

Sri Gopala-Tapani Upanishad

(with the commentaries of Baladeva Vidyabhushana and Vishvanatha Chakravarti)

[Translated by Kusakratha Dasa]

Chapter One

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

I glorify the Gopala-tapani Upanisad. showering the nectar of the Supreme Lord's spiritual form, it delights the devotees.

I offer my respectful obeisances unto the Gopala-tapani Upanisad, which is part of the Atharva Veda, and which describes the transcendental form and pastimes of Lord Krishna.

I offer my respectful obeisances to Lord Krishna, whom the Sama Upanishad and Srimad-Bhagavatam proclaim the Supreme Personality of Godhead.

The name of Krishna refers to the Supreme Personality of Godhead, whose spiritual form is eternal and full of knowledge and bliss. This is confirmed in the following verse of Mahabharata:

"The word krs is the attractive feature of the Lord's existence, and na means spiritual pleasure. when the verb krs is added to affix na, it becomes "Krishna", which indicates the Absolute Truth."

The name Krishna may also be interpreted to mean the perfection of transcendental knowledge and bliss.

Lord Krishna's mercy is described in the word "aklita-karine", which means that the Lord rescues the living entities from the five-fold miseries of material existence, and also that the Lord is so kind that He even liberated those demons fortunate enough to be personally killed by Him.

The word "vedanta-vedyaya" means that Lord Krishna may be understood only by following the instructions of the Vedas, which lead the follower to liberation. Other so-called spiritual paths will not help one become liberated.

The word "gurave" means that the Lord becomes the teacher who enlightens His devotees. The Lord does this by appearing as the Supersoul (buddhi-saksine) in everyone's heart.

This is confirmed in the following verses from the Vedic literatures:

"Become My devotee, accept Me as your spiritual master, come to Me and worship Me."

"Appearing as the spiritual master in the heart, the Supreme Personality of Godhead reveals the path of spiritual enlightenment." (Srimad-Bhagavatam)

"To those who are constantly devoted and worship Me with love, I give the understanding by which they may come to Me." (Bhagavad-gita 10.11)

Commentary by Srila Baladeva Vidyabhushana:

May our heart eternally rest on Govinda, who is full of bliss, the master of unlimited inconceivable transcendental potencies, the witness of everything, the expert protector of the devotees, and the creator of the material world.

Appearing in this world with Sri Sanatana Gosvami and Srila Rupa Gosvami, and bringing great tidal waves to the ocean of transcendental bliss, may the wonderful and splendid rising moon of Sri Chaitanya Mahaprabhu dispel the darkness within our hearts.

I glorify the Gopala-tapani Upanisad, which to the pious reveals Lord Krishna, the original Personality of Godhead, the Supersoul near to all moving and unmoving creatures.

The name "Krishna" is used to describe the Personality of Godhead because His complexion is like a dark atasi flower. This is confirmed in the following verse from the Narayaniya, where the Lord Himself says:

"O Arjuna, because My complexion is blackish, I am known as Krishna."

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

The sages here are the Four Kumaras. They phrased their questions in such a way as to elicit the eighteen-syllable Gayatri mantra as their father's reply.

Commentary by Srila Baladeva Vidyabhushana:

The syllable om is used here, as it is generally used in the Vedic hymns, to invoke auspiciousness.

The Kumara's first question is "Who is the supremely opulent and worshipable Personality of Godhead, than whom no one is greater or equal?" The subsequent questions all relate to the qualities of the Supreme Person.

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

The statement that death fears Govinda means that Krishna rescues the living entities from the hands of death. The name Gopijanavallabha means "Krishna, who is very dear to the gopis." By knowing Him, the entire spiritual and material world becomes known. The process of understanding Him is described by Lord Gopijanavallabha Himself in the Bhagavad-gita (18.56):

"The Supreme Personality of Godhead can be understood only by devotional service."

Commentary by Srila Baladeva Vidyabhushana:

By answering the Kumaras' question in this way, Brahma initiated them in the chanting of the eighteen-syllable Gayatri mantra.

Text 4

They then said: "Who is Krishna? Who is Govinda? Who is Gopijanavallabha? What is Svaha?"

Commentary by Srila Baladeva Vidyabhushana:

The sages asked these questions to elicit from Brahma a more elaborate description of Lord Krishna's qualities.

Text 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."

Commentary by Srila Vishvanatha Chakravarti:

The name papa-karsana may also be interpreted to mean:

1) He whose transcendental pastimes attract the minds of even the sinful conditioned souls, or 2) The merciful Supreme Person who liberated Putana, Agha, Kesi and many other demons killed by Him.

The name Govinda means the Supreme Lord who is famous to the Surabhi cows of Vraja. He is glorified in the verses of the Vedas, and He is famous on the earth because He removed the burden of demoniac kings.

Govinda also means He who protects the cows, land and Vedas. Lord Govinda is the Supreme protector, who rescues the living entities from the hands of death. Gopijanavallabha means He who enchants the gopis, who are all manifestations of His hladini potency. Then Lord enchants them with the sweetness His handsomeness and other transcendental qualities, removes their materialism, and grants them ecstatic love for Him. In this way He has become very dear (vallabha) to them.

The name svaha means the Lord's potency by which everything is manifested.

Commentary by Srila Baladeva Vidyabhushana:

The following explanation of the name Krishna is found in the Vedic literatures:

"For they who chant the auspicious holy name of Krishna, millions of grievous sinful reactions become immediately burned to ashes."

"One who chants "Kṛṣṇa Kṛṣṇa Kṛṣṇa" at the time of death becomes eligible for liberation."

In the name Gopijanavallabha the gopis are expansions of the Lord's internal potency. This is confirmed in the following verses:

"I worship the Personality of Godhead, Govinda, who, by expansion of His internal potency of transcendental existence, knowledge and bliss, enjoys in His own and expanded forms.

"The gopis are expansions of My own internal potency."

The Lord is glorious in the gopi's association. This is described in Srimad-Bhagavatam (10.33.7):

"Lord Krishna appeared very glorious in the association of the gopis."

The sruti describes the Lord as the master of transcendental potencies (Svaha):

"The sages say that Lord Visnu, is the master of all transcendental potencies."

Text 6

One who meditates on this Supreme Personality of Godhead, glorifies Him, and worships Him, becomes liberated. He becomes liberated.

Commentary by Srila Vishvanatha Chakravarti:

Liberation means freedom from the cycle of birth and death and eternal association with Lord Krishna.

Commentary by Srila Baladeva Vidyabhushana:

In this text the goal of life is described: By meditating on, glorifying and worshipping Lord Krishna, one becomes liberated.

Text 7

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

Texts 8 and 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.

Text 10(a)

Meditating with all his heart on Lord Kṛṣṇa, 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.

Text 11

**This mantra should be repeatedly chanted:
"klim krishnaya govindaya gopijanavallabhaya svaha".**

Text 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.

Text 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.

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

Devotional service to Kṛṣṇa and liberation are actually synonymous, this is confirmed in the Padma Purana:

"Pure devotional service to Lord Hari is actual liberation."

Commentary by Srila Baladeva Vidyabhushana:

Bhakti means engaging the senses in the service of Lord Krishna. This is confirmed in the Narada Pancharatra in the following words:

"One should be free from all material designations, and cleansed of all material contamination. He should be restored to his pure identity, in which he engages his senses in the service of the proprietor of the senses. This is called devotional service.

The activities of bhakti are listed in the following way: 1. hearing the Lord's glories, 2. reciting the Lord's glories, 3. remembering the Lord constantly, 4. serving the lotus feet of the Lord, 5. worshipping the Lord, 6. chanting prayers to the Lord, 7. carrying out the orders of the Lord, 8. making friends with the Lord, and 9. surrendering everything to the Lord.

As a result of engaging in Lord Krishna's service, one develops intense ecstatic love for Him. This is described in the Eleventh Canto of Srimad-Bhagavatam.

"As one becomes advanced in devotional service to the Lord, he becomes ecstatic. The hairs of his body stand on end, and he manifests ecstatic symptoms."

Text 15

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

Commentary by Srila Vishvanatha Chakravarti:

Many brahmanas, following the path of the sastras, worship Krishna. Many others, following of the path of spontaneous love as the residents of Gokula followed it, worship Lord Govinda, the hero of Gokula.

Text 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.

Text 17

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

Text 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 hrdayam 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.

Commentary by Srila Baladeva Vidyabhushana:

This is described in the Padma Purana:

"O Narada, placing the Lord on His altar, I worship Him with prayers, incense ,lamps, arghya and other gifts."

Text 19

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

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

That Krishna is the original Personality of Godhead is confirmed in the Srimad-Bhagavatam (1.3.28): "Krishna is the original Personality of Godhead."

Text 21

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

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

This is confirmed in Vedanta-sutra:

"The Personality of Godhead reveals Himself to His pure devotees."

Text 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.

Text 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.

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

The persons desiring opulence in this verse are the four Kumaras' followers, who desire liberation, and Narada's followers, who desire pure devotional service.

Text 26

They asked: Please tell us the nature of this mantra

Text 27 and 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.

Text 29

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

Text 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.

Text 31

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

Text 32

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

Text 33

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

Text 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.

Text 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.

Text 36

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

Text 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.

Text 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.

Text 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.

Text 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.

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

The goddesses of fortune here are the gopis. This is described in verses 29 and 56 of the Brahma-samhita:

"Lord Govinda is served with great reverence by hundreds and thousands of gopis."

"The damsels of Vrndavana, the gopis, are super goddesses of fortune."

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

The goddess of fortune here is Srimati Radharani, who is described in the Purusa-bodhini Upanisad.

"Candravali and Radhika always remain at Lord Krishna's side. Laksmi, Durga, and the Lord's other potencies are expansions of Sri Radhika."

The Gautamiya Tantra also explains:

The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krishna. She is the central figure for the goddess of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.

Text 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.

Text 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.

Text 45

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

Text 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.

Text 47

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

Commentary by Srila Vishvanatha Chakravarti:

The Word niskalaya may also mean "He who is beyond the influence of material illusion" and the word vimohaya may be interpreted to mean "He who is omniscient and cannot be put into illusion even by Brahma or Siva". The word "asuddhi-vairine" may be interpreted to mean "He who removes material impurities from the hearts of those attached to hearing and chanting His glories."

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

Vyadhi, or physical pain, inevitably comes when one fulfils his material desires. when material desires remain unfulfilled, however, the conditioned soul experiences mental pain, or adhi. Either condition is inauspicious for the conditioned soul.

Text 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.

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

In the Hari-vamsa, Lord Shiva explains the meaning of the name Kesava:

"Both Brahma (ka) and I (isa), the master of all living entities, were born from You, and for this reason, O Lord, You are known as Kesava."

Text 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.

Text 52

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

Text 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.

Text 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

Texts 1 and 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.

Commentary by Srila Baladeva Vidyabhushana:

May Lord Krishna, who is Mura's enemy, who is the Supersoul, who appeared as Sri Chaitanya Mahaprabhu, and who is merciful to Gajendra and King Prataparudra, always reside in my heart.

In Mathura and Dvaraka, Krishna is a king and enjoys royal pastimes, while in Gokula He enjoys pastimes as a cowherd boy. He remains in the highest spiritual planet, Goloka Vrndavana, enjoying these pastimes.

Text 3

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

Text 4

Krishna said: Durvasa.

Text 5

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

Text 6

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

Text 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.

Text 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.

Text 9

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

Text 10

They said: How will we cross the Yamuna?

Text 11

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

Text 12

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

Text 13

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

Text 14

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

Text 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.

Text 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?

Text 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?

Text 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?

Text 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?

Text 20

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

Text 21

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

Text 22

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

Commentary by Srila Vishvanatha Chakravarti:

The two kinds of bodies are the gross (physical) and subtle (mental) bodies.

Text 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.

Text 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?

Texts 25 and 26

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

Text 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.

Text 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?

Commentary by Srila Baladeva Vidyabhushana:

The word Devaki here may also be interpreted to mean Yasoda. This is described in the Adi Purana:

"Nanda's wife has two names: Yasoda and Devaki."

Sri Sukadeva Gosvami describes Lord Krishna's birth in the following words (Bhagavatam 10.3.8):

"Then the Supreme Personality of Godhead, Visnu, who is situated in the core of everyone's heart, appeared in the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Sri Krishna."

Text 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.

Text 30

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

Text 31

Brahma chose a question.

Text 32

Lord Narayana granted his request.

Text 33 and 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?

Text 35

Lord Narayana said:

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

The word *niskama* here means liberation.

Text 37

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

Text 38

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

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

The word bhadra here means "the place where Balabhadra (Balarama) enjoys pastimes."

Text 40

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

Text 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.

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

Krsna's forests are: 1. Brhadvana 2. Madhuvana 3. Talavana 4. Kamyavana 5. Bahulavana 6. Kumudavana 7. Khadiravana and 8. Vrndavana. Balarama's forests are 1. Bhadravana 2. Bhandiravana 3. Srivana, and 4. Lauhavana.

Commentary by Srila Baladeva Vidyabhushana:

Krishna forests are the eight forests beginning with Vrndavana. Balarama's forests are 1. Bhadravana, 2. Srivana, 3. Lauhavana, and 4. Bhradvana.

Text 43

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

Commentary by Srila Baladeva Vidyabhushana:

In this connection the Gautamiya Tantra explains:

"In subtle forms the demigods and great sages reside in Vrndavana."

Text 44

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

Text 45

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

Text 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.

Text 47

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

Text 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.

Text 48 (b)

These four names are identical with the name Om.

Commentary by Srila Vishvanatha Chakravarti:

The names Balarama, Pradyumna, Aniruddha, and Krishna are identical with the name Om.

Text 49

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

Commentary by Srila Vishvanatha Chakravarti:

As a ray of sunlight is, in one sense, identical with the sun, in the same way, the individual living entity is, in one sense, identical with Lord Gopala.

Text 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.

Text 51

The Supreme Personality of Godhead is therefore known as Gopala.

Text 52

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

Text 53

Lord Gopala is unmanifest, limitless, and eternal.

Text 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.

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

The word visva-rupam here means "He in whom are all forms." Some texts give the word here as cit-svarupam, or "he whose form is spiritual." The word param-jyotih means "powerful" or "splendid." The word svarupam means "He whose form is extraordinary." The word rupa-varjitam means "He who has no material form." The word mat-padam means "My abode."

Text 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.

Text 57

You should always worship Me as Krishna in Mathura.

Text 58

Four kinds of men worship Me.

Commentary by Srila Baladeva Vidyabhushana:

These four kinds of devotees are described by the Lord Himself in the Bhagavad-gita (7.16):

"Those who are distressed, inquisitive, wise and those in need of money, engage in My devotional service."

Commentary by Srila Vishvanatha Chakravarti:

The four kinds of worshippers describe here are the devotees of Lord Vasudeva, Lord Sankarsana, Lord Pradyumna, and Lord Aniruddha.

Text 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.

Text 60

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

Text 61

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

Text 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.

Text 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, Laksmi.

Text 64

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

Text 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.

Text 66

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

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

That the Lord is the master of transcendental potencies is described in the sastras:

"The sages declare that eternal Lord Vishnu is the master of all transcendental potencies."

Text 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.

Text 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.

Text 70

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

Text 71(a)

The Vedic literatures explain that the goddess of fortune appeared among the women of Vraja.

Commentary by Srila Vishvanatha Chakravarti:

The following statement is found in the Skanda Purana, Matsya Purana, and other sastras.

"Rukmini is the Lord's consort in Dvaraka and Radha is His consort in Vrndavana." The Rk-parisista explains:

"Lord Madhava always stays by Radha's side. Radha always stays by Madhava's side."

Text 71 (b)

Learned transcendentalists say that the Lord's potency is the syllable om.

Text 72

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

Text 73

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

Text 74

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

Texts 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.

Text 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.

Text 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.

Text 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.

Text 82

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

Text 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.

Text 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.

Text 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.

Text 86

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

Text 87

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

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

The word "nirguna" here refers to Brahman. The "first unborn" here is the maya potency, splendid with knowledge and ignorance. The mind-born sons are the four Kumaras.

Text 89

The sages say that My eternal form is the crown.

Text 90

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

Commentary by Srila Baladeva Vidyabhushana:

The two things are the spiritual paths of sankhya and yoga. This is confirmed in Srimad-Bhagavatam:

"Sankhya and yoga are the two shark-shaped earrings worn by the Supreme Person."

Text 91

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

Commentary by Srila Baladeva Vidyabhushana:

This is confirmed in the Sruti-sastra:

"The devotees of the Lord become liberated from the grip of the illusory potency."

Text 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.

Commentary by Srila Vishvanatha Chakravarti:

The form made of the modes of material nature is the universal form, and the form beyond the modes of material nature is the auspicious transcendental form.

Commentary by Srila Baladeva Vidyabhushana:

The form beyond the modes of material nature here is the Lord's two-armed and four-armed forms.

Text 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?

Text 94

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

Commentary by Srila Vishvanatha Chakravarti:

The word unmanifested here means unmanifested to material eyes.

Text 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.

Commentary by Srila Baladeva Vidyabhushana:

When the Lord is invisible He is present in the form of hearing about Him.

The Lord's abode is Vrndavana, which the Lord Himself describes in the Gautamiya Tantra:

This is beautiful Vrndavana, My transcendental abode. Its size is five yojanas. Its forest is my own form.

The Yamuna River, where currents of nectar flow, also bears the name Susumna. In this place the demigods and sages always stay in subtle forms.

I, who am the master of all the demigods, never leave this forest. yuga after yuga, I am sometimes visible and sometimes invisible here.

Then My splendid, handsome form cannot be seen by material eyes.

Text 96

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

Text 97

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

Text 98

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

Commentary by Srila Vishvanatha Chakravarti:

Here is the answer to the question "How should the Lord be worshipped?" Here the Lord reveals mantras to be used in His worship.

Text 99

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

Text 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.

Text 101

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

Text 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.

Text 103

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

Text 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.

Text 105

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

Text 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.

Text 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.

Text 108

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

Text 109

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

Text 110

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

Text 111

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

Commentary by Srila Vishvanatha Chakravarti:

That Krishna is the Supreme Person is confirmed by the Lord Himself in Bhagavad-gita (15.17):

"Besides these two there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them."

Text 112

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

Commentary by Srila Vishvanatha Chakravarti:

This statement is confirmed by the Lord Himself in the Bhagavad-gita (14.27):

"I am the basis of the impersonal Brahman."

Text 113

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

Text 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.

Text 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.

Text 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 Kubera. Obeisances to Isana. Obeisances to Brahma. Obeisances to all the demigods.

Commentary by Srila Vishvanatha Chakravarti:

The demigods are offered respect because they are representatives of the Supreme Personality of Godhead.

Text 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.

Text 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.**