

Tripura Tapini Upanishad  
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Published by The Theosophical Publishing House, Chennai

Om! Gods! With ears let us hear what is good;  
Adorable ones! With eyes let us see what is good.  
With steady limbs, with bodies, praising,  
Let us enjoy the life allotted by the gods.  
May Indra, of wide renown, grant us well-being;  
May Pusan, and all-gods, grant us well-being.  
May Tarksya, of unhampered movement, grant us well-being.  
May Brihaspati grant us well-being.  
Om! Peace! Peace! Peace!

I-1: Now, in this sphere (of nescience), the Lord (Sadasiva), assuming the guises of Prajapati, Vishnu and Rudra, comes to be styled Goddess Tripura. By His primeval Power are fashioned the three abodes - the earth, the atmosphere and the heavens, or the heavens, the earth and the nether world. In the form of hrim, identical with the maya of Hara, the divine Hrillekha permeates, with Her terrible might, the terminus of the three peaks (above the junction of the two eyebrows), the seat of equilibrium of the three gunas, and the region where the world of objects is dissolved. This selfsame divinity is called Tripura.

I-2: On that adorable splendor  
Of the divine Creator we  
Meditate; may He our thoughts inspire -  
Who beyond all darkness is, Om.

I-3: Let us for all-knowing Fire the soma press  
Who, of our foes, the wealth consumes;  
As boat over river, so may He help  
Us over all difficulties, all troubles.

I-4: Let us adore with sacrifice the three-eyed God,  
Fragrant increaser of earthly growth.  
Like cucumber fruit from its stalk released,  
Let me from death, find freedom unto immortality.

I-5: The supreme sovereign, the goddess of the three cities, is the embodiment of the three Vedas and the supreme knowledge consisting of the 108 letters. The first four divisions elucidate Brahman; the second pertains to Sakti or Power; and the third to Siva, the Good.

I-6: It is recorded that the worlds, the Vedas, the sciences, legends, codes, medical works and astronomical treatises have all proceeded from the union of Siva and Sakti (Goodness and Power).

I-7: Now we shall elucidate the supreme mystery of it (i.e. the mantra given above). The syllable tat of the great mantra is the eternal Brahman, the supreme Lord, indefinable, impeccable, unconditioned, and unconstrained. He thinks, perceives, evolves, desires the status of consciousness. Thus that sole Deity, essentially good, evolves as the visible world. In the ascetics, sacrifices, mystics, He desires and what is desired is born. Being free from desires (in truth) and impeccable, He holds sway. He puts forth (letters like) a, ka, ca, ta, ta, pa, ya and sa. Hence is the

Lord named Desire. So, technically, (the Lord as) Desire pervades ka. Desire alone is this tat. Thus is karma understood. Hence it is the sense of tat. Whoso knows thus (becomes the Lord).

I-8: Savitur varenyam. The root supreme means 'to give birth to a living thing'. Savitur gives birth to living things; power gives birth.

I-9: This primeval power is Tripura,  
The supreme sovereign, Tripura;  
Goddess great with ear-rings adorned  
In sphere of fire abiding.

I-10: Whosoever masters (this knowledge) pervades everything. The power of the triangle (the serpent power) creates with (the aid of the) exalted letter e. So only the letter e is taken.

I-11: Varenyam means the best, the adorable, the imperishable, worthy of obeisance. So varenyam is understood as the letter e. Whoso knows this (becomes the best).

I-12: Bhargo devasya dhimahi - this we shall expound: Dha denotes bearing. By thought is the supreme Lord borne. Bharga is the shining one that dwells in the centre; the imperishable fourth (letter), the immediate Fourth, the all, the inmost of everything. The fourth letter i is in the middle of words. Thus is the form of bharga expounded, they say. So the letter i is understood as the equivalent of bhargo devasya dhi.

I-13: The exposition of mahi. The letter in which are present greatness, inertness and hardness is mahi. The letter la is the supreme abode. The letter la denotes the sphere, predominantly hard, comprising the seas, the mountains, the seven islands and the forests, and having a resplendent form. By mahi the goddess Earth is denoted.

I-14: Dhiyo yo nah prachodayat. May the supreme Self, the primeval, transcendental Sadasiva, inspire (our) thoughts, (our) luminous Self, with the steadfast letter la towards the transcendental, undifferentiated Real, which is beyond the sphere of desire for contemplation. Without verbal utterance, holding this in mind only, should one meditate.

I-15: Paro rajase savadom. Finally that (which is other than the Self) becomes the supreme Light, pure consciousness, the divinity dwelling in the heart, whose mark is consciousness, and which is (the same as) hrim, whose abode is the heart. So the group of five letters, Vagbhavakuta, which gives rise to the five elements and consists of five sections, is clarified. Who knows thus (reaps the results).

I-16: Now the next group that has become Kamakala is called Kamakuta, say the wise. In the utterance of the thirty-two sacred syllables, tat savitur varenyam, etc., tat is the supreme Self, Sadasiva, the imperishable, the pure, the unconditioned. The syllable ha, setting forth the identity (with Siva), has the form of Siva; it is held to be unarticulated, (though) a syllable. Thus, remaining external, it (ha) indicates the Power.

I-17: Along the line indicated earlier of tat savituh the moon (whose seed-syllable is sa) must be placed next to the sun (whose seed-syllable is ha). (The light of the sun) fills the region between the basic circle and the sacred orifice of the crown. The syllable sa is said to be unique. (He who is meditated on as tat and savitur) is the divine being whose essence is Siva and Sakti.

I-18: Siva is the Supreme God  
So (Brahman-knowers) say;

Sakti is all that is born;  
Sun and moon united are  
Hamsa - Brahman attributeless.

I-19: From Siva supreme, who creates  
Desire's objects, wells up desire;  
Lord of desires, the choice Light  
Is described as the letter ka.

I-20: Tat Savitur varenyam Bhargo devah. The imperishable milk that wipes out the effects of acts and their agents is worth imbibing. That imperishable (milk) is won through the union of the supreme Self and the individual self. That is the clear third syllable ha. It is indeed Sadasiva, the flawless, the shining divinity. The last syllable is thus expounded as the supreme abode.

I-21: Dhi denotes upholding; the upholding of inert matter is associated with mahi, denoted by the syllable, la. The sense of la coming after ha denoting Siva is clearly (Brahman). The last syllable is the Supreme Spirit. May it inspire our thoughts!

I-22: Paro rajase savadom: This group is the abode of Kamakala (i.e. the Vagbhava group). He who treads the six paths (such as the path of letters) reaches the seat of Vishnu. Whoso knows thus (reaches that seat). Nothing besides this (exists), says the Lord.

I-23: After this the other, the third group, Saktikuta, attains (accord) with the Gayatri of thirty-two syllables.

I-24: Tat Savitur varenyam. From the Self (comes) the sky; from the sky the air stirs forth. What comes into being in dependence on It is adorable. Befitting Savitur is the coming together of the individual self and the Supreme Self. The syllable denoting the individual self, (sa), clearly attains the form of the luminous Power.

I-25: Bhargo devasya dhi. With these words is counted the syllable (ka) denoting Siva who contains (all). With mahi, etc. (la is in accord). With the desirable, lovely, visible remainder (i.e. dhiyo yo nah, etc.), the desirable, lovely (hrillekha is in accord). Thus is Saktikuta elucidated.

I-26: Whoso repeats thus the fifteen-syllabled mantra of Tripura attains all desires; he attains all enjoyments; he conquers all worlds; he causes all words to bloom; he attains the status of Rudra; breaking through the abode of Vishnu (the veil of Maya), he reaches the supreme Brahman.

I-27: Having set forth the primeval vidya (incantation), the Sakti group (sa ka la hrim) and Power and Siva (denoted by sa ka) (must be contemplated in the first abode, the wakeful state). The Lopamudra incantation (ha sa ka la hrim) (must be contemplated) in the second abode, (the dream state).

I-28: In the third abode (or the collective sleep state) must be contemplated the previous incantation, the Power, hrillekha, without the nasal sound (sa ka la hri), the incantation on which Durvasas, the wrathful sage, meditated.

I-29: The Vagbhava group of the previous incantation is described as pertaining to Manu, Chandra and Kubera.

I-30: After Madana (or klim) comes the auspicious Vagbhava; next is the Kamakala (ka, etc.); next is the Sakti group, sa, etc. This grouping, in this order, was adored by Manu, and must be contemplated in the fourth abode (the Visva state).

I-31: (First) that which is styled Siva and Sakti (namely ha, etc.); then Vagbhava; again the Siva and Sakti group; and the third (sa, etc.) - this incantation, adored of Chandra, is to be contemplated in the fifth abode (the Taijasa state).

I-32: The incantation of Siva, etc., added to that of Chandra is the incantation of Kubera; it must be contemplated in the sixth abode (the Prajna state). Whoso knows this (attains Kubera's wealth).

I-33: Leaving out the fourth vowel i, and placing the sun and the moon (represented by ha and sa) in the beginning of all (groups), there results the vidya (incantation) promoting power over desires; it is named after Agastya and must be meditated on in the seventh abode (the Viraj state).

I-34: In the incantation (of Agastya) given above, set in twofold manner, ha ha, representing the incantations beginning with Kama and Madana; then sa, the seed-syllable of Sakti, and ka, the beginning of Vagbhava. Of sa and ka, let the vowels be shortened into half-syllables. This is the incantation of Nandi (to be contemplated) in the eighth abode (the Sutratman state).

I-35: The Vagbhava group; the incantation of Agastya, consisting of words and meanings styled Kamakala; (then) all the power of Maya (the Sakti group) - (these, integrated, were adored by the sun and so) this is called the incantation of Prabhakara. (It must be meditated on) in the mind abode (the state of the causal abode).

I-36: Again the incantation of Agastya; (then) Vagbhava; the seed-letter of Sakti (hrim); the seed-letter of Kama (klim); the seed-letters of Siva and Sakti (hamsa); (again) the seed-letter of Kama (klim); the seed-letter of the earth (lam); that of Maya (hrim); the abode of Kamakala (the six syllables beginning with ha); the seed-letters of the moon and the sun (so'ham); the seed-letter of Kama (klim); that of Siva (ham); that of Mahiman (sa); the third (i.e. hamsa, so'ham and hamsa) - (integrated), this incantation, adored by Shanmukha must be meditated on in the tenth abode.

I-37: Repeating the incantation of Agastya after that of Shanmukha, one gets the incantation of the supreme Siva who rules over the last region. It must be meditated on in the eleventh abode (in the spirit of Anujnatir).

I-38: Repeating the incantation of Agastya with Vagbhava, the incantation of Kubera, the abode of Kamakala and the sovereign group of Sakti derived from the incantation of Lopamudra, one gets the incantation of Vishnu. It must be meditated on in the twelfth abode (in the spirit of pure Anujna). He who knows thus (becomes Vishnu).

I-39: The Lord (Sadasiva) said to all the gods: Having listened to the incantation (set forth by Me) and made it clear to yourself ('I am Brahman'), know (there is nothing other than Brahman) and reduce (whatever appears besides) to Brahman. Enthroned the supreme vidya, the Divinity in the heart - the Divinity styled Kama, the Primeval One; whose form is the Fourth; who transcends the Fourth, who exceeds all; who occupies all seats consecrated with holy spells; who is surrounded on all sides by deities seated on the main and subordinate seats; who pervades all parts (from Prana, vital breath, to naman, name); the deity who is replete with delight; who is in union with the supreme Spirit; who is in the heart; whose gift is immortality; who is complete and who is possessed of senses; who, forever, is up risen; who comprises three groups; has three abodes, and is the supreme and most excellent Maya; who is the supreme power of Vishnu. Enthroned in the pericarp of the heart's lotus the supreme, sacred Lakshmi, the Maya ever up risen; who controls the

senses of Her devotees; who overwhelms the god of love; who is armed with bow and arrow; who inspires eloquence; who abides in the centre of the moon's sphere, is adorned with the crescent, and assumes the guise of the seventeen Prajapatis. She is the great one, eternally present. Her hands holding a noose and a goad are charming. She, the three-eyed one, shines like the rising sun. In the heart meditate on the goddess Maha Lakshmi, comprehending all glories and possessed of all auspicious marks. Her own nature is Spirit. She is flawless. Her name is Trikuta. She has a smiling face, is beautiful, is the great Maya, and is extremely fascinating. She is adorned with great earrings. She rests on the threefold seat and abides in the nameless sacred abode, Sripitha. She is the great Bhairavi, the power of Spirit, the great Tripura. Meditate on Her through the great yoga of meditation. Whoso knows Her thus (fulfils his life). This is the great Upanishad.

II-1: Then, therefore, having uttered the verse, 'Let us for all-knowing Fire the soma press', etc., one achieves the realization of Tripura.

II-2: The seers said: Explain the form of the extensive seed-letters latent in the beginning, middle and end of the glorificatory verse, 'Let us for all-knowing fire ....'

II-3: The Lord said to them: Utter the verse, 'Let us for all-knowing Fire the soma press', etc. Repeat backwards the last group of the Adividya (i.e. sa ka la hrim). Lengthen the first syllable of the first group (as ka) and that of the second group (as ha). (Together we get ka ha). 'Let us press the soma'. They say that (this verse refers to the state in which) cosmic ignorance vanishes; it is competent (to extinguish all that has been imagined as other than Brahman); it is the most excellent and blissful; it is the great glory.

II-4: The first group (called Vagbhava), the same as all prosperity, causes the sublation (of the world of objects); the second group (named after Kama) supports (the world of objects); the third (named after Sakti) brings it into being. Thus meditating on the three groups and purifying the mind, and elucidating the incantation of Tripura, one utters the mantra 'Let us for all-knowing Fire the soma press', etc.; then (there dawns) the wisdom called the incantation of Maha Vidyeshvari.

II-5: (Relying on) the incantation of Tripureshvari, having uttered the word jatavedase ['for all-knowing Fire'] and associating the dot denoting the divine principle of Siva with the vowels a, etc., of the Pranava, one gets the serpent-power that has become one with immortality and has assumed the triangular form (at the base of the spinal column).

II-6: Thus, of the chief principle of Adividya, the first group (beginning with ka) is Vagbhava; the second (beginning with ha) is the Kamakala. With the utterance of the syllables jata, the supreme Self is clearly expressed.

II-7: By the syllables jata, etc., the supreme (undifferentiated) Self, Siva, is denoted.

II-8: From birth onwards given to desires, one desires (Lordship). (When desires are renounced) perfection (of one's nature results). (So the knowers of Brahman) declare.

II-9: That very thing (the perfect spirit of Siva), we declare aright as installed in the three la-s, the seed-letters of the earth. Clarifying the letters of the mantras in the light of the significance of the three la-s (which denote existence-knowledge-bliss absolute), each in the midst (of the three groups), the word gotra must be understood. The principle of Siva is said to have been installed in this gotra. Thus has it been elucidated. Then follows the Kamakala (the second group beginning with ha). The rest may be elucidated as before with reference to vamam (competent). The incantation thus explained is styled Sarvarakshakari, the All-protecting one.

II-10: Thus having clarified this incantation of Tripureshi by means of the verse jatavedase, etc., there remains but the one supreme Divinity, the Light. Or (this results from) the incantation (consisting of the three groups). Grant the boon of the Fourth (i.e. meditate on the fact that the three groups do not exist independently of Siva). Fully identify the 'I' - sense with the nature of the Lord. Relate each of the three groups with the incantation styled the All-protecting one. Also clarify the incantation of the Atmasana form. Repeat the verse jatavedase, etc., and (once more) recall to mind the All-protecting incantation. Assign the form of Siva and Sakti to the initial and final positions (of the All-protecting incantation). Know that the syllable sa in the verse jatavedase, etc., has Sakti as its quintessence and that the word soma represents the prowess whose quintessence is Siva. Whoso knows this becomes great.

II-11: Thus elucidate this incantation which abides in Tripura and which is set forth in the circular seat. Repeat the verse jatavedase, etc., and also the incantation of Tripureshvari which is ever ascendant and whose quintessence is Siva and Sakti, as already set forth. Jatavedas symbolizes Siva, and sa has the imperishable Sakti as its essence. Elucidate Tripura, the ever-ascendant Maha Lakshmi, resting on the seat of mantras (symbolized by ha and sa), denoting the sun and the moon, pervading the three groups and subsisting in between Siva and the primeval Power. Repeat the verse jatavedase sunavama somam, etc., and call to mind the previous incantation associated with the seat of the real Self. With the words veda, etc., (in the verse), essentially the same as the sun denoted by ha, is indicated the universal Power of the Spirit (cicchakti) ever-ascendant. Put over it the dot (denoting the Siva principle). Elucidate the incantation of Tripura, garlanded, abiding in the seat of the Adept. Repeat the verse jatavedase sunavama somam, etc. Relying on the enchanting Tripura, contemplate (Her) in the syllables ka la. Elucidate the embodied incantation of Tripura, the sovereign over all incantations. Repeat jatavedase, etc., and relying on Tripura, the Lakshmi, one consumes fire.

II-12: Elucidate the incantation of Tripura, the Mother, the sovereign threefold Light, knowing that she consumes with a mouth of fire.

II-13: Thus with the words sa mah parsad ati durgani visva, She illuminates the supreme, She who is the inner Self. Her incantation, here, having become an effect, is utilized in the act of hailing. She is deemed competent in every way.

II-14: Thus these eight incantations, the very limbs of the divine Mahamaya are elucidated.

II-15: The gods verily said to the blessed Lord: Tell us about the foremost of the wheels, which promotes all desires, is adored of all, takes all forms, faces all quarters, and is the gateway to Liberation, by adoring which the Yogins cut through (the knot of differences) into the undifferentiated bliss of supreme Brahman.

II-16: To them the blessed Lord said: We shall elucidate the concept of Sri Chakra.

II-17: Make a triangle with three vertices. In it take as a measure a line, lengthen it, and make a triangle farther in front of it. Parallel to the base of the first triangle, but over all, make another triangle. The first triangle is the wheel, the second is the intermediary region, and the third has, marking it, the eight triangles.

II-18: Then, moving the line beyond the intermediary quarters, on the extremities of the eight spoked wheel move the line for soliciting the Sadhyas etc. Have the upper part marked with triangles. Draw four lines going up from the closed regions. In due order, with the two measuring lines, the wheel comes to be marked with ten triangles.

II-19: In the same manner, again, the wheel with ten spokes takes shape.

II-20: The wheel with fourteen spokes takes shape by joining the measuring line brought up to the parts of the ten spokes, after having joined the four vertices of the central triangles with the triangles at the extremities of the four lines.

II-21: Then take shape respectively the wheels enveloped in the eight lotuses, the sixteen lotuses, and the earth-wheel with four gates.

II-22: Thus has the wheel been elucidated by the process of construction.

II-23: I enumerate in the reverse order (the elements of) the wheel consisting of the nine selves. The first wheel enchants the three worlds; has the eight powers such as the power to assume the atomic size etc.; has the eight mothers; has the decade beginning with the All-agitating force; etc.; is manifest, is occupied by Tripura, and is characterized by the mystic mark of the All-agitating force.

II-24: The second wheel fulfils all expectations, is conjoined with the sixteen attractive powers beginning with sakama. It is well protected, occupied by the sovereign Tripura, and is characterized by the mystic mark of the All-scattering force.

II-25: The third wheel agitates all and is adorned with the eight flowers of Cupid. It is better secured, occupied by the beautiful Tripura, and characterized by the mystic mark of the All-fascinating force.

II-26: The fourth wheel grants excellence to all; has fourteen forces like the All-agitating force; is associated with a tradition; is occupied by the Dweller in the three cities, and is marked by the mystic mark of the All-subduing force.

II-27: The fifth wheel, beyond the fourth, accomplishes all ends; has the ten forces such as the power to yield all perfections; has the fullness of the Kaula; is occupied by Maha Lakshmi who is Tripura, and is marked by the mystic mark of the greatly exciting force.

II-28: The sixth wheel protects all; has ten traits such as omniscience; is devoid of interspaces; is occupied by the garlanded Tripura; and has the mark of the great goad.

II-29: The seventh wheel cures all diseases; has eight forces such as the force to subdue; has its mysteries; and bears the mystic mark of the khechari.

II-30: The eighth wheel grants all perfections; is characterized by four weapons, and the mysteries, higher and lower. It is occupied by the mother, Tripura, and has the mystic mark of the seed.

II-31: The ninth master-wheel is replete with all delight and is associated with the triad such as Kameshvari. It is exceedingly mysterious, occupied by the great Tripura, the beautiful, and has the mystic mark of the triangle.

II-32: All the metres indeed have passed over as spokes into the wheel. This wheel is the Srichakra.

II-33: In its hub, in the sphere of fire, are the sun and the moon. Worship the seat of the syllable Om there. There is the Imperishable in the form of the point. Call to mind the supreme Incantation, sky-like, and immanent in it. Bring thither the great Tripura, the beautiful. Petition Her with the single verse:

Goddess! In milk bathed, with sandal paste  
Besmeared! Goddess! With bilva leaves worshipped!  
Durga! I seek refuge in Thee.  
Adore Her with the mantra of Maya Lakshmi. Thus spoke the blessed Lord.

II-34: With these mantras adore the blessed Goddess. Then She becomes pleased and manifests Herself. So whoever worships with these mantras sees Brahman. He sees all things and achieves immortality - whosoever knows thus. This is the great Upanishad.

III-1: The gods said to the blessed Lord: We would fashion the mystic marks. The blessed Lord told them: Seated in the lotus posture with the region of the knees touching the earth, make the mystic marks.

III-2: He who knows the mystic mark of the triangle attracts all; he knows all; enjoys all fruits; he breaks up all and immobilizes the foe. Keeping the middle fingers over the ring fingers, he (brings together) the little fingers and the thumbs, the forefingers being left free like rods pointing downward. Thus is the first mark made (the triangle).

III-3: The same with the middle fingers joined is the second (the seed).

III-4: The third has the shape of the goad.

III-5: Rubbing the palms in the reverse order, bringing together the thumbs and the forefingers, the fourth is formed (the great goad).

III-6: The fifth (the great Deluder) is made when the thumbs are joined to the nails of the middle fingers, after rubbing with the forefinger on the little finger and the ring fingers held straight with the middle fingers.

III-7: The same shaped at the tip like a goad is the sixth (the All-subduing).

III-8: Keeping the left hand in the right resting posture, the ring fingers in the middle of the little fingers, and the middle fingers with the forefingers crossed over them, the thumbs straight, one gets the seventh, the khechari (the All-attracting).

III-9: In the all-upright, all-retracting posture, keeping each little finger in the space between its middle finger and the ring finger, and at the sides the forefingers in the shape of the goad, and the thumbs and palms in contact, the eighth is formed (the All-scattering).

III-10: The ring fingers rest on the back of the middle fingers; the thumbs holding the middle fingers on which rest the forefingers remain in the middle - thus is the ninth formed (the All-agitating).

III-11: Keeping the little fingers equally in and the thumbs, too, equally in, the mystic mark comes to have three sections. The five arrows, the mystic marks such as the five, are clear.

III-12: Krom is the seed of the goad; (ha, sa are those of Siva and Sakti; kha, of killing; prem, of enchantment); ha, sa, kha, prem, of khechari; ha (of the sun); straum (of desire); (ka) the first seed of Vagbhava is the ninth. (Ha, the first seed of Kamakuta) is the tenth. Whoso knows thus (becomes an adept in mantra).



III-13: Now, therefore, we shall expound the wheel that has become the Kamakala. Hrim, klim, aim, blum, straum - these five desires pervade the whole wheel. Wrap up the middle desire, aim, in the past (desire), straum, (i.e. aim, straum, aim). Let this group be put within blum. Bind up twice the end sought with the two medial aim-s and worship (setting them) in the birch-bark. Whoso knows this wheel knows all; he attracts all the worlds; he immobilizes everything. The wheel dyed in indigo slays foes, arrests all movements. Smearing it with lac, one controls all worlds. Uttering the formula nine lakhs of times, one attains the status of Rudra. Wrapping up (the wheel) in the inscribed diagram, one becomes victorious. Offering oblation in the fire built in a triangular fire-place, one wins over women. Doing so in a fire-place shaped like a rod or a circle one acquires unrivalled wealth. Doing so in a square fire-place one gets rain. If one offers oblations in a triangular fire-place, foes are killed, movements are immobilized Offering flowers, one becomes victorious. Offering substances having great tastes, one becomes surcharged with supreme joy. The great tastes are the six tastes.

III-14: We invoke you, Leader of hosts,  
Of poets, poet, most renowned;  
Doyen of kings, among Brahman-s  
Lord of Brahman-s, pay heed to us.  
Come with protection to our homes.

Uttering this hymn, touch the body pronouncing ga with the dot above. Bow down to Ganesha saying gam to Ganesha. Om, Bow unto the blessed Lord, with ash-smearred limbs, of formidable prowess. Kill! Kill!! burn! burn!! consume! consume!! subdue! subdue!! erase! erase!! Breaker up of the plough! At the foot of the trident, secure the accomplishment of the symbol. Dry up! Dry up!! The Eastern sea! Immobilize! Immobilize!! You who disrupt the counsels, the machines, the strategy, the messengers, the armies of the enemy, tear up! tear up!! cut up! cut up!! hrim, phat, Svaha. With this worship the Lord of the field.

III-15: Oh maid of noble lineage!  
We know, we contemplate a crore  
Of mantras; so many Kula's force  
Inspire us ever.

Thus adoring the maiden, whichever aspirant meditates, attains immortality. He attains renown and the full stretch of life. Or, knowing the Supreme Brahman, he abides. Whosoever knows thus (wins the fruit). This is the great Upanishad.

IV-1: The gods, verily, said to the blessed Lord: Lord! The heart of the most excellent Gayatri pertaining to Tripura has been expounded to us.

IV-2: In the hymn of jatavedas  
Tripura's eight (vidyas) are limned.  
Thus adoring Her, from the bonds  
Of life the Yogin is released.

IV-3: Now tell us about Mrityumjaya (victory over death). Hearing the words of all the gods speaking thus, the victory over Death is revealed through the hymn on Tryambaka in the Anustubh metre.

IV-4: Whence is the word Tryambaka derived? Being master of the three cities, he is Tryambaka.

IV-5: Why say: 'Let us sacrifice'? 'Sacrifice' means 'worship', 'extol' the real, by the two syllables mahe. By the immutable single letter kam (after Tryamba) victory over Death is expressed. So it is said: 'Let us sacrifice'.

IV-6: Now, why say 'fragrant'? He attains renown on all sides. Hence it is said 'fragrant'.

IV-7: Why say 'increases growth'? He creates all the worlds, saves all the worlds, pervades all the worlds. Hence He is said to increase growth.

IV-8: Why say 'like cucumber fruit ... let me find freedom'? As the cucumber is fast held by the stalk, so is (man) bound fast, and he is released from death, the bondage of transmigration; he becomes free.

IV-9: Why say 'unto immortality'? One achieves immortality, achieves the imperishable; one becomes Rudra.

IV-10: The gods verily said to the blessed Lord: Everything has been expounded to us. Now tell us all those mantras pertaining to Siva, Vishnu, Surya, Ganesha, by lauding with which Bhagavati will reveal Herself.

IV-11: The blessed Lord said:  
With 'Tryambaka' in sloka-metre  
Worship the Conqueror of Death;  
It is laid down that the single letter  
Is pervaded, as shown afore.

IV-12: One who worships with the mantra of the Yajus, 'Om, Obeisance to Siva' attains the status of Rudra and achieves blessedness. He who knows thus (does so).

IV-13: That supreme abode of Vishnu,  
Like an eye across the heavens,  
The wise always behold.

IV-14: Vishnu faces all quarters. As oil surrounds and fills a ball of sesame, He pervades (all things). His supreme abode is the high sky. The wise, namely gods like Brahma, behold it, i.e., hold it for ever in the heart. Hence, Vishnu's own form is derived from His abiding, existing, in all beings. He is Vasudeva (the god who dwells in all).

IV-15: Om Namah consists of three syllables. Bhagavate has four syllables. Vasudevaya has five syllables. This is the twelve-syllabled mantra of Vasudeva. He (who knows this) surmounts all hardships, lives a full life, achieves mastery over beings, and enjoys possession of wealth and cattle.

IV-16: The letters a, u and meditation constituting the Pranava denote the inward bliss, the all-pervading Brahman. Putting them together, (there is formed) Om.

IV-17: Swan sailing in the pure sky,  
Dweller in the atmosphere,  
Sacrificer near the altar,  
Guest walking into the house,  
Dweller in men, in noble things,  
In the right and in sky; in water born,  
Born in the light, in the right, in mounts;

The Right, the great - (He is the Lord).

IV-18: All fruits he wins who repeats the previous mantra of the sun together with the Powers, namely the dawn, the dusk, the intellect, which are the true, ordered, embodied Light. By each of the other luminous words in the mantra of the Surya is it upheld. Words like, 'in water born', etc., denote the Powers. He dwells in the high abode, the heavens, pertaining to the sun.

IV-19: Worshipping the Lord of hosts with the mantra given previously (III-14), 'We invoke you, Leader of hosts', etc., in the traistubha metre, together with the monosyllable, one achieves the status of Ganesha.

IV-20: Next have been laid down the Gayatri, the Savitri, the unuttered mantra (ajapa), that of Sarasvati, the matrika (or alphabet): By It, all this has been pervaded.

IV-21: Aim, the Goddess of speech! We know; klim, the Goddess of desire! We meditate; sau, May the Power inspire us. Thus, in the morn, Gayatri; at midday, Savitri; and at dusk, Sarasvati. The ajapa, 'hamsa', the unuttered (is chanted) without break. The matrika, comprising fifty letters, from a to ksa, pervades all words, all Shastras, all Vedas. The Goddess pervades all things. Obeisance, obeisance, unto Her!

IV-22: The blessed Lord said to them: Whoso perpetually lauds the Goddess with these mantras beholds all things. He attains immortality - whoso knows this. This is the Upanishad.

V-1: The gods, verily, said to the blessed Lord: Clearly has been explained to us the section on activities and what pertains to Tripura with all related topics. Next tell us about the attributeless Supreme.

V-2: The blessed Lord spoke to them: By means of the fourth and final Maya (avidya, jnana, vijnana and samyagjnana), has the supreme Brahman been indicated, the supreme Person, the supreme Self, whose essence is consciousness. The hearer, the thinker, the seer, the teacher, the toucher, the proclaimer, the cognizer, the supreme knower, the inner person in all persons - that Self must be cognized.

V-3: In that there are neither worlds seen nor unseen; no gods or demons; beasts or non-beasts; ascetics or non-ascetics; outcastes or non-outcastes; brahmins or non-brahmins. Alone and single, the supreme Brahman, all-quiet, shines forth. Gods, seers, manes, prevail not there. The awakened knower, the all-knower is Brahman.

V-4: In this context there are the following verses:

Hence the seeker after liberation  
Must from object his mind withdraw;  
For, liberation is indeed  
Mind's detachment from objects.

V-5: Two kinds of minds there are:

Pure and impure;  
Impure the mind, desire-ridden,  
The pure of desires freed.

V-6: Mind alone is cause of man's  
Bondage and release; bondage is

Clinging to objects; the mind  
Withdrawn there from promotes release.

V-7: Shorn of attachment to objects,  
And restricted to the heart,  
Mind thus ceases to be mind -  
Such is the state supreme.

V-8: Control the mind until  
It quiescence reaches in the heart.  
This is knowledge and meditation;  
The rest is naught but words.

V-9: Brahman is not thinkable alone,  
Nor unthinkable; think not;  
Yet, only think; thus, surely,  
Become Brahman, the same to all.

V-10: Yogin dissolves himself with self  
In Being, through meditation (high);  
Meditation on non-self is deemed  
No meditation at all.

V-11: That Brahman has no parts  
Is beyond concepts, without blemish.  
Knowing 'I am That', by slow degrees  
One Brahman does become.

V-12: Knowing It as beyond concepts,  
Endless, without cause or parallel;  
Immeasurable and beginningless,  
The man of wisdom is released.

V-13: There is no restriction, no origin;  
None in bondage: none who strives;  
None seeks liberation; aye, none  
Liberated - this is truth.

V-14: In wakeful state, in dreams, in sleep  
Know that the Self is only one;  
For one who passes beyond these states  
Rebirth there is none.

V-15: One real Self alone exists  
In diverse beings; as one,  
Or many is It seen, like  
Moon in water's sheen.

V-16: As when a pot is moved,  
The sky, pot-bound moves not -  
So is the living Self unmoved,  
Like sky when only pot has moved.

V-17: When repeated in different forms,  
Like pot from pot distinct,  
He knows not in these divisions,  
And yet at all times knows.

V-18: As long as illusions of words  
Encompass one, difference lasts;  
When darkness is scattered,  
It is unity one sees.

V-19: The lower Brahman is the Word;  
The Eternal, when that wears off,  
Remains; Its knower shall, for peace of mind,  
On the Eternal meditate.

V-20: Two Brahman-s are to be pondered on:  
The Word and Brahman Supreme;  
In the Word well versed, one attains  
Brahman Supreme.

V-21: The acute mind, after study of texts,  
On knowledge and wisdom intent,  
Must forsake all, as one who seeks grain  
Forsakes the husk perforce.

V-22: Milk has but a single colour  
Though drawn from diverse cows;  
As milk is knowledge known,  
Its sources are like cows.

V-23: Focusing the eye of knowledge  
Evoke the thought: 'I am Brahman,  
The great, supreme abode without  
Parts or movement, the quiescent One.'

V-24: Whoso knows thus the one supreme form of Brahman, the Fourth, abiding in all beings,  
dwells in the imperishable supreme abode.

V-25: I seek refuge, for the sake of life, in this fourth Power of Knowledge, the cause of the  
manifestation of Brahman.

V-26: In the order of Akasa, etc. Akasa is the supreme source of all these elements. All these beings,  
verily, are born of Akasa, and they merge in Akasa. Because of it they live, once they are born. So,  
know Akasa to be the seed.

V-27: That very thing, know as the seat of Akasa, of air, of fire, of water, of precious stones. Whoso  
knows this attains immortality.

V-28: Therefore, whoever knows this fourth (Wisdom or vidya) pertaining to the glory of Kamaraja  
(the Self in liberation) with its eleven fold form as the imperishable Brahman attains the fourth state  
- whoever knows this. This is the great Upanishad.

Om! Gods! With ears let us hear what is good;  
Adorable ones! With eyes let us see what is good.  
With steady limbs, with bodies, praising,  
Let us enjoy the life allotted by the gods.  
May Indra, of wide renown, grant us well-being;  
May Pusan, and all-gods, grant us well-being.  
May Tarkasya, of unhampered movement, grant us well-being.  
May Brihaspati grant us well-being.  
Om! Peace! Peace! Peace!

Here ends the Tripura-Tapini Upanishad, included in the Atharva-Veda.

लिपु रातपिन्यु पनिषत्



लिपु रातपिनीविद्यावे द्युचिच्छक्तिविग्रहम् ।  
वस्तु तश्चिन्मात्ररूपं परं तत्त्वं भजाम्यहम् ॥

ॐ भद्रं कर्णेभिः शृणु याम क्त्राः ॥ भद्रं पश्ये माक्ष्मिर्भयजलाः ॥

स्थिरै रङ्गै स्तुक्त्वा सस्तनूभिः ॥ व्यशे म क्त्रहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः ॥ स्वस्ति नः पूषा विश्ववेदाः ॥

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

हरिः ॐ ॥ अथै तस्मिन्नन्तरे भग्नान्प्राजापत्यं वै षण्णं विलयकारणं  
रूपमाश्रित्य लिपु रभिधा भगवतीत्येवमादिशक्त्या भूर्भुवः स्वस्तीण्य  
स्वर्गभू पातालनि लिपु रणि हरमायात्मकेन हीङ्कारेण हृल्ले खाख्या  
भगवती लिक्कू टमसाने निलये विलये धम्मि महसा घोरेण प्राप्नोति । सैवे यं  
भगवती लिपु र्ते व्यापठ्यते । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो  
नः प्रचोदयात् परो रजसे सन्नदोम् । जात्से दसे सुवाम सोममरातीयतो  
निदहाति वे द । सनः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं कुक्कृतात्यग्निः ।  
व्यम्बकं यजामहे सुम्भिं पुष्टिवर्धनम् । ऊर्गुरुकमिव बन्धना-  
न्मृत्योर्मुक्षीय मामृतात् । शताक्षरी परमाविद्या त्रयीमयी साष्टार्णा  
लिपु रा परमे श्वरी । आद्यनि चत्वारि पदानि परब्रह्मविकासीनि । द्वितीयानि  
शक्त्याख्यानि । तृतीयानि शैवानि । तत्र लोका वेदाः शास्त्राणि पुराणानि  
धर्माणि वै चिकित्सितानि ज्योतीषि शिवशक्तियोगादित्येवं घन्ना व्यापठ्यते ।  
अथै तस्य परं गह्वरं व्याख्यास्यामो महम्मसमुद्भूतं तदिति । ब्रह्म  
शाश्वतम् । परो भग्नान्त्रिलक्षणो निरञ्जनो निरुपाधिराधिरहितो देवः ।  
उन्मीलते पश्यति विकासते चै तन्यभ्रं कामयत इति । स एको देवः शिवरूपी  
दृश्यत्वेन विकासते यतिषु यज्ञेषु ऋषिषु कामयते ।  
कामं जायते स एषनिरञ्जनोऽकामत्वेनोज्जृम्भते ।  
अकचटतपयशान्मु जते । तस्मादीश्वरः कामोऽभिधीयते ।  
तत्परिभाषया कामः ककारं व्याप्नोति । काम एवे दं  
तत्तदिति ककारो गृह्यते । तस्मात्तत्पदार्थ इति य एवं वे द ।  
सवितुर्वरेण्यमिति षूङ् प्रणिप्रसवे सविता प्राणिनः सूते  
प्रसूते ऋत्तेम् । सूतेलिपु रा शक्तिराद्ये यं लिपु रा  
परमे श्वरी महाकुण्डली देवी । जातवे दसमण्डलं योऽधीते  
सर्वं व्याप्यते । त्रिकोणशक्तिरे कारेण महाभागेन प्रसूते ।  
तस्मादे कार ए गृह्यते । त्वरेण्यं श्रेष्ठं भस्मियमक्षरं  
नमस्कार्यम् । तस्माद्द्वरेण्यमे काराक्षरं गृह्यते  
य एवं वे द । भर्गो देवस्य धीमहीत्येवं व्याख्यास्यामः ।  
धकारो धारणा । धियैव धार्यते भग्नान्परमे श्वरः ।  
भर्गो देवो मध्यवर्ति तु रीयमक्षरं साक्षात्तु रीयं क्त  
सर्वान्तभूतम् । तु रीयाक्षरमीकारं पद्मं  
मध्यवर्तीत्येवं व्याख्यातं भर्गोरूपं व्यग्नक्षते ।  
तस्माद्भर्गो देवस्य धीमहीत्येवमीकाराक्षरं गृह्यते ।  
महीत्यस्य व्याख्यानं महत्त्वं जडत्वं क्त्वन्यं विद्यते  
यस्मिन्नक्षते रे तन्मह लकारः परं धाम । कठिन्याढ्यं  
ससागरं सफरतं स सप्तद्वीपं सकम्पनमुज्ज्वलद्रुं  
मण्डलमेवोक्तं लकारेण ।  
पृथ्वी क्षेत्री महीत्यनेन व्याचक्षते । धियो यो नः प्रचोदयात् ।  
परमात्मा सदाशिव आदिभूतः परः । स्थाणु भूते लकारेण  
ज्योतिर्लिङ्गमात्मानं धियो बुद्धयः परे वस्तुनि ध्याने च्छारहितं  
निर्विकल्पके प्रचोदयात्प्रे रयेदित्युच्चारणरहितं चे तस्यै  
चिन्तयित्वा भावयेदिति । परो रजसे सन्नदोमिति तदवसाने परं  
ज्योतिरमलं हृदि देवतं चै तन्यंचिल्लिङ्गं हृदयागास्त्रासिनी  
हृल्ले खे त्यदिना स्पष्टं वाग्भवकूटं पञ्चाक्षरं  
पञ्चभूतजनकं पञ्चकलामयं व्यापठ्यत इति । य एवं वे द ।  
अथ तु परं कामकलाभूतं कामकूटमाहुः । तस्मिन्नुर्वरेण्य-

मित्यादिद्वात्रिंशदक्षरं पठित्वा तदिति परमात्मा सदाशिवोऽक्षरं  
विमलं निरुपाधितादाव्यप्रतिपादनेन हकाराक्षरं शिवरूपं  
निरक्षरमक्षरं व्यलिख्यत इति । तत्परागव्यावृत्तिमादाय शक्तिं दर्शयति ।  
तत्सवितुरिति पूर्वेणाध्वना सूर्याधश्चन्द्रिकां व्यलिख्य  
मू लदिब्रह्मरन्ध्रं साक्षरमद्वितीयमाचक्षत इत्याह भगवन्तं  
देवं शिवशक्त्यात्मकमेवोदितम् ।  
शिवोऽयं परमं दे शक्तिरे षा तु ज्मिज्जा ।  
सूर्याचन्द्रमसोर्योगाद् सस्ततत्पदमु च्यते ॥ १॥

तस्मादुज्जृ ष्भते कामः कामात्कामः परःशिवः ।  
कार्णोऽयं कामक्रेोऽयं वरे ण्यं ष्मि उच्यते ॥ २॥

तत्सवितुर्वरे ण्यं ष्मि देवः क्षीरं सेघनीयमक्षरं  
समधु घ्नमक्षरं परमात्मज्मिात्मनोर्योगात्तदिति  
स्पष्टमक्षरं तृ तीयं हृ द्वि तदेव सदाशिव एव  
निष्कल्मष आद्यो देवोऽन्त्यमक्षरं व्यक्रियते ।  
परमं पदं धृति धारणं विद्यते जडत्वधासं  
महीति लकारः शिवाधस्तात् लकारार्थः स्पष्टमन्त्यमक्षरं  
परमं चै तन्यं धियो यो नः प्रचोदयात्परो रजसे सन्नदोमित्येवं  
कू टं कामकलालयं षडध्वश्चित्तको वै ष्णं परमं  
धामैति भगवांश्चै त्स्माद्य एवं वे द । अथै ष्मादपरं  
तृ तीयं ष्मिक्तेकू टं ष्मिपद्यते । द्वात्रिंशदक्षर्या गायत्या  
तत्सवितुर्वरे ण्यं ष्मादात्मन आकाश आकाशाद्वायुः स्फु ष्मि  
तदधीनं वरे ण्यं समु दीयन्मा सवितुर्वा योग्यो जीवात्मपरमात्म-  
समु ष्मिस्तं प्रकाशशक्तिरूपं जीवाक्षरं स्पष्टमापद्यते ।  
भर्गो देवस्य धीत्यनेनाधाररूपशिवात्माक्षरं गण्यते ।  
महीत्यादिनाशे ष काम्यं र्मिीयं दृश्यं ष्मिक्तेकू टं  
स्पष्टीकृ तमिति । एवं पञ्चदशाक्षरं तै पु रं योऽधीते स  
सर्वान्कामानवाप्नोति । स सर्वाल्लोकाञ्जयति । स सर्वा वाचो विजृ ष्मिभयति ।  
स रुद्रत्वं प्राप्नोति । स वै ष्णं धामभित्त्वा परं ब्रह्म प्राप्नोति ।  
य एवं वे द । इत्याद्यां विद्यामभिधायै तस्याः शक्तिकू टं  
शक्तिशिवाद्यं लोपामु द्वे यम् ।  
द्वितीये धामनि पूर्वेणैव मनुना बिन्दुहीना शक्तिभू तहल्ले खा  
क्रोधमुनिनाधिष्ठिता । तृ तीये धाम्नि पूर्वस्या एव विद्याया  
यद्वाग्भवकू टं तैव मानवीं चान्द्रीं कौबे रीविद्यामाचक्षते ।  
मदनाधः शिवं वाग्भवम् । तद्दूर्ध्वं कामकलामयम् ।  
शक्त्यूर्ध्वं शक्तिमिति मानवी विद्या । चतुर्थे धामनि  
शिवशक्त्याख्यमन्यत्तृ तीयं चे यं चान्द्री विद्या । पञ्चमे धामनि  
ध्ये ये यंचान्द्री कामाधः शिवाद्यकामा । सैव कौबेरि षष्ठे  
धामनि व्याचक्षत इति । य एवं वे द । हित्वे कारं तु रीयस्वरं ष्मिदौ  
सूर्याचन्द्रमस्केन कामे श्मिर्वागस्त्यसं ज्ञा । सप्तमे धाम्नि  
तृ तीयमे तस्या ष्मि पूर्वोक्तायाः कामाद्यं द्विधाधः कं मत्कलालयं  
शक्तिबीजं वाग्भवाद्यं तयोर्ध्यावशिरस्कं कृ त्वानन्दिविद्ये यम् ।  
अष्टमे धामनि वाग्भवमागस्त्यं वागर्थकलामयं कामकलभिधं  
सकलमायाशक्तिः प्रभाकरी विद्ये यम् । नवमे धामनि पुनरागस्त्यं  
वाग्भवं शक्तिमन्मथशिवशक्तिमन्मथोर्वीमायाकामकलालयं  
चन्द्रसूर्यानङ्गधूर्जटिमहिमालयं तृ तीयं षष्ठमु खीष्मिद्या ।  
दशमे धामनि विद्याप्रकाशितया भू य ष्मागस्त्यविद्यां पठित्वा भू य  
एवे मामन्त्यमायां परःशिवविद्ये यमे कादशे धाम्नि भू य ष्मागस्त्यं  
पठित्वा एतस्या एव वाग्भवं यद्भ्रजं कामकलालयं च तत्सहजं कृ त्वा  
लोपामु द्रायाः शक्तिकू टराजं ष्मित्वा वै ष्मिी विद्या द्वादशे धामनि  
व्याचक्षत इति । य एवं वे द ।



तान्होवाच । भगवान्सर्वे यूयं श्रुत्वा ब्रूयामाख्यां  
तु रीयरूपां तु रीयातीतां वीरकटां सर्गमन्त्रासनगतां  
पीठोपपीठदेवतापरिवृतां सकलकलाव्यभिचीं देवतां सामोदां  
सपरागां सहृदयां सामृतां सकलान्त्रिणां सदोदितां  
परां विद्यां स्पष्टीकृत्वा हृदयेनिधाय विज्ञायानिलयं  
गमयित्वा त्रिकूटं लिपु रं परमां मायां श्रेष्ठं परां  
वैष्णवीं संनिधाय हृदयकमलकर्णिकायां परां भवतीं  
लक्ष्मीं मायां सदोदितां महामयिकरीं मदनोन्मादनकारिणीं  
धनुर्बाणधारिणीं वाग्विजृम्भिणीं चन्द्रमण्डलमध्यवर्तिनीं  
चन्द्रकलां सप्तदशीमहानित्योपस्थितां पाशाङ्गामनोज्ञ-  
पाणिपल्लवां समुद्यत्कनिभां लिनेतां विचिन्त्य देवीं महालक्ष्मीं  
सर्वलक्ष्मीमयीं सर्वलक्षणसम्पन्नां हृदये चैतन्यरूपिणीं  
निरञ्जनां त्रिकूटाख्यां स्मितमुखीं सुन्दरीं महामायां  
सर्वसुभगां महाकुपिणीं लिपिठमध्यवर्तिनीमकथादिश्रीपीठे  
परां भैरवीं चित्कलां महत्लिपु रं देवीं ध्यायेन्महाध्यम-  
योगेने यमेव वेदति महोपनिषत् ॥ इति प्रथमोपनिषत् ॥ १॥

अथातो जातवेदसे सुवाम सोममित्यादि पठित्वा त्रैपुरीं विसृज्यते ।  
जातवेदस इत्येकसूक्तस्याद्यमध्यमावसानेषु तत्र स्थानेषु  
विलीनं बीजसागररूपं व्यक्ष्वे तृष्यञ्जुः । तान्होवाच  
भगवाञ्जातवेदसे सुवाम सोमं तदत्यम्राणीं विलोमेन पठित्वा  
प्रथमस्याद्यं तद्वेदं द्वितीयस्याद्यं सुवाम सोममित्यनेन  
कौलं वामं श्रेष्ठं सोमं महासौभाग्यव्यक्षते । स  
सर्वसम्पत्तिभूतं प्रथमनिवृत्तिकारणं द्वितीयं स्थितिकारणं  
तृतीयं सकारणमित्यनेन करशुद्धिं कृत्वा लिपु रविद्यां  
स्पष्टीकृत्वा जातवेदसे सुवाम सोममित्यादि पठित्वा महाविद्ये श्वरी-  
विद्यामाचक्षते लिपु रे श्वरीजातवेदस इति । जाते आद्यक्षरे मातृकायाः  
शिरसि बैन्द्वममृतरूपिणीं कुण्डलिनीं त्रिकोणरूपिणीं चेति वाक्यार्थः ।  
एवं प्रथमस्याद्यं वाग्भवम् । द्वितीयं कामकलालयम् । जात  
इत्यनेन परमात्मनो जृम्भणम् । जात इत्यदिना परमात्मा शिव उच्यते ।  
जातमात्रेण कामी कामयते काममित्यादिना पूर्णं व्याचक्षते ।  
तदेव सुनवाम गोलारूढं मध्यवर्तिनामृतमध्येर्णनं  
मन्त्राणान्स्पष्टीकृत्वा । गन्धेति नामगोत्रायामित्यादिना स्पष्टं  
कामकलालयं शेष्वाममित्यादिना । पूर्वणाध्वना विद्येयं  
सर्वरक्षाकरी व्याचक्षते । एवमेते विद्यां लिपु रे शीस्पष्टीकृत्वा  
जातवेदस इत्यदिना जातो देव एक ईश्वरः परमो ज्योतिर्मन्तवो वेति तु रीयं  
वरं दत्त्वा बिन्दुपूर्णज्योतिःस्थानं कृत्वा प्रथमस्याद्यं द्वितीयं च  
तृतीयं च सर्वरक्षाकरीसं बन्धं कृत्वा विद्यामात्मासनरूपिणीं  
स्पष्टीकृत्वा जातवेदसे सुवाम सोममित्यादि पठित्वा रक्षाकरीं  
विद्यां स्मृत्वा एतयोर्धाम्नोः शक्तिशिवरूपिणीं विनियोज्य स इति  
शक्त्यात्मकं वर्णं सोममिति शैवात्मकं धाम जप्तीयात् । यो जप्तीते  
स सुभगो भवति । एवमेतां चक्रासनगतां लिपु र्वासिनीं सदोदितां  
शिवशक्त्यात्मिकमवेदितां जातवेदाः शिव इति सेति  
शक्त्यात्माक्षरमिति शिवादिशक्त्यन्तरालभूतां त्रिकूटदिचारिणीं  
सूर्याचन्द्रनमस्कां मन्त्रासनगतां लिपु रं महालक्ष्मीं  
सदोदितां स्पष्टीकृत्वा जातवेदसे सुवाम सोममित्यादि  
पठित्वा पूर्वं सदात्मासनरूपां विद्यां स्मृत्वा वेद इत्यदिना  
विश्वाहसं ततोदयबैन्द्वमुपरि विन्यस्य सिद्धासनस्थां लिपु रं  
मालिनीं विद्यां स्पष्टीकृत्वा जातवेदसे सुवाम सोममित्यादि  
पठित्वा लिपु रं सुन्दरीं श्रित्वा कले अक्षरे विचिन्त्य मूर्तिभूतां  
मूर्तिरूपिणीं सर्वविद्ये श्वरी लिपु रं विद्यां स्पष्टीकृत्वा  
जातवेदस इत्यदि पठित्वा लिपु रं लक्ष्मीं श्रित्वाग्निं निदहाति

सैवे यमग्रामने ज्वलतीति विचिन्त्य त्रिज्योतिषमीश्वरीं लिपु रामम्बां  
 विद्यां स्पष्टीकुर्यात् । एषमे ते स नः पर्षदति दुर्गाणि  
 विश्वे त्यदिपरप्रकाशिनी प्रत्यग्भू ता कर्मा । विद्ये यमाहूतकर्माणि  
 सर्वतो धीरेति व्याचक्षते । एषमे तद्विद्याष्टकं महामाया-  
 दे व्यङ्गभू तं व्याक्षते । देवा ह वै भग्नन्तमब्रुवन्महाचक्रनायकं  
 नो ब्रूहीति सार्वकामिकं सर्गाराध्यं सर्ररूपं विश्वतोमु खं  
 मोक्षद्वारं यद्योगिन उपविश्य परं ब्रह्मभित्त्वा निर्वाणमु पविशन्ति ।  
 तान्होवाच भगवाञ्श्रीचक्रं व्याख्यास्याम इति । त्रिकोणं त्यसं कृ त्वा  
 तदन्तर्मध्यवृ त्तममयष्टिरे खामाकृ ष्विशालं नीत्वाग्रतो  
 योनिं कृ त्वा पूर्वयोन्यग्ररूपिणीं मानयष्टिं कृ त्वा तां सर्वाध्वीं  
 नीत्वा योनिं कृ त्वाद्यं त्रिकोणं चक्रं भवति । द्वितीयमन्तरालं भवति ।  
 तृ तीयमष्टयोन्यङ्कितं भवति । अथाष्टारचक्राद्यन्तविदिकोणाग्रतो  
 रे खां नीत्वा साध्याद्याकर्षणबद्धे रे खां नीत्वे त्वेवमथोर्ध्व-  
 सम्पु टयोन्यङ्कितं कृ त्वा कक्षाभ्य ऊर्वगरे खद्यतु ष्टयं  
 कृ त्वा यथक्रमेण मानयष्टिद्वयेन दशयोन्यङ्कितं चक्रं भवति ।  
 अनेनैव प्रकारेण पुनर्दशारचक्रं भवति । मध्यत्रिकोणाग्रचतु ष्टया-  
 द्रे खद्यराग्रकोणे षु सं योज्य तद्दशारां शक्तींतां ममयष्टिरे खां  
 योजयित्वा चतुर्दशारं चक्रं भवति । ततोऽष्टपलसंवृ त्तं चक्रं भवति ।  
 षोडशपलसंवृ त्तं चक्रं चतुर्द्वारं भवति । ततः पार्थिवं चक्रं  
 चतुर्द्वारं भवति । एवं सृष्टियोगेन चक्रं व्याख्यातम् नवात्मकं  
 चक्रं प्रतिलोम्येन वा वच्मि । प्रथमं चक्रं त्रै लोक्यमोहं भवति ।  
 साणिमाद्यष्टकं भवति । समातष्टकं भवति । ससर्वसं क्षोभिण्यादिदशकं  
 भवति । सप्रकटं भवति । लिपु रयधिष्ठितं भवति । ससर्वसं क्षोभिणीमु द्रया  
 जु ष्टं भवति । द्वितीयं सर्वाशापरिपूर कं चक्रं भवति ।  
 सकामाद्याकर्षिणीषोडशकं भवति । सगु प्तं भवति । लिपु रे श्वाधिष्ठितं  
 भवति । सर्वविद्राविणीमु द्रया जु ष्टं भवति । तृ तीयं र्क्षसं क्षोभं चक्रं भवति । सानङ्गकु सु माद्यष्टकं भवति । सगु प्ततरं भवति ।  
 लिपु रसु न्धाधिष्ठितं भवति । सर्वाकर्षिणीमु द्रया जु ष्टं भवति ।  
 तृ तीयं र्क्षसौभाग्यदायकं चक्रं भवति ।  
 ससर्वसं क्षोभिण्यादिद्विसप्तकं भवति । ससम्प्रदायं भवति ।  
 लिपु स्वासिन्याधिष्ठितं भवति । ससर्ववशं करिणीमु द्रया  
 जु ष्टं भवति । तृ तीयं सर्वासाधकं चक्रं भवति ।  
 ससर्वसिद्धिप्रदादिदशकं भवति । सकलकौलं भवति ।  
 लिपु रामहालक्ष्म्यधिष्ठितं भवति । महोन्मादिनीमु द्रया  
 जु ष्टं भवति । षष्ठं सर्ररक्षाकरं चक्रं भवति ।  
 ससर्वज्ञत्वादिदशकं भवति । सनिगर्भं भवति ।  
 लिपु रमलिन्याधिष्ठितं भवति । महाङ्कुशमु द्रया जु ष्टं  
 भवति । सप्तमं सर्ररोगहरं चक्रं भवति । सर्ववशिन्याद्यष्टकं  
 भवति । सरहस्यं भवति । लिपु रसिद्ध्याधिष्ठितं भवति ।  
 सखेचरीमु द्रया जु ष्टं भवति । अष्टमं सर्रसिद्धिप्रदं  
 चक्रं भवति । सायु ध्वतु ष्टयं भवति । सपरापररहस्यं  
 भवति । लिपु राम्बयधिष्ठितं भवति । बीजमु द्रयधिष्ठितं  
 भवति । नवमं चक्रनायकं सर्गानन्दमयं चक्रं भवति ।  
 सकामे श्वादिलिकं भवति । सातिरहस्यं भवति । महालिपु र-  
 सु न्धाधिष्ठितं भवति । योनिमु द्रया जु ष्टं भवति ।  
 संक्रामन्ति वै सर्वाणि च्छन्दासि चकाराणि । तदेव चक्रं  
 श्रीचक्रम् । तस्य नाभ्यामग्निमण्डले सूर्याचन्द्रमसौ ॥

तत्रोकारपीठं पू ञ्जित्वा तत्राक्षरं बिन्दुरूपं तदुत्तर्गत-  
 व्योमरूपिणीं विद्यां परमां स्मृ त्वा महलिपु रसु न्दरीम्माह्य ।  
 क्षीरेण स्नापिते देवे चन्दनेन विलेपिते । बिल्वपत्रार्चिते देवे दुर्गेऽहं  
 शरणं गतः । इत्ये कर्षा प्रार्थ्यं मायालक्ष्मी तन्त्रेण  
 पू जयेदिति भगवानब्रवीत् । एतैर्नैर्भगवतीं यजेत् । ततो देवी

प्रीता भवति । स्वात्मानं दर्शयति । तस्माद्य एतैर्मन्त्रैर्यजति स  
ब्रह्म पश्यति । स सर्वं पश्यति । सोऽमृ तत्त्वं च गच्छति ।  
य एवं वेदति महोपनिषत् ॥

इति द्वितीयोपनिषत् ॥ २॥

देवा ह वै मुद्राः सृजन्ती भगवन्तमब्रुवन् ।  
तान्होवाच भगवानवनिकृ तजम् मण्डलं विस्तीर्य  
पद्मासनं कृत्वा मुद्राः सृजन्ती । स सर्वानाकर्षयति  
यो योनिमुद्रामधीते । स र्खं वेत्ति । स सर्वफलमश्नुते ।  
स सर्वान्भञ्जयति । स विद्वेषिणं स्तम्भयति । मध्यमे  
अनामिकोपरि विन्यस्य कनिष्ठिकाङ्गुष्ठतोऽधीते  
मुक्तयोस्तर्जन्योर्दण्डवदधस्तादेवंविधा प्रथमा सम्पद्यते ।  
सैव मिलितमध्यमा द्वितीया । तृतीयाङ्गुष्ठाकृतिरिति ।  
प्रातिलोभ्येन पाणी सङ्घर्षयित्वाङ्गुष्ठी साग्रिमौ  
समाधाय तुरीया । परस्परं क्लीयसे दं मध्यमाबद्धे  
अनामिके दण्डिन्यौ तर्जन्यावालिल्ङ्ग्यन्नष्टभ्य मध्यमानख-  
मिलिताङ्गुष्ठी पञ्चमी । सैवाग्रे ऽङ्गुष्ठाकृतिः षष्ठी ।  
दक्षिणशये वामबाहुं कृत्वा न्योन्यामिके क्लीयसीमध्यगते  
मध्यमे तर्जन्याक्रान्ते सरलास्वङ्गुष्ठी खेचरी सप्तमी ।  
सर्वोर्ध्वे सर्वसं हृति स्वमध्यमानामिकान्तरे क्लीयसि  
पार्श्वयोस्तर्जन्यावङ्गुशाब्धे युक्ता साङ्गुष्ठयोगतोऽन्योन्यं  
सममञ्जलिं कृत्वाष्टमी । परस्परमध्यमापृष्ठतिन्यावनामिके  
तर्जन्याक्रान्ते समे मध्यमे आदायाङ्गुष्ठी मध्यवर्तिनी  
नवमी प्रतिपद्यत इति ।  
सैवेयं क्लीयसे समे अतरिते ऽङ्गुष्ठी समावन्तरितौ  
कृत्वा लिखण्डापद्यत इति । पञ्च बाणाः पञ्चाद्या  
मुद्राः स्पष्टाः । क्रोमङ्गुशा । हस्रक्रे खेचरी ।  
हं सौ बीजाष्टमी वाग्भवाद्या नवमी दशमी च  
सम्पद्यत इति । य एवं वेद । अथातः कामकलाभू तंचक्रं  
व्याख्यास्यामो ह्रीं क्लीमं ब्लूं स्रीमे ते पञ्च कामाः  
सर्वचक्रं व्यघर्तन्ते । मध्यमं कामं र्खं वसाने  
सम्पुटीकृत्य ब्लूङ्गुष्ठी सम्पुटं व्याप्तं कृत्स्नैरेन्द्रेण  
मध्यवर्तिना साध्यं बद्ध्वा भूर्जपले यजति । तच्चक्रं  
यो वेत्ति स सर्वं वेत्ति । स सकलल्लोकानाकर्षयति । स सर्वं  
स्तम्भयति । नीलीयुक्तं चक्रं शत्रून्मारयति । गतिं  
स्तम्भयति । लाक्षायुक्तं कृत्वा सकललोकं वशीकरोति ।  
नवलक्षजपं कृत्वा रुद्रत्वं प्राप्ति । मातृकया वेष्टितं  
कृत्वा विजयी भवति । भगाङ्गुष्ठी कृत्वा माधाय पुरुषो  
हविषा हुत्वा योषितो वशीकरोति । वतुले हुत्वा श्रियमतुलं  
प्राप्नोति । चतुरस्रे हुत्वा वृष्टिर्भवति । त्रिकोणे हुत्वा  
शत्रून्मारयति । गतिं स्तम्भयति । पुष्पणि हुत्वा विजयी भवति ।  
महारसैर्हुत्वा परमानन्दनिर्भरो भवति । गणानां त्वा गगपतिं  
हवामहे क्विं कवीनामुपमश्र्वस्तमम् । ज्येष्ठराजं  
ब्रह्मणां ब्रह्मणस्पत आ नः श्रुण्वन्नूतिभिः सीद सादनम् ।  
इत्येवमाद्यमक्षरं तदन्त्यबिन्दुपूर्णमित्यनेनाङ्गं स्पृशति ।  
गं गणे शायनम् इति गणे शंनमस्कुर्वीत । ॐ नमो भगवते  
भस्माङ्गरागायोग्रते जसे हहन दहदह पचपच मथमथ  
विध्वं सयविध्वं सय हलभञ्ज शूलमूले व्यञ्जसिद्धिं कुरु कुरु  
समुद्रं प्रूर्तिष्ठितं शोषयशोषय स्तम्भयस्तम्भय  
परमन्त्रपरयन्त्रपरतन्त्रपरदूतपरकटकपरच्छेदाकर  
विदारयविदारय च्छिन्धिच्छिन्धि ह्रीं फट् स्वाहा । अमेन क्षेलाध्यक्षं

पूजयेदिति । कुलकुमरि विद्महे मन्त्रकोटिसु धीमहि । तन्नः कौलिः प्रचोदयात् ।  
 इति कुमरार्चनं कृत्वा यैवै साधकोऽभिलिखति सोऽमृतत्वं गच्छति ।  
 स यश आप्नोति । स परमायुष्यमथवा परं ब्रह्मभित्त्वा तिष्ठति ।  
 य एवं वेदेति महोपनिषत् ।  
 इति तृतीयोपनिषत् ॥ ३॥

देवा ह वै भग्नन्तमब्रुवन्देव गायत्रं हृदयं नो  
 व्याख्यातं तैः पुरं श्रौतमम् । जात्वे दसस्मृतेनाख्यातं  
 नस्तैः पुराणकम् । सिद्धिं मुच्यते योगी जन्मसंसारबन्धत् ।  
 अथ मृत्युं जन्तो ब्रूहीत्येवं ब्रूतां स्त्रेषां केानां  
 श्रुत्वे द्वाक्यमथातस्त्वम्बकेनानुष्ठेन मृत्युं जयं शङ्कति ।  
 कस्मात्त्वम्बकमिति । त्रयाणां पुराणामम्बकं स्वमिनं तस्मादुच्यते  
 त्वम्बकमिति । अथ कस्मादुच्यते यजामह इति । यजामहे सेनामहे वस्तु  
 महे त्यक्षस्त्रयेन कूटत्वाक्षरैः केण मृत्युं जन्मिष्यते च्यते ।  
 तस्मादुच्यते यजामह इति । अथ कस्मादुच्यते सुस्थिमिति । सर्वतो यश  
 आप्नोति । तस्मादुच्यते सुस्थिमिति । अथ कस्मादुच्यते पुष्टिवर्धनमिति ।  
 यत्सर्वाल्लोकान्सृजति यत्सर्वाल्लोकांस्तारयति यत्सर्वाल्लोकान्व्याप्नोति  
 तस्मादुच्यते पुष्टिवर्धनमिति । अथ कस्मादुच्यते उरुकमिव  
 बन्धनान्मृत्युमुक्षीयेति । संलत्रत्वादुर्वारुकमिव मृत्योः संसारबन्धात्संलत्रत्वाद्ब्रह्मत्वान्मोक्षीभवति मुक्तो भवति ।  
 अथ कस्मादुच्यते मामृतेति अमृतत्वं प्राप्नोत्यक्षरं  
 प्राप्नोति स्वयं रुद्रो भवति ।  
 देवा ह वै भग्नन्तमूचुः सर्वं नो व्याख्यातम् ।  
 अथ कैर्मन्त्रैः स्तुता भवती स्वात्मानं दर्शयति  
 तान्सर्वाञ्छैवान्वै षण्णान्सौरान्गाणे शान्त्रो  
 ब्रूहीति । स होवाच भगवांस्त्यम्बकेनानुष्ठेन  
 मृत्युं जयमुपासयेत् वेणुध्वना व्याप्तमेकाक्षरमिति  
 स्मृतम् । ॐ नमः शिवायेति याजुषमन्त्रोपासको  
 रुद्रत्वं प्राप्नोति । कल्याणं प्राप्नोति । य एवं वेद । तद्विष्णोः  
 परमं पदं सदा पश्यति सूरयः । दिवीव चक्षुराततम् ।  
 विष्णोः सर्वतो मुखस्य श्रे हो यथा पलकीण्डमोतप्रोतमनु व्याप्तं  
 व्यतिरिक्तं व्याप्तुं तस्मिन् व्याप्तुवतो विष्णोस्तत्परमं पदं परं व्योम्नि  
 परमं पदं पश्यति वीक्षन्ते । सूरयो ब्रह्मादयो द्वास इति  
 सदा हृदय अदधते । तस्माद्विष्णोः स्वरूपं वसति तिष्ठति  
 भूर्तेश्विति वासुके इति । ॐ नम इति त्रीण्यक्षराणि । भगवत इति  
 चत्वारि । वासुक्वायेति पञ्चाक्षराणि । एतद्वै वासुक्वेत्यस्य  
 द्वादशार्णमभ्येति । सोपप्लवं तरति । स सर्वमायुरेति । विन्दते  
 प्राजापत्यं रायस्पोषं गौपत्यं च तमश्रुते प्रत्यगमन्दं  
 ब्रह्मपुरुषं प्रावस्वरूपमकार उकारो मकार इति । ताने कथा  
 संभवति तदोमिति । हंसः शुचिषट्सु स्तरिक्षसद्भोता  
 वेदिषदतिथिर्दुरोणसत् । नृष्टरसदतसद्भोमसदब्जा गोजा  
 ऋतजा अद्रिजा ऋतं बृहत् । हंस इत्येकमेकाक्षरद्वितीयेन  
 प्रभापुञ्जे सौरिण धृ तमब्जा गोजा ऋतजा अद्रिजा ऋतं  
 सत्या-प्रभा-पुञ्जि-न्यु ष-सन्ध्या-प्रज्ञाभिः  
 शक्तिभिः पूर्वं सौरमधीयानः सर्वं फलमश्रुते ।  
 स व्योम्नि परमे धामनि सौरि निवसते ।  
 गणानां त्वति तैः ष्ठेन पूर्वैणाध्वना मनुनैर्कार्गो  
 गणाधिपमभ्यर्च्य गणे शत्वं प्राप्नोति । अथ गायत्री  
 सावित्री सरस्वत्यजपा मातृका प्रोक्ता तथा सर्वमिदं व्याप्तम् ।  
 ऐं वागीश्वरि विद्महे क्लीकामेश्वरी धीमहि । सौस्तन्नः शक्तिः  
 प्रचोदयादिति । गायत्री प्रातः सावित्री मध्यन्दिने सरस्वती सायमिति  
 निरन्तरमजपा । हंस इत्येवमातृका । पञ्चाशद्गर्णविग्रहेणा-  
 कारादिक्षकारान्तेन व्याप्तानि भुवनानि शास्त्राणि

च्छन्दां सीत्येभं भगवतीं सर्वं व्याप्नोतीत्येव तस्यै वै नमोनम इति ।  
तान्भगवानब्रवीदे तैर्नैर्नित्यं केरी यः स्तौति स सर्वं पश्यति ।  
सोऽमृ तत्त्वं च गच्छति । य एवं वे दे त्पुषिषत् ॥

इति तु रीयोपनिषत् ॥ ४॥

देवा ह वै भगवन्तमब्रुवन्स्वामिन्नः कथितं स्फुटं  
क्रियाकाण्डं सविषयं तै पु स्मिति । अथ परमनिर्विशेषं  
कथयस्वेति । तान्होवाच भगवांस्तु रीयया माययान्त्यया  
निर्दिष्टं परमं ब्रह्मि । परमपुरुषं चिद्रूपं  
परमात्मेति । श्रोता मन्ता द्रष्टा देष्टा स्प्रष्टा घोष्टा  
विज्ञाता प्रज्ञाता सर्वेषां पुरुषामन्तःपुरुषः  
स आत्मा स विज्ञेय इति । न तत्र लोका अलोका न तत्र देवा अदेवाः  
पशवोऽपशवस्तापसो न तापसः पौलकसो न पौलकसो  
विप्रा न विप्राः । स इत्ये कमेव परं ब्रह्मविभ्राजते निर्वाणम् ।  
न तत्र देवा ऋषयः पितर ईशते प्रतिबुद्धः सर्वविद्येति ।  
तत्रै ते श्लोका भवन्ति ।  
अतो निर्विषयं नित्यं ममः कार्यं मुमुक्षा ।  
यतो निर्विषयो नाम मनसो मुक्तिरिष्यते ॥ १॥

मनो हि द्विविधं प्रेक्षतं शुद्धं वा शुद्धमेव च ।  
अशुद्धं कामसं कल्पं शुद्धं क्लिष्टवर्जितम् ॥ २॥

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।  
बन्धनं विषयासक्तं मुक्त्यैर्निर्विषयं ममः ॥ ३॥

निरस्तविषयासङ्गं संनिरुध्य मनो हृदि ।  
यदा यात्यमनीभावस्तदा तत्परमं पदम् ॥ ४॥

तावदेव निरोद्धव्यं यन्नधृदिगतं क्षयम् ।  
एतज्ज्ञानं च ध्यानं च शेषोऽन्यो ग्रन्थविस्तरः ॥ ५॥

नैव चिन्त्यं न चाचिन्त्यं न चिन्त्यं चिन्त्यमेव च ।  
पक्षपातविनिर्मुक्तं ब्रह्म सम्पद्यते ध्रुम् ॥ ६॥

स्वरेण सल्लये द्योगी स्वरं संश्लेषे त्परम् ।  
अस्वरेण तु भवेन न भावो भाव इष्यते ॥ ७॥

तदेव निष्कलं ब्रह्मनिर्विकल्पं निरञ्जनम् ।  
तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म सम्पद्यते क्रमात् ॥ ८॥

निर्विकल्पमनन्तं च हेतुं दृष्टवर्जितम् ।  
अप्रमेयमद्यन्तं यज्ज्ञात्वा मुच्यते बुधः ॥ ९॥

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ १०॥

एक एवात्मा मन्तव्यो जाग्रत्स्वप्नसुषुप्तिषु ।  
स्थानत्रयव्यतीतस्य पुनर्जन्म न विद्यते ॥ ११॥

एक एव हि भूतात्मा भूते भूते कश्चितः ।  
एकधा बहुधा चैव दृश्यते जलमन्द्रवत् ॥ १२॥

घटसंवृत्तमाकाशं नीयमाने घटे यथा ।  
घटो नीये तनाकाशं तथा जीमो नभोपमः ॥ १३ ॥

घटवद्विविधाकारं भिद्यमानं पुनः पुनः ।  
तद्भेदे च न जानाति स जानाति च नित्यशः ॥ १४ ॥

शब्दमायावृत्तो यन्नत्तावत्तिष्ठति पुष्कले ।  
भिन्ने तमसि चैकत्वमेकं घानुपश्यति ॥ १५ ॥

शब्दार्णमपरं ब्रह्म तस्मिन्क्षीणे यदक्षरम् ।  
तद्विद्वानक्षरं ध्यायेद्यदीच्छेच्छन्तिमात्मनः ॥ १६ ॥

द्वे ब्रह्मणी हि मन्तव्ये शब्दब्रह्म परं च यत् ।  
शब्दब्रह्मणि निष्णातः परं ब्रह्मधिगच्छति ॥ १७ ॥

ग्रन्थमभ्यस्य मे धर्मी ज्ञानविज्ञानतत्परः ।  
पलालमिव धान्यार्थं त्यजेद्ग्रन्थमशेषतः ॥ १८ ॥

गवामने क्वर्णानां क्षीरस्याप्ये क्वर्णता ।  
क्षीरवत्पश्यति ज्ञानी लिङ्गिनस्तु गमां यथा ॥ १९ ॥

ज्ञाननेत्रं समाधाय स महत्परमं पदम् ।  
निष्कलं निश्चलं शातं ब्रह्माहमिति संस्मरेत् ॥ २० ॥

इत्येकं परब्रह्मरूपं ब्रह्म तधिवासं तु रीयं  
जानीते सोऽक्षरे परमे व्योमस्त्विवसति । य एतां विद्यां  
तु रीयां ब्रह्मर्यमैस्वरूपां तमिहायुषे शशमहं  
प्रपद्ये । आकाशाद्यमुक्रमेण सर्वेषां वा एतद्भूतानामाकाशः  
परायणम् । सर्वाणि ह वा इमानि भूतान्याकाशाक्त्रे जायन्ते ।  
आकाश एव लीयन्ते । तस्मादेव जातानि जीवन्ति । तस्मादाकाशजं  
बीजं विन्द्यात् । तदेवाकाशपीठं स्पर्शनं पीठं  
तेजःपीठममृतपीठं स्रपीठं जमीयात् । यो जमीते  
सोऽमृतत्वं च गच्छति । तस्मादेतां तु रीयां श्रीकामराजीयामेकादशधा  
भिन्नमेकाक्षरं ब्रह्मैव यो जानीते स तु रीयं पदं प्राप्नोति ।  
य एवं वेदेति महोपनिषत् ॥

इति पञ्चमोपनिषत् ॥ ५ ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ॥ भद्रं पश्येमाक्ष्भिर्यजत्राः ॥

स्थिरै रङ्गै स्तुभ्यः सस्तनूभिः ॥ व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः ॥ स्वस्ति नः पूषा विश्ववेदाः ॥

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ तत्सत् ॥

॥ इति श्रीलिपु रातपिन्युपनिषत्समाप्ता ॥

tripuraataapinyupanishat

tripuraataapineevidyaavedyachichchhaktivigraham .  
vastutashchinmaatraroopam param tattvam bhajaamyaham ..

om bhadram karnebhiih' shri'nuyaama devaah' .. bhadram pashyemaakshabhiryajatraah' ..

sthiraairangaistusht'uvaagumsastanoobhiih' .. vyashema devahitam yadaayuh' ..

svasti na indro vri'ddhashravaah' .. svasti nah' pooshaa vishvavedaah' ..

svasti nastaarkshyo arisht'anemih' .. svasti no bri'haspatirdadhaatu ..

om shaantih' shaantih' shaantih' ..

harih' om .. athaitasminnantare bhagavaanpraajaapatyam vaishnavam vilayakaaranam  
roopamaashritya tripuraabhidhaa bhagavateetyevamaadishaktyaa bhoorbhuvah' svastreeni  
svargabhoopaataalaani tripuraani haramaayaatmakena heenkaarena hri'llekhaakhyaa  
bhagavatee trikoot'aavasaane nilaye vilaye dhaamni mahasaa ghorena praapnoti . saiveyam  
bhagavatee tripureti vyaapat'hyate . tatsaviturvarenyam bhargo devasya dheemahi . dhiyo yo  
nah' prachodayaat paro rajase saavadam . jaatavedase sunavaama somamaraateeyato  
nidahaati veda . sa nah' parshadati durgaani vishvaa naaveva sindhum duritaatyagnih' .  
tryambakam yajaamahe sugandhim pusht'ivardhanam . urvaarukamiva bandhanaa-  
nmri'tyormuksheeya maamri'taat . shataaksharee paramaa vidyaa trayeemayee saasht'aarnaa  
tripuraa parameshvaree . aadyaani chatvaari padaani parabrahmavikaaseeni . dviteeyaani  
shaktyaakhyaani . tri'teeyaani shaivaani . tatra lokaa vedaah' shaastraani puraanaani  
dharmaani vai chikitsitaani jyoteemshi shivashaktiyogaadityevam ghat'anaa vyaapat'hyate .  
athaitasya param gahvaram vyaakhyaasyaamo mahaamanusamudbhavam taditi . brahma  
shaashvatam . paro bhagavaannirlakshano niranjano nirupaadhiraadhirahito devah' .  
unmeelate pashyati vikaasate chaitanyabhaavam kaamayata iti . sa eko devah' shivaroopee  
dri'shyatvena vikaasate yatishu yajnyeshu yogishu kaamayate .  
kaamam jaayate sa esha niranjano'kaamatvenojjri'mbhate .  
akachat'atapayashaansri'jate . tasmaadeeshvarah' kaamo'bhidheeyate .  
tatparibhaashayaa kaamah' kakaaram vyaapnoti . kaama evedam  
tattaditi kakaaro gri'hyate . bhasmaattatpadaartha iti ya evam veda .  
saviturvarenyamiti shoong praaniprasave savitaa praaninah' soote  
prasote shaktim . soote tripuraa shaktiraadyeyam tripuraa  
parameshvaree mahaakund'alinee devee . jaatavedasamand'alam yo'dheete  
sarvam vyaapyate . trikonashaktirekaarena mahaabhaagena prasote .  
tasmaadekaara eva gri'hyate . varenyam shresht'ham bhajaneeyamaksharam  
namaskaaryam . tasmaadvarenyamekaaraaksharam gri'hyata iti  
ya evam veda . bhargo devasya dheemaheetyevam vyaakhyaasyaamah' .  
dhakaaro dhaaranaa . dhiyaiva dhaaryate bhagavaanparameshvarah' .  
bhargo devo madhyavarti tureeyamaksharam saakshaattureeyam sarvam  
sarvaantarbhootam . tureeyaaksharameekaaram padaanaam  
madhyavarteetyevam vyaakhyaatam bhargorooopam vyaachakshate .  
tasmaadbhargo devasya dheemaheetyevameekaaraaksharam gri'hyate .  
maheetyasya vyaakhyaanam mahattvam jad'atvam kaat'hinyam vidyate  
yasminnakshateretanmahi lakaarah' param dhaama . kaat'hinyaad'hyam  
sasaagaram saparvatam sa saptadveepam sakaananamujjaladroopam  
mand'alamevoktam lakaarena .  
pri'thvee devee maheetyanena vyaachakshate . dhiyo yo nah' prachodayaat .

paramaatmaa sadaashiva aadibhootah' parah' . sthaanubhootena lakaarena  
jyotirlingamaatmaanam dhiyo buddhayah' pare vastuni dhyanechchhaarahitam  
nirvikalpake prachodayaatprayedityuchchaaranarahitam chetasaiva  
chintayitvaa bhaavayediti . paro rajase saavadomiti tadavasaane param  
jyotiramalam hri'di daivatam chaitanyam chillingam hri'dayaagaaravaasinee  
hri'llekhetyaadinaa spasht'am vaagbhavakoot'am panchaaksharam  
panchabhootajanakam panchakalaamayam vyaapat'hyata iti . ya evam veda .  
atha tu param kaamakalaabhootam kaamakoot'amaahuh' . tatsaviturvarenya-  
mityaadidvaatrimshadakshareem pat'hitvaa taditi paramaatmaa sadaashivo'kasharam  
vimalam nirupaadhitaadaatnyapratipaadanena hakaaraaksharam shivaroopam  
niraksharamaksharam vyaalikhyata iti . tatparaagavyaavri'ttimaadaaya shaktim darshayati .  
tatsavituriti poorvenaadhvanaa sooryaadhashchandrikaam vyaalikhya  
moolaadibrahmarandhragam saaksharamadviteeyamaachakshata ityaaha bhagavantam  
devam shivashaktyaatmakamevoditam .  
shivo'yam paramam devam shaktireshaa tu jeevajjaa .  
sooryaachandramasoryogaaddhamsastatatpadamuchyate .. 1..

tasmaadujjri'mbhate kaamah' kaamaatkaamah' parah' shivah' .  
kaarno'yam kaamadevo'yam varenyam bharga uchyate .. 2..

tatsaviturvarenyam bhargo devah' ksheeram sechaneeyamaksharam  
samadhughnamaksharam paramaatmajeevaatmanoryogaattaditi  
spasht'amaksharam tri'teeyam ha iti tadeva sadaashiva eva  
nishkalmasha aadyo devo'ntyamaksharam vyaakriyate .  
paramam padam dheeti dhaaranam vidyate jad'atvadraaranam  
maheeti lakaarah' shivaadhastaattu lakaaraarthah' spasht'amantyamaksharam  
paramam chaitanyam dhiyo yo nah' prachodayaatparo rajase saavadomityevam  
koot'am kaamakalaalayam shad'adhvaparivartako vaishnavam paramam  
dhaamaiti bhagavaamshchaitasmaadya evam veda . athaitasmaadaparam  
tri'teeyam shaktikoot'am pratipadyate . dvaatrimshadaksharyaa gaayatryaa  
tatsaviturvarenyam tasmaadaatmana aakaasha aakaashaadvaayuh' sphurati  
tadadheenam varenyam samudeeyamaanam saviturvaa yogyo jeevaatmaparamaatma-  
samudbhavastam prakaashashaktiroopam jeevaaksharam spasht'amaapadyate .  
bhargo devasya dheetyanenaadhaararoopashivaatmaaksharam ganyate .  
maheetyaadinaashesham kaamyam ramaneeyam dri'shyam shaktikoot'am  
spasht'eecri'tamiti . evam panchadashaaksharam traipuram yo'dheete sa  
sarvaankaamaanavaapnoti . sa sarvaamllokaanjayati . sa sarvaa vaacho vijri'mbhayati .  
sa rudratvam praapnoti . sa vaishnavam dhaama bhittvaa param brahma praapnoti .  
ya evam veda . ityaadyaam vidyaamabhidhaayaitasyaah' shaktikoot'am  
shaktishivaadyam lopaamudreyam .  
dviteeye dhaamani poorvenaiva manunaa binduheenaa shaktibhootahri'llekhaa  
krodhamuninaadhisht'hitaa . tri'teeye dhaamani poorvasyaa eva vidyaayaa  
yadvaagbhavakoot'am tenaiva maanaveem chaandreeem kaubereem vidyaamaachakshate .  
madanaadhah' shivam vaagbhavam . tadoordhvam kaamakalaamayam .  
shaktyoordhvam shaktimiti maanavee vidyaa . chaturthe dhaamani  
shivashaktyaakhyamanyattri'teeyam cheyam chaandree vidyaa . panchame dhaamani  
dhyeyeyam chaandree kaamaadhah' shivaadyakaamaa . saiva kauberi shasht'he  
dhaamani vyaachakshata iti . ya evam veda . hitvekaaram tureeyasvaram sarvaadau  
sooryaachandramaskena kaameshvaryevaagastyasanjnyaa . saptame dhaamani  
tri'teeyametasyaa eva poorvoktaayaah' kaamaadyam dvidhaadhah' kam madanakalaadyam  
shaktibeejam vaagbhavaadyam tayorardhaavashiraskam kri'tvaa nandividyeeyam .  
asht'ame dhaamani vaagbhavamaagastyam vaagarthakalaamayam kaamakalaabhidham



sakalamaayaashaktih' prabhaakaree vidyeyam . navame dhaamani punaraagastyam  
 vaagbhavam shaktimanmathashivashaktimanmathorveemaayaakaamakalaalayam  
 chandrasooryaanangadhoorjat'imahimaalayam tri'teeyam shanmukheeyam vidyaa .  
 dashame dhaamani vidyaaprakaashitayaa bhooya evaagastyavidyaam pat'hitvaa bhooya  
 evemaamantyamaayaam paramashivavidyeyamekaadashe dhaamani bhooya evaagastyam  
 pat'hitvaa etasyaa eva vaagbhavam yaddhanajam kaamakalaalayam cha tatsahajam kri'tvaa  
 lopaamudraayaah' shaktikoot'araajam pat'hitvaa vaishnavee vidyaa dvaadashe dhaamani  
 vyaachakshata iti . ya evam veda .  
 taanhovaacha . bhagavaansarve yooyam shrutvaa poorvaam kaamaakhyaam  
 tureeyaroopaam tureeyaateetaam sarvotkat'aam sarvamantraasanagataam  
 peet'hopapeet'hadevataaparivri'taam sakalakalaavyaapineem devataam saamodaam  
 saparaagaam sahri'dayaam saamri'taam sakalaam sendriyaam sadoditaam  
 paraam vidyaam spasht'ekri'tvaa hri'daye nidhaaya vijnyaayaamilayam  
 gamayitvaa trikoot'aam tripuraam paramaam maayaam shresht'haam paraam  
 vaishnaveem samnidhaaya hri'dayakamalakarnikaayaam paraam bhagavateem  
 lakshmeem maayaam sadoditaam mahaavashyakareem madanonmaadanakaarineem  
 dhanurbaanadhaarineem vaagvijri'mbhineem chandramand'alamadhyavartineem  
 chandrakalaam saptadasheem mahaanityopasthitaam paashaankushamanojnya-  
 paanipallavaam samudyadarkanibhaam trinetraam vichintya deveem mahaalakshmeem  
 sarvalakshmeemayeem sarvalakshanasampannaam hri'daye chaitanyaroopineem  
 niranjanaam trikoot'aakhyaam smitamukheem sundareem mahaamaayaam  
 sarvasubhagaam mahaakund'alineem tripeet'hamadhyavartineemakathaadishreepeet'he  
 paraam bhairaveem chitkalaam mahaatripuraam deveem dhyaayenmahaadhyaana-  
 yogeneyamevam vedeti mahopanishat .. iti prathamopanishat .. 1..

athaato jaatavedase sunavaama somamityaadi pat'hitvaa traipuree vyaktirlakshyate .  
 jaatavedasa ityekarchasooktasyaadyamadhyamaavasaaneshu tatra sthaaneshu  
 vileenam beejasaagararoopam vyaachakshvetyri'shaya oochuh' . taanhovaacha  
 bhagavaanjaatavedase sunavaama somam tadatyamravaaneem vilomena pat'hitvaa  
 prathamasyaadyam tadevam deergham dviteeyasyaadyam sunavaama somamityanena  
 kaulam vaamam shresht'ham somam mahaasaubhaagyamaachakshate . sa  
 sarvasampattibhootam prathamam nivri'ttikaaranam dviteeyam sthitikaaranam  
 tri'teeyam sargakaaranamityanena karashuddhim kri'tvaa tripuraavidyaam  
 spasht'ekri'tvaa jaatavedase sunavaama somamityaadi pat'hitvaa mahaavidyeshvaree-  
 vidyaamaachakshate tripureshvareem jaatavedasa iti . jaate aadyakshare maatri'kaayaah'  
 shirasi baidavamamri'taroopineem kund'alineem trikonaropineem cheti vaakyarthah' .  
 evam prathamasyaadyam vaagbhavam . dviteeyam kaamakalaalayam . jaata  
 ityanena paramaatmano jri'mbhanam . jaata ityaadinaa paramaatmaa shiva uchyate .  
 jaatamaatrena kaamee kaamayate kaamamityaadinaa poornam vyaachakshate .  
 tadeva sunavaama gotraarood'ham madhyavartinaamri'tamadhyenaarnena  
 mantraarnaanspasht'ekri'tvaa . gotreti naamagotraayaamityaadinaa spasht'am  
 kaamakalaalayam shesham vaamamityaadinaa . poorvenaadhvanaa vidyeyam  
 sarvarakshaakaree vyaachakshate . evametenam vidyaam tripuresheem spasht'ekri'tvaa  
 jaatavedasa ityaadinaa jaato deva eka eeshvarah' paramo jyotirmantrato veti tureeyam  
 varam dattvaa bindupoornajyotih'sthaanam kri'tvaa prathamasyaadyam dviteeyam cha  
 tri'teeyam cha sarvarakshaakareesamandham kri'tvaa vidyaamaatmaasanaropineem  
 spasht'ekri'tvaa jaatavedase sunavaama somamityaadi pat'hitvaa rakshaakareem  
 vidyaam smri'tvaadyantayordhaamnoh' shaktishivaropineem viniyojya sa iti  
 shaktyaatmakam varnam somamiti shaivaatmakam dhaama jaaneeya . yo jaaneete  
 sa subhago bhavati . evametaam chakraasanagataam tripuravaasineem sadoditaam  
 shivashaktyaatmikamaveditaam jaatavedaah' shiva iti seti  
 shaktyaatmaaksharamiti shivaadishaktyantaraalabhootaam trikoot'aadichaarineem

sooryaachandranamaskaam mantraasanagataam tripuram mahaalakshmeem  
sadoditaam spasht'eecri'tvaa jaatavedase sunavaama somamityaadi  
pat'hitvaa poorvam sadaatmaasanaroopaam vidyaam smri'tvaa veda ityaadinaa  
vishvaahasantatodayabaindavamupari vinyasya siddhaasanasthaam tripuraam  
maalineem vidyaam spasht'eecri'tvaa jaatavedase sunavaama somamityaadi  
pat'hitvaa tripuraam sundareem shritvaa kale akshare vichintya moortibhootaam  
moortiroopineem sarvavidyeshvareem tripuraam vidyaam spasht'eecri'tvaa  
jaatavedasa ityaadi pat'hitvaa tripuraam lakshmeem shritvaagnim nidahaati  
saiveyamagnyaanane jvalateeti vichintya trijyotishameeshvareem tripuraamambaam  
vidyaam spasht'eecri'tvaa . evametena sa nah' parshadati durgaani  
vishvetyaadiparaprakaashinee pratyagbhootaa kaaryaa . vidyeyamaahvaanakarmaani  
sarvato dheereti vyaachakshate . evametadvidyaasht'akam mahaamaayaa-  
devyangabhootam vyaachakshate . devaa ha vai bhagavantamabruvanmahaachakranaayakam  
no brooheeti saarvakaamikam sarvaaraadhyam sarvaroopam vishvatomukham  
mokshadvaaram yadyogina upavishya param brahma bhittvaa nirvaanamupavishanti .  
taanhovaacha bhagavaanajshreechakram vyaakhyaasyaama iti . trikonam tryasram kri'tvaa  
tadantarmadhyavri'ttamaanayasht'irekhaamaakri'shya vishaalam neetvaagrato  
yonim kri'tvaa poorvayonyagraroopineem maanayasht'im kri'tvaa taam sarvordhvaam  
neetvaa yonim kri'tvaadyam trikonam chakram bhavati . dviteeyamantaraalam bhavati .  
tri'teeyamasht'ayonyankitam bhavati . athaasht'aarachakraadyantavidikkonaagrato  
rekhaam neetvaa saadhyaadyaakarshanabaddharekhaam neetvetyevamathordhva-  
sampur'ayonyankitam kri'tvaa kakshaabhya oordhvagarekhaachatusht'ayam  
kri'tvaa yathaakramena maanayasht'idvayena dashayonyankitam chakram bhavati .  
anenaiva prakaarena punardashaarachakram bhavati . madhyatrikonaagrachatusht'ayaa-  
drekhaacharaagrakoneshu samyojya taddashaaraamshatoneetaam maanayasht'irekhaam  
yojayitvaa chaturdashaaram chakram bhavati . tato'sht'apatrasamvri'tam chakram bhavati .  
shod'ashapatrasamvri'tam chakram chaturdvaaram bhavati . tatah' paarthivam chakram  
chaturdvaaram bhavati . evam sri'sht'iyogena chakram vyaakhyaatam . navaatmakam  
chakram praatilomyena vaa vachmi . prathamam chakram trailokyamohanam bhavati .  
saanimaadyasht'akam bhavati . samaatrasht'akam bhavati . sasarvasankshobhinyaadidashakam  
bhavati . saprakat'am bhavati . tripurayaadhisht'hitam bhavati . sasarvasankshobhineemudrayaa  
jusht'am bhavati . dviteeyam sarvaashaaparipoorakam chakram bhavati .  
sakaamaadyaakarshineeshod'ashakam bhavati . saguptam bhavati . tripureshvaryaadhisht'hitam  
bhavati . sarvavidraavineemudrayaa jusht'am bhavati . tri'teeyam sarvasankshobhanam chakram  
bhavati . saanangakusumaadyasht'akam bhavati . saguptataram bhavati .  
tripurasundaryaadhisht'hitam bhavati . sarvaakarshineemudrayaa jusht'am bhavati .  
tureeyam sarvasaubhaagyadaayakam chakram bhavati .  
sasarvasankshobhinyaadidvisaptakam bhavati . sasampradaayam bhavati .  
tripuravaasinyaadhisht'hitam bhavati . sarvavashankarineemudrayaa  
jusht'am bhavati . tureeyaantam sarvaarthaadhakam chakram bhavati .  
sasarvasiddhipradaadidashakam bhavati . sakalakaulam bhavati .  
tripuraamahaalakshmyaadhisht'hitam bhavati . mahonmaadineemudrayaa  
jusht'am bhavati . shasht'ham sarvarakshaakaram chakram bhavati .  
sasarvajnyatvaadidashakam bhavati . sanigarbham bhavati .  
tripuramaalinyaadhisht'hitam bhavati . mahaankushamudrayaa jusht'am  
bhavati . saptamam sarvarogaharam chakram bhavati . sarvavashinyaadyasht'akam  
bhavati . sarahasyam bhavati . tripurasiddhyaadhisht'hitam bhavati .  
sakhechareemudrayaa jusht'am bhavati . asht'amam sarvasiddhipradam  
chakram bhavati . saayudhachatusht'ayam bhavati . saparaapararahasyam  
bhavati . tripuraambayaadhisht'hitam bhavati . beejamudrayaadhisht'hitam  
bhavati . navamam chakranaayakam sarvaanandamayam chakram bhavati .  
sakaameshvaryaaditrikam bhavati . saatirahasyam bhavati . mahaatripura-

sundaryaadhishit'hitam bhavati . yonimudrayaa jusht'am bhavati .  
sankraamanti vai sarvaani chchhandaamsi chakaaraani . tadeva chakram  
shreechakram . tasya naabhyaamagnimand'ale sooryaachandramasau ..

tatronkaarapeet'ham poojayitvaa tatraaksharam binduroopam tadantargata-  
vyomaroopineem vidyaam paramaam smri'tvaa mahaatripurasundareemaavaahya .  
ksheerena snaapite devi chandanena vilepate . bilvapatraarchite devi durge'ham  
sharanam gatah' . ityekayarchaa praartha maayaalakshmee tantrena  
poojayediti bhagavaanabreveet . etairmantraairbhagavateem yajet . tato devee  
preetaa bhavati . svaatmaanam darshayati . tasmaadya etairmantrairyajati sa  
brahma pashyati . sa sarvam pashyati . so'mri'tatvam cha gachchhati .  
ya evam vedeti mahopanishat ..

iti dviteeyopanishat .. 2..

devaa ha vai mudraah' sri'jemeti bhagavantamabruvan .  
taanhovaacha bhagavaanavanikri'tajaanumand'alam visteerya  
padmaasanam kri'tvaa mudraah' sri'jateti . sa sarvaanaakarshayati  
yo yonimudraamadheete . sa sarvam vetti . sa sarvaphalamashnute .  
sa sarvaanbhanjayati . sa vidveshinam stambhayati . madhyame  
anaamikopari vinyasya kanisht'hikaangusht'hato'dheete  
muktayostarjanyordand'avadadhastaadevamvidhaa prathamaa sampadyate .  
saiva militamadhyamaa dviteeyaa . tri'teeyaankushaakri'tiriti .  
praatilomyena paanee sangharshayitvaangusht'hau saagrimau  
samaadhaaya tureeyaa . parasparam kaneeyasedam madhyamaabaddhe  
anaamike dand'inyau tarjanyaavaalingyaavasht'abhya madhyamaanakha-  
militaangusht'hau panchamee . saivaagre'nkushaakri'tih' shasht'hee .  
dakshinashaye vaamabaahum kri'tvaanyonyaanaamike kaneeyaseemadhyagate  
madhyame tarjanyaakraante saralaasvangusht'hau khecharee saptamee .  
sarvordhve sarvasamhri'ti svamadhyamaanaamikaantare kaneeyasi  
paarshvayostarjanyaavankushaad'hya yuktaa saangusht'hayogato'nyonyam  
samamanjalim kri'tvaasht'amee . parasparamadhyamaapri'sht'havartinyaavanaamike  
tarjanyaakraante same madhyame aadaayaangusht'hau madhyavartinou  
navamee pratipadyata iti .  
saiveyam kaneeyase same antarite'ngusht'hau samaavantaritau  
kri'tvaa trikhand'aapadyata iti . pancha baanaah' panchaadyaa  
mudraah' spasht'aah' . kromankushaa . hasakhphrem khecharee .  
hamsrau beejaasht'amee vaagbhavaadyaa navamee dashamee cha  
sampadyata iti . ya evam veda . athaatah' kaamakalaabhootam chakram  
vyaakhyaasyaamo hreem kleemaim blooam sraumete pancha kaamaah'  
sarvachakram vyaavartante . madhyamam kaamam sarvaavasaane  
sampur'eekri'tya bloonkaarena sampur'am vyaaptam kri'tvaa dviraindavena  
madhyavartinaa saadhyam baddhvaa bhoorjapatre yajati . tachchakram  
yo vetti sa sarvam vetti . sa sakalaaamllokaanaakarshayati . sa sarvam  
stambhayati . neeleeyuktam chakram shatroomaarayati . gatim  
stambhayati . laakshaayuktam kri'tvaa sakalalokam vasheekaroti .  
navalakshajapam kri'tvaa rudratvam praapnoti . maatri'kayaa vesht'itam  
kri'tvaa vijayee bhavati . bhagaankakund'am kri'tvaagnimaadhaaya purusho  
havishaa hutvaa yoshito vasheekaroti . vartule hutvaa shriyamatulam  
praapnoti . chaturasre hutvaa vri'sht'irbhavati . trikone hutvaa  
shatroomaarayati . gatim stambhayati . pushpaani hutvaa vijayee bhavati .  
mahaarasairhutvaa paramaanandanirbharo bhavati . ganaanaam tvaa ganapatim

havaamahe kavim kaveenaamupamashravastamam . jyesht'haraajam  
brahmanaam brahmanaspata aa nah' shrurvannootibhih' seeda saadanam .  
ityevamaadyamaksharam tadantyabindupoornamityanenaangam spri'shati .  
gam ganeshaaya nama iti ganesham namaskurveeta . om namo bhagavate  
bhasmaangaraagaayogratejase hanahana dahadaha pachapacha mathamatha  
vidhvamsayavidhvamsaya halabhanjana shoolumoole vyanjanasiddhim kurukuru  
samudram poorvapratish'thiatam shoshayashoshaya stambhayastambhaya  
paramantraparayantraparatantraparadootaparakat'akaparachchhedanakara  
vidaarayavidaaraya chchhindhichchhindhi hreem phat' svaahaa . anena kshetraadhyaksham  
poojayediti . kulakumaari vidmahe mantrakot'isudheemahi . tannah' kaulih' prachodayaat .  
iti kumaaryarchanam kri'tvaa yo vai saadhako'bhilikhati so'mri'tatvam gachchhati .  
sa yasha aapnoti . sa paramaayushyamatha vaa param brahma bhittvaa tisht'hati .  
ya evam vedeti mahopanishat .  
iti tri'teeyopanishat .. 3..

devaa ha vai bhagavantamabruvandeva gaayatram hri'dayam no  
vyaakhyaatam traipuram sarvottamam . jaatavedasasooktenaakhyaatam  
nastraipuraasht'akam . yadisht'vaa muchyate yogee janmasamsaarabandhanaat .  
atha mri'tyunjayam no brooheetyevam bruvataam sarveshaam devaanaam  
shrutvedam vaakyamathaastryambakenaanusht'ubhena mri'tyunjayam darshayati .  
kasmaattryambakamiti . trayaanaam puraanaamambakam svaaminam tasmaaduchyate  
tryambakamiti . atha kasmaaduchyate yajaamaha iti . yajaamahe sevaamahe vastu  
mahetyaksharadvayena koot'atvenaaksharaikena mri'tyunjayamityuchyate .  
tasmaaduchyate yajaamaha iti . atha kasmaaduchyate sugandhimiti . sarvato yasha  
aapnoti . tasmaaduchyate sugandhimiti . atha kasmaaduchyate pusht'ivardhanamiti .  
yatsarvaamllokaansri'jati yatsarvaamllokaamstaarayati yatsarvaamllokaanvyaapnoti  
tasmaaduchyate pusht'ivardhanamiti . atha kasmaaduchyate urvaarukamiva  
bandhanaanmri'tyormuksheeyeti . samlagnatvaadurvaarukamiva mri'tyoh'  
samsaarabandhanaatsamlagnatvaadbaddhatvaanmoksheebhavati mukto bhavati .  
atha kasmaaduchyate maamri'taaditi amri'tatvam praapnotyaksharam  
praapnoti svayam rudro bhavati .

devaa ha vai bhagavantamoochuh' sarvam no vyaakhyaatam .  
atha kairmantraih' stutaa bhagavatee svaatmaanam darshayati  
taansarvaanachhaivaanvaishnavaansauraangaaneshaanoo  
brooheeti . sa hovaacha bhagavaamstryambakenaanusht'ubhena  
mri'tyunjayamupaasayet . poorvenaadhvanaa vyaaptamekaaksharamiti  
smri'tam . om namah' shivaayeti yaajushamantropaasako  
rudratvam praapnoti . kalyaanam praapnoti . ya evam veda . tadvishnoh'  
paramam padam sadaa pashyanti soorayah' . diveeva chakshuraatatam .  
vishnoh' sarvatomukhasya sneho yathaa palalapind'amotaprotamanuvyaaptam  
vyatiriktam vyaapnuta iti vyaapnurvato vishnostatparamam padam param vyometi  
paramam padam pashyanti veekshante . soorayo brahmaadayo devaasa iti  
sadaa hri'daya adadhate . tasmaadvishnoh' svaroopam vasati tisht'hati  
bhooteshviti vaasudeva iti . om nama iti treenyaksharaani . bhagavata iti  
chatvaari . vaasudevaayeti panchaaksharaani . etadvai vaasudevasya  
dvaadashaarnamabhyeti . sopaplavam tarati . sa sarvamaayureti . vindate  
praajaapatyam raayasposham gaupatyam cha tamashnute pratyagaanandam  
brahmapurusham pranavasvaroopamakaara ukaaro makaara iti . taanekadhaa  
sambhavati tadomiti . hamsah' shuchishadvasurantarikshasaddhotaa  
vedishadatithirduronasat . nri'shadvarasadri'tasadvyomasadabjaa gojaa  
ri'tajaa adrijaa ri'tam bri'hat . hamsa ityetanmanoraksharadviteeyena  
prabhaapunjena saurena dhri'tamabjaa gojaa ri'tajaa adrijaa ri'tam

satyaa-prabhaa-punji-nyushaa-sandhyaa-prajnyaabhih'  
shaktibhih' poorvam sauramadheeyaanah' sarvam phalamashnute .  
sa vyomni parame dhaamani saure nivasate .  
ganaanaam tvati traisht'ubhena poorvenaadhvanaa manunaikaarena  
ganaadhipamabhyarchya ganeshatvam praapnoti . atha gaayatree  
saavitree sarasvatyajapaa maatri'kaa proktaa tayaa sarvamidam vyaaptam .  
aim vaageeshvari vidmahe kleem kaameshvaree dheemahi . saustannah' shaktih'  
prachodayaaditi . gaayatree praatah' saavitree madhyandine sarasvatee saayamiti  
nirantaramajapaa . hamsa ityeva maatri'kaa . panchaashadvarnavigrahena-  
kaaraadikshakaaraantena vyaaptaani bhuvanaani shaastraani  
chchhandaamseetyevam bhagavateem sarvam vyaapnoteetyeva tasyai vai namonama iti .  
taanbhagavaanabraveedetairmantrairnityam deveem yah' stauti sa sarvam pashyati .  
so'mri'tatvam cha gachchhati . ya evam vedetyupanishat ..

iti tureeyopanishat .. 4..

devaa ha vai bhagavantamabruvansvaaminah' kathitam sphut'am  
kriyaakaand'am savishayam traipuramiti . atha paramanirvishesham  
kathayasveti . taanhovaacha bhagavaamstureeyayaa maayayaantyayaa  
nirdisht'am paramam brahmeti . paramapurusham chidroopam  
paramaatmeti . shrotaa mantaa drasht'aadesht'aa sprasht'aaghosht'aa  
vijnyaataa prajnyaataa sarveshaam purushaanaamantah'purushah'  
sa aatmaa sa vijnyeya iti . na tatra lokaa alokaa na tatra devaa adevaah'  
pashavo'pashavastaapasoo na taapasah' paulkaso na paulkaso  
vipraa na vipraah' . sa ityekameva param brahma vibhraajate nirvaanam .  
na tatra devaa ri'shayah' pitara eeshate pratibuddhah' sarvavidyeti .  
tatraite shlokaa bhavanti .  
ato nirvishayam nityam manah' kaaryam mumukshunaa .  
yato nirvishayo naama manaso muktirishyate .. 1..

mano hi dvididham proktam shuddham chaashuddhameva cha .  
ashuddham kaamasankalpam shuddham kaamavivarjitam .. 2..

mana eva manushyaanaam kaaranam bandhamokshayoh' .  
bandhanam vishayaasaktam muktyai nirvishayam manah' .. 3..

nirastavishayaasangam samnirudhya mano hri'di .  
yadaa yaatyamaneebhaavastadaa tatparamam padam .. 4..

taavadeva niroddhavyam yaavadhri'digatam kshayam .  
etajjnyaanam cha dhyaanam cha shesho'nyo granthavistarah' .. 5..

naiva chintyam na chaachintyam na chintyam chintyameva cha .  
pakshapaatavinirmuktam brahma sampadyate dhruvam .. 6..

svarena sallayeddyogee svaram sambhaavayetparam .  
asvarena tu bhaavena na bhaavo bhaava ishyate .. 7..

tadeva nishkalam brahma nirvikalpam niranjanam .  
tadbrahmaahamiti jnyaatvaa brahma sampadyate kramaat .. 8..

nirvikalpamanantam cha hetudri'sht'aantavarjitam .

aprameyamanaadyantam yajjnyaatvaa muchyate budhah' .. 9..

na nirodho na chotpattirna baddho na cha saadhakah' .  
na mumukshurna vai mukta ityeshaa paramaarthataa .. 10..

eka evaatmaa mantavyo jaagratsvapnasushuptishu .  
sthaanatravyateetasya punarjanma na vidyate .. 12..

eka eva hi bhootaatmaa bhootebhoote vyavasthitah' .  
ekadhaa bahudhaa chaiva dri'shyate jalachandravat .. 12..

ghat'asamvri'tamaakaasham neeyamaane ghat'e yathaa .  
ghat'o neeyeta naakaasham tathaa jeevo nabhopamah' .. 13..

ghat'avadvividhaakaaram bhidyamaam punah' punah' .  
tadbhede cha na jaanaati sa jaanaati cha nityashah' .. 14..

shabdamaayaavri'to yaavattaavattisht'hati pushkale .  
bhinne tamasi chaikatvameka evaanupashyati .. 15..

shabdaarnamaparam brahma tasminksheene yadaksharam .  
tadvidvaanaksharam dhyaayedyaadeechchhechchhaantimaatmanah' .. 16..

dve brahmanee hi mantavye shabdabrahma param cha yat .  
shabdabrahmani nishnaatah' param brahmaadhigachchhati .. 17..

granthamabhyasya medhaavee jnyaanavijnyaanatatarah' .  
palaalamiva dhaanyaarthee tyajedgranthamasheshatah' .. 18..

gavaamanekavarnaanaam ksheerasyaapyekavarnataa .  
ksheeravatpashyati jnyaanee linginastu gavaam yathaa .. 19..

jnyaananetram samaadhaaya sa mahatparamam padam .  
nishkalam nishchalam shaantam brahmaahamiti samsmaret .. 20..

ityekam parabrahmaroopam sarvabhootaadhivaasam tureeyam  
jaaneete so'kshare parame vyomanyadhivasati . ya etaam vidyaam  
tureeyaam brahmayonisvaroopam taamihaayushe sharanamaham  
prapadye . aakaashaadyanukramena sarveshaam vaa etadbhootaanaamaakaashah'  
paraayanam . sarvaani ha vaa imaani bhootaanyaakaashaadeva jaayante .  
aakaasha eva leeyante . tasmaadeva jaataani jeevanti . tasmaadaakaashajam  
beejam vindyaat . tadevaakaashapeet'ham spaarshanam peet'ham  
tejah'peet'hamamri'tapeet'ham ratnapeet'ham jaaneeyaate . yo jaaneete  
so'mri'tatvam cha gachchhati . tasmaadetaam tureeyaam shreekaamaraajeeyaamekaadashadhaa  
bhinnamekaaksharam brahmeti yo jaaneete sa tureeyam padam praapnoti .  
ya evam vedeti mahopanishat ..

iti panchamopanishat .. 5..

om bhadram karnebhiih' shri'nuyaama devaah' .. bhadram pashyemaakshabhiryajatraah' ..

sthiraairangaistusht'uvaagumsastanoobhiih' .. vyashema devahitam yadaayuh' ..

svasti na indro vri'ddhashravaah' .. svasti nah' pooshaa vishvavedaah' ..

svasti nastarkshyo arisht'anemih' .. svasti no bri'haspatirdadhaatu ..

om shaantih' shaantih' shaantih' .. harih' om tatsat ..

.. iti shreetripuraataapinyupanishatsamaaptaa ..