
.. tripurasundarI aShTakaM ..

॥ त्रिपुरसुन्दरी अष्टकं ॥

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Octad to tripurasundarI

by shrImad sha.nkarAchArya

Introduction

The transliteration of Sanskrit terms is according to ITRANS scheme, which is close to the pronunciation.

The translation and commentary on this text can be found in <http://www.geocities.com/RodeoDrive/1415/tripura8-itx>

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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 brahmANDapurANa, 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.

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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 tat sat

ॐnecolumn

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कदम्बवनचारिणीं मुनिकदम्बकादम्बिनीं

नितम्बजित भूधरां सुरनितम्बिनीसेविताम् ।

नवाम्बुरुहलोचनामभिनवाम्बुदश्यामलां

त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ १ ॥

कदम्बवनवासिनीं कनकवल्लकीधारिणीं

महार्हमणिहारिणीं मुखसमुल्लसद्वारुणीम् ।

दयाविभवकारिणीं विशदलोचनीं चारिणीं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ २ ॥

कदम्बवनशालया कुचभरोल्लसन्मालया
कुचोपमितशैलया गुरुकृपालसद्वेलया ।
मदारुणकपोलया मधुरगीतवाचालया
कयाऽपि घननीलया कवचिता वयं लीलया ॥ ३ ॥

कदम्बवनमध्यगां कनकमण्डलोपरिथितां
षडम्बुरुहवासिनीं सततसिद्धसौदामिनीम् ।
विडम्बितजपारुचिं विकचचंद्रचूडामणिं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ४ ॥

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

स्मरप्रथमपुष्पिणीं रुधिरबिन्दुनीलाम्बरां
गृहीतमधुपात्रिकां मदविघूर्णनेत्राञ्चलां ।
घनस्तनभरोन्नतां गलितचूलिकां श्यामलां
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ६ ॥

सकुङ्कुमविलेपनामलकचुम्बिकस्तूरिकां
समन्दहसितेक्षणां सशरचापपाशाङ्कुशाम् ।
अशेषजनमोहिनीमरुणमाल्य भूषाम्बरां
जपाकुसुमभासुरां जपविधौ स्मराम्यम्बिकाम् ॥ ७ ॥

पुरंदरपुरंध्रिकां चिकुरबन्धसैरंध्रिकां
पितामहपतिव्रतां पटपटीरचर्चरिताम् ।
मुकुन्दरमणीमणीलसदलंक्रियाकारिणीं
भजामि भुवनांबिकां सुरवधूटिकाचेटिकाम् ॥ ८ ॥

॥ इति श्रीमद् शंकराचार्यविरचितं
त्रिपुरसुन्दरीअष्टकं समाप्तं ॥

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