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## Tripurasundari Ashtakam

த்ரிபுரஸுந்த<sup>3</sup>ர்யஷ்டகம்

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Octad to tripurasundarI

by shrImad sha.nkarAchArya

### Introduction

Before we begin, let us offer ourselves at the feet of the Divine Mother, mahAtripurasundarI, who as Ishvara rules the world but is none other than the indwelling spirit (Atman) within us and which pervades us all that exists. This introduction deals with the background on the name of tripurasundarI. It is one of the best epithets to describe the Devi meaning that she is the belle of all the three worlds. The word tripura can be interpreted variously. The kAlIkA purANa says that by the will of pradhAna, the body of Lord Shiva became triple : the upper part became Brahma, the middle part became ViShNu and the lower part became Rudra. As these three pura-s (bodies) are in Lord Shiva, he is called Tripura (three bodied) and his wife is known as tripurA. In the kAmakalA vilAsa (13,14), the honored sage, abhiyukta, mentions that Devi created all the three forms and she is before all (purobhava), because she is in the form of all the three (trayImayi) and exists even after the dissolution of the three worlds and recreates them again. In the brahmANDa-purANa, it is mentioned that the Goddess tripurasundarI rules over the entire universe and She is the supreme empress, and Brahma, ViShNu and Shiva are mere functionaries in her empire. The LalitA SahasranAma portrays Her as being attended by LakShmi and Saraswati on either side. Shankaracharya, in his saundrayalahirI, mentions that Brahma, ViShNu and Shiva started their cosmic processes when the Supreme Shakti knitted Her brow for a split second.

The Devi mantra consists of three syllables, and her fifteen lettered mantra panchadashAkShari is composed of three kUTa-s (peaks). She resides in three nADi-s (nerve channels), namely suShumnA, pingalA, and iDA. She is the ruler of the three Shaktis - ichchA (will), kriyA (action), and j nAna (knowledge). She pervades all the three worlds - heaven, earth and the nether world. She is the controller of all the three bodies -

sthUla (gross), sUkShhma (subtle), and kAraNa (causal). She is the self which is present through the three states of existence - jAgrat (waking), svapna (dream), and suShuṭṭi (deep sleep). Though she is above all guNa-s, She pervades the three modes of energy-sattva (purity), rajas (mobility) and tamas (inertia).

Love and joy are the inherent qualities of beauty. SundarI means belle and beauty. Shankaracharya, while explaining Chandogya upaniShad 7, 31:1, mentions that all longing and desire is a source of pain, and in what is finite there is no bliss. He mentions that the Infinite alone can produce bliss. When bliss takes on a form, it is sundarI: sarvA.nga sundarI (lalitA trishati, verse 130) and Shankara comments on this name of the Devi as the one who possesses all the marks of beauty and has all the qualities of perfection and is thus the source of Bliss.

May the Divine Mother guide us in our every action and thought, and may She confer upon us the greatest gift of all, mokSha (liberation) by removing the veil of maya which She weaves. At Her feet, OM tatsat .

அத<sup>2</sup> தரிபுரஸுந்த<sup>3</sup>ர் அஷ்டகம் |  
 கத<sup>3</sup>ம்ப<sup>3</sup>வநசாரிணீம் முநிகத<sup>3</sup>ம்ப<sup>3</sup>காத<sup>3</sup>ம்பி<sup>3</sup>நீம்  
 நிதம்ப<sup>3</sup>ஜித பூ<sup>4</sup>த<sup>4</sup>ராம் ஸுரநிதம்பி<sup>3</sup>நீஸேவிதாம் |  
 நவாம்பு<sup>3</sup>ருஹலோசநாமபி<sup>4</sup>நவாம்பு<sup>3</sup>த<sup>3</sup>ர்யாமலாம்  
 த்ரிலோசநகுடும்பி<sup>3</sup>நீம் தரிபுரஸுந்த<sup>3</sup>ர்மாஸ்ரயே || 1 ||

கத<sup>3</sup>ம்ப<sup>3</sup>வநவாஸிநீம் கநகவல்லகீதா<sup>4</sup>ரிணீம்  
 மஹார்ஹமணிஹாரிணீம் முக<sup>2</sup>ஸமுல்லஸத்<sup>3</sup>வாருணீம் |  
 த<sup>3</sup>யாவிப<sup>4</sup>வகாரிணீம் விஸுத<sup>3</sup>லோசநீம் சாரிணீம்  
 த்ரிலோசநகுடும்பி<sup>3</sup>நீம் தரிபுரஸுந்த<sup>3</sup>ர்மாஸ்ரயே || 2 ||

கத<sup>3</sup>ம்ப<sup>3</sup>வநஸாலயா குசப<sup>4</sup>ரோல்லஸந்மாலயா  
 குசோபமிதஸாலயா கு<sup>3</sup>ருக்ரு<sup>3</sup>பாலஸத்<sup>3</sup>வேலயா |  
 மதா<sup>3</sup>ருணகபோலயா மது<sup>4</sup>ரகீ<sup>3</sup>தவாசாலயா  
 கயா<sup>5</sup>பி க<sup>4</sup>நநீலயா கவசிதா வயம் லீலயா || 3 ||

கத<sup>3</sup>ம்ப<sup>3</sup>வநமத்<sup>4</sup>யகா<sup>3</sup>ம் கநகமண்ட<sup>3</sup>லோபஸ்தி<sup>2</sup>தாம்  
 ஷட்<sup>3</sup>ம்பு<sup>3</sup>ருஹவாஸிநீம் ஸததஸித்<sup>3</sup>த<sup>4</sup>ஸௌதா<sup>3</sup>மிநீம் |  
 விட்<sup>3</sup>ம்பி<sup>3</sup>தஜபாருசிம் விகசசந்த<sup>3</sup>ரகூடா<sup>3</sup>மணிம்

தரி<sup>3</sup>லோசநகுடும்பி<sup>3</sup>நீம் தரிபுரஸுந்த<sup>3</sup>ர்மாஸ்ரயே || 4 ||

குசாக்<sup>3</sup>சிதவிபஞ்சிகாம் குடிலகுந்தலாலங்க்ரு<sup>3</sup>தாம்  
குசேஸயநிவாஸிநீம் குடிலசித்தவித்<sup>3</sup>வேஷிணீம் |  
மதா<sup>3</sup>ருணவிலோசநாம் மநஸிஜாரிஸம்மோஹிநீம்  
மதங்க<sup>3</sup>முநிகந்யகாம் மது<sup>4</sup>ரபா<sup>4</sup>ஷிணீமாஸ்ரயே || 5 ||

ஸ்மரப்ரத<sup>2</sup>மபுஷ்பிணீம் ருதி<sup>4</sup>ரபி<sup>3</sup>ந்து<sup>3</sup>நீலாம்ப<sup>3</sup>ராம்  
க்<sup>3</sup>ரு<sup>3</sup>ஹீதமது<sup>4</sup>பாத்ரிகாம் மத<sup>3</sup>விஷு<sup>4</sup>ர்ணநேத்ராஞ்சலாம் |  
க<sup>4</sup>நஸ்தநப<sup>4</sup>ரோநந்தாம் க<sup>3</sup>விதகுலிகாம் ஸ்யாமலாம்  
தரி<sup>3</sup>லோசநகுடும்பி<sup>3</sup>நீம் தரிபுரஸுந்த<sup>3</sup>ர்மாஸ்ரயே || 6 ||

ஸகுங்குமவிலேபநாமலகசும்பி<sup>3</sup>கஸ்தூரிகாம்  
ஸமந்த<sup>3</sup>ஹஸிதேக்ஷணம் ஸஸரசாபபாஸாங்குஸாம் |  
அஸேஷஜநமோஹிநீம்ருணமாலய பூ<sup>4</sup>ஷாம்ப<sup>3</sup>ராம்  
ஜபாகுஸுமபா<sup>4</sup>ஸுராம் ஜபவிதௌ<sup>4</sup> ஸ்மராம்யம்பி<sup>3</sup>காம் || 7 ||

புரந்த<sup>3</sup>ரபுரந்த<sup>4</sup>ரிகா சிகுரப<sup>3</sup>ந்த<sup>4</sup>ஸைரந்த<sup>4</sup>ரிகாம்  
பிதாமஹபதிவ்ரதா புடபடீரசர்சாரதாம் |  
முகுந்த<sup>3</sup>ரமணீமணீலஸத<sup>3</sup>லங்க்ரியாகாரிணீம்  
ப<sup>4</sup>ஜாமி பு<sup>4</sup>வநாம்பி<sup>3</sup>காம் ஸுரவதூ<sup>4</sup>டிகாசேடிகாம் || 8 ||

|| இதி ஸ்ரீமத்<sup>3</sup> ஸங்கராசார்யவிரசிதம் தரிபுரஸுந்த<sup>3</sup>ர்யஷ்டகம் ஸமாப்தம் ||  
கத<sup>3</sup>ம்ப<sup>3</sup>வநவாஸிநீ ஸ்தோத்ரம் ச

Encoded and proofread Madras Giridhar

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