Tripurasundari Ashtakam with meaning

सार्थ त्रिपुरसुन्दरी अष्टकं

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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
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:

ॐ

अथ त्रिपुरसुन्दरी अष्टकम्

कदम्बवननचारिणी मुनिकदम्बकादम्बिनी
नितम्बजितभूधरां सुररितमिभिंसेविताम्।

नवामुखद्रोहचनां अभिनवामुद्रयामलां
विलोचनकुटुम्बिनी त्रिपुरसुन्दरीमात्रये

Meaning

अहं : I;
त्रिपुरसुन्दरी : (in/to) Goddess tripurasundari;
आत्रये : seek shelter in (pay obeisance to).

The remaining phrases are adjectives that qualify the accusative noun (dvitIyA vibhakti) “tripurasundarIM;

कदम्ब वन चारिणी : 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 कादम्बिनी : 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 भूधरां : conquering (excelling) the mountains
(whose hip excels the mountain);

सुर नितिप्पली सेवितां : who is served by celestial damsels;

नवांचुरुह लोचनां : whoes eyes resemble fresh lotus;

अभिनवांचुद श्यामलां : who is swarthy like the newly formed nimbus.

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

कदम्भवनवासिनीं कनकवाल्लिकारिणीं
महार्मणिहारिणीं मुखसमुद्रसदारूणीम् ॥
दयाविभवकारिणीं विशाद्योचनीं चारिणीं
त्रिलोचनकुटुंबिनीं त्रिपुरसुन्दरीमात्रे ॥ २॥

Meaning: (अहम्) त्रिपुरसुन्दरी आश्रये : (as in the above shlokaM);

कदम्भ वन वासिनीं : (as in shlokaM 1);

कनक वाल्लिकारिणीं : who holds a golden VINa;

महार्मणिहारिणीं : who wears a garland of precious gems;

मुख समुद्रसदारूणीं : whose face glows deeply with ambrosia;

दयाविभव चारिणीं : bestowing prosperity through mercy;

विशाद लोचनीं : clear eyed;

चारिणीं : wandering.

कदम्भवनशालया कुचमरोद्धसन्मालया
कुचोपमितशैलया गुरुरुपालसदेलया ॥
मदारुणकपोलया मधुरगीतवाचालया
कयापि धननीलया कवचिता वचं लीलया ॥ ३॥

Meaning: वचं : we;

लीलया : by her inscrutable play;

कवचिता : (we) are arrayed in panoply.

the remaining phrases qualify the noun “IlIayA;

कदम्भवन शालया : by her abode in the kadamba forest (meaning here,

the entire universe);
कुचमरोद्धसन् मालया : by the garland gracing her massive bosoms;
कुचोपिमित शैलया : by her bosoms rivalling the mountains
(represents her cosmic motherhood, and eagerness to
nourish the entire world).

गुस्कृपालसद्वेलया : by splendid flow of Her Grace;
मदारुण कपोलया : with cheeks rudded by wine;
मधुरगीत वाचालया : by her melodious musical voice;
कयापि घन नीठया : by her cloud-like blue.

कदवनमध्यगां कनकमण्डलोपिरिताः
पदमुरुहवासिनी सततसिद्धाशस्त्रादितां
विडम्बितजपारुचिं विकंचनचूडामणि
त्रिलोचनकुटुम्बिनी त्रिपुरसुन्दरीमात्रये ॥ ४॥

Meaning: (अहम्) त्रिपुरसुन्दरी आश्रये : (as in shlokam 1);
कदम्ब वन मध्याः : who is in the midst of kadamba forest;
कनक मण्डलोपिरिताः : seated on the golden disc;
पदमुरुह वासिनी : who resides in six lotus flowers;
सतत सिद्ध सोधामिनी : a lightning to the constant siddhas;
विडम्बित जपा रुचिः : splendorously mocking the scarlet (red)
Hibiscous flower;
विकंचन चन्द्र चूडामणि : with cloudless moon for her
crest jewel;
त्रिलोचन कुटुम्बिनी : (as in shlokam 1).

कुचाबिचितविपिनः कुटिलकुन्तलारकृताः
कुंशेश्वरनिवासिनी कुटिलतिथितवित्तियिष्ठाः
मदारुणविलोचनाः मनसिजारिसंगमेहिनी
मदक्षमुनिकन्त्याः मधुरभाषिणीमात्रये ॥ ५॥

Meaning: (आहं) : I;
आश्रये : seek shelter in (Her, who is);
कुचाबिचित विपिनः : with a Vina gracing her bosom;
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कुटिल कुन्थलांकृताः : adorned with curly tresses of hair;
कुशेसय निवासिनीं : residing in lotus;
कुटिल चित्त विद्विषणीं : scorning the evil-minded ones;
मदरुण विलोचनाः : reddish eyed from nectar;
मनसिजारि सम्मोहिनीं : captivating the enemy of Cupid (shiva);
मताँ जुनि कन्याकां : daughter of sage matanga;
मधुर भाषिणीं : mellifluously conversing.

स्मराप्रथमपुष्पिणीं रूढिरविन्दूनीलाम्बराः
गुहीतमधुपात्रिकाः मदविद्रणंत्राषूलाम्।
घनस्तनभरोट्टाः गलितचूर्णिकां श्यामलां
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमात्रेये॥६॥

Meaning: (अहं) त्रिपुरसुन्दरी आश्रये : (as in shlokam 1);
स्मर प्रथम पुष्पिणीं : who bears the first flower of manmatha (Cupid);
रूढिर विन्दु नीलाम्बराः : clad in blue garments spotted sanguine (red);
गुहीत मधु पात्रिकाः : holding a bowl of wine;
मद विद्रणं नेत्राष्टताः : eyes inebriated languishing at the ends;
घन स्तन भरोट्टाः : close set with high and heavy bosom;
गलित चूर्णिकां : with locks dishevelled;
श्याम्ला : swarthy one;
त्रिलोचन कुटुम्बिनीं : (as in shlokaM 1).

सकुकुकुमविलेखयां अन्तकुम्भिकस्तुतिकां
समान्द्रसिष्टस्यं सावरचपापाश्चाक्षाम्।
अरोपजनमोहिनीं अरुणामाल्यभूषाम्बराः
जपाकुकुमभासुरां जपिवधौ स्मराम्यभिकाम्॥७॥

Meaning: (अहं) : I;
अभिकं : ambika Mother (dvitIya vibhakti);
जपिवधौ : in (during) Japa (meditation);
स्मरामि: remember;
The remaining phrases qualify the noun: ambikAM);
स कुःथ्य म विलेपनां: smeared with vermilion;
अलक चुःथ्य कस्तूरिकाः: forelocks grazing the dot of musk;
स मन्द्व हसिंतेक्षणाः: with looks soft and smiling;
स शार चाप पामशाङ्काः: bearing arrows, bow, snare and goad;
अशेष जन मोहिनीं: deluding the entire people;
अरुण माल्य भूषाम्भराः: wearing (decorating her body with) red garments;
जपाःकुःम भासुराः: 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;
भवनांमिकाः: mother of the entire world (dvitIya vibhakti);
भजामिः: worship (salute) The remaining words qualify the noun ambikAM;
पुरुःद्र पूर्विकाः: ruling over the entire srI puraM;
चिकृर वन् सेनिष्काः: who has the celestial queen for plaiting tresses;
पितामह पतिवताः: consort of Lord brahma;
पत पर्विर चर्चां रताः: skilful for anointing sandal paste;
मुकुन्द रमणी मनी: gem of vishNu’s spouse;
लुसदु अलंकृ या कारिणीध: adorning with lustrous gems;
सुरवधूटिकाभितिकाः: having heavenly damsels for servant maids.

॥ इति त्रिपुरसुन्दरिः अष्टकम् सम्पूर्णम् ॥

Thus ends the octal hymn on Tripurasundai
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