

“Om Sri Lakshmi Narashimhan Nahama”

Gopala-Tapaniya Upanishad

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

Chapter One

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

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7. They said: What is His form? What is His glorification? How does one worship Him?
Please describe this to us

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

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

11. This mantra should be repeatedly chanted: “klim krishnaya govindaya gopijanavallabhaya svaha”.

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

13. A person who even once chants the mantra “Klim krsnaya govindaya gopijanavallabha svaha” quickly attains the association of Lord Krishna. He does not attain any other result.

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

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

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

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

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18. Brahma said: The Lord’s altar should be a golden lotus with eight petals. Within that lotus should be placed two triangles and the mantra klim krsnaya namah, the Kama-gayatri (klim krsnaya govindaya gopijanavallabhaya svaha), and the ananga-gayatri (kamadevaya sarva-jana-priyaya sarva-jana-sammohanaya jvala jvala prajvala prajvala sarva-janasya hridayam me vasam kuru kuru svaha) should be written there. Then anga should be offered with the sula-matra (astraya phat). Then one should worship the Lord’s expansions, beginning with Rukmini, the devotees headed by Indra, the devotees headed by King Vasudeva, the devotees headed by Arjuna, and the devotees headed by Indranidhi.

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

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

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

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

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

24. To they who chant the five-word mantra with om and govinda (om krsnaya govindaya gopijanavallabha svaha) the Lord reveals His own form. Therefore, to attain transcendental peace, they who desire liberation should regularly chant this mantra.

25. From this five-word mantra have come all other govinda-mantras in human society, including the ten-syllable govinda-mantra chanted by Indra’s followers and by they who desire opulences.

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

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

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

30. From the letter k, I created water, from the letter l, earth, from the letter i, fire, from the letter m, the moon, and from the entire word klim, the sun. From the word krsnaya, I created ether, from govindaya, air, from gopijanavallabha, knowledge and the surabhi cows, and from svaha, men, women, and everything else. Everything else.

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

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

33. Therefore one should regularly chant this mantra. One should regularly chant this mantra.

34. Some have said that from the first word of this mantra earth was created, from the second word water, from the third fire, from the fourth air, and from the fifth ether. To attain liberation one should chant this five-word Vaishnava mantra, which reveals Lord Krishna.

35. About this are the following verses: One should chant this mantra, of which from the first word the element earth came, from the second word water, from the third fire, from the fourth air, and from the fifth ether.

36. By chanting this mantra Shiva entered Lord Visnu’s eternal spiritual abode.

37. That spiritual world, completely pure, uncontaminated, free from suffering, free from greed and all other vices, and identical with this five-word mantra, is manifested from Lord Vasudeva. It is not separate from Him.

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38. With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire tree in Vrndavana, and who is this five-word mantra.

39. Om namah. To Lord Govinda, who is the form of the universe, the creator, maintainer, and destroyer of the universe, the master of the universe, and the universe itself. I offer my respectful obeisances.

40. Obeisances to Lord Govinda, whose form is full of knowledge, whose form is full of supreme bliss, who is all-attractive, and who is the master of the gopis.

41. Obeisances to Him, His eyes lotus flowers. Obeisances to Him, garlanded with lotuses. Obeisances to Him, His navel a lotus. Obeisances to Him, the husband of the goddesses of fortune.

42. Obeisances to Lord Govinda, handsome with a peacock-feather crown, identical with Balarama, His intelligence sharp, and He the swan in the Manasa lake of the goddess of fortune's thoughts.

43. Obeisances to Him, the death of Kamsa and his allies, the killer of Kesi and Canura, the object of worship for Siva, and the chariot-driver of Arjuna.

44. Obeisances to Him, the cowherd boy fond of playing the flute, the crusher of Kaliya, the person who walks on the Yamuna's shore and whose earrings gracefully swing to and fro.

45. Obeisances to Sri Krishna, the protector of the surrendered souls. Obeisances to Him, the expert dancer garlanded with the gopi's lotus glances.

46. Obeisances to Him, the death of sin, the lifter of Govardhana Hill, the end of Putana's life, the thief of Trnavarta's life.

47. Obeisances to Sri Krishna, decorated with a golden necklace, charming, pure, the enemy of impurity, one without a second, the greatest.

48. Be kind, O blissful one. Be kind, O Supreme Lord. O Lord, please rescue me, bitten by the snake of physical and mental pain.

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49. O Krishna, O husband of Rukmini, O enchanter of the gopis, O master of the universe, please rescue me, drowning in the ocean of repeated birth and death.

50. O Kesava, O Narayana, O Govinda, O Janardana, O source of all transcendental bliss, O Lord who rescues the devotees from distress, O Madhava, please rescue me.

51. Brahma said: As I worship Him, so should you. Chanting this five-word mantra, and meditating on Lord Krishna, you will transcend the world of birth and death.

52. One who chants this five-word mantra easily attains His transcendental abode.

53. Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. Even the powerful demigods cannot approach Him.

54. Therefore, Krishna is the Supreme Personality of Godhead. One should meditate upon Him, glorify Him, serve Him and worship Him. Om tat sat.

Chapter Two

1-2. Once, after they had passed the entire night with Him, the passionate girls of Vraja spoke to the cowherd boy Krishna, who is the Supreme Personality of Godhead, and He also spoke to them.

3. The gopis said: To what brahmana should charity be given?

4. Krishna said: Durvasa.

5. The gopis said: How will we cross the Yamuna's waters and approach Him, from whom great blessings will come?

6. Krishna said: Say the words Krishna, the brahmacari, and the Yamuna will give you a path.

7. By remembering Me a shallow person becomes deep. By remembering Me an impure person becomes pure. By remembering Me an impious person becomes pious. By remembering Me one full of material desires becomes desireless. By remembering Me a fool becomes learned.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

31. Brahma chose a question.

32. Lord Narayana granted his request.

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

35. Lord Narayana said:

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

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

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

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

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

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

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

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

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

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

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

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

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

49. One should think: I am spiritual, beyond material passion. One should think: I am Lord Gopala's. In this way one attains liberation. He realizes his spiritual nature. He becomes a knower of spirit.

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

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

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

53. Lord Gopala is unmanifest, limitless, and eternal.

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

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

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

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

58. Four kinds of men worship Me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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80. In my heart I meditate on the material world with its eight dik-palas (protectors of the directions) as a blossomed lotus flower growing in the ocean of repeated birth and death.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

95. As a Rudra among the Rudras, as a Brahma among the followers of Brahma, as a demigod among the demigods, as a human being among the humans, as the destroyer of obstacles (Ganesa) among the Vinayakas, as Surya Narayana among the Adityas, as a Gandharva among the Gandharvas, as an Apsara among the Apsaras, and as a Vasu among the Vasus, My form, which fulfils desires, is present even when it is invisible. Whether visible or invisible in this world, My form is always stays in My own abode.

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

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

98. Om. Obeisances to the Supersoul, who is present in the life-breath. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, the Supersoul, who is present in the life-breath.

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

100. Om. Obeisances to the Supersoul, who is present in the apana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the apana air.

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

102. Om. Obeisances to the Supersoul, who is present in the sama air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the same air.

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

104. Om. Obeisances to the Supersoul, who is present in the udana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the udana air.

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

106. Om. Obeisances to the Supersoul, who is present in the vyana air. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him, present in the vyana air.

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

108. Om. Lord Gopala is the Supersoul, present in the primordial material energy. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.

109. Om. Lord Gopala is the Supersoul, present in the senses. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.

110. Om. Lord Gopala is the Supersoul, present in the material elements. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.

111. Om. Lord Gopala is the Supreme Person. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.

112. Om. Lord Gopala is the Supreme Brahman. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.

113. Om. Lord Gopala is the Supersoul in the heart of all beings. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.

114. Om. Surpassing wakefulness, sleep, and deep sleep, Lord Gopala is beyond the transcendence of the impersonalists. Om tat sat. Bhur Bhuvah and Svah. Obeisances, obeisances to Him.

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

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

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

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

Om! O Devas, may we hear with our ears what is auspicious;

May we see with our eyes what is auspicious, O ye worthy of worship!

May we enjoy the term of life allotted by the Devas,

Praising them with our body and limbs steady!

May the glorious Indra bless us!

May the all-knowing Sun bless us!

May Garuda, the thunderbolt for evil, bless us!

May Brihaspati grant us well-being!

Om ! Let there be Peace in me!

Let there be Peace in my environment!

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

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