

త్రిపురసుందరీ అష్టకం

{॥ త్రిపురసుందరీ అష్టకం ॥}

త్రిపురసుందరీ అష్టకమ్

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 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), sUkShma (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, AUM tat sat

ఓnecolumn

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కదమ్బవనచారిణీం మునికదమ్బకాదమ్బినీం
నితమ్బజిత భూధరాం సురనితమ్బినీసేవితామ్ ।
నవామ్బురుహలోచనామభినవామ్బుదశ్యామలాం
త్రిలోచనకుటుమ్బినీం త్రిపురసున్దరీమాశ్రయే ॥ ౧॥

కదమ్బవనవాసినీం కనకవల్లకీధారిణీం
మహాహార్మణిహారిణీం ముఖసముల్లసద్వారుణీమ్ ।
దయావిభవకారిణీం విశదలోచనీం చారిణీం
త్రిలోచనకుటుమ్బినీం త్రిపురసున్దరీమాశ్రయే ॥ ౨॥

కదమ్బవనశాలయా కుచభరోల్లసన్మాలయా
కుచోపమితశైలయా గురుకృపాలసద్యైలయా ।
మదారుణకపోలయా మధురగీతవాచాలయా
కయాఽపి ఘననీలయా కవచితా వయం లీలయా ॥ ౩॥

కదమ్బవనమధ్యగాం కనకమణ్డలోపస్థితాం
షడమ్బురుహవాసినీం సతతసిద్ధసాదామినీమ్ ।

విడమ్పితజపారుచిం వికచచంద్రచూడామణిం
త్రిలోచనకుటుమ్పినీం త్రిపురసున్దరీమాశ్రయే ॥ ౪॥

కుచాఙ్గితవిపఙ్గికాం కుటిలకున్తలాలంకృతాం
కుశేశయనివాసినీం కుటిలచిత్తవిద్యేషిణీమ్ ।
మదారుణవిలోచనాం మనసిజారిసంమోహినీం
మతఙ్గమునికన్యకాం మధురభాషిణీమాశ్రయే ॥ ౫॥

స్మరప్రథమపుష్పిణీం రుధిరబిన్దునీలామ్బరాం
గృహీతమధుపాత్రికాం మదవిఘూణార్నేత్రాఙ్గాలాం ।
ఘనస్తనభరోన్నతాం గలితచూలికాం శ్యామలాం
త్రిలోచనకుటుంబినీం త్రిపురసున్దరీమాశ్రయే ॥ ౬॥

సకుఙ్కుమవిలేపనామలకచుంబికస్తూరికాం
సమన్దహాసితేక్షణాం సశరచాపపాశాఙ్కుశామ్ ।
అశేషజనమోహినీమరుణమాల్య భూషామ్బరాం
జపాకుసుమభాసురాం జపవిధౌ స్మరామ్యమ్బికామ్ ॥ ౭॥

పురందరపురంద్రికాం చికురబన్ధసైరంద్రికాం
పితామహాపతివ్రతాం పటపఠీరచచాఽర్రతామ్ ।
ముకున్దరమణీమణీలసదలంక్రియాకారిణీం
భజామి భువనాంబికాం సురవధూటికాచేటికామ్ ॥ ౮॥

॥ ఇతి శ్రీమద్ శంకరాచార్యవిరచితం

త్రిపురసున్దరీఅష్టకం సమాప్తం ॥

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