayā yat-pañcāṅgam brahma tat sampadyate samyak prāpnoti | atra prathama-pada-dvayena prathama-pada-dvayasyāśrayaṇīyatāyāḥ prakāśanaṁ vyajyate | anya-trayeṇānya-trayasya prakāśakatāyās tad vyajyata iti gamyate | tatra ca prathama-padasya sarva-śakti-prakāśaka-tan-mūla-nāma-mayatvena sarvordhvatayā dyāv āyogaḥ | dviṭīyasya bhūmi-prakāśamāna-tādṛśa-vaibhavatvād bhūmyā yogaḥ | tṛtīyasya sarvato'py uddīpta-bhāvativāt sūryeṇa yogaḥ | caturthasya tat-kānti-yogena sarvāhlādakatvāc candramasā yogaḥ | pañcamasya tatrārpaṇārtha-rūpasya nitya-sambandhād agninā yoga iti | ubhaya-pakṣe narākṛti param-brahma-svarūpaṁ śrī-kṛṣṇam prāpnotīty arthaḥ | śrīmad-brahmaṇaś candra-dhvajasya ca tathā vakṣamāṇatvāt | āvṛtṭiḥ prathamopaniṣat-samāpty-arthā ||16||

--o)0(o--

(13)

tad eṣa ślokaḥ |

klīm ity etad ādāv ādāya kṛṣṇāya
govindāya gopījana-vallabhāyeti |
bṛhad-bhānavyāsakṛd uccared yo' sau
gatis tasyāsti maṁkṣu nānyā gatiḥ syāt || iti |

viśveśvaraḥ : ukta-rasane mantra-samvādam āha—tad eṣa iti | tat tatra ukte rasane eṣaḥ ślokaḥ mantraḥ vartate iti | klīm ity etad ādau ādāya uccārya | atha kṛṣṇāyety vadet | atha govindāya iti ca punaḥ gopī-jana-vallabhāya bṛhad-bhānavyā svāhayā ity arthaḥ | iti yaḥ sakṛd

गोपालतापनीयोपनिषद्

eka-vāram apy uccaret tasya maṅkṣu śīghraṁ pañcāṅga-brahmātma-rūpa-gatiḥ bhavati | anyā candra-maṇḍala-rūpā gatis tasya na syāt | iti-śabdo rasana-samāpty-arthaḥ ||14||

brahmopaniṣad-yogī : ukta-rasane mantra-saṁvādam āha—tad eṣa śloka iti | klīm ity etad ādāv ādāya tataḥ kṛṣṇāyety-ādi-pada-catuṣṭayaṁ | svāhayety arthe bṛhad-bhānavya iti, āhatya pañcapadaṁ yaḥ sakṛd uccaret tasya maṅkṣu śīghraṁ pañcāṅga-brahma-rūpā gatiḥ bhavatīti sāmānya-phalam etat | mantroktārthānusandhāna-pūrvakaṁ japataḥ nirviśeṣa-brahma-bhāvāpattiḥ mukhya-phalam | na kadāpi anyā gatiḥ tasya syāt | iti-śabdo rasana-samāpty-arthaḥ ||13||

prabodhānandaḥ : atra mantra-saṁvāda-pādam āha—tad eṣa śloka iti | tad iti tasmin pūrvam ukte japa-prabhāve atyāścarye | viśeṣāvadhārye eṣa śloko bhavatīty arthaḥ ||14||

tad udāharati—klīm ity etad iti | ādau ādāya uccārya klīm ity uktvā kṛṣṇāyety vadet | atha govindāya gopī-jana-vallabhāyety | anantaraṁ bṛhad-bhānavyāntima-pada-rūpayā saha | bṛhad-bhānur agnis tayeyaṁ bṛhad-bhānavī | bṛhad-bhānoḥ strī svāhā tayā saha | tat-tat-pada-krameṇa yaḥ sakṛd apy uccaret tasya gatiḥ śrī-kṛṣṇākhyā śīghraṁ eva bhavet | anyā gatir na bhaved ity arthaḥ | tasmād etad eva śrī-guroḥ śikṣaṇīyam iti bhāvaḥ | iti-śabdo mantra-samāpty-arthaḥ ||15||

śrī-jīvaḥ: atra mantra-saṁvādam āha—tad eṣa śloka iti | bṛhad-bhānavyāntima-pada-rūpayā saha tat-tat-padaṁ krameṇa yaḥ sakṛd uccaret | tasya gatiḥ pūrvoktā śrī-kṛṣṇākhyā maṅkṣu śīghraṁ eva bhavet, anyā gatir na bhaved ity arthaḥ | tasmād etad eva śrī-guroḥ śikṣaṇīyam iti bhāvaḥ | iti-śabdo mantra-samāpty-arthaḥ ||17||

--o)0(o--

(14)

bhaktir asya bhajanam | tad ihāmutropādhi-nairāsyenāmuṣmin manaḥ-kalpanam | etad eva ca naiṣkarmyam ||

viśveśvaraḥ : katham cāho tad-bhajanam ity asyottaram vaktum bhajana-śabdārtham āha bhaktir asya bhajanam iti | paryāyeṇārthāvagamāsambhavāt punar bhajanasya lakṣaṇam āha tad ihāmutreti | iha amutra upādheḥ aihika-pāralaukika-prayojanasya nairāsyena nirasanam eva nairāsyam | tena aihikāmuṣmika-phala-kāmanā-rāhityena eva amuṣmin kṛṣṇākhye brahmaṇi manasaḥ kalpanaṁ premṇā tan-mayatvaṁ tad eva bhajanam uktam ity arthaḥ | etad bhajanam eva naiṣkarmyaṁ jñānam ity arthaḥ ||15||

brahmopaniṣad-yogī: kim āho tad-bhajanam ity praśnottaram āha—bhaktir asyeti | dāso'ham so'ham iti vā ananya-bhāvāpanneyaṁ bhaktiḥ | [sva-svarūpānusandhānam bhaktir ity abhidhiyate](#) iti [smṛteḥ](#) | bhajana-sādhanam āha—tad iti | evaṁ bhajanam eva naiṣkarmyaṁ jñānam ity arthaḥ ||15||

गोपालतापनीयोपनिषद्

prabodhānandaḥ : katham vāho tad-bhajanam ity asyottaram vaktum bhajana-śabdasyārtham āha bhaktir asya bhajanam iti | bhakti-śabda-vācyaḥ prasiddho'rtha eva | asya śrī-kṛṣṇasya bhajanam ucyata ity arthaḥ | tad eva viśadayati tad iheti | loka-dvaya-kāmanā-nirasanena śrī-kṛṣṇe mano'rpaṇam evāsya bhajanam ity arthaḥ | mūla-mantre'pi caturthy-anta-tan-mūla-nāmāni antima-dvy-akṣara-padānvayena tasyaivārthasya sphuṭatvāt | etad artham eva mūla-mantra-darśana-pūrvakam etad darśitam iti bhāvaḥ | tad evaṁ vṛkṣa-mūla-sthānīyasya manaso'rpaṇena śākhā-sthānīya-tat-tad-indriyārpaṇasyāpi bhajanatvaṁ vivakṣitam |

nanu, anādi-janma-karma-śreṇyām satyām katham tasya maṅkṣu saiva gatiḥ syāt tatrāha | etad eva ca naiṣkarmyaṁ tad-dhetur ity arthaḥ | āvaśyakatākāraṇatvād abheda-nirdeśaḥ | yad vā, na ca tasmā jñānam ity arthaḥ | niṣkarmaiva naiṣkarmyam svārthe ghaṇ | karma-jñānāyor mithaḥ pratiyogitvāt | karmātiriktaṁ jñānam upalakṣitaṁ bhavātīti | jñānatvaṁ ca tasya mano-vṛtti-viśeṣatayāvirbhāvād iti ||16||

śrī-jīvaḥ: katham vāho tad-bhajanam ity asyottaram vaktum bhajana-śabdasyārtham āha— bhaktir asya bhajanam iti | bhakti-śabda-vācyaḥ prasiddho'rtha eva | asya śrī-kṛṣṇasya bhajanam ucyata ity arthaḥ | tad eva viśadayati—tad iheti | loka-dvaya-kāmanā-nirāsena śrī-kṛṣṇe mano'rpaṇam evāsya bhajanam ity arthaḥ | mūla-mantre'pi caturthy-ante tan-mūla-nāmāni antima-dvy-akṣara-padānvayena tasyaivārthasya sphuṭatvāt | etad artham eva mūla-mantra-darśana-pūrvakam etad darśitam iti bhāvaḥ | tad evaṁ vṛkṣa-mūla-sthānīyasya manaso'rpaṇena śākhā-sthānīya-tat-tad-indriyārpaṇasyāpi bhajanatvaṁ vivakṣitam |

nanu, anādi-janmaja-karma-śreṇyām satyām katham tasya maṅkṣu saiva gatiḥ syāt ? tatrāha—etad eva ca naiṣkarmyaṁ tad-dhetur ity arthaḥ | āvaśyaka-tat-kāraṇatvād abheda-nirdeśaḥ | yad vā, na ca tasmā jñānam nāma bhinnam astīty āha—etad iti | tad-bhajanam eva ca naiṣkarmyaṁ jñānam ity arthaḥ | niṣkarmaiva naiṣkarmyam svārthe ghyāṇ | karma-jñānāyor mithaḥ pratiyogitvāt | karmātiriktaṁ jñānam hy upalakṣitaṁ bhavātīti | jñānatvaṁ ca tasya mano-vṛtti-viśeṣatayāvirbhāvād iti ||18||

--o)0(o--

(15)

**kṛṣṇam tam viprā bahudhā yajanti
govindam santam bahudhā'rādhayanti |
gopī-jana-vallabho bhuvanāni dadhre
svāhāśrito jagad aijat suretāḥ ||**

viśveśvaraḥ : kṛṣṇam tam iti | tam kṛṣṇam ānandātmānam viprāḥ sāttvikā bahudhā dravya-yajña-pāṭha-yajña-yoga-yajñādibhiḥ yajanti | govindam iti | go-bhūmi-veda-viditam santam bahudhā śravaṇa-kīrtana-smaraṇa-pāda-sevanārcana-vandana-dāsya-sakhyātma-nivedanādibhiḥ | viprādayaḥ sarve'pi ārādhayanti sevayanti | tasyaiva sevyatve hetuḥ gopī-jana-vallabha iti | gopyaḥ pālana-śaktayaḥ tāsām janaḥ samudāyaḥ tasya vallabhaḥ svāmī

गोपालतापनीयोपनिषद्

prerakaḥ san bhuvanāni ananta-koṭi-brahmāṇḍāni dadhre | upalakṣaṇam etat | apālayat
pālayati pālayiṣyati ca ||16||

evaṁ pālakatvāt sevyatvam uktam | atha janakatvād api tad āha—svāhāśrita iti | svāhā māyā
tad-āśritaḥ tad-adhiṣṭhātā san jagat avyakta-nāma-rūpam ejayat acālayat
vyaktibhāvāyonmukham akarot sṛṣṭi-kāle | atra hetu-garbha-viśeṣaṇam āha—suretā iti |
suṣṭhu śobhanam cid-rūpam māyāyām pratibimbonmukham reto yasya saḥ suretāḥ | [rūpam
rūpam pratirūpo babhūva](#) iti śruteḥ | [mama yonir mahad brahma tasmin garbhe dadhāmy
aham](#) iti smṛteḥ ca ||17||

brahmopaniṣad-yogī: bhajanopāyam āha—kṛṣṇam iti | yaḥ sarvātmatayā prasiddhaḥ taṁ
kṛṣṇam vipaścito viprā bahudhā dravya-yajñādi-jñāna-yajñānte yajanti govindam santam
bahudhā śravaṇādibhiḥ ārādhayanti mahā-maṇḍūkādi-kūrmādi-śeṣātmanā | gopī-jana-
vallabho bhuvanāni dadhre | yad vā, sarvāropādhikaraṇa-viśva-virādotrādy-ātmanā
bhuvanopalakṣitāvidyā-pada-tat-kāryānanta-koṭi-brahmāṇḍāni dadhre dhṛtavān ity arthaḥ |
kiṁ ca, svāheti | svāhā-śabda-vācyā-māyāśritaḥ san jagat svāvidyāpadaṁ aijat acālayat sṛṣṭi-
kāle māyāyām suṣṭhu reto bījam yasya so'yaṁ suretāḥ | [indro māyābhiḥ puru-rūpa iyate,
rūpam rūpam pratirūpo babhūva, mama yonir mahad brahma tasmin garbhe dadhāmy aham](#)
iti śruteḥ smṛteḥ ca ||15||

sanātanaḥ : ejayati aijayat ceṣṭām kārayāmāsa | gopī-jana-vallabha evety arthaḥ | sva-retāḥ
svasmād udbhūtam ity arthaḥ |

prabodhānandaḥ : tad evaṁ mūla-mantreṇa samuditam bhajanasya nirvacanam darśayitvā
tatraiva mantra-nāma-trayasya śakti-caturthīkasyottarottara-vaiśiṣṭyam darśayitum āha—
kṛṣṇam taṁ viprā iti | tatra kṛṣṇam taṁ gopālam śrī-yādavendra-rūpam vivekena kṛṣṇatva-
mātreṇāvīrbhūtam santam viprāḥ śāstra-mārgiṇo yajanti | kvacidviprā pūjayanti ity asyā
bhāve pūjana-balena ta evopatiṣṭhate | atha tam eva śrī-govindam gokula-
nāyakatayāvīrbhūtam santam bahudhā śrī-gokula-vāsivad-rāga-vaicitryā ārādhayanti sevante |
tadīya-rāga-rucaya iti śeṣaḥ | sa eva govindo gopī-jana-vallabha-rūpeṇāvīrbhūtas tu bhuvanāni
jaganty eva dadhre | anugṛhṇātīty arthaḥ | tādrśopāsaka-sambandha-paramparayāpi tad-
anugraha-prāpter nātra pūrvavad ārādhanaṇāpekṣāpīti bhāvaḥ | tatraiva svātmārpaṇa-maya-
svāhā-padenāśritāśrayamāṇaś cet kṛṣṇaḥ | tam āśrayamāno vā | janas tadā jagad api ejayat
ejayati | preṁṇā kampādi-bhāva-vivaśam karoti | yataḥ suretāḥ āvīrbhūta-mahāvīryo'sāv iti |
atra bijānuvādas tan-nāmāntarbhūtas tad iti vivakṣayā ||17||

śrī-jīvaḥ: tad evaṁ mūla-mantreṇa samuditam bhajanasya nirvacanam darśayitvā tatraiva
mantra nāma-trayasya śakti-caturthīkasyottarottaram vaiśiṣṭyam darśayitum āha—kṛṣṇam
taṁ viprā iti | tatra kṛṣṇam taṁ gopāla-yādavendrāvivekena kṛṣṇatva-mātreṇāvīrbhūtam
santam viprāḥ śāstra-mārgiṇo yajanti pūjayanti | kvacid viprā ity asyābhāve pūjana-balena ta
evopatiṣṭhante | atha tam eva govindam śrī-gokula-nāyakatayāvīrbhūtam bahudhā śrī-gokula-
vāsivad-rāga-vṛtti-vaicitryā ārādhayanti sevante | tadīya-rāga-rucaya iti śeṣaḥ | sa eva govindo
gopī-jana-vallabha-rūpeṇāvīrbhūtas tu bhuvanāni jaganty eva dadhre anugṛhṇātīty arthaḥ |

गोपालतापनीयोपनिषद्

tādṛṣatvopāsaka-sambandha-paramparayāpi tad-anugraha-prāpter nātra pūrvavad
ārādhanapekṣeti bhāvaḥ | tatraiva svātmārpaṇa-maya-svāhā-padenāsrita āśrayamāṇas cet
kṛṣṇaḥ | tam āśrayamāno vā janas tadā jagad api ejayat ejayati | premṇā kampādi-bhāva-
vivaśam karoti | yataḥ suretāḥ āvirbhūta-mahāvīryo'sāv iti | atra vīryānuvādas tan-
nāmāntarbhūtas tam eva tad iti vivakṣayā ||19||

--o)0(o--

(16)

**vāyur yathaiko bhuvanam¹ praviṣṭo
janye janye pañca-rūpo babhūva
kṛṣṇas tathaiko'pi jagad-dhitārtham
śabdenāsau pañca-pado vibhātīti**

viśveśvaraḥ : bhaktānām ārādhana-saukaryāya gopāla-vidyātmaka-śabda-rūpeṇa bhagavān
pañcadhā bhātīti sa-dṛṣṭāntam āha vāyur yathaika iti | yathā bhuvanam brahmāṇḍam praviṣṭa
eka eva vāyuḥ janye janye śarīre śarīre prati-śarīram pañca-rūpaḥ prāṇāpāna-vyānādi-rūpo
babhūva | tathaiva eko'pi asau kṛṣṇaḥ jagad-dhitārtham bhuvanam praviṣṭaḥ śabdena gopāla-
vidyātmakena pañca padāni yasya saḥ pañca-padaḥ vividham bhāti prakāśate iti śabdo
mantra-samāpty-arthaḥ ||18||

brahmopaniṣad-yogī : sva-bhakta-bhajanāya bhagavān pañca-padātmanā bhavatīti sa-
dṛṣṭāntam āha—vāyur iti | yathā mukhya-prāṇātmako vāyur eko'pi bhuvanam avidyā-pada-
pravibhakta-brahmāṇḍa-pātaḥ praviṣṭaḥ san janye janye prati-śarīram prāṇāpāna-bhedena
pañca-rūpo babhūva | tathaivaiko'py asau kṛṣṇo jagad-dhitārtham gopāla-vidyātmaka-śabdena
pañca padāni yasya pañca-pado vividham bhāti prakāśate | iti śabdo mantra-parisamāpty-
arthaḥ ||16||

sanātanaḥ : apaghanam śarīram | janye janye prati-śarīram | pañca-padaḥ aṣṭādaśākṣaro'yaṁ
mantraḥ |

prabodhānandaḥ : atha tasyaikasya tat-tat-padenāvirbhāva-vaiśiṣṭyam dṛṣṭāntena spaṣṭayati
vāyur iti | janye janye dehe dehe pañcabhiḥ prāṇādi-nāmabhiḥ rūpyante nirūpyante pañca-
rūpa-śabdena tat-tan-nāmnā pañcābhir viśeṣaiḥ padyate jñāyate yaḥ sa ity arthaḥ | iti śabdo
mantra-samāpty-arthaḥ ||18||

śrī-jīvaḥ: atha tasyaikasyāpi tat-tat-padenāvirbhāva-vaiśiṣṭyam dṛṣṭāntena spaṣṭayati vāyur iti |
janye janye dehe dehe pañcabhiḥ prāṇādi-nāmabhiḥ | rūpyante nirūpyante pañca-rūpaḥ |
śabdena tat-tan-nāmnā pañcābhir viśeṣaiḥ padyate jñāyate ca yaḥ sa pañca-pada ity arthaḥ | iti
śabdo mantra-samāpty-arthaḥ ||20||

¹ apaghanam (HBV)

गोपालतापनीयोपनिषद्

(17)

te hocuḥ | upāsanam etasya paramātmano
govindasyākhilādhāriṇo brūhīti ||

viśveśvaraḥ : govindam santam bahudhārādhayanṭīty uktam tatrārāadhanātmakam upāsanam
pṛcchantīty āha—te hocur upāsanam etasyeti | te sanakādayaḥ ha kila etasya paramātmanaḥ
śrī-kṛṣṇasya govindasya akhilādhāriṇaḥ upāsanam ārāadhanam brūhi kathaya ity arthaḥ ||19||

brahmopaniṣad-yogī : govindam santam bahudhārādhayanṭīty uktam | tat-prakāram
pṛcchantīty āha—ta iti ||17||

prabodhānandaḥ : tatra śāstraika-gamyatvāt pūjā-paripāṭim aprcchann ity āha--te hocur iti |
paramātmanaḥ sarva-jīva-jīvana-rūpasya ataevākhilādhāriṇo'khilāśrayasyety arthaḥ ||19||

śrī-jīvaḥ: tatra śāstraika-gamyatvāt pūjā-paripāṭim aprcchann ity āha--te hocur iti |
paramātmanaḥ sarva-jīva-jīvana-rūpasya ataevākhilāśrayasyety arthaḥ | ṇini-pratyayāt ||21||

--o)0(o--

(18)

tān uvāca | yat tasya pīṭham hairaṇyāṣṭa-palāśam ambujam tad-antarālike 'nalāsra-
yugam tadantarādy-arnākhila-bijam kṛṣṇāya nama iti bījārḍhyam sa-brahmāṇam
ādhyā, anaṅga-gāyatrīm yathāvad vyālikhya bhū-maṇḍalam śūla-veṣṭitam kṛtvāṅga-
vāsudeva-rukmiṇy-ādi-kha-śaktīndrādi-vasudevādi-pārthādi-nidhy-āvītam yajet |
sandhyāsu pratipattibhir upacārais tenāsyākhilam bhavaty akhilam bhavatīti ||

viśveśvaraḥ : tatra yantrātmakam pīṭham tāvad darśayati tatrārāadhanādhiṣṭhāna-bhūtam
pīṭha-nirūpaṇam avatārayati¹ tān uvāceti | yat tasya pīṭham tat tān prati brahmā uvāca ity
arthaḥ | sva-gr̥he kṣālitam pīṭham sthāpayitvā hairaṇyāṣṭa-palāśam sauvarṇāṣṭa-dalam
ambujam sthāpayet | gandha-pūtena candanena vā likhet ity arthaḥ | tad-antarālike tasya
kamalasya antarāla-bhave pradeśe analāsra-yugam trikoṇa-dvayam saṁlikhed ity arthaḥ | tad-
antarādyārṇeti | tasya ṣaṭ-koṇasya antarā madhye ādyārṇa-rūpam akhila-kāryasya bijam
kāma-bijam sādhyā-nāma karma-nāma ca likhed iti śeṣaḥ | tad uktam **sanat-kumāra-
samhitāyām**—

karnikāyām likhed vahni-puṭitam maṇḍala-dvayam |
tasya madhye likhed bijam sādhyākhyam karma-samyutam || iti |

kṛṣṇāya nama iti bījādyam bījena kāma-bījena ādyam ṣaḍ-asraṁ sandhiṣu ṣaḍ-akṣaram likhet |

¹ tatra yantrAtmakaM pīThaM tAvad darzayati

गोपालतापनीयोपनिषद्

ṣaḍ-asraṁ sandhiṣu iti **krama-dīpiko**kteḥ [7.27] | sa-brahmāṇam iti | pūrva-likhitam karṇikāsthām anaṅga-bījaṁ sa-brahmāṇam aṣṭādaśākṣara-mantropetam ādhāya ity arthaḥ | mantra-tad-draṣṭror abhedāt mantrō brahmā | tad uktam saṁhitāyām—**tataḥ śiṣṭair manor varṇais taṁ kāmam veṣṭayet sudhīḥ** iti | ṣaṭkoṇasya ṣaṭ-koṇasya pūrva-nairṛti-vāyavya-koṇeṣu śrīm iti bījaṁ likhet | āgneya-pāścimeśāna-koṇeṣu hrīm iti bījaṁ likhed iti śeṣaḥ |

śriyaṁ ṣaṭ-koṇa-koṇeṣv aindra-nairṛta-vāyuṣu |
ālikhya vilikhen māyām vahni-vāruṇa-sūliṣu || iti saṁhitokteḥ |

anaṅga-gāyatrīm iti | aṣṭa-dalasya sarva-jana-saṁmohana-keśareṣu anaṅga-gāyatrīm kāmā-gāyatrīm yathāvat triśaḥ triśaḥ vyālikhed ity arthaḥ | **kāma-devāya sarva-jana-priyāya sarva-jana-saṁmohanāya jvala jvala prajvala prajvala sarva-janasya hṛdayaṁ me vaśam kuru kuru svāhā** ity aṣṭācatvarimśad-akṣaram mālā-mantram pratidalaṁ ṣaṭ ṣaṭ akṣaram krameṇa likhed ity avaboddhavyam | aṣṭa-dalasyopari vṛttam kṛtvā mātṛkākṣarair veṣṭayed ity api bodhyam |

akṣaraiḥ kāmā-gāyatrīyā veṣṭayet keśare sudhīḥ |
kāma-mālā-manor varṇair daleṣv aṣṭasu mantra-vit ||
likhed guhānanair bhaktair māntrikāms tad-bahir likhet || iti saṁhitokteḥ |

bhū-maṇḍalam śūla-veṣṭitam kṛtveti | **bhū-grhaṁ caturasraṁ syād aṣṭa-vajra-yutam mune** iti saṁhitokteḥ | asyaiva dhāraṇā-yantratvāt sādhyādi-lekhanam apy ādāv asūsucat | ata eva dhāraṇā-vidhānam tat-phalaṁ ca saṁhitāyām uktam |

huvā sahasram ājyena yantra sampātapūrvakam |
mārjayitvāyutam huvā dhārayed yantram uttamam |
trailokyaiśvaryam āpnoti devair api sa pūjitaḥ || ity ādinā |

idaṁ tu kevalam dhāraṇārtham yadā yantra kriyate tad-abhiprāyeṇoktam yadā punaḥ pūjārtham yadā yantram kriyate tad-abhiprāyeṇoktam yadā punaḥ pūjārtham yantram kriyate, tadā tu pūrvam

maṇḍukādi-pṛthivy-antam pūjayet karṇikopari |
agny-ādi-pīṭha-pādeṣu dharmādīmś caturo yajet ||
tāra-varṇa-prabhinnāni maṇḍalāni kramāt tataḥ |
sattvam rajas tama iti yajed ātma-catuṣṭayam ||
ātmāntarātmā paramātmā jñānātmeti te kramāt |
vimalotkarṣiṇī jñānā kriyā yogeti pañcamī ||
prahvī satyā tatheśānānugrahā navamī tu tāḥ |
prāgād aṣṭasu patreṣu karṇikāyām yajen mune ||

om namo bhagavate viṣṇave sarva-bhūtātmane vāsudevāya sarvātma-saṁyoga-saṁyoga-padma-pīṭhātmane namaḥ iti pīṭha-mantra-mayasyopari vinyasya—

गोपालतापनीयोपनिषद्

tataḥ pīṭham samabhyarcya devam āvāhya nārada |
arghyādi-dhūpa-dīpādīn upacārān prakalpayet ||

athāvaraṇa-pūjām kuryāt | tatra prathamāvaraṇam āha aṅgeti | ṣaṭ-koṇasyāgneya-nairṛtya-
vāyavyeśāneṣu hṛdaya-śiraḥ-sikhā-kavacāni agra-bhāge netraṁ pūrvādi-dikṣu ca asraṁ ity
aṅgāni pūjayet | dvitīyāvaraṇam āha—vāsudevādīti | pūrva-pāścima-yāmyottara-daleṣu yathā-
kramaṁ vāsudeva-saṅkarṣaṇa-pradyumnāniruddhān pūjayet | āgneya-nairṛtya-vāyavyeśāneṣu
yathā-kramaṁ śānti-śrī-sarasvatī-ratīḥ pūjayet | tṛtīyāvaraṇam āha—rukmiṇy-ādi sva-
śaktayaḥ kṛṣṇa-śaktayaḥ—

daleṣu rukmiṇī satyabhāmā jāmbavatī tathā |
nāgnajitī mitravindā kālindī ca tataḥ parā |
lakṣmaṇā ca suśilā ca pūjyā hemāmita-prabhā || ity arthaḥ |

caturtha-pāñcamādyavaraṇam āha indrādi-vasudevādi-pārthādīti | atra vasudevādy-āvaraṇam
eva caturtham bodhyam | pūrva-bhāge vasudevāya pīta-varṇāya | āgneya-koṇe devakyai
śyāmalāyai | dakṣiṇa-bhāge nandāya karpūra-gaurāya | nairṛtya-koṇe yaśodāyai kuṅkuma-
gauryai | pāścime baladevāya śaṅkha-kundendu-dhavalāya | vāyavye kalāpa-śyāmalāyai
subhadrāyai | uttara-koṇe gopebhyah | īśāna-koṇe gopībhyah | pāñcamam tu pārthādy-
āvaraṇam | arjuna-ṇiśathoddhava-dāruka-viśvaksena-sātyaki-garuḍa-ṇārada-parvatān
pūjayet | āgneya-diśi nīla-nidhaye | yāmye kundāya namaḥ | nairṛtya-koṇe makarāya | pāścime
ānandāya | vāyavye kacchapāya | uttare śaṅkhāya-nidhaye | īśāna-koṇe padma-nidhaye |

saptamam indrādy-āvaraṇam | indrāya pīta-varṇāya pūrva-dale | agnaye rakta-varṇāya |
yamāya nilotpala-varṇāya | rakṣo'dhipataye kṛṣṇa-varṇāya | vāyave dhūmra-varṇāya |
varuṇāya śukla-varṇāya | kuberāya nīla-varṇāya | īśānāya śveta-varṇāya | pūrveśānāyor
madhye brahmaṇe gorocanā-varṇāya | nairṛtya-pāścimāyor madhye śeṣanāgāya śveta-
varṇāya |

pūrva-dale vajrāya pītavarṇāya | śaktaye śukla-varṇāya | daṇḍāya nīla-varṇāya | khaḍgāya
śveta-varṇāya | pāsāya vidyud-varṇāya | dhvajāya rakta-varṇāya | gadāyai nīlāyai | trīsūlāya
śukla-varṇāya ity aṣṭamāvaraṇam |

āvītam iti | etaiḥ āvaraṇaiḥ āvītam parameśvaram yajet pūjayet |

sandhyāsu trikāla-sandhyāsu pratipattibhiḥ dhyānaiḥ upacārāiḥ ṣoḍaśopacārādi-
mahārājopacārāiḥ pūjayed ity arthaḥ | teneti | tena ārādhanaena asya ārādhakasya akhilaṁ
puruṣārtha-catuṣṭayam bhavati | abhyāso dvitīyopaniṣat-samāpty-arthaḥ ||

brahmopaniṣad-yogī : evam nārādādi-munibhiḥ pṛṣṭaḥ tat-pūjādi-pīṭham prakāṣayati—tān
uvāceti | tān prati brahmā uvāca | kim iti? yat tasya grhe kṣālitam pīṭham sthāpayitvā
hairaṇyāṣṭa-palāśam sauvarṇāṣṭa-dalam ambujam sthāpayet | sugandha-candanena likhet |

गोपालतापनीयोपनिषद्

tad-antarālike tasya kamalasyāntarālike antarāla-pradeśe analāsra-yugaṁ trikoṇa-dvayam sampuṭitam ṣaṭ-koṇam likhed ity arthaḥ | tad-antarālādy-arṇeti tasya ṣaṭ-koṇasya antarāle madhye kāma-bījam sādḥaka-nāma ca likhed iti śeṣaḥ | tad uktam **sanat-kumāra-saṁhitāyām**—

karnikāyām likhed vahniṁ puṭitam maṅgala-dvayam |
tan-madhye vilikhed bijam sādhyākhyam karma-samyutam || iti |

kṛṣṇāya nama iti bījena kāma-bījena cādhyam ṣaḍ-asra-sandhiṣu ṣaḍ-akṣaram likhet | **ṣaḍ-asra-sandhiṣu** iti **krama-dīpiko**kteḥ [7.27] | sa-brahmānam iti | pūrva-likhita-karnikā-stham anaṅga-bījam sa-brahmānam ṣaṭ-koṇasya pūrva-nairṛtya-vāyavya-koṇeṣu śrīm iti bijam aṣṭādaśākṣara-mantropetam ādāyety arthaḥ | mantra-draṣṭror abhedāt mantro brahmā | tad uktam saṁhitāyām—**tataḥ śiṣṭārṇaiḥ sakāmaṁ veṣṭayet vidhir iti ṣaṭ-koṇasya pūrva-nairṛtya-vāyavya-koṇeṣu śrīm iti bījam likhet āgneya-pāścimesāna-koṇeṣu hrīm iti bījam likhed iti śeṣaḥ |**

śriyam ṣaṭ-koṇa-koṇeṣv aindra-nairṛta-vāyuṣu |
ālikhya vilikhen māmāyāṁ vahni-vāruṇa-sūliṣu || iti saṁhitokteḥ |

anaṅga-gāyatrīm iti | aṣṭa-dala-kesareṣu dalaṁ prati varṇa-trayam vilikhet | anaṅga-gāyatrī tu—**kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no'naṅgaḥ pracodayāt** iti | punas tatraivāṣṭa-daleṣu aṣṭācatvāriṁśad-akṣaram kāma-mālā-mantram prati-dalaṁ ṣaṭ-ṣaḍ-akṣaram krameṇa vilikhet | **namaḥ kāma-devāya sarva-jana-priyāya sarva-jana-sammohanāya jvala jvala prajvala prajvala sarva-janasya hṛdayam me vaśam kuru svāhā** iti | aṣṭa-dalasyopari vṛttam kṛtvā mātrkākṣarair veṣṭayet | tathā ca saṁhitāyām—

akṣaraiḥ kāma-gāyatrīyā veṣṭayet keśare sudhīḥ |
kāma-mālā-manor varṇair daleṣv aṣṭasu mantra-vit ||
likhed guhānair bhaktair māntrikāṁs tad-bahir likhet || iti |

ābhū-maṅḍalaṁ sūla-veṣṭitam kṛtveti | **bhū-grhaṁ caturasram syād aṣṭa-vajra-yutam mune** iti saṁhitokteḥ | asyaiva dhāraṇā-yantratvāt sādhyādi-lekhanam apy ādāv asūcayat | ata eva dhāraṇā-vidhānam tat-phalaṁ ca saṁhitāyām uktam |

huvā sahasram ājyena yantra sampāta-pūrvakam |
mārjayitvāyutam japtvā dhārayed yantram uttamam |
trailokyaiśvaryam āpnoti devair api supūjitaḥ || ity ādinā |

yadā tu pūjārtham yantram kriyate tadā tu pūrvam maṅḍapādi-prṭhivy-antam pūjayet |
karnīkopari—

agny-ādi-pīṭha-pādeṣu dharmādīṁś caturo yajet ||
tāra-varṇa-prabhinnāni maṅḍalāni kramāt tataḥ |

गोपालतापनीयोपनिषद्

sattvaṁ rajas tama iti yajed ātma-catuṣṭayam ||
ātmāntarātmā paramātmā jñānātmeti te kramāt |
vimalotkarṣiṇī jñāna-kriyā-yogeti pañcamī ||
prahvī satyā tatheshānānugrahā navamī smṛtā |
prāg-ādy-aṣṭasu patreṣu karṇikāyām yajen mune ||

om̐ namo bhagavate viṣṇave sarva-bhūtātmane vāsudevāya sarvātma-saṁyoga-pīṭhātmane
namaḥ iti pīṭha-mantram padmasyopari vinyasya—

tataḥ pīṭham samabhyarcya devam āvāhya nārada |
arghyādi-dhūpa-dīpādīn upacārān prakalpayet || iti |

athāvaraṇa-pūjām kuryāt | tatra prathamāvṛttis tu—agnīśāsura-vāyavya-puraḥ-prṣṭheṣu klīm
hr̥dayāya nama ity ādi-ṣaḍ-aṅgāni pūjayet | evam aṅgāvaraṇam sampūjya dvitīyāvaraṇam
sampūjayet | aṣṭa-patreṣu pūrvādi-catur-dikṣu vāsudeva-saṅkarṣaṇa-pradyumnāniruddhān
pūjayet | āgneyādi-caturdikṣu śānti-śrī-sarasvatī-ratiḥ pūjayet | tṛtīyāvṛttis tu aṣṭa-dale
pūrvādi-kramaṇa rukmiṇy-ādi-sva-śaktiḥ pūjayet | rukmiṇī satyabhāmā jāmbavatī nāgnajitī
mitravindā kālindī lakṣmaṇā suśilā ceti śrī-kṛṣṇa-śaktayaḥ | caturtha-pañcamādy-āvaraṇam
āha indrādi-vasudevādi-pārthādīti | atra vasudevādy-āvaraṇam eva caturtham bodhyam |
pūrva-dale om̐ pīta-varṇāya vāsudevāya namaḥ | āgneya-dale yaśodāyai kanakābhāyai |
dakṣiṇa-dale nandāya karpūra-gaura-varṇāya | nairṛtya-dale rādhāyai kuṅkuma-gaura-
varṇāyai | paścima-dale baladevāya śaṅkha-kunda-dhavalāya | vāyavya-dale kalāpa-śyāmāyai
subhadṛāyai | uttara-dale gopebhyaḥ | īśāna-dale gopībhyaḥ | pañcama-pārthādy-āvṛttis tu
arjuna-ṇiṣaṭhoddhava-dārūka-viśvaksena-sātyaki-garūḍa-ṇārada-parvatān pūjayet | ṣaṣṭha-
nidhy-ādy-āvṛttis tu—pūrvādi-kramaṇa indra-nidhaye, nīla-nidhaye, mukunda-nidhaye,
makara-nidhaye, paścime ananta-nidhaye kacchapa-nidhaye vidyā-nidhaye, īśāne padma-
paramānanda-mokṣa-nidhaye namaḥ |

saptamendrāvṛtis tu—pūrvādi-kramaṇa indrādy-aṣṭa-dik-pālebhyo namaḥ | pūrveśāna-
madhye brahmaṇe, nirṛti-paścima-madhye ādi-śeṣāya | aṣṭama-vajrādy-āvṛtis tu--pūrvādi-
kramaṇa vajrādy-āyudhebhyaḥ | etair aṅgāvaraṇādi-vajrāvaraṇāntaiḥ āvītam bhagavantam
yajet |

evam devam tri-sandhyāsu ṣoḍaśopacāraiḥ pūjayet | tena ārādhanena asya puruṣārtha-
catuṣṭayam akhilam bhavati | āvṛttir dvitīyopaniṣat-samāpty-arthā ||18||

prabodhānanda-jīvayoh¹ : tatra yantrātmakam pīṭham tāvad darśayati tām uvāceti | yat tasya
pīṭham tat tām prati brahmā uvācety arthaḥ | tad idam paṭala-prāya-likhanena vyākhyāyate |
sva-grhe kṣālitam pīṭham sthāpayitvā hairaṇyāṣṭa-palāśam sauvarṇāṣṭa-dalam ambujam
sthāpayet | gandha-pūtena candanena vā likhet | tad-antarālike tasya kamalasyāntarāla-bhava-
pradeśe analāśra-yugam trikoṇa-dvayam sampuṭitam likhet ity arthaḥ | tasya ṣaṭ-

¹ This long comment is pretty much the same in both Jiva and Prabodhananda, only diverging at the end. There are some minor textual variations, which have not been noted..

गोपालतापनीयोपनिषद्

koṇasyāntarā madhye ādyārṇa-rūpam akhilasya sva-kāryasya bījaṁ kāma-bījaṁ sādhyam
nāma karma ca likhed iti śeṣaḥ | tad uktam **sanat-kumāra-saṁhitāyām**—

karnikāyām likhed vahni-putitam maṇḍala-dvayam |
tasya madhye likhed bījaṁ sādhyākhyam karma-saṁyutam || iti |

kṛṣṇāya nama iti bījenādhyam iti ṣaṭsu sandhiṣu ṣaḍ-akṣaram likhed ity arthaḥ | **ṣaṭ-sandhiṣu**
iti **krama-dīpiko**kteḥ [7.27] | sa-brahmāṇam iti pūrva-likhita-karnikā-stham anaṅga-bījaṁ sa-
brahmāṇam aṣṭādaśākṣara-mantropetaṁ ādhāyety arthaḥ | mantra-tad-draṣṭror abhedān
mantro brahmā, mantra-devatayor abhedāt | para-brahma-rūpa iti vā | tad uktam tasyām eva
saṁhitāyām—**tataḥ śiṣṭair manor varṇais taṁ kāmam veṣṭayet sudhīḥ** iti | ṣaṭkoṇasya ṣaṭ-
koṇasya pūrva-nairṛtya-vāyavya-koṇeṣu śrīm bījaṁ likhet | āgneya-pāścimesāna-koṇeṣu hrīm
bījaṁ likhet | tad uktam tasyām eva—

śriyam ṣaṭ-koṇa-koṇeṣv aindra-nairṛta-vāyuṣu |
ālikhya vilikhen māyām vahni-vāruṇa-śūliṣu || iti saṁhitokteḥ |

anaṅga-gāyatrīm iti | aṣṭa-dalasya keśareṣu anaṅga-gāyatrīm yathāvat trīśas trīśo vilikhet |
kāma-devāya vidmahe iti kāma-gāyatrīm tad-aṣṭa-daleṣv iti | **namaḥ sarva-jana-priyāya**
sarva-jana-sammohanāya jvala jvala prajvala prajvala sarva-janasya hṛdayam mama vaśīkuru
vaśīkuru svāhā ity aṣṭacatvarimśad-akṣaram mālā-mantram pratidalam ṣaṭ-ṣaḍ-akṣaram
krameṇālikhed ity eva boddhavyam | aṣṭa-dalasyopari vṛttam kṛtvā mātṛkāṁsarair veṣṭayed ity
api boddhavyam | tad uktam tasyām eva—

akṣaraiḥ kāma-gāyatrīyā veṣṭayet keśare sudhīḥ |
kāma-mālā-manor varṇair daleṣv aṣṭasu mantra-vit ||
likhed guhānair bhaktair māntrikāms tad-bahir likhet || iti |

atra guhasyānanaiḥ ṣaḍbhir ity arthaḥ | bhaktair vibhaktair varṇair ity arthaḥ |
bhū-maṇḍalam śūla-veṣṭitam kṛtveti | **bhū-grham caturasram syād aṣṭa-vajra-yutam mune** iti
tat-saṁhitokteḥ | asyaiva dhāraṇa-yantratvāt sādhyādi-likhanam apy ādāv asūsucat | ata eva
dhāraṇa-vidhānam tat-phalam ca tasyām evoktam |

huvā sahasram ājyena yantre sampāta-pūrvakam |
mārjayitvāyutam huvā dhārayed yantram uttamam |
trailokyaiśvaryam āpnoti devair api supūjitaḥ || ity ādinā |

yadā pūjārtham yantram kriyate, tadā tūktam tasyām eva—

maṇḍukādi-pṛthivy-antaṁ pūjayet karnīkopari |
agny-ādi-pīṭha-pādeṣu dharmādīnś caturo yajet ||
tāra-varṇa-prabhinnāni maṇḍalāni kramāt tataḥ |
sattvam rajas tama iti yajed ātma-catuṣṭayam ||

गोपालतापनीयोपनिषद्

ātmāntarātmā paramātmā jñānātmēti catuḥ-kramāt |
vimalotkarṣiṇī jñānā kriyā yogeti pañcamī ||
prahvī satyā tathēśānānugrahā navamī tu tāḥ |
prāgādy aṣṭasu patreṣu karṇikāyām yajen muniḥ ||

om̐ namo bhagavate viṣṇave sarva-bhūtātmane vāsudevāya sarvātma-saṁyoga-yaugapadya-
pīthātmane namaḥ iti padmopari-vinyastypīṭha-mantramayasyopari vinyasyokta-
samhitānusāreṇa |

sa-brahmāṇam om̐kāra-sahitam̐ yad vā tām uvāca hairaṇya ity anvayaḥ | tasya kṛṣṇasya yat
pītham̐ yatrābāhyopāsyā tad u hovācety arthaḥ | kvacid dhairaṇyam aṣṭeti pāṭho'sti | tatra
jyotirmayam ambujam̐ ity arthaḥ | udyad-virocana ity ukteḥ | hairaṇyam ity anena pīatva-
prāpteḥ | pītāruṇayor iṣad-bhedāj jyotir mayatva-mātrokteḥ | aṣṭau palāśāni patrāṇi yasya |
tad-antarālikam̐ tasya padmasya madhye antarāle karṇikāyām vartamānam̐ | analasyāgner yad
astram̐ trikoṇa-rūpa-maṇḍalam̐ tad-dvayam̐ tan-madhye ādyam akṣaram̐ bīja-rūpam̐ likhet |
khilais tan-mātra-nyūnair itara-mantrākṣarair vītam̐ |

yad vā, klīm̐ bijam̐ ādau yasya tat kṛṣṇāya namaḥ iti savisarga-pañcākṣarm̐ ādhāya asra-
sandhiṣu śrī hrīm̐ ramām̐ bhuvaneśām̐ likhet | amā śrīr na mīyate paricchidyate iti amā | sa-
brahmaṇam̐ iti | brama śrī-kṛṣṇa evāṣṭa-daśākṣara-rūpam̐ vilikhya athānaṅgasya kāma-devasya
manur mālā-mantras tat-sahitam̐ kāma-gāyatrīm̐ cādhāya dalāṣṭake yathāvad vyāpayya | sa
brahmā uvāceti | vyavahitānvayo vā sa-brahmāṇam̐ sa-praṇava-sarasvatīm̐ mātṛkām̐ dala-
bāhye veṣṭayitvā bhū-maṇḍalam̐ yathāvat śūla-veṣṭitam̐ kṛtvā | bhū-maṇḍalasya karaṇam̐ |
tatra śrīm̐-hrīm̐-bījayor janam̐ eva |¹

tataḥ pītham̐ samabhyarcya devam̐ āvāhya nārada |
arghyādi-dhūpa-dīpādīm̐ upacārān prakalpayet || iti jñeyam̐ |

athāvaraṇa-pūjām̐ | tatra prathamāvaraṇam̐ āha aṅgam̐ iti | ṣaṭ-koṇasyāgneya-nairṛtya-
vāyavyeśāneṣu hr̥daya-śiraḥ-śikhā-kavacāni | agra-bhāge netram̐ pūrvādi-dikṣu cāstram̐ ity
aṅgāni pūjayet |

dvitīyāvaraṇam̐ āha—vāsudevādīti | pūrva-pāścima-yāmyottara-daleṣu yathā-kramam̐
vāsudeva-saṅkarṣaṇa-pradyumnāniruddhān pūjayet | āgneya-nairṛtya-vāyavyeśāneṣu yathā-
kramam̐ śānti-śrī-sarasvatī-ratīḥ pūjayet |

ṭṛtīyāvaraṇam̐ āha—yā rukmiṇy-ādyāḥ sva-śaktayaḥ kṛṣṇa-śaktayo daleṣu—

rukmiṇī satyabhāmā ca jāmbavatya aparā tathā |
nāgnajitī mitravindā kālindī ca tataḥ parā |
lakṣmaṇā ca suśilā ca pūjyā etā śubha-pradā || ity prasiddhās tāḥ pūjayet |

¹ The two preceding paragraphs are in P only.

गोपालतापनीयोपनिषद्

caturtha-pañcamādy-āvaraṇam āha indrādīti | atra vasudevādy-āvaraṇam eva caturtham
jñeyam | pūrva-bhāge vasudevāya pīta-varṇāya | agni-koṇe devakyaī śyāmalāyaī | dakṣiṇa-
bhāge nandāya karpūra-gaurāya | nairṛtya-koṇe yaśodāyaī kunkuma-gauryaī | paścime
baladevāya śaṅkha-kundendu-dhavalāya | vāyavye kalāyaī śyāmalāyaī subhadrāyaī | uttara-
koṇe gopebhyaḥ | īśāna-koṇe gopibhyaḥ |

śrī-devakī-yaśodayor varṇa-vibhāgo'yaṁ sanat-kumāra-saṁhitānusāreṇa asyās
tāpanyāṣṭikākāra-viśeṣeṇa viśveśvara-bhaṭṭena likhitaḥ | yathoktam gautamīya-tantre ca—

devakī śyāma-subhagā sarvābharaṇa-śobhanā |
yaśodā hema-saṅkāsita-vastra-yugāvṛtā ||

tad evam eva **śāradā-tilaka**-kāra-kṛtā mādḥava-bhaṭṭena **krama-dīpikām** vyācakṣaṇena
kramam api tyaktvā vyākhyāte | mātaraū yaśodā-devakyaū, kīdṛśyaū aruṇa-śyāmale iti | ataś
cātra kunkuma-gauratā-mayī jñeyā | kecit tu **krama-dīpikā**-kramānusāreṇa varṇa-viparyayaṁ
manyante kintu bhavet tad apy upāsakānubhava-prāmāṇyeni | prastutam anusarāmaḥ |

pañcamam tu pārthādy-āvaraṇam | arjuna-ṇiṣaṭhoddḥava-dāruka-viṣvaksena-sātyaki-garuḍa-
nārada-parvatā iti krameṇa ṣaṣṭham nidhy-āvaraṇam pūrvasmin indra-nidhaye | āgneye nīla-
nidhaye | yāmye kundāya namaḥ | nairṛtya-koṇe makarāya | paścime'naṅgāya | vāyavye
kacchapāya | uttare śaṅkhāya | īśāna-koṇe padma-nidhaye |

saptamam indrādy-āvaraṇam | indrāya pīta-varṇāya pūrva-dale | agnaye rakta-varṇāya |
yamāya nīlotpala-varṇāya | rakṣo'dhipataye kāla-varṇāya | vāyave dhūmra-varṇāya | varuṇāya
śukla-varṇāya | kuberāya nīla-varṇāya | īśānāya śveta-varṇāya | pūrveśānāyor madhye
brahmaṇe palāśa-kusumākārāya | nairṛtya-pāścimāyor madhye śeṣanāgāya śveta-varṇāya |

pūrva-dale evam vajrāya pīta-varṇāya | śaktaye śukla-varṇāya | daṇḍāya nīla-varṇāya |
śaṅkhāya śveta-varṇāya | pāsāya vidyud-varṇāya | dhvajāya rakta-varṇāya | gadāyaī nīlāyaī |
triśūlāya śubhrāya ity aṣṭamāvaraṇam iti ||20||

sandhyāsu trikāla-sandhyāsu pratipattibhir dhyānaiḥ | upacāraiḥ ṣoḍaśopacārādi-
mahārājopacārāiḥ pūjayed ity arthaḥ | tenārādhanena asyārādhakasya akhilaṁ puruṣārtha-
catuṣṭayaṁ bhavati |

prabodhānanda only: trikāla-sambandhi-dhyāna-pūje cātrokte pratipattibhir upacārair iti
pāṭhe buddhyā sampāditaḥ ity arthaḥ | yad vā pratipattibhir dhyānais tad-darśanādi-cittanair
bāhyaḥ copacārāiḥ pratipadyante śrī-kṛṣṇam prāpnuvanti , ye upacārāḥ pratipattibhir vinā
tan-mayaiḥ sveṣṭa-prema-rasamaya-yatnena cintitair ity arthaḥ | pratipattir jñānam tad-rūpaḥ
iti vā | tena yajananāya sādḥakasya akhilaṁ śrī-kṛṣṇe mahā-prema-lakṣaṇā bhaktiḥ
sarvottamam aśeṣa-vāñchitam bhavati | akāmitam api kṛṣṇārcana-prabhāveṇa sampadyate |
anyad alpaṁ vāñchitam api vāñchātītam atidurlabham api svayam eva bhavatīty arthaḥ |
dviruktir niścayārthaḥ | abhyāso dvitīyopaniṣat-samāpty-arthaḥ vā |

गोपालतापनीयोपनिषद्

akhilam phalam tat-prema-paryantaḥ sarva eva puruṣārthas tad-vāsanānusāreṇa bhavatīti | atipattibhir iti pāṭhe atikramya pattiḥ prāptir yeṣām taiḥ dvipāntarodbhavair atyanta-durlabhair ity arthaḥ | yad vā, atīsayena pattiḥ prāptir yasyeti | sulabhaiḥ patra-puṣpādibhir ity arthaḥ | mati-pattibhir iti | mānasa-pūjāyām sulabhaiva sarvam | mānasair nānopahāraiḥ sarvartau samasta-phala-puṣpādi-sampat sadaiva bhavatīti manomayī arcāpi śreṣṭhā eva | mano-naiścālye sati svata eva bhavatīti ||21||

jīva only: sandhyāsu trikāla-sandhyāsu pratipattibhir dhyānaiḥ | upacāraiḥ pañcopacārādi-mahārājopacārāntaiḥ pūjayed ity arthaḥ | tenārādhaneṅsārādhakasyākhilam puruṣārthacatuṣṭayam bhavati | abhyāso dvitīyopaniṣat-samāpty-arthaḥ |

atra yat tasyety ādiṣu pāṭha-bhedaṁ vyākhyā-bhedaṁ ca kecit kurvanti | yathā tasya padmayāntarāle karṇikāyām vartamānam analāsram tiryag-ūrdhva-bhāvena trikoṇam, tad-antas tan-madhye'ṣṭādaśākṣarasady-ārṇam prathamākṣaram kāma-bijam yat tenākhilair mantrair nyūnair itara-mantrākṣarair vītam veṣṭitam yathā syāt tathā kṛṣṇāya nama iti bijādhyam ṣaḍ-akṣaram ādhāya sa-brahmānam brahmaṇā praṇavena saha vartamānam agāmagīyamānam ajapā-gāyatrīm ādhāya anaṅga-manuṁ kāma-bijena saha gāyatrīm kāma-gāyatrīm yathāvat vyāpayya sarvato veṣṭayitvā bhūmaṇḍalam tad-bahir-maṇḍalam śūla-veṣṭitam dikṣu vidikṣu ca śūlena vyāptam kṛtvā aṅgais tad-amśa-bhūtair vāsudeva-saṅkarsaṇādibhiḥ rukmiṇy-ādibhiḥ ca sva-śaktibhir indrādibhiḥ ca vasudevādibhiḥ ca pāṛthādibhiḥ ca nidhibhiḥ cāvītam āvṛtam pūjayet | sandhyāsu sandhyāsu trisandhyam ity arthaḥ | atipattibhir iti— atikramya pattiḥ prāptir yeṣām tair durlabhair ity arthaḥ | yad vā, atīsayena pattiḥ prāptir yeṣām iti sulabhaiḥ patra-puṣpādibhir apīty artha iti ||22||

--o)0(o--

(19)

tad iha ślokā bhavanti—

**eko vaśī sarvagaḥ kṛṣṇa īdya
eko'pi san bahudhā yo vibhāti |
tam pīṭhagam ye'nuyajanti dhīrās
teṣām sukham śāśvatham netareṣām ||**

viśveśvaraḥ : uktopāsane mantra-sammatim āha—tad iheti | tat tasmin dṛṣṭe iha uktopāsane ślokā mantrā api bhavanti vartante | eko vaśī sarvaga iti | ekaḥ sajātiya-vijātiya-svagata-bhedarahitaḥ | ata eva vaśe sarvam asyāstīti vaśī | sarvagaḥ sarvatra deśataḥ kālataḥ vastutaś cāparicchinnāḥ | kṛṣṇaḥ ānanda ata eva īdyaḥ brahmādīnām api stutyaḥ | pūrvoktaḥ eko'pi san yaḥ kṛṣṇaḥ jagat-pālanāya bahudhā pañca-rūpaḥ vibhāti vividham prakāśate vāyur iva prāṇādi-bhedaiḥ | tam pīṭha-stham iti | tam pañca-padātmakam prāg uktaṁ pīṭhastham anu lakṣīkṛtya ye dhīrāḥ ekāgra-cittāḥ bhajanti teṣām eva śāśvatham nityānandātmakam sukham na

गोपालतापनीयोपनिषद्

tu itareṣām tad-bhakti-rahitānām | acakṣuṣmatām iva rūpa-darśanam ||21||

brahmopaniṣad-yogī : uktopāsanānukūla-mantrā api bhavantīty āha--tad iha ślokā bhavantīti ||19|| yasya vaṣe nikhilam vartate sa vaśi | śiṣṭam kaṭha-vallyām vyākhyātam ||20||

prabodhānandaḥ : tat tasmin tat-tat-sādhaka-bhūte etan-mantropāsana-phale iha mayāpi samyag-anubhūyamāne sa-viśeṣa-tan-nirūpikā ślokā bhavanti | nityam santy eva | na tu mayā ucyate | api tu aham eva śloka-rūpā ity arthaḥ | uktopāsane mantra-sammatim āha tad iheti ||22||

tatra śrī-kṛṣṇa-māyākhilān saukhya-jātān pracyāvayed api adāsya-saukhyatvāt | śrī-kṛṣṇa-dattām tv akhilām sukha-rddhim kālo'pi na cyāvayitum samartha ity āha—eka iti | ekaḥ svayam-bhagavattvenāsamordhvatvāt | yathoktam śrī-bhāgavate [svayam tv asāmyātīśayas try-adhīśaḥ](#) [BhP 3.2.21] iti | ato vaśi sarva-vaśayitā | yataḥ sarvagaḥ sarva-vyāpakaḥ | sa ca kṛṣṇaḥ [kṛṣṇas tu bhagavān svayam](#) [BhP 1.3.28] ity ādiṣu yaḥ prasiddhaḥ sa eva | ataḥ sa evedyaḥ sarva-stutyāḥ | nanu, śrī-kṛṣṇa-rūpeṇāpi bahava āvirbhāvā dṛśyante, katham ekatvam ? tatrāha—eko'pi sann iti | acintya-śaktivāt | tathoktam tatraiva—

[citraṁ bataitad ekena vapuṣā yugapat pṛthak |](#)
[gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat ||](#) [BhP 10.69.2] iti |

dhīrāḥ śukādivad vivekinaḥ | teṣām śāśvataṁ yat sukham tat sukham itareṣām | anyeṣām mahā-nārāyaṇādy-upāsakānām api nety arthaḥ | tathoktam tatraiva—

[yan martya-līlaupāyikam sva-yoga-](#)
[māyā-balam darśayitā grhītam |](#)
[vismāpanam svasya ca saubhaga-rddheḥ](#)
[param padam bhūṣaṇam bhūṣaṇāṅgam ||](#) [BhP 3.2.22] iti ||23||

śrī-jīvaḥ: uktopāsane mantra-sammatim āha—tad iheti | ekaḥ svayam-bhagavattvena asamordhvatvāt | yathoktam śrī-bhāgavate [svayam tv asāmyātīśayas try-adhīśaḥ](#) [BhP 3.2.21] iti | ato vaśi sarva-vaśayitā | yataḥ sarvagaḥ sarva-vyāpakaḥ | sa ca kṛṣṇaḥ [kṛṣṇas tu bhagavān svayam](#) [BhP 1.3.28] ity ādiṣu prasiddho yaḥ sa eva | ataḥ sa evedyaḥ sarva-stutyāḥ | nanu, śrī-kṛṣṇa-rūpeṇāpi bahava āvirbhāvā dṛśyante, katham ekatvam ? tatrāha—eko'pi sann iti | acintya-śaktivāt | yathoktam tatraiva—

[citraṁ bataitad ekena vapuṣā yugapat pṛthak |](#)
[gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat ||](#) [BhP 10.69.2] iti |

dhīrāḥ—śrī-śukādivad-vivekinaḥ | teṣām śāśvataṁ yat sukham tat sukham itareṣām anyeṣām mahā-nārāyaṇādy-upāsakānām api nety arthaḥ | tathoktam tatraiva—

[yan martya-līlaupāyikam sva-yoga-](#)

गोपालतापनीयोपनिषद्

māyā-balam darśayitā grhītam |
vismāpanam svasya ca saubhaga-rddheḥ
param padaṁ bhūṣaṇam bhūṣaṇāṅgam || [BhP 3.2.22] iti ||23||

--o)0(o--

(20)

nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān |
taṁ pīṭhagam ye'nubhajanti dhīrās
teṣām siddhiḥ śāśvatī netareṣām ||

viśveśvaraḥ : mantrāntaram āha nityo nityānām iti | nityānām iva madhye yo yo vastu-gatyā nityaḥ tathā cetanānām iva buddhy-ādīnām madhye vastutaḥ cetanaḥ tathā yaḥ ekaḥ san pañca-pada-rūpeṇa bahūnām kāmān vidadhāti | pīṭhagam ye anubhajanti dhīrāḥ teṣām siddhiḥ śāśvatī anapāyinī na tu itareṣām iti pūrvavat ||22||

brahmopaniṣad-yogī : pūrvavan mantrāntaram āha nityo nityānām iti | nityānām iva madhye yo yo vastu-gatyā nityaḥ tathā cetanānām iva buddhy-ādīnām madhye vastutaḥ cetanaḥ tathā yaḥ ekaḥ san pañca-pada-rūpeṇa bahūnām kāmān vidadhāti | pīṭhagam ye anubhajanti dhīrāḥ teṣām siddhiḥ śāśvatī anapāyinī na tu itareṣām iti pūrvavat ||21||

prabodhānandaḥ : dvitīya-ślokena pūrvoktaṁ suṣṭhu nirūpayann anyad apy āha--nityo nityānām ity ādi | tan-nityatvenaivānyeṣām nityatvam ity arthaḥ | evaṁ cetayitṛṇām jīvanām cetayitṛtvam api | tad uktaṁ tatraiva--

sarveṣām eva vastūnām bhāvārtho bhavati sthitaḥ |
tasyāpi bhagavān kṛṣṇaḥ kim atad-vastu rūpyatām || [BhP 10.14.57] iti |

ataḥ kṛṣṇaḥ nityā ye kecana padārthās teṣām madhye parama-nityāḥ |

nanv anuktā evopāsakās tatheti teṣām saṅkīrṇatvam syāt ? tatrāha—eko bahūnām iti | eka eva phala-dātā bahūnām kāma-niṣṭhān vidadhāti karoti | yo yat kimcana kāmān karoti sa tat-kāmitam tena tuṣṭāt śrī-kṛṣṇād eva labhate | eko'pi sann iti | tad eva kāmān tat-prema-mayān teṣām yā śāśvatī siddhiḥ syāt, sā tv itareṣām neti pūrvavat | tathā ca vyākhyātam viśveśvara-bhaṭṭaiḥ-- **ye dhīrā ekāgra-cittā bhajanti teṣām eva śāśvatī nityānandātmikā siddhir iyaṁ, na tv itareṣām tad-bhakti-rahitānām, acakṣuṣmatām iva rūpa-darśanam** iti ||24||

śrī-jīvaḥ: evaṁ nityo nityānām ity ādi | tan-nityatvenaivānyeṣām nityatvam ity arthaḥ | evaṁ cetayitṛṇām jīvanām cetayitṛtvam api | tad uktaṁ tatraiva--

sarveṣām eva vastūnām bhāvārtho bhavati sthitaḥ |

गोपालतापनीयोपनिषद्

tasyāpi bhagavān kṛṣṇaḥ kim atad-vastu rūpyatām || [BhP 10.14.57] iti |

nanv anantā evopāsakās tasyeti teṣām saṅkīrṇatvam syāt ? tatrāha—eko bahūnām iti | eko'pi sann itivad eva kāmān tat-prema-mayān teṣām yā śāsvatī siddhiḥ syāt, tv itareṣām neti pūrvavat | tathā ca vyākhyātaṁ viśveśvara-bhaṭṭaiḥ-- **ye dhīrāḥ ekāgra-cittāḥ bhajanti teṣām eva śāsvatī nityānandātmikā siddhir iyaṁ, na tv itareṣām tad-bhakti-rahitānām | acakṣuṣmatām iva rūpa-darśanam** iti ||24||

--o)0(o--

(21)

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

viśveśvaraḥ : mantrāntaram āha—etat viṣṇor iti | ye sādhakāḥ etat yantrātmakam viṣṇoḥ padaṁ nitya-yuktāḥ satatam prayantavantaḥ saṁyajante samyag ārādhayanti, na tu kāmān kāmāyante | teṣām sādhakottamānām asau gopāla-rūpaḥ gopa-veṣo vā prayatnāt ātmapadaṁ svarūpaṁ tadaiva bhavanāvyavahita-samaye prakāśayet pratyakṣam darśayet ||23||

brahmopaniṣad-yogī : etat-pūrvavan mantrāntaram āha—etat iti | ye sādhakāḥ etad viṣṇoḥ yantrātmakam paramaṁ padaṁ nityodyuktāḥ santata-śraddhā-bhakti-viśiṣṭāḥ santas taṁ yajante niṣkāma-dhiyā samyag ārādhayanti na tu tasmāt kāmāt kāmān kāmāyante teṣām asau gopa-rūpo hariḥ sva-svarūpaṁ prakāśayed ity arthaḥ ||21||

prabodhānandaḥ : etat-pūrvam ca rūpaṁ saṁyajante yathoktam upāsate, na tu kāmān kāmāyante iti śeṣaḥ | ātma-padaṁ sva-caraṇa-sarojaṁ ātmanā svenādhiṣṭhitam pūrvokta-pīṭham vā | yad vā, ātmā śrī-mūrtir eva padyate jāyate yatra | paramānanda-mahodadhi-rūpam atra ca gopa-rūpam ātma-padaṁ prakāśayet | sahaja-nanda-kumāra-svarūpaṁ tat-kṣaṇād eva darśayet ||25||

śrī-jīvaḥ: etat pūrvoktam pīṭha-rūpaṁ saṁyajante yathoktam upāsate, na tu kāmān kāmāyante iti śeṣaḥ | na kāmād iti keṣāñcit pāṭhe tato'nyatra kāmānā-śūnyatayety arthaḥ | ātma-padaṁ nitya-sva-sthānam ||25||

--o)0(o--

(22)

yo brahmāṇam vidadhāti pūrvam
yo vidyās tasmai gopāyati sma kṛṣṇaḥ |

गोपालतापनीयोपनिषद्
taṁ ha devam ātma-buddhi-prakāśam
mumuksur vai śaraṇam anuvrajeta ||

viśveśvaraḥ : nanu tat-prakāśe sati kiṁ syād ity āśaṅkya mumukṣu-śaraṇyoktyaiva tasya mokṣa-pradatvam āha yo brahmāṇam iti | yaḥ parameśvaraḥ kṛṣṇaḥ pūrvam sṛṣṭi-samaye brahmāṇam vidadhāti racayati yaḥ kṛṣṇaḥ tasmai tad-arthaṁ vidyāḥ vedān pralaya-payodhi-jale matsya-hayagrīvādi-rūpeṇa gopāyati tasmai upadiśati vā | tad evaṁ dyotātmakam ātma-buddhi-prakāśam sva-prakāśam mumukṣuḥ mokṣārthī śaraṇam anuvrajat ||24||

brahmopaniṣad-yogī : svātma-pada-pradarśanataḥ kiṁ syād ity atra tad-bhāvāpattiḥ syād ity āha—ya iti | yaḥ kṛṣṇaḥ pūrvam sṛṣṭi-samaye brahmāṇam vidadhāti yas tasmai vedān dhārayati yaḥ pralaye vidyā vedān payodhau matsyādy-avatāreṇa gopāyati punas tasmā upadiśati taṁ ha devam ātma-buddhi-prakāśam pratyañcam mumukṣuḥ śaraṇam vrajet | tac-charaṇataḥ sa eva taṁ mocayatīty atra—

[sarva-dharmān parityajya mām ekaṁ śaraṇam vraja |](#)
[ahaṁ tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ ||](#) [ñītā 18.66] iti bhagavad-vākyaṁ mānam ||22||

sanātanaḥ : premṇaivātma-vṛtteḥ prakāśo yasya tam | pāthāntaram sugamam |

prabodhānandaḥ : tatra sādhakatamatvena tat-kṛpaivānveṣyati darśayaṁs tasya tad-rūpatvena nityāvasthāyitvam api darśayati—yo brahmāṇam iti | vidyā vakṣyamāṇa-rītyā aṣṭādaśārṇādyā ātma-buddhi-prakāśam ātmana eva sakāśād buddheḥ sarvasyāpi jñānasya prakāśo yasya taṁ śāstra-yonim ity arthaḥ | yo brahmāṇam vidadhāti sṛjati taṁ prati yaḥ kṛṣṇaḥ vidyāṁ gāpayati | vai niścaye | amuṁ śrī-kṛṣṇam eva śaraṇam vrajet ||26||

śrī-jīvaḥ : tatra sādhakatamatvena tat-kṛpaivānveṣyati darśayaṁs tasya tad-rūpatvena nityāvasthāyitvam api darśayati—yo brahmāṇam iti | vidyā vakṣyamāṇa-rītyā aṣṭādaśārṇādyāḥ | ātma-buddhi-prakāśam ātmana eva sakāśād buddheḥ sarvasyāpi jñānasya prakāśo yasya taṁ śāstra-yonim ity arthaḥ ||26||

--o)0(o--

(23)

oṅkāreṇāntaritam ye japanti
govindasya pañca-padam manum |
teṣām asau darśayed ātma-rūpaṁ
tasmān mumukṣur abhyasen nitya-śāntyai ||

viśveśvaraḥ : pañca-pada-mantrasya mantrāntara-mūlatvam vivakṣuḥ praṇava-putitam pañca-pada-rasana-phalam āha—oṅkāreṇāntaritam iti | oṅkāreṇa antaritam putitam govindasya

गोपालतापनीयोपनिषद्

pañca-pada-manuṁ mantraṁ ye japanti teṣāṁ asau govindaḥ ātma-rūpaṁ darśayet | tasmāt kāraṇāt mumukṣuḥ puruṣaḥ nitya-śāntyai saṁsārānārtha-śāntyai govinda-mantram abhyaset punaḥ punar jayet ||25||

brahmopaniṣad-yogī : prakṛta-pañca-padasya praṇava-yogato rasana-phalam āha—om iti | govindasya pañca-padaṁ oṅkāreṇa antaritaṁ samputitaṁ kṛtvā ye japanti teṣāṁ asau bhagavān svātma-rūpaṁ darśayet | yasmād evaṁ tasmāt mumukṣur nitya-śāntyai govindasya pañca-padaṁ manuṁ nityam abhyaset japed ity arthaḥ ||23||

sanātanaḥ : nitya-śāntyai nityāyai avinaśvarāyai śāntyai sukhāya, abudhyata prabodhaṁ prāptaḥ |

prabodhānandaḥ : tasyaiva mantrasya praṇava-sambandhena japa-mātrāt pūrvokta-samyag-yajana-phalam abhivyañjayati—oṅkāreṇāntaritam iti | tena samputitam ity arthaḥ | teṣāṁ iti tān pratīty uvācety arthaḥ | tasmai veti pāṭhe teṣāṁ madhye yasya kasyacin na tu brahmādi-tulyasyaiveti niyama ity arthaḥ | mumukṣuḥ sarvam anyat parityaktum icchuḥ | abhyaset tan-mantra-mātraṁ yat nitya-śāntyai sarve'pi drava-rahita-nitya-tādṛg-sukhāyety arthaḥ | pañca-padam ity anenārthānusandhāna-pūrvakam iti ||27||

śrī-jīvaḥ: tasyaiva mantrasya praṇava-sambandhena japa-mātrāt pūrvokta-samyag-yajana-phalam abhivyañjayati—oṅkāreṇāntaritam iti | tena samputitam ity arthaḥ | teṣāṁ iti tān pratīty arthaḥ | tasyaiveti pāṭhe teṣāṁ madhye yasya kasyacin na tu brahmādi-tulyasyaiveti niyama ity arthaḥ | mumukṣuḥ sarvam anyat parityaktum icchuḥ | abhyaset tan mantram āvartayet | nitya-śāntyai sarvopadrava-rahita-nitya-tādṛśa-sukhāyety arthaḥ ||27||

--o)0(o--

(24)

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

viśveśvaraḥ : etasmād anye mantrā babhūvur ity āha—etasmāt pañca-pada-mantrād anye daśākṣarādyā govindasya manavaḥ mānavānām sanakādīnām sphuritā babhūvuḥ | te'pi saṅkrandandādyaiḥ saṅkrandana indraḥ saṅkrandano nimiṣaḥ eka-vīraḥ śatadhā senām ajayat sādām indraḥ iti śruteḥ | saṅkrandano duṣcyavanaḥ ity amara-koṣāc ca | tat-pramukhaiḥ bhūti-kāmair yathāvat vidhy-ukta-prakāreṇa abhyasyante ||26||

brahmopaniṣad-yogī : etasmād anye mantrā babhūvur ity āha—etasmād iti | etasmād govindasya pañca-pada-mantrād anye daśākṣarādyā manavo mānavānām sanakādīnām sphuritā babhūvuḥ | [saṅkrandano`nimiṣaḥ eka-vīraḥ śatam senā ajayat sākam indraḥ](#) iti śruti-

गोपालतापनीयोपनिषद्

siddha-saṅkrandanādyair indrādi-devair bhūti-kāmaiḥ yathāvat abhyasyante | te mantrā api kṛṣṇa-pada-prāpakā evety arthaḥ ||24||

prabodhānandaḥ : tasyaiva mantrasya sarva-tan-mantra-bijātvam āha—etasmād iti | mānavānām nānā-vāsana-jīvanām kṛte'bhūvan | sanakādiṣu prādurbhūtāḥ | bhūti-kāmair apīty anvayaḥ | tatra saṅkrandanādyair bhūti-kāmaiḥ | sanakādyair mukti-kāmaiḥ śrī-nāradādyair bhakti-kāmair iti mantrānusāreṇa jñeyam ||28||

śrī-jīvaḥ: tasyaiva mantrasya sarva-tan-mantra-bijātvam āha—etasmād iti | mānavānām nānā-vāsana-jīvanām kṛte abhūvan sanakādiṣu prādurbhūtāḥ | bhūti-kāmair apīty anvayaḥ | tatra saṅkrandanādyair bhūti-kāmaiḥ sanakādyair mukti-kāmaiḥ śrī-nāradādyair bhakti-kāmair iti tantrānusāreṇa jñeyam ||28||

--o)0(o--

(25)

yad etasya svarūpārtham vācā vedayeti te papracchuḥ |

viśveśvaraḥ: atra hetum āha yad etasyeti | yat yasmāt *kāraṇāt* te mantrāḥ | etasya śrī-kṛṣṇasya svarūpa-bhūtam artham sarva-puruṣārtha-sādhakam vācā vedayanti | te munayaḥ pañca-pada-mantra-svarūpam jijñāsavaḥ papracchuḥ ||27a||

brahmopaniṣad-yogī: punar munayaḥ pañca-pada-svarūpam pṛcchanti—te papracchur iti ||25a||

prabodhānandaḥ : tatra hetuḥ yad etasyeti | yat yasmāt *kāraṇāt* | ete mantrāḥ śrī-kṛṣṇa-mantrā asya śrī-kṛṣṇasya svarūpam artham svarūpa eva sarva-puruṣārtha-sādhakam yat, tad vācā vedayanti prakāśayanti ||29|| athaiva saty atarkya-parama-niratiśaya-śaktimattvam mantrasya śrutvā vismitās te munayaḥ papracchuḥ ||30||

śrī-jīvaḥ: tatra hetuḥ | yad etasya svarūpārtham vācā vedayanti prakāśayantīti yad yasmāt *kāraṇāt* te mantrāḥ | asya śrī-kṛṣṇasya svarūpa-bhūtam artham svarūpam eva sarva-puruṣārtha-sādhakam yad vācā vedayanti prakāśayanti | te papracchur ity atra pañca-pada-svarūpam iti śeṣaḥ ||29||

--o)0(o--

(26)

**tadu hovāca | brahma-savanam carato me dhyātaḥ stutaḥ
paramaḥ parārdhānte so'budhyata |
gopa-veśo me puruṣaḥ purastād āvirbabhūva ||**

गोपालतापनीयोपनिषद्

viśveśvaraḥ: tad u heti | tat pañca-pada-svarūpam u api ha kila brahmā uvāca | kiṁ ? brahma-savanam brahmaṇaḥ savanam prathama-parārdham vartamānasya me dhyātaḥ stutaḥ parameśvaraḥ parārdhānte rātry-ante sa gopa-veśaḥ abudhyata yoga-nidrātaḥ utthitaḥ | tathā me purastāt āvirbabhūva puruṣaḥ ||27b||

brahmopaniṣad-yogī: taiḥ pṛṣṭaḥ tad u hovāca | parārdhānte rātry-ante | brahmaṇaḥ savanam samayaṁ carato me dhyātaḥ stutaḥ parameśvaraḥ parārdhānte rātry-ante sa bhagavān abudhyata | ko'yaṁ me mama upadeśa puruṣaḥ purastād āvirbabhūva ||25b||

prabodhānandaḥ : tad u tad eva ha sphuṭam brahmā uvāca | yad vā tat pañca-padam ca svarūpam api ha kila | brahma-savanam iti kiṁ brahmaṇaḥ samayaṁ prathama-parārdham tam anu vartamānasyeti me mayā dhyātaḥ stutaḥ paramaḥ parameśvaraḥ parārdhānte sa gopālaḥ abudhyata | tathābhūte mayy avadhānam kṛtavān | yad vā, mayi kṛpām karotv iti dhyātaḥ stutaś ca | sa ca dhyānena stutyā viśayīkṛtaś ca | parārdhānte samaye mayā gopa-veśo'budhyata gopāla eva sarvottamatvena hr̥dy āgataḥ | tato'nurūpa-bhāva-sphūrtyā purastād āvirbabhūva | ato gopāla-veśa eva pūrvam mayā ajñātaḥ, aṣṭādaśārṇa-parama-pratipādye rūpe sarvottamatve sarvānanda-parama-sīmatayā ca parmottama-sukha-sāmrājyasya kāruṇyādi-guṇānām paramotkarṣatayā me purastād āvirbabhūva ||31-32||

jīvaḥ : tad u heti tat om pañca-padasya svarūpam api ha kila brahmā uvāca | kiṁ ? brahma-savanam | brahmaṇaḥ samayaṁ prathama-parārdham tam anuvartamānasyeti me dhyātaḥ stutaḥ paramaḥ parameśvaraḥ parārdhānte sa śrī-gopālo'budhyata | tathābhūte mayy avadhānam kṛtavān | tataś ca gopa-veśa eva san me purastād āvirbabhūva | keśāmcit pāṭhāntare tad idaṁ vyākhyeyaṁ—yat te munayaḥ papracchuḥ—tad u tad eva brāhmaṇo ha sphuṭam uvācety anvayaḥ | yad iti kiṁ? tad āha—etasyāṣṭādaśārṇasya svarūpa-sthito yo'rthas tat-tadvastūtpādikā śaktiś tam vācā nigadenaivādeyati | kum uvāca ? tad āha—anavaratam iti śiṣṭam | anyat samānam ||29||

--o)0(o--

(27)

tataḥ praṇato mayā'nukūlena hr̥dā
mahyam aṣṭādaśārṇam svarūpam sṛṣṭaye dattvāntarhitaḥ |

punaḥ sisṛkṣato me prādurabhūt |
teṣv akṣareṣu bhaviṣyaj-jagad-rūpam prakāśayan |

tad iha ka-kārād āpo la-kārāt pṛthivī
īto'gnir bindor indus tat-sampātāt tad-arka iti klīm-kārād asṛjam |
kṛṣṇāya-padād ākāśam khād vāyur ity uttarāt surabhim
vidyām prādurakārṣam | tad-uttarāt strī-pumsādi

गोपालतापनीयोपनिषद्
cedam sakalam idam sakalam idam iti ||

viśveśvaraḥ: tataḥ praṇata iti | tataḥ tad-anantaram mayā anukūlena tatrānuraktena hṛdā manasā praṇataḥ namaskṛtaḥ | atha mahyam aṣṭādaśārṇa-mantram svasya svarūpa-bhūtam sṛṣṭy-artham dattvā parameśvaraḥ antarhitaḥ | punaḥ sisṛkṣata iti | atha sisṛkṣatḥ sṛṣṭim kartum icchato me purastāt gopa-veṣa-dharaḥ prādurabhūt | kim kurvan ? teṣu aṣṭādaśasu akṣareṣu bhaviṣyaj-jagat prakāśayan mano-gocaram kurvan | tad iheti tat tasmin jagad-rūpe pradarśite sati iha aṣṭādaśākṣara-mantre kāt ka-kārāt āpo jalam | la-kārāt pṛthivī bhūmiḥ | ī-kārāt agniḥ | bindoḥ induḥ | anusvārāt candraḥ | tat-sampātāt teṣām kāmādīnām samśliṣṭa-rūpāt klīm-kārāt tad-arka iti klīm-kārād asṛjam | kṛṣṇāyeti padāt ākāśam iti padārtham asṛjam | khād vāyur iti khāt cid-ākāśāt śabda-rāsim veditum | govindāyeti padāt vāyur ity asṛjam | uttarāt pada-dvayātmakāt gopī-jana-vallabhāyeti padāt surabhiḥ kāma-dhenuḥ vidyāḥ caturdaśeti prādurakārṣam | tad-uttarāt svāheti padāt strī-puṁsādi ca strī-puruṣa-klībam ca sakalam sthāvara-jaṅgamaḥ prādurakārṣam | abhyāsaḥ tṛtīyopaniṣat-samāpty-arthaḥ | iti padam pañcapadasya sṛṣṭi-samāpty-arthaḥ ||25||

brahmopaniṣad-yogī: evam āvirbhūya kim kṛtavān ity ata āha—tata iti | ya evam mat-purata āvirbabhūva sa puruṣaḥ tataḥ tad-anantaram mayā anukūlena hṛdā praṇataḥ san mahyam aṣṭādaśārṇam mantram sva-svarūpa-bhūtam sṛṣṭy-artham dattvā antarhito bhavad ity arthaḥ ||25c||

tataḥ kim ity ata āha—punar iti | punaḥ viśvam sisṛkṣato me prādurbhūteṣv akṣareṣu bhaviṣyaj-jagad-rūpam prakāśayan gopa-veṣa-dharaḥ bhagavān purastāt prādurabhūt | kim kurvan ity atra aṣṭādaśākṣareṣu bhaviṣyaj-jagat prakāśayan mano-gocaram kurvan tat tatra jagad-rūpe prakāśite sati iha aṣṭādaśākṣareṣu kāt ka-kārāt āpo jalam | la-kārāt pṛthivī | ī-kārāt agniḥ | bindoḥ anusvārāt induḥ candraḥ | teṣām kādīnām sampātāt samśleṣa-rūpāt klīm-kārāt prasiddhaḥ | arkaḥ sūryaḥ ity etān pañca asṛjam | kṛṣṇāyeti padāt ākāśam asṛjam | khād vāyur iti khāt cid-ākāśāt śabda-rāsiḥ vedaḥ | govindāyeti padāt vāyur ity asṛjam | uttarāt pada-dvayātmakāt gopī-jana-vallabhāyeti padāt surabhiḥ kāma-dhenuḥ vidyāḥ caturdaśeti prādurakārṣam | tad-uttarāt svāheti padāt strī-puruṣa-klībam ca sakalam sthāvara-jaṅgamaḥ prādurakārṣam | abhyāsaḥ tṛtīyopaniṣat-samāpty-arthaḥ | iti-śabdaḥ pañcapadārtha-sṛṣṭi-samāpty-arthaḥ ||25||

sanātanaḥ : punaś ca stutaḥ san prakāśayad bhagavān eva | yad vā ṇi-pratyayasya atrānadhikārthatvam prakāśatety arthaḥ | prakāśayam iti vā pāthaḥ | kāt ka-kārāt | āpo jalam | la-kārāt pṛthivī | ī-kārād agniḥ | bindoḥ sakāśac candraḥ | tasya nādād arkaḥ | yāt ya-kārād vāyur abhūd iti śeṣaḥ | uttarāt govindāyety asmāt | surabhim go-jātim | tad-uttarāt gopī-janety asmāt vidyāś caturdaśa | tad-uttarāt vallabhety āditaḥ | vedayitvā viditvā | anyābhyo vā vijñāpya | omkārantarālakam praṇava-putitam ity arthaḥ | abhita ānyat sādhyāmāsa | yasya pūrva-padād ity ādi ca kalpāntare prakāśantarābhiprāyeṇa | pūrvam arśat parāmarśāt | yad vā, pūrveṣām marśāt vicārād apīti ||

prabodhānandaḥ : tataś ca mayā praṇato namaskṛtaḥ san anukūlena hṛdā sānugraheṇa

गोपालतापनीयोपनिषद्

svarūpaṁ sva-svarūpa-bhūtam iti sarveṣāṁ evārthānām utpādana-śaktitvaṁ pradarśitam |
sr̥ṣṭaye dattveti | tathāpi tad upoayogaṅusāreṇaiva yat kiñcit phalam udaitīti bhāvaḥ ||33||

punaḥ sisṛkṣata iti teṣv aṣṭādaśasv akṣareṣu bhavaishyaj jagat prakāśayan mama gocaraṁ
kurvan ||34||

tad iheti tatrāsmin jagad-rūpe prakāśite sati iha aṣṭādaśākṣara-mantre ahaṁ kāt ka-kārāt
teṣāṁ sampātāt teṣāṁ kādīnām saṁśliṣṭa-rūpāt klīm-kārāt tad-arkaḥ sa prasiddho'rkaḥ iti
etān pañcāsṛjam | mantrasya akṣareṣu yeṣu yat yathā dr̥ṣṭvā yad asṛjat tad āha tasmin
tatrākṣare sthite mayaiva ca sāksād daṣṭe jagati tan-madhye kāt āsamīcinā apaḥ asṛjam
āsamantāt ka-kārāc cāraṇa-prabhāvata eveti | la-kārāt pṛthivī jātā ī-kārād agnir udbhūtaḥ |
bindoś candra-maṇḍalaṁ saṁyogād arka iti sūrya-maṇḍalam etat sarvaṁ klīm-kārād aham
asṛjam ||35||

śrī-jīvaḥ : tataś ca mayā praṇato namaskṛtaḥ san | anukūlena hṛdā sānugraheṇa hṛdā
svarūpaṁ sva-svarūpa-bhūtam iti sarveṣāṁ evārthānām utpādana-śaktitvaṁ darśitam | sr̥ṣṭaye
dattveti | tathāpi tad upoayogaṅusāreṇaiva yat kiñcit phalam udaitīti bhāvaḥ ||

punaḥ sisṛkṣata iti teṣv aṣṭādaśākṣareṣu bhavaishyaj-jagat prakāśayan mama gocaraṁ kurvan ||

tad iheti tat tasmin jagad-rūpe prakāśite sati ihāṣṭādaśākṣara-mantre ahaṁ kāt ka-kārāt tat-
sampātāt teṣāṁ kādīnām saṁśliṣṭa-rūpāt klīm-kārāt tad-arkaḥ prasiddho'rkaḥ ity etān
pañcāsṛjam | kṛṣṇāyādi iti kṛṣṇāyetyi padād ākāśam iti padārtham | khād vāyur iti ākāśac
chabda-rāsi-veditur govindāyetyi padād vāyur iti padārtham | uttarāt pada-dvayātmakāt gopī-
jana-vallabhāyetyi padāt surabhiṁ kāma-dhenuṁ vidyāś caturdaśa prādurakārṣam | tad-uttarāt
svāhā-padāt strī pumān klībam sakalam sthāvaram jaṅgamaṁ ca prādurakārṣam | abhyāsas
tṛṭiyopaniṣat-samāpty-arthaḥ ||

atra keṣāmcit pāṭhāntare vyākhyā ceyam | tathāivāha—punaḥ sisṛkṣā me prādurabhūd iti |
teṣv akṣareṣu sūksma-rūpeṇa jagad astīti śrī-gopāla eva svam api sphorayāmāsety arthaḥ | tat
tasmād iha jagati kāt ka-kāra-japa-prabhāvāt po jātā iti śeṣaḥ | evaṁ lād ity ādi | tat-
samparkād ī-kāra-bindvoḥ saṁyoga-japa-prabhāvād ity anena prakāreṇa | kim ca, kṛṣṇād iti
khād vāyur itīti vāyur ity arthaḥ | uttarād govindāyetyi asmāt surabhiṁ go-jātim vidyāś
caturdaśa | tad-uttarāt gopī-janetyi āditaḥ | ity etat-prabhṛtikam sakalam idam prādurakārṣam
ity anvaya ity | avādīnām īśvara-sṛṣṭa-caratve'pi sva-sṛṣṭatvenoktir vyaṣṭi-sṛṣṭy-arthaṁ teṣāṁ
evāmsena pariṇāma-viśeṣa-sampādanam yat tad apekṣayaivetyi jñeyam | kintu kād āpa ity
anena mūla-tad-ādīnām api tat-tac-cahktayvotpattir iti jñāpitam iti ||30||

--o)0(o--

(27)

गोपालतापनीयोपनिषद्

etasyaiva yajanena candra-dhvajo gata-moham ātmānaṁ vedety omkāraṅtarālikāṁ
manum āvartayet saṅga-rahito'bhyānayat ||

viśveśvaraḥ: na kevalaṁ sṛṣṭi-sāmarthya-prada evāyaṁ mantrō'pi tu maheśvarasyātma-jñāna-
prado'pīty āha—etasyaiveti | etasyaiva pañca-padasyaiva yajanena candra-dhvajo nāma
candramaulir īśvaraḥ gata-mohaṁ yathā syāt tathā ātmānaṁ veda bubudhe iti kāraṇāt
idānīntanaḥ omkāraṅtarālikāṁ praṇava-samputītaṁ manum aṣṭādaśākṣaraṁ saṅga-rahita
āvartayet | āvartanena apratyakṣaṁ paramātmānaṁ abhyānayat ānayat ity arthaḥ ||29||

brahmopaniṣad-yogī : na kevalaṁ sṛṣṭi-sādhana-bhūto'yaṁ mantraḥ | kintu maheśvarasya
ātma-jñāna-prado'pīty āha—etasyeti | etat-pañca-pada-yajanato hi candra-dhvajas
candramaulir īśvaraḥ vigalita-svātirikta-mohaṁ ātmānaṁ veda bubudhe iti kāraṇāt
idānīntano'pi omkāraṅtarālikāṁ praṇava-samputītaṁ aṣṭādaśākṣara-manuṁ phalāsaṅga-rahitaḥ
san āvartayet | tena cāvartanena abhi pratyakṣaṁ paramātmānaṁ ānad ānayat ity arthaḥ ||26||

prabodhānanda-sarasvatī: tad evaṁ svopayogānusāreṇa phalodayam uktvā phala-
viśeṣodayam apy anyatra darśayati etasyaiveti pūrvam aṣṭādaśākṣara-mantra-mayatvenoktasya
śrī-gopālasyaiva yajanena candradhvajo nāma rājā gata-mohaṁ yathā syāt tathātmānaṁ veda
bubudhe ||37||

iti tat-phala-prāpti-hetor idānīntano'pi omkāraṅtarālikāṁ praṇava-samputītaṁ
aṣṭādaśākṣaraṁ saṅgena sphūrty-antareṇa rahitaḥ san āvartayet | tenāvartanena abhi
pratyakṣaṁ śrī-gopālam ānayat | śrī-kṛṣṇam eva sāksāt-kṛtavān ity asya yajanaṁ tādṛśa-japas
cety upāsana-vaiśiṣṭyāt phalasya śīghrāti-vaiśiṣṭyaṁ darśitam | atra keśāmcin mate
candradhvajaḥ śivaḥ ātmānaṁ saṁvedayitvānubhava-yogyaṁ kṛtvā omkāraṅtarālikāṁ
manum āvartayat candradhvajaḥ | tatas ca saṅga-rahito'bhyānayat iti pūrvavat ||38||

śrī-jīvaḥ: tad evaṁ svopayogānusāreṇa phalodayam uktvā phala-viśeṣodayam apy anyatra
darśayati—etasyaiveti | pūrvam aṣṭādaśākṣara-mantra-mayatvenoktasya śrī-gopālasyaiva
yajanaṁ candradhvajo nāma rājā gata-mohaṁ yathā syāt tathātmānaṁ veda bubudhe | iti tat-
phala-prāpti-hetor idānīntano'pi omkāraṅtarālikāṁ praṇava-samputītaṁ aṣṭādaśākṣaraṁ
saṁyogena sphūrty-antareṇa rahita āvartayet | tenāvartanenābhi pratyakṣaṁ śrī-gopālam
ānayed ity arthaḥ | viśveśvaras tu candradhvajo mahādeva iti vyācaṣṭe | atra keśāmcin
pāṭhāntare vyākhyā ceyam—ātmānaṁ saṁvedayitvā tad-anubhava-yuktaṁ kṛtvā
omkāraṅtarālikāṁ manum āvartayac candradhvajaḥ | tatas ca saṅga-rahito'bhyānayat iti
pūrvavat ||31||

--o)0(o--

(28)

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ | divīva cakṣur ātatam |

गोपालतापनीयोपनिषद्

tasmād enam nityam abhyasen nityam abhyased iti ||

viśveśvaraḥ : paramātma-svarūpaṁ vivṛṇoti tad viṣṇor iti | tat prasiddham viṣṇoḥ padam padanīya-svarūpaṁ divi iti vidyotanātmake svarūpe sūrayaḥ jñāninaḥ sadā paśyanti | kīdṛśam padam cakṣuḥ iva caṣṭe iti cakṣuḥ prakāśam evety arthaḥ | punaḥ kīdṛśam padam ātataṁ vyāpakam | upasaṁharati tasmād iti | tasmāt viṣṇu-prāpti-hetuvāt enam aṣṭādaśākṣaram mantram nityam abhyaset | abhyāsaḥ caturthopaniṣat-samāpty-arthaḥ ||30||

brahmopaniṣad-yogī : tat-svarūpaṁ viśadayati—tad viṣṇor iti | yat padam sadā sūrayaḥ svāvaśeṣa-dhiyā paśyanti tad viṣṇoḥ paramam padam niṣpratiyogika-brahma-mātram vyāpya sattve divīva sve mahimni cakṣuḥ prakāśa-mātram ātataṁ vyāpakam bhavati ||30||

prabodhānanda-sarasvatī: atrābhyanayet tat tasya golokākhyam adhiṣṭhānam āha tad viṣṇor iti | divi ākāśe vitataṁ viṣṭam cakṣuḥ sūryam iva namaḥ savitre jagad-eka-cakṣuṣe bhūta-prasūti-sthity-ukteḥ ||39||

itthaṁ mantra-śakti-kāryam adbhutam nirūpya upasaṁharati—tasmād iti | yasmād etādṛśa-prabhāvo'yaṁ mantraḥ | tasmād enam mantram nityam abhyaset | āvartayeti | dvir-uktir atisādare kartavyatām dyotayati ||40||

śrī-jīvaḥ: atra yatrābhyanayet tat tasya golokākhyam adhiṣṭhānam āha tad viṣṇor iti | divi ākāśe ātataṁ viṣṭam cakṣuḥ sūryam iva **namaḥ savitre jagad-eka-cakṣuṣe** ity ukteḥ | evaṁ mantram ||32||

--o)0(o--

(29)

tad āhur eke yasya prathama-padād bhūmir dvitīya-padāj jalam ṛtīya-padāt tejaś caturtha-padād vāyuś carama-padād vyoma iti vaiṣṇava-pañca-vyāhṛti-mayam mantram kṛṣṇāvabhāsakam kaivalya-sṛtyai satatam āvartayet satatam āvartayed iti ||

viśveśvaraḥ : atha mantrāntareṇa pañca-padebhyo jagat-sṛṣṭim nirūpayati tad āhur eke iti | tat tatra aṣṭādaśākṣare eke munayaḥ āhuḥ | prathama-padāt bhūmiḥ | dvitīya-padāt jalam | ṛtīya-padāt tejaḥ | caturtha-padāt vāyuḥ | caramāt vyoma | iti vaiṣṇavam pañca vyāhṛtayaḥ pañca-padāni tan-mayam mantram kṛṣṇa-rūpa-prakāśakam kaivalyasya mokṣasya sṛtyai mārgāya satataṁ āvartayet abhyaset ||31||

brahmopaniṣad-yogī : atha mantrāntareṇa pañca-padebhyo jagat-sṛṣṭim nirūpayati tad āhur iti | tat tatra aṣṭādaśākṣareṣu eke munaya āhuḥ | yasya pañca-padātmaka-manoḥ pañca-padāt pañca-bhūta-sṛṣṭiḥ syāt tam vaiṣṇavam pañca-vyāhṛty-ātmaka-pañca-pāda-mayam kṛṣṇāvabhāsakam mantram kaivalyasya sṛtyai satataṁ āvartayet abhyaset | āvṛttiḥ pañcamopaniṣat-samāpty-arthaḥ ||29||

गोपालतापनीयोपनिषद्

prabodhānanda-sarasvatī: nityābhyāso'sya prabhāvā viśvāsinam prati pratasya viśvāsam utpādye buddhiṃ praveśya sarva-sampādanārtham idānīm asmād viśvodbhavae matāntaram upanyasyati tad iti | tat tatra sṛṣṭi-viśaye eke āhuḥ śrutir eva bhaṅgyā pakṣa-dvayam āha | bhaktānām api tathā tathā anubhavo'stīty anuvādaḥ saṅgacchate | yad vā tat tatrāṣṭādaśākṣare eke kadācid eva tad iti tan-mātra-jñāninaḥ ||41||

yasya prathama-padād iti | prathama-pada-dvitiya-padādi-bhū-jalāder adhiṣṭhānam bhūr-ādi-pañca-kṛtaṃ vaiṣṇaveti vaiṣṇava-pañca-vyāhṛtayaḥ pūrvoktāni pañca-padāni tan-mayaṃ tad-rūpa-mantraṃ kṛṣṇāvabhāsam tad-āvirbhāvakaṃ | kaivalya-sṛtyai kaivalya-rūpā yā sṛtir bhakti-rūpā bhagavat-paddhatis tasyai, tām sādhayitum ity arthaḥ | [kaivalya-sammata-pathas tv atha bhakti-yogaḥ](#) [BhP 2.3.12] iti śrī-bhāgavatāt |

yad vā, padādy-uccāraṇata eva bhv-ādi-sṛṣṭi-sāmarthyē syād ity api jñeyam | viśeṣa-jñānam pada-padārtha-jñānam tu durlabha eva | ataḥ satatam āvartayet | yato vyāhṛti-mayaṃ vyāhṛti-rūpaṃ pada-pañcakaṃ punar viśinaṣṭi kṛṣṇāvabhāsaṃ kṛṣṇa-svarūpaṃ kṛṣṇa-vācako viṣṇu-saṃjñāḥ puruṣottamākhyo deva-rūpaḥ | kṛṣṇasyāvasthā-viśeṣaḥ puruṣottamaś caturbhujāḥ | ataḥ paramotkarṣo'yaṃ mantraḥ ||42||

śrī-jīvaḥ: tad āhur eka itil tat tatrāṣṭādaśākṣare eke kadācid evam api bhaved iti tan-mātra-jñāninaḥ | yasya prathama-padād iti spaṣṭārtham | upasamharatīti vaiṣṇaveti vaiṣṇava-pañca-vyāhṛtayaḥ pūrvoktāni pañca-padāni tan-mayaṃ tad-rūpaṃ mantraṃ kṛṣṇāvabhāsam tad-āvirbhāvakaṃ | kaivalya-sṛtyai kaivalya-rūpā yā sṛtir bhakti-rūpā bhagavat-paddhatis tasyai, tām sādhayitum ity arthaḥ | [kaivalya-sammata-pathas tv atha bhakti-yogaḥ](#) [BhP 2.3.12] iti śrī-bhāgavatāt ||33||

--o)0(o--

(30-31)

tad atra gāthāḥ |

yasya pūrva-padād bhūmir dvitīyāt salilodbhavaḥ |
tṛtīyāt teja udbhūtaṃ caturthād gandha-vāhanaḥ |
pañcamād ambarotpattis tam evaikam samabhyaset |
candradhvajo'gamad viṣṇoḥ paramam padam avyayam ||

viśveśvaraḥ : nothing.

brahmopaniṣad-yogī : pūrvopaniṣad-ukta-sṛṣṭau gāthāḥ ślokā bhavanti āha—tad atra gāthā ity | ity ete gāthā bhavanti arthaḥ ||30-31||

prabodhānanda-sarasvatī: tat tasmin mantra-śakti-kārye jagataḥ sṛṣṭy-ātau pada-kramenokteḥ atrokta-sṛṣṭau gāthā ḥ ślokā bhavanti ||43||

गोपालतापनीयोपनिषद्

yasya mantrasya pūrva-padād bhūmir ity ādi tam eva kevalam samyag abhyaset nānyat | ekam kevalam mantrābhyāsa-mātram kuryāt | yasya kevala-samyag-abhyāsa-mātreṇa candradhvajo viṣṇoḥ paramam padam agāt tan-mantraś cāyam pañca-padātmakaḥ | kṛṣṇa-sama-prabhāvas tasmād abhinatayaiva jñātavyam iti ||44||

śrī-jīvaḥ: tad atreti tat-tan-mantre atrokta-srṣṭau gāthāḥ ślokā bhavanti yasyeti spaṣṭam ||34-35||

--o)0(o--

(32)

tato viśuddham vimalam viśokam
aśeṣa-lobhādi-nirasta-saṅgam |
yat tat-padam pañca-padam tad eva
sa vāsudevo na yato'nyad asti ||

viśveśvaraḥ : tato viśuddham iti | tataḥ kāraṇāt viśuddhatvādi-guṇopetaṁ tat prasiddham yat padam padanīya-svarūpaṁ tat padam padam eva pañcadhā guṇitaṁ padam pañca-padam iti vighrahaḥ | viśuddham cij-jyotiḥ | vimalam avidyādi-mala-rahitam | viśokam manas-tāpa-rahitam | aśeṣa lobhādayas teṣāṁ nirastaḥ saṅgaḥ yasmin viśuddhatvādi-guṇakam padam eva | vāsudevaḥ vasaty asminn iti vāsuḥ sa cāsau devaś ceti vāsudevaḥ | yataḥ vāsudevāt anyat kimcin nāsti ||34||

brahmopaniṣad-yogī : pañca-padasya jagad-dhetutvān mukti-dāyakatvād vastuto nispratīyogika-cin-mātra-paryavasannatvāc ca pañca-padātmako'yaṁ manuḥ vāsudeva evety āha—tata iti | yat tat padatvena cinmātram iti prasiddham tad eva pañca-padam sa hi tad-artha-rūpo vāsudevaḥ paramātmā tad-atiriktaṁ na kimcid astīty arthaḥ ||32||

prabodhānanda-sarasvatī: tata iti tatas tasmāt viśuddham sattva-mayaṁ ataeva sutarām vimalam rajas-tamaḥ-sūnyam ata eva viśokam | aśeṣa ye lobhādayas teṣāṁ nirastaḥ samyogas tādr̥ṣāṁ yat padam golokākhyam tad eva pañca-padam tad-ākhyam-mantra-mayaṁ tac ca sa-prasiddho vāsudevas tad-ātmakam iti trayāṇām ekoktir ekam eva tattvam tridhāvīrbhūtam iti jñāpanāya | tasya vāsudevasya vaibhavam āha—yataḥ sakāśād anyat kim api nātyantaṁ bhinnam asti yad-antarbhūtam eva sarvam ity arthaḥ ||45||

śrī-jīvaḥ: tato viśuddham iti viśuddham viśuddha-sattva-mayaṁ | ata eva sutarām vimalam rajas-tamaḥ-sūnyam ata eva viśokam | aśeṣa ye lobhādayas teṣāṁ nirastaḥ saṅgo yasmin tādr̥ṣāṁ yat tat padam śrī-golokākhyam tad eva pañca-padam tad-ākhyam-mantra-mayaṁ tac ca -prasiddho vāsudevas tad-ātmakam ity arthaḥ | iti trayāṇām abhedoktir ekam eva tattvam tridhāvīrbhūtam iti jñāpanāya | tasya ca vāsudevasya vaibhavam āha—yataḥ sakāśād anyat kim api nātyanta-bhinnam asti tad-antarbhūtam eva sarvam ity arthaḥ ||45||

गोपालतापनीयोपनिषद्

--o)0(o--

(33)

**tam ekam govindam sac-cid-ānanda-vigraham
pañca-padam vṛndāvana-sura-bhūruha-talāsīnam
satatam samarud-gaṇo'ham paramayā stutyā toṣayāmi ||**

viśveśvaraḥ : ataḥ pañca-padātmakam vāsudevam evāham staumīty āha tam ekam iti | tam viśuddha-padātmakam ekam sajātīya-vijātīya-svagata-bheda-rahitam sac-cid-ānanda-padātmaka-svarūpam govindam pañca-padātmakam vṛndāvane sura-bhūruhāḥ kalpa-vṛkṣās teṣām tale āsīnam satatam nirantaram samarud-gaṇaḥ aham brahmā paramayā stutyā toṣayāmi ||35||

brahmopaniṣad-yogī : ataḥ pañcapadātmakam vāsudevam staumīty āha—tam iti ||33||

prabodhānanda-sarasvatī: sarvatra svasya dhyeyam upadiśati tam ekam iti | tam mukta-sarva-vidhiṃ sarvotkarṣam ekam kevalam anyad-aśeṣa-mantavyam śrī-govindākhyam sac-cid-ānanda-lakṣaṇam yat param brahma tad-rūpa eva vighraho yasya | para-brahmaiva śrī-kṛṣṇa-svarūpam | pañca-padam tan-mantrātmakam śrī-vṛndāvana-sura-bhūruha-tale ratna-maṇḍapa-madhyaga-##-bhū-simhāsane āsīnam satatam viṣṭṛta-līlā-sahitam samarud-gaṇam ekānta-bhakta-deva-gaṇa-sahitam prakṛtānām eteṣām tatrāpraveśat | tatrasthair brahma-vādibhis teṣām tat-saṅginām abheda-bhāvanayā tathoktam | parayā paramotkarṣa-pratipādikayā stutyā toṣayāmi santuṣṭam karomi ||46||

śrī-jīvaḥ: sarvānte svasya dhyeyam upadiśati—tam ekam iti | pañca-padam tan-mantrātmakam satatam samarud-gaṇo'ham iti manasaiva dhyātveti jñeyam | prakṛtānām eṣām tatrāpraveśat | tatrasthair brahma-vādibhis teṣām abheda-bhāvanayā vā tathoktam—

**atra pūrve ye ca sādhyā viśvadevāḥ sanātānāḥ |
te ha nākam mahimānaḥ sacantaḥ śubhadarśanāḥ ||**

iti puruṣa-sūktānugata-**pādmottara-khaṇḍāt** (227.76) ||37||

--o)0(o--

(34)

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

viśveśvaraḥ : vāsudeva-stutim āha om nama iti dvādaśa-mantraiḥ ||36-47||

गोपालतापनीयोपनिषद्

brahmopaniṣad-yogī : katham stoṣyasīty ata āha—om iti ||34-45||

prabodhānanda-sarasvatī: om nama iti stutir iyam aiśvarya-viśeṣān mādhyurya-viśeṣām ca vyañjayantī sarvān evopāsakān anuḡṛhṇati | tatra viśva-rūpāyety ādikam sva-mohana-tal-līlāyām api dṛṣṭatvād iti bhāvaḥ ||47||

śrī-jīvaḥ: om nama iti stutir iyam aiśvarya-viśeṣān mādhyurya-viśeṣāmś ca vyañjayantī sarvān evopāsakān anuḡṛhṇati | tatra viśva-rūpāyety ādikam sva-mohana-tal-līlāyām api dṛṣṭatvād iti bhāvaḥ ||47||

--o)0(o--

(35)

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

prabodhānanda-sarasvatī: namo vijñānety | vijñāyate'nena sarvam īdṛśam rūpaṁ yasya viśiṣṭa-jñāna-rūpam ||48||

śrī-jīvaḥ: namo vijñānety ādi spaṣṭam ||39||

--o)0(o--

(36)

namaḥ kamalanetrāya namaḥ kamalamāline |
namaḥ kamalanābhāya kamalāpataye namaḥ ||

prabodhānanda-sarasvatī: kamalānām gopī-rūpāṇām pataye | śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ iti brahma-samhitāḥ ||49||

śrī-jīvaḥ: kamalānām gopī-rūpāṇām pataye | śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ iti brahma-samhitāḥ | gopīnām patir eva saḥ iti gautamīye tad etan-mantra-vyākhyānāc ca ||40||

--o)0(o--

(37)

barhāpīḍābhirāmāya rāmāyākuṇṭha-medhase |
ramā-mānasa-hamsāya govindāya namo namaḥ ||

गोपालतापनीयोपनिषद्

prabodhānanda-sarasvatī: barhālaṅkṛto vicitra-kusumādi-klpta āpīḍo yasya | sa ca svata evābhirāmaś ca tena vā abhirāmaḥ sunderaḥ | rāmāyeti ramayatīti manohara-rūpāya amśena rāma-rūpāyeti | akuṅṭhā medhā yasya tasmai | ramāḥ gopyaḥ tāsām mānase sadāvāsī hamsa iti ||50||

śrī-jīvaḥ: rāmāyeti amśena rāma-rūpāyety arthaḥ | ramayatīti manohara-rūpāyeti vā ||41||

--o)0(o--

(38)

**kaṁsa-vamśa-vināśāya keśi-cāṅūra-ghātine |
vṛṣabha-dhvaja-vandyāya pārtha-sārathaye namaḥ ||**

prabodhānanda-sarasvatī: kaṁsa-vamśa-vināśāyeti | kaṁsa-sambandhī yaḥ kaścana vamśas tasya vināśo yasmāt | kaṁsena ye grāhitā āsura-bhāvās tair anyair grāhitā taiś cānye ity evam kaṁsa-vamśo vigato nāśo yasmāt tasmai | keśi-cāṅūrau ghātitaḥ | vṛṣabha-dhvaja-vandyāyeti bāṇa-yuddhe śiva-mohana-sūcanā pārtha-sārathitvena bhārata-yuddhavat ||51||

śrī-jīvaḥ: vṛṣabha-dhvaja-vandyāyety bāṇa-yuddhe śiva-mohana-sūcanā pārtha-sārathitvena bhārata-yuddhavat ||42||

--o)0(o--

(40-41)

**veṅu-vādāna-śīlāya gopālāyāhi-mardine |
kālindī-kūla-lolāya lola-kuṅḍala-dhāriṇe ||
vallavī-vadanāmbhoja-māline nṛtya-śāline |
namaḥ praṇata-pālāya śrī-kṛṣṇāya namo namaḥ ||**

prabodhānanda-sarasvatī: śrī-vṛndāvāna-nāgarayor adbhutādbhuta-mahā-rasāmbhodhi-samujjṛmbhaṇa-karī veṅur ayaṁ śrī-kṛṣṇa-sukham aśeṣam āsvādayati śrī-kṛṣṇa-rūpa-guṇā gāyantīm rādhikām pramodayati | svam eva hi śrī-kṛṣṇa-veṅau vādyam jāyateti veṅu-vādāna-śīlā yasya lola-kuṅḍala-valgave iti kvacit pāṭhaḥ ||52||

ballavī-nayanāny evāmbhojāni tāny eva pratisaṅkrāntatvāt mālā-rūpāni vidyante yatra tasmai | vadanāmbhojeti kvacit pāṭhaḥ ||53||

śrī-jīvaḥ: lola-kuṅḍala-valgave iti kvacit pāṭhaḥ ||43||

ballavī-nayanāny evāmbhojāni tāny eva pratisaṅkrāntatvāt mālā-rūpāni vidyante yatra tasmai | vadanāmbhojeti tu kvacit pāṭhaḥ ||44||

गोपालतापनीयोपनिषद्

(41)

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

prabodhānandaḥ: namaḥ pāpa-praṇāśāyeti spaṣṭam ||54||

śrī-jīvaḥ: namaḥ pāpeti spaṣṭam ||45||

--o)0(o--

(42)

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

prabodhānandaḥ: niṣkalāya nirmāyāya vigato moho yasmāt tasmai | aśuddhīnām
daityatvādīnām vairiṇe mardanāya | na dvitīyaḥ svayaṁ bhagaval-lakṣaṇaḥ sama-rūpo yasya
tasmai | ata eva mahate | yad vā niṣkalāya kalayati grāhayati sva-dharmaṁ kalā upādhi-bhūtā
māyā sā nirgatā yasmāt niḥśeṣeṇa kalayati vaśīkaroti janān iti kalā cid-rūpā sa yasmin tasmai |
yad vā niṣkaṁ padakaṁ kaṇṭhe lātīti tasmai ||55||

śrī-jīvaḥ: niṣkalāya nirmāyāya vigato moho yasmāt tasmai | aśuddhīnām daityatvādīnām
vairiṇe mardanāya | na dvitīyaḥ svayaṁ bhagaval-lakṣaṇa-sama-rūpo yasya tasmai | ata eva
mahate ||46||

(43)

prasīda paramānanda prasīda parameśvara |
ādhi-vyādhi-bhujāṅgena daṣṭam mām uddhara prabho ||

prabodhānandaḥ: ādhis tad-aprāptau mānasī-vyathā, vyādhis tatra yāsīd vyathā mām uddhara
uddhṛtya nija-caraṇa-samīpaṁ kuru ity arthaḥ ||56||

śrī-jīvaḥ: ādhis tad-aprāptau mānasī-vyathā, vyādhis tatra bāhya-vyathā | mām uddhara
uddhṛtya nija-caraṇa-samīpaṁ kurv ity arthaḥ ||47||

(44)

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

गोपालतापनीयोपनिषद्

prabodhānandaḥ: śrī-kṛṣṇeti śriyaḥ kṛṣṇaḥ śriyaiva sarvam utkarṣaṁ prāptaḥ | śriyā śobhayā viśvākarṣakaḥ | vibhūti-sīma-rāja-rājesvara rukmiṇī-kānta, jagati tvam eka-yogyo guruḥ parama-jñānotkarṣāt ||57||

śrī-jīvaḥ: śrī-kṛṣṇeti spaṣṭam ||48||

(45)

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

prabodhānandaḥ: kaś ca īśaś ca vaśīkriyata iti keśavaḥ | kuṭila-kuntala-yukto vā mā lakṣmīḥ tasyā dhavaḥ svāmī ||57||

śrī-jīvaḥ: keśaveti spaṣṭam ||48||

--o)0(o--

(46)

**athaivam stutibhir ārādhayāmi yathā
yūyam tathā pañca-pādaṁ japantaḥ
śrī-kṛṣṇam dhyāyantaḥ saṁsṛtiṁ
tariṣyatheti hovāca yaḥ ||**

viśveśvaraḥ: athāham stutibhir ārādhayāmi bhagavantaṁ mantra-pravṛtti-siddhy-artham ity āha—athaivam iti | atha asmiṁ tuṣṭe'pi evaṁ pūrvoktibhiḥ stutibhiḥ aham parameśvaraṁ yathā ārādhayāmi pañca-padaṁ japantaḥ yūyam tathā tena prakāreṇa śrī-kṛṣṇam dhyāyantaḥ saṁsṛtiṁ saṁsāra-samudraṁ tariṣyatha iti hiraṇyajaḥ brahmā munīn prati uvāca ity arthaḥ ||48||

brahmopaniṣad-yogī: evaṁ hiraṇyagarbha-jo brahmā munīn prati uvācety arthaḥ ||46||

prabodhānandaḥ: upasamharati kāṇḍa-trayaṇa atha haivam iti | atra amuṁ pañca-padam iti tariṣyatha iti ca hovāca hiraṇya ity asyānvayaḥ | madhya-pātitvāt | kevalam śuddham tat śrī-golokākhyam padam pūrvam tac-chrī-gopālākhyam padam pūrvam paramayā stutyā toṣayānīy uktvā om nama ity ādinā mādharma ity antena stutir uktā | athānantaram etāṁ stutiṁ kṛtvā evaṁ stutibhir ittham bhūtād anyābhir api stutibhiḥ | ha sphuṭam | tam aham ārādhayāmi |

yad vā, atha etat stutyā santoṣānantara-bhāva-viśeṣodayena tādrśa-svarūpeṇa prema-rase praviṣṭaḥ | tatraiva vaidagdhī-viśeṣa-sphūrtyā śrī-kṛṣṇasyānanda-camatkāra-viśeṣārtha-pūrvaka-bahubhiḥ stutibhiḥ sevā-viśeṣam ārādhanaṁ karomi yathāham tathā yūyam pañca-

गोपालतापनीयोपनिषद्

padam japantaḥ | pañca-padam vivaraṇam hṛdi-stham kṛtvā stuti-sahitam yathā bhavati tathā kṛṣṇam prakāṣa-mantrārtha-rūpam dhyāyantaḥ tad-āviṣṭa-citta-vṛttim kurvantaḥ japa-dhyāna-mātreṇa saṁsāram tariṣyatha saṁskāra-rūpam saṁsṛti-hetum api bhavadbhiḥ śruti-pañca-pada-mahimnā svābhīṣṭa-padam prāpsyatha stuty-artha-jñāna-pūrvakam mano niruddhya japaḥ kṛṣṇa-dhyānam durlabham tathāpi yathā kathaṁcid uccāraṇa-mātreṇāpi parama-puruṣārtha-śiromaṇi-bhūtam svābhīṣṭam lapsyatha iti ||59||

śrī-jīvaḥ: atha haivam ity atrāmuṁ pañca-padam ity atra ca—iti hovāca hairaṇya ity asyānvayaḥ madhya-pātitvāt ||50||

kevalam śuddham tat śrī-golokākhyam padam tasya brahma-svarūpam darśayati—anejam niścalam | manaso javīyaḥ tac-chakty-agocaram | devā brahmādayo’pi na yad āpluvan prāptum na śaknuvanti | svayam tu kālato deśataś ca pūrveṣu marśat mṛśat vyāptum samartham ity arthaḥ | tad uktam **śrī-bhāgavate**—

iti saṁcintya bhagavān mahākāruṇiko hariḥ |
darśayāmāsa lokam svam gopānām tamasam param ||
satyam jñānāmanantam yad brahmajyotiḥ sanātanam |
yaddhi paśyanti munayo guṇāpāye samāhitāḥ || [BhP 10.28.15-16] iti |

śrī-hari-vaṁśe ca śrī-kṛṣṇam prati mahendrena—

tasyopari gavām lokaḥ sādhyās tam pālayanti hi |
uparyupari tatrāpi gatis tava tapomayī |
na vidmo vyaṁ sarve pṛcchanto’pi pitāmaham || [ḥV 2.19.30-31] iti |

iti śabdaḥ samāptau ||51||

--o)0(o--

(47)

amuṁ pañca-padam mantram āvartayed yaḥ
sa yāty anāyāsataḥ kevalam padam tat |
anejad ekam manaso javīyo
naitad devā āpnuvan pūrvam arśad iti ||

viśveśvaraḥ: atha dayāvati śrutir asmān praty āha | amuṁ vāsudevātmakeṁ pañcapadam mantram āvartayet sa anāyāsataḥ kevalam śuddham tat vāsudevākhyam tat prasiddham padam yāti | uktam padam mantreṇa viśadayati | ejanam kampanam svāvasthāna-pracyutiḥ tad-vivarjitam sarvadaiva eka-rūpam ity arthaḥ | tathā sarva-bhūteṣv ekam | manaso javīya iti | manaso’pivegavattaram | etat padam devā dyotana-karaṇam cakṣurādindriyāni nāpnuvan na prāpnuvantaḥ | cakṣur-ādi-pravṛtter mano-vyāpāra-pūrvakatvāt manaso’pi javīyaḥ | na tac

गोपालतापनीयोपनिषद्

cakṣur-ādi-gamyam ity arthaḥ | manaso'pi javīyastve hetum āha—pūrvam arśat iti | kṣaṇa-mātrāt brahma-lokādikaṁ saṅkalpayataḥ manasaḥ avabhāsakaṁ sāksi manaso'pi pūrvam brahma-lokādikaṁ prati arśat prāptam | vyomavat vyāpivāt ity arthaḥ | iti-śabdo mantra-samāpty-arthaḥ ||48||

brahmopaniṣad-yogī : amuṁ pañca-padaṁ vāsudevātmakaṁ mantram āvartayet yaḥ pumān so'yaṁ anāyāsataḥ kevalam vāsudevākhyam padaṁ yāti ||47|| yad vāsudeva-padam uktam tad eva mantro'py anuvadati—anejad iti | anejat vyomavad acalam sarvatra ekaṁ manaso'pi javīyo vegavattaram tad etat padaṁ devāḥ cakṣur-ādīndriyāṇi nāpnuvan cakṣur-ādi-vyāpārasya mano-vyāpāra-pūrvakatvāt | cakṣur-ādy-apekṣayā mano javiṣṭam, manaso'py etat-padam javavattaram, ity atra hetuḥ—pūrvam arśat iti | vāsudeva-padasya bāhyāntahkaraṇa-vṛtti-sahasra-bhāvābhāva-prakāśakatayā tat-pravṛtti-nivṛtti-nimittatvat | iti-śabdo mantra-samāpty-arthaḥ ||48||

prabodhānandaḥ : hairaṇyo brahmā ha sphuṭam uvāca—amuṁ iti | amuṁ pañca-padaṁ mantram āvartayed iti | rasanārg eva phalati kevalam, māyā avidyā mīyate māyā jaṇa-cid-dvaita-mātra-dṛṣṭi-rahitam śuddha-prema-rasa-mayaṁ padaṁ yāti prāpnoti anāyāsataḥ śravaṇādi-bhakti-yuktaḥ sann iti boddhavyam | tasya brahma-svarūpatvam darśayati anejayat niścalaṁ manaso javīyas tac-chaktyā gocaraḥ | devā brahmādayo'pi yad āpnuvan na prāptum śaknuvanti | svayaṁ tu kālato deśataś ca pūrveṣu marśat vyāptum samartha ity arthaḥ | tad uktam **śrī-bhāgavate**—

iti saṁcintya bhagavān mahākāruṇiko hariḥ |
darśayāmāsa lokaṁ svam gopānām tamasah param ||
satyaṁ jñānamanantaṁ yad brahmajyotiḥ sanātanam |
yaddhi paśyanti munayo guṇāpāye samāhitāḥ || [BhP 10.28.15-16] iti |

śrī-hari-vaṁśe ca śrī-kṛṣṇam prati mahendreṇa—

tasyopari gavām lokaḥ sādhyās taṁ pālayanti hi |
uparyupari tatrāpi gatis tava tapomayī |
na vidmo vyaṁ sarve pṛcchanto'pi pitāmaham || [hV 2.19.30-31] iti ||60||

śrī-jīvaḥ : kevalam śuddham tat śrī-golokākhyam padaṁ tasya brahma-svarūpaṁ darśayati—anejat niścalaṁ manaso javīyaḥ | tac-chakty-agocaram | devā brahmādayo'pi na yad āpnuvan prāptum na śaknuvanti | svayaṁ tu kālato deśataś ca pūrveṣu marśat mṛśat vyāptum samartham ity arthaḥ | tad uktam **śrī-bhāgavate**—

iti saṁcintya bhagavān mahākāruṇiko hariḥ |
darśayāmāsa lokaṁ svam gopānām tamasah param ||
satyaṁ jñānamanantaṁ yad brahmajyotiḥ sanātanam |
yaddhi paśyanti munayo guṇāpāye samāhitāḥ || [BhP 10.28.15-16] iti |

गोपालतापनीयोपनिषद्

śrī-hari-vaṁśe ca śrī-kṛṣṇaṁ prati mahendreṇa—
tasyopari gavāṁ lokaḥ sādhyās taṁ pālayanti hi |
uparyupari tatrāpi gatis tava tapomayī |
na vidmo vyaṁ sarve pṛcchanto'pi pitāmahaṁ || [HV 2.19.30-31] iti ||60||

--o)0(o--

(48)

tasmāt kṛṣṇa eva paro devas taṁ dhyāyet taṁ rasayet
taṁ jayet taṁ bhajet iti om tat sad iti ||

viśveśvaraḥ : ataḥ sarvotkṛṣṭatvāt dhyāna-rasana-bhajanāny asyaiva kartavyāni ity
upasaṁharati | tasmāt avilupta-cid-eka-rasatvāt kṛṣṇa eva paro devaḥ taṁ dhyāyet cintayet
taṁ rasayet taṁ jayet taṁ bhajet prema-pūrvakam ārādhayet | kīdṛśam om tat sat śabda-traya-
pratipādyam ity arthaḥ | iti śabdaḥ pūrva-tāpanī-samāpty-arthaḥ | tad uktaṁ gītāyāṁ
bhagavatā—om tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ ||50||

iti śrīmad-viśveśvara-viracitāyāṁ gopāla-tāpanī-ṭikāyāṁ gopīnāthasya dhyāna-rasana-
bhajana-nirūpanaṁ nāma pūrva-tāpanīyopaniṣat-ṭikā samāptā ||

brahmopaniṣad-yogī: yasmād etat padaṁ niṣpratiyogika-cin-mātra-paryavasannaṁ bhavati
tasmāt tat-padākhyāḥ kṛṣṇa eva paramo devaḥ prakāśa-mātratvāt | tat-svarūpaṁ dhyāyet sadā
tan-mantraṁ rasayet jayet | tam eva bhajet prema-pūrvakam ārādhayet | kim tat padaṁ ity
atra om tat sat śabda-traya-pratipādyam ity arthaḥ | iti śabdaḥ ṣaṣṭhopeniṣat-samāpty-arthaḥ |
upaniṣac-chabdaḥ pūrva-tāpinī-samāpty-arthaḥ ||50||

prabodhānandaḥ : atha kaḥ paramo devaḥ ity ādiṣu praśnottaratayā prakṛtam upasaṁharati
tasmād iti | kṛṣṇa eva paramo devaḥ parama-puruṣaḥ parameśvaraḥ | tad upāsanaiva sarva-
puruṣārtha iti | tathā coktaṁ śrī-bhāgavate—

yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān sucirāṁ dhṛta-vratā || [BhP 10.16.26]

yān brahmeśo ramā-devī
dadhyur mūrdhnāghanuttaye ||

yasmād evaṁ śrī-kṛṣṇa-mahimā tasmāt śrī-kṛṣṇa eveti dvir-uktir niścayārthaḥ | om iti pūrṇa-
brahma omkāratmakam tat sat tad eva satyam ||61||

iti śrī-gopāla-tāpanyāḥ pūrva-bhāga-vivṛtīḥ ||

śrī-jīvaḥ: yasmād evaṁ śrī-kṛṣṇasya mahimā | tasmāt kṛṣṇa eveti ||52||

गोपालतापनीयोपनिषद्

iti śrī-gopāla-tāpanī-ṭikāyām śrī-sukha-bodhinyāḥ pūrva-bhāgaḥ samāptaḥ ॥

--o)0(o--

गोपालतापनीयोपनिषद्

Texts used: [I have not reproduced trivial alternative readings, nor ones that I feel are obviously wrong.] The numbering system follows my own editorial decision and is not consistent with any one printed edition, all of which differ and whose numbers are given following their commentaries.

(1) Puridas edition (Pd). (for Jīva Gosvāmī commentary)

1. Pda – Manuscript held by Vanamali Lal Goswami in Vrindavan.
2. Pdb – Manuscript held by BORI Poona, no. 15/1891-95
3. Pdc – Published text. (ed.) Ram Narayan Vidyaratna (Berhampore: ṛadharaman Press, 1899).

(2) Krishnadas Babaji, Kusumasarovara. (K) (for Prabodhānanda commentary)

(3) Siddhanti Maharaj's edition (SM)

(3) Vishweshwara's commentary.

(4) Brahmopaniṣadyogi.