
Tripurasundari Ashtakam

ತ್ರಿಪುರಸುಂದರ್ಯಷ್ಟಕಂ

Document Information



Text title : tripurasundari aShTakaM A Hymn of worship to Goddess Tripurasundari

File name : tripurasund8.itx

Category : aShTaka, devii, dashamahAvidyA, devI, shankarAchArya

Location : doc_devii

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Latest update : November 1, 2010

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November 6, 2023

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Octad to tripurasundarI

by shrImad sha.nkarAchArya

Introduction

Before we begin, let us offer ourselves at the feet of the Divine Mother, mahAtripurasundarI, who as Ishvara rules the world but is none other than the indwelling spirit (Atman) within us and which pervades us all that exists. This introduction deals with the background on the name of tripurasundarI. It is one of the best epithets to describe the Devi meaning that she is the belle of all the three worlds. The word tripura can be interpreted variously. The kAlIkA purANa says that by the will of pradhANa, the body of Lord Shiva became triple : the upper part became Brahma, the middle part became ViShNu and the lower part became Rudra. As these three pura-s (bodies) are in Lord Shiva, he is called Tripura (three bodied) and his wife is known as tripurA. In the kAmakalA vilAsa (13,14), the honored sage, abhiyukta, mentions that Devi created all the three forms and she is before all (purobhava), because she is in the form of all the three (trayImayi) and exists even after the dissolution of the three worlds and recreates them again. In the brahmANDa-purANa, it is mentioned that the Goddess tripurasundarI rules over the entire universe and She is the supreme empress, and Brahma, ViShNu and Shiva are mere functionaries in her empire. The LalitA SahasranAma portrays Her as being attended by LakShmi and Saraswati on either side. Shankaracharya, in his saundrayalahirI, mentions that Brahma, ViShNu and Shiva started their cosmic processes when the Supreme Shakti knitted Her brow for a split second.

The Devi mantra consists of three syllables, and her fifteen lettered mantra panchadashAkShari is composed of three kUTa-s (peaks). She resides in three nADi-s (nerve channels), namely suShumnA, pingalA, and iDA. She is the ruler of the three Shaktis - ichchA (will), kriyA (action), and j nAna (knowledge). She pervades all the three worlds - heaven, earth and the nether world. She is the controller of all the three bodies -

sthUla (gross), sUkShhma (subtle), and kAraNa (causal). She is the self which is present through the three states of existence - jAgrat (waking), svapna (dream), and suShupti (deep sleep). Though she is above all guNa-s, She pervades the three modes of energy-sattva (purity), rajas (mobility) and tamas (inertia).

Love and joy are the inherent qualities of beauty. SundarI means belle and beauty. Shankaracharya, while explaining Chandogya upaniShad 7, 31:1, mentions that all longing and desire is a source of pain, and in what is finite there is no bliss. He mentions that the Infinite alone can produce bliss. When bliss takes on a form, it is sundarI: sarvA.nga sundarI (lalitA trishati, verse 130) and Shankara comments on this name of the Devi as the one who possesses all the marks of beauty and has all the qualities of perfection and is thus the source of Bliss.

May the Divine Mother guide us in our every action and thought, and may She confer upon us the greatest gift of all, mokSha (liberation) by removing the veil of maya which She weaves. At Her feet, OM tatsat .

ಅಥ ತ್ರಿಪುರಸುಂದರೀ ಅಷ್ಟಕಂ .

ಕದಂಬವನಚಾರಿಣೀಂ ಮುನಿಕದಂಬಕಾದಂಬಿನೀಂ

ನಿತಂಬಜಿತ ಭೂಧರಾಂ ಸುರನಿತಂಬಿನೀಸೇವಿತಾಂ .

ನವಾಂಬುರುಹಲೋಚನಾಮಭಿನವಾಂಬುದಶ್ಯಾಮಲಾಂ

ತ್ರಿಲೋಚನಕುಟುಂಬಿನೀಂ ತ್ರಿಪುರಸುಂದರೀಮಾಶ್ರಯೇ .. 1..

ಕದಂಬವನವಾಸಿನೀಂ ಕನಕವಲ್ಲಕೀಧಾರಿಣೀಂ

ಮಹಾರ್ಹಮಣಿಹಾರಿಣೀಂ ಮುಖಸಮುಲ್ಲಸದ್ವಾರುಣೀಂ .

ದಯಾವಿಭವಕಾರಿಣೀಂ ವಿಶದಲೋಚನೀಂ ಚಾರಿಣೀಂ

ತ್ರಿಲೋಚನಕುಟುಂಬಿನೀಂ ತ್ರಿಪುರಸುಂದರೀಮಾಶ್ರಯೇ .. 2..

ಕದಂಬವನಶಾಲಯಾ ಕುಚಭರೋಲ್ಲಸನ್ಮಾಲಯಾ

ಕುಚೋಪಮಿತಶೈಲಯಾ ಗುರುಕೃಪಾಲಸದ್ವೇಲಯಾ .

ಮದಾರುಣಕಪೋಲಯಾ ಮಧುರಗೀತವಾಚಾಲಯಾ

ಕಯಾಽಪಿ ಘನನೀಲಯಾ ಕವಚಿತಾ ವಯಂ ಲೀಲಯಾ .. 3..

ಕದಂಬವನಮಧ್ಯಗಾಂ ಕನಕಮಂಡಲೋಪಸ್ಥಿತಾಂ

ಷಡಂಬುರುಹವಾಸಿನೀಂ ಸತತಸಿದ್ಧಸೌದಾಮಿನೀಂ .


ವಿಡಂಬಿತಜಪಾರುಚಿಂ ವಿಕಚಚಂದ್ರಚೂಡಾಮಣಿಂ

ತ್ರಿಲೋಚನಕುಟುಂಬಿನೀಂ ತ್ರಿಪುರಸುಂದರೀಮಾಶ್ರಯೇ .. 4..


ಕುಚಾಂಜಿತವಿಪಂಚಿಕಾಂ ಕುಟಿಲಕುಂತಲಾಲಂಕೃತಾಂ

ಕುಶೇಶಯನಿವಾಸಿನೀಂ ಕುಟಿಲಚಿತ್ತವಿದ್ವೇಷಿಣೀಂ .
ಮದಾರುಣವಿಲೋಚನಾಂ ಮನಸಿಜಾರಿಸಂಮೋಹಿನೀಂ
ಮತಂಗಮುನಿಕನ್ಯಾಕಾಂ ಮಧುರಭಾಷಿಣೀಮಾಶ್ರಯೇ .. 5..
ಸ್ಮರಪ್ರಥಮಪುಷ್ಟಿಣೀಂ ರುಧಿರಬಿಂದುನೀಲಾಂಬರಾಂ
ಗೃಹೀತಮಧುಪಾತ್ರಿಕಾಂ ಮದವಿಘೂರ್ಣನೇತ್ರಾಂಚಲಾಂ .
ಘನಸ್ತನಭರೋನ್ನತಾಂ ಗಲಿತಚೂಲಿಕಾಂ ಶ್ಯಾಮಲಾಂ
ತ್ರಿಲೋಚನಕುಟುಂಬಿನೀಂ ತ್ರಿಪುರಸುಂದರೀಮಾಶ್ರಯೇ .. 6..
ಸಕುಂಕುಮವಿಲೇಪನಾಮಲಕಚುಂಬಿಕಸ್ತೂರಿಕಾಂ
ಸಮಂದಹಸಿತೇಕ್ಷಣಾಂ ಸಶರಚಾಪಪಾಶಾಂಕುಶಾಂ .
ಅಶೇಷಜನಮೋಹಿನೀಮರುಣಮಾಲ್ಯ ಭೂಷಾಂಬರಾಂ
ಜಪಾಕುಸುಮಭಾಸುರಾಂ ಜಪವಿಧೌ ಸ್ಮರಾಮ್ಯಂಬಿಕಾಂ .. 7..
ಪುರಂದರಪುರಂದ್ರಿಕಾ ಚಿಕುರಬಂಧಸೈರಂದ್ರಿಕಾಂ
ಪಿತಾಮಹಪತಿವ್ರತಾ ಪುಟಪಟೀರಚರ್ಚಾರತಾಂ .
ಮುಕುಂದರಮಣೀಮಣೀಲಸದಲಂಕ್ರಿಯಾಕಾರಿಣೀಂ
ಭಜಾಮಿ ಭುವನಾಂಬಿಕಾಂ ಸುರವಧೂಟಿಕಾಚೇಟಿಕಾಂ .. 8..
.. ಇತಿ ಶ್ರೀಮದ್ ಶಂಕರಾಚಾರ್ಯವಿರಚಿತಂ ತ್ರಿಪುರಸುಂದರ್ಯಷ್ಟಕಂ ಸಮಾಪ್ತಂ ..
ಕದಂಬವನವಾಸಿನೀ ಸ್ತೋತ್ರಂ ಚ

Encoded and proofread Madras Giridhar

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pdf was typeset on November 6, 2023

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