

# श्रीसीतोपनिषत्

## Śrī Sītā Upaniṣad

*Complete Sanskrit–IAST–English reading edition*

Traditional

37 canonical units with a fresh English translation

# About this edition

This complete root-text edition presents all thirty-seven numbered units of the Sītā Upaniṣad in Devanagari and IAST beside a fresh English translation. The checksum-locked Upaniṣad Brahmayogin witness controls the text and numbering; its Sanskrit commentary remains visible in the separately supplied CCo facsimile but is outside the scope of this root-text translation.

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ŚRĪ SĪTĀ UPANIṢAD

# The Nature of Sītā

# The gods ask about Sītā

देवा ह वै प्रजापतिमब्रुवन्—का सीता किं रूपमिति ॥ १ ॥

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IAST

*devā ha vai prajāpatimabruvan—kā sītā kiṃ rūpamiti || 1 ||*

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ENGLISH

The gods approached Prajāpati and said, ‘Who is Sītā, and what is her nature?’

## Sītā as primordial nature

स होवाच प्रजापतिः—सा सीतेति। मूलप्रकृतिरूपत्वात् सा सीता प्रकृतिः स्मृता। प्रणवप्रकृतिरूपत्वात् सा सीता प्रकृतिरुच्यते ॥ २ ॥

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### IAST

*sa hovāca prajāpatiḥ—sā sīteti | mūlaprakṛtirūpatvāt sā sītā prakṛtiḥ smṛtā |  
praṇavaprakṛtirūpatvāt sā sītā prakṛtirucyate || 2 ||*

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### ENGLISH

Prajāpati replied: ‘She is Sītā.’ Because she is the form of primordial Nature, Sītā is remembered as Prakṛti; because she is the primal nature of praṇava, Sītā is called Prakṛti.

## The three sounds of her name

सीता इति त्रिवर्णात्मा साक्षान्मायामयी भवेत्। विष्णुः प्रपञ्चबीजं च माया ईकार उच्यते ॥ ३ ॥

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### IAST

*sītā iti trivarṇātmā sākṣānmāyāmayī bhavet| viṣṇuḥ prapañcabījaṃ ca māyā īkāra ucyate || 3 ||*

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### ENGLISH

The name Sītā consists of three sounds and directly embodies Māyā. Viṣṇu is the seed of the manifest universe, while Māyā is expressed by the long vowel ī.

## The meanings of sa and ta

सकारः सत्यममृतं प्राप्तिः सोमश्च कीर्त्यते। तकारस्तारलक्ष्म्या च वैराजः प्रस्तरः स्मृतः ॥ ४ ॥

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### IAST

*sakāraḥ satyamamṛtaṁ prāptiḥ somaśca kīrtyate | takārastāralakṣmyā ca vairājaḥ prastaraḥ smṛtaḥ || 4 ||*

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### ENGLISH

The sound sa is declared to mean truth, immortality, attainment, and Soma. The sound ta is remembered as the splendor of the saving syllable, the cosmic Virāj, and the foundation.

## The unmanifest becomes manifest

ईकाररूपिणी सोमामृतावयवदिव्यालङ्कारस्रङ्मौक्तिकाद्याभरणालङ्कृता महामायाऽव्यक्तरूपिणी व्यक्ता  
भवति ॥ ५ ॥

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### IAST

*īkārārūpiṇī somāmṛtāvayavadivyaṅlāṅkārasraṅmauktikādyābharaṇāṅlāṅkṛtā  
mahāmāyā'vyaktarūpiṇī vyaktā bhavati || 5 ||*

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### ENGLISH

She whose form is the vowel ī becomes manifest: Mahāmāyā, unmanifest in nature, adorned with divine ornaments, garlands, pearls, and other jewels, her limbs formed of Soma's nectar.

## Her three manifestations

प्रथमा शब्दब्रह्ममयी स्वाध्यायकाले प्रसन्ना उद्भावनकरी सात्मिका। द्वितीया भूतले हलाग्रे समुत्पन्ना। तृतीया  
ईकाररूपिणी अव्यक्तरूपा भवतीति सीता इत्युदाहरन्ति शौनकीये ॥ ६ ॥

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### IAST

*prathamā śabdabrahmamayī svādhyāyakāle prasannā udbhāvanakarī sātmikā | dvitīyā bhūtale  
halāgre samutpannā | tṛtīyā īkārārūpiṇī avyaktarūpā bhavatīti sītā ityudāharanti śaunakīye || 6 ||*

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### ENGLISH

Her first form is made of Śabda-Brahman; gracious at the time of sacred recitation, she brings understanding forth and is one with the Self. Her second arose upon the earth from the tip of the plough. Her third has the form of ī and remains unmanifest. Thus the Śaunaka tradition speaks of Sītā.

## Source, continuance, and return

श्रीरामसान्निध्यवशाज्जगदानन्दकारिणी। उत्पत्तिस्थितिसंहारकारिणी सर्वदेहिनाम् ॥ ७ ॥

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IAST

*śrīrāmasānnidhyavaśājjagadānandakāriṇī | utpattisthitisamhārakāriṇī sarvadehinām || 7 ||*

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ENGLISH

Through the power of Śrī Rāma’s presence she fills the world with joy, and for all embodied beings she brings about arising, continuance, and dissolution.

## The goddess as root Prakṛti

सीता भगवती ज्ञेया मूलप्रकृतिसंज्ञिता। प्रणवत्वात् प्रकृतिरिति वदन्ति ब्रह्मवादिनः ॥ ८ ॥

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IAST

*sītā bhagavatī jñeyā mūlaprakṛtisamjñitā | praṇavatvāt prakṛtiriti vadanti brahmavādinah || 8 ||*

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ENGLISH

Know the blessed goddess Sītā as she who is named primordial Prakṛti. Because her nature is praṇava, the knowers of Brahman call her Prakṛti.

# The inquiry into Brahman

अथातो ब्रह्मजिज्ञासेति च ॥ ९ ॥

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IAST

*athāto brahmajijñāseti ca || 9 ||*

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ENGLISH

Now, therefore, comes the inquiry into Brahman.

## Sītā as the all

सा सर्ववेदमयी सर्वदेवमयी सर्वलोकमयी सर्वकीर्तिमयी सर्वधर्ममयी सर्वाधारकार्यकारणमयी  
महालक्ष्मीर्देवेशस्य भिन्नाभिन्नरूपा चेतनाचेतनात्मिका ब्रह्मस्थावरात्मा तद्गुणकर्मविभागभेदाच्छरीररूपा  
देवर्षिमानुष्यगन्धर्वरूपा असुरराक्षसभूतप्रेतपिशाचभूतादिभूतशरीररूपा भूतेन्द्रियमनःप्राणरूपेति विज्ञायते ॥ १०  
॥

### IAST

*sā sarvavedamayī sarvadevamayī sarvalokamayī sarvakīrtimayī sarvadharmamayī  
sarvādhāraṁkāryakāraṇamayī mahālakṣmīrdevaśasya bhinnābhinnarūpā cetanācetanātmikā  
brahmasthāvarātmā tadguṇakarmavibhāgabhedāccharīrarūpā devarṣimanuṣyagandharvarūpā  
asurarākṣasabhūtapretapiśācabhūtādibhūtaśarīrarūpā bhūteन्द्रियमानःप्राणरूपेति विज्ञायते ॥  
10 ॥*

### ENGLISH

She is known as the essence of every Veda, every deity, every world, every glory, and every dharma; as the ground, effect, and cause of all. She is Mahālakṣmī, at once distinct and non-distinct from the Lord of the gods. She is both sentient and insentient, the Self of Brahman and of all that stands still. Differentiated through qualities, actions, and divisions, she takes bodily form as gods, seers, humans, and gandharvas; as asuras, rākṣasas, elemental beings, ghosts, and piśācas; and as the elements, senses, mind, and vital breath.

ŚRĪ SĪTĀ UPANIṢAD

# The Three Powers

## Will, action, and immediate power

सा देवी त्रिविधा भवति शक्त्यात्मना—इच्छाशक्तिः क्रियाशक्तिः साक्षाच्छक्तिरिति ॥ ११ ॥

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IAST

*sā devī trividhā bhavati śaktyātmanā—icchāśaktiḥ kriyāśaktiḥ sākṣācchaktiriti || 11 ||*

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ENGLISH

As power, that goddess is threefold: the power of will, the power of action, and power in its immediate presence.

## Śrī, Bhū, and Nīlā

इच्छाशक्तिस्त्रिविधा भवति—श्रीभूमिनीलात्मिका भद्ररूपिणी प्रभावरूपिणी सोमसूर्याग्निरूपा भवति ॥ १२ ॥

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### IAST

*icchāśaktistrividhā bhavati—śrībhūminīlātmikā bhadrarūpiṇī prabhāvarūpiṇī somasūryāgnirūpā bhavati || 12 ||*

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### ENGLISH

The power of will is itself threefold. Its nature is Śrī, Bhū, and Nīlā; it is auspicious form and radiant power, assuming the forms of moon, sun, and fire.

## The nourishing lunar form

सोमात्मिका ओषधीनां प्रभवति कल्पवृक्षपुष्पफललतागुल्मात्मिका औषधभेषजात्मिका अमृतरूपा देवानां  
महस्तोमफलप्रदा अमृतेन तृप्तिं जनयन्ती देवानामन्नेन पशूनां तृणेन तत्तज्जीवानाम् ॥ १३ ॥

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### IAST

*somātmikā oṣadhīnāṃ prabhavati kalpavṛkṣapuṣpaphalalatāgūlmātmikā auṣadhabheṣajātmikā  
amṛtarūpā devānāṃ mahastomaphalapradā amṛtena tṛptiṃ janayantī devānāmannena paśūnāṃ  
tṛṇena tattajjīvānām || 13 ||*

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### ENGLISH

In her lunar nature she brings forth herbs and takes the form of wish-fulfilling trees, flowers, fruits, vines, and shrubs. She is medicine and healing, and her form is nectar. She grants the gods the fruit of great praise and satisfies them with nectar, animals with food and grass, and every living kind with its proper nourishment.

## The solar form and the wheel of time

सूर्यादिसकलभुवनप्रकाशिनी दिवा च रात्रिः कालकलानिमेषमारभ्य घटिकाष्टयामदिवसवाररात्रिभेदेन  
पक्षमासर्तुयनसंवत्सरभेदेन मनुष्याणां शतायुःकल्पनया प्रकाशमाना चिरक्षिप्रव्यपदेशा निमेषमारभ्य  
परार्धपर्यन्ते कालचक्रे जगच्चक्रमित्यादिप्रकारेण चक्रवत्परिवर्तमाना। सर्वस्यैतस्यैव कालस्य विभागविशेषाः  
प्रकाशरूपाः कालरूपा भवन्ति ॥ १४ ॥

### IAST

*sūryādisakalabhuvanaprakāśinī divā ca rātriḥ kālakalānimeṣamārabhya  
ghaṭikāṣṭayāmadivasavārārātribhedena pakṣamāśartvayanasaṃvatsarabhedena manuṣyāṇām  
śatāyuhkalpanayā prakāśamānā cirakṣipravyapadeśā nimeṣamārabhya parārdhaparyante  
kālacakre jagaccakramityādiprakāreṇa cakravatparivartamānā | sarvasyaitasyaiva kālasya  
vibhāgaviśeṣāḥ prakāśarūpāḥ kālārūpā bhavanti || 14 ||*

### ENGLISH

As sun and the other lights she illumines every world, becoming day and night. Beginning with the instant and the smallest part of time, she appears as ghaṭikā, watch, day, weekday, and night; as fortnight, month, season, half-year, and year; and as the hundred-year span allotted to human life. Called long or brief, she turns like a wheel from an instant up to the cosmic half-lifetime: the wheel of time, the wheel of the world, and all their forms. Every particular division of this time is a form of light and a form of Time.

## The form of fire

अग्निरूपा अन्नपानादिप्राणिनां क्षुत्तृष्णात्मिका देवानां मुखरूपा वनौषधीनां शीतोष्णरूपा काष्ठेष्वन्तर्बहिश्च  
नित्यानित्यरूपा भवति ॥ १५ ॥

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### IAST

*agnirūpā annapānādiprāṇināṃ kṣuttṛṣṇātmikā devānāṃ mukharūpā vanauṣadhīnāṃ śītoṣṇarūpā  
kāṣṭheṣvantarbahīśca nityānityarūpā bhavati || 15 ||*

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### ENGLISH

In the form of fire she is hunger and thirst in creatures that live by food and drink, the mouth of the gods, and heat and cold in forest plants and herbs. Within and outside wood she assumes forms both enduring and transient.

## The form of Śrī

श्रीदेवी त्रिविधं रूपं कृत्वा भगवत्सङ्कल्पानुगुण्येन लोकरक्षणार्थं रूपं धारयति। श्रीरिति लक्ष्मीरिति  
लक्ष्यमाणा भवतीति विज्ञायते ॥ १६ ॥

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### IAST

*śrīdevī trividhaṃ rūpaṃ kṛtvā bhagavatsaṅkalpānugūṇyena lokarakṣaṇārthaṃ rūpaṃ dhārayati |  
śrīrīti lakṣmīrīti lakṣyamāṇā bhavatīti vijñāyate || 16 ||*

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### ENGLISH

Taking this threefold form, the goddess Śrī assumes a body in accord with the Lord's resolve in order to protect the worlds. She is recognized and indicated by the names Śrī and Lakṣmī.

## The form of Bhū

भूदेवी ससागराम्भःसप्तद्वीपा वसुन्धरा भूरादिचतुर्दशभुवनानामाधाराधेया प्रणवात्मिका भवति ॥ १७ ॥

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IAST

*bhūdevī sasāgarāmbhaḥsaptadvīpā vasundharā bhūrādicaturdaśabhuvanānāmādhārādheyā  
praṇavātmikā bhavati || 17 ||*

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ENGLISH

The goddess Bhū is the earth with its oceans and waters and its seven continents. She both supports and is supported by the fourteen worlds beginning with Bhū, and her nature is praṇava.

## The form of Nīlā

नीला च विद्युन्मालिनी सर्वौषधीनां सर्वप्राणिनां पोषणार्थं सर्वरूपा भवति ॥ १८ ॥

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IAST

*nīlā ca vidyunmālīnī sarvauṣadhīnāṃ sarvapraṇīnāṃ poṣaṇārthaṃ sarvarūpā bhavati || 18 ||*

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ENGLISH

Nīlā, garlanded with lightning, takes every form in order to nourish all herbs and every living being.

## The support of the worlds

समस्तभुवनस्याधोभागे जलाकारात्मिका मण्डूकमयेति भुवनाधारेति विज्ञायते ॥ १९ ॥

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IAST

*samastabhuvanasyādhobhāge jalākārātmikā maṇḍūkamayeti bhuvanādhāreti vijñāyate || 19 ||*

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ENGLISH

Beneath all the worlds, with water as her form, she is known as Maṇḍūkamayī, the support of the worlds.

ŚRĪ SĪTĀ UPANIṢAD

# Action and Sacred Learning

## From sound to the mountain of Vaikhānasa

क्रियाशक्तिस्वरूपम्। हरेर्मुखान्नादः। तन्नादाद्विन्दुः। बिन्दोरोङ्कारः। ओङ्कारात्परतो राम वैखानसपर्वतः।  
तत्पर्वते कर्मज्ञानमयीभिर्बहुशाखा भवन्ति ॥ २० ॥

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### IAST

*kriyāśaktisvarūpam | harermukhānnādaḥ | tannādādbinduḥ | bindoroṅkāraḥ | oṅkāratparato rāma  
vaikhānasaparvataḥ | tatparvate karmajñānamayībhirbahuśākhā bhavanti || 20 ||*

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### ENGLISH

This is the nature of the power of action. From Hari's mouth comes primordial sound; from that sound, the point; from the point, Om̐. Beyond Om̐ rises Rāma, the mountain of Vaikhānasa, and upon that mountain many branches grow, formed of sacred action and knowledge.

## The threefold Veda

तत्र त्रयीमयं शास्त्रमाद्यं सर्वार्थदर्शनम्। ऋग्यजुःसामरूपत्वात्तयीति परिकीर्तिता ॥ २१ ॥

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IAST

*tatra trayīmayam śāstramādyam sarvārthadarśanam | ṛgyajuḥsāmarūpatvātrayīti parikīrtitā ||*  
*21 ||*

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ENGLISH

There the primordial teaching, composed of the threefold Veda, reveals every aim. Because its forms are Ṛg, Yajus, and Sāman, it is celebrated as the Triad.

## The fourth Veda

हेतुना कार्यसिद्धेन चतुर्धा परिकीर्तिता। ऋचो यजूंषि सामानि अथर्वाङ्गिरसस्तथा ॥ २२ ॥

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IAST

*hetunā kāryasiddhena caturdhā parikīrtitā | ṛco yajūṃṣi sāmāni atharvāṅgirasastathā || 22 ||*

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ENGLISH

Yet, because its purpose is accomplished in four ways, it is also proclaimed fourfold: Ṛc verses, Yajus formulas, Sāman chants, and the Atharvāṅgirasa.

## Triad and Atharvāṅgīrasa

चातुर्होत्रप्रधानत्वाल्लिङ्गादित्रितयं त्रयी। अथर्वाङ्गिरसं रूपं सामऋग्यजुरात्मकम् ॥ २३ ॥

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IAST

*cāturhotrapradhānatvāllīṅgādītritayaṃ trayī | atharvāṅgīrasaṃ rūpaṃ sāmārgyajurātmakam ||*  
23 ||

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ENGLISH

Because the four priestly functions are foremost, the three marked by textual sign and the rest form the Triad. The Atharvāṅgīrasa too has the nature of Sāman, Ṛg, and Yajus.

## The branches of the Ṛgveda

तथाऽऽदिशन्त्याभिचारसामान्येन पृथक् पृथक्। एकविंशतिशाखायामृग्वेदः परिकीर्तितः ॥ २४ ॥

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IAST

*tathā"diśantyābhicārasāmānyena prthak prthak| ekaviṃśatisākhāyāmrgvedaḥ parikīrtitaḥ || 24 ||*

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ENGLISH

Thus they teach them separately in relation to rites directed toward particular ends. The Ṛgveda is proclaimed to possess twenty-one branches.

## Branches of Yajus, Sāman, and Atharvan

शतं च नवशाखासु यजुषामेव जन्मनाम्। साम्नः सहस्रशाखाः स्युः पञ्चशाखा अथर्वणः ॥ २५ ॥

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IAST

*śataṃ ca navaśākhāsu yajuṣāmeva janmanām | sāmnaḥ sahasraśākhāḥ syuḥ pañcaśākhā  
atharvaṇaḥ || 25 ||*

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ENGLISH

The Yajus traditions are born in one hundred and nine branches; the Sāman has a thousand branches, and the Atharvan has five.

# The Vaikhānasa teaching

वैखानसमतं तस्मिन्नादौ प्रत्यक्षदर्शनम्। स्मर्यते मुनिभिर्नित्यं वैखानसमतः परम् ॥ २६ ॥

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IAST

*vaikhānasamataṃ tasminnādaṃ pratyakṣadarśanam | smaryate munibhirnityaṃ  
vaikhānasamataḥ param || 26 ||*

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ENGLISH

At their beginning stands the Vaikhānasa teaching, a direct vision. From that Vaikhānasa teaching onward, the sages preserve the tradition in continual remembrance.

## The six limbs of the Veda

कल्पो व्याकरणं शिक्षा निरुक्तं ज्योतिषं छन्दः—एतानि षडङ्गानि ॥ २७ ॥

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IAST

*kalpo vyākaraṇaṃ śikṣā niruktaṃ jyotiṣaṃ chandaḥ—etāni ṣaḍaṅgāni || 27 ||*

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ENGLISH

Ritual procedure, grammar, phonetics, etymology, astronomy, and meter: these are the six limbs of the Veda.

## The auxiliary disciplines

उपाङ्गमयनं चैव मीमांसा न्यायविस्तरः। धर्मज्ञसेवितार्थं च वेदवेदोऽधिकं तथा ॥ २८ ॥

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IAST

*upāṅgamayanaṁ caiva mīmāṃsā nyāyavistaraḥ | dharmajñasevitārthaṁ ca vedavedo'dhikaṁ  
tathā || 28 ||*

---

ENGLISH

The auxiliary disciplines include the path of interpretation, Mīmāṃsā, and the extensive science of reasoning; they serve those who know dharma and carry Vedic understanding still further.

## Treatises, dharma, history, and Purāṇa

निबन्धाः सर्वशाखा च समयाचारसङ्गतिः। धर्मशास्त्रं महर्षीणामन्तःकरणसम्भृतम्।  
इतिहासपुराणाख्यमुपाङ्गं च प्रकीर्तितम् ॥ २९ ॥

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### IAST

*nibandhāḥ sarvaśākhā ca samayācārasaṅgatiḥ | dharmasāstraṃ  
maharṣīṇāmantaḥkaraṇasambhṛtam | itihāsapurāṇākhyamupāṅgaṃ ca prakīrtitam || 29 ||*

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### ENGLISH

Compendia, every branch of learning, and the coherence of convention and conduct;  
Dharmaśāstra held in the hearts of the great seers; and the disciplines called Itihāsa and Purāṇa  
are all proclaimed auxiliary limbs.

## The five applied Vedas

वास्तुवेदो धनुर्वेदो गान्धर्वो दैविकस्तथा। आयुर्वेदश्च पञ्चैते उपवेदाः प्रकीर्तिताः ॥ ३० ॥

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IAST

*vāstuvedo dhanurvedo gāndharvo daivikastathā | āyurvedaśca pañcaite upavedāḥ prakīrtitāḥ || 30 ||*

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ENGLISH

The science of building, the science of the bow, the Gandharva science of music, the divine science, and Āyurveda—these five are proclaimed as the applied Vedas.

## Twenty-one divisions of knowledge

दण्डो नीतिश्च वार्ता च विद्या वायुजयः परः। एकविंशतिभेदोऽयं स्वप्रकाशः प्रकीर्तितः ॥ ३१ ॥

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IAST

*daṇḍo nītiśca vārtā ca vidyā vāyujayaḥ paraḥ | ekaviṁśatibhedo'yaṁ svaprakāśaḥ prakīrtitaḥ || 31*  
||

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ENGLISH

Discipline, statecraft, livelihood, sacred knowledge, and the supreme mastery of breath complete the set. This self-luminous body of knowledge is proclaimed in twenty-one divisions.

## The voice arising from Viṣṇu

वैखानसऋषेः पूर्वं विष्णोर्वाणी समुद्भवेत्। त्रयीरूपेण सङ्कल्प्य इत्थं देही विजृम्भते ॥ ३२ ॥

### IAST

*vaikhānasaṛṣeḥ pūrvaṃ viṣṇorvāṇī samudbhavet | trayīrūpeṇa saṅkalpya itthaṃ dehī vijṛmbhate ||*  
32 ||

### ENGLISH

Before the Vaikhānasa sage, speech arose from Viṣṇu. Conceived in the form of the threefold Veda, the embodied one unfolds in this way.

#### EDITORIAL NOTE

The controlling witness's sandhied वैखानसऋषेः is expanded as वैखानसऋषेः, confirmed by the 1963 Īśādy-aṣṭottara-śatopaniṣad witness at PDF page 303.

## The perennial form of Brahman

संख्यारूपेण सङ्कल्प्य वैखानसऋषेः पुरा। उदितो यादृशः पूर्वं तादृशं शृणु मेऽखिलम्। शश्वद्ब्रह्ममयं रूपं क्रियाशक्तिरुदाहृता ॥ ३३ ॥

### IAST

*saṁkhyārūpeṇa saṅkalpya vaikhānasaṛṣeḥ purā | udito yādr̥śaḥ pūrvam tādr̥śam śṛṇu me'khilam | śaśvadbṛahmamayaṁ rūpaṁ kriyāśaktirudāhṛtā || 33 ||*

### ENGLISH

Conceived in numerical form by the Vaikhānasa sage in ancient time, it first arose in a particular manner; hear that from me in full. The power of action is declared to be the perennial form composed entirely of Brahman.

### EDITORIAL NOTE

The controlling witness's sandhied वैखानसमृषेः is expanded as वैखानसऋषेः, confirmed by the 1963 Īśādy-aṣṭottara-śatopaniṣad witness at PDF page 303.

ŚRĪ SĪTĀ UPANIṢAD

# Presence, Grace, and the Three Modes of Will

## Power in its immediate presence

साक्षाच्छक्तिर्भगवतः स्मरणमात्ररूपाऽऽविर्भावप्रादुर्भावत्मिका निग्रहानुग्रहरूपा शान्तितेजोरूपा  
व्यक्ताव्यक्तकारणचरणसमग्रावयवमुखवर्णभेदाभेदरूपा भगवत्सहचारिणी अनपायिनी अनवरतसहाश्रयिणी  
उदितानुदिताकारा निमेषोन्मेषसृष्टिस्थितिसंहारतिरोधानानुग्रहादिसर्वशक्तिसामर्थ्यात् साक्षाच्छक्तिरिति गीयते  
॥ ३४ ॥

IAST

*sākṣācchaktirbhagavataḥ smaraṇamātrarūpā"virbhāvapraprādurbhāvātmikā nigrahānugraharūpā  
śāntitejorūpā vyaktāvyaktakāraṇacaraṇasamagrāvayavamukhavarnabhedābhedarūpā  
bhagavatsahacārīṇī anapāyīnī anavaratasahāśrayiṇī uditānuditākārā  
nimeṣonmeṣasṛṣṭisthitisaṃhāratirodhānānugrahādisarvaśaktisāmartyāṭ sākṣācchaktiriti gīyate  
|| 34 ||*

ENGLISH

Power in its immediate presence belongs to the Lord and appears through remembrance alone. It is revelation and manifestation, restraint and grace, peace and radiance. It is the cause of the manifest and unmanifest, complete in every limb and feature, taking forms both differentiated and undivided. She is the Lord's companion, never separated from him, ceaselessly abiding with him; appearing and unappearing, closing and opening her eyes, she possesses every power—creation, continuance, dissolution, concealment, grace, and all the rest. Therefore she is sung as power directly present.

## Yoga-śakti

इच्छाशक्तिस्त्रिविधा। प्रलयावस्थायां विश्रमणार्थं भगवतो दक्षिणवक्षःस्थले श्रीवत्साकृतिर्भूत्वा विश्राम्यतीति  
सा योगशक्तिः ॥ ३५ ॥

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### IAST

*icchāśaktiṣtrividhā | pralayāvasthāyāṃ viśramaṇārthaṃ bhagavato dakṣiṇavakṣaḥsthale  
śrīvatsākṛtirbhūtvā viśrāmyatīti sā yogaśaktiḥ || 35 ||*

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### ENGLISH

The power of will has three modes. During cosmic dissolution she becomes the form of the Śrīvatsa and rests upon the right side of the Lord's chest for repose: this is Yoga-śakti, the power of union.

## Bhoga-śakti

भोगशक्तिर्भोगरूपा कल्पवृक्षकामधेनुचिन्तामणिशङ्खपद्मनिध्यादिनवनिधिसमाश्रिता भगवदुपासकानां  
कामनया अकामनया वा भक्तियुक्ता नरं नित्यनैमित्तिककर्मभिरग्निहोत्रादिभिर्वा  
यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधिभिर्वा गोपुरप्राकारादिभिर्विमानादिभिः सह  
भगवद्विग्रहार्चापूजोपकरणैरर्चनैः स्नानादिभिर्वा पितृपूजादिभिर्पानादिभिर्वा भगवत्प्रीत्यर्थमुक्त्वा सर्वं क्रियते ॥  
३६ ॥

### IAST

*bhogaśaktirbhogarūpā  
kalpavṛkṣakāmādhenucintāmaṇiśaṅkha-padma-nidhyādinava-nidhisamāśritā  
bhagavadupāśakānāṃ kāmanayā akāmanayā vā bhaktiyuktā naraṃ  
nityanaimittikakarmabhiragni-hotrādibhirvā  
yamaniyamāsanaprāṇāyāmapratyāhārādhāraṇādhyanasamādhibhirvā  
gopuraprākārādibhirvimānādibhiḥ saha bhagavadvigrahārcāpūjopakaraṇairarcanaḥ  
snānādibhirvā pitṛpūjādibhirpānādibhirvā bhagavatprītyarthamuktvā sarvaṃ kriyate || 36 ||*

### ENGLISH

Bhoga-śakti is the power of enjoyment. She abides in the wish-fulfilling tree, the wish-granting cow, the wish jewel, the conch and lotus treasures, and the other nine treasures. For worshipers of the Lord—whether moved by desire or free of desire—she brings devotion into human life through daily and occasional rites, fire offerings and the rest; through restraint, observance, posture, breath discipline, withdrawal, concentration, meditation, and samādhi; through temple towers, enclosure walls, sanctuaries, and other sacred structures; through images of the Lord, implements of worship, offerings, bathing rites, ancestral rites, food, drink, and all else. Everything is performed with the declaration, ‘For the delight of the Lord.’

## Vīra-śakti, the heroic Lakṣmī

अथातो वीरशक्तिश्चतुर्भुजाऽभयवरदपद्मधरा किरीटाभरणयुता सर्वदेवैः परिवृता कल्पतरुमूले चतुर्भिर्गजैः  
रत्नघटैरमृतजलैरभिषिच्यमाना सर्वदेवैर्ब्रह्मादिभिर्वन्द्यमाना अणिमाद्यष्टैश्वर्ययुता संमुखे कामधेनुना स्तूयमाना  
वेदशास्त्रादिभिः स्तूयमाना जयाद्यप्सरःस्त्रीभिः परिचर्यमाणा आदित्यसोमाभ्यां दीपाभ्यां प्रकाशयमाणा  
तुम्बुरुनारदादिभिर्गीयमाना राकासिनीवालीभ्यां छत्रेण ह्लादिनीमायाभ्यां चामरेण स्वाहास्वधाभ्यां व्यजनेन  
भृगुपुण्यादिभिर्भ्यर्च्यमाना देवी दिव्यसिंहासने पद्मासनारूढा सकलकारणकार्यकरी लक्ष्मीर्देवस्य  
पृथग्भवनकल्पनालङ्कारस्थिरा प्रसन्नलोचना सर्वदेवतैः पूज्यमाना वीरलक्ष्मीरिति विज्ञायत इत्युपनिषत् ॥  
३७ ॥

IAST

*athāto vīraśaktiścaturbhujā'bhayavaradapadmādhara kirīṭābharaṇayutā sarvadevairbhairavaiḥ parivṛtā  
kalpatarumūle caturbhīrgajai ratnaghaṭairamṛtajalairabhiṣicyamānā  
sarvadevairbrahmāḍibhirvandyamānā aṇimādyasṭaiśvaryaṇyutā saṁmukhe kāmādhenuṇā  
stūyamānā vedaśāstrāḍibhiḥ stūyamānā jayādyapsaraḥstrībhiḥ paricaryamānā  
ādityasomābhyāṁ dīpābhyāṁ prakāśyamānā tumburunāradāḍibhirgīyamānā rākāsinīvālībhyāṁ  
chatreṇa hlādinīmāyābhyāṁ cāmāreṇa svāhāsvadhābhyāṁ vyajanena  
bhṛgupuṇyāḍibhirabhyarcyamānā devī divyasimhāsane padmāsanārūḍhā sakalakāraṇakāryakārī  
lakṣmīrdevasya pṛthagbhavanakalpanālaṅkāraṣṭhīrā prasannalocanā sarvadevataiḥ pūjyamānā  
vīralakṣmīriti vijñāyata ityupaniṣat || 37 ||*

ENGLISH

Now Vīra-śakti: four-armed, she bears the gestures of fearlessness and blessing and holds a lotus; crowned and jeweled, she is surrounded by all the gods. Beneath the wish-fulfilling tree, four elephants bathe her with nectar-water from jeweled vessels. Brahmā and all the gods bow to her. She possesses the eight sovereign powers beginning with minuteness; the wish-granting cow praises her before her, and Veda and śāstra extol her. Celestial women beginning with Jayā attend her. Sun and moon shine as her lamps; Tumburu, Nārada, and others sing of her. Rākā and Sinīvālī hold her parasol, Hlādinī and Māyā her fly-whisks, Svāhā and Svadhā her fans, while Bhṛgu, Puṇya, and others worship her. Seated in lotus posture upon a divine lion-throne, the goddess effects every cause and consequence. Lakṣmī, steadfast as the adornment through which the Lord appears distinct, looks forth graciously and is worshiped by every deity. She is known as Vīra-Lakṣmī. Thus ends the Upaniṣad.