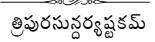
Tripurasundari Ashtakam



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

Transliterated by : Madras Giridhar

Proofread by : Madras Giridhar

Translated by : Madras Giridhar giridhar at che.iith.ac.in

Latest update: November 1, 2010

Send corrections to : sanskrit at cheerful dot c om

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

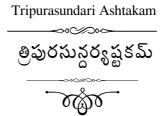
## Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

November 6, 2023

sanskritdocuments.org





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).

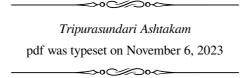
Love and joy are the inherent qualities of beauty. SundarI means belle and beauty. Shankaracharya, while explaining Chandogya upaniShad 7, 31:1, mentions that all longing and desire is a source of pain, and in what is finite there is no bliss. He mentions that the Infinite alone can produce bliss. When 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.

అథ త్రిపురసున్గరీ అష్టకమ్ 1 కదమృవనచారిణీం మునికదమృకాదమృసీం నితమృజిత భూధరాం సురనితమ్మినీసేవితామ్ । నవామ్బురుహలోచనామభినవామ్బుదశ్యామలాం త్రిలోచనకుటుమ్బిసీం త్రిపురసున్ధరీమాశ్రమే ॥ ೧॥ కదమ్బవనవాసిసీం కనకవల్లకీధారిణీం మహార్లమణిహారిణీం ముఖసముల్లసద్వారుణీమ్ ١ దయావిభవకారిణీం విశదలోచనీం చారిణీం త్రిలోచనకుటుమ్బిసీం త్రిపురసున్దరీమాశ్రయే ॥ ౨॥ కదమ్భవనశాలయా కుచభరోల్లసన్మాలయా కుచోపమిత్తశెలయా గురుకృపాలసద్వేలయా । మదారుణకపోలయా మధురగీతవాచాలయా కయా≥పి ఘననీలయా కవచితా వయం లీలయా ॥ ३॥ కదమ్బవనమధ్యగాం కనకమణ్డలోపస్థితాం షడమ్బురుహవాసిసీం సతతసిద్దసౌదామినీమ్ 1 విడమ్బితజపారుచిం వికచచంద్రచూడామణిం

త్రిలోచనకుటుమ్బిసీం త్రిపురసున్ధరీమాశ్రయే ॥ ४॥ కుచాఞ్చతవిపఞ్చకాం కుటిలకున్నలాలంకృతాం కుశేశయనివాసిసీం కుటిలచితవిదే షిణీమ్ । మదారుణవిలోచనాం మనసిజారిసంమోహిసిం మతఙ్ధమునికన్యకాం మధురభాషిణీమాశ్రయే ॥ 🛪॥ స్మరప్రథమపుష్పిణీం రుధిరబిన్డునీలామృరాం గృహీతమధుపాత్రికాం మదవిఘూర్లనేత్రాఞ్చలామ్ 1 ఘనస్తనభరోన్న తాం గలితచూలికాం శ్యామలాం త్రిలోచనకుటుంబినీం త్రిపురసున్ధరీమాశ్రయే ॥ ८॥ సకుజ్కుమవిలేపనామలకచుంబికస్తూరికాం సమన్లహసితేక్షణాం సశరచాపపాశాజ్కుశామ్। ಅತೆಬ್ಜನಮಾಪಾನಿಮರುಣಮಾಲ್ಯ ಭಾಷಾಮ್ಬರಾಂ జపాకుసుమభాసురాం జపవిధౌ స్మరామ్యమ్బికామ్ ॥ ខ॥ పురన్దరపురన్స్ట్రికా చికురబన్నసైరంధ్రికాం పితామహపత్రివ్రతా పుటపటీరచర్చారతామ్ ١ ముకున్దరమణీమణీలసదలజ్క్రియాకారిణీం భజామి భువనాంబికాం సురవధూటికాచేటికామ్ ॥ 🗸 ॥ ॥ ఇతి శ్రీమద్ శజ్కరాచార్యవిరచితం త్రిపురసున్దర్యష్టకం సమాప్తమ్ ॥ కదమ్బవనవాసినీ స్ట్రోత్రమ్ చ

Encoded and proofread Madras Giridhar



Please send corrections to sanskrit@cheerful.com



tripurasund8.pdf 3