Tripurasundari Ashtakam with meaning

सार्थ त्रिपुरसुन्दर्येष्टकम्

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 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 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:

अथ त्रिपुरसुन्दरी अष्टकम् ।
कदम्बवनचारिणी मुनिकदम्बकादिमिनीं
नित्म्बजित भूधरं सुरनित्मिनीसेनिताम्।
नवाम्युक्तव्योचनामिन्नवामवुद्ययामताम्।
त्रिलोचनकुटुंबर्मिनी स्निपुरसुकमेराम्॥१॥
कदम्बनवासिनी कन्कवालीकीधारणिणी।
महाराजंणिधारणी मूखस्मुद्द्रसाहुणीम्।
दयाभीमकागारी विशाद्योनीची चारिणी (दयित्यार्थसाहुणीणी)।
त्रिलोचनकुटुंबर्मिनी स्निपुरसुकमेराम्॥२॥
कदम्बनशालयाणी कुफमोहसनमालयाणी।
कुजेयोमिततङ्गणा गुरुकुपासहेङ्गणा।
मदारुणकपोलया मसुरमीतवाचालया।
कयापि धननीलया कयचिता वग लीलया॥३॥
कदम्बनमधयाणी कन्कमण्डलोपसितां।
षडम्बुकवासिनी सततसिद्धसोदामासिनीम्।
विव्रृत्तजपारुङ्गि विकचचंद्रूमांसां।
त्रिलोचनकुटुंबर्मिनी स्निपुरसुकमेराम्॥४॥
कुचारितविविपिकां कुटिलकुललालखः।
कुशोनिवासिनी कुटिलचितवदेशिणीम्।
मदाउणंवलोचनां मनस्सजारिसमहीणी।
मत्तमुनिकन्यां मधुरभाषणीमाषां॥५॥
स्मरत्रथपुपिष्याणी रूपिरबिन्दुनीस्तामवरं।
गृहीतमधुपाणिकां मद्विद्धूणेनाचबलाम्।
घनसतमरोपेणां गठितचूर्णिकां हयामतां।
त्रिलोचनकुटुंबर्मिनी स्निपुरसुकमेराम्॥६॥
सकुकुमविलेपनामतकथुविकस्तारिकां।
समन्दहसिदेशाणी सञ्चारचापाशाखुङ्गशाम्।
अन्धजममहीनीमृणमाल्य भूषामवरं।
जपाकुसुमभासुरां जपिवधौ रां कामां॥७॥
पुरुस्तुपुरुष्यकारिकां चित्रवनसेरिधिकां।
पितामहपतिवता पुटपटीचर्चारताम।
मुकुन्दरमणीमणितलहसुकियाकारिणी।
भजामि भुवनाविकां सुरवधूटिकाचेटिकाम् ॥ ८॥
॥ इति श्रीमद्व शाखराचार्यविरचितं
त्रिपुरसुन्दर्येके समातम् ॥
कदम्बवनवासिनी स्तोत्रम् च
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”;

कदम्ब वन चारिणिः : 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 कार्यमिः : 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 मूर्तरों : conquering (excelling) the mountains
whose hip excels the mountain;

- **सुर नित्तिनी सेवितां** : who is served by celestial damsels;
- **नवानुरुस लोचनां** : whose eyes resemble fresh lotus;
- **अभिमन्वातु श्यामलां** : who is swarthy like the newly formed nimbus.

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

**Meaning:**

- **अहम्** श्रीपुरसुन्दरयामाौये** : (as in the above shlokaM);
- **कदवनवासिनी** : (as in shlokaM 1);
- **कनक वनी** : who holds a golden VI naï;
- **महाहमिणहारणी** : who wears a garland of precious gems;
- **मुख समुद्रसद वारिणी** : whose face glows deeply with ambrosia;
- **दयाविभव कारिणी** : bestowing prosperity through mercy;
- **विशद लोचनां** : clear eyed;
- **चारिणी** : wandering.

- **द्रियपार्श्वस्वरूपारिणी** : who walks by the side of her loving consort

**Meaning:**

- **वयं** : we;
- **लीलया** : by her inscrutable play;
- **कविचता** : (we) are arrayed in panoply.
the remaining phrases qualify the noun “IlayA”;

कदम्बवन शालया : by her abode in the kadamba forest (meaning here, the entire universe);
कुचमरोहसन मालया : by the garland gracing her massive bosoms;
कुचोपिमत शैलया : by her bosoms rivalling the mountains (represents her cosmic motherhood, and eagerness to nourish the entire world).

Meaning:

(अहम) त्रिपुरसुन्दरी आश्रये : (as in shlokam 1);
कदम्ब वन मध्यग्राणां : who is in the midst of kadamba forest;
कनक मण्डलोपशिश्चातानां : seated on the golden disc;
पदम्बुधवासिनीं सततसिद्धोदानमिनीम् ।
विक्रमितजपारुपिं विकुक्षेत्र चूङ्कामिणि
त्रिलोचनकुकुटिबिनीं त्रिपुरसुन्दरीमाश्रये II ४॥

6

Hibiscous flower;
विकुक्षेत्र चूङ्कामिणि : with cloudless moon for her crest jewel;
त्रिलोचन कुकुटिबिनीं : (as in shlokam 1).

कुचानिघितविपषिकाः कुटिलकुटिलकेलकुताः
कुशेशवनिवासिनीं कुटिलकितविवेकिणीम् ।
मददुराविलोचनां मनसिज्जारिसंबोहिनीं
मतज्ञमुनिकन्याः महजुराशिणीमाश्रये II ५॥
Meaning:

(आहं) : I;
आौये : seek shelter in (Her, who is);
कुचाबिक विपिकां : with a Vina gracing her bosom;
कुटिल कुन्तलाल्लहाँ : adorned with curly tresses of hair;
कुशेसय निवासिनीं : residing in lotus;
कुटिल चिन्त विद्विविणीं : scorning the evil-minded ones;
मदाचुण विलोचनां : reddish eyed from nectar;
मनिसजारि सम्मोहिनीं : captivating the enemy of Cupid (shiva);
मत्त्र मूति कन्याकां : daughter of sage matanga;
मधुर भाविणीं : mellifluously conversing.

Meaning:

(अहम) त्रिपुरसुन्दरी आौये : (as in shlokam 1);
समृत प्रथम पुष्पिणीं : should remember the first flower of manmatha (Cupid);
रूपिर बिन्दु नीलाम्बरां : clad in blue garments spotted sanguine (red);
गुहीत मधु पाटिकां : holding a bowl of wine;
मद विघूण नेत्राळां : eyes rolling because of inebriation;
घन स्तन भरोच्छातां : close set with high and heavy bosom;
गलित चूलिकां : with locks dishevelled;
श्यामां : swarthy one;
त्रिलोचन कुट्रिविनीं : (as in shlokaM 1).

सकुहुमविलेपनां अलकचुमिविकस्तुतिकां
समन्तहसिष्टेश्वराणि सचारचापपाशः
अशेषजनमोहिनीं अरुणमात्यभूषाम्बरां
Meaning:

(अहं) : I;
अभिकां : ambikâ Mother (dvitIya vibhakti);
जपिवधौ : in (during) Japa (meditation);
स्मारिम : remember;
The remaining phrases qualify the noun: ambikâM;
स कुङ्कुम विलेपनां : smeared with vermillion;
अलक्चुिक कर्तृकां : forelocks grazing the dot of musk;
स मन्द हसिनेक्ष्यां : with looks soft and smiling;
स शर चाप पािशा阿富汗 : bearing arrows, bow, snare and goad;
अशेष जन मोहिनीं : deluding the entire people;
अरुण माल्य भूशाम्बरां : 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;
भुवनािकां : mother of the entire world (dvitIya vibhakti);
भजािम : worship (salute) The remaining words qualify the noun “ambikâM”;
पुरूष पूर्विका : ruling over the entire srI puraM;
चिकुर बन्य सैरिकां : who has the dwellers of Indra’s city serving her as maids who braid and decorate her hair.
पितामह पतिबता : consort of Lord brahma;
सार्थ त्रिपुरसुन्दर्येष्टकम्

पट पटीर चर्चा रता:  skilful for anointing sandal paste;
मुकुन्द रमणी मनी:  gem of vishNus spouse;
लसदु अल्लूयाराकिणी:  adorning with lustrous gems;
सुरवभूतिका चैतिकाः : having heavenly damsels for servant maids.

॥ इति त्रिपुरसुन्दर्येष्टकम् सम्पूर्णम् ॥

Thus ends the octal hymn on Tripurasundai

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Please send corrections to sanskrit@cheerful.com