

VirupAkshapanchashika

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विरुपाक्षनाथपादप्रणीता विरुपाक्षपञ्चाशिका

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VirupAkshapanchashika

વિરૂપાક્ષનાથપાદપ્રણીતા વિરૂપાક્ષપચ્ચાશિકા



નમો વિશ્વશરીરાય વિશ્વૈકાત્યાવભાસિને ।
નિત્યપ્રત્યવમર્શાય શમ્ભવે વિશ્વસિદ્ધયે ॥ ૧ ॥
સંવિત્સિદ્ધાન્તસિદ્ધાર્થસારસઙ્ગહરુપિણીમ્ ।
પચ્ચાશિકાં વિરૂપાક્ષપ્રોક્તાં વ્યાકુર્મહે વચમ્ ॥ ૨ ॥

Obeisance to Shiva,
Whose Body is One with the Universe,
Whose Self is One with the Universe,
Who realises everything as His own Self
through Self-Reflexive Recognition,
Who brings forth this Universe
from within Himself.
The following 50 verses are a summary of the
Science of Consciousness and Self-Realisation.

અથ વિરૂપાક્ષપચ્ચાશિકા ।

અથ પ્રથમઃ સ્કન્ધઃ ।

ગન્ધગજસમરરસિકાયેન્દ્રાય પ્રકટિતાદ્રિયુગસમરઃ ।
નિજસિદ્ધિબીજમસ્મે કથયતિ પૃથો વિરૂપાક્ષઃ ॥ ૧.૧ ॥
1.1. Virūpākṣa fought a battle, and
his weapons were two mountains.
When asked, he explained the
Secret of his Siddhi to Indra,
who was taking delight

1.5. On departing the Body,
which is the Universe,
the Self identifies itself
with a particular body,
as a part of the Universe.

The life of the ignorant
is as good as death,
grasping at their own throats,
gasping for breath.

દેહેડસ્મિતયા ચદ્રજ્જડયોરાસ્કાલન મિથો બાહોઃ ।
ઇચ્છામાત્રેણેત્યં ગિર્યોરપિ તદ્દશાજ્જગતિ ॥ ૧.૬ ॥

1.6. Taking this body as 'I',
you strike two insentient hands together,
through mere will.

Knowing this Universe as 'I',
my very own Self,
through the same will,

I can make two mountains collide!

બિન્દુ પ્રાણ શક્તિં મન ઇન્દ્રિયમાણ્ડલ શરીરં ચ ।
આવિશ્ય ચેષ્ટયન્તીં ધારય સર્વં ચાહન્તામ્ ॥ ૧.૭ ॥

1.7. Bindu, Prāṇa, Śakti, Mana,
Indrīyamaṇḍalam, Śarīram -
Realise that it is the 'I'
that drives them all.

ઇશ્વરતા કર્તૃત્વં સ્વતન્ત્રતા ચિત્સ્વરૂપતા ચેતિ ।
એતેડહન્તાયોઃ કિલ પર્યાયાઃ સદ્ભિરુચ્યતે ॥ ૧.૮ ॥

1.8. The wise say:
Īśvaratā, Kartrtvam,
Svatantratā, Citsvarūpatā -
are names of 'I'.

॥ एतं विदुषाक्षपञ्चाशिकायां विश्वशरीरत्वस्कन्धः प्रथमः ॥

अथ द्वितीयः स्कन्धः ।

प्रत्यवमर्शात्मासौ चितिः स्वरसवाङ्मिनी परा वाक् या ।

आधन्तप्रत्यालुप्तवर्णगण्णा सत्यलन्ता सा ॥ २.९ ॥

2.9. The intrinsic nature of Consciousness is

Self-Reflexive Recognition (Pratyavamarśa);

tasting its own Bliss, it flows; it is ParāVāk.

The collection of phonemes

from 'A' to 'KŚA'

- 'That Self-Awareness' is 'I' - AHAM.

स्वपरावभासनक्षम आत्मा विश्वस्य यः प्रकाशोऽसौ ।

अलमिति स अेक उक्तोऽलन्ता स्थितिरीदृशी तस्य ॥ २.१० ॥

2.10. Awareness is the Self of the Universe.

It manifests both itself

and its apparent other.

This Self which is 'I', is a Unity.

'I' is its Abstract Nature.

विच्छिन्नाविच्छिन्ने एदमित्यलमित्युभे प्रथे तस्य ।

आभास्याभासकतां स्फुटयन्त्यौ येत्यचित्यदयोः ॥ २.११ ॥

2.11. Awareness presents itself

in Two Ways:

Awareness with differentiation

is IDAM-“This.”

Awareness without differentiation

is AHAM-“I.”

IDAM is the Object-Aspect of Consciousness

- the Manifested.

AHAM is the Aspect of Consciousness

- which Manifests.

अेकः स आत्मनासौ न छि क्मोऽस्तीड देशकालाभ्याम् ।
भेदिनि मिथः स मुक्तश्चेत्ये भेदाश्रयः भवतु सः ॥ २.१२ ॥

2.12. As the Self, Awareness is a Unity,
without sequence, place or time.

However, seeing things
as apart from the Self,
multiplying into diverse objects,
'That Awareness' is
the Foundation of Differentiation.

स्वाङ्गे चिद्गनात्मनि दृग्धोदनिभः स्वशक्तिलहरीणाम् ।
सम्भेदविभेदाभ्यां सृजति ध्वंसयति येष जगत् ॥ २.१३ ॥

2.13. This Sky of Consciousness,
this Ocean of Milk,
is the Body of Awareness.

It Creates and Destroys the Universe
through the Unifying and Separating
Waves of its Śaktis.

उपाद्विपञ्चविषयात्मनि भोग्यदृषीकभोक्तृरुपेऽस्मिन् ।
जगनि प्रसरदनन्तस्वशक्तियुक्ता चितिर्भाव्या ॥ २.१४ ॥

2.14. Consciousness must be meditated upon
as possessing innumerable
wheels-within-wheels
of its own Śakti-s
that Emanate this Universe,
Pervade the Five Sense-Fields,
and take the Forms
of Mind-Objects, Senses and Knower.

सोमरविवह्निलक्षणाभागेन्द्रियभोक्तृभानपिण्डात्मा ।
बिन्दुर्विमर्शधर्मा षण्णामेकोऽध्वनां प्राणः ॥ २.१५ ॥

2.15. Object, Senses and Knower
are respectively Moon, Sun and Fire.

Bindu's nature is to Manifest

(Concealing the Self,

Revealing the Universe).

Bindu's nature is Self-Reflexive Recognition

(Concealing the Universe,

Revealing the Self).

Bindu is the Prāṇa of the Śaḍadhva.

व्यक्तं हि पदार्थात्मकमिदं जगन्नित्यमेव तल्लयम् ।

शक्त्यात्मकमव्यक्तं तत्रैव पुनर्निमज्जति च ॥ २.१६ ॥

2.16. When Consciousness Manifests,

there is a Universe of Objects,

Ever-Dependent upon the Bindu.

When Unmanifest,

it has the nature of ĀtmaŚakti

and Merges Back into the Bindu.

षोडशधैनं नवधा षोढा सिन्धन्त्यथ त्रिधा च बुधाः ।

आधारभेदलक्ष्यं बहुसिद्धिकरं च सेत्स्यन्तः ॥ २.१७ ॥

2.17. Bindu is meditated upon as

sixteen-fold, nine-fold,

six-fold, and three-fold -

Multiple contemplations that

produce multiple Siddhi-s.

यस्य विमर्शस्य कलाः पदमन्त्रार्थात्मकस्त्रिधा शब्दः ।

पदतत्त्वकलात्मार्यो धर्मिणो षत्थं प्रकाशस्य ॥ २.१८ ॥

2.18. The three-fold Śabda of

Varṇa, Mantra and Pada,

have Self-Reflexive Recognition

as their nature.

The three-fold Artha of

Kalā, Tattva and Bhuvana,

have Self-Reflexive Recognition

as their nature.

સ્વેન વિના મૂતમણ્ડં સ્વાવેશબલેન જીવયન્નેકઃ ।
માર્તાણ્ડઃ પરમોડસૌ પરનભસિ ન કિં ત્વયા દૃષ્ટઃ ॥ ૨.૧૯ ॥

2.19. Prakāśa pervades this manifest
universe of objects through Vimarśa,
which otherwise would become
an insentient void.

This All-Pervading Prakāśa is
the Absolute Transcendent.

ચિદ્રગનક્ષીરોદં સ્વયમિચ્છામન્દરેણ સંક્ષોભ્ય ।
તચ્છક્તિવીચિભિરસાવુત્યાપયતીન્દુમણ્ડાખ્યમ્ ॥ ૨.૨૦ ॥

2.20. He, out of Svātantraya,
churns the Ocean of Milk,
Sky of Consciousness, the Mandara,
with Icchā - Essence of Will.

He, through his Forms of Śakti-s
brings up the Psyche and Microcosm
(Moon / World-Egg).

શક્તિર્માયા પ્રકૃતિઃ પૃથ્વીતિ ચતુર્વિભાગમણ્ડં ચત્ ।
યશ્ચ વિભાગોડસ્ય પુનર્બહુધા સર્વે સ્થિતં મયિ તત્ ॥ ૨.૨૧ ॥

2.21. The World-Egg has four divisions -
Śakti, Māya, Prakṛti, Pṛthvī.

Each division is again manifold.
All of this Abides in My Self.

॥ ઇતિ વિરૂપાક્ષપગ્ચાશિકાયાં પ્રકાશૈકાત્મ્યસ્કન્ધઃ દ્વિતીયઃ ॥

અથ તૃતીય સ્કન્ધઃ ।

અહમેકોડનસ્તમિતપ્રકાશરૂપોડસ્મિ તેજસાં તમસામ્ ।
અન્તઃ સ્થિતો મમાન્તસ્તેજાસિ તમાંસિ ચૈકસ્ય ॥ ૩.૨૨ ॥

3.22. I am the One Self,

the Illumination that never sets.

I am the One within Light and Darkness -

Vidya and Avidya.

Light and Darkness Abide in Me

as an Indivisible Unity.

प्रथमो मध्यम उत्तम इति पुरुषा भेदिनस्त्रयोऽपि मिथः ।

मत्तस्तु महापुरुषात् प्रत्यवमशात्मनो न भङ्गिः ॥ ३.२३ ॥

3.23. The Prathama (saḥ - third person),

Madhyama (tvam - second person)

and Uttama (aham - first person) Puruṣa-s

are not apart from Me - the Mahāpuruṣa,

the All-Inclusive Person -

the One who has

the Nature of Self-Reflexive Recognition.

युष्मच्छेषापोऽवदमिति यद्भाति भिन्नमिदं रूपम् ।

तदिदं भागविभेदो न त्वलमेकोऽस्मि यन्नित्यम् ॥ ३.२४ ॥

3.24. In Ignorance, 'I' as First Person

appears exclusive of 'You' and 'They'.

These Differentiated Aspects of the Self

are not Eternal.

धावापृथिवीदेशः कालोऽहो रात्रिरिति ययोः प्रसरः ।

ते भानतिरोधिङ्गती शक्ती मे भाववृन्दस्थ ॥ ३.२५ ॥

3.25. Place and Time such as

Heaven and Earth, Day and Night

are emanations of My two Śakti-s

- Revealing and Concealing.

धूमावती तिरोधौ पुष्टौ ह्लादा य भास्वती भाने ।

क्षोभे य परिस्पन्दा व्याप्तौ विभ्वीति शक्तयः पञ्च ॥ ३.२६ ॥

धूमावती पृथिव्यां ह्लादास्यु शुच्यौ तु भास्वती प्रथते ।

वायो स्पन्दा विभ्वी नभसि व्याप्तं जगत् ताभिः ॥ ३.२७ ॥

3.26. The 5 Śakti-s and their 5 Acts

3.27. The 5 Śakti-s and their 5 Elements

Pañcakṛtyakaritvam:

Dhūmāvati Tirodha-Tirodhāna-Pr̥thivī

Puṣṭa Hlāda-Sthiti-Apa

Bhāsvatī Bhāna-Sṛṣṭi-Tejas

Kṣobha Parispanda-Saṃhāra-Vāyu

Vyāpta Vibhūti-Anugraha-Ākāśa

??Translation missing??

निजधर्मिणं प्रकाशं स्वतृपयन्ती प्रकाश्यवर्गस्य ।

शक्तिर्विमर्शरूपा शरीरयत्यभिलभस्य मम ॥ ३.२८ ॥

3.28. Śakti has the Nature of

Self-Reflexive Recognition,

Śakti makes one Recognize

‘That Awareness’, which is Herself.

Śakti is the intrinsic Nature of

the Objects of Awareness,

Śakti makes one Recognize

Everything that has arisen

as One’s Own Body.

ज्ञातृज्ञानज्ञेयात्मकमभिलं मद्भिर्मर्शवह्निशिष्या ।

दग्ध्वा प्रकाशरूपं शुभ्रं भस्मावशेषयति ॥ ३.२९ ॥

3.29. The fire of Self-Reflexive Recognition

burns up the Knower-Knowing-Known.

No Bhasma-residual ash;

only Vibhūti-Expansive Awareness.

(Śāmbhavavisarga)

अकठोरमद्भिर्मर्शवालाग्रस्ते तिरोधिमद्भानम् ।

अद्गारवद्विव भस्म प्रथते तत्राणुवर्गस्य ॥ ३.३० ॥

3.30. Partial burning up of the

Knower-Knowing-Known

by a weak flame of
Self-Reflexive Recognition
leaves behind the ash of multiplicity,
as an idea.

(Śaktivisarga)

कात्स्न्येनाविष्टमिवारण्यपुराधग्निना मयापि जगत् ।

चित्रमवधूय भेदं ननु गृह्णात्येकवृत्तत्वम् ॥ 3.31 ॥

3.31. Just as a forest or city

is engulfed by fire,

the Universe is Pervaded by Me.

Therefore, there is no differentiation at all.

All is Unity.

(Ekarupatvam)

अन्तर्भुषं स्ववृषं ज्ञेयस्य ज्ञानमस्य तु ज्ञाता ।

ज्ञानस्य ज्ञातृतनोश्चितिरेकास्यास्त्वल्डं नान्यः ॥ 3.32 ॥

3.32. Knowing is

the Inner-Self of the Known.

Knower is

the Inner-Self of Knowing.

Consciousness is

the Inner-Self of the Knower.

And I am

the Inner-Self of Consciousness.

There is no other Inner-Self

beyond this.

अकमता मे कृमिकं ज्ञात्राद्यं सक्रमाकमा तु चितिः ।

मद्भद् ज्ञाता ज्ञानं शक्तिरिव त्रितयवद् ज्ञेयम् ॥ 3.33 ॥

3.33. I am without Sequence (Krama).

The Knower-Knowing-Known is Sequence.

Consciousness is both -

With and Without Sequence.

Knower is Self.

Knowing is Śakti.

Known is the Triad of

Knower-Knowing-Known.

पीतादिषु छि न नीलं तेष्वत्र च भाति याक्षुषं ज्ञानम् ।

न श्रौत्रादिषु तदपि ज्ञाता तेष्वत्र यानुगतः ॥ ३.३४ ॥

3.34. There is no blue

when one is seeing yellow.

But visual knowledge is common in both.

There is no visual knowledge

when there is auditory knowledge.

But the Knower is common in both.

ज्ञातारं मां ज्ञानं शक्तिं त्रितयात्मकं पुनर्ज्ञेयम् ।

अविकल्पं भावयतः सोऽहं सा तत् त्र्यं तस्य ॥ ३.३५ ॥

3.35. Contemplate without fabrication:

Knower is Self. Knowing is Śakti.

Known is the Triad of

Knower-Knowing-Known.

I am He. Knowledge is Śakti.

Tattva is the Triad.

सन्तानान्तरवाले ज्ञाता व्यावृत्तभासनः कर्मिकः ।

शुवाप्यो मद्योगान्मद्भूत् स्यादकमाभासः ॥ ३.३६ ॥

3.36. The Knower enters into

sequence, appearance and flux.

This is Jīva-the Ātma with contraction.

Uniting with Me, the Knower can - like Me,

Manifest without Sequence (Krama).

वेद्यं स्वकमविद्भुं वित्तिमनुप्रविशद्गुणविषयाद्यम् ।

वेदितरि वित्तिमुपगतो लीनं तल्लक्षणं भवति ॥ ३.३७ ॥

3.37. Objects enter into Knowledge,

Knowledge enters into sequence.

When Objects resolve into the Knower,
they become One with His nature.

स्मृत्यनुभवानुसंखितिवशतस्तज्जगदिदं तथा तद्विदम् ।
स्वैर्यदमाभासयिता भिन्नं चापोडनेन मिथः ॥ ३.३८ ॥

3.38. I, out of My Svātantraya,

Manifest the Universe -
as 'That' out of Memory,
as 'This' out of Immediate Perception
and as "This is That"
out of Self-Reflexive Recognition.

Conceptual Differentiation is
what makes them seem separate.

स्मृतिरनुभवस्य भानं सोऽर्थस्य द्वौ सदानुसन्धानम् ।
त्रितयमपि मां विनैकं क्वमरुडितं न घटते विदुषाम् ॥ ३.३९ ॥

3.39. The wise know:

Memory is recollection of Past Object.
Immediate Perception is of Present Object.
Self-Reflexive Recognition
is the two together.

This triad arises out of me.

I am Unity without Sequence.

अस्तमितमर्थजातं भात्वा भिन्नमिव रुद्धतद्भानम् ।
मद्भानैकात्म्येन श्रोत एवाब्धौ स्थितं हि मयि ॥ ३.४० ॥

3.40. All Differentiations

Resolve in Me
after their Manifestation.
One with My Illumination,
they Abide in Me
as River in the Ocean.

॥ ઇતિ વિરૂપાક્ષપંચાશિકાયાં વિમર્શસ્કન્ધસ્તૃતીયઃ ॥

અથ ચતુર્થઃ સ્કન્ધઃ ।

મત્સ્થમપિ ભુવનવૃન્દં બહિરિવ મદ્ ભાતિ માયયા ભવિનામ્ ।

અથ વિદ્યયા ભવેદ્ ભવપદિનામન્તર્બહિષ્ઠ્વેન ॥ ૪.૪૧ ॥

4.41. The Bhuvana-s - Cosmic Realms,

are Established in Me.

To the Ignorant, due to Māya,

it appears as External of Me.

To the Ones who Know,

it appears as both Internal and External.

ગ્રાહકમેવં ત્વજડં જડમન્યદ્ ગ્રાહ્યમસ્ય યો મનુતે ।

માયાવિમોહિતાત્મા બોધ્યઃ સોડણુર્ભવી સદ્ભિઃ ॥ ૪.૪૨ ॥

4.42. The ignorant believe

that the Seer is Sentient,

Seen is Insentient and

Apart from the Seer.

This is Delusion of Māya.

This is Saṃsāra.

They need to be instructed.

જડતાત્મિકામિદન્તામથાજડત્વાત્મિકામહન્તાં ચ ।

સામાનાધિકરણ્યાદિદમહમિતિ બુદ્ધ્યતે દ્વિપદી ॥ ૪.૪૩ ॥

4.43. First, Idam is Jaḍātātṃmika, Inert;

Aham is Ajaḍatvātṃmika, Conscious.

Then, through Samanādhikaraṇam,

abhedāropanena mutual identity,

Idam = Aham.

ઉદ્ભવિનાં કેવલયા નિમગ્નમન્તઃપદે દૃશા ભાતિ ।

મગ્નોન્મગ્નોભયવિધમુન્મનયા મયિ પુનઃ પૂર્ણો ॥ ૪.૪૪ ॥

4.44. In Kaivalya, Idam subsides in Aham

(Sadāśiva Tattva)

In Unmanā, Idam-the Universe,
both merges in and emerges from
Aham-'I', the Whole.

रविसोमतडिङ्गजाम्बुदवाऽवजलधिरिगुडारण्यैः ।
दृढभावितात्मभावैर्योगी तत्कर्म निर्वहति ॥ ४.४५ ॥

4.45. The Yogī who contemplates
as his own Self -

sun, moon, lightning, thunderbolt, cloud,
fire, water, mountain, cave and forest -
performs their actions successfully.

या देवता यमर्थं करोति तेनार्थिनो दृढं तस्याम् ।
विधृताडङ्गारस्य क्षणेन सोऽर्थः समायाति ॥ ४.४६ ॥

4.46. A Deity performs and fulfils
a certain Purpose.

One who has the same Purpose,
fixing his 'I' on that Deity,
Accomplishes that Purpose.

धारणसङ्ग्रहपाकव्यूहप्रतिघातलक्षणैर्भूतैः ।
स्वस्वनिविष्टाहन्तैर्योगिन इष्टा क्रिया भवति ॥ ४.४७ ॥

4.47. Of the 5 elements,
earth supports, water collects,
fire cooks, air brings together
and space is unobstructed.

The 5 elements have as their Self
the 'I' of the Yogi.

They Accomplish the Actions he Wills.

इति तन्मात्राकर्मज्ञानेन्द्रियमानसास्मिताधीषु ।
अव्यक्ते पुंसि तथा धृतचितिशक्तिश्च तत्कर्मा ॥ ४.४८ ॥

4.48. The Yogī who contemplates on

Śakti as Consciousness

in the tanmātrā-s, jñāna - karmendriya-s,
mana, asmitā, dhī, avyakta and puruṣa,
Accomplishes their Actions.

रागनियत्योः काले विद्याकलयोर्गुडासरस्वत्योः ।
ःशसदाशिवशक्तिषु शिवे च तद्भक्तताडन्तः ॥ ४.४९ ॥

4.49. The Yogi who contemplates as 'I':
Rāga, Niyati, Kāla, Vidyā, Kalā,
Guhā (Mayā), Sarasvatī (Śuddhavidyā),
Īśvara, Sadāśiva, Śakti, Śiva;
Accomplishes their Actions.

शुकवामदेवयोरपि कृष्णदधीस्थोस्तथा च वैच्यस्य ।
भूतात्मयोगं भवत्वार्षे वैश्रात्म्याभ्यातम् ॥ ४.५० ॥

4.50. The sages Śuka, Vāmadeva,
Kṛṣṇa, Dadhīci and Vainya;
taught Identity with the Viśva (Universe)
as Identity with the Bhūta-s (Elements).

कालाग्निःकोटिदीप्तिं दाले पाशोऽय्यस्य पटु तृप्तौ ।
अमृतौघवृष्टिभूर्तिं स्मर शक्तिं भव गुरुर्जगतः ॥ ४.५१ ॥

4.51. Remember Śakti as the
Fire of Time with crores of flames -
when in bondage and craving -
and burn them.
Remember Śakti as the
Image of Immortality -
when in Satisfaction -
and Drink Her Nectar.
Become Śiva, the Guru of the Universe !

भ्यातिमपूर्यां पूर्याभ्यातिसमावेशदार्ढ्यतः क्षपय ।
सृजं भुवनानि यथेच्छं स्थापय उर तिरय भासय च ॥ ४.५२ ॥

4.52. With Knowledge of the Whole,
destroy incomplete knowledge.

As you Will it -

Create, Sustain, Dissolve,

Conceal and Reveal the Worlds.

ઇતિ બોધિતઃ સ ઇન્દ્રો દેવેષ્વધિકારમલમપોહ્ય સ્વમ્ ।

આવિષ્ટશક્તિતત્ત્વઃ શિવવદપશ્યત્ સ્વમાત્માનમ્ ॥ ૪.૫૩ ॥

4.53. Having Awakened,

Indra abandoned

the malam (impurity)

of adhikāra (authority)

that he was the King of the Gods.

Realising the Śakti tattva,

he knew his Own

Self as Śiva.

॥ ઇતિ વિરુપાક્ષપંચાશિકાયાં વિભૂતિસ્કન્ધશ્ચતુર્થઃ ॥

નમઃ શિવાય ગુરવે દેવાયાનન્દમૂર્તયે ।

પરબ્રહ્મસ્વરૂપાય દેવદેવાય શમ્ભવે ॥

॥ ઇતિ વિરુપાક્ષનાથપાદપ્રણીતા વિરુપાક્ષપંચાશિકા સમ્પૂર્ણા ॥

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Please send corrections to sanskrit@cheerful.com

