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## Tripurasundari Ashtakam with meaning

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सार्थं त्रिपुरसुन्दर्यष्टकम्

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Author : Adi Shankaracharya

Transliterated by : M. Giridhar

Proofread by : Giridhar and Narayanaswami

Translated by : Pallasena Narayanaswami

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### सार्थं त्रिपुरसुन्दर्यष्टकम्

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Introduction:

“tripurasundari aShTakaM” is an octal hymn , praising Goddess tripurasundari, composed by Adi sha.nkara, in a group of eight shlokams, all set in prithvi metre consisting of 17 syllables to each line, with a yati (pause) at syllable 8 and 17. (Note that the hymn, Saundaryalahari, also has 17 letters to each line, but the poetic metre there is shikhariNi, which is entirely different).

The feminine noun “tripurasundari” means beauty ‘par excellence’, in the triad (tripura). The word “tripura” can be interpreted in several ways. First, The kALLikA purANaM states that by the will of the pradhAna (the First Principle), the body of shiva became triple: the upper part became brahma, the middle, vishNu, and the lower, rudra, As these three pura’s (bodies) are in Him, shiva is called tripura, and his spouse is tripurA In this context, it is interesting to note the following. In Andhra Pradesh, about 20 kilomnetres from Kalahasthi, there is a small shiva shrine and lingam, at Gudimallam. It is believed this shiva linghaM was installed by parasurAma. The lower part bears the form of a gAndharva, the middle part, that of parasurAma with a turban, and the upper part, that of shiva lingam. Under a curse, once brahma became a gAndharwa, by name CitrasEna. Therefore, the lower part could be brahma, and the middle one vishNu, since parasurama is an avatAraM of vishNu. This fact is mentioned in the Tamil book: “Jagadguruvin Upadeshangal” (Appendix, page 23, 1957). Tripura has another meaning: The dEvi’s mantra consists of three syllables; the pa nchadashAkShari mantraM is composed of three peaks (kUTa), namely vAgbhatakUTa, kAmarAja kUTa, and shakta kUTa. The nADis (nerves currents) where she resides are three: sushumna, pingaLa, and ida). Her shaktis are three, ichcha, kriya, and GYAna. Now, to the actual hymn:

अथ त्रिपुरसुन्दरी अष्टकम् ।

कदम्बवनधारिणीं मुनिकदम्बकादम्बिनीं

नितम्बजित भूधरां सुरनितम्बिनीसेविताम् ।  
नवाम्बुरुडलोचनामभिनवाम्बुदश्यामलां  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ १ ॥

कदम्बवनवासिनीं कनकवल्लकीधारिणीं  
मडार्डमण्डारिणीं मुष्पसमुल्लसद्धारुणीम् ।  
दयाविभवकारिणीं विशदलोचनीं यारिणीं (दयितपार्श्वसञ्चारिणीं)  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ २ ॥

कदम्बवनशालया कुयभरोल्लसन्मालया  
कुथोपमितशैलया गुरुकृपालसद्वेलया ।  
मदारुणकपोलया मधुरगीतवाद्यालया  
क्याऽपि धननीलया कवयिता वयं वीलया ॥ ३ ॥

कदम्बवनमध्यगां कनकमण्डलोपस्थितां  
षडम्बुरुडवासिनीं सततसिद्धसौदामिनीम् ।  
विडम्बितजपारुचिं विकथयंद्भृशमणिं  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ४ ॥

कुयाञ्चित्पिपञ्चिकां कुटिलकुन्तलालंकृतां  
कुशेशयनिवासिनीं कुटिलचित्तविद्वेषिणीम् ।  
मदारुणविलोचनां मनसिजारिसंमोडिनीं  
मतङ्गामुनिकन्यकां मधुरभाषिणीमाश्रये ॥ ५ ॥

स्मरप्रथमपुष्पिणीं रुधिरबिन्दुनीलाम्बरां  
गृहीतमधुपान्तिकां मद्यविघूर्णनेत्राञ्चलाम् ।  
धनस्तनभरोन्नतां गलितयूलिकां श्यामलां  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ६ ॥

सकुङ्कुमविलेपनामलकयुम्बिकस्तूरिकां  
समन्दलसितेक्षणां सशरयापपाशाङ्कुशाम् ।  
अशेषजनमोडिनीमरुणमाल्य भूषाम्बरां  
जपाकुसुमभासुरां जपविधौ स्मराम्यम्बिकाम् ॥ ७ ॥

पुरन्दरपुरन्त्रिकां त्रिकुरबन्धसैरंग्रिकां  
पितामडपतिव्रतां पुष्टपटीरथार्यारताम् ।  
मुकुन्दरमणीमणीलसदलङ्कियाकारिणीं

भजामि भुवनाब्जिकां सुरवधूटिकाचेटिकाम् ॥ ८ ॥

॥ छति श्रीमद् शङ्कराचार्यविरचितं

त्रिपुरसुन्दर्यष्टकं समाप्तम् ॥

कदम्बवनवासिनी स्तोत्रम् च

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सार्थं त्रिपुरसुन्दर्यष्टकम्

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॥ अथ त्रिपुरसुन्दरि अष्टकम् ॥

कदम्बवनचारिणीं मुनिकदम्बकादम्बिनीं  
नितम्बजितभूधरां सुरनितम्बिनीसेविताम् ।  
नवाम्बुरुडलोचनां अभिनवाम्बुदश्यामलां  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ १ ॥

Meaning

अडं : I;

त्रिपुरसुन्दरी : (in/to) Goddess tripurasundari;

आश्रये : seek shelter in (pay obeisance to).

The remaining phrases are adjectives that qualify the accusative noun (dviItIyA vibhakti) “tripurasundarIM”;

कदम्ब वन चारिणी : who is roaming in the kadamba forest.

Kadamba is a kind of tree (Nauclea cadamba). It is

said to put forth orange coloured fragrant buds at the roaring of thunder clouds. A withered relic of the kadamba tree is still preserved

in the precincts of the Madurai MeenakShi temple. Here,

kadamba forest stands for the universe which devi permeates.

मुनि कदम्ब कादम्बिनी : a galaxy of clouds to the galaxy of rishis (sages). Just as the bank of clouds quenches the thirst of the

earthly beings, so does tripurasundari quench the spiritual thirst of the munis (sages).

नितम्ब : hip;

जित भूधरां : conquering (excelling) the mountains

(whose hip excels the mountain);

सुर नितम्बिनी सेविता : who is served by celestial damsels;

नवांबुरुल लोचनां : whoes eyes resemble fresh lotus;

अभिनवांबुद श्यामलां : who is swarthy like the newly formed nimbus.

त्रिलोचनकुटुम्बिनी : who belongs to the family of the three-eyed one (Lord shiva);

कदम्बवनवासिनीं कनकवल्किधारिणीं

मडार्डमणिहारिणीं मुपसमुल्लसद्गारुणीम् ।

दयाविभवकारिणीं विशदलोचनीं चारिणीं (दयितपार्श्वसञ्चारिणीं)

त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ २ ॥

Meaning:

(अष्टम्) त्रिपुरसुन्दरीं आश्रये : (as in the above shlokaM);

कदम्ब वन वासिनी : (as in shlokaM 1);

कनक वल्कि धारिणी : who holds a golden VINA;

मडार्ड मणि हारिणी : who wears a garland of precious gems;

मुप समुल्लसद् वारिणी : whose face glows deeply with ambrosia;

दयाविभव कारिणी : bestowing prosperity through mercy;

विशद लोचनी : clear eyed;

चारिणी : wandering.

(दयितपार्श्वसञ्चारिणीं who walks by the side of her loving consort

कदम्बवनशालया कुचमरोल्लसन्मालया

कुचोपमितशैलया गुरुकृपालसद्रेलया ।

मदारुणकपोलया मधुरगीतवाचालया

क्याऽपि धननीलया क्वचिता वयं लीलया ॥ ३ ॥

Meaning:

वयं : we;

लीलया : by her inscrutable play;

क्वचिता : (we) are arrayed in panoply.

the remaining phrases qualify the noun “IlIayA”;

कदम्बवन शालया : by her abode in the kadamba forest (meaning here, the entire universe);

कुचमरोल्लसन् मालया : by the garland gracing her massive bosoms;

कुचोपमित शैलया : by her bosoms rivalling the mountains (represents her cosmic motherhood, and eagerness to nourish the entire world).

गुरुकृपालसद् वेलया : by splendid flow of Her Grace;

मदारुण कपोलया : with cheeks rudded by wine;

मधुरगीत वायालया : by her melodious musical voice;

क्यापि धन नीलया : by her cloud-like blue.

कदम्बवनमध्यगां कनकमण्डलोपस्थितां

षडम्बुरुडवासिनीं सततसिद्धसौधामिनीम् ।

विडम्बितजपारुचिं विकचयन्द्रयूडामणिं

त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ४ ॥

Meaning:

(अडम्) त्रिपुरसुन्दरी आश्रये : (as in shlokam 1);

कदम्ब वन मध्यगां : who is in the midst of kadamba forest;

कनक मण्डलोपस्थितां : seated on the golden disc;

षडम्बुरुड वासिनीं : who resides in six lotus flowers;

सतत सिद्ध सौधामिनीं : a lightning to the constant siddhas;

विडम्बित जपा रुचिं : splendorously mocking the scarlet (red)

Hibiscous flower;

विकच यन्द्र यूडामणिं : with cloudless moon for her crest jewel;

त्रिलोचन कुटुम्बिनीं : (as in shlokam 1).

कुचाञ्चितविपञ्चिकां कुटिलकुन्तलालङ्कृतां

कुशेशयनिवासिनीं कुटिलचित्तविद्रेषिणीम् ।

मदारुणविलोचनां मनसिज्जरिसंमोहिनीं

मतङ्गमुनिकन्यकां मधुरभाषिणीमाश्रये ॥ ५ ॥

Meaning:

(आढं) : I;

आश्रये : seek shelter in (Her, who is);

कुयाञ्चित् विपञ्चिकां : with a Vina gracing her bosom;

कुटिल कुन्तलाकृतां : adorned with curly tresses of hair;

कुशेस्य निवासिनीं : residing in lotus;

कुटिल चित्त विद्वेषिणीं : scorning the evil-minded ones;

मदारुण विलोचनं : reddish eyed from nectar;

मनसिञ्जरि सम्मोहिनीं : captivating the enemy of Cupid (shiva);

मतङ्ग मुनि कन्यकां : daughter of sage matanga;

मधुर भाषिणीं : mellifluously conversing.

स्मरेत्प्रथमपुष्पिणीं रुधिरबिन्दुनीलाम्भरां

गृहीतमधुपात्रिकां मध्विदूर्णनेत्राञ्चलाम् ।

धनस्तनभरोन्नतां गलितयूलिकां श्यामलां

त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ६ ॥

Meaning:

(अढम्) त्रिपुरसुन्दरीं आश्रये : (as in shlokam 1);

स्मरेत् प्रथम पुष्पिणीं : should remember the first flower of manmatha (Cupid);

रुधिर बिन्दु नीलाम्भरां : clad in blue garments spotted

sanguine (red);

गृहीत मधु पात्रिकां : holding a bowl of wine;

मध्विदूर्ण नेत्राञ्चलां : eyes rolling because of inebriation;

धन स्तन भरोन्नतां : close set with high and heavy bosom;

गलित यूलिकां : with locks dishevelled;

श्यामलां : swarthy one;

त्रिलोचन कुटुम्बिनीं : (as in shlokaM 1).

सकुडुमविलेपनां अलकयुम्बिकस्तूरिकां

समन्वृत्तसितेक्षणां सशर्यापपाशाङ्कुशाम् ।

अशेषजनमोहिनीं अरुणामात्यभूषाम्भरां



जपाकुसुमभासुरां जपविधौ स्मराम्बिकाम् ॥ ७ ॥

Meaning:

(अर्थ) : I;

अम्बिका : ambika Mother (dviIya vibhakti);

जपविधौ : in (during) Japa (meditation);

स्मरामि : remember;

The remaining phrases qualify the noun: ambikaM;

स कुङ्कुम विलेपनाः : smeared with vermillion;

अलक युम्भि कस्तूरिकाः : forelocks grazing the dot of musk;

स मन्द उसितेक्षणः : with looks soft and smiling;

स शर याप पाशाङ्कुशाः : bearing arrows, bow, snare and goad;

अशेष जन मोहिनीः : deluding the entire people;

अरुण मात्य भूशाम्भराः : wearing (decorating her body with) red garments;

जपाकुसुम भासुराः : shining with the japa flower

NOTE: This particular shlokam is considered very sacred, and it is included in the “dhyAna shlokaM” segment of both lalita sahasranamaM, as well as lalita trishati.

पुरन्दरपुरन्धिका चिकुरबन्धसैरन्धिकां

पितामहपतिव्रता पटुपटीरथारिताम् ।

मुकुन्दरमणीमणीं लसदलङ्किकाकारिणीं

भजामि भुवनाम्बिकां सुरवधूटिकाचेटिकाम् ॥ ८ ॥

Meaning:

(अर्थ) : I;

भुवनाम्बिकाः : mother of the entire world (dviIya vibhakti);

भजामि : worship (salute) The remaining words qualify the noun “ambikaM”;

पुरन्दर पुरन्धिका : ruling over the entire srI puraM;

चिकुर बन्ध सैरन्धिकाः : who has the dwellers of Indra’s city serving her as maids who braid and decorate her hair.


पितामह पतिव्रता : consort of Lord brahma;

पट पटीर चर्या रति : skilful for anointing sandal paste;  
मुकुन्द रमणी मनी : gem of vishNu's spouse;  
लसद् अलङ्किया कारिणी : adorning with lustrous gems;  
सुरवधूटिका चेटिका : having heavenly damsels for servant maids.  
॥ इति त्रिपुरसुन्दर्यष्टकं सम्पूर्णम् ॥

Thus ends the octal hymn on Tripurasundai

Encoded and meanings by Swami Pallasena swami@math.mun.ca

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

