

त्रिपुरसुन्दरी अष्टकं

{॥ त्रिपुरसुन्दरी अष्टकं ॥}

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Octad to tripurasundarl

by shrlmad 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 (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 saundrayalahri, 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 sundarl: sarvA.nga sundarl (IalitiA 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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कदम्भवनचारिणीं मुनिकदम्भकादम्भिनीं
नितम्भजित भूधरं सुरनितम्भिनीसेविताम् ॥
नवाम्बुरुहलोचनामभिनवाम्बुदश्यामलां
त्रिलोचनकुटुम्भिनीं त्रिपुरसुन्दरीमाश्रये ॥ १ ॥

कदम्भवनवासिनीं कनकवल्लकीधारिणीं
महाहर्षिहारिणीं मुष्मसमुल्लसद्धारिणीम् ॥
ध्याविभवकारिणीं विशदलोचनीं चारिणीं

त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ २ ॥

कदम्बवनशालया कुचभरोल्लसन्मालया
कुचोपमितशैलया गुरुकृपालसद्वलयया ॥
मद्वरुणकपोलया मधुरगीतवाचालया
क्याऽपि घननीलया क्वचिता वयं लीलया ॥ ३ ॥

कदम्बवनमध्यगां कनकमण्डलोपरिस्थितां
षडम्बुरुहवासिनीं सततसिद्धसौदामिनीम् ॥
विडम्बितवपारुचिं विक्रयचन्द्रयूडामणिं
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ४ ॥

कुचाञ्चितविपञ्चिकां कुटिलकुन्तलालङ्कृतां
कुशेशयनिवासिनीं कुटिलचित्तविक्रेषिणीम् ॥
मद्वरुणविलोचनां मनसिञ्जरिसंमोहिनीं
मतङ्गमुनिकन्यकां मधुरभाषिणीमाश्रये ॥ ५ ॥

स्मरप्रथमपुष्पिणीं रुधिरबिन्दुनीलाम्बरं
गृहीतमधुपात्रिकां मध्विधूणां नैत्राञ्चलां ॥
घनस्तनभरोन्नतां गलितचूलिकां श्यामलां
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥ ६ ॥

सकुङ्कुमविलेपनामलकचुम्बिकस्तूरिकां
समन्दलसितेक्षाणां सशरयापपाशाङ्कुशाम् ॥
अशेषजनमोहिनीमरुणमाल्य भूषाम्बरं

ॐपाकुसुमभासुरं ॐपविधौ स्मराम्यम्बिकां ॥ ७ ॥

पुंरुदरपुंरुंघिकां चिकुरबन्धसैरुंघिकां

पितामहपतिप्रतां पटपटीरचया ॥ रताम् ॥

मुकुन्दरमणीमणीलसद्वलङ्कियाकारिणीं

भजामि भुवनांभिकां सुरवधूटिकाचेटिकां ॥ ८ ॥

॥ इति श्रीमद् शंकराचार्यविरचितं

त्रिपुरसुन्दरीअष्टकं समाप्तं ॥

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