

Tripurasundari Ashtakam with meaning

॥ सार्थं त्रिपुरसुन्दरि अष्टकं ॥

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 kilomnetres from Kalahasthi, there is a small shiva shrine and liN^gaM, at Gudimallam. It is believed this shiva liN^ghaM 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 liN^gaM. 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 UpadeshangaI" (Appendix, page 23, 1957). tripura has another meaning: The dEvi's mantra consists of three syllables; the paJNchadashaakshari mantraM is composed of three peaks (kUTa), namely vAgbhatakUTa, kAmarAja kUTa, and shakta kUTa. The nADis (nerves currents) where she resides are three: sushumna, piN^gaLa, and ida). Her shaktis are three, ichcha, kriya, and GYAna. Now, to the actual hymn:

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॥ अथ त्रिपुरसुन्दरि अष्टकम् ॥

कदम्बवनचारिणीं मुनिकदम्बकादम्बिनीं
नितम्बजितभूधरां सुरनितम्बिनीसेविताम् ।
नवाम्बुरुहलोचनां अभिनवाम्बुदश्यामलां
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ १ ॥

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 चरिणी: 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 भूधरा: conquering (excelling) the mountains (whose hip excels the mountain); सुर नितम्बिनी सेविता: who is served by celestial damsels; नवांबुरुह लोचना: whoes eyes resemble fresh lotus; अभिनवांबुद श्यामला: who is swarthy like the newly formed nimbus. त्रिलोचनकुटुम्बिनी: who belongs to the family of the three-eyed one (Lord shiva);

कदम्बवनवासिनीं कनकवल्लकीधारिणीं
महार्हमणिहारिणीं मुखसमुल्लसद्धारुणीम् ।

दयाविभवकारिणीं विशदलोचनीं चारिणीं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ २ ॥

Meaning:

(अहम्) त्रिपुरसुन्दरीं आश्रये: (as in the above shlokaM); कदम्ब वन वासिनी: (as in shlokaM 1); कनक वल्लकी धारिणी: who holds a golden VINA; महाहं मणि हारिणी: who wears a garland of precious gems; मुख समुल्लसद् वारिणी: whose face glows deeply with ambrosia; दयाविभव कारिणी: bestowing prosperity through mercy; विशद लोचनी: clear eyed; चारिणी: wandering.

कदम्बवनशालया कुचमरोल्लसन्मालया
कुचोपमितशैलया गुरुकृपालसेद्वलया ।
मदारुणकपोलया मधुरगीतवाचालया
कयाऽपि घननीलया कवचिता वयं लीलया ॥ ३ ॥

Meaning:

वयं: we; लीलया: by her inscrutable play; कवचिता: (we) are arrayed in panoply. the remaining phrases qualify the noun “IllyA”; कदम्बवन शालया: by her abode in the kadamba forest (meaning here, the entire universe); कुचमरोल्लसन् मालया: by the garland gracing her massive bosoms; कुचोपमित शैलया: by her bosoms rivalling the mountains (represents her cosmic motherhood, and eagerness to nourish the entire world). गुरुकृपालसद् वेलया: by splendid flow of Her Grace; मदारुण कपोलया: with cheeks ruddied by wine; मधुरगीत वाचालया: by her melodious musical voice; कयापि घन नीलया: by her cloud-like blue.

कदम्बवनमध्यगां कनकमण्डलोपस्थितां
षडम्बुरुहवासिनीं सततसिद्धसौधामिनीम् ।
विडम्बितजपारुचिं विकचचन्द्रचूडामणिं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ४ ॥

Meaning:

(अहम्) त्रिपुरसुन्दरीं आश्रये: (as in shlokaM 1); कदम्ब वन मध्यगां: who is in the midst of kadamba forest; कनक मण्डलोपस्थितां: seated on the golden disc; षडम्बुरुह वासिनी: who resides in six lotus flowers; सतत सिद्ध सौधामिनी: a lightning to the constant siddhas; विडम्बित जपा रुचिं: splendorously mocking the scarlet (red) Hibiscous flower; विकच चन्द्र चूडामणिं: with cloudless moon for her crest jewel; त्रिलोचन कुटुम्बिनी: (as in shlokaM 1).

कुचाञ्चितविपञ्चिकां कुटिलकुन्तलालंकृतां
कुशेशयनिवासिनीं कुटिलचित्तविद्वेषिणीम् ।
मदारुणविलोचनां मनसिजारिसमोहिनीं
मतङ्गमुनिकन्यकां मधुरभाषिणीमाश्रये ॥ ५ ॥

Meaning:

(आहं) : I; आश्रये: seek shelter in (Her, who is); कुचाञ्चित विपञ्चिकां: with a Vina gracing her bosom; कुटिल कुन्तलालंकृतां: adorned with curly tresses of hair; कुशेशय निवासिनी: residing in lotus; कुटिल चित्त विद्वेषिणी: scorning the evil-minded ones; मदारुण विलोचनां: reddish eyed from nectar; मनसिजारि सम्मोहिनी: captivating the enemy of Cupid (shiva); मतङ्ग मुनि कन्यकां: daughter of sage mataN^ga; मधुर भाषिणी: mellifluously conversing.

स्मरप्रथमपुष्पिणीं रुधिरबिन्दुनीलाम्बरां
गृहीतमधुपात्रिकां मदविढणनेत्राञ्चलाम् ।

घनस्तनभरोन्नतां गलितचूलिकां श्यामलां
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ६ ॥

Meaning:

(अहम्) त्रिपुरसुन्दरीं आश्रये: (as in shlokam 1); स्मर प्रथम पुष्पिणीः who bears the first flower of manmatha (Cupid); रुधिर बिन्दु नीलाम्बराः clad in blue garments spotted sanguine (red); गृहीत मधु पात्रिकाः holding a bowl of wine; मद विढर्ण नेत्राञ्चलाः eyes inebriated languishing at the ends; घन स्तन भरोन्नताः close set with high and heavy bosom; गलित चूलिकाः with locks dishevelled; श्याम्लाः swarthy one; त्रिलोचन कुटुम्बिनीः (as in shlokaM 1).

सकुङ्कुमविलेपनां अलकचुम्बिकस्तूरिकां
समन्दहसितेक्षणां सशरचापपाशाङ्कुशाम् ।
अशेषजनमोहिनीं अरुणमाल्यभूषाम्बरां
जपाकुसुमभासुरां जपविधौ स्मराम्यम्बिकां ॥ ७ ॥

Meaning:

(अहं): I; अम्बिका : ambikA Mother (dvitIya vibhakti); जपविधौ: in (during) Japa (meditation); स्मरामि: remember; The remaining phrases qualify the noun: ambikAM;; स कुङ्कुम विलेपनां: smeared with vermilion; अलक चुम्बि कस्तूरिकाः forelocks grazing the dot of musk; स मन्द हसितेक्षणाः with looks soft and smiling; स शर चाप पाशाङ्कुशाः bearing arrows, bow, snare and goad; अशेष जन मोहिनीः deluding the entire people; अरुण माल्य भूषाम्बराः wearing (decorating her body with) red garments; जपाकुसुम 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.

पुरन्दरपुरंघ्निकां चिकुरबन्धसैरंघ्निकां
पितामहपतिव्रतां पटपटीरचर्चरताम् ।
मुकुन्दरमणीमणीं लसदलङ्क्रियाकारिणीं
भजामि भुवनांबिकां सुरवधूटिकाचेटिकाम् ॥ ८ ॥

Meaning:

(अहं): I; भुवनाम्बिकाः mother of the entire world (dvitIya vibhakti); भजामि: worship (salute) The remaining words qualify the noun "ambikAM"; पुरन्दर पुरंघ्निकाः ruling over the entire srI puraM; चिकुर बन्ध सैरन्घ्निकाः who has the celestial queen for plaiting tresses; पितामह पतिव्रताः consort of Lord brahma; पट पटीर चर्च रताः skilful for anointing sandal paste; मुकुन्द रमणी मनीः gem of vishNu's spouse; लसद् अलंकृया कारिणीः adorning with lustrous gems; सुरवधूटिका चेटिकाः having heavenly damsels for servant maids.

॥ इति त्रिपुरसुन्दरि अष्टकम् सम्पूर्णम् ॥

Thus ends the octal hymn on Tripurasundai

Please send corrections to sanskrit@cheerful.com

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