# ತ್ರಿಪುರಸುನ್ದರೀ ಅಷ್ಟಕಂ

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ತ್ರಿಪುರಸುನ್ದರೀ ಅಷ್ಟಕಮ್

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 (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 tripurasundarl 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 saundrayalahirl, 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 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, AUM tat sat

ಓnecolumn

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ಕದಮ್ಬವನಚಾರಿಣೀಂ ಮುನಿಕದಮ್ಬಕಾದಮ್ಬಿನೀಂ
ನಿತಮ್ಬಜಿತ ಭೂಧರಾಂ ಸುರನಿತಮ್ಬಿನೀಸೇವಿತಾಮ್ ।
ನವಾಮ್ಬುರುಹಲೋಚನಾಮಭಿನವಾಮ್ಬುದಶ್ಯಾಮಲಾಂ
ತ್ರಿಲೋಚನಕುಟುಮ್ಬಿನೀಂ ತ್ರಿಪುರಸುನ್ದರೀಮಾಶ್ರಯೇ ॥೧॥

ಕದಮ್ಬವನವಾಸಿನೀಂ ಕನಕವಲ್ಲಕೀಧಾರಿಣೀಂ
ಮಹಾಹ।ರ್ಮಣಿಹಾರಿಣೀಂ ಮುಖಸಮುಲ್ಲಸದ್ವಾರುಣೀಮ್ ।
ದಯಾವಿಭವಕಾರಿಣೀಂ ವಿಶದಲೋಚನೀಂ ಚಾರಿಣೀಂ
ತ್ರಿಲೋಚನಕುಟುಮ್ಬಿನೀಂ ತ್ರಿಪುರಸುನ್ದರೀಮಾಶ್ರಯೇ ॥೨॥

ಕದಮ್ಬವನಶಾಲಯಾ ಕುಚಭರೋಲ್ಲಸನ್ಮಾಲಯಾ

ಕುಚೋಪಮಿತಶೈಲಯಾ ಗುರುಕೃಪಾಲಸದ್ವೀಲಯಾ ।
ಮದಾರುಣಕಪೋಲಯಾ ಮಧುರಗೀತವಾಚಾಲಯಾ
ಕಯಾऽಪಿ ಘನನೀಲಯಾ ಕವಚಿತಾ ವಯಂ ಲೀಲಯಾ ॥ ೩॥

ಕದಮ್ಬವನಮಧ್ಯಗಾಂ ಕನಕಮಣ್ಡಲೋಪಸ್ಥಿತಾಂ
ಷಡಮ್ಬುರುಹವಾಸಿನೀಂ ಸತತಸಿದ್ಧಸೌದಾಮಿನೀಮ್ ।
ವಿಡಮ್ಬಿತಜಪಾರುಚಿಂ ವಿಕಚಚಂದ್ರಚೂಡಾಮಣಿಂ
ತ್ರಿಲೋಚನಕುಟುಮ್ಬಿನೀಂ ತ್ರಿಪುರಸುನ್ದರೀಮಾಶ್ರಯೇ ॥ ೪॥

ಕುಚಾಞ್ಚಿತವಿಪಞ್ಚಿಕಾಂ ಕುಟಿಲಕುನ್ತಲಾಲಂಕೃತಾಂ
ಕುಶೇಶಯನಿವಾಸಿನೀಂ ಕುಟಿಲಚಿತ್ತವಿದ್ವೇಷಿಣೀಮ್ ।
ಮದಾರುಣವಿಲೋಚನಾಂ ಮನಸಿಜಾರಿಸಂಮೋಹಿನೀಂ
ಮತಙ್ಗಮುನಿಕನ್ಯಕಾಂ ಮಧುರಭಾಷಿಣೀಮಾಶ್ರಯೇ ॥ ೫॥

ಸ್ಮರಪ್ರಥಮಪುಷ್ಪಿಣೀಂ ರುಧಿರಬಿನ್ದುನೀಲಾಮ್ಬರಾಂ
ಗೃಹೀತಮಧುಪಾತ್ರಿಕಾಂ ಮದವಿಘೂಣ।ನೇರ್ತ್ರಾಞ್ಚಲಾಂ ।
ಘನಸ್ತನಭರೋನ್ನತಾಂ ಗಲಿತಚೂಲಿಕಾಂ ಶ್ಯಾಮಲಾಂ
ತ್ರಿಲೋಚನಕುಟುಂಬಿನೀಂ ತ್ರಿಪುರಸುನ್ದರೀಮಾಶ್ರಯೇ ॥ ೬॥

ಸಕುಙ್ಕುಮವಿಲೇಪನಾಮಲಕಚುಂಬಿಕಸ್ತೂರಿಕಾಂ
ಸಮನ್ದಹಸಿತೇಕ್ಷಣಾಂ ಸಶರಚಾಪಪಾಶಾಙ್ಕುಶಾಮ್ ।
ಅಶೇಷಜನಮೋಹಿನೀಮರುಣಮಾಲ್ಯ ಭೂಷಾಮ್ಬರಾಂ
ಜಪಾಕುಸುಮಭಾಸುರಾಂ ಜಪವಿಧೌ ಸ್ಮರಾಮ್ಯಮ್ಬಿಕಾಮ್ ॥ ೭॥

ಪುರಂದರಪುರಂಧ್ರಿಕಾಂ ಚಿಕುರಬನ್ಧಸೈರಂಧ್ರಿಕಾಂ
ಪಿತಾಮಹಪತಿವ್ರತಾಂ ಪಟಪಟೀರಚರ್ಚಾ।ರ್ತಾಮ್ ।

ಮುಕುನ್ದರಮಣೀಮಣೀಲಸದಲಂಕ್ರಿಯಾಕಾರಿಣೀಂ

ಭಜಾಮಿ ಭುವನಾಂಬಿಕಾಂ ಸುರವಧೂಟಿಕಾಚೇಟಿಕಾಮ್ ॥ ೮॥

॥ ಇತಿ ಶ್ರೀಮದ್ ಶಂಕರಾಚಾರ್ಯವಿರಚಿತಂ

ತ್ರಿಪುರಸುನ್ದರೀಅಷ್ಟಕಂ ಸಮಾಪ್ತಂ ॥

Encoded and proofread Madras Giridhar giridhar at chemeng.Isc.ernet.in

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