
Shri Lalita Upanishat

श्रीललितोपनिषत्

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Transliterated by : anonymous456an at gmail.com

Proofread by : anonymous456an at gmail.com

Translated by : anonymous456an at gmail.com

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Send corrections to : sanskrit@cheerful.com

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The Shree Lalita Upanishat is a most divine Upanishat dedicated to the Supreme Goddess Shri Lalita. It beautifully describes the Human Body as the Shri-Chakra. The various parts of Human Body are the various parts of Shri-Chakra (16 outer petals, 8 inner petals, 14 triangles, 10 outer triangles, 10 inner triangles, 8 inner triangles, and the middle most triangle et cetera). The various practices (that are done by human body) are the Shodasha Upachara Poojanam of Shri-Yantra and the Deity, and other worship rituals. Thus, one can perform the worship of Shri-Yantra and Shri Lalita Parameshvari by one's body itself. The Upanishat also has a lot of beautiful and esoteric meanings. This Upanishat gives divine knowledge of Supreme Brahma.

॥ श्रीललितोपनिषत् ॥

॥ श्रीललितात्रिपुरसुन्दर्यै नमः ॥

ॐ परमकारणभूता शक्तिः केन नवयङ्गुपो देवः ।
नवयङ्गशक्तिमयं श्रीयङ्गम् । पुरुषार्थाः सागराः । देवो नवरत्ने
द्वीपः । आधारनवकुमुद्राः शक्तयः । त्वगादिसप्तधातुभिरनेकैः
संयुक्ताः सङ्ख्याः कल्पतरवः । तेजः कल्पकोशानम् ॥

रसनया भासमाना मधुराम्बलितिक्तकटुकषायलवणारसाः षड्रसाः ।
क्रियाशक्तिः पीठं कुण्डलिनी ज्ञानशक्तिरलमिच्छाशक्तिः ।
महान्त्रिपुरसुन्दरी ज्ञाता उता । ज्ञानमर्ध्यं ज्ञेयं उविः
ज्ञातृज्ञानज्ञेयानां नमोभेदभावानं श्रीयङ्गपूजनम् ॥

नियतिसङ्घितशुद्दुगाराद्यो नवरसाः । अणिमाद्यः

कामक्रोधलोभमोहमदमात्सर्यपुण्यपापमया
 ब्राह्म्याद्योऽष्टशक्तयः । आधारनवकमुद्रा शक्तयः ।
 पृथ्व्यभेजोवाय्वाकाशश्रोत्रत्वक्यक्षुर्जिह्वा-
 प्राणवाक्पाणिपादपायूपस्थमनोविकाराः षोडशशक्तयः ।
 वयनादानगमनविसर्गानन्दानोपादानोपेक्षा-
 बुद्ध्योऽनङ्गकुसुमादिशक्तयोऽष्टौ ।
 अलम्बुषाकुडूविश्वोदरीवरुणालस्तिजिह्वायशस्विनी-
 गान्धारीपूषासरस्वतीडापिङ्गलासुषुम्ना
 येति यतुर्दशनाडयः सर्वसङ्क्षोभिण्यादियतुर्दशारदेवताः ॥

प्राणोपापानव्यानोदानसमाननागकूर्मकृकलदेवदत्तधनञ्जया
 दशवायवः सर्वसिद्धिप्रदादि अष्टिर्दशारदेवताः ।
 ऐतद्वायुदशकसंसर्गोपाधिभेदेन
 रेयकपूरकपोषकदाहकाल्यावकामृतमिति प्राणः
 सङ्ख्यत्वेन पञ्चविधोऽस्ति । जठराग्निर्मनुष्याणां मोहको
 भक्ष्यभोज्यलेख्ययोष्यात्मकं यतुर्विधमन्नं पाययति । तदा
 काशवान्सकलाः सर्वज्ञत्वाद्यन्तर्दशारदेवताः ॥

शीतोष्णसुभङ्गभेच्छासत्परजस्तमोगुणोद्यय वशिन्यादिशक्तयोऽष्टौ ।
 शब्दस्पर्शरूपरसगन्धाः पञ्चतन्मात्राः पञ्चपुष्पभाषा
 मन षड्धनुर्वल्यो भाषो रागः पाशो द्वेषोऽङ्कुशः ।
 अव्यक्तमलत्तत्वालङ्कारकामेश्वरीवज्रेश्वरी-
 भगमालिन्योऽन्तस्त्रिकोणोऽष्टारदेवताः ॥

पञ्चदशतिथिरूपेण कालस्य परिणामावलोकनपञ्चदशानित्याः
 शुद्धानुरुपाधिदेवताः । निरुपाधिसार्वदेवकामेश्वरी सदाऽऽनन्दपूर्णा ।
 स्वात्मैक्यरूपललिताकामेश्वरी सदाऽऽनन्दधनपूर्णा स्वात्मैक्यरूपा
 देवता ललितामिति ॥

साहित्यकरणं सत्त्वम् । कर्तव्यमकर्तव्यमिति भावनामुक्ता उपचाराः ।
 अहं त्वमस्ति नास्ति कर्तव्याकर्तव्यमुपासितव्यानुपासितव्यमिति विकल्पना ।
 मनोविलापनं डोमः ॥

बाह्याभ्यन्तरकरणानां रूपग्रहणयोग्यतास्तीत्यावाहनम् ।
 तस्य बाह्याभ्यन्तरकरणानामेकरूपविषयग्रहणमासनम् ।

रक्तशुक्लपदैकीकरणं पाद्यम् ।

उज्ज्वललदाभोदाऽऽनन्दात्सानन्दनमर्धम् । स्वस्थास्वतः

शक्तिरित्यायमनम् । शिष्यन्द्रमयीस्मरणं स्नानम् ।

विद्येन्नस्वतुपपरमानन्दशक्तिस्मरणं वस्त्रम् । प्रत्येकं

सप्तविंशतिधाभिन्नत्वेन षष्ठाडियात्मकब्रह्मग्रन्थिमयी

सतन्तुब्रह्मनाडी ब्रह्मसूत्रं सव्यातिरिक्तवस्त्रम् । सङ्गरहितं

स्मरणं विभूषणम् । स्वच्छन्दपरिपूर्णास्मरणं गन्धः ।

सप्तस्तविषयाणां मनःस्थैर्येणानुसन्धानं कुसुमम् । तेषामेव सर्वदा

स्वीकरणं धूपः । पवनाच्छिन्नोर्ध्वज्वालासख्येदाह्लादाकाशदेहो दीपः ।

सप्तस्तयातायातवर्जनं नैवेद्यम् । अवस्थात्रयैकीकरणं ताम्बूलम् ।

मूलाधारादाब्रह्मरन्ध्रपर्यन्तं ब्रह्मरन्ध्रादामूलाधारपर्यन्तं

गतागततुषेण प्रादक्षिण्यम् । तुरीयावस्थानं

संस्कारदेहशून्यं प्रमादितावतिमज्जनं बलिहरणम् ।

सत्त्वमस्ति कर्तव्यमकर्तव्यमौदासीन्यमात्मविलापनं डोमः ।

भावनाविषयाणामभेदभावना तर्पणम् । स्वयं तत्पादुकानिमज्जनं

परिपूर्णाध्यानम् ॥

अेवं मूर्तित्रयं भावनया युक्तो मुक्तो भवति । तस्य

देवतात्मैक्यसिद्धिश्चित्तिकार्याण्यप्रयत्नेन सिध्यन्ति स अेव शिवयोगीति

कथ्यते ॥

॥ इति श्रीललितोपनिषत्सम्पूर्णा ॥

डिंटी में अर्थ

॥ श्रीललितात्रिपुरसुन्दरी को नमस्कार ॥

॥ श्रीललितोपनिषत् ॥

परम-कारण-भूता शक्ति द्वारा मानव शरीर नौ चक्र-रूपात्मक

बना है । “श्री-चक्र” इन्हीं नौ चक्रों की शक्ति से परिपूर्णा है ।

पुरुषार्थ ही सागर-स्वरूप है और इस सागर में शरीर नौ

रत्नों (नवचक्र रूपी रत्न) में स्थित द्वीप के समान है । मूलाधार

की नौ मुद्राओं ही शक्तियाँ हैं । त्वया-आदि सात धातुओं से युक्त

अनेक सङ्ख्य ही कल्पवृक्ष हैं । “तेज” सुन्दर उपवन है ।

जिह्वा के द्वारा अनुभूत होनेवाले मधुर, अम्ल, तिक्त, कटु, कषाय और

लवणात्मक स्वाद ही छल रस हैं । क्रियाशक्ति पीठ है, ज्ञानशक्ति
कुण्डलिनी है और ध्वजाशक्ति अलङ्कार है । मलात्रिपुरसुन्दरी ज्ञाता
और होता है । ज्ञान अर्ध है और ज्ञेय ही उवनीय प्रदार्थ
है । ज्ञाता (किसी विषय या वस्तु को जो जान रहा हो), ज्ञान (किसी
विषय/वस्तु का ज्ञान) और ज्ञेय (वह विषय/वस्तु जिसको जाना जा
रहा है)- इनकी नमन-पूर्वक भेद-भावना ही श्रीचक्र का पूजन
है ।

शृङ्गार-आदि नौ रस हैं । अग्निमा-आदि,
काम-क्रोध-लोभ-मोह-मद-मात्सर्य-पुण्य और पाप तथा ब्राह्मी
आदि आठ शक्तियाँ हैं । मूलाधार की नौ मुद्राओं शक्तियाँ हैं ।
पृथ्वी, जल, तेज, वायु और आकाश; श्रोत्र, त्वचा, यक्षु,
जिह्वा और घ्राण; वाक्, पाणि, पाद, पायु, उपस्थ; और मन के विकार-
यह सोलह शक्तियाँ हैं । वचन, आदान, गमन, विसर्ग, आनन्द,
आदान-उपादान, उपेक्षा और बुद्धि ही अनङ्ग-कुसुमादि आठ शक्तियाँ
हैं । अलम्बुषा, कुङ्कु, विशोदरी, वरुणा, उस्ति-जिह्वा, यशस्विनी,
गान्धारी, पूषा, सरस्वती, धडा, पिङ्गला और सुषुम्ना- ये नाडियाँ
सर्व-संक्षोभिणी आदि चतुर्दशार की देवता हैं ।

प्राण, अपान, व्यान, उदान, समान, नाग, कूर्म, कृकल, देवदत्त और
धनञ्जय- ये १० वायु सर्व-सिद्धि-प्रदा आदि बहिर्यशार के देवता
हैं । इनहीं १० वायुओं के सम्पर्क से उपाधि-भेद द्वारा रेचक, पूरक,
पोषक, दाहक और अल्पावकामृत नाम से प्राण पाँच प्रकार का होता
है । लक्ष्य, भोज्य, लेख्य और योष्य- इन चार प्रकार के अन्नो
का पाथन मनुष्यों का जठराग्नि करता है । तभी सर्वज्ञत्व-आदि
अन्तर्दशार के सभी देवता प्रकाशमान् होते हैं ।

शीत, ठोषण, सुषु, दुःख, ध्वजा, सत्व-गुण, रज-गुण, तम-गुण-
ये आठ ही वशिनी आदि ८ शक्तियाँ हैं । शब्द, स्पर्श, रूप, रस,
गन्ध- ये पाँच तन्मात्राओं प पुष्प-भाण हैं; मन- धम का
धनुष है; वृत्तियाँ- भाण हैं; राग (आसक्ति)- पाश है; और
द्वेष- अङ्कुश है । अव्यक्त, मलत्-तत्त्व और अलङ्कार मध्यस्थ
त्रिकोण की कामेश्वरी, वजेश्वरी और भग-मालिनी देवता हैं ।

१५ तिथियों के रूप से काल के परिणाम को देखनेवाली १५ नित्याञ्च
हैं- ये नित्याञ्च शुद्ध-स्वरूपा अधि-देवता हैं । उपाधि-रक्षिता
सर्व-देव-मयी कामेश्वरी सदा आनन्द-पूर्णा हैं । साधक की अपनी
आत्मा में मिली हुई स्थितिवाली, परिपूर्णा आनन्द-स्वरूप वाली ललिता
कामेश्वरी षष्ट-देवता हैं ।

सहित करना अर्थात् सामञ्जस्य करना ही सत्व है । कर्तव्य या
अकर्तव्य- षस भावना से मुक्त होना ही उपचार है । “मैं- “तुम’
है । कर्तव्य या अकर्तव्य नहीं हैं । उपासित और अनुपासित- यह
विकल्पना है । मन को विलय करना ही लोम है ।

बाहरी और भीतरी छन्दियों की रूप-ग्रहण करने की योग्यता है-
यह “आवाहन” है । साधक की बाहरी और भीतरी छन्दियों द्वारा अेक
रूप-अेक विषय का ग्रहण करना ही “आसन” है । रक्त और शुक्ल-
एन दोनों पदों को अेक करना “पाद्य” है । उज्ज्वल आनन्द से आनन्दित
करना “अर्घ्य” है । शक्ति की स्वच्छता- यही “आयमन” है ।
शिव्यन्द्र-मयी का स्मरण करना “स्नान” है । शिदग्नि-स्वरूपा
परमानन्द-शक्ति का स्मरण करना “वस्त्र” है । षष्ठा-छियात्मक
ब्रह्मग्रन्थि-मयी ब्रह्म-नाडी ही “ब्रह्म-सूत्र” है, और यही
ब्रह्मनाडी २७ प्रकार से भिन्न होकर अतिरिक्त वस्त्र भी है ।
सङ्ग-रहित स्मरण ही “आभूषण” है । स्वच्छन्द परिपूर्णा स्मरण
ही “गन्ध” है । मन की स्थिरता द्वारा सभी विषयों का अनुसन्धान
करना- यह “पुष्प” है । उन विषयों को सदा स्वीकार करना- यह
“धूप” है । पवन द्वारा उठी हुई सख्खिदानन्द की ज्योति ही “दीपक’
है । सारे आवागमन का त्याग- यही “नैवेद्य” है । तीनों अवस्थाओं
को अेक करना- “ताम्बूल” है । मूलाधार से ब्रह्म-रन्ध्र तक और
ब्रह्म-रन्ध्र से मूलाधार तक आना-जाना ही “प्रदक्षिणा” है ।

तुरीय स्थिति को प्राप्त कर के संस्कार-देल से रक्षित होकर,
परमानन्द में डूबना- यह बलि देना है । कर्तव्य-अकर्तव्य की
उदासीनता से आत्म-लय कर मात्र सत्व ही है- यह भावना करना
लोम है । भावना के विषयों में अल्लेह का विचार रचना ही तर्पण
है । अपने को श्रीपादुका में मग्न करना ही पूर्ण ध्यान है ।

ઇસ પ્રકાર ત્રીનોં સ્વરૂપોં કી ભાવના સે યુક્ત હોનેવાલા મુક્ત હો
જાતા હે । ઉસે દેવતા ઔર આત્મા કે ઐશ્વર્ય કી સિદ્ધિ બિના પ્રયાસ
કે હી પ્રાપ્ત હો જાતી હે ઔર વહ શિવ-યોગી કહલાતા હે ।

॥ શ્રીલલિતોપનિષત્ સમ્પૂર્ણ હોતી હે ॥

Meaning in English

Obeisances to ShreeLalita, the Beautiful Empress of Three Worlds

Shree Lalita Upanishat

This human body is made resembling the form of Nine Chakras (Chakras are energy discs or centres within human body, where particular energy flows), by the Shakti who is the supreme cause of all. The 'Shree-Chakra' incorporates all the Nine Shaktis of these Nine Chakras. The four goals of human life (righteousness, finance, sensual dealings, and Liberation) are like an ocean, and in this ocean the body is present like an island located in Nine Gems (the Nine Gems of Nine Chakras). The Nine Mudraas (expressive styled postures made by hands, body et cetera, during meditation, dance et cetera) of Mooladhara-Chakra are the Shaktis. The vows combined by the seven elements videlicet lymph et cetera (lymph, blood, muscle, fat, bone, marrow, and reproductive fluid) are the KalpaVriksha (divine desire fulfilling tree). The vital fire illumination is a beautiful garden.

Sweet, sour, spicy, bitter, astringent, salty- these are six tastes tasted by tongue. Work-power is altar, Knowledge-power is Kundalini (coiled energy situated at the base of spine), and Will-power is I-ness (the quality by which we say 'I am, 'I have, 'I do et cetera). Lalita TripuraSundari is the knower and the sacrificer (of oblations). Knowledge is Arghya (water offerings to deity to rinse hands and mouth) and the Subject/Topic of that knowledge is the sacred

oblations. Knower, knowledge, and subject/topic of knowledge-
having feeling of discrimination in these three with full
respect and humility, is the worship of Shree-Chakra.

There are nine sentiments- Shringaara et cetera (Shringaara-
love; Haasya- humour; Adbhuta- wonder; Shaanta- peace; Raudra-
anger; Veera- courage; Karuna- sorrow; Bhayanaka- fear;
Veebhatsa- disgust). There are eight spiritual powers (Anima,
Laghima, Mahima, Prapti, Garima, Ishatva, Prakaamya, Vashtva);
the six foe passions (Sensual desire, Anger, Greed, Attachment,
Pride, Jealously) and these two- Paapa (sin, bad deeds) and
Punya (Merits, good deeds)- these all eight (six+two); and the
Shakti of Braahmi et cetera; all these (in total) are the eight
Shaktis. The nine Mudraas of Muladhara are Shaktis. The five
elements- Earth, Water, Fire, Air, Ether; the five sense organs-
Ear, Skin, Eyes, Tongue, Nose; the five work organs- Speech,
Hands, Feet, Anal path, Genital path; and the contortions
of mind- these sixteen are the Sixteen Shaktis. Speaking,
accepting, motion, leaving, enjoying, accepting-offering,
neglecting, and intelligence- these eight actions are the eight
Shaktis Ananga Kusuma et cetera (Ananga Kusuma, Ananga Mekhala,
Ananga Madana, Ananga Madanatura, Ananga Rekha, Ananga Vegini,
Ananga Ankusha, Ananga Malini). Alambusha, Kuhoo, Vishvodari,
Varuna, Hasti-Jihvaa, Yashasvini, Gandhari, Pusha, Saraswati,
Ida, Pingala, Sushumna- these Nadis (energy paths) are the
deities (known as Sarva-Sankshobhini et cetera) of the 14
triangles.

There are 10 kinds of Air- Praana, Apaana, Vyaan, Udaana,
Samaana, Naaga, Koorma, Krikala, DevaDatta and Dhananjaya;
these 10 Airs are deities (known as Sarva-Siddhi-Pradaa et
cetera) of the outer 10 triangles. By composition, coming
into contact with these 10 Airs the Praana (vital force air)

becomes of five types- Rechaka, Puraka, Poshaka, Daahaka and Alpaavakaamrita. The Jathara-Agni (abdomen fire) in human body digests these four kinds of food- Bhakshya (masticated), Bhojya (swallowed), Lehya (licked) and Choshya (sucked). Only then all the deities (known as Sarvagya et cetera) of the inner 10 triangles are illuminated (id est recognised).

Cold, Hot, Happiness, Sorrow, Wish, quality of purity, quality of passion, quality of darkness- these eight are the eight Shaktis Vashini et cetera (Vashini, Kameshwari, Modini, Vimala, Aruna, Jayini, Sarveshwari, Kaulini). Word/Speech, Touch, Vision, Taste, Smell- these are five TanMatras (five subtle elements) which are the five flower-arrows; Mind is the bow of sugarcane; various Mind Prepositions are the arrows; Attachment is the rope; and Disgust is the goad. Avyakta, Mahat-Tattva and Ahankaara (I-ness) are respectively Kameshwari, Vajreshwari and Bhaga-Malini, the deities of the middle triangle of the Shri-Yantra.

There are fifteen Nityaa-Shaktis who watch the translation of time in the form of 15 lunar dates- these 15 Nityaas are the pure-form main deities. She who is beyond any designation, who is in the form of all the Gods and is always full of eternal bliss, that Goddess is Kameshwari. She whose soul and Her devotees' souls are in oneness and thus experience the ultimate eternal bliss, that Goddess Lalita Kaameshwari is the Ishta-Devata (the personal deity whom a devotee chooses to worship).

Coordination and equity of soul to the ultimate soul is purity. 'To do' and 'Not to do'- being free from this feeling is the worship. 'I' is 'You'. 'To do' and 'Not to do'- these do not exist. 'To be worshipped' and 'Not to be worshipped'- this is mere fancy (id est it does not exist). Evanescing the mind within

contemplation of Divine is- doing the sacred oblations in fire.

The inner senses and outer senses have a capability of assuming a form- this is the 'Avahanam'(inviting the deity). Being one form and experiencing only one object from both inner senses and outer senses- this is 'Asanam'(offering of seat to a deity). Combining Red and White- this is 'Paadyam'(washing feet of deity). Merriment by the Effulgent Bliss- is 'Arghyam'(offering water to deity to wash face, hands). Purity of energy- is 'Achamanam'(offering water to deity to purify mouth). Meditation of Chit-Chandra-Mayi (She who is embodied moon of consciousness)- is the 'Snaanam'(bathing of deity). Contemplating upon the Goddess who is in the form of consciousness-fire and is Supreme Bliss- doing this is 'Vastram'(offering clothes to deity). The Brahma-Nadi (the divine energy channel or path, within body) which is in form of will and action and has the Brahma-Granthi (the divine node of energy)- this Brahma-Nadi is the 'Yagyopaveetam'(the sacred thread offered to deity). This very Brahma-Nadi departing itself into 27 parts becomes the extra clothes (offered to deity). Being unattached to desires and thus contemplating on the deity- this is 'Abhushanam'(offering jewels and ornaments to deity). Independently meditating completely upon the deity- is 'Gandhah'(offering beautiful scent and fragrance to deity). Inspection of all the subjects (the enjoyments, feelings, knowledge et cetera) with stabilising the mind- doing this is 'Pushpam'(offering of flowers to deity). Always accepting those subjects- is 'Dhoopah'(offering of incense fumes to deity). The divine splendid light of the Sat-Chit-Ananda (the true and eternal bliss of consciousness) exalted high by the Pavana (divine wind)- is the 'Deepah'(offering fire lamp-light to deity). Renunciation of all transmigration of souls from

death to birth to death (unending cycle of birth and death)- is 'Naivedyam'(food offerings to deity). Consolidating the three states of consciousness (waking, dreaming, and deep sleep) into one- is 'Taambulam'(offering sweet betel leaf to deity). Commuting from Mooladhara to Brahma-Randhra and from Brahma-Randhra to Mooladhara- is 'Pradakshina' (offering of gifts, money et cetera to deity).

Note- the terms in ' ' -apostrophe are the 16 steps of Shodasha Upachara Poojanam (16 step worship of deity).


Attaining the Turiya state (the transcendental state) and leaving the mortal human coil and thus being merged in Supreme Divine Bliss- this is Bali (sacrifice done to deity). Only Eternal Remains- knowing this by immerging in own self from the indifference of notions of 'To do' and 'Not to do'- having this feeling is Homa (divine oblatory fire sacrifices). Having equality in subject of all feelings, emotion, sentiments et cetera- is Tarpana (libation of water and offerings). Being submerged in meditation of ShreePaduka (the divine feet of deity)- is the real complete contemplation of deity.

In this way, he who is united with the sentiments of these three forms is easily liberated. He effortlessly attains oneness of God and soul, and is then called 'Shiva-Yogi' meaning Ultimate Auspicious Mystic.

Thus ends the Shri Lalita Upanishat

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Please send corrections to sanskrit@cheerful.com

