Tripurasundari Ashtakam with meaning..

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॥ பாரிபுரஸுந்தா அஷ்டகம் ॥

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Introduction:

“tripurasundari aShTakaM is an octal hymn, praising Goddess tripurasundari, composed by Adi shankara, 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 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:
Meaning

அஹè : I;
äரிபுரஸுåத : (in/to) Goddess tripurasundari;
ஆôரேய : seek shelter in (pay obeisance to).
The remaining phrases are adjectives that qualify the accusative noun (dvitIyA vibhakti) “tripurasundarIM

 Kadamba : 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.

முனி : hip;
ஜித : conquering (excelling) the mountains (whose hip excels the mountain);
ஸுர : who is served by celestial damsels;
நவா : whoes eyes resemble fresh lotus;
அபி : who is swarthy like the newly formed nimbus.

äரிேலாசனகுடுèபி : who belongs to the family of the three-eyed one (Lord Shiva);

Meaning: (as in the above shlokaM);

Kadamba : who holds a golden ViNa;
Muhurta : who wears a garland of precious gems;
Vishad : whose face glows deeply with ambrosia;
Chakrasandha : bestowing prosperity through mercy;
Sangan : clear eyed;
Sannyasa : wandering.
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Meaning: 佬ம : we;
佬ம : by her inscrutable play;
佬� : (we) are arrayed in panoply.

remaining phrases qualify the noun "IlayA"
佬ம : by her abode in the kadamba forest (meaning here, the entire universe);
佬ம : by the garland gracing her massive bosoms;
佬ம : by her bosoms rivalling the mountains (represents her cosmic motherhood, and eagerness to nourish the entire world).
佬 : by splendid flow of Her Grace;
佬 : with cheeks ruddy by wine;
佬 : by her melodious musical voice;
佬 : by her cloud-like blue.

Meaning: (அஹ) : I;
佬 : who is in the midst of kadamba forest;
佬 : seated on the golden disc;
佬 : who resides in six lotus flowers;
佬 : a lightning to the constant siddhas;
佬 : splendidly mocking the scarlet (red) Hibiscous flower;
佬 : with cloudless moon for her crest jewel;
佬 : (as in shlokam 1).

Meaning: (அஹ) : I;
Meaning: (அஹè அஹè):

I; அஹè இமியே: ambika Mother (dvitIya vibhakti);

The remaining phrases qualify the noun: ambikAM:

Meaning: (அஹè):

I;
Meaning: (अहे): I;

(पुवनाआपी): mother of the entire world (dvitIya vibhakti);
(पुमामा): worship (salute) The remaining words qualify the noun भ्यमबी;
(पुवी): ruling over the entire srI puraM;
(चिकुर): who has the celestial queen for plaiting tresses;
(पितामह): consort of Lord brahma;
(पृथृष्ठ): skilful for anointing sandal paste;
(लसा): gem of vishNu's spouse;
(सुरवाइ): adorning with lustrous gems;
(दी): having heavenly damsels for servant maids.

॥ तिथिः कृपया पञ्चमृय अख्तकम् द्रष्टव्यम् ॥

Thus ends the octal hymn on Tripurasundai
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