|| सार्थ त्रिपुरसुन्दरी अष्टक ||

.. Tripurasundari Ashtakam with meaning ..

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Introduction:

“tripurasundari aShTakaM is an octal hymn, praising Goddess tripurasundari, composed by Adi shanaka, in a group of eight shlokams, all set in prthvi 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 puras (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 kilometres 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 panchadashAkShari 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:

ॐ
॥ अथ त्रिपुरसुन्दरी अष्टकम॥
कदमबवनंयारीणो मुनिकेरादिविनाम्
निमातितापुरुषो सुरिन्दिविनामिसेविताम्।
नवामुखुर्लोकसं अलिन्यवामुख्यामालाः
त्रिलोकरुक्मिनिः त्रिपुरसुन्दरीमाश्रये॥ १ ॥

Meaning
अहं: I;
त्रिपुरसुन्दरी: (in/to) Goddess tripurasundari;
आश्रये: seek shelter in (pay obeisance to).
The remaining phrases are adjectives that qualify the accusative noun
(dvitIyA vibhakti) “tripurasundarIM
ekdamab van yarini: 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.
muni kadamba kalam: 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).
निमात: hip;
किष्ट्यापुरुषo: conquering (excelling) the mountains
(whose hip excels the mountain);
सुर नितानिनी सेविताः: who is served by celestial damsels;
नवामुखुर्लोकाः: whoes eyes resemble fresh lotus;
अलिन्यवामुख्यामालाः: who is swarthy like the newly formed
nimbus.
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त्रिलोकनक्तुमिनी: who belongs to the family of the three-eyed one (Lord shiva);

कदम्बवनवासिनी कनकवलकींधारिणी
महाकालिनिधारिणी मुमसमुद्दसस्वरूपी

Meaning: (अहम्) त्रिपुरासुन्दरी आश्रये : (as in the above shlokaM);
कदम्ब वन वासिनी : (as in shlokaM 1);
कनक वलकींधारिणी : who holds a golden VINa;
महाकालिनिधारिणी : who wears a garland of precious gems;

Meaning: वयं : we;

लीलाया : by her inscrutable play;

the remaining phrases qualify the noun “IlIayA”

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

कुमारलसस्वरूपी : by the garland gracing her massive bosoms;

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

गुरुकुलसेतु वेदलया : by splendid flow of Her Grace;

महारुधकपोलया : with cheeks ruddled by wine;

Meaning: वयं लीलाया : by her melodious musical voice;

Kavadipichan Nilayā : by her cloud-like blue.
Meaning: (अहम) त्रिपुरसुन्दरी आश्रये : (as in shlokam 1);
कॉम वन मध्यगा : who is in the midst of kadamba forest;
कनक मदलोधिता : seated on the golden disc;
षड़युषु वासिनी : who resides in six lotus flowers;
सतत सिक शौभासिनी : a lightning to the constant siddhas;
विक्रिय जपा दुःि : splendidly mocking the scarlet (red) Hibiscous flower;
विकं यन्युमारिनि : with cloudless moon for her crest jewel;
त्रिलोकयन कुमारिनि : (as in shlokam 1).

Meaning: (आहं) I;
आश्रये : seek shelter in (Her, who is);
कृष्णित विपसिकाः : with a Vina gracing her bosom;
कुटिल कुन्तलावलिता : adorned with curly tresses of hair;
कुष्णशयनवासिनी : residing in lotus;
कुटिल चित्त विद्विलिहिनः : scorning the evil-minded ones;
मधुरा विलोक्यनः : reddish eyed from nectar;
मनसिज्ञारिसमोहिनः : captivating the enemy of Cupid (shiva);
मतजुलिनिवः मधुरापनीषिमाश्रये II 5 II
Meaning: (अहम्) त्रिपुरसुन्दरी आश्रयोऽ: (as in shlokam 1); स्मर नूतन पुष्पिणीः: who bears the first flower of manmatha (Cupid);
शुद्धिर नीत्रुत: नीलानां: clad in blue garments spotted sanguine (red);
गृहीत मधु पाविन्ता: holding a bowl of wine;
वह विन्दु नेत्राष्टि: eyes inebriated languishing at the ends;
घन सतन बरोजता: close set with high and heavy bosom;
गलित युविन्ता: with locks dishevelled;
श्यामल: swarthy one;
तिलोयन कटुमिन्दा: (as in shlokaM 1).

सुप्राकुलिपनां अलकुलिकस्तूरिकां
समन्दित्तत्कालं ससृयापपाशाकुशाम्।
अशेषजनमोहिनी अरुणात्मलायुक्षारां
जपाकुलायुक्तां जपविधिः समायमिनि
॥ ७ ॥

Meaning: (अहिं) : I;
अभिकः: ambikA Mother (dvitIya vibhakti);
जपविन्ती: in (during) Japa (meditation);
स्मरम: remember;
The remaining phrases qualify the noun: ambikAM:;
स कुकुलिविलेपनां: smeared with vermillion;
अलकुलिकस्तूरिकां: forelocks grazing the dot of musk;
स मणि कलित्तकालं: with looks soft and smiling;
स शार याप पाशाकुशाः: bearing arrows, bow, snare and goad;
अशेष जन मोहिनी: deluding the entire people;
अरुणात्मलायुक्षारां: wearing (decorating her body with) red garments;
जपाकुलायुक्तां: shining with the japA flower NOTE: This particular shlokam is considered very sacred, and it is included in the शियना shlokaM segment of both lalitA sahasranAmaM, as well as lalitA trishati.

पुरान्युरूकाः चिकुरबन्धिरूकाः
पिताहनपतिवतं पतंजलरूपरातां
।
Meaning: (अहं) : I;
(मुवનાવિદ) : mother of the entire world (dvitIya vibhakti);
(મહા) : worship (salute) The remaining words qualify the noun अમbihAKAM;
(પુરનતર) : ruling over the entire srI puraM;
(ચંક્ર સ્યારનીની) : who has the celestial queen for plaiting tresses;
(પુત્રી) : consort of Lord brahma;
(પટ પટ્ટર) : skilful for anointing sandal paste;
(મુક્નર રામિલ્લિ) : gem of vishNu’s spouse;
(લસ્યુરતા) કારણું : adorning with lustrous gems;
(સુરધૂટઈક ચેત્તે) : having heavenly damsels for servant maids.

Thus ends the octal hymn on Tripurasundai
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