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Tripura Tapini Upanishad

Tripura Tapini Upanishad

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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).



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"All waiting is futile. To depend on time to solve our problems is self-delusion. The future, left to itself merely repeats the past. Change can only happen now, never in the future."
"With crystal clarity see the need of change. This is all."
"All experience is illusory, limited and temporal. Expect nothing."

Search words

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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 ear-rings. 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 undifferented 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 khechhari.

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, vijjnana 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 Tarksya, 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.

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