
VirupAkshapanchashika

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विरूपाक्षनाथपादप्रणीता विरूपाक्षपञ्चाशिका

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विरूपाक्षनाथपादप्रणीता विरूपाक्षपञ्चाशिका



नमो विश्वशरीराय विश्वैकात्म्यावभासिने ।
नित्यप्रत्यवमर्शाय शम्भवे विश्वसिद्धये ॥ १ ॥
संवित्सिद्धान्तसिद्धार्थसारसङ्ग्रहरूपिणीम् ।
पञ्चाशिकां विरूपाक्षप्रोक्तां व्याकुर्महे वयम् ॥ २ ॥

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.

अथ विरूपाक्षपञ्चाशिका ।

अथ प्रथमः स्कन्धः ।

गन्धगजसमररसिकायेन्द्राय प्रकटिताद्रियुगसमरः ।
निजसिद्धिबीजमस्मै कथयति पृष्टो विरूपाक्षः ॥ १.१ ॥

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

in the charging elephants.

विमतिपदमङ्गसर्वं मम चैतन्यात्मनः शरीरमिदम् ।
शून्यपदादीलावधि दृश्यत्वात् पिण्डवत् सिद्धम् ॥ १.२ ॥

1.2. The difference is this:

I am in identity with the
One Consciousness as my Self.

Hence, the Universe,
from Void to Microcosm, is my Body.

The Universe is one's body -
as it is the Seen.

सम्पन्नोऽस्मि कृशोऽस्मि स्निह्यत्करणोऽस्मि मोदमानोऽस्मि ।
प्राणिमि शुन्योऽस्मीति च षड् पदेष्वस्मिता दृष्टा ॥ १.३ ॥

1.3. 'I-Am', the Consciousness of Existence,
persists in the Six Conditions:

"I am well-to-do," "I am thin,"

"I am enjoying," "I am happy,"

"I am breathing," and

"I am without thought".

विषयशरीरेन्द्रियधीप्राणनिरोधप्रसिद्ध्यदस्मित्वाम् ।
इत्थं चितिमखिलेऽध्वनि धारयतो विश्वदेहत्वम् ॥ १.४ ॥

1.4. The Six Conditions,
respectively comprise of
objects, body, senses, intelligence,
breath and thoughtlessness.

One who Contemplates on this 'I-Am',
the Consciousness of Existence,
through the Six Conditions,
Realises the Universe as his Body.

उत्कम्य विश्वतोऽङ्गात् तद्भागैकतनुनिष्ठिताहन्तः ।
कण्ठलुठत्प्राण इव व्यक्तं जीवन्मृतो लोकः ॥ १.५ ॥

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.

देहेऽस्मितया यद्वज्जडयोरस्फालनं मिथो बाह्वोः ।
इच्छामात्रेणेत्थं गिर्योरपि तद्वशाज्जगति ॥ १.६ ॥

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!

बिन्दुं प्राणं शक्तिं मन इन्द्रियमण्डलं शरीरं च ।
आविश्य चेष्टयन्तीं धारय सर्वत्र चाहन्ताम् ॥ १.७ ॥

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

ईश्वरता कर्तृत्वं स्वतन्त्रता चित्स्वरूपता चेति ।
एतेऽहन्तायोः किल पर्यायाः सद्भिरुच्यते ॥ १.८ ॥

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

॥ इति विरूपाक्षपञ्चाशिकायां विश्वशरीरत्वस्कन्धः प्रथमः ॥

अथ द्वितीयः स्कन्धः ।

प्रत्यवमर्शात्मासौ चितिः स्वरसवाहिनी परा वाक् या ।
आद्यन्तप्रत्याहृतवर्णगणा सत्यहन्ता 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 ।
अहमिति स एक उक्तोऽहन्ता 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 इदमित्यहमित्युभे प्रथे तस्य ।
आभास्याभासकतां स्फुटयन्त्यौ चेत्यचित्पदयोः ॥ 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.

एकः स आत्मनासौ न हि क्रमोऽस्तीह देशकालाभ्याम् ।
भेदिनि मिथः स मुक्तश्चेत्ये भेदाश्रयः खलु 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 दुग्धोदनिभः स्वशक्तिलहरीणाम् ।
सम्भेदविभेदाभ्यां सृजति ध्वंसयति चैष 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.

रूपादिपञ्चविषयात्मनि भोग्यहृषीकभोक्तरूपेऽस्मिन् ।
जगनि प्रसरदनन्तस्वशक्तिचक्रा 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.

सोमरविवह्लिलक्षणभाग्येन्द्रियभोक्तृभानपिण्डात्मा ।
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 तल्लग्नम् ।

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 भिन्दन्त्यथ 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 कणः पदमन्त्रार्णात्मकस्त्रिधा शब्दः ।

पदतत्त्वकलात्मार्थो धर्मिण इत्थं प्रकाशस्य ॥ २.१८ ॥

2.18. The three-fold Śabda of

Vaṇa, 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.

स्वेन विना मृतमण्डं स्वावेशबलेन जीवयन्नेकः ।

मार्ताण्डः परमोऽसौ परनभसि न किं त्वया दृष्टः ॥ २.१९ ॥

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.

चिद्रगनक्षीरोदं स्वयमिच्छामन्दरेण संक्षोभ्य ।

तच्छक्तिवीचिभिरसावुत्थापयतीन्दुमण्डारख्यम् ॥ २.२० ॥

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).

शक्तिर्माया प्रकृतिः पृथ्वीति चतुर्विभागमण्डं यत् ।

यश्च विभागोऽस्य पुनर्बहुधा सर्वे स्थितं मयि तत् ॥ २.२१ ॥

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

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

॥ इति विरूपाक्षपञ्चाशिकायां प्रकाशैकात्म्यस्कन्धः द्वितीयः ॥

अथ तृतीय स्कन्धः ।

अहमेकोऽनस्तमितप्रकाशरूपोऽस्मि तेजसां तमसाम् ।

अन्तः स्थितो ममान्तस्तेजांसि तमांसि चैकस्य ॥ ३.२२ ॥

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 प्रत्यवमर्शात्मनो न बहिः ॥ 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.

युष्मच्छेषापोहवदहमिति यद्भाति भिन्नमिह रूपम् ।

तदिदं भागविभेदो न त्वहमेकोऽस्मि 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.

द्यावापृथिवीदेशः कालोऽहो रात्रिरिति ययोः प्रसरः ।

ते भानतिरोधिकृती शक्ती मे भाववृन्दस्य ॥ 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 च भास्वती भाने ।

क्षोभे च परिस्पन्दा व्याप्तौ विभ्वीति शक्तयः पञ्च ॥ ३.२६ ॥

धूमावती पृथिव्यां ह्लादाप्सु शुचौ 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:
 Dhūmāvātī Tirodha-Tirodhāna-Pṛthivī
 Puṣṭa Hlāda-Sthiti-Apa
 Bhāsvatī Bhāna-Sṛṣṭi-Tejas
 Kṣobha Parispanda-Saṃhāra-Vāyu
 Vyāpta Vibhūti-Anugraha-Ākāśa
 ??Translation missing??

निजधर्मिणं प्रकाशं स्वरूपयन्ती प्रकाश्यवर्गस्य ।
 शक्तिर्विमर्शरूपा शरीरयत्यखिलमस्य 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.

ज्ञातृज्ञानज्ञेयात्मकमखिलं मद्विमर्शवह्निशिखा ।
 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)

अकठोरमद्विमर्शज्वालाग्रस्ते तिरोधिमद्भानम् ।
 अङ्गारवदिव 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)

कात्स्न्येनाविष्टमिवारण्यपुराद्यग्निना मयापि जगत् ।
चित्रमवधूय भेदं ननु गृह्णात्येकरूपत्वम् ॥ ३.३१ ॥

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)

अन्तर्मुखं स्वरूपं ज्ञेयस्य ज्ञानमस्य तु ज्ञाता ।
ज्ञानस्य ज्ञातृतनोश्चितिरेकास्यास्त्वहं नान्यः ॥ ३.३२ ॥

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.

अक्रमता मे क्रमिकं ज्ञात्राद्यं सक्रमाक्रमा तु चितिः ।
मद्वद् ज्ञाता ज्ञानं शक्तिरिव त्रितयवद् ज्ञेयम् ॥ ३.३३ ॥

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 हि न नीलं तेष्वत्र च भाति चाक्षुषं ज्ञानम् ।
न श्रौत्रादिषु तदपि ज्ञाता तेष्वत्र चानुगतः ॥ 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 तच्च ॥ 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.

सन्तानान्तरवाहे ज्ञाता व्यावृत्तभासनः क्रमिकः ।
जीवाख्यो मद्योगान्मद्वत् स्यादक्रमाभासः ॥ 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 स्वक्रमविद्धां वित्तिमनुप्रविशदङ्गविषयाद्यम् ।
वेदितरि वित्तिमुखतो 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.

स्मृत्यनुभवानुसंहितिवशतस्तज्जगदिदं तथा तदिदम् ।
स्वैर्यहमाभासयिता भिन्नं चापोहनेन 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 सहानुसन्धानम् ।
त्रितयमपि मां विनैकं क्रमरहितं 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 स्रोत इवाब्धौ 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.

॥ इति विरूपाक्षपञ्चाशिकायां विमर्शस्कन्धस्तृतीयः ॥

अथ चतुर्थः स्कन्धः ।

मत्स्थमपि भुवनवृन्दं बहिरिव मद् भाति मायया भविनाम् ।
अथ विद्यया भवेद् भवपदिनामन्तर्बहिद्वेन ॥ ४.४१ ॥

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.

ग्राहकमेवं त्वजडं जडमन्यद् ग्राह्यमस्य यो मनुते ।
मायाविमोहितात्मा बोध्यः सोऽणुर्भवी सद्भिः ॥ ४.४२ ॥

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 Samsāra.

They need to be instructed.

जडतात्मिकामिदन्तामथाजडत्वात्मिकामहन्तां च ।
सामानाधिकरण्यादिदमहमिति बुध्यते द्विपदी ॥ ४.४३ ॥

4.43. First, Idam is Jaḍātātmika, Inert;

Aham is Ajaḍatvātmika, Conscious.

Then, through Samanādhikaraṇam,
abhedāropanena mutual identity,

Idam = Aham.

उद्भविनां केवलया निमग्नमन्तःपदे दृशा भाति ।
मग्नोन्मग्नोभयविधमुन्मनया मयि पुनः पूर्णं ॥ ४.४४ ॥

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.

रक्सोमतडिद्वज्राम्बुदवाडवजलधिगिरिगुहारण्यैः ।
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 ।
विधृताहङ्कारस्य 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.

धारणसङ्ग्रहपाकव्यूहाप्रतिघातलक्षणैर्भूतैः ।
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 Yogī.

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 विद्याकलयोर्गुहासरस्वत्योः ।

ईशसदाशिवशक्तिषु शिवे च तद्वत्कृताहन्तः ॥ 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 कृष्णदधीच्योस्तथा च वैन्यस्य ।

भूतात्मयोगजं खल्वार्षे वैश्वान्तम्यमाख्यातम् ॥ 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).

कालाग्निकोटिदीप्तां दाहे पाशोच्चयस्य पटु तृप्तौ ।

अमृतौघवृष्टिमूर्त्तिं 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 !

ख्यातिमपूर्णा पूर्णख्यातिसमावेशदार्यतः क्षपय ।

सृज भुवनानि यथेच्छं स्थापय हर 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.

इति बोधितः स इन्द्रो देवेष्वधिकारमलमपोह्य स्वम् ।

आविष्टशक्तितत्त्वः शिववदपश्यत् स्वमात्मानम् ॥ ४.५३ ॥

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.

॥ इति विरूपाक्षपञ्चाशिकायां विभूतिस्कन्धश्चतुर्थः ॥

नमः शिवाय गुरवे देवायानन्दमूर्तये ।

परब्रह्मस्वरूपाय देवदेवाय शम्भवे ॥

॥ इति विरूपाक्षनाथपादप्रणीता विरूपाक्षपञ्चाशिका सम्पूर्णा ॥

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Please send corrections to sanskrit@cheerful.com

