

|| Śrī Gurubhyo Namaha ||

Lecture Notes

By Jagadguru Seva Ratnam Śrī P.R. Kannan

(Śrī Kāmakoṭi Bhakti Kendra USA)

(Notes prepared by Smt. Gayathri Sashi)

|| श्री मूकपञ्चशती ||

|| Śrī Mūkapañcaśatī ||

|| कटाक्ष शतकम् ||

|| Kaṭākṣa Śatakam ||

Lectures 30-39

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Introduction:

Kaṭākṣa Śatakam is the fourth of the five Śatakams. It consists of Ślokās in praise of the sidelong glance of Devi Kāmākṣi. The verses in this Śatakam are set to the metre of Vasantatilaka in which each quarter has fourteen syllables.

मोहान्धकारनिवहं विनिहन्तुमीडे
मूकात्मनामपि महाकवितावदान्यान् ।
श्रीकाञ्चिदेशशिशिरीकृतिजागरूकान्
एकाम्रनाथतरुणीकरुणावलोकान् ॥1॥

mohāndhakāranivahaṃ vinihantumīḍe
mūkātmanāmapī mahākavitāvadānyān |
śrīkāñcīdeśaśīśīrīkṛtijāgarūkān
ekāmrānāthataruṇīkaruṇāvalokān ||1||

मोह - moha - delusion; अन्धकार - andhakāra - darkness of; निवहं - nivahaṃ - mass of; विनिहन्तुम् - vinihantum - in order to destroy; ईडे - īḍe - I praise; मूक आत्मनाम् अपि - mūka ātmanām api - even those who have been mute

since birth or by nature; महाकविता - mahākavitā - great poetry; वदान्यान् - vadānyān - benevolently bestowing; श्रीकाञ्चिदेश- śrīkāñcīdeśa - glorious Kāñci area; शिशिरीकृति - śīśīrīkṛti - making cool (removing the heat of misery); जागरूकान् - jāgarūkān - which are awake, which are keen; एकाम्रनाथ - ekāmranātha - Ekāmranātha (Śiva who is seated under the single mango tree); तरुणी - taruṇī - young consort of; करुणा - karuṇā - compassionate; अवलोकान् - avalokān - glances.

मोह अन्धकार निवहं विनिहन्तुम् ईडे / मूक आत्मनाम् अपि महाकविता वदान्यान् ।

moha andhakāra nivahaṃ vinihantum īḍe / mūka ātmanām api mahākavitā vadānyān |

I praise (the compassionate glances of Kāmākṣi) in order to destroy the mass of darkness of delusion; (The compassionate glances) which benevolently bestow great poetry on even those who are mute by nature...

श्रीकाञ्चिदेश शिशिरीकृति जागरूकान् / एकाम्रनाथ तरुणी करुणावलोकान् ॥

śrīkāñcīdeśa śīśīrīkṛti jāgarūkān / ekāmranātha taruṇī karuṇāvalokān ||

(The compassionate glances) which are keen in making the glorious area of Kāñcipuram cool; The compassionate glances of the young Consort of Ekāmranātha

Summary:

Prayer to the Glances of Kāmākṣi to Destroy Delusion

I praise the compassionate glances of Kāmākṣi—the young consort of Ekāmranātha

- which benevolently bestow great poetry on even those who are mute by nature
- which are keen in making the glorious area of Kāñcipuram cool (which remove the heat of misery)

in order to destroy the mass of darkness of delusion.

मातर्जयन्ति ममताग्रहमोक्षणानि
 माहेन्द्रनीलरुचिशिक्षणदक्षिणानि ।
 कामाक्षि कल्पितजगत्त्रयरक्षणानि
 त्वद्वीक्षणानि वरदानविचक्षणानि ॥2॥

mātarjayanti mamatāgrahamokṣaṇāni
 māhendranīlaruciśikṣaṇadakṣiṇāni |
 kāmākṣi kalpitajagattrayarakṣaṇāni
 tvadvīkṣaṇāni varadānavicakṣaṇāni ||2||

मातः - mātaḥ - O Mother; जयन्ति - jayanti - are victorious, are effulgent;
 ममता - mamatā - mine-ness; ग्रह - graha - the grip, the seizure of; मोक्षणानि
 - mokṣaṇāni - give relief from; माहेन्द्रनील - māhendranīla - Indranīla
 (sapphire) gemstone; रुचि - ruci - shine; शिक्षण - śikṣaṇa - teaching,
 defeating, punishing; दक्षिणानि - dakṣiṇāni - experts; कामाक्षि - kāmākṣi - O
 Kāmākṣi; कल्पित - kalpita - carrying out by mere *sankalpa*; जगत्त्रय - jagat
 traya - three worlds; रक्षणानि - rakṣaṇāni - protect; त्वत् - tvat - your;
 वीक्षणानि - vīkṣaṇāni - glances; वरदान - varadāna - in giving boons;
 विचक्षणानि - vicakṣaṇāni - experts.

मातः / जयन्ति / ममता ग्रह मोक्षणानि / माहेन्द्रनील रुचि शिक्षण दक्षिणानि ।

mātaḥ / jayanti / mamatā graha mokṣaṇāni / māhendranīla ruci śikṣaṇa
 dakṣiṇāni |

*O Mother! (Your glances) are victorious; give relief from the grip of
 mine-ness (and I-ness); are experts in teaching the Indranīla gemstone
 its shine (are experts in defeating the Indranīla gemstone in its
 shine)...*

कामाक्षि / कल्पित जगत्त्रय रक्षणानि / त्वत् वीक्षणानि / वरदान विचक्षणानि ॥

kāmākṣi / kalpita jagattraya rakṣaṇāni / tvat vīkṣaṇāni / varadāna
 vicakṣaṇāni ||

O Kāmākṣi! Your glances protect the three worlds by mere sankalpa; are experts in giving boons

Summary:

The Glory of the Glances of Kāmākṣi

O Mother Kāmākṣi! Your glances

- which give relief from the grip of mine-ness (and I-ness)
 - which are experts in teaching the Indranīla gemstone its shine (which are experts in defeating the Indranīla gemstone in its shine)
 - which protect the three worlds by mere *sankalpa*
 - which are experts in giving boons
- are victorious (are effulgent).

आनङ्गतन्त्रविधिदर्शितकौशलानाम्

आनन्दमन्दपरिघूर्णितमन्थराणाम् ।

तारल्यमम्ब तव ताडितकर्णसीम्नां

कामाक्षि खेलति कटाक्षनिरीक्षणानाम् ॥3॥

ānaṅgatantravidhidarśitakauśalānām

ānandamandaparighūrṇitamantharāṇām ।

tāralyamamba tava tāḍitakarṇasīmnām

kāmākṣi khelati kaṭākṣanirīkṣaṇānām ॥3॥

आनङ्ग तन्त्र - ānaṅga tantra - Kāma Śastra; विधि - vidhi - procedure of; दर्शित - darśita - showing; कौशलानाम् - kauśalānām - expertise; आनन्द - ānanda - bliss; मन्द - manda - slowly; परिघूर्णित - parighūrṇita - moving about; मन्थराणाम् - mantharāṇām - curved, crooked; तारल्यम् - tāralyam - unsteadiness, fickleness, flitting; अम्ब - amba - O Mother; तव - tava - your; ताडित - tāḍita - hitting, touching; कर्ण - karṇa - ear; सीम्नां - sīmnām - areas of; कामाक्षि - kāmākṣi - O Kāmākṣi; खेलति - khelati - are playing; कटाक्ष - kaṭākṣa - sidelong; निरीक्षणानाम् - nirīkṣaṇānām - glances, looking with concentration.

आनङ्ग तन्त्र विधि दर्शित कौशलानाम् / आनन्द मन्द परिघूर्णित मन्थराणाम् ।

ānaṅga tantra vidhi darśita kauśalānām / ānanda manda parighūrṇita
mantharāṅām |

(O Mother Kāmākṣi! Your playful, flitting sidelong glances) show expertise in the procedures of Kāma Śāstra; slowly move about in a curved manner, full of bliss...

तारल्यम् अम्ब तव ताडित कर्ण सीम्नां / कामाक्षि खेलति कटाक्ष निरीक्षणानाम् ॥

tāralyam amba tava tāḍita karṇa sīmṇāṃ / kāmākṣi khelati kaṭākṣa
nirīkṣaṅānām ||

O Mother Kāmākṣi! Your playful, flitting sidelong glances touch the area of the ears¹

Notes:

1. The eyes of beautiful women are often described as being so long and beautiful that they touch the ears.

Summary:

Praise of the Sidelong Glances of Kāmākṣi

O Mother Kāmākṣi! Your playful, flitting sidelong glances

- show expertise in the procedures of Kāma Śāstra
- slowly move about in a curved manner, full of bliss
- touch the area of the ears.

कल्लोलितेन करुणारसवेल्लितेन

कल्माषितेन कमनीयमृदुस्मितेन ।

मामञ्चितेन तव किञ्चन कुञ्चितेन

कामाक्षि तेन शिशिरीकुरु वीक्षितेन ॥4॥

kallolitena karuṇārasavellitena

kalmāṣitena kamaṇīyamṛdusmitena |

māmañcitena tava kiñcana kuñcitena

kāmākṣi tena śiśīrīkuru vīkṣitena ||4||

कल्लोलितेन - kallolitena - by the wave; करुणा रस वेल्लितेन - karuṇā rasa vellitena - of the moving essence of compassion; कल्माषितेन - kalmāṣitena - by the blackened; कमनीय - kamaṇīya - enchanting; मृदु mṛdu - gentle; स्मितेन - smitena - by the smile; माम् - mām - me; अञ्चितेन - añcitenā - by the curved, bent (sidelong glance); तव - tava - your; किञ्चन - kiñcana - indescribable (beyond words and thoughts); कुञ्चितेन - kuñcitenā - by the contracted; कामाक्षि - kāmākṣi - O Kāmākṣi; तेन - tena - by your; शिशिरीकुरु - śiśirīkuru - make cool; वीक्षितेन - vīkṣitena - by the glance.

कल्लोलितेन करुणारसवेल्लितेन / कल्माषितेन कमनीय मृदुस्मितेन ।

kallolitena karuṇārasavellitena / kalmāṣitena kamaṇīya mṛdusmitena |

(O Kāmākṣi! Your glance) which is the wave of the moving essence of compassion; which is black in contrast to the enchanting, gentle (white) smile

माम् अञ्चितेन तव किञ्चन कुञ्चितेन / कामाक्षि तेन शिशिरीकुरु वीक्षितेन ॥

māmañcitenā tava kiñcana kuñcitenā / kāmākṣi tena śiśirīkuru vīkṣitena ||

(Your glance) which is curved, indescribable, contracted; O Kāmākṣi! Please cool me by your glance

Summary:

Prayer to the Glance of Kāmākṣi to Cool Us

O Kāmākṣi! Please cool me (remove the heat of my misery) by your glance

- which is the wave of the moving essence of compassion
- which is black in contrast to the enchanting, gentle (white) smile
- which is curved
- which is indescribable
- which is contracted (in the expression of happiness).

साहाय्यकं गतवती मुहुरर्जुनस्य
मन्दस्मितस्य परितोषितभीमचेताः ।
कामाक्षि पाण्डवचमूरिव तावकीना
कर्णान्तिकं चलति हन्त कटाक्षलक्ष्मीः ॥5॥

sāhāyakaṃ gatavatī muhurarjunasya
mandasmitasya paritoṣitabhīmacetāḥ |
kāmakṣi pāṇḍavacamūriva tāvakīnā
karṇāntikaṃ calati hanta kaṭākṣalakṣmīḥ ||5||

साहाय्यकं - sāhāyakaṃ - assistance, help; गतवती - gatavatī - takes; मुहुः - muhuḥ - frequently; अर्जुनस्य - arjunasya - of white, of Arjuna; मन्दस्मितस्य - mandasmitasya - of gentle smile; परितोषित - paritoṣita - makes happy; भीम - bhīma - Śiva, Bhīma; चेताः - cetāḥ - mind of; कामाक्षि - kāmakṣi - O Kāmākṣi; पाण्डवचमूः इव - pāṇḍavacamūḥ iva - like the Pāṇḍava army; तावकीना - tāvakīnā - your; कर्णान्तिकं - karṇāntikaṃ - close to the ear, close to Karṇa; चलति - calati - goes; हन्त - hanta - expression of wonder; कटाक्षलक्ष्मीः - kaṭākṣalakṣmīḥ - splendor of sidelong glance.

साहाय्यकं गतवती मुहुः अर्जुनस्य मन्दस्मितस्य / परितोषित भीम चेताः ।

sāhāyakaṃ gatavatī muhuḥ arjunasya mandasmitasya / paritoṣita bhīma cetāḥ |

(O Kāmākṣi! The splendor of your sidelong glance) frequently takes assistance of Arjuna (the white gentle smile); makes the mind of Bhīma happy (makes the mind of Śiva¹ happy)

Notes:

1. Śiva is known as Bhīma in one of his eight forms (*aṣṭamūrti*).

कामाक्षि पाण्डवचमूः इव तावकीना कर्णान्तिकं चलति हन्त कटाक्षलक्ष्मीः ॥

kāmākṣi pāṇḍavacamūḥ iva tāvakīnā karṇāntikaṃ calati hanta kaṭākṣalakṣmīḥ ||

O Kāmākṣi! The splendor of your sidelong glance as if like the Pandava army goes closer to Karṇa (goes closer to the ear). What a wonder!

Summary:

The Wonder of the Pāṇḍava Army-like Sidelong Glance of Kāmākṣi

O Kāmākṣi! The splendor of your sidelong glance as if like the Pāṇḍava army

- frequently takes assistance of Arjuna [the white (*arjuna*) gentle smile]
- makes the mind of Bhīma happy [makes the mind of Śiva (Bhīma) happy]
- goes closer to Karṇa [goes closer to the ear (*karṇa*)]

What a wonder!

अस्तं क्षणान्नयतु मे परितापसूर्यम्
आनन्दचन्द्रमसमानयतां प्रकाशम् ।
कालान्धकारसुषमां कलयन्दिगन्ते
कामाक्षि कोमलकटाक्षनिशागमस्ते ॥6॥

astaṃ kṣaṇānnayatu me paritāpasūryam
ānandacandramasamānayatāṃ prakāśam |
kālāndhakārasuṣamāṃ kalayandigante
kāmākṣi komalakaṭākṣaniśāgamaste ||6||

अस्तं - astaṃ - sunset, stage of setting; क्षणात् - kṣaṇāt - in one second, quickly; नयतु - nayatu - may it lead; मे - me - my; परिताप सूर्यम् - paritāpa sūryam - the sun of my misery; आनन्द - ānanda - happiness; चन्द्रमसम् - candramasam - the moon of; आनयतां - ānayatāṃ - let it bring, let it cause the rise of; प्रकाशम् - prakāśam - shine, light; काल अन्धकार - kāla andhakāra - black darkness; सुषमां - suṣamāṃ - shine; कलयन् - kalayan - take; दिगन्ते - digante - to the end of all directions or quarters, take away; कामाक्षि - kāmākṣi - O Kāmākṣi; कोमल - komala - gentle; कटाक्ष - kaṭākṣa - sidelong glance; निशागमः - niśāgamaḥ - arrival of night; ते - te - your.

अस्तं क्षणात् नयतु मे परिताप सूर्यम् / आनन्द चन्द्रमसम् आनयतां प्रकाशम् ।

astam kṣaṇāt nayatu me paritāpa sūryam / ānanda candramasam
ānayatām prakāśam ।

(O Kāmākṣi! May the arrival of the night of your gentle sidelong glance) quickly lead the sun of my misery to its sunset; bring the rise of the shine of the moon of happiness...

कालान्धकार सुषमां कलयन् दिगन्ते / कामाक्षि कोमल कटाक्ष निशागमः ते ॥

kālāndhakāra suṣamāṃ kalayan digante / kāmākṣi komala kaṭākṣa
niśāgamaḥ te ॥

...(and) take the shine of the black darkness to the end of directions; O Kāmākṣi! The arrival of the night of your gentle sidelong glance...

Summary:

Prayer to the Gentle Night of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! May the arrival of the night of your gentle sidelong glance

- quickly lead the sun of my misery to its sunset

- bring the rise of the shine of the moon of happiness and take the shine of the black darkness to the end of directions (i.e the moon of happiness removes the darkness of the night).

ताटङ्कमौक्तिकरुचाङ्कुरदन्तकान्तिः

कारुण्यहस्तिपशिखामणिनाधिरूढः ।

उन्मूलयत्वशुभपादपमस्मदीयं

कामाक्षि तावककटाक्षमतङ्गजेन्द्रः ॥7॥

tāṭaṅkamauktikarucāṅkuradantakāntiḥ

kāruṇyahastipaśikhāmaṇinādhirūḍhaḥ ।

unmūlayatvaśubhapādapamasmadīyaṃ

kāmākṣi tāvakakaṭākṣamataṅgajendraḥ ॥7॥

ताटङ्क - tāṭaṅka - earrings; मौक्तिक - mauktika - pearls; रुच - rucā - shining; अङ्कुर - aṅkura - sprout; दन्त - danta - tusk; कान्तिः - kāntiḥ -

shine; कारुण्य - kāruṇya - compassion; हस्तिप - hastipa - mahout; शिखामणिन - śikhāmaṇina - by the best; अधिरूढः - adhirūḍhaḥ - sitting atop; उन्मूलयतु - unmūlayatu - may it uproot; अशुभ पादपम् - aśubha pādapam - the tree of inauspiciousness; अस्मदीयं - asmadīyaṃ - our; कामाक्षि - kāmākṣi - O Kāmākṣi; तावक - tāvaka - your; कटाक्ष - kakaṭākṣa - sidelong glance; मतङ्गज इन्द्रः - mataṅgaja indraḥ - chief of elephants.

ताटङ्क मौक्तिक रुच अङ्कुर दन्त कान्तिः / कारुण्य हस्तिप शिखामणिन अधिरूढः ।

tāṭāṅka mauktika ruca aṅkura danta kāntiḥ / kāruṇya hastipa śikhāmaṇina adhirūḍhaḥ |

(O Kāmākṣi! May your chief of elephant-like sidelong glance) whose shining tusk is the sprout of the shining pearls of the earrings; who is mounted atop by the best mahout of compassion¹...

Notes:

1. The best mahout will have complete control over his elephant. In the same way, the mahout of compassion controls the sidelong glance of Kāmākṣi. Wherever the sidelong glance of Kāmākṣi is, compassion is sure to be there.

उन्मूलयतु अशुभ पादपम् अस्मदीयं कामाक्षि तावक कटाक्ष मतङ्गजेन्द्रः ॥

unmūlayatu aśubha pādapam asmadīyaṃ kāmākṣi tāvaka kaṭākṣa mataṅgajendraḥ ||

O Kāmākṣi! May your chief of elephant-like sidelong glance uproot our tree of inauspiciousness

Summary:**Prayer to the Chief Elephant of the Sidelong Glance of Kāmākṣi to Uproot Inauspiciousness**

O Kāmākṣi! May your chief of elephant-like sidelong glance

- whose shining tusk is the sprout of the shining pearls of the earrings

- who is mounted atop by the best mahout of compassion

uproot our tree of inauspiciousness.

छायाभरेण जगतां परितापहारी

ताटङ्करत्नमणितल्लजपल्लवश्रीः ।

कारुण्यनाम विकिरन्मकरन्दजालं

कामाक्षि राजति कटाक्षसुरद्रुमस्ते ॥८॥

chāyābhareṇa jagatāṃ paritāpahārī

tāṭaṅkaratnamaṇitallajapallavaśrīḥ |

kāruṇyanāma vikiranmakarandajālaṃ

kāmākṣi rājati kaṭākṣasuradrumaste ||8||

छायाभरेण - chāyābhareṇa - by dense shade; जगतां - jagatāṃ - of all the worlds; परिताप हारी - paritāpa hārī - remover of heat, remover of misery; ताटङ्क - tāṭaṅka - earrings; रत्नमणि - ratnamaṇi - gemstones; तल्लज - tallaja - best, excellent; पल्लव श्रीः - pallava śrīḥ - splendor of shoots; कारुण्य नाम - kāruṇya nāma - called compassion; विकिरन् - vikiran - distributing, spreading, scattering; मकरन्द जालं - makaranda jālaṃ - the web of pollen; कामाक्षि - kāmākṣi - O Kāmākṣi; राजति - rājati - shines; कटाक्ष - kaṭākṣa - sidelong glance; सुरद्रुमः - suradrumaḥ - the celestial tree, the Kalpaka tree; ते - te - your.

छायाभरेण जगतां परितापहारी / ताटङ्क रत्नमणि तल्लज पल्लव श्रीः ।

chāyābhareṇa jagatāṃ paritāpahārī / tāṭaṅka ratnamaṇi tallaja pallava śrīḥ |

(O Kāmākṣi! Your Kalpaka tree-like sidelong glance) which removes the heat of misery of all the worlds by its dense shade; whose excellent splendor of shoots is the gemstones in the earrings...

कारुण्यनाम विकिरन् मकरन्दजालं / कामाक्षि राजति कटाक्ष सुरद्रुमः ते ॥

kāruṇyanāma vikiran makarandajālaṃ / kāmākṣi rājati kaṭākṣa suradrumaḥ te ||

...which scatters the web of pollen called compassion; O Kāmākṣi! Your Kalpaka tree-like sidelong glance shines

Summary:

Praise of the Kalpaka Tree-like Sidelong Glance of Kāmākṣi

O Kāmākṣi! Your *Kalpaka* tree-like sidelong glance

- which removes the heat of misery of all the worlds by its dense shade
- whose excellent splendor of shoots is from the gemstones in the earrings
- which scatters the web of pollen called compassion shines.

सूर्याश्रयप्रणयिनी मणिकुण्डलांशु-

लौहित्यकोकनदकाननमाननीया ।

यान्ती तव स्मरहराननकान्तिसिन्धुं

कामाक्षि राजति कटाक्षकलिन्दकन्या ॥९॥

sūryāśrayapraṇayinī maṇikuṇḍalāṃśu-

lauhityakokanadakānanamānanīyā |

yāntī tava smarahaṛānanakāntisindhum

kāmākṣi rājati kaṭākṣakalindakanyā ||9||

सूर्याश्रयप्रणयिनी - sūryāśrayapraṇayinī - O Beloved of Śiva—the one who resides in Sūrya; मणि कुण्डल अंशु - maṇi kuṇḍala aṃśu - rays emanating from gem-studded earrings; लौहित्य - lauhitya - red-colored; कोकनद - kokanada - red lotuses; कानन - kānana - forest of; माननीया - mānanīyā -

honored by; यान्ती - yāntī - reaches, flows towards; तव - tava - your; स्मरहर - smarahara - Śiva—the destroyer of Smara (Manmatha); आनन - ānana - face; कान्ति - kānti - shine, radiance; सिन्धुं - sindhuṃ - ocean; कामाक्षि - kāmākṣi - O Kāmākṣi; राजति - rājati - is shining; कटाक्ष - kaṭākṣa - sidelong glance; कलिन्द कन्या - kalinda kanyā - Yamuna river, Kālindi—the daughter of Kalinda.

सूर्याश्रयप्रणयिनी / मणिकुण्डलांशु लौहित्य कोकनद कानन माननीया ।

sūryāśrayapraṇayinī / maṇikuṇḍalāṃśu lauhitya kokanada kānana mānanīyā |

O Beloved of Śiva—the one who resides in the sun¹! (Your Yamuna River-like sidelong glance) which is honored by red-colored lotuses which are the rays emanating from the gem-studded earrings

Notes:

1. Śiva as *sauramaṇḍala madhyasthaṃ*—the one who dwells in the center of the sun is described in the following Śloka—

ॐ सौरमण्डल मध्यस्थं साम्बं संसारभेषजम् ।

नीलग्रीवं विरूपाक्षं नमामि शिवं अव्ययम् ॥

Om sauramaṇḍala madhyasthaṃ sāmbaṃ saṃsārabheṣajam |
nīlagrīvaṃ Virūpākṣaṃ namāmi śivaṃ avyayam ||

“I prostrate to the imperishable Śiva who is auspiciousness; who dwells in the middle of Suryamaṇḍala; who is Śambam—the one who is accompanied by Devi; who is the cure for the miseries and sufferings of *saṃsāra*; who has a blue-black colored throat; who is Virupakṣa—the one who has the unnatural third eye of *agni*.”

Also, in Mantrās 7 and 8 of the first Anuvākam of Śrī Rudram, Śiva is described as the manifest form of the Sun (Āditya). The *devata* for these two mantrās is Ādityātmaka Parameśvaraḥ.

असौ यस्ताम्रो अरुण उत बभ्रुस्सुमङ्गलः ।

ये चे माँ रुद्रा अभितो दिक्षु श्रिताः सहस्रशो वैषाँ हेड ईमहे ॥७॥

asau yastāmro aruṇa uta babhrussumaṅgalaḥ |

ye ce māṁ rudrā abhito dikṣu śritāḥ sahasraśo vaiṣāṁ heḍa īmahe ||7||

He is this auspicious sun (in front of us) with reddish hue (at the time of rise), light red (after rise), and golden hue (thereafter)... ||7||

असौ योऽवसर्पति नीलग्रीवो विलोहितः ।

उतैनं गोपा अदृशन्नदृशन्नुदहार्यः ।

उतैनं विश्वा भूतानि स दृष्टो मृडयाति नः ॥८॥

asau yosvasarpati nīlagrīvo vilohitaḥ |

utainaṁ gopā adṛśannadrśannudahāryaḥ |

utainaṁ viśvā bhūtāni sa dṛṣṭo mṛḍayāti naḥ ||8||

Rudra whose neck(sky) is blue moves in the sky. Even cowherds see him, women who bring waters also see him, all beings see him. May he, who is seen by us, make us happy. ||8||

Śrī Parameśvara, who is blue-necked, himself, travels in the sky in the form of Sūryamaṇḍala every day, out of compassion, so that everyone might see him. In this way, even the unlettered, innocent people get an opportunity to look at Śrī Rudra directly. Generally, while referring to uneducated people, it is usual to cite cowherds as examples. This is mentioned as गोपाः अदृशन् *gopāḥ adṛśan*, 'cowherds see'. Women who fetch water and who lack even the knowledge possessed by the cowherds look at this Rudra of the form of Sūryamaṇḍala. This is mentioned as उदहार्यः अदृशन् *udahāryaḥ adṛśan*, 'women who fetch waters see'. All beings, विश्वा भूतानि *viśvā bhūtāni*, including animals like the bull and sheep see and enjoy the Sun. May Śrī Parameśvara, who out of great compassion travels in the sky so that all beings may have *darśan* and attain a higher state, bestow comfort on us. This is the prayer.

यान्ती तव स्मरहर आनन कान्ति सिन्धुं / कामाक्षि राजति कटाक्ष कलिन्दकन्या ॥

yāntī tava smarahara ānana kānti sindhuṃ / kāmākṣi rājati kaṭākṣa kalindakanyā ||

(Your Yamuna River-like sidelong glance) which flows towards the ocean of radiance of the face of Śiva—the destroyer of Smara (Manmatha); O Kāmākṣi! Your Yamuna River-like sidelong glance is shining

Summary:

Praise of the Yamuna River-like Sidelong Glance of Kāmākṣi

O Kāmākṣi! O Beloved of Śiva—the one who resides in the sun! Your Yamuna River-like sidelong glance

- which is honored by red-colored lotuses which are the rays emanating from the gem-studded earrings
 - which flows towards the ocean of radiance of the face of Śiva—the destroyer of Smara
- is shining.

प्राप्नोति यं सुकृतिनं तव पक्षपातात्
कामाक्षि वीक्षणविलासकलापुरन्ध्री ।
सद्यस्तमेव किल मुक्तिवधूर्वृणीते
तस्मान्नितान्तमनयोरिदमैकमत्यम् ॥ 10 ॥

prāpnoti yaṃ sukṛtinam tava pakṣapātāt
kāmākṣi vīkṣaṇavilāsakalāpurandhrī |
sadyastameva kila muktivadhūrvṛṇīte
tasmānnitāntamanayoridamaikamatyam ||10||

प्राप्नोति - prāpnoti - attains; यं - yaṃ - the one who; सुकृतिनं - sukṛtinam - is meritorious, has good merit; तव - tava - your; पक्षपातात् - pakṣapātāt - from (your) favoritism; कामाक्षि - kāmākṣi - O Kāmākṣi; वीक्षण - vīkṣaṇa - glance; विलास - vilāsa - beauty of; कला - kalā - art of; पुरन्ध्री - purandhrī - woman (of good lineage (*kulā*)); सद्यः - sadyaḥ - immediately; तमेव - tameva - that person only; किल - kila - indeed; मुक्ति वधूः - mukti vadhūḥ -

woman of liberation (mokṣa); वृणीते - vṛṇīte - chooses; तस्मात् - tasmāt - therefore; नितान्तम् - nitāntam - excellent, extraordinary; अनयोः - anayoḥ - of the two (women); इदम् - idam - this; ऐकमत्यम् - aikamatyam - unanimity, harmony.

प्राप्नोति यं सुकृतिनं तव पक्षपातात् कामाक्षि वीक्षण विलास कला पुरन्ध्री ।

prāpnoti yaṃ sukṛtinaṃ tava pakṣapātāt kāmākṣi vīkṣaṇa vilāsa kalā purandhrī |

O Kāmākṣi! The meritorious one who attains the favoritism of the woman of your glance which is the art of beauty...

सद्यः तमेव किल मुक्तिवधूः वृणीते / तस्मात् नितान्तम् अनयोः इदम् ऐकमत्यम् ॥

sadyaḥ tameva kila muktivadhūrṇīte / tasmāt nitāntam anayoḥ idam aikamatyam ||

...that person is immediately chosen by the woman of mokṣa, indeed. This harmony of the two¹ (bhoga and mokṣa) is therefore extraordinary

Notes:

1. Usually *bhoga—iha loka sowkhya* and *mokṣa—para loka sowkhya* are said to be mutually exclusive. One can get both of them only by the compassion of Devi.

The Śāstrās say—

यत्रास्ति भोगो न तु तत्र मोक्षः

यत्रास्ति मोक्षो न च तत्र भोगः ।

श्री सुन्दरी साधक पुङ्गवानां

भोगश्च मोक्षश्च करस्थ एव ॥

yatrāsti bhogo na tu tatra mokṣaḥ

yatrāsti mokṣo na ca tatra bhogaḥ |

śrī sundarī sādhaḥka puṅgavānāṃ

bhogaśca mokṣaścs karastha eva ||

“Where there is *bhoga* (pleasure) there is no *mokṣa* (liberation). Where there is *mokṣa* there is no *bhoga*. (But) for the best among the *sādhakās* of Sri Sundari (Devi) both *bhoga* and *mokṣa* are in their hands.”

Summary:

The One who Attains the Woman of the Sidelong Glance of Kāmākṣi is Chosen by the Woman of Liberation

O Kāmākṣi! The meritorious one who attains the favoritism of the woman of your glance which is the art of beauty, that person is immediately chosen by the woman of *mokṣa*, indeed. This harmony of these two women (pleasure *bhoga* and liberation *mokṣa*) is therefore extraordinary.

यान्ती सदैव मरुतामनुकूलभावं

भ्रूवल्लिशक्रधनुरुल्लसिता रसार्द्रा ।

कामाक्षि कौतुकतरङ्गितनीलकण्ठा

कादम्बिनीव तव भाति कटाक्षमाला ॥11॥

yāntī sadaiva marutāmanukūlabhāvaṃ

bhrūvallīśakradhanurullasitā rasārdrā |

kāmākṣi kautukataraṅgitanīlakaṅṭhā

kādambinīva tava bhāti kaṭākṣamālā ||11||

यान्ती - yāntī - attains; सदैव - sadaiva - always; मरुताम् - marutām - of the winds; अनुकूलभावं - anukūlabhāvaṃ - the favorable disposition; भ्रूवल्लि - bhrūvalli - creeper of eyebrows; शक्र धनुः - śakra dhanuḥ - Indra's bow, the rainbow; उल्लसिता - ullasitā - shining; रसार्द्रा - rasārdrā - wet with compassion; कामाक्षि - kāmākṣi - O Kāmākṣi; कौतुक - kautuka - delight; तरङ्गित - taraṅgita - waves of; नीलकण्ठा - nīlakaṅṭhā - blue-necked peacock, blue-necked Śiva; कादम्बिनी इव - kādambini iva - like the row of rain-bearing clouds; तव - tava - your; भाति - bhāti - shining; कटाक्ष माला - kaṭākṣa mālā - garland of sidelong glances.

यान्ती सदैव मरुताम् अनुकूलभावं / भ्रूवल्लि शक्रधनुः उल्लसिता / रसार्द्रा ।

yāntī sadaiva marutām anukūlabhāvaṃ / bhrūvalli śakra dhanuḥ
ullasitā / rasārdrā |

(O Kāmākṣi! The garland of your sidelong glances which shines like the row of rain-bearing clouds) attains the favorable support of the winds (Marut Devatās); shines with the rainbow of the creeper of the eyebrows; is wet with compassion...

कामाक्षि कौतुक तरङ्गित नीलकण्ठा कादम्बिनी इव तव भाति कटाक्ष माला ॥

kāmākṣi kautuka taraṅgita nīlakaṅṭhā kādambini iva tava bhāti kaṭākṣa
mālā ||

O Kāmākṣi! The garland of your sidelong glances which shines like the row of rain-bearing clouds consists of waves of delight for the blue-necked peacock (and blue-necked Śiva)

Summary:

The Rain-Bearing Cloud-like Sidelong Glance of Kāmākṣi

O Kāmākṣi! The garland of your sidelong glances which shines like the row of rain-bearing clouds

- always attains the favorable support of the winds (Marut Devatās)
- shines with the rainbow of the creeper of the eyebrows
- is wet with compassion
- consists of waves of delight for the blue-necked peacock (and blue-necked Śiva).

गङ्गाम्भसि स्मितमये तपनात्मजेव

गङ्गाधरोरसि नवोत्पलमालिकेव ।

वक्त्रप्रभासरसि शैवलमण्डलीव

कामाक्षि राजति कटाक्षरुचिच्छटा ते ॥12॥

gaṅgāmbhasi smitamaye tapanātmajeva

gaṅgādharorasi navotpalamālikeva |

vaktraprabhāsarasi śaivalamaṇḍalīva

kāmākṣi rājati kaṭākṣarucicchaṭā te ||12||

गङ्गाम्भसि - gaṅgāmbhasi - in the waters of Ganga; स्मितमये - smitamaye - in the gentle smile; तपन आत्मज इव - tapana ātmaja iva - like the daughter of Sūrya (Yamuna); गङ्गाधर - gaṅgādhara - Śiva—the bearer of Ganga; उरसि - urasi - in the chest of; नव उत्पल मालिक इव - nava utpala mālika iva - like a garland of fresh lilies; वक्त्र प्रभा सरसि - vaktra prabhā sarasi - in the pond of the shine of face; शैवल मण्डली इव - śaivala maṇḍalī iva - like the spread of green moss; कामाक्षि - kāmākṣi - O Kāmākṣi; राजति - rājati - shines; कटाक्ष रुचिः छटा - kaṭākṣa ruciḥ chaṭā - the mass of radiance of (your) sidelong glance; ते - te - your.

गङ्गाम्भसि स्मितमये तपन आत्मज इव / गङ्गाधर उरसि नव उत्पल मालिक इव ।

gaṅgāmbhasi smitamaye tapana ātmaja iva / gaṅgādhara urasi nava utpala mālikeva |

(O Kāmākṣi! The mass of radiance of your sidelong glance) which is like the dark Yamuna—daughter of Sūrya in the (white) waters of the Ganga of the (white) gentle smile; which is like the fresh garland of (dark blue) lilies on the (white) chest of Śiva—the bearer of Ganga...

वक्त्रप्रभासरसि शैवलमण्डलीव / कामाक्षि राजति कटाक्षरुचिच्छटा ते ॥

vaktraprabhāsarasi śaivalamaṇḍalīva / kāmākṣi rājati kaṭākṣarucicchaṭā te ||

(The mass of radiance of your sidelong glance) which is like the spread of (dark green) moss in the pond of the (white) shine of (your) face; O Kāmākṣi! The mass of radiance of your sidelong glance shines

Summary:**The Description of the Contrasting Color of the Sidelong Glance of Kāmākṣi**

O Kāmākṣi! The mass of radiance of your sidelong glance

- which is like the dark Yamuna—daughter of Sūrya in the (white) waters of the Ganga of the (white) gentle smile
- which is like the fresh garland of (dark blue) lilies on the (white) chest of Śiva—the bearer of Ganga
- which is like the spread of (dark green) moss in the pond of the (white) shine of (your) face shines.

संस्कारतः किमपि कन्दलितान् रसज्ञ-

केदारसीम्नि सुधियामुपभोगयोग्यान् ।

कल्याणसूक्तिलहरीकलमाङ्कुरान्नः

कामाक्षि पक्ष्मलयतु त्वदपाङ्गमेघः ॥13॥

saṃskārataḥ kimapi kandalitān rasajña-
kedārasīmni sudhiyāmupabhogayogyān |

kalyāṇasūktilaharīkalamāṅkurānaḥ

kāmākṣi pakṣmalayatu tvadapāṅgameghaḥ ||13||

संस्कारतः - saṃskārataḥ - by contact; किमपि कन्दलितान् - kimapi kandalitān - growing abundantly; रसज्ञ - rasajña - tongue; केदार - kedāra - wet field; सीम्नि - sīmni - in the area of; सुधियाम् - sudhiyām - for the wise; उपभोग - upabhoga - for use; योग्यान् - yogyān - fit; कल्याण सूक्ति लहरी - kalyāṇa sūkti laharī - waves of auspicious sayings; कलम अङ्कुरान् - kalama aṅkurān - rice sprouts; नः - naḥ - our; कामाक्षि - kāmākṣi - O Kāmākṣi; पक्ष्मलयतु - pakṣmalayatu - may it nourish; त्वत् - tvat - your; अपाङ्ग मेघः - apāṅga meghaḥ - cloud of sidelong glance.

संस्कारतः किमपि कन्दलितान् रसज्ञ केदार सीम्नि / सुधियाम् उपभोग योग्यान् ।

saṃskārataḥ kimapi kandalitān rasajña kedāra sīmni / sudhiyām upabhoga yogyān |

(O Kāmākṣi! May the cloud of your sidelong glance) by contact with the area of the wet field of the tongue (nourish the rice sprouts of auspicious sayings) to grow abundantly, making them fit for use by the wise

कल्याण सूक्ति लहरी कलम अङ्कुरान् नः कामाक्षि पक्ष्मलयतु त्वत् अपाङ्ग मेघः ॥

kalyāṇa sūkti laharī kalama aṅkurān naḥ kāmākṣi pakṣmalayatu tvat apāṅga meghaḥ ||

O Kāmākṣi! May the cloud of your sidelong glance nourish our rice sprouts of waves of auspicious sayings

Summary:

The Cloud of Sidelong Glance of Kāmākṣi

O Kāmākṣi! May the cloud of your sidelong glance, by contact with the area of the wet field of the tongue, nourish our rice sprouts of auspicious sayings to grow abundantly, making them fit for use by the wise.

चाञ्चल्यमेव नियतं कलयन्प्रकृत्या

मालिन्यभूः श्रुतिपथाक्रमजागरूकः ।

कैवल्यमेव किमु कल्पयते नतानां

कामाक्षि चित्रमपि ते करुणाकटाक्षः ॥14॥

cāñcalyameva niyataṃ kalayanprakṛtyā

mālinyabhūḥ śrutipathākramajāgarūkaḥ |

kaivalyameva kimu kalpayate natānāṃ

kāmākṣi citramapi te karuṇākataḥkṣaḥ ||14||

चाञ्चल्यम् - cāñcalyam - fickleness, unsteadiness; एव - eva - only; नियतं - niyataṃ - always; कलयन् - kalayan - having; प्रकृत्या - prakṛtyā - by nature; मालिन्यभूः - mālinyabhūḥ - black, stained; श्रुति पथ - śruti patha - area of the ears, path of the Vedās; आक्रम - ākrama - on attacking; जागरूकः - jāgarūkaḥ - awake, keen; कैवल्यम् एव - kaivalyam eva - mokṣa only; किमु -

kimu - how does it; कल्पयते - kalpayate - grant; नतानां - natānāṃ - for those who worship; कामाक्षि - kāmākṣi - O Kāmākṣi; चित्रम् अपि - citram api - it is a wonder; ते - te - your; करुणा कटाक्षः - karuṇā kaṭākṣaḥ - sidelong glance of compassion.

चाञ्चल्यमेव नियतं कलयन् प्रकृत्या / मालिन्यभूः / श्रुति पथ आक्रम जागरूकः ।

cāñcalyameva niyataṃ kalayan prakṛtyā mālinyabhūḥ śruti patha ākrama jāgarūkaḥ ।

(O Kāmākṣi! Your compassionate sidelong glance) is by nature always fickle; is black; is keen on attacking the area of the ears (the path of the Vedās) ¹...

Notes:

1. The sidelong glance of Devi's beautiful long eyes is described as 'reaching' the ears. Śruti indicates the ears as well as the Vedās. The essence of the Vedās is Devi.

कैवल्यम् एव किमु कल्पयते नतानां कामाक्षि चित्रम् अपि ते करुणा कटाक्षः ॥

kaivalyam eva kimu kalpayate natānāṃ kāmākṣi citram api te karuṇā kaṭākṣaḥ ॥

O Kāmākṣi! How (then) does your sidelong glance of compassion grant mokṣa to those who worship? It is a wonder¹!

Notes:

1. To attain liberation one must have a steady mind, be pure, and follow the injunctions of the Vedās. The sidelong glance of Devi which grants liberation as the Acārya is poetically described in contrast to these features.

Summary:

The Wonderful Paradox of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! Your compassionate sidelong glance is by nature always fickle, black, and keen on attacking the ear (reaches the ear). How

does it grant *mokṣa* to those who worship? (How can something that is unsteady, stained, and that 'attacks the Vedic path' grant liberation as the *Acārya*?) It is a wonder!

सञ्जीवने जननि चूतशिलीमुखस्य
सम्मोहने शशिकिशोरकशेखरस्य ।
संस्तम्भने च ममताग्रहचेष्टितस्य
कामाक्षि वीक्षणकला परमौषधं ते ॥15॥

sañjīvane janani cūtaśilīmukhasya
sammohane śaśikiśorakaśekharasya |
saṁstambhane ca mamatāgrahaceṣṭitasya
kāmakṣi vīkṣaṇakalā paramauśadhaṁ te ||15||

सञ्जीवने - sañjīvane - in bringing back to life; जननि - janani - O Mother; चूतशिलीमुखस्य - cūtaśilīmukhasya - of Manmatha—the one who has the mango (*cūta*) flower arrow; सम्मोहने - sammohane - in enchanting; शशिकिशोरकशेखरस्य - śaśikiśorakaśekharasya - of Śiva—the one who has the young (crescent) moon on his head; संस्तम्भने - saṁstambhane - one who is paralyzed or no longer able to act; च - ca - and; ममता ग्रह चेष्टितस्य - mamatā graha ceṣṭitasya - the one who is acting under the seizure (grip) of mine-ness; कामाक्षि - kāmakṣi - O Kāmakṣi; वीक्षण कला - vīkṣaṇa kalā - part of your glance; परमौषधं - paramauśadhaṁ - supreme medicine; ते - te - your.

सञ्जीवने जननि चूतशिलीमुखस्य / सम्मोहने शशिकिशोरकशेखरस्य ।
sañjīvane janani cūtaśilīmukhasya / sammohane
śaśikiśorakaśekharasya |

O Mother! (The part of your glance is the supreme medicine) that restored Manmatha—the one who has the mango flower arrow¹ to life²; that enchants Śiva—the one who has the crescent moon on his head...

Notes:

1. Manmatha has five flower arrows—*aravinda* (lotus), *aśoka* (aśoka flower), *cūta* (mango flower), *navamālikā* (jasmine), and *nīlotpala* (blue lily).

2. The Lalitā Sahasranāmam refers to Devi as हरनेत्राग्नि संदग्ध काम सञ्जीवनौषधिः *haranetrāgni saṁdagdha kāma sañjīvanauṣadhiḥ*, the one who restored Kāma, who was burned by the fire of Hara, to life.

संस्तम्भने च ममताग्रहचेष्टितस्य / कामाक्षि वीक्षणकला परमौषधं ते ॥

saṁstambhane ca mamatāgrahaceṣṭitasya / kāmākṣi vīkṣaṇakalā paramauṣadham te ||

O Kāmākṣi! The part of your glance is the supreme medicine¹ that paralyzes (stops) the action of the one who acting under the grip² of mine-ness (and I-ness)

Notes:

1. The ancient system of mantrās achieve six types of results
 - *vaśyam*, bringing another under one's control]
 - *uccāṭanam*, expulsion
 - *vidveṣaṇam*, sowing hatred
 - *stambhanam*, paralyzing even when at a distance
 - *ākarṣaṇam* (or *vaśyam* or *mōhanam*), attracting towards
 - *māranam*, extermination

In Śloka 54 of Pādāravinda Śatakam, the sound of the anklets of Devi is described as the *māntric* chant that paralyzes (*stambhanam*) the expanding *saṁsāra* and that deludes (*mohanam*) the mind of Śiva—the destroyer of Manmatha.

In this Śloka, the glance of Devi is described as the supreme medicine for its capability to restore life (*sañjīvanam*), to attract the mind of Śiva (*mōhanam*), and to paralyze (*stambhanam*) the evil spirit of mine-ness.

2. *Graha* is something that catches, without letting go. A crocodile is hence called *grāha*. Śrī Mūka Kavi, in this composition, describes

being under the grip of *saṃsāra*, *mamakāra* (mine-ness) and *ahaṃkāra* (I-ness) as *graha*.

Summary:

The Glance of Kāmākṣi as the Supreme Medicine

O Mother Kāmākṣi! The part of your glance is the supreme medicine
 - that revived Manmatha—the one who holds the mango flower arrow,
 - that enchants Śiva—the one who has the crescent moon on his head
 - that paralyzes (stops) the action of the one who acting under the
 grip of mine-ness (and I-ness).

नीलोऽपि रागमधिकं जनयन्पुरारेः

लोलोऽपि भक्तिमधिकां दृढयन्नराणाम् ।

वक्रोऽपि देवि नमतां समतां वितन्वन्

कामाक्षि नृत्यतु मयि त्वदपाङ्गपातः ॥16॥

nīlo'pi rāgamadhikaṃ janayanpurāreḥ

lolo'pi bhaktimadhikāṃ dṛḍhayannarāṇām |

vakro'pi devi namatāṃ samatāṃ vitanvan

kāmākṣi nṛtyatu mayi tvadapāṅgapātaḥ ||16||

नीलः अपि- nīlaḥ api - though black; रागम् - rāgam - attachment, red color;
 अधिकं - adhikāṃ - a lot; जनयन् - janayan - creating पुरारेः - purāreḥ - of
 Śiva; लोलः अपि - lolaḥ api - though fickle; भक्तिम् - bhaktim - devotion;
 अधिकां - adhikāṃ - a lot; दृढयन् - dṛḍhayan - making firm; नराणाम् - narāṇām
 - for people; वक्रः अपि - vakraḥ api - though curved; देवि - devi - O Devi;
 नमतां - namatāṃ - for those who worship; समतां - samatāṃ - equanimity,
 balance; वितन्वन् - vitanvan - bestows, gives; कामाक्षि - kāmākṣi - O
 Kāmākṣi; नृत्यतु - nṛtyatu - may it dance; मयि - mayi - in me; त्वत् - tvat -
 your; अपाङ्ग पातः- apāṅga pātaḥ - the drop of sidelong glance.

नीलोऽपि रागम् अधिकं जनयन् पुरारेः / लोलोऽपि भक्तिम् अधिकां दृढयन् नराणाम् ।

nīlo'pi rāgamadhikaṃ janayan purāreḥ / lolo'pi bhaktim adhikāṃ
 dṛḍhayan narāṇām |

(O Devi Kāmākṣi!) Though your sidelong glance is black, it creates a lot of red (attachment) in the mind of Śiva; Though your sidelong glance is fickle, it makes the devotion of people very firm.

वक्रोऽपि देवि नमतां समतां वितन्वन् / कामाक्षि नृत्यतु मयि त्वत् अपाङ्गपातः ॥16॥

vakro'pi devi namatāṃ samatāṃ vitanvan / kāmākṣi nṛtyatu mayi tvat apāṅgapātaḥ ||

O Devi! Though your sidelong glance is curved, it bestows equanimity on those who worship; O Kāmākṣi! May the drop of your sidelong glance dance in me.

Summary:

The Wonder of the Drop of Sidelong Glance of Kāmākṣi

O Devi Kāmākṣi! Though your sidelong glance is black, it creates a lot of red (attachment) in the mind of Śiva. Though your sidelong glance is fickle, it makes the devotion of people very firm. Though your sidelong glance is curved, it bestows equanimity on those who worship (you). May that drop of your sidelong glance dance in me.

कामद्रुहो हृदययन्त्रणजागरूका

कामाक्षि चञ्चलदृगञ्चलमेखला ते ।

आश्चर्यमम्ब भजतां झटिति स्वकीय-

सम्पर्क एव विधुनोति समस्तबन्धान् ॥17॥

kāmadruho hṛdayayantraṇajāgarūkā

kāmākṣi cañcaladṛgañcalamekhalā te |

āścaryamamba bhajatāṃ jhaṭiti svakīya-

samparka eva vidhunoti samastabandhān ||17||

कामद्रुहः - kāmadruhaḥ - Śiva—the enemy of Kāma (Manmatha); हृदय - hṛdaya - heart of; यन्त्रण - yantraṇa - binding, tying; जागरूका - jāgarūkā - keen on; कामाक्षि - kāmākṣi - O Kāmākṣi; चञ्चल - cañcala - fickle; दृगञ्चल - dṛgañcala - corner of the glance; मेखला - mekhalā - string; ते - te - your;

आश्चर्यम् - āścaryam - it is a wonder; अम्ब - amba - O Mother; भजतां - bhajatām - for those who worship; झटिति - jhaṭiti - immediately, instantly; स्वकीय - svakīya - by its; सम्पर्क - samparka - contact; एव - eva - only; विधुनोति - vidhunoti - destroys, unties; समस्त बन्धान् - samasta bandhān - all bondages.

कामद्रुहो हृदय यन्त्रण जागरूका / कामाक्षि चञ्चल दृगञ्चल मेखला ते ।

kāmadruho ḥṛdaya yantraṇa jāgarūkā / kāmākṣi cañcala dṛgañcala mekhalā te |

O Kāmākṣi! The string-like corner of your sidelong glance is keen on tying the heart of Śiva—the enemy of Kāma (Manmatha)...

आश्चर्यम् अम्ब भजतां झटिति स्वकीय सम्पर्क एव विधुनोति समस्तबन्धान् ॥

āścaryam amba bhajatām jhaṭiti svakīya samparka eva vidhunoti samastabandhān ||

O Mother! (But) what a wonder, by its mere contact, it instantly unties all bondages of those who worship you!

Summary:

The Wonder of the Sidelong Glance of Kāmākṣi

O Mother Kāmākṣi! The string-like corner of your sidelong glance is keen on binding the heart of Śiva—the enemy of Kāma, yet by its mere contact it instantly unties all bondages of those who worship you. What a wonder!

कुण्ठीकरोतु विपदं मम कुञ्चितभ्रू-

चापाञ्चितः श्रितविदेहभवानुरागः ।

रक्षोपकारमनिशं जनयञ्जगत्यां

कामाक्षि राम इव ते करुणाकटाक्षः ॥18॥

kuṇṭhīkarotu vipadam mama kuñcitabhṛū-

cāpāñcitaḥ śritavidehabhavānurāgaḥ |

rakṣopakāramaniśaṃ janayañjagatyām

kāmākṣi rāma iva te karuṇākaṭākṣaḥ ||18||

कुण्ठीकरोतु - kuṇṭhīkarotu - may it destroy, may it blunt; विपदं - vipadaṃ - dangers; मम - mama - my; कुञ्चित भ्रू - kuñcita bhrū - curved eyebrow; चाप अञ्चितः - cāpāñcitaḥ - marked by the bow; श्रित - śrita - taking refuge; विदेह भव - videha bhava - Manmatha—the one without body; also, Sīta, the daughter of Videha (Janaka); अनुरागः - anurāgaḥ - special love; रक्ष उपकारम् - rakṣa upakāram - the help of protection; also, रक्षस् अपकार - rakṣas apakāram - in destroying the rākṣasās (demons); अनिश्चं - aniśaṃ - always; जनयञ्जगत्यां - janayañjagatyāṃ - generating in the worlds; कामाक्षि - kāmākṣi - O Kāmākṣi; राम - rāma - Rāma; इव - iva - as if; ते - te - your; करुणा कटाक्षः - karuṇā kaṭākṣaḥ - sidelong glance of compassion.

कुण्ठीकरोतु विपदं मम / कुञ्चितभ्रू चापाञ्चितः/ श्रित विदेह भव अनुरागः ।

kuṇṭhīkarotu vipadaṃ mama / kuñcitabhūrū cāpāñcitaḥ / śrita videha bhava anurāgaḥ |

May (your Rāma-like sidelong glance of compassion) destroy¹ my dangers; (O Kāmākṣi! Your sidelong glance of compassion) that is marked by the curved eyebrow bow; that shows special love towards Manmatha—the one without body (videha²), who has taken refuge in you

Notes:

1. *Kuṇṭha* is to blunt or destroy. *Vaikuṇṭha* is so called because it is never destroyed.
2. *Videha* is one without the body and refers to Manmatha. Manmatha was burned to ashes by the third eye of Śiva. On the behest of the prayers of Manmatha's wife Rati, Devi restored Manmatha to life, but without a body.

Videha is also the one without body consciousness and refers to King Janaka and the other kings in that lineage who were *jñānīs*. Sita is known as Vaidehi, the daughter of Videha.

रक्षोपकारम् अनिशं जनयञ्जगत्यां कामाक्षि राम इव ते करुणाकटाक्षः ॥

rakṣopakāram anīśaṃ janayañjagatyāṃ kāmākṣi rāma iva te karuṇākāṭākṣaḥ ||

O Kāmākṣi! Your Rāma-like sidelong glance of compassion that always generates the help of protection in the worlds (also, that destroys rākṣasās)...

Summary:

Prayer to the Rama-like Sidelong Glance of Kāmākṣi to Destroy Dangers

O Kāmākṣi! May your Rāma-like sidelong glance of compassion
 - that is marked by the curved eyebrow [like the curved bow of Rāma]
 - that shows special love towards Manmatha—the one without body (*videha*), who has taken refuge in you [like the special love of Rāma for Sīta—the one in the lineage of Videha, who took refuge in Rāma]
 - that always generates the help of protection in the worlds [like Rāma who protected all and who destroyed the *rākṣasās*]
 destroy my dangers.

श्रीकामकोटि शिवलोचनशोषितस्य

शृङ्गारबीजविभवस्य पुनःप्ररोहे ।

प्रेमाम्भसार्द्रमचिरात्प्रचुरेण शङ्के

केदारमम्ब तव केवलदृष्टिपातम् ॥19॥

śrīkāmakoṭi śivalocanaśoṣitasya

śṛṅgārabījavibhavasya punaḥprarohe |

premāmbhasārdramacirātpṛacureṇa śaṅke

kedāramamba tava kevaladṛṣṭipātam ||19||

श्रीकामकोटि - śrīkāmakoṭi - O Kāmakoṭi; शिव लोचन शोषितस्य - śiva locana śoṣitasya - of (*kāma*) which was dried up by the eyes of Śiva; शृङ्गार बीज

विभवस्य - śṛṅgāra bīja vibhavasya - of the glory of the seed of śṛṅgāra;
 पुनः प्ररोहे - punaḥ prarohe - to be grown again, to sprout or germinate
 again; प्रेम अम्भसा आर्द्रम् - prema ambhasā ārdram - wet with the waters of
 love; अचिरात् - acirāt - immediately; प्रचुरेण - pracureṇa - in large measure;
 शङ्के - śaṅke - I suspect; केदारम् - kedāram - wet field; अम्ब - amba - O
 Mother; तव - tava - your; केवल - kevala - only; दृष्टि पातम् - dṛṣṭi pātam -
 drop of the glance.

श्रीकामकोटि शिवलोचनशोषितस्य शृङ्गारबीजविभवस्य पुनःप्ररोहे ।

śrīkāmakoṭi śivalocanaśoṣitasya śṛṅgārabījavibhavasya punaḥprarohe |

*O Śrī Kāmakoṭi! (Your sidelong glance) which (immediately) re-sprouts
 the glory of the seed of śṛṅgāra which was dried up by the eye of
 Śiva...*

Notes:

1. A seed once burned or roasted cannot germinate. Yet, the compassion of Devi revived Manmatha, the seed of śṛṅgāra. The example of the seed is often used in Vedānta to indicate *karma*. The seed of *sañcita karma* of the one who attains *jñāna* is roasted and will not fructify.

Bhagavān Śrī Kṛṣṇa in the Bhagavad Gīta says—

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

yathaidhāṃsi samiddho'gnirbhasmasātkurute'rjuna |

jñānāgni: sarvakarmāṇi bhasmasātkurute tathā ||4.37||

As the blazing fire reduces firewood to ashes, O Arjuna, so does the fire of knowledge burn all actions (results of actions) to ashes. || 4.37||

प्रेम अम्भसा आर्द्रम् अचिरात् प्रचुरेण शङ्के केदारम् अम्ब तव केवल दृष्टिपातम् ॥

premāmbhasārdram acirāt pracureṇa śaṅke kedāram amba tava kevala dṛṣṭipātam ॥

O Mother! I suspect the mere drop of your glance to be the field, wet with a large measure of water of love, to immediately (re-sprout the glory of the seed of śṛṅgāra which was dried up by the eye of Śiva)

Summary:

The Glory of Sidelong Glance of Kāmākṣi

O Śrī Kāmakoṭi! O Mother! I suspect the mere drop of your glance to be the field, wet with a large measure of water of love, which immediately re-sprouts the glory of the seed of śṛṅgāra which was dried up by the (third) eye of Śiva.

माहात्म्यशेवधिरसौ तव दुर्विलङ्घ्य-
संसारविन्ध्यगिरिकुण्ठनकेलियुञ्चुः ।
धैर्याम्बुधिं पशुपतेश्चुलकीकरोति
कामाक्षि वीक्षणविजृम्भणकुम्भजन्मा ॥20॥

māhātmyaśevadhirasau tava durvilaṅghya-
saṃsāravindhyagirikuṇṭhanakelicuñcuḥ |
dhairyāmbudhiṃ paśupateśculakīkaroti
kāmakṣi vīkṣaṇavijṛmbhaṇakumbhajanmā ॥20॥

माहात्म्य - māhātmya - greatness; शेवधिः - śevadhiḥ - treasure of; असौ asau - this; तव - tava - your; दुर्विलङ्घ्य - durvilaṅghya - which cannot be crossed; संसार विन्ध्य गिरि- saṃsāra vindhya giri - the Vindhya mountain of saṃsāra; कुण्ठन - kuṇṭhana - blunting; केलि - keli - sportingly; युञ्चुः - cuñcuḥ - expert; धैर्य अम्बुधिं - dhairya ambudhiṃ - ocean of courage; पशुपतेः - paśupateḥ - of Śiva; चुलकी करोति - culakī karoti - made into a palm of water; कामाक्षि - kāmakṣi - O Kāmākṣi; वीक्षण - vīkṣaṇa - glance; विजृम्भण - vijṛmbhaṇa - brings out, shows; कुम्भजन्मा - kumbhajanmā - sage Agastya—the one who was born in a pitcher.

माहात्म्य शेवधिः असौ तव दुर्विलङ्घ्य संसार विन्ध्य गिरि कुण्ठन केलि चुञ्चुः ।

māhātmya śevadhiḥ asau tava durvilaṅghya saṃsāra vindhya giri kuṅṭhana keli cuñcuḥ |

(O Kāmākṣi!) This (glance of) yours (brings out) the treasure of greatness (of sage Agastya) by being the expert in sportingly blunting the difficult-to-cross Vindhya mountain of saṃsāra¹...

Notes:

1. This Śloka is a reference to the encounter of sage Agastya with the Vindhya mountains. During the wedding of Śiva and Parvati at Oṣadhiprasta in the Himālayās, the land began to sink due to the weight of the high number of attendees at the wedding. Śiva instructed sage Agastya to travel south to balance the land. The sage was however obstructed in his travel by the Vindhya mountains which grew in height to block him. Sage Agastya cut off the increasing growth of Vindhya and thus curtailed the arrogance of the mountain range. Sage Agastya was then able to cross the mountains and reach the south. In a similar way, the glance of Devi helps us across the difficult-to-cross saṃsāra.

Sage Agastya was short in stature, yet he had great *tapasya*, and easily accomplished great tasks as if it were a sport.

धैर्याम्बुधिं पशुपतेः चुलकी करोति / कामाक्षि वीक्षण विजृम्भण कुम्भजन्मा ॥

dhairyāmbudhiṃ paśupateḥ culakīkaroti / kāmākṣi vīkṣaṇa vijṛmbhaṇa kumbhajanmā ||

O Kāmākṣi! (This) glance (of yours) brings out (the treasure of greatness) of sage Agastya—the one who was born in a pitcher by (drinking) the ocean of courage of Śiva as if like a palm¹ of water

Notes:

1. This Śloka is a reference to the time when sage Agastya drunk all the waters of the ocean as if it were a mere sip of water from the

palm of his hand. Similarly, the glance of Devi enchanted the mind of Śiva and reduced the ocean of his courage to a mere sip of water from the palm of the hand.

Summary:

The Glory of the Agastya-like Glance of Kāmākṣi

O Kāmākṣi! This glance of yours brings out (shows) the treasure of greatness of sage Agastya—the one who was born in a pitcher
 - by being the expert in sportingly blunting the hard-to-cross Vindhya mountain of *saṃsāra*
 - by (drinking) the ocean of courage of Śiva as if like a palm of water (as if like a sip of water during the process of *acamanam*).

पीयूषवर्षशिशिरा स्फुटदुत्पलश्री-

मैत्री निसर्गमधुरा कृततारकाप्तिः ।

कामाक्षि संश्रितवती वपुरष्टमूर्तेः

ज्योत्स्नायते भगवति त्वदपाङ्गमाला ॥21॥

pīyūṣavarṣaśiśirā sphuṭadutpalaśrī-

maitrī nisargamadhurā kṛtatārakāptiḥ |

kāmākṣi saṃśritavatī vapuraṣṭamūrteḥ

jyotsnāyate bhagavati tvadapāṅgamālā ||21||

पीयूष - pīyūṣa - amṛta, nectar; वर्ष - varṣa - shower; शिशिरा - śiśirā - cool; स्फुटत् - sphuṭat - blossomed; उत्पलश्री - utpalaśrī - resplendent blue lily; मैत्री - maitrī - friendship; निसर्ग - nisarga - by nature; मधुरा - madhurā - sweet; कृत तारक आप्तिः kṛta tāraka āptiḥ - having the company of the stars, having the company of the pupil of the eye; कामाक्षि - kāmākṣi - O Kāmākṣi; संश्रितवती - saṃśritavatī - taking refuge; वपुः - vapuḥ - in the body of; अष्टमूर्तेः - aṣṭamūrteḥ - Śiva—the one who has eight forms (Space, Air, Fire, Water, Earth, Sun, Moon, Yajamāna or Ātma); ज्योत्स्नायते - jyotsnāyate - becomes the moonlight; भगवति - bhagavati - O Bhagavati; त्वत् - tvat - your; अपाङ्ग माला - apāṅga mālā - garland of sidelong glances.

पीयूष वर्ष शिशिरा / स्फुटत् उत्पलश्री मैत्री / निसर्ग मधुरा / कृत तारक आप्तिः ।

pīyūṣa varṣa śīśirā / sphuṭat utpalaśrī mairī / nisarga madhurā kṛta tāraka āptiḥ |

(The garland of sidelong glances) is cool with the shower of nectar; maintains friendship with the resplendent blue lily; is sweet by nature; has the company of the taraka (pupil of the eye)...

कामाक्षि संश्रितवती वपुः अष्टमूर्तेः / ज्योत्स्नायते भगवति त्वत् अपाङ्गमाला ॥

kāmākṣi saṁśritavatī vapuḥ aṣṭamūrteḥ / jyotsnāyate bhagavati tvadapāṅgamālā ||

(The garland of sidelong glances) takes refuge in the body of Śiva—the one who has eight forms¹; O Kāmākṣi! O Bhagavati!² The garland of your sidelong glances becomes the moonlight³

Notes:

1. Śiva has eight forms—the *Pañca Bhūtās* (Space, Air, Fire, Water, Earth), the Sun, the Moon, the *Yajamāna* (worshipper) or *Ātma*.
2. *Bhagavati* is the one who has *bhaga*—the six-fold virtues in absolute measure. The *Viṣṇu Purāṇa* says—

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥ ६.५.४७ ॥

aiśvaryaḥ samagrasya dharmasya yaśasaḥ śriyaḥ |

jñānavairāgyayoścaiva ṣaṅṅāṁ bhaga itīraṇā ||6.5.47||

Aiśvarya (overlordship), *dharma* (all dharma), *yaśa* (all fame), *śri* (all wealth), *jñāna* (all knowledge), *vairāgya* (total dispassion). These six are known as *bhaga*. ||6.5.47||

3. The sidelong glance of Devi is like the moonlight, but is on a higher level because of its unlimited glory.

Summary:**The Glory of the Moonlight-like Sidelong Glance of Kāmākṣi**

O Kāmākṣi! O Bhagavati! The garland of your sidelong glances becomes the moonlight, for

- it is cool with the shower of nectar (of compassion) [just as the moonlight showers cool nectar]
- it maintains friendship with the resplendent blue lily (it is black and beautiful like the blue lily) [just as the moonlight is the friend of the lily by blooming it at night]
- it is sweet by nature [like the moonlight]
- it has the company of the *taraka* (pupil of the eye) [just as the moonlight has company of the *taraka* (stars)]
- it takes refuge in (or is directed at) the body of Śiva—the one who has eight forms [just as the moon decorates the head of Śiva and the moonlight spreads on the eight aspects of Śiva].

अम्ब स्मरप्रतिभटस्य वपुर्मनोज्ञम्
 अम्भोजकाननमिवाञ्चितकण्टकाभम् ।
 भृङ्गीव चुम्बति सदैव सपक्षपाता
 कामाक्षि कोमलरुचिस्त्वदपाङ्गमाला ॥22॥

amba smarapratibhaṭasya vapurmanojñam
 ambhojakānanamivāñcitakaṇṭakābham |
 bhṛṅgīva cumbati sadaiva sapakṣapātā
 kāmākṣi komalarucistvadapāṅgamālā ||22||

अम्ब - amba - O Mother; स्मर प्रतिभटस्य - smara pratibhaṭasya - of Śiva—the enemy of Smara (Manmatha); वपुः - vapuḥ - body; मनोज्ञम् - manojñam - enchanting; अम्भोज काननम् इव - ambhoja kānanam iva - like a forest of lotuses; अञ्चित- añcita - marked by; कण्टकाभम् - kaṇṭakābham - thorns (in the context of the lotus), horripilation (in the context of the body of Śiva); भृङ्गी इव - bhṛṅgī iva - like a bee; चुम्बति - cumbati - kisses; सदैव - sadaiva - always, frequently; सपक्षपाता - sapakṣapātā - lowering the wings and landing on the flower (in the context of the bee), with

special liking (in the context of Devi); कामाक्षि - kāmākṣi - O Kāmākṣi; कोमल रुचिः - komala ruciḥ - soft radiance; त्वत् - tvat - your; अपाङ्ग माला apāṅga mālā - garland of sidelong glance.

अम्ब / स्मरप्रतिभटस्य वपुः / मनोज्ञम् अम्भोज काननम् इव / अञ्चित कण्टकाभम् ।

amba / smarapratibhaṭasya vapuḥ / manojñam ambhoja kānanam iva / añcita kaṅṭakābham ।

O Mother! (The soft radiance of the garland of your sidelong glance is like the bee which frequently kisses) the body of Śiva—the enemy of Smara, which is the enchanting forest of lotuses, marked by thorns i.e horripilation

भृङ्गीव चुम्बति सदैव सपक्षपाता / कामाक्षि कोमलरुचिः त्वत् अपाङ्गमाला ॥

bhṛṅgīva cumbati sadaiva sapaḥṣapātā / kāmākṣi komalaruciḥ tvat apāṅgamālā ॥

O Kāmākṣi! The soft radiance of the garland of your sidelong glance is like the bee which frequently kisses (the forest of lotuses i.e the body of Śiva) lowering its wings (onto the flower i.e with special affection for Śiva)

Summary:

The Bee-like Soft Radiance of the Sidelong Glance of Kāmākṣi

O Mother Kāmākṣi! The soft radiance of the garland of your sidelong glance is like the bee which frequently kisses the enchanting forest of lotuses [the body of Śiva—the enemy of Smara] which is marked by thorns [the horripilation on the body of Śiva], lowering its wings [with special affection for Śiva].

केशप्रभापटलनीलवितानजाले

कामाक्षि कुण्डलमणिच्छविदीपशोभे ।

शङ्के कटाक्षरुचिरङ्गतले कृपाख्या

शैलूषिका नटति शङ्करवल्लभे ते ॥23॥

keśaprabhāpaṭalanīlavitānajāle
 kāmākṣi kuṇḍalamaṇicchavidīpaśobhe |
 śaṅke kaṭākṣaruci raṅgatale kṛpākhyā
 śailūṣikā naṭati śaṅkaravallabhe te ||23||

केश - keśa - tresses; प्रभा - prabhā - shine of; पटल - paṭala - mass of; नील - nīla - black; वितान - vitāna - canopy; जाले - jāle - in the net, web; कामाक्षि - kāmākṣi - O Kāmākṣi; कुण्डल मणिः kuṇḍala maṇiḥ - gems of the earrings; छवि - chavi - shine; दीप शोभे - dīpa śobhe - in the splendor of the lamp; शङ्के - śaṅke - I suspect; कटाक्ष - kaṭākṣa ruci - radiance of the sidelong glance; रङ्गतले - raṅgatale - on the stage; कृपाख्या - kṛpākhyā - called compassion; शैलूषिका - śailūṣikā - dancing girl; नटति - naṭati - dances; शङ्कर वल्लभे - śaṅkara vallabhe - O Beloved of Śaṅkara (Śiva); ते - te - your.

केश प्रभा पटल नील वितान जाले / कामाक्षि / कुण्डल मणिः छवि दीपशोभे ।

keśa prabhā paṭala nīla vitāna jāle / kāmākṣi / kuṇḍala maṇiḥ chavi
 dīpaśobhe |

O Kāmākṣi! (Under the) canopy of the black net of the mass of shine of your tresses, in the splendor of the lamps—which is the shine emanating from the gems of the earrings...

शङ्के कटाक्षरुचि रङ्गतले / कृपाख्या शैलूषिका नटति / शङ्करवल्लभे ते ॥

śaṅke kaṭākṣaruci raṅgatale / kṛpākhyā śailūṣikā naṭati /
 śaṅkaravallabhe te ||

O Beloved of Śaṅkara! I suspect that the dancing girl called Compassion dances on the stage of the radiance of your sidelong glance

Summary:**The Dancing Girl called Compassion dances on the Stage of the Radiance of the Sidelong Glance of Kāmākṣi**

O Kāmākṣi! O Beloved of Śaṅkara! (Under the) canopy of the black net of the mass of shine of your tresses, in the splendor of the lamps—which is the shine emanating from the gems of the earrings, I suspect that the dancing girl called Compassion dances on the stage of the radiance of your sidelong glance.

अत्यन्तशीतलमतन्द्रयतु क्षणार्धम्
अस्तोकविभ्रममनङ्गविलासकन्दम् ।
अल्पस्मितादृतमपारकृपाप्रवाहम्
अक्षिप्ररोहमचिरान्मयि कामकोटि ॥24॥

atyantaśītalamatandrayatu kṣaṇārdham
astokavibhramamanaṅgavilāsakandam |
alpasmitādṛtamapārakṛpāpravāham
akṣiprarohamacirānmayi kāmakoṭi ||24||

अत्यन्त शीतलम् - atyanta śītalam - very cool; अतन्द्रयतु - atandrayatu - may it take rest; क्षणार्धम् - kṣaṇārdham - for half a second; अस्तोक विभ्रमम् - astoka vibhramam - highly enchanting and flitting; अनङ्ग विलास - anaṅga vilāsa - sport of Manmatha—the one without body; कन्दम् - kandam - root, source, foundation; अल्प स्मित - alpa smita - gentle smile; आदृतम् - ādṛtam - honored by, accompanied by; अपार - apāra - without shore, boundless; कृपा - kṛpā - compassion; प्रवाहम् - pravāham - stream of; अक्षि - akṣi - glance; प्ररोहम् - praroham - sprout of, development of; अचिरात् - acirāt - quickly, without delay; मयि - mayi - on me; कामकोटि - kāmakoṭi - O Kāmakoṭi.

अत्यन्त शीतलम् / अतन्द्रयतु क्षणार्धम् / अस्तोक विभ्रमम् / अनङ्ग विलास कन्दम् ।

atyanta śītalam / atandrayatu kṣaṇārdham / astoka vibhramam / anaṅga vilāsa kandam |

(O Kāmakoṭi! May your glance) that is very cool; that is highly enchanting and flitting; that is the source of the sport of Manmatha—the one without body; take rest for half a second (on me)...

अल्पस्मित आदृतम् / अपार कृपा प्रवाहम् / अक्षिप्ररोहम् अचिरात् मयि कामकोटि ॥

alpasmita ādṛtam / apāra kṛpā pravāham / akṣi praroham acirāt mayi kāmakoṭi ||

O Kāmakoṭi! May (your) glance that is honored by the gentle smile; that is the stream of boundless compassion; quickly develop on me

Summary:

Prayer to the Sidelong Glance of Kāmākṣi

O Kāmakoṭi! May (your) glance

- that is very cool (removing the heat of misery)
 - that is highly enchanting and flitting
 - that is the source of the sport of Manmatha—the one without body
 - that is honored by the gentle smile
 - that is the stream of boundless compassion
- quickly develop on me (and) take rest for half a second (on me).

मन्दाक्षरागतरलीकृतिपारतन्त्र्यात्

कामाक्षि मन्थरतरां त्वदपाङ्गडोलाम् ।

आरुह्य मन्दमतिकौतुकशालि चक्षुः

आनन्दमेति मुहुरर्धशशाङ्कमौलेः ॥25॥

mandākṣarāgataralīkṛtipāratantryāt

kāmākṣi mantharatarāṃ tvadapāṅgaḍolām |

āruhya mandamatikautukaśāli cakṣuḥ

ānandameti muhurardhaśāśāṅkamauleḥ ||25||

मन्द - mandā - subdued (due to shyness); अक्ष - akṣa - eye; राग - rāga - love, attachment; तरलीकृति - taralīkṛti - moving back (in shyness) and forth (in love and attachment); पारतन्त्र्यात् - pāratantryāt - under the sway; कामाक्षि - kāmākṣi - O Kāmākṣi; मन्थरतरां - mantharatarāṃ - moving

slowly; त्वत् - tvat - your; अपाङ्ग - apāṅga - sidelong glance; डोलाम् - ḍolām - swing; आरुह्य - āruhya - having climbed; मन्दम् - mandam - slowly; अति कौतुकशालि - ati kautukaśāli - very curiously, very delightfully; चक्षुः - cakṣuḥ - eye; आनन्दम् एति - ānandam eti - attains happiness; मुहुः - muhu - frequently; अर्धशशाङ्कमौलेः - ardha śaśāṅka mauleḥ - of Śiva—the one with the crescent moon on the head.

The way Devi and Śiva look at each other is described in a poetic manner. Devi's eye is described as a swing that swings slowly back and forth in bashfulness and in love (respectively). Śiva's eye is described as slowly climbing onto this swing and attaining happiness.

मन्द अक्ष राग तरलीकृति पारतन्त्र्यात् कामाक्षि मन्थरतरां त्वत् अपाङ्गडोलाम् ।

manda akṣa rāga taralīkṛti pāratantryāt kāmākṣi mantharatarāṃ tvat apāṅgaḍolām |

O Kāmākṣi! The swing of your sidelong glance where the eye slowly moves back and forth under the sway of shyness and love...

आरुह्य मन्दम् अति कौतुकशालि चक्षुः आनन्दम् एति मुहुः अर्धशशाङ्कमौलेः ॥

āruhya mandam ati kautukaśāli cakṣuḥ ānandam eti muhu ardhaśaśāṅkamauleḥ ||

The eye of Śiva—the one who with the crescent moon on the head, having slowly climbed, in curiosity and delight (onto the swing of your sidelong glance which is described above), frequently attains happiness.

Summary:

The Swing-like Sidelong Glance of Kāmākṣi

O Kāmākṣi! The eye of Śiva—the one who with the crescent moon on the head, having slowly climbed in curiosity and delight onto the swing of your sidelong glance where the eye slowly moves back and forth under the sway of shyness and love, frequently attains happiness.

त्रैयम्बकं त्रिपुरसुन्दरि हर्म्यभूमि-
 रङ्गं विहारसरसी करुणाप्रवाहः ।
 दासाश्च वासवमुखाः परिपालनीयं
 कामाक्षि विश्वमपि वीक्षणभूभृतस्ते ॥26॥

traiyambakaṃ tripurasundari harmyabhūmi-
 raṅgaṃ vihārasarasī karuṇāpravāhaḥ |
 dāsāśca vāsavamukhāḥ paripālānīyaṃ
 kāmākṣi viśvamapi vīkṣaṇabhūbhṛtaste ||26||

त्रैयम्बकं - traiyambakaṃ - of Śiva—the one with three eyes; त्रिपुरसुन्दरि -
 tripurasundari - O Tripurasundari; हर्म्यभूमिः - harmyabhūmiḥ - palace
 area; अङ्गं - aṅgaṃ - body; विहार सरसी - vihāra sarasī - sporting lake;
 करुणा प्रवाहः - karuṇā pravāhaḥ - stream of compassion; दासाः च - dāsāḥ ca
 - and servants; वासवमुखाः - vāsavamukhāḥ - Indra and others; परिपालनीयं -
 paripālānīyaṃ - protection; कामाक्षि - kāmākṣi - O Kāmākṣi; विश्वम् अपि -
 viśvam api - whole universe; वीक्षण - vīkṣaṇa - glance; भूभृतः - bhūbhṛtaḥ -
 of the king, the one who supports the earth; ते - te - your.

त्रैयम्बकं त्रिपुरसुन्दरि हर्म्यभूमिः अङ्गं / विहारसरसी करुणाप्रवाहः ।

traiyambakaṃ tripurasundari harmyabhūmiḥ aṅgaṃ / vihārasarasī
 karuṇāpravāhaḥ |

*O Tripurasundari! (The king of your glance) with the body of Śiva as
 the palace area; with the stream of compassion as the sporting lake...*

दासाः च वासवमुखाः / परिपालनीयं कामाक्षि विश्वम् अपि / वीक्षण भूभृतः ते ॥

dāsā ca vāsavamukhāḥ paripālānīyaṃ kāmākṣi viśvam api
 vīkṣaṇabhūbhṛtaste ||

*(The king of your glance) with Indra and other devās as servants; O
 Kāmākṣi! The king of your glance protects the whole universe*

Summary:**The King-like Sidelong Glance of Kāmākṣi**

O Tripurasundari! O Kāmākṣi! The king of your glance with the body of Śiva as the palace, with the stream of compassion as the sporting lake, with Indra and other *devās* as attendants, protects the whole universe.

वागीश्वरी सहचरी नियमेन लक्ष्मीः

भ्रूवल्लरीवशकरी भुवनानि गेहम् ।

रूपं त्रिलोकनयनामृतमम्ब तेषां

कामाक्षि येषु तव वीक्षणपारतन्त्री ॥27॥

vāgīśvarī sahararī niyamena lakṣmīḥ

bhrūvallarīvaśakarī bhuvanāni geham |

rūpaṃ trilokanayanāmṛtamamba teṣāṃ

kāmākṣi yeṣu tava vīkṣaṇapāratantṛī ||27||

वागीश्वरी - vāgīśvarī - Sarasvati; सहचरी - sahararī - close associate; नियमेन - niyamena - as a rule; लक्ष्मीः - lakṣmīḥ - Lakṣmī; भ्रूवल्लरी - bhrūvallarī - creeper of eyebrow; वशकरी - vaśakarī - under the influence of; भुवनानि - bhuvanāni - all the worlds; गेहम् - geham - house; रूपं - rūpaṃ - form; त्रिलोक नयन - triloka nayana - the eyes of the three worlds; अमृतम् - amṛtam - nectar for; अम्ब - amba - O Mother; तेषां - teṣāṃ - for them; कामाक्षि - kāmākṣi - O Kāmākṣi; येषु - yeṣu - in whom; तव - tava - your; वीक्षण - vīkṣaṇa - glance; पारतन्त्री - pāratantṛī - comes under sway;

वागीश्वरी सहचरी नियमेन / लक्ष्मीः भ्रूवल्लरीवशकरी / भुवनानि गेहम् ।

vāgīśvarī sahararī niyamena / lakṣmīḥ bhrūvallarīvaśakarī / bhuvanāni geham |

(O Mother Kāmākṣi! For those who come under the sway of your glance) Sarasvati becomes a close associate as a rule; Lakṣmī is at the command of the creeper of their eyebrow; All the worlds become their house...

रूपं त्रिलोक नयन अमृतम् अम्ब / तेषां कामाक्षि येषु तव वीक्षण पारतन्त्री ॥

rūpaṃ triloka nayana amṛtam amba / teṣāṃ kāmākṣi yeṣu tava vīkṣaṇa pāratantrī ||

...For those who come under the sway of your glance, their form becomes nectar for the eyes of the three worlds

Summary:

The Glory Bestowed by the Sidelong Glance of Kāmākṣi

O Mother Kāmākṣi! For those who come under the sway of your glance

- By rule, Sarasvati becomes a close associate
- Lakṣmī is at the command of the creeper of their eyebrow
- All the worlds become their house
- Their form becomes nectar for the eyes of the three worlds.

माहेश्वरं झटिति मानसमीनमम्ब

कामाक्षि धैर्यजलधौ नितरां निमग्नम् ।

जालेन शृङ्खलयति त्वदपाङ्गनाम्ना

विस्तारितेन विषमायुधदाशकोऽसौ ॥28॥

māheśvaraṃ jhaṭiti mānasamīnamamba

kāmākṣi dhairyajaladhau nitarāṃ nimagnam |

jālena śṅkhalayati tvadapāṅganāmnā

vistāritena viṣamāyudhadāśako'sau ||28||

माहेश्वरं - māheśvaraṃ - of Māheśvara (Śiva); झटिति - jhaṭiti - quickly; मानसमीनम् - mānasa mīnam - fish of the mind; अम्ब - amba - O Mother; कामाक्षि - kāmākṣi - O Kāmākṣi; धैर्य जलधौ - dhairya jaladhau - in the ocean of courage; नितरां - nitarāṃ - very much; निमग्नम् - nimagnam - immersed; जालेन - jālena - by the net; शृङ्खलयति - śṅkhalayati - capturing; त्वत् - tvat - your; अपाङ्ग नाम्ना - apāṅga nāmnā - called sidelong glance; विस्तारितेन - vistāritena - (casts) widely; विषमायुध - viṣamāyudha - Manmatha, the one with five different (viṣama) flower arrows; दाशकः - dāśakaḥ - fisherman; असौ - asau - this.

माहेश्वरं झटिति मानसमीनम् अम्ब कामाक्षि धैर्यजलधौ नितरां निमग्नम् ।

māheśvaraṃ jhaṭiti mānasamīnam amba kāmākṣi dhairyajaladhau
nitarāṃ nimagnam |

O Mother Kāmākṣi! The fish-mind of Māheśvara which is deeply immersed in the ocean of courage...

जालेन शृङ्खलयति त्वत् अपाङ्गनाम्ना विस्तारितेन विषमायुध दाशकः असौ ॥

jālena śṛṅkhalayati tvat aapāṅganāmnā vistāritena viṣamāyudha
dāśakaḥ asau ||

...is captured by this fisherman Manmatha—the one with five different flower arrows, with the widely cast net called your sidelong glance

Summary:

The Net of the Sidelong Glance of Kāmākṣi

O Mother Kāmākṣi! This fisherman Manmatha—the one with five different flower arrows, widely casts the net called your sidelong glance and quickly captures the fish-mind of Māheśvara, which is deeply immersed in the ocean of courage.

उन्मथ्य बोधकमलाकरमम्ब जाड्य-

स्तम्बेरमं मम मनोविपिने भ्रमन्तम् ।

कुण्ठीकुरुष्व तरसा कुटिलाग्रसीम्ना

कामाक्षि तावककटाक्षमहाङ्कुशेन ॥29॥

unmathya bodhakamalākaramamba jāḍya-

stamberamaṃ mama manovipine bhramantam |

kuṅṭhīkuruṣva tarasā kuṭilāgrasīmnā

kāmākṣi tāvakakataḥkṣamahāṅkuśena ||29||

उन्मथ्य - unmathya - churns, agitates; बोध - bodha - knowledge; कमलाकरम् - kamalākaram - lotus pond of; अम्ब - amba - O Mother; जाड्य - jāḍya - ignorance; स्तम्बेरमं - stamberamaṃ - elephant—the one who delights (*rama*) in grass (*stamba*); मम - mama - my; मनोविपिने - manovipine - in the

forest of the mind; भ्रमन्तम् - bhramantam - moving about; कुण्ठी कुरुष्व - kuṅṭhī kuruṣva - may it subdue; तरसा - tarasā - quickly; कुटिलाग्र सीम्ना - kuṭilāgra sīmnā - curved tip, curved edge; कामाक्षि - kāmākṣi - O Kāmākṣi; तावक - tāvaka - your; कटाक्ष - kaṭākṣa - sidelong glance; महा अङ्कुशेन - mahā aṅkuśena - by the great goad.

उन्मथ्य बोध कमलाकरम् अम्ब जाड्य स्तम्बेरमं मम मनोविपिने भ्रमन्तम् ।

unmathya bodha kamalākaram amba jāḍya stamberamaṃ mama manovipine bhramantam |

O Mother! The elephant of ignorance that moves about in the forest of my mind agitating the lotus pond of knowledge...

कुण्ठीकुरुष्व तरसा कुटिलाग्रसीम्ना कामाक्षि तावक कटाक्ष महा अङ्कुशेन ॥

kuṅṭhīkuruṣva tarasā kuṭilāgrasīmnā kāmākṣi tāvaka kaṭākṣa mahā aṅkuśena ||

O Kāmākṣi! May the curved tip¹ of the great goad² of your sidelong glance subdue (the elephant of ignorance as described above)

Notes:

1. Both the goad and the eye have a curved end.
2. The goad is used to tame the wild elephant.

Summary:

The Goad of the Sidelong Glance of Kāmākṣi

O Mother Kāmākṣi! May the curved tip of the great goad of your sidelong glance quickly subdue the elephant of ignorance that moves about in the forest of my mind agitating the lotus pond of knowledge.

उद्धेल्लितस्तबकितैर्ललितैर्विलासैः
 उत्थाय देवि तव गाढकटाक्षकुञ्जात् ।
 दूरं पलाययतु मोहमृगीकुलं मे
 कामाक्षि सत्वरमनुग्रहकेसरीन्द्रः ॥30॥

udvellitastabakitairlalitairvilāsaiḥ
 utthāya devi tava gāḍhakaṭākṣakuñjāt |
 dūraṃ palāyayatu mohamṛgīkulaṃ me
 kāmākṣi satvaramanugrahakesarīndraḥ ||30||

उद्धेल्लित स्तबकितैः- udvellita stabakitaiḥ - with the shaking mane or with increasing pace (of steps); ललितैः- lalitaiḥ - beautiful; विलासैः - vilāsaiḥ - by the sporting (stride); उत्थाय - utthāya - rising; देवि - devi - O Devi; तव - tava - your; गाढ - gāḍha - dense; कटाक्ष - kaṭākṣa - sidelong glance; कुञ्जात् - kuñjāt - grove; दूरं - dūraṃ - far, over a long distance; पलाययतु - palāyayatu - may it drive away; मोह मृगी कुलं - moha mṛgī kulaṃ - deer herd of delusion; मे - me - my; कामाक्षि - kāmākṣi - O Kāmākṣi; सत्वरम् - satvaram - quickly; अनुग्रह - anugraha - blessing; केसरी इन्द्रः - kesarī indraḥ - chief lion.

उद्धेल्लित स्तबकितैः ललितैः विलासैः / उत्थाय देवि तव गाढ कटाक्ष कुञ्जात् ।

udvellita stabakitaiḥ lalitaiḥ vilāsaiḥ / utthāya devi tava gāḍhakaṭākṣakuñjāt |

O Devi! The (chief-lion of blessing) with the shake of its mane, with a sporting, beautiful stride (with increasing pace); rising from the dense grove of your sidelong glance...

दूरं पलाययतु मोहमृगीकुलं मे कामाक्षि सत्वरम् अनुग्रह केसरीन्द्रः ॥

dūraṃ palāyayatu mohamṛgīkulaṃ me kāmākṣi satvaram anugraha kesarīndraḥ ||

O Kāmākṣi! May the chief-lion of blessing drive far away my deer-herd¹ of delusion

Notes:

1. Delusion is described as a herd of deer since we undergo many delusions.

Summary:**The Chief Lion of Blessing in the Grove of the Sidelong Glance of Kāmākṣi**

O Devi Kāmākṣi! May the chief-lion of blessing, with the shake of its mane, with a sporting, beautiful stride (with increasing pace), rising from the dense grove of your sidelong glance, drive far away my deer-herd of delusion.

स्नेहाद्गृतां विदलितोत्पलकान्तिचोरां

जेतारमेव जगदीश्वरि जेतुकामः ।

मानोद्धतो मकरकेतुरसौ धुनीते

कामाक्षि तावककटाक्षकृपाणवल्लीम् ॥31॥

snehāḍṛtāṃ vidalitotpalakāntīcorāṃ

jetārameva jagadīśvari jetukāmaḥ |

mānoddhato makaraketurasau dhunīte

kāmākṣi tāvakakaṭākṣakṛpāṇavallīm ||31||

स्नेहाद्गृतां - snehāḍṛtāṃ - wet with love (in the context of the sidelong glance), polished with oil (in the context of the sword); विदलित - vidalita - fully blossomed; उत्पल - utpala - lily; कान्ति - kānti - radiance; चोरां - corāṃ - steals; जेतारम् एव - jetāram eva - the one (Śiva) who had won over him (Manmatha); जगदीश्वरि - jagadīśvari - O Jagadīśvari, Overlord of all the worlds; जेतुकामः - jetukāmaḥ - desiring to win over; मान उद्धतः - māna uddhataḥ - driven by conceit; मकरकेतुः - makaraketuḥ - Manmatha, the one with the fish insignia on his banner; असौ - asau - this; धुनीते - dhunīte - spins, twirls, flourishes; कामाक्षि - kāmākṣi - O Kāmākṣi; तावक - tāvaka - your; कटाक्ष - kaṭākṣa - sidelong glance; कृपाण - kṛpāṇa - sword (flower sword); वल्लीम् - vallīm - creeper.

स्नेहादृतां / विदलित उत्पल कान्ति चोरां / जेतारम् एव जगदीश्वरि जेतुकामः ।

snehādr̥tāṃ / vidalitotpala kānti corāṃ / jetāram eva jagadīśvari
jetukāmaḥ |

(The sidelong glance) which is wet with love (sneha) or (The sword of the sidelong glance) which is oiled (sneha); (The sidelong glance) which steals the shine of the fully blossomed lily; O Overlord of all the worlds! (Manmatha) who desires to win over his victor¹ (Śiva)..

Notes:

1. Śiva had won over Manmatha by burning him to ashes. Having been restored to life by Devi, Manmatha now wishes to win over Śiva. The power and courage that Manmatha acts with is all due to Devi's grace.

मानोद्धतो मकरकेतुः असौ धुनीते कामाक्षि तावक कटाक्ष कृपाण वल्लीम् ॥

mānoddhato makaraketuḥ asau dhunīte kāmākṣi tāvaka kaṭākṣa
kṛpāṇa vallīm ||

O Kāmākṣi! This Manmatha—the one with the fish insignia on the banner, driven by conceit, is flourishing the sword of your creeper¹-like sidelong glance...

Notes:

1. The word *vallīm* (creeper) is used since both the sword and the sidelong glance of Devi are long and curved. Further, the weapons of Manmatha are flower arrows adding to the apt use of the word 'creeper'.

Summary:

The Sword of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! O Overlord of all the worlds! This Manmatha—the one with the fish insignia on the banner, driven by conceit, is flourishing the sword of your creeper-like sidelong glance

- which is full of love, also which is well-oiled (i.e. the sword of the sidelong glance which has been oiled and made ready for use)
- which steals the radiance of the fully-blossomed lily in his desire to win over his victor (Śiva).

श्रौतीं ब्रजन्नपि सदा सरणिं मुनीनां
कामाक्षि सन्ततमपि स्मृतिमार्गगामी ।
कौटिल्यमम्ब कथमस्थिरतां च धत्ते
चौर्यं च पङ्कजरुचां त्वदपाङ्गपातः ॥32॥

śrautīm vrajannapi sadā saraṇim munīnām
kāmakṣi santatamapi smṛtimārgagāmī |
kauṭilyamamba kathamasthiratām ca dhatte
cauryam ca paṅkajarucām tvadapāṅgapātaḥ ||32||

श्रौतीं - śrautīm - ears, Vedās; ब्रजन् अपि - vrajan api - though it goes (to the ears), though it follows (the Vedās); सदा - sadā - always; सरणिं - saraṇim - path; मुनीनां - munīnām - of the munīs; कामाक्षि - kāmakṣi - O Kāmakṣi; सन्ततम् अपि - santatam api - always; स्मृति मार्ग गामी - smṛti mārga gāmī - going on the path of the thoughts (of munīs), going on the path of smṛtis; कौटिल्यम् - kauṭilyam - crookedness; अम्ब - amba - O Mother; कथम् - katham - how; अस्थिरतां - asthiratām - fickleness; च - ca - and; धत्ते - dhatte - holds; चौर्यं - cauryam - robs; च - ca - and; पङ्कज रुचां - paṅkaja rucām - shine of the lotuses; त्वत् - tvat - your; अपाङ्ग पातः - apāṅga pātaḥ - drop of sidelong glance.

This Śloka brings out the beauty of the words śruti and smṛti.

श्रौतीं ब्रजन्नपि सदा सरणिं / मुनीनां कामाक्षि सन्ततम् अपि स्मृतिमार्गगामी ।

śrautīm vrajannapi sadā saraṇim / munīnām kāmakṣi santatam api
smṛtimārgagāmī |

O Kāmakṣi! (The drop of your sidelong glance) always reaches the ears¹ (śruti) (and) always follows the path of the Vedās² (śruti);

(The drop of your sidelong glance) is always in the path of the thoughts (smṛti) of the munīs (and) is always moving on the path of smṛtis³ (Śāstrās) of the munīs

Notes:

1. Devi's eyes are long and beautiful and are described as reaching the ears (*śruti*).
2. *Śrutis* are the Vedās which are not man-made.
3. *Smṛtis* are the Dharma Śāstrās which have been given by the *munīs*.

कौटिल्यम् अम्ब कथम् अस्थिरतां च धत्ते चौर्यं च पङ्कजरुचां त्वत् अपाङ्गपातः ॥

kauṭilyam amba katham asthiratāṃ ca dhatte cauryaṃ ca paṅkajarucāṃ tvat aapaṅgapātaḥ

How then does the drop of your sidelong glance hold crookedness (being curved, not straight) and fickleness (being unsteady) and a thieving (nature)—stealing the shine of the lotuses?¹

Notes:

1. The one who follows the path of the *śrutis* and *smṛtis* usually has a straightforward nature (*ārjavam*), a steady mind (*śama*, *samādhāna*), and a non-stealing nature (*āsteya*). The beauty and glory of the sidelong glance is brought out in contrast to these qualities in a poetic gesture. Devi's eyes are beautifully curved. They defeat the beauty of the lotus. Devi's glances are unsteady, flitting here and there, in her compassion to help the *jīvās*.

Summary:**The Conundrum of the Sidelong Glance of Kāmākṣī**

O Mother Kāmākṣī! The drop of your sidelong glance

- reaches the ears (*śruti*); follows the path of the Vedās (*śruti*)
- is always remembered (*smṛti*) by the *munīs*; is always moving on the path of *smṛtis* (*Śāstrās*) of the *munīs*

How then is the drop of your sidelong glance crooked (not straight), fickle (not steady), and thieving i.e. stealing the shine of the lotuses?

नित्यं श्रुतेः परिचितौ यतमानमेव

नीलोत्पलं निजसमीपनिवासलोलम् ।

प्रीत्यैव पाठयति वीक्षणदेशिकेन्द्रः

कामाक्षी किन्तु तव कालिमसम्प्रदायम् ॥33॥

nityaṃ śruteḥ paricitau yatamānameva

nīlotpalaṃ nijasamīpanivāsalolam |

prītyaiva pāṭhayati vīkṣaṇadeśikendraḥ

kāmākṣī kintu tava kālimasampradāyam ||33||

नित्यं - nityaṃ - always; श्रुतेः - śruteḥ - ears, Vedās; परिचितौ - paricitau - having familiarity with; यतमानम् एव - yatamānam eva - though attempting; नीलोत्पलं - nīlotpalaṃ - dark blue lily; निज समीप - nija samīpa - near the Guru; निवास - nivāsa - living; लोलम् - lolam - keen on; प्रीत्यैव - prītyaiva - with great affection; पाठयति - pāṭhayati - teaches; वीक्षण - vīkṣaṇa - glance; देशिक इन्द्रः - deśika indraḥ - best among Gurus; कामाक्षी - kāmākṣī - O Kāmākṣī; किन्तु - kintu - but; तव - tava - your; कालिम सम्प्रदायम् - kālima sampradāyam - tradition of darkness.

नित्यं श्रुतेः परिचितौ यतमानम् एव नीलोत्पलं निज समीप निवास लोलम् ।

nityaṃ śruteḥ paricitau yatamānam eva nīlotpalaṃ nija samīpa nivāsa lolam |

The dark blue lily flower which is always familiar with the ears (which adorns the ears) (which is familiar with the Vedās) is keen on attempting to live near the Guru¹...

Notes:

1. Beautiful women adorn themselves with a flower tucked in their ear (*śruti*). The dark blue lily adorning the ear of Devi is described as a student (usually known as *antevāsi*) who is familiar with the Vedās (*śruti*) and who is keen on living close to the Guru in order to learn from the Guru. The Guru here is the glance of Devi which reaches the ear as if it is keen on teaching the student.

प्रीत्यैव पाठयति वीक्षण देशिकेन्द्रः कामाक्षी किन्तु तव कालिम सम्प्रदायम् ॥

prītyaiva pāṭhayati vīkṣaṇa deśikendraḥ kāmākṣī kintu tava kālima sampradāyam ||

O Kāmākṣī! It is as if the glance of yours which is the best among Gurus is affectionately teaching the (dark blue lily) the tradition of darkness¹

Notes:

1. The eyes of Devi are long and beautiful and they are always described as reaching the ear. It is as if the glance of Devi is affectionately teaching the blue lily flower that adorns the ear. Both the sidelong glance of Devi and the blue lily flower are dark in color. The poet also playfully wonders if the sidelong glance is teaching the blue lily the lesson of dark (evil) nature.

Summary:**The Glance of Kāmākṣī as the Guru**

The dark blue lily flower which is always familiar with the ears (which adorns the ears) (also, which is the student familiar with the Vedās) is keen on living near the glance of yours, which is the best among Gurus. O Kāmākṣī! It is as if you are affectionately teaching the dark lily the tradition of darkness.

भ्रान्त्वा मुहुः स्तबकितस्मितफेनराशौ

कामाक्षि वक्त्ररुचिसञ्चयवारिराशौ ।

आनन्दति त्रिपुरमर्दननेत्रलक्ष्मीः

आलम्ब्य देवि तव मन्दमपाङ्गसेतुम् ॥34॥

bhrāntvā muhuḥ stabakitasmitaphenarāśau
 kāmākṣi vaktrarucisañcayavārirāśau |
 ānandati tripuramardananetralakṣmīḥ
 ālambya devi tava mandamapāṅgasetum ||34||

भ्रान्त्वा - bhrāntvā - having wandered; मुहुः - muhuḥ - frequently; स्तबकित - stabakita - bunch of flowers, bouquet; स्मित - smita - gentle smile; फेन राशौ - phena rāśau - in the mass of foam; कामाक्षि - kāmākṣi - O Kāmākṣi; वक्त्र - vaktra - face; रुचि - ruci - shine; सञ्चय - sañcaya - mass of; वारि राशौ - vāri rāśau - in the ocean, the receptacle of the water; आनन्दति - ānandati - enjoys the bliss; त्रिपुर मर्दन - tripura mardana - Śiva—the destroyer of Tripura; नेत्र - netra - the eye of; लक्ष्मीः - lakṣmīḥ - splendor of; आलम्ब्य - ālambya - having reached; देवि - devi - O Devi; तव - tava - your; मन्दम् - mandam - gentle; अपाङ्ग - apāṅga - sidelong glance - सेतुम् - setum - dam.

भ्रान्त्वा मुहुः स्तबकित स्मित फेनराशौ कामाक्षि वक्त्र रुचि सञ्चय वारिराशौ ।

bhrāntvā muhuḥ stabakita smita phenarāśau kāmākṣi vaktra ruci
 sañcaya vārirāśau |

O Kāmākṣi! (The splendor of the eye of Śiva) having frequently wandered in the ocean of the shine of your face in which the bouquet of your smiles is like the mass of foam...

आनन्दति त्रिपुरमर्दन नेत्र लक्ष्मीः आलम्ब्य देवि तव मन्दम् अपाङ्ग सेतुम् ॥

ānandati tripuramardana netra lakṣmīḥ ālambya devi tava mandam
 apāṅga setum ||

...the splendor of the eye of Śiva—the destroyer of Tripura, having reached the dam of your gentle sidelong glance (and resting there), enjoys the bliss. O Devi!

Summary:**The Sidelong Glance of Kāmākṣi as the Dam**

O Devi Kāmākṣi! The splendor of the eye of Śiva—the destroyer of Tripura having frequently wandered in the ocean of the shine of your face in which the bouquet of your smiles is like the mass of foam, and having reached the dam of your gentle sidelong glance (and resting there), enjoys the bliss.

श्यामा तव त्रिपुरसुन्दरि लोचनश्रीः

कामाक्षि कन्दलितमेदुरतारकान्तिः ।

ज्योत्स्नावती स्मितरुचापि कथं तनोति

स्पर्धामहो कुवलयेश्च तथा चकोरैः ॥35॥

śyāmā tava tripurasundari locanaśrīḥ

kāmākṣi kandalitameduratāarakāntiḥ |

jyotsnāvātī smitarucāpi kathaṃ tanoti

spardhāmaho kuvalayaiśca tathā cakoraiḥ ||35||

श्यामा - śyāmā - black, night; तव - tava - your; त्रिपुरसुन्दरि - tripurasundari - O Tripurasundari; लोचन श्रीः - locana śrīḥ - splendor of your eyes; कामाक्षि - kāmākṣi - O Kāmākṣi; कन्दलित - kandalita - blossomed, delightful; मेदुर - medura - soft; तार कान्तिः - tāra kāntiḥ - shine of the stars, shine of the pupil (of the eye); ज्योत्स्नावती - jyotsnāvātī - moonlight; स्मित रुच - smita ruca - radiance of the gentle smile; अपि - āpi - even though; कथं तनोति - kathaṃ tanoti - how does it; स्पर्धाम् - spardhām - compete; अहो - aho - it is a wonder; कुवलयेः - kuvalayai - lilies; च - ca - and; तथा - tathā - also; चकोरैः - cakoraiḥ - Cakora birds.

श्यामा तव त्रिपुरसुन्दरि लोचनश्रीः / कामाक्षि / कन्दलित मेदुर तार कान्तिः ।

śyāmā tava tripurasundari locanaśrīḥ / kāmākṣi / kandalita medura tāra kāntiḥ |

O Tripurasundari! The night (the black shine) of the splendor of your eyes; with the shine of the blossomed soft stars (pupils of the eyes) ...

ज्योत्स्नावती स्मितरुच अपि / कथं तनोति स्पर्धाम् अहो कुवलयेश्च तथा चकोरैः ॥

jyotsnāvātī smitaruca api / katham tanoti spardhām aho kuvalayaiśca
tathā cakoraiḥ ॥

...with the moonlight of the radiance of your gentle smile; How does it compete with the lilies and Cakora birds? It is a wonder!¹

Notes:

1. Beautiful eyes are usually poetically compared to lilies and Cakora birds. Moon nights are always favorable to the lilies and Cakora birds. The lilies bloom with the rising moon and the moon rays are the food of the Cakora birds. The eyes of Kāmākṣi, however, defeat the lilies and Cakora birds in beauty. The poet, who describes the eyes of Kāmākṣi as the dark night and the gentle smile as the moonlight, wonders at the contradictory nature of the night of the Devi's eyes. Instead of being favorable to the lilies and Cakora birds as night should be, they are instead in competition with them.

Summary:

The Wonder of the Night of the Splendor of the Eyes of Kāmākṣi

O Tripurasundari! O Kāmākṣi! It is a wonder that the night of the splendor of your eyes with the shine of the blossomed soft stars (pupils of the eyes) and with the moonlight of the radiance of your gentle smile competes with the lilies and Cakora birds!

कालाञ्जनं च तव देवि निरीक्षणं च

कामाक्षि साम्यसरणिं समुपैति कान्त्या ।

निःशेषनेत्रसुलभं जगतीषु पूर्वं

अन्यत्रिनेत्रसुलभं तुहिनाद्रिकन्ये ॥36॥

kālāñjanaṃ ca tava devi nirīkṣaṇaṃ ca

kāmākṣi sāmyasaraṇiṃ samupaiti kāntyā |

niśśeṣanetrasulabhaṃ jagatīṣu pūrvam

anyattrinetrasulabhaṃ tuhinādrīkanye ||36||

कालाञ्जनं - kālāñjanaṃ - black collyrium; च - ca - and; तव - tava - your; देवि - devi - O Devi; निरीक्षणं - nirīkṣaṇaṃ - glance; च - ca - and; कामाक्षि - kāmākṣi - O Kāmākṣi; साम्य सरणिं - sāmya saraṇiṃ - path of equality; समुपैति - samupaiti - attain; कान्त्या - kāntyā - shine; निःशेष - niśśeṣa - without balance, all; नेत्र - netra - eyes; सुलभं - sulabhaṃ - easily attainable; जगतीषु - jagatīṣu - in all the worlds; पूर्व - pūrvam - the former (black collyrium); अन्यत् - anyat - the other (Devi's glance); त्रिनेत्र सुलभं - trinetra sulabhaṃ - easily attainable for Śiva—the one with three eyes; तुहिनाद्रिकन्ये - tuhinādrīkanye - O Daughter of the Snow-capped Mountain, O Daughter of Himavān.

कालाञ्जनं च तव देवि निरीक्षणं च कामाक्षि साम्यसरणिं समुपैति कान्त्या ।

kālāñjanaṃ ca tava devi nirīkṣaṇaṃ ca kāmākṣi sāmyasaraṇiṃ samupaiti kāntyā |

O Devi Kāmākṣi! The black collyrium and your glance (both) attain the path of equality¹ in (their) shine.

Notes:

1. The black collyrium and Devi's dark glance are both similar in shine.

निःशेष नेत्र सुलभं जगतीषु पूर्व / अन्यत् त्रिनेत्र सुलभं / तुहिनाद्रिकन्ये ॥

niśśeṣa netra sulabhaṃ jagatīṣu pūrvam / anyat trinetra sulabhaṃ / tuhinādrīkanye ||

The former (black collyrium) is easily attainable by all, in all the worlds; The other (Devi's glance) is easily attainable only by Śiva—the one with three eyes¹; O Daughter of Snow-capped Mountain!

Notes:

1. Śiva drinks the beauty of Devi's eyes with all his three eyes.

Summary:**The Glance of Kāmākṣi versus the Black Collyrium**

O Devi Kāmākṣi! O Daughter of Snow-capped Mountain! The black collyrium and your glance are equal in terms of shine. However, the former (black collyrium) is easily attainable by all, in all the worlds. The other (Devi's glance) is easily attainable only by Śiva—the one with three eyes.

धूमाङ्कुरो मकरकेतनपावकस्य
कामाक्षि नेत्ररुचिनीलिमचातुरी ते ।

अत्यन्तमद्भुतमिदं नयनत्रयस्य
हर्षोदयं जनयते हरिणाङ्कमौलेः ॥37॥

dhūmāṅkuro makaraketanapāvakasya
kāmākṣi netrarucinīlimacāturī te |
atyantamadbhutamidam nayanatrayasya
harṣodayaṃ janayate hariṇāṅkamauleḥ ||37||

धूम अङ्कुरः - dhūma aṅkuraḥ - bud or creeper of smoke; मकरकेतन - makaraketana - Manmatha—the one with fish insignia on his banner; पावकस्य - pāvakasya - of the fire; कामाक्षि - kāmākṣi - O Kāmākṣi; नेत्र - netra - eye; रुचि - ruci - radiance; नीलिम - nīlima - blackness; चातुरी - cāturī - amiability of; ते - te - your; अत्यन्तम् - atyantam - very; अद्भुतम् - adbhutam - wonderful, unusual; इदं - idaṃ - this; नयन त्रयस्य - nayana trayasya - for the three eyes; हर्ष - harṣa - happiness; उदयं - udayaṃ - rise of; जनयते - janayate - generating; हरिणाङ्कमौलेः - hariṇāṅka mauleḥ - Śiva—the one who has the moon [that which has the mark (aṅka) of the deer (hariṇā)] on the head (mauleḥ).

धूमाङ्कुरः मकरकेतन पावकस्य कामाक्षि नेत्र रुचि नीलिम चातुरी ते ।

dhūmāṅkuraḥ makaraketana pāvakasya kāmākṣi netra ruci nīlima
cāturī te |

O Kāmākṣi! The amiable¹ black radiance of your eye is the creeper of smoke of the fire of Manmatha—the one with the fish insignia on his banner

Notes:

1. The radiance of Devi's dark eyes which is being described as smoke is highlighted as being amiable, in contrast to the usual smoke that can bother or irritate the eyes.

अत्यन्तम् अबुधुतम् इदं नयनत्रयस्य हर्षोदयं जनयते हरिणाङ्कमौलेः ॥

atyantam adbhutam idaṃ nayanatrayasya harṣodayaṃ janayate hariṇāṅkamauleḥ ॥

This (smoke) is very unusual¹, for, it generates the rise of happiness in the three eyes of Śiva—the one who has the moon on his head

Notes:

1. Smoke can bother the eyes. The smoke of the radiance of Devi's eyes, however, creates happiness in the eyes of Śiva. Śiva has three eyes, one of which is the eye of fire. Śiva burned Manmatha with this third eye of fire. But that same eye now attains bliss from the smoke caused by fire of Manmatha.

Summary:

The Wonder of the Smoke of the Eyes of Kāmākṣi

O Kāmākṣi! The amiable black radiance of your eye is the creeper (wisp) of smoke of the fire of Manmatha—the one with the fish insignia on his banner. This smoke is very unusual, for, it generates the rise of happiness in the three eyes of Śiva—the one who has the moon on his head.

आरम्भलेशसमये तव वीक्षणस्य
कामाक्षि मूकमपि वीक्षणमात्रनम्रम् ।
सर्वज्ञता सकललोकसमक्षमेव
कीर्तिस्वयंवरणमाल्यवती वृणीते ॥38॥

ārambhaleśasamaye tava vīkṣaṇasya
kāmakṣi mūkamapi vīkṣaṇamātranamram |
sarvajñatā sakalalokasamakṣameva
kīrtisvayaṃvaraṇamālyavatī vṛṇīte ||38||

आरम्भलेशसमये - ārambhaleśasamaye - at just the very beginning of; तव - tava - your; वीक्षणस्य - vīkṣaṇasya - direction of glance; कामाक्षि - kāmakṣi - O Kāmākṣi; मूकं अपि - mūkaṃ api - though mute; वीक्षण मात्र - vīkṣaṇa mātra - only for (your) glance; नम्रम् - namram - bowing down; सर्वज्ञता - sarvajñatā - (the maiden called) omniscience; सकल - sakala - all; लोक - loka - worlds; समक्षम् एव - samakṣam eva - in front of; कीर्ति स्वयंवरण माल्यवती - kīrti svayaṃvaraṇa mālyavatī - the svayaṃvara garland of fame; वृणीते - vṛṇīte - chooses, selects.

This Śloka is a reference to the poet Śrī Mūka Kavi's own history. Śrī Mūka Kavi, though mute, by the grace of Devi ascended to the Sarvajñāna Peetham and the position of Śaṅkarācārya of the Kānchi Kāmakoṭi Peetham during 399-437 CE.

आरम्भलेशसमये तव वीक्षणस्य कामाक्षि मूकं अपि वीक्षणमात्र नम्रम् ।

ārambhaleśasamaye tava vīkṣaṇasya kāmakṣi mūkam api vīkṣaṇamātra
namram |

O Kāmākṣi! The one who bows down (desiring) only your glance; at the time (of receiving) the beginning of the direction of your glance; even if mute...

सर्वज्ञता सकललोक समक्षम् एव / कीर्ति स्वयंवरण माल्यवती / वृणीते ॥

sarvajñatā sakalaloka samakṣam eva / kīrti svayaṃvaraṇa mālyavatī
vṛṇīte ||

*...is chosen in front of all the worlds by the maiden of omniscience
with the svayaṃvara garland of fame.*

Summary:

The Glory of the Glance of Kāmākṣi that Bestows Omniscience and Fame on even the Mute

O Kāmākṣi! When one bows down desiring only your glance and starts to receive the beginning of the direction of your glance, that person, even if mute, is chosen in front of all the worlds by the maiden of omniscience with the *svayaṃvara* garland of fame.

कालाम्बुवाह इव ते परितापहारी
कामाक्षि पुष्करमधःकुरुते कटाक्षः ।
पूर्वः परं क्षणरुचा समुपैति मैत्रीम्
अन्यस्तु संततरुचिं प्रकटीकरोति ॥39॥

kālāmbuvāha iva te paritāpahārī
kāmākṣi puṣkaramadhaḥkurute kaṭākṣaḥ |
pūrvaḥ paraṃ kṣaṇarucā samupaiti maitrīm
anyastu santataruciṃ prakaṭīkaroti ||39||

कालाम्बुवाह इव - kālāmbuvāha iva - like the dark rain-bearing cloud; ते - te - your; परितापहारी - paritāpahārī - mitigates heat (in the context of the rain-bearing cloud), mitigates misery (in the context of the sidelong glance); कामाक्षि - kāmākṣi - O Kāmākṣi; पुष्करम् - puṣkaram - water, blue lotus; अधः कुरुते - adhaḥ kurute - rains down (in the context of water), ridicules (in the context of the lotus); कटाक्षः - kaṭākṣaḥ - sidelong glance; पूर्वः - pūrvaḥ - the former (the dark rain-bearing cloud); परं - paraṃ - but; क्षण रुचा - kṣaṇa rucā - lightening which shines (only) for a second; समुपैति - samupaiti - attains; मैत्रीम् - maitrīm - friendship; अन्यस्तु -

anyastu - the other (the sidelong glance); संतत रुचिं - santata ruciṃ - constant shine; प्रकटीकरोति - prakāṭīkaroti - expresses.

कालाम्बुवाह इव ते परितापहारी कामाक्षि पुष्करम् अधः कुरुते कटाक्षः ।

kālāmbuvāha iva te paritāpahārī kāmākṣi puṣkaram adhaḥ kurute kaṭākṣaḥ ।

O Kāmākṣi! Your dark rain-bearing cloud-like sidelong glance mitigates misery just as the rain-bearing cloud mitigates heat; (it) lowers (ridicules) the blue lotus (in beauty), just as the rain-bearing cloud lowers (lets down) water...

पूर्वः परं क्षणरुचा समुपैति मैत्रीम् / अन्यस्तु संततरुचिं प्रकटीकरोति ॥

pūrvāḥ paraṃ kṣaṇarucā samupaiti maitrīm / anyastu santataruciṃ prakāṭīkaroti ॥

The former (the rain-bearing cloud) attains friendship with the shine (of lightning) only for a second; while the other (the rain-bearing cloud-like sidelong glance) expresses constant shine

Summary:

The Glory of the Sidelong Glance of Kāmākṣi as the Dark Rain-Bearing Cloud

O Kāmākṣi! Your dark rain-bearing cloud-like sidelong glance
 - mitigates misery, just as the rain-bearing cloud mitigates heat
 - lowers (ridicules) the blue lotus (in beauty), just as the rain-bearing cloud lowers (lets down) water.

The rain-bearing cloud attains friendship with the shine (of lightning) only for a fraction of a second while your rain-bearing cloud-like sidelong glance expresses constant shine.

सूक्ष्मेऽपि दुर्गमतरेऽपि गुरुप्रसाद-
 साहाय्यकेन विचरन्नपवर्गमार्गे ।
 संसारपङ्कनिचये न पतत्यमूं ते
 कामाक्षि गाढमवलम्ब्य कटाक्षयष्टिम् ॥40॥

sūkṣme'pi durgamatare'pi guruprasāda-
 sāhāyyakena vicarannapavargamārge |
 saṃsārapaṅkanicaye na patatyamūṃ te
 kāmākṣi gāḍhamavalambya kaṭākṣayaṣṭim ||40||

सूक्ष्मः अपि - sūkṣmaḥ api - though subtle; दुर्गमतरः अपि - durgamatarah api - though very difficult to travel or cross; गुरु प्रसाद - guru prasāda - blessing of the Guru; साहाय्यकेन - sāhāyyakena - with the help of; विचरन् - vicaran - moving about; अपवर्गमार्गे - apavargamārge - in the path (*marga*) of mokṣa (*apavarga*); संसार पङ्क निचये - saṃsāra paṅka nicaye - in the mass (*nicaya*) of slush (*paṅka*) of *saṃsāra* (cycle of birth and death); न पतति - na patati - does not fall; अमूं - amūṃ - this (stick); ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; गाढम् - gāḍham - firmly; अवलम्ब्य - avalambya - grasping; कटाक्ष यष्टिम् - kaṭākṣa yaṣṭim - the staff of the sidelong glance.

सूक्ष्मेऽपि दुर्गमतरेऽपि / गुरुप्रसाद साहाय्यकेन विचरन् अपवर्गमार्गे ।

sūkṣme'pi durgamatare'pi / guruprasāda sāhāyyakena vicaran
 apavarga mārge |

(The path of mokṣa) though subtle, though very difficult to cross¹; the one moving on the path of mokṣa with the help of the blessings of the Guru...

Notes:

1. The Kaṭhopaniṣad says:

उत्तिष्ठत जाग्रत
 प्राप्य वरान् निबोधत ।

क्षुरस्य धारा निश्चिता दुरत्यया
 दुर्ग पथस्तत् कवयो वदन्ति ॥१.३.१४ ॥
 uttiṣṭhata jāgrata
 prāpya varān nibodhata |
 kṣurasya dhārā niśitā duratyayā
 durgam pathastat kavayo vadanti ||1.3.14||

Arise Awake!

Having reached the great teachers, learn!

Like the sharp edge of a razor is that path, difficult to cross and hard to tread—thus say the wise. ||1.3.14||

संसारपङ्कनिचये न पतत्यमूं ते कामाक्षि गाढम् अवलम्ब्य कटाक्षयष्टिम् ॥

saṃsārapaṅkanicaye na patatyamūṃ te kāmākṣi gāḍham avalambya
 kaṭākṣayaṣṭim ||

...does not fall into the mass of slush of saṃsāra by firmly grasping this staff¹ of your sidelong glance². O Kāmākṣi!

Notes:

1. The *Amaranātha Māhātmyam*, a part of the *Bhṛṅgīśa Saṃhita*, which is a discourse of Śiva to Parvati (*Śrī Bhairava Bhairavi Samvāda*), describes the process of pilgrimage to Amaranāth and mentions the donation of the staff (*yaṣṭi dāna*) after having darśan of Amareśvara.

In the Eleventh *Patala* (Chapter) titled *Śrī Amaranātha Phalavarṇanam*, Śiva says, "After having darśan, the pilgrim should descend and perform *śrāddha* at the highly meritorious confluence of the Amaravati and Panchatarangini. The *pitṛs* feel elated and dance with joy. O Maheswari, the wise pilgrim should then worship Ganapati in the Mahāgrāma (great village) called Māmala with various offerings, flowers etc. and then proceed to Navadala and deposit the *yaṣṭi* (staff) in the waters of Ganga, chanting the following mantrās—

यष्टे ह्याधारभूतासि साक्षिभूतासि वै यतः । सत्कर्मणश्च तीर्थस्य यात्रां मम निवेदय ॥११.६२॥
 यष्टे सृष्टिस्वरूपासि स्थितिप्रलयकारिणि । यष्टे विष्णुप्रियासि त्वं शिवशक्तिस्वरूपिणि ॥ ११.६३॥
 तस्मान्मे पापसंघांश्च हित्वा याहि स्वकं पदम् । गङ्गे प्रियासि देवस्य शिरसि धूर्जटिः प्रिया ॥११.६४॥
 प्रिया पुरतो देवदेवस्य यात्रां मम निवेदय । इति मन्त्रेण देवेशि यष्टिं गङ्गाम्भसि क्षिपेत् ॥ ११.६५॥

yaṣṭe hyādhārabhūtāsi sākṣibhūtāsi vai yataḥ |
 satkarmaṇaśca tīrthasya yātrāṃ mama nivedaya ||11.62||
 yaṣṭe sṛṣṭisvarūpāsi sthitipralayakāriṇi |
 yaṣṭe viṣṇupriyāsi tvaṃ śivaśaktisvarūpiṇi ||11.63||
 tasmānme pāpasamghāṃśca hitvā yāhi svakaṃ padam |
 gaṅge priyāsi devasya śirasi dhūrjateḥ priyā ||11.64||
 priyā purato devadevasya yātrāṃ mama nivedaya |
 iti mantraṇa deveśi yaṣṭim gaṅgāmbhasi kṣipet ||11.65||

Yaṣṭi, you are the support and witness. Please convey my good karmās and pilgrimage of *tīrtha* to Ívara. *Yaṣṭi*, you are of the form of creation, sustenance and destruction. You are loved by Viṣṇu and you are of the form of Śiva and Śakti. Hence, please destroy my accumulation of sins and return to your original state. Ganga, you are the love of Śiva, and his head is your abode. Ganga, please convey my *tīrtha yātra* to Śiva. ||11.62-11.65||

With these mantrās (11.62-11.65), the *yaṣṭi* should be left in the Ganga waters. The pilgrim should then take bath in Pātāla Ganga and finally return home.

For the complete lecture on *Amaranātha Māhātmyam*, please refer to lecture by Śrī. P. R Kannan: [Amaranātha Māhātmyam](#).

2. This emphasizes the fact that though one may be on the path of *jñāna*, *bhakti* towards the sidelong glance of Kāmākṣi is still essential. Further, Devi in her compassion offers the aspirant of *jñāna mārga* the staff of her sidelong glance to protect him from slipping in the slush of *saṃsāra*.

Summary:**The Staff of the Sidelong Glance of Kāmākṣi**

O Kāmākṣi! The one who, by the help of the blessings of the Guru, moves on the path of *mokṣa* (*jñāna mārga*) that is subtle and very difficult to travel, does not fall into the mass of slush of *saṃsāra* by firmly grasping the stick of your sidelong glance.

कामाक्षि सन्ततमसौ हरिनीलरत्न-
स्तम्भे कटाक्षरुचिपुञ्जमये भवत्याः ।
बद्धोऽपि भक्तिनिगलैर्मम चित्तहस्ती
स्तम्भं च बन्धमपि मुञ्चति हन्त चित्रम् ॥41॥

kāmākṣi santatamasau harinīlaratna-
stambhe kaṭākṣarucipuñjamaye bhavatyāḥ ।
baddho'pi bhaktinigalairmama cittahastī
stambhaṃ ca bandhamapi muñcati hanta citram ॥41॥

कामाक्षि - kāmākṣi - O Kāmākṣi; सन्ततम् - santatam - always; असौ - asau - this (mind); हरिनीलरत्न - harinīlaratna - blue sapphire gemstone; स्तम्भे - stambhe - in the post, pillar; कटाक्ष रुचि - kaṭākṣa ruci - radiance of sidelong glance; पुञ्जमये - puñjamaye - in the mass of; भवत्याः - bhavatyāḥ - your; बद्धः अपि - baddhaḥ api - though tied; भक्ति निगलैः - bhakti nigalaiḥ - by the chains of devotion; मम - mama - my; चित्तहस्ती - citta hastī - elephant of the mind; स्तम्भं - stambhaṃ - the pillar of ignorance; च - ca - and; बन्धम् अपि - bandham api - also, the chains or bondage of *saṃsāra*; मुञ्चति - muñcati - is released from; हन्त चित्रम् - hanta citram - what a wonder.

कामाक्षि / सन्ततम् असौ / हरिनीलरत्न स्तम्भे कटाक्षरुचि पुञ्जमये भवत्याः ।

kāmākṣi / santatam asau / harinīlaratna stambhe kaṭākṣaruci
puñjamaye bhavatyāḥ ।

O Kāmākṣi! This (elephant of my mind is) always (tied to) the blue sapphire gemstone pillar of the mass of shine of your sidelong glance...

बद्धोऽपि भक्ति निगलैः मम चित्तहस्ती / स्तम्भं च बन्धम् अपि मुञ्चति / हन्त चित्रम् ॥

baddho'pi bhaktinigalairmama cittahastī / stambhaṃ ca bandhamapi muñcati hanta citram ||

...Though the elephant of my mind is always tied by the chains of devotion; it is released from the chains of saṃsāra that bind my mind to the pillar of ignorance. What a wonder!

Summary:

The Wonder of the Pillar of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! Though the elephant of my mind is always tied to the blue sapphire gemstone-studded pillar of the mass of shine of your sidelong glance, by the chains of devotion, it is released from the chains of saṃsāra that bind my mind to the pillar of ignorance. What a wonder!

कामाक्षि कार्णयमपि सन्ततमञ्जनं च

बिभ्रन्निसर्गतरलोऽपि भवत्कटाक्षः ।

वैमल्यमन्वहमनञ्जनां च भूयः

स्थैर्यं च भक्तहृदयाय कथं ददाति ॥42॥

kāmākṣi kārṣṇayamapi santatamañjanaṃ ca

bibhrannisargataralo'pi bhavatkaṭākṣaḥ |

vaimalyamanvahanamañjanatāṃ ca bhūyaḥ

sthairyam ca bhaktahṛdayāya katham dadāti ||42||

कामाक्षि - kāmākṣi - O Kāmākṣi; कार्णयम् अपि - kārṣṇayam api - though (holding) blackness; सन्ततम् - santatam - always; अञ्जनं - añjanaṃ - (black) collyrium; च - ca - and; बिभ्रन् - bibhran - holding; निसर्ग - nisarga - by nature; तरलः अपि - taralaḥ api - even though fickle, flitting; भवत् - bhavat - your; कटाक्षः - kaṭākṣaḥ - sidelong glance; वैमल्यम् - vaimalyam -

purity, whiteness; अन्वहम् - anvaham - always; अनञ्जनतां - anañjanatām - no blemish (in character); च - ca - and; भूयः - bhūyaḥ - further; स्थैर्य - sthairyam - steadiness; च - ca - and; भक्त हृदयाय - bhakta hṛdayāya - to the heart of the devotee; कथं ददाति - katham dadāti - how does it give.

कामाक्षि कार्णयम् अपि सन्ततम् अञ्जनं च बिभ्रन् / निसर्ग तरलः अपि / भवत् कटाक्षः ।

kāmākṣi kārṣṇayam api santatam añjanam ca bibhran / nisarga taralaḥ
api / bhavat kaṭākṣaḥ |

O Kāmākṣi! Your sidelong glance always holds blackness, always holds (the characteristic of applied) collyrium, and is flitting by nature...

वैमल्यम् अन्वहम् अनञ्जनतां च भूयः स्थैर्यं च भक्तहृदयाय कथं ददाति ॥

vaimalyam anvaham anañjanatām ca bhūyaḥ sthairyam ca
bhaktahṛdayāya katham dadāti ||

How does it always give the hearts of the devotee purity, blemish-less character, and steadiness (totally contrasting characteristics)?

Summary:

The Conundrum of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! Your sidelong glance always holds blackness, always holds the characteristic of applied collyrium, and is flitting by nature. How then does it always give the hearts of the devotee (the contrasting characteristics of) purity, blemish-less character, and steadiness?

मन्दस्मितस्तबकितं मणिकुण्डलांशु-

स्तोमप्रवालरुचिरं शिशिरीकृताक्षम् ।

कामाक्षि राजति कटाक्षरुचेः कदम्बम्

उद्यानमम्ब करुणाहरिणेषणायाः ॥43॥

mandasmitastabakitaṃ maṇikuṇḍalāṃśu-

stomapravālaruciraṃ śiśīrīkṛtākṣam |

kāmākṣi rājati kaṭākṣaruceḥ kadambam

udyānamamba karuṇāhariṇekṣaṇāyāḥ ||43||

मन्दस्मित - mandasmita - gentle smile; स्तबकितं - stabakitaṃ - bunch of flowers; मणि कुण्डल अंशु - maṇi kuṇḍala aṃśu - rays of the gems of earrings; स्तोम - stoma - mass of; प्रवाल - pravāla - shoots; रुचिरं - ruciraṃ - the shine of; शिशिरीकृत आशम् - śiśirīkṛta āśam - cooling all the directions (āśā); कामाक्षि - kāmākṣi - O Kāmākṣi; राजति - rājati - shines; कटाक्षरुचेः - kaṭākṣaruceḥ - of the radiance of the sidelong glance; कदम्बम् - kadambam - of Kadama flowers; उद्यानम् - udyānam - garden; अम्ब - amba - O Mother; करुणा - karuṇā - compassion; हरिणैक्षणायाः - hariṇekṣaṇāyāḥ - the one with eyes like the female deer.

मन्दस्मित स्तबकितं / मणिकुण्डलांशु स्तोम प्रवाल रुचिरं / शिशिरीकृत आशम् ।

mandasmita stabakitaṃ / maṇikuṇḍalāṃśu stoma pravāla ruciraṃ / śiśirīkṛta āśam |

(The radiance of your sidelong glance) in which the gentle smile is the bunch of flowers; in which the mass of rays from the gem-studded earrings are the shoots; which cools all directions...

कामाक्षि राजति कटाक्षरुचेः कदम्बम् उद्यानम् अम्ब करुणा हरिणैक्षणायाः ॥

kāmākṣi rājati kaṭākṣaruceḥ kadambam udyānam amba karuṇā hariṇekṣaṇāyāḥ ||

O Mother Kāmākṣi! The radiance of your sidelong glance shines as the kadamba flower garden of the female deer-eyed woman of compassion.

Summary:

The Garden of the Sidelong Glance of Kāmākṣi

O Mother Kāmākṣi! The radiance of your sidelong glance

- in which the gentle smile is the bunch of flowers

- in which the mass of rays from the gem-studded earrings are the shoots

- which cools all directions
shines as the *kadamba* flower garden of the female deer-eyed woman
of compassion.

कामाक्षि तावककटाक्षमहेन्द्रनील-
सिंहासनं श्रितवतो मकरध्वजस्य ।
साम्राज्यमङ्गलविधौ मणिकुण्डलश्रीः
नीराजनोत्सवतरङ्गितदीपमाला ॥44॥

kāmākṣi tāvakakaṭākṣamahendranīla-
siṃhāsanam śritavato makaradhvajasya |
sāmrājyamaṅgalavidhau maṇikuṇḍalaśrīḥ
nīrājanotsavatarāṅgitadīpamālā ||44||

कामाक्षि - kāmākṣi - O Kāmākṣi; तावक - tāvaka - your; कटाक्ष - kaṭākṣa -
sidelong glance; महेन्द्रनील - mahendranīla - (studded with) Indranīla (blue
sapphire) gemstones; सिंहासनं - siṃhāsanam - throne; श्रितवतः - śritavataḥ
- has attained; मकरध्वजस्य - makaradhvajasya - for Manmatha—the one
with fish (*makara*) insignia on his banner (*dhvaja*); साम्राज्य मङ्गल विधौ -
sāmrājya maṅgala vidhau - in the auspicious process of coronation;
मणि कुण्डल श्रीः - maṇi kuṇḍala śrīḥ - the splendor of the gem-studded
earrings; नीराजन उत्सव - nīrājana utsava - festivity of auspicious
illuminating lights; तरङ्गित - taraṅgita - waving of; दीपमाला - dīpamālā -
garland (sequence) of lights.

कामाक्षि तावक कटाक्ष महेन्द्रनील सिंहासनं श्रितवतः मकरध्वजस्य ।

kāmākṣi tāvaka kaṭākṣa mahendranīla siṃhāsanam śritavataḥ
makaradhvajasya

*O Kāmākṣi! For Manmatha—the one with with the fish insignia on his
banner, who has attained the blue sapphire-studded throne of your
sidelong glance...*

साम्राज्यमङ्गलविधौ मणिकुण्डलश्रीः नीराजनोत्सव तरङ्गित दीपमाला ॥

sāmrajyamaṅgalavidhau maṇikuṇḍalaśrīḥ nīrājanotsava taraṅgita dīpamālā ॥

...the splendid rays emanating from (your) gem-studded earrings are the waving sequence of lights in the festivity of illuminating lights during the auspicious process of coronation

Summary:

The Coronation of Manmatha on the Throne of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! The splendid rays emanating from your gem-studded earrings are the waving sequence of lights in the festivity of illuminating lights during the auspicious coronation of Manmatha—the one with with the fish insignia on his banner, who has attained the blue sapphire-studded throne of your sidelong glance.

मातः क्षणं स्रपय मां तव वीक्षितेन

मन्दाक्षितेन सुजनैरपरोक्षितेन ।

कामाक्षि कर्मतिमिरोत्करभास्करेण

श्रेयस्करेण मधुपद्युतितस्करेण ॥45॥

mātaḥ kṣaṇaṃ snapaya māṃ tava vīkṣitena

mandākṣitena sujanairaparokṣitena |

kāmākṣi karmatimirotkarabhāskareṇa

śreyaskareṇa madhupadyutitaskareṇa ॥45॥

मातः - mātaḥ - O Mother; क्षणं - kṣaṇaṃ - for a second; स्रपय - snapaya - bathe; मां - māṃ - me; तव - tava - your; वीक्षितेन - vīkṣitena - by the glance; मन्दाक्षितेन - mandākṣitena - gentle, bashful glance; सुजनैः - sujanaiḥ - by virtuous people; अपरोक्षितेन - aparokṣitena - seen directly; कामाक्षि - kāmākṣi - O Kāmākṣi; कर्म तिमिरः - karma timiraḥ - darkness of karma; उत्कर - utkara - mass of; भास्करेण - bhāskareṇa - by the sun; श्रेयस्करेण -

śreyaskareṇa - bestowing spiritual well-being; मधुप - madhupa - bee;
द्युति - dyuti - shine of; तस्करेण - taskareṇa - being robbed.

मातः क्षणं स्रपय मां तव वीक्षितेन / मन्दाक्षितेन / सुजनैः अपरोक्षितेन ।

mātaḥ kṣaṇaṃ snapaya māṃ tava vīkṣitena / mandākṣitena / sujanaiḥ
aparokṣitena |

*O Mother! Bathe me for a second in your glance; which is gentle and
bashful; which is seen directly by the virtuous people*

कामाक्षि / कर्म तिमिरोत्कर भास्करेण / श्रेयस्करेण / मधुप द्युति तस्करेण ॥

kāmākṣi / karma timirotkara bhāskareṇa / śreyaskareṇa / madhupa
dyuti taskareṇa ||

*...which is the sun (that dispels) the mass¹ of darkness of karma;
which bestows spiritual well-being²; which steals the shine of the bee;
O Kāmākṣi!*

Notes:

1. 'Mass' indicates all the karma accumulated over lifetimes.
2. The sidelong glance of Devi brings us śreyas which is spiritual well being.

The Kaṭhōpaniṣad talks about the paths of śreyas—the path of the good (for the ultimate goal) and preyas—the path of the pleasant (for the senses). Preyas are the choices that gratify the senses but which are not good for spiritual advancement. Śreyas, on the other hand, are the choices that might not be pleasant to the senses in the short run but support spiritual advancement in the long run.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते

उभे नानार्थे पुरुषं सिनीतः ।

तयोः श्रेय आददानस्य साधु

भवति हीयतेऽर्थाच्च उ प्रेयो वृणीते ॥१.२.१॥

anyacchreyo'nyadutaiva preyaste
 ubhe nānārthe puruṣaṃ sinītaḥ |
 tayoh śreya ādadānasya sādhu
 bhavati hīyate'rthādya u preyo vṛṇīte ||1.2.1||

Yama said, "One is good, while another indeed is pleasant. These two, having different objects, chain a man. Blessed is he who, between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end goal." ||1.2.1||

श्रेयश्च प्रेयश्च मनुष्यमेतः
 तौ सम्परीत्य विविनक्ति धीरः ।
 श्रेयो हि धीरोऽभि प्रेयसो वृणीते
 प्रेयो मन्दो योगक्षेमाद् वृणीते ॥१.२.२॥
 śreyaśca preyaśca manuṣyametaḥ
 tau samparītya vivinakti dhīraḥ |
 śreyo hi dhīro'bhi preyaso vṛṇīte
 preyo mando yogakṣemād vṛṇīte ||1.2.2||

Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment. ||1.2.2||

Summary:

Prayer to the Sidelong Glance of Kāmākṣi

O Mother Kāmākṣi! Bathe me for a second in your glance

- which is gentle and bashful
- which is seen directly by the virtuous people
- which is the sun (that dispels) the mass of darkness of karma
- which bestows spiritual well-being
- which steals the shine of the bee.

प्रेमापगापयसि मज्जनमारचय्य
 युक्तः स्मितांशुकृतभस्मविलेपनेन ।
 कामाक्षि कुण्डलमणिद्युतिभिर्जटालः
 श्रीकण्ठमेव भजते तव दृष्टिपातः ॥46॥

premāpagāpayasi majjanamāracayya
 yuktaḥ smitāṃśukṛtabhasmavilepanena |
 kāmākṣi kuṇḍalamaṇidyutibhirjaṭālaḥ
 śrīkaṇṭhameva bhajate tava dṛṣṭipātaḥ ||46||

प्रेम - prema - love; आपगा - āpagā - river of; पयसि - payasi - waters of;
 मज्जनम् - majjanam - immersion in; आरचय्य - āracayya - doing; युक्तः -
 yuktaḥ - together with; स्मित - smita - gentle smile; अंशु - aṃśu - rays of;
 कृत - kṛta - created from; भस्म - bhasma - vibhuti, scared ash; विलेपनेन -
 vilepanena - by the anointment of; कामाक्षि - kāmākṣi - O Kāmākṣi; कुण्डल
 मणि द्युतिभिः - kuṇḍala maṇi dyutibhiḥ - shining rays from the gem-
 studded earrings; जटालः - jaṭālaḥ - matted locks; श्रीकण्ठम् - śrīkaṇṭham -
 Śiva—the one who holds the poison (śrī) in the neck (kaṇṭha); एव - eva
 - only; भजते - bhajate - attains; तव - tava - your; दृष्टिपातः - dṛṣṭipātaḥ - drop
 of (your) glance.

प्रेम आपगा पयसि मज्जनम् आरचय्य / युक्तः स्मित अंशु कृत भस्म विलेपनेन ।

premāpagāpayasi majjanamāracayya / yuktaḥ smita aṃśu kṛta bhasma
 vilepanena |

*Having immersed (having bathed) in the waters of the river of love;
 accompanied with the anointment of vibhūti (scared ash) created from
 the rays of the gentle smile...*

कामाक्षि / कुण्डल मणि द्युतिभिः जटालः / श्रीकण्ठम् एव भजते तव दृष्टिपातः ॥

kāmākṣi / kuṇḍala maṇi dyutibhi jaṭālaḥ / śrīkaṇṭham eva bhajate tava
 dṛṣṭipātaḥ ||

...with matted locks of the shining rays of the gem-studded earrings;
O Kāmākṣi! The drop of your glance attains only Śiva—the one who
holds the poison in the neck

Summary:

The Ascetic-like Sidelong Glance of Kāmākṣi attains Śiva

O Kāmākṣi! The drop of your glance

- having bathed in the waters of the river of love
- accompanied with the anointment of sacred ash created from the rays of the gentle smile
- with matted locks of the shining rays of the gem-studded earrings attains only Śiva—the one who holds the poison in the neck.

कैवल्यदाय करुणारसकिङ्कराय
कामाक्षि कन्दलितविभ्रमशङ्कराय ।
आलोकनाय तव भक्तशिवङ्कराय
मातर्नमोऽस्तु परतन्त्रितशङ्कराय ॥47॥

kaivalyadāya karuṇārasakiṅkarāya
kāmākṣi kandalitavibhramaśaṅkarāya |
ālokanāya tava bhaktaśivaṅkarāya
mātarnamo'stu paratantritaśaṅkarāya ||47||

कैवल्यदाय - kaivalyadāya - bestower of liberation (*kaivalya, mokṣa*); करुणा
रस - karuṇā rasa - essence of compassion; किङ्कराय - kiṅkarāya -
servant; कामाक्षि - kāmākṣi - O Kāmākṣi; कन्दलित - kandalita - blossomed;
विभ्रम - vibhrama - love, delusion; शङ्कराय - śaṅkarāya - for Śankara
(Śiva); आलोकनाय - ālokanāya - glance; तव - tava - your; भक्त - bhakta - to
the devotees; शिवङ्कराय - śivaṅkarāya - does (brings) auspiciousness;
मातः - mātāḥ - O Mother; नमः अस्तु - namaḥ astu - let my prostrations be;
परतन्त्रित - paratantrita - subservient; शङ्कराय - śaṅkarāya - for Śankara
(Śiva).

कैवल्यदाय / करुणा रस किङ्कराय / कामाक्षि / कन्दलित विभ्रम शङ्कराय ।

kaivalyadāya / karuṇā rasa kiṅkarāya / kāmākṣi / kandalita vibhrama śaṅkarāya |

O Kāmākṣi! (Let my prostrations be to your glance) which bestows mokṣa¹; which is served by the essence of compassion; which blossoms the love and delusion of Śankara (Śiva)

Notes:

1. Devi removes *karma* and gives *jñāna*. When *karma* is burned and when one is blessed with *jñāna*, *mokṣa* automatically follows.

आलोकनाय तव / भक्त शिवङ्कराय / मातः नमोऽस्तु / परतन्त्रित शङ्कराय ॥

ālokanāya tava / bhakta śivaṅkarāya / mātaḥ namo'stu / paratantrita śaṅkarāya ||

O Mother! Let my prostrations be to your glance; which brings auspiciousness¹ to the devotees; which makes Śankara (Śiva) subservient.

Notes:

1. In Saṃskṛtaṃ, auspiciousness is *śam* or *śivaṃ*. The one who brings auspiciousness is Śankara (*śaṃ karoti iti śankaraḥ*) or Śivaṅkarā (*śivaṃ karoti iti śivankaraḥ*).

Summary:

Prostrations to the Sidelong Glance of Kāmākṣi

O Mother Kāmākṣi! Let my prostrations be to your glance

- which bestows liberation
- which is served by the essence of compassion
- which blossoms the love and delusion of Śankara
- which brings auspiciousness to the devotees
- which makes Śankara subservient.

साम्राज्यमङ्गलविधौ मकरध्वजस्य
 लोलालकालिकृततोरणमाल्यशोभे ।
 कामेश्वरि प्रचलदुत्पलवैजयन्ती-
 चातुर्यमेति तव चञ्चलदृष्टिपातः ॥48॥

sāmrājyamaṅgalavidhau makaradhvajasya
 lolālakālikṛtatorāṇamālyaśobhe |
 kāmeśvari pracaladutpalavaijayantī-
 cāturyameti tava cañcaladr̥ṣṭipātaḥ ||48||

साम्राज्य मङ्गल विधौ - sāmrājya maṅgala vidhau - in the auspicious process of coronation; मकरध्वजस्य - makaradhvajasya - of Manmatha—the one with the fish insignia on his banner; लोल - lola - moving, fluttering; अलक - alakā - tresses; आलि कृत - āli kṛta - create rows of; तोरण माल्य शोभे - toraṇa mālya śobhe - beautiful festoon garlands; कामेश्वरि - kāmeśvari - O Kāmeśvari—consort of Kāmeśvara; प्रचलत् - pracalat - fluttering; उत्पल - utpala - dark lily flower; वैजयन्ती - vaijayantī - victory garland; चातुर्यम् एति - cāturyam eti - attains success; तव - tava - your; चञ्चल - cañcala - unsteady, fickle; दृष्टिपातः - dr̥ṣṭipātaḥ - drop of glance.

साम्राज्य मङ्गल विधौ मकरध्वजस्य / लोल अलक आलिकृत तोरणमाल्यशोभे ।
 sāmrājya maṅgala vidhau makaradhvajasya /
 lola alaka ālikṛta toraṇa mālya śobhe |

In the auspicious process of coronation of Manmatha—the one with the fish insignia on his banner; the moving tresses create rows of beautiful festoon garlands...

कामेश्वरि प्रचलत् उत्पल वैजयन्ती चातुर्यम् एति तव चञ्चल दृष्टिपातः ॥

kāmeśvari pracalat utpala vaijayantī cāturyam eti tava cañcala
 dr̥ṣṭipātaḥ ||

O Consort of Kāmeśvara! The drop of your fickle glance attains the success of the fluttering victory garland of dark lily flowers (for the coronation of Manmatha)

Summary:

The Sidelong Glance of Kāmākṣi in the Coronation of Manmatha

O Consort of Kāmeśvara! The drop of your fickle glance attains the success of the fluttering victory garland of dark lily flowers during the auspicious coronation ceremony of Manmatha—the one with the fish insignia on his banner, in which your moving tresses create rows of beautiful festoon garlands.

मार्गेण मञ्जुकचकान्तितमोवृतेन
मन्दायमानगमना मदनातुरासौ ।
कामाक्षि दृष्टिरयते तव शङ्कराय
सङ्केतभूमिमचिरादभिसारिकेव ॥49॥

mārgeṇa mañjukacakāntitamovṛtena
mandāyamānagamanā madanāturāsau |
kāmākṣi dr̥ṣṭirayate tava śaṅkarāya
saṅketabhūmimacirādabhisārikeva ||49||

मार्गेण - mārgeṇa - by the route; मञ्जु कच कान्ति - mañju kaca kānti - shine of the beautiful tresses; तमो वृतेन - tamo vṛtena - surrounded by darkness; मन्दायमान गमना - mandāyamāna gamanā - with slow gait; मदनातुरा - madanāturā - agitated by love; असौ - asau - this (glance); कामाक्षि - kāmākṣi - O Kāmākṣi; दृष्टिः - dr̥ṣṭiḥ - glance; अयते - ayate - going towards; तव - tava - your; शङ्कराय - śaṅkarāya - of Śaṅkarā (Śiva); सङ्केत भूमिम् - saṅketa bhūmim - indicated place; अचिरात् - acirāt - quickly; अभिसारिका इव - abhisārikā iva - like the woman who meets her lover in secret at night.

मार्गेण मञ्जु कच कान्ति तमो वृतेन / मन्दायमान गमना / मदनातुर / असौ ।

mārgeṇa mañju kaca kānti tamo vṛtena / mandāyamāna gamanā / madanātura / asau |

This glance (proceeds) by the route that is surrounded by the darkness of the shine of the beautiful (black) tresses; with a slow¹, gentle gait; agitated with love...

Notes:

1. Devi's glance is described as moving slowly and gently out of bashfulness.

कामाक्षि दृष्टिः अयते तव शङ्कराय सङ्केत भूमिम् अचिरात् अभिसारिकेव ॥

kāmākṣi dṛṣṭiḥ ayate tava śaṅkarāya saṅketa bhūmim acirāt abhisārikeva ॥

O Kāmākṣi! Your glance is quickly¹ proceeding towards the place indicated by Śaṅkarā, like an abhisarika (a beautiful woman who meets her lover in secret at night)²

Notes:

1. Devi's glance is described as moving quickly out of earnest love for Śiva.
2. *Abhisārika* is a heroine (*nāyika*) in *Natya Śāstra* who stealthily goes to the hero (*nāyaka*) in the night, on her own accord.

In Śloka 37 of *Pādāravinda Śatakam*, the lotus foot of Devi was described as the *abhisārika* who approaches the heart of the worshiper under the moon of *jñāna*.

In Śloka 18 of *Stuti Śatakam*, sweet speech was described as the *abhisārika* who approaches the person blessed by the night of the sidelong glance of Devi under the moonlight of Devi's gentle smile.

Summary:

The Beautiful Woman-like Glance of Kāmākṣi meets Śiva

O Kāmākṣi! Your glance, like a beautiful woman who meets her lover in secret at night, agitated with love, is quickly proceeding towards the

place indicated by Śaṅkarā by the route that is surrounded by the darkness of the shine of your beautiful tresses, with a slow, gentle gait.

व्रीडानुवृत्तिरमणीकृतसाहचर्या

शैवालितां गलरुचा शशिशेखरस्य ।

कामाक्षि कान्तिसरसीं त्वदपाङ्गलक्ष्मीः

मन्दं समाश्रयति मज्जनखेलनाय ॥50॥

vrīḍānuvṛttiramaṇīkṛtasāhacaryā

śaivālitāṃ galarucā śaśīśekharyasya ।

kāmākṣi kāntisarasīm tvadapāṅgalakṣmīḥ

mandam samāśrayati majjanakhelanāya ॥50॥

व्रीडा - vrīḍā - bashfulness; अनुवृत्ति - anuvṛtti - always accompanying; रमणी - ramaṇī - beautiful woman; कृत साहचर्या - kṛta sāhacaryā - taking assistance; शैवालितां - śaivālitāṃ - of (green) moss; गलरुचा - galarucā - (dark) shine of neck (caused by holding the poison); शशिशेखरस्य - śaśīśekharyasya - of Śiva—the one with the moon on his head; कामाक्षि - kāmākṣi - O Kāmākṣi; कान्ति सरसीं - kānti sarasīm - lake of radiance (of the face of Śiva); त्वत् - tvat - your; अपाङ्ग - apāṅga - sidelong glance; लक्ष्मीः - lakṣmīḥ - the splendor of, the woman of; मन्दं - mandam - slowly; समाश्रयति - samāśrayati - reaches; मज्जन खेलनाय - majjana khelanāya - for the sport of immersion or bathing, for water sport.

व्रीडा अनुवृत्ति रमणी कृत साहचर्या / शैवालितां गलरुचा शशिशेखरस्य ।

vrīḍā anuvṛtti ramaṇī kṛta sāhacaryā / śaivālitāṃ galarucā śaśīśekharyasya ।

Taking the assistance of the beautiful woman of bashfulness who always accompanies (the sidelong glance), (slowly reaching the lake of radiance of the face) of Śiva—the one with the moon on his head; whose dark shining neck is like the (green) moss...

कामाक्षि / कान्तिसरसी / त्वत् अपाङ्ग लक्ष्मीः मन्दं समाश्रयति मज्जन खेलनाय ॥

kāmākṣi / kāntisarasīm / tvat apāṅga lakṣmīḥ mandam samāśrayati
majjana khelanāya ॥

O Kāmākṣi! The beautiful woman (splendor) of your sidelong glance, slowly¹ reaches the lake of radiance of the face of Śiva for water sport

Notes:

1. The woman of the sidelong glance is described as moving with a slow gait towards Śiva to indicate bashfulness.

Summary:

The Water Sport of the Beautiful Woman-like Sidelong Glance of Kāmākṣi in the Lake of Radiance of the Face of Śiva

O Kāmākṣi! The beautiful woman (splendor) of your sidelong glance, taking the assistance of the beautiful woman of bashfulness who always accompanies the sidelong glance, slowly reaches the lake of radiance of the face of Śiva—whose dark shining neck is like the (green) moss, for water sport.

काषायमंशुकमिव प्रकटं दधानो

माणिक्यकुण्डलरुचिं ममताविरोधी ।

श्रुत्यन्तसीमनि रतः सुतरां चकास्ति

कामाक्षि तावककटाक्षयतीश्वरोऽसौ ॥51॥

kāṣāyamaṁśukamiva prakṭam dadhāno

māṇikyakuṇḍalaruciṁ mamatāvirodhī |

śrutyantāsīmani rataḥ sutarāṁ cakāsti

kāmākṣi tāvakakaṭākṣayatīśvaro'sau ॥51॥

काषायम् - kāṣāyam - saffron colored; अंशुकम् - aṁśukam - dress; इव - iva - as if; प्रकटं - prakṭam - exhibition; दधानः - dadhānaḥ - holding; माणिक्य कुण्डल रुचिं - māṇikya kuṇḍala ruciṁ - the (red) shine of the ruby-studded earrings; ममता - mamatā - sense of mine-ness; विरोधी - virodhī - enemy of; श्रुति अन्त सीमनि - śruti anta sīmani - in the area of the ears

(śruti), in the area of Vedānta i.e the Upaniṣads—the end (anta) part of the Vedās (śruti); रतः - rataḥ - delighting; सुतरां - sutarāṃ - very much; चकास्ति - cakāsti - shines; कामाक्षि - kāmākṣi - O Kāmākṣi; तावक - tāvaka - कटाक्ष - kaṭākṣa - sidelong glance; यतीश्वरः - yatīśvaraḥ - best among yatīs (sanyāsīs); असौ - asau - this (sidelong glance).

काषायम् अंशुकम् इव प्रकटं दधानः माणिक्यकुण्डलरुचिं / ममता विरोधी ।

kāṣāyam aṃśukam iva prakṛṭam dadhānaḥ māṇikyakuṇḍalaruciṃ / mamatā virodhī |

(The sidelong glance along with) the (red) shine given by the ruby-studded earrings, exhibits, as if, the saffron colored dress (of the yatī) ; (The sidelong glance) which is the enemy of mine-ness¹ (just as the yatī who has given up all sense of mine-ness)...

Notes:

1. Devi has no mine-ness and her sidelong glance destroys the mine-ness of whomever it graces.

श्रुत्यन्तसीमनि रतः / सुतरां चकास्ति कामाक्षि तावक कटाक्ष यतीश्वरः असौ ॥

śrutyantāsīmani rataḥ / sutarāṃ cakāsti kāmākṣi tāvaka kaṭākṣa yatīśvaraḥ asau ||

(The sidelong glance) which delights in the area of the limit of the ears (just as the yatī delights in the area of the limit of the Vedās i.e Vedānta or the Upaniṣads)¹; O Kāmākṣi! Your sidelong glance shines well as the best among yatīs

Notes:

1. Śruti indicates the ears and also the Vedās. The beautiful, long eyes of Devi reach the ears. The sidelong glance, as a yatī, delights in the teachings of the Vedās.

Summary: The Yatī-like Sidelong Glance of Kāmākṣi

O Kāmākṣi! Your sidelong glance shines well as the best among *yatīs* (*sanyāsīs*), for

- the sidelong glance along with the (red) shine of the gem-studded earrings appears as if it were wearing the saffron colored dress [like the saffron colored robes of the *yatī*]
- the sidelong glance is the enemy of mine-ness [just as the *yatī* who has renounced all notions of mine-ness and I-ness]
- the sidelong glance delights in the area of the limit of the ears i.e. the beautiful long eyes reach the ears (*śruti*) [just as the *yatī* delights in the area of the limit of the Vedās i.e Vedānta or the Upaniṣads].

पाषाण एव हरिनीलमणिर्दिनेषु

प्रम्लानतां कुवलयं प्रकटीकरोति ।

नैमित्तिको जलदमेचकिमा ततस्ते

कामाक्षि शून्यमुपमानमपाङ्गलक्ष्म्याः ॥52॥

pāṣāṇa eva harinīlamanīrdineṣu

pramlānatāṃ kuvalayaṃ prakāṭīkaroti |

naimittiko jaladamecakimā tataste

kāmākṣi śūnyamupamānamapāṅgalakṣmyāḥ ||52||

पाषाण एव - pāṣāṇa eva - only a stone; हरिनीलमणिः - harinīlamanīḥ - Indranīla gemstone, blue sapphire gemstone; दिनेषु - dineṣu - during the day time; प्रम्लानतां - pramlānatāṃ - wilting, withering; कुवलयं - kuvalayaṃ - the dark lily; प्रकटीकरोति - prakāṭīkaroti - exhibits; नैमित्तिकः - naimittikaḥ - occasional; जलद - jalada - rain-bearing cloud; मेचकिमा - mecakimā - dark; ततः - tataḥ - hence; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; शून्यम् उपमानम् - śūnyam upamanam - no parallel, no comparison; अपाङ्ग लक्ष्म्या - apāṅga lakṣmyāḥ - for the splendor of sidelong glance.

पाषाण एव हरिनीलमणिः / दिनेषु प्रम्लानतां कुवलयं प्रकटीकरोति ।

pāṣāṇa eva harinīlamanī dineṣu pramlānatāṃ kuvalayaṃ prakāṭīkaroti |

The blue sapphire gem is a mere stone; the dark blue lily exhibits wilting in the daytime...

नैमित्तिकः जलद मेचकिमा / ततः ते कामाक्षि शून्यम् उपमानम् अपाङ्ग लक्ष्म्याः ॥

naimittikaḥ jalada mecakimā / tataḥ te kāmākṣi śūnyam upamānam apāṅga lakṣmyāḥ ॥

...the dark color of the rain-bearing cloud is only occasional; Hence, O Kāmākṣi!, there is no comparison to the glory of your sidelong glance

Summary:

The Incomparable Sidelong Glance of Kāmākṣi

O Kāmākṣi! (We could compare the splendor of your sidelong glance to the blue sapphire stone, dark blue lily, or dark rain-bearing cloud but)

- the blue sapphire gem is a mere stone (hard, without *caitanya*) [whereas Devi's glance is soft and agile]
- the dark blue lily wilts in the daytime [whereas Devi's glance is always shining]
- the dark color of the rain-bearing cloud is only occasional [whereas Devi's glance is always dark in color].

Hence, there is nothing comparable to the glory of your sidelong glance.

शृङ्गारविभ्रमवती सुतरां सलज्जा

नासाग्रमौक्तिकरुचा कृतमन्दहासा ।

श्यामा कटाक्षसुषमा तव युक्तमेतत्

कामाक्षि चुम्बति दिगम्बरवक्त्रबिम्बम् ॥53॥

śṛṅgāravibhramavatī sutarāṃ salajjā

nāsāgramauktikarucā kṛtamandahāsā |

śyāmā kaṭākṣasusamā tava yuktametāt

kāmākṣi cumbati digambaravaktrabimbam ||53||

शृङ्गार - śṛṅgāra - delightful; विभ्रमवती - vibhramavatī - moving to and fro (moving forward in love and backward in bashfulness); सुतरां - sutarāṃ -

very much; सलज्जा - salajjā - with bashfulness; नासाग्र - nāsāgra - front part of the nose, tip of the nose; मौक्तिक - mauktika - pearl; रुचा - rucā - shine of; कृत - kṛta - creating; मन्दहासा - mandahāsā - gentle smile; श्यामा - śyāmā - dark, young woman; कटाक्ष सुषमा - kaṭākṣa suṣamā - beauty of the sidelong glance; तव - tava - your; युक्तम् एतत् - yuktam etat - it is only appropriate that; कामाक्षि - kāmākṣi - O Kāmākṣi; चुम्बति - cumbati - kisses; दिगम्बर - digambara - Śiva—the one who wears the directions (*dik*) as his attire (*ambara*); वक्त्र बिम्बम्- vaktra bimbam - the area of the face.

शृङ्गार विभ्रमवती सुतरां सलज्जा / नासाग्र मौक्तिक रुचा कृत मन्द हासा ।

śṛṅgāra vibhramavatī sutarāṃ salajjā / nāsāgra mauktika rucā kṛta manda hāsā |

(The dark, young woman-like beauty of the sidelong glance) which moves very well, back and forth, in delight and bashfulness; which has the gentle smile of the shine of the pearl from the nose ring at the tip of the nose

श्यामा कटाक्ष सुषमा तव युक्तम् एतत् कामाक्षि चुम्बति दिगम्बर वक्त्र बिम्बम् ॥

śyāmā kaṭākṣa suṣamā tava yuktametat kāmākṣi cumbati digambara vaktra bimbam ||

It is only appropriate that the dark, young woman-like beauty of the sidelong glance of yours kisses the face of Śiva¹—the one who wears the directions as his attire

Notes:

1. Śiva is known as Digambara—the one who wears the directions (*dik*) as his attire (*ambara*). Śiva assumes the form of *digambara* when he dances in bliss. Also, Śiva assumed the form of *digambara* when he visited the forest of Dāruka as a *bhikṣāṭana* (mendicant).

Summary: The Young Woman-like Dark Sidelong Glance of Kāmākṣi

O Kāmākṣi! It is only appropriate that the dark, young woman-like beauty of the sidelong glance of yours

- which moves very well, back and forth, in delight and bashfulness
- which has the gentle smile of the shine of the pearl from the nose ring at the tip of the nose

kisses the face of Śiva—the one who wears the directions as his attire.

नीलोत्पलेन मधुपेन च दृष्टिपातः

कामाक्षि तुल्य इति ते कथमामनन्ति ।

शैत्येन निन्दयति यदन्वहमिन्दुपादान्

पाथोरुहेण यदसौ कलहायते च ॥54॥

nīlotpalena madhupena ca dr̥ṣṭipātaḥ

kāmākṣi tulya iti te kathamāmananti |

śaityena nindayati yadanvahamindupādān

pāthoruheṇa yadasau kalahāyate ca ||54||

नील उत्पलेन - nīla utpalena - to the dark blue lily; मधुपेन - madhupena - to the bee; च - ca - and; दृष्टिपातः - dr̥ṣṭi pātaḥ - drop of glance; कामाक्षि - kāmākṣi - O Kāmākṣi; तुल्य - tulya - is similar; इति - iti - thus; ते - te - your; कथम् आमनन्ति - katham āmananti - how (do they) say? शैत्येन - śaityena - by coolness; निन्दयति - nindayati - berates, belittles; यत् - yat - which; अन्वहम् - anvaham - always; इन्दु पादान् - indu pādān - rays (pāda) of the moon (indu); पाथोरुहेण - pāthoruheṇa - with lotus; यत् - yat - which; असौ - asau - this; कलहायते - kalahāyate - fights; च - ca - and.

नीलोत्पलेन मधुपेन च दृष्टिपातः कामाक्षि तुल्य इति ते कथम् आमनन्ति ।

nīlotpalena madhupena ca dr̥ṣṭipātaḥ kāmākṣi tulya iti te katham āmananti |

O Kāmākṣi! How do they say that the drop of your glance is similar to the dark blue lily and the bee?...

शैत्येन निन्दयति यत् अन्वहम् इन्दुपादान् / पाथोरुहेण यत् असौ कलहायते च ॥

śaityena nindayati yat anvaham indupādān pāthoruheṇa yadasau kalahāyate ca ॥

(This glance of yours) which always belittles the moon in coolness¹; and which fights the lotus (in beauty)²

Notes:

1. The rays of the moon are cooling for the body. However, the drop of the glance of Kāmākṣi is cooling not only for the body but for the mind, heart, and *ātma* as well.

The moon is considered to be the friend of the lily since the lily blooms in the night.

2. The eyes of Kāmākṣi are always compared to the lotus in shape and beauty.

Summary:

The Conundrum of the Glance of Kāmākṣi

O Kāmākṣi! How do people say that the drop of your glance is similar to the dark blue lily and the bee? For, your glance always belittles the moon—the friend of the lily, in coolness, and fights the lotus—the friend of the bee, in beauty.

ओष्ठप्रभापटलविद्रुममुद्रिते ते

भ्रूवल्लिवीचिसुभगे मुखकान्तिसिन्धौ ।

कामाक्षि वारिभरपूरणलम्बमान-

कालाम्बुवाहसरणिं लभते कटाक्षः ॥55॥

oṣṭhaprabhāpaṭalavidrumamudrite te

bhrūvallivīcisubhage mukhakāntisindhau |

kāmākṣi vāribharapūraṇalambamāna-

kālāmbuvāhasaraṇiṃ labhate kaṭākṣaḥ ||55||

ओष्ठ - oṣṭha - lips; प्रभा - prabhā - radiance of; पटल - paṭala - mass of; विद्रुम - vidruma - coral; मुद्रिते - mudrite - marked by; ते - te - your; भ्रूवल्लि - bhrūvalli - creeper of eyebrows; वीचि - vīci - waves; सुभगे - subhage - attractive, auspicious; मुखकान्ति - mukha kānti - radiance of the face; सिन्धौ - sindhau - in the ocean; कामाक्षि - kāmākṣi - O Kāmākṣi; वारिभरपूरण - vāri bhara pūraṇa - full of water; लम्बमान - lambamāna - low hanging; कालाम्बुवाह - kālāmbuvāha - dark (rain-bearing) cloud; सरणि - saraṇiṃ - path; लभते - labhate - attains; कटाक्षः - kaṭākṣaḥ - sidelong glance.

ओष्ठप्रभापटलविद्रुममुद्रिते/ते/भ्रूवल्लिवीचिसुभगे/मुखकान्तिसिन्धौ।

oṣṭha prabhā paṭala vidruma mudrite / te / bhrūvalli vīci subhage / mukha kānti sindhau |

In the ocean-like radiance of your face; which is marked by the coral reef-like radiance of lips; which has the waves of the auspicious, attractive eyebrow creepers...

कामाक्षि/वारिभरपूरण/लम्बमान/कालाम्बुवाहसरणि/लभतेकटाक्षः॥

kāmākṣi / vāri bhara pūraṇa / lambamāna / kālāmbuvāha saraṇiṃ / labhate kaṭākṣaḥ ||

O Kāmākṣi! Your sidelong glance attains the path of the dark rain-bearing cloud; which is full of water¹; which is low hanging²

Notes:

1. The rain-bearing cloud of the sidelong glance of Kāmākṣi is overflowing with compassion.

2. The rain-bearing cloud of the sidelong glance of Kāmākṣi is ready to shower the rain of compassion at the slightest pretext.

Summary:**The Dark Rain-Bearing Cloud of the Sidelong Glance of Kāmākṣi**

O Kāmākṣi! Your sidelong glance attains the path of the dark rain-bearing cloud

- which is full of water (full of compassion)
 - which is low hanging (ready to pour down compassion)
- in the ocean-like radiance of your face
- which is marked by the coral reef-like radiance of lips
 - which has the waves of the auspicious, attractive eyebrow creepers.

मन्दस्मितैर्धवलिता मणिकुण्डलांशु-
सम्पर्कलोहितरुचिस्त्वदपाङ्गधारा ।
कामाक्षि मल्लिकुसुमैर्नवपल्लवैश्च
नीलोत्पलैश्च रचितेव विभाति माला ॥56॥

mandasmitairdhavalitā maṇikuṇḍalāṃśu-
samparkalohitarucistvadapāṅgadhārā |
kāmākṣi mallikusumairnavapallavaiśca
nīlotpalaiśca raciteva vibhāti mālā ||56||

मन्दस्मितैः - mandasmitaiḥ - gentle smiles; धवलिता - dhavalitā - white; मणिकुण्डलांशु - maṇikuṇḍalāṃśu - rays emanating from the gems in the earrings; सम्पर्क - samparka - by contact with; लोहित - lohita - red; रुचिः - ruci - shine of; त्वत् - tvat - your; अपाङ्ग धारा - apāṅga dhārā - flow of sidelong glance; कामाक्षि - kāmākṣi - O Kāmākṣi; मल्लिकुसुमैः - malli kusumaiḥ - (white) jasmine flowers; नव पल्लवैः - nava pallavaiḥ - (red) fresh shoots; च - ca - and; नीलोत्पलैः - nīlotpalaiḥ - dark lilies; च - ca - and; रचित इव - racita iva - as if strung together; विभाति - vibhāti - shines as; माला - mālā - garland.

मन्दस्मितैः धवलिता / मणिकुण्डलांशु सम्पर्क लोहित रुचिः / त्वत् अपाङ्गधारा ।

mandasmitaiḥ dhavalitā / maṇikuṇḍalāṃśu samparka lohita ruciḥ / tvat apāṅgadhārā |

The flow of your sidelong glance; with the white gentle smiles; with the red shine from the contact with the rays emanating from the gems in the earrings...

कामाक्षि / मल्लिकुसुमैः नवपल्लवैः च नीलोत्पलैः च रचित इव विभाति माला ॥

kāmākṣi / mallikusumaiḥ navapallavaiḥ ca nīlotpalaiḥ ca racita iva vibhāti mālā ||

...shines as a garland strung with (white) jasmine flowers and red fresh shoots and dark lilies; O Kāmākṣi!

Summary:

The Garland of the Sidelong Glance of Kāmākṣi Shines with Three Types of Flowers

O Kāmākṣi! The flow of your sidelong glance shines as a garland strung with

- white jasmine flowers of your gentle smiles
- red fresh shoots from contact with the rays emanating from the gems in the earrings
- dark blue lilies (of your naturally dark sidelong glances).

कामाक्षि शीतलकृपारसनिर्झराम्भः-

सम्पर्कपक्ष्मलरुचिस्त्वदपाङ्गमाला ।

गोभिः सदा पुररिपोरभिलाष्यमाणा

दूर्वाकदम्बकविडम्बनमातनोति ॥57॥

kāmākṣi śītalakṛpārasanirjharāmbhaḥ-

samparkapakṣmalarucistvadapāṅgamālā |

gobhiḥ sadā purariporabhilaṣyamāṇā

dūrvākadambakaviḍambanamātanoti ||57||

कामाक्षि - kāmākṣi - O Kāmākṣi; शीतल - śītala - cool; कृपा रस - kṛpārasa - essence of compassion; निर्झर - nirjhara - the stream of; अम्भः - ambhaḥ - waters of; सम्पर्क - samparka - by contact; पक्ष्मल - pakṣmala - has grown, has increased; रुचिः - ruciḥ - radiance; त्वत् - tvat - your; अपाङ्ग

माला - apāṅga mālā - garland of sidelong glance; गोभिः - gobhiḥ - cows, eyes; सदा - sadā - always; पुररिपोः - puraripoḥ - of Śiva—the enemy of Tripura; अभिलष्यमाणा - abhilaṣyamāṇā - desired by; दूर्वा - dūrvā - Dūrva grass; कदम्बक - kadambaka - forest of, mass of; विडम्बनम् - viḍambanam - the show of; आतनोति - ātanoti - it attains.

कामाक्षि / शीतल कृपा रस निर्झर अम्भः सम्पर्क पक्ष्मल रुचिः / त्वत् अपाङ्गमाला ।

kāmākṣi / śītala kṛpā rasa nirjhara ambhaḥ samparka pakṣmala ruciḥ / tvat aapāṅgamālā |

O Kāmākṣi! The garland of your sidelong glance, which has grown in radiance from contact with the cooling waters of the stream of the essence of compassion...

गोभिः सदा पुररिपोः अभिलष्यमाणा / दूर्वा कदम्बक विडम्बनम् आतनोति ॥

gobhiḥ sadā puraripoḥ abhilaṣyamāṇā / dūrvā kadambaka viḍambanam ātanoti ||

...has attained the show of the forest of Dūrva grass that is always desired by the cows/eyes of Śiva—the enemy of Tripura

Summary:

The Garland of the Sidelong Glance of Kāmākṣi as the Forest of Dūrva Grass

O Kāmākṣi! The garland of your sidelong glance, which has grown in radiance from contact with the cooling waters of the stream of the essence of compassion, has attained the show of the forest of Dūrva grass that is always desired by the cows/eyes of Śiva—the enemy of Tripura.

हृत्पङ्कजं मम विकासयतु प्रमुष्ण-

न्नुल्लासमुत्पलरुचेस्तमसां निरोद्धा ।

दोषानुषङ्गजडतां जगतां धुनानः

कामाक्षि वीक्षणविलासदिनोदयस्ते ॥58॥

hṛtpaṅkajaṃ mama vikāsayatu pramuṣṇa-
nullāsamutpalarucestamasāṃ niroddhā |
doṣānuṣaṅgajaḍatāṃ jagatāṃ dhunānaḥ
kāmakṣi vīkṣaṇavilāśadinodayaste ||58||

हृत्पङ्कजं - hṛtpaṅkajaṃ - lotus of (my) heart; मम - mama - my; विकासयतु -
vikāsayatu - may it blossom; प्रमुष्णन् - pramuṣṇan - defeating, taking
away; उल्लासम् - ullāsam - beauty of; उत्पल रुचेः - utpala ruceḥ - the
radiance of the lily; तमसां - tamasāṃ - of the darkness, of ignorance;
निरोद्धा - niroddhā - remover; दोष - doṣa - evening, faults; अनुषङ्ग -
anuṣaṅga - by contact with; जडतां - jaḍatāṃ - inertia; जगतां - jagatāṃ - of
the worlds; धुनानः - dhunānaḥ - shaking; कामाक्षि - kāmakṣi - O Kāmakṣi;
वीक्षण विलास - vīkṣaṇa vilāśa - beauty of glance; दिनोदयः - dinodayaḥ -
sunrise; ते - te - your.

हृत्पङ्कजं मम विकासयतु / प्रमुष्णन् उल्लासम् उत्पलरुचेः / तमसां निरोद्धा ।

hṛtpaṅkajaṃ mama vikāsayatu / pramuṣṇan ullāsam utpalaruceḥ /
tamasāṃ niroddhā |

*May the (sunrise of the beauty of your glance) blossom the lotus of my
heart¹; (The sunrise of the beauty of your glance) which defeats the
beauty of the radiance of the lily²; (The sunrise of the beauty of your
glance) which removes ignorance³...*

Notes:

1. The sunrise blossoms the lotus. The glance of Kāmakṣi blossoms the lotus of the heart.
2. The sunrise wilts the lily (which only blooms at night). The glance of Kāmakṣi is more beautiful than the radiance of the dark blue lily.
3. The sunrise removes darkness of the night. The glance of Kāmakṣi removes the darkness of ignorance.

दोष अनुषङ्ग जडतां जगतां धुनानः / कामाक्षि वीक्षणविलास दिनोदयः ते ॥

doṣa anuṣaṅga jaḍatāṃ jagatāṃ dhunānaḥ / kāmākṣi vīkṣaṇa vilāsa
dinodayaḥ te ||

O Kāmākṣi! The sunrise of the beauty of your glance which shakes off the inertia of the worlds (caused by) contact with faults

Notes:

1. The sunrise shakes off the inertia of the evening (*doṣa*) and awakes the world. The glance of Kāmākṣi shakes off the inertia caused by faults (*doṣa*).

Summary:

The Sunrise of the Glance of Kāmākṣi

O Kāmākṣi! May the sunrise of the beauty of your glance

- which defeats the beauty of the radiance of the lily [just as the sunrise wilts the lily]
- which removes ignorance [just as the sunrise removes darkness]
- which shakes off the inertia of the worlds that is caused by faults (*doṣa*) [just as the sunrise shakes off the inertia of the evening (*doṣa*)]

blossom the lotus of my heart.

चक्षुर्विमोहयति चन्द्रविभूषणस्य

कामाक्षि तावककटाक्षतमःप्ररोहः ।

प्रत्यङ्मुखं तु नयनं स्तिमितं मुनीनां

प्राकाश्यमेव नयतीति परं विचित्रम् ॥59॥

cakṣurvimohayati candravibhūṣaṇasya

kāmākṣi tāvakakaṭākṣatamaḥprarohaḥ |

pratyaṅmukhaṃ tu nayanaṃ stimitaṃ munīnāṃ

prākāśyameva nayatīti paraṃ vicitraṃ ||59||

चक्षुः - cakṣuḥ - the eyes; विमोहयति - vimohayati - deludes; चन्द्र विभूषणस्य - candra vibhūṣaṇasya - of Śiva—the one who has the moon as the ornament on his head; कामाक्षि - kāmākṣi - O Kāmākṣi; तावक - tāvaka -

your; कटाक्ष - kaṭākṣa - sidelong glance; तमः - tamaḥ - dark; प्ररोहः - prarohaḥ - growing (like a plant or tree); प्रत्यङ्मुखं - pratyāṅmukhaṃ - turned inwards; तु - tu - but; नयनं - nayanam - eyes; स्तिमितं - stimitam - still, motionless; मुनीनां - munīnām - of *munīs*; प्राकाश्यम् एव - prākāśyam eva - light, brightness; नयती - nayatī - leads; इति - iti - this is; परं - param - extremely; विचित्रम् - vicitram - strange.

चक्षुः विमोहयति चन्द्रविभूषणस्य / कामाक्षि तावक कटाक्ष तमः प्ररोहः

cakṣuḥ vimohayati candravibhūṣaṇasya / kāmākṣi tāvaka kaṭākṣa tamaḥ prarohaḥ |

O Kāmākṣi! Your sidelong glance, growing from the root of darkness (i.e. which has a dark colored glow), deludes the eyes of Śiva—the one who has the moon as the ornament on his head...

प्रत्यङ्मुखं तु नयनं स्तिमितं मुनीनां प्राकाश्यमेव नयती / इति परं विचित्रम् ॥

pratyāṅmukhaṃ tu nayanam stimitam munīnām prākāśyam eva nayatī / iti param vicitram

...but leads the inward turned, externally motionless eyes of the munīs to brightness. This is very strange!

Summary:

The Two Contrasting Effects of the Dark Glance of Kāmākṣi

O Kāmākṣi! Your dark, growing sidelong glance deludes the eyes of Śiva—the one who has the moon as the ornament on his head, but leads the inward turned, externally motionless eyes of the *munīs* to brightness. This is very strange!

कामाक्षि वीक्षणरुचा युधि निर्जितं ते

नीलोत्पलं निरवशेषगताभिमानम् ।

आगत्य तत्परिसरं श्रवणवतंस-

व्याजेन नूनमभयार्थनमातनोति ॥60॥

kāmākṣi vīkṣaṇarucā yudhi nirjitaṃ te
 nīlotpalaṃ niravaśeṣagatābhimānam |
 āgatya tatparisaram śravaṇavatamṣa-
 vyājena nūnamabhayārthanamātanoti ||60||

कामाक्षि - kāmākṣi - O Kāmākṣi; वीक्षण रुचा - vīkṣaṇa rucā - by the radiance of (your) glance; युधि - yudhi - in the battle; निर्जितं - nirjitaṃ - defeated; ते - te - your; नीलोत्पलं - nīlotpalaṃ - dark blue lily; निरवशेष - niravaśeṣa - without balance, completely; गत - gata - gone away, removed; अभिमानम् - abhimānam - pride; आगत्य - āgatya - has come to; तत् परिसरं - tat parisaram - the area of the (eyes); श्रवणा वतंस - śravaṇā vatamṣa - ornament for the ears; व्याजेन - vyājena - on the pretext of being; नूनम् - nūnam - definitely, surely; अभय अर्थनम् - abhaya arthanam - prayer for fearlessness; आतनोति - ātanoti - performs.

कामाक्षि / वीक्षणरुचा युधि निर्जितं ते नीलोत्पलं / निरवशेष गत अभिमानम् ।

kāmākṣi / vīkṣaṇarucā yudhi nirjitaṃ te nīlotpalaṃ / niravaśeṣa gata abhimānam |

O Kāmākṣi! The dark blue lily having been defeated in battle by the radiance of your glance; having completely lost its pride...

आगत्य तत् परिसरं श्रवणा वतंस व्याजेन / नूनम् अभयार्थनम् आतनोति ॥

āgatya tat parisaram śravaṇā vatamṣa vyājena / nūnam abhayārthanam ātanoti ||

...having come near the area of your glance on the pretext of being an ornament for the ears¹; definitely, it is performing prayer for protection from fear

Notes:

1. The beautiful Devi wears the dark blue lily as an ornament tucked above her ears. This Śloka gives a poetic reason for how the lily flower reached that position.

Summary:**The Dark Blue Lily that has been defeated by the Glance of Kāmākṣi**

O Kāmākṣi! The dark blue lily, having been defeated in battle by the radiance of your glance, has completely lost its pride and has come near the area of your glance on the pretext of being an ornament for the ears, (but) surely it is performing prayer for protection from fear.

आश्चर्यमम्ब मदनाभ्युदयावलम्बः

कामाक्षि चञ्चलनिरीक्षणविभ्रमस्ते ।

धैर्यं विधूय तनुते हृदि रागबन्धं

शम्भोस्तदेव विपरीततया मुनीनाम् ॥61॥

āścaryamamba madānābhyudayāvalambaḥ

kāmākṣi cañcalanirīkṣaṇavibhramaste |

dhairyaṃ vidhūya tanute ḥṛdi rāgabandhaṃ

śambhostadeva viparītatayā munīnām ||61||

आश्चर्यम् - āścaryam - this is a wonder; अम्ब - amba - O Mother; मदना madāna - Manmatha; अभ्युदय - abhyudaya - upward progress, well-being of; अवलम्बः - avalambaḥ - support for; कामाक्षि - kāmākṣi - O Kāmākṣi; चञ्चल - cañcala - fickle; निरीक्षण - nirīkṣaṇa - glance; विभ्रमः - vibhramaḥ - beauty of; ते - te - your; धैर्यं - dhairyaṃ - courage; विधूय - vidhūya - removing; तनुते - tanute - it creates; हृदि - ḥṛdi - in (his) heart; राग - rāga - attachment; बन्धं - bandhaṃ - bondage of; शम्भोः - śambhoḥ - of Śambhu (Śiva); तत् एव - tat eva - that (same glance) only; विपरीततया - viparītatayā - does the exact opposite; मुनीनाम् - munīnām - of munīs.

आश्चर्यम् अम्ब / मदन अभ्युदय अवलम्बः / कामाक्षि चञ्चल निरीक्षण विभ्रमः ते ।

āścaryam amba / madāna abhyudaya avalambaḥ / kāmākṣi cañcala
nirīkṣaṇa vibhramaḥ te |

What a wonder O Mother! O Kāmākṣi! The beauty of your fickle glance that supports the well-being of Manmatha¹...

Note:

1. A *pāṭhabheda* of this line reads as—

आश्चर्यम् अम्ब / वदन अभ्युदय अवलम्बः / कामाक्षि चञ्चल निरीक्षण विभ्रमः ते ।

āścaryam amba / vadāna abhyudaya avalambaḥ / kāmākṣi cañcala
nirīkṣaṇa vibhramaḥ te |

What a wonder O Mother! O Kāmākṣi! The beauty of your fickle glance that forms the basis of the impressive beauty of your face.

धैर्यं विधूय / तनुते हृदि रागबन्धं शम्भोः / तदेव विपरीततया मुनीनाम् ॥

dhairyam vidhūya / tanute hṛdi rāgabandhaṃ / śambhoḥ tadeva
viparītatayā munīnām ||

...removes the courage (of Śambhu); creates bondage of attachment in the heart of Śambhu (Śiva); That same glance does the exact opposite in the munīs (i.e. it removes the bondage of attachment and creates courage)

Summary:

The Wonder of the Contrasting Behavior of the Glance of Kāmākṣi

O Mother Kāmākṣi! The beauty of your fickle glance that supports the well-being of Manmatha

- in the case of Śiva, it removes his courage and creates bondage of attachment in his heart
- in the case of *munīs*, it does the exact opposite (i.e. it removes the bondage of attachment and creates courage)

What a wonder!

जन्तोः सकृत्प्रणमतो जगदीड्यतां च
 तेजस्वितां च निशितां च मतिं सभायाम् ।
 कामाक्षि माक्षिकझरीमिव वैखरीं च
 लक्ष्मीं च पक्ष्मलयति क्षणवीक्षणं ते ॥62॥

jantoh sakṛtpraṇamato jagadīdyatāṃ ca
 tejasvitāṃ ca niśitāṃ ca matiṃ sabhāyām |
 kāmākṣi mākṣikajharīmiva vaikharīm ca
 lakṣmīm ca pakṣmalayati kṣaṇavīkṣaṇaṃ te ||62||

जन्तोः - jantoh - for the living beings; सकृत् - sakṛt - just once; प्रणमतः -
 praṇamataḥ - who worship; जगत् ईड्यतां - jagat īdyatāṃ - being praised
 by the world; च - ca - and; तेजस्वितां - tejasvitāṃ - brilliance; च - ca - and;
 निशितां - niśitāṃ - extraordinary, sharpened; च - ca - and; मतिं - matiṃ -
 intellect; सभायाम् - sabhāyām - in the assembly of wise; कामाक्षि - kāmākṣi
 - O Kāmākṣi; माक्षिक झरीम् इव - mākṣika jharīm iva - like the stream of
 honey; वैखरीं - vaikharīm - speech; च - ca - and; लक्ष्मीं - lakṣmīm - wealth;
 च - ca - and; पक्ष्मलयति - pakṣmalayati - growing; क्षण - kṣaṇa - just for a
 second; वीक्षणं - vīkṣaṇaṃ - glance; ते - te - your.

This Śloka is a reference to the poet Śrī Mūka Kavi's own experience. Śrī Mūka Kavi, though mute, by the grace of Devi ascended the Sarvajñāna Peetham and the position of Śaṅkarācārya of the Kānchi Kāmakoṭi Peetham during 399-437 CE. This composition itself is a testament of the brilliance and prowess of speech of Śrī Mūka Kavi. The wealth of Śrī Mūka Kavi is the wealth of *jñāna*.

जन्तोः सकृत् प्रणमतः / जगत् ईड्यतां च / तेजस्वितां च निशितां च मतिं सभायाम् ।

jantoh sakṛt praṇamataḥ / jagat īdyatāṃ ca tejasvitāṃ ca niśitāṃ ca
 matiṃ sabhāyām |

*For the living beings who worship just once; (O Kāmākṣi! A second of
 your glance bestows) praise by all the world and; extraordinary
 brilliance and sharpened intellect in the assembly of wise...*

कामाक्षि / माक्षिक झरीम् इव वैखरीं च / लक्ष्मीं च पक्ष्मलयति / क्षण वीक्षणं ते ॥

kāmākṣi / māṅṣikajharīm iva vaikhariṃ ca / lakṣmīm ca pakṣmalayati / kṣaṇa vīkṣaṇaṃ te ॥

O Kāmākṣi! A second of your glance (bestows)¹ speech that flows like the stream of honey; and growing wealth²

Notes:

1. Śloka 15 of Ādi Śaṅkarācārya's Soundaryalahari expresses a similar sentiment—

शरज्ज्योत्स्ना शुद्धां शशियुत जटाजूट मकुटां
वर त्रास त्राण स्फटिकघुटिका पुस्तक कराम् ।
सकृन्न त्वा नत्वा कथमिव सतां सन्नदधते
मधु क्षीर द्राक्षा मधुरिम धुरीणाः फणितयः ॥१५॥

śarajjyotsnā śuddhāṃ śaśiyuta jaṭājūṭa makuṭāṃ
vara trāsa trāṇa sphaṭikaghuṭikā pustaka karām |
sakarṇna tvā natvā kathamiva satāṃ sannidadhate
madhu kṣīra drākṣā madhurima dhurīṇāḥ phaṇitayaḥ ||15||

Devi in the form of Mahā Sarasvati is described as being blemish-free like the autumnal moonlight, with the moon atop her matted locks, holding the *Vara Mudra* (gesture of granting wishes), *Abhaya Mudra* (gesture of protection from fear), *the Sphaṭika Māla* (for chanting), the book (of knowledge). Ādi Śaṅkarācārya asks a rhetoric question—How won't the virtuous people who have worshiped Devi just once not speak words that carry the weight of (three types of) sweetness of honey, milk, and grapes? ||15||

2. A Sanyāsi's wealth is Vedic knowledge i.e. *jñānā*.

Summary:

The Glory Bestowed by a Second-long Glance of Kāmākṣi

O Kāmākṣi! A second of your glance on the living beings who worship you just once (bestows on them)

- praise by all the world and
- extraordinary brilliance and
- sharpened intellect in the assembly of the wise and
- speech that flows like the stream of honey and
- growing wealth.

कादम्बिनी किमयते न जलानुषङ्गं
भृङ्गावली किमुररीकुरुते न पद्मम् ।
किं वा कलिन्दतनया सहते न भङ्गं
कामाक्षि निश्चयपदं न तवाक्षिलक्ष्मीः ॥63॥

kādambinī kimayate na jalānuṣaṅgaṃ
bhṛṅgāvalī kimurārīkurute na padmam |
kiṃ vā kalindatanayā sahate na bhaṅgaṃ
kāmakṣi niścayapadaṃ na tavākṣilakṣmīḥ ||63||

कादम्बिनी - kādambinī - mass of clouds; किम् अयते न - kim ayate - does it not attain; जल अनुषङ्गं - jala anuṣaṅgaṃ - contact with water; भृङ्गा आवली - bhṛṅga āvalī - row of bees; किम् उररी कुरुते न - kim urārī kurute na - does it not become steady; पद्मम् - padmam - lotus; किं वा - kiṃ vā - कलिन्दतनया - kalinda tanayā - Kālindi or Yamuna , daughter of Kalinda; सहते - sahate - bear; न - na - not; भङ्गं - bhaṅgaṃ - breaking; कामाक्षि - kāmakṣi - O Kāmākṣi; निश्चय पदं - niścaya padaṃ - steady state; न - na - is not; तव - tava - your; अक्षि - akṣi - glance; लक्ष्मीः - lakṣmīḥ - the splendor of, Devi Lakṣmī.

कादम्बिनी किम् अयते न जलानुषङ्गं / भृङ्गावली किम् उररी कुरुते न पद्मम् ।

kādambinī kimayate na jalānuṣaṅgaṃ / bhṛṅgāvalī kim urārī kurute na padmam |

Does not the mass of clouds become steady when in contact with water (while showering rain water)? Does not the bee become steady on the lotus?...

किं वा कलिन्दतनया सहते न भङ्गं / कामाक्षि निश्चयपदं न तव अक्षि लक्ष्मीः ॥

kiṃ vā kalindatanayā sahate na bhaṅgaṃ / kāmākṣi niścayapadaṃ na tava akṣi lakṣmīḥ ॥

Does not Yamuna—the daughter of Kalinda bear being broken (being diverted by Balarāma's plough)¹? O Kāmākṣi! Why won't the splendor of your fickle Lakṣmī¹-like glance attain a steady state?

Notes:

1. A *pāṭhabheda* of this line reads as—

किं वा कलिन्दतनया सहते न गङ्गां / कामाक्षि निश्चयपदं न तव अक्षि लक्ष्मीः ॥

kiṃ vā kalindatanayā sahate na gaṅgāṃ / kāmākṣi niścayapadaṃ na tava akṣi lakṣmīḥ ॥

Does not Yamuna—the daughter of Kalinda bear merger with Ganga? O Kāmākṣi! Why won't the splendor of your fickle Lakṣmī¹-like glance attain a steady state?

Notes:

1. *Lakṣmī* indicates both splendor and Devi Lakṣmī. Devi Lakṣmī (wealth) is considered to be fickle moving from one person to another without staying at one place for long time. The glance of Kāmākṣi is fickle as well and is aptly described with the word *lakṣmī*.

Summary:

The Fickle Glance of Kāmākṣi

O Kāmākṣi! Why won't the splendor of your fickle Lakṣmī-like glance attain a steady state, for

- Does not the mass of clouds become steady (without moving) when in contact with water (when it showers rain)?
- Does not the bee (that buzzes around) become steady (when it lands) on the lotus?
- Does not Yamuna—the daughter of Kalinda bear the diversion of its flow (by Balarāmā's plough).

काकोलपावकतृणीकरणेऽपि दक्षः
 कामाक्षि बालकसुधाकरशेखरस्य ।
 अत्यन्तशीतलतमोऽप्यनुपारतं ते
 चित्तं विमोहयति चित्रमयं कटाक्षः ॥64॥

kākolapāvakatṛṇīkaraṇe'pi dakṣaḥ
 kāmākṣi bālakasudhākaraśekharasya |
 atyantaśītalatamo'pyanupāratam te
 cittam vimohayati citramayaṃ kaṭākṣaḥ ||64||

काकोल - kākola - poison; पावक - pāvaka - fire of; तृणीकरणे - tṛṇīkaraṇe - making light of, as if like grass (*tṛṇa*) (i.e. making it seem easy); अपि - api - even though; दक्षः - dakṣaḥ - expert; कामाक्षि - kāmākṣi - O Kāmākṣi; बालक सुधाकर शेखरस्य - bālaka sudhākara śekharasya - Śiva—whose head is adorned by the young (crescent) (nectar pouring) moon; अत्यन्त - atyanta - extremely; शीतलतमः - śītalatamaḥ - most cool; अपि - api - even though; अनुपारतं - anupāratam - continuously; ते - te - your; चित्तं - cittam - mind (of Śiva); विमोहयति - vimohayati - is deluded; चित्रमयं - citramayaṃ - It is an extreme wonder; कटाक्षः - kaṭākṣaḥ - sidelong glance.

काकोल पावक तृणीकरणे अपि दक्षः / कामाक्षि / बालक सुधाकर शेखरस्य ।

kākola pāvaka tṛṇīkaraṇe api dakṣaḥ / kāmākṣi / bālaka sudhākara śekharasya |

O Kāmākṣi! Śiva whose head is adorned by the (cool nectar-giving) crescent moon; who is the expert in (holding in his throat) the fire of poison effortlessly...

अत्यन्त शीतलतमः अपि / अनुपारतं ते चित्तं विमोहयति / चित्रमयं / कटाक्षः ॥

atyanta śītalatamaḥ api / anupāratam te cittam vimohayati / citramayaṃ / kaṭākṣaḥ ||

Even though your sidelong glance is the coolest of the most cool, it continuously deludes the mind (of Śiva); It is an extreme wonder!

Summary:**The Wonder of the Very Cool Sidelong Glance of Kāmākṣi**

O Kāmākṣi! It is an extreme wonder that even though your sidelong glance is very cooling, it continuously deludes (heats up with Kāma) the mind of Śiva whose head is adorned by the (cool nectar-giving) crescent moon and who is the expert in effortlessly holding the fire of poison (who effortlessly holds the heat of poison in his throat).

कार्पण्यपूरपरिवर्धितमम्ब मोह-

कन्दोद्गतं भवमयं विषपादपं मे ।

तुङ्गं छिनत्तु तुहिनाद्रिसुते भवत्याः

काञ्चीपुरेश्वरि कटाक्षकुठारधारा ॥65॥

kārpaṇyapūraparivardhitamamba moha-

kandodgataṃ bhavamayaṃ viṣapādapaṃ me |

tuṅgaṃ chinattu tuhinādrisute bhavatyāḥ

kāñcīpureśvari kaṭākṣakuṭhāradhārā ||65||

कार्पण्य - kārpaṇya - poverty (of wealth and knowledge); पूर - pūra - excessive, free flowing; परिवर्धितम् - parivardhitam - grown very well; अम्ब - amba - O Mother; मोह कन्दोद्गतं - moha kandodgataṃ - rooted in delusion; भवमयं - bhavamayaṃ - full of *samsāra*; विष पादपं - viṣa pādapaṃ - poisonous tree; मे - me - my; तुङ्गं - tuṅgaṃ - very tall; छिनत्तु - chinattu - may it break, may it cut down; तुहिनाद्रिसुते - tuhinādrisute - O Daughter of Himavān; भवत्याः - bhavatyāḥ - your; काञ्चीपुरेश्वरि - kāñcīpureśvari - O Overlord of Kāñcīpuram; कटाक्ष - kaṭākṣa - sidelong glance; कुठार धारा - kuṭhāra dhārā - sharp edge of the axe.

कार्पण्य पूर परिवर्धितम् / अम्ब / मोहकन्दोद्गतं / भवमयं विष पादपं मे ।

kārpaṇya pūra parivardhitam / amba / mohakandodgataṃ
bhavamayaṃ viṣapādapaṃ me |

O Mother! My poisonous tree of saṃsāra; grown very well with the flowing (waters) of poverty^{1,2}; rooted in delusion³; ...

Notes:

1. Poverty here indicates lack of knowledge.

2. A *pāṭhabheda* of this line reads as—

कार्पण्य पूर रस वर्धितम् / अम्ब / मोहकन्दोद्गतं / भवमयं विष पादपं मे ।

kārpaṇya pūra rasa vardhitam / amba / mohakandodgataṃ
bhavamayaṃ viṣapādapaṃ me |

O Mother! My poisonous tree of saṃsāra; well-grown with the waters of poverty; rooted in delusion...

2. Delusion is not knowing right from wrong, permanent from impermanent, or good from bad.

तुङ्गं छिनत्तु / तुहिनाद्रिसुते / भवत्याः / काञ्चीपुरेश्वरि / कटाक्ष कुठारधारा ॥

tuṅgaṃ chinattu / tuhinādrisute / bhavatyāḥ / kāñcīpureśvari / kaṭākṣa
kuṭhāradhārā ||

May the sharp edge of the axe of your sidelong glance cut (my) very tall (poisonous tree of saṃsāra); O Daughter of Himavān! O Overlord of Kāñcīpuram!

Summary: Prayer to the Sidelong Glance Kāmākṣi

O Mother! O Daughter of Himavān! O Overlord of Kāñcīpuram! May the sharp edge of the axe of your sidelong glance cut down my poisonous tree of *saṃsāra* that is rooted in delusion and that has grown tall with the waters of poverty (of knowledge).

कामाक्षि घोरभवरोगचिकित्सनार्थ-

मभ्यर्च्य देशिककटाक्षभिषक्प्रसादात् ।

तत्रापि देवि लभते सुकृती कदाचि-

दत्यन्तदुर्लभमपाङ्गमहौषधं ते ॥66॥

kāmākṣi ghorabhavarogacikitsanārtha-

mabhyarthyā deśīkakaṭākṣabhiṣakprasādāt |
tatrāpi devī labhate sukṛtī kadāci-
datyantadurlabhamapāṅgamahaṣadham te ||66||

कामाक्षि - kāmākṣi - O Kāmākṣi; घोर भव रोग - ghora bhava roga - the terrible disease of *saṃsāra* (the cycle of birth and death); चिकित्सनार्थम् - cikitsanārtham - to get cured of; अभ्यर्थ्य - abhyarthyā - having prayed (to Devi); देशिक - deśīka - Guru—the one who shows the direction; कटाक्ष - kaṭākṣa - sidelong glance; भिषक् - bhiṣak - healer; प्रसादात् - prasādāt - with the grace of; तत्रापि - tatrāpi - even after having done all this; देवि - devī - O Devi; लभते - labhate - attain; सुकृती - sukṛtī - the meritorious; कदाचित् - kadācit - once in a while; अत्यन्त - atyanta - very; दुर्लभम् - durlabham - difficult; अपाङ्ग - apāṅga - sidelong glance; महौषधं - mahauṣadham - great medicine; ते - te - your.

कामाक्षि / घोर भव रोग चिकित्सनार्थम् / अभ्यर्थ्य / देशिक कटाक्ष भिषक् प्रसादात् ।

kāmākṣi / ghora bhava roga cikitsanārtham / abhyarthyā / deśīka
kaṭākṣa bhiṣak prasādāt |

O Kāmākṣi! To be cured from the terrible disease of saṃsāra; having prayed (to Devi); having received the grace of the sidelong glance of the Guru, which is the healer...

तत्रापि देवि लभते सुकृती कदाचित् / अत्यन्त दुर्लभम् अपाङ्ग महौषधं ते ॥

tatrāpi devī labhate sukṛtī kadācit / atyanta durlabham apāṅga
mahauṣadham te ||

O Devi, only once in a while¹ do the meritorious attain the very-difficult-to-obtain great medicine of your sidelong glance

Notes:

1. This Śloka highlights the significance of constant prayer. The three requirements for receiving the medicine of Devi's sidelong glance

are prayer, blessings of the Guru, and religious merit. Out of these three, only prayer is under our constant control. Therefore, we have to seek the blessings of the Guru and strive to accumulate religious merit.

Summary:

The Great Medicine of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! To be cured from the terrible disease of *saṃsāra*, having prayed (to Devi), having received the grace of the sidelong glance of the Guru, which is the healer, O Devi, only once in a while do the meritorious attain the very-difficult-to-obtain great medicine of your sidelong glance.

कामाक्षि देशिककृपाङ्कुरमाश्रयन्तो
नानातपोनियमनाशितपाशबन्धाः ।
वासालयं तव कटाक्षममुं महान्तो
लब्ध्वा सुखं समधियो विचरन्ति लोके ॥67॥

kāmākṣi deśikakṛpāṅkuramāśrayanto
nānātaponiyamanāśitapāśabandhāḥ |
vāsālayaṃ tava kaṭākṣamamuṃ mahānto
labdhvā sukhaṃ samadhiyo vicaranti loke ||67||

कामाक्षि - kāmākṣi - O Kāmākṣi; देशिक - deśika - the Guru—the one who shows the direction; कृपा अङ्कुरम् - kṛpā aṅkuram - the sprout of compassion of; आश्रयन्तः - āśrayantaḥ - having taken refuge under; नाना तपो नियम - nānā tapo niyama - by observing the regulations of various types of austerities; नाशित - nāśita - having destroyed; पाश - pāśa - ropes of; बन्धाः - bandhāḥ - bondage (of *saṃsāra*); वासालयं - vāsālayaṃ - place of residence; तव - tava - your; कटाक्षं - kaṭākṣaṃ - sidelong glance; अमुं - amuṃ - this; महान्तः - mahāntaḥ - great people; लब्ध्वा - labdhvā - having attained; सुखं - sukhaṃ - happily, comfortably; समधियः - samadhiyaḥ - those with equanimity in intellect, those with equanimity in vision; विचरन्ति - vicaranti - move about; लोके - loke - in the world.

कामाक्षि देशिक कृपा अङ्कुरम् आश्रयन्तः / नाना तपो नियम नाशित पाश बन्धाः ।

kāmākṣi deśika kṛpā aṅkuram āśrayantaḥ / nānā tapo niyama nāśita pāśa bandhāḥ |

O Kāmākṣi! (*Great people*) having taken refuge under the sprout of compassion of the Guru¹; having destroyed the ropes of bondage (of saṃsāra) by observing (following) regulations of various types of austerities...

Notes:

1. Both Ślokās 66 and 67 of this Śatakam emphasize the importance of the grace of the Guru, without which attaining the sidelong glance of Devi is not possible.

वासालयं तव कटाक्षं अमुं महान्तः लब्ध्वा / सुखं समधियः विचरन्ति लोके ॥

vāsālayaṃ tava kaṭākṣaṃ amuṃ mahāntaḥ / labdhvā sukhaṃ samadhiyaḥ vicaranti loke ||

...Great people having attained the residence¹ of this sidelong glance of yours; they move about in this world happily (comfortably)² with equanimous intellect (vision)³

Notes:

1. To reside in the sidelong glance of Devi is to be in constant meditation on the sidelong glance of Devi.
2. To move about comfortably and happily in the world is to be not swayed by the sense attractions of the world.
3. To have equanimity in intellect and vision is to be unaffected in both happiness and grief, success and failure, gain or loss.

Summary:**The Result of Constant Meditation on the Sidelong Glance of Kāmākṣi**

O Kāmākṣi! Great people

- having taken refuge under the sprout of compassion of the Guru
- having destroyed the ropes of bondage (of saṃsāra) by observing regulations of various types of austerities
- having attained the residence of this sidelong glance of yours move about in this world comfortably with equanimous intellect.

साकूतसंलपितसम्भृतमुग्धहासं

व्रीडानुरागसहचारि विलोकनं ते ।

कामाक्षि कामपरिपन्थिनि मारवीर-

साम्राज्यविभ्रमदशां सफलीकरोति ॥68॥

sākūtasamlapitasambhṛtamugdhahāsaṃ

vṛīḍānurāgasahacāri vilokanaṃ te |

kāmākṣi kāmāparipanthini mārāvīra-

sāmrājyavibhramadaśāṃ saphalīkaroti ||68||

साकूत - sākūta - indicative (of love); संलपित - samlapita - speech; सम्भृत - sambhṛta - holding, accompanied by; मुग्ध हासं - mugdha hāsaṃ - charming smile; व्रीडा - vṛīḍā - bashfulness; अनुराग - anurāga - love, attachment; सहचारि - sahaçāri - accompanied by; विलोकनं - vilokanaṃ - glance; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; कामपरिपन्थिनि - kāmāparipanthini - in Śiva—the enemy of Kāma; मारवीर - mārāvīra - the warrior Manmatha; साम्राज्य - sāmrājya - empire; विभ्रम दशां - vibhrama daśāṃ - state of delusion; सफलीकरोति - saphalīkaroti - it makes it a success.

साकूत संलपित सम्भृत मुग्धहासं / व्रीडा अनुराग सहचारि / विलोकनं ते ।

sākūta samlapita sambhṛta mugdhahāsaṃ / vṛīḍā anurāga sahaçāri / vilokanaṃ te |

(O Kāmākṣi!) Your glance accompanied by bashfulness, love, and a charming smile that holds the speech that is indicative (of the sentiment of love)...

कामाक्षि / कामपरिपन्थिनि मारवीर साम्राज्य विभ्रम दशां सफलीकरोति ॥

kāmākṣi / kāmāparipanthini mārāvīra sāmrajya vibhrama daśāṃ saphalīkaroti ||

...makes the warrior Manmatha's empire i.e. the state of delusion, a success in Śiva—the enemy of Kāma; O Kāmākṣi!

Summary:

The Loving Glance of Kāmākṣi Establishes the Success of the Kingdom of Manmatha in Śiva

O Kāmākṣi! Your glance accompanied by bashfulness, love, and a charming smile that holds speech indicative (of the sentiment of love) makes the warrior Manmatha's empire i.e the state of delusion, a success in Śiva—the enemy of Kāma.

कामाक्षि विभ्रमबलैकनिधिर्विधाय

भ्रूवल्लिचापकुटिलीकृतिमेव चित्रम् ।

स्वाधीनतां तव निनाय शशाङ्कमौले-

रङ्गार्धराज्यसुखलाभमपाङ्गवीरः ॥69॥

kāmākṣi vibhramabalaikanidhirvidhāya

bhrūvallicāpakūṭilīkṛtimeva citram |

svādhīnatāṃ tava nināya śaśāṅkamaule-

raṅgārdharājyasukhalābhamapāṅgavīraḥ ||69||

कामाक्षि - kāmākṣi - O Kāmākṣi; विभ्रम - vibhrama - beauty, delusion; बल - bala - strength of; एक निधिः - eka nidhiḥ - unique treasure; विधाय - vidhāya - having taken up, using; भ्रूवल्लि - bhrūvalli - creeper of eyebrows; चाप - cāpa - bow; कुटिली कृतिम् एव - kuṭilī kṛtim eva - with the mere bending the bow; चित्रम् - citram - it is a wonder; स्वाधीनतां - svādhīnatāṃ - under (your) control; तव - tava - your; निनाय - nināya -

has led to; शशाङ्कमौलेः - śaśāṅkamauleḥ - of Śiva—the one with the moon on his head; अङ्ग - aṅga - body; अर्ध - ardha - half; राज्य - rājya - the kingdom of; सुखलाभम् - sukhālābham - benefit of the comfort of; अपाङ्ग वीरः - apāṅga vīraḥ - warrior of the sidelong glance.

कामाक्षि / विभ्रम बल एक निधिः विधाय / भ्रुवल्लि चाप कुटिली कृतिम् एव / चित्रम् ।

kāmākṣi / vibhrama bala eka nidhiḥ vidhāya / bhrūvalli cāpa kuṭilī kṛtim eva / citram |

O Kāmākṣi! This is a wonder! (The warrior of your sidelong glance) using the unique treasure of strength of your beauty/delusion; by the mere bending of the bow of the creeper of (your) eyebrows...

स्वाधीनतां तव निनाय शशाङ्कमौलेः अङ्गार्धराज्य सुखलाभम् अपाङ्गवीरः ॥

svādhīnatāṃ tava nināya śaśāṅkamauleḥ aṅgārdharājya sukhālābham apāṅgavīraḥ ||

...has led you to the benefit of the comfort of having the kingdom of half the body of Śiva¹—the one with the moon on his head, under your control

Notes:

1. This Śloka refers to the *ardhanareesvara* form of Śiva and Devi.

Summary:

The Warrior of the Sidelong Glance of Kāmākṣi Conquers Half the Kingdom of Śiva

O Kāmākṣi! The warrior of your sidelong glance

- using the unique treasure of strength of your beauty/delusion

- with the mere bending of the bow of the creeper of your eyebrows

has led you to the benefit of the comfort of having the kingdom of half the body of Śiva—the one with the moon on his head, under your control. This is a wonder!

कामाङ्कुरैकनिलयस्तव दृष्टिपातः
 कामाक्षि भक्तमनसां प्रददाति कामान् ।
 रागान्वितः स्वयमपि प्रकटीकरोति
 वैराग्यमेव कथमेष महामुनीनाम् ॥70॥

kāmāṅkuraikanilayastava dṛṣṭipātaḥ
 kāmākṣi bhaktamanasāṃ pradadāti kāmān |
 rāgānvitaḥ svayamapi prakāṭikaroti
 vairāgyameva kathameṣa mahāmunīnām ||70||

काम - kāma - desire; अङ्कुर - aṅkura - sprout of; एक - eka - only, the one;
 निलयः - nilayaḥ - holding place; तव - tava - दृष्टिपातः - dṛṣṭipātaḥ - drop of
 your glance; कामाक्षि - kāmākṣi - O Kāmākṣi; भक्त मनसां - bhakta manasāṃ
 - in the minds of the devotees; प्रददाति - pradadāti - it grants; कामान् -
 kāmān - desires; रागान्वितः - rāgānvitaḥ - accompanied by love/
 attachment/passion; स्वयम् अपि - svayam api - though itself (Devi's
 glance); प्रकटीकरोति - prakāṭikaroti - expressing clearly; वैराग्यम् एव -
 vairāgyam eva - only dispassion, only detachment; कथम् एष - katham
 eṣa - how is it that; महा मुनीनाम् - mahā munīnām - of great munīs;

काम अङ्कुर एक निलयः तव दृष्टिपातः / कामाक्षि / भक्तमनसां प्रददाति कामान् ।

kāma aṅkura eka nilayaḥ tava dṛṣṭipātaḥ / kāmākṣi / bhaktamanasāṃ
 pradadāti kāmān |

*O Kāmākṣi! The drop of your glance is the only holding place of the
 sprout of desire; It grants the desires in the minds of the devotees¹...*

Notes:

1. The prayer shows that Devi grants all the desires in mind of the devotee even if they have not been expressed outwardly.

रागान्वितः स्वयम् अपि प्रकटीकरोति वैराग्यम् एव कथम् एष महामुनीनाम् ॥

rāgānvitaḥ svayam api prakāṭikaroti vairāgyam eva katham eṣa
 mahāmunīnām ||

(The drop of your glance) is accompanied by (red) passion (attachment) (but) how is it that it clearly expresses (colorless) dispassion (detachment) in great *munīs*

Summary:

The Passionate Glance of Kāmākṣi Creates Dispassion!

O Kāmākṣi! The drop of your glance which is the only holding place of the sprout of desire grants all the desires in the minds of the devotees. The drop of your glance is accompanied by (red) passion (attachment), so how is it that it clearly expresses (colorless) dispassion (detachment) in great *munīs*?

कालाम्बुवाहनिवहैः कलहायते ते
कामाक्षि कालिममदेन सदा कटाक्षः ।
चित्रं तथापि नितराममुमेव दृष्ट्वा
सोत्कण्ठ एव रमते किल नीलकण्ठः ॥71॥

kālāmbuvāhanivahaiḥ kalahāyate te
kāmākṣi kālīmamadena sadā kaṭākṣaḥ |
citraṃ tathāpi nitarāmamumeva dr̥ṣṭvā
sotkaṇṭha eva ramate kila nīlakaṇṭhaḥ ||71||

काल अम्बुवाह निवहैः - kāla ambuvāha nivahaiḥ - groups of dark rain-bearing clouds; कलहायते - kalahāyate - fights, quarrels; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; कालिम मदेन - kālīma madena - because of the pride of its black color; सदा - sadā - always; कटाक्षः - kaṭākṣaḥ - sidelong glance; चित्रं - citraṃ - it is a wonder; तथापि - tathāpi - even though, in spite of; नितराम् - nitarām - always; अमुम् एव - amum eva - this (sidelong glance) alone; दृष्ट्वा - dr̥ṣṭvā - on seeing; सोत्कण्ठ एव - sotkaṇṭha eva - as if having an ardent desire; रमते - ramate - delighted; किल - kila - indeed; नीलकण्ठः - nīlakaṇṭhaḥ - Śiva—the one with the blue neck (from holding poison in the throat), peacock—the one with the blue neck.

कालाम्बुवाहनिवहैः कलहायते ते कामाक्षि कालिम मदेन सदा कटाक्षः ।

kālāmbuvāhanivahaiḥ kalahāyate te kāmākṣi kālima madena sadā kaṭākṣaḥ ।

O Kāmākṣi! Your sidelong glance, out of pride in its black color, always quarrels¹ with the groups of dark rain-bearing clouds...

Notes:

1. The dark sidelong glance of Kāmākṣi is more beautiful than the dark rain-bearing clouds.

चित्रं तथापि नितराम् अमुं एव दृष्ट्वा सोत्कण्ठ एव रमते किल नीलकण्ठः ॥

citraṃ tathāpi nitarām amum eva dṛṣṭvā sotkaṇṭha eva ramate kila nīlakaṇṭhaḥ ॥

Even though (your black sidelong glance quarrels with the dark rain-bearing clouds), it is a wonder indeed, that the blue-necked peacock which always has an ardent desire for the dark rain-bearing clouds, delights on seeing the black sidelong glance¹

i.e. indeed, the blue-necked Śiva delights on seeing your dark sidelong glance, which he always ardently desires

Notes:

1. The peacock dances to the arrival of rain-bearing clouds. The poet expresses wonder that the peacock is delighting in Devi's dark sidelong glance which has defeated the rain-bearing clouds.

Summary:

The Dark Sidelong Glance of Kāmākṣi Makes Nīlakaṇṭha Dance

O Kāmākṣi! Your sidelong glance, out of pride in its black color, always quarrels with the groups of dark rain-bearing clouds. In spite of that the blue-necked peacock which always has an ardent desire for the dark rain-bearing clouds, delights on seeing the black sidelong glance. [The blue-necked Śiva delights on seeing your dark sidelong glance, for which he always has had an ardent desire.]

कामाक्षि मन्मथरिपुं प्रति मारताप-
मोहान्धकारजलदागमनेन नृत्यन् ।
दुष्कर्मकञ्चुकिकुलं कबलीकरोतु
व्यामिश्रमेचकरुचिस्त्वदपाङ्गकेकी ॥72॥

kāmākṣi manmatharipuṃ prati māratāpa-
mohāndhakārajaladāgamanena nṛtyan |
duṣkarmakañcukikulaṃ kabalīkarotu
vyāmiśramecakarucistvadapāṅgakekī ||72||

कामाक्षि - kāmākṣi - O Kāmākṣi; मन्मथरिपुं प्रति- manmatharipuṃ prati-
towards Śiva—the enemy of Manmatha; मार ताप - māra tāpa - misery of
Māra (Manmatha); मोह अन्धकार - moha andhakāra - darkness of delusion;
जलद - jalada - cloud; आगमनेन - āgamanena - by arrival; नृत्यन् - nṛtyan -
dancing; दुष्कर्म - duṣkarma - evil deeds; कञ्चुकि - kañcuki - serpent of; कुलं
kulaṃ - group; कबलीकरोतु - kabalīkarotu - may it swallow; व्यामिश्र -
vyāmiśra - mix of; मेचक - mecaka - dark, also, the eye in peacock
feather; रुचिः - ruciḥ - radiance; त्वत् - tvat - your; अपाङ्ग केकी - apāṅga kekī
- the peacock of sidelong glance.

कामाक्षि मन्मथरिपुं प्रति मारताप मोहान्धकार जलद आगमनेन नृत्यन् ।
kāmākṣi manmatharipuṃ prati māratāpa mohāndhakāra jalada
āgamanena nṛtyan |

*O Kāmākṣi! (May the peacock of your sidelong glance) which dances¹
to the arrival of dark cloud of delusion caused by the misery of Kāma
in Śiva—the enemy of Manmatha*

Notes:

1. The peacock always dances to the arrival of the dark rain-bearing clouds.

दुष्कर्म कञ्चुकि कुलं कबलीकरोतु / व्यामिश्र मेचक रुचिः / त्वत् अपाङ्गकेकी ॥

duṣkarma kañcuki kulam kabalīkarotu / vyāmiśra mecaka ruciḥ / tvat apāṅgakekī ||

May the peacock of your sidelong glance; which has a mix of dark radiances; swallow the group of serpents of my evil deeds

Summary:

Prayer for the Peacock of the Sidelong Glance of Kāmākṣi to Swallow the Serpent of Evil Deeds

O Kāmākṣi! May the peacock of your sidelong glance

- which has a mix of dark radiances

- which dances to the arrival of dark cloud of delusion caused by the misery of *kāma* in Śiva—the enemy of Manmatha

swallow the group of serpents of my evil deeds.

कामाक्षि मन्मथरिपोरवलोकनेषु

कान्तं पयोजमिव तावकमक्षिपातम् ।

प्रेमागमो दिवसवह्निकचीकरोति

लज्जाभरो रजनिवन्मुकुलीकरोति ॥73॥

kāmākṣi manmathariporavalokaneṣu

kāntam payojamiva tāvakamakṣipātam |

prema āgamaḥ divasavadvikācīkaroti

lajjābharo rajanivanmukulīkaroti ||73||

कामाक्षि - kāmākṣi - O Kāmākṣi; मन्मथरिपोः - manmatharipoḥ - of Śiva—the enemy of Manmatha; अवलोकनेषु - avalokaneṣu - when (Śiva) directs his glances; कान्तं - kāntam - beautiful; पयोजम् इव - payojam iva - like a lotus; तावकम् - tāvakam - your; अक्षिपातम् - akṣipātam - drop of glance; प्रेम आगमः - prema āgamaḥ - arrival of love; दिवसवत् - divasavat - like day time; विकची करोति - vikācī karoti - makes it blossom; लज्जाभरः - lajjābharaḥ - with bashfulness; रजनिवत् - rajanivat - like night time; मुकुली करोति - mukulī karoti - makes it close

कामाक्षि मन्मथरिपोः अवलोकनेषु कान्तं पयोजम् इव तावकम् अक्षिपातम् ।

kāmākṣi manmatharipoḥ avalokaneṣu kāntaṃ payojam iva tāvakam akṣipātam |

O Kāmākṣi! When Śiva—the enemy of Manmatha directs his glances at you, the beautiful lotus-like drop of your glance...

प्रेमागमो दिवसवत् विकची करोति / लज्जाभरो रजनिवत् मुकुली करोति ॥

premāgamo divasavat vikacī karoti / lajjābharo rajanivanmukulīkaroti ||

...blossoms like daytime with the arrival of love; closes like nighttime when filled with bashfulness

Summary:

The Lotus of the Glance of Kāmākṣi

O Kāmākṣi! When Śiva—the enemy of Manmatha directs his glances at you, the beautiful lotus-like drop of your glance

- blossoms like daytime with the arrival of love
- closes like nighttime when filled with bashfulness.

मूको विरिञ्चति परं पुरुषः कुरूपः

कन्दर्पति त्रिदशराजति किम्पचानः ।

कामाक्षि केवलमुपक्रमकाल एव

लीलातरङ्गितकटाक्षरुचः क्षणं ते ॥74॥

mūko viriñcati paraṃ puruṣaḥ kurūpaḥ

kandarpati tridaśarājati kimpacānaḥ |

kāmākṣi kevalamupakramakāla eva

līlātaraṅgitakaṭākṣarucaḥ kṣaṇaṃ te ||74||

मूकः - mūkaḥ - one who is mute; विरिञ्चति - viriñcati - like Brahma; परं - paraṃ - supreme; पुरुषः - puruṣaḥ - person; कुरूपः - kurūpaḥ - one with an ugly form; कन्दर्पति - kandarpati - like Manmatha; त्रिदशराजति - tridaśarājati - like Indra—the king (*rāja*) of the *devās* (*tridaśa*); किम्पचानः

- kimpacānaḥ - one who is very poor; कामाक्षि - kāmākṣi - O Kāmākṣi; केवलम् उपक्रम काल एव - kevalam upakrama kāla eva - even at the mere time of start; लीला - līlā - sport; तरङ्गित - taraṅgita - waves of; कटाक्ष - kaṭākṣa - sidelong glance; रुचः - rucaḥ - radiances of; क्षणं - kṣaṇam - a second; ते - te - your.

मूको विरिञ्चति परं पुरुषः / कुरूपः कन्दर्पति / त्रिदशराजति किम्पचानः ।

mūko viriñcati paraṃ puruṣaḥ / kurūpaḥ kandarpaṭi / tridaśarājati kimpacānaḥ |

The one who is mute becomes the supreme person of Brahma; The one who has an ugly form becomes Manmatha; The one who is poor becomes Indra—the king of Devās¹...

Notes:

1. The devās are called tridaśa because they have three (tri) states (daśa)—birth, childhood, and youth. They are ever-sixteen years of age, and do not experience the state of old age.

कामाक्षि / केवलम् उपक्रम काल एव / लीला तरङ्गित कटाक्ष रुचः / क्षणं ते ॥

kāmākṣi / kevalam upakrama kāla eva / līlā taraṅgita kaṭākṣa rucaḥ / kṣaṇam te ||

O Kāmākṣi; even at the mere time of start; a second of the waves of sport¹ of the radiances of your sidelong glance...

Notes:

1. The sidelong glance of Devi is described as waves of sport because of its constant movement.

Summary:**The Glory Bestowed by a Mere Second of the Sidelong Glance of Kāmākṣi**

- O Kāmākṣi! (On receiving) a second of the waves of sport of the radiances of your sidelong glance, even at the mere time of its start
- the one who is mute becomes the supreme person of Brahma (who is consort of Sarasvati—the Goddess of Speech)
 - the one who has an ugly form becomes Manmatha (who has a beautiful form)
 - the one who is poor becomes Indra—the king of *devās* (who is wealthy).

नीलालका मधुकरन्ति मनोज्ञनासा-
मुक्तारुचः प्रकटकन्दबिसाङ्कुरन्ति ।
कारुण्यमम्ब मकरन्दति कामकोटि
मन्ये ततः कमलमेव विलोचनं ते ॥75॥

nīlālakā madhukaranti manojñanāsā-
muktārucaḥ prakṭakandabisāṅkuranti |
kāruṇyamamba makarandati kāmakoṭi
manyē tataḥ kamalameva vilocanaṃ te ||75||

नील अलका - nīla alakā - black tresses; मधुकरन्ति - madhukaranti - like bees;
मनोज्ञ नासा - manojña nāsā - beautiful nose; मुक्ता रुचः - muktā rucaḥ -
radiance of the pearl (of the nose ornament); प्रकट - prakṭa - showing;
कन्द - kanda - above the root; बिसा - bisā - lotus stalk; अङ्कुरन्ति -
aṅkuranti - sprout of; कारुण्यम् - kāruṇyam - compassion; अम्ब - amba - O
Mother; मकरन्दति - makarandati - like honey; कामकोटि - kāmakoṭi - O
Kāmakoṭi; मन्ये - manye - I consider; ततः - tataḥ - hence; कमलम् एव -
kalam eva - lotus only; विलोचनं - vilocanaṃ - eyes; ते - te - your.

नीलालका मधुकरन्ति / मनोज्ञनासा मुक्तारुचः प्रकट कन्द बिसाङ्कुरन्ति ।

nīlālakā madhukaranti / manojñanāsā muktārucaḥ prakṭa kanda
bisāṅkuranti |

(O Mother! Your) black tresses are like the bees; the radiance of the pearl (of the nose ornament) on (your) beautiful nose is like the sprouting lotus stalk that shows above the root...

कारुण्यम् अम्ब मकरन्दति / कामकोटि / मन्ये ततः कमलम् एव विलोचनं ते ॥

kāruṇyam amba makarandati / kāmakoṭi / manye tataḥ kamalam eva vilocanaṃ te ||

O Mother! (Your) compassion is like honey; Hence, O Kāmakoṭi¹, I consider your eyes as the lotus only

Notes:

1. Devi as Kāmakoṭi can be interpreted as the one who grants crores of desires or the one who is at the limits of *Kāma* granting *mokṣa*. *Mokṣa* is the end part of the four *puruṣārthas*—*Dharma*, *Artha*, *Kāma*, *Mokṣa*. Śrī Kāmākṣi Vilāsam says that when we worship Devi inside the Kāmakoṭi area, even if we do not ask for *mokṣa*, Devi as Kāmakoṭi grants us *mokṣa* along with all our other desires. Kāmakoṭi also indicates the abode of Kāmākṣi in the Śrī Cakra, as described by Ādi Śaṅkarācārya's commentary on Lalita Triśati.

Summary:

The Lotus Eyes of Kāmākṣi

O Mother! Your black tresses are like the bees. The radiance of the pearl (of the nose ornament) on your beautiful nose is like the sprouting lotus stalk above the root. Your compassion is like honey. Hence, O Kāmakoṭi, I consider your eyes as the lotus only.

आकाङ्क्षमाणफलदानविचक्षणयाः

कामाक्षि तावककटाक्षककामधेनोः ।

सम्पर्क एव कथमम्ब विमुक्तपाश-

बन्धाः स्फुटं तनुभूतः पशुतां त्यजन्ति ॥76॥

ākāṅkṣyamāṇaphaladānavicakṣaṇāyāḥ

kāmākṣi tāvakakaṭākṣakakāmadhenoḥ |

samparka eva kathamamba vimuktapāśa-
bandhāḥ sphuṭaṃ tanubhṛtaḥ paśutāṃ tyajanti ||76||

आकाङ्क्षमाण - ākāṅkṣyamāṇa - expectations, desires; फलदान - phaladāna - granting fruits of; विचक्षणायाः - vicakṣaṇāyāḥ - expert in; कामाक्षि - kāmākṣi - O Kāmākṣi; तावक - tāvaka - your; कटाक्षक - kaṭākṣaka - sidelong glance; कामधेनोः - kāmadhenoḥ - Kāmadhenu, the celestial wish-granting cow; सम्पर्क एव - samparka eva - on mere contact; कथम् - katham - how is it; अम्ब - amba - O Mother; विमुक्त - vimukta - released from; पाशबन्धाः - pāśa bandhāḥ - ropes of bondage of *saṃsāra*; स्फुटं - sphuṭaṃ - very clearly; तनुभृतः - tanubhṛtaḥ - those with body, human beings; पशुतां - paśutāṃ - animal-like qualities, animal-like instinct; त्यजन्ति - tyajanti - abandon.

आकाङ्क्षमाण फलदान विचक्षणायाः कामाक्षि तावक कटाक्षक कामधेनोः ।

ākāṅkṣyamāṇa phaladāna vicakṣaṇāyāḥ kāmākṣi tāvaka kaṭākṣaka
kāmadhenoḥ ।

O Kāmākṣi! Your Kāmadhenu-like sidelong glance is the expert in granting the fruits of all expectations (of human beings)...

सम्पर्क एव कथम् अम्ब विमुक्त पाश बन्धाः स्फुटं तनुभृतः पशुतां त्यजन्ति ॥

samparka eva kathamamba vimukta pāśa bandhāḥ sphuṭaṃ
tanubhṛtaḥ paśutāṃ tyajanti ॥

*How is it that¹, on mere contact, the human beings are released, very clearly, from the ropes of bondage of *saṃsāra*; how is it that they abandon their animal-like instinct?²*

Notes:

1. The sidelong glance of Devi, which is the expert in granting all wishes of the devotee, is compared to the celestial wish-granting cow, Kāmadhenu. Kāmadhenu is an animal (*paśu*). The poet expresses wonder on how a *paśu*-like sidelong glance is able to free the devotee from ropes of bondage (*paśa bandhāḥ*), since

animals themselves are usually tied down by ropes (*paśa*). He also expresses wonder on how the *paśu*-like sidelong glance helps the devotees abandon their animal-like instinct (*paśutām*).

2. In the teachings (*siddhanta*) of Advaita, living beings are considered as *paśus* since they have *pāśa* (bondage and attachment). Śiva as *Paśupati* is the lord of *paśus*. When the bondage of a *paśu* breaks, *paśu* becomes *Paśupati*.

Summary:

The Kāmadhenu of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! Your Kāmadhenu-like sidelong glance is the expert in granting the fruits of all expectations of the human beings. (But) O Mother, how is it that, on mere contact, the human beings are released very clearly, from the ropes of bondage of *saṃsāra* and how is it that they abandon their animal-like instinct?

संसारघर्मपरितापजुषां नराणां

कामाक्षि शीतलतराणि तवेक्षितानि ।

चन्द्रातपन्ति घनचन्दनकर्दमन्ति

मुक्तागुणन्ति हिमवारिनिषेचन्ति ॥77॥

saṃsāragharmaparitāpajuṣāṃ narāṇāṃ

kāmākṣi śītalatarāṇi tavekṣitāni |

candrātapanti ghanacandanakardamanti

muktāguṇanti himavāriṇiṣecananti ||77||

संसार घर्म - saṃsāra gharma - heat of saṃsāra (cycle of birth and death);
परिताप - paritāpa - being roasted; जुषां - juṣāṃ - experiencing (the misery
of being roasted); नराणां - narāṇāṃ - for those people; कामाक्षि - kāmākṣi -
O Kāmākṣi; शीतलतराणि - śītalatarāṇi - very cooling; तव - tava - your;
ईक्षितानि - īkṣitāni - glances; चन्द्रा आतपन्ति - candrā ātapanti - become the
shine of the moon; घन - ghana - dense; चन्दन - candana - sandalwood;
कर्दमन्ति - kardamanti - become the paste of; मुक्तागुणन्ति - muktāguṇanti -

acquire the quality of pearls; हिम वारि निषेचनन्ति - hima vāri niṣecananti - sprinkle ice cold water.

संसार घर्म परिताप जुषां नराणां / कामाक्षि शीतलतराणि तवेक्षितानि ।

saṃsāra gharma paritāpa juṣāṃ narāṇāṃ / kāmākṣi śītalatarāṇi tavekṣitāni |

O Kāmākṣi! For people who are experiencing the (misery) of being roasted in the heat of saṃsāra, your glances are very cooling...

चन्द्रातपन्ति / घन चन्दन कर्दमन्ति / मुक्तागुणन्ति / हिमवारि निषेचनन्ति ॥

candrātapanti / ghana candana kardamanti / muktāguṇanti himavāri niṣecananti ||

(The glances become) the shine of the moon; the dense sandalwood paste; the quality of pearls; the sprinkle of ice cold water¹

Notes:

1. Though the poet mentions a few examples, the intent is to convey that nothing compares with the coolness of the Devi's glance.

Summary:

The Cooling Sidelong Glance of Kāmākṣi

O Kāmākṣi! Your glances which are very cooling become

- the (cooling) shine of the moon
- the (cooling) dense sandalwood paste
- the (cooling) quality of pearls
- the (cooling) sprinkle of ice cold water

for the people who are experiencing the misery of being roasted in the heat of saṃsāra.

प्रेमाम्बुराशिसततस्रपितानि चित्रं
 कामाक्षि तावककटाक्षनिरीक्षणानि ।
 सन्धुक्षयन्ति मुहुरिन्धनराशिरीत्या
 मारद्रुहो मनसि मन्मथचित्रभानुम् ॥78॥

premāmburāśisatatasnapitāni citraṃ
 kāmākṣi tāvakakaṭākṣanirīkṣaṇāni |
 sandhukṣayanti muhurindhanarāśirītyā
 mārardruho manasi manmathacitrabhānum ||78||

प्रेम अम्बुराशि - prema amburāśi - in the ocean of love; सतत - satata - always; स्रपितानि - snapitāni - bathed; चित्रं - citraṃ - it is a wonder; कामाक्षि - kāmākṣi - O Kāmākṣi; तावक - tāvaka - your; कटाक्ष - kaṭākṣa - sidelong glance; निरीक्षणानि - nirīkṣaṇāni - glances when directed, the look of the glances; सन्धुक्षयन्ति - sandhukṣayanti - kindle; मुहुः - muhuḥ - always, frequently; इन्धन राशि रीत्या - indhana rāśi rītyā - by the way of the mass (rāśi) of firewood (indhana); मारद्रुहः - mārardruhaḥ - Śiva—the enemy of Māra (Manmatha); मनसि - manasi - in (Śiva's) mind; मन्मथ - manmatha - Manmatha; चित्रभानुम् - citrabhānum - the fire of.

प्रेमाम्बुराशि सतत स्रपितानि / चित्रं / कामाक्षि तावक कटाक्ष निरीक्षणानि ।

premāmburāśi satata snapitāni / citraṃ / kāmākṣi tāvaka kaṭākṣa
 nirīkṣaṇāni |

It is a wonder¹ that the look of your sidelong glances, which are always bathed in the ocean of love...

Notes:

1. It is a wonder that the wet sidelong glance of Devi is able to kindle a fire (as described in the next line).

सन्धुक्षयन्ति मुहुः इन्धनराशिरीत्या मारद्रुहः मनसि मन्मथ चित्रभानुम् ॥

sandhukṣayanti muhuḥ indhanarāśirītyā mārādruhaḥ manasi
manmatha citrabhānum ||

*...frequently kindles the mass of firewood of the fire of Manmatha
(Kāma Agni) in the mind of Śiva—the enemy of Māra (Kāma)¹*

Notes:

1. It is a wonder that the sidelong glance of Devi is able to kindle such a powerful fire in Śiva—the one who burned Manmatha to ashes with the fire of his third eye.

Summary:

The Wonder of the Sidelong Glance of Kāmākṣi which is Wet and yet Kindles Fire

O Kāmākṣi! It is a wonder that the look of your sidelong glances, which are always bathed in the ocean of love, frequently kindle the mass of firewood of Manmatha (Kāma) Agni in the mind of Śiva—the enemy of Māra (Kāma)!

कालाञ्जनप्रतिभटं कमनीयकान्त्या

कन्दर्पतन्त्रकलया कलितानुभावम् ।

काञ्चीविहाररसिके कलुषार्तिचोरं

कल्लोलयस्व मयि ते करुणाकटाक्षम् ॥79॥

kālāñjanapratibhaṭam kamanīyakāntyā

kandarpatantrakalayā kalitānubhāvam |

kāñcīvihārarasike kaluṣārticoraṃ

kallolayasva mayi te karuṇākāṭākṣam ||79||

कालाञ्जन - kālāñjana - black collyrium; प्रतिभटं - pratibhaṭam - rival, enemy to; कमनीय कान्त्या - kamanīya kāntyā - by its enchanting beauty; कन्दर्प तन्त्र कलया - kandarpa tantra kalayā - by the art of Kāma Śāstra; कलित अनुभावम् - kalita anubhāvam - creates (*kalita*) power (*anubhāvam*), brings under sway; काञ्चीविहाररसिके - kāñcīvihārarasike - O Enjoyer of Sport in

Kāñcīpuram; कलुष आर्ति चोरं - kaluṣa ārti coraṃ - robs (*coraṃ*) the misery (*ārti*) caused by sins (*kaluṣa*); कल्लोलयस्व - kallolayasva - may it (sidelong glance) create waves; मयि - mayi - in me; ते - te - your; करुणा कटाक्षम् - karuṇā kaṭākṣam - compassionate sidelong glance;

कालाञ्जन प्रतिभटं कमनीय कान्त्या / कन्दर्प तन्त्र कलया कलित अनुभावम्।

kālāñjana pratibhaṭaṃ kamañīya kāntyā / kandarpa tantra kalayā kalita anubhāvam |

(The compassionate sidelong glance of Devi) whose enchanting beauty is a rival to black collyrium; (The compassionate sidelong glance of Devi) whose art of Kāma Śāstra creates power...

काञ्चीविहाररसिके / कलुषार्तिचोरं / कल्लोलयस्व मयि ते करुणाकटाक्षम् ॥

kāñcīvihārarasike / kaluṣārticoraṃ / kallolayasva mayi te karuṇākaṭākṣam ||

O One who enjoys sporting in Kāñcīpuram! May your compassionate sidelong glance; which robs the misery caused by sin¹; be directed to me in waves²

Notes:

1. Merit creates happiness. Sin creates misery. The compassionate sidelong glance of Devi not only removes the misery caused by our sins but also removes our tendency to commit sin.
2. The use of the word 'waves' indicates the moving nature (fickleness) of Devi's glance. Also, 'waves' indicate an enjoyable experience for the receiver.

Summary:

Prayer to the Compassionate Sidelong Glance of Kāmākṣi to Create Happiness

O Enjoyer of Sport in Kāñcīpuram! May your compassionate sidelong glance

- whose enchanting beauty rivals the black collyrium
 - whose art of Kāma Śāstra exercises unrivaled power
 - which robs the misery caused by sin
- be directed to me in waves. i.e may your compassionate sidelong glance create happiness in me.

क्रान्तेन मन्मथमदेन विमोह्यमान-
स्वान्तेन चूततरुमूलगतस्य पुंसः ।
कान्तेन किञ्चिदवलोकय लोचनस्य
प्रान्तेन मां जननि काञ्चिपुरीविभूषे ॥80॥

krāntena manmathamadena vimohyamāna-
svāntena cūtataramūlagatasya puṃsaḥ |
kāntena kiñcidavalokaya locanasya
prāntena māṃ janani kāñcipurīvibhūṣe ||80||

क्रान्तेन - krāntena - establishes closeness; मन्मथमदेन - manmathamadena - the pride of Manmatha; विमोह्यमान - vimohyamāna - completely deluded by; स्वान्तेन - svāntena - by (his) own mind; चूत तरु मूलगतस्य पुंसः - cūta taru mūlagatasya puṃsaḥ - of the one (*puṃsaḥ*) who is at the foot (*mūla*) of the mango (*cūta*) tree (*taru*), of Ekāmranātha (Śiva); कान्तेन - kāntena - beautiful; किञ्चि - kiñcit - a little bit; अवलोकय - avalokaya - look at (me); लोचनस्य - locanasya - of eyes; प्रान्तेन - prāntena - by the edge; मां - māṃ - me; जननि - janani - O Mother; काञ्चिपुरीविभूषे - kāñcipurīvibhūṣe - O Ornament of the City of Kāñci.

क्रान्तेन मन्मथमदेन विमोह्यमान स्वान्तेन चूत तरु मूलगतस्य पुंसः ।

krāntena manmathamadena vimohyamāna svāntena cūta taru mūlagatasya puṃsaḥ |

(The eyes of Kāmākṣi) which establish closeness with the mind of Ekāmranātha (Śiva)—the one who is at the foot of the mango tree, whose mind has been completely deluded by the pride of Manmatha

कान्तेन किञ्चित् अवलोकय लोचनस्य प्रान्तेन मां जननि काञ्चिपुरीविभूषे ॥

kāntena kiñcit avalokaya locanasya prāntena mām janani
kāñcipurīvibhūṣe ॥

O Mother! O Ornament of the City of Kāñci! Please look at me, a little bit, with the edge of your eyes which is beautiful

Summary:

Prayer to the Glance of Kāmākṣi

O Mother! O Ornament of the City of Kāñci! Please look at me, a little bit, with the edge of your eyes

- which is beautiful

- which establishes closeness with the mind of Ekāmrānātha (Śiva)—the one who is at the foot of the mango tree, whose mind has been completely deluded by the pride of Manmatha.

कामाक्षि केऽपि सुजनास्त्वदपाङ्गसङ्गे

कण्ठेन कन्दलितकालिमसम्प्रदायाः ।

उत्तंसकल्पितचकोरकुटुम्बपोषा

नक्तन्दिवप्रसवभूनयना भवन्ति ॥81॥

kāmākṣi ke'pi sujanāstvadapāṅgasaṅge

kaṅṭhena kandalita kālīmasampradāyāḥ ।

uttamśakalpita cakorakuṭumbapoṣā

naktandivaprasavabhūnayanā bhavanti ॥81॥

कामाक्षि - kāmākṣi - O Kāmākṣi; केऽपि - ke'pi - at least some; सुजनाः - sujanāḥ - virtuous people; त्वत् - tvat - your; अपाङ्ग सङ्गे - apāṅga saṅge - by contact with (your) sidelong glance; कण्ठेन - kaṅṭhena - by (their) neck; कन्दलित - kandalita - blossomed, abundant; कालिम - kālīma - blackness; सम्प्रदायाः - sampradāyāḥ - quality of; उत्तंस - uttamśa - head ornament; कल्पित - kalpita - worn on; चकोर कुटुम्ब पोषाः - cakora kuṭumba poṣāḥ - moon, that which nourishes (poṣā) the family (kuṭumba) of Cakora birds; नक्तन्दिव - naktandiva - night (naktam) and day (diva);

प्रसवभू - prasavabhū - that which produces; नयना - nayanā - eyes; भवन्ति - bhavanti - become.

कामाक्षि केऽपि सुजनाः त्वत् अपाङ्गसङ्गे / कण्ठेन कन्दलित कालिम सम्प्रदायाः ।

kāmākṣi ke'pi sujanāḥ tvat apāṅgasaṅge / kaṅṭhena kandalita kālima sampradāyāḥ |

O Kāmākṣi! At least some virtuous people, by contact of your sidelong glance (become); the one with the neck that has the quality of abundant blackness...

उत्तंस कल्पित चकोर कुटुम्ब पोषाः / नक्तन्दिव प्रसवभू नयना / भवन्ति ॥

uttamṣa kalpita cakora kuṭumba poṣāḥ / naktandiva prasavabhū nayanā / bhavanti |

...become the one who wears the head ornament of the moon—that which nourishes the family of Cakora birds¹; the one with eyes that produce night and day²

Notes:

1. The mystical Cakora bird sustains itself only with the nectar of the moonlight.
2. The sun which is described as producing daytime and the moon which is described as producing nighttime are considered to be the eyes of Śiva.

Summary:

The Sidelong Glance of Kāmākṣi Bestows Similar Form as Śiva (Sārūpya Mokṣa)

O Kāmākṣi! At least some virtuous people, by contact of your sidelong glance become

- the one with the neck that has the quality of abundant blackness [like the dark blue-necked Śiva]

- the one who wears the head ornament of the moon—that which nourishes the family of Cakora birds (through the nectar of its rays) [like Śiva who has the ornament of the moon on his head]
- the one with eyes that produce night and day [like Śiva whose eyes are the moon and sun].

नीलोत्पलप्रसवकान्तिनिदर्शनेन
कारुण्यविभ्रमजुषा तव वीक्षणेन ।
कामाक्षि कर्मजलधेः कलशीसुतेन
पाशत्रयाद्वयममी परिमोचनीयाः ॥82॥

nīlotpalaprasavakāntinidarśanena
kāruṇyavibhramajuṣā tava vīkṣaṇena |
kāmākṣi karmajaladheḥ kalaśīsutena
pāśatrayādvayamamī parimocanīyāḥ ||82||

नीलोत्पल - nīlotpala - dark blue lily; प्रसव - prasava - generated by; कान्ति - kānti - radiance; निदर्शनेन - nirdarśanena - points to, similar to; कारुण्य - kāruṇya - compassion; विभ्रम - vibhrama - beauty of; जुषा - juṣā - delightful with; तव - tava - your; वीक्षणेन - vīkṣaṇena - by (your) glance; कामाक्षि - kāmākṣi - O Kāmākṣi; कर्मजलधेः - karma jaladheḥ - of the ocean of *karma*; कलशीसुतेन - kalaśīsutena - sage Agastya—the one who was born in a pitcher; पाशत्रयात् - pāśa trayāt - from the three bonds; वयम् - vayam - we; अमी - amī - this; परिमोचनीयाः - parimocanīyāḥ - to be released completely.

नीलोत्पल प्रसव कान्ति निदर्शनेन / कारुण्य विभ्रम जुषा / तव वीक्षणेन ।

nīlotpala prasava kānti nidarśanena / kāruṇya vibhrama juṣā / tava vīkṣaṇena |

(O Kāmākṣi!) Your glance; whose radiance is similar to that of the dark blue lily; which is delightful with the beauty of compassion...

कामाक्षि / कर्मजलधेः कलशीसुतेन / पाशत्रयात् वयं अमी परिमोचनीयाः ॥

kāmākṣi / karmajaladheḥ kalaśīsutena / pāśatrayāt vayaṃ amī
parimocanīyāḥ ॥

O Kāmākṣi! (Your glance) which is the pitcher-born (sage Agastya) to the ocean of karma¹; May we be completely released from the three bonds²

Notes:

1. Sage Agastya is known as *kalaśīsuta* since he was born in pitcher (*kalaśa*).

The poet makes a reference to the story of sage Agastya in which the sage drank up all the waters of the ocean in one sip (*ācamanam*) in order to expose a demon who was hiding in the ocean.

2. The three bonds are the three types of attachment which keep us bound to *saṃsāra*—the cycle of birth and death.
 - *Putreṣaṇa*, attachment to the son (who helps redeem debt to the *pitṛs*)
 - *Vitteṣaṇa*, attachment to wealth (for living as well as for performing *dharma*)
 - *Lokeṣaṇa*, attachment to this world and/or other higher worlds, Attachment to fame

The poet prays for a complete release from these bonds so that these attachments do not return to us in the future.

Summary:

Prayer to the Beautiful, Compassionate Sidelong Glance of Kāmākṣi that Drinks the Ocean of Karma

O Kāmākṣi! May we be completely released from the three bonds by your glance

- whose radiance is similar to that of the dark blue lily

- which is delightful with the beauty of compassion
- which drinks up the ocean of *karma*, just as sage Agastya drank the ocean waters.

अत्यन्तचञ्चलमकृत्रिममञ्जनं किं
 झङ्कारभङ्गिरहिता किमु भृङ्गमाला ।
 धूमाङ्कुरः किमु हुताशनसङ्गहीनः
 कामाक्षि नेत्ररुचिनीलिमकन्दली ते ॥83॥

atyantacañcalamakṛtrimamañjanam kiṃ
 jhaṅkārabhaṅgirahitā kimu bhṛṅgamālā |
 dhūmāṅkuraḥ kimu hutāśanaśaṅgahīnaḥ
 kāmākṣi netrarucinīlimakandalī te ||83||

अत्यन्त - atyanta - very; चञ्चलम् - cañcalam - fickle; अकृत्रिमम् - akṛtrimam - natural, not man-made, not artificial; अञ्जनं - añjanam - black collyrium; किं - kiṃ - is it?; झङ्कार - jhaṅkāra - buzzing sound; भङ्गि - bhaṅgi - wave of; रहिता - rahitā - without; किमु - kimu - is it so?; भृङ्ग माला - bhṛṅga mālā - row of bees; धूम अङ्कुरः - dhūma aṅkuraḥ - bud (starting point) of smoke; किमु - kimu - is it so?; हुत अशन - huta aśana - fire, that which consumes (*aśana*) the *yāga* offerings (*huta*); सङ्गहीनः - saṅgahīnaḥ - without contact; कामाक्षि - kāmākṣi - O Kāmākṣi; नेत्र रुचि - netra ruci - radiance of eyes; नीलिम - nīlima - black in color; कन्दली - kandalī - highly developed (very bright), abundant; ते - te - your.

अत्यन्त चञ्चलम् अकृत्रिमं अञ्जनं किं / झङ्कार भङ्गि रहिता किमु भृङ्गमाला ।

atyanta cañcalam akṛtrimam añjanam kiṃ / jhaṅkāra bhaṅgi rahitā kimu bhṛṅgamālā |

(Is the abundant black radiance of your eyes) a very fickle, not man-made black (natural) collyrium?; a row of bees without a wave of buzzing sounds?

धूमाङ्कुरः किमु हुताशन सङ्गहीनः / कामाक्षि नेत्र रुचि नीलिम कन्दली ते ॥

dhūmāṅkuraḥ kimu hutāśana saṅgahīnaḥ / kāmākṣi netra ruci nīlima kandalī te ॥

O Kāmākṣi! Is the abundant black radiance of your eyes a bud of smoke without the contact of fire?

Summary:

The Black Radiance of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! Is the abundant black radiance of your eyes

- a very fickle, not man-made black collyrium?
- a row of bees without a wave of buzzing sounds?
- a bud of smoke without the contact of fire?

कामाक्षि नित्यमयमञ्जलिरस्तु मुक्ति-

बीजाय विभ्रममदोदयघूर्णिताय ।

कन्दर्पदर्पपुनरुद्भवसिद्धिदाय

कल्याणदाय तव देवि दृगञ्चलाय ॥84॥

kāmākṣi nityamayamañjalirastu mukti-

bījāya vibhramamadodayaghūrṇitāya |

kandarpadarpapunarudbhavasiddhidāya

kalyāṇadāya tava devi dṛgañcalāya ॥84॥

कामाक्षि - kāmākṣi - O Kāmākṣi; नित्यम् - nityam - always; अयम् - ayam - this; अञ्जलिः - añjaliḥ - respectful folding of hands (in prayer); अस्तु - astu - let it be; मुक्ति बीजाय - mukti bījāya - seed for liberation; विभ्रम मद- vibhrama mada - pride of beauty; उदय - udaya - the rise of; घूर्णिताय - ghūrṇitāya - rolling in; कन्दर्प दर्प - kandarpa darpa - Mamatha's pride; पुनः उद्भव - punaḥ udbhava - the rise again of, revival; सिद्धिदाय - siddhidāya - gives attainment of; कल्याणदाय - kalyāṇadāya - gives auspiciousness; तव - tava - your; देवि - devi - O Devi; दृगञ्चलाय - dṛgañcalāya - corner (añcalā) of eye (dṛk).

कामाक्षि नित्यं अयं अञ्जलिः अस्तु / मुक्ति बीजाय / विभ्रम मद उदय घूर्णिताय ।

kāmākṣi nityaṃ ayaṃ añjali astu / mukti bījāya / vibhrama mada udaya
ghūrṇitāya |

O Kāmākṣi! May this folding of hands always be (to the corner of your eye); that is the seed for liberation; that rolls in the rise of the pride of beauty

कन्दर्प दर्प पुनरुद्भव सिद्धिदाय / कल्याणदाय / तव देवि दृगञ्जलाय ॥

kandarpa darpa punarudbhava siddhidāya / kalyāṇadāya / tava devi
dṛgañcalāya ||

...that accomplishes the revival of the pride of Manmatha; that bestows auspiciousness; O Devi! (May this folding of hands in prayer always be) to the corner of your eye

Summary:

Prayer to the Sidelong Glance of Kāmākṣi

O Devi Kāmākṣi! May this folding of hands in prayer always be to the corner of your eye

- that is the seed for liberation
- that rolls in the rise of the pride of beauty
- that accomplishes the revival of the pride of Manmatha (who was burned to ashes by the third eye of Śiva)
- that bestows auspiciousness.

दर्पाङ्कुरो मकरकेतनविभ्रमाणां

निन्दाङ्कुरो विदलितोत्पलचातुरीणाम् ।

दीपाङ्कुरो भवतमिस्रकदम्बकानां

कामाक्षि पालयतु मां त्वदपाङ्गपातः ॥85॥

darpāṅkuro makaraketanavibhramāṇāṃ

nindāṅkuro vidalitotpalacāturīṇām |

dīpāṅkuro bhavatamisrakadambakānāṃ

kāmākṣi pālayatu māṃ tvadapāṅgapātaḥ ||85||

दर्प अङ्कुरः - darpa aṅkuraḥ - bud (starting point) of pride; मकर केतन - makara ketana - Manmatha—the one who has the fish (*makara*) insignia on his banner; विभ्रमाणां - vibhramāṇāṃ - for the delusions of; निन्द अङ्कुरः- ninda aṅkuraḥ - bud of disdain; विदलित - vidalita - blossomed; उत्पल - utpala - lily; चातुरीणाम् - cāturīṇām - for the cleverness; दीप अङ्कुरः - dīpa aṅkuraḥ - bud of lamp; भव - bhava - *saṃsāra* (cycle of birth and death); तमिस्र - tamisra - darkness of; कदम्बकानां - kadambakānāṃ - for the mass of; कामाक्षि - kāmākṣi - O Kāmākṣi; पालयतु - pālayatu - may it protect; मां - māṃ - me; त्वत् - tvat - your; अपाङ्गपातः - apāṅgapātaḥ - drop of sidelong glance.

दर्पाङ्कुरः मकरकेतन विभ्रमाणां / निन्दाङ्कुरः विदलित उत्पल चातुरीणाम् ।

darpāṅkuraḥ makaraketana vibhramāṇāṃ / nindāṅkuraḥ vidalita utpala cāturīṇām |

(O Kāmākṣi! The drop of your sidelong glance) which is the bud of pride for the delusions created by Manmatha—the one who has the fish insignia on his banner; which is the bud of disdain for the cleverness of the fully blossomed lily...

दीपाङ्कुरः भव तमिस्र कदम्बकानां / कामाक्षि पालयतु मां त्वत् अपाङ्गपातः ॥

dīpāṅkuraḥ bhava tamisra kadambakānāṃ /kāmākṣi pālayatu māṃ tvat apāṅgapātaḥ ||

...which is the bud of lamp for the mass of darkness of saṃsāra; O Kāmākṣi! May the drop of your sidelong glance protect me

Summary:

Prayer to the Sidelong Glance of Kāmākṣi for Protection

O Kāmākṣi! May the drop of your sidelong glance

- which is the starting point of the pride for the delusions created by Manmatha—the one who has the fish insignia on his banner
- which is the starting point of disdain for the cleverness of the fully blossomed lily

- which is the starting point of the lamp for the mass of darkness of
saṃsāra
 protect me.

कैवल्यदिव्यमणिरोहणपर्वतेभ्यः

कारुण्यनिर्झरपयःकृत मज्जनेभ्यः ।

कामाक्षि किङ्करितशङ्करमानसेभ्य-

स्तेभ्यो नमोऽस्तु तव वीक्षणविभ्रमेभ्यः ॥86॥

kaivalyadivya maṇi rohaṇa parvatebhyaḥ

kāruṇyanirjharapayaḥ kṛtamajjanebhyaḥ ।

kāmākṣi kiṅkaritaśaṅkaramānasebhya-

stebhyaḥ namo'stu tava vīkṣaṇavibhramebhyaḥ ॥86॥

कैवल्य - kaivalya - mokṣa, liberation; दिव्य - divya - divine; मणि - maṇi -
 gems of; रोहण - rohaṇa - generate; पर्वतेभ्यः - parvatebhyaḥ - mountains;
 कारुण्य - kāruṇya - compassion; निर्झर - nirjhara - stream of; पयः - paya -
 waters of; कृत - kṛta - having; मज्जनेभ्यः - majjanebhyaḥ - immersed,
 bathed; कामाक्षि - kāmākṣi - O Kāmākṣi; किङ्करित - kiṅkarita - has become
 servile; शङ्कर - śaṅkara - Śaṅkara (Śiva); मानसेभ्यः - mānasebhyaḥ - mind;
 तेभ्यः - tebhyaḥ - to those; नमोऽस्तु - namo'stu - let my prostrations be to;
 तव - tava - your; वीक्षण - vīkṣaṇa - glance; विभ्रमेभ्यः - vibhramebhyaḥ -
 beauty of (plural).

कैवल्य दिव्य मणि रोहण पर्वतेभ्यः / कारुण्य निर्झर पयःकृत मज्जनेभ्यः ।

kaivalya divya maṇi rohaṇa parvatebhyaḥ / kāruṇya nirjhara payaḥ kṛta
 majjanebhyaḥ ।

*(O Kāmākṣi! The beauties of your glance) which are the mountains that
 generate the divine gem of liberation; which are bathed in the waters
 of the stream of compassion...*

कामाक्षि / किङ्करित शङ्कर मानसेभ्यः / तेभ्यः नमोऽस्तु तव वीक्षण विभ्रमेभ्यः ॥

kāmākṣi / kiṅkarita śaṅkara mānasebhyaḥ / tebhyaḥ namo'stu tava
vīkṣaṇa vibhramebhyaḥ ॥

*O Kāmākṣi! Let my prostrations be to those beauties of your glance by
which the mind of Śiva has become servile*

Summary:

Prostrations to the Beauty of the Glance of Kāmākṣi

O Kāmākṣi! Let my prostrations be to those beauties of your glance
- which are the mountains that generate the divine gem of mokṣa
- which are bathed in the waters of the stream of compassion
- which make the mind of Śiva servile.

अल्पीय एव नवमुत्पलमम्ब हीना

मीनस्य वा सरणिरम्बुरुहां च किं वा ।

दूरे मृगीदृगसमञ्जसमञ्जनं च

कामाक्षि वीक्षणरुचौ तव तर्कयामः ॥87॥

alpīya eva navamutpalamamba hīnā

mīnasya vā saraṇiramburuhāṃ ca kiṃ vā |

dūre mṛgīdṛgasamañjasamañjanaṃ ca

kāmākṣi vīkṣaṇarucāu tava tarkayāmaḥ ॥87॥

अल्पीय एव - alpīya eva - very small, insignificant; नवम् उत्पलम् - navam
utpalam - fresh (blue) lily; अम्ब - amba - O Mother; हीना - hīnā - low,
inferior; मीनस्य - mīnasya - of fish; वा - vā सरणिः - saraṇiḥ - row; अम्बुरुहां -
amburuhāṃ - lotuses; च - ca - and; किं वा - kiṃ vā - further; दूरे - dūre -
distant (not comparable); मृगी - mṛgī - female dear; दृक् - dṛk - the look;
असमञ्जसं - asamañjasam - incomparable, inappropriate; अञ्जनं - añjanaṃ
- black collyrium; च - ca - and; कामाक्षि - kāmākṣi - O Kāmākṣi; वीक्षण रुचौ -
vīkṣaṇa rucau - the radiance of (your) glance; तव - tava - your; तर्कयामः -
tarkayāmaḥ - we deduce by logic.

अल्पीय एव नवमुत्पलम् / अम्ब / हीना मीनस्य वा सरणिः अम्बुरुहां च किं वा ।

alpīya eva navamutpalamamba hīnā mīnasya vā saraṇiḥ amburuhāṃ ca kiṃ vā |

O Mother! The fresh lily flower is insignificant; the rows of fish and lotuses are inferior, further...

दूरे मृगी दृक् / असमञ्जसं अञ्जनं च / कामाक्षि वीक्षणरुचौ तव तर्कयामः ॥

dūre mṛgī dṛk / asamañjasaṃ añjanaṃ ca / kāmākṣi vīkṣaṇarucau tava tarkayāmaḥ ||

...the look of the female deer is quite distant; and the black collyrium is incomparable; O Mother Kāmākṣi! By logic we deduce (the above) regarding the radiance of your glance

Summary:

The Incomparable Radiance of the Glance of Kāmākṣi

O Mother Kāmākṣi! We deduce by logic that in comparison to the radiance of your glance

- the fresh lily flower is insignificant
- the school of fish and rows of lotuses are inferior, further
- the look of the female deer is quite distant, and
- the black collyrium is incomparable.

मिश्रीभवद्गरलपङ्किलशङ्करोरस्-

सीमाङ्गणे किमपि रिङ्खणमादधानः ।

हेलावधूतललितश्रवणोत्पलोऽसौ

कामाक्षि बाल इव राजति ते कटाक्षः ॥88॥

miśrībhavadgaralapaṅkilaśaṅkaroras-
sīmāṅgaṇe kimapi riṅkhaṇamādadhānaḥ |
helāvadhūtalalitaśravaṇotpalo'sau
kāmākṣi bāla iva rājati te kaṭākṣaḥ ||88||

मिश्री - miśrī - mixed; भवत् - bhavat - has become; गरल - garala - poison; पङ्किल - paṅkila - slush; शङ्कर - śaṅkara - Śaṅkara (Śiva); उरस् - uras - chest of; सीमाङ्गणे - sīmāṅgaṇe - in the area of; किमपि - kimapi - beyond description; रिङ्खणम् - riṅkhaṇam - crawling; आदधानः - ādadhānaḥ - doing; हेला - helā - sportingly; अवधूत - avadhūta - displacing; ललित - lalita - beautiful; श्रवण - śravaṇa - ear; उत्पल - utpala - (dark blue) lily flower; असौ - asau - this (glance); कामाक्षि - kāmākṣi - O Kāmākṣi; बाल इव - bāla iva - like a child; राजति - rājati - shines; ते - te - your; कटाक्षः - kaṭākṣaḥ - sidelong glance.

मिश्री भवद्गरल पङ्किल शङ्कर उरस् सीमाङ्गणे किमपि रिङ्खणं आदधानः ।

miśrī bhavadgarala paṅkila śaṅkara uras sīmāṅgaṇe kimapi riṅkhaṇam ādadhānaḥ ।

(O Kāmākṣi! This child-like sidelong glance) crawls, indescribably, in the area of the chest of Śaṅkara that has become a mixed (reflection of) slush from the poison (in his neck)¹ ...

Notes:

1. Śiva's neck is dark blue because it holds the poison that emerged from the churning of the milk ocean. The poet imagines the shine of the dark blue neck of Śiva reflecting upon his chest, creating a seemingly slushy area in which the sidelong glance of Devi likes to crawl, just like any child would playfully enjoy crawling in slush.

हेला अवधूत ललित श्रवण उत्पल / असौ कामाक्षि बाल इव राजति ते कटाक्षः ॥

helā avadhūta lalita śravaṇa utpala / asau kāmākṣi bāla iva rājati te kaṭākṣaḥ ॥

(This sidelong glance) sportingly displaces the beautiful blue lily in the ear; O Kāmākṣi! This sidelong glance of yours shines like a child

Notes:

1. A child likes to explore, pull, and move objects that it sees. Here, the poet imagines the sidelong glance of Devi to be a child that

displaces the blue lily flower that is usually worn on the ear. This implies that the sidelong glance is so long and beautiful that it reaches the ear. Also, the sidelong glance defeats the blue lily in beauty.

The poet uses the word *avadhūta* to mean 'displace'. An *avadhūta* is one who has displaced all mundane thoughts with *Brahma Cintanam*. He is beyond *varṇāśrama*—the four stages of life.

Summary:

The Child-like Sidelong Glance of Kāmākṣi

- O Kāmākṣi! This sidelong glance of yours shines like a child
- who crawls, indescribably, in the area of the chest of Śiva that has become a mixed (reflection of) slush from the poison (in his neck)
 - who sportingly displaces the beautiful blue lily worn on the ear.

प्रौढीकरोति विदुषां नवसूक्तिधाटी-

चूताटवीषु बुधकोकिललाल्यमानम् ।

माध्वीरसं परिमलं च निरगलं ते

कामाक्षि वीक्षणविलासवसन्तलक्ष्मीः ॥89॥

prauḍhīkaroti viduṣāṃ navasūktidhāṭī-

cūtaṭavīṣu budhakokilalālyamānam |

mādhvīrasaṃ parimalaṃ ca nirargalaṃ te

kāmākṣi vīkṣaṇavilāsavasantalakṣmīḥ ||89||

प्रौढीकरोति (also, प्रौडीकरोति) - prauḍhīkaroti (also, prauḍīkaroti) - augments; विदुषां - viduṣāṃ - of scholars; नव सूक्ति - nava sūkti - fresh (new) sayings; धाटी - dhāṭī - continuous flow; चूत अटवीषु - cūta aṭavīṣu - in the mango (*cūta*) groves (*aṭavī*); बुध - budha - wise people; कोकिल - kokila - cuckoo; लाल्यमानम् - lālyamānam - enjoyed, hailed by; माध्वीरसं - mādhvīrasaṃ - essence of honey; परिमलं - parimalaṃ - fragrance; च - ca - and; निरगलं - nirargalaṃ - without obstruction, without impediment; ते - te - your;

कामाक्षि - kāmākṣi - O Kāmākṣi; वीक्षण - vīkṣaṇa - glance; विलास - vilāsa - beauty; वसन्त - vasanta - spring season; लक्ष्मीः - lakṣmīḥ - splendor of.

प्रौढीकरोति विदुषां नव सूक्ति धाटी चूताटवीषु / बुध कोकिल लाल्यमानम् ।

prauḍhīkaroti viduṣāṃ nava sūkti dhāṭī cūtāṭavīṣu / budha kokila lālyamānam |

(O Kāmākṣi! The spring season of your beautiful glance) nourishes the mango groves of the flow of fresh sayings of the scholars; which are enjoyed by the cuckoo-like wise people...

माध्वीरसं परिमलं च निरगलं / ते कामाक्षि वीक्षण विलास वसन्त लक्ष्मीः ॥

mādhvīrasaṃ parimalaṃ ca nirargalaṃ / te kāmākṣi vīkṣaṇa vilāsa vasanta lakṣmīḥ ||

... (for its) unimpeded¹ honey essence and fragrance; O Kāmākṣi! The splendor of your spring season-like beautiful glance

Notes:

1. The sidelong glance of Devi is so powerful that it nourishes a continuous supply of honey and fragrance in the mango grove of the sayings of scholars.

Summary:

The Spring-like Sidelong Glance of Kāmākṣi

O Kāmākṣi! The splendor of your spring season-like beautiful glance nourishes the mango groves of the flow of fresh sayings of the scholars, the unimpeded honey essence and fragrance of which are enjoyed by the cuckoo-like wise people.

कूलङ्कषं वितनुते करुणाम्बुवर्षी

सारस्वतं सुकृतिनः सुलभं प्रवाहम् ।

तुच्छीकरोति यमुनाम्बुतरङ्गभङ्गी

कामाक्षि किं तव कटाक्षमहाम्बुवाहः ॥90॥

kūlaṅkaṣaṃ vitanute karuṇāmbuvarṣī
 sārasvataṃ sukṛtinaḥ sulabhaṃ pravāham |
 tucchīkaroti yamunāmbutarāṅgabhaṅgīṃ
 kāmākṣi kiṃ tava kaṭākṣamahāmbuvāhaḥ ||90||

कूलङ्कषं - kūlaṅkaṣaṃ - the breaking the banks (of the river); वितनुते - vitanute - does, accomplishes; करुण अम्बु वर्षी - karuṇa ambu varṣī - showering waters of compassion; सारस्वतं - sārasvataṃ - the faculty of speech; सुकृतिनः - sukṛtinaḥ - for those with religious merit, for those who are virtuous; सुलभं - sulabhaṃ - easy, without effort; प्रवाहम् - pravāham - continuous (like the River Sarasvati); तुच्छीकरोति - tucchīkaroti - despises, berates; यमुना अम्बु तरङ्ग - yamunā ambu taraṅga - waves of the waters of Yamuna; भङ्गी - bhaṅgīṃ - continuous; कामाक्षि - kāmākṣi - O Kāmākṣi; किं - kiṃ - why; तव - tava - your; कटाक्ष - kaṭākṣa - sidelong glance; महा अम्बुवाहः - mahā ambuvāhaḥ - large cloud.

कूलङ्कषं वितनुते करुणाम्बुवर्षी सारस्वतं सुकृतिनः सुलभं प्रवाहम् ।

kūlaṅkaṣaṃ vitanute karuṇāmbuvarṣī sārasvataṃ sukṛtinaḥ sulabhaṃ pravāham |

(O Kāmākṣi! Your large cloud-like sidelong glance) creates for the virtuous an easy, continuous (like River Sarasvati) flow of speech that breaks the banks...

तुच्छीकरोति यमुना अम्बु तरङ्ग भङ्गी / कामाक्षि किं तव कटाक्ष महाम्बुवाहः ॥

tucchīkaroti yamunā ambu taraṅga bhaṅgīṃ / kāmākṣi kiṃ tava kaṭākṣa mahāmbuvāhaḥ ||

O Kāmākṣi! Why does your large cloud-like sidelong glance (that overflows the River Sarasvati of speech of the virtuous); berate¹ the continuous waves of the waters of Yamuna²?

Notes:

1. The dark radiance of the sidelong glance of Devi is more beautiful than the dark Yamuna. Also, the Yamuna is no match for the flow of Sarasvati-like speech that the cloud of the sidelong glance showers upon the virtuous.
2. The poet wonders how the same cloud increases the flow of one river and not the other.

Summary:**The Contrasting Behavior of the Large Cloud-like Sidelong Glance of Kāmākṣi**

O Kāmākṣi! Your large cloud-like sidelong glance, with its showers of waters of compassion, creates for the virtuous an easy, continuous (like River Sarasvati) flow of speech that breaks the banks (overflows). Why does it berate the continuous waves of the waters of Yamuna?

जागर्ति देवि करुणाशुकसुन्दरी ते
ताटङ्करत्नरुचिदाडिमखण्डशोणे ।
कामाक्षि निर्भरकटाक्षमरीचिपुञ्ज-
माहेन्द्रनीलमणिपञ्जरमध्यभागे ॥91॥

jāgarti devi karuṇāśukasundarī te
tāṭaṅkaratnarucidāḍimakhaṇḍaśoṇe |
kāmakṣi nirbhara kaṭākṣamarīcipuñja-
māhendranīlamanīpañjaramadhyabhāge ||91||

जागर्ति - jāgarti - awake; देवि - devi - O Devi; करुणा - karuṇā - compassion; शुक - śuka - parrot; सुन्दरी - sundarī - beautiful; ते - te - your; ताटङ्क - tāṭaṅka - earring; रत्न - ratna - jewels; रुचि - ruci - brilliance of; दाडिम - dāḍima - pomegranate; खण्ड - khaṇḍa - piece; शोणे - śoṇe - red color; कामाक्षि - kāmakṣi - O Kāmākṣi; निर्भर - nirbhara - dense; कटाक्ष - kaṭākṣa - sidelong glance; मरीचि - marīci - radiance; पुञ्ज - puñja - mass of; माहेन्द्र नीलमणि - māhendranīlamanī - blue Indranīla (sapphire) gemstone; पञ्जर - pañjara - cage; मध्य भागे - madhya bhāge - in the center of.

जागर्ति देवि करुणाशुकसुन्दरी ते ताटङ्क रत्न रुचि दाडिम खण्ड शोणे ।

jāgarti devi karuṇāśukasundarī te tāṭaṅka ratna ruci dāḍima khaṇḍa śoṇe |

O Devi! The beautiful parrot of compassion, awake for the red piece of pomegranate of your earring jewels¹...

Notes:

1. The parrot of compassion in the cage of the radiance of the Devi's sidelong glances is awake and alert for the pieces of pomegranate which are the jewels in the earrings of Devi. This illustrates the fact that the eyes of Devi extend up to her ears.

कामाक्षि / निर्भर कटाक्ष मरीचि पुञ्ज माहेन्द्रनीलमणि पञ्जर मध्यभागे ॥

kāmākṣi / nirbhara kaṭākṣa marīci puñja mähendranīlamaṇi pañjara madhyabhāge ||

...is in the center of the sapphire gemstone cage of the dense mass of (dark blue) radiance of your sidelong glance, O Kāmākṣi!

Summary:

The Parrot of Compassion in the Sapphire Cage of the Sidelong Glance of Kāmākṣi

O Devi Kāmākṣi! The beautiful parrot of compassion, in the center of the sapphire gemstone cage of the dense mass of (dark blue) radiance of your sidelong glance, is awake to (anticipating) the red piece of pomegranate of your earring jewels.

कामाक्षि सत्कुवलयस्य सगोत्रभावा-

दाक्रामति श्रुतिमसौ तव दृष्टिपातः ।

किञ्च स्फुटं कुटिलतां प्रकटीकरोति

भ्रूवल्लरीपरिचितस्य फलं किमेतत् ॥92॥

kāmākṣi satkuvalayasya sagotrabhāvā-

dākramati śrutimasau tava dṛṣṭipātaḥ |

kiñca sphuṭaṃ kuṭilatāṃ prakāṭīkaroti

bhrūvallarīparicitasya phalaṃ kimetat ||92||

कामाक्षि - kāmākṣi - O Kāmākṣi; सत्कुवलयस्य - satkuvalayasya - virtuous lily flower; सगोत्रभावात् - sagotrabhāvāt - same lineage (same color); आक्रामति - ākrāmati - occupies, approaches; श्रुतिम् - śrutim - the ear, the Vedās; असौ - asau - this; तव - tava - your; दृष्टिपातः - dṛṣṭipātaḥ - drop of glance; किञ्च - kiñca - however; स्फुटं - sphuṭam - clearly; कुटिलतां - kuṭilatām - crookedness; प्रकटीकरोति - prakāṭikaroti - expressing; भ्रूवल्लरी - bhrūvallarī - creeper of eyebrow; परिचितस्य - paricitasya - familiarity with; फलं - phalam - fruit of; किम् एतत् - kim etat - is this due to?

कामाक्षि सत्कुवलयस्य सगोत्रभावात् आक्रामति श्रुतिम् असौ तव दृष्टिपातः ।

kāmākṣi satkuvalayasya sagotrabhāvāt ākrāmati śrutimasau tava dṛṣṭipātaḥ ।

O Kāmākṣi! This drop of glance of yours approaches the virtuous¹ lily in the ear² due to similarity in color³...

Notes:

1. The lily flower is prefixed with the adjective virtuous (*sat*) because only the virtuous can be in proximity with Devi.
2. *Śruti* also refers to the Vedās. The sidelong glance of Devi always follows the straight path of the Vedās. It does not cross the injunctions that are laid by the Vedās.
3. The dark blue lily flower and the dark glance of Devi are usually compared with each other for their radiance.

किञ्च स्फुटं कुटिलतां प्रकटीकरोति / भ्रूवल्लरीपरिचितस्य फलं किमेतत् ॥

kiñca sphuṭam kuṭilatām prakāṭikaroti / bhrūvallarīparicitasya phalam kimetat

However, (the drop of the sidelong glance) is clearly expressing crookedness; Is it the fruit of familiarity with the creeper of eyebrows¹?

Notes:

1. The poet questions if the curved sidelong glance of Devi has inherited its curvedness or crookedness from the nature of the eyebrows which are naturally curved like a creeper.

Summary:

The Straight and Crooked Sidelong Glance of Kāmākṣi?

O Kāmākṣi! This drop of glance of yours approaches the virtuous lily in the ear due to similarity in color [also, it approaches the straight path of the Vedās, without crossing the limits]. However, it (the curved sidelong glance) is clearly expressing crookedness. Is it the fruit of being close with the creeper of eyebrows?

एषा तवाक्षिसुषमा विषमायुधस्य
नाराचवर्षलहरी नगराजकन्ये ।
शङ्के करोति शतधा हृदि धैर्यमुद्रां
श्रीकामकोटि यदसौ शिशिरांशुमौलेः ॥93॥

eṣā tavākṣisusamā viṣamāyudhasya
nārācavarṣalaharī nagarājakanye |
śaṅke karoti śatadhā hṛdi dhairyamudrāṃ
śrīkāmakoṭi yadasau śīśirāṃśumauleḥ ||93||

एषा - eṣā - this; तव - tava - your; अक्षि सुषमा - akṣi suṣamā - beauty of eyes (glance); विषमायुधस्य - viṣamāyudhasya - of Manmatha—the one who holds (five) different (flower) weapons; नाराच वर्ष लहरी - nārāca varṣa laharī - wave (*laharī*) of shower (*varṣa*) of steel arrows (*nārāca*); नगराजकन्ये -nagarājakanye - O Daughter of the King of Mountains (Himavān); शङ्के - śaṅke - I suspect; करोति - karoti - breaks into; शतधा - śatadhā - hundred (pieces); हृदि - hṛdi - in heart; धैर्य मुद्रां - dhairya mudrāṃ - strong imprint of courage; श्रीकामकोटि - śrīkāmakoṭi - O

Glorious Kāmakoti; यत् - yat - because; असौ - asau - this; शिशिर अंशु - śiśira āṃśu - moon—that which has cool (śiśira) rays (āṃśu); शिशिरांशु मौले: - śiśiraāṃśu mauleḥ - of Śiva—the one who has the moon on his head.

एषा तव अक्षिसुषमा विषमायुधस्य नाराचवर्षलहरी / नगराजकन्ये ।

eṣā tavākṣisusamā viṣamāyudhasya nārācavarṣalaharī nagarājakanye ।

O Daughter of the King of Mountains! O Glorious Kāmakoti! This¹ beauty of your glance is the wave of shower of steel² arrows of Manmatha—the one who has (five) different (flower) arrows³...

Notes:

1. Throughout the composition of Śri Mūka Pañca Śati, the poet uses 'this' while referring to the beauty, the lotus feet, the glance, and the gentle smile of Devi since he is having a direct experience (*aparokṣa anubhava*) of the vision of Devi.
2. The poet uses steel arrows (*nārāca*) to describe the flower arrows of Kāma to support the imagery of breaking the armor of courage of Śiva.
3. The five flowers that are used in the arrows of Manmatha are *aravinda* (lotus), *aśoka* (aśoka flower), *cūta* (mango flower), *navamālikā* (jasmine), and *nīlotpala* (blue lily).

Scholars have interpreted the shower of arrows as Devi's sidelong glance (*kataṣa*), gentle smile (*mandasmita*), and earrings (*kuṇḍala*).

The sidelong glance is said to be the arrow of the blue lily flower (*nīlotpala*). The gentle smile is said to be the arrows of the jasmine flower (*navamālikā*) and mango flower (*cūta*). The earrings are said to be the arrows of the lotus (*aravinda*) and *aśoka* flower.

शङ्के करोति शतधा हृदि धैर्यमुद्रां / श्रीकामकोटि / यत् असौ शिशिरांशुमौले: ॥

śaṅke karoti śatadhā hṛdi dhairyamudrāṃ śrīkāmakoṭi yat asau śiśirāṃśumauleḥ ॥

I suspect that it is because of this (beauty of your glance—which is the wave of shower of steel arrows of Manmatha) that the strong imprint of courage in the heart of Śiva—the one who has the cool ray-ed moon on his head, is broken into hundred pieces

Summary:

The Shower of Steel Arrows of the Glance of Kāmākṣi Breaks into Smithereens the Strong Armor of Courage in the Heart of Śiva

O Daughter of the King of Mountains! O Glorious Kāmakoṭi! I suspect that this beauty of your glance is the wave of shower of steel arrows of Manmatha—the one who has (five) different (flower) arrows, that breaks into hundred pieces the strong imprint (armor) of courage in the heart of Śiva—the one who has the cool ray-ed moon on his head.

बाणेन पुष्पधनुषः परिकल्प्यमान-

त्राणेन भक्तमनसां करुणाकरेण ।

कोणेन कोमलदृशस्तव कामकोटि

शोणेन शोषय शिवे मम शोकसिन्धुम् ॥94॥

bāṇena puṣpadhanuṣaḥ parikalpyamāna-

trāṇena bhaktamanasāṃ karuṇākareṇa ।

koṇena komaladrśastava kāmakoṭi

śoṇena śoṣaya śive mama śokasindhūm ॥94॥

बाणेन - bāṇena - by the arrow; पुष्पधनुषः - puṣpadhanuṣaḥ - of Manmatha, the one with flower arrows; परिकल्प्यमान - parikalpyamāna - doing, accomplishing; त्राणेन - trāṇena - protection; भक्त मनसां - bhakta manasāṃ - of the minds of the devotees; करुणाकरेण - karuṇākareṇa - full of compassion; कोणेन - koṇena - by the corner; कोमल दृशः - komala drśaḥ - of beautiful glance; तव - tava - your; कामकोटि - kāmakoṭi - O Kāmakoṭi; शोणेन - śoṇena - by the red color (of compassion); शोषय - śoṣaya - dry up; शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; मम - mama - my; शोक सिन्धुम् - śoka sindhūm - the ocean of grief.

बाणेन पुष्पधनुषः / परिकल्प्यमान त्राणेन भक्तमनसां / करुणाकरेण ।

bāṇena puṣpadhanuṣaḥ / parikalpyamāna trāṇena bhaktamanasām / karuṇākareṇa |

(O Kāmākṣi! By the corner of your beautiful glance) which is the arrow of Manmatha; which protects the minds of the devotees; which is full of compassion...

कोणेन कोमलदृशः तव कामकोटि / शोणेन / शोषय शिवे मम शोकसिन्धुम् ॥

koṇena komaladrśaḥ tava kāmakoṭi / śoṇena śoṣaya śive mama śokasindhum ||

O Kāmakoṭi! By the corner of your beautiful glance; which is red¹; dry up the ocean of my grief! ^{2, 3} O Form of Auspiciousness! O Consort of Śiva!

Notes:

1. The glance of Devi which is usually described as black for its dark radiance is now described as red to indicate that it full of compassion. Red is used to denote sentiments of love, compassion, and attachment.
2. The poet describes the glance of Devi like an arrow and prays that it dry up his ocean of grief. This reminds us of the story when Rama lifts his bow and arrow threatening to dry up the ocean when the King of the Ocean fails to respond to his summons.
3. In Verse 14 of Śiva Pañcākṣara Nakṣatra Mālā, Ādi Śaṅkarācārya offers prostrations to Śiva as the one who dries up the web of sins accumulated over numerous births—

नैकजन्मपापजालशोषिणे नमः शिवाय *naikajanmapāpajālaśoṣiṇe namaḥ śivāya*

Summary:

Prayer to the Glance of Kāmākṣi to Dry Up the Ocean of Grief

O Kāmakoṭi! O Form of Auspiciousness! O Consort of Śiva! By the corner of your beautiful glance

- which is like the arrow of Manmatha
 - which protects the minds of the devotees
 - which is full of compassion
 - which is red (with compassion)
- dry up the ocean of my grief!

मारद्रुहा मुकुटसीमनि लाल्यमाने
मन्दाकिनीपयसि ते कुटिलं चरिष्णुः ।
कामाक्षि कोपरभसाद्वलमानमीन-
सन्देहमङ्कुरयति क्षणमक्षिपातः ॥95॥

māradruhā mukuṭasīmani lālyamāne
mandākinīpayasi te kuṭilaṃ cariṣṇuḥ |
kāmakṣi koparabhasādvālamānamīna-
sandehamamṅkurayati kṣaṇamakṣipātaḥ ||95||

मारद्रुहा - māradruhā - Śiva—the enemy of Manmatha; मुकुटसीमनि - mukuṭasīmani - in the area of the crown; लाल्यमाने - lālyamāne - playing; मन्दाकिनी - mandākinī - Ganga; पयसि - payasi - in the waters of; ते - te - your; कुटिलं - kuṭilaṃ - crooked; चरिष्णुः - cariṣṇuḥ - moving about; कामाक्षि - kāmakṣi - O Kāmākṣi; कोप - kopa - anger; रभसात्- rabhasāt - force of वलमान - vālamāna - moving about, darting about ; मीन - mīna - fish; सन्देहम् - sandeham - doubt; अङ्कुरयति - amṅkurayati - sprouts; क्षणं- kṣaṇam - for a second; अक्षि पातः - akṣi pātaḥ - the path of your eyes (glance).

मारद्रुहा मुकुटसीमनि लाल्यमाने मन्दाकिनी पयसि ते कुटिलं चरिष्णुः ।

māradruhā mukuṭasīmani lālyamāne mandākinī payasi te kuṭilaṃ cariṣṇuḥ |

(O Kāmākṣi! The crooked movement of the (path of) your (glance) in the waters of Ganga who is playing around in the area of the crown of Śiva—the enemy of Manmatha...

कामाक्षि / कोप रभसात् / वलमान मीन सन्देहम् अङ्कुरयति / क्षणं अक्षिपातः ॥

kāmākṣi / kopa rabhasāt / valamāna mīna sandeham aṅkurayati / kṣaṇaṃ akṣipātaḥ ॥

O Kāmākṣi! For a second, the path of (your) glance (which moves crookedly in the waters of Ganga); with the force of anger¹; sprouts a doubt whether it is a darting fish

Notes:

1. In the Puranās including Devi Bhāgavatam, Devi and Ganga are sometimes described as rivals competing with each other. In this Śloka the glances of Devi are described as moving here and there in anger against Ganga who is playing about in the matted locks of Śiva.

Summary:

The Darting Fish-like Glance of Kāmākṣi

O Kāmākṣi! The path of your glance moves crookedly (here and there), with the force of anger, in the waters of Ganga who is playing around in the area of the crown of Śiva—the enemy of Manmatha. For a second, it sprouts a doubt whether it is a darting fish?

कामाक्षि संवलितमौक्तिककुण्डलांशु-

चञ्चत्सितश्रवणचामरचातुरीकः ।

स्तम्भे निरन्तरमपाङ्गमये भवत्या

बद्धश्चकास्ति मकरध्वजमतहस्ती ॥96॥

kāmākṣi saṃvalitamauktikakuṇḍalāṃśu-

cañcatsitaśravaṇacāmaracāturīkaḥ |

stambhe nirantaramapāṅgamaye bhavatyā

baddhaścakāsti makaradhvajamattahastī ||96||

कामाक्षि - kāmākṣi - O Kāmākṣi; संवलित - saṃvalita - fixed, studded; मौक्तिक - mauktika - pearls; कुण्डलांशु - kuṇḍalāṃśu - radiance of earrings; चञ्चत्सित - cañcatsita - moving, shaking; श्रवण - śravaṇa - ears; चामर - cāmara -

chowrie, fly-whisk, fan; चातुरीकः - cāturīkaḥ - cleverly, expertly ; स्तम्भे - stambhe - post; निरन्तरम् - nirantaram - always; अपाङ्गमये - apāṅgamaye - sidelong glance; भवत्याः - bhavatyāḥ - your; बद्धः - baddhaḥ - tied to; चकास्ति - cakāsti - shining; मकरध्वज - makaradhvaja - Manmatha—the one who has the fish insignia on his banner; मत्तहस्ती - mattahastī - intoxicated elephant.

कामाक्षि / संवलित मौक्तिक कुण्डलांशु / यञ्चत्सित श्रवण चामर चातुरीकः ।

kāmākṣi / saṁvalita mauktika kuṇḍalāṁśu / cañcatsita śravaṇa cāmara cāturīkaḥ ।

O Kāmākṣi! (The elephant-Manmatha) expertly moving its ears as a cāmara—which is the radiance from the pearls studded in the earrings...

स्तम्भे निरन्तरम् अपाङ्गमये भवत्याः बद्धः / चकास्ति मकरध्वज मत्तहस्ती ॥

stambhe nirantaram apāṅgamaye bhavatyāḥ baddhaḥ / cakāsti makaradhvaja mattahastī ॥

Manmatha—the one who with the fish insignia on his banner shines as an intoxicated elephant; always tied to the post of your sidelong glance

Summary:

The Post of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! Manmatha—the one who with the fish insignia on his banner, shines as an intoxicated elephant, always tied to the post of your sidelong glance, expertly moving its ears like a cāmara—which is the radiance from the white pearls that are studded in your earrings.

यावत्कटाक्षरजनीसमयागमस्ते

कामाक्षि तावदचिरान्नमतां नराणाम् ।

आविर्भवत्यमृतदीधितिबिम्बमम्ब

संविन्मयं हृदयपूर्वीगिरीन्द्रशृङ्गे ॥97॥

yāvatkaṭākṣarajanīsamayāgamaste
 kāmākṣi tāvadacirānnamatām narāṇām |
 āvirbhavatyamṛtadīdhitibimbamamba
 saṁvinmayam hṛdayapūrvagirīndraśṛṅge ||97||

यावत् - yāvat - whenever; कटाक्ष - kaṭākṣa - sidelong glance; रजनी - rajanī - night; समयागमः - samayāgamaḥ - arrival of; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; तावत् - tāvat - at that time; अचिरात् - acirāt - immediately, without delay; नमतां नराणाम् - namatām narāṇām - of those people who worship; आविर्भवति - āvirbhavati - rises; अमृत - amṛta - nectarine; दीधिति - dīdhiti - rays; बिम्बं - bimbaṁ - circle, round ; अमृतदीधितिबिम्बम् amṛtadīdhitibimbam - moon; अम्ब - amba - O Mother; संविन्मयं - saṁvinmayam - supreme knowledge; हृदय - hṛdaya - heart; पूर्व - pūrva - eastern; गिरीन्द्र - girīndra - mountain; शृङ्गे - śṛṅge - in the peak of.

यावत् कटाक्ष रजनी समयागमः ते कामाक्षि / तावत् अचिरात् नमतां नराणाम् ।

yāvat kaṭākṣa rajanī samayāgamaḥ te kāmākṣi / tāvat acirāt namatām narāṇām |

O Mother Kāmākṣi! Whenever the night of your sidelong glance arrives; at that time, immediately, for those who worship...

आविर्भवति / अमृत दीधिति बिम्बं / अम्ब / संविन्मयं / हृदय पूर्व गिरीन्द्र शृङ्गे ॥

āvirbhavati / amṛta dīdhiti bimbaṁ / amba / saṁvinmayam / hṛdaya pūrva girīndra śṛṅge ||

...the round moon—that gives nectarine rays; in the form of the supreme knowledge; rises in the eastern peak of the mountains in the hearts (of those who worship) O Mother!

Summary:**The Night of the Sidelong Glance of Kāmākṣi Brings the Moon of Supreme Knowledge**

O Mother Kāmākṣi! At the time of arrival of the night of your sidelong glance, the moon of supreme knowledge immediately rises in the eastern peak of the mountains in the hearts of those who worship you.

कामाक्षि कल्पविटपीव भवत्कटाक्षो
दित्सुः समस्तविभवं नमतां नराणाम् ।
भृङ्गस्य नीलनलिनस्य च कान्तिसम्प-
त्सर्वस्वमेव हरतीति परं विचित्रम् ॥98॥

kāmākṣi kalpaviṭapīva bhavatkaṭākṣo
ditsuḥ samastavibhavaṃ namatāṃ narāṇām |
bhṛṅgasya nīlanalinasya ca kāntisampa-
tsarvasvameva haratīti paraṃ vicitram ||98||

कामाक्षि - kāmākṣi - O Kāmākṣi; कल्प विटपी इव - kalpa viṭapī iva - like the wish-granting Kalpaka tree (*viṭapī*); भवत् - bhavat - your; कटाक्षः - kaṭākṣaḥ - sidelong glance; दित्सुः - ditsuḥ - desiring to give; समस्त विभवं - samasta vibhavaṃ - all glory and prosperity; नमतां - namatāṃ - for those who worship; नराणाम् - narāṇām - people; भृङ्गस्य - bhṛṅgasya - of bees; नीलनलिनस्य - nīlanalinasya - of the dark blue lily; च - ca - and; कान्ति सम्पत् - kānti sampat - wealth of radiance; सर्वस्वम् एव - sarvasvam eva - everything; हरती - haratī - steals; इति - iti - this is; परं - paraṃ - extremely; विचित्रम् - vicitram - strange.

कामाक्षि कल्पविटपी इव भवत् कटाक्षः दित्सुः समस्तविभवं नमतां नराणाम् ।

kāmākṣi kalpaviṭapī iva bhavat kaṭākṣaḥ ditsuḥ samastavibhavaṃ
namatāṃ narāṇām |

O Kāmākṣi! Your Kalpavṛkṣa-like sidelong glance that desires to give all glory and prosperity to those who worship...

भृङ्गस्य नीलनलिनस्य च कान्तिसम्पत् सर्वस्वम् एव हरती / इति परं विचित्रम् ॥

bhṛṅgasya nīlanalinasya ca kāntisampat sarvasvam eva haratīti param vicitram ||

...steals everything including the wealth of radiance from the bees and the dark blue lily¹; This is extremely strange²!

Notes:

1. This is a poetic way of stating that the dark radiance of the sidelong glance of Devi is more beautiful than that of the bees and dark blue lily.
2. The poet exclaims that it is strange that the benevolent sidelong glance of Devi that bestows all glory and prosperity would have no compassion and steal from the bee and lily that lack the faculty of *viveka* (discrimination).

Summary:

The Strange Sidelong Glance of Kāmākṣi that Gives like the Kalpavṛkṣa but also Steals!

O Kāmākṣi! It is extremely strange that your *Kalpavṛkṣa*-like sidelong glance that desires to give all glory and prosperity to those who worship, steals all possessions including the wealth of radiance from the bees and the dark blue lily!

अत्यन्तशीतलमनर्गलकर्मपाक-

काकोलहारि सुलभं सुमनोभिरेतत् ।

पीयूषमेव तव वीक्षणमम्ब किन्तु

कामाक्षि नीलमिदमित्ययमेव भेदः ॥99॥

atyantaśītalamanargalakarmapāka-

kākolahāri sulabhaṃ sumanobhiretat |

pīyūṣameva tava vīkṣaṇamamba kintu

kāmākṣi nīlamidamityayameva bhedaḥ ||99||

अत्यन्त - atyanta - extremely; शीतलं - śītaḷam - cooling; अनर्गल - anargala - without obstruction; कर्मपाक - karmapāka - fructified karma; काकोल - kākola - poison; हारि - hāri - removes; सुलभं - sulabhaṃ - easy to attain; सुमनोभिः - sumanobhiḥ - for those who are virtuous, for the *devās*; एतत् - etat - this (glance); पीयुषं एव - pīyūṣaṃ eva - nectar only; तव - tava - your; वीक्षणं - vīkṣaṇam - glance; अम्ब - amba - O Mother; किन्तु - kintu - but; कामाक्षि - kāmākṣi - O Kāmākṣi; नीलं इदं इति - nīlam idam iti - this is dark in color; अयं एव भेदः - ayam eva bhedaḥ - this is the only difference.

अत्यन्त शीतलं / अनर्गल कर्मपाक काकोल हारि / सुलभं सुमनोभिः एतत् ।

atyanta śītaḷam / anargala karmapāka kākola hāri / sulabhaṃ sumanobhiḥ etat |

(O Mother Kāmākṣi! Your glance) which is extremely cooling; which removes the poison of the unimpeded (continuous) fructified karma; which is easy to attain by the virtuous (or the devās)...

पीयुषं एव तव वीक्षणं अम्ब / किन्तु / कामाक्षि / नीलं इदं इति / अयं एव भेदः ॥

pīyūṣaṃ eva tava vīkṣaṇam amba / kintu / kāmākṣi / nīlam idam iti / ayam eva bhedaḥ ||

O Mother! Your glance is nectar only¹; But, O Kāmākṣi! This (nectar-like glance) is dark (in color); This is the only one difference¹

Notes:

1. Both the sidelong glance of Kāmākṣi and nectar (*amṛta*) are cooling, are an antidote to poison, and available only to the virtuous or the *devās* (as in the case of *amṛta*).
2. Nectar is usually white in color. The nectar of the glance of Devi is dark in color.

Summary:**The Sidelong Glance of Kāmākṣi which is like Nectar but with One Difference**

O Mother Kāmākṣi! Your glance

- *which is extremely cooling*

- *which removes the poison of the unimpeded fructified karma*

- *which is easy to attain only by the virtuous (or the devās)*

is indeed nectar only! But, there is only one difference—this nectar is dark in color.

अज्ञातभक्तिरसमप्रसरद्विवेक-

मत्यन्तगर्वमनधीतसमस्तशास्त्रम् ।

अप्राप्तसत्यमसमीपगतं च मुक्तेः

कामाक्षि नैव तव स्पृहयति (काङ्क्षति) दृष्टिपातः (or) कामाक्षि मामवतु ते करुणाकटाक्षः ॥100॥

ajñātabhaktirasamaprasaradviveka-

matyantagarvamanadhītasamastāśāstram |

aprāptasatyamasamīpagataṃ ca mukteḥ

kāmākṣi naiva tava spr̥hayati dṛṣṭipātaḥ ||100||

अज्ञात - ajñāta - without knowing; भक्ति रसम् - bhakti rasam - essence of

devotion; अप्रसरत् - aprasarat - without all-round; विवेकं - vivekaṃ -

discrimination; अत्यन्त गर्व - atyanta garvaṃ - very proud; अनधीत -

anadhīta - without having studied; समस्त शास्त्रम् - samasta śāstram - all

Śāstrās; अप्राप्त सत्यं - aprāpta satyaṃ - not having attained the truth;

असमीपगतं - asamīpagataṃ - not being able to go close to; च - ca - and;

मुक्तेः - mukteḥ - mokṣa, liberation; कामाक्षि - kāmākṣi - O Kāmākṣi; न एव -

na iva - does not at all; तव - tava - your; स्पृहयति - spr̥hayati - desire;

काङ्क्षति - kāṅkṣati - desire; दृष्टिपातः - dṛṣṭipātaḥ - drop of glance

(or) कामाक्षि माम् अवतु ते करुणा कटाक्षः - kāmākṣi mām avatu te karuṇākaṭākṣaḥ

- O Kāmākṣi, may you protect (avatu) me (mām) with your (te)

compassionate (karuṇā) sidelong glance (kaṭākṣaḥ).

अज्ञात भक्ति रसम् / अप्रसरत् विवेकं / अत्यन्त गर्व / अनधीत समस्त शास्त्रम् ।

ajñāta bhakti rasam / aprasarat vivekaṃ / atyanta garvaṃ / anadhīta samasta śāstram |

Those who do not know the essence of devotion; those who do not have all-round viveka (discrimination)¹; those with conceit; those who have not studied the Śāstrās...

Notes:

1. To have all-round *viveka* is to have discrimination at all times and in all situations. To have discrimination is to know right from wrong, good from bad, permanent from impermanent, truth from untruth.

अप्राप्त सत्यं / असमीपगतं च मुक्तेः / कामाक्षि नैव तव स्पृहयति (काङ्क्षति) दृष्टिपातः ॥

aprāpta satyaṃ / asamīpagataṃ ca mukteḥ / kāmākṣi naiva tava sprhayati (kāṅkṣati) drṣṭipātaḥ ||

...those who have not attained the Truth¹; and those who are not able to go close to mokṣa²; O Kāmākṣi! The drop of your glance does not at all desire (them)^{3, 4}

Notes:

1. Devi is the only Truth. To know Devi is to know the Truth.
2. Without knowing the Truth, one cannot attain liberation.
3. Those without the qualifications of having devotion, having *viveka*, being without pride, having studied the Śāstrās, knowing the Truth are not able to get the glance of Devi.
4. A *pāṭhabheda* of this phrase reads as—

कामाक्षि माम् अवतु ते करुणाकटाक्षः ॥

kāmākṣi mām avatu te karuṇākṭākṣaḥ ||

O Kāmākṣi, may you protect me with your compassionate sidelong glance

The poet out of humility and surrender states that he does not have the required qualification to receive the vision of the glance of Devi and beseeches her to protect him.

Summary:

Qualifications to receive the Sidelong Glance of Kāmākṣi

O Kāmākṣi! The drop of your glance does not at all desire

- those who do not know the essence of devotion
- those who do not have *viveka* (discrimination) at all times
- those with conceit
- those who have not studied the Śāstrās
- those who have not attained the Truth (those who do not know Devi as the Truth)
- those who are not able to go close to *mokṣa*.

Alternatively, O Kāmākṣi, May your compassionate sidelong glance protect me even though I do not know the essence of devotion, even though I do not have *viveka* (discrimination) at all times, even though I am with conceit, even though I have not studied the Śāstrās, even though I have not attained the Truth, even though I am not able to get close to *mokṣa* (liberation).

पातेन लोचनरुचेस्तव कामकोटि

पोतेन पातकपयोधिभयातुराणाम् ।

पूतेन तेन नवकाञ्चनकुण्डलांशु-

वीतेन शीतलय भूधरकन्यके माम् ॥101॥

pātena locanarucestava kāmakoṭi

potena pātakapayodhibhayāturāṇām |

pūtena tena navakāñcanakuṇḍalāṃśu-

vītena śītalaya bhūdharakanyake mām ||101||

पातेन - pātena - by the drop of, by directing the; लोचन रुचेः - locana ruceḥ - radiance of (your) glance; तव - tava - your; कामकोटि - kāmakoṭi - O Kāmakoṭi; पोतेन - potena - by the boat; पातक - pātaka - sins; पयोधि - payodhi - ocean of; भय आतुराणाम् - bhaya āturāṇām - those who are miserable from fear; पूतेन - pūtena - purifies; तेन - tena - by that (glance); नव काञ्चन - nava kāñcana - newly minted gold; कुण्डल अंशु - kuṇḍala aṃśu - rays of earrings; वीतेन - vītena - accompanied by; शीतलय - śītalaya - make cool; भूधर - bhūdhara - mountain—that which supports (*dhara*) the earth (*bhū*); भूधरकन्यके - bhūdharakanyake - O Daughter of the Mountain, O Daughter of Himavān; माम् - mām - me.

पातेन लोचन रुचेः तव कामकोटि / पोतेन पातक पयोधि भय आतुराणाम् ।

pātena locanaruceḥ tava kāmakoṭi / potena pātaka payodhi bhaya āturāṇām |

O Kāmakoṭi! O Daughter of Himavān! By the drop of the radiance of your glance; which is the boat for those who are miserable from fear of the ocean of sins...

पूतेन / तेन / नव काञ्चन कुण्डलांशु वीतेन / शीतलय भूधरकन्यके माम् ॥

pūtena / tena / nava kāñcana kuṇḍalāṃśu vītena / śītalaya bhūdharakanyake mām ||

...which is purifying; which is accompanied by rays emanating from the earrings made of newly minted gold; by that (glance), make me cool; O Daughter of Himavān!

Summary:

Prayer to the Radiance of the Sidelong Glance of Kāmākṣi

O Kāmakoṭi! O Daughter of Himavān! Please cool me by the drop of the radiance of your glance

- which is the boat for those who are miserable from fear of the ocean of sins

- which is purifying
- which is accompanied by rays emanating from the earrings made of newly minted gold.

Conclusion:

Thus concludes Kaṭākṣa Śatakam in praise of the sidelong glance of Kāmākṣi. It is filled with beauty and devotion. The poet Śri Mūka Kavi has used a wide range of imagery to convey the compassion of the sidelong glance of Devi, for it is her compassion that redeems the devotee.

The various imageries used by the poet to describe the sidelong glance include *Kalpavṛkṣa*, Kāmadhenu, Śri Rāma, sage Agastya, king, *Ācārya*, ascetic, *yaṭī*, *abhisārika*, beautiful woman, dancing girl, Paṇḍava army, warrior, child, life-giving medicine, Yamuna, spring season, elephant, fish, bee, peacock, rain-bearing cloud, moonlight, night, arrival of nighttime, rope, goad, swing, net, grove, sword, embankment (dam), smoke, throne, post, garden, lotus, lily, flower garland, victory garland, nectar, grove, axe, firewood, lamp, collyrium, parrot cage, arrow, and more. Further, the dark sidelong glance is contrasted with white gentle smile.

The poet poses many rhetorical questions and offers many beautiful and touching prayers to Kāmākṣi.

॥ इति कटाक्ष शतकम् सम्पूर्णम् ॥

|| iti kaṭākṣa śatakam sampūrṇam ||

॥ कटाक्ष शतकम् ॥
॥ Kaṭākṣa Śatakam ॥

मोहान्धकार-निवहं विनिहन्तुमीडे /
मूकात्मनामपि महाकविता वदान्यान् ।
श्रीकाञ्चिदेश-शिशिरीकृति-जागरूकान् /
एकाम्रनाथ-तरुणी करुणावलोकान् ॥1॥

मातः / जयन्ति / ममता-ग्रह-मोक्षणानि /
माहेन्द्र-नील-रुचि-शिक्षण-दक्षिणानि ।
कामाक्षि / कल्पित-जगत्त्रय-रक्षणानि /
त्वद्दीक्षणानि / वरदान-विचक्षणानि ॥2॥

आनङ्ग-तन्त्र-विधि-दर्शित-कौशलानाम् /
आनन्द-मन्द-परिघूर्णित-मन्थराणाम् ।
तारल्यम् अम्ब तव ताडित-कर्ण-सीम्नां /
कामाक्षि खेलति कटाक्ष-निरीक्षणानाम् ॥3॥

कल्लोलितेन करुणा-रस-वेल्लितेन /
कल्माषितेन कमनीय-मृदु-स्मितेन ।
माम् अञ्चितेन तव किञ्चन कुञ्चितेन /
कामाक्षि तेन शिशिरीकुरु वीक्षितेन ॥4॥

साहाय्यकं गतवती मुहुरर्जुनस्य -
मन्दस्मितस्य / परितोषित-भीम-चेताः ।
कामाक्षि पाण्डवचमूरिव तावकीना -
कर्णान्तिकं चलति हन्त कटाक्षलक्ष्मीः ॥5॥

अस्तं क्षणान्नयतु मे परिताप-सूर्यम् /
 आनन्द-चन्द्रमसम्-आनयतां-प्रकाशम् ।
 कालान्धकार-सुषमां कलयन्दिगन्ते /
 कामाक्षि कोमल-कटाक्ष-निशागमस्ते ॥6॥

ताटङ्क-मौक्तिक-रुचाङ्कुर-दन्त-कान्तिः /
 कारुण्य-हस्तिप-शिखामणिनाधिरूढः ।
 उन्मूलयतु अशुभ पादपं अस्मदीयं -
 कामाक्षि तावक-कटाक्ष-मतङ्गजेन्द्रः ॥7॥

छायाभरेण जगतां परितापहारी /
 ताटङ्क-रत्न-मणि तल्लज-पल्लव-श्रीः ।
 कारुण्यनाम विकिरन् मकरन्दजालं /
 कामाक्षि राजति कटाक्ष-सुरद्रुमस्ते ॥8॥

सूर्याश्रय-प्रणयिनी / मणिकुण्डलांशु -
 लौहित्य-कोकनद-कानन-माननीया ।
 यान्ती तव स्मरहर-आनन-कान्ति-सिन्धुं /
 कामाक्षि राजति कटाक्ष-कलिन्द-कन्या ॥9॥

प्राप्नोति यं सुकृतिनं तव पक्षपातात् -
 कामाक्षि वीक्षण-विलास-कला-पुरन्ध्री ।
 सद्यस्तमेव किल मुक्ति-वधूर्वृणीते /
 तस्मान्नितान्तम् अनयोः इदमैकमत्यम् ॥10॥

यान्ती सदैव मरुताम्-अनुकूलभावं /
 भ्रूवल्लि-शक्रधनुरुल्लसिता रसार्द्रा ।
 कामाक्षि कौतुक-तरङ्गित-नीलकण्ठा -
 कादम्बिनीव तव भाति कटाक्ष-माला ॥11॥

गङ्गाम्भसि स्मितमये तपनात्मजेव /
 गङ्गाधर उरसि नवोत्पलमालिकेव ।
 वक्त्र-प्रभा-सरसि शैवलमण्डलीव /
 कामाक्षि राजति कटाक्ष-रुचिच्छटा ते ॥12॥

संस्कारतः किमपि कन्दलितान् रसज्ञ -
 केदार-सीम्नि / सुधियाम्-उपभोग-योग्यान् ।
 कल्याण-सूक्ति-लहरी-कलमाङ्कुरान् नः -
 कामाक्षि पक्षमलयतु त्वदपाङ्गमेघः ॥13॥

चाञ्चल्यमेव नियतं कलयन्प्रकृत्या /
 मालिन्यभूः / श्रुति-पथाक्रम-जागरूकः ।
 कैवल्यमेव किमु कल्पयते नतानां -
 कामाक्षि चित्रमपि ते करुणा-कटाक्षः ॥14॥

सञ्जीवने जननि चूत-शिलीमुखस्य /
 सम्मोहने शशि-किशोरक-शेखरस्य ।
 संस्तम्भने च ममता-ग्रह-चेष्टितस्य /
 कामाक्षि वीक्षण-कला परमौषधं ते ॥15॥

नीलोऽपि रागमधिकं जनयन्पुरारेः /
 लोलोऽपि भक्तिमधिकां दृढयन्नराणाम् ।
 वक्रोऽपि देवि नमतां समतां वितन्वन् /
 कामाक्षि नृत्यतु मयि त्वदपाङ्गपातः ॥16॥

कामद्रुहो हृदय-यन्त्रण-जागरूका -
 कामाक्षि चञ्चल-दृगञ्चल-मेखला ते ।
 आश्चर्यम् अम्ब भजतां झटिति स्वकीय -
 सम्पर्क एव विधुनोति समस्त-बन्धान् ॥17॥

कुण्ठीकरोतु विपदं मम / कुञ्चितभ्रू -
 चापाञ्चितः / श्रित-विदेह-भवानुरागः ।
 रक्षोपकारम्-अनिशं जनयञ्जगत्यां
 कामाक्षि राम इव ते करुणा-कटाक्षः ॥18॥

श्रीकामकोटि शिव-लोचन-शोषितस्य -
 शृङ्गार-बीज-विभवस्य पुनःप्ररोहे ।
 प्रेमाम्भसार्द्रम् अचिरात्प्रचुरेण शङ्के -
 केदारम् अम्ब तव केवल-दृष्टिपातम् ॥19॥

माहात्म्य-शेवधिरसौ तव दुर्विलङ्घ्य -
 संसार-विन्ध्य-गिरि-कुण्ठन-केलि-चुञ्चुः ।
 धैर्याम्बुधिं पशुपतेः चुलकी करोति -
 कामाक्षि वीक्षण-विजृम्भण-कुम्भजन्मा ॥20॥

पीयूष-वर्ष-शिशिरा / स्फुटदुत्पलश्री -
 मैत्री / निसर्ग-मधुरा / कृत-तारकाप्तिः ।
 कामाक्षि संश्रितवती वपुरष्टमूर्तेः /
 ज्योत्स्नायते भगवति त्वदपाङ्गमाला ॥21॥

अम्ब / स्मर-प्रतिभटस्य वपुर्मनोज्ञम् -
 अम्भोज-काननमिव-अञ्चित-कण्टकाभम् ।
 भृङ्गीव चुम्बति सदैव सपक्षपाता /
 कामाक्षि कोमलरुचिः त्वदपाङ्गमाला ॥22॥

केश-प्रभा-पटल-नील-वितान-जाले /
 कामाक्षि / कुण्डल-मणिच्छवि-दीपशोभे ।
 शङ्के कटाक्ष-रुचि-रङ्गतले / कृपाख्या -
 शैलूषिका नटति / शङ्करवल्लभे ते ॥23॥

अत्यन्त-शीतलम् / अतन्द्रयतु-क्षणार्धम् /
 अस्तोक-विभ्रमम् / अनङ्ग-विलास-कन्दम् ।
 अल्पस्मितादृतम् / अपार-कृपा-प्रवाहम् /
 अक्षि-प्ररोहम् अचिरान्मयि कामकोटि ॥24॥

मन्दाक्ष-राग-तरलीकृति-पारतन्त्र्यात् -
 कामाक्षि मन्थरतरां त्वदपाङ्गडोलाम् ।
 आरुह्य मन्दमति-कौतुक-शालि चक्षुः -
 आनन्दमेति मुहुः अर्ध-शशाङ्क-मौलेः ॥25॥

त्रैयम्बकं त्रिपुरसुन्दरि हर्म्यभूमिः -
 अङ्गं / विहार-सरसी करुणा-प्रवाहः ।
 दासाश्च वासव-मुखाः / परिपालनीयं -
 कामाक्षि विश्वमपि वीक्षण-भूभृतस्ते ॥26॥

वागीश्वरी सहचरी नियमेन / लक्ष्मीः -
 भ्रूवल्लरी-वशकरी / भुवनानि गेहम् ।
 रूपं त्रिलोक-नयनामृतम् / अम्ब / तेषां -
 कामाक्षि येषु तव वीक्षण-पारतन्त्री ॥27॥

माहेश्वरं झटिति मानसमीनम् / अम्ब -
 कामाक्षि / धैर्यजलधौ नितरां निमग्नम् ।
 जालेन शृङ्खलयति त्वदपाङ्गनाम्ना -
 विस्तारितेन विषमायुध-दाशकोऽसौ ॥28॥

उन्मथ्य बोध-कमलाकरम् अम्ब जाड्य -
 स्तम्बेरमं मम मनोविपिने भ्रमन्तम् ।
 कुण्ठीकुरुष्व तरसा कुटिलाग्रसीम्ना -
 कामाक्षि तावक-कटाक्ष-महाङ्कुशेन ॥29॥

उद्धेल्लित-स्तबकितैर्ललितैर्विलासैः /
 उत्थाय देवि तव गाढ-कटाक्ष-कुञ्जात् ।
 दूरं पलाययतु मोह-मृगी-कुलं मे -
 कामाक्षि सत्वरम् अनुग्रह-केसरीन्द्रः ॥30॥

स्नेहादृतां / विदलितोत्पल-कान्ति-चोरां /
 जेतारमेव जगदीश्वरि जेतुकामः ।
 मानोद्धतो मकर-केतुरसौ धुनीते -
 कामाक्षि तावक-कटाक्ष-कृपाण-वल्लीम् ॥31॥

श्रौतीं ब्रजन्नपि सदा सरणिं / मुनीनां -
 कामाक्षि सन्ततमपि स्मृति-मार्ग-गामी ।
 कौटिल्यम् अम्ब कथम् अस्थिरतां च धत्ते -
 चौर्यं च पङ्कजरुचां त्वदपाङ्गपातः ॥32॥

नित्यं श्रुतेः परिचितौ यतमानमेव -
 नीलोत्पलं निज-समीप-निवास-लोलम् ।
 प्रीत्यैव पाठयति वीक्षण-देशिकेन्द्रः -
 कामाक्षी किन्तु तव कालिम-सम्प्रदायम् ॥33॥

भ्रान्त्वा मुहुः स्तबकित-स्मित-फेनराशौ -
 कामाक्षि / वक्त्र-रुचि-सञ्चय-वारिराशौ ।
 आनन्दति त्रिपुर-मर्दन-नेत्र-लक्ष्मीः -
 आलम्ब्य देवि तव मन्दमपाङ्गसेतुम् ॥34॥

श्यामा तव त्रिपुरसुन्दरि लोचनश्रीः /
 कामाक्षि / कन्दलित-मेदुर-तार-कान्तिः ।
 ज्योत्स्नावती स्मितरुचापि / कथं तनोति -
 स्पर्धाम् / अहो / कुवलयैश्च तथा चकोरैः ॥35॥

कालाञ्जनं च तव देवि निरीक्षणं च -
 कामाक्षि साम्यसरणिं समुपैति कान्त्या ।
 निःशेष-नेत्र-सुलभं जगतीषु पूर्वं /
 अन्यत्-त्रिनेत्र-सुलभं / तुहिनाद्वि-कन्ये ॥36॥

धूमाङ्कुरो मकरकेतन-पावकस्य -
 कामाक्षि नेत्र-रुचि-नीलिम-चातुरी ते ।
 अत्यन्तमद्भुतमिदं नयनत्रयस्य -
 हर्षोदयं जनयते हरिणाङ्कमौलेः ॥37॥

आरम्भलेश-समये तव वीक्षणस्य -
 कामाक्षि मूकमपि वीक्षणमात्र-नम्रम् ।
 सर्वज्ञता सकललोक-समक्षमेव -
 कीर्ति-स्वयंवरण-माल्यवती वृणीते ॥38॥

कालाम्बुवाह इव ते परितापहारी -
 कामाक्षि पुष्करम् अधः कुरुते कटाक्षः ।
 पूर्वः परं क्षणरुचा समुपैति मैत्रीम् /
 अन्यस्तु संततरुचिं प्रकटीकरोति ॥39॥

सूक्ष्मेऽपि दुर्गमिदरेऽपि / गुरुप्रसाद -
 साहाय्यकेन विचरन्नपवर्गमार्गे ।
 संसार-पङ्क-निचये न पतत्यमूं ते -
 कामाक्षि गाढम् अवलम्ब्य कटाक्ष-यष्टिम् ॥40॥

कामाक्षि / सन्ततमसौ हरिनील-रत्न -
 स्तम्भे कटाक्ष-रुचि-पुञ्जमये भवत्याः ।
 बद्धोऽपि भक्ति निगलैः मम चित्तहस्ती -
 स्तम्भं च बन्धमपि मुञ्चति / हन्त चित्रम् ॥41॥

कामाक्षि / काष्णयमपि सन्ततम्-अञ्जनं च -
 बिभ्रन् / निसर्गतरलोऽपि / भवत्कटाक्षः ।
 वैमल्यम् अन्वहम् अनञ्जनतां च भूयः -
 स्थैर्यं च भक्तहृदयाय कथं ददाति ॥42॥

मन्दस्मित-स्तबकितं / मणिकुण्डलांशु -
 स्तोम-प्रवाल-रुचिरं / शिशिरीकृताशम् ।
 कामाक्षि राजति कटाक्षरुचेः कदम्बम् -
 उद्यानम् अम्ब करुणा-हरिणेक्षणायाः ॥43॥

कामाक्षि तावक-कटाक्ष-महेन्द्रनील -
 सिंहासनं श्रितवतो मकरध्वजस्य ।
 साम्राज्य-मङ्गल-विधौ मणिकुण्डलश्रीः -
 नीराजनोत्सव-तरङ्गित-दीपमाला ॥44॥

मातः / क्षणं स्रपय मां तव वीक्षितेन /
 मन्दाक्षितेन / सुजनैः अपरोक्षितेन ।
 कामाक्षि / कर्म-तिमिरोत्कर-भास्करेण /
 श्रेयस्करेण / मधुप-द्युति-तस्करेण ॥45॥

प्रेमापगा-पयसि मञ्जनम्-आरचय्य /
 युक्तः स्मितांशु-कृत-भस्म-विलेपनेन ।
 कामाक्षि / कुण्डल-मणि-द्युतिभिर्जटालः /
 श्रीकण्ठमेव भजते तव दृष्टिपातः ॥46॥

कैवल्यदाय / करुणा-रस-किङ्कराय /
 कामाक्षि / कन्दलित-विभ्रम-शङ्कराय ।
 आलोकनाय तव / भक्त-शिवङ्कराय /
 मातः नमोऽस्तु / परतन्त्रित-शङ्कराय ॥47॥

साम्राज्य-मङ्गल-विधौ मकरध्वजस्य /
 लोलालकालिकृत-तोरण-माल्य-शोभे ।
 कामेश्वरि प्रचलदुत्पलवैजयन्ती -
 चातुर्यमिति तव चञ्चल-दृष्टिपातः ॥48॥

मार्गेण मञ्जु-कच-कान्ति-तमोवृतेन /
 मन्दायमान-गमना / मदनातुरासौ ।
 कामाक्षि दृष्टिरयते तव शङ्कराय -
 सङ्केत भूमिम् अचिरात् अभिसारिकेव ॥49॥

प्रीडानुवृत्ति-रमणी-कृत-साहचर्या /
 शैवालितां गलरुचा शशिशेखरस्य ।
 कामाक्षि / कान्ति-सरसीं / त्वदपाङ्ग-लक्ष्मीः -
 मन्दं समाश्रयति मज्जन-खेलनाय ॥50॥

काषायमंशुकमिव प्रकटं दधानो -
 माणिक्य-कुण्डल-रुचिं / ममता-विरोधी ।
 श्रुत्यन्त-सीमनि रतः / सुतरां चकास्ति -
 कामाक्षि तावक-कटाक्ष-यतीश्वरोऽसौ ॥51॥

पाषाण एव हरिनीलमणिः / दिनेषु -
 प्रम्लानतां कुवलयं प्रकटीकरोति ।
 नैमित्तिको जलद-मेचकिमा / ततस्ते -
 कामाक्षि शून्यम्-उपमानम् अपाङ्गलक्ष्म्याः ॥52॥

शृङ्गार-विभ्रमवती सुतरां सलज्जा /
 नासाग्र-मौक्तिक-रुचा कृत-मन्दहासा ।
 श्यामा कटाक्ष-सुषमा तव युक्तमेतत् -
 कामाक्षि चुम्बति दिगम्बर-वक्त्र-बिम्बम् ॥53॥

नीलोत्पलेन मधुपेन च दृष्टिपातः -
 कामाक्षि तुल्य इति ते कथमामनन्ति ।
 शैत्येन निन्दयति यदन्वहम् इन्दुपादान /
 पाथोरुहेण यदसौ कलहायते च ॥54॥

ओष्ठ-प्रभा-पटल-विद्रुम-मुद्गिते / ते -
 भ्रूवल्लि-वीचि-सुभगे / मुख-कान्ति-सिन्धौ ।
 कामाक्षि / वारि-भर-पूरण-लम्बमान -
 कालाम्बुवाह-सरणिं लभते कटाक्षः ॥55॥

मन्दस्मितैर्धवलिता / मणिकुण्डलांशु -
 सम्पर्क-लोहित-रुचिः / त्वदपाङ्गधारा ।
 कामाक्षि / मल्लिकुसुमैः नवपल्लवैश्च -
 नीलोत्पलैश्च रचितेव विभाति माला ॥56॥

कामाक्षि / शीतल-कृपा-रस-निर्झरि अम्भः-
 सम्पर्क-पक्ष्मल-रुचिः / त्वदपाङ्गमाला ।
 गोभिः सदा पुररिपोः अभिलष्यमाणा /
 दूर्वा-कदम्बक-विडम्बनम् आतनोति ॥57॥

हृत्पङ्कजं मम विकासयतु / प्रमुष्णन् -
 उल्लासम् उत्पलरुचेः / तमसां निरोद्धा ।
 दोषानुषङ्ग-जडतां जगतां धुनानः /
 कामाक्षि वीक्षण-विलास-दिनोदयस्ते ॥58॥

चक्षुर्विमोहयति चन्द्रविभूषणस्य -
 कामाक्षि तावक-कटाक्ष-तमःप्ररोहः ।
 प्रत्यङ्मुखं तु नयनं स्तिमितं मुनीनां -
 प्राकाश्यमेव नयतीति / परं विचित्रम् ॥59॥

कामाक्षि / वीक्षणरुचा युधि निर्जितं ते -
नीलोत्पलं निरव-शेष-गताभिमानम् ।
आगत्य तत्परिसरं श्रवणा-वतंस -
व्याजेन / नूनम् अभयार्थनम् आतनोति ॥60॥

आश्चर्यम् अम्ब मदनाभ्युदय अवलम्बः /
कामाक्षि चञ्चल-निरीक्षण-विभ्रमस्ते ।
धैर्यं विधूय / तनुते हृदि रागबन्धं -
शम्भोः / तदेव विपरीततया मुनीनाम् ॥61॥

जन्तोः सकृत्प्रणमतः / जगदीज्यतां च -
तेजस्वितां च निशितां च मतिं सभायाम् ।
कामाक्षि / माक्षिक-झरीम्-इव वैखरीं च -
लक्ष्मीं च पक्षमलयति / क्षण-वीक्षणं ते ॥62॥

कादम्बिनी किमयते न जलानुषङ्गं /
भृङ्गावली किम्-उररी-कुरुते न पद्मम् ।
किं वा कलिन्द-तनया सहते न भङ्गं /
कामाक्षि / निश्चयपदं न तवाक्षिलक्ष्मीः ॥63॥

काकोल-पावक-तृणीकरणेऽपि दक्षः /
कामाक्षि / बालक-सुधाकर-शेखरस्य ।
अत्यन्त-शीतलतमोऽपि / अनुपारतं ते -
चित्तं विमोहयति / चित्रमयं कटाक्षः ॥64॥

कार्पण्य-पूर-परिवर्धितम् / अम्ब / मोह -
कन्दोद्भूतं / भवमयं विष-पादपं मे ।
तुङ्गं छिनत्तु / तुहिनाद्रिसुते / भवत्याः -
काञ्चीपुरेश्वरि / कटाक्ष-कुठारधारा ॥65॥

कामाक्षि घोर-भव-रोग-चिकित्सनार्थम् /
 अभ्यर्थ्य / देशिक-कटाक्ष-भिषक्प्रसादात् ।
 तत्रापि / देवि / लभते सुकृती कदाचित् -
 अत्यन्त-दुर्लभम्-अपाङ्ग-महौषधं ते ॥66॥

कामाक्षि देशिक-कृपा-अङ्कुरम् आश्रयन्तः /
 नाना-तपो-नियम-नाशित-पाश-बन्धाः ।
 वासालयं तव कटाक्षं अमुं महान्तः -
 लब्ध्वा / सुखं समधियो विचरन्ति लोके ॥67॥

साकूत-संलपित-सम्भृत-मुग्धहासं -
 व्रीडानुराग-सहचारि विलोकनं ते ।
 कामाक्षि कामपरिपन्थिनि मारवीर -
 साम्राज्य-विभ्रम-दशां सफलीकरोति ॥68॥

कामाक्षि / विभ्रम-बलैक-निधिर्विधाय -
 भ्रूवल्लि-चाप-कुटिली-कृतिमेव / चित्रम् ।
 स्वाधीनतां तव निनाय शशाङ्कमौलेः -
 अङ्गार्धराज्य-सुखलाभम्-अपाङ्गवीरः ॥69॥

कामाङ्कुरैक-निलयः तव दृष्टिपातः /
 कामाक्षि / भक्तमनसां प्रददाति कामान् ।
 रागान्वितः स्वयमपि प्रकटीकरोति -
 वैराग्यमेव कथमेष महामुनीनाम् ॥70॥

कालाम्बुवाहनिवहैः कलहायते ते -
 कामाक्षि कालिम-मदेन सदा कटाक्षः ।
 चित्रं तथापि नितराम्-अमुं-एव दृष्ट्वा
 सोत्कण्ठ एव रमते किल नीलकण्ठः ॥71॥

कामाक्षि मन्मथरिपुं प्रति मारताप -
 मोहान्धकार-जलदागमनेन नृत्यन् ।
 दुष्कर्म-कञ्चुकि-कुलं कबलीकरोतु /
 व्यामिश्र-मेचक-रुचिः त्वदपाङ्गकेकी ॥72॥

कामाक्षि मन्मथरिपोः अवलोकनेषु -
 कान्तं पयोजमिव तावकम्-अक्षिपातम् ।
 प्रेमागमो दिवसवत्-विकची-करोति /
 लज्जाभरो रजनिवन्मुकुलीकरोति ॥73॥

मूको विरिञ्चति परं पुरुषः / कुरूपः -
 कन्दर्पीति / त्रिदशराजति किम्पचानः ।
 कामाक्षि / केवलम्-उपक्रम-काल एव /
 लीला-तरङ्गित-कटाक्ष-रुचः / क्षणं ते ॥74॥

नीलालका मधुकरन्ति / मनोज्ञनासा -
 मुक्तारुचः प्रकट-कन्द-बिसाङ्कुरन्ति ।
 कारुण्यम् अम्ब मकरन्दति / कामकोटि /
 मन्ये ततः कमलमेव विलोचनं ते ॥75॥

आकाङ्क्षमाण-फलदान-विचक्षणायाः -
 कामाक्षि तावक-कटाक्षक-कामधेनोः ।
 सम्पर्क एव कथम् अम्ब विमुक्त-पाश -
 बन्धाः स्फुटं तनुभृतः पशुतां त्यजन्ति ॥76॥

संसार-घर्म-परिताप-जुषां नराणां -
 कामाक्षि शीतल-तराणि तवेक्षितानि ।
 चन्द्रातपन्ति / घन-चन्दन-कर्दमन्ति /
 मुक्तागुणन्ति / हिम-वारि-निषेचनन्ति ॥77॥

प्रेमाम्बुराशि-सतत-स्रपितानि / चित्रं /
 कामाक्षि तावक-कटाक्ष-निरीक्षणानि ।
 सन्धुक्षयन्ति मुहुः इन्धन-राशि-रीत्या -
 मारद्गुहो मनसि मन्मथ-चित्रभानुम् ॥78॥

कालाञ्जन-प्रतिभटं कमनीय-कान्त्या /
 कन्दर्प-तन्त्र-कलया कलितानुभावम् ।
 काञ्चीविहाररसिके / कलुषार्ति-चोरं /
 कल्लोलयस्व मयि ते करुणा-कटाक्षम् ॥79॥

क्रान्तेन मन्मथमदेन विमोह्यमान -
 स्वान्तेन चूत-तरु-मूलगतस्य पुंसः ।
 कान्तेन किञ्चिदवलोकय लोचनस्य -
 प्रान्तेन मां जननि काञ्चिपुरी-विभूषे ॥80॥

कामाक्षि केऽपि सुजनाः त्वदपाङ्गसङ्गे /
 कण्ठेन कन्दलित-कालिम-सम्प्रदायाः ।
 उत्तंस-कल्पित-चकोर-कुटुम्ब-पोषाः /
 नक्तन्दिव-प्रसवभू-नयना भवन्ति ॥81॥

नीलोत्पल-प्रसव-कान्ति-निदक्षनिन /
 कारुण्य-विभ्रम-जुषा / तव वीक्षणेन ।
 कामाक्षि / कर्मजलधेः कलशीसुतेन /
 पाशत्रयात्-वयं-अमी परिमोचनीयाः ॥82॥

अत्यन्त-चञ्चलम्-अकृत्रिमं-अञ्जनं किं /
 झङ्कार-भङ्गि-रहिता किमु भृङ्गमाला ।
 धूमाङ्कुरः किमु हुताशन-सङ्गहीनः /
 कामाक्षि नेत्र-रुचि-नीलिम-कन्दली ते ॥83॥

कामाक्षि नित्यं-अयं-अञ्जलिरस्तु / मुक्ति -
 बीजाय / विभ्रम-मदोदय-घूर्णिताय ।
 कन्दर्प-दर्प-पुनरुद्भव-सिद्धिदाय /
 कल्याणदाय / तव देवि दृगञ्जलाय ॥84॥

दर्पाङ्कुरो मकरकेतन-विभ्रमाणां /
 निन्दाङ्कुरो विदलितोत्पल-चातुरीणाम् ।
 दीपाङ्कुरो भव-तमिस्र-कदम्बकानां /
 कामाक्षि पालयतु मां त्वदपाङ्गपातः ॥85॥

कैवल्य-दिव्य-मणि-रोहण-पर्वतेभ्यः /
 कारुण्य-निर्झर-पयःकृत मज्जनेभ्यः ।
 कामाक्षि / किङ्करित-शङ्कर-मानसेभ्यः /
 तेभ्यो नमोऽस्तु तव वीक्षण-विभ्रमेभ्यः ॥86॥

अल्पीय एव नवमुत्पलम् / अम्ब / हीना -
 मीनस्य वा सरणिरम्बुरुहां च किं वा ।
 दूरे मृगी-दृक् / असमञ्जसं-अञ्जनं च /
 कामाक्षि वीक्षण-रुचौ तव तर्कयामः ॥87॥

मिश्री-भवद्भरल-पङ्किल-शङ्कर-उरस् -
 सीमाङ्गणे किमपि रिङ्खणं-आदधानः ।
 हेलावधूत-ललित-श्रवणोत्पल / असौ -
 कामाक्षि बाल इव राजति ते कटाक्षः ॥88॥

प्रौढीकरोति विदुषां नव-सूक्ति-धाटी -
 चूताटवीषु / बुध-कोकिल-लाल्यमानम् ।
 माध्वीरसं परिमलं च निरर्गलं / ते -
 कामाक्षि वीक्षण-विलास-वसन्त-लक्ष्मीः ॥89॥

कूलङ्कषं वितनुते करुणाम्बुवर्षी -
 सारस्वतं सुकृतिनः सुलभं प्रवाहम् ।
 तुच्छीकरोति यमुनाम्बु-तरङ्ग-भङ्गीं /
 कामाक्षि किं तव कटाक्ष-महाम्बुवाहः ॥90॥

जागर्ति देवि करुणा-शुक-सुन्दरी ते -
 ताटङ्क-रत्न-रुचि-दाडिम-खण्ड-शोणे ।
 कामाक्षि निर्भर-कटाक्ष-मरीचि-पुञ्ज -
 माहेन्द्रनीलमणि-पञ्जर-मध्यभागे ॥91॥

कामाक्षि सत्कुवलयस्य सगोत्रभावात् -
 आक्रामति श्रुतिमसौ तव दृष्टिपातः ।
 किञ्च स्फुटं कुटिलतां प्रकटीकरोति /
 भ्रूल्लरी-परिचितस्य फलं किमेतत् ॥92॥

एषा तवाक्षि-सुषमा विषमायुधस्य -
 नाराच-वर्ष-लहरी / नगराजकन्ये ।
 शङ्के करोति शतधा हृदि धैर्यमुद्रां -
 श्रीकामकोटि / यदसौ शिशिरांशुमौलेः ॥93॥

बाणेन पुष्पधनुषः / परिकल्प्यमान -
 त्राणेन भक्तमनसां / करुणाकरेण ।
 कोणेन कोमलदृशः तव कामकोटि /
 शोणेन / शोषय शिवे मम शोकसिन्धुम् ॥94॥

मारद्गुहा मुकुट-सीमनि लाल्यमाने -
 मन्दाकिनी-पयसि ते कुटिलं चरिष्णुः ।
 कामाक्षि कोप-रभसाहलमान-मीन -
 सन्देहमङ्कुरयति क्षणम्-अक्षिपातः ॥95॥

कामाक्षि संवलित-मौक्तिक-कुण्डलांशु -
 चञ्चत्सित-श्रवण-चामर-चातुरीकः ।
 स्तम्भे निरन्तरम् अपाङ्गमये भवत्याः -
 बद्धः / चकास्ति मकरध्वज-मत्तहस्ती ॥96॥

यावत्कटाक्ष-रजनी-समयागमस्ते -
 कामाक्षि / तावत्-अचिरात्-नमतां नराणाम् ।
 आविर्भवति / अमृत-दीधिति-बिम्बं / अम्ब /
 संविन्मयं हृदय-पूर्व-गिरीन्द्र-शृङ्गे ॥97॥

कामाक्षि कल्प-विटपीव भवत्कटाक्षः -
 दित्सुः समस्तविभवं नमतां नराणाम् ।
 भृङ्गस्य नीलनलिनस्य च कान्तिसम्पत् -
 सर्वस्वमेव हरती / इति परं विचित्रम् ॥98॥

अत्यन्त-शीतलं / अनर्गल-कर्मपाक -
 काकोल-हारि / सुलभं सुमनोभिरेतत् ।
 पीयूषमेव तव वीक्षणं अम्ब / किन्तु -
 कामाक्षि नीलं इदं इति / अयं एव भेदः ॥99॥

अज्ञात-भक्ति-रसं / अप्रसरद्विवेकं /
 अत्यन्त-गर्वं / अनधीत-समस्त-शास्त्रम् ।
 अप्राप्त-सत्यं / असमीपगतं च मुक्तेः /
 कामाक्षि नैव तव (स्पृहयति or काङ्क्षति) दृष्टिपातः (or) कामाक्षि मामवतु ते करुणाकटाक्षः ॥100॥

पातेन लोचन-रुचेः तव कामकोटि /
 पोतेन पातक-पयोधि-भयातुराणाम् ।
 पूतेन / तेन / नव-काञ्चन-कुण्डलांशु -
 वीतेन / शीतलय भूधरकन्यके माम् ॥101॥

॥ इति कटाक्ष शतकम् सम्पूर्णम् ॥

॥ iti kaṭākṣa śatakam sampūrṇam ॥