

# SRI TRIPURASUNDARĪ STOTRAM

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(1)

कदम्बवनचारिणीं मुनिकदम्बकादम्बिनीं  
नितम्बजितभूधरां सुरनितम्बिनीसेविताम् ।  
नवाम्बुरुहलोचनामभिनवाम्बुदश्यामलां  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥

*Kadambavanacāriṇīm munikadambakādambinīm  
nitambajitabhūdharām suranitambinīsevitām  
navāmburuhalocanāmabhinavāmbudaśyāmalām  
trilocanakuṭumbinīm tripurasundarīmāśraye.*

I seek refuge in the (goddess) Tripurasundarī, who is the consort of the three-eyed god (Śiva), and who wanders in the Kadamba forest appearing to the sages as the rows of clouds belonging to the rainy season which make the buds of the Kadamba flowers blossom and who conquers the mountains by her hinder part, and (that goddess) who is served by the celestial women and who has fresh lotus like eyes and a dark complexion just like a freshly formed cloud.

(2)

कदम्बवनवासिनीं कनकवल्लकीधारिणीं  
महार्हमणिहारिणीं मुखसमुल्लसद्धारुणीम् ।  
दयाविभवकारिणीं विशदलोचनीं चारिणीं  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥

*Kadambavanavāsinīm kanakavallakīdhāriṇīm*  
*mahārhamañihāriṇīm mukhasamullasadvāruṇīm*  
*dayāvibhvakāriṇīm viśadalocanīm cāriṇīm*  
*trilocanakuṭumbinīm tripurasundarīmāśraye.*

I seek refuge in the (goddess) Tripurasundarī, who is the consort of the three-eyed God and who dwells in the *Kadamba* forest holding the golden lute and bearing an invaluable gem-studded garland, has a shining face on account of the *Vāruṇī* and who bestows wealth and compassion on her devotees, (herself) possessing an enlarged look (or intuition) and pervading everywhere.

(3)

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

*Kadambavanaśālayā kucabharollasanmālayā  
kucopamitaśālayā gurukṛpālasadvelayā  
madāruṇakapolayā madhuragītavācālayā  
kayāpi ghananīlayā kavacitā vayam līlayā*

We are armoured by some inexplicable Grace which has a dark form like the clouds, and which has the *Kadamba* forest as its abode and has the shining garland adoring the breast and has (a form) resembling the mountains by its breasts and which has a lustrous boundary for extreme compassion and has red cheeks on account of infatuation and has sweet music as its words.

(4)

कदम्बवनमध्यगां कनकमण्डलोपस्थितां  
षडम्बुरुहवासिनीं सततसिद्धसौदामिनीम् ।  
विडम्बितजपारुचिं विकचचन्द्रचूडामणिं  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥

*Kadambavanamadhyagām kanakamaṇḍalopasthitām  
ṣaḍamburuhavāsinīm satatasiddhasaudāminīm  
viḍam̐bitajapārucim̐ vikacacandracūdāmaṇim̐  
trilocanakuṭumbinīm tripurasundarīmāśraye.*

I seek refuge in the (goddess) Tripurasundari who is the consort of the three-eyed god, and who

dwells at the centre of the *Kadamba* forest, and has her place in the golden (solar) region with her abode in the six lotuses, and who is an eternal lightning for the accomplished seekers, (herself) resembling the radiance of the *japā* flower and who bears the radiant moon as the head ornament.

(5)

कुचाञ्चितविपञ्चिकां कुटिलकुन्तलालङ्कृतां  
 कुशेशयनिवासिनीं कुटिलचित्तविद्वेषिणीम् ।  
 मदारुणविलोचनां मनसिजारिसंमोहिनीं  
 मतङ्गमुनिकन्यकां मधुरभाषिणीमाश्रये ॥

*Kucāñcitavipañcikāṃ kuṭīlakuntalālaṅkṛtām*  
*kuśeśayanivāsinīm kuṭīlacittavidveṣiṇīm*  
*madāruṇavilocanām manasijārisammohinīm*  
*mataṅgamunikanyakām madhurabhāṣiṇīmāśraye.*

I seek refuge in that daughter of the sage Mataṅga, who has a sweet expression and has a lute being embraced by the breasts and who has a gracious appearance on account of the curling locks of hair and has her place in the lotus and who has an aversion for the wicked and has red eyes on account of infatuation and who enchants the enemy of Cupid.

(6)

स्मरप्रथपुष्पीं रुधिरबिन्दुनीलाम्बरां  
गृहीतमधुपात्रिकां मधुविधूर्णनेत्राञ्चलाम् ।  
घनस्तनभरोन्नतां गलितचूलिकां श्यामलां  
त्रिलोचनकुटुम्बिनीं त्रिपुरसुन्दरीमाश्रये ॥

*smaraprathapuspiṇīm rudhirabindunīlāmbarām*  
*grhītamadhupātrikām madhuvighūrṇanetrañcalām*  
*ghanastanabharonnatām galitacūlikām śyāmalām*  
*trilocana kuṭumbinīm tripurasundarīmāśraye.*

I seek refuge in the (goddess) Tripurasundarī who is the consort of the three-eyed god and who holds the flower which is the first weapon of Cupid and who wears a dark-garment with red dots and who holds the vessel of the spirituous drink and has a swirling glance on account of drinking and who has an erect body on account of the weight of the breasts and who has dishevelled hair and a dark complexion.

(7)

सकुङ्कुमविलेपनाम् अलिकचुम्बिकस्तूरिकां  
समन्दहसितेक्षणां सशरचापपाशाङ्कुशाम् ।  
अशेषजनमोहिनीम् अरुणमाल्यभूषाम्बरां  
जपाकुसुमभासुरां जपविधौ स्मराम्यम्बिकाम् ॥

*sakuṅkumavilepanām alikacurmbikastūrikām  
 samandahasitekṣanām saśaracāpapāśāṅkuśām  
 aśeśajanamohinīm aruṇamālyabhūṣāṃbarām  
 japākusumabhāsurām japavidhau smarāmyāmbikām.*

While performing the repetition (*japa*) (of the sacred syllables), I contemplate on the universal Mother, who has her body anointed with sandal and saffron, and has the forehead beautified by the musk and has a gentle smiling look and who bears the arrows, bow, rope and who enchants all the people and wears red-coloured garland, ornaments and dress and is radiant like the *Japākusuma*.

(8)

पुरन्दरपुरन्ध्रिकाचिकुरबन्धसैरम्भ्रिकां

पितामहपतिव्रतापटुपटीरचर्चरिताम् ।

मुकुन्दरमणीमणीलसदलङ्क्रियाकारिणीं

भजामि भुवनाम्बिकां सुरवधूटिकाचेटिकाम् ॥

*purandarapurandhrikācīkurabandhasairāndhrikām  
 pitāmahapativratāpaṭupaṭīracarcāratām  
 mukundaramaṇīmaṇī lasadalaṅkriyākāriṇīm  
 bhajāmi bhuvanāmbikām suravadhūṭikācēṭikām.*

I worship that universal Mother, who has the celestial damsels as her attendants - (Indrāṇī) the wife of Indra (Purandara) to dress her braids of hair, the service of (Sarasvatī), the consort of the Creator (Pitāmaha) for smearing the sandal paste on her person and (Lakṣmī), the consort of Viṣṇu, as engaged in adorning (the goddess) with ornaments.