

त्रिपुरसुन्दरी अष्टकं

{॥ त्रिपुरसुन्दरी अष्टकं ॥}

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Octad to tripurasundarl

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, mahAtripurasundarl, 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

tripurasundarl . 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 (traylmayi) 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 . Sundarl 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 sundarl: sarvA.nga sundarl (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, AUM tat sat

ॐnecolumn

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कदम्बबनचारिणीं मुनिकदम्बकादम्बिनीं
नितम्बजित भूधरां सुरनितम्बिनीसेविताम् ।
नवासुरहलोचनामभिनवासुदश्यामलां
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ १ ॥

कदम्बबनवासिनीं कनकबल्लकीधारिणीं
महाहर्मणिहारिणीं मुखसमुल्लसद्धारुणीम् ।
दयाविभवकारिणीं विशदलोचनीं चारिणीं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ २ ॥

कदम्बबनशालया कुचभरोल्लसग्न्यालया
कुक्षोपमितशैलया गुरुकृपालसद्वेलया ।
मदारुणकपोलया मधुरगीतवाचालया
कयाहपि घननीलया कवचिता वयं लीलया ॥ ३ ॥

कदम्बबनमध्यगां कनकमण्डलोपस्थितां
षडम्बुरुहवासिनीं सततसिद्धसौदामिनीम् ।
विडम्बितजपारुचिं विकचचन्द्रचूडामणिं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ४ ॥

कुचाङ्गितविपङ्गिकां कुटिलकुञ्जलालङ्कृतां
कुशेशयनिवासिनीं कुटिलचित्तविद्वेषिणीम् ।

मदारुणविलोचनां मनसिज्जारिसंमोहिनीं
मतङ्गमुनिकन्याकां मधुरभाषिणीमाश्रये ॥ ५ ॥

स्मरप्रथमपुष्पिणीं रुधिरबिन्दुनीलाश्वरां
गृहीतमधुपात्रिकां मदविघ्नार्नेत्राङ्गलां ।
घनस्तनभरोन्नतां गलितचूलिकां श्यामलां
त्रिलोचनकुटुंबिनीं त्रिपुरसुन्दरीमाश्रये ॥ ६ ॥

सकुञ्जुमविलेपनामलकचुंबिकञ्जुरिकां
समन्दहसितेक्ष्णां सशरचापपाशाङ्कुशाम् ।
अशेषजनमोहिनीमरुणमाल्य भूषाश्वरां
जपाकुसुमभासुरां जपविधौ स्मराम्यश्विकाम् ॥ ७ ॥

पुरंदरपुरंघ्रिकां चिकुरबन्धसैरंघ्रिकां
पितामहपतिव्रतां पटपतीरचारताम् ।
मुकुन्दरमणीमणीलसदलंक्रियाकारिणीं
भजामि भुवनांबिकां सुरवधुटिकाट्टिकाम् ॥ ८ ॥

॥ इति श्रीमद् शंकराचार्यविरचितं

त्रिपुरसुन्दरीअष्टकं समाप्तं ॥

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