Tripurasundari Ashtakam with meaning

सार्थ त्रिपुरसुन्दर्य्यकम्

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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 kilometre 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 ।
कदम्भवनचारिणी मुनिकंद्रकादम्बिनी ॥
नितम्बजित भूमं सुरनितम्बिनीसंविताम्।
नवाम्वुहलोचनामिनिवामवुदर्श्यामलां
त्रिलोचनकुटुम्बिनीः त्रिपुरसुन्दरीमायाः॥१॥
कदम्भवनवासिनीः कनकवधकीघारिणी
महामिणिहारिणीः मुखसमुखसदारुणीः।
द्याविवकारिणीः विशदरोचनिः चारिणी
त्रिलोचनकुटुम्बिनीः त्रिपुरसुन्दरीमायाः॥२॥
कदम्भवनशालया कुचमोहसनमालया
कुणोपितशैलया गुरुकपालसदेलया।
मदारुणकपोलया मधुरशीतवाचालया
कयापिघननीलया कवचिता वयं सीलया॥३॥
कदम्भवमध्यगः कनकमण्डलोपसिथताः
पदबुकुहवासिनीः सततसीदसादामिनीः।
विद्विमतजपारूचिः विकचन्द्रजूडामणिः
त्रिलोचनकुटुम्बिनीः त्रिपुरसुन्दरीमायाः॥४॥
कुञ्जाभितविपञ्चिकाः कुटिलकुत्तलात्तुकृताः
कुशेशशयनवासिनीः कुटिलचित्तविपञ्चिशिरीः।
मदारुणविलोचनाः मनसिजारिससमोहिनीः
मल्लकुमुनिकन्याः मधुभाषिणीमायाः॥५॥
स्मरप्रस्थमुप्यिणीः रुधिरबिन्दुनीतलम्बरः
गृहीतमधुपाविकां मदविघूर्णनेत्राचलाम्।
घनस्तम्भरोधत्रां गमितचूलिकाः द्यामलां
त्रिलोचनकुटुम्बिनीः त्रिपुरसुन्दरीमायाः॥६॥
सकुञ्जकुललिंगपनामलक्चुंबिकस्तूरिकाः
समन्नद्वितस्तेक्षणां संश्चारपावाकुञ्जशाम्।
अशोचजनमोहिनीमम्रणाल्यः भूषाम्बराः
जपाकुञ्जसमासुरां जपिविघ्यः स्मरायम्बिकाम्॥७॥
पुरुरपुरुशिनिका चिकुरश्चर्मीरंगिकाः
पितामहपतिस्ता पुपपटीरचार्चितम्।
मुकुन्दरसमीणीलसदलक्ष्म्याकारिणीः।
भजामि भूवनांविका सुरवधूटिकाचेंटिकाम् ॥ ८॥

॥ इति श्रीमद्व शाङ्कराचार्यविचित्र

त्रिपुरसून्दर्यं शमाताम् ॥

कदम्बवनवासिनी स्तोत्रम् च
अथ तिरुपसुन्दरी अष्टकम्

कदम्बवनचारिणी मुनिकदम्बकादिमिनी
नितम्बजितमूर्ध्रां सुरनितिमिनीसेवितां।
नवाम्‌ बुद्धिं च अभिनवाम्बुद्ध्यामला
त्रिलोचनकुटुंबिनी तिरुपसुन्दरीमाः श्रेी।

Meaning
अहं: I;
तिरुपसुन्दरी: (in/to) Goddess Tripurasundari;
आश्रयं: seek shelter in (pay obeisance to).

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

कदम्ब: 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 कादिमिनी: 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;
निज्ञित भूपरां: conquering (excelling) the mountains.
(whose hip excels the mountain);

सुर नितिमीनि सेविताः : who is served by celestial damsels;

नवावरुः ठोचनाः : whoes eyes resemble fresh lotus;

अभिनवानुद्ध श्यामनाः : who is swarthy like the newly formed
nimbus.

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

कदम्बवनवासिनीं कनकवल्लकीघारिणीं
महार्षिमणिहारिणीं मुखसमुक्षसद्ारुणीम्।
दयाविभवकारिणीं विशदलोचनाः चारिणीं (दयितपार्श्वसचारिणीं)
त्रिलोचनकुटुम्बिनः त्रिपुरसुन्दरीमाधवे॥२॥

Meaning:

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

कदम्ब वन वासिनीं : (as in shlokaM 1);

कनक वल्लकी घारिणीं : who holds a golden VI\n
महार्षि मणि हारिणीं : who wears a garland of precious gems;

मुख समुक्षसद्द वारिणीं : whose face glows deeply with ambrosia;

दयाविभव कारिणीं : bestowing prosperity through mercy;

विशद ठोचनाः : clear eyed;

चारिणीं : wandering.

(दयितपार्श्वसचारिणीं) who walks by the side of her loving consort

कदम्बवनशालुः कुचमरोशसन्मालुः
कुचोप्पमीतशालुः गुहुकुपाशस्तेलुः।
मदारणकपोलुः मधुरगीतवचारः
क्यास्पि घननीलुः कवचिता वव लीलुः॥३॥

Meaning:

ववः : we;

लीलुः : by her inscrutable play;

कवचिता : (we) are arrayed in panoply.
the remaining phrases qualify the noun “Ilaysia”;

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

कुचमरोद्दलसन मालया: by the garland gracing her massive bosoms;

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

मुरुकुपालसद वेलया: by splendid flow of Her Grace;

मदाण कपोलया: with cheeks ruddied by wine;

मधुरगीत वाचालया: by her melodious musical voice;

कयाप घन नीलया: by her cloud-like blue.

Meaning:

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

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

कनक मण्डलोपसितां: seated on the golden disc;

षडुण्ड वासिनी: who resides in six lotus flowers;

सतत सिद्ध सौधामिनी: a lightning to the constant siddhas;

विकच चन्द्र चूडामणि: splendidly mocking the scarlet (red) Hibiscus flower;

विकच चन्द्र चूडामणि: with cloudless moon for her crest jewel;

त्रिलोचन कुटिल्किनी: (as in shlokam 1).
Meaning:

आहं : I;
आौये : seek shelter in (Her, who is);
कुचाचित विपदिकम् : with a Vina gracing her bosom;
कुटिठ्ठ कुंगत्तालकृता : adorned with curly tresses of hair;
कुशेसय निवासिनी : residing in lotus;
कुटिठ्ठ चित्र बिद्विषिणिः : scorning the evil-minded ones;
मदारुण विलोचनाः : reddish eyed from nectar;
मनिसजारि सम्मोहिनी : captivating the enemy of Cupid (shiva);
मत्रज मूनि कन्याक : daughter of sage matanga;
मधुर भाषिणी : mellifluously conversing.

समरेतःप्रथमपुष्पिणी रुधिरविनदुनीलाम्बरा
गृहीतमधुपािऽकां मदिवघूणनेऽालाम्।
घनस्तनभरोऽन्तां गलितचूिलिकां ह्यामां
त्रिलोचनकुटुिणिः त्रिपुसुन्दरीमाश्रये॥६॥

Meaning:

अहम् िऽपुरसुर आौये : (as in shlokam 1);
समरेतःप्रथमपुष्पिणी : should remember the first flower of manmatha (Cupid);
रुधिर बिनदु नीलाम्बरा : clad in blue garments spotted sanguine (red);
गृहीत मधु पात्रिकाः : holding a bowl of wine;
मद विपूण नेत्राश्चः : eyes rolling because of inebriation;
घन स्तन भरोऽन्ताः : close set with high and heavy bosom;
गलित चूिलिकाः : with locks dishevelled;
ह्यामाः : swarthy one;
त्रिलोचन कुटुिणिः : (as in shlokaM 1).

संकुःकु मरिपुणां अलकपुष्पिकस्तूतिकां
समन्दरस्तितेष्कां सशारचापपशाङ्गशाम्।
अरोपजनमोहिनी अरुणामालयभूषाम्बरः
Meaning:

(अहं) : I;
अभिकां : ambikA Mother (dvitiya vibhakti);
जपिवधौ : in (during) Japa (meditation);
स्मरामिः : remember;

The remaining phrases qualify the noun: ambikAM:
स कुक्कुम विलेपनां : smeared with vermilion;
अलकचुिक कतृकां : forelocks grazing the dot of musk;
स मनुदिसितेक्षणां : with looks soft and smiling;
स शर्चाप पाशाक्रुष्णाः : bearing arrows, bow, snare and goad;
अशेष जन्मोहिनी : deluding the entire people;
अरुणा माल्य भूशाम्भराः : wearing (decorating her body with) red garments;
जपाकुसुम भासुरां : 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.

Meaning:

(अहं) : I;
भुवनाकां : mother of the entire world (dvitiya vibhakti);
भजामि : worship (salute) The remaining words qualify the noun “ambikAM”;
पुरुन्दर पुरुषोत्सर्गिचकां : ruling over the entire srI puraM;
चिकुर वन्य सैरिष्कां : who has the dwellers of Indra’s city serving her as maids who braid and decorate her hair.
पितामह पतिवतता : consort of Lord brahma;
पत पटीर चर्चा रताः : skilful for anointing sandal paste;
मुकुन्द रमणी मनि� : gem of vishNu’s spouse;
लसदु अल्पिया कारिणा� : adorning with lustrous gems;
सुरव्यूतिका चेष्टिकाः : having heavenly damsels for servant maids.

॥ इति त्रिपुरसुन्दर्यंषकम् सम्पूर्णम् ॥

Thus ends the octal hymn on Tripurasundai

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