

Lecture Notes
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॥ श्री मूकपञ्चशती ॥
 ॥ Śrī Mūkapañcaśatī ॥

॥ मन्दस्मित शतकम् ॥
 ॥ Mandasmita Śatakam ॥

Lectures 39 - 49
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Introduction:

Mandasmita Śatakam is the fifth of the five Śatakams. It consists of hundred Ślokās in praise of the gentle smile of Devi Kāmākṣī. Though the gentle smile comes up in descriptions in the previous Śatakams, the sole emphasis in this set of hundred verses is on the radiance and the beauty of the white gentle smile of Devi. The verses in this Śatakam are set to the metre of Śārdūlavikriḍitam in which each quarter has nineteen syllables. Śārdūlavikriḍitam, which translates to the play (*vikriḍitaṃ*) of the tiger (*śārdūla*), is a sonorous and majestic metre. It is very popular with poets.

बध्नीमो वयमञ्जलिं प्रतिदिनं बन्धच्छिदे देहिनां
 कन्दर्पागमतन्त्रमूलगुरवे कल्याणकेलीभुवे ।
 कामाक्ष्या घनसारपुञ्जरजसे कामद्रुहश्चक्षुषां
 मन्दारस्तबकप्रभामदमुषे मन्दस्मितज्योतिषे ॥1॥

badhnīmo vayamañjaliṃ pratidinaṃ bandhacchide dehināṃ
 kandarpāgamatantramūlagurave kalyāṇakelībhuve |
 kāmākṣyā ghanasārapuñjarajase kāmadruhaścakṣuṣāṃ
 mandārastabakaprabhāmadamuṣe mandasmitajyotiṣe ||1||

बध्नीमः badhnīmaḥ - put together; वयं - vayaṃ - we; अञ्जलिं - añjaliṃ - respectful folding of hands in prayer; प्रतिदिनं - pratidinaṃ - everyday; बन्धच्छिदे - bandhacchide - breaking the bonds; देहिनां - dehināṃ - of those with body, of the jīvās; कन्दर्प आगम तन्त्र - kandarpa āgama tantra - the theory and practice of Kāma Śāstra; मूल गुरवे - mūla gurave - the foundational Guru of; कल्याण - kalyāṇa - auspiciousness; केली भुवे - kelī bhuve - sporting place of; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; घनसार - ghanasāra - camphor; पुञ्ज - puñja - mass of; रजसे - rajase - powder; कामद्रुहः - kāmadruhaḥ - Śiva—the enemy of Kāma; चक्षुषां - cakṣuṣāṃ - for the eyes of; मन्दार - mandāra - Mandāra flowers; स्तबक - stabaka - bunch of; प्रभा - prabhā - radiance of; मद - mada - pride of; मुषे - muṣe - steals; मन्दस्मित - mandasmita - the gentle smile; ज्योतिषे - jyotiṣe - to the light of.

बध्नीमो वयमञ्जलिं प्रतिदिनं / बन्धच्छिदे देहिनां / कन्दर्पागमतन्त्र मूलगुरवे / कल्याणकेलीभुवे ।
badhnīmo vayamañjaliṃ pratidinaṃ / bandhacchide dehināṃ /
kandarpāgamatantra mūlagurave / kalyāṇakelībhuve |

We fold our hands in prayer everyday (to the light of the gentle smile of Kāmākṣi); which breaks the bonds of the jīvās; which is the foundational Guru of the theory and practice of Kāma Śāstra; which is the sporting place of all auspiciousness...

कामाक्ष्याः / घनसार पुञ्जरजसे कामद्रुहश्चक्षुषां / मन्दार स्तबक प्रभा मद मुषे / मन्दस्मित ज्योतिषे ॥
kāmākṣyāḥ / ghanasārapuñjarajase kāmadruhaścakṣuṣāṃ /
mandāra stabaka prabhā mada muṣe / mandasmitajyotiṣe ||

(We fold our hands in prayer everyday) to the light of the gentle smile of Kāmākṣi; which is the mass of camphor powder for the eyes of Śiva—the enemy of Kāma; which steals the pride of the bunch of radiant Mandāra¹ flowers

Notes:

1. Mandāra is one of the five celestial trees in Devaloka. Each of the five trees has its own gift to offer.

The Amarakośam says—

पंचैते देवतरवो मन्दारः पारिजातकः।

सन्तानः कल्पवृक्षश्च पुम्सि वा हरिचन्दनम् ॥

pancaite devataravo mandāraḥ pārijātaḥ |

santānaḥ kalpavṛkṣaśca pumsi vā haricandanam ||

“There are five trees in Devaloka: Mandāra, Pārijātha, Santāna, Kalpavṛkṣa, and Haricandana.”

Summary:**Invocation, Prayer to the Light of the Gentle Smile of Kāmākṣi**

We fold our hands in prayer, everyday, to the light of the gentle smile of Kāmākṣi

- which breaks the bonds of the jīvās
- which is the foundational Guru of the theory and practice of Kāma Śāstra
- which is the sporting place of all auspiciousness
- which is the mass of the camphor powder for the eyes of Śiva—the enemy of Kāma
- which steals the pride of the bunch of radiant Mandāra flowers.

सध्रीचे नवमल्लिकासुमनसां नासाग्रमुक्तामणे-

राचार्याय मृणालकाण्डमहसां नैसर्गिकाय द्विषे ।

स्वर्धुन्या सह युध्वने हिमरुचेरर्धासनाध्यासिने

कामाक्ष्याः स्मितमञ्जरीधवलिमाद्वैताय तस्मै नमः ॥2॥

sadhrīce navamallikāsumanasāṃ nāsāgramuktāmaṇe-

rācāryāya mṛṇālakāṇḍamahasāṃ naisargikāya dviṣe |

svardhunyā saha yudhvane himarucerardhāsanādhyāsine

kāmākṣyāḥ smitamāñjarīdhavalimādvaitāya tasmai namaḥ ||2||

सध्रीचे - sadhrīce - friend, companion; नव मल्लिका सुमनसां - nava mallikā sumanasām - of fresh jasmine flowers; नास अग्र मुक्तामणेः - nāsa agra muktāmaṇeḥ - the pearl in the (nose-ring or *pullaku*) in the front part of the nose (septum); आचार्याय - ācāryāya - Guru for; मृणाल काण्ड - mṛṇāla kāṇḍa - sections of lotus stalk; महसां - mahasām - radiance of; नैसर्गिकाय - naisargikāya - by nature; द्विषे - dviṣe - one who hates, an enemy; स्वर्धुन्या - svardhunyā - Celestial Ganga; सह युध्वने - saha yudhvane - one who fights with; हिमरुचेः - himaruceḥ - of the moon—that which has cool rays; अर्धासन - ardhā sana - sharing half the seat; अध्यासिने - adhyāsine - seated on; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; स्मित मञ्जरी - smita mañjarī - bouquet-like smile; धवलिमा - dhavalimā - whiteness; अद्वैताय - ādvaitāya - unparalleled; तस्मै - tasmāi - to that (whiteness); नमः - namaḥ - my prostrations.

सध्रीचे नवमल्लिका सुमनसां / नासाग्र मुक्तामणेः आचार्याय / मृणालकाण्ड महसां नैसर्गिकाय द्विषे ।
sadrīce nava mallikā sumanasām / nāsāgra muktāmaṇeḥ
ācāryāya / mṛṇāla kāṇḍa mahasām naisargikāya dviṣe ।

(The whiteness of the bouquet-like smile of Kāmākṣi) which is the friend of the fresh jasmine flowers¹; which is the Guru to the pearl (in the nose-ring or pullaku) in the front part of the nose²; which by nature is the enemy of the radiance of the sections of the lotus stalk...

Notes:

1. *Sumanas* has three meanings: flowers, the virtuous, the *devās*. In this verse it refers to the flowers.
2. The gentle smile of Devi is so white that the white pearl in the nose-ring has to learn its whiteness from the Devi's smile.

स्वर्धुन्या सह युध्वने / हिमरुचेः अर्धासन अध्यासिने / कामाक्ष्याः स्मितमञ्जरी धवलिमा अद्वैताय
तस्मै नमः ॥

svardhunyā saha yudhvane / himarucerardhāsanādhyāsine /

kāmākṣyāḥ smitamāñjarī dhavalimā advaitāya tasmai namaḥ ||

...which fights with the Celestial Ganga; which shares half a seat with the cool ray-ed moon¹; My prostrations to that unparalleled whiteness of the bouquet-like smile of Kāmākṣi

Notes:

1. The cool, white gentle smile shares similarity with the cool, white moon.

Summary:

Prostrations to the Unparalleled Whiteness of the Gentle Smile of Kāmākṣi

My prostrations to the unparalleled whiteness of the bouquet-like smile of Kāmākṣi

- which is the friend of the fresh jasmine flowers
- which is the Guru to the pearl in the (nose-ring *pullaku*) in the front part of the nose
- which, by nature, is the enemy of the radiance emanating from the sections of the lotus stalk
- which fights with the Celestial Ganga
- which shares half a seat with the cool ray-ed moon.

कर्पूरद्युतिचातुरीमतितरामल्पीयसीं कुर्वती
दौर्भाग्योदयमेव संविदधती दौषाकरीणां त्विषाम् ।
क्षुल्लानेव मनोज्ञमल्लिनिकरान्फुल्लानपि व्यञ्जती
कामाक्ष्या मृदुलस्मितांशुलहरी कामप्रसूरस्तु मे ॥३॥

karpūradhyuticāturīmatitarāmalpīyasīṃ kurvati
daurbhāgyodayameva saṃvidadhatī dauṣākarīṇāṃ tviṣām |
kṣullāneva manojñamallinikarānphullānapi vyañjatī
kāmākṣyā mṛdulasmitāṃśulaharī kāmāprasūrastu me ||3||

कर्पूर - karpūra - camphor; द्युति dyuti - shine of; चातुरीम् - cāturīm - expertise of; अतितराम् - atitarām - very much; अल्पीयसीं - alpīyasīm -

belittling; कुर्वती - kurvatī - does, makes; दौर्भाग्य उदयम् एव - daurbhāgya udayam eva - only the rise of misfortune; संविदधती - saṃvidadhatī - brings about; दौषाकरीणां - dauṣākārīṇāṃ - of the moon—that which makes the night (*doṣa*); त्विषाम् - tviṣām - splendor, light; क्षुल्लान् - kṣullān - smallness, insignificance; एव - eva - only; मनोज्ञ - manojña - enchanting, beautiful; मल्लि - malli - jasmine flowers; निकरान् - nikarān - heap of; फुल्लान् - phullān - blossomed; अपि - api - even; व्यञ्जती - vyañjatī - manifesting, showing; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; मृदुल स्मित - mṛdula smita - soft, gentle smile; अंशु - aṃśu - rays of; लहरी - laharī - waves of; कामप्रसूः - kāmāprasūḥ - giver of desires; अस्तु - astu - may it be; मे - me - my.

कर्पूरद्युति चातुरीम् अतितराम् अल्पीयसीं कुर्वती / दौर्भाग्य उदयम् एव संविदधती दौषाकरीणां त्विषाम् ।

karpūra dyuti cāturīm atitarām alpīyasīm kurvatī / daurbhāgya udayam eva saṃvidadhatī dauṣākārīṇāṃ tviṣām |

(The waves of rays of the soft smile of Kāmākṣi) which very much belittle the expertise of the shine of camphor; which only bring the rise of misfortune for the light of the moon¹...

Notes:

1. The moon which makes (*kara*) the night (*doṣā*) is called *doṣākara*.

क्षुल्लान् एव मनोज्ञ मल्लि निकरान् फुल्लान् अपि व्यञ्जती / कामाक्ष्याः मृदुल स्मित अंशु लहरी कामप्रसूः अस्तु मे ॥

kṣullān eva manojña malli nikarān phullān api vyañjatī / kāmākṣyāḥ mṛdula smita aṃśu laharī kāmāprasūḥ astu me ||

...which only manifest insignificance for even the heap of blossomed, enchanting jasmine flowers; May the waves of rays of the soft (gentle) smile of Kāmākṣi be the fulfiller of my desires

Summary:**Prayer to the Soft Smile of Kāmākṣi to Fulfill all Desires**

May the waves of rays of the soft smile of Kāmākṣi

- which very much belittle the expertise of the shine of camphor
 - which only bring the rise of misfortune for the light of the moon
 - which only manifest insignificance for even the heap of blossomed, enchanting jasmine flowers
- be the fulfiller of my desires.

या पीनस्तनमण्डलोपरि लसत्कर्पूरलेपायते

या नीलेक्षणरात्रिकान्तिततिषु ज्योत्स्नाप्ररोहायते ।

या सौन्दर्यधुनीतरङ्गततिषु व्यालोलहंसायते

कामाक्ष्याः शिशिरीकरोतु हृदयं सा मे स्मितप्राचुरी ॥4॥

yā pīnastanamaṇḍalopari lasatkarpūralepāyate

yā nīlekṣaṇarātrikāntitatiṣu jyotsnāprarohāyate |

yā saundaryadhunītaraṅgatatiṣu vyālohahaṃsāyate

kāmākṣyāḥ śiśirīkarotu hṛdayaṃ sā me smitaprācurī ||4||

या - yā - which is; पीन - pīna - large; स्तन - stana - bosom; मण्डल - maṇḍala - area; उपरि - upari - on top; लसत् - lasat - shining; कर्पूर - karpūra - camphor; लेपायते - lepāyate - becomes anointment of; या - yā - which is; नील ईक्षण - nīla īkṣaṇa - dark glance; रात्रि कान्ति rātri kānti - shine of night; ततिषु - tatiṣu - row, wave, continuous; ज्योत्स्ना - jyotsnā - moonlight; प्ररोहायते - prarohāyate - becomes a sprout of; या - yā - which is; सौन्दर्य धुनी - saundarya dhunī - stream of beauty; तरङ्ग - taraṅga - waves; ततिषु - tatiṣu - row, wave, continuous; व्यालोल - vyālohā - moving about; हंसायते - haṃsāyate - becomes a swan; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; शिशिरीकरोतु - śiśirīkarotu - may it cool; हृदयं - hṛdayaṃ - my heart; सा - sā - that (abundance of shine of smile); मे - me - my; स्मित प्राचुरी - smita prācurī - abundance of (the shine of) smile.

या पीन स्तन मण्डल उपरि लसत् कर्पूरलेपायते / या नीलेक्षण रात्रिकान्ति ततिषु ज्योत्स्ना प्ररोहायते ।
 yā pīna stana maṇḍala upari lasat karpūralepāyate / yā nīlekṣaṇa rātri
 kānti tatiṣu jyotsnā prarohāyate |

(The abundant shine of the smile of Kāmākṣi) which becomes the anointment of shining camphor upon the area of the large bosom; which becomes a sprout¹ of moonlight in the continuous shine of the night of the dark glance...

Notes:

1. *Rohaṇa* is to plant (a tree). *Prarohaṇa* is to grow the sprout.

या सौन्दर्य धुनी तरङ्ग ततिषु व्यालोल हंसायते / कामाक्ष्याः शिशिरीकरोतु हृदयं सा मे स्मितप्राचुरी ॥
 yā saundaryadhunī taraṅga tatiṣu vyālola haṁsāyate / kāmākṣyāḥ
 śiśirīkarotu hṛdayaṁ sā me smitaprācurī ||

...which becomes a swan moving about in the continuous waves of the stream of beauty; May that abundance of shine of the gentle smile of Kāmākṣi cool my heart

Summary:

Prayer to the Abundant Shine of the Smile of Kāmākṣi to Cool the Heart

May the abundant shine of the gentle smile of Kāmākṣi

- which becomes the anointment of shining camphor upon the area of the large bosom
 - which becomes a sprout of moonlight in the continuous shine of the night of the dark glance
 - which becomes a (white) swan moving about in the continuous waves of the stream of beauty (of the face)
- cool my heart.

येषां गच्छति पूर्वपक्षसरणिं कौमुद्वतः श्वेतिमा
 येषां सन्ततमारुरुक्षति तुलाकक्ष्यां शरच्चन्द्रमाः ।
 येषामिच्छति कम्बुरप्यसुलभामन्तेवसत्प्रक्रियां
 कामाक्ष्या ममतां हरन्तु मम ते हासत्विषामङ्कुराः ॥5॥

yeṣāṃ gacchati pūrvapakṣasaraṇiṃ kaumudvataḥ śvetimā
 yeṣāṃ santatamārurukṣati tulākakṣyāṃ śaraccandramāḥ |
 yeṣāmicchati kamburapyasulabhāmantevasatprakriyāṃ
 kāmākṣyā mamatāṃ harantu mama te hāsatviṣāmaṅkurāḥ ||5||

येषां - yeṣāṃ - of those (sprouts of shine of smile); गच्छति - gacchati - attains; पूर्वपक्ष - pūrvapakṣa - defeated opponent, the opponent party (*pakṣa*) that makes the first (*pūrvā*) statement in a philosophical debate; सरणिं - saraṇiṃ - path of; कौमुद्वतः - kaumudvataḥ - of the water lily (*kumuda*) flower; श्वेतिमा - śvetimā - whiteness; येषां - yeṣāṃ - of those; सन्ततम् - santatam - always; आरुरुक्षति - ārurukṣati - ascends; तुलाकक्ष्यां - tulākakṣyāṃ - the equality in a Balance Scale; शरत् चन्द्रमाः - śarat candramāḥ - autumnal moon; येषां - yeṣāṃ - of those; इच्छति - icchati - wishes to; कम्बुः - kambuḥ - conch; अपि - api - even; असुलभम् asulabhām - not easy, difficult; अन्तेवसत् - antevasat - becoming a disciple; प्रक्रियां - prakriyāṃ - process of; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; ममतां - mamatāṃ - ego, sense of I-ness and Mine-ness; हरन्तु - harantu - may they (sprouts of shine of smile) remove; मम - mama - my; ते - te - they (the sprouts of shine of smile); हास - hāsa - smile; त्विषाम् - tviṣām - splendor, light; अङ्कुराः aṅkurāḥ - sprouts.

येषां गच्छति पूर्वपक्ष सरणिं कौमुद्वतः श्वेतिमा / येषां सन्ततम् आरुरुक्षति तुलाकक्ष्यां शरच्चन्द्रमाः ।
 yeṣāṃ gacchati pūrvapakṣa saraṇiṃ kaumudvataḥ śvetimā / yeṣāṃ
 santatam ārurukṣati tulākakṣyāṃ śaraccandramāḥ |

(The sprouts of splendor of the smile of Kāmākṣi) by which the whiteness of the lily flower attains the path of being the defeated

opponent¹; by which the autumnal moon always desires to ascend to equality in the Balance Scale²...

Notes:

1. In discussions to establish a philosophy, there will be a debate between two scholar parties. One is called the *pūrvapakṣa* (first party) who has the first turn to make a statement. Later, that statement will be refuted by the other party. An example of this is the meeting of Ādi Śaṅkarācārya and Maṇḍana Miśra (who was later known as Sureśvarācārya) where Ādi Śaṅkarācārya refutes the *Pūrvamīmāṃsa* school of thought of the *pūrvapakṣa* (led by Maṇḍana Miśra) with the *Uttaramīmāṃsa* school of thought.

In this Śloka, the poet uses the concept of *pūrvapakṣa* to poetically state that the white lily flower has been defeated in whiteness by the gentle smile of Devi.

2. The autumnal moon, which is known for its beautiful radiance, desires to attain the same radiance as Devi's gentle smile.

येषाम् इच्छति कम्बुः अपि असुलभाम् अन्तेवसत् प्रक्रियां / कामाक्ष्याः ममतां हरन्तु मम ते हास
त्वेषाम् अङ्कुराः ॥

yeṣām icchati kambuḥ api asulabhām antevasat prakriyāṃ /
kāmākṣyāḥ mamatāṃ harantu mama te hāsa tviṣām aṅkurāḥ ||

...by which, even the (white) conch wishes to go through the difficult process of becoming a disciple; May those sprouts of splendor of the smile of Kāmākṣi remove my ego

Summary:

Prayer to the Sprouts of the Smile of Kāmākṣi to Remove the Ego (I-ness and Mine-ness)

May the sprouts of splendor of the smile of Kāmākṣi

- by which, the whiteness of the lily flower attains the path of being the defeated opponent (*pūrvapakṣa*)

- by which, the autumnal moon always desires to ascend to equality in the Balance Scale
 - by which, even the (white) conch wishes to go through the difficult process of becoming a disciple (*antevāsi*)
- remove my ego i.e. my notion of I-ness and Mine-ness.

आशासीमसु सन्ततं विदधती नैशाकरीं व्याक्रियां
काशानामभिमानभङ्गकलनाकौशल्यमाबिभ्रती ।
ईशानेन विलोकिता सकुतुकं कामाक्षि ते कल्मष-
क्लेशपायकरी चकास्ति लहरी मन्दस्मितज्योतिषाम् ॥6॥

āśāsīmasu santataṃ vidadhatī naiśākarīṃ vyākriyāṃ
kāśānāmabhimānabhaṅgakalanākauśalyamābibhratī |
īśānena vilokitā sakutukaṃ kāmākṣi te kalmaṣa-
kleśāpāyakarī cakāsti laharī mandasmitajyotiṣām ||6||

आशा सीमसु - āśā sīmasu - the ends of the directions (*āśā*); सन्ततं - santataṃ - always; विदधती - vidadhatī - doing, bringing about; नैशाकरीं - naiśākarīṃ - of moon—that which makes the night (*niśa*); व्याक्रियां - vyākriyāṃ - development; काशानाम् - kāśānām - a type of white grass; अभिमान - abhimāna - pride; भङ्ग - bhaṅga - the destruction; कलना - kalanā - doing, bringing about; कौशल्यम् - kauśalyam - the expertise, the ability to; आबिभ्रती - ābibhratī - holding, carrying; ईशानेन - īśānena - by Parameśvara (Śiva); विलोकिता - vilokitā - observed, seen; सकुतुकं - sakutukaṃ - along with eager delight; कामाक्षि - kāmākṣi - O Kāmākṣi; ते - te - your; कल्मष - kalmaṣa - sin; क्लेश - kleśa - misery (caused due to sin); अपायकरी - apāyakarī - bringing about the destruction of; चकास्ति - cakāsti - is shining; लहरी - laharī - wave of; मन्द स्मित - manda smita - gentle smile; ज्योतिषाम् - jyotiṣām - light.

आशासीमसु सन्ततं विदधती नैशाकरीं व्याक्रियां / काशानाम् अभिमान भङ्ग कलना कौशल्यम्
बिभ्रती ।

āśāsīmasu santataṃ vidadhatī naisākarīṃ vyākriyāṃ / kāśānām
abhimāna bhaṅga kalanā kauśalyam ābibhratī |

(The wave of light of the gentle smile of Kāmākṣi) which brings about the development of the moon in all directions¹; which holds the expertise to bring about the destruction of the pride of the white grass²...

Notes:

1. Āśā has three meanings: hope, liking, and directions. In this verse it refers to the directions.

Devi's gentle smile spreads towards the ends of all directions i.e. it spreads endlessly.

2. The smile of Devi is more beautiful than the white grass.

ईशानेन विलोकिता सकुतुकं / कामाक्षि ते / कल्मष क्लेश अपायकरी / चकास्ति लहरी मन्द स्मित
ज्योतिषाम् ॥

īśānena vilokitā sakutukaṃ / kāmākṣi te / kalmaṣa kleśa apāyakarī /
cakāsti laharī manda smita jyotiṣām ||

...which is observed by Śiva with eager delight; which brings about the destruction of the misery caused by sins¹; O Kāmākṣi, The wave of light of your gentle smile is shining

Notes:

1. When we surrender to Devi and make a sincere commitment to not sin, Devi's gentle smile destroys our misery.

Summary:**The Glory of the Wave of Light of the Gentle Smile of Kāmākṣi**

O Kāmākṣi, The wave of light of your gentle smile

- which brings about the development of the moon in all directions
- which holds the expertise to bring about the destruction of the pride of the white grass (*kāśā*)
- which is observed by Śiva with eager delight
- which brings about the destruction of the misery caused by sins is shining.

आरूढस्य समुन्नतस्तनतटीसाम्राज्यसिंहासनं
कन्दर्पस्य विभोर्जगत्त्रयजयप्राकट्यमुद्धानिधेः ।
यस्याश्चामरचातुरीं कलयते रश्मिच्छटा चञ्चला
सा मन्दस्मितमञ्जरी भवतु नः कामाय कामाक्षि ते ॥7॥

ārūḍhasya samunnatastanataṭīśāmrājyasimhāsanam
kandarpasya vibhorjagattrayajayaprākāṭyamudrānidheḥ |
yasyāścāmaracāturīm kalayate raśmicchaṭā cañcalā
sā mandasmitamañjarī bhavatu naḥ kāmāya kāmākṣi te ||7||

आरूढस्य - ārūḍhasya - having ascended; समुन्नत - samunnata - elevated;
स्तन - stana - bosom; तटी - taṭī - slopes; साम्राज्य - sāmrājya - empire;
सिंहासनं - simhāsanam - throne of; कन्दर्पस्य - kandarpasya - of Kandarpa,
of Manmatha; विभोः - vibhoḥ - all powerful; जगत्त्रय - jagattraya - in all
three worlds; जय - jaya - victory; प्राकट्य - prākāṭya - expressed; मुद्धानिधेः -
mudrā - official seal; निधेः - nidheḥ - treasure of; यस्याः - yasyaḥ - of that
(bouquet of gentle smile); चामर - cāmara - chowrie, fly-whisk, fan; चातुरीं -
cāturīm - expertise, capability; कलयते - kalayate - possesses; रश्मिः छटा -
raśmi chaṭāḥ - mass of rays; चञ्चला - cañcalā - fickle; सा - sā - that; मन्द
स्मित - manda smita - gentle smile; मञ्जरी - mañjarī - bouquet of; भवतु -
bhavatu - may it be; नः - naḥ - our; कामाय - kāmāya - for desires; कामाक्षि -
kāmākṣi - O Kāmākṣi; ते - te - your.

आरूढस्य समुन्नत स्तन तटी साम्राज्य सिंहासनं कन्दर्पस्य / विभोः जगत्त्रय जय प्राकट्य मुद्रा
निधेः ।

ārūḍhasya samunnata stana taṭī sāmrajya siṃhāsanaṃ kandarpasya /
vibhoḥ / jagattraya jaya prākṛtya mudrā nidheḥ |

For Manmatha, who, having ascended the throne of the empire of the slopes of your elevated bosom; is all powerful; is the treasure of the official seal of victory expressed in all the three worlds...

यस्याः चामर चातुरीं कलयते रश्मिच्छटा चञ्चला / सा मन्दस्मित मञ्जरी भवतु नः कामाय कामाक्षि
ते ॥

yasyaḥ cāmara cāturīm kalayate raśmicchaṭā cañcalā /
sā mandasmita mañjarī bhavatu naḥ kāmāya kāmākṣi te ||

O Kāmākṣi! Your bouquet of the gentle smile whose fickle mass of rays possesses the expertise to be the camara (for Manmatha); May that bouquet of gentle smile be for our desires

Summary:

Prayer to the Bouquet of the Gentle Smile of Kāmākṣi to Fulfill our Desires

O Kāmākṣi! The bouquet of your gentle smile whose fickle mass of rays possesses the expertise to be the *camara* for Manmatha—who having ascended the throne of the empire of the slopes of your elevated bosom, is all powerful, and is the treasure of the official seal of victory expressed in all the three worlds.

May that bouquet of your gentle smile fulfill our desires.

शम्भोर्या परिरम्भसम्भ्रमविधौ नैर्मल्यसीमानिधिः

गैर्वाणीव तरङ्गिणी कृतमृदुस्यन्दां कलिन्दात्मजाम् ।

कल्माषीकुरुते कलङ्कसुषमां कण्ठस्थलीचुम्बिनीं

कामाक्ष्याः स्मितकन्दली भवतु नः कल्याणसन्दोहिनी ॥8॥

śambhoryā parirambhasambhramavidhau nairmalyasīmānidhiḥ

gairvāṇīva taraṅgiṇī kṛtamṛdusyandāṃ kalindātmajām |

kalmāṣṭikurute kalaṅkasuṣamāṃ kaṅṭhasthalīcumbinīṃ
kāmākṣyāḥ smitakandalī bhavatu naḥ kalyāṇasandohinī ||8||

शम्भोः - śambhoḥ - of Śambhu, of Śiva; या - yā - which (sprouting smile);
परिरम्भ - parirambha - embrace; सम्भ्रम - sambhrama - agitation; विधौ -
vidhau - in the process; नैर्मल्य - nairmalya - whiteness and purity; सीमा -
sīmā - limit, ultimate; निधिः - nidhiḥ - treasure of; गैर्वाणी इव - gairvāṇī iva -
like Ganga; तरङ्गिणी - taraṅgiṇī - river; कृत - kṛta - doing, creating; मृदु -
mṛdu - gently; स्यन्दां - syandāṃ - flowing; कलिन्दात्मजाम् - kalindātmajām -
Yamuna—the daughter of Kalinda; कल्माषी - kalmāṣī - mixed color (of
white and black); कुरुते - kurute - makes, brings about; कलङ्क - kalaṅka -
blackness; सुषमां - suṣamāṃ - shine, beauty; कण्ठ स्थली - kaṅṭha sthalī -
neck area; चुम्बिनीं - cumbinīṃ - touching; कामाक्ष्याः - kāmākṣyāḥ - of
Kāmākṣi; स्मित कन्दली - smita kandalī - sprout of smile; भवतु - bhavatu -
may it be; नः - naḥ - our; कल्याण - kalyāṇa - auspiciousness; सन्दोहिनी -
sandohinī - milking (*dohana*) agent, abundant provider of.
शम्भोः या परिरम्भ सम्भ्रम विधौ / नैर्मल्य सीमा निधिः / गैर्वाणीव तरङ्गिणी कृत मृदु स्यन्दां
कलिन्दात्मजाम् ।

śambhoḥ yā parirambha sambhrama vidhau / nairmalya sīmā nidhiḥ /
gairvāṇī iva taraṅgiṇī kṛta mṛdu syandāṃ kalindātmajām |

(The sprout of the smile of Kāmākṣi) which is the treasure of the ultimate limit of whiteness and purity; which, during the process of the agitated embrace of Śambhu; as if the (white) river Ganga¹ (were merging) with the gently flowing (dark) Yamuna—the Daughter of Kalinda...

Notes:

1. *Gairvāṇī* usually refers to the *Deva Bhaṣa* of Saṃskṛt. In the context of this verse, it refers to the Celestial Ganga.

कल्माषीकुरुते / कलङ्क सुषमां कण्ठ स्थली चुम्बिनीं / कामाक्ष्याः स्मित कन्दली भवतु नः कल्याण
सन्दोहिनी ॥

kalmāṣīkurute / kalaṅka suṣamāṃ kaṅṭha sthalī cumbinīm / kāmākṣyāḥ
smita kandalī bhavatu naḥ kalyāṇa sandohinī ॥

...creating a mixed color (of white and black); (The sprout of the smile
of Kāmākṣi touches the neck area of Śambhu) creating a shine of
blackness; May that sprout of the smile of Kāmākṣi be the milking¹
agent of auspiciousness for us

Notes:

1. *Dohana* is to milk a cow. In this verse, it is used to pray that the sprout of the smile of Devi be an abundant provider (of auspiciousness).

Summary:

**The Glory of the Sprout of the Smile of Kāmākṣi, Prayer to the
Sprout of the Smile of Kāmākṣi to be an Abundant Provider of
Auspiciousness**

May the sprout of the smile of Kāmākṣi

- which is the treasure of the ultimate limit of whiteness and purity
- which, during the process of the agitated embrace of Śambhu, touches his (dark) neck area, bringing about a shine of blackness, as if the (white) river Ganga were merging with the gently flowing (dark) Yamuna creating a mixed color (of white and black)

be the milking agent (abundant provider) of all auspiciousness for us.

जेतुं हारलतामिव स्तनतटीं सञ्जग्मुषी सन्ततं
गन्तुं निर्मलतामिव द्विगुणितां मग्ना कृपास्रोतसि ।
लब्धुं विस्मयनीयतामिव हरं रागाकुलं कुर्वती
मञ्जुस्ते स्मितमञ्जरी भवभयं मञ्जातु कामाक्षि मे ॥९॥

jetuṃ hāralatāmiva stanataṭīṃ sañjagmuṣī santataṃ
gantūṃ nirmalatāmiva dviguṇitāṃ magnā kṛpāsrotasi |
labdhuṃ vismayanīyatāmiva haraṃ rāgākulaṃ kurvatī
mañjuste smitamañjarī bhavabhayaṃ mathnātu kāmākṣi me ॥9॥

जेतुं - jetuṃ - wanting to gain victory; हारलताम् - hāralatām - creeper-like necklace; इव - iva - as if; स्तन तटीं - stana taṭīṃ - bosom area; सञ्जग्मुषी - sañjagmuṣī - approaching; सन्ततं - santataṃ - always; गन्तुं - gantuṃ - to attain; निर्मलताम् - nirmalatām - whiteness and purity; इव - iva - as if; द्विगुणितां - dviguṇitāṃ - double; मग्ना - magnā - immersed in; कृपा स्रोतसि - kṛpā srotasi - river of compassion; लब्धुं - labdhuṃ - to attain; विस्मय - vismaya - wonder; नीयताम् - nīyatām - leading to; इव - iva - as if; हरं - haraṃ - Śiva; राग आकुलं - rāga ākulaṃ - restless from attachment; कुर्वती - kurvatī - makes; मञ्जुः - mañjuḥ - beautiful; ते - te - your; स्मित मञ्जरी - smita mañjarī - bouquet of smile; भव भयं - bhava bhayaṃ - fear of *saṃsāra* (cycle of birth and death); मध्नातु - mathnātu - may it churn, may it remove; कामाक्षि - kāmākṣi - O Kāmākṣi; मे - me - my.

जेतुं हारलताम् इव स्तन तटीं सञ्जग्मुषी सन्ततं / गन्तुं निर्मलताम् इव द्विगुणितां मग्ना कृपा स्रोतसि ।
jetuṃ hāralatām iva stanataṭīṃ sañjagmuṣī santataṃ / gantuṃ nirmalatām iva dviguṇitāṃ magnā kṛpā srotasi |

(The beautiful bouquet of smile of Kāmākṣi) which always approaches the bosom area as if to gain victory over the creeper-like necklace¹; which immerses itself in the river of compassion² as if to double its whiteness and purity...

Notes:

1. This phrase indicates the far-reaching shine of the gentle smile of Devi.
2. The gentle smile and the sidelong glance of Devi are always described as being full of compassion.

लब्धुं विस्मय नीयताम् इव हरं राग आकुल कुर्वती / मञ्जुः ते स्मित मञ्जरी भव भयं मश्नातु कामाक्षि मे ॥

labdhuṃ vismaya nīyatām iva haraṃ rāgākulaṃ kurvatī / mañjuḥ te smita mañjarī bhava bhayaṃ mathnātu kāmākṣi me ॥

...which makes Śiva restless with attachment, as if to attain the state of leading (everyone) to a state of wonder¹; O Kāmākṣi! May your beautiful bouquet of smile remove my fear of saṃsāra

Notes:

1. It is a wonder that the gentle smile of Devi makes Śiva, a yogī, restless with attachment.

Summary:

The Glory of the Bouquet of the Smile of Kāmākṣi, Prayer to the Bouquet of the Smile of Kāmākṣi to Remove Fear of Saṃsāra

O Kāmākṣi! May your beautiful bouquet of smile

- which always approaches the bosom area as if to gain victory over the creeper-like necklace
 - which immerses itself in the river of compassion as if to double its whiteness and purity
 - which makes (the yogi) Śiva (himself) restless with attachment as if to attain the state of leading (everyone) to a state of wonder
- remove my fear of saṃsāra.

श्वेतापि प्रकटं निशाकररुचां मालिन्यमातन्वती

शीतापि स्मरपावकं पशुपतेः सन्धुक्षयन्ती सदा ।

स्वाभाव्यादधराश्रितापि नमतामुच्चैर्दिशन्ती गतिं

कामाक्षि स्फुटमन्तरा स्फुरतु नस्त्वन्मन्दहासप्रभा ॥10॥

śvetāpi prakṛtaṃ niśākararucāṃ mālinyamātanvatī

śītāpi smarapāvakaṃ paśupateḥ sandhukṣayantī sadā |

svābhāvyādadharaśritāpi namatāmuccairdīśantī gatim

kāmākṣi sphuṭamantarā sphuratū nastvanmandahāsaprabhā ||10||

श्वेत अपि - śvetāpi - though white; प्रकटं - prakāṭam - very clearly, without any doubt; निशाकर - niśākara - moon—that which makes the night (*niśā*) रुचां - rucāṃ - shine of; मालिन्यम् - mālinyam - dirtiness; आतन्वती - ātanvatī - brings about; शीत अपि - śīta api - though cool; स्मर पावकं - smara pāvakaṃ - fire of Smara (Manmatha), Kāma Agni; पशुपतेः - paśupateḥ - of Paśupati, of Śiva; सन्धुक्षयन्ती - sandhukṣayantī - kindles; सदा - sadā - always; स्वाभाव्यात् - svābhāvyāt - by nature; अधर - adhara - lower lip, lower level; आश्रित अपि - āśrita api - though residing in; नमताम् - namatām - for those who worship; उच्चैः - uccaiḥ - exalted, superior; दिशन्ती - diśantī - it provides; गतिं - gatiṃ - state; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुटम् - sphuṭam - clearly, unobstructed; अन्तरा- antarā - inside, within; स्फुरतु - sphuratu - may it shine; नः - naḥ - us; त्वत् - tvat - your; मन्द हास - manda hāsa - gentle smile; प्रभा - prabhā - shine of.

श्वेत अपि प्रकटं निशाकर रुचां मालिन्यम् आतन्वती / शीत अपि स्मर पावकं पशुपतेः सन्धुक्षयन्ती सदा ।

śveta api prakāṭam niśākara rucāṃ mālinyam ātanvatī / śīta api smara pāvakaṃ paśupateḥ sandhukṣayantī sadā |

(O Kāmākṣi! The shine of your gentle smile) which, though white, clearly brings about dirtiness in the shine of the (white) moon; which, though cool, always kindles the (heat of) Kāma Agni in Paśupati (Śiva)...

Notes:

1. The shine of the white moon is no match for the shine of the white gentle smile of Devi.

स्वाभाव्यात् अधर आश्रित अपि नमताम् उच्चैः दिशन्ती गतिं / कामाक्षि स्फुटम् अन्तरा स्फुरतु नः त्वत् मन्द हास प्रभा ॥

svābhāvyāt adhara āśrita api namatām uccaiḥ diśantī gatiṃ / kāmākṣi sphuṭam antarā sphuratu naḥ tvat manda hāsa prabhā ||

...which, though residing in the lower lip by nature, provides an exalted state for those who worship¹; O Kāmākṣi! May the shine of your gentle smile clearly shine inside us

Notes:

1. The poet in his poetic mastery and imagination says that even though the smile of Devi resides at the lower level i.e the bottom lip, it has the ability to raise the devotee to a higher state.

Summary:

Prayer to the Shine of the Gentle Smile of Kāmākṣi to Shine Within Us

O Kāmākṣi! May the shine of your gentle smile

- which, though white, clearly brings about dirtiness in the shine of the (white) moon
 - which, though cool, always kindles the (heat of) *Kāma Agni* in Paśupati (Śiva)
 - which, though residing in the lower lip by nature, provides an exalted state for those who worship
- clearly shine within us (in our hearts).

वक्त्रश्रीसरसीजले तरलितभ्रुवल्लिकल्लोलिते
कालिम्ना दधती कटाक्षजनुषा माधुव्रती व्यापृतिम् ।
निर्निद्रामलपुण्डरीककुहनापाण्डित्यमाबिभ्रती
कामाक्ष्याः स्मितचातुरी मम मनः कातर्यमुन्मूलयेत् ॥११॥

vaktraśrīsarasījale taralitabhrūvallikallolite
kālimnā dadhatī kaṭākṣajanuṣā mādhuvratīṃ vyāpṛtim |
nirnidrāmalapuṇḍarīkakuhanāpāṇḍityamābibhratī
kāmakṣyāḥ smitacāturī mama manaḥ kātaryamunmūlayet ||11||

वक्त्र - vaktra - face; श्री - śrī - splendor of; सरसी जले - sarasī jale - in the waters of the pond; तरलित - taralita - moving, quivering; भ्रुवल्लि - bhrūvalli - creeper of eyebrows; कल्लोलिते - kallolite - in the waves of; कालिम्ना -

kālimnā - blackness; दधती - dadhatī - providing; कटाक्ष - kaṭākṣa - sidelong glance; जनुषा - januṣā - created from; माधुव्रती - mādhuvratī - of the bees; व्यापृतिम् - vyāpṛtim - spread of, activity of; निर्निद्र - nirnidra - blossomed, without closing; अमल - amala - pure and white; पुण्डरीक - puṇḍarīka - white lotus; कुहना - kuhanā - deceiving, cheating; पाण्डित्यम् - pāṇḍityam - ability of; आबिभ्रती - ābibhratī - holding, bearing; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; स्मित चातुरी - smita cāturī - expertise of smile; मम - mama - my; मनः - manaḥ - in mind; कातर्यम् - kātaryam - fear; उन्मूलयेत् - unmūlayet - let it uproot.

वक्त्र श्री सरसीजले / तरलित भ्रूवल्लि कल्लोलिते / कालिम्ना दधती कटाक्ष जनुषा माधुव्रती
व्यापृतिम् ।

vaktra śrī sarasījale / taralita bhrūvalli kallolite / kālimnā dadhatī
kaṭākṣa januṣā mādhuvratī vyāpṛtim |

(The expertise of the smile of Kāmākṣi) which is in the waters of the pond of the splendor of the face; where there are waves of the quivering creeper of eyebrows; where the (dark) sidelong glance creates the blackness of the spread of bees...

निर्निद्र अमल पुण्डरीक कुहना पाण्डित्यम् आबिभ्रती / कामाक्ष्याः स्मित चातुरी मम मनः कातर्यम्
उन्मूलयेत्॥

nirnidra amala puṇḍarīka kuhanā pāṇḍityam ābibhratī / kāmākṣyāḥ
smita cāturī mama manaḥ kātaryam unmūlayet ||

*...which holds the ability to deceive the blossomed, pure white lotus¹;
Let the expertise of the smile of Kāmākṣi uproot the fear in my mind*

Notes:

1. The smile of Devi is more beautiful than the blossomed pure white lotus.

Summary:**The Glory of the Expertise of the Smile of Kāmākṣi, Prayer to the Expertise of the Smile of Kāmākṣi to Uproot Fear in the Mind**

Let the expertise of the smile of Kāmākṣi

- which is in the pond waters of the splendor of the face
 - which has waves of the quivering creeper of eyebrows
 - which has the blackness of the spread of bees, created from the (dark) sidelong glance
 - which holds the ability to deceive the blossomed, pure white lotus

uproot the fear in my mind.

नित्यं बाधितबन्धुजीवमधरं मैत्रीजुषं पल्लवैः

शुद्धस्य द्विजमण्डलस्य च तिरस्कृतरिमप्याश्रिता ।

या वैमल्यवती सदैव नमतां चेतः पुनीतेतरां

कामाक्ष्या हृदयं प्रसादयतु मे सा मन्दहासप्रभा ॥12॥

nityaṃ bādhitabandhujīvamadharaṃ maitrījuṣaṃ pallavaiḥ

śuddhasya dvijamaṇḍalasya ca tiraskartāramapyāśritā |

yā vaimalyavatī sadaiva namatāṃ cetaḥ punītetarāṃ

kāmākṣyā hṛdayaṃ prasādayatu me sā mandahāsaprabhā ||12||

नित्यं - nityaṃ - always; बाधित - bādhitā - adversely affecting; बन्धु जीवम् - bandhu jīvam - hibiscus flower, relatives; अधरं - adharaṃ - lower lip, a person of lower nature; मैत्री जुषं - maitrī juṣaṃ - maintaining friendship; पल्लवैः - pallavaiḥ - tender shoots, evil people; शुद्धस्य - śuddhasya - of the pure; द्विजमण्डलस्य - dvijamaṇḍalasya - of the group of Brāhmaṇās (Vedic Scholars), of the row of (white) teeth; च - ca - and; तिरस्कृतरिम् - tiraskartāram - belittlement; अपि - api - even though; आश्रिता - āśritā - takes residence; या - yā - which; वैमल्यवती - vaimalyavatī - absolute purity; सदैव - sadaiva - always; नमतां - namatāṃ - of those who worship; चेतः - cetaḥ - minds; पुनीते तरां - punīte tarāṃ - very pure; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; हृदयं - hṛdayaṃ - heart; प्रसादयतु - prasādayatu -

may it delight; मे - me - my; सा - sā - that; मन्द हास - manda hāsa - gentle smile; प्रभा - prabhā - shine of.

नित्यं बाधित बन्धुजीवम् / अधरं / मैत्रीजुषं पल्लवैः / शुद्धस्य द्विजमण्डलस्य च तिरस्कर्तारम् अपि आश्रिता ।

nityaṃ bādhita bandhujīvam / adharaṃ / maitrījuṣaṃ pallavaiḥ / śuddhasya dvijamaṇḍalasya ca tiraskartāram api āśritā |

The (red) lower lip which always adversely affects the (red) hibiscus flower¹ [just as a person of lower nature adversely affects his relatives]; which maintains friendship with the (red, soft) tender shoots [just as a person of lower nature maintains friendship with evil people; which covers the pure white teeth [just as a person of lower nature belittles the pure group of Brāhmaṇās]...

Notes:

1. The red lips of Devi are more beautiful than the red hibiscus flower.

या वैमल्यवती सदैव नमतां चेतः पुनीते तरां / कामाक्ष्याः हृदयं प्रसादयतु मे सा मन्दहासप्रभा ॥

yā vaimalyavatī sadaiva namatāṃ cetaḥ punīte tarāṃ / kāmākṣyāḥ hṛdayaṃ prasādayatu me sā manda hāsa prabhā ||

May the shine of the gentle smile of Kāmākṣi, whose absolute purity always purifies very much the minds of the worshippers, delight my heart

Summary: Prayer to the Shine of the Gentle Smile of Kāmākṣi to Delight the Heart

The shine of the gentle smile of Kāmākṣi, though it has residence in the (red) lower lip—

- which always adversely affects the (red) hibiscus flower [just as a person of lower nature adversely affects his relatives]
- which maintains friendship with the (red, soft) tender shoots [just as a person of lower nature maintains friendship with evil people]

- which covers the pure white teeth [just as a person of lower nature belittles the pure group of Brāhmaṇās], its absolute purity always purifies very much the minds of those who worship. May that shine of the gentle smile of Kāmākṣi delight my heart.

द्रुह्यन्ती तमसे मुहुः कुमुदिनीसाहाय्यमाबिभ्रती
यान्ती चन्द्रकिशोरशेखरवपुःसौधाङ्गणे प्रेङ्खणम् ।
ज्ञानाम्भोनिधिवीचिकां सुमनसां कूलङ्कषां कुर्वती
कामाक्ष्याः स्मितकौमुदी हरतु मे संसारतापोदयम् ॥13॥

druhyantī tamase muhuḥ kumudinīsāhāyyamābibhratī
yāntī candrakiśoraśekhara vapuḥsaudhāṅgaṇe preṅkhaṇam |
jñānāmbhonidhivīcikāṃ sumanasāṃ kūlaṅkaṣāṃ kurvati
kāmakṣyāḥ smitakaumudī haratu me saṃsāratāpodayam ||13||

द्रुह्यन्ती - druhyantī - bears enmity; तमसे - tamase - towards darkness, towards ignorance; मुहुः - muhuḥ - always; कुमुदिनी - kumudinī - water lily; साहाय्यम् - help; आबिभ्रती - ābibhratī - holds, brings about; यान्ती - yāntī - attaining; चन्द्रकिशोरशेखर - candrakiśoraśekhara - Śiva—the one with the crescent moon on the head; वपुः - vapuḥ - on his body; सौध अङ्गणे - saudha aṅgaṇe - courtyard of the mansion; प्रेङ्खणम् - preṅkhaṇam - swinging; ज्ञान अम्भोनिधि - jñāna ambhonidhi - ocean of knowledge; वीचिकां - vīcikāṃ - waves; सुमनसां - sumanasāṃ - of virtuous people; कूलङ्कषां - kūlaṅkaṣāṃ - break the shore (water overflowing in a high tide); कुर्वती - kurvati - makes; कामाक्ष्याः - kāmakṣyāḥ - of Kāmākṣi; स्मित कौमुदी - smita kaumudī - moonlight of smile; हरतु - haratu - may it remove, may it steal; मे - me - my; संसार ताप उदयम् - saṃsāra tāpa udayam - rise of the misery of saṃsāra.

द्रुह्यन्ती तमसे मुहुः / कुमुदिनी साहाय्यम् आबिभ्रती / यान्ती चन्द्रकिशोरशेखर वपुः सौधाङ्गणे प्रेङ्खणम् ।

druhyantī tamase muhuḥ / kumudinī sāhāyyam ābibhratī /

yāntī candrakīśoraśekhara vapuḥ saudhāṅgaṇe preṅkhaṇam |

(The moonlight of the smile of Kāmākṣi) which always bears enmity towards darkness (ignorance); which always helps the water lily (bloom); which swings in the courtyard of the mansion of the body of Śiva—the one with the crescent moon on the head...

ज्ञान अम्भोनिधि वीचिकां सुमनसां कूलङ्कषां कुर्वती / कामाक्ष्याः स्मितकौमुदी हरतु मे संसार ताप उदयम् ॥

jñāna ambhonidhi vīcikāṃ sumanasāṃ kūlaṅkaṣāṃ kurvatī /
kāmakṣyāḥ smita kaumudī haratu me saṃsāra tāpa udayam ||

...which makes the waves of the ocean of knowledge, in the minds of the virtuous, break the shore; May the (cooling) moonlight of the smile of Kāmākṣi remove the rise of the misery (heat) of my saṃsāra

Summary:

Prayer to the Moonlight of the Smile of Kāmākṣi to Remove the Misery of Saṃsāra

May the moonlight of the smile of Kāmākṣi

- which always bears enmity towards darkness (ignorance)
- which always helps the water lily (bloom)
- which swings in the courtyard of the mansion of the body of Śiva—the one with the young crescent moon on the head
- which makes the waves of the ocean of knowledge, in the minds of the virtuous, break the shore (like in a high tide) [i.e makes their knowledge overflow]

remove the rise of the misery of my *samsāra*.

काश्मीरद्रवधातुकर्दमरुचा कल्माषतां बिभ्रती
हंसौघैरिव कुर्वती परिचितिं हारीकृतैर्मौक्तिकैः ।

वक्षोजन्मतुषारशैलकटके सञ्चारमातन्वती

कामाक्ष्या मृदुलस्मितद्युतिमयी भागीरथी भासते ॥14॥

kāśmīradravadhātukardamarucā kalmāṣatāṃ bibhratī
haṃsaughairiva kurvatī paricitiṃ hārīkṛtairmauktikaiḥ |

vakṣojanmatuṣāraśailakaṭake sañcāramātanvatī
kāmākṣyā mṛdulasmitadyutimayī bhāgīrathī bhāsate ||14||

काश्मीर - kāśmīra - saffron; द्रव - drava - water; धातु - dhātu - sandal; कर्दम - kardama - paste; रुचा - rucā - shine; कल्माषतां - kalmāṣatāṃ - mixed color, variegated color; बिभ्रती - bibhratī - bears; हंसौघैः इव - haṃsaughaiḥ iva - as if like group (*ogha*) of swans (*haṃsa*); कुर्वती - kurvatī - establishing; परिचितिं - paricitim - friendship; हारीकृतैः मौक्तिकैः - hārīkṛtaiḥ mauktikaiḥ - pearls in the necklace; वक्षोजन्म - vakṣojanma - bosom; तुषार - tuṣāra - snow; शैल - śaila - mountain; कटके - kaṭake - slopes of; सञ्चारम् - sañcāram - flow; आतन्वती - ātanvatī - carrying out, executing; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; मृदुलस्मित - mṛdula smita - gentle smile; द्युति मयी - dyuti mayī - full of shine; भागीरथी - bhāgīrathī - Ganga; भासते - bhāsate - shines.

काश्मीर द्रव धातु कर्दम रुचा कल्माषतां बिभ्रती / हंसौघैः इव कुर्वती परिचितिं हारीकृतैः मौक्तिकैः ।
kāśmīra drava dhātu kardama rucā kalmāṣatāṃ bibhratī / haṃsaughaiḥ
iva kurvatī paricitim hārīkṛtaiḥ mauktikaiḥ |

(The shine of the Ganga-like gentle smile of Kāmākṣi) which has a variegated color from the mixture of saffron water and sandal paste (on the face); which bears friendship with the swan-like pearls in the necklace...

वक्षोजन्म तुषारशैल कटके सञ्चारम् आतन्वती / कामाक्ष्याः मृदुलस्मित द्युतिमयी भागीरथी भासते ॥
vakṣojanma tuṣāraśaila kaṭake sañcāram ātanvatī / kāmākṣyāḥ mṛdula
smita dyuti mayī bhāgīrathī bhāsate ||

*...which flows on the slopes of the snowy mountains of the bosom;
The shine of the Ganga-like gentle smile of Kāmākṣi shines*

Summary:

The Glory of the Shine of the Ganga-like Smile of Kāmākṣi

The shine of the Ganga-like gentle smile of Kāmākṣi

- which has a variegated color from the mixture of saffron water and sandal paste (on the face) [just as Ganga gets a variegated color when she merges with Yamuna]
 - which bears friendship with the swan-like pearls in the necklace [just as Ganga bears friendship with the swans swimming in the river]
 - which flows on the slopes of the snowy mountains of the bosom [just as Ganga flows on the slopes of the snowy mountains of the Himālayās]
- shines.

कम्बोर्वंशपरम्परा इव कृपासन्तानवल्लीभुवः

सम्फुल्लस्तबका इव प्रसृमरा मूर्ताः प्रसादा इव ।

वाक्पीयूषकणा इव त्रिपथगापर्यायभेदा इव

भ्राजन्ते तव मन्दहासकिरणाः काञ्चीपुरीनायिके ॥15॥

kamborvaṃśaparamparā iva kṛpāsantānavallībhavaḥ

samphullastabakā iva prasṛmarā mūrtāḥ prasādā iva ।

vākpīyūṣakaṇā iva tripathagāparyāyabhedā iva

bhrājante tava mandahāsakiraṇāḥ kāñcīpurīnāyike ॥15॥

कम्बोः - kamboḥ - of conch; वंश - vaṃśa - lineage; परम्परा - paramparā - tradition; इव - iva - like; कृपा - kṛpā - compassion; सन्तान वल्ली - santāna vallī - Santāna creeper; भुवः - bhavaḥ - producing; सम्फुल्ल - samphulla - fully blossomed; स्तबका - stabakā - bunch (of flowers); इव - iva - like; प्रसृमराः - prasṛmarāḥ - streaming forth, spreading; मूर्ताः - mūrtāḥ - form of; प्रसादा - prasādā - blessing; इव - iva - like; वाक् - vāk - speech; पीयूषकणा - pīyūṣa kaṇā - drops of nectar; इव - iva - like; त्रिपथगा - tripathagā - Ganga, who has three paths; पर्यायभेदा - paryāyabhedā - synonym; different type of the same form; इव - iva - like; भ्राजन्ते - bhrājante - are shining; तव - tava - your; मन्द हास किरणाः - manda hāsa kiraṇāḥ - rays of gentle smile; काञ्चीपुरीनायिके - kāñcīpurīnāyike - O Chieftess of the City of Kāñcī.

कम्बोः वंश परम्परा इव / कृपा सन्तान वल्ली भुवः सम्फुल्ल स्तबका इव / प्रसृमराः मूर्ताः प्रसादा इव ।

kamboḥ vaṃśa paramparā iva / kṛpā santāna vallī bhuvah / samphulla stabakā iva prasṛmarāḥ mūrtāḥ prasādā iva |

(The rays of the gentle smile of Kāmākṣi are shining) like the tradition of the lineage of the conch; like the fully blossomed bunch of flowers produced on the Santāna¹ creeper of compassion; like the streaming forth form of blessing...

Notes:

1. Santāna is one of the five celestial trees in Devaloka. Each of the five trees has its own gift to offer. The Santāna tree is said to bestow the gift of poetry.

The Amarakośam says—

पंचैते देवतरवो मन्दारः पारिजातकः।

सन्तानः कल्पवृक्षश्च पुम्सि वा हरिचन्दनम् ॥

pancaite devataravo mandāraḥ pārijātakaḥ |

santānaḥ kalpavṛkṣaśca pumsi vā haricandanam ||

“There are five trees in Devaloka: Mandāra, Pārijātha, Santāna, Kalpavṛkṣa, and Haricandana.”

वाक्पीयूषकणा इव / त्रिपथगा पर्यायभेदा इव / भ्राजन्ते तव मन्द हास किरणाः काञ्चीपुरीनायिके ॥

vākpīyūṣakaṇā iva / tripathagā paryāyabhedā iva / bhrājante tava manda hāsa kiraṇāḥ kāñcīpurīnāyike ||

... like the drops of nectar of speech; like the form of Ganga—the one who flows in three paths¹; O Chieftess of the City of Kāñcī! The rays of your gentle smile are shining

Notes:

1. The three paths of Ganga are in Devaloka as Ākaśa Ganga, on Earth as Bhagirati, and as Pātāla Ganga in Pātāla Loka.

Summary:**The Glory of the Rays of the Gentle Smile of Kāmākṣi**

O Chieftess of the City of Kāñcī! The rays of your gentle smile are shining

- like the tradition of the lineage of the conch
- like the fully blossomed bunch of flowers produced on the Santāna creeper of compassion
- like the streaming forth form of blessing
- like the drops of nectar of speech
- like the form of Ganga—the one who flows in three paths.

वक्षोजे घनसारपत्ररचनाभङ्गीसपत्नायिता

कण्ठे मौक्तिकहारयष्टिकिरणव्यापारमुद्रायिता ।

ओष्ठश्रीनिकुरुम्बपल्लवपुटे प्रेङ्खत्प्रसूनायिता

कामाक्षि स्फुरतां मदीयहृदये त्वन्मन्दहासप्रभा ॥16॥

vakṣoje ghanasārapatraracanābhaṅgīsapatnāyitā

kaṅṭhe mauktikahārayaṣṭikiraṇavyāpāramudrāyitā |

oṣṭhaśrīnikurumbapallavapuṭe preṅkhatprasūnāyitā

kāmākṣi sphuratāṃ madīyahṛdaye tvanmandahāsaprabhā ||16||

वक्षोजे - vakṣoje - on the bosom; घन सार - ghana sāra - camphor; पत्र रचना - patra racanā - leaf design; भङ्गी - bhaṅgī - appearance; सपत्नायिता - sapatnāyitā - co-wife, rival; कण्ठे - kaṅṭhe - hanging on the neck; मौक्तिक हार - mauktika hāra - pearl necklace; यष्टि - yaṣṭi - necklace; किरण - kiraṇa - rays; व्यापार - vyāpāra - action of; मुद्रायिता - mudrāyitā - seal for, impression of; ओष्ठ - oṣṭha - lip; श्री - śrī - beauty of; निकुरुम्ब - nikurumba - mass of; पल्लवपुटे - pallavapuṭe - on tender shoots of; प्रेङ्खत् - preṅkhat - swinging; प्रसूनायिता - prasūnāyitā - flower; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुरतां - sphuratāṃ - let it shine; मदीय हृदये - madīya hṛdaye - in my heart;

त्वत् - tvat - your; मन्द हास - manda hāsa - gentle smile; प्रभा - prabhā - shine of.

वक्षोजे घनसार पत्र रचना भङ्गी सपत्नायिता / कण्ठे मौक्तिक हार यष्टि किरण व्यापार मुद्रायिता ।
vakṣoje ghanasāra patra racanā bhaṅgī sapatnāyitā / kaṅṭhe mauktika
hāra yaṣṭi kiraṇa vyāpāra mudrāyitā |

(O Kāmākṣi! The shine of your gentle smile) which is inimical (like the co-wife) the application of the leaf design¹ made with camphor, on the bosom; which gives the impression of the action of rays of the pearl necklace hanging on the neck...

Notes:

1. Literature of earlier times including Śiva Aṣṭapadi include descriptions of women applying designs of fish shaped leaves called *makarika patra* on their bodies—bosom, arms etc.

ओष्ठ श्री निकुरुम्ब पल्लवपुटे प्रेङ्खत् प्रसूनायिता / कामाक्षि स्फुरतां मदीयहृदये त्वन्मन्दहासप्रभा ॥
oṣṭha śrī nikurumba pallavapuṭe preṅkhat prasūnāyitā / kāmākṣi
sphuratāṃ madīyahṛdaye tvanmandahāsaprabhā ||

... which is the flower swinging on the tender shoots of the mass of beauty of the lips; O Kāmākṣi! Let the shine of your gentle smile shine in my heart

Summary:

Prayer to the Shine of the Gentle Smile of Kāmākṣi to Shine in the Heart

O Kāmākṣi! Let the shine of your gentle smile

- which is inimical to the application of the leaf design made with camphor on the bosom
 - which gives the impression of the action of rays of the pearl necklace hanging on the neck
 - which is the flower swinging on the tender shoots of the mass of beauty of the lips
- shine in my heart.

येषां बिन्दुरिवोपरि प्रचलितो नासाग्रमुक्तामणिः

येषां दीन इवाधिकण्ठमयते हारः करालम्बनम् ।

येषां बन्धुरिवोष्ठयोररुणिमा धत्ते स्वयं रञ्जनं

कामाक्ष्याः प्रभवन्तु ते मम शिवोल्लासाय हासाङ्कुराः ॥17॥

yeṣāṃ bindurivopari pracalito nāsāgramuktāmaṇiḥ

yeṣāṃ dīna ivādhikaṅṭhamayate hāraḥ karālabanam |

yeṣāṃ bandhurivoṣṭhayoraruniṃā dhatte svayaṃ rañjanam

kāmākṣyāḥ prabhavantu te mama śivollāsāya hāsāṅkurāḥ ||17||

येषां - yeṣāṃ - of which; बिन्दुः इव - binduḥ iva - like a dot; उपरि - upari - on the top; प्रचलितः - pracalitaḥ - sitting; नासाग्र - nāsāgra - in the front part of the nose; मुक्तामणिः - muktāmaṇiḥ - pearl (in the nose-ring or *pullaku*); येषां - yeṣāṃ - of which; दीन इव - dīna iva - like an exhausted person; अधिकण्ठम् - adhikaṅṭham - on the neck; अयते - ayate - approaches; हारः - hāraḥ - necklace; करालम्बनम् - karālabanam - hand-holding support; येषां - yeṣāṃ - of which; बन्धुः इव - bandhuḥ iva - like a relative; ओष्ठयोः - oṣṭhayoḥ - of lips; अरुणिमा - aruṇimā - red color; धत्ते - dhatte - holds; स्वयं - svayaṃ - on its own; रञ्जनं - rañjanam - enchantment; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; प्रभवन्तु - prabhavantu - may they become; ते - te - your; मम - mama - my; शिव उल्लासाय - śiva ullāsāya - auspicious delight; हास अङ्कुराः - hāsa aṅkurāḥ - sprouts of smile.

येषां बिन्दुः इव उपरि प्रचलितः नासाग्र मुक्तामणिः / येषां दीन इव अधिकण्ठम् अयते हारः करालम्बनम् ।

yeṣāṃ binduḥ iva upari pracalitaḥ nāsāgra muktāmaṇiḥ / yeṣāṃ dīna iva adhikaṅṭham ayate hāraḥ karālabanam |

(The sprouts of the smile of Kāmākṣi) upon which, the pearl in the nose-ring (pullaku) in the front part of the nose sits like a dot; which, the exhausted necklace on the neck approaches as a hand-holding support...

येषां बन्धुः इव ओष्ठयोः अरुणिमा धत्ते स्वयं रञ्जनं / कामाक्ष्याः प्रभवन्तु ते मम शिव उल्लासाय हास
अङ्कुराः ॥

yeṣāṃ bandhuḥ iva oṣṭhayoḥ aruṇimā dhatte svayaṃ rañjanam /
kāmakṣyāḥ prabhavantu te mama śiva ullāsāya hāsa aṅkurāḥ ॥

...which considers the red lips that hold their own enchantment, to be
its relative; May the sprouts of the smile of Kāmākṣi become a source
of auspicious delight for me

Summary:

Prayer to the Sprouts of the Gentle Smile of Kāmākṣi to Become a Source of Auspicious Delight

May the sprouts of the smile of Kāmākṣi

- upon which, the pearl in the nose-ring (*pullaku*) in the front part of the nose sits like a dot
- which, the exhausted necklace on the neck approaches as a hand-holding support
- which considers the red lips that hold their own enchantment, to be its relative

become a source of auspicious delight for me.

या जाड्याम्बुनिधिं क्षिणोति भजतां वैरायते कैरवैः

नित्यं या नियमेन या च यतते कर्तुं त्रिणेत्रोत्सवम् ।

बिम्बं चान्द्रमसं च वञ्चयति या गर्वेण सा तादृशी

कामाक्षि स्मितमञ्जरी तव कथं ज्योत्स्नेत्यसौ कीर्त्यते ॥18॥

yā jāḍyāmbunidhiṃ kṣiṇoti bhajatāṃ vairāyate kairavaiḥ

nityaṃ yā niyamena yā ca yatate kartuṃ triṇetrotsavam |

bimbaṃ cāndramasaṃ ca vañcayati yā garveṇa sā tādṛśī

kāmākṣi smitamañjarī tava katham jyotsnetyasau kīrtyate ||18||

या - yā - the (smile) which; जाड्य अम्बुनिधिं - jāḍya ambunidhiṃ - ocean of inertia (ignorance); क्षिणोति - kṣiṇoti - dries up; भजतां - bhajatāṃ - of those worship; वैरायते - vairāyate - maintains enmity; कैरवैः - kairavaiḥ - with the (white) lilies; नित्यं - nityaṃ - always; या - yā - or; नियमेन -

niyamena - as a rule; या - yā - which; च - ca - and; यतते - yatate - tries to; कर्तुं - kartuṃ - make, bring; त्रिणेत्र उत्सवम् - triṇetra utsavam - festival for Śiva—the one with three eyes; बिम्बं - bimbaṃ - round form; चान्द्रमसं - cāndramasaṃ - moon; च - ca - and; वञ्चयति - vañcayati - cheats; या - yā - गर्वेण - garveṇa - by its pride; सा - sā - that तादृशी - tādrśī - kind of; कामाक्षि - kāmākṣi - O Kāmākṣi; स्मितमञ्जरी - smita mañjarī - bouquet of smile; तव - tava - your; कथं - kathaṃ - how; ज्योत्स्ना इति - jyotsna iti - as moonlight; असौ - asau - this; कीर्त्यते - kīrtyate - is hailed.

या जाड्याम्बुनिधिं क्षिणोति भजतां / वैरायते कैरवैः नित्यं या / नियमेन या च यतते कर्तुं त्रिणेत्रोत्सवम् ।

yā jāḍyāmbunidhiṃ kṣiṇoti bhajatāṃ / vairāyate kairavaiḥ
nityaṃ yā / niyamena yā ca yatate kartuṃ triṇetrotsavam |

(O Kāmākṣi! The bouquet of your gentle smile) that dries up the ocean of ignorance of those who worship; that always maintains enmity with the lilies; and, that tries to bring the festival, as a rule, to the eyes of Śiva...

बिम्बं चान्द्रमसं च वञ्चयति या गर्वेण / सा तादृशी कामाक्षि स्मितमञ्जरी तव कथं ज्योत्स्नेत्यसौ कीर्त्यते ॥

bimbaṃ cāndramasaṃ ca vañcayati yā garveṇa / sā tādrśī
kāmākṣi smitamañjarī tava kathaṃ jyotsnetyasau kīrtyate ||

...and that cheats the round form of the moon by its pride; How can that kind of bouquet of your gentle smile be hailed as moonlight?

Summary:

How can the Bouquet of Gentle Smile of Kāmākṣi be Hailed as Moonlight?

O Kāmākṣi! How can this bouquet of your gentle smile be hailed as moonlight, for

- it dries up the ocean of ignorance of the worshippers [whereas the (tide) of the moonlight swells the ocean]
- it always maintains enmity with the lilies [whereas the moonlight is a friend to the lily and makes it bloom]
- it tries to bring the festival, as a rule, to the eyes of Śiva [whereas the moon on Śiva's head cannot be easily seen by himself]
- it cheats the round form of the moon by its pride [the gentle smile is more beautiful than the moon].

आरुढा रभसात्पुरः पुररिपोराश्लेषणोपक्रमे

या ते मातरुपैति दिव्यतटिनीशङ्काकरी तत्क्षणम् ।

ओष्ठौ वेपयति भ्रुवौ कुटिलयत्यानम्रयत्याननं

तां वन्दे मृदुहासपूरसुषमामेकाम्रनाथप्रिये ॥19॥

āruḍhā rabhasātpuraḥ purariporāśleṣaṇopakrame

yā te mātarpaiti divyataṭinīśaṅkākarī tatkṣaṇam |

oṣṭhau vepayati bhruvau kuṭilayatyānamrayatyānanam

tāṃ vande mṛduhāsapūrasuṣamāmekāmrānāthapriye ||19||

आरुढा - āruḍhā - ascends; रभसात् - rabhasāt - with agitation; पुरः - puraḥ - in front; पुररिपोः - puraripoḥ - of Śiva—the enemy of Tripura; आश्लेषण - āśleṣaṇa - embrace; उपक्रमे - upakrame - at the start of; या - yā - which; ते - te - your; मातः - mātaḥ - O Mother; उपैति - upaiti - reaches; दिव्य तटिनी - divya taṭinī - divine river, Ganga; शङ्काकरी - śaṅkākarī - creates suspicion; तत्क्षणम् - tatkṣaṇam - at that very moment; ओष्ठौ - oṣṭhau - lips; वेपयति - vepayati - makes quiver; भ्रुवौ - bhruvau - eyebrows; कुटिलयति - kuṭilayati - makes crooked; आनम्रयति - ānamrayati - bends down; आननं - ānanam - face; तां - tāṃ - to that; वन्दे - vande - I worship; मृदु हास - mṛdu hāsa - gentle smile; पूर सुषमाम् - pūra suṣamām - full beauty of; एकाम्रनाथप्रिये - ekāmrānāthapriye - O Beloved of Ekāmrānātha.

आरुढा रभसात् पुरः पुररिपोः आश्लेषण उपक्रमे / या ते मातः उपैति दिव्यतटिनी शङ्काकरी
तत्क्षणम् ।

āruḍhā rabhasāt puraḥ puraripoḥ āśleṣaṇa upakrame / yā te mātaḥ
upaiti divyataṭinī śaṅkākarī tatkṣaṇam |

*(The full beauty of the gentle smile) which having ascended the front
of the form of Śiva—the enemy of Tripura at the time of the agitation
of his embrace; creates the suspicion of the arrival of the divine river
Ganga; In that moment...*

ओष्ठौ वेपयति / भ्रुवौ कुटिलयति / आनम्रयति आननं / तां वन्दे मृदुहास पूर सुषमाम् एकाम्रनाथप्रिये ॥
oṣṭhau vepayati / bhruvau kuṭilayati / ānamrayati ānanam / tāṃ vande
mṛduhāsa pūra suṣamām ekāmrnāthapriye ||

*...it makes the lips quiver, makes the eyebrows crooked, makes the
face bend down (in anger of 'seeing' the rival Ganga); I worship that
full beauty of the gentle smile of the Beloved of Ekāmrnātha!*

Summary:

Worship of the Beauty of the Gentle Smile of Kāmākṣi

O Beloved of Ekāmrnātha! I worship that full beauty of the gentle smile which, having ascended the front of the form of Śiva—the enemy of Tripura at the time of the agitation of his embrace, creates the suspicion of the arrival of the divine river Ganga. In that moment, it makes your lips quiver, makes your eyebrows become crooked, and makes your face bend down (in anger of 'seeing' the rival Ganga).

वक्त्रेन्दोस्तव चन्द्रिका स्मितततिर्वल्गु स्फुरन्ती सतां
स्याच्चेद्युक्तिमिदं चकोरमनसां कामाक्षि कौतूहलम् ।
एतच्चित्रमहर्निशं यदधिकामेषा रुचिं गाहते
बिम्बोष्ठद्युमणिप्रभास्वपि च यद्विबुक्कमालम्बते ॥20॥

vaktrendostava candrikā smitatatirvalgu sphurantī satāṃ
syāccedyuktimidaṃ cakoramanaśāṃ kāmākṣi kautūhalam |
etaccitramaharniśam yadadhikāmeṣā ruciṃ gāhate
bimboṣṭhadyumaṇiprabhāsvapi ca yadbibbukamālabate ||20||

वक्त्रे इन्दोः - vaktra indoḥ - moon of the face; तव - tava - your; चन्द्रिका - candrikā - moonlight; स्मित ततिः - smita tatiḥ - smile of a high-level; वल्गु - valgu - beautiful; स्फुरन्ती - sphurantī - it produces; सतां - satāṃ - for the virtuous; स्यात् चेत् - syāt cet - if it so; युक्तिम् इदं - yuktim idaṃ - it is appropriate; चकोर मनसां - cakora manasāṃ - minds of cakora birds; कामाक्षि - kāmākṣi - O Kāmākṣi; कौतूहलम् - kautūhalaṃ - delight; एतत् चित्रं - etat citraṃ - this is strange; अहर्निशं - aharniśaṃ - day (ahas) and night (niśa); यत् - yat - which; अधिकाम् - adhiḥkām - extraordinary, increasing; एषा - eṣā - this; रुचिं - ruciṃ - shine; गाहते - gāhate - it enters, it attains; बिम्बोष्ठ - bimboṣṭha - bimba fruit-like lips; द्युमणि - dyumaṇi - Sun—the gem (maṇi) in the sky (dyu); प्रभासु अपि - prabhāsu api - even in the brilliant radiances of; च - ca - and; यत् - yat - which; बिम्बोकम् - bibbokam - haughty indifference; आलम्बते - ālambate - adopts.

वक्त्रेन्दोः तव चन्द्रिका स्मितततिः वल्गु स्फुरन्ती सतां स्यात् चेत् युक्तिम् इदं चकोरमनसां कामाक्षि कौतूहलम् ।

vaktrendoḥ tava candrikā smitatatiḥ valgu sphurantī satāṃ syāt cet yuktim idaṃ cakora manasāṃ kāmākṣi kautūhalaṃ ।

O Kāmākṣi! If the moonlight of the beautiful and brilliant smile from the moon of your face produces delight for the Cakora-like minds of the virtuous, it is appropriate...

एतत् चित्रं अहर्निशं यत् अधिकाम् एषा रुचिं गाहते / बिम्बोष्ठ द्युमणि प्रभासु अपि च यत् बिम्बोकम् आलम्बते ॥

etat citraṃ aharniśaṃ yat adhiḥkām eṣā ruciṃ gāhate / bimboṣṭha dyumaṇi prabhāsu api ca yat bibbokam ālambate ॥

It is however strange that this moonlight of your smile has increasing shine both in day and night [whereas the moonlight fades in the day] and that it adopts an indifferent attitude towards the radiances of the

sun of the bimba-like lips [whereas moonlight is dependent on the sun for its shine]

Summary:

The Strange Moonlight of the Gentle Smile of Kāmākṣi

O Kāmākṣi! If the moonlight of the beautiful and brilliant smile from the moon of your face produces delight for the Cakora-like minds of the virtuous, it is appropriate. [for, the moonlight is always delightful for the Cakora birds since they drink the moonshine].

It is however strange that this moonlight of your smile

- has increasing shine both in day and night [whereas the moonlight fades in the day] and
- adopts an indifferent attitude towards the radiances of the sun of the *bimba*-like lips [whereas moonlight is dependent on the sun for its shine].

सादृश्यं कलशाम्बुधेर्वहति यत्कामाक्षि मन्दस्मितं
शोभामोष्ठरुचाम्ब विद्रुमभवामेताद्भिदां ब्रूमहे ।
एकस्मादुदितं पुरा किल पपौ शर्वः पुराणः पुमान्
एतन्मध्यसमुद्भवं रसयते माधुर्यरूपं रसम् ॥21॥

sādr̥śyaṃ kalaśāmbudhervahati yatkāmākṣi mandasmitaṃ
śobhāmoṣṭharucāmba vidrumabhavāmetādbhidāṃ brūmahe |
ekasmāduditaṃ purā kila papau śarvaḥ purāṇaḥ pumān
etanmadhyasamudbhavaṃ rasayate mādhyarūpaṃ rasam ||21||

सादृश्यं - sādr̥śyaṃ - parallel, similarity; कलशाम्बुधेः- kalaśāmbudheḥ - milk ocean—that produced the pot (of *amṛta*); वहति - vahati - bears; यत् - yat - which; कामाक्षि - kāmākṣi - O Kāmākṣi; मन्दस्मितं - mandasmitaṃ - gentle smile; शोभाम् - śobhām - beautiful; ओष्ठ रुच - oṣṭha ruca - shine of lip; अम्ब - amba - O Mother; विद्रुम - vidruma - coral; भवाम् - bhavām - produced from; एतात् - etāt - from this (milk ocean); भिदां - bhidāṃ - the difference; ब्रूमहे - brūmahe - we shall tell; एकस्मात् उदितं - ekasmāt uditam - produced from

the one (milk ocean) पुरा - purā - in ancient times; किल - kila - indeed; पपौ - papau - he drank; शर्वः - śarvaḥ - Śiva in his form of destruction; पुराणः - purāṇaḥ - the ancient puruṣa; एतत् - etat - this; मध्य - madhya - in the middle; समुद्भवं - samudbhavaṃ - generated; रसयते - rasayate - he enjoys; माधुर्यरूपं - mādhyarūpaṃ - sweet form of; रसम् - rasam - essence.

सादृश्यं कलशाम्बुधेः वहति यत् कामाक्षि मन्दस्मितं शोभाम् ओष्ठरुच अम्ब विद्रुम भवाम् / एतात्
भिदां ब्रूमहे ।

sādrśyaṃ kalaśāmbudheḥ vahati yat kāmākṣi mandasmitaṃ
śobhām oṣṭharuca amba vidruma bhavām etāt bhidāṃ brūmahe |

O Mother Kāmākṣi! (Your) beautiful gentle smile bears parallel with the milk ocean¹, with the shine of the lip producing coral-like shine. The one difference that we shall say is that...

Notes:

1. The milk ocean is uniquely known as *kalaśāmbudhi* since the pot (*kalaśā*) of *amṛta* emerged from it during the churning of the milk ocean.

Saint Tyagarāja in his composition of *Kana Kana Rucira* in Rāga Varāli uses the this rare word *kalaśāmbudhi* in the seventh *caranam*.

कामिञ्चि प्रेम मीर करमुल नीदु पाद कमलमुल पट्टुकोनु
वाडु साक्षि राम नाम रसिकुडु कैलास सदनुडु साक्षि ।
मरियु नारद पराशर शुक शौनक पुरन्दर नगजा धरज
मुख्युलु साक्षि काद सुन्दरेश सुख कलशाम्बुधि वासाश्रितुलके ॥7॥

kāmiñci prema mīra karamula nīdu pāda kamalamula paṭṭukōnu
vāḍu sākṣi rāma nāma rasikuḍu kailāsa sadanuḍu sākṣi |
mariyu nārada parāśara śuka śaunaka purandara nagajā dharaja
mukhyulu sākṣi kāda sundareśa sukha **kalaśāmbudhi** vāsāśritulake ||7||

The one who holds your lotus feet in his hands with overflowing love and longing (Hanuman) is a witness; The enjoyer of Rama's name and resident of Kailasa (Śiva) is a witness too. Further, Nārada, Parāśara, Śuka, Śaunaka, Indra, Parvati and Sita are witnesses, aren't they? O Lord of beauty! One comfortably residing in the Ocean of Milk for those who have sought refuge.||7||

एकस्मात् उदितं पुरा किल पपौ शर्वः पुराणः पुमान् / एतत् मध्यसमुद्भवं रसयते माधुर्यरूपं रसम् ॥
ekasmāt uditam purā kila papau śarvaḥ purāṇaḥ pumān
etat madhya samudbhavam rasayate mādhyarūpaṁ rasam ||

From one (i.e. the milk ocean), in ancient times, the ancient puruśa Śiva drank (poison); From this (milk ocean of the gentle smile) he enjoys the sweet form of essence that is generated from the middle

Summary:

The Milk Ocean of the Gentle Smile of Kāmākṣi

O Mother Kāmākṣi! Your beautiful gentle smile bears parallel with the milk ocean, with the shine of the lip producing coral-like shine. The one difference that we shall say is that in the ancient times Śiva—the ancient *puruśa*, indeed, drank (poison) produced from the milk ocean but in this milk ocean of your smile, he enjoys the sweet form of essence that is generated from its midst.

उत्तुङ्गस्तनकुम्भशैलकटके विस्तारिकस्तूरिका-
पत्रश्रीजुषि चञ्चलाः स्मितरुचः कामाक्षि ते कोमलाः ।
सन्ध्यादीधितिरञ्जिता इव मुहुः सान्द्राधरज्योतिषा
व्यालोलामलशारदाभ्रशकलव्यापारमातन्वते ॥22॥

uttuṅgastanakumbhaśailakaṭake vistārikastūrikā-
patraśrījuṣi cañcalāḥ smitarucaḥ kāmākṣi te komalāḥ ।
sandhyādīdhitirañjitā iva muhuḥ sāndrādharajyotiṣā
vyālolāmalaśāradābhraśakalavyāpāramātanvate ||22||

उत्तुङ्ग - uttuṅga - elevated; स्तन - stana - bosom; कुम्भ - kumbha - pot-like; शैलकटके - śailakaṭake - on the slopes of the mountain; विस्तारि -

vistāri - extensively drawn; कस्तूरिका - kastūrikā - with kasturi; पत्र श्री - patra śrī - beauty of leaves; जुषि - juṣi - moving about; चञ्चलाः - cañcalāḥ - fickle; स्मित रुचः - smita rucaḥ - radiances of smile; कामाक्षि - kāmākṣi - O Kāmākṣi; ते - te - your; कोमलाः - komalāḥ - gentle; सन्ध्या - sandhyā - twilight; दीधिति - dīdhiti - shine of, brilliance of; रञ्जिता - rañjitā - red color, enchantment; इव - iva - like; मुहुः - muhuḥ - frequently; सान्द्र - sāndra - dense, full; अधर - adhara - lip; ज्योतिषा - jyotiṣā - light; व्यालोला - vyāloḷa - moving about; अमल - amala - white, pure, blemish-less; शारद - śārada - autumnal; अभ्र - abhra - cloud; शकल - śakala - pieces of; व्यापारम् - vyāpāram - activity; आतन्वते - ātanvate - it adopts.

उत्तुङ्ग स्तन कुम्भ शैलकटके विस्तारि कस्तूरिका पत्रश्री जुषि / चञ्चलाः स्मितरुचः कामाक्षि ते कोमलाः ।

uttuṅga stana kumbha śailakaṭake vistāri kastūrikā patraśrī juṣi / cañcalāḥ smitarucaḥ kāmākṣi te komalāḥ ।

O Kāmākṣi! The fickle, gentle radiance of your smile is moving about on the extensively drawn beautiful designs of leaves, drawn with kasturi, on the mountain slopes of the elevated pot-like bosom...

सन्ध्या दीधिति रञ्जिता इव मुहुः सान्द्र अधर ज्योतिषा व्यालोल अमल शारदाभ्र शकल व्यापारम् आतन्वते ॥

sandhyā dīdhiti rañjitā iva muhuḥ sāndra adhara jyotiṣā vyālolā amala śāradābhra śakala vyāpāram ātanvate ॥

(O Kāmākṣi! The fickle, gentle radiance of your smile) is adopting the activity of the pieces of the pure (white) autumnal cloud swinging about frequently in the red shine the full lip—which is like the light of the twilight

Summary:**The Radiance of the Gentle Smile of Kāmākṣi**

O Kāmākṣi! The fickle, gentle radiance of your smile

- is moving about on the extensively drawn beautiful designs of leaves, drawn with *kasturi*, on the mountain slopes of the elevated pot-like bosom
- is adopting the activity of the pieces of the pure (white) autumnal cloud swinging frequently in the red shine of the full lip—which is like the light of twilight.

क्षीरं दूरत एव तिष्ठतु कथं वैमल्यमात्रादिदं
मातस्ते सहपाठवीथिमयतां मन्दस्मितैर्मञ्जुलैः ।
किं चेयं तु भिदास्ति दोहनवशादेकं तु सञ्जायते
कामाक्षि स्वयमर्थितं प्रणमतामन्यत्तु दोदुह्यते ॥23॥

kṣīraṃ dūrata eva tiṣṭhatu kathaṃ vaimalyamātrādidam
mātaste sahapāṭhavīthimayatāṃ mandasmitairmañjulaiḥ ।
kiṃ ceyaṃ tu bhidāsti dohanavaśādekaṃ tu sañjāyate
kāmakṣi svayamarthitaṃ praṇamatāmanyattu doduhyate ॥23॥

क्षीरं - kṣīraṃ - milk; दूरत - dūrata - at a distance; एव - eva - only; तिष्ठतु - tiṣṭhatu - let it be; कथं - kathaṃ - how; वैमल्य - vaimalya - pure whiteness; मात्रात् इदं - mātrāt idam - only this; मातः - mātāḥ - O Mother; ते - te - your; सहपाठवीथिम् - sahapāṭhavīthim - the state of co-student; अयतां - ayatāṃ - attain; मन्दस्मितैः - mandasmitaiḥ - gentle smiles; मञ्जुलैः - mañjulaiḥ - enchanting; किं चेयं तु - kiṃ ceyaṃ tu - but there is; भिदास्ति - bhidāsti - a difference; दोहन वशात् - dohana vaśāt - by the act of milking; एकं - ekaṃ - the first (the milk); तु - tu - but; सञ्जायते - sañjāyate - is produced; कामाक्षि - kāmakṣi - O Kāmākṣi; स्वयम् - svayam - on its own; अर्थितं - arthitaṃ - prayer, desires; प्रणमताम् - praṇamatām - for those who worship; अन्यत्तु - anyattu - the other (the gentle smile); दोदुह्यते - doduhyate - it generates milk.

क्षीरं दूरत एव तिष्ठतु / कथं वैमल्य मात्रात् इदं मातः ते सहपाठवीथिम् अयतां मन्दस्मितैः मञ्जुलैः ।
 kṣīraṃ dūrata eva tiṣṭhatu / kathaṃ vaimalya mātrā idam
 mātaste sahapāṭhavīthim ayatāṃ mandasmitaiḥ mañjulaiḥ |

O Mother! Let milk be at a distance only; How can it be a co-student of your enchanting gentle smiles based on just purity and whiteness?...

किं चेयं तु भिदास्ति / दोहन वशात् एकं तु सञ्जायते / कामाक्षि / स्वयम् अर्थितं प्रणमताम् अन्यतु
 दोदुह्यते ॥

kiṃ ceyaṃ tu bhidāsti dohana vaśāt ekaṃ tu sañjāyate
 kāmākṣi svayam arthitaṃ praṇamatām anyattu doduhyate ||

There is a difference; the first (i.e. milk) is produced only by the process of milking; O Kāmākṣi! The other (i.e your smile) automatically milks (fulfills) the prayers of those who worship

Summary:

The Milk of the Gentle Smile of Kāmākṣi

O Mother! Let milk be at a distance only. How can it be a co-student of your enchanting gentle smiles based on just purity and whiteness? There is a difference. The first (i.e. milk) is produced only by the process of milking. O Kāmākṣi! The other (i.e your smile) automatically milks (fulfills) the prayers of those who worship (without any effort).

कपूरैरमृतैर्जगज्जननि ते कामाक्षि चन्द्रातपैः
 मुक्ताहारगुणैर्मृणालवलयैर्मुग्धस्मितश्रीरियम् ।
 श्रीकाञ्चीपुरनायिके समतया संस्तूयते सज्जनैः
 तत्तादृङ्मम तापशान्तिविधये किं देवि मन्दायते ॥24॥

karpūrairamṛtairjagajjanani te kāmākṣi candrātapaiḥ
 muktāhāraguṇairmṛṇālavayairmugdhasmitaśrīriyam |
 śrīkāñcīpuranāyike samatayā saṃstūyate sajjanaiḥ
 tattādṛṅmama tāpaśāntividhaye kiṃ devi mandāyate ||24||

कपूरैः - karpūraiḥ - to camphor (plural); अमृतैः - amṛtaiḥ - to nectar (plural)
 जगत् जननि - janani - O Mother of the World; ते - te - your; कामाक्षि - kāmākṣi

- O Kāmākṣi; चन्द्र आतपैः - candra ātapaiḥ - moonlight (plural); मुक्ता हार - muktā hāra - pearl necklaces; गुणैः - guṇaiḥ - strings of; मृणाल - mṛṇāla - lotus stalks; वलयैः - valayai - multitude of sections of; मुग्ध स्मित - mugdha smita - beautiful smile; श्रीः इयम् - śrīḥ iyam - this glory of; श्रीकाञ्चीपुरनायिके - śrīkāñcīpuranāyike - O Chief of the Glorious City of Kāñcī; समतया - samatayā - equivalent to; संस्तूयते - saṁstūyate - praised as; सज्जनैः - sajjanaiḥ - by virtuous people; तत्तादृक् - tattādṛk - that kind of; मम - mama - my; ताप शान्ति विधये - tāpa śānti vidhaye - in the process of the destruction of misery; किं - kiṁ - why; देवि - devi - O Devi; मन्दायते - mandāyate - is it slowing down.

कपूरैः / अमृतैः / जगज्जननि ते कामाक्षि / चन्द्र आतपैः / मुक्ता हार गुणैः / मृणाल वलयैः / मुग्ध स्मित श्रीः इयम्।

karpūraiḥ / amṛtaiḥ / jagajjanani te kāmākṣi / candra ātapaiḥ / muktā hāra guṇaiḥ / mṛṇāla valayaiḥ / mugdha smita śrīḥ iyam |

O Kāmākṣi! O Mother of the World! The glories of your beautiful smile (have been praised by the virtuous as being equivalent) to the (fragrant) camphor, (sweet) nectar, (cool) moonlight, strings of pearl necklaces, and sections of lotus stalks...

श्रीकाञ्चीपुरनायिके / समतया संस्तूयते सज्जनैः / तत्तादृङ्मम तापशान्तिविधये किं देवि मन्दायते ॥
śrīkāñcīpuranāyike / samatayā saṁstūyate sajjanaiḥ / tattādṛṅmama tāpaśāntividhaye kiṁ devi mandāyate ||

O Chief of the Glorious City of Kāñcī! (The glories of your beautiful smile) have been praised by the virtuous as being equivalent (to the above); That kind of smile, why is it slow in the process of destroying my misery?

Summary:**Prayer to the Beautiful Smile of Kāmākṣi to Destroy Misery Quickly**

O Devi Kāmākṣi! O Mother of the World! O Chief of the Glorious City of Kāñcī! The glories of your beautiful smile have been praised by the virtuous as being equivalent to the (fragrant) camphor, (sweet) nectar, (cool) moonlight, strings of pearl necklaces, and sections of lotus stalks. Why is this smile slow in the process of destroying my misery?

मध्येगर्भितमञ्जुवाक्यलहरीमाध्वीझरीशीतला
मन्दारस्तबकायते जननि ते मन्दस्मितांशुच्छटा ।
यस्या वर्धयितुं मुहुर्विकसनं कामाक्षि कामद्रुहो
वल्गुर्वीक्षणविभ्रमव्यतिकरो वासन्तमासायते ॥25॥

madhyegarbhitamāñjuvākyaalaharīmādhvījharīśītalā
mandārastabakāyate janani te mandasmitāṃśucchaṭā |
yasyā vardhayituṃ muhurvikasanaṃ kāmākṣi kāmadrūho
valgurvīkṣaṇavibhramavyatikaro vāsantamāsāyate ||25||

मध्ये गर्भित - madhye garbhita - filled in the center; मञ्जु - mañju - beautiful; वाक्य - vākya - words; लहरी - laharī - waves; माध्वी - mādhvī - of honey; झरी - jharī - flow; शीतला - śītalā - cool; मन्दार - mandāra - Mandāra flowers; स्तबकायते - stabakāyate - has become a bouquet of; जननि - janani - O Mother; ते - te - your; मन्द स्मित - manda smita - gentle smile; अंशुः - aṃśuḥ - rays of; छटा - chaṭā - radiance of; यस्या - yasyā - of this (radiance of smile); वर्धयितुं - vardhayituṃ - to increase; मुहुः - muhuḥ - again and again; विकसनं - vikasanaṃ - blossoming; कामाक्षि - kāmākṣi - O Kāmākṣi; कामद्रुहः - kāmadrūhaḥ - of Śiva—the enemy of Kāma; वल्गुः - valguḥ - beautiful; वीक्षण - vīkṣaṇa - glance; विभ्रम - vibhrama - revolving, moving here and there; व्यतिकरः - vyatikaraḥ - contact; वासन्त मास - vāsanta masa - month of spring; आयते - āyate - has become.

मध्ये गर्भित मञ्जु वाक्य लहरी माध्वी झरी शीतला मन्दार स्तबकायते जननि ते मन्दस्मित अंशुः
छटा ।

madhye garbhita mañju vākya laharī mādhvī jharī śītalā mandāra
stabakāyate janani te mandasmita aṃśuḥ chaṭā |

O Mother! The radiance of the rays of your gentle smile becomes the bouquet of Mandāra flowers, the center of which, is filled with the waves of the cool flow of honey of beautiful words...

यस्या वर्धयितुं मुहुः विकसनं / कामाक्षि / कामद्रुहः वल्गुः वीक्षण विभ्रम व्यतिकरः वासन्त मास
आयते ॥

yasyā vardhayituṃ muhuḥ vikasanam kāmākṣi kāmadrūho
valguḥ vīkṣaṇa vibhrama vyatikaraḥ vāsantamāsa āyate ||

(The bouquet of the radiance of the gentle smile) which increasingly blossoms again and again, O Kāmākṣi, when the beautiful revolving glance of Śiva—the enemy of Kāma, makes contact as if like the month of spring

Summary:

The Glance of Śiva is the Spring Season for the Mandāra Bouquet of Radiance of the Smile of Kāmākṣi

O Mother Kāmākṣi! The radiance of the rays of your gentle smile becomes the bouquet of Mandāra flowers, the center of which, is filled with the waves of the cool flow of honey of beautiful words. The beautiful, revolving glance of Śiva—the enemy of Kāma, makes contact with this bouquet of gentle smile, increasing its blossoming again and again, as if like the spring season.

बिम्बोष्ठद्युतिपुञ्जरञ्जितरुचिस्त्वन्मन्दहासच्छटा ।

कल्याणं गिरिसार्वभौमतनये कल्लोलयत्वाशु मे ।

फुल्लन्मल्लिपिनद्धहल्लकमयी मालेव या पेशला

श्रीकाञ्चीश्वरि मारमर्दितुरुरोमध्ये मुहुर्लम्बते ॥26॥

bimboṣṭhadyutipuñjarañjitarucistvanmandahāsacchaṭā

kalyāṇaṃ girisārvabhaumatanaye kallolayatvāśu me |
 phullanmallipinaddhahallakamayī māleva yā peśalā
 śrīkāñcīśvari māramarditurumadhye muhurlambate ||26||

बिम्ब - bimba - *bimba* fruit; ओष्ठ - oṣṭha - lips; द्युति - dyuti - shine; पुञ्ज - puñja - mass of; रञ्जित - rañjita - enchanting red color; रुचिः - ruciḥ - radiance; त्वत् - tvat - your; मन्दहासच्छटा - mandahāsacchaṭā - radiance of gentle smile; कल्याणं - kalyāṇaṃ - auspiciousness; गिरिसार्वभौमतनये - girisārvabhaumatanaye - O Daughter of the Emperor of Mountains; कल्लोलयतु - kallolayatu - may it bring waves of; आशु - āśu - quickly; मे - me - to me; फुल्लत् - phullat - blossomed; मल्लि - malli - jasmine; पिनद्ध - pinaddha - strung together; हल्लकमयी - hallakamayī - red lotus; माला इव - mālā iva - like garland; या - yā - that (smile); पेशला - peśalā - beautiful; श्रीकाञ्चीश्वरि - śrīkāñcīśvari - O Overlord of Glorious Kāñcī; मारमर्दितुः - māramardituḥ - Śiva—the destroyer of Manmatha; उरोमध्ये - uromadhye - in the middle of chest; मुहुः - muhuḥ - frequently; लम्बते - lambate - hanging.

बिम्ब ओष्ठ द्युति पुञ्ज रञ्जित रुचिः त्वत् मन्दहासच्छटा / कल्याणं गिरिसार्वभौमतनये कल्लोलयतु
 आशु मे ।

bimba oṣṭha dyuti puñja rañjita ruciḥ tvat mandahāsacchaṭā /
 kalyāṇaṃ girisārvabhaumatanaye kallolayatu āśu me |

The radiance of your gentle smile which is accompanied by the enchanting red color of the mass of shine of the bimba-like lips; O Daughter of the Emperor of Mountains! May it quickly¹ bring waves² of auspiciousness to me...

Notes:

1. *Āśu* means quickly or easily. An *āśukavi* is a poet who can instantly compose poetry. Śiva is known as *Āśutoṣa* since he can be quickly and easily pleased.

2. Waves indicate a continuous flow of auspiciousness.

फुल्लत् मल्लि पिनद्ध हल्लकमयी मालेव या पेशला / श्रीकाञ्चीश्वरि मारमर्दितुः उरोमध्ये मुहुः लम्बते ॥

phullat malli pinaddha hallakamayī māleva yā peśalā /
śrīkāñcīśvari māramardituḥ uromadhye muhuḥ lambate ||

(The radiance of the gentle smile that is accompanied by the red bimba-like lips) like the beautiful garland of blossomed jasmine strung together with the red lotus; hangs frequently in the the middle of the chest of Śiva—the destroyer of Manmatha; O Overlord of Glorious Kāñcī!

Summary:

The Garland of the Radiance of the Gentle Smile of Kāmākṣi on the Chest of Śiva, Prayer to the Gentle Smile of Kāmākṣi to Bring Auspiciousness

O Daughter of the Emperor of Mountains! O Overlord of Glorious Kāñcī! May the radiance of your gentle smile

- which is accompanied by the enchanting red color of the mass of shine of the *bimba* fruit-like lips
 - like a beautiful garland of blossomed jasmine strung together with red lotus
 - that hangs frequently in the middle of the chest of Śiva—the destroyer of Manmatha
- quickly bring waves of auspiciousness to me.

बिभ्राणा शरदभ्रविभ्रमदशां विद्योतमानाप्यसौ

कामाक्षि स्मितमञ्जरी किरति ते कारुण्यधारारसम् ।

आश्चर्यं शिशिरीकरोति जगतीश्चालोक्य चैनामहो

कामं खेलति नीलकण्ठहृदयं कौतूहलान्दोलितम् ॥27॥

bibhrāṇā śaradabhra vibhramadaśāṃ vidyotamānāpyaso

kāmākṣi smitamañjarī kirati te kāruṇyadhārārasam |

āścaryaṃ śiśirīkaroti jagatīścālokya caināmaho

kāmaṃ khelati nīlakaṇṭhahṛdayaṃ kautūhalāndolitam ||27||

बिभ्राणा - bibhrāṇā - bears; शरत् - śarat - autumnal; अभ्र - abhra - cloud; विभ्रम - vibhrama - beauty; दशां - daśāṃ - state of; विद्योतमान अपि - vidyotamāna āpi - though shining; असौ - asou - this; कामाक्षि - kāmākṣi - O Kāmākṣi; स्मित मञ्जरी - smita mañjarī - bouquet of smile; किरति - kirati - pours out; ते - te - your; कारुण्य धारा रसम् - kāruṇya dhārā rasam - shower of the essence of compassion; आश्चर्य - āścaryaṃ - it is wonder; शिशिरीकरोति - śiśirīkaroti - does the cooling; जगतीः - jagatīḥ - world; च - ca - and; आलोक्य च एनाम् - ālokya ca enām - and on seeing this; अहो - aho - expression of wonder; कामं खेलति - kāmam khelati - sports as it wishes; नीलकण्ठ - nīlakaṇṭha - blue necked Śiva, blue-necked peacock; हृदयं - hṛdayam - heart of; कौतूहल - kautūhala - with extreme delight and curiosity; आन्दोलितम् - āndolitam - swung by.

बिभ्राणा शरदभ्र विभ्रम दशां विद्योतमान अपि असौ कामाक्षि स्मित मञ्जरी किरति ते कारुण्य धारा रसम् ।

bibhrāṇā śaradabhra vibhrama daśāṃ vidyotamāna api asou
kāmākṣi smita mañjarī kirati te kāruṇya dhārā rasam ।

Though shining (white)¹ in the state of the beauty of the autumnal cloud; this bouquet of smile, O Kāmākṣi, pours out the shower of the essence of compassion...

Notes:

1. The autumnal clouds are clear, white, and shining since the season of the dark rain clouds have passed. It is a wonder that this autumnal cloud pours out showers.

आश्चर्यं शिशिरीकरोति जगतीः च आलोक्य च एनाम् अहो कामं खेलति नीलकण्ठहृदयं कौतूहल ।
आन्दोलितम् ॥

āścaryaṃ śiśirīkaroti jagatīḥ ca ālokya ca enām aho kāmam khelati
nīlakaṇṭha hṛdayam kautūhala āndolitam ॥

What a wonder¹ that it cools the world and on seeing it the hearts of the blue-necked Śiva/blue-necked peacock swing in delight and sport as they wish

Notes:

1. The peacock usually dances to the dark rain clouds, but it is a wonder that it is dancing to the clear white autumnal cloud of Devi's smile.

Summary:

The Wonder of the Autumnal Cloud of the Gentle Smile of Kāmākṣi

O Kāmākṣi! The bouquet of your smile bears the beauty of the state of the (white) autumnal cloud

- which, though shining (white), pours out the shower of the essence of compassion that cools the world
- on seeing which, the heart of the blue-necked Śiva/blue-necked peacock sports as it wishes and swings in delight.

What a wonder!

प्रेङ्खत्प्रौढकटाक्षकुञ्जकुहरेष्वत्यच्छगुच्छायितं
वक्त्रेन्दुच्छविसिन्धुवीचिनिचये फेनप्रतानायितम् ।
नैरन्तर्यविजृम्भितस्तनतटे नैचोलपट्टायितं
कालुष्यं कबलीकरोतु मम ते कामाक्षि मन्दस्मितम् ॥28॥

preṅkhatprauḍhakaṭākṣakuñjakuhareṣvatyacchagucchāyitaṃ
vaktrenducchavisindhuvīcinicaye phenapratānāyitaṃ |
nairantaryavijṛmbhitastanataṭe naicolapaṭṭāyitaṃ
kāluṣyaṃ kabalīkarotu mama te kāmākṣi mandasmitam ||28||

प्रेङ्खत् - preṅkhat - swinging; प्रौढ - prauḍha - profound, deep, mature;
कटाक्ष - kaṭākṣa - sidelong glance; कुञ्ज - kuñja - garden; कुहरेषु - kuhareṣu
- in the hollow space, in the gap between plants; अत्यच्छ - atyaccha -
very pure; गुच्छायितं - gucchāyitaṃ - becoming the bunch of flowers; वक्त्र
- vaktra - face; इन्दुः - induh - moon; छवि - chavi - radiance; सिन्धु - sindhu

- ocean; वीचि - vīci - waves; निचये - nicaye - in the mass of; फेन - phena - foam; प्रतानायितम् - pratānāyitam - becoming the spread of; नैरन्तर्य - nairantarya - without space (closely packed); विजृम्भित - vijṛmbhita - elevated; स्तनतटे - stanataṭe - in the area of the bosom; नैचोल पट्टायितं - naicola paṭṭāyitaṃ - becoming the silk blouse; कालुष्यं - kāluṣyaṃ - sins, defects, blemishes; कबलीकरोतु - kabalīkarotu - may it swallow, may it devour; मम - mama - my; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; मन्दस्मितम् - manda smitam - gentle smile.

प्रेङ्खत् प्रौढ कटाक्ष कुञ्ज कुहरेषु अत्यच्छ गुच्छायितं / वक्त्र इन्दुः छवि सिन्धु वीचि निचये फेन प्रतानायितम् ।

preṅkhat prauḍha kaṭākṣa kuñja kuhareṣu atyaccha guccḥāyitaṃ / vaktra induḥ chavi sindhu vīci nicaye phena pratānāyitam |

(O Kāmākṣi! Your gentle smile) which becomes the pure, swinging bunch of flowers in the middle of the garden of the deep sidelong glance; which becomes the spreading foam in the mass of the waves of the ocean of the radiance of the moon-like face...

नैरन्तर्य विजृम्भित स्तनतटे नैचोलपट्टायितं / कालुष्यं कबलीकरोतु मम ते कामाक्षि मन्दस्मितम् ॥
nairantarya vijṛmbhita stanataṭe naicolapaṭṭāyitaṃ / kāluṣyaṃ kabalīkarotu mama te kāmākṣi mandasmitam |

...which becomes the silk blouse for the closely packed, elevated area of the bosom; O Kāmākṣi! May your gentle smile devour my sins

Summary:

Prayer to the Gentle Smile of Kāmākṣi to Devour All Sins

O Kāmākṣi! May your gentle smile

- which becomes the pure, swinging bunch of flowers in the middle of the garden of the profound sidelong glance
- which becomes the spreading foam in the mass of the waves of the ocean of the radiance of the moon-like face

- which becomes the silk blouse for the closely packed, elevated area of the bosom
devour my sins.

पीयूषं तव मन्थरस्मितमिति व्यर्थैव सापप्रथा
कामाक्षि ध्रुवमीदृशं यदि भवेदेतत्कथं वा शिवे ।
मन्दारस्य कथालवं न सहते मथ्नाति मन्दाकिनी-
मिन्दुं निन्दति कीर्तितेऽपि कलशीपाथोधिमीर्ष्यायते ॥29॥

pīyūṣaṃ tava mantharasmitamiti vyarthaiva sāpaprathā
kāmakṣi dhruvamīdṛśaṃ yadi bhavedetatkathaṃ vā śive |
mandārasya kathālavaṃ na sahate mathnāti mandākinī-
minduṃ nindati kīrtite'pi kalaśīpāthodhimīrṣyāyate ॥29॥

पीयूषं - pīyūṣaṃ - nectar; तव - tava - your; मन्थरस्मितम् - manthara smitam - slow (gentle) smile; इति - iti - like; व्यर्थैव - vyarthaiva - unnecessarily; सा अपप्रथा - sā apaprathā - given a bad name; कामाक्षि - kāmakṣi - O Kāmakṣi; ध्रुवम् - dhruvam - is certain; ईदृशं - īdṛśaṃ - like this; यदि - yadi - if; भवेत् एतत् कथं वा - bhavet etat kathaṃ vā - how can this happen; शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; मन्दारस्य - mandārasya - of the Mandāra flower; कथालवं - kathālavaṃ - even a little bit of description; न सहते - na sahate - does not tolerate; मथ्नाति - mathnāti - destroys, churns; मन्दाकिनी - mandākinīm - Ganga; इन्दुं - induṃ - moon; निन्दति - nindati - criticizes; कीर्तितेऽपि - kīrtite'pi - even the mention of; कलशीपाथोधिम् - kalaśīpāthodhim - ocean of milk; ईर्ष्यायते - īrṣyāyate - becomes angry.

पीयूषं तव मन्थरस्मितम् इति व्यर्थैव सापप्रथा कामाक्षि ध्रुवम् ईदृशं यदि भवेत् एतत् कथं वा शिवे ।
pīyūṣaṃ tava manthara smitam iti vyarthaiva sāpaprathā kāmakṣi
dhruvam īdṛśaṃ yadi bhavet etat kathaṃ vā śive |

O Kāmakṣi! O Form of Auspiciousness! O Consort of Śiva! Your gentle smile has unnecessarily been given the bad name of nectar. If it is

certain that your (white) smile is indeed (white) nectar then how is it that...

मन्दारस्य कथालवं न सहते / मथ्नाति मन्दाकिनीम् / इन्दुं निन्दति / कीर्तितेऽपि कलशीपाथोधिम्
ईर्ष्यायते ॥

mandārasya kathālavam na sahate / mathnāti mandākinīm / indum
nindati / kīrtite'pi kalaśīpāthodhim īrṣyāyate ॥

...it does not tolerate even a little bit of description of the (white) Mandāra (flower); it destroys the (white) Ganga; it criticizes the (white) moon; it becomes angry even at the mention of the (white) milk ocean^{1, 2?}

Notes:

1. In Śloka 21 of this Śatakam, the word *kalaśāmbudheḥ* was used for the milk ocean to describe it as the ocean from which the pot (of nectar) arose. In this verse, a similar word, *kalaśīpāthodhim*, has been used.
2. The Mandāra tree, Ganga, the moon, and nectar were all born from the milk ocean. It is strange that the nectar (gentle smile) does not like its own co-progeny and the milk ocean from which it was born.

Summary:

The Gentle Smile of Kāmākṣi Versus the Nectar

O Kāmākṣi! O Form of Auspiciousness! O Consort of Śiva! Your gentle smile has unnecessarily been given the bad name of nectar. If it is certain that your (white) smile is indeed (white) nectar then

- how is it that it does not tolerate even a little bit of description of the (white) Mandāra flower
- how is it that it destroys the (white) Ganga
- how is it that it criticizes the (white) moon
- how does it become angry even at the mention of the (white) milk ocean?

विश्वेषां नयनोत्सवं वितनुतां विद्योततां चन्द्रमा
 विख्यातो मदनान्तकेन मुकुटीमध्ये च सम्मान्यताम् ।
 आः किं जातमनेन हाससुषमामालोक्य कामाक्षि ते
 कालङ्कीमवलम्बते खलु दशां कल्माषहीनोऽप्यसौ ॥30॥

viśveṣāṃ nayanotsavaṃ vitanutāṃ vidyotatāṃ candramā
 vikhyāto madanāntakena mukuṭīmadhye ca sammānyatām |
 āḥ kiṃ jātamanena hāsasuṣamāmālokya kāmākṣi te
 kālaṅkīmaṅvalambate khalu daśāṃ kalmāṣahīno'pyasau ||30||

विश्वेषां - viśveṣāṃ - of the world; नयन उत्सवं - nayana utsavaṃ - festival for the eyes; वितनुतां - vitanutāṃ - let it bestow; विद्योततां - vidyotatāṃ - radiance of; चन्द्रमाः - candramāḥ - moon; विख्यातः - vikhyātaḥ - it is praised; मदनान्तकेन - madanāntakena - by Śiva—the destroyer of Manmatha; मुकुटी मध्ये - mukuṭī madhye - in the center of the crown (matted locks); च - ca - and; सम्मान्यताम् - sammānyatām - it is honored; आः - āḥ - ah, yes!; किं जातम् - kiṃ jātam - so what; अनेन - anena - by this; हास सुषमाम् - hāsa suṣamām - beauty of smile; आलोक्य - ālokya - having seen; कामाक्षि - kāmākṣi - O Kāmākṣi; ते - te - your; कालङ्कीम् - kālaṅkīm - blemish; अवलम्बते - avalambate - attains; खलु - khalu - is it not so; दशां - daśāṃ - state of; कल्माष हीन अपि - kalmāṣa hīna api - though free from blemish; असौ - asau - this (moon).

विश्वेषां नयन उत्सवं वितनुतां विद्योततां चन्द्रमाः विख्यातः / मदनान्तकेन मुकुटीमध्ये च सम्मान्यताम् ।

viśveṣāṃ nayana utsavaṃ vitanutāṃ vidyotatāṃ candramāḥ
 vikhyātaḥ / madanāntakena mukuṭīmadhye ca sammānyatām |

(O Kāmākṣi!) Let the radiance of the moon be praised for bestowing the festival for the eyes of the whole world! And, let the moon be honored by being given a place in the middle of the crown (matted locks) of Śiva—the destroyer of Manmatha!

आः किं जातम् अनेन हाससुषमाम् आलोक्य कामाक्षि ते कालङ्कीम् अवलम्बते खलु दशां कल्माष
हीन अपि असौ॥

āḥ kiṃ jātam anena hāsasuṣamām ālokya kāmākṣi te kālaṅkīm
avalambate khalu daśāṃ kalmāṣa hīna api asau ||

*Ah, so what! Doesn't the moon, though free from blemish, attain the
state of blemish¹, having seen the beauty of your smile, O Kāmākṣi?*

Notes:

1. The moon is said to have a dark spot, sometimes described as being in the shape of a deer or rabbit. The poet attributes this blemish due to the moon being less beautiful than the smile of Devi.

Summary: The Gentle Smile of Kāmākṣi Versus the Moon

O Kāmākṣi! Let the radiance of the moon be praised for bestowing the festival for the eyes of the whole world! And, let the moon be honored by being given a place in the middle of the crown (matted locks) of Śiva—the destroyer of Manmatha! Ah, so what! For, doesn't the moon, though free from blemish, attain the state of blemish, having seen the beauty of your smile?

चेतः शीतलयन्तु नः पशुपतेरानन्दजीवातवो

नम्राणां नयनाध्वसीमसु शरच्चन्द्रातपोपक्रमाः ।

संसारख्यसरोरुहाकरखलीकारे तुषारोत्कराः

कामाक्षि स्मरकीर्तिबीजनिकरास्त्वन्मन्दहासाङ्कुराः ॥31॥

cetaḥ śītalayantu naḥ paśupaterānandajīvātavo

namrāṅām nayanādhvasīmasu śaraccandrātapopakramāḥ |

saṃsārākhyasaroruhākarakhalīkāre tuṣārotkarāḥ

kāmākṣi smarakīrtibījanikarāstvanmandahāsāṅkurāḥ ||31||

चेतः - cetaḥ - minds; शीतलयन्तु - śītalayantu - may they cool; नः - naḥ - our;

पशुपतेः - paśupateḥ - of Paśupati, of Śiva; आनन्द - ānanda - bliss; जीवातवः -

jīvātavaḥ - life-giving herb; नम्राणां - namrāṅām - of those who worship;

नयन अध्व सीमसु - nayana adhva sīmasu - in the area (sīmasu) of the path

(*adhva*) of the eyes (*nayana*); शरत् चन्द्र - śarat candrā - autumnal moon; आतप - ātapa - shine of; उपक्रमाः - upakramāḥ - the beginning of; संसार आख्य - saṃsāra ākhya - called *saṃsāra*; सरोरुह आकर - saroruha ākara - multitude of lotuses (in a pond); खलीकारे - khalīkāre - in spoiling, in wilting; तुषार उत्कराः - tuṣāra utkarāḥ - heaps (*utkarāḥ*) of snow (*tuṣāra*); कामाक्षि - kāmākṣi - O Kāmākṣi; स्मर कीर्ति - smara kīrti - fame of Smara (Manmatha); बीज - bīja - seed(s); निकराः - nikarāḥ - groups of; त्वत् - tvat - your; मन्द हास - manda hāsa - gentle smile; अङ्कुराः - aṅkurāḥ - sprouts of.

चेतः शीतलयन्तु नः / पशुपतेः आनन्द जीवातवः / नम्राणां नयन अध्व सीमसु शरच्चन्द्र आतप उपक्रमाः ।

cetaḥ śītalayantu naḥ / paśupateḥ ānanda jīvātavaḥ / namrāṇāṃ nayana adhva sīmasu śaraccandra ātapa upakramāḥ ।

(O Kāmākṣi! May the sprouts of your gentle smile) cool our minds; (The sprouts of gentle smile) which are the life-giving herbs of bliss for Paśupati; which are the beginnings of the shine of the autumnal moon that is always in the area of the path of the eyes of those who worship...

संसाराख्य सरोरुह आकर खलीकारे तुषार उत्कराः / कामाक्षि स्मर कीर्ति बीज निकराः त्वत् मन्द हास अङ्कुराः ॥

saṃsārākhyā saroruha ākara khalīkāre tuṣāra utkarāḥ / kāmākṣi / smara kīrti bīja nikarāḥ tvat manda hāsa aṅkurāḥ ॥

...which are the heaps of snow that wilt the group of lotuses called saṃsāra; which are the groups of seeds of the fame of Smara

Summary:

Prayer to the Sprouts of the Gentle Smile of Kāmākṣi to Cool the Mind, Glory of the Sprouts of the Gentle Smile of Kāmākṣi

O Kāmākṣi! May the sprouts of your gentle smile

- which are the life-giving herbs of bliss for Paśupati (Śiva)

- which are the beginnings of the shine of the autumnal moon that is always in the area of the path of the eyes of those who worship
- which are the heaps of snow that wilt the group of lotuses called *saṃsāra*
- which are the groups of seeds of the fame of Manmatha cool our minds.

कर्मौघाख्यतमःकचाकचिकरान्कामाक्षि सञ्चिन्तये
 त्वन्मन्दस्मितरोचिषां त्रिभुवनक्षेमङ्करानङ्कुरान् ।
 ये वक्त्रं शिशिरश्रियो विकसितं चन्द्रातपाम्भोरुह-
 द्वेषोद्घोषणचातुरीमिव तिरस्कर्तुं परिष्कुर्वते ॥32॥

karmaughākhyatamaḥkacākacikarāṅkāmakṣi sañcintaye
 tvanmandasmitarociṣāṃ tribhuvanakṣemaṅkarāṅaṅkurān |
 ye vaktraṃ śiśiraśriyo vikasitaṃ candrātapāmbhoruha-
 dveṣodghoṣaṇacāturīmiva tiraskartuṃ pariṣkuvate ||32||

कर्म - karma - *karma*, past deeds; ओघ - augha - heap of; आख्य - ākhya - called; तमः - tamaḥ - darkness; कचा कचिकरान् - kaca kacikarān - hair to hair, fighting intensely; कामाक्षि - kāmākṣi - O Kāmākṣi; सञ्चिन्तये - sañcintaye - I meditate; त्वत् - tvat - your; मन्द स्मित - manda smita - gentle smile; रोचिषां - rociṣāṃ - radiances; त्रिभुवन - tribhuvana - for the three worlds; क्षेमङ्करान् - kṣemaṅkarān - that bring about prosperity; अङ्कुरान् - aṅkurān - sprouts; ये - ye - the radiances of the gentle smile which; वक्त्रं - vaktraṃ - face; शिशिरश्रियः - śiśiraśriyaḥ - by the glory of coolness; विकसितं - vikasitaṃ - blossomed; चन्द्र - candra - moon; आतप - ātapa - shine, light; अम्भोरुह - ambhoruha - lotus; द्वेष उद्घोषण - dveṣa udghoṣaṇa - announcing enmity; चातुरीम् - cāturīm - expertise; इव - iva - as if; तिरस्कर्तुं - tiraskartuṃ - to hide; परिष्कुर्वते - pariṣkuvate - purifies.

कर्म ओघ आख्य तमःकचाकचिकरान् / कामाक्षि सञ्चिन्तये त्वत् मन्द स्मित रोचिषां / त्रिभुवन
 क्षेमङ्करान् अङ्कुरान् ।

karma augha ākhya tamaḥ kacākacikarān / kāmākṣi sañcintaye

tvat manda smita rociṣām / tribhuvana kṣemaṅkarān aṅkurān |

O Kāmākṣi! I meditate on the radiances of your gentle smile; which fight intensely with the darkness called heap of karma; which are the sprouts that bring prosperity to the three worlds...

ये वक्त्रं शिशिरश्रियः विकसितं / चन्द्र आतप अम्भोरुह द्वेष उद्घोषण चातुरीम् इव तिरस्कर्तुं / परिष्कुर्वते ॥

ye vaktraṃ śiśiraśriyaḥ vikasitaṃ / candra ātapa ambhoruha dveṣa udghoṣaṇa cāturīm iva tiraskartuṃ / pariṣkurvate ||

...which, by the glory of its coolness, purify the blossomed (lotus of the) face as if to hide the expertise of the moon that announces its enmity towards the lotus (by closing its blossom)

Summary:

Prayer to the Radiances of the Gentle Smile of Kāmākṣi to Fight with the Darkness called Karma

O Kāmākṣi! I meditate on the radiances of your gentle smile

- which fight intensely with the darkness called heap of *karma*
- which are the sprouts that bring prosperity to the three worlds
- which, by the glory of its coolness, purify the blossomed lotus-face as if to hide the expertise of the moon that announces its enmity towards the lotus (by closing its blossom).

कुर्युर्नः कुलशैलराजतनये कूलङ्कषं मङ्गलं
कुन्दस्पर्धनचुञ्चवस्तव शिवे मन्दस्मितप्रक्रमाः ।
ये कामाक्षि समस्तसाक्षिनयनं सन्तोषयन्तीश्वरं
कर्पूरप्रकरा इव प्रसृमराः पुंसामसाधारणाः ॥३३॥

kuryurnaḥ kulaśailarājatanaye kūlaṅkaṣaṃ maṅgalaṃ
kundaspardhanacuñcavastava śive mandasmitaparakramāḥ |
ye kāmākṣi samastasākṣinayanaṃ santoṣayantīśvaraṃ
karpūraprakarā iva prasrmarāḥ puṃsāmasādhāraṇāḥ ||33||

कुर्युः - kuryuḥ - may it bring; नः - naḥ - for us; कुलशैलराजतनये - kulaśailarājatanaye - O Daughter of the Emperor of the Group of (seven principal) Mountains: Mahendra, Malaya, Sahya, Śuktiman, Rukṣa, Vindhya, and Páriyátra; कूलङ्कषं - kūlaṅkaṣam - break the shore (water overflowing in a high tide); मङ्गलं - maṅgalaṃ - auspiciousness; कुन्द - kunda - jasmine flower; स्पर्धन - spardhana - vying with; चुञ्चवः - cuñcavaḥ - renowned for, experts in; तव - tava - your; शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; मन्द स्मित - manda smita - gentle smile; प्रक्रमाः - prakramāḥ - the waves of the beginnings of, the process of; ये - ye - these (beginnings of gentle smile); कामाक्षि - kāmākṣi - O Kāmākṣi; समस्त साक्षि नयनं - samasta sākṣi nayanam - whose eyes is the Sun—the witness of all; सन्तोषयन्ति - santoṣayanti - bring contentment; ईश्वरं - Īśvaram - to Śiva; कर्पूर प्रकरा इव - karpūra prakarā iva - like camphor pieces; प्रसृमराः - prasṛmarāḥ - well-spread; पुंसाम् - puṃsām - for ordinary people; असाधारणाः - asādhāraṇāḥ - unusual, difficult to obtain.

कुर्युः नः कुलशैलराजतनये कूलङ्कषं मङ्गलं / कुन्द स्पर्धन चुञ्चवः / तव शिवे मन्दस्मित प्रक्रमाः ।
 kuryuḥ naḥ kulaśailarājatanaye kūlaṅkaṣam maṅgalaṃ /
 kunda spardhana cuñcavaḥ / tava śive mandasmita prakramāḥ ।

O Daughter of the Emperor of the Group of (seven principal) Mountains! O Form of Auspiciousness! O Consort of Śiva! May the waves of the beginnings of your gentle smile bring overflowing auspiciousness to us; (The waves of the gentle smile) which are experts in vying with the jasmine flower...

ये कामाक्षि समस्त साक्षि नयनं सन्तोषयन्ती ईश्वरं / कर्पूरप्रकरा इव प्रसृमराः / पुंसाम् असाधारणाः ॥
 ye kāmākṣi samasta sākṣi nayanam santoṣayantī Īśvaram / karpūra prakarā iva prasṛmarāḥ / puṃsām asādhāraṇāḥ ॥

O Kāmākṣi! (The waves of the gentle smile) which bring contentment to Śiva—whose eye is the witness of all (i.e Śiva who has the sun as his eye); just as the well-spread (fragrant) camphor pieces (bring joy); (The waves of the gentle smile) which are difficult to obtain by ordinary people

Summary:

Prayer to the Waves of the Gentle Smile of Kāmākṣi to Bring Overflowing Auspiciousness

O Daughter of the Emperor of the Group of (seven principal) Mountains! O Form of Auspiciousness! O Consort of Śiva! May the waves of the beginnings of your gentle smile

- which are experts in vying with the jasmine flower
 - which bring contentment to Śiva, whose eye is the sun—the witness of all, just as the well-spread (fragrant) camphor pieces (bring joy)
 - which are difficult to obtain by ordinary people
- bring overflowing auspiciousness to us.

कम्रेण स्रपयस्व कर्मकुहनाचोरेण मारागम-
व्याख्याशिक्षणदीक्षितेन विदुषामक्षीणलक्ष्मीपुषा ।
कामाक्षि स्मितकन्दलेन कलुषस्फोटक्रियाचुञ्चुना
कारुण्यामृतवीचिकाविहरणप्राचुर्यधुर्येण माम् ॥34॥

kamreṇa snapayasva karmakuhanācoreṇa mārāgama-
vyākhyāśikṣaṇādīkṣitena viduṣāmakṣīṇalakṣmīpuṣā |
kāmākṣi smitakandalena kaluṣasphoṭakriyācuñcunā
kāruṇyāmṛtavīcikāviharaṇapṛācuryadhuryeṇa mām ||34||

कम्रेण - kamreṇa - very beautiful; स्रपयस्व - snapayasva - bathe me; कर्म - karma - karma; कुहना - kuhanā - hypocrisy of, deceptivity of; चोरेण - coreṇa - thief; मार आगम - mārā āgama - Kāma Śastra; व्याख्या - vyākhyā - explanation; शिक्षण - śikṣaṇa - teaching; दीक्षितेन - dīkṣitena - expert in; विदुषाम् - viduṣām - for scholars; अक्षीण - akṣīṇa - undiminished; लक्ष्मी - lakṣmī - glory; पुषा - puṣā - nourishment of; कामाक्षि - kāmākṣi - O Kāmākṣi; स्मित कन्दलेन - smita kandalena - by the mass of smile; कलुष -

kaluṣa - sins, blemishes, defects; स्फोट - sphoṭa - exploding, removing, clapping hands; क्रिया - kriyā - action of; चुञ्चना - cuñcunā - expert in, renowned for; कारुण्य - kāruṇya - compassion; अमृत - amṛta - nectar of; वीचिका - vīcikā - waves of; विहरण - viharāṇa - sporting in; प्राचुर्य - prācurya - extensively; धुर्येण - dhuryeṇa - expert in; माम् - mām - me.

कम्रेण / स्रपयस्व / कर्म कुहना चोरेण / मार आगम व्याख्या शिक्षण दीक्षितेन / विदुषाम् अक्षीण लक्ष्मी पुषा ।

kamreṇa / snapayasva / karma kuhanā coreṇa māra āgama vyākhyā śikṣaṇa dīkṣitena / viduṣām akṣīṇa lakṣmīpuṣā |

By the beautiful (mass of smile) bathe (me); By the (mass of smile) which steals the hypocrisy of karma¹; By the (mass of smile) which is the expert in teaching the explanation of Kāma (Māra) Śāstra; By the (mass of smile) which nourishes the glory of scholars, (so that it stays) undiminished

Notes:

1. The poet calls out the hypocrisy of *karma*, for as the Bhagavad Gita says it is impossible for a person to remain completely action-less. It is the nature of the *jīva* to perform action either voluntarily or involuntarily at the physical and mental level.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशाः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ 3.5 ॥

na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt |

kāryate hyavaśā: karma sarva: prakṛtijairguṇai: ||3.5||

Indeed, no one ever remains for even a second without performing action because everyone is forced to perform action by the (three) *guṇās* (*sattva*, *rajas*, *tamas*) born of *prakṛti*. ||3.5||

Thus, *karma*, traps the *jīvās* by its inherent nature and by being attractive for the sense organs. As long as the *jīva* is trapped in

karma, there will be a *puṇya-pāpa* (merit-demerit) balance, and as long as this balance exists, the *jīva* is forced into re-birth on earth.

कामाक्षि स्मित कन्दलेन / कलुष स्फोट क्रिया चुञ्चुना / कारुण्य अमृत वीचिका विहरण प्राचुर्य
धुर्येण / माम् ॥

kāmākṣi smita kandalena / kaluṣa sphoṭa kriyā cuñcunā / kāruṇya
amṛta vīcikā viharaṇa prācurya dhuryeṇa / mām ॥

O Kāmākṣi! (By your) mass of smile (bathe) me; By the (mass of smile) which is the expert in the action of exploding¹ sins; By the (mass of smile) which is the expert in extensively sporting in the waves of the nectar of compassion²

Notes:

1. *Sphoṭa* can also indicate the action of clapping the hands which is said to drive away the sins.
2. The gentle smile and the sidelong glance of Devi are always immersed in compassion.

Summary:

Prayer to be Bathed in the Mass of the Gentle Smile of Kāmākṣi

O Kāmākṣi! By the mass of your smile

- which steals the hypocrisy of *karma*
- which is the expert in teaching the explanation of Kāma Śāstra
- which nourishes the glory of scholars so that it stays undiminished
- which is the expert in the action of exploding sins
- which is the expert in extensively sporting in the waves of the nectar of compassion

bathe me.

त्वन्मन्दस्मितकन्दलस्य नियतं कामाक्षि शङ्कामहे

बिम्बः कश्चन नूतनः प्रचलितो नैशाकरः शीकरः ।

किञ्च क्षीरपयोनिधिः प्रतिनिधिः स्वर्वाहिनीवीचिका-

बिम्बोकोऽपि विडम्ब एव कुहना मल्लीमतल्लीरुचः ॥35॥

tvanmandasmitakandalasya niyataṃ kāmākṣi śaṅkāmahe
 bimbaḥ kaścana nūtaṇaḥ pracalito naiśākaraḥ śīkaraḥ |
 kiñca kṣīrapayonidhiḥ pratinidhiḥ svarvāhinīvīcikā-
 bibvoko'pi viḍamba eva kuhanā mallīmatallīrucaḥ ||35||

त्वत् - tvat - your; मन्द स्मित - mandasmita - gentle smile; कन्दलस्य -
 kandalasya - mass of; नियतं - niyataṃ - certainly; कामाक्षि - kāmākṣi - O
 Kāmākṣi; शङ्कामहे - śaṅkāmahe - we suspect; बिम्बः - bimbaḥ - form; कश्चन
 - kaścana - some indescribable; नूतनः - nūtaṇaḥ - new; प्रचलितः -
 pracalitaḥ - has taken; नैशाकरः - naiśākaraḥ - of the moon; शीकरः -
 śīkaraḥ - drop; किञ्च - kiñca - further; क्षीर पयोनिधिः - kṣīra payonidhiḥ -
 milk ocean; प्रतिनिधिः - pratinidhiḥ - representative; स्वर्वाहिनी - svarvāhinī -
 Celestial Ganga; वीचिका - vīcikā - waves of; बिम्बोकः - bibvokaḥ - haughty
 indifference; अपि - api - also; विडम्ब - viḍamba - mockery; एव - eva - only;
 कुहना - kuhanā - deception; मल्ली - mallī - jasmine flower; मतल्ली - matallī -
 excellent; रुचः - rucaḥ - radiance of.

त्वत् मन्द स्मित कन्दलस्य नियतं कामाक्षि शङ्कामहे / बिम्बः कश्चन नूतनः प्रचलितः नैशाकरः
 शीकरः ।

tvat manda smita kandalasya niyataṃ kāmākṣi śaṅkāmahe / bimbaḥ
 kaścana nūtaṇaḥ pracalitaḥ naiśākaraḥ śīkaraḥ |

*O Kāmākṣi! We certainly suspect that the drop of the mass of your
 gentle smile has taken a new indescribable form of the moon...*

किञ्च क्षीर पयोनिधिः प्रतिनिधिः / स्वर्वाहिनी वीचिका बिम्बोकः अपि विडम्ब / एव / कुहना मल्ली
 मतल्ली रुचः ॥

kiñca kṣīra payonidhiḥ pratinidhiḥ / svarvāhinī vīcikā
 bibvokaḥ api viḍamba / eva / kuhanā mallī matallī rucaḥ ||

Further, the milk ocean is only a mere representative; your haughty indifference to the Celestial Ganga is only a mockery of it; the excellent radiance of the jasmine is only a deception

Summary:

Praise of the Drop of the Mass of the Gentle Smile of Kāmākṣi

O Kāmākṣi! We certainly suspect that the drop of the mass of your gentle smile has taken a new indescribable form of the moon. Further, the milk ocean is only a mere representative (of the whiteness of your smile). Your haughty indifference to the Celestial Ganga is only a mockery of it. The excellent radiance of the (white) jasmine is only a deception.

दुष्कर्मार्कनिसर्गार्ककशमहस्सम्पर्कतप्तं मिल-
त्पङ्कं शङ्करवल्लभे मम मनः काञ्चीपुरालङ्क्रिये ।
अम्ब त्वन्मृदुलस्मितामृतरसे मङ्क्त्वा विधूय व्यथा-
मानन्दोदयसौधशृङ्गपदवीमारोढुमाकाङ्क्षति ॥36॥

duṣkarmārkanisargakarkaśamahassamparkataptaṃ mila-
tpaṅkaṃ śaṅkaravallabhe mama manaḥ kāñcīpurālaṅkriye |
amba tvanmṛdulasmitāmṛtarase maṅktvā vidhūya vyathā-
mānandodayasaudhaśṅgapadavīmāroḍhumākāṅkṣati ||36||

दुष्कर्म - duṣkarma - evil deeds; अर्क - arka - sun of; निसर्ग - nisarga - by nature, inherently; कर्कश - karkaśa - harsh; महः - mahaḥ - rays; सम्पर्क - samparka - in contact with; तप्तं - taptaṃ - roasted; मिलत् - milat - tainted with; पङ्कं - paṅkaṃ - slush, sins; शङ्करवल्लभे - śaṅkaravallabhe - O Beloved of Śaṅkara (Śiva); मम - mama - my; मनः - manaḥ - mind; काञ्चीपुरालङ्क्रिये - kāñcīpura alaṅkriye - O Decoration of the City of Kāñcī; अम्ब - amba - O Mother; त्वत् - tvat - your; मृदुल स्मित - mṛdula smitā - gentle smile; अमृतरसे - amṛtarase - essence of nectar; मङ्क्त्वा - maṅktvā - to be plunged, to be immersed; विधूय - vidhūya - removing; व्यथाम् - vyathām - misery; आनन्द - ānanda - bliss; उदय - udaya - rise of; सौध - saudha -

mansion of; शृङ्ग पदवीम् - śṛṅga padavīm - state of highest level; आरोढुम् - āroḍhum - to climb, to ascend; आकाङ्क्षति - ākāṅkṣati - desires.

दुष्कर्म अर्क निसर्ग कर्कश महः सम्पर्क तप्तं / मिलत् पङ्कं / शङ्करवल्लभे / मम मनः / काञ्चीपुरालङ्क्रिये ।

duṣkarma ārka nisarga karkaśa mahaḥ samparka taptaṃ / milat paṅkaṃ / śaṅkaravallabhe / mama manaḥ / kāñcīpurālaṅkriye |

O Beloved of Śaṅkara! O Decoration of the City of Kāñcī! My mind that is being roasted by the contact with the inherently harsh rays of the sun of evil deeds; that is tainted with sins...

अम्ब / त्वत् मृदुल स्मित अमृतरसे मङ्क्त्वा / विधूय व्यथाम् आनन्द उदय सौध शृङ्ग पदवीम् आरोढुम् आकाङ्क्षति ॥

amba / tvat mṛdula smita amṛtarase maṅktvā / vidhūya vyathām / ānanda udaya saudha śṛṅga padavīm āroḍhum ākāṅkṣati ||

...desires, O Mother, to plunge in the essence of nectar of your gentle smile; to remove all misery; to ascend to the state of the highest level of the mansion of the rise of bliss

Summary: Prayer to the Gentle Smile of Kāmākṣi to Relieve the Mind Roasted in the Harsh Rays of the Sun of Evil Deeds

O Beloved of Śaṅkara! O Decoration of the City of Kāñcī! O Mother!
My mind

- that is being roasted by the contact with the inherently harsh rays of the sun of evil deeds

- that is tainted with sins

desires to plunge in the essence of nectar of your gentle smile

- to remove all misery

- to ascend to the state of the highest level of the mansion of the rise of bliss.

नम्राणां नगराजशेखरसुते नाकालयानां पुरः
 कामाक्षि त्वरया विपत्प्रशमेन कारुण्यधाराः किरन् ।
 आगच्छन्तमनुग्रहं प्रकटयन्नानन्दबीजानि ते
 नासीरे मृदुहास एव तनुते नाथे सुधाशीतलः ॥37॥

namrāṇāṃ nagarājaśekharaṣute nākālayānāṃ puraḥ
 kāmākṣi tvarayā vipatpraśamena kāruṇyadhārāḥ kiran |
 āgacchantamanugrahaṃ prakṭayannānandabījāni te
 nāsīre mṛduhāsa eva tanute nāthe sudhāśītalaḥ ||37||

नम्राणां - namrāṇāṃ - for (the *devās*) who worship; नगराजशेखरसुते -
 nagarājaśekharaṣute - O Daughter of the Head of the Kings of the
 Mountains; नाकालयानां - nākālayānāṃ - those whose abode (*ālayā*) is in
 Devaloka (*naka*), the *devās*; पुरः - puraḥ - in front; कामाक्षि - kāmākṣi - O
 Kāmākṣi; त्वरया - tvarayā - immediately; विपत् - vipat - dangers; प्रशमेन -
 praśamena - by subduing; कारुण्यधाराः - kāruṇyadhārāḥ - showers of
 compassion; किरन् - kiran - pouring out; आगच्छन्तम् - āgacchantam - the
 ensuing; अनुग्रहं - anugrahaṃ - blessing; प्रकटयन् - prakṭayan - exhibits,
 manifests; आनन्द - ānanda - bliss; बीजानि - bījāni - seeds of; ते - te - your;
 नासीरे - nāsīre - in advance; मृदु हास - mṛdu hāsa - gentle smile; एव - eva -
 itself; तनुते - tanute - brings about, sows; नाथे - nāthe - O Mother; सुधा
 शीतलः - sudhā śītalaḥ - coolness of nectar.

नम्राणां / नगराजशेखरसुते / नाकालयानां पुरः / कामाक्षि / त्वरया विपत् प्रशमेन / कारुण्यधाराः
 किरन् ।

namrāṇāṃ nagarājaśekharaṣute nākālayānāṃ puraḥ / kāmākṣi /
 tvarayā vipat praśamena kāruṇyadhārāḥ kiran |

*O Daughter of the Head of the Kings of the Mountains! O Kāmākṣi! For
 the devās who worship in front of you, (your gentle smile) pours out
 showers of compassion, immediately subduing all dangers...*

Notes:

1. Nāka is Svargaloka or Devaloka where there is no (*na*) pain (*aka*).
The *devās* who reside in Nāka are called *nāki*.

आगच्छन्तम् अनुग्रहं प्रकटयन् आनन्द बीजानि / ते नासीरे मृदुहास एव तनुते / नाथे / सुधा
शीतलः ॥

āgacchantam anugrahaṃ prakatayan ānanda bijāni / te nāsīre
mṛduhāsa eva tanute / nāthe / sudhāśītalahaḥ ॥

*...O Mother! The nectar-like coolness of your gentle smile itself sows
the seeds of bliss, exhibiting in advance the ensuing blessing*

Summary:**The Blessing of the Gentle Smile of Kāmākṣi for the Devās**

O Daughter of the Head of the Kings of the Mountains! O Kāmākṣi! O Mother! For the *devās* who worship in front of you, the nectar-like coolness of your gentle smile itself

- pours out showers of compassion, immediately subduing all dangers
- sows the seeds of bliss, exhibiting in advance the ensuing blessing
(The gentle smile is the harbinger of the blessing of bliss).

कामाक्षि प्रथमानविभ्रमनिधिः कन्दर्पदर्पप्रसूः
मुग्धस्ते मृदुहास एव गिरिजे मुष्णातु मे किल्बिषम् ।
यं द्रष्टुं विहिते करग्रह उमे शम्भुस्त्रपामीलितं
स्वैरं कारयति स्म ताण्डवविनोदानन्दिना तण्डुना ॥38॥

kāmākṣi prathamānavibhramanidhiḥ kandarpadarparasūḥ
mugdhaste mṛduhāsa eva giriḥ muṣṇātu me kilbiṣam |
yaṃ draṣṭuṃ vihite karagraha ume śambhustrapāmīlitaṃ
svairam kārayati sma tāṇḍavavinodānandinā taṇḍunā ||38||

कामाक्षि - kāmākṣi - O Kāmākṣi; प्रथमान - prathamāna - celebrated, famous;
विभ्रम - vibhrama - beauty and delight; निधिः - nidhiḥ - treasure of; कन्दर्प -
kandarpa - Manmatha; दर्प - darpa - pride of; प्रसूः - prasūḥ - progenitor
of; मुग्धः - mugdhaḥ - enchanting; ते - te - your; मृदु हास - mṛdu hāsa -

gentle smile; एव - eva - itself; गिरिजे - girije - O Daughter of Himavān; मुष्णातु - muṣṇātu - may it remove, may it destroy; मे - me - my; किल्बिषम् - kilbiṣam - sins; यं द्रष्टुं - draṣṭuṃ - to see this (smile); विहिते - vihite - during, when organized; करग्रह - karagraha - holding the hands (during the pānigrahanam ceremony of the wedding); उमे - ume - O Uma; शम्भुः - śambhuḥ - Śiva; त्रपा - trapā - (due to) shyness; मीलितं - mīlitaṃ - closed; स्वैरं - svairaṃ - on its own; कारयति स्म - kārayati sma - made; ताण्डव - tāṇḍava - Tāṇḍava dance; विनोद - vinoda - entertainment of; आनन्दिना - ānandinā - blissful; तण्डुना - taṇḍunā - Nandi or Taṇḍu—Śiva's assistant who is the expert in Tāṇḍava dance

कामाक्षि / प्रथमान विभ्रम निधिः / कन्दर्प दर्प प्रसूः / मुग्धः ते मृदुहास एव गिरिजे मुष्णातु मे किल्बिषम् ।

kāmākṣi / prathamāna vibhrama nidhiḥ / kandarpa darpa prasūḥ / mugdhaḥ te mṛduhāsa eva girije muṣṇātu me kilbiṣam |

O Kāmākṣi! (Your enchanting gentle smile which itself) is the treasure of celebrated beauty and delight; which is the progenitor of the pride of Manmatha; O Daughter of Himavān! May your enchanting gentle smile itself destroy my sins...

यं द्रष्टुं विहिते करग्रह उमे शम्भुः त्रपा मीलितं स्वैरं कारयति स्म ताण्डव विनोद आनन्दिना तण्डुना ॥
yaṃ draṣṭuṃ vihite karagraha ume śambhuḥ trapā mīlitaṃ svairaṃ kārayati sma tāṇḍava vinoda ānandinā taṇḍunā ||

O Uma! To see your gentle smile, which was closed because of shyness during the holding of hands (during the wedding), open on its own, Śiva organized the blissful entertainment of Tāṇḍava dance by Nandi or Taṇḍu—his assistant¹

Notes:

1. Taṇḍu, the assistant of Śiva, is the teacher of Bharata, the author of Nāṭya Śāstra. In some versions, Taṇḍu has also been interpreted as being Nandi.

Summary:**Prayer to the Gentle Smile of Kāmākṣi to Remove Sins**

O Kāmākṣi! O Daughter of Himavān! O Uma! May your enchanting gentle smile

- which itself is the treasure of celebrated beauty and delight
 - which itself is the progenitor of the pride of Manmatha
 - which was closed due to shyness during the time of holding hands (at the wedding with Śiva and) which opened by itself when Śiva organized the blissful entertainment of Tāṇḍava dance by Nandi or Taṇḍu—Śiva's assistant who is the expert in Tāṇḍava dance
- destroy my sins.

क्षुण्णं केनचिदेव धीरमनसा कुत्रापि नानाजनैः

कर्मग्रन्थिनियन्त्रितैरसुगमं कामाक्षि सामान्यतः ।

मुग्धैर्द्रष्टुमशक्यमेव मनसा मूढसय मे मौक्तिकं

मार्गं दर्शयतु प्रदीप इव ते मन्दस्मितश्रीरियम् ॥39॥

kṣuṇṇaṃ kenacideva dhīramanasā kutrāpi nānājanaiḥ

karmagranthiniantritairasugamaṃ kāmākṣi sāmānyataḥ |

mugdhairdraṣṭumaśakyameva manasā mūḍhasaya me mauktikaṃ

mārgaṃ darśayatu pradīpa iva te mandasmitaśrīriyam ||39||

क्षुण्णं - kṣuṇṇaṃ - with practice (of the skill); केनचित् एव - kenacit eva - by someone, one in a million i.e. very rare; धीर मनसा - dhīra manasā - by one with a courageous mind; कुत्रापि - kutrāpi - somewhere; नाना जनैः - nānā janaiḥ - for various people; कर्म ग्रन्थि - karma granthi - knots of karma; नियन्त्रितैः - niantritaiḥ - controlled by; असुगमं - asugamaṃ - not simple, difficult; कामाक्षि - kāmākṣi - O Kāmākṣi; सामान्यतः - sāmānyataḥ - generally; मुग्धैः - mugdhaiḥ - by the ignorant; द्रष्टुम् - draṣṭum - to see; अशक्यम् एव - aśakyam eva - not at all possible, impossible; मनसा - manasā - by the mind; मूढसय - mūḍhasaya - of a fool; मे - me - me; मौक्तिकं - mauktikaṃ - the path of mukti (liberation); मार्ग - mārgaṃ - the path; दर्शयतु - darśayatu - may it show; प्रदीप - pradīpa - lamp; इव - iva - like a;

ते - te - your; मन्द स्मित - manda smita - gentle smile; श्रीः - śrīḥ - glory; इयं - iyam - this.

क्षुण्णं केनचित् एव धीरमनसा कुत्रापि / नानाजनैः कर्म ग्रन्थि नियन्त्रितैः असुगमं कामाक्षि सामान्यतः ।

kṣuṇṇaṃ kenacit eva dhīramanasā kutrāpi / nānājanaiḥ
karma granthi niyantritaiḥ asugamaṃ kāmākṣi sāmānyataḥ ।

(The path of liberation) which only some rare person, somewhere, with a courageous mind attains with practice; which is generally not simple for the various people who are controlled by the knots of karma...

मुग्धैः द्रष्टुम् अशक्यम् एव मनसा / मूढसय मे मौक्तिकं मार्गं दर्शयतु / प्रदीप इव ते मन्दस्मित श्रीः इयम् ॥

mugdhaiḥ draṣṭum aśakyam eva manasā / mūḍhasaya me mauktikaṃ
mārgaṃ darśayatu / pradīpa iva te mandasmita śrīḥ iyam ॥

...which is not at all possible to be seen by the mind of ignorant; May this glory of your gentle smile be a lamp to me, a fool, to show the path of liberation

Summary:

Prayer to the Gentle Smile of Kāmākṣi to be a Lamp to Show the Path of Liberation

O Kāmākṣi! May this glory of your gentle smile be a lamp to me, a fool, to show the path of liberation

- which only some rare person, somewhere, with a courageous mind attains with practice
- which is generally not simple for the various people who are controlled by the knots of karma
- which is impossible to be seen by the mind of ignorant for a fool like me.

ज्योत्स्नाकान्तिभिरेव निर्मलतरं नैशाकरं मण्डलं
 हंसैरेव शरद्विलाससमये व्याकोचमम्भोरुहम् ।
 स्वच्छैरेव विकस्वरैरुदुगणैः कामाक्षि बिम्बं दिवः
 पुण्यैरेव मृदुस्मितैस्तव मुखं पुष्पाति शोभाभरम् ॥40॥

jyotsnākāntibhireva nirmalataraṃ naiśākaraṃ maṇḍalaṃ
 haṃsaireva śaradvilāsasamaye vyākocamambhoruham |
 svacchaireva vikasvarairuḍugaṇaiḥ kāmākṣi bimbaṃ divaḥ
 puṇyaireva mṛdusmitaistava mukhaṃ puṣṇāti śobhābharam ||40||

ज्योत्स्ना - jyotsnā - moonlight; कान्तिभिः एव - kāntibhiḥ eva - by the
 radiances only; निर्मलतरं - nirmalataraṃ - very pure; नैशाकरं - naiśākaraṃ -
 of moon; मण्डलं - maṇḍalaṃ - area; हंसैः एव - haṃsaiḥ eva - by the swans
 only; शरत् - śarat - autumn; विलास - vilāsasa - splendor of; समये - samaye
 - at the time of; व्याकोचम् - vyākocam - blossomed; अम्भोरुहम् -
 ambhoruham - lotus; स्वच्छैः - svacchaiḥ - clearly; एव - eva - only;
 विकस्वरैः - vikasvaraiḥ - shining; उदुगणैः - uḍugaṇaiḥ - by the groups
 (gaṇa) of stars (uḍu); कामाक्षि - kāmākṣi - O Kāmākṣi; बिम्बं - bimbaṃ -
 area of; दिवः - divaḥ - sky; पुण्यैः - puṇyaiḥ - sacred; एव - eva - only;
 मृदुस्मितैः - mṛdusmitaiḥ - because of the gentle smile; तव - tava - your;
 मुखं - mukhaṃ - face; पुष्पाति - puṣṇāti - nourished, attains; शोभाभरम् -
 śobhābharam - greater beauty.

ज्योत्स्ना कान्तिभिः एव निर्मलतरं नैशाकरं मण्डलं / हंसैः एव शरत् विलास समये व्याकोचम्
 अम्भोरुहम् ।

jyotsnā kāntibhiḥ eva nirmalataraṃ naiśākaraṃ maṇḍalaṃ / haṃsaiḥ
 eva śarat vilāsa samaye vyākocam ambhoruham |

*The area around the moon becomes very pure only because of the
 radiance of the moonlight; The blossomed lotus attains splendor at
 autumn time only because of the swans...*

स्वच्छैः एव विकस्वरैः उडुगणैः कामाक्षि बिम्बं दिवः / पुण्यैः एव मृदुस्मितैः तव मुखं पुष्पाति
शोभाभरम् ॥

svacchaiḥ eva vikasvaraiḥ uḍugaṇaiḥ kāmākṣi bimbaṃ divaḥ /
puṇyaiḥ eva mṛdusmitaiḥ tava mukhaṃ puṣṇāti śobhābharam ॥

*The area of the sky clearly shines only because of the groups of stars;
O Kāmākṣi! Your face attains greater beauty only because of your
sacred gentle smile*

Summary:

Praise of the Gentle Smile of Kāmākṣi

O Kāmākṣi! Your face attains greater beauty only because of your sacred gentle smile, just as

- the area around the moon attains greater purity only because of the radiance of the moonlight
- the blossomed lotus attains splendor at autumn time only because of the swans (swimming around them)
- the area of the sky clearly shines only because of the groups of stars.

मानग्रन्थिविधुन्तुदेन रभसादास्वाद्यमाने नव-
प्रेमाडम्बरपूर्णिमाहिमकरे कामाक्षि ते तत्क्षणम् ।
आलोक्य स्मितचन्द्रिकां पुनरिमामुन्मीलनं जग्मुषीं
चेतः शीलयते चकोरचरितं चन्द्रार्धचूडामणेः ॥41॥

mānagranthividhuntutudena rabhasādāsvādyamāne nava-
premaḍambarapūrṇimāhimakare kāmākṣi te tatkṣaṇam |
ālokya smitacandrikāṃ punarimāmunmīlanam jagmuṣīṃ
cetaḥ śīlayate cakoracaritaṃ candrārdhacūḍamaṇeḥ ॥41॥

मान ग्रन्थि - māna granthi - knot of anger; विधुन्तुदेन - vidhuntutudena - by Rahu—the harasser of the moon (*vidhu*); रभसात् - rabhasāt - quickly; आस्वाद्यमाने - āsvādyamāne - swallowed; नव - nava - new; प्रेम - prema - love; आडम्बर - āḍambara - show of, exhibition of; पूर्णिमा हिमकरे - pūrṇimā himakare - full moon; कामाक्षि - kāmākṣi - O Kāmākṣi; ते - te - your; तत्

क्षणम् - tat kṣaṇam - at that moment; आलोक्य - ālokya - having seen; स्मित - smita - smile; चन्द्रिकां - candrikāṃ - moonlight of; पुनः - punaḥ - again; इमाम् - imām - this; उन्मीलनं - unmīlanam - re-opening; जग्मुषीं - jagmuṣīm - to reach; चेतः - cetaḥ - mind; शीलयते - śīlayate - taken to; चकोर - cakora - Cakora bird; चरितं - caritaṃ - the habit of; चन्द्रार्धचूडामणेः - candrārdhacūḍāmaṇeḥ - of Śiva—the one who has the crescent moon on the head.

मान ग्रन्थि विधुन्तुदेन रभसात् आस्वाद्यमाने नव प्रेम आडम्बर पूर्णिमा हिमकरे कामाक्षि ते तत्क्षणम् ।
māna granthi vidhuntutudena rabhasāt āsvādyamāne nava
prema āḍambara pūrṇimā himakare kāmākṣi te tatkṣaṇam |

O Kāmākṣi! When your (face which is the) full moon of the exhibition of new love is quickly swallowed by the Rahu¹ of the knot of anger, at that moment...

Notes:

1. Rahu is known as *vidhantuda* since he creates trouble for the moon (*vidhu*) by 'swallowing' him in an eclipse.

आलोक्य स्मित चन्द्रिकां / पुनः इमाम् उन्मीलनं जग्मुषीं चेतः शीलयते चकोर चरितं चन्द्रार्धचूडामणेः ॥
ālokya smita candrikāṃ / punaḥ imām unmīlanam jagmuṣīm cetaḥ
śīlayate cakora caritaṃ candrārdhacūḍāmaṇeḥ ||

...having seen the moonlight of your smile; the mind of Śiva takes to the habit of the Cakora¹ bird, awaiting the opening (of the moonlight of this smile) again

Notes:

1. The Cakora bird feeds only on moonlight. Just as the Cakora bird eagerly awaits the moonlight, Śiva eagerly awaits the moonlight of the Devi's gentle smile.

Summary:**The Cakora-like Mind of Śiva Awaits the Re-Opening of the Moonlight of the Gentle Smile of Kāmākṣi When the Full Moon of New Love has been Swallowed by the Rahu of Anger**

O Kāmākṣi! When your face, which is the full moon of the exhibition of new love, is quickly swallowed by the Rahu-like knot of anger, at that moment, having seen the moonlight of your smile, the Cakora-like mind of Śiva awaits the re-opening (like the release after an eclipse) of the moonlight of the smile.

कामाक्षि स्मितमञ्जरीं तव भजे यस्यास्त्विषामङ्कुरा-

नापीनस्तनपानलालसतया निश्शङ्कमङ्केशयः ।

ऊर्ध्वं वीक्ष्य विकर्षति प्रसृमरानुद्दामया शुण्डया

सूनुस्ते बिसशङ्कयाशु कुहनादन्तावलग्रामणीः ॥42॥

kāmākṣi smitamañjarīṃ tava bhaje yasyāstviṣāmaṅkurā-

nāpīnastanapānalālasatayā niśśaṅkamaṅkeśayaḥ ।

ūrdhvaṃ vīkṣya vikarṣati prasṛmarānuddāmayā śuṇḍayā

sūnuste bisaśaṅkayāśu kuhanādantāvalagrāmaṇīḥ ॥42॥

कामाक्षि - kāmākṣi - O Kāmākṣi; स्मित मञ्जरीं - smita mañjarīṃ - the bouquet of smile; तव - tava - your; भजे - bhaje - bhaje - I worship; यस्याः - yasyāḥ - of which; त्विषाम् - tviṣām - radiance; अङ्कुरान् - aṅkurān - sprouts of; आपीन - āpīna - large; स्तन - stana - bosom; पान - pāna - to drink; लालसतया - lālasatayā - with great desire; निश्शङ्कम् - niśśaṅkam - without fear; अङ्केशयः - aṅkeśayaḥ - laying on the lap; ऊर्ध्वं - ūrdhvaṃ - above; वीक्ष्य - vīkṣya - looking; विकर्षति - vikarṣati - pulls; प्रसृमरान् - prasṛmarān - spreading out; उद्दामया - uddāmayā - raised; शुण्डया - śuṇḍayā - by the trunk; सूनुः - sūnuḥ - son; ते - te - your; बिसशङ्कया - bisaśaṅkayā - thinking that it is a lotus stalk; आशु - āśu - immediately; कुहना - kuhanā - deceitful; दन्तावल - dantāvala - elephant; ग्रामणीः - grāmaṇīḥ - chief.

कामाक्षि स्मित मञ्जरीं तव भजे यस्याः त्विषाम् अङ्कुरान् आपीन स्तन पान लालसतया
निश्शङ्कम् अङ्केशयः ।

kāmākṣi smita mañjarīṃ tava bhaje / yasyāḥ tviṣām aṅkurān / āpīna
stana pāna lālasatayā niśśaṅkam aṅkeśayaḥ |

O Kāmākṣi! I worship the bouquet of smile, the sprouts of radiance of which, (your son Gaṇeśa) when laying on (your) lap without fear while drinking (milk) with great desire from your large bosom¹...

Notes:

1. This Śloka, as in many other instances throughout the composition, indicates *māṭṛu bhāva* (motherly love) and the milk of *jñāna*. Saint Jñānasambandar drank the milk of *jñāna* from Devi. Here, Gaṇeśa shows us the way.

ऊर्ध्वं वीक्ष्य / विकर्षति / प्रसृमरान् / उद्दामया शुण्डया / सूनुः ते / बिसशङ्कया आशु / कुहना
दन्तावल ग्रामणीः ॥

ūrdhvaṃ vīkṣya / vikarṣati prasṛmarān uddāmayā śuṇḍayā sūnuḥ te
bisaśaṅkayā āśu / kuhanā dantāvala grāmaṇīḥ ||

...Your son (Gaṇeśa)—the deceitful chief of elephants¹; looks up, and seeing the spreading (sprouts of radiance of the gentle smile); assuming them to be lotus stalks², immediately; pulls them with his raised trunk³

Notes:

1. Gaṇeśa is poetically described as the deceitful head of elephants, because Gaṇeśa is, indeed, the head of the *devās* who have faces like humans.
2. The elephants like to eat lotus stalks.
3. This verse brings up the image of a happy baby laying on its mother's lap and raising its hand to play with the mother's face or ornaments, while delightfully drinking milk.

Summary:**Gaṇeśa and the Bouquet of Smile of Kāmākṣi, Worship of the Bouquet of Smile of Kāmākṣi**

O Kāmākṣi! I worship the bouquet of smile, the spreading sprouts of radiance of which, your son—the deceitful chief of elephants (Gaṇeśa), when laying on your lap without fear while drinking (milk) with great desire from your large bosom, looks up and sees, and assuming them to be lotus stalks, immediately pulls them with his raised trunk.

गाढाश्लेषविमर्दसम्भ्रमवशाद्दुद्धाममुक्तागुण-
 प्रालम्बे कुचकुम्भयोर्विगलिते दक्षद्विषो वक्षसि ।
 या सख्येन पिनह्यति प्रचुरया भासा तदीयां दशां
 सा मे खेलतु कामकोटि हृदये सान्द्रस्मितांशुच्छटा ॥43॥

gāḍhāśleṣavimardasambhramavaśāduddāmamuktāguṇa-
 prālambe kucakumbhayorvigalite dakṣadviṣo vakṣasi |
 yā sakhyena pinahyati pracurayā bhāsā tadīyāṃ daśāṃ
 sā me khelatu kāmakoṭi hṛdaye sāndrasmitāṃśucchaṭā ||43||

गाढ आश्लेष - gāḍha āśleṣa - tight embrace; विमर्द - vimarda - crushing; सम्भ्रमवशात् - sambhramavaśāt - due to the agitation of; उद्धाम - uddāma - long; मुक्तागुण - muktāguṇa - pearl necklace; प्रालम्बे - prālambe - hanging on; कुच कुम्भयोः - kuca kumbhayoḥ - pot-like bosom; विगलिते - vigalite - breaks; दक्षद्विषः - dakṣadviṣaḥ - Śiva—the enemy of Dakṣa; वक्षसि - vakṣasi - on the chest; या - yā - that (dense mass of gentle smile) which; सख्येन - sakhyena - by friendship; पिनह्यति - pinahyati - attains, puts on; प्रचुरया - pracurayā - extensive; भासा - bhāsā - by shine; तदीयां - tadīyāṃ - that necklace; दशां - daśāṃ - state of; सा - sā - that; मे - me - my; खेलतु - khelatu - may it play; कामकोटि - kāmakoṭi - O Kāmakoṭi; हृदये - hṛdaye - in (my) heart; सान्द्र - sāndra - dense; स्मित - smita - smile; अंशुः - aṃśuḥ - rays; छटा - chaṭā - mass of.

गाढ आश्लेष विमर्द सम्भ्रमवशात् उद्दाम मुक्तागुण प्रालम्बे कुच कुम्भयोः विगलिते दक्षद्विषः वक्षसि ।
gāḍha āśleṣa vimarda sambhrama vaśāt uddāma muktāguṇa prālambe
kuca kumbhayoḥ vīgalite dakṣadvīṣaḥ vakṣasi |

The long pearl necklace that hangs on the pot-like bosom crushes (and) breaks onto the chest of Śiva—the enemy of Dakṣa during the agitation of (his) tight embrace...

या सख्येन पिनह्यति प्रचुरया भासा तदीयां दशां / सा मे खेलतु कामकोटि हृदये सान्द्रस्मितांशुच्छटा ॥
yā sakhyena pinahyati pracurayā bhāsā tadīyāṃ daśāṃ / sā me khelatu
kāmakotiḥ ḥṛdaye sāndrasmitāṃśucchaṭā ||

O Kāmakoṭi!¹ (The dense mass of rays of the smile) by its friendship² (with the pearl necklace) attains its state (i.e it fills in for the pearl necklace) by its extensive shine (that extends to the bosom area)³; May that dense mass of rays of smile play in my heart

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 in Ādi Śaṅkarācārya's commentary on Lalita Triśati.
2. The smile of Devi and the pearl necklace are often compared with each other for their whiteness.
3. The poet often uses the description of the shine of Devi's smile extending up to the bosom area to poetically describe the far reach of the shine. Here, the shine extends to the bosom area and takes the place of the pearl necklace that broke during Śiva's tight embrace.

Summary:**Prayer to the Dense Mass of Rays of the Gentle Smile of Kāmākṣi to Play in the Heart**

O Kāmakoṭi! The extensive shine of the dense mass of rays of your smile, due to friendship, takes the state of the long pearl necklace
 - that hangs on your pot-like bosom
 - that crushes and breaks onto the chest of Śiva during the agitation of his tight embrace.

May that dense mass of rays of your smile play in my heart.

मन्दारे तव मन्थरस्मितरुचां मात्सर्यमालोक्यते
 कामाक्षि स्मरशासने च नियतो रागोदयो लक्ष्यते ।
 चान्द्रीषु द्युतिमञ्जरीषु च महान्द्वेषाङ्कुरो दृश्यते
 शुद्धानां कथमीदृशी गिरिसुतेऽशुद्धा दशा कथ्यताम् ॥44॥

mandāre tava mantharasmitarucāṃ mātsaryamālokyate
 kāmākṣi smaraśāsane ca niyatao rāgodayo lakṣyate |
 cāndrīṣu dyutimañjarīṣu ca mahāndveṣāṅkuro dṛśyate
 śuddhānāṃ kathamīdṛśī girisute'śuddhā daśā kathyatām ||44||

मन्दारे - mandāre - with Mandara flower; तव - tava - your; मन्थर स्मित -
 manthara smita - gentle smile; रुचां - rucāṃ - shine of; मात्सर्यम् -
 mātsaryam - jealousy; आलोक्यते - ālokyate - is seen, is noticed;
 कामाक्षि - kāmākṣi - O Kāmākṣi; स्मरशासने - smaraśāsane - with Śiva—the
 enemy of Smara (Manmatha); च - ca - नियतः - niyataḥ - always; राग उदयः
 - rāga udayaḥ - rise of attachment; लक्ष्यते - lakṣyate - is seen; चान्द्रीषु -
 cāndrīṣu - of the moon; द्युति मञ्जरीषु - dyuti mañjarīṣu - with bouquets of
 shine; च - ca - and; महान् - mahān - great; द्वेष - dveṣa - hatred; अङ्कुरः -
 aṅkuraḥ - sprout of; दृश्यते - dṛśyate - is seen; शुद्धानां - śuddhānāṃ - of
 pure; कथम् - katham - how; ईदृशी - īdṛśī - this kind of; गिरिसुते - girisute - O
 Daughter of the Mountain; अशुद्धा - aśuddhā - impurity; दशा - daśā -
 state; कथ्यताम् - kathyatām - may it be told.

मन्दारे तव मन्थर स्मित रुचां / मात्सर्यम् आलोक्यते / कामाक्षि / स्मरशासने च नियतः राग उदयः
लक्ष्यते ।

mandāre tava manthara smita rucāṃ mātsaryam ālokyate /
kāmākṣi smaraśāsane ca niyato rāga udayaḥ lakṣyate |

O Kāmākṣi! The shine of your gentle smile; is seen to have jealousy (towards the) Mandara flower; and is seen to always have the rise of attachment (towards) Śiva—the enemy of Smara (Manmatha)...

चान्द्रीषु द्युति मञ्जरीषु च महान् द्वेष अङ्कुरः दृश्यते / शुद्धानां कथम् ईदृशी गिरिसुते अशुद्धा दशा
कथ्यताम् ॥

cāndrīṣu dyuti mañjarīṣu ca mahān dveṣa aṅkuraḥ drśyate /
śuddhānāṃ katham īdṛśī girisute aśuddhā daśā kathyatām ||

And, (O Kāmākṣi! The shine of your gentle smile) is seen to have the sprout of great hatred (towards the) bouquets of shine of the moon; Tell me, O Daughter of the Mountain, how does the pure (shine of your gentle smile) (attain) this kind of impure¹ state? May it be told.

Notes:

1. *Rāga* (attachment), *dveṣa* (hatred), and *mātsarya* (jealousy) are vices that hinder spiritual progress. *Rāga-dveṣa* continue the cycle of *saṃsāra* (the cycle of re-birth)

Summary:

Poetic Praise of the Shine of the Gentle Smile of Kāmākṣi

O Kāmākṣi! The shine of your (white) gentle smile

- is seen to have jealousy towards the (white) Mandara flower, and
- is seen to always have the rise of attachment towards Śiva—the enemy of Manmatha, and
- is seen to have the sprout of great hatred towards the bouquets of shine of the moon.

O Daughter of the Mountain, how does the pure (shine of your gentle smile) attain this kind of impure state? May it be told.

पीयूषं खलु पीयते सुरजनैर्दुग्धाम्बुधिर्मथ्यते
 माहेशैश्च जटाकलापनिगडैर्मन्दाकिनी नह्यते ।
 शीतांशुः परिभूयते च तमसा तस्मादनेतादृशी
 कामाक्षि स्मितमञ्जरी तव वचोवैदग्ध्यमुल्लङ्घते ॥45॥

pīyūṣaṃ khalu pīyate surajanairdugdhāmbudhirmathyate
 māheśaiśca jaṭākālāpanigaḍairmandākinī nahyate |
 śītāṃśuḥ paribhūyate ca tamasā tasmādanetādrśī
 kāmākṣi smitamañjarī tava vacovaidagdhyaṃullaṅghate ||45||

पीयूषं - pīyūṣaṃ - nectar; खलु - khalu - it is well-known that; पीयते - pīyate - is being drunk; सुरजनैः - surajanaiḥ - by devās; दुग्धाम्बुधिः - dugdhāmbudhiḥ - milk ocean; मथ्यते - mathyate - is churned; माहेशैः - māheśaiḥ - of Śiva; च - ca - and; जटा - jaṭā - matted locks; कलाप - kalāpa - elaborate; निगडैः - nigadaiḥ - chains, bonds; मन्दाकिनी - mandākinī - Ganga; नह्यते - nahyate - is tied, is bound; शीतांशुः - śītāṃśuḥ - moon; परिभूयते - paribhūyate - is disgraced; च - ca - and; तमसा - tamasā - by Rāhu; तस्मात् - tasmādat - because of; अनेतादृशी - anetādrśī - being unlike these; कामाक्षि - kāmākṣi - O Kāmākṣi; स्मित मञ्जरी - smita mañjarī - bouquet of smile; तव - tava - your; वचोवैदग्ध्यम् - vacovaidagdhyaṃ - dexterity or skill of words; उल्लङ्घते - ullaṅghate - crosses (goes beyond, transcends).

पीयूषं खलु पीयते सुरजनैः / दुग्धाम्बुधिः मथ्यते / माहेशैः च जटा कलाप निगडैः मन्दाकिनी नह्यते ।
 pīyūṣaṃ khalu pīyate surajanaiḥ / dugdhāmbudhiḥ mathyate
 māheśaiḥ ca jaṭā kalāpa nigadaiḥ mandākinī nahyate |

It is well known that the nectar is drunk by the devās; the milk ocean is churned; Ganga is tied by the chains of the elaborate matted locks of Māheśa (Śiva)...

शीतांशुः परिभूयते च तमसा / तस्मात् अनेतादृशी कामाक्षि स्मित मञ्जरी तव वयोवैदग्ध्यम्
उल्लङ्घते ॥

śītāṃśuḥ paribhūyate ca tamasā tasmāt anetādṛśī kāmākṣi smita
mañjarī tava vacovaidagdhyaṃ ullāṅghate ॥

...And, the moon is disgraced by Rāhu¹; Because of being unlike any of these², O Kāmākṣi, the bouquet of your smile goes beyond the dexterity of words³

Notes:

1. During the lunar eclipse, the moon is said to be swallowed by Rāhu.
2. The nectar, milk ocean, Ganga, and the moon are usually used as examples to describe the whiteness and shine of Devi's smile. However, here the poet highlights how each of them are subject to suffering, and hence none of them can be used to describe Devi's smile.
3. *Vacovaidagdhyaṃ* can either be interpreted as Devi's smile being beyond the skill of words i.e beyond description or as being more beautiful than her speech.

Summary:

The Bouquet of the Smile of Kāmākṣi which is Beyond Words and Description

It is well known that

- the nectar is drunk by the *devās*
- the milk ocean is churned
- Ganga is tied by the chains of the elaborate matted locks of Māheśa (Śiva) and,
- the moon is disgraced by Rāhu.

Because of being unlike any of these, O Kāmākṣi, the bouquet of your smile goes beyond the dexterity of words.

आशङ्के तव मन्दहासलहरीमन्यादृशीं चन्द्रिका-
मेकाम्प्रेषकुटुम्बिनि प्रतिपदं यस्याः प्रभासङ्गमे ।
वक्षोजाम्बुरुहे न ते रचयतः काञ्चिद्दशां कौङ्मली-
मास्याम्भोरुहमम्ब किञ्च शनकैरालम्बते फुल्लताम् ॥46॥

āśaṅke tava mandahāsalaharīmanyādr̥śīm candrikā-
mekāmreśakuṭumbini pratipadaṃ yasyāḥ prabhāsaṅgame |
vakṣojāmburuhe na te racayataḥ kāñciddaśāṃ kauṅmalī-
māsyāmbhoruhamamba kiñca śanakairālbate phullatām ||46||

आशङ्के - āśaṅke - I suspect; तव - tava - your; मन्द हास - manda hāsa - gentle smile; लहरीम् - laharīm - wave of; अन्यादृशीं - anyādr̥śīm - another kind of, not the usual; चन्द्रिकाम् - candrikām - moonlight; एकाम्प्रेष कुटुम्बिनि - ekāmreśa kuṭumbini - O Consort of Ekāmreśvara (Śiva); प्रतिपदं - pratipadaṃ - always, at every step; यस्याः - yasyāḥ - on whose; प्रभा सङ्गमे - prabhā saṅgame - contact with radiance; वक्षोज अम्बुरुहे - vakṣoja amburuhe - breast lotus; न - na - not; ते - te - your; रचयतः - racayataḥ - produced (allowed to remain); काञ्चित् दशां - kāñcit daśāṃ - indescribable state; कौङ्मलीम् - kauṅmalī - state of bud; आस्य अम्भोरुहम् - āsyā ambhoruham - face lotus; अम्ब - amba - O Mother; किञ्च - kiñca - further; शनकैः - śanakaiḥ - gradually; आलम्बते - ālbate - attains; फुल्लताम् - phullatām - fully blossomed state.

आशङ्के तव मन्द हास लहरीम् अन्यादृशीं चन्द्रिकाम् एकाम्प्रेषकुटुम्बिनि प्रतिपदं / यस्याः प्रभासङ्गमे ।

āśaṅke tava manda hāsa laharīm anyādr̥śīm candrikām
ekāmreśakuṭumbini pratipadaṃ / yasyāḥ prabhāsaṅgame |

O Consort of Ekāmreśvara! O Mother! I suspect the wave of your gentle smile to be another kind of moonlight in every way¹, for, on contact with its radiance...

Notes:

1. Devi's smile is described as moonlight, but not the usual kind of moonlight. The common moonlight causes the lotuses to close their blossoms. The moonlight of Devi's smile causes lotuses to bloom, as seen in the next line.

वक्षोज अम्बुरुहे न ते रचयतः काञ्चित् दक्षां कौङ्मलीम् / आस्य अम्भोरुहम् अम्ब किञ्च शनकैः
आलम्बते फुल्लताम् ॥

vakṣoja amburuhe na te racayataḥ kāñcit daśāṃ kauṅmalīm / āsyā
ambhoruham amba kiñca śanakaiḥ ālambate phullatām ||

...the breast-lotus does not remain in the indescribable state of a bud¹; Further, the face-lotus gradually attains the fully blossomed state

Notes:

1. Usually poets describe the breast as a lotus bud. However, here the poet states that the moonlight of Devi's smile blossoms the breast-lotus without allowing it to remain in a bud state.

Summary:**The Radiance of the Gentle Smile of Kāmākṣi as a Unique Kind of Moonlight**

O Consort of Ekāmreśvara! O Mother! I suspect the wave of your gentle smile to be another kind of moonlight in every way, for, on contact with its radiance

- the breast lotus does not remain in the indescribable state of a bud (i.e. it blossoms in the moonlight of the gentle smile)
- further, the face lotus gradually attains the fully blossomed state.

आस्तीर्णाधरकान्तिपल्लवचये पातं मुहुर्जग्मुषी
 मारद्रोहिणि कन्दलत्स्मरशरज्वालावलीर्व्यञ्जती ।
 निन्दन्ती घनसारहारवलयज्योत्स्नामृणालानि ते
 कामाक्षि स्मितचातुरी विरहिणीरीतिं जगाहेतराम् ॥47॥

āstīrṇādharakāntipallavacaye pātaṃ muhurjagmuṣī
 māradrohiṇi kandalatsmaraśarajvālāvalīrvyañjatī |
 nindantī ghanasārahāravalayajyotsnāmṛṇālāni te
 kāmākṣi smitacāturī virahiṇīrītiṃ jagāhetarām ||47||

आस्तीर्णा - āstīrṇā - onto the spread; अधर - adhara - lips; कान्ति - kānti - radiance of; पल्लवचये - pallavacaye - mass of tender shoots; पातं - pātaṃ - the fall; मुहुः - muhuḥ - frequently; जग्मुषी - jagmuṣī - attains, reaches; मारद्रोहिणि - māradrohiṇi - for Śiva—the enemy of Māra (Manmatha); कन्दलत् - kandalat - increasing; स्मरशर - smaraśara - arrows of Smara (Manmatha); ज्वाल आवलीः - jvāla āvalīḥ - rows of flames, continuous flames of; व्यञ्जती - vyañjatī - creates; निन्दन्ती - nindantī - ridicules, despises; घनसार - ghanasāra - camphor; हार वलय - hāra valaya - pearl necklace; ज्योत्स्ना - jyotsnā - moonlight; मृणालानि - mṛṇālāni - lotus stalk; ते - te - your; कामाक्षि - O Kāmākṣi; स्मित चातुरी - smita cāturī - expertise of smile; विरहिणीरीतिं - virahiṇīrītiṃ - state of a separated lady lover; जगाहेतराम् - jagāhetarām - attains very much.

आस्तीर्णा अधर कान्ति पल्लवचये पातं मुहुः जग्मुषी / मारद्रोहिणि कन्दलत् स्मरशर ज्वाल आवलीः व्यञ्जती ।

āstīrṇā adhara kānti pallavacaye pātaṃ muhuḥ jagmuṣī / māradrohiṇi kandalat smaraśara jvālāvalīḥ vyañjatī |

Frequently attaining the fall onto the bed-spread of the mass of tender shoots—which is the radiance of the lips¹; creating rows of increasing flames² of Manmatha’s arrows (in the thought of) Śiva—the enemy of Māra...

Notes:

1. Poets usually describe a separated lover as laying on tender shoots or plants to cool herself.
2. Separation from a beloved creates heat of love.

निन्दन्ती घनसार हर वलय ज्योत्स्ना मृणालानि / ते कामाक्षि स्मित चातुरी विरहिणीरीतिं
जगाहेतराम् ॥

nindantī ghanasāra hāraivalaya jyotsnā mṛṇālāni te kāmākṣi smitacāturī
virahiṇīrītiṃ jagāhetarām ॥

...despising camphor, the pearl necklace, moonlight, lotus stalk¹; O Kāmākṣi! The expertise of your gentle smile attains the state of a separated lady lover²

Notes:

1. This is a poetic way of stating that the whiteness and coolness of camphor, the pearls, the moonlight, and lotus stalks are no match to the whiteness and shine of Devi's smile.

The cooling camphor, the pearl necklaces, moonlight, and lotus stalks are not able to cool down the heat of the separated lover. These items that would have normally brought her joy, no longer do so, since she is separated from her lover.

2. A similar description was seen in Śloka 53 of Pādāravinda Śatakam where Devi's lotus feet were described as exhibiting behavior similar to a woman separated from her loved one.

सरोजं निन्दन्ती नखकिरणकर्पूरशिशिरा
निषिक्ता मारारेर्मुकुटशशिरेखाहिमजलैः ।
स्फुरन्ती कामाक्षि स्फुटरुचिमये पल्लवचये
तवाधत्ते मैत्रीं पथिकसुदृशा पादयुगली ॥53॥

sarojaṃ nindantī nakhakiraṇakarpūraśiśirā
niṣiktā mārāremukuṭaśaśirekhāhimajalaiḥ ।

sphurantī kāmākṣi sphuṭarucimaye pallavacaye
tavādhatte maitrīṃ pathikasudṛṣā pādayugalī ||53||

O Kāmākṣi! Your twin feet are maintaining friendship with the woman who is separated from her loved one, for

- your feet ridicule the lotus (i.e. defeat the lotus in beauty) [just as the separated woman cannot bear to see the flowers]
- your feet cool themselves with the camphor of nail-rays [just as the separated woman cools her body by applying camphor]
- your feet wet themselves with the cool waters (nectarine radiance) from the crescent moon on the crown of Śiva [just as the separated woman cools herself with water]
- your feet show the clear form of shine of tender plants [just as the separated woman rolls in the tender plants to cool herself] ||53||

Summary:

The Separated Lover-like Gentle Smile of Kāmākṣi

O Kāmākṣi! The expertise of your gentle smile

- which frequently reaches and falls onto the bed-spread of the mass of tender shoots—which is the radiance of the lips
- which creates rows of increasing flames of Manmatha's arrows (in the thought of) Śiva—the enemy of Māra
- which despises camphor, the pearl necklace, moonlight, lotus stalk attains the state of a separated lady lover.

सूर्यालोकविधौ विकासमधिकं यान्ती हरन्ती तम-
स्सन्दोहं नमतां निजस्मरणतो दोषाकरद्वेषिणी ।
निर्यान्ती वदनारविन्दकुहरान्निर्धूतजाड्या नृणां
श्रीकामाक्षि तव स्मितद्युतिमयी चित्रीयते चन्द्रिका ॥48॥

sūryālokaavidhau vikāsamadhikaṃ yāntī harantī tama-
ssandohaṃ namatāṃ nijasmarāṇato doṣākaradveṣiṇī |
niryāntī vadanāravindakuharānnirdhūtajāḍyā nṛṇāṃ
śrīkāmākṣi tava smitadyutimayī citrīyate candrikā ||48||

सूर्य आलोक विधौ - sūrya āloka vidhau - in the process (*vidhau*) of looking (*āloka*) at the sun or in the process of looking at Śiva (whose manifest form is the sun); also, सूरि आलोक विधौ - sūrī āloka vidhau - in the process of looking at scholars; विकासम् - vikāsam - growth (in radiance); अधिकं - adhikaṃ - enormous, increased; यान्ती - yāntī - attains; हरन्ती - harantī - removes; तमः - tamaḥ - darkness, ignorance; सन्दोहं - sandohaṃ - mass of; नमतां - namatāṃ - those who worship; निजस्मरणतः - nijasmaranataḥ - by mere thought; दोषाकर - doṣākara - moon, the one that makes night (*doṣa*); also दोष आकर - doṣa ākara - abode of sins (*doṣa*), द्वेषिणी - dveṣiṇī - hates, despises; निर्यान्ती - niryāntī - comes out of; वदन अरविन्द - vadana aravinda - face lotus; कुहरात् - kuharāt - hollow; निर्धूत - nirdhūta - removing; जाड्या - jāḍyā - inertia; नृणां - nr̥ṇāṃ - of people; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तव - tava - your; स्मित द्युति मयी - smita dyuti mayī - shine of gentle smile; चित्रीयते - citrīyate - attains a strange quality; चन्द्रिका - candrikā - moonlight.

सूर्यालोकविधौ विकासमधिकं यान्ती / हरन्ती तमः सन्दोहं नमतां निजस्मरणतः / दोषाकर द्वेषिणी ।
sūryālokaavidhau vikāsamadhikaṃ yāntī / harantī tamaḥ sandohaṃ
namatāṃ nijasmaranataḥ / doṣākara dveṣiṇī |

(O Glorious Kāmākṣi! The shine of your gentle smile) which attains increasing growth (in radiance) while in the process of looking at Sūrya (sun) or Sūrya (Śiva) or Sūrī (scholars)¹; which removes the mass of darkness or ignorance of those who worship with just a mere thought (of Devi's smile); which despises the moon or which despises the abode of sins...

Notes:

1. Sūryālokaavidhau can be split in two ways sūrī āloka vidhau or sūrya āloka vidhau.

Sūri are the scholars. Devi is always pleased to see scholars and to hear their works. Hence, Devi's smile is described as growing in radiance when she sees scholars.

Sūrya, apart from indicating the sun, can also be interpreted as Śiva. In Śloka 9 of Kaṭākṣa Śatakam, Śiva is described as the one who resides in the sun (*sūryāśraya*). And further, in the explanation of the Śloka, we saw that Mantrās 7 and 8 of the first Anuvākam of Śrī Rudram describe Śiva as the manifest form of the Sun (*Āditya*).

Devi's smile always grows in radiance when she sees Śiva or when Śiva sees her, as seen in many Ślokas throughout *Mūka Pañca Śatī*.

Thus, Devi's smile is being described as an unusual moonlight that grows in radiance in the presence of *Sūryā*, since it is a well-known phenomenon that the common moonlight is not visible to us in the presence of the sunlight.

निर्यान्ती वदन अरविन्द कुहरात् / निर्धूत जाड्या नृणां / श्रीकामाक्षि तव स्मितद्युतिमयी चित्रीयते चन्द्रिका ॥

niryāntī vadana aravinda kuharāt / nirdhūta jāḍyā nṛṇāṃ / śrīkāmākṣi tava smitadyutimayī citrīyate candrikā ||

...which emerges from the hollow (stalk) of the face-lotus; which removes the inertia of people; O Glorious Kāmākṣi! The shine of your gentle smile (attains) the state of a strange moonlight

Summary:

The Shine of the Gentle Smile of Kāmākṣi as a Strange Moonlight

O Glorious Kāmākṣi! The shine of your gentle smile attains the state of a strange moonlight for,

- it attains increasing growth (in radiance) while in the process of looking at *Sūrya* (sun) or *Sūrya* (Śiva) or *Sūri* (scholars) [whereas the moonlight loses its radiance in the presence of the sun]

- it removes the mass of darkness or ignorance of those who worship by their mere thought (of Devi's smile) [whereas the moonlight is seen only in the dark night time]
- it despises the moon (*doṣākara*) i.e it is more beautiful in whiteness and radiance than the moon [whereas the moonlight and the moon go together hand-in hand]. Additionally, it despises the abode of sins (*doṣa ākara*) [whereas the moonlight or night time increases the occurrence of sinful acts and vices among people]
- it emerges from the hollow (stalk) of the face-lotus [whereas the moonlight causes the lotus to close]
- it removes the inertia of people [whereas moonlight signals night time which is a time for inactivity, sleep, and inertia].

कुण्ठीकुर्युरमी कुबोधघटनामस्मन्मनोमाथिनीं
श्रीकामाक्षि शिवङ्करास्तव शिवे श्रीमन्दहासाङ्कुराः ।
ये तन्वन्ति निरन्तरं तरुणिमस्तम्बेरमग्रामणी-

कुम्भद्वन्द्वविडम्बिनि स्तनतटे मुक्ताकुथाडम्बरम् ॥49॥

kunṭhīkuryuramī kubodhaghaṭanāmasmanmanomāthinīm
śrīkāmākṣi śivaṅkarāstava śive śrīmandahāsāṅkurāḥ |
ye tanvanti nirantaram taruṇimastamberamagrāmaṇī-
kumbhadvandvavidāmbini stanataṭe muktākuthāḍambaram ||49||

कुण्ठीकुर्युः - kunṭhīkuryuḥ - may (they) blunt; अमी - amī - this; कुबोध - kubodha - evil knowledge; घटनाम् - ghaṭanām - occurrence; अस्मत् - asmat - our; मनोमाथिनीं - manomāthinīm - churning mind; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; शिवङ्कराः - śivaṅkarāḥ - bestow auspiciousness; तव - tava - your; शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; श्री मन्द हास अङ्कुराः - śrī manda hāsa aṅkurāḥ - sprouts of the glorious gentle smile; ये - ye - which; तन्वन्ति - tanvanti - bring about; निरन्तरं - nirantaram - always; तरुणिम - taruṇima - youth; स्तम्बेरम - stamberama - elephant, that which enjoys (*rama*) grass (*stambe*); ग्रामणी - grāmaṇī - chief; कुम्भ द्वन्द्व - kumbha dvandva - two pot-like (breasts of Devi), two pot-like lobes (of the elephant); विडम्बिनि - viḍāmbini -

exhibiting; स्तनतटे - stanataṭe - in the area of bosom; मुक्ता - muktā - pearl; कुथा - kuthā - (decorative) cloth like a caparison or *nettipattam*; डम्बरम् - ḍambaram - exhibition.

कुण्ठीकुर्युः अमी कुबोध घटनाम् अस्मत् मनोमाथिनीं / श्रीकामाक्षि शिवङ्कराः तव शिवे
श्रीमन्दहास अङ्कुराः ।

kuṇṭhīkuryuḥ amī kubodha ghaṭanām asmat manomāthinīm /
śrīkāmākṣi śivaṅkarāḥ tava śive śrīmandahāsa aṅkurāḥ ।

O Glorious Kāmākṣi May the sprouts of this glorious gentle smile of yours; which bestow auspiciousness; blunt the occurrence of evil knowledge that churns our mind...

ये तन्वन्ति निरन्तरं तरुणिम स्तम्बेरम ग्रामणी कुम्भ द्वन्द्व विडम्बिनि स्तनतटे मुक्ता कुथा डम्बरम् ॥
ye tanvanti nirantaram taruṇima stamberama grāmaṇī
kumbha dvandva viḍambini stanataṭe muktā kuthā ḍambaram ॥

(The sprouts of this glorious gentle smile) which always bring about the exhibition of a pearl caparison (nettipattam)¹ on the two lobes of the chief elephant of youth—which is the area of bosom

Notes:

1. Just as in many other Ślokās in this Śatakam, the poet imagines the shine of Devi's extensive smile spreading out as far as the bosom area and even sometimes taking the place of the pearl necklace, as described in Śloka 43 of this Śatakam.

In this Śloka, the smile that extends to the area of the bosom is imagined to be like a decorative pearl cloth that is hung over the lobes of an elephant. The elephant here represents youth.

Summary:**Prayer to the Auspicious Sprouts of the Gentle Smile of Kāmākṣi to Blunt the Evil Knowledge that Churns the Mind**

O Glorious Kāmākṣi May the sprouts of this glorious gentle smile of yours

- which bestow auspiciousness
- which always bring about the exhibition of a pearl caparison (*nettipattam*) on the two lobes of the chief elephant of youth—which is the area of bosom

blunt the occurrence of evil knowledge that churns our mind.

प्रेङ्खन्तः शरदम्बुदा इव शनैः प्रेमानिलैः प्रेरिता
मज्जन्तो मदनारिकण्ठसुषमासिन्धौ मुहुर्मन्थरम् ।
श्रीकामाक्षि तव स्मितांशुनिकराः श्यामायमानश्रियो
नीलाम्भोधरनैपुणीं तत इतो निर्निद्रयन्त्यञ्जसा ॥50॥

preṅkhantaḥ śaradambudā iva śanaiḥ premānilaiḥ preritā
majjanto madanārikaṅṭhasuṣamāsindhau muhurmantharam |
śrīkāmākṣi tava smitāṃśunikaṛāḥ śyāmāyamānaśriyo
nīlāmbhodharanaipuṇīṃ tata ito nirnidrayantyañjasā ||50||

प्रेङ्खन्तः - preṅkhantaḥ - swinging; शरत् अम्बुदा इव - śarat ambudā iva - like a (white) autumnal cloud; शनैः - śanaiḥ - slowly; प्रेम अनिलैः - prema anilaiḥ - by winds of love; प्रेरिता - preritā - pushed; मज्जन्तः - majjantaḥ - immersed; मदनारि - madanāri - Śiva; कण्ठ - kaṅṭha - neck of; सुषमा - suṣamā - radiance of; सिन्धौ - sindhau - in the ocean of; मुहुः - muhuḥ - frequently; मन्थरम् - mantharam - slowly; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तव - tava - your; स्मित अंशु निकराः - smita aṃśu nikarāḥ - mass of rays of smile; श्यामायमान - śyāmāyamāna - having become black; श्रियः - śriyaḥ - radiance of, glory of; नील अम्भोधर - nīla ambhodhara - dark (rain-bearing) cloud; नैपुणीं - naipuṇīṃ - the expertise of; ततः इतः - tataḥ itaḥ - here and there; निर्निद्रयन्ति - nirnidrayanti - exposes, exhibits; अञ्जसा - añjasā - quickly, immediately.

प्रेङ्खन्तः शरत् अम्बुदा इव शनैः प्रेमानीलैः प्रेरिता / मज्जन्तः मदनारि कण्ठ सुषमा सिन्धौ मुहुः
मन्थरम् ।

preṅkhantaḥ śarat ambudā iva śanaiḥ premānilaiḥ preritā / majjantaḥ
madanāri kaṅṭha suṣamā sindhau muhuḥ mantharam

Swinging like a (white) autumnal cloud, slowly pushed by the winds of love; immersing, frequently and slowly, in the ocean of radiance of the neck of Śiva...

श्रीकामाक्षि तव स्मित अंशु निकराः श्यामायमान श्रियः नील अम्भोधर नैपुणीं ततः इतः निर्निद्रयन्ति
अञ्जसा ॥

śrīkāmākṣi tava smita aṃśu nikarāḥ śyāmāyamāna śriyaḥ nīla
ambhodhara naipuṇīm tataḥ itaḥ nirnidrayanti añjasā ॥

O Glorious Kāmākṣi! The mass of rays of your smile attains the glory of having become black¹; (and) immediately exhibits the expertise of a dark (rain-bearing) cloud (moving) here and there

Notes:

1. The autumn season follows the rainy season. The autumnal clouds have no rain in them and are hence clear and white. Devi's gentle smile is compared to this autumnal cloud. Śiva's neck has a dark color from holding the poison during the time of *samudra manthanam*. The poet now imagines the white cloud of the gentle smile taking on the black color from the ocean of radiance of the neck of Śiva.

Summary:

The Autumnal Cloud of the Gentle Smile of Kāmākṣi becomes a Dark Cloud

O Glorious Kāmākṣi! The mass of rays of your smile swinging like a (white) autumnal cloud slowly pushed by the winds of love, immerses frequently and slowly in the ocean of the radiance of the (dark) neck of Śiva, and having attained the glory of becoming black, it immediately

exhibits the expertise of a dark (rain-bearing) cloud moving here and there.

व्यापारं चतुराननैकविहृतौ व्याकुर्वती कुर्वती
रुद्राक्षग्रहणं महेशि सततं वागूर्मिकल्लोलिता ।
उत्फुल्लं धवलारविन्दमधरीकृत्य स्फुरन्ती सदा
श्रीकामाक्षि सरस्वती विजयते त्वन्मन्दहासप्रभा ॥51॥

vyāpāraṃ caturānanaikavihṛtau vyākurvati kurvati
rudrākṣagrahaṇaṃ maheśi satataṃ vāgūrmikallolitā |
utphullaṃ dhavalāravindamadharīkṛtya sphurantī sadā
śrīkāmākṣi sarasvatī vijayate tvanmandahāsaprabhā ||51||

व्यापारं - vyāpāraṃ - activity; चतुरानन - caturānana - Brahma—the one with four faces; also, चतुर आनन - catura ānana - beautiful faces; एक - eka - unique; विहृतौ - vihṛtau - playing, sporting with; व्याकुर्वती - vyākurvati - doing; कुर्वती - kurvati - doing; रुद्राक्ष ग्रहणं - rudrākṣa grahaṇaṃ - holding rudrākṣa (māla); also, रुद्र अक्ष ग्रहणं - rudra akṣa grahaṇaṃ - holding the sense organs (akṣa) of Siva (rudra); महेशि - maheśi - O Consort of Maheśa; सततं - satataṃ - always; वागूर्मि - vāgūrmi - waves of speech; कल्लोलिता - kallolitā - delighting in; उत्फुल्लं - utphullaṃ - blossomed; धवल - dhavala - white; अरविन्दम् - aravindam - lotus; अधरी कृत्य - adharī kṛtya - put down, also, to keep as a seat; स्फुरन्ती - sphurantī - shining; सदा - sadā - always; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; सरस्वती - sarasvatī - Sarasvatī; विजयते - vijayate - is victorious; त्वत् - tvat - your; मन्द हास प्रभा - manda hāsa prabhā - radiance of gentle smile.

व्यापारं चतुराननैकविहृतौ व्याकुर्वती / कुर्वती रुद्राक्षग्रहणं महेशि / सततं वागूर्मि कल्लोलिता ।

vyāpāraṃ caturānanaikavihṛtau vyākurvati / kurvati
rudrākṣagrahaṇaṃ / maheśi satataṃ vāgūrmi kallolitā |

*O Consort of Maheśa! (The radiance of your gentle smile) which plays in scholars' faces (**catura ānana**) [Sarasvatī plays with four-faced*

Brahma (caturānana)]; which holds (captive) the sense organs of Rudra (rudra akṣa grahaṇam) [just as Sarasvatī holds the rudrākṣa mālā (rudrākṣa grahaṇam)]; which always delight in the waves of speech [just as Sarasvatī delights in the waves of speech]...

उत्फुल्लं धवल अरविन्दम् अधरीकृत्य / स्फुरन्ती सदा / श्रीकामाक्षि सरस्वती विजयते त्वत् मन्द
हास प्रभा ॥

utphullaṃ dhavala aravindam adharīkṛtya / sphurantī sadā /
śrīkāmākṣi sarasvatī vijayate tvat manda hāsa prabhā ||

...which puts down (adharī kṛtya) the blossomed white lotus i.e which is more beautiful than the blossomed white lotus [Sarasvatī who makes the blossomed white lotus her seat (adharī kṛtya)]; which is ever-shining [Sarasvatī is ever-shining]; O Glorious Kāmākṣi! The radiance of your gentle smile is victorious as Sarasvatī.

Summary:

The Radiance of the Gentle Smile of Kāmākṣi as Sarasvatī

O Consort of Maheśa! O Glorious Kāmākṣi! The radiance of your gentle smile

- which plays in the scholars' faces (catura ānana) (i.e in their abilities of poetry) [Sarasvatī plays with four-faced Brahma (caturānana)]
 - which holds (captive) the sense organs of Rudra (rudra akṣa grahaṇam) [Sarasvatī holds the rudrākṣa mālā (rudrākṣa grahaṇam)]
 - which always delight in the waves of speech [Sarasvatī, as the devata of knowledge and words, delights in the waves of speech]
 - which puts down (adharīkṛtya) the blossomed white lotus i.e which is more beautiful than the blossomed white lotus [Sarasvatī is seated upon a blossomed white lotus]
 - which is ever-shining [Sarasvatī is ever-shining]
- is victorious as Sarasvatī.

कर्पूरद्युतितस्करेण महसा कल्माषयत्याननं
श्रीकाञ्चीपुरनायिके पतिरिव श्रीमन्दहासोऽपि ते ।
आलिङ्गत्यतिपीवरां स्तनतटीं बिम्बाधरं चुम्बति
प्रौढं रागभरं व्यनक्ति मनसो धैर्यं धुनीतेतराम् ॥52॥

karpūradyutitaskareṇa mahasā kalmāṣayatyānanam
śrīkāñcīpuranāyike patiriva śrīmandahāso'pi te |
āliṅgatyatipīvarāṃ stanataṭīm bimbādharam cumbati
prauḍham rāgabharam vyanakti manaso dhairyam dhunītetarām ||52||

कर्पूर द्युति - karpūra dyuti - shine of camphor; तस्करेण - taskareṇa - steals;
महसा - mahasā - by the shine; कल्माषयति - kalmāṣayati - mixed color; आननं
- ānanam - to the face; श्रीकाञ्चीपुरनायिके - śrīkāñcīpuranāyike - O
Chieftess of Glorious City of Kāñcī; पतिः इव - patiḥ iva - like (your)
husband; श्रीमन्दहासःअपि - śrīmandahāsaḥ api - (your) glorious gentle
smile also; ते - te - your; आलिङ्गति - āliṅgati - embraces; अतिपीवरां -
atipīvarāṃ - very huge; स्तनतटीं - stanataṭīm - bosom area; बिम्ब अधरं -
bimba adharam - *bimba*-like lips; चुम्बति - cumbati - kisses; प्रौढं -
prauḍham - mature, high-level; रागभरं - rāgabharam - full of delight;
व्यनक्ति - vyanakti - expresses; मनसः - manasaḥ - mind; धैर्यं - dhairyam -
courage; धुनीतेतराम् - dhunītetarām - destroys very much.

कर्पूरद्युति तस्करेण महसा / कल्माषयति आननं / श्रीकाञ्चीपुरनायिके पतिः इव श्रीमन्दहासः अपि ते ।
karpūradyuti taskareṇa mahasā / kalmāṣayati ānanam /
śrīkāñcīpuranāyike patiḥ iva śrīmandahāsaḥ api te |

*O Chieftess of the Glorious City of Kāñcī! Your glorious gentle smile by
its shine; steals the shine of camphor; (adds) a mixed color to the
face; like (your) husband...*

आलिङ्गति अतिपीवरां स्तनतटीं / बिम्ब अधरं चुम्बति / प्रौढं रागभरं व्यनक्ति / मनसः धैर्यं
धुनीतेतराम् ॥
āliṅgati atipīvarāṃ stanataṭīm / bimba adharam cumbati /

prauḍhaṃ rāgabharaṃ vyanakti / manasaḥ dhairyaṃ dhunītarām ||

...embraces the very large bosom area; kisses the bimba-like lips; expresses a high-level of full delight; (Your glorious gentle smile) destroys the courage of the mind (of Śiva)

Summary:

Praise of the Shine of the Gentle Smile of Kāmākṣi

O Chieftess of the Glorious City of Kāñcī! Your husband-like glorious gentle smile, by its shine

- steals the shine of camphor (i.e. it is more white than camphor)
- adds a mixed color to the face
- embraces the huge bosom area, kisses the *bimba*-like lips, (and) expresses a high-level of full delight
- destroys the courage of the mind.

वैशद्येन च विश्वतापहरणक्रीडापटीयस्तया
पाण्डित्येन पचेलिमेन जगतां नेत्रोत्सवोत्पादने ।
कामाक्षि स्मितकन्दलैस्तव तुलामारोढुमुद्योगिनी
ज्योत्स्नासौ जलराशिपोषणतया दूष्यां प्रपन्ना दशाम् ॥53॥

vaiśadyena ca viśvatāpaharaṇakrīḍāpaṭīyastayā
pāṇḍityena pacelimena jagatāṃ netrotsavotpādane |
kāmakṣi smitakandalaistava tulāmāroḍhumudyoginī
jyotsnāsau jalarāśīpoṣaṇatayā dūṣyāṃ prapannā daśām ||53||

वैशद्येन - vaiśadyena - by whiteness; च - ca - and; विश्व - viśva - world; ताप - tāpa - misery of; हरण haraṇa - removal of; क्रीडा - krīḍā - sport of; पटीयः - paṭīyaḥ - its expertise; पाण्डित्येन - pāṇḍityena - mastery; पचेलिमेन - pacelimena - high-level, mature; जगतां - jagatāṃ - for the world; नेत्र - netra - eyes; उत्सव - utsava - festival for; उत्पादने - utpādane - in producing; कामाक्षि - kāmakṣi - O Kāmākṣi; स्मित कन्दलैः - smita kandalaiḥ - by the masses of smile; तव - tava - your; तुलाम् - tulām - the weighing scale, the balance scale; आरोढुम् - āroḍhum - to ascend; उद्योगिनी - udyoginī - making effort; ज्योत्स्ना असौ - jyotsnā asau - this moonlight;

जलराशि - jalarāśi - ocean—the receptacle of water; पोषणतया - poṣaṇatayā - nourishing; दूष्यां - dūṣyāṃ - to be criticized, faulty; प्रपन्ना - prapannā - attaining; दशाम् - daśām - state.

वैशद्येन च / विश्व ताप हरण क्रीडा पटीयः तया / पाण्डित्येन पचेलिमेन जगतां नेत्र उत्सव उत्पादने ।
vaiśadyena ca viśva tāpa haraṇa krīḍā paṭīyaḥ tayā / pāṇḍityena
pacelimena jagatāṃ netra utsava utpādane |

(The mass of smile) with its whiteness and; with its expertise in the sport of removing the misery of the world; with its high-level of mastery in producing the festival for the eyes¹...

Notes:

1. The moonlight tries to attain equality with Devi's smile. They are both clear white. They are both cooling and remove the heat of misery. Also, they are so beautiful that they create a festival for the eyes. However, the moon fails in one aspect as described in the next line.

कामाक्षि स्मितकन्दलैः तव तुलाम् आरोढुम् उद्योगिनी ज्योत्स्ना असौ / जलराशि पोषणतया दूष्यां
प्रपन्ना दशाम् ॥

kāmākṣi kandalaiḥ tava tulām āroḍhum udyoginī jyotsnā asau / jalarāśi
poṣaṇatayā dūṣyāṃ prapannā daśām ||

...O Kāmākṣi! This moonlight is making effort to ascend the weighing scale (i.e. to gain equality) with the masses of your smile (but) it attains the faulty state of nourishing the ocean of waters (jala) or inertia (jaḍa)¹

Notes:

1. As seen in Śloka 30 Pādaravinda Śatakam, in the phrase *jaḍamadhyaikaśaraṇam*, *jaḍa* can be interpreted as inert (*jaḍa*) or water (*jala*) as per the Saṃskṛtaṃ grammar *sūtra* of लडयोरभेदः (*laḍayorabhedah*).

The moon causes the water levels of the ocean to rise during high tide. In this Śloka, *jalarāśi poṣaṇatayā* can be interpreted as the moon increasing not only the level of the ocean water but also increasing inertia (*jadarāśi poṣaṇatayā*).

Summary:

The Moonlight Fails to Attain Equality with the Mass of Shine of the Smile of Kāmākṣi

O Kāmākṣi! This moonlight is making effort to ascend the weighing scale (i.e. to gain equality) with the mass of your smile

- which are white

- which are experts in the sport of removing the misery of the world

- which have a high-level of mastery in producing the festival for the eyes

but the moon attains the criticizable state of nourishing the ocean of water i.e. ocean of inertia.

लावण्याम्बुजिनीमृणालवलयेः शृङ्गारगन्धद्विप-

ग्रामण्यः श्रुतिचामरैस्तरुणिमस्वाराज्यतेजोङ्कुरैः ।

आनन्दामृतसिन्धुवीचिपृषतैरास्याब्जहंसैस्तव

श्रीकामाक्षि मथान मन्दहसितैर्मत्कं मनःकल्मषम् ॥54॥

lāvaṇyāmbujinīmṛṇālavalayaiḥ śṛṅgāragandhadvipa-

grāmaṇyaḥ śruticāmaraiḥ taruṇimasvārājyatejoṅkuraiḥ |

ānandāmṛtasindhuvīcipṛṣatairāsyābjahaṃsaistava

śrīkāmākṣi mathāna mandahasitairmatkaṃ manaḥkalmaṣam ||54||

लावण्य - lāvaṇya - beauty of; अम्बुजिनी - ambujinī - group of lotuses in a

lotus pond; मृणाल - mṛṇāla - stalks; वलयैः - valayaiḥ - groups of; शृङ्गार -

śṛṅgāra - beauty; गन्ध - gandha - intoxicated; द्विप - dvipa - elephant;

ग्रामण्यः - grāmaṇyaḥ - chief; श्रुति चामरैः - śruticāmaraiḥ - by the cāmara-like

ears; तरुणिम - taruṇima - youth; स्वाराज्य - svārājya - self-rule,

incomparable, inexplicable; तेज - teja - brilliance; अङ्कुरैः - aṅkuraiḥ - by

the sprouts of; आनन्द - ānanda - bliss; अमृत- amṛta - nectar; सिन्धु - sindhu - ocean; वीचि - vīci - waves; पृषतैः - pṛṣataiḥ - by the drops; आस्य अब्ज - āsya abja - face lotus; हंसैः - haṁsaiḥ - by the swans; तव - tava - your; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; मथान - mathāna - churn away, remove; मन्द हसितैः - manda hasitaiḥ - by your gentle smiles; मत्कं - matkaṁ - my; मनः - manaḥ - mind; कल्मषम् - kalmaṣam - faults.

लावण्य अम्बुजिनी मृणाल वलयैः / शृङ्गार गन्ध द्विप ग्रामण्यः श्रुति चामरैः / तरुणिम स्वाराज्य तेज अङ्कुरैः ।

lāvaṇya ambujinī mṛṇāla valayaiḥ / śṛṅgāra gandha dvipa grāmaṇyaḥ śruti cāmaraiḥ / taruṇima svārājya teja aṅkuraiḥ ।

(O Glorious Kāmākṣi! By your gentle smiles) which are like the beauty of the group of lotus stalks in the lotus pond; which are like the cāmara-like ears of the intoxicated chief elephant of beauty; which are brilliant sprouts of the inexplicable youth...

आनन्द अमृत सिन्धु वीचि पृषतैः / आस्य अब्ज हंसैः / तव श्रीकामाक्षि मथान मन्दहसितैः मत्कं मनः कल्मषम् ॥

ānanda amṛta sindhu vīci pṛṣataiḥ / āsyā abja haṁsaiḥ / tava śrīkāmākṣi mathāna mandahasitaiḥ matkaṁ manaḥ kalmaṣam ॥

...which are the drops of the waves of the ocean of the nectar of bliss; which are the swans of the face-lotus; O Glorious Kāmākṣi! Churn away the faults of my mind by your gentle smiles

Summary:

Prayer to the Gentle Smiles of Kāmākṣi to Churn Away the Faults of the Mind, Praise of the Gentle Smiles of Kāmākṣi

O Glorious Kāmākṣi! By your gentle smiles

- which are like the beauty of the group of lotus stalks in the lotus pond
- which are like the cāmara-like ears of the intoxicated chief elephant of beauty (śṛṅgāra)

- which are brilliant sprouts of the inexplicable youth
 - which are the drops of the waves of the ocean of the nectar of bliss
 - which are the swans of the face-lotus
- churn away the faults of my mind.

उत्तुङ्गस्तनमण्डलीपरिचलन्माणिक्यहारच्छटा-
चञ्चछोणिमपुञ्जमध्यसरणिं मातः परिष्कुर्वती ।
या वैदग्ध्यमुपैति शङ्करजटाकान्तारवाटीपत-
त्स्वर्वापीपयसः स्मितद्युतिरसौ कामाक्षि ते मञ्जुला ॥55॥

uttuṅgastanamāṇḍalīparicalanmāṇikyahāracchaṭā-
cañcacchoṇimapuñjamadhyasaraṇiṃ mātaḥ pariṣkurvatī |
yā vaidagdhyaṃupaiti śaṅkarajaṭākāntāravāṭīpata-
tsvarvāpīpayasaḥ smitadyutirasau kāmākṣi te mañjulā ||55||

उत्तुङ्ग - uttuṅga - elevated; स्तन - stana - bosom; मण्डली - maṇḍalī - area;
परिचलन् - paricalan - moving about; माणिक्य हारः - māṇikya hāraḥ - ruby
necklace; छटा - chaṭā - shine; चञ्चत् - cañcat - dangling; शोणिम - śoṇima -
red; पुञ्ज - puñja - mass of; मध्य - madhya - in the middle; सरणिं - saraṇiṃ
- path; मातः - mātaḥ - O Mother; परिष्कुर्वती - pariṣkurvatī - embellishes; या
- yā - whose; वैदग्ध्यम् - vaidagdhyaṃ - cleverness, dexterity; उपैति -
upaiti - attains; शङ्कर - śaṅkara - Śaṅkara (Śiva); जटा - jaṭā - matted
locks; कान्तार - kāntāra - forest; वाटी - vāṭī - garden; पतत् - patat - falling;
स्वर्वापी - svarvāpī - Ākāśa Ganga; पयसः - payasaḥ - waters of; स्मित द्युतिः -
smita dyutiḥ - brilliance of smile; असौ - asau - this; कामाक्षि - kāmākṣi - O
Kāmākṣi; ते - te - your; मञ्जुला - mañjulā - enchanting, beautiful.

उत्तुङ्ग स्तन मण्डली परिचलन् माणिक्य हारः छटा चञ्चत् शोणिम पुञ्ज मध्य सरणिं मातः
परिष्कुर्वती ।

uttuṅga stana maṇḍalī paricalan māṇikya hāraḥ chaṭā cañcat śoṇima
puñja madhya saraṇiṃ mātaḥ pariṣkurvatī |

O Kāmākṣi! This enchanting brilliance of your smile embellishes the middle path of the dangling mass of red shine from the ruby necklace that moves about in the area of the elevated bosom area

या वैदग्ध्यम् उपैति शङ्कर जटा कान्तार वाटी पतत् स्वर्वापी पयसः स्मित द्युतिः असौ कामाक्षि ते मञ्जुला ॥

yā vaidagdhyaṃ upaiti śaṅkara jaṭā kāntāra vāṭī patat svarvāpī payasaḥ smita dyutiḥ asau kāmākṣi te mañjulā ||

The whiteness of this enchanting brilliance of your smile attains the cleverness of the waters of Ganga falling in the garden of the forest of the matted locks of Śaṅkara

Summary:

Praise of the Enchanting Gentle Smiles of Kāmākṣi

O Kāmākṣi! This enchanting brilliance of your smile embellishes the middle path of the mass of red shine from the dangling ruby necklace that moves about in the area of the elevated bosom area.

O Mother! The whiteness of this enchanting brilliance of your smile attains the cleverness of the waters of Ganga falling in the garden of the forest of the matted locks of Śaṅkara.

सन्नामैकजुषा जनेन सुलभं संसूचयन्ती शनै-
रुत्तुङ्गस्य चिरादनुग्रहतरोरुत्पत्स्यमानं फलम् ।
प्राथम्येन विकस्वरा कुसुमवत्प्रागल्भ्यमभ्येयुषी
कामाक्षि स्मितचातुरी तव मम क्षेमङ्करी कल्पताम् ॥56॥

sannāmaikajuṣā janena sulabhaṃ saṃsūcayantī śanai-
ruttuṅgasya cirādanugrahatarorutpatsyamānaṃ phalam |
prāthamyena vikasvarā kusumavatprāgalbhyamabhyeyuṣī
kāmākṣi smitacāturī tava mama kṣemaṅkarī kalpatām ||56||

सन्नाम एक जुषा - sannāma eka juṣā - for whom (your) good name (sannāma) is the only refuge; जनेन - janena - by the people; सुलभं - sulabhaṃ - easy to obtain; संसूचयन्ती - saṃsūcayantī - indicating in

advance; शनैः - śanaiḥ - slowly; उत्तुङ्गस्य - uttuṅgasya - very tall; चिरात् - cirāt - after some time; अनुग्रह - anugraha - blessing; तरोः - taroḥ - tree; उपत्स्यमानं - utpatsyamānaṃ - going to be produced; फलम् - phalam - fruit; प्राथम्येन - prāthamyena - by its superiority; विकस्वरा - vikasvarā - blossomed; कुसुमवत् - kusumavat - flower; प्रागल्भ्यम् - prāgalbhyam - importance; अभ्येयुषी - abhyeyuṣī - attaining; कामाक्षि - kāmākṣi - O Kāmākṣi; स्मित चातुरी - smita cāturī - cleverness of smile; तव - tava - your; मम - mama - my; क्षेमङ्करी - kṣemaṅkarī - well-being; कल्पताम् - kalpatām - bring about.

सन्नाम एक जुषा जनेन सुलभं / संसूचयन्ती शनैः उत्तुङ्गस्य चिरात् अनुग्रह तरोः उपत्स्यमानं फलम् ।
sannāma eka juṣā janena sulabhaṃ / saṃsūcayantī śanaiḥ uttuṅgasya cirāt anugraha taroḥ utpatsyamānaṃ phalam |

(O Kāmākṣi! The cleverness of your gentle smile) which is easy to obtain by those people who resort to your good name as their only refuge; which is the advance indicator of the fruit to be produced on the tall tree of blessing, slowly, after quite some time...

प्राथम्येन विकस्वरा कुसुमवत् प्रागल्भ्यम् अभ्येयुषी / कामाक्षि स्मितचातुरी तव मम क्षेमङ्करी कल्पताम् ॥

prāthamyena vikasvarā kusumavat prāgalbhyam abhyeyuṣī / kāmākṣi smitacāturī tava mama kṣemaṅkarī kalpatām ||

...which attains, by its superiority, the importance of the blossomed flower; O Kāmākṣi! May the cleverness of your gentle smile bring about my well-being

Summary:

Prayer to the Gentle Smiles of Kāmākṣi to Bring About Well-Being

O Kāmākṣi! May the cleverness of your gentle smile

- which is easy to obtain by those people who resort to your good name as their only refuge

- which is the advance indicator of the fruit to be produced on the tall tree of blessing, slowly, after quite some time
 - which attains, by its superiority, the importance of the blossomed flower
- bring about my well-being.

धानुष्काग्रसरस्य लोलकुटिलभ्रूलेखया बिभ्रतो
लीलालोकशिलीमुखं नववयस्साम्राज्यलक्ष्मीपुषः ।
जेतुं मन्मथमर्दिनं जननि ते कामाक्षि हासः स्वयं
वल्गुर्विभ्रमभूभृतो वितनुते सेनापतिप्रक्रियाम् ॥57॥

dhānuṣkāgrasarasya lolakuṭilabhrūlekhayā bibhrato
līlālokaśīlīmukhaṃ navavayassāmrajyalakṣmīpuṣaḥ ।
jetuṃ manmathamardinaṃ janani te kāmākṣi hāsaḥ svayaṃ
valgurvibhramabhūbhṛto vitanute senāpatiprakriyām ॥57॥

धानुष्क अग्र सरस्य - dhānuṣka agra sarasya - foremost among archers; लोल - lola - moving; कुटिल - kuṭila - crooked, curved; भ्रूलेखया - bhrūlekhayā - eyebrow; बिभ्रतः - bibhrataḥ - holding; लीला आलोक - līlā āloka - beautiful, playful sight; शिलीमुखं - śīlīmukhaṃ - arrow; नव वयः - nava vayaḥ - new youth; साम्राज्य - sāmrajya - empire of; लक्ष्मी - lakṣmī - wealth of; पुषः - puṣaḥ - nourishing; जेतुं - jetuṃ - to win; मन्मथमर्दिनं - manmathamardinaṃ - Śiva—the destroyer of Manmatha; जननि - janani - O Mother; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; हासः - hāsaḥ - smile; स्वयं - svayaṃ - on its own; वल्गुः - valguḥ - beautiful; विभ्रम - vibhrama - female passionate love; भूभृतः - bhūbhṛaḥ - king; वितनुते - vitanute - assumes, takes on; सेनापति प्रक्रियाम् - senāpati prakriyām - role of commander-in-chief.

धानुष्काग्रसरस्य लोलकुटिलभ्रूलेखया बिभ्रतः / लीला आलोक शिलीमुखं / नव वयः साम्राज्य लक्ष्मी पुषः ।

dhānuṣkāgrasarasya lolakuṭilabhrūlekhayā bibhrataḥ / līlāloka śīlīmukhaṃ / nava vayaḥ sāmrajya lakṣmī puṣaḥ ।

(The King of Passionate Love) who is the foremost among archers; who holds the bow of the moving, curved eyebrow; who holds the arrow of the playful sight; who nourishes the wealth of the empire of new youth...

जेतुं मन्मथमर्दिनं जननि ते कामाक्षि हासः स्वयं वल्गुः विभ्रम भूभृतः वितनुते सेनापतिप्रक्रियाम् ॥
 jetuṃ manmathamardinam janani te kāmākṣi hāsaḥ svayaṃ
 valguḥ vibhrama bhūbhṛtaḥ vitanute senāpatiprakriyām ॥

In order to win over Śiva—the destroyer of Manmatha, O Mother Kāmākṣi, your beautiful smile, on its own, takes on the role of the Commander-in-chief to the King of Passionate Love

Summary:

The Gentle Smile of Kāmākṣi as the Commander-in-Chief

O Mother Kāmākṣi! Your beautiful smile, on its own, takes on the role of the Commander-in-chief to the King of Passionate Love

- who is the foremost among archers
 - who holds the bow of the moving, curved eyebrow
 - who holds the arrow of the playful sight
 - who nourishes the wealth of the empire of new youth
- in order to win over Śiva—the destroyer of Manmatha.

यन्नाकम्पत कालकूटकबलीकारे चुचुम्बे न यद्-
 ग्लान्या चक्षुषि रूषितानलशिखे रुद्रस्य तत्तादृशम् ।
 चेतो यत्प्रसभं स्मरज्वरशिखिज्वालेन लेलिह्यते
 तत्कामाक्षि तव स्मितांशुकलिकाहेलाभवं प्राभवम् ॥58॥

yannākampata kālakūṭakabalīkāre cucumbe na yad-
 glānyā cakṣuṣi rūṣitānalaśikhe rudrasya tattādṛśam |
 ceto yatprasabhaṃ smarajvaraśikhijvālena lelihyate
 tatkāmākṣi tava smitāṃśukalikāhelābhavaṃ prābhavam ॥58॥

यत् - yat - that which; न अकम्पत - na akampata - did not tremble; कालकूट -
 kālakūṭa - poison (that emerged during the churning of the milk

ocean); कबलीकारे - kabalīkāre - while swallowing; चुचुम्बे - cucumbe - hurt; न - na - not; यत् - yat - that which; ग्लान्या - glānyā - trouble, misery; चक्षुषि - cakṣuṣi - eye; रूषित - rūṣitā - decorated with; अनल शिखे - anala śikhe - flame (śikhe) of fire (anala); रुद्रस्य - rudrasya - of Rudra, of Śiva; तत्तादृशम् - tattādr̥śam - that kind of (Śiva); चेतः - cetaḥ - mind; यत् - yat - that which; प्रसभं - prasabhaṃ - forcibly; स्मर ज्वर - smara jvara - Manmatha fever; शिखि ज्वालेन - śikhi jvālena - by the flame (jvālena) of fire (śikhi); लेलिह्यते - lelihyate - licked; तत् - tat - that which; कामाक्षि - kāmākṣi - O Kāmākṣi; तव - tava - your; स्मित अंशु - smita aṃśu - rays of smile; कलिका - kalikā - drop of; हेलाभवं - helābhavaṃ - sport of; प्राभवम् - prābhavam - preeminence.

यत् न अकम्पत कालकूट कबलीकारे / चुचुम्बे न यत् ग्लान्या चक्षुषि रूषित अनल शिखे रुद्रस्य तत्तादृशम् ।

yat na akampata kālakūṭa kabalīkāre / cucumbe na yat glānyā cakṣuṣi rūṣita anala śikhe rudrasya tattādr̥śam ।

(The mind of Rudra) which did not tremble while swallowing the poison; which was not hurt by any trouble from the (third) eye decorated with the flame of fire; that kind of (mind)...

चेतः यत् प्रसभं स्मरज्वर शिखि ज्वालेन लेलिह्यते / तत् कामाक्षि तव स्मित अंशु कलिका हेलाभवं प्राभवम् ॥

cetaḥ yat prasabhaṃ smarajvara śikhi jvālena lelihyate / tat kāmākṣi tava smita aṃśu kalikā helābhavaṃ prābhavam ॥

...(that kind of) mind is forcibly licked by the flame of fire caused by the Manmatha fever; O Kāmākṣi! That is the preeminence of the sport of the drop of the rays of your smile

Summary:**The Glory of the Smile of Kāmākṣi**

O Kāmākṣi! The preeminence of the sport of the drop of the rays of your smile is such that, the mind of Śiva

- which did not tremble while swallowing the poison (that emerged during the churning of the milk ocean)

- which was not hurt by any trouble from the (third) eye decorated with the flame of fire

is (now) forcibly licked by the flame of fire caused by the Manmatha fever.

सम्भिन्नेव सुपर्वलोकतटिनी वीचीचयैर्यामुनैः

सम्मिश्रेव शशाङ्कदीप्तिलहरी नीलैर्महानीरदैः ।

कामाक्षि स्फुरिता तव स्मितरुचिः कालाञ्जनस्पर्धिना

कालिम्ना कचरोचिषां व्यतिकरे काञ्चिद्दशामश्नुते ॥59॥

sambhinneva suparvalokataṭinī vīcīcayairyāmunaiḥ

sammiśreva śaśāṅkadīptilaharī nīlaimahānīradaiḥ |

kāmākṣi sphuritā tava smitaruciḥ kālāñjanaspardhinā

kālimnā kacarociṣāṃ vyatikare kāñciddaśāmaśnute ||59||

सम्भिन्नेव - sambhinneva - as if combined; सुपर्वलोक तटिनी - suparvaloka

taṭinī - Ganga—the river (*taṭinī*) of Devaloka (*suparvaloka*); वीची चयैः -

vīcī cayaiḥ - mass of waves; यामुनैः - yāmunaiḥ - of Yamuna; सम्मिश्रेव -

sammiśreva - as if mixed; शशाङ्क दीप्ति लहरी - śaśāṅka dīpti laharī - wave

(*laharī*) of shine (*dīpti*) of moon (*śaśāṅka*); नीलैः - nīlaiḥ - black; महा नीरदैः -

mahā nīradaiḥ - large clouds; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुरिता -

sphuritā - ever-shining; तव - tava - your; स्मित रुचिः - smita ruciḥ -

radiance of smile; काल अञ्जन - kālāñjana - black collyrium; स्पर्धिना -

spardhinā - rival of; कालिम्ना - kālimnā - blackness; कच रोचिषां - kaca

rociṣāṃ - shine of hair (*kaca*); व्यतिकरे - vyatikare - when mixed; काञ्चित् -

kāñcit - indescribable (beyond word and thought); दशाम् - daśām -

state; अश्नुते - aśnute - attains.

सम्भिन्नेव सुपर्वलोक तटिनी वीची चयैः यामुनैः / सम्मिश्रेव शशाङ्क दीप्ति लहरी नीलैः महानीरदैः ।

sambhinneva suparvaloka taṭinī vīcī cayaiḥ yāmunaiḥ / sammiśreva śaśāṅka dīpti laharī nīlaiḥ mahānīradaiḥ |

Just as the (white) river Ganga—the river of Devaloka¹, combines with the mass of waves of Yamuna; just as the wave of shine of the moon mixes with the large black clouds...

Notes:

1. Ganga is the river of *Suparvaloka*. Devaloka is called *Suparvaloka* since in this world the circumstances are agreeable at all times (*suparva*).

कामाक्षि स्फुरिता तव स्मितरुचिः कालाञ्जन स्पर्धिना कालिम्ना कचरोचिषां व्यतिकरे काञ्चित्
दशाम् अश्नुते ॥

kāmākṣi sphuritā tava smitaruciḥ kālāñjana spardhinā kālimnā kaca
rociṣāṃ vyatikare kāñcit daśām aśnute ||

O Kāmākṣi! The ever-shining radiance of the your (white) smile when mixed with the shine of your hair whose blackness rivals the black collyrium, attains an indescribable state

Summary:

Praise of the Ever-Shining Radiance of the Smile of Kāmākṣi

O Kāmākṣi! The ever-shining radiance of the your (white) smile when mixed with the shine of your hair—whose blackness rivals the black collyrium

- as if the (white) river Ganga is combined with the mass of waves of (dark) Yamuna
 - as if the wave of shine of the (white) moon is mixed with the large black clouds
- attains an indescribable state.

जानीमो जगदीश्वरप्रणयिनि त्वन्मन्दहासप्रभां
 श्रीकामाक्षि सरोजिनीमभिनवामेषा यतः सर्वदा ।
 आस्येन्दोरवलोकने पशुपतेरभ्येति सम्फुल्लतां
 तन्द्रालुस्तदभाव एव तनुते तद्वैपरीत्यक्रमम् ॥60॥

jānīmo jagadīśvarapraṇayini tvanmandahāsaprabhāṃ
 śrīkāmākṣi sarojinīmabhinavāmeṣā yataḥ sarvadā |
 āsyendoravalokane paśupaterabhyeti samphullatāṃ
 tandrālustadabhāva eva tanute tadvaiparītyakramam ||60||

जानीमः - jānīmaḥ - we know; जगदीश्वर प्रणयिनि - jagadīśvara praṇayini - O Beloved of Jagadīśvara (the lord of the world); त्वत् - tvat - your; मन्द हास - manda hāsa - gentle smile; प्रभां - prabhāṃ - brilliance; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; सरोजिनीम् - sarojinīm - group of lotuses (in a pond); अभिनवाम् - abhinavām - new kind; एषा - eṣā - this (smile); यतः - yataḥ - because; सर्वदा - sarvadā - at all times; आस्य इन्दोः - āsya indoḥ - face moon; अवलोकने - avalokane - in looking at; पशुपतेः - paśupateḥ - of Paśupati, of Śiva; अभ्येति - abhyeti - attains; सम्फुल्लतां - samphullatāṃ - fully blossomed state; तन्द्रालुः - tandrāluḥ - becomes lazy; तत् अभाव एव - tat abhāva eva - in the absence of (the face moon of Śiva); तनुते - tanute - attains; तत् - tat - of that (blossomed state); वैपरीत्य क्रमम् - vaiparītya kramam - the contrary state.

जानीमः जगदीश्वरप्रणयिनि त्वन्मन्दहासप्रभां श्रीकामाक्षि सरोजिनीम् अभिनवाम् एषा यतः सर्वदा ।
 jānīmaḥ jagadīśvarapraṇayini tvanmandahāsaprabhāṃ śrīkāmākṣi
 sarojinīm abhinavām eṣā yataḥ sarvadā |

O Beloved of Jagadīśvara! O Glorious Kāmākṣi! We know the brilliance of your gentle smile to be a new kind of lotus group because at all times it...

आस्य इन्दोः अवलोकने पशुपतेः अभ्येति सम्फुल्लतां / तन्द्रालुः तत् अभाव एव तनुते तत्
वैपरीत्यक्रमम् ॥

āśya indoḥ avalokane paśupateḥ abhyeti samphullatām / tandrāluḥ tat
abhāva eva tanute tat vaiparītyakramam ॥

....attains the fully blossomed state when looking at the face-moon of
Paśupati; (and) in the absence of (the face-moon of Paśupati) it attains
the opposite state

Summary:

The Brilliance of the Gentle Smile of Kāmākṣi is a New Kind of Lotus

O Beloved of Jagadīśvara! O Glorious Kāmākṣi! We know the brilliance
of your gentle smile to be a new kind of lotus group because

- it always attains the fully blossomed state when looking at the face-
moon of Paśupati [whereas the common lotus closes in the presence
of the moon] (and)
- in the absence of the face-moon of Paśupati, it becomes lazy and
attains the opposite (bud) state [whereas the common lotus blooms
in the absence of the moon].

यान्ती लोहितिमानमभ्रतटिनी धातुच्छटाकर्दमैः

भान्ती बालगभस्तिमालिकिरणैर्मेघावली शारदी ।

बिम्बोष्ठद्युतिपुञ्जचुम्बनकलाशोणायमानेन ते

कामाक्षि स्मितरोचिषा समदशामारोदुमाकाङ्क्षते ॥61॥

yāntī lohitimānamabhrataṭinī dhātucchaṭākardamaiḥ

bhāntī bālagabhastimālikiraṇairmeghāvalī śāradī |

bimboṣṭhadyutipuñjacumbanakalāśoṇāyamānena te

kāmākṣi smitarociṣā samadaśāmāroḍhumākāṅkṣate ॥61॥

यान्ती - yāntī - attains; लोहितिमानम् - lohitimānam - red color; अभ्र तटिनी -
abhra taṭinī - Ākāśa Ganga—the river in the sky (*abhra*); धातुः -dhātuḥ -
minerals; छटा - chaṭā - particles; कर्दमैः - kardamaiḥ - slush; भान्ती - bhāntī
- which shines; बाल - bāla - young; गभस्ति मालि - gabhasti māli - Sūrya—

who has brilliant rays (gabhasti); किरणैः - kiraṇaiḥ - with the rays; मेघ आवली - megha āvalī - rows of clouds, group of clouds; शारदी - śāradī - autumnal; बिम्ब ओष्ठ - bimba oṣṭha - *bimba* fruit-like (red) lips; द्युति - dyuti - radiance; पुञ्ज - puñja - mass of; चुम्बन कला - cumbana kalā - by the art of contact; शोणायमानेन - śoṇāyamānena - attains red color; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; स्मित रोचिषा - smita rociṣā - with the brilliance of smile; समदशाम् - samadaśām - equal state; आरोढुम् - āroḍhum - ascend to, attain; आकाङ्क्षते - ākāṅkṣate - desire.

यान्ती लोहितमानम् अभ्रतटिनी धातुः छटा कर्दमैः / भान्ती बाल गभस्तिमालि किरणैः मेघावली शारदी ।

yāntī lohitimānam abhrataṭinī dhātuḥ chaṭā kardamaiḥ / bhāntī bāla gabhastimāli kiraṇaiḥ meghāvalī śāradī |

The (white) Ākāśa Ganga—the river in the sky, which attains the red color from the slush of the mineral particles; the group of (white) autumnal clouds which shines with the (red) rays of the young sun...

बिम्ब ओष्ठ द्युति पुञ्ज चुम्बन कला शोणायमानेन / ते कामाक्षि स्मितरोचिषा समदशाम् आरोढुम् आकाङ्क्षते ॥

bimba oṣṭha dyuti puñja cumbana kalā śoṇāyamānena / te kāmākṣi smitarociṣā samadaśām āroḍhum ākāṅkṣate ||

O Kāmākṣi! (Ganga and the autumnal clouds) desire to attain equal state with the brilliance of your smile; (The smile) which attains the red color by the art of contact with the mass of radiance of the (red) bimba-like lips

Summary:

Ganga and the Autumnal Cloud Wish to Attain the Brilliance of the Smile of Kāmākṣi

O Kāmākṣi! The (white) Celestial Ganga which attains the red color from the slush of the (red) mineral particles and the group of (white, clear) autumnal clouds which shine with the (red) rays of the young

sun desire to attain equal state with the brilliance of your smile which attains the red color by the art of contact with the mass of radiance of the (red) *bimba*-like lips.

श्रीकामाक्षि मुखेन्दुभूषणमिदं मन्दस्मितं तावकं
नेत्रानन्दकरं तथा हिमकरो गच्छेद्यथा तिग्मताम् ।
शीतं देवि तथा यथा हिमजलं सन्तापमुद्रास्पदं
श्वेतं किञ्च तथा यथा मलिनतां धत्ते च मुक्तामणिः ॥62॥

śrīkāmākṣi mukhendubhūṣaṇamidaṃ mandasmitaṃ tāvakaṃ
netrānandakaraṃ tathā himakaro gacchedyathā tigmatām |
śītaṃ devi tathā yathā himajalaṃ santāpamudrāspadaṃ
śvetam kiñca tathā yathā malinatām dhatte ca muktāmaṇiḥ ||62||

श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; मुख इन्दु - mukhendu - face moon; भूषणम् - bhūṣaṇam - ornament; इदं - idaṃ - this (smile); मन्द स्मितं - manda smitaṃ - gentle smile; तावकं - tāvakaṃ - your; नेत्र - netra - to eyes; आनन्द करं - ānanda karaṃ - gives bliss; तथा - tathā - in that manner; हिमकरः - himakaraḥ - moon; गच्छेत् - gacchet - attains; यथा - yathā - in like manner; तिग्मताम् - tigmatām - heat and harshness; शीतं - śītaṃ - very cooling; देवि - devi - O Devi; तथा - tathā - in that manner; यथा - yathā - in like manner; हिमजलं - himajalaṃ - ice water; सन्ताप - santāpa - heat; मुद्रास्पदं - mudrāspadaṃ - bears the stamp of; श्वेतं - śvetam - very white; किञ्च - kiñca - further; तथा - tathā - in that manner; यथा - yathā - in like manner; मलिनतां - malinatām - dirty state; धत्ते - dhatte - attains; च - ca - and; मुक्तामणिः - muktāmaṇiḥ - pearl.

श्रीकामाक्षि मुख इन्दु भूषणम् इदं मन्दस्मितं तावकं / नेत्रानन्दकरं तथा हिमकरः गच्छेत् यथा तिग्मताम् ।

śrīkāmākṣi mukha indu bhūṣaṇam idaṃ mandasmitaṃ tāvakaṃ /
netra ānandakaraṃ tathā himakaraḥ gacchet yathā tigmatām |

O Glorious Kāmākṣi! This gentle smile of yours is an ornament to the face-moon; It gives bliss to the eyes in such a way that (in comparison) the moon attains heat and harshness

शीतं देवि तथा यथा हिमजलं सन्ताप मुद्रास्पदं / श्वेतं किञ्च तथा यथा मलिनतां धत्ते च मुक्तामणिः ॥
 śītaṃ devi tathā yathā himajalaṃ santāpa mudrāspadaṃ /
 śvetam kiñca tathā yathā malinatāṃ dhatte ca muktāmaṇiḥ

O Devi! (This gentle smile of yours) is cooling in such a way that the ice water (in comparison) bears the stamp of heat; (This gentle smile of yours) is white in such a way that the pearl (in comparison) attains a dirty state

Summary:

Praise of the Gentle Smile of Kāmākṣi

O Glorious Kāmākṣi! O Devi! This gentle smile of yours is an ornament to the face-moon. It gives bliss to the eyes in such a way that the moon in comparison attains heat and harshness. It is cooling in such a way that the ice water in comparison bears the stamp of heat. It is white in such a way that the pearl in comparison attains a dirty state.

त्वन्मन्दस्मितमञ्जरीं प्रसृमरां कामाक्षि चन्द्रातपं
 सन्तः सन्ततमामनन्त्यमलता तल्लक्षणं लक्ष्यते ।
 अस्माकं न धुनोति तापमधिकं धूनोति नाभ्यन्तरं
 ध्वान्तं तत्खलु दुःखिनो वयमिदं केनेति नो विद्महे ॥63॥

tvanmandasmitamañjarīṃ prasṛmarāṃ kāmākṣi candrātapam
 santaḥ santatamāmanantyamalatā tallakṣaṇam lakṣyate |
 asmākaṃ na dhunoti tāpamadhikaṃ dhūnoti nābhyantaram
 dhvāntam tatkhalu duḥkhino vayamidaṃ keneti no vidmahe ||63||

त्वत् - tvat - your; मन्द स्मित - manda smita - gentle smile; मञ्जरीं - mañjarīṃ
 - bouquet; प्रसृमरां - prasṛmarāṃ - spreading, expansive; कामाक्षि - kāmākṣi
 - O Kāmākṣi; चन्द्रातपं - candrātapam - moonshine; सन्तः - santaḥ - saints,
 virtuous people; सन्ततम् - santatam - always; आमनन्ति - āmananti - they

call; अमलता - amalātā - pure whiteness; तल्लक्षणं - tallakṣaṇam - characteristic of that (moonshine); लक्ष्यते - lakṣyate - is seen; अस्माकं - asmākaṁ - our; न धुनोति - na dhunoti - does not destroy; तापं अधिकं - tāpam adhikaṁ - excessive misery or heat; धूनीति न - dhūnoti - does not destroy; अभ्यन्तरं - abhyantaram - internal; ध्वान्तं - dhvāntam - darkness; तत् - tat - that (gentle smile); खलु - khalu - however; दुःखिनः - duḥkhinaḥ - are miserable; वयं - vayam - we; इदं - idaṁ - here; केन इति - kena iti - for what reason; नो विद्महे - no vidmahe - do not know.

त्वत् मन्दस्मित मञ्जरीं प्रसृमरां कामाक्षि चन्द्रातपं सन्तः सन्ततम् आमनन्ति / अमलता तल्लक्षणं लक्ष्यते ।

tvat mandasmita mañjarīṁ prasṛmarāṁ kāmākṣi candrātapaṁ santaḥ santatam āmananti / amalātā tallakṣaṇam lakṣyate |

O Kāmākṣi! The saints always call the bouquet of your gentle smile as the moonshine; because of the characteristic of pure whiteness that is seen...

अस्माकं न धुनोति तापं अधिकं / धूनीति न अभ्यन्तरं ध्वान्तं / तत् खलु / दुःखिनः वयं इदं / केन इति नो विद्महे ॥

asmākaṁ na dhunoti tāpam adhikaṁ / dhūnoti na abhyantaram dhvāntam / tat khalu / duḥkhinaḥ vayam idaṁ / kena iti no vidmahe ||

However, it does not destroy our excessive heat; it does not destroy our internal darkness; We are miserable here; for what reason?; We do not understand¹

Notes:

1. This complaint is to be taken as an ardent prayer to Mother Kāmākṣi, beseeching her to destroy our external and internal miseries. Our faults are so many and our ignorance is so thick that in our despair we feel that Devi's gentle smile is not destroying our

difficulties. The solution is to keep praying to the gentle smile of Devi.

In the upcoming Śloka 72 of this Śatakam, the poet will remark that the moonlight can only destroy external heat and ask of what use that is to the living beings, for, the brilliance of Devi's gentle smile removes misery and bestows the expertise of speech, beauty, and fame.

Summary:

Complaint to the Gentle Smile of Kāmākṣi

O Kāmākṣi! The saints always call the bouquet of your gentle smile as the moonshine because it displays the characteristic of pure whiteness. However, it does not destroy our excessive heat (external misery) or our internal darkness. We are miserable here. Why is this so? We do not understand.

नम्रस्य प्रणयप्ररूढकलहच्छेदाय पादाब्जयोः

मन्दं चन्द्रकिशोरशेखरमणेः कामाक्षि रागेण ते ।

बन्धूकप्रसवश्रियं जितवतो बंहीयसीं तादृशीं

बिम्बोष्ठस्य रुचिं निरस्य हसितज्योत्स्ना वयस्यायते ॥64॥

namrasya praṇayaprarūḍhakalahacchedāya pādābjayoḥ
mandam candrakiśoraśekharamaṇeḥ kāmākṣi rāgeṇa te |
bandhūkprasavaśriyaṃ jitavato baṃhīyasīṃ tādrśīṃ
bimboṣṭhasya ruciṃ nirasya hasitajyotsnā vayasyāyate ||64||

नम्रस्य - namrasya - prostrating; प्रणय प्ररूढ कलहः - praṇaya prarūḍha kalahaḥ - quarrel (*kalahaḥ*) increased (*prarūḍha*) due to love (*praṇaya*);
छेदाय - chedāya - to remove, to bring down the heat of; पादाब्जयोः - pādābjayoḥ - at (your) lotus feet; मन्दं - mandam - slowly;
चन्द्रकिशोरशेखरमणेः - candrakiśoraśekharamaṇeḥ - for Śiva—the one who wears the young (crescent) moon as a gem on his head; कामाक्षि - kāmākṣi - O Kāmākṣi; रागेण - rāgeṇa - by the red color; ते - te - your;

बन्धूक प्रसव श्रियं - bandhūka prasava śriyaṃ - the glory generated from the hibiscus (*bandhūka*) flower; जितवतः - jitavataḥ - defeating; बंहीयसीं - baṃhīyasīṃ - expansive; तादृशीं - tādr̥śīṃ - that kind of; बिम्बोष्ठस्य - bimboṣṭhasya - from the *bimba* fruit-like lips; रुचिं - ruciṃ - shine; निरस्य - nirasya - throwing away defeating; हसित - hasita - smile; ज्योत्स्ना - jyotsnā - moonlight; वयस्यायते - vayasyāyate - becomes a female companion (peacemaker).

नम्रस्य / प्रणय प्ररूढ कलहः छेदाय / पादाब्जयोः मन्दं चन्द्रकिशोरशेखरमणेः / कामाक्षि रागेण ते ।
namrasya / praṇaya prarūḍha kalahāḥ chedāya / pādābjayoḥ mandam
candrakiśoraśekharamaṇeḥ / kāmākṣi rāgeṇa te ।

O Kāmākṣi! Śiva—the one who wears the young (crescent) moon as a gem on his head; who prostrates at your lotus feet; to bring down the quarrel that has been heightened by love; The red color (of your bimba fruit-like lips)...

बन्धूकप्रसवश्रियं जितवतः / बंहीयसीं तादृशीं बिम्बोष्ठस्य रुचिं निरस्य हसितज्योत्स्ना वयस्यायते ॥
bandhūkaprasavaśriyaṃ jitavataḥ / baṃhīyasīṃ tādr̥śīṃ bimboṣṭhasya
ruciṃ nirasya hasitajyotsnā vayasyāyate ॥

...that defeats the glory of the hibiscus flower; The moonlight-like smile (signifying happiness) throws away the (anger of) the expansive shine of the bimba fruit-like lips; That kind of moonlight-like smile becomes the female companion (peacemaker) (for Siva)

Summary:

The Gentle Smile of Kāmākṣi as a Peacemaker

O Kāmākṣi! When Śiva slowly prostrates at your lotus feet in order to bring down the quarrel that has been heightened by love, your moonlight-like smile (signifying happiness) throws away the (anger of) the expansive shine of the *bimba* fruit-like lips—whose red color defeats the glory of the (red) hibiscus flower. That kind of moonlight-

like smile (thus) becomes the female companion to Siva (a peacemaker between Devi and Śiva).

मुक्तानां परिमोचनं विदधतस्तत्प्रीतिनिष्पादिनी
भूयो दूरत एव धूतमरुतस्तत्पालनं तन्वती ।
उद्भूतस्य जलान्तरादविरतं तद्दूरतां जग्मुषी
कामाक्षि स्मितमञ्जरी तव कथं कम्बोस्तुलामश्नुते ॥65॥

muktānāṃ parimocanaṃ vidadhatastatpṛitiniṣpādinī
bhūyo dūrata eva dhūtamaraṭastatpālanam tanvatī |
udbhūtasya jalāntarādavirataṃ taddūratāṃ jagmuṣī
kāmakṣi smitamañjarī tava katham kambostulāmaśnute ||65||

मुक्तानां - muktānāṃ - of pearls, of those deserving liberation; परिमोचनं - parimocanaṃ - defeat, avoid, release (from shell), liberation; विदधतः - vidadhataḥ - doing; तत् - tat - that; प्रीति निष्पादिनी - pṛiti niṣpādinī - providing love; भूयः- bhūyaḥ - further; दूरत एव - dūrata eva - over a long distance; धूत - dhūta - pushes; मरुतः - marutaḥ - wind or Marut *devatās*; तत् - tat - that; पालनं - pālanam - protection; तन्वती - tanvatī - accomplishes; उद्भूतस्य - udbhūtasya - produced; जलान्तरात् - jalāntarāt - from the inside of waters; also ignorance and inertia (*jadāntarāt*); अविरतं - avirataṃ - always; तद्दूरतां - taddūratāṃ - a long distance; जग्मुषी - jagmuṣī - attains, reaches; कामाक्षि - kāmakṣi - O Kāmākṣi स्मित मञ्जरी - smita mañjarī - bouquet of smiles; तव - tava - your; कथं - katham - how can it; कम्बोः - kamboḥ - with conch; तुलाम् - tulām - equality, comparison; अवश्नुते - aśnute - attain.

मुक्तानां परिमोचनं विदधतः / तत् प्रीतिनिष्पादिनी / भूयः दूरत एव धूत मरुतः / तत् पालनं तन्वती ।
muktānāṃ parimocanaṃ vidadhataḥ / tat pṛitiniṣpādinī /
bhūyaḥ dūrata eva dhūta marutaḥ / tat pālanam tanvatī |

(The conch) releases (or avoids) pearls (**muktānāṃ**)¹; (The gentle smile of Kāmākṣi) loves those deserving of liberation (**muktānāṃ**);

Further, (the conch) pushes (blows out) wind (**marutaḥ**) over a long distance; (The gentle smile of Kāmākṣi) protects the Marut Devatās (**marutaḥ**)...

Notes:

1. The oyster releases pearls. The conch shell can be considered to be of that same family as the oyster shell. Or, this line can be interpreted as the (white) conch disregarding the (white) pearls.

उद्भूतस्य जलान्तरात् / अविरतं तद्दूरतां जग्मुषी / कामाक्षि स्मितमञ्जरी तव कथं कम्बोः तुलाम्
अवश्नुते ॥

udbhūtasya jalāntarāt / avirataṃ taddūratāṃ jagmuṣī / kāmākṣi
smitamañjarī tava kathaṃ kamboḥ tulām aśnute ||

(The conch) is produced within the waters (**jalāntarāt**); (The gentle smile of Kāmākṣi) is always at a long distance from inertia (**jadāntarāt**)¹; O Kāmākṣi! How can the bouquet of your smiles be compared to the conch?

Notes:

1. According to the Saṃskṛt grammar *sūtra* of लडयोरभेदः (*laḍayorabhedah*), the syllables *la* and *da* can be used interchangeably. *Jalāntarāt* can also be interpreted as *jadāntarāt*.

Śloka 30 Pādaravinda Śatakam and Śloka 53 of Mandasmita Śatakam also employ this *sūtra* of *laḍayorabhedah*.

Summary:

The Gentle Smile of Kāmākṣi versus the Conch

O Kāmākṣi! The conch releases (or avoids) pearls (*muktānām*) whereas your gentle smile loves those deserving of liberation (*muktānām*). Further, the conch pushes wind (*marutaḥ*) (out of it) over a long distance whereas your gentle smile protects the Marut devatās (*marutaḥ*). The conch is produced within the waters (*jalāntarāt*) whereas your gentle smile is always far from ignorance and inertia

(*jadāntarāt*). How can the bouquet of your smiles be compared to the conch?

श्रीकामाक्षि तव स्मितद्युतिञ्जरीवैदग्ध्यलीलायितं
पश्यन्तोऽपि निरन्तरं सविमलं मन्या जगन्मण्डले ।
लोकं हासयितुं किमर्थमनिशं प्राकाश्यमातन्वते
मन्दाक्षं विरहय्य मङ्गलतरं मन्दारचन्द्रादयः ॥66॥

śrīkāmākṣi tava smitadyutijharīvaidagdhyalīlāyitaṃ
paśyanta'pi nirantaraṃ suvimalam manyā jaganmaṇḍale |
lokaṃ hāsayituṃ kimarthamaniśaṃ prākāśyamātanvate
mandākṣaṃ virahayya maṅgalataraṃ mandāracandrādayaḥ ||66||

श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तव - tava - your; स्मित द्युति - smita dyuti - radiance of smile; झरि - jharī - stream; वैदग्ध्य - vaidagdhya - cleverness, dexterity; लीलायितं - līlāyitaṃ - like a sport; पश्यन्तः अपि - paśyantaḥ api - even though they see it; निरन्तरं - nirantaraṃ - always; सुविमलम् - suvimala - very pure; मन्याः - manyāḥ - consider themselves; जगन्मण्डले - jaganmaṇḍale - in the world; लोकं - lokaṃ - people; हासयितुं - hāsayituṃ - to make laugh; किमर्थम् - kimartham - why do they do this; अनिशं - aniśaṃ - always; प्राकाश्यम् - prākāśyam - a state of (spreading) light; आतन्वते - ātanvate - adopt, taking on; मन्दाक्षं - mandākṣaṃ - being shy, being humble; विरहय्य - virahayya - having abandoned; मङ्गलतरं - maṅgalataraṃ - very auspicious; मन्दार चन्द्रा आदयः - mandāra candrā ādayaḥ - Mandāra, moon, etc.

श्रीकामाक्षि तव स्मित द्युति झरि वैदग्ध्य लीलायितं पश्यन्तोऽपि निरन्तरं सविमलं मन्या जगन्मण्डले ।

śrīkāmākṣi tava smita dyuti jharī vaidagdhya līlāyitaṃ paśyantaḥ api
nirantaraṃ suvimalam manyā jaganmaṇḍale |

O Glorious Kāmākṣi! Even after having seen the sport of the dexterity of the stream of radiance of your smile, they (the Mandāra flower, the moon etc.) consider themselves very pure (and white) in the world...

लोकं हासयितुं किमर्थम् अनिशां प्राकाश्यम् आतन्वते / मन्दाक्षं विरहय्य मङ्गलतरं मन्दार चन्द्रा
आदयः ॥

lokaṃ hāsayituṃ kimartham anīśaṃ prākāśyam ātanvate /
mandākṣaṃ virahayya maṅgalataraṃ mandāra candrā ādayaḥ ॥

Having abandoned the very auspicious (quality) of humility, why are the Mandāra flower, the moon etc always taking on the state of spreading light in order to make people laugh?

Summary:

The Gentle Smile of Kāmākṣi versus the Mandāra Flower, Moon, Etc.

O Glorious Kāmākṣi! Even after having seen the sport of the dexterity of the stream of radiance of your smile, the Mandāra flower, the moon etc. consider themselves very pure and white in the world. Having abandoned the very auspicious (quality) of humility, why are they always taking on the state of spreading light in order to make people laugh?

क्षीराब्धेरपि शैलराजतनये त्वन्मन्दहासस्य च
श्रीकामाक्षि वलक्षिमोदयनिधेः किञ्चिद्भिदां ब्रूमहे ।
एकस्मै पुरुषाय देवि स ददौ लक्ष्मीं कदाचित्पुरा
सर्वेभ्योऽपि ददात्यसौ तु सततं लक्ष्मीं च वागीश्वरीम् ॥67॥

kṣīrābdherapi śailarājatanaye tvanmandahāsasya ca
śrīkāmākṣi valakṣimodayanidheḥ kiñcidbhidāṃ brūmahe |
ekasmai puruṣāya devi sa dadau lakṣmīṃ kadācitpurā
sarvebhyo'pi dadātyasau tu satataṃ lakṣmīṃ ca vāgīśvarīm ॥67॥

क्षीराब्धेः अपि - kṣīrābdheḥ api - of the milk ocean also; शैलराजतनये - śailarājatanaye - O Daughter of the Emperor of Mountains; त्वत् - tvat - your; मन्दहासस्य - mandahāsasya - of (your) gentle smile; च - ca - and;

श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; वलक्षिम उदय निधेः - valakṣima udaya nidheḥ - treasure (*nidheḥ*) of the rise (*udaya*) of whiteness (*valakṣima*); किञ्चिद्भिदां - kiñcidbhidāṃ - mild difference; ब्रूमहे - brūmahe - we shall tell; एकस्मै पुरुषाय - ekasmai puruṣāya - to one male person (to Viṣṇu); देवि - devi - O Devi; सः - saḥ - that (the milk ocean); ददौ - dadau - gave; लक्ष्मीं - lakṣmīm - Lakṣmī; कदाचित् पुरा - kadācit purā - in some previous, ancient time; सर्वेभ्यः अपि - sarvebhyaḥ api - to everyone, to all; ददाति - dadāti - gives; असौ - asau - this (gentle smile); तु - tu - but; सततं - satataṃ - always; लक्ष्मीं - lakṣmīm - Lakṣmī (wealth); च - ca - and; वागीश्वरीम् - vāgīśvarīm - Sarasvati (knowledge).

क्षीराब्धेरपि शैलराजतनये त्वत् मन्दहासस्य च श्रीकामाक्षि वलक्षिम उदय निधेः किञ्चिद्भिदां ब्रूमहे ।
kṣīrābdheḥ api śailarājatanaye tvat mandahāsasya ca
śrīkāmākṣi valakṣima udaya nidheḥ kiñcidbhidāṃ brūmahe |

O Daughter of the Emperor of Mountains! O Glorious Kāmākṣi! We shall speak of a mild difference between the milk ocean—which is a treasure of the rise of whiteness and your gentle smile...

एकस्मै पुरुषाय देवि सः ददौ लक्ष्मीं कदाचित्पुरा / सर्वेभ्योऽपि ददाति असौ तु सततं लक्ष्मीं च वागीश्वरीम् ॥

ekasmai puruṣāya devi saḥ dadau lakṣmīm kadācitpurā /
sarvebhyaḥ api dadāti asau tu satataṃ lakṣmīm ca vāgīśvarīm ||

That (milk ocean) in some ancient time, gave Lakṣmī to one puruṣā (Viṣṇu). But, this (gentle smile), at all times, gives Lakṣmī as well as Sarasvati to everyone

Summary:

The Gentle Smile of Kāmākṣi versus the Milk Ocean

O Daughter of the Emperor of Mountains! O Glorious Kāmākṣi! O Devi! We shall speak of a mild difference between the milk ocean—which is a treasure of the rise of whiteness and your gentle smile. That milk

ocean, in some ancient time, gave Lakṣmī to one puruṣā i.e. to Viṣṇu. But, this gentle smile, at all times, gives Lakṣmī (all forms of wealth and glory) as well as Sarasvati (speech and knowledge) to everyone.

श्रीकाञ्चीपुररत्नदीपकलिके तान्येव मेनात्मजे
चाकोराणि कुलानि देवि सुतरां धन्यानि मन्यामहे ।
कम्पातीरकुटुम्बचङ्क्रमकलाचुञ्चूनि चञ्चूपुटैः
नित्यं यानि तव स्मितेन्दुमहसामास्वादमातन्वते ॥68॥

śrīkāñcīpuraratnadīpakalike tānyeva menātmaje
cākorāṇi kulāni devi sutarāṃ dhanyāni manyāmahe |
kampātīrakuṭumbacaṅkramakalācuñcūni cañcūpuṭaiḥ
nityaṃ yāni tava smitendumahasāmāsvādamātanvate ||68||

श्रीकाञ्चीपुर रत्न दीप कलिके - śrīkāñcīpura ratna dīpa kalike - O Bud of the Gem-Studded Lamp of Glorious City of Kāñcī; तान्येव - tānyeva - only those; मेनात्मजे - menātmaje - O Daughter of Mena; चाकोराणि - cākorāṇi - of Cakora birds; कुलानि - kulāni - families; देवि - devi - O Devi; सुतरां - sutarāṃ - very, highly; धन्यानि - dhanyāni - fortunate; मन्यामहे - manyāmahe - we consider; कम्पातीर - kampātīra - banks of Kampa river; कुटुम्ब - kuṭumba - as a family; चङ्क्रम - caṅkrama - moving about; कला - kalā - art of; चुञ्चूनि - cuñcūni - renowned; चञ्चूपुटैः - cañcūpuṭaiḥ - openings (*puṭa*) of the beak (*cañcū*); नित्यं - nityaṃ - always; यानि - yāni - those (birds); तव - tava - your; स्मित - smita - smile; इन्दु - indu - moon; महसाम् - mahasām - shine of; आस्वादम् - āsvādam - enjoyment of sweetness; आतन्वते - ātanvate - attain (the enjoyment).

श्रीकाञ्चीपुर रत्नदीप कलिके / तान्येव मेनात्मजे चाकोराणि कुलानि देवि सुतरां धन्यानि मन्यामहे ।
śrīkāñcīpura ratnadīpa kalike tānyeva menātmaje
cākorāṇi kulāni devi sutarāṃ dhanyāni manyāmahe |

O Bud of the Gem-Studded Lamp of Glorious City of Kāñcī! O Daughter of Mena¹! O Devi! We consider only those families of Cakora birds to be highly fortunate...

Notes:

1. Mena is the wife of Himavān. Devi is the daughter of Mena and Himavān.

कम्पातीर कुटुम्ब चङ्क्रम कला चुञ्चूनि / चञ्चूपुटैः नित्यं यानि तव स्मित इन्दु महसाम् आस्वादम्
आतन्वते ॥

kampātīra kuṭumba caṅkrama kalā cuñcūni / cañcūpuṭaiḥ
nityaṃ yāni tava smita indu mahasām āsvādam ātanvate

...who are renowned for the art of moving about as a family on the banks of the Kampa river; who, through the openings of their beaks, always attain the enjoyment of the sweetness of the shine of your moon-like smile¹

Notes:

1. The mystical Cakora bird sustains itself with the moonshine—the nectar of the moon. Here, Devi’s gentle smile is the moon that provides the moonshine nectar for the family of Cakora birds.

Summary:

The Cakora Families and the Gentle Smile of Kāmākṣi

O Bud of the Gem-Studded Lamp of Glorious City of Kāñcī! O Daughter of Mena! O Devi! We consider only those families of Cakora birds

- who are renowned for the art of moving about as a family on the banks of the Kampa river
- who, through the openings of their beaks, always attain the enjoyment of the sweetness of the shine of your moon-like smile to be highly fortunate.

शैत्यप्रक्रममाश्रितोऽपि नमतां जाड्यप्रथां धूनयन्
 नैर्मल्यं परमं गतोऽपि गिरिशं रागाकुलं चारयन् ।
 लीलालापपुरस्सरोऽपि सततं वाचयमान्प्रीणयन्
 कामाक्षि स्मितरोचिषां तव समुल्लासः कथं वर्णयति ॥69॥

śaityaprakramamāśrito'pi namatām jāḍyaprathām dhūnayan
 nairmalyaṃ paramaṃ gato'pi giriśaṃ rāgākulaṃ cārayan |
 līlālāpapurassaro'pi satataṃ vācaṃyamānprīṇayan
 kāmākṣi smitarociṣāṃ tava samullāsaḥ kathaṃ varṇyate ||69||

शैत्य प्रक्रमम् - śaitya prakramam - in the process (*prakramam*) of coolness (*śaitya*); आश्रितः अपि - āśritaḥ api - even though it takes (resort) to; नमतां - namatām - of those who worship; जाड्यप्रथां - jāḍyaprathām - coldness, inertia; धूनयन् - dhūnayan - removing; नैर्मल्यं - nairmalyaṃ - whiteness; परमं - paramaṃ - high-level, supreme; गतः अपि - gataḥ api - even though it has attained; गिरिशं - giriśaṃ - Śiva; राग आकुलं - rāga ākulaṃ - to the agitated state of red color (love); चारयन् - cārayan - leading; लीला - līlā - sportingly; आलाप - ālāpa - talking, communicating; पुरस्सरः अपि - purassaraḥ api - though doing before (in advance); सततं - satataṃ - always; वाचं यमान् - vācaṃ yamān - for those who have controlled their speech; प्रीणयन् - prīṇayan - makes (them) happy; कामाक्षि - kāmākṣi - O Kāmākṣi; स्मित रोचिषां - smita rociṣāṃ - radiance of smile; तव - tava - your; समुल्लासः - samullāsaḥ - the delight of; कथं वर्णयति - kathaṃ varṇyate - how can it be described?

शैत्य प्रक्रमम् आश्रितः अपि / नमतां जाड्यप्रथां धूनयन् / नैर्मल्यं परमं गतः अपि / गिरिशं राग
 आकुलं चारयन् ।

śaitya prakramam āśritaḥ api / namatām jāḍyaprathām dhūnayan /
 nairmalyaṃ paramaṃ gath api / giriśaṃ rāga ākulaṃ cārayan |

(O Kāmākṣi! The radiance of your smile—) though it takes to the process of coolness, it removes the coldness (inertia) of those who

worship; Though it has a high-level of whiteness, it leads Śiva to an agitated state of redness (love)...

लीला आलाप पुरस्सरः अपि / सततं वाचं यमान् प्रीणयन् / कामाक्षि स्मितरोचिषां तव समुल्लासः
कथं वण्यते ॥

līlā ālāpa purassaraḥ api satataṃ vācaṃ yamān prīṇayan / kāmākṣi
smita rociṣāṃ tava samullāsaḥ kathaṃ varṇyate ॥

Even though it is always given to talking in advance, it delights those who have controlled their speech¹; O Kāmākṣi! How can the delight of the radiance of your smile be described?

Notes:

1. The *munīs* are so called because of their *mouna* i.e their silence and restraint of their sense organs and mind.

Summary:

The Indescribable Radiance of the Gentle Smile of Kāmākṣi

O Kāmākṣi! How can the delight of the radiance of your smile be described? Even though it is cool, it removes the coldness (inertia) of those who worship! Even though it has a high-level of whiteness, it leads Śiva to an agitated state of redness (love)! Even though it is always engaged in communicating, it delights those who have controlled their speech (*munīs*)!

श्रोणीचञ्चलमेखलामुखरितं लीलागतं मन्थरं
भ्रुवल्लीचलनं कटाक्षवलनं मन्दाक्षवीक्षाचणम् ।
यद्वैदग्ध्यमुखेन मन्मथरिपुं सम्मोहयन्त्यञ्जसा
श्रीकामाक्षि तव स्मिताय सततं तस्मै नमस्कुर्महे ॥70॥

śroṇīcañcalamekhalāmukharitaṃ līlāgataṃ mantharaṃ
bhrūvallīcalanaṃ kaṭākṣavalanaṃ mandākṣavīkṣācaṇam |
yadvaidagdyamukhena manmatharipuṃ sammohayantyañjasā
śrīkāmākṣi tava smitāya satataṃ tasmai namaskurmahe ॥70॥

श्रोणी - śroṇī - hip; चञ्चल - cañcala - moving about; मेखला - mekhalā - waistband; मुखरितं - mukharitaṃ - making sounds; लीलागतं - līlāgataṃ - sportive gait, beautiful gait; मन्थरं - mantharaṃ - gentle; भ्रूवल्ली - bhrūvallī - eyebrow creeper; चलनं - calanaṃ - movement of; कटाक्ष - kaṭākṣa - sidelong glance; वलनं - valanaṃ - the whirling, revolving; मन्दाक्ष - mandākṣa - bashfulness; वीक्षा - vīkṣā - glance; चणम् - caṇam - known for; यत् वैदग्ध्य मुखेन - yat vaidagdhya mukhena - which (smile) through dexterity or cleverness; मन्मथरिपुं - manmatharipuṃ - Śiva—the enemy of Manmatha; सम्मोहयन्ति - sammohayanti - deludes; अञ्जसा - añjasā - quickly; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तव - tava - your; स्मिताय - smitāya - to (your) smile; सततं - satataṃ - always; तस्मै - tasmai - to that (smile); नमस्कुर्महे - namaskurmahe - we prostrate.

श्रोणी चञ्चल मेखला मुखरितं / लीलागतं मन्थरं / भ्रूवल्लीचलनं / कटाक्षवलनं / मन्दाक्षवीक्षाचणम् ।
 śroṇī cañcala mekhalā mukharitaṃ / līlāgataṃ mantharaṃ /
 bhrūvallīcalanaṃ / kaṭākṣavalanaṃ / mandākṣavīkṣācaṇam ।

The sounds of the waistband moving on the hip; the elegant gait; the movement of the creeper of the eyebrow; the whirling of the sidelong glance; the glance known for its bashfulness...

यत् वैदग्ध्यमुखेन मन्मथरिपुं सम्मोहयन्ति अञ्जसा / श्रीकामाक्षि तव स्मिताय सततं तस्मै नमस्कुर्महे ॥
 yat vaidagdhya mukhena manmatharipuṃ sammohayanti añjasā /
 śrīkāmākṣi tava smitāya satataṃ tasmai namaskurmahe ॥

(The smile) whose cleverness quickly deludes Śiva—the enemy of Manmatha; O Glorious Kāmākṣi! We always prostrate to that smile of yours

Summary:**Prostrations to the Gentle Smile of Kāmākṣi**

O Glorious Kāmākṣi! We always prostrate to that smile of yours, whose cleverness, along with

- the sounds of the waistband moving on the hip
- the elegant gait
- the movement of the creeper-like eyebrow
- the whirling sidelong glance
- the bashful glance

quickly deludes Śiva—the enemy of Manmatha.

श्रीकामाक्षि मनोज्ञमन्दहसितज्योतिष्प्ररोहे तव
स्फीतश्वेतिमसार्वभौमसरणिप्रागल्भ्यमभ्येयुषि ।
चन्द्रोऽयं युवराजतां कलयते चेटीधुरं चन्द्रिका
शुद्धा सा च सुधाञ्जरी सहचरीसाधर्म्यमालम्बते ॥71॥

śrīkāmākṣi manojña mandahasitajyotiṣprarohe tava
sphītaśvetimasārvabhaumasaraṇiprāgalbhyamabhyeyuṣi |
candro'yaṃ yuvarājatāṃ kalayate ceṭīdhuraṃ candrikā
śuddhā sā ca sudhājharī saharīśādharmyamālabate ||71||

श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; मनोज्ञ - manojña - enchanting; मन्द हसित - manda hasita - gentle smile; ज्योतिष्प्ररोहे - jyotiṣprarohe - growing radiance; तव - tava - your; स्फीत - sphīta - shining, fertile; श्वेतिम - śvetima - whiteness; सार्वभौम - sārvabhauma - emperor; सरणि - saraṇi - the path of; प्रागल्भ्यम् - prāgalbhyam - the preeminence of; अभ्येयुषि - abhyeyuṣi - it attains; चन्द्रः अयं - candraḥ ayaṃ - this moon; युवराजतां - yuvarājatāṃ - state of prince; कलयते - kalayate - attains; चेटीधुरं - ceṭīdhuraṃ - takes the responsibility (*dhuraṃ*) of being a female companion or maid (*ceṭī*); चन्द्रिका - candrikā - moonlight; शुद्धा - śuddhā - pure; सा - sā - that; च - ca - and; सुधाञ्जरी - sudhājharī - flow of nectar; सहचरी - saharī - the consort who is the partner in dharma; साधर्म्यम् - sādarmyam - similarity of duty; आलम्बते - ālabate - it takes up, it adopts.

श्रीकामाक्षि मनोज्ञ मन्दहसित ज्योतिष्प्ररोहे तव स्फीत श्वेतिम सार्वभौम सरणि प्रागल्भ्यम् अभ्येयुषि ।
 śrīkāmākṣi manojña mandahasita jyotiṣprarohe tava
 sphīta śvetima sārvaḥma saraṇi prāgalbhyam abhyeyuṣi |

O Glorious Kāmākṣi! The enchanting, growing radiance of your gentle smile attains preeminence in the path of being the emperor of shining whiteness...

चन्द्रः अयं युवराजतां कलयते / चेटीधुरं चन्द्रिका / शुद्धा सा च सुधाञ्जरी सहचरी साधर्म्यम् आलम्बते ॥
 candraḥ ayaṃ yuvarājatāṃ kalayate / ceṭīdhuraṃ candrikā / śuddhā sā
 ca sudhājharī saharī sādharmaṃ ālambate ||

This moon attains the state of being the prince; The moonlight takes on the responsibility of being the female maid; That pure flow of nectar adopts the position similar in duty to that of a consort (partner in dharma)¹

Notes:

1. *Sahacarī*, like *sadharminī* as mentioned in Ślokās 20 and 34 of Stuti Śatakam refers to the wife who contributes to the *dharma* and *anuṣṭhānam* (religious duties) of the husband.

Summary:

The Radiance of the Gentle Smile of Kāmākṣi as the Emperor

O Glorious Kāmākṣi! The enchanting, growing radiance of your gentle smile attains preeminence in the path of being the emperor of shining whiteness. The moon attains the state of being the prince. The moonlight takes on the responsibility of being the female maid. The pure flow of nectar adopts the position similar in duty to that of a consort (partner in *dharma*).

ज्योत्स्ना किं तनुते फलं तनुमतामौष्ण्यप्रशान्तिं विना
 त्वन्मन्दस्मितरोचिषा तनुमतां कामाक्षि रोचिष्णुना ।
 सन्तापो विनिवार्यते नववयःप्राचुर्यमङ्कूर्यते
 सौन्दर्यं परिपूर्यते जगति सा कीर्तिश्च सञ्चार्यते ॥72॥

jyotsnā kiṃ tanute phalaṃ tanumatāmauṣṇyaprasāntiṃ vinā

tvanmandasmitarociṣā tanumatām kāmākṣi rociṣṇunā |
 santāpo vinivāryate navavayaḥprācuryamāṅkūryate
 saundaryaṃ paripūryate jagati sā kīrtiśca sañcāryate ||72||

ज्योत्स्ना - jyotsnā - moonlight; किं तनुते फलं - kiṃ tanute phalaṃ - what fruit does it give; तनुमताम् - tanumatām - for those with body (*tanu*), for the *jīvās*; औष्ण्य प्रशान्ति - auṣṇya praśāntiṃ - removal (*praśāntiṃ*) of (external) heat (*auṣṇya*); विना - vinā - except for; त्वत् - tvat - your; मन्दस्मित - manda smita - gentle smile; रोचिषा - rociṣā - by that radiance; तनुमतां - tanumatām - for the *jīvās*; कामाक्षि - kāmākṣi - O Kāmākṣi; रोचिष्णुना - rociṣṇunā - brilliant; सन्तापः - santāpaḥ - (internal) misery; विनिवार्यते - vinivāryate - is removed; नव वयः - nava vayaḥ - new youth; प्राचुर्यम् - prācuryam - abundance; अङ्कूर्यते - aṅkūryate - is sprouted; सौन्दर्य - saundaryaṃ - beauty; परिपूर्यते - paripūryate - is fully achieved; जगति - jagati - in the world; सा - sā - that (radiance of gentle smile); कीर्तिः - kīrtiḥ - fame; च - ca - and; सञ्चार्यते - sañcāryate - is spread.

ज्योत्स्ना किं तनुते फलं तनुमताम् औष्ण्य प्रशान्ति विना / त्वत् मन्दस्मित रोचिषा तनुमतां कामाक्षि रोचिष्णुना ।

jyotsnā kiṃ tanute phalaṃ tanumatām auṣṇya praśāntiṃ vinā /
 tvat mandasmita rociṣā tanumatām kāmākṣi rociṣṇunā |

O Kāmākṣi! What fruit does the moonlight give the *jīvās* except from removing (their) (external) heat? By the radiance of your brilliant gentle smile, for the *jīvās*...

सन्तापः विनिवार्यते / नववयःप्राचुर्यमङ्कूर्यते / सौन्दर्य परिपूर्यते / जगति सा कीर्तिश्च सञ्चार्यते ॥
 santāpaḥ vinivāryate / navavayaḥ prācuryamāṅkūryate /
 saundaryaṃ paripūryate / jagati sā kīrtiśca sañcāryate ||

...(internal) misery is removed; new youth is sprouted; beauty is fully achieved; fame is spread in the worlds

Summary:**The Glory of the Radiance of the Gentle Smile of Kāmākṣi versus Moonlight**

O Kāmākṣi! What fruit does the moonlight give the *jīvās* apart from removing external heat? (In contrast), the radiance of your brilliant gentle smile removes (internal i.e. mental) misery, sprouts abundance of new youth, achieves full beauty, spreads fame in the world, for the *jīvās*.

वैमल्यं कुमुदश्रियां हिमरुचः कान्त्यैव सन्धुक्ष्यते
ज्योत्स्नारोचिरपि प्रदोषसमयं प्राप्यैव सम्पद्यते ।
स्वच्छत्वं नवमौक्तिकस्य परमं संस्कारतो दृश्यते
कामाक्ष्याः स्मितदीधितेर्विशदिमा नैसर्गिको भासते ॥73॥

vaimalyaṃ kumudaśriyāṃ himarucaḥ kāntyaiva sandhukṣyate
jyotsnārocirapi pradoṣasamayaṃ prāpyaiva sampadyate |
svacchatvaṃ navamauktikasya paramaṃ saṃskārato dṛśyate
kāmakṣyāḥ smitadīdhiterviśadimā naisargiko bhāsate ||73||

वैमल्यं - vaimalyaṃ - whiteness; कुमुदश्रियां - kumudaśriyāṃ - of glory of lilies; हिमरुचः - himarucaḥ - of moon; कान्त्यैव - kāntyaiva - by radiance only; सन्धुक्ष्यते - sandhukṣyate - is kindled; ज्योत्स्नारोचिः अपि - jyotsnārociḥ api - even the radiance of moonlight; प्रदोष समयं - pradoṣa samayaṃ - evening time; प्राप्यैव - prāpyaiva - only after attaining (evening time); सम्पद्यते - sampadyate - (shine) is attained; स्वच्छत्वं - svacchatvaṃ - purity; नवमौक्तिकस्य - navamauktikasya - of fresh pearls; परमं - paramaṃ - supreme; संस्कारतः - saṃskārataḥ - from purification; दृश्यते - dṛśyate - is seen; कामाक्ष्याः - kāmakṣyāḥ - of Kāmākṣi; स्मित दीधितेः - smita dīdhiteḥ - of the (radiant) rays of smile; विशदिमा - viśadimā - whiteness, purity; नैसर्गिकः - naisargikaḥ - naturally, on its own; भासते - bhāsate - shines.

वैमल्यं कुमुदश्रियां हिमरुचः कान्त्यैव सन्धुक्ष्यते / ज्योत्स्नारोचिः अपि प्रदोषसमयं प्राप्यैव सम्पद्यते ।
vaimalyaṃ kumudaśriyāṃ himarucaḥ kāntyaiva sandhukṣyate /

iyotsnārociḥ api pradoṣasamayaṃ prāpyaiva sampadyate |

The glory of the whiteness of lilies is kindled only because of the radiance of moon¹; Even the moonlight attains its radiance only after dusk²...

Notes:

1. The lily flower blooms only by moonlight.
2. The moonlight is seen only in the evening after the sun sets.

स्वच्छत्वं नवमौक्तिकस्य परमं संस्कारतः दृश्यते / कामाक्ष्याः स्मित दीधितेः विशदिमा नैसर्गिकः
भासते ॥

svacchatvaṃ navamauktikasya paramaṃ saṃskārato dṛśyate /
kā mākṣyāḥ smita dīdhiteḥ viśadimā naisargikaḥ bhāsate |

The supreme purity of pearls is seen only after the process of purification¹; The radiance of the smile of Kāmākṣi shines naturally, on its own²

Notes:

1. The pearls undergo an polishing process in order for its luster to shine.
2. The radiance of the smile of Kāmākṣi does not need any external agency to shine.

Summary:

The Glory of the Radiance of the Gentle Smile of Kāmākṣi versus the Moon, Moonlight, and Pearls

The glory of the whiteness of lilies is kindled only because of the radiance of moon. Further, the moonlight attains its radiance only after dusk. The supreme purity of pearls is seen only after the process of polishing. The radiance of the smile of Kāmākṣi shines naturally, on its own (without the need for any external agency).

प्राकाश्यं परमेश्वरप्रणयिनि त्वन्मन्दहासश्रियः
 श्रीकामाक्षि मम क्षिणोतु ममतावैचक्षणीमक्षयाम् ।
 यद्भूतयेव निलीयते हिमकरो मेघोदरे शुक्तिका-
 गर्भे मौक्तिकमण्डली च सरसीमध्ये मृणाली च सा ॥74॥

prākāśyaṃ parameśvarapraṇayini tvanmandahāsaśriyaḥ
 śrīkāmākṣi mama kṣiṇotu mamatāvaicakṣaṇīmākṣayām |
 yadbhūtyeva nilīyate himakaro meghodare śuktikā-
 garbhe mauktikamaṇḍalī ca sarasīmadhye mṛṇālī ca sā ||74||

प्राकाश्यं - prākāśyaṃ - shine of; परमेश्वरप्रणयिनि - parameśvarapraṇayini - O Beloved of Parameśvara; त्वत् - tvat - your; मन्द हास - manda hāsa - gentle smile; श्रियः - śriyaḥ - glory of; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; मम - mama - my; क्षिणोतु - kṣiṇotu - may it destroy; ममता - mamatā - mine-ness; वैचक्षणीम् - vaicakṣaṇīm - expertise; अक्षयाम् - akṣayām - undiminished; यत् भीत्या एव - yat bhītyā eva - by the fear of which alone; निलीयते - nilīyate - is hiding; हिमकरः - himakaraḥ - moon; मेघ उदरे - meghodare - in the belly of the clouds, in the midst of the clouds; शुक्तिका - śuktikā - oyster; गर्भे - garbhe - womb of; मौक्तिक मण्डली - mauktika maṇḍalī - group of pearls; च - ca - and; सरसी मध्ये - sarasī madhye - in the middle of the pond; मृणाली - mṛṇālī - lotus stalk; च - ca - and; सा - sā - that (lotus stalk).

प्राकाश्यं परमेश्वरप्रणयिनि त्वत् मन्दहास श्रियः श्रीकामाक्षि मम क्षिणोतु ममता वैचक्षणीम् अक्षयाम् ।
 prākāśyaṃ parameśvarapraṇayini tvat mandahāsa śriyaḥ śrīkāmākṣi
 mama kṣiṇotu mamatā vaicakṣaṇīm akṣayām |

O Beloved of Parameśvara! O Glorious Kāmākṣi! May the shine of your gentle smile destroy the undiminished expertise of my sense of mine-ness¹...

Notes:

1. I-ness (*ahaṃkāra*) and mine-ness (*mamakāra*) are our greatest defects.

यत् भीत्या एव निलीयते हिमकरः मेघोदरे / शुक्तिका गर्भे मौक्तिक मण्डली च / सरसीमध्ये मृणाली च सा ॥

yadbhītyeva nilīyate himakaro meghodare śuktikā-garbhe mauktikamaṇḍalī ca sarasīmadhye mṛṇālī ca sā ॥

By the fear of (shine of the gentle smile) alone, the moon hides in the midst of the clouds; and the group of pearls hides in the womb of the oyster; and that lotus stalk hides in the middle of pond¹

Notes:

1. The shine of Devi's gentle smile is more beautiful than the moon, pearls, and lotus stalks.

Summary:**Prayer to the Gentle Smile of Kāmākṣi to Destroy Mine-ness**

O Beloved of Parameśvara! O Glorious Kāmākṣi! May the shine of your gentle smile, by the fear of which alone

- the moon hides in the midst of the clouds, and
- the group of pearls hides in the womb of the oyster, and
- the lotus stalk hides in the middle of pond

destroy the undiminished expertise of my sense of mine-ness.

हेरम्बे च गुहे च हर्षभरितं वात्सल्यमङ्कूरयत्
मारद्रोहिणि पूरुषे सहभुवं प्रेमाङ्कुरं व्यञ्जयत् ।
आनम्रेषु जनेषु पूर्णकरुणावैद्ग्यमुत्तालयत्
कामाक्षि स्मितमञ्जसा तव कथङ्कारं मया कथ्यते ॥75॥

herambe ca guhe ca harṣabharitaṃ vātsalyamaṅkūrayat
māradrohiṇi pūruṣe sahabhuvaṃ premāṅkuraṃ vyañjayat |
ānamreṣu janeṣu pūrṇakarunaṅvaidagdyamuttālayat
kāmakṣi smitamañjasā tava kathaṅkāraṃ mayā kathyate ||75||

हेरम्बे - herambe - with Gaṇeśa; च - ca - and; गुहे - guhe - with Subrahmaṇya; च - ca - and; हर्ष भरितं - harṣa bharitaṃ - full of delight; वात्सल्यम् - vātsalyam - motherly love; अङ्कूरयत् - aṅkūrayat - is sprouted; मारद्रोहिणि - māradrohiṇi - with Śiva—the enemy of Māra (Manmatha); पूरुषे - pūruṣe - supreme *pūruṣa*; सहभुवं - sahabhuvam - naturally; प्रेम अङ्कुरं - prema aṅkuraṃ - sprout of conjugal love; व्यञ्जयत् - vyañjayat - shows; आनम्रेषु - ānamreṣu - (those) who worship; जनेषु - janeṣu - in those people; पूर्ण - pūrṇa - fullness of; करुणा - karuṇā - compassion; वैदग्ध्यम् - vaidagdhyam - skill of; उत्तालयत् - uttālayat - abundance of; कामाक्षि - kāmākṣi - O Kāmākṣi; स्मितम् - smitam - (gentle) smile; अञ्जसा - añjasā - quickly, truly; तव - tava - your; कथङ्कारं - kathaṅkāraṃ - how will it; मया - mayā - by me; कथ्यते - kathyate - be described.

हेरम्बे च गुहे च हर्षभरितं वात्सल्यम् अङ्कूरयत् / मारद्रोहिणि पूरुषे सहभुवं प्रेमाङ्कुरं व्यञ्जयत् ।
herambe ca guhe ca harṣabharitaṃ vātsalyam aṅkūrayat / māradrohiṇi pūruṣe sahabhuvam premāṅkuraṃ vyañjayat ।

(The gentle smile of Kāmākṣi) which sprouts with motherly love¹ for Gaṇeśa and Subrahmaṇya; which naturally shows conjugal love¹ for the supreme pūruṣa Śiva—the enemy of Māra...

Notes:

1. The parental love for a child is called *vātsalyam*. The love between the husband and wife is called *prema*.

आनम्रेषु जनेषु पूर्ण करुणा वैदग्ध्यम् उत्तालयत् / कामाक्षि स्मितम् अञ्जसा तव कथङ्कारं मया कथ्यते ॥

ānamreṣu janeṣu pūrṇa karuṇā vaidagdhyam uttālayat / kāmākṣi smitam añjasā tava kathaṅkāraṃ mayā kathyate ॥

...which has the abundance of skill of full compassion; O Kāmākṣi! How can I truly describe your gentle smile?¹

Notes:

1. The poet, having described three dimensions of Devi's gentle smile, expresses the impossibility of enumerating the many dimensions of the gentle smile, most of which are beyond the scope of words and thoughts.

Summary:**The Love and Compassion of the Gentle Smile of Kāmākṣi**

O Kāmākṣi! How can I truly describe your gentle smile

- which sprouts with motherly love for Gaṇeśa and Subrahmaṇya
- which naturally shows conjugal love for the supreme *pūruṣa Śiva*—the enemy of Māra
- which has the abundant skill of full compassion for those who worship.

सङ्क्रुद्धद्विजराजकोऽप्यविरतं कुर्वन्द्द्विजैः सङ्गमं
वाणीपद्धतिदूरगोऽपि सततं तत्साहचर्यं वहन् ।
अश्रान्तं पशुदुर्लभोऽपि कलयन्पत्यौ पशूनां रतिं
श्रीकामाक्षि तव स्मितामृतरसस्यन्दो मयि स्पन्दताम् ॥76॥

saṅkruddhadvijarājako'pyaviratam kurvandvijaiḥ saṅgamam
vāṇīpaddhatidūrago'pi satatam tatsāhacaryam vahan |
aśrāntam paśudurlabho'pi kalayanpatyau paśūnām ratim
śrīkāmākṣi tava smitāmṛtarasasyando mayi spandatām ||76||

सङ्क्रुद्ध - saṅkruddha - angry with; द्विजराजकः - dvijarājakaḥ - moon—the King of the Brāhmaṇās; अपि - api - even though; अविरतं - aviratam - always, continuously; कुर्वन् - kurvan - establishing, keeping (contact); द्विजैः - dvijaiḥ - twice-born teeth, twice born Brāhmaṇās; सङ्गमं - saṅgamam - contact; वाणी पद्धति - vāṇī paddhati - process of speech, scope of speech; दूरगः - dūragaḥ - beyond; अपि - api - even though; सततं - satatam - always; तत् - tat - that (Vāṇī, Sarasvatī); साहचर्यं - sāhacaryam - togetherness; वहन् - vahan - carrying, holding; अश्रान्तं - aśrāntam - without any break, always, continuously, पशु दुर्लभः - paśu durlabhaḥ -

difficult (*durlabhaḥ*) to attain by the ignorant (*paśu*); अपि - *api* - even though; कलयन् - *kalayan* - showing; पशूनां पत्यौ- *paśūnāṃ patyau* - for Śiva—the protector of *paśūs*; रतिं - *ratim* - deep love; श्रीकामाक्षि - *śrīkāmākṣi* - O Glorious *Kāmākṣi*; तव - *tava* - your; स्मित - *smita* - smile; अमृत - *āmṛta* - nectar; रस - *rasa* - sweet essence; स्यन्दः - *syandaḥ* - oozing; मयि - *mayi* - towards me; स्पन्दताम् - *spandatām* - may it flow.

सङ्क्रुद्ध द्विजराजकः अपि अविरतं कुर्वन् द्विजैः सङ्गमं / वाणी पद्धति दूरगः अपि सततं तत् साहचर्यं वहन् ।

saṅkruddha dvijarājakaḥ api avirataṃ kurvan dvijaiḥ saṅgamaṃ / vāṇī paddhati dūragaḥ api satataṃ tat sāhacaryaṃ vahan |

(*O Kāmākṣi! The oozing sweet nectar of your smile*) which, though angry¹ with the moon (*dvijarājakaḥ*), keeps continuous contact with the teeth (*dvijaiḥ*) [as well as with the *Brāhmaṇās* (*dvijaiḥ*)]²; which, though beyond the scope of speech (*vāṇī*), is always together with *Sarasvatī* (**Vāṇī**—who resides on the tongue)...

Notes:

1. *Devi's* white smile is more beautiful than the white moon.
2. *Dvija* means twice-born. The *Brāhmaṇās* are called twice-born because the *Brahmopadeśa Upanayana* is considered as the second birth. The teeth are called twice-born because they first grow as baby teeth and then later as permanent teeth. The birds are called twice-born since they are first born as an egg and then later birth from it by hatching out of the egg.

The moon is also considered to be *dvijā* (twice-born) since it was once born as the son of sage *Atri* and then later born out of the ocean, during the time of the churning of the ocean.

The moon is said to be the *devata* for the *Brāhmaṇās*. Therefore, in this *Śloka* the moon is referred to as the King of *Brāhmaṇās*

(*dvijarājakaḥ*). In Śloka 72 of Pādāravinda Śatakam, the poet referred to the moon as *dvijādhiśa*—the Head (*adhīśa*) of the twice-born Brāhmaṇās (*dvijā*).

अश्रान्तं पशु दुर्लभः अपि कलयन् पत्यौ पशूनां रतिं / श्रीकामाक्षि तव स्मित अमृत रस स्यन्दः मयि
स्पन्दताम् ॥

aśrāntaṃ paśu durlabhaḥ api kalayan patyau paśūnāṃ ratim
śrīkāmākṣi tava smita amṛta rasa syandaḥ mayi spandatām ||

...which, though difficult to attain by the ignorant (*paśu*), always shows deep love for Śiva—the protector of *paśus* (*paśūnāṃ pati*); O Glorious Kāmākṣi! May the oozing sweet nectar of your smile flow towards me

Summary:

Prayer to the Sweet Nectar of the Gentle Smile of Kāmākṣi

O Glorious Kāmākṣi! May the oozing sweet nectar of your smile

- which, though angry with the moon (*dvijarājakaḥ*), keeps continuous contact with the teeth (*dvijaiḥ*) [as well as with the Brāhmaṇās (*dvijaiḥ*)]
 - which, though beyond the scope of speech (*vāṇī*), is always together with Sarasvatī (*Vāṇī*—who resides on the tongue)
 - which, though difficult to attain by the ignorant (*paśu*), always shows deep love for Śiva—the protector of *paśus* (*paśūnāṃ pati*)
- flow towards me.

श्रीकामाक्षि महेश्वरे निरुपमप्रेमाङ्कुरप्रक्रममं
नित्यं यः प्रकटीकरोति सहजामुन्निद्रयन्माधुरीम् ।
तत्तादृक्तव मन्दहासमहिमा मातः कथं मानितां
तन्मूर्ध्ना सुरनिम्नगां च कलिकामिन्दोश्च तां निन्दति ॥77॥

śrīkāmākṣi maheśvare nirupamapremāṅkurap prakramamaṃ
nityaṃ yaḥ prakāṭikaroti sahajāmunnidrayanmādhurīm |
tattādṛktava mandahāsamahimā mātaḥ kathaṃ mānitām
tanmūrdhnā suranimnagāṃ ca kalikāminośca tāṃ nindati ||77||

श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; महेश्वरे - maheśvare - with Śiva; निरुपम - nirupama - unparalleled; प्रेम अङ्कुर - prema aṅkura - sprout of love; प्रक्रममं - prakramamaṃ - the process of; नित्यं - nityaṃ - always; यः - yaḥ - which (gentle smile) प्रकटीकरोति - prakaṭīkaroti - exhibits; सहजाम् - sahajām - born along with, in-born; उन्निद्रयन् - unnidrayan - bringing out, exhibiting; माधुरीम् - mādhurīm - sweetness; तत्तादृक् - tattādṛk - that kind of; तव - tava - your; मन्द हास - manda hāsa - gentle smile; महिमा - mahimā - glory; मातः - mātaḥ - O Mother; कथं - kathaṃ - how is it; मानितां - mānitāṃ - honored; तन् मूर्ध्ना - tanmūrdhnā - on his (Śiva's) head; सुर निम्नगां - sura nimnagāṃ - divine (sura) river (nimnagāṃ), Ganga; च - ca - and; कलिकाम् - kalikām - bud, crescent; इन्दोः - indoḥ - of the moon; च - ca - and; तां - tāṃ - them; निन्दति - nindati - despises.

श्रीकामाक्षि महेश्वरे निरुपम प्रेम अङ्कुर प्रक्रममं नित्यं यः प्रकटीकरोति सहजाम् उन्निद्रयन् माधुरीम् ।

śrīkāmākṣi maheśvare nirupama prema aṅkura prakramamaṃ nityaṃ yaḥ prakaṭīkaroti sahajām unnidrayan mādhurīm |

O Glorious Kāmākṣi! (Your glorious gentle smile) which brings out in-born sweetness, always exhibits the unparalleled process of the sprout of love towards Śiva...

तत्तादृक् तव मन्दहास महिमा मातः कथं मानितां तन्मूर्ध्ना सुरनिम्नगां च कलिकाम् इन्दोः च तां निन्दति ॥

tattādṛk tava mandahāsa mahimā mātaḥ kathaṃ mānitāṃ tanmūrdhnā suranimnagāṃ ca kalikām indoḥ ca tāṃ nindati ||

O Mother! How is it that such kind of gentle smile despises Ganga and the crescent moon that are honored with a place on the head of Śiva?

Summary:**The Contrasting Behavior of the Gentle Smile of Kāmākṣi**

O Glorious Kāmākṣi! Your glorious gentle smile, which brings out in-born sweetness, always exhibits the unparalleled process of the sprout of love towards Śiva. O Mother! How is it that such kind of gentle smile despises Ganga and the crescent moon which are both honored with a place on the head of Śiva?

ये माधुर्यविहारमण्टपभुवो ये शैत्यमुद्राकरा

ये वैशद्यदशाविशेषसुभगास्ते मन्दहासाङ्कुराः ।

कामाक्ष्याः सहजं गुणत्रयमिदं पर्यायतः कुर्वतां

वाणीगुम्फनडम्बरे च हृदये कीर्तिप्ररोहे च मे ॥78॥

ye mādhyuryavihāramaṇṭapabhuvo ye śaityamudrākārā

ye vaiśadyadaśāviśeṣasubhagāste mandahāsāṅkurāḥ ।

kāmākṣyāḥ sahajaṃ guṇatrayamidaṃ paryāyataḥ kurvatāṃ

vāṇīgumphanadaṃbare ca hṛdaye kīrtiprarohē ca me ॥78॥

ये - ye - which; माधुर्यविहार - mādhyurya vihāra - sport of sweetness; मण्टप - maṇṭapa - mansion of; भुवः - bhuvah - have become; ये - ye - which; शैत्यमुद्राकराः - śaitya mudrākārāḥ - holding the seal of coolness; ये - ye - which; वैशद्यदशा - vaiśadya daśā - state of whiteness; विशेष - viśeṣa - special; सुभगाः - subhagāḥ - good fortune of; ते - te - those; मन्दहास - manda hāsa - gentle smile; अङ्कुराः - aṅkurāḥ - sprouts of; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; सहजं - sahajaṃ - in-born; गुणत्रयम् इदं - guṇatrayam idaṃ - these three qualities; पर्यायतः - paryāyataḥ - in order, respectively; कुर्वतां - kurvatāṃ - may they be done; वाणी - vāṇī - speech; गुम्फन - gumphana - threading together (words) (like flowers in a garland); डम्बरे - ḍambare - exhibition of; च - ca - हृदये - hṛdaye - in my heart; कीर्तिप्ररोहे - kīrtiprarohē - increasing fame; च - ca - and; मे - me - to me.

ये माधुर्य विहार मण्टप भुवः / ये शैत्य मुद्राकराः / ये वैशद्य दशा विशेष सुभगाः / ते मन्द हास
अङ्कुराः ।

ye mādhyura vihāra maṅṭapa bhuvah / ye śaitya mudrākaraḥ / ye
vaiśadya daśā viśeṣa subhagāḥ / te manda hāsa aṅkurāḥ |

(The sprouts of the gentle smile of Kāmākṣi) which have become the mansion of the sport of sweetness; which hold the seal of coolness (which are always cool); which have the good fortune of having the state of whiteness...

कामाक्ष्याः सहजं गुणत्रयम् इदं / पर्यायतः कुर्वतां / वाणी गुम्फन डम्बरे च / हृदये / कीर्तिप्ररोहे च मे ॥

kāmākṣyāḥ sahaṅ guṇatrayam idaṅ / paryāyataḥ kurvatāṅ /
vāṇī gumphana ḍambare ca / hṛdaye / kīrtiprarohē ca me ||

May those three in-born qualities (sweetness, coolness, and whiteness of the gentle smile) of Kāmākṣi; be given, in that order; to my garland (of words) in my speech; to my heart; to my increasing fame

Summary:

Prayer to the Sprouts of the Gentle Smile of Kāmākṣi for Sweet Speech, Cool Heart, Spotless Increasing Fame

The sprouts of the gentle smile (of Kāmākṣi)

- are the mansion of the sport of sweetness
- hold the seal of coolness
- bear the good fortune of having the state of whiteness.

May the three in-born qualities (sweetness, coolness, and whiteness) of the gentle smile of Kāmākṣi be given, in that order,

- to my garland (of words) in my speech
- to my heart
- to my increasing fame.

In other words, may the sprouts of the gentle smile of Kāmākṣi make my speech sweet, cool my heart, and give me growing, spotless fame (good reputation).

कामाक्ष्या मृदुलस्मितांशुनिकरा दाक्षान्तके वीक्षणे
मन्दाक्षग्रहिला हिमद्युतिमयूखाक्षेपदीक्षाङ्कुराः ।
दाक्ष्यं पक्षमलयन्तु माक्षिकगुडद्राक्षाभवं वाक्षु मे
सूक्ष्मं मोक्षपथं निरीक्षितुमपि प्रक्षालयेयुर्मनः ॥79॥

kāmākṣyā mṛdulasmitāṃśunīkarā dākṣāntake vīkṣaṇe
mandākṣagrahilā himadyutimayūkhākṣepadīkṣāṅkurāḥ |
dākṣyaṃ pakṣmalayantu mākṣikaguḍadrākṣābhavaṃ vākṣu me
sūkṣmaṃ mokṣapathaṃ nirīkṣitumapi prakṣālayeyurmanaḥ ||79||

कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; मृदुल स्मित - mṛdula smitā - gentle smile; अंशु - āṃśu - rays; निकराः - nīkarāḥ - masses of; दाक्षान्तके - dākṣāntake - by Śiva—the one who brought an end to Dākṣā; वीक्षणे - vīkṣaṇe - when seen; मन्दाक्ष - mandākṣa - shyness; ग्रहिलाः - grahilāḥ - adopt; हिमद्युति - himadyuti - moon; मयूख - mayūkha - rays; आक्षेप - ākṣepa - push away; दीक्षा - dīkṣā - vow; अङ्कुराः - āṅkurāḥ - sprouts; दाक्ष्यं - dākṣyaṃ - expertise; पक्षमलयन्तु - pakṣmalayantu - may it nourish; माक्षिक - mākṣika - honey; गुड - guḍa - jaggery; द्राक्षा - drākṣā - grapes; भवं - bhavaṃ - to be; वाक्षु - vākṣu - in (my) words; मे - me - my; सूक्ष्मं - sūkṣmaṃ - subtle; मोक्ष पथं - mokṣa pathaṃ - path of liberation; निरीक्षितुम् अपि - nirīkṣitum api - to perceive; प्रक्षालयेयुः - prakṣālayeyuḥ - may it wash, may it purify; मनः - manaḥ - mind.

कामाक्ष्याः मृदुल स्मित अंशु निकराः / दाक्षान्तके वीक्षणे मन्दाक्ष ग्रहिलाः / हिमद्युति मयूख आक्षेप दीक्षा अङ्कुराः ।

kāmākṣyā mṛdula smita aṃśu nīkarāḥ / dākṣāntake vīkṣaṇe
mandākṣa grahilāḥ / himadyuti mayūkha ākṣepa dīkṣā āṅkurāḥ |

The masses of rays of the gentle smile of Kāmākṣi; which, when seen by Śiva—the one who brought an end to Dākṣā, adopt shyness; which are the sprouts of the vow that challenge the (beauty of the) moon's rays...

दाक्ष्यं पक्ष्मलयन्तु माक्षिक गुड द्राक्षा भवं वाक्षु मे / सूक्ष्मं मोक्ष पथं निरीक्षितुम् अपि प्रक्षालयेयुः
मनः ॥

dākṣyaṃ pakṣmalayantu mākṣika guḍa drākṣā bhavaṃ vākṣu me /
sūkṣmaṃ mokṣapathaṃ nirīkṣitum api prakṣālayeyuḥ manaḥ ||7

*...which have the expertise to nourish my words to be sweet as honey,
jaggery and grapes; May (the masses of rays of the gentle smile of
Kāmākṣi) clean my mind so that it may perceive the subtle path of
liberation*

Summary:

Prayer to the Rays of the Gentle Smile of Kāmākṣi to Purify the Mind

May the masses of rays of the gentle smile of Kāmākṣi

- which, when seen by Śiva—the one who brought an end to Dākṣā,
become shy
- which are the sprouts of the vow that challenge the (beauty of the)
moon's rays
- which have the expertise to nourish my words to be sweet as honey,
jaggery and grapes,
clean my mind so that it may perceive the subtle path of liberation.

जात्या शीतलशीतलानि मधुराण्येतानि पूतानि ते
गाङ्गानीव पयांसि देवि पटलान्यल्पस्मितज्योतिषाम् ।
एनःपङ्कपरम्परामलिनितामेकाम्रनाथप्रिये
प्रज्ञानात्सुतरां मदीयधिषणां प्रक्षालयन्तु क्षणात् ॥80॥

jātyā śīṭalaśīṭalāni madhurāṇyetāni pūtāni te
gāṅgānīva payāṃsi devi paṭalānyalpasmitajyotiṣām |
enaḥpaṅkaparamparāmalinitāmekāmrānāthapriye
prajñānātsutarāṃ madīyadhīṣaṇāṃ prakṣālayantu kṣaṇāt ||80||

जात्या - jātyā - by nature; शीतल शीतलानि - śīṭala śīṭalāni - very cool; मधुराणि -
madhurāṇi - sweet; एतानि - etāni - these; पूतानि - pūtāni - pure and
purifying; ते - te - your; गाङ्गानी इव - gāṅgānī iva - like Ganga; पयांसि -

payāṃsi - waters; देवि - devi - O Devi; पटलानि - paṭalāni - groups of; अल्प स्मित - alpa smita - small (gentle) smile; ज्योतिषाम् - jyotiṣām - radiances; एनः - enaḥ - sins; पङ्क - paṅka - slush; परम्परा - paramparā - group, mass of; मलिनिताम् - malinitām - dirtiness; एकाम्रनाथप्रिये - ekāmrnāthapriye - O Beloved of Ekāmrnātha; प्रज्ञानात् - prajñānāt - by the grant of superior jñāna; सुतरां - sutarāṃ - very much; मदीय धिषणां - madīya dhiṣaṇāṃ - in my intellect; प्रक्षालयन्तु - prakṣālayantu - may it be washed, may it be cleaned; क्षणात् - kṣaṇāt - in a second, instantly.

जात्या शीतलशीतलानि मधुराणि एतानि पूतानि ते गाङ्गानी इव पयांसि देवि पटलानि अल्प स्मित ज्योतिषाम् ।

O Devi! These groups of radiances of your gentle smile, which by nature are very cool; sweet; pure and purifying like the Ganga waters...

एनःपङ्क परम्परा मलिनिताम् एकाम्रनाथप्रिये प्रज्ञानात् सुतरां मदीय धिषणां प्रक्षालयन्तु क्षणात् ॥
enaḥ paṅka paramparā malinitām ekāmrnāthapriye
prajñānāt sutarāṃ madīyadhiṣaṇāṃ prakṣālayantu kṣaṇāt ॥

...O Beloved of Ekāmrnātha! May (these groups of radiances of your gentle smile), by granting superior knowledge¹, instantly clean, very well, the dirtiness in my intellect caused by the mass of slush of sins

Notes:

1. Superior knowledge is the knowledge of *Parabrahman*.

Summary:

Prayer to the Radiance of the Gentle Smile of Kāmākṣi to Clean the Intellect

O Devi! O Beloved of Ekāmrnātha! May the groups of radiances of your gentle smile, which by nature

- are very cool
- are sweet
- are pure and purifying like the Ganga waters,

by granting superior knowledge, instantly clean, very well, the dirt in my intellect caused by the mass of slush of sins.

अश्रान्तं परतन्त्रितः पशुपतिस्त्वन्मन्दहासाङ्कुरैः
श्रीकामाक्षि तदीयवर्णसमतासङ्गेन शङ्कामहे ।
इन्दुं नाकधुनीं च शेखरयते मालां च धत्ते नवैः
वैकुण्ठैरवकुण्ठनं च कुरुते धूलीचयैर्भास्मनैः ॥81॥

aśrāntaṃ paratantritaḥ paśupatiḥ tvanmandahāsāṅkuraiḥ
śrīkāmākṣi tadīyavarṇasamatāsaṅgena śaṅkāmahe |
induṃ nākadhunīṃ ca śekharaḥ yate mālāṃ ca dhatte navaiḥ
vaikuṇṭhāiravakuṇṭhanaṃ ca kurute dhūlicayairbhāsmanaiḥ ||81||

अश्रान्तं - aśrāntaṃ - continuously; परतन्त्रितः - paratantritaḥ - become subservient, become enslaved; पशुपतिः - paśupatiḥ - Paśupati, Śiva; त्वत् - tvat - your; मन्दहास - mandahāsa - gentle smile; अङ्कुरैः - āṅkuraiḥ - by the sprouts; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तदीय - tadīya - of that (gentle smile); वर्ण समता - varṇa samatā - sameness of color; सङ्गेन - saṅgena - by contact, by noticing; शङ्कामहे - śaṅkāmahe - we suspect; इन्दुं - induṃ - moon; नाकधुनीं - nākadhunīṃ - Ganga, the river (*dhunīṃ*) of Devaloka (*nāka*); च - ca - and; शेखरयते - śekharaḥ yate - on his head; मालां - mālāṃ - garland; च - ca - and; धत्ते - dhatte - wearing; नवैः - navaiḥ - new; वैकुण्ठैः - vaikuṇṭhaiḥ - by Brahma's skulls; अवकुण्ठनं - avakuṇṭhanaṃ - the anointment ; च - ca - and; कुरुते - kurute - does; धूली - dhūlī - dust, ash; चयैः - cayaiḥ - masses of; भास्मनैः - bhāsmanaiḥ - sacred ashes, vibhūti.

अश्रान्तं परतन्त्रितः पशुपतिः त्वत् मन्दहासा अङ्कुरैः श्रीकामाक्षि तदीय वर्ण समता सङ्गेन शङ्कामहे ।

aśrāntaṃ paratantritaḥ paśupatiḥ tvat mandahāsa āṅkuraiḥ
śrīkāmākṣi tadīya varṇa samatā saṅgena śaṅkāmahe |

O Glorious Kāmākṣi! We suspect that Paśupati, who is always subservient to the sprouts of your gentle smile; noticing the similar (white) color...

इन्दुं नाकधुनीं च शेखरयते / मालां च धत्ते नवैः वैकुण्ठैः / अवकुण्ठनं च कुरुते धूलीचयैः भास्मनैः ॥
 indum nākadhunīm ca śekharayate mālāṃ ca dhatte navaiḥ
 vaikuṇṭhaiḥ avakuṇṭhanaṃ ca kurute dhūlī cayaiḥ bhāsmnaiḥ ॥

...wears the (white) moon and (white) Ganga¹ on his head; (wears) the garland of new (white) skulls of Brahma²; and anoints the mass of (white) sacred ash (on his body)

Notes:

1. Nāka is Devaloka where there is no (*na*) pain (*aka*). The *devās* who reside in Nāka are called *nāki*. The Celestial Ganga that flows through Devaloka is called *nākadhuni*.
2. Brahma's lifetime is a hundred divine years, where each day and each night, called a *kalpa*, lasts for a thousand *catur yugās*. Each *catur yuga* is a cycle of four *yugās*: *Sat*, *Treta*, *Dvāpara*, and *Kali* equalling a total of 4.32 billion human years.

The Bhagavad Gita says—

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ 8.17॥

sahasrayugaparyantamaharyadbrahmaṇo viduः ।

rātriṃ yugasahasrāntāṃ te'horātravido janāः ॥ Bhagavad Gita 8.17॥

Those who know that the day of Brahma lasts a thousand *yugās* and that his night lasts a thousand *yugās*, they are knowers of day and night. ॥ 8.17॥

Every time there is a new Brahma, his fifth head is added to the garland that Śiva wears.

Summary:**Why does Śiva wear the Moon, Ganga, Skull Garland, and Sacred Ash?**

O Glorious Kāmākṣī! We suspect that Paśupati, who is always subservient to the sprouts of your gentle smile, noticing the similar (white) color,

- wears the (white) moon and Ganga on his head
- wears the garland of new (white) skulls of Brahma, and
- anoints himself with the mass of (white) sacred ash.

श्रीकाञ्चीपुरदेवते मृदुवचस्सौरभ्यमुद्रास्पदं

प्रौढप्रेमलतानवीनकुसुमं मन्दस्मितं तावकम् ।

मन्दं कन्दलति प्रियस्य वदनालोके समाभाषणे

श्लक्ष्णे कुड्मलति प्ररूढपुलके चाश्लेषणे फुल्लति ॥82॥

śrīkāñcīpuradevate mṛduvacassaurabhyamudrāspadaṃ
prauḍhapremalatānavīnakusumaṃ mandasmitaṃ tāvakam |
mandaṃ kandalati priyasya vadanāloke samābhāṣaṇe
ślakṣṇe kuḍmalati prarūḍhapulake cāśleṣaṇe phullati ||82||

श्रीकाञ्चीपुरदेवते - śrīkāñcīpuradevate - O *Devata* of the Glorious City of Kāñcī; मृदु वचः - mṛdu vacaḥ - gentle speech; सौरभ्य - saurabhya - of fragrance; मुद्रा - mudrā - seal (firm); आस्पदं - āspadaṃ - abode of; प्रौढ - prauḍha - mature, high-level; प्रेम लता - prema latā - creeper of love; नवीन कुसुमं - navīna kusumaṃ - fresh flower; मन्दस्मितं - mandasmitaṃ - gentle smile; तावकम् - tāvakam - your; मन्दं - mandaṃ - slowly; कन्दलति - kandalati - sprouts; प्रियस्य - priyasya - of (your) beloved; वदन आलोके - vadana āloke - when you look at (Śiva's) face; समाभाषणे - samābhāṣaṇe - conversation; श्लक्ष्णे - ślakṣṇe - very sweet; कुड्मलति - kuḍmalati - develops a bud; प्ररूढ पुलके - prarūḍha pulake - with increased horripilation; च - ca - and; आश्लेषणे - cāśleṣaṇe - embrace; फुल्लति - phullati - blossoms.

श्रीकाञ्चीपुरदेवते / मृदु वचः सौरभ्य मुद्रा आस्पदं / प्रौढ प्रेम लता नवीन कुसुमं / मन्दस्मितं तावकम् ।
 śrīkāñcīpuradevate / mṛdu vacaḥ saurabhya mudrā āspadaṃ /
 prauḍha prema latā navīna kusumaṃ / mandasmitaṃ tāvakam ।

O Devata of the Glorious City of Kāñcī! Your gentle smile which is the abode of the seal of fragrance; which is the fresh flower of the creeper of mature love...

मन्दं कन्दलति प्रियस्य वदन आलोके / समाभाषणे श्लक्ष्णे कुड्मलति / प्ररूढ पुलके च आश्लेषणे
 फुल्लति ॥

mandaṃ kandalati priyasya vadana āloke / samābhāṣaṇe ślakṣṇe
 kuḍmalati / prarūḍha pulake ca āśleṣaṇe phullati ॥

...slowly sprouts, when you look at your beloved's face; develops into a bud, when (your beloved) engages in sweet conversation (with you); and blossoms, when (your beloved) embraces (you) with increased horripilation¹

Notes:

1. The increasing happiness of the smile of Devi with each subsequent action of seeing her beloved Śiva, of Śiva sweetly conversing with her, and of Śiva embracing her is beautifully portrayed as a new shoot, a bud, and the eventual blossom. This fragrant, fresh blossom of the gentle smile grows on the creeper of a high-level of love between Devi and Śiva.

Summary:

The Gentle Smile of Kāmākṣī as a Sprout, Bud, and Blossom

O Devata of the Glorious City of Kāñcī! Your gentle smile

- which is the firm abode of fragrance

- which is the fresh flower of the creeper of mature love

slowly sprouts when you look at your beloved (Śiva's) face, develops into a bud when Śiva engages in sweet conversation (with you), and blossoms when Śiva embraces (you) with increased horripilation.

किं त्रैस्रोतसमम्बिके परिणतं स्रोतश्चतुर्थं नवं
 पीयूषस्य समस्ततापहरणं किंवा द्वितीयं वपुः ।
 किंस्वित्त्वन्निकटं गतं मधुरिमाभ्यासाय गव्यं पयः
 श्रीकाञ्चीपुरनायकप्रियतमे मन्दस्मितं तावकम् ॥83॥

kiṃ traisrotasamambike pariṇataṃ srotaścaturthaṃ navam
 pīyūṣasya samastatāpaharaṇam kiṃvā dvitīyaṃ vapuḥ |
 kiṃsvittvannikaṭam gataṃ madhurimābhyāsāya gavyaṃ payaḥ
 śrīkāñcīpuranāyaka priyatame mandasmitaṃ tāvakam ||83||

किं - kiṃ - has it?; त्रैस्रोतसम् - traisrotasam - Ganga—who flows in three streams; अम्बिके - ambike - O Mother; परिणतं - pariṇataṃ - changed to, evolved into; स्रोतः - srotaḥ - stream; चतुर्थं - caturthaṃ - fourth; नवं - navam - पीयूषस्य - pīyūṣasya - of nectar; समस्त - samasta - all; ताप हरणं - tāpaharaṇam - remover of miseries; किंवा - kiṃvā - is it so? द्वितीयं - dvitīyaṃ - second; वपुः - vapuḥ - form; किंस्वित् - kiṃsvit - or else has; त्वत् निकटं - tvat nikaṭam - close to you; गतं - gataṃ - having gone; मधुरिमा अभ्यासाय - madhurimā abhyāsāya - to be trained in sweetness; गव्यं - gavyaṃ - of the cow; पयः - payaḥ - milk; श्रीकाञ्चीपुर नायक प्रियतमे - śrīkāñcīpura nāyaka priyatame - O Most Beloved of the Chief of Glorious Kāñcīpuram (O Most Beloved of Ekāmreśvara); मन्दस्मितं - mandasmitaṃ - gentle smile; तावकम् - tāvakam - your.

किं त्रैस्रोतसम् अम्बिके परिणतं स्रोतः चतुर्थं नवं / पीयूषस्य समस्त ताप हरणं किंवा द्वितीयं वपुः ।
 kiṃ traisrotasam ambike pariṇataṃ srotaḥ caturthaṃ navam /
 pīyūṣasya samasta tāpa haraṇam kiṃvā dvitīyaṃ vapuḥ |

(O Most Beloved of the Chief of Glorious Kāñcīpuram!) Has your gentle smile become the new fourth stream of the Ganga which flows in three streams; Is it so, that it has become the second form of nectar that removes all miseries¹?

Notes:

1. The divine nectar (*pīyūṣa* or *amṛta*) is remover of all miseries. The poet wonders if the gentle smile is another form of divine nectar since the gentle smile is a remover of all miseries.

किंस्वित् त्वन्निकटं गतं मधुरिमा अभ्यासाय गव्यं पयः / श्रीकाञ्चीपुरनायकप्रियतमे मन्दस्मितं
तावकम् ॥

kiṃsvittvannikaṭaṃ gataṃ madhurimābhyāsāya gavyaṃ payaḥ
śrīkāñcīpuranāyakapriyatame mandasmitaṃ tāvakam ॥

Or else, has the milk of the cow come close to you in order to be trained in sweetness¹? O Most Beloved of the Chief of Glorious Kāñcīpuram!

Notes:

1. The cow's milk is sweet. The gentle smile of Devi is sweeter.

Summary:**Praise of the Gentle Smile of Kāmākṣi**

O Most Beloved of the Chief of Glorious Kāñcīpuram!

- Has your gentle smile become the newly evolved fourth stream of Ganga—which flows in three streams?
- Is it so, that it has become the second form (another form) of nectar that removes all miseries?
- Or else, has the milk of the cow come close to you in order to be trained in sweetness (by the gentle smile)?

भूषा वक्त्रसरोरुहस्य सहजा वाचां सखी शाश्वती
नीवी विभ्रमसन्ततेः पशुपतेः सौधी दृशां पारणा ।
जीवातुर्मदनश्रियः शशिरुचेरुच्चाटनी देवता
श्रीकामाक्षि गिरामभूमिमयते हासप्रभामञ्जरी ॥84॥

bhūṣā vaktrasaroruhasya sahajā vācāṃ sakhī śāśvatī
nīvī vibhramasantateḥ paśupateḥ saudhī dṛśāṃ pāraṇā |
jīvāturmadanaśriyaḥ śāśiruceruccāṭanī devatā
śrīkāmakṣi girāmabhūmimayate hāsaprabhāmañjarī ॥84॥

भूषा - bhūṣā - ornament; वक्त्र सरोरुहस्य - vaktra saroruhasya - for the face-lotus; सहजा - sahajā - natural, in-born; वाचां - vācāṃ - for the speech; सखी - sakhī - friend; शाश्वती - śāśvatī - constant; नीवी - nīvī - in the middle (like the waist ornament in the middle of the form); विभ्रम - vibhrama - pleasing acts of love (*śṛṅgāra*); सन्ततेः - santateḥ - successive; पशुपतेः - paśupateḥ - of Paśupati, of Śiva; सौधी - saudhī - nectarine; दृशां - ḍṛśāṃ - for the eyes; पारणा - pāraṇā - food partaken after a fast; जीवातुः - jīvātuḥ - life-giving herb; मदन श्रियः - madana śriyaḥ - for the glory of Madana (Manmatha); शशि रुचेः - śaśi ruceḥ - of the radiance of the moon; उच्चाटनी - uccāṭanī - driving away; देवता - devatā - *devata*; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; गिराम् - girām - for the words; अभूमिम् - abhūmim - no scope, beyond scope; अयते - ayate - attains, approaches; हास प्रभा - hāsa prabhā - radiance of smile; मञ्जरी - mañjarī - bouquet of.

भूषा वक्त्रसरोरुहस्य सहजा / वाचां सखी शाश्वती / नीवी विभ्रमसन्ततेः / पशुपतेः सौधी दृशां पारणा ।
bhūṣā vaktrasaroruhasya sahajā / vācāṃ sakhī śāśvatī / nīvī vibhramasantateḥ / paśupateḥ saudhī ḍṛśāṃ pāraṇā |

(O Glorious Kāmākṣi! The bouquet of the radiance of your smile) is a natural ornament for the face-lotus; is a constant friend for the speech (of Devi); is in the middle (like a waist ornament) of the pleasing acts of love; is the nectarine feast (food partaken after a fast) for the eyes of Paśupati...

Notes:

1. *Annam* refers to regular food. The food that is partaken after a fast is known as *pāraṇā* and it is always much awaited and delightful.

In Śloka 67 of Ārya Śatakam, Śrī Mūka Kavi prays that he will make Kāmākṣi the *pāraṇā* for his eyes—करवाणि पारणाम् अक्ष्णोः *karavāṇi pāraṇām akṣṇoḥ*.

जीवातुः मदन श्रियः / शशिरुचेः उच्चाटनी देवता / श्रीकामाक्षि / गिराम् अभूमिम् अयते / हास प्रभा मञ्जरी ॥

jīvātuḥ madana śriyaḥ / śaśiruceḥ uccāṭanī devatā / śrīkāmākṣi / girām abhūmim ayate / hāsa prabhā mañjarī |

O Glorious Kāmākṣi! The bouquet of the radiance of (your) smile is the life-giving herb for the glory of Madana¹; is the Devata that drives away the radiance of the moon²; is beyond the scope of words

Notes:

1. Devi is the grace behind Manmatha's glory.
2. The radiance of Devi's smile is more beautiful than that of the moon.

Summary:

The Glory of the Radiance of the Gentle Smile of Kāmākṣi

O Glorious Kāmākṣi! The bouquet of the radiance of (your) smile

- is a natural ornament for the face-lotus
- is a constant friend for the speech (of Devi)
- is in the middle (like a waist ornament) of the pleasing acts of love
- is the nectarine feast (food partaken after a fast) for the eyes of Paśupati (Śiva)
- is the life-giving herb for the glory of Madana (Manmatha)
- is the *Devata* that drives away (defeats) the radiance of the moon
- is beyond the scope of description in words.

सूतिः श्वेतिकन्दलस्य वसतिः शृङ्गारसारश्रियः

पूर्तिः सूक्तिज्जरीरसस्य लहरी कारुण्यपाथोनिधेः ।

वाटी काचन कौसुमी मधुरिमस्वाराज्यलक्ष्म्यास्तव

श्रीकामाक्षि ममास्तु मङ्गलकरी हासप्रभाचातुरी ॥85॥

sūtiḥ śvetimakandalasya vasatiḥ śṛṅgārasāraśriyaḥ

pūrtiḥ sūktijharīrasasya laharī kāruṇyapāthonidheḥ |

vāṭī kācana kausumī madhurimasvārājyalakṣmyāstava

śrīkāmākṣi mamāstu maṅgalakarī hāsaprabhācāturī ||85||

सूतिः - sūtiḥ - birthplace; श्वेतिम कन्दलस्य - śvetima kandalasya - for the sprout of whiteness; वसतिः - vasatiḥ - abode; शृङ्गार सार श्रियः - śṛṅgāra sāra śriyaḥ - of the wealth of essence of beauty; पूर्तिः - pūrṭiḥ - fullness, satiated; सूक्ति - sūkti - sweet sayings, well-spoken words; झरी - jharī - stream of; रसस्य - rasasya - for the sweetness of; लहरी - laharī - wave of; कारुण्य पाथोनिधेः - kāruṇya pāthonidheḥ - of ocean of compassion; वाटी - vāṭī - garden; काचन - kācana - some (beyond description); कौसुमी - kausumī - of the flower; मधुरिम - madhurima - sweetness; स्वाराज्य - svārājya - empire; लक्ष्म्याः - lakṣmyāḥ - of the glory; तव - tava - your; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; मम अस्तु - mama āstu - may it be (auspicious) for me; मङ्गलकरी - maṅgalakarī - bestowing auspiciousness; हास प्रभा - hāsa prabhā - radiance of smile; चातुरी - cāturī - cleverness, skill.

सूतिः श्वेतिम कन्दलस्य / वसतिः शृङ्गार सार श्रियः / पूर्तिः सूक्ति झरी रसस्य / लहरी कारुण्य पाथोनिधेः ।

sūtiḥ śvetima kandalasya / vasatiḥ śṛṅgāra sāra śriyaḥ / pūrṭiḥ sūktij harī rasasya / laharī kāruṇya pāthonidheḥ |

(O Glorious Kāmākṣi! May the skill of the radiance of your smile) which is the birthplace for the sprout of whiteness; which is the abode of the wealth of the essence of beauty; which is the fullness of the sweetness of the stream of well-spoken words; which is the wave of the ocean of compassion

वाटी काचन कौसुमी मधुरिम स्वाराज्य लक्ष्म्याः / तव श्रीकामाक्षि मम अस्तु मङ्गलकरी हासप्रभा चातुरी ॥

vāṭī kācana kausumī madhurima svārājya lakṣmyāḥ / tava śrīkāmākṣi mamāstu maṅgalakarī hāsaprabhā cāturī ||

...which is some indescribable flower garden of glory of the empire of sweetness; O Glorious Kāmākṣi! May the skill of the radiance of your smile bestow auspiciousness unto me

Summary:

Prayer to the Skill of the Radiant Gentle Smile of Kāmākṣi to Bring Auspiciousness

O Glorious Kāmākṣi! May the skill of the radiance of your smile

- which is the birthplace for the sprout of whiteness
- which is the abode of the wealth of the essence of beauty
- which is the fullness of the sweetness of the stream of well-spoken words
- which is the wave of the ocean of compassion
- which is some indescribable flower garden of glory of the empire of sweetness

bestow auspiciousness unto me.

जन्तूनां जनिदुःखमृत्युलहरीसन्तापनं कृन्ततः

प्रौढानुग्रहपूर्णशीतलरुचो नित्योदयं बिभ्रतः ।

श्रीकामाक्षि विसृत्वरा इव करा हासाङ्कुरास्ते हठा-

दालोकेन निहन्युरन्धतमसस्तोमस्य मे सन्ततिम् ॥86॥

jantūnāṃ janiduhkhamṛtyulaharīsantāpanaṃ kṛntataḥ
prauḍhānugrahapūrṇaśītalaruco nityodayaṃ bibhrataḥ ।

śrīkāmākṣi viṣṭvarā iva karā hāsāṅkurāste haṭhā-

dālokena nihanyurandhatamasastomasya me santatim ||86||

जन्तूनां - jantūnāṃ - of all living beings; जनि - jani - taking birth; दुःख - duḥkha - grief (during life); मृत्यु - mṛtyu - death; लहरी - laharī - wave; सन्तापनं - santāpanaṃ - misery; कृन्ततः - kṛntataḥ - remove; प्रौढ अनुग्रह - prauḍh anugraha - high-level of blessing; पूर्ण - pūrṇa - full; शीतल रुचः - śītalār ucaḥ - cool radiance; नित्य उदयं - nitya udayaṃ - constant rise of; बिभ्रतः - bibhrataḥ - holding; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; विसृत्वरा - viṣṭvarā - spread out; इव - iva - like; करा - karā - hands; हास अङ्कुराः - hāsa āṅkurāḥ - sprouts of smile; ते - te - your; हठात् - haṭhāt - by

force; आलोकेन - ālokena - by the shine; निहन्युः - nihanyuḥ - may it kill, may it dispel; अन्ध - andha - deep, dense; तमस - tamasa - darkness; स्तोमस्य - stomasya - of the mass; मे - me - my; सन्ततिम् - santatim - succession of.

जन्तूनां जनि दुःख मृत्यु लहरी सन्तापनं कृन्ततः / प्रौढ अनुग्रह पूर्ण शीतल रुचः नित्य उदयं बिभ्रतः ।
jantūnāṃ jani duḥkha mṛtyu laharī santāpanaṃ kṛntataḥ / prauḍha anugraha pūrṇa śītala rucaḥ nitya udayaṃ bibhrataḥ ।

(O Glorious Kāmākṣi! The sprouts of your gentle smile which are like hands spreading out) that remove the misery of the wave¹ of birth, grief, and death for all living beings; that hold the constant rise of the full, cool radiance of the high-level of blessing

Notes:

1. Waves are continuous and unending. We are in a continuous cycle of birth and death, with grief in between.

श्रीकामाक्षि विसृत्वरा इव करा हासाङ्कुराः ते हठात् आलोकेन निहन्युः अन्ध तमस स्तोमस्य मे सन्ततिम् ॥

śrīkāmākṣi viṣṭvarā iva karā hāsa āṅkurāḥ te haṭhāt ālokena nihanyuḥ andha tamasa stomasya me santatim ॥

O Glorious Kāmākṣi! May the sprouts of your gentle smile which are like hands spreading out¹, by its shine, forcefully dispel the succession of the mass of the dense darkness²

Notes:

1. The sprouts of the gentle smile are described as hands spreading in all directions to indicate its high level of efficiency.
2. Ignorance is described as a succession because of its continuous nature.

Summary:**Prayer to the Spread Out Hands-like Sprouts of the Gentle Smile of Kāmākṣi to Dispel the Mass of Deep darkness**

O Glorious Kāmākṣi! May the sprouts of your gentle smile which are like hands spreading out (in different directions)

- that remove the misery of the wave of (continuous) birth, grief (during the lifetime), and death for all living beings
- that hold the constant rise of the full, cool radiance of the high-level of blessing

forcefully dispel, by its shine, the succession of the mass of the dense darkness (ignorance).

उत्तुङ्गस्तनमण्डलस्य विलसल्लावण्यलीलानटी-
रङ्गस्य स्फुटमूर्ध्वसीमनि मुहुः प्राकाश्यमभ्येयुषी ।
श्रीकामाक्षि तव स्मितद्युतिततिर्बिम्बोष्ठकान्त्यङ्कुरैः
चित्रां विद्रुममुद्रितां वितनुते मौक्तीं वितानश्रियम् ॥87॥

uttuṅgastanamāṇḍalasya vilasallāvaṇyalīlānaṭī-
raṅgasya sphuṭamūrdhvasīmani muhuḥ prākāśyamabhyeyuṣī |
śrīkāmākṣi tava smitadyutitatirbimboṣṭhakāntyaṅkuraiḥ
citrāṃ vidrumamudritāṃ vitanute mauktīṃ vitānaśriyam ||87||

उत्तुङ्ग स्तन मण्डलस्य - uttuṅga stana maṇḍalasya - of the elevated bosom area; विलसत् - vilasat - shining; लावण्य - lāvaṇya - beautiful; लीला - līlā - sport; नटी - naṭī - dancer; रङ्गस्य - raṅgasya - of the stage; स्फुटम् - sphuṭam - clearly; ऊर्ध्व - ūrdhva - top; सीमनि - sīmani - area; मुहुः - muhuḥ - frequently; प्राकाश्यम् - prākāśyam - light; अभ्येयुषी - abhyeyuṣī - attaining, reaching, extending; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तव - tava - your; स्मित द्युति - smita dyuti - shine of smile; ततिः - tatiḥ - mass of; बिम्बोष्ठ - bimboṣṭha - *bimba*-like lips; कान्ति अङ्कुरैः - kānti aṅkuraiḥ - with sprouts of radiance; चित्रां - citrāṃ - various colors; विद्रुम मुद्रितां - vidruma mudritāṃ - studded with coral; वितनुते - vitanute - is doing, is appearing; मौक्तीं - mauktīṃ - of pearls; वितान श्रियम् - vitāna śriyam - glorious canopy.

उत्तुङ्ग स्तन मण्डलस्य विलसत् लावण्य लीला नटी रङ्गस्य / स्फुटम् ऊर्ध्व सीमनि मुहुः
प्राकाश्यम् अभ्येयुषी ।

uttuṅga stana maṇḍalasya vilasat lāvaṇya līlā naṭī raṅgasya sphuṭam
ūrdhva sīmani muhuḥ prākāśyam abhyeyuṣī |

On the elevated bosom area which is the stage of the dancer of shining, beautiful sport; the clear light (of the shine of Devi's smile) frequently reaches the top area (of the elevated bosom area)...

Notes:

1. The far-reaching shine of Devi's smile is frequently described as extending up to the bosom area as seen in Ślokās 4, 9, 14, 16, 22, 28 43, 55 of this Śatakam.

श्रीकामाक्षि तव स्मित द्युति ततिः / बिम्बोष्ठ कान्ति अङ्कुरैः चित्रां विद्रुम मुद्रितां वितनुते मौक्त्यं
वितानश्रियम् ॥

śrīkāmākṣi tava smita dyuti tatiḥ / bimboṣṭha kānti aṅkuraiḥ
citrāṃ vidruma mudritāṃ vitanute mauktyaṃ vitānaśriyam ||

O Glorious Kāmākṣi! The mass of the shine of your smile; with the sprouts of radiance of the bimba-like lips appears as a glorious multi-colored pearl canopy studded with coral

Summary:

The Shine of the Gentle Smile of Kāmākṣi as the Pearl-Studded Canopy of the Dance Stage

O Glorious Kāmākṣi! The clear light of the mass of the shine of your smile

- frequently reaching the top area of the elevated bosom area— the stage for the dancer of shining, beautiful sport,
- along with the sprouts of radiance of the (red) *bimba*-like lips appears as a glorious multi-colored pearl canopy studded with coral.

स्वाभाव्यात्तव वक्त्रमेव ललितं सन्तोषसम्पादनं
 शम्भोः किं पुनरञ्चितस्मितरुचः पाण्डित्यपात्रीकृतम् ।
 अम्भोजं स्वत एव सर्वजगतां चक्षुःप्रियम्भावुकं
 कामाक्षि स्फुरिते शरद्विकसिते कीदृग्विधं भ्राजते ॥88॥

svābhāvyāttava vaktrameva lalitaṃ santoṣasampādanaṃ
 śambhoḥ kiṃ punarañcitasmitarucaḥ pāṇḍityapātrīkṛtam |
 ambhojaṃ svata eva sarvajagatāṃ cakṣuḥpriyambhāvukaṃ
 kāmākṣi sphurite śaradvikasite kīdṛgvidhaṃ bhrājate ||88||

स्वाभाव्यात् - svābhāvyāt - by nature; तव - tava - your; वक्त्रम् - vaktram - face; एव - eva - itself; ललितं - lalitaṃ - beautiful; सन्तोष - santoṣa - happiness; सम्पादनं - sampādanaṃ - brings about; शम्भोः - śambhoḥ - of Śambhu, of Śiva; किं पुनः - kiṃ punaḥ - what more to say if; अञ्चित - añcita - marked by; स्मित रुचः - smita rucaḥ - of shine of the smile; पाण्डित्य - pāṇḍitya - skill; पात्री कृतम् - pātrī kṛtam - becomes the (holding) place; अम्भोजं - ambhojaṃ - lotus; स्वत एव - svata eva - by itself; सर्व जगतां - sarva jagatāṃ - for all the worlds; चक्षुः - cakṣuḥ - for the eyes; प्रियम्भावुकं - priyambhāvukaṃ - loving (pleasing); कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुरिते - sphurite - shines, opens; शरत् - śarat - in autumn; विकसिते - vikasite - fully-blossomed; कीदृग्विधं - kīdṛgvidhaṃ - in what way would it; भ्राजते - bhrājate - shine.

स्वाभाव्यात् तव वक्त्रम् एव ललितं सन्तोष सम्पादनं शम्भोः / किं पुनः अञ्चित स्मित रुचः पाण्डित्य
 पात्री कृतम् ।

svābhāvyāt tava vaktram eva lalitaṃ santoṣa sampādanaṃ śambhoḥ /
 kiṃ punaḥ añcita smitarucaḥ pāṇḍitya pātrī kṛtam |

(O Kāmākṣi!) Your face itself is beautiful by nature, bringing happiness to Śambhu (Śiva). What more to say when it becomes the place marked by the skill of the shine of your gentle smile?

अम्भोजं स्वत एव सर्व जगतां चक्षुः प्रियम्भावुकं / कामाक्षि स्फुरिते शरत् विकसिते कीदृग्विधं
भ्राजते ॥

ambhojaṃ svata eva sarva jagatāṃ cakṣuḥ priyambhāvukaṃ / kāmākṣi
sphurite śarat vikasite kīdṛgvidhaṃ bhrājate ॥

*The lotus in itself is pleasing to the eyes of of all the worlds; O
Kāmākṣi! In what way would it shine when fully-blossomed in autumn¹!*

Notes:

1. The lotus itself is beautiful. It becomes even more beautiful when it is fully-blossomed autumnal lotus.

Summary:

The Shine of the Gentle Smile of Kāmākṣi Enhances the Beauty of the Face

O Kāmākṣi! Your face itself is beautiful by nature and brings happiness to Śambhu (Śiva). What more to say when it becomes the place marked by the skill of the shine of your gentle smile! The lotus in itself is pleasing to the eyes of all the worlds. In what way would it shine (even more) when fully-blossomed in autumn!

पुम्भिर्निर्मलमानसैर्विदधते मैत्रीं दृढं निर्मलां
लब्ध्वा कर्मलयं च निर्मलतरां कीर्तिं लभन्तेतराम् ।
सूक्तिं पक्ष्मलयन्ति निर्मलतमां यत्तावकाः सेवकाः
तत्कामाक्षि तव स्मितस्य कलया नैर्मल्यसीमानिधेः ॥89॥

pumbhirnirmalamānasairvidadhate maitrīm dṛḍhaṃ nirmalām
labdhvā karmalayaṃ ca nirmalatarām kīrtiṃ labhantetarām |
sūktiṃ pakṣmalayanti nirmalatamām yattāvakāḥ sevakāḥ
tatkāmākṣi tava smitasya kalayā nairmalyasīmānidheḥ ॥89॥

पुम्भिः - pumbhiḥ - people; निर्मलमानसैः - nirmalamānasaiḥ - with pure
minds; विदधते - vidadhate - establish; मैत्रीं - maitrīm - friendship; दृढं -
dṛḍhaṃ - firm; निर्मलां - nirmalām - pure; लब्ध्वा - labdhvā - attain; कर्मलयं -
karmalayaṃ - destruction of karma; च - ca - and; निर्मलतरां - nirmalatarām

- very pure; कीर्ति - kīrtiṃ - fame; लभन्तेतराम् - labhantetarām - attain very well, continuously attain; सूक्ति - sūktiṃ - well-spoken sayings; पक्ष्मलयन्ति - pakṣmalayanti - nourishes; निर्मलतमां - nirmalatamāṃ - purest; यत् - yat - which; तावकाः- tāvakāḥ - your; सेवकाः - sevakāḥ - devotees; तत् - tat - that; कामाक्षि - kāmākṣi - O Kāmākṣi; तव - tava - your; स्मितस्य - smitasya - of smile; कलया - kalayā - a part, a particle, a fraction; नैर्मल्य - nairmalya - whiteness and purity; सीमा - sīmā - ultimate limit of; निधेः - nidheḥ - treasure of.

पुम्भिः निर्मल मानसैः विदधते मैत्रीं दृढं निर्मलां / लब्ध्वा कर्मलयं च / निर्मलतरां कीर्तिं लभन्तेतराम् ।
pumbhi nirmala mānasai vidadhate maitrīṃ dṛḍhaṃ nirmalāṃ /
labdhvā karmalayaṃ ca / nirmalatarāṃ kīrtiṃ labhantetarām |

(O Kāmākṣi! If your devotees) establish pure and firm friendship with people with pure minds; attain destruction of their karma; and (continuously) attain¹ very pure fame...

Notes:

1. The suffix *tarām* adds a comparative degree for emphasis. *Labhante-tarām* is to attain very well or to continuously attain.

सूक्तिं पक्ष्मलयन्ति निर्मलतमां / यत् तावकाः सेवकाः / तत् कामाक्षि तव स्मितस्य कलया नैर्मल्य सीमा निधेः ॥

sūktiṃ pakṣmalayanti nirmalatamāṃ / yat tāvakāḥ sevakāḥ /
tat kāmākṣi tava smitasya kalayā nairmalya sīmā nidheḥ ||

If your devotees attain nourishment of their most pure¹, well-spoken sayings; that is (only due to) a particle of your smile which is the treasure of the ultimate limit of whiteness and purity

Notes:

1. In this Śloka, the poet uses three degrees of comparison: Positive degree (pure *nirmalāṃ*), Comparative degree (very pure *nirmalatarāṃ*), and Superlative degree (most pure *nirmalatamāṃ*)

Summary:**The Glory Bestowed by a Particle of the White and Pure Gentle Smile of Kāmākṣi**

O Kāmākṣi! If your devotees

- establish pure and firm friendship with people with pure minds
 - attain destruction of their karma
 - attain continuous, very pure fame, and
 - attain nourishment of their most pure, well-spoken sayings
- that is (only due to) a particle of your smile which is the treasure of the ultimate limit of whiteness and purity.

आकर्षन्नयनानि नाकिसदसां शैत्येन संस्तम्भय-
 न्निन्दुं किञ्च विमोहयन्पशुपतिं विश्वार्तिमुच्चाटयन् ।
 हिंसन्संसृतिडम्बरं तव शिवे हासाह्वयो मान्त्रिकः
 श्रीकामाक्षि मदीयमानसतमोविद्वेषणे चेष्टताम् ॥१०॥

ākaraṣannayanāni nākisadasāṃ śaityena saṃstambhaya-
 nninduṃ kiñca vimohayanpaśupatiṃ viśvārtimuccāṭayan |
 hiṃsansaṃsṛtiḍambaram tava śive hāsāhvayo māntrikaḥ
 śrīkāmākṣi madīyamānasatamovidveṣaṇe ceṣṭatām ||१०||

आकर्षन् - ākarṣan - attracting; नयनानि - nayanāni - eyes; नाकि सदसां - nāki
 sadasāṃ - of assembly of devās (nāki); शैत्येन - śaityena - by its
 coolness; संस्तम्भयन् - saṃstambhayan - paralyzes; इन्दुं - indum - the
 moon; किञ्च - kiñca - further; विमोहयन् - vimohayan - deludes, to put in a
 trance or under a spell, to bring under control; पशुपतिं - paśupatiṃ -
 Paśupati, Śiva; विश्व - viśva - world; आर्तिम् - ārtim - misery of; उच्चाटयन् -
 uccāṭayan - drives away; हिंसन् - hiṃsan - hurts, causes violence; संसृति -
 saṃsṛti - saṃsāra, the cycle of birth and death; डम्बरं - ḍambaram -
 loud exhibition; तव - tava - your; शिवे - śive - O Form of Auspiciousness,
 O Consort of Śiva; हासाह्वयो - hāsāhvayo - the smile called; मान्त्रिकः -
 māntrikaḥ - māntrika, a sorcerer; श्रीकामाक्षि - śrīkāmākṣi - O Glorious

Kāmākṣi; मदीय - madīya - my; मानस - mānasa - in mind; तमः - tamaḥ - darkness, ignorance; विद्वेषणे - vidveṣaṇe - sow hatred; चेष्टताम् - ceṣṭatām - may (the *māntrika*) make effort.

आकर्षन् नयनानि नाकिसदसां / शैत्येन संस्तम्भयन् इन्दुं / किञ्च विमोहयन् पशुपतिं / विश्व आर्तिम्
उच्चाटयन् ।

ākarṣan nayanāni nākisadasāṃ / śaityena saṃstambhayan indum / kiñca vimohayan paśupatiṃ / viśva ārtim uccāṭayan |

(O Kāmākṣi! The māntrika called your smile) which attracts the eyes of the devās¹; which paralyzes the moon by its coolness; further, which deludes Paśupati (Śiva); which drives away the misery of the world...

Notes:

1. Nāka is Devaloka where there is no (*na*) pain (*aka*). The *devās* who reside in Nāka are called *nāki*.

हिंसन् संसृति डम्बरं / तव शिवे हासाह्वयो मान्त्रिकः श्रीकामाक्षि / मदीय मानस तमः विद्वेषणे
चेष्टताम् ॥

hiṃsat saṃsṛti ḍambaram / tava śive hāsāhvayo māntrikaḥ śrīkāmākṣi / madīya mānasa tamaḥ vidveṣaṇe ceṣṭatām ||

...which causes violence to the loud exhibition of saṃsāra; O Form of Auspiciousness! O Consort of Śiva! O Glorious Kāmākṣi! May the māntrika¹ called your smile make the effort to sow hatred in my mind towards darkness²

Notes:

1. The ancient system of mantrās consists of ways to achieve six types of results, each requiring their own medicinal powders and set of rituals. The six types of results are—

- *ākarṣaṇam*, attracting towards
- *stambhanam*, paralyzing even when at a distance
- *vaśyam*, bringing another under one's control
- *uccāṭanam*, expulsion

- *māranam*, extermination
- *vidveṣaṇam*, sowing hatred

A *māntrika* (sorcerer) uses different powders and incantations to achieve the above results.

The gentle smile of Kāmākṣi is itself a *māntrika* without the need for any powders or incantations.

The smile of Kāmākṣi

- attracts the eyes of the *devās* [*ākarṣaṇam*]
- paralyzes the moon by its coolness [*stambhanam*]
- deludes Śiva [*mohanam* or *vaśyam*]
- drives away the misery of the world [*uccāṭanam*]
- exterminates *saṃsāra* [*māranam*]
- sows hatred towards ignorance [*vidveṣaṇam*]

In Śloka 36 of Pādāravinda Śatakam, the lotus feet of Kāmākṣi were described as the *māntrika* driving away the evil spirit of mine-ness using the Mahāmantra chants of the sounds of the gem-studded anklets and the *vibhūti* of the rays emanating from the toe nails.

In Śloka 54 of Pādāravinda Śatakam, the sounds of the anklets of Kāmākṣi's lotus feet were described as being the chant to continuously attract wealth for those who prostrate, the chant to paralyze the ever-growing intensity of *saṃsāra*, the chant to delude the mind of Śiva.

We have also seen under Śloka 54 of Pādāravinda Śatakam, how Śrī Narayana Bhattatri refers to these six results of *vaśyam*, *uccāṭanam*, *vidveṣaṇam*, *stambhanam*, *ākarṣaṇam*, *māranam* in Śloka 39 of his composition Śrīpāda Saptati, where he says those who carry the dust of the holy feet Devi on their heads bring all three worlds under their spell, drive away sins that accumulated over lifetimes, develop hatred towards *adharma*, attract all objects

of their wishes, and exterminate the enemies of desire, anger, greed, pride, delusion, and jealousy.

2. Wrong thoughts are the darkness and ignorance of the mind. To develop hatred for this darkness is to bring in right thoughts. Right thoughts automatically remove darkness, just as switching on the light in a room automatically removes the darkness of the room.

Summary:

Prayer to the Gentle Smile of Kāmākṣi as the Māntrika to Destroy Ignorance

O Form of Auspiciousness! O Consort of Śiva! O Glorious Kāmākṣi! May the *māntrika* called your smile

- which attracts the eyes of the *devās*
- which paralyzes the moon by its coolness
- which deludes Paśupati
- which drives away the misery of the world
- which exterminates the loud exhibition of *saṃsāra*

make the effort to sow hatred in my mind towards darkness (ignorance).

क्षेपीयः क्षपयन्तु कल्मषभयान्यस्माकमल्पस्मित-
ज्योतिर्मण्डलचङ्क्रमास्तव शिवे कामाक्षि रोचिष्णवः ।

पीडाकर्मठकर्मघर्मसमयव्यापारतापानल-
श्रीपाता नवहर्षवर्षणसुधास्रोतस्विनीशीकराः ॥91॥

kṣepīyaḥ kṣapayantu kalmaṣabhayānyasmākamalpasmita-
jyotirmaṇḍalacaṅkramāstava śive kāmākṣi rociṣṇavaḥ |
pīḍākarmaṭhakarmagharmasamayavyāpāratāpānala-
śrīpātā navaharṣavarṣaṇasudhāsrotasvinīśīkarāḥ ||91||

क्षेपीयः - kṣepīyaḥ - quickly; क्षपयन्तु - kṣapayantu - may it destroy; कल्मष - kalmaṣa - of sins; भयानि - bhayāni - fears; अस्माकम् - asmākam - our; अल्पस्मित - alpa smita - gentle smile; ज्योतिः - jyotiḥ - radiance; मण्डल - maṇḍala - zone of; चङ्क्रमाः - caṅkramāḥ - movements; तव - tava - your; शिवे - śive

- O Form of Auspiciousness, O Consort of Śiva; कामाक्षि - kāmākṣi - O Kāmākṣi; रोचिष्णवः - rociṣṇavaḥ - brilliance; पीडा - pīḍā - pain of, misery of, agony of; कर्मठ - karmaṭha - *karma*; कर्म - karma - work of; घर्म समय - gharma samaya - summer season; व्यापार - vyāpāra - activity of, work of; ताप - tāpa - misery; अनल श्री - anala śrī - pronounced heat of; पाताः - pātāḥ - to remove, to destroy; नव - nava - new found; हर्ष - harṣa - happiness; वर्षण - varṣaṇa - shower; सुधा - sudhā - nectar; स्रोतस्विनी - srotasvinī - river; शीकराः - śīkarāḥ - drops, mist, spray.

क्षेपीयः क्षपयन्तु कल्मष भयानि अस्माकम् / अल्पस्मित ज्योतिः मण्डल चङ्क्रमाः तव शिवे कामाक्षि रोचिष्णवः ।

kṣepīyaḥ kṣapayantu kalmaṣa bhayāni asmākam / alpasmita jyotiḥ maṇḍala caṅkramāḥ tava śive kāmākṣi rociṣṇavaḥ |

O Form of Auspiciousness! O Consort of Śiva! O Kāmākṣi! May the brilliance of the movements¹ in the zone of radiance of your gentle smile quickly destroy our fears of sins²

Notes:

1. Devi's radiant smile is dynamic, not static.
2. We have accumulated many sins over lifetimes. This haunts us and creates fear in us.

पीडा कर्मठ कर्म घर्म समय व्यापार ताप अनल श्री पाताः / नव हर्ष वर्षण सुधा स्रोतस्विनी शीकराः ॥
pīḍā karmaṭha karma gharma samaya vyāpāra tāpa anala śrī pātāḥ
nava harṣa varṣaṇa sudhā srotasvinī śīkarāḥ ||

(The brilliance of the movements in the zone of radiance of your gentle smile which destroy the misery of the summer time-like pronounced heat of karma—which carry out the work of agony; which is the mist of the river of nectar that showers new found happiness

Summary:**Prayer to the Movements of the Gentle Smile of Kāmākṣi to Destroy Our Fears of Sins**

O Form of Auspiciousness! O Consort of Śiva! O Kāmākṣi! May the brilliance of the movements in the zone of radiance of your gentle smile

- which destroy the misery of the summer time-like pronounced heat of *karma*—which carry out the work of agony
 - which is the (cooling) mist of the river of nectar that showers new found happiness
- quickly destroy our fears of sins.

श्रीकामाक्षि तव स्मितैन्दवमहःपूरे परिस्फूर्जति
 प्रौढां वारिधिचातुरीं कलयते भक्तात्मनां प्रातिभम् ।
 दौर्गत्यप्रसरास्तमःपटलिकासाधर्म्यमाबिभ्रते
 सर्वं कैरवसाहचर्यपदवीरीतिं विधत्ते परम् ॥92॥

śrīkāmākṣi tava smitaindavamaḥpūre parisphūrjati
 prauḍhāṃ vāridhicāturīm kalayate bhaktātmanāṃ prātibham |
 daurgatyaprasarāstamaḥpaṭalikāsādharmyamābibhrate
 sarvaṃ kairavasāhacaryapadavīrītiṃ vidhatte param ||92||

श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तव - tava - your; स्मित - smita - smile; ऐन्दव - aindava - of the moon; महः - maḥ - brilliance; पूरे - pūre - full; परिस्फूर्जति - parisphūrjati - when it bursts forth; प्रौढां - prauḍhāṃ - mature, high-level; वारिधि - vāridhi - of the ocean; चातुरीं - cāturīm - cleverness, skill; कलयते - kalayate - it attains; भक्तात्मनां - bhaktātmanāṃ - of the devotees; प्रातिभम् - prātibham - intellectual capacity; दौर्गत्य - daurgatya - times of misfortune; प्रसराः - prasarāḥ - in a large measure; तमः - tamaḥ - darkness; पटलिका - paṭalikā - succession of, mass of; साधर्म्यम् - sādharmaṃ - equivalence; आबिभ्रते - ābibhrate - attain, get to the state of; सर्वं - sarvaṃ - all aspects;

कैरव - kairava - lily; साहचर्य - sāhacarya - association, cooperation; पदवी - padavī - state of; रीति - rītiṃ - the way of; विधत्ते - vidhatte - it attains; परम् - param - supreme.

श्रीकामाक्षि तव स्मितैन्दव महःपूरे परिस्फूर्जति / प्रौढां वारिधि चातुरीं कलयते भक्तात्मनां प्रातिभम् ।
śrīkāmākṣi tava smitaindava mahāḥ pūre parisphūrjati / prauḍhāṃ
vāridhi cāturīṃ kalayate bhaktātmanāṃ prātibham |

O Glorious Kāmākṣi! When the full brilliance of the moon of your smile bursts forth; the intellectual capacity¹ of the devotees attains the high-level of skill of the ocean...

Notes:

1. In Śloka 93 of Stuti Śatakam, Devi is described as प्रातिभ प्रदात्रि *prātibha pradātri*, the bestower of superior intellect (intuitive *jñāna*).

Devi is the bestower of *prātibha* or intuitive *jñāna* which cannot be obtained from books. *Prātibha* allows us to have the vision of Devi in our heart.

दौर्गत्य प्रसराः तमः पटलिका साधर्म्यम् आबिभ्रते / सर्वं कैरव साहचर्य पदवी रीतिं विधत्ते परम् ॥
daurgatya prasarāḥ tamaḥ paṭalikā sādharmaṃyam ābibhrate /
sarvaṃ kairava sāhacarya padavī rītiṃ vidhatte param ||

...the large measure of misfortune (of the devotees) attain the same state as the mass of darkness; all aspects (of the devotees) attain the supreme association with the way of the state of the lily

Summary:

The Moon of the Gentle Smile of Kāmākṣi

O Glorious Kāmākṣi! When the full brilliance of the moon of your smile bursts forth

- the intellectual capacity of the devotees attains the high-level of skill (width and depth of knowledge) of the ocean [The moon swells the ocean of intellect]

- the large measure misfortune attain the same state as the mass of darkness [The moon takes away darkness]
- all aspects (of the devotees) attain supreme association with the state of the lily [The moon blooms the lily]

मन्दारादिषु मन्मथारिमहिषि प्राकाश्यरीतिं निजां
कादाचित्कतया विशङ्क्य बहुशो वैशद्यमुद्रागुणः ।
श्रीकामाक्षि तदीयसंगमकलामन्दीभवत्कौतुकः
सातत्येन तव स्मिते वितनुते स्वैरासनावासनाम् ॥९३॥

mandārādiṣu manmathārimahiṣi prākāśyarītiṃ nijāṃ
kādācitkatayā viśaṅkya bahuśo vaiśadyamudrāguṇaḥ |
śrīkāmākṣi tadīyasaṅgamakalāmandībhavatkautukaḥ
sātatyena tava smite vitanute svairāsanāvāsanām ||93||

मन्दारादिषु - mandārādiṣu - in (white flowers like) Mandāra flowers and others; मन्मथारि महिषि - manmathāri mahiṣi - O Consort of Śiva—the enemy of Manmatha; प्राकाश्यरीतिं - prākāśyarītiṃ - the way of radiance; निजां - nijāṃ - its own; कादाचित्कतया - kādācitkatayā - sometimes; विशङ्क्य - viśaṅkya - suspecting; बहुशः - bahuśaḥ - many times, in many ways, manifold; वैशद्य मुद्रा गुणः - vaiśadya mudrā guṇaḥ - the quality of the stamp of whiteness; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तदीय - tadīya - in them (in the Mandāra flowers); संगम - saṅgama - attachment; कला - kalā - art of; मन्दी भवत् - mandī bhavat - becomes dull; कौतुकः - kautukaḥ - curiosity, enthusiasm; सातत्येन - sātatyena - continuously, all the time; तव - tava - your; स्मिते - smite - in (your) smile; वितनुते - vitanute - it attains; स्वैर - svaira - on its own; आसन - āsana - seat; आवासनाम् - āvāsanām - residence.

मन्दारादिषु मन्मथारिमहिषि प्राकाश्यरीतिं निजां कादाचित्कतया विशङ्क्य बहुशः वैशद्य मुद्रा गुणः ।
mandārādiṣu manmathārimahiṣi prākāśyarītiṃ nijāṃ kādācitkatayā
viśaṅkya bahuśaḥ vaiśadyamudrā guṇaḥ |

The quality of the stamp of whiteness often suspecting that its natural stream of radiance can be found only sometimes in the (white) Mandāra flowers and others...

श्रीकामाक्षि / तदीय संगम कला मन्दी भवत् कौतुकः / सातत्येन तव स्मिते वितनुते स्वैर आसन ।
आवासनाम् ॥

śrīkāmākṣi / tadīya saṅgama kalā mandī bhavat kautukaḥ / sātatyena tava smite vitanute svaira āsana āvāsanām |

...becoming dull in its enthusiasm in the art of attachment with them (Mandāra flowers and others); on its own attains the seat of residence in your smile at all times

Summary:

The Whiteness of the Gentle Smile of Kāmākṣi

O Consort of Śiva—the enemy of Manmatha! The quality of the stamp of whiteness often suspecting that its natural stream of radiance can be found only sometimes in the (white) Mandāra flowers and others becomes dull in its enthusiasm in the art of attachment with them and on its own it attains the seat of residence in your smile at all times.

इन्धाने भववीतिहोत्रनिवहे कर्मौघचण्डानिल-
प्रौढिम्ना बहुलीकृते निपतितं सन्तापचिन्ताकुलम् ।
मातर्मा परिषिञ्च किञ्चिदमलैः पीयूषवर्षै रिव
श्रीकामाक्षि तव स्मितद्युतिकणैः शैशिर्यलीलाकरैः ॥94॥

indhāne bhavavītihotranivahe karmaughacaṇḍānila-
prauḍhimnā bahulīkṛte nipatitaṃ santāpacintākulam |
mātarmāṃ pariṣiñca kiñcidamalaiḥ pīyūṣavarṣairiva
śrīkāmākṣi tava smitadyutikaṇaiḥ śaiśiryalīlākaraiḥ ||94||

इन्धाने - indhāne - is blazing; भव - bhava - saṃsāra (the cycle of birth and death); वीति होत्र - vīti hotra - agni, fire; निवहे - nivahe - in the mass of; कर्म - karma - karma, past deeds; ओघ - aughā - heap of, accumulated; चण्ड - caṇḍa - terrible; अनिल - anila - wind; प्रौढिम्ना - prauḍhimnā - very

strong; बहुलीकृते - bahulīkṛte - very much, increasing; निपतितं - nipatitaṃ - fallen down; सन्ताप - santāpa - misery; चिन्ता - cintā - anxiety; आकुलम् - ākulam - agitation and suffering; मातः - mātāḥ - O Mother; मां - māṃ - me; परिषिञ्च - pariṣiñca - please wet; किञ्चित् - kiñcit - at least a little bit; अमलैः - amalaiḥ - pure; पीयूष वर्षैः इव - pīyūṣa varṣaiḥ iva - like nectarine showers; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; तव - tava - your; स्मित द्युति कणैः - smita dyuti kaṇaiḥ - by particles of radiance of smile; शैशिर्य लीला आकरैः - śaiśirya līlā ākaraiḥ - by abodes of the sport of coolness.

इन्धाने भव वीतिहोत्र निवहे / कर्म ओघ चण्ड अनिल प्रौढिमना बहुलीकृते / निपतितं सन्ताप चिन्ता आकुलम् ।

indhāne bhava vīti hotra nivahe / karma augha caṇḍa anila prauḍhimnā bahulīkṛte / nipatitaṃ santāpa cintā ākulam |

In the mass of the blazing fire of saṃsāra; (fanned by) the increasingly strong, terrible winds of the heap of karma; fallen in the suffering of misery and anxiety...

मातः मां परिषिञ्च किञ्चित् / अमलैः पीयूषवर्षैः इव श्रीकामाक्षि तव स्मितद्युतिकणैः शैशिर्य लीला आकरैः ॥

mātāḥ māṃ pariṣiñca kiñcit / amalaiḥ pīyūṣavarṣaiḥ iva śrīkāmākṣi tava smita dyuti kaṇaiḥ śaiśirya līlā ākaraiḥ ||

O Mother! Please wet me at least a little; by the particles of the radiance of your smile which are pure, which are like nectarine showers, which are the abode of the sport of coolness

Summary:

Prayer to the Gentle Smile of Kāmākṣi to Wet the Fire of Saṃsāra which is Fanned by the Winds of Karma

O Mother! O Glorious Kāmākṣi! May the particles of the radiance of your smile

- which are pure
 - which are like nectarine showers
 - which are the abode of the sport of coolness
- wet me
- who has fallen down in suffering from misery and anxiety in the mass of blazing fire of *saṃsāra* that is being fanned by the increasingly strong, terrible winds of the heap of *karma*.
- at least a little.

भाषाया रसनाग्रखेलनजुषः शृङ्गारमुद्रासखी-
लीलाजातरतेः सुखेन नियमस्नानाय मेनात्मजे ।
श्रीकामाक्षि सुधामयीव शिशिरा स्रोतस्विनी तावकी
गाढानन्दतरङ्गिता विजयते हासप्रभाचातुरी ॥95॥

bhāṣāyā rasanāgrakhelanajuṣaḥ śṛṅgāramudrāsakhī-
līlājātarateḥ sukhena niyamasnānāya menātmaje |
śrīkāmākṣi sudhāmayīva śīśirā srotasvinī tāvakī
gāḍhānandatarāṅgitā vijayate hāsaprabhācāturī ||95||

भाषायाः - bhāṣāyāḥ - of speech; रसना अग्र - rasanā agra - tip of tongue;
खेलन - khelana - playing; जुषः - juṣaḥ - engaged in; शृङ्गार - śṛṅgāra -
beauty; मुद्रा - mudrā - stamp of; सखी - sakhī - female companion of;
लीलाजात - līlājāta - coming out in a sporting manner; रतेः - rateḥ - of
enjoyment; सुखेन - sukhena - with happiness; नियम स्नानाय - niyama
snānāya - ritual bath; मेनात्मजे - menātmaje - O Daughter of Mena;
श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; सुधामयी इव - sudhāmayī iva -
like full of nectar; शिशिरा - śīśirā - cool; स्रोतस्विनी - srotasvinī - river; तावकी
- tāvakī - your; गाढ - gāḍha - extreme; आनन्द - ānanda - bliss; तरङ्गिता -
tarāṅgitā - waves; विजयते - vijayate - is victorious, is effulgent; हास प्रभा -
hāsa prabhā - shine of smile; चातुरी - cāturī - skill of.

भाषायाः रसनाग्र खेलन जुषः / शृङ्गार मुद्रा सखी लीलाजात रतेः / सुखेन नियम स्नानाय /
मेनात्मजे ।

bhāṣāyāḥ rasanāgra khelana juṣaḥ / śṛṅgāra mudrā sakhī līlājāta rateḥ /
sukhena niyama snānāya menātmaje |

O Daughter of Mena! Speech who is engaged in playing on the tip of the tongue; who enjoys the female companion of the stamp of śṛṅgāra who comes out in a sporting manner; with happiness takes a ritual bath (in the river of the skill of the shine of your smile)

श्रीकामाक्षि सुधामयीव शिशिरा स्रोतस्विनी तावकी गाढानन्दतरङ्गिता जियते हासप्रभा चातुरी ॥
śrīkāmākṣi sudhāmayīva śīśirā srotasvinī tāvakī gāḍhānandatarāṅgitā
vijayate hāsaprabhā cāturī ||

O Glorious Kāmākṣi! The river of the skill of the shine of your smile which is full of nectar, which is cool, which has waves of extreme bliss (in which speech takes a ritual bath along with the female companion of śṛṅgāra) is victorious

Summary:

The Speech Takes a Ritual Bath in the River of the Gentle Smile of Kāmākṣi

O Daughter of Mena! O Glorious Kāmākṣi!
Speech

- who is engaged in playing on the tip of the tongue
- who enjoys the female companion of the stamp of śṛṅgāra who comes out in a sporting manner
- happily takes a ritual bath in the river of the skill of shine of your smile
- which is full of nectar
- which is cool
- which has waves of extreme bliss.

सन्तापं विरलीकरोतु सकलं कामाक्षि मच्चेतना
 मज्जन्ती मधुरस्मितामरधुनीकल्लोलजालेषु ते ।
 नैरन्तर्यमुपेत्य मन्मथमरुल्लोलेषु येषु स्फुटं
 प्रेमेन्दुः प्रतिबिम्बितो वितनुते कौतूहलं धूर्जटिः ॥96॥

santāpaṃ viralīkarotu sakalaṃ kāmākṣi maccetanā
 majjantī madhurasmitāmaradhunīkallolajāleṣu te |
 nairantaryamupetya manmathamarulloleṣu yeṣu sphuṭaṃ
 premenduḥ pratibimbīto vitanute kautūhalaṃ dhūrjateḥ ||96||

सन्तापं - santāpaṃ - misery; विरलीकरोतु - viralīkarotu - may it become rare, may it be destroyed; सकलं - sakalaṃ - all; कामाक्षि - kāmākṣi - O Kāmākṣi; मत् - mat - my; चेतना - cetanā - mind, consciousness; मज्जन्ती - majjantī - is immersed; मधुर स्मित - madhura smita - sweet smile; अमरधुनी - amaradhunī - Ganga—the river of Devaloka, divine Ganga; कल्लोल - kallola - waves; जालेषु - jāleṣu - in the webs of; ते - te - your; नैरन्तर्यम् - nairantaryam - continuity; उपेत्य - upetya - having attained; मन्मथ मरुत् लोलेषु - manmatha marut loleṣu - the moving (*lola*) winds (*marut*) of Manmatha; येषु - yeṣu - in which; स्फुटं - sphuṭaṃ - becomes clear; प्रेम इन्दुः - prema induḥ - moon of love; प्रतिबिम्बितः - pratibimbītaḥ - is reflected; वितनुते - vitanute - brings about; कौतूहलं - kautūhalaṃ - delight; धूर्जटिः - dhūrjateḥ - of Śiva—the one with heavy matted-locks.

सन्तापं विरलीकरोतु सकलं कामाक्षि मत् चेतना मज्जन्ती मधुर स्मित अमरधुनी कल्लोल जालेषु ते ।
 santāpaṃ viralīkarotu sakalaṃ kāmākṣi maccetanā majjantī
 madhurasmita amaradhunī kallolajāleṣu te |

O Kāmākṣi! May all my miseries be destroyed. My mind is immersed in the webs of the waves of the divine Ganga river of your sweet smile...

नैरन्तर्यम् उपेत्य मन्मथमरुल्लोलेषु / येषु स्फुटं प्रेमेन्दुः प्रतिबिम्बितः / वितनुते कौतूहलं धूर्जटिः ॥
 nairantaryam upetya manmathamarulloleṣu / yeṣu sphuṭaṃ
 premenduḥ pratibimbītaḥ / vitanute kautūhalaṃ dhūrjateḥ ||

...with the continuous, moving winds of Manmatha; with the clear reflection of the moon of love; which brings about delight for Śiva

Summary:

Prayer for All Misery to be Destroyed and for the Mind to be Immersed in the River of the Sweet Smile of Kāmākṣi

O Kāmākṣi! May all my miseries be destroyed. My mind is immersed in the webs of the waves of the divine Ganga river of your sweet smile
 - with the continuous, moving winds of Manmatha
 - with the clear reflection of the moon of love
 which delights Śiva.

चेतःक्षीरपयोधिमन्थरचलद्रागाख्यमन्थाचल-
 क्षोभव्यापृतिसम्भवां जननि ते मन्दस्मितश्रीसुधाम् ।
 स्वादंस्वादमुदीतकौतुकरसा नेत्रत्रयी शाङ्करी
 श्रीकामाक्षि निरन्तरं परिणमत्यानन्दवीचीमयी ॥97॥

cetaḥkṣīrapayodhimantharacaladrāgākhyamanthācala-
 kṣobhavyāpṛtisambhavāṃ janani te mandasmitaśrīsudhām |
 svādaṃsvādamudītakautukarasā netratrayī śāṅkarī
 śrīkāmākṣi nirantaram pariṇamatyānandavīcīmayī ||97||

चेतः - cetaḥ - (Devi's) mind; क्षीरपयोधि - kṣīrapayodhi - milk ocean; मन्थर -
 manthara - churning; चलत् - calat - movement; राग आख्य - rāga ākhyā -
 called love; मन्थाचल - manthācala - Manthara mountain; क्षोभ - kṣobha -
 agitation; व्यापृति - vyāpṛti - activity; सम्भवां - sambhavāṃ - comes out;
 जननि - janani - O Mother; ते - te - your; मन्द स्मित - manda smita - श्री - śrī -
 glory of; सुधाम् - sudhām - of the nectar; स्वादं स्वादं - svādaṃ svādam -
 repeated sweetness; उदीत - udīta - rising, increasing; कौतुक रसा - kautuka
 rasā - essence of the delight; नेत्रत्रयी - netratrayī - the three eyes;
 शाङ्करी - śāṅkarī - of Śāṅkara—the bestower of auspiciousness;
 श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; निरन्तरं - nirantaram -
 continuously; परिणमति - pariṇamati - results in; आनन्द वीची मयी - ānanda
 vīcī mayī - waves of full bliss.

चेतः क्षीरपयोधि मन्थर चलत् राग आख्य मन्थाचल / क्षोभ व्यापृति सम्भवां जननि ते मन्दस्मित श्री सुधाम् ।

cetaḥ kṣīrapayodhi manthara calat rāga ākhya manthācala kṣobha vyāpṛti sambhavāṃ janani te mandasmita śrī sudhām |

O Mother! The milk ocean of your mind is churned by the movement of Manthara mountain called love; From this activity of agitation, the nectar of the glory of your gentle smile comes out....

स्वादं स्वादं उदीत कौतुकरसा नेत्रत्रयी शाङ्करी श्रीकामाक्षि निरन्तरं परिणमति आनन्दवीचीमयी ॥
svādaṃ svādam udīta kautukarasā netratrayī śāṅkarī śrīkāmākṣi nirantaraṃ pariṇamati ānandavīcīmayī ||

...whose repeated sweetness the three eyes of Śāṅkara enjoy with increasing delight, resulting in continuous waves of full bliss

Summary:

The Nectar of the Gentle Smile of Kāmākṣi

O Mother! O Glorious Kāmākṣi! The milk ocean of your mind is churned by the movement of Manthara mountain called love. From this activity of agitation, the nectar of the glory of your gentle smile comes out, whose repeated sweetness the three eyes of Śāṅkara enjoy with increasing delight, resulting in continuous waves of full bliss.

आलोके तव पञ्चसायकरिपोरुद्दामकौतूहल-

प्रेङ्खन्मारुतघट्टनप्रचलितादानन्ददुग्धाम्बुधेः ।

काचिद्वीचिरुदञ्चति प्रतिनवा संवित्प्ररोहात्मिका

तां कामाक्षि कवीश्वराः स्मितमिति व्याकुर्वति सर्वदा ॥98॥

āloke tava pañcasāyakariporuddāmakautūhala-

preṅkhanmārutaghaṭṭanapracalitādānandadugdhāmbudheḥ |

kācidvīcirudañcati pratinavā saṃvitprarohātmikā

tāṃ kāmākṣi kavīśvarāḥ smitamiti vyākurvate sarvadā ||98||

आलोके - āloke - look; तव - tava - your; पञ्चसायक रिपोः - pañcasāyaka ripoḥ - of Śiva—the enemy of Manmatha who has five flower arrows; उद्दाम - uddāma - rising, increasing; कौतूहल - kautūhala - delight; प्रेङ्खन् - preṅkhan - moving; मारुत - māruta - wind; घट्टन - ghaṭṭana - pushing; प्रचलितात् - pracalitāt - when it hits; आनन्द - ānanda - bliss; दुग्ध अम्बुधेः - dugdha ambudheḥ - of milk ocean; काचित् - kācit - some (indescribable) ; वीचिः - vīciḥ - wave; उदञ्चति - udañcati - becomes visible, comes up; प्रतिनवा - pratinavā - very new; संवित्प्ररोहात्मिका - saṃvitprarohātmikā - sprout of *jñāna* (*samvit*); तां - tāṃ - that (new wave); कामाक्षि - kāmākṣi - O Kāmākṣi; कवीश्वराः - kavīśvarāḥ - great poets; स्मितं इति - smitam iti - as the smile; व्याकुर्वते - vyākurvate - take it as, describe it as; सर्वदा - sarvadā - always.

आलोके तव पञ्चसायकरिपोः / उद्दाम कौतूहल प्रेङ्खन् मारुत घट्टन प्रचलितात् आनन्द दुग्धाम्बुधेः ।
āloke tava pañcasāyakaripoḥ / uddāma kautūhala preṅkhan māruta
ghaṭṭana pracalitāt ānanda dugdhāmbudheḥ |

O Kāmākṣi! When you look at Śiva—the enemy of Manmatha who has five flower arrows; the push of the moving wind of increasing delight hits the milk ocean of bliss...

काचित् वीचिः उदञ्चति प्रतिनवा संवित्प्ररोहात्मिका / तां कामाक्षि कवीश्वराः स्मितं इति व्याकुर्वते
सर्वदा ॥

kācit vīciḥ udañcati pratinavā saṃvitprarohātmikā / tāṃ kāmākṣi
kavīśvarāḥ smitamiti vyākurvate sarvadā ||

...causing the rise of some (indescribable) new wave—which is the sprout of jñāna; O Kāmākṣi! The great poets always describe that wave as your smile

Summary:**The Wave of the Gentle Smile of Kāmākṣi**

O Kāmākṣi! When you look at Śiva—the enemy of Manmatha who has five flower arrows, the push of the moving wind of increasing delight hits the milk ocean of bliss causing the rise of some (indescribable) new wave—which is the sprout of *jñāna*. The great poets always describe that wave as your smile.

सूक्तिः शीलयते किमद्रितनये मन्दस्मितात्ते मुहुः

माधुर्यागमसम्प्रदायमथवा सूक्तेर्नु मन्दस्मितम् ।

इत्थं कामपि गाहते मम मनः सन्देहमार्गभ्रमिं

श्रीकामाक्षि न पारमार्थ्यसरणिस्फूर्तौ निधत्ते पदम् ॥99॥

sūktiḥ śīlayate kimadritanaye mandasmitātte muhuḥ

mādhuryāgamasampradāyamathavā sūkternu mandasmitam |

itthaṃ kāmapi gāhate mama manaḥ sandehamārgabhramiṃ

śrīkāmākṣi na pāramārthyasaraṇisphūrtau nidhatte padam ||99||

सूक्तिः - sūktiḥ - good speech; शीलयते - śīlayate - is trained; किम् - kim - is it; अद्रितनये - adritanaye - O Daughter of Himavān; मन्दस्मितात् - mandasmitāt - from the gentle smile; ते - te - your; मुहुः - muhuḥ - frequently; माधुर्य आगम - mādhurya āgama - the (śāstra) rules of sweetness; सम्प्रदायम् - sampradāyam - procedure of; अथवा - athavā - or; सूक्तेः - sūkteḥ - from speech; नु - nu - indeed; मन्दस्मितम् - mandasmitam - gentle smile; इत्थं - itthaṃ - like this; कामपि - kāmapi - some; गाहते - gāhate - diving into, engaged in; मम - mama - my; मनः - manaḥ - mind; सन्देह - sandeha - doubt; मार्ग भ्रमिं - mārga bhramiṃ - confusing crossroad; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; न - na - not; पारमार्थ्य - pāramārthya - supreme truth; सरणि - saraṇi - path; स्फूर्तौ - sphūrtau - clarity; निधत्ते - nidhatte - setting; पदम् - padam - the foot.

सूक्तिः शीलयते किम् अद्रितनये मन्दस्मितात् ते मुहुः माधुर्यागम सम्प्रदायम् / अथवा सूक्तेः नु मन्दस्मितम् ।

sūktiḥ śīlayate kim adritanaye mandasmitāt te muhuḥ
mādhuryāgama sampradāyam / athavā sūkteḥ nu mandasmitam |

O Daughter of Himavān! Does good speech get its frequent training in the procedure of the rules of sweetness from your gentle smile? Or, indeed, does the gentle smile (get its training in sweetness) from good speech?

इत्थं कामपि गाहते मम मनः सन्देहमार्गभ्रमिं / श्रीकामाक्षि न पारमार्थ्य सरणि स्फूर्तौ निधत्ते पदम् ॥

itthaṃ kāmapi gāhate mama manaḥ sandehamārgabhramiṃ /
śrīkāmākṣi na pāramārthya saraṇi sphūrtau nidhatte padam ||

*In this way my mind is engaged in some confusing crossroad of doubt;
O Glorious Kāmākṣi! It is unable to set foot on the path of the clarity of the supreme truth*

Summary:

The Doubt regarding the Good Speech and the Gentle Smile of Kāmākṣi

O Daughter of Himavān! Does good speech get its frequent training in the procedure of the rules of sweetness from your gentle smile? Or, indeed, does the gentle smile (get its training in sweetness) from good speech? O Glorious Kāmākṣi! My mind is engaged in some confusing crossroad of doubt and is unable to set foot on the path of the clarity of the supreme truth.

क्रीडालोलकृपासरोरुहमुखीसौधाङ्गणेभ्यः कवि-

श्रेणीवाक्परिपाटिकामृतझरीसूतीगृहेभ्यः शिवे ।

निर्वाणाङ्कुरसार्वभौमपदवीसिंहासनेभ्यस्तव

श्रीकामाक्षि मनोज्ञमन्दहसितज्योतिष्कणेभ्यो नमः ॥100॥

krīḍālolakṛpāsaroruhamukhīsaudhāṅgaṇebhyaḥ kavi-

śreṇīvākparipāṭikāmṛtajharīsūtīgṛhebhyaḥ śive |

nirvāṇāṅkurasārvabhaumapadavīsīṃhāsanebhyastava

śrīkāmākṣi manojñamandahasitajyotiṣkaṇebhyo namaḥ ||100||

क्रीडा लोल - krīḍā lola - sporting actively; कृपा - kṛpā - compassion; सरोरुह
मुखी - saroruha mukhī - lotus face; सौध अङ्गणेभ्यः - saudha aṅgaṇebhyaḥ -
courtyard of mansion; कवि श्रेणी - kavi śreṇī - for the group of poets; वाक्
परिपाटिका - paripāṭikā - succession of speech; अमृतझरी - amṛtajharī -
stream of nectar; सूतीगृहेभ्यः - sūtigr̥hebhyaḥ - birthplaces of; शिवे - śive -
O Form of Auspiciousness, O Consort of Śiva; निर्वाण अङ्कुर -
nirvāṇāṅkura - sprouts of *mokṣa*; सार्वभौम - sārvaabhauma - emperor of;
पदवी - padavī - position of; सिंहासनेभ्यः - siṃhāsanebhyaḥ - thrones; तव -
tava - your; श्रीकामाक्षि - śrīkāmākṣi - O Glorious Kāmākṣi; मनोज्ञ - manojña -
enchanting; मन्द हसित - manda hasita - gentle smile; ज्योतिष्कणेभ्यः -
jyotiṣkaṇebhyaḥ - particles of radiance of; नमः - namaḥ - my
prostrations to.

क्रीडालोल कृपा सरोरुह मुखी सौधाङ्गणेभ्यः / कविश्रेणी वाक् परिपाटिका अमृतझरी सूतीगृहेभ्यः /
शिवे ।

krīḍālola kṛpā saroruha mukhī saudhāṅgaṇebhyaḥ / kaviśreṇī vāk
paripāṭikā amṛtajharī sūtigr̥hebhyaḥ / śive |

O Form of Auspiciousness! O Consort of Śiva! (The particles of radiance of your enchanting gentle smile) which are the courtyard of the mansion for the lotus-face of compassion to play in; which are the birthplace of the stream of nectar of the continuous speech for the group of poets...

निर्वाणाङ्कुर सार्वभौम पदवी सिंहासनेभ्यः / तव श्रीकामाक्षि मनोज्ञ मन्द हसित ज्योतिष्कणेभ्यः
नमः ॥

nirvāṇāṅkura sārvaabhauma padavī siṃhāsanebhyaḥ tava
śrīkāmākṣi manojña manda hasita jyotiṣkaṇebhyo namaḥ ||

...which are the throne for the position of emperor of the sprouts of *mokṣa*; O Glorious *Kāmākṣi*! My prostrations to the particles of radiance of your enchanting gentle smile

Summary:

Prostrations to the Radiance of the Gentle Smile of *Kāmākṣ*, The Promise of *Mokṣa*

O Form of Auspiciousness! O Consort of Śiva! O Glorious *Kāmākṣi*! My prostrations to the particles of radiance of your enchanting gentle smile

- which are the courtyard of the mansion for the lotus-face of compassion to play in
- which are the birthplace of the stream of nectar of the continuous speech for the group of poets
- which are the throne for the position of emperor of the sprouts of *mokṣa*.

फलश्रुति Phalaśruti

आर्यामेव विभावयन्मनसि यः पादारविन्दं पुरः

पश्यन्नारभते स्तुतिं स नियतं लब्ध्वा कटाक्षच्छविम् ।

कामाक्ष्या मृदुलस्मितांशुलहरीज्योत्स्नावयस्यान्वितां

आरोहत्यपवर्गसौधवलभीमानन्दवीचीमयीम् ॥101॥

āryāmeva vibhāvayanmanasi yaḥ pādāravindaṃ puraḥ

paśyannārabhate stutiṃ sa niyataṃ labdhvā kaṭākṣacchavim |

kāmākṣyā mṛdulasmitāṃśulaharījyotsnāvayasyānvitāṃ

ārohatyapavargasaudhavalabhīmānandavīcīmayīm ||101||

आर्याम् एव - āryām eva - only on Āryā—the honored lady (Devi); विभावयन् - vibhāvayan - meditating; मनसि - manasi - in mind; यः - yaḥ - the one who; पादारविन्दं - pādāravindaṃ - the lotus feet; पुरः - puraḥ - in front; पश्यन् - paśyan - seeing; आरभते - ārabhate - starting to; स्तुतिं - stutiṃ - praise; स - sa - he; नियतं - niyataṃ - for sure, certainly; लब्ध्वा - labdhvā - obtains; कटाक्षच्छविम् - kaṭākṣacchavim - radiance of sidelong glance; कामाक्ष्याः -

kāmākṣyāḥ - of Kāmākṣi; मृदुल स्मित - mṛdula smita - gentle smile; अंशु - aṃśu - rays; लहरी - laharī - waves of ज्योत्स्ना - jyotsnā - moonlight; वयस्यान्वितां- vayasyānvitāṃ - accompanied by the female companion (vayasya); आरोहति - ārohati - ascends; अपवर्ग - apavarga - mokṣa; सौध - saudha - mansion; वलभीम् - valabhīm - top level; आनन्द वीची मयीम् - ānanda vīcī mayīm - full of waves of bliss.

आर्याम् एव विभावयन् मनसि यः / पादारविन्दं पुरः पश्यन् / आरभते स्तुतिं / स नियतं लब्ध्वा कटाक्षच्छविम् ।

āryām eva vibhāvayan manasi yaḥ / pādāravindaṃ puraḥ paśyan / ārabhate stutiṃ / sa niyataṃ labdhvā kaṭākṣacchavim ।

The one who meditates in the mind only on Āryā; sees, in front, the lotus feet (of Kāmākṣi); starting to praise (Kāmākṣi); the devotee certainly obtains the radiance of the sidelong glance (of Kāmākṣi)...

कामाक्ष्याः मृदुलस्मित अंशु लहरी ज्योत्स्ना वयस्यान्वितां / आरोहति अपवर्ग सौध वलभीम् आनन्द वीचीमयीम् ॥

kāmākṣyāḥ mṛdulasmita aṃśu laharī jyotsnā vayasyānvitāṃ / ārohati apavarga saudha valabhīm ānandavīcīmayīm ॥

Accompanied by the female companion of the moonlight of the waves of the rays of the gentle smile of Kāmākṣi; (the devotee) ascends to the top level of the mansion of mokṣa which is full of waves of bliss¹

Notes:

1. Mokṣa is ānanda—the ultimate bliss. Worldly happiness is called sukha. Sukha is always followed by its opposite, dukha (sorrow), whereas there is no opposite of ānanda. Sukha is temporary whereas ānanda is continuous.

Summary:**The Roadmap and Phalaśruti of Śrī Mūkapañcaśatī**

The devotee

- meditates in the mind on Āryā only [Āryā Śatakam]
- sees, in front, the lotus feet (of Kāmākṣi) [Pādāravinda Śatakam]
- starts to praise (Kāmākṣi) [Stuti Śatakam]
- obtains, certainly, the radiance of the sidelong glance (of Kāmākṣi) [Kaṭākṣa Śatakam]
- is accompanied by the female companion of the moonlight of the waves of the rays of the gentle smile of Kāmākṣi [Mandasmita Śatakam]
- ascends to the top level of the mansion of *mokṣa* which is full of waves of bliss.

Conclusion:

Thus concludes Mandasmita Śatakam in praise of the gentle smile of Kāmākṣi. Mandasmita Śatakam is an alluring set of verses with various imagery of the gentle smile as the moonshine, the moon, the milk ocean, the conch, the lotus stalk, pearls, camphor, nectar, Ganga, the various flowers such as Mandāra, jasmine, lily, lotus, and more.

For the first time in the entire composition we see the description of the motherly love of Devi for her children Gaṇeśa and Subrahmaṇya (Śloka 75). This gives us the confidence that we can be the recipient of Devi's love as well. The prayers for the removal of our sins and defects and for *jñāna* and *mokṣa* thus become more meaningful for the chanter.

A beauty of this composition is that the poet combines the enchantment of the gentle smile with the beauty of the red lips, the sweet speech, the dark sidelong glance, the lotus face, and the ornaments like the pearl necklaces etc.

॥ इति मन्दस्मित शतकम् सम्पूर्णम् ॥

॥ iti mandasmita śatakam sampūrṇam ॥

इमां पञ्चशतीं यस्तु नित्यं भक्तियुतः पठेत् ।
श्री कामाक्षि भवेत् तस्य प्रसन्ना च वरप्रदा ॥

imāṃ pañcaśatīṃ yastu nityaṃ bhaktiyutaḥ paṭhet |
śrī kāmākṣi bhavet tasya prasannā ca varapradā ||

Whoever reads this *pañcaśatī*, always, with *bhakti*, (for that devotee)
Glorious Kāmākṣi becomes pleased and bestows boons.

श्री काञ्चि नगरी कामकोटि पीठाधिपः प्रभुः ।
जीयात् जगद्गुरुः सैषः श्री मूकेन्द्रसरस्वती ॥

śrī kāñci nagarī kāmakoṭi pīṭhādhipaḥ prabhuḥ |
jīyāt jagadguruḥ saiṣaḥ śrī mūkendrasarasvatī ||

Victory to the Head of the Kāmakoṭi Pīṭhāṃ of the Glorious City of
Kāñci, Jagadguru Śrī Mūkendrasarasvati!

॥ इति श्री मूकपञ्चशती सम्पूर्णम् ॥

|| iti śrī mūkapañcaśatī sampūrṇam ||

॥ मन्दस्मित शतकम् ॥

॥ Mandasmita Śatakam ॥

बध्नीमो वयमञ्जलिं प्रतिदिनं / बन्धच्छिदे देहिनां /
 कन्दर्पागम-तन्त्र-मूलगुरवे / कल्याण-केली-भुवे ।
 कामाक्ष्याः / घन-सार-पुञ्ज-रजसे / कामद्रुहश्चक्षुषां /
 मन्दार-स्तबक-प्रभा-मद-मुषे / मन्द-स्मित-ज्योतिषे ॥1॥

सध्रीचे नव-मल्लिका-सुमनसां / नासाग्र मुक्तामणेः -
 आचार्याय / मृणाल-काण्ड-महसां नैसर्गिकाय द्विषे ।
 स्वर्धुन्या सह युध्वने / हिमरुचेरर्धासनाध्यासिने /
 कामाक्ष्याः स्मित-मञ्जरी-धवलिमाद्वैताय तस्मै नमः ॥2॥

कर्पूर-द्युति-चातुरीम्-अतितराम्-अल्पीयसीं कुर्वती /
 दौर्भाग्योदयमेव संविदधती दौषाकरीणां त्विषाम् ।
 क्षुल्लानेव मनोज्ञ-मल्लि-निकरान्फुल्लानपि व्यञ्जती /
 कामाक्ष्याः मृदुल-स्मितांशु-लहरी कामप्रसूरस्तु मे ॥3॥

या पीन-स्तन-मण्डलोपरि लसत्कर्पूरलेपायते /
 या नीलेक्षण-रात्रि-कान्ति-ततिषु ज्योत्स्ना-प्ररोहायते ।
 या सौन्दर्य-धुनी-तरङ्ग-ततिषु व्यालोल-हंसायते /
 कामाक्ष्याः शिशिरीकरोतु हृदयं सा मे स्मितप्राचुरी ॥4॥

येषां गच्छति पूर्वपक्ष-सरणिं कौमुद्वतः श्वेतिमा /
 येषां सन्ततमारुरुक्षति तुलाकक्ष्यां शरच्चन्द्रमाः ।
 येषामिच्छति कम्बुरप्यसुलभाम् अन्तेवसत्प्रक्रियां /
 कामाक्ष्याः ममतां हरन्तु मम ते हासत्विषामङ्कुराः ॥5॥

आशासीमसु सन्ततं विदधती नैशाकरीं व्याक्रियां /
 काशानाम्-अभिमान-भङ्ग-कलना-कौशल्यमाबिभ्रती ।
 ईशानेन विलोकिता सकुतुकं / कामाक्षि ते / कल्मष -
 क्लेशापायकरी / चकास्ति लहरी मन्दस्मित-ज्योतिषाम् ॥6॥

आरूढस्य समुन्नत-स्तन-तटी-साम्राज्य-सिंहासनं -
 कन्दर्पस्य विभोर्जगत्त्रय-प्राकट्य-मुद्रा-निधेः ।
 यस्याश्चामर-चातुरीं कलयते रश्मिच्छटा चञ्चला
 सा मन्दस्मित-मञ्जरी भवतु नः कामाय कामाक्षि ते ॥7॥

शम्भोर्या परिरम्भ-सम्भ्रम-विधौ / नैर्मल्य-सीमा-निधिः
 गैर्वाणीव तरङ्गिणी कृत-मृदु-स्यन्दां कलिन्दात्मजाम् ।
 कल्माषी-कुरुते / कलङ्क-सुषमां कण्ठ-स्थली-चुम्बिनीं /
 कामाक्ष्याः स्मित-कन्दली भवतु नः कल्याण-सन्दोहिनी ॥8॥

जेतुं हारलतामिव स्तनतटीं सञ्जग्मुषी सन्ततं /
 गन्तुं निर्मलतामिव द्विगुणितां मग्ना कृपा-स्रोतसि ।
 लब्धुं विस्मय-नीयतामिव हरं रागाकुलं कुर्वती
 मञ्जुस्ते स्मित-मञ्जरी भव-भयं मश्नातु कामाक्षि मे ॥9॥

श्वेतापि प्रकटं निशाकर-रुचां मालिन्यम्-आतन्वती /
 शीतापि स्मर-पावकं पशुपतेः सन्धुक्षयन्ती सदा ।
 स्वाभाव्यात्-अधराश्रितापि नमताम्-उच्चैर्दिशन्ती गतिं /
 कामाक्षि स्फुटम्-अन्तरा स्फुरतु नः त्वन्मन्दहासप्रभा ॥10॥

वक्त्र-श्री-सरसीजले / तरलित-भ्रू-वल्लि-कल्लोलिते /
 कालिम्ना दधती कटाक्ष-जनुषा माधुव्रतीं व्यापृतिम् ।
 निर्निद्रामल-पुण्डरीक-कुहना-पाण्डित्यम्-आबिभ्रती /
 कामाक्ष्याः स्मित-चातुरी मम मनः कातर्यम्-उन्मूलयेत् ॥11॥

नित्यं बाधित-बन्धु-जीवम् / अधरं / मैत्रीजुषं पल्लवैः /
 शुद्धस्य द्विजमण्डलस्य च तिरस्कृतरिमप्याश्रिता ।
 या वैमल्यवती सदैव नमतां चेतः पुनीतेतरां
 कामाक्ष्याः हृदयं प्रसादयतु मे सा मन्द-हास-प्रभा ॥ 12 ॥

द्रुह्यन्ती तमसे मुहुः / कुमुदिनी-साहाय्यम्-आबिभ्रती /
 यान्ती चन्द्र-किशोर-शेखर-वपुःसौधाङ्गणे प्रेङ्खणम् ।
 ज्ञानाम्भोनिधि-वीचिकां सुमनसां कूलङ्कषां कुर्वती /
 कामाक्ष्याः स्मित-कौमुदी हरतु मे संसार-तापोदयम् ॥ 13 ॥

काश्मीर-द्रव-धातु-कर्दम-रुचा कल्माषतां बिभ्रती /
 हंसौघैरिव कुर्वती परिचितं हारीकृतैर्मौक्तिकैः ।
 वक्षो-जन्म-तुषार-शैल-कटके सञ्चारम्-आतन्वती /
 कामाक्ष्याः मृदुल-स्मित-द्युतिमयी भागीरथी भासते ॥ 14 ॥

कम्बोर्वश-परम्परा इव / कृपा-सन्तान-वल्ली-भुवः -
 सम्फुल्ल-स्तबका इव / प्रसृमरा मूर्ताः प्रसादा इव ।
 वाक्पीयूषकणा इव / त्रिपथगा-पर्यायभेदा इव /
 भ्राजन्ते तव मन्दहास-किरणाः काञ्चीपुरीनायिके ॥ 15 ॥

वक्षोजे घन-सार-पत्र-रचना-भङ्गी-सपत्नायिता /
 कण्ठे मौक्तिक-हार-यष्टि-किरण-व्यापार-मुद्रायिता ।
 ओष्ठ-श्री-निकुरुम्ब-पल्लवपुटे प्रेङ्खत्प्रसूनायिता /
 कामाक्षि स्फुरतां मदीय-हृदये त्वन्मन्दहासप्रभा ॥ 16 ॥

येषां बिन्दुरिवोपरि प्रचलितो नासाग्रमुक्तामणिः
 येषां दीन इवाधिकण्ठमयते हारः करालम्बनम् ।
 येषां बन्धुरिवोष्ठयोः अरुणिमा धत्ते स्वयं रञ्जनं
 कामाक्ष्याः प्रभवन्तु ते मम शिवोल्लासाय हासाङ्कुराः ॥ 17 ॥

या जाड्याम्बुनिधिं क्षिणोति भजतां / वैरायते कैरवैः -
 नित्यं या / नियमेन या च यतते कर्तुं त्रिणेत्रोत्सवम् ।
 बिम्बं चान्द्रमसं च वञ्चयति या गर्वेण / सा तादृशी
 कामाक्षि स्मितमञ्जरी तव कथं ज्योत्स्नेत्यसौ कीर्त्यते ॥18॥

आरुढा रभसात्पुरः पुररिपोः आश्लेषणोपक्रमे
 या ते मातः उपैति दिव्य-तटिनी-शङ्काकरी तत्क्षणम् ।
 ओष्ठौ वेपयति / भ्रुवौ कुटिलयति / आनम्रयति आननं
 तां वन्दे मृदु-हास-पूर-सुषमाम्-एकाम्रनाथप्रिये ॥19॥

वक्त्रेन्दोस्तव चन्द्रिका स्मितततिः वल्गु स्फुरन्ती सतां -
 स्याच्चेद्युक्तिमिदं चकोरमनसां कामाक्षि कौतूहलम् ।
 एतच्चित्रमहर्निशं यदधिकामेषा रुचिं गाहते -
 बिम्बोष्ठ-द्युमणि-प्रभास्वपि च यत्-बिम्बोकम् आलम्बते ॥20॥

सादृश्यं कलशाम्बुधेर्वहति यत्कामाक्षि मन्दस्मितं -
 शोभाम्-ओष्ठरुच अम्ब विद्रुम-भवाम् / एताद्भिदां ब्रूमहे ।
 एकस्मादुदितं पुरा किल पपौ शर्वः पुराणः पुमान् /
 एतन्मध्यसमुद्भवं रसयते माधुर्यरूपं रसम् ॥21॥

उत्तुङ्ग-स्तन-कुम्भ-शैलकटके विस्तारि-कस्तूरिका -
 पत्र-श्री-जुषि / चञ्चलाः स्मितरुचः कामाक्षि ते कोमलाः ।
 सन्ध्या-दीधिति-रञ्जिता इव मुहुः सान्द्राधर-ज्योतिषा
 व्यालोलामल-शारदाभ्र-शकल-व्यापारमातन्वते ॥22॥

क्षीरं दूरत एव तिष्ठतु / कथं वैमल्यमात्रादिदं -
 मातः ते सहपाठवीथिम्-अयतां मन्दस्मितैर्मञ्जुलैः ।
 किं चेयं तु भिदास्ति / दोहन-वशात् एकं तु सञ्जायते /
 कामाक्षि / स्वयम् अर्थितं प्रणमताम् अन्यत्तु दोदुह्यते ॥23॥

कपूरैः / अमृतैः / जगज्जननि ते कामाक्षि / चन्द्रातपैः
 मुक्ता-हार-गुणैः / मृणाल-वलयैः / मुग्ध-स्मित-श्रीरियम् ।
 श्रीकाञ्चीपुरनायिके / समतया संस्तूयते सज्जनैः /
 तत्तादृङ्-मम ताप-शान्ति-विधये किं देवि मन्दायते ॥24॥

मध्ये-गर्भित-मञ्जु-वाक्य-लहरी-माध्वी-झरी-शीतला -
 मन्दार-स्तबकायते जननि ते मन्दस्मितांशुच्छटा ।
 यस्या वर्धयितुं मुहुर्विकसनं कामाक्षि कामद्रुहः -
 वल्गुर्वीक्षण-विभ्रम-व्यतिकरो वासन्त-मासायते ॥25॥

बिम्बोष्ठ-द्युति-पुञ्ज-रञ्जित-रुचिः त्वन्मन्दहासच्छटा /
 कल्याणं गिरिसार्वभौमतनये कल्लोलयत्वाशु मे ।
 फुल्लन्मल्लि-पिनद्ध-हल्लकमयी मालेव या पेशला /
 श्रीकाञ्चीश्वरि मारमर्दितुः उरोमध्ये मुहुर्लम्बते ॥26॥

बिभ्राणा शरदभ्र-विभ्रम-दक्षां विद्योतमानाप्यसौ -
 कामाक्षि स्मित-मञ्जरी किरति ते कारुण्य-धारा-रसम् ।
 आश्चर्यं शिशिरीकरोति जगतीश्चालोक्य चैनामहो -
 कामं खेलति नीलकण्ठ-हृदयं कौतूहलान्दोलितम् ॥27॥

प्रेङ्खत्-प्रौढ-कटाक्ष-कुञ्ज-कुहरेषु-अत्यच्छ-गुच्छायितं /
 वक्त्रेन्दुच्छवि-सिन्धु-वीचि-निचये फेन-प्रतानायितम् ।
 नैरन्तर्य-विजृम्भित-स्तनतटे नैचोल-पट्टायितं /
 कालुष्यं कबलीकरोतु मम ते कामाक्षि मन्दस्मितम् ॥28॥

पीयूषं तव मन्थर-स्मितम्-इति व्यर्थैव सापप्रथा -
 कामाक्षि ध्रुवमीदृशं यदि भवेत्-एतत्-कथं वा शिवे ।
 मन्दारस्य कथालवं न सहते / मभ्राति मन्दाकिनीम् /
 इन्दुं निन्दति / कीर्तितेऽपि कलशीपाथोधिम् ईर्ष्यायते ॥29॥

विश्वेषां नयनोत्सवं वितनुतां विद्योततां चन्द्रमाः -
 विख्यातः / मदनान्तकेन मुकुटीमध्ये च सम्मान्यताम् ।
 आः किं जातमनेन हाससुषमाम् आलोक्य कामाक्षि ते -
 कालङ्कीम् अवलम्बते खलु दशां कल्माषहीनोऽप्यसौ ॥30॥

चेतः शीतलयन्तु नः / पशुपतेः आनन्द जीवातवः /
 नम्राणां नयनाध्व-सीमसु शरच्चन्द्रातपोपक्रमाः ।
 संसाराख्य-सरोरुहाकर-खलीकारे तुषारोत्कराः /
 कामाक्षि / स्मर-कीर्ति-बीज-निकराः / त्वन्मन्दहासाङ्कुराः ॥31॥

कर्मौघाख्य-तमःकचाकचिकरान् / कामाक्षि सञ्चिन्तये -
 त्वन्मन्दस्मित-रोचिषां / त्रिभुवन-क्षेमङ्करान्-अङ्कुरान् ।
 ये वक्त्रं शिशिरश्रियो विकसितं चन्द्रातपाम्भोरुह -
 द्वेषोद्घोषण-चातुरीमिव तिरस्कर्तुं परिष्कुर्वते ॥32॥

कुर्युर्नः / कुलशैलराज-तनये / कूलङ्कषं मङ्गलं /
 कुन्द-स्पर्धन-चुञ्चवः / तव शिवे मन्द-स्मित-प्रक्रमाः ।
 ये कामाक्षि समस्त-साक्षि-नयनं सन्तोषयन्तीश्वरं -
 कर्पूर-प्रकरा इव प्रसृमराः / पुंसाम् असाधारणाः ॥33॥

कम्रेण / स्रपयस्व / कर्म-कुहना-चोरेण / मारागम -
 व्याख्या-शिक्षण-दीक्षितेन / विदुषाम्-अक्षीण-लक्ष्मी-पुषा ।
 कामाक्षि स्मितकन्दलेन / कलुष-स्फोट-क्रिया-चुञ्चुना /
 कारुण्यामृत-वीचिका-विहरण-प्राचुर्य-धुर्येण माम् ॥34॥

त्वन्मन्दस्मित-कन्दलस्य नियतं कामाक्षि शङ्कामहे /
 बिम्बः कश्चन नूतनः प्रचलितो नैशाकरः / शीकरः ।
 किञ्च क्षीर-पयोनिधिः प्रतिनिधिः / स्वर्वाहिनी-वीचिका -
 बिम्बोकोऽपि विडम्ब एव / कुहना मल्ली-मतल्ली-रुचः ॥35॥

दुष्कर्मार्क-निसर्ग-कर्कश-महस्सम्पर्क-तप्तं / मिलत् -
 पङ्कं / शङ्करवल्लभे / मम मनः / काञ्चीपुरालङ्क्रिये ।
 अम्ब / त्वन्मृदुलस्मितामृतरसे मङ्क्त्वा / विधूय व्यथाम् /
 आनन्दोदय-सौध-शृङ्ग-पदवीम्-आरोढुम्-आकाङ्क्षति ॥36॥

नम्राणां / नगराजशेखरसुते / नाकालयानां पुरः /
 कामाक्षि / त्वरया विपत्प्रक्षमेन कारुण्य-धाराः किरन् ।
 आगच्छन्तम्-अनुग्रहं प्रकटयन् आनन्द बीजानि / ते -
 नासीरे मृदुहास एव तनुते / नाथे / सुधाशीतलः ॥37॥

कामाक्षि / प्रथमान-विभ्रम-निधिः / कन्दर्प-दर्प-प्रसूः /
 मुग्धस्ते मृदु-हास एव गिरिजे मुष्णातु मे किल्बिषम् ।
 यं द्रष्टुं विहिते करग्रह उमे शम्भुस्रपामीलितं -
 स्वैरं कारयति स्म ताण्डव-विनोदानन्दिना तण्डुना ॥38॥

क्षुण्णं केनचिदेव धीर-मनसा कुत्रापि / नानाजनैः -
 कर्म-ग्रन्थि-नियन्त्रितैः असुगमं कामाक्षि सामान्यतः ।
 मुग्धैर्द्रष्टुम् अशक्यमेव मनसा / मूढसय मे मौक्तिकं -
 मार्गं दर्शयतु / प्रदीप इव ते मन्दस्मितश्रीरियम् ॥39॥

ज्योत्स्नाकान्तिभिरेव निर्मलतरं नैशाकरं मण्डलं /
 हंसैरेव शरद्विलास-समये व्याकोचम्-अम्भोरुहम् ।
 स्वच्छैरेव विकस्वरैरुडुगणैः कामाक्षि बिम्बं दिवः /
 पुण्यैरेव मृदुस्मितैस्तव मुखं पुष्णाति शोभाभरम् ॥40॥

मान-ग्रन्थि-विधुन्तुदेन रभसात्-आस्वाद्यमाने नव -
 प्रेमाडम्बर-पूर्णिमा-हिमकरे कामाक्षि ते तत्क्षणम् ।
 आलोक्य स्मित-चन्द्रिकां / पुनरिमाम्-उन्मीलनं जग्मुषीं
 चेतः शीलयते चकोर-चरितं चन्द्रार्धचूडामणेः ॥41॥

कामाक्षि स्मित-मञ्जरीं तव भजे यस्यास्त्विषाम् अङ्कुरान् -
 आपीन-स्तन-पान-लालस-तया निश्शङ्कम्-अङ्केशयः ।
 ऊर्ध्वं वीक्ष्य विकर्षति प्रसृमरानुद्दामया शुण्डया -
 सूनुस्ते बिसशङ्कयाशु कुहना-दन्तावल-ग्रामणीः ॥42॥

गाढाश्लेष-विमर्द-सम्भ्रमवशात्-उद्दाम-मुक्तागुण -
 प्रालम्बे कुचकुम्भयोर्विगलिते दक्षद्विषो वक्षसि ।
 या सख्येन पिनह्यति प्रचुरया भासा तदीयां दशां /
 सा मे खेलतु कामकोटि हृदये सान्द्रस्मितांशुच्छटा ॥43॥

मन्दारे तव मन्थर-स्मित-रुचां मात्सर्यम्-आलोक्यते /
 कामाक्षि स्मरशासने च नियतो रागोदयो लक्ष्यते ।
 चान्द्रीषु द्युति-मञ्जरीषु च महान्द्वेषाङ्कुरो दृश्यते /
 शुद्धानां कथमीदृशी गिरिसुते अशुद्धा दशा कथ्यताम् ॥44॥

पीयूषं खलु पीयते सुरजनैः / दुग्धाम्बुधिर्मथ्यते /
 माहेशैश्च जटा-कलाप-निगडैः मन्दाकिनी नह्यते ।
 शीतांशुः परिभूयते च तमसा / तस्मात् अनेतादृशी -
 कामाक्षि स्मित-मञ्जरी तव वचोवैदग्ध्यम्-उल्लङ्घते ॥45॥

आशङ्के तव मन्दहास-लहरीम् अन्यादृशीं चन्द्रिकाम् -
 एकाग्रेश-कुटुम्बिनि प्रतिपदं / यस्याः प्रभासङ्गमे ।
 वक्षोजाम्बुरुहे न ते रचयतः काञ्चिद्दशां कौङ्मलीम् /
 आस्य अम्भोरुहम् अम्ब किञ्च शनकैः आलम्बते फुल्लताम् ॥46॥

आस्तीर्णाधर-कान्ति-पल्लव-चये पातं मुहुर्जग्मुषी /
 मारद्रोहिणि कन्दलत्-स्मर-शर-ज्वालावलीर्-व्यञ्जती ।
 निन्दन्ती घनसार-हार-वलय-ज्योत्स्ना-मृणालानि / ते -
 कामाक्षि स्मित-चातुरी विरहिणी-रीतिं जगाहेतराम् ॥47॥

सूर्यालोकविधौ विकासमधिकं यान्ती / हरन्ती तमः -
 सन्दोहं नमतां निजस्मरणतः / दोषाकर-द्वेषिणी ।
 निर्यान्ती वदनारविन्द-कुहरात् / निर्धूत-जाड्या नृणां /
 श्रीकामाक्षि तव स्मित-द्युति-मयी चित्रीयते चन्द्रिका ॥48॥

कुण्ठीकुर्युः अमी कुबोध-घटनाम्-अस्मन्मनोमाथिनीं /
 श्रीकामाक्षि शिवङ्कराः तव शिवे श्रीमन्दहासाङ्कुराः ।
 ये तन्वन्ति निरन्तरं तरुणिम-स्तम्बेरम-ग्रामणी -
 कुम्भ-द्वन्द्व-विडम्बिनि स्तनतटे मुक्ता-कुथा-डम्बरम् ॥49॥

प्रेङ्खन्तः शरदम्बुदा इव शनैः प्रेमानिलैः प्रेरिता /
 मज्जन्तो मदनारि-कण्ठ-सुषमा-सिन्धौ मुहुर्मन्थरम् ।
 श्रीकामाक्षि तव स्मितांशु-निकराः श्यामायमान-श्रियः -
 नीलाम्भोधर-नैपुणीं तत इतो निर्निद्रयन्ति-अञ्जसा ॥50॥

व्यापारं चतुराननैकविहतौ व्याकुर्वती / कुर्वती -
 रुद्राक्षग्रहणं महेशि सततं वागूर्मि-कल्लोलिता ।
 उत्फुल्लं धवलारविन्दम्-अधरीकृत्य / स्फुरन्ती सदा /
 श्रीकामाक्षि सरस्वती विजयते त्वन्मन्दहासप्रभा ॥51॥

कर्पूर-द्युति-तस्करेण महसा / कल्माषयति आननं /
 श्रीकाञ्चीपुरनायिके पतिरिव श्रीमन्दहासोऽपि ते ।
 आलिङ्गति अतिपीवरं स्तनतटीं / बिम्बाधरं चुम्बति /
 प्रौढं रागभरं व्यनक्ति / मनसो धैर्यं धुनीतेतराम् ॥52॥

वैशद्येन च / विश्व-ताप-हरण-क्रीडा-पटीयस्तया /
 पाण्डित्येन पचेलिमेन जगतां नेत्रोत्सवोत्पादने ।
 कामाक्षि स्मितकन्दलैस्तव तुलाम्-आरोढुम्-उद्योगिनी -
 ज्योत्स्नासौ जलराशिपोषणतया दूष्यां प्रपन्ना दशाम् ॥53॥

लावण्याम्बुजिनी-मृणाल-वलथैः / शृङ्गार-गन्ध-द्विप -
 ग्रामण्यः श्रुतिचामरैः / तरुणिम-स्वाराज्य-तेजोङ्कुरैः ।
 आनन्दामृत-सिन्धु-वीचि-पृषतैः / आस्याब्ज-हंसैः / तव -
 श्रीकामाक्षि मथान मन्दहसितैः मत्कं मनःकल्मषम् ॥54॥

उत्तुङ्ग-स्तन-मण्डली-परिचलन्-माणिक्य-हारच्छटा -
 चञ्चछोणिम-पुञ्ज-मध्य-सरणिं मातः परिष्कुर्वती ।
 या वैदग्ध्यम्-उपैति शङ्कर-जटा-कान्तार-वाटीपतत् -
 स्वर्वापी-पयसः स्मितद्युतिरसौ कामाक्षि ते मञ्जुला ॥55॥

सन्नामैकजुषा जनेन सुलभं / संसूचयन्ती शनैः -
 उत्तुङ्गस्य चिरात्-अनुग्रह-तरोः-उपत्स्यमानं फलम् ।
 प्राथम्येन विकस्वरा कुसुमवत्-प्रागल्भ्यम्-अभ्येयुषी
 कामाक्षि स्मित-चातुरी तव मम क्षेमङ्करी कल्पताम् ॥56॥

धानुष्काग्रसरस्य लोल-कुटिल-भ्रूलेखया बिभ्रतः/
 लीलालोक-शिलीमुखं / नव-वयस्साम्राज्य-लक्ष्मी-पुषः ।
 जेतुं मन्मथमर्दिनं जननि ते कामाक्षि हासः स्वयं -
 वल्गुः विभ्रम-भूभृतो वितनुते सेनापति-प्रक्रियाम् ॥57॥

यन्नाकम्पत कालकूटकबलीकारे / चुचुम्बे न यद्-
 ग्लान्या चक्षुषि रूषितानलशिखे रुद्रस्य / तत्तादृशम् ।
 चेतो यत्प्रसभं स्मरज्वर-शिखि-ज्वालेन लेलिह्यते /
 तत्कामाक्षि तव स्मितांशु-कलिका-हेलाभवं प्राभवम् ॥58॥

सम्भिन्नेव सुपर्वलोक-तटिनी वीची-चयैर्यामुनैः /
 सम्मिश्रेव शशाङ्क-दीप्ति-लहरी नीलैर्महानीरदैः ।
 कामाक्षि स्फुरिता तव स्मितरुचिः कालाञ्जन-स्पर्धिना -
 कालिम्ना कचरोचिषां व्यतिकरे काञ्चित्-दशाम्-अश्नुते ॥59॥

जानीमो जगदीश्वरप्रणयिनि त्वन्मन्दहासप्रभां -
 श्रीकामाक्षि सरोजिनीम्-अभिनवाम् / एषा यतः सर्वदा ।
 आस्येन्दोः अवलोकने पशुपतेः अभ्येति सम्फुल्लतां /
 तन्द्रालुः तदभाव एव तनुते तत्-वैपरीत्यक्रमम् ॥60॥

यान्ती लोहितिमानम्-अभ्रतटिनी धातुच्छटाकर्मैः /
 भान्ती बाल-गभस्तिमालि-किरणैः मेघावली शारदी ।
 बिम्बोष्ठ-द्युति-पुञ्ज-चुम्बन-कला-शोणायमानेन ते -
 कामाक्षि स्मित-रोचिषा समदशाम्-आरोढुम्-आकाङ्क्षते ॥61॥

श्रीकामाक्षि मुखेन्दुभूषणमिदं मन्दस्मितं तावकं /
 नेत्रानन्दकरं तथा हिमकरो गच्छेद्यथा तिग्मताम् ।
 शीतं देवि तथा यथा हिमजलं सन्ताप-मुद्रास्पदं /
 श्वेतं किञ्च तथा यथा मलिनतां धत्ते च मुक्तामणिः ॥62॥

त्वन्मन्दस्मित-मञ्जरीं प्रसृमरां कामाक्षि चन्द्रातपं -
 सन्तः सन्ततम् आमनन्ति / अमलता तल्लक्षणं लक्ष्यते ।
 अस्माकं न धुनोति तापमधिकं / धूनोति नाभ्यन्तरं
 ध्वान्तं / तत्खलु दुःखिनो वयमिदं / केनेति नो विद्महे ॥63॥

नम्रस्य प्रणय-प्ररूढ-कलहच्छेदाय पादाब्जयोः -
 मन्दं चन्द्र-किशोर-शेखर-मणेः / कामाक्षि रागेण ते ।
 बन्धूक-प्रसव-श्रियं जितवतः / बंहीयसीं तादृशीं -
 बिम्बोष्ठस्य रुचिं निरस्य हसित-ज्योत्स्ना वयस्यायते ॥64॥

मुक्तानां परिमोचनं विदधतः / तत् प्रीतिनिष्पादिनी /
 भूयो दूरत एव धूत-मरुतः / तत्पालनं तन्वती ।
 उद्धूतस्य जलान्तरात् / अविरतं तद्दूरतां जग्मुषी /
 कामाक्षि स्मितमञ्जरी तव कथं कम्बोस्तुलाम्-अश्नुते ॥65॥

श्रीकामाक्षि तव स्मित-द्युति-झरी-वैदग्ध्य-लीलायितं -
 पश्यन्तोऽपि निरन्तरं सविमलं मन्या जगन्मण्डले ।
 लोकं हासयितुं किमर्थमनिशं प्राकाशयम्-आतन्वते /
 मन्दाक्षं विरहय्य मङ्गलतरं मन्दार-चन्द्रादयः ॥66॥

क्षीराब्धेरपि शैलराज-तनये त्वन्मन्दहासस्य च -
 श्रीकामाक्षि वलक्षिमोदयनिधेः किञ्चिद्धिदां ब्रूमहे ।
 एकस्मै पुरुषाय देवि स ददौ लक्ष्मीं कदाचित्पुरा /
 सर्वेभ्योऽपि ददात्यसौ तु सततं लक्ष्मीं च वागीश्वरीम् ॥67॥

श्रीकाञ्चीपुर-रत्न-दीप-कलिके तान्येव मेनात्मजे -
 चाकोराणि कुलानि देवि सुतरां धन्यानि मन्यामहे ।
 कम्पातीर-कुटुम्ब-चङ्क्रम-कला-चुञ्चूनि / चञ्चूपुटैः -
 नित्यं यानि तव स्मितेन्दु-महसाम्-आस्वादम्-आतन्वते ॥68॥

शैत्य-प्रक्रमम्-आश्रितोऽपि नमतां जाड्यप्रथां धूनयन् /
 नैर्मल्यं परमं गतोऽपि गिरिशं रागाकुलं चारयन् ।
 लीलालाप-पुरस्सरोऽपि सततं वाचं-यमान्-प्रीणयन्
 कामाक्षि स्मित-रोचिषां तव समुल्लासः कथं वर्णयति ॥69॥

श्रोणी-चञ्चल-मेखला-मुखरितं लीलागतं मन्थरं /
 भ्रूवल्लीचलनं / कटाक्षवलनं / मन्दाक्षवीक्षाचणम् ।
 यद्वैदग्ध्यमुखेन मन्मथरिपुं सम्मोहयन्त्यञ्जसा /
 श्रीकामाक्षि तव स्मिताय सततं तस्मै नम्सकुर्महे ॥70॥

श्रीकामाक्षि मनोज्ञ-मन्दहसित-ज्योतिष्प्ररोहे तव -
 स्फीत-श्वेतिम-सार्वभौम-सरणि-प्रागल्भ्यम्-अभ्येयुषि ।
 चन्द्रोऽयं युवराजतां कलयते / चेटीधुरं चन्द्रिका /
 शुद्धा सा च सुधाझरी सहचरी-साधर्म्यम्-आलम्बते ॥71॥

ज्योत्स्ना किं तनुते फलं तनुमताम्-औष्ण्य-प्रशान्तिं विना /
 त्वन्मन्दस्मितरोचिषा तनुमतां कामाक्षि रोचिष्णुना ।
 सन्तापो विनिवार्यति / नव-वयःप्राचुर्यमङ्कूर्यति /
 सौन्दर्यं परिपूर्यति / जगति सा कीर्तिश्च सञ्चार्यति ॥72॥

वैमल्यं कुमुदश्रियां हिमरुचः कान्त्यैव सन्धुक्ष्यते /
 ज्योत्स्नारोचिरपि प्रदोष-समयं प्राप्यैव सम्पद्यते ।
 स्वच्छत्वं नवमौक्तिकस्य परमं संस्कारतो दृश्यते/
 कामाक्ष्याः स्मित-दीधिते-विशदिमा नैसर्गिको भासते ॥73॥

प्राकाश्यं परमेश्वर-प्रणयिनि त्वन्मन्दहासश्रियः -
 श्रीकामाक्षि मम क्षिणोतु ममता-वैचक्षणीम्-अक्षयाम् ।
 यद्धीत्येव निलीयते हिमकरो मेघोदरे / श्रुक्तिका -
 गर्भे मौक्तिक-मण्डली च / सरसीमध्ये मृणाली च सा ॥74॥

हेरम्बे च गुहे च हर्षभरितं वात्सल्यम्-अङ्कूरयत् /
 मारद्गोहिणि पूरुषे सहभुवं प्रेमाङ्कुरं व्यञ्जयत् ।
 आनप्रेषु जनेषु पूर्ण-करुणा-वैदग्ध्यम्-उत्तालयत् /
 कामाक्षि स्मितं अञ्जसा तव कथङ्कारं मया कथ्यते ॥75॥

सङ्कुब्ध-द्विजराजकोऽप्यविरतं कुर्वन्दिजैः सङ्गमं /
 वाणी-पद्धति-दूरगोऽपि सततं तत्साहचर्यं वहन् ।
 अश्रान्तं पशुदुर्लभोऽपि कलयन् पत्यौ पशूनां रतिं
 श्रीकामाक्षि तव स्मितामृत-रस-स्यन्दो मयि स्पन्दताम् ॥76॥

श्रीकामाक्षि महेश्वरे निरुपम-प्रेमाङ्कुर-प्रक्रममं -
 नित्यं यः प्रकटीकरोति सहजाम्-उन्निद्रयन्-माधुरीम् ।
 तत्तादृक् तव मन्दहास-महिमा मातः कथं मानितां -
 तन्मूर्ध्ना सुरनिम्नगां च कलिकाम्-इन्दोश्च तां निन्दति ॥77॥

ये माधुर्य-विहार-मण्टप-भुवः / ये शैत्य-मुद्राकराः /
 ये वैशद्य-दशा-विशेष-सुभगाः / ते मन्दहासाङ्कुराः ।
 कामाक्ष्याः सहजं गुणत्रयमिदं पर्यायतः कुर्वतां -
 वाणीगुम्फनडम्बरे च हृदये कीर्तिप्ररोहे च मे ॥78॥

कामाक्ष्याः मृदुल-स्मितांशु-निकराः / दाक्षान्तके वीक्षणे -
 मन्दाक्ष-ग्रहिलाः / हिमद्युति-मयूखाक्षेप-दीक्षाङ्कुराः ।
 दाक्ष्यं पक्ष्मलयन्तु माक्षिक-गुड-द्राक्षा-भवं वाक्षु मे /
 सूक्ष्मं मोक्षपथं निरीक्षितुमपि प्रक्षालयेयुर्मनः ॥79॥

जात्या शीतल-शीतलानि मधुराणि एतानि पूतानि ते -
 गाङ्गानीव पयांसि देवि पटलानि अल्पस्मित ज्योतिषाम् ।
 एनःपङ्क-परम्परा-मलिनिताम् एकाम्रनाथप्रिये
 प्रज्ञानात् सुतरां मदीय-धिषणां प्रक्षालयन्तु क्षणात् ॥80॥

अश्रान्तं परतन्त्रितः पशुपतिः / त्वन्मन्दहासाङ्कुरैः
 श्रीकामाक्षि तदीय-वर्ण-समता-सङ्गेन शङ्कामहे ।
 इन्दुं नाकधुनीं च शेखरयते / मालां च धत्ते नवैः -
 वैकुण्ठैः / अवकुण्ठनं च कुरुते धूलीचयैर्भास्मनैः ॥81॥

श्रीकाञ्चीपुरदेवते / मृदु-वचस्-सौरभ्य-मुद्रास्पदं -
 प्रौढ-प्रेम-लता-नवीन-कुसुमं मन्दस्मितं तावकम् ।
 मन्दं कन्दलति प्रियस्य वदनालोके / समाभाषणे-
 श्लक्ष्णे कुड्मलति / प्ररूढ-पुलके चाश्लेषणे फुल्लति ॥82॥

किं त्रैस्रोतसम् अम्बिके परिणतं स्रोतश्चतुर्थं नवं /
 पीयूषस्य समस्त-ताप-हरणं किंवा द्वितीयं वपुः ।
 किंस्वित् त्वन्निकटं गतं मधुरिमाभ्यासाय गव्यं पयः /
 श्रीकाञ्चीपुर-नायक-प्रियतमे मन्दस्मितं तावकम् ॥83॥

भूषा वक्त्रसरोरुहस्य सहजा / वाचां सखी शाश्वती /
 नीवी विभ्रमसन्ततेः / पशुपतेः सौधी दृशां पारणा ।
 जीवातुर्मदनश्रियः / शशिरुचेरुच्याटनी देवता /
 श्रीकामाक्षि / गिरां अभूमिम्-अयते / हासप्रभा-मञ्जरी ॥84॥

सूतिः श्वेतिम-कन्दलस्य / वसतिः शृङ्गार-सार-श्रियः /
 पूर्तिः सूक्ति-झरी-रसस्य / लहरी कारुण्य-पाथोनिधेः ।
 वाटी काचन कौसुमी मधुरिम-स्वाराज्य-लक्ष्म्याः / तव -
 श्रीकामाक्षि ममास्तु मङ्गलकरी हासप्रभा-चातुरी ॥85॥

जन्तूनां जनि-दुःख-मृत्यु-लहरी-सन्तापनं कृन्ततः /
 प्रौढानुग्रह-पूर्ण-शीतल-रुचः नित्योदयं विभ्रतः ।
 श्रीकामाक्षि विसृत्तरा इव करा हासाङ्कुराः ते हठात् -
 आलोकेन निहन्युः अन्ध-तमस-स्तोमस्य मे सन्ततिम् ॥86॥

उत्तुङ्ग-स्तन-मण्डलस्य विलसल्लावण्य-लीला-नटी -
 रङ्गस्य / स्फुटम् -ऊर्ध्व-सीमनि मुहुः प्राकाश्यम्-अभ्येयुषी ।
 श्रीकामाक्षि तव स्मित-द्युति-ततिः बिम्बोष्ठ-कान्त्यङ्कुरैः -
 चित्रां विद्रुम-मुद्रितां वितनुते मौक्तीं वितान-श्रियम् ॥87॥

स्वाभाव्यात् तव वक्त्रमेव ललितं सन्तोष-सम्पादनं -
 शम्भोः / किं पुनरञ्चित-स्मितरुचः पाण्डित्य-पात्री-कृतम् ।
 अम्भोजं स्वत एव सर्वजगतां चक्षुःप्रियम्भावुकं /
 कामाक्षि / स्फुरिते शरद्विकसिते कीदृग्विधं भ्राजते ॥88॥

पुम्भिर्निर्मलमानसैः विदधते मैत्रीं दृढं निर्मलां /
 लब्ध्वा कर्मलयं च / निर्मलतरां कीर्तिं लभन्तेतराम् ।
 सूक्तिं पक्ष्मलयन्ति निर्मलतमां / यत्तावकाः सेवकाः /
 तत्कामाक्षि तव स्मितस्य कलया नैर्मल्य-सीमा-निधेः ॥89॥

आकर्षन् नयनानि नाकि-सदसां / शैत्येन संस्तम्भयन् -
 इन्दुं / किञ्च विमोहयन् पशुपतिं / विश्वार्तिम्-उच्चाटयन् ।
 हिंसन्-संसृति-डम्बरं / तव शिवे हासाह्वयो मान्त्रिकः -
 श्रीकामाक्षि मदीय-मानस-तमो-विद्वेषणे चेष्टताम् ॥90॥

क्षेपीयः क्षपयन्तु कल्मष-भयानि अस्माकम् / अल्पस्मित -
 ज्योतिर्मण्डल चङ्क्रमाः तव शिवे कामाक्षि रोचिष्णवः ।
 पीडा-कर्मठ-कर्म-घर्म-समय-व्यापार-तापानल -
 श्री-पाताः / नव-हर्ष-वर्षण-सुधा-स्रोतस्विनी-शीकराः ॥91॥

श्रीकामाक्षि तव स्मितैन्दवमहःपूरे परिस्फूर्जति /
 प्रौढां वारिधि-चातुरीं कलयते भक्तात्मनां प्रातिभम् ।
 दौर्गत्य-प्रसराः तमःपटलिका-साधर्म्यम्-आबिभ्रते /
 सर्वं कैरव-साहचर्य-पदवी-रीतिं विधत्ते परम् ॥92॥

मन्दारादिषु मन्मथारि-महिषि प्राकाश्य-रीतिं निजां -
 कादाचित्कतया विशङ्क्य बहुशो वैशद्य-मुद्रा-गुणः ।
 श्रीकामाक्षि / तदीय-संगम-कला-मन्दी-भवत्-कौतुकः /
 सातत्येन तव स्मिते वितनुते स्वैरासनावासनाम् ॥93॥

इन्धाने भव-वीतिहोत्र-निवहे कमौघ-चण्डानिल -
 प्रौढिम्ना बहुलीकृते निपतितं सन्ताप-चिन्ताकुलम् ।
 मातः मां परिषिञ्च किञ्चित् / अमलैः पीयूषवर्षै रिव -
 श्रीकामाक्षि तव स्मित-द्युति-कणैः शैशिर्य-लीलाकरैः ॥94॥

भाषाया रसनाग्र-खेलन-जुषः शृङ्गार-मुद्रा-सखी -
 लीला-जात-रतेः / सुखेन नियम-स्नानाय / मेनात्मजे ।
 श्रीकामाक्षि सुधामयीव शिशिरा स्रोतस्विनी तावकी -
 गाढानन्द-तरङ्गिता विजयते हासप्रभा-चातुरी ॥95॥

सन्तापं विरलीकरोतु सकलं / कामाक्षि / मच्चेतना -
मज्जन्ती मधुरस्मितामरधुनी-कल्लोल-जालेषु ते ।
नैरन्तर्यम्-उपेत्य मन्मथ-मरुल्लोलेषु / येषु स्फुटं -
प्रेमेन्दुः प्रतिबिम्बितः / वितनुते कौतूहलं धूर्जटेः ॥96॥

चेतःक्षीरपयोधि-मन्थरचलत्-रागाख्य-मन्थाचल -
क्षोभ-व्यापृति-सम्भवां जननि ते मन्दस्मित-श्री-सुधाम् ।
स्वादं-स्वादं-उदीत-कौतुकरसा नेत्रत्रयी शाङ्करी -
श्रीकामाक्षि निरन्तरं परिणमति आनन्दवीचीमयी ॥97॥

आलोके तव पञ्चसायकरिपोरुहामकौतूहल -
प्रेङ्खन्मारुत-घट्टन-प्रचलितात्-आनन्द-दुग्धाम्बुधेः ।
काचिद्धीचिरुदञ्चति प्रतिनवा संवित्प्ररोहात्मिका
तां कामाक्षि कवीश्वराः स्मितमिति व्याकुर्वते सर्वदा ॥98॥

सूक्तिः शीलयते किम् अद्रितनये मन्दस्मिताते मुहुः -
माधुर्यागम-सम्प्रदायम् / अथवा सूक्तेर्नु मन्दस्मितम् ।
इत्थं कामपि गाहते मम मनः सन्देह-मार्ग-भ्रमिं
श्रीकामाक्षि न पारमार्थ्य-सरणि-स्फूर्तौ निधत्ते पदम् ॥99॥

क्रीडा-लोल-कृपा-सरोरुह-मुखी-सौधाङ्गणेभ्यः / कवि -
श्रेणी-वाक्परिपाटिकामृतझरी-सूतीगृहेभ्यः शिवे ।
निर्वाणाङ्कुर-सार्वभौम-पदवी-सिंहासनेभ्यः / तव -
श्रीकामाक्षि मनोज्ञ-मन्दहसित-ज्योतिष्कणेभ्यो नमः ॥100॥

आयमिव विभावयन्मनसि यः / पादारविन्दं पुरः -
पश्यन् / आरभते स्तुतिं / स नियतं लब्ध्वा कटाक्षच्छविम् ।
कामाक्ष्याः मृदुल-स्मितांशु-लहरी-ज्योत्स्ना-वयस्यान्वितां
आरोहति अपवर्ग-सौध-वलभीम् आनन्दवीचीमयीम् ॥101॥

॥ इति मन्दस्मित शतकम् सम्पूर्णम् ॥

॥ iti mandasmita śatakam sampūrṇam ॥