

|| Sri Gurubhyo Namaha ||

Lecture Notes

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|| श्री मूकपञ्चशती ||

|| Sri Mūkapañcaśatī ||

|| पादारविन्द शतकम् ||

|| Pādāravinda Śatakam ||

Lectures 10-20

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### Introduction:

Pādāravinda Śatakam is the second of the five Śatakams. Sri Mūka Kavi describes the glory of the lotus feet of Devi Kāmākṣi. The *pādās* and *pādukas* have great significance in our tradition. The worship of *pādās* and *pādukas* can grant anything a devotee wants irrespective of eligibility or qualification. The *padādikeśanta varṇanam* (description from feet to hair) is a common way of describing Devi or Bhagavān in *stotrams*. Here too, Sri Mūka Kavi, after describing the glory of Devi in Āryā Śatakam, describes the glory of her feet, and will later describe her *katakṣa* (sidelong glance) and *mandasmita* (gentle smile) in the Śatakams that follow.

Pādāravinda Śatakam is set to the Śikharini metre (*chandas*). As the name indicates, it is the peak (the best) of all metres. Ādi Śaṅkarācārya uses this metre in Soundaryalahari.

महिम्नः पन्थानं मदनपरिपन्थिप्रणयिनि  
 प्रभुर्निर्णेतुं ते भवति यतमानोऽपि कतमः ।  
 तथापि श्रीकाञ्चीविहृतिरसिके कोऽपि मनसो  
 विपाकस्त्वत्पादस्तुतिविधिषु जल्पाकयति माम् ॥1॥

mahimnaḥ panthānaṃ madanaparipanthipraṇayini  
 prabhurnirṇetum te bhavati yatamāno'pi katamaḥ |  
 tathāpi śrīkāñcīvihṛtirasike ko'pi manaso  
 vipākastvatpādastutividhiṣu jalpākayati mām ||1||

महिम्नः - mahimnaḥ - glory; पन्थानं - panthānaṃ - path of; मदन परिपन्थि -  
 madana paripanthi - Śiva—the enemy of Madana (Manmatha); प्रणयिनि -  
 praṇayini - beloved of; मदनपरिपन्थिप्रणयिनि - madanaparipanthipraṇayini -  
 O Beloved of Śiva; प्रभुः - prabhuḥ - capable; निर्णेतुं - nirṇetum -  
 determine; ते - te - your; भवति - bhavati - become; यतमानः अपि -  
 yatamānaḥ api - despite best efforts; कतमः - katamaḥ - who; तथापि -  
 tathāpi - in spite of the fact; श्रीकाञ्चीविहृतिरसिके - śrīkāñcīvihṛtirasike - O  
 Enjoyer of Sport in Sri Kāñcipuram; कोऽपि - ko'pi - some indescribable;  
 मनसः - manasaḥ - of my mind; विपाकः - vipākaḥ - maturity; त्वत् - tvat -  
 your; पाद - pāda - feet; स्तुति - stuti - praising; विधिषु - vidhiṣu - in the  
 process of; जल्पाकयति - jalpākayati - makes (me) speak a lot; माम् - mām -  
 me.

महिम्नः पन्थानं / मदन परिपन्थि प्रणयिनि / प्रभुः निर्णेतुं ते भवति यतमानः अपि कतमः ।

mahimnaḥ panthānaṃ / madana paripanthi praṇayini / prabhuḥ  
 nirṇetum te bhavati yatamānaḥ api katamaḥ |

*O Beloved of Śiva—the enemy of Manmatha; Who can become  
 capable of determining the path of your glory despite his best effort?*

तथापि / श्रीकाञ्चीविहृतिरसिके / कोऽपि मनसः विपाकः / त्वत् पाद स्तुति विधिषु जल्पाकयति माम् ॥  
 tathāpi / śrīkāñcīvihṛtirasike / ko'pi manaso vipākaḥ / tvat pāda stuti  
 vidhiṣu jalpākayati mām ||

*In spite of (the above), O Enjoyer of Sport in glorious Kāñcipuram; some indescribable maturity of my mind; is making me speak a lot in the process of praising your feet*

### **Summary:**

#### **The Glory of Kāmākṣi, Invocation**

O Beloved of Śiva—the enemy of Manmatha! Who can become capable of determining the path of your glory despite his best effort? In spite of this, O Enjoyer of Sport in glorious Kāñcipuram, some indescribable maturity of my mind is making me speak a lot in the process of praising your feet.

गलग्राही पौरन्दरपुरवनीपल्लवरुचां  
धृतप्राथम्यानामरुणमहसामादिमगुरुः ।  
समिन्धे बन्धूकस्तबकसहयुध्वा दिशि दिशि  
प्रसर्पन्कामाक्ष्याश्चरणकिरणानामरुणिमा ॥२॥

galagrāhī paurandarapuravanīpallavarucāṃ  
dhṛtaprāthamyānāmaruṇamahasāmādimaguruḥ |  
samindhe bandhūkastabakasahayudhvā diśi diśi  
prasarpankāmākṣyāścaraṇakiraṇānāmaruṇimā ||2||

गलग्राही - galagrāhī - catching the throat (literally), ridiculing, surpassing;  
पौरन्दर - paurandara - of Purandara (Indra); पुर - pura - city (of Amarāvati); वनी - vanī - garden; पल्लव - pallava - tender plants; रुचां -  
rucāṃ - shine; धृत - dhṛta - holding; प्राथम्यानाम् - prāthamyānām -  
foremost of; अरुण - aruṇa - red; महसाम् - mahasām - greatly shining (महस्  
- mahas - shine); धृत प्राथम्यानाम् अरुण महसाम् - dhṛta prāthamyānām aruṇa  
mahasām - the sun that holds the foremost greatly shining red; आदिम -  
ādima - first; गुरुः - guruḥ - Guru; समिन्धे - samindhe - shine; बन्धूक -  
bandhūka - hibiscus flower; स्तबक - stabaka - cluster of; सहयुध्वा -  
sahayudhvā - fighting (and defeating); दिशि दिशि - diśi diśi - in all

directions; प्रसर्पन् - prasarpān - expanding, spreading; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण - caraṇa - feet; किरणानाम् - kiraṇānām - rays from; अरुणिमा - aruṇimā - red color.

गलग्राही पौरन्दर पुर वनी पल्लवरुचां / धृत प्राथम्यानाम् अरुण महसाम् आदिम गुरुः ।

galagrāhī paurandara pura vanī pallava rucāṃ/ dhṛta prāthamyānām aruṇa mahasām ādima guruḥ |

*(The shine of the red rays from the feet of Kāmākṣi) surpasses the shine of the tender plants in the garden of the city of Purandara (Indra); is the first Guru of the sun's rays that hold the foremost of great shining red*

समिन्धे बन्धूक स्तबक सहयुध्वा / दिशि दिशि प्रसर्पन् / कामाक्ष्याः चरण किरणानाम् अरुणिमा ॥

samindhe bandhūka stabaka sahayudhvā / diśi diśi prasarpān / kāmākṣyāḥ caraṇa kiraṇānām aruṇimā ||

*The shine of the red rays from the feet of Kāmākṣi; that fights (defeats) the cluster of (red) hibiscus flowers; expands in all directions*

### **Summary:**

### **The Glory of the Shine of the Red Rays from the Lotus Feet of Kāmākṣi**

The shine of the red rays from the feet of Kāmākṣi

- surpasses the shine of the tender plants in the garden of the city of Purandara (Indra)
- is the first Guru of the sun's rays that hold the foremost of great shining red
- defeats the cluster of (red) hibiscus flowers
- expands in all directions.

मरालीनां यानाभ्यसनकलनामूलगुरवे  
 दरिद्राणां त्राणव्यतिकरसुरोद्यानतरवे ।  
 तमस्काण्डप्रौढिप्रकटनतिरस्कारपटवे  
 जनोऽयं कामाक्ष्याश्चरणनलिनाय स्पृहयते ॥३॥

marālīnāṃ yānābhyasanakalanāmūlagurave  
 daridrāṇāṃ trāṇavyatikarasurodyānatarave |  
 tamaskāṇḍapraudhiprakāṭanātiraskārapaṭave  
 jano'yaṃ kāmākṣyāścaraṇanalināya sprhayate ||3||

मरालीनां - marālīnāṃ - female swans; यान - yāna - gait; अभ्यसन -  
 abhyasana - training; कलना - kalanā - accomplishing; मूलगुरवे -  
 mūlagurave - the foundational Guru, the Ādi Guru; दरिद्राणां - daridrāṇāṃ  
 - the poor; त्राण - trāṇa - protecting; व्यतिकर - vyatikara - engaged in,  
 pervading in all directions; सुर उद्यान तरु - sura udyāna taru - the tree in  
 the garden of the devās, the Kalpavṛkṣa; सुरोद्यानतरवे - surodyānatarave -  
 the Kalpavṛkṣa; तमस्काण्ड - tamaskāṇḍa - mass of darkness, deep  
 ignorance; प्रौढि - praudhi - intense; प्रकटन - prakāṭana - expressing;  
 तिरस्कार - tiraskāra - in removing; पटवे - paṭave - expert; जनः अयं - janaḥ  
 ayaṃ - this person; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण - caraṇa -  
 feet; नलिनाय - nalināya - lotus; स्पृहयते - sprhayate - intensely desires.

मरालीनां यान अभ्यसन कलना मूलगुरवे / दरिद्राणां त्राण व्यतिकर सुरोद्यानतरवे ।

marālīnāṃ yāna abhyasana kalanā mūlagurave / daridrāṇāṃ trāṇa  
 vyatikara surodyānatarave |

*(The lotus feet of Kāmākṣi) that is the foundational Guru for the female  
 swans in accomplishing their training in (gentle) gait; that is the  
 Kalpavṛkṣa engaged in protecting the poor*

तमस्काण्ड प्रौढि प्रकटन तिरस्कार पटवे / जनोऽयं कामाक्ष्याः चरण नलिनाय स्पृहयते ॥

tamaskāṇḍa praudhi prakāṭana tiraskāra paṭave / jano'yaṃ kāmākṣyāḥ  
 caraṇaḥ nalināya sprhayate

*(The lotus feet of Kāmākṣi) that is the expert in removing the intense expression of the mass of darkness; This person<sup>1</sup> intensely desires the lotus feet of Kāmākṣi*

### Notes:

1. Sri Mūka Kavi refers to himself in third person.

### Summary:

#### Prayer for the Lotus Feet of Kāmākṣi, The Glory of the Lotus Feet of Kāmākṣi

This person intensely desires the lotus feet of Kāmākṣi that is

- the foundational Guru for the female swans in accomplishing their training in (gentle) gait
- the *Kalpavṛkṣa* engaged in protecting the poor (granting them all their desires)
- the expert in removing the intense expression of deep ignorance.

वहन्ती सैन्दूरीं सरणिमवनम्रामरपुरी-

पुरन्ध्रीसीमन्ते कविकमलबालार्कसुषमा ।

त्रयीसीमन्तिन्याः स्तनतटनिचोलारुणपटी

विभान्ती कामाक्ष्याः पदनलिनकान्तिर्विजयते ॥4॥

vahantī saindūrīṃ saraṇimavanamrāmarapurī-

purandhrīsīmante kavikamalabālārkasuṣamā |

trayīsīmantinyāḥ stanataṭanicolāruṇapaṭī

vibhāntī kāmākṣyāḥ padanalinakāntirvijayate ||4||

वहन्ती - vahantī - bearing, worn; सैन्दूरीं - saindūrīṃ - sindura; सरणिम् - saraṇim - path; अवनम्र - avanamra - one who is humbly worshipping; अमरपुरी - amarapurī - of Devaloka, of Amaravati; पुरन्ध्री - purandhrī - women; सीमन्ते - sīmante - in the parting of the hair; कवि - kavi - poets; कमल - kamala - lotus; बाल - bālā - young, rising; अर्क - arka - sun; सुषमा - suṣamā - shine; त्रयी - trayī - the Vedās (Rig, Yajur, Sāma); सीमन्तिन्याः - sīmantinyāḥ - highest limit of; त्रयीसीमन्तिन्याः - trayīsīmantinyāḥ - of the

Upaniṣads—the highest part of the Vedās; स्तनतट - stanataṭa - bosom; निचोल - nicola - blouse; अरुण पटी - aruṇa paṭī - red cloth; विभान्ती - vibhāntī - shining; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; पद - pada - feet; नलिन - nalina - lotus; कान्तिः - kāntiḥ - radiance; विजयते - vijayate - is victorious, is effulgent.

वहन्ती सैन्दूरीं सरणिम् अवनम्र अमरपुरी पुरन्ध्री सीमन्ते / कवि कमल बाल अर्क सुषमा ।

vahantī saindūrīṃ saraṇim avanamra amarapuṛī purandhrī sīmante / kavi kamala bāla arka suṣamā |

*(The shine of the lotus feet of Kāmākṣi) is borne as the path of Sindura (vermillion) on the parting of hair of the humbly worshipping women of Amarāvati; is the shine of the young rising sun to the lotus (poets)<sup>1</sup>*

### Notes:

1. The morning sun-like grace of the lotus feet of Kāmākṣi blossoms the lotus poetry of the poets.

त्रयीसीमन्तिन्याः स्तन तट निचोल अरुण पटी / विभान्ती कामाक्ष्याः पद नलिन कान्तिः विजयते ॥  
trayīsīmantinyāḥ stana taṭa nicola aruṇa paṭī / vibhāntī kāmākṣyāḥ pada nalina kāntiḥ vijayate ||

*(The shine of the lotus feet of Kāmākṣi) is the red cloth that is the blouse to the bosom of Upaniṣads—the highest limit of the Vedās<sup>1</sup>; The shining radiance of the lotus feet of Kāmākṣi is victorious*

### Notes:

1. The Upaniṣads are the *Jñāna Kāṇḍa* of the Vedās and are contained in the feet of Kāmākṣi. When we worship the feet of Kāmākṣi, we automatically attain the knowledge taught by the Upaniṣads.

### Summary:

#### The Red Radiance of the Lotus Feet of Kāmākṣi

The shining radiance of the lotus feet of Kāmākṣi which is

- the *sindura* on the parting of hair of the humbly worshipping women in Amarāvati
  - the shine of the young rising sun to the lotus of poets
  - the red cloth that is the blouse to the bosom of Upaniṣads—the highest limit of the Vedās
- is victorious (effulgent).

प्रणम्रीभूतस्य प्रणयकलहत्रस्तमनसः

स्मरारातेश्चूडावियति गृहमेधी हिमकरः ।

ययोः सान्ध्यां कान्तिं वहति सुषमाभिश्चरणयोः

तयोर्मे कामाक्ष्याः हृदयमपतन्द्रं विहरताम् ॥5॥

praṇamrībhūtasya praṇayakalahatrastamanasaḥ

smarārāteścūḍāviyati gṛhamedhī himakaraḥ |

yayoḥ sāndhyāṃ kāntiṃ vahati suṣamābhiścaraṇayoḥ

tayorme kāmākṣyāḥ hṛdayamapatandram viharatām ||5||

प्रणम्रीभूतस्य - praṇamrībhūtasya - of the one who is prostrating; प्रणय कलह  
 - praṇaya kalaha - love quarrel; त्रस्त मनसः - trasta manasaḥ - with a  
 fearing mind; स्मरारातेः - smarārāteḥ - of Śiva—the enemy of Smara  
 (Manmatha); चूडा वियति - cūḍā viyati - in the space of head; गृहमेधी -  
 gṛhamedhī - permanently residing (literally, one who performs *medha*  
 (*yajña*) in the *grha* (house)); हिमकरः - himakaraḥ - the one who makes  
 coolness, moon; ययोः - yayoḥ - of which feet; सान्ध्यां - sāndhyāṃ -  
 twilight time; कान्तिं - kāntiṃ - radiance; वहति - vahati - carries; सुषमाभिः -  
 suṣamābhiḥ - beautiful (plural); चरणयोः - caraṇayoḥ - feet; तयोः - tayoh -  
 those feet; मे - me - my; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; हृदयम् -  
 hṛdayam - in (my) heart; अपतन्द्रं - apatandram - without laziness,  
 actively; विहरताम् - viharatām - sport.

प्रणम्रीभूतस्य प्रणयकलह त्रस्त मनसः स्मरारातेः चूडावियति गृहमेधी हिमकरः ।

praṇamrībhūtasya praṇayakalaha trastamanasaḥ

smarārāteḥ cūḍāviyati gṛhamedhī himakaraḥ |

*The moon which permanently resides in the space of the head of Śiva —the enemy of Manmatha, who is prostrating (at Kāmākṣī's feet) with a fearing mind during a love-quarrel...*

ययोः सान्ध्यां कान्तिं वहति सुषमाभिः चरणयोः / तयोः मे कामाक्ष्याः हृदयम् अपतन्द्रं विहरताम् ॥  
 yayoh sāndhyāṃ kāntiṃ vahati suṣamābhiḥ caraṇayoḥ / tayoh me  
 kāmākṣyāḥ hṛdayam apatandram viharatām ॥

*The feet whose beautiful<sup>1</sup> (reddish) twilight radiance is carried (by the moon described in the first line)<sup>2</sup>; May my heart sport without laziness in those feet of Kāmākṣī*

### Notes:

1. The use of the plural in *suṣamābhiḥ* indicates not only the beauty of both the feet, but also the dynamic multi-faceted radiance of the feet.
2. When Śiva prostrates at Kāmākṣī's feet trying to appease her during their playful love-quarrel, the moon on his head attains the red color of Kāmākṣī's feet.

### Summary:

**Prayer for the Heart to Sport in the Lotus Feet of Kāmākṣī, The Redness of the Lotus Feet of Kāmākṣī Causes the Moon on Śiva's Head to be Red**

May my heart actively sport in those feet of Kāmākṣī whose beautiful (reddish) twilight radiance is carried by the moon which permanently resides in the space of the head of Śiva who is prostrating (at her feet) with a fearing mind during their love-quarrel.

ययोः पीठायन्ते विबुधमुकुटीनां पटलिकाः  
 ययोः सौधायन्ते स्वयमुदयभाजो भणितयः ।  
 ययोः दासायन्ते सरसिजभवाद्याश्चरणयोः  
 तयोर्मे कामाक्ष्याः दिनमनु वरीवर्तु हृदयम् ॥6॥

yayoḥ pīṭhāyante vibudhamukuṭīnām paṭalikāḥ  
 yayoḥ saudhāyante svayamudayabhājo bhaṇitayaḥ |  
 yayoḥ dāsāyante sarasijabhavādyāścaraṇayoḥ  
 tayorme kāmākṣyāḥ dinamanu varīvartu hṛdayam ||6||

ययोः - yayoḥ - for which feet; पीठायन्ते - pīṭhāyante - become the seat, resting place; विबुध - vibudha - *devās, jñānīs*; मुकुटीनां - mukuṭīnām - crowns; पटलिकाः - paṭalikāḥ - mass, heap; सौधायन्ते - saudhāyante - become the mansion to sport in; स्वयम् - svayam - on its own; उदयभाजो - udayabhājo - which has risen; भणितयः - bhaṇitayaḥ - words; स्वयमुदयभाजो भणितयः svayamudayabhājo bhaṇitayaḥ - the words that have risen on their own (not man-made), the Vedās; दासायन्ते - dāsāyante - become servants; सरसिजभवाद्याः - sarasijabhavādyāḥ - the lotus-born Brahma and others; चरणयोः - caraṇayoḥ - feet; तयोः - tayayoḥ - those feet; मे - me - my; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; दिनमनु - dinamanu - every day; वरीवर्तु - varīvartu - be firmly fixed; हृदयम् - hṛdayam - in (my) heart.

ययोः पीठायन्ते विबुधमुकुटीनां पटलिकाः / ययोः सौधायन्ते स्वयम् उदयभाजो भणितयः ।  
 yayoḥ pīṭhāyante vibudhamukuṭīnām paṭalikāḥ / yayoḥ saudhāyante  
 svayam udayabhājo bhaṇitayaḥ |

*The feet for which the mass of crowns of the devās<sup>1</sup> (and jñānīs) become the resting place; The feet for which the Vedās<sup>2</sup>—the words that have risen on their own, become the mansion to sport in<sup>3</sup>*

### Notes:

1. The *devās* and *jñānīs* are always prostrating at the feet of Kāmākṣi.
2. The words of the Vedās are not man-made and are considered to be the breath of Śiva.

3. Kāmākṣi's feet sporting in the mansion of the Vedās implies that when we worship the feet of Kāmākṣi, we automatically gain the highest knowledge of the Vedās.

ययोः दासायन्ते सरसिजभवाद्याः चरणयोः / तयोः मे कामाक्ष्याः दिनमनु वरीवर्तु हृदयम् ॥  
yayoḥ dāsāyante sarasijabhavādyāḥ caraṇayoḥ / tayoh me kāmākṣyāḥ  
dinamanu varīvartu hṛdayam ||

*The feet for which the lotus-born Brahma and others become servants; May those feet of Kāmākṣi be firmly fixed in my heart everyday*

### Summary:

### Prayer for the Lotus Feet of Kāmākṣi to be Firmly Fixed in the Heart, The Glory of the Lotus Feet of Kāmākṣi

May those feet of Kāmākṣi

- for which the mass of crowns of the devās (and jñānīs) become a resting place
  - for which the Vedās become the mansion to sport in
  - for which the lotus-born Brahma and others become servants
- be firmly fixed in my heart everyday.

नयन्ती सङ्कोचं सरसिजरुचं दिक्परिसरे  
सृजन्ती लौहित्यं नखकिरणचन्द्रार्धखचिता ।  
कवीन्द्राणां हृत्कैरवविकसनोद्योगजननी  
स्फुरन्ती कामाक्ष्याः चरणरुचिसन्ध्या विजयते ॥7॥

nayantī saṅkocaṃ sarasijarucaṃ dikparisare  
sṛjantī lauhityaṃ nakhakiraṇacandrārdhakhacitā |  
kavīndrāṇāṃ hṛtkairavavikasanodyogajananī  
sphurantī kāmākṣyāḥ caraṇarucisandhyā vijayate ||7||

नयन्ती - nayantī - leading to; सङ्कोचं - saṅkocaṃ - dwindling, reduction;  
सरसिज रुचं - sarasija rucaṃ - shine of the lotus; दिक् परिसरे - dik parisare -  
in the area of all directions; सृजन्ती - sṛjantī - creating; लौहित्यं - lauhityaṃ -

redness; नख किरण चन्द्र अर्ध - nakha kiraṇa candra ardha - (white) rays from the half-moon shaped (toe) nails; खचिता - khacitā - studded with; कवीन्द्राणां - kavīndrāṇāṃ - for the chiefs among poets; हृत् - hṛt - heart; कैरव - kaira - red lily; विकसन - vikasana - making blossom; उद्योग - udyoga - engaged in the effort of; जननी - janānī - Mother; स्फुरन्ती - sphurantī - shine; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण - caraṇa - feet; रुचि - ruci - radiance; सन्ध्या - sandhyā - twilight; विजयते - vijayate - is victorious, is effulgent.

नयन्ती सङ्कोचं सरसिजरुचं / दिक्परिसरे सृजन्ती लौहित्यं / नख किरण चन्द्र अर्ध खचिता ।

nayantī saṅkocaṃ sarasijarucaṃ / dikparisare sṛjantī lauhityaṃ / nakha kiraṇa candra ardha khacitā |

*(The shine of the red twilight radiance of the feet of Kāmākṣi) leads to the dwindling of the shine of the lotus; creates redness in all directions; is studded with the (white) rays from the half-moon shaped (toe) nails*

कवीन्द्राणां हृत्कैरव विकसन उद्योग जननी / स्फुरन्ती कामाक्ष्याः चरण रुचि सन्ध्या विजयते ॥

kavīndrāṇāṃ hṛtkairava vikasana udyoga janānī / sphurantī kāmākṣyāḥ caraṇa ruci sandhyā vijayate ||

*(The shine of the red twilight radiance of the feet of Kāmākṣi) which is the Mother engaged in the efforts of blossoming<sup>1</sup> the red-lily hearts of the chiefs among poets; The shine of the (red) twilight radiance of the feet of Kāmākṣi is victorious*

### Notes:

1. *Vikasana udyoga janānī* can be interpreted either as the Mother who is engaged in the efforts of blossoming the heart of the poets, or as the Mother who blesses the efforts of the chief among poets.

**Summary:****Praise of the Twilight Radiance of the Lotus Feet of Kāmākṣi**

The shine of the (red) twilight radiance of the feet of Kāmākṣi

- which dwindles the shine of the lotus
- which creates redness in all directions
- which is studded with the rays from the half-moon shaped (toe) nails
- which is the Mother engaged in the efforts of blossoming the red-lily hearts of the chiefs among poets

is victorious (effulgent).

विरावैर्माञ्जीरैः किमपि कथयन्तीव मधुरं

पुरस्तादानम्रे पुरविजयिनि स्मेरवदने ।

वयस्येव प्रौढा शिथिलयति या प्रेमकलह-

प्ररोहं कामाक्ष्याः चरणयुगली सा विजयते ॥४॥

virāvairmāñjīraiḥ kimapi kathayantīva madhuraṃ

purastādānamre puravijayini smeravadane |

vayasyeva prauḍhā śithilayati yā premakalaha-

prarohaṃ kāmākṣyāḥ caraṇayugalī sā vijayate ||४||

विरावैः - virāvaiḥ - sounds; माञ्जीरैः - māñjīraiḥ - of the anklets; किमपि - kimapi - something; कथयन्तीव - kathayantīva - as if conveying; मधुरं - madhuraṃ - sweet; पुरस्तात् - purastāt - in front of; आनम्रे - ānamre - bowing; पुरविजयिनि - puravijayini - Śiva—the one who won over Tripura; स्मेर वदने - smeravadane - with smiling face; वयस्या इव - vayasyā iva - like a female friend; प्रौढा - prauḍhā - mature, efficient; शिथिलयति - śithilayati - destroys; या - yā - which; प्रेम कलह - prema kalaha - love-quarrel; प्ररोहं - prarohaṃ - sprout, the beginning stage; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण युगली - caraṇayugalī - pair of feet; सा - sā - that; विजयते - vijayate - is victorious, is effulgent.

विरावैः माञ्जीरैः / किमपि कथयन्तीव मधुरं / पुरस्तात् आनम्रे पुरविजयिनि स्मेरवदने ।

virāvaiḥ māñjīraiḥ / kimapi kathayantīva madhuraṃ / purastāt ānamre puravijayini smeravadane |

*(Like a mature female friend) the sounds of the anklets are as if conveying something sweet to Śiva, who is bowing down in front (of Kāmākṣi) with a smiling face*

वयस्येव प्रौढा / शिथिलयति या प्रेमकलह प्ररोहं / कामाक्ष्याः चरणयुगली सा विजयते ॥

vayasyeva prauḍhā / śithilayati yā premakalaha prarohaṃ / kāmākṣyāḥ  
caraṇayugalī sā vijayate

*(The sounds of the anklets are the) mature female friend that destroys the sprout<sup>1</sup> of love-quarrel<sup>2</sup>; That pair of feet of Kāmākṣi is victorious*

### Notes:

1. *Prarohaṃ* (sprout) indicates the beginning stage of the quarrel before it becomes full-blown.
2. Śiva is bowing down at Kāmākṣi's feet trying to appease her during their playful love-quarrel. The sounds of the anklets are trying to convey something sweet and conciliatory on behalf of Kāmākṣi to Śiva, like a mature mediating friend.

### Summary:

#### **Praise of the Anklets on the Lotus Feet of Kāmākṣi**

The pair of feet of Kāmākṣi, whose sounds of anklets are like the mature female friend destroying the sprout of love-quarrel by conveying something sweet (and conciliatory) to Śiva who is bowing down with a smiling face in front (of Kāmākṣi), is victorious.

सुपर्वस्त्रीलोलालकपरिचितं षट्पदकुलैः

स्फुरल्लाक्षारागं तरुणतरणिज्योतिररुणैः ।

भृतं कान्त्यम्भोभिः विसृमरमरन्दैः सरसिजैः

विधत्ते कामाक्ष्याः चरणयुगलं बन्धुपदवीम् ॥9॥

suparvastrīlolālakaparicitaṃ ṣaṭpadakulaiḥ

sphurallākṣārāgaṃ taruṇataranijjyotiraruṇaiḥ |

bhṛtaṃ kāntyambhobhiḥ viṣṛmaramarandaiḥ sarasijaiḥ

vidhatte kāmākṣyāḥ caraṇayugalaṃ bandhupadavīm ||9||

सुपर्व स्त्री - suparva strī - women of Devaloka; लोल - lola - moving; अलक - alaka - tresses; परिचितं - paricitaṃ - accompanied by, familiar with; षट्पदकुलैः- ṣaṭpadakulaiḥ - groups of bees (the one with six legs); स्फुरत् - sphurat - shining; लाक्षा - lākṣā - red lac; रागं - rāgaṃ - red color; तरुण तरणि - taruṇa taraṇi - young sun; ज्योतिः - jyotiḥ - shining; अरुणैः - aruṇaiḥ - red color; भृतं - bhṛtaṃ - carrying, bearing; कान्ति अम्भोभिः - kānti ambhobhiḥ - shine of the waters; विसृमर - viśmara - spreading, exuding; मरन्दैः - marandaiḥ - pollen dust; सरसिजैः - sarasijaiḥ - lotuses; विधत्ते - vidhatte - maintaining; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरणयुगलं - caraṇayugalaṃ - pair of feet; बन्धु पदवीम् - bandhu padavīm - status of relative.

सुपर्वस्त्री लोल अलक परिचितं षट्पदकुलैः / स्फुरत् लाक्षा रागं तरुण तरणि ज्योतिः अरुणैः ।

suparvastrī lola alaka paricitaṃ ṣaṭpadakulaiḥ / sphurat lākṣā rāgaṃ taruṇa taraṇi jyotiḥ aruṇaiḥ |

*(The pair of feet of Kāmākṣi) are accompanied by the (black) moving tresses of the women of Devaloka<sup>1</sup> (The lotuses are accompanied by the groups of black bees); (The pair of feet of Kāmākṣi) are shining with the red color of the red lac<sup>2</sup> (The lotuses are shining with the red color of the young sun)*

### Notes:

1. The women of the Devaloka are always prostrating at the feet of Kāmākṣi. Their moving tresses are seen at the lotus feet of Kāmākṣi just as a group of bees would be seen hovering over the lotuses.
2. The feet of Kāmākṣi shine with the redness from the red lac. The lotuses shine with the redness of the rising sun.

भृतं कान्ति अम्भोभिः विसृमर मरन्दैः / सरसिजैः विधत्ते कामाक्ष्याः चरणयुगलं बन्धुपदवीम् ॥  
 bhṛtaṃ kānti ambhobhiḥ viṣṛmara marandaiḥ / sarasijaiḥ vidhatte  
 kāmākṣyāḥ caraṇayugalaṃ bandhupadavīm ||

*(The pair of feet of Kāmākṣi) bear the shine of the waters<sup>1</sup> (The lotuses bear the shine of the spreading pollen dust); The pair of feet of Kāmākṣi are (thus) maintaining the status of a relative with the lotuses*

### Notes:

1. When the feet of Kāmākṣi are worshipped with the sacred bath, the feet with red lac shines even more with the droplets of water.

### Summary:

#### The Lotus Feet of Kāmākṣi and the Lotus as Relatives

The pair of feet of Kāmākṣi maintain a status of a relative with the lotuses (because of the following similarities)

- The pair of feet of Kāmākṣi are accompanied by the moving (black) tresses of the women of Devaloka while the lotuses are accompanied by the groups of (black) bees
- The pair of feet of Kāmākṣi are shining with the red color of the red lac while the lotuses are shining with the red color of the rising sun
- The pair of feet of Kāmākṣi bear the shine of the waters while the lotuses bear the shine of the spreading pollen dust.

रजःसंसर्गेऽपि स्थितमरजसामेव हृदये  
 परं रक्तत्वेन स्थितमपि विरक्तैकशरणम् ।  
 अलभ्यं मन्दानां दधदपि सदा मन्दगतितां  
 विधत्ते कामाक्ष्याः चरणयुगमाश्चर्यलहरीम् ॥10॥

rajaḥsaṃsarge'pi sthitamarajasāmeva hṛdaye  
 paraṃ raktatvena sthitamapi viraktaikaśaraṇam |  
 alabhyaṃ mandānāṃ dadhadapi sadā mandagatitāṃ  
 vidhatte kāmākṣyāḥ caraṇayugamāścaryalaharīm ||10||

रजः - rajaḥ - dust, can be interpreted as pollen dust in this context; संसर्गेऽपि - saṃsarge'pi - even though it has contact with; स्थितम् - sthitam - established in; अरजसाम् - arajasām - those who have eliminated *rajo guṇa*; एव - eva - only; हृदये - hṛdaye - in the heart; परं - paraṃ - further; रक्तत्वेन - raktatvena - red color; स्थितम् अपि - sthitam api - though accompanied by; विरक्त - virakta - those who are dispassionate, those who have given up contact with the external world; एक शरणम् - ekaśaraṇam - one and only refuge; अलभ्यं - alabhyam - not available, not reachable; मन्दानां - mandānām - those who are poor in intellect; दधदपि - dadhadapi - though maintaining; सदा - sadā - always; मन्दगतितां - mandagatitām - slow gait; विधत्ते - vidhatte - creates; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण युगम् - caraṇa yugam - pair of feet; आश्चर्य लहरीम् - āścarya laharīm - waves of wonder.

This Śloka has a beautiful play of words.

रजःसंसर्गेऽपि स्थितम् अरजसाम् एव हृदये / परं रक्तत्वेन स्थितमपि विरक्त एक शरणम् ।

rajaḥsaṃsarge'pi sthitam arajasāmeva hṛdaye / paraṃ raktatvena sthitamapi virakta eka śaraṇam |

*(The pair of lotus feet of Kāmākṣi) though in contact with **rajaḥ** (pollen dust), are established only in hearts that are **arajasām** (without rajo guṇa)<sup>1</sup>; Further, (the pair of lotus feet of Kāmākṣi) though accompanied by **raktatva** (red color) are the one and only refuge for those who are **virakta** (dispassionate for the external world)<sup>2</sup>*

### Notes:

1. The feet are always in contact with *rajaḥ* but look for hearts with the absence of *rajaḥ*.
2. The feet are *rakta* (red) but is the refuge for those who are *virakta* (dispassionate).

अलभ्यं मन्दानां दधदपि सदा मन्दगतितां / विधत्ते कामाक्ष्याः चरणयुगम् आश्चर्य लहरीम् ॥

alabhyaṃ mandānāṃ dadhadapi sadā mandagatitāṃ / vidhatte  
kāmākṣyāḥ caraṇayugam āścaryalaharīm ॥

(The pair of lotus feet of Kāmākṣi with swan-like gait) are not reachable by the **manda** (those with poor intellect<sup>1</sup>) even though (the feet) always maintain a **mandagati** (slow gait); The pair of feet of Kāmākṣi (thus) creates waves of wonder!

### Notes:

1. A poor intellect is a mind which takes refuge in worldly matters instead of taking refuge in the feet of Kāmākṣi.

### Summary:

#### The Wonder of the Lotus Feet of Kāmākṣi

The pair of lotus feet of Kāmākṣi creates waves of wonder!

- Even though in contact with *rajaḥ* (pollen dust), they are established in hearts that are *arajasām* (without *rajo guṇa*);
- Even though they are accompanied by *raktatva* (red color), they are the one and only refuge for those who are *virakta* (dispassionate for the external world).
- Even though they always maintain a *mandagati* (slow gait), they are not reachable by the *manda* (those with poor intellect)

जटाला मञ्जीरस्फुरदरुणरत्नांशुनिकरैः

निषीदन्ती मध्ये नखरुचिहारीगाङ्गपयसाम् ।

जगत् त्राणं कर्तुं जननि मम कामाक्षि नियतं

तपश्चर्या धत्ते तव चरणपाथोजयुगली ॥11॥

jaṭālā mañjīrasphuradaruṇaratnāṃśunikaṛaiḥ

niṣīdantī madhye nakharucijharīgāṅgapayasām |

jagattrāṇaṃ kartuṃ janani mama kāmākṣi niyataṃ

tapaścaryāṃ dhatte tava caraṇapāthojayugalī ||11||

जटाला - jaṭālā - matted locks; मञ्जीर - mañjīra - anklets; स्फुरत् - sphurat - emanating; अरुण - aruṇa - red color; रत्न - ratnā - gems; अंशु - aṃśu - rays; निकरैः - nikaraiḥ - masses of; निषीदन्ती - niṣīdantī - seated in; मध्ये - madhye - center; नख रुचि - nakha ruci - (white) shine from the (toe) nails; झरी - jharī - stream; गाङ्ग पयसाम् - gāṅga payasām - of (white) waters of Ganga; जगत् - jagat - world; त्राणं - trāṇaṃ - protection of; कर्तुं - kartuṃ - doing; जननि - janani - O Mother; मम - mama - my; कामाक्षि - kāmākṣi - O Kāmākṣi; नियतं - niyataṃ - always, continuously; तपश्चर्या - tapaścaryāṃ - performing tapas, doing austerities; धत्ते - dhatte - does; तव - tava - your; चरण पाथोज युगली - caraṇa pāthoja yugalī - pair of lotus feet.

जटाला मञ्जीर स्फुरत् अरुण रत्न अंशु निकरैः / निषीदन्ती मध्ये नख रुचि झरी गाङ्ग पयसाम् ।  
jaṭālā mañjīra sphurat aruṇa ratna aṃśu nikaraiḥ / niṣīdantī madhye  
nakha ruci jharī gāṅgapayasām |

*With matted locks (in the form of) masses of rays emanating from the anklets with red gems<sup>1</sup>; seated in the middle of the waters of Ganga (in the form of) the shine of the (toe) nails...*

### Notes:

1. The matted locks of Śiva are usually described as being red since he is always in intense meditation creating heat. This is one reason why Śiva is worshipped with the cooling waters of *abhiśeka*. The heat of *jñāna* of Śiva is symbolized with the red matted locks. Similarly, the feet of Devi are described as having red matted locks represented by the shine of the red gems in the anklets.

जगत् त्राणं कर्तुं / जननि मम कामाक्षि / नियतं तपश्चर्या धत्ते / तव चरण पाथोज युगली ॥  
jagat trāṇaṃ kartuṃ / janani mama kāmākṣi / niyataṃ tapaścaryāṃ  
dhatte / tava caraṇa pāthoja yugalī ||

*O my Mother Kāmākṣi, your pair of lotus feet is continuously performing the tapas (austerity) of protecting the world*

**Summary:****The Austerity Performed by the Lotus Feet of Kāmākṣī**

O my Mother Kāmākṣī! Your pair of lotus feet is continuously performing the *tapas* (austerity) of protecting the world—with matted locks (in the form of) masses of rays emanating from the anklets studded with red gems; seated in the middle of the waters of Ganga (in the form of) the shine of the (toe) nails.

तुलाकोटिद्वन्द्वक्वणितभणिताभीतिवचसोः

विनम्रं कामाक्षी विसृमरमहःपाटलितयोः ।

क्षणं विन्यासेन क्षपिततमसोर्मे ललितयोः

पुनीयान्मूर्धानं पुरहरपुरन्ध्री चरणयोः ॥12॥

tulākoṭīdvandvakvaṇitabhaṇitābhītivacasoh

vinamraṃ kāmākṣī viṣṛmaramahaḥpāṭalitayoḥ ।

kṣaṇaṃ vinyāsena kṣapitatamasorme lalitayoḥ

punīyānmūrdhānaṃ puraharapurandhrī caraṇayoḥ ॥12॥

तुलाकोटि द्वन्द्व - tulākoṭī dvandva - two anklets; क्वणित - kvaṇita - making sounds; भणित - bhaṇitā - saying; अभीति - abhīti - freedom from fear; वचसोः - vacasoh - words; विनम्रं - vinamraṃ - bowed; कामाक्षी - kāmākṣī - Kāmākṣī; विसृमर - viṣṛmara - spreading; महः - mahaḥ - shine; पाटलितयोः - pāṭalitayoḥ - red color; क्षणं - kṣaṇaṃ - for a second; विन्यासेन - vinyāsena - by placing; क्षपित - kṣapita - removing; तमसोः - tamasoh - darkness, ignorance; मे - me - me; ललितयोः - lalitayoḥ - beautiful; पुनीयात् - punīyāt - may it purify; मूर्धानं - mūrdhānaṃ - head; पुरहर - purahara - Śiva—the destroyer of Tripura; पुरन्ध्री - purandhrī - woman, consort; चरणयोः - caraṇayoḥ - feet.

तुलाकोटि द्वन्द्व क्वणित भणित अभीति वचसोः / विनम्रं / कामाक्षी / विसृमर महःपाटलितयोः ।

tulākoṭī dvandva kvaṇita bhaṇitā abhīti vacasoh / vinamraṃ / kāmākṣī / viṣṛmara mahaḥ pāṭalitayoḥ ।

(The beautiful lotus feet of Kāmākṣī ) with tinkling sounds from the pair of anklets saying words (as if assuring) freedom from fear; with the spreading red shine; (on my) bowed (head)...

क्षणं विन्यासेन / क्षपित तमसोः / मे / ललितयोः / पुनीयात् मूर्धानं / पुरहरपुरन्ध्री चरणयोः ॥  
kṣaṇaṃ vinyāseṇa / kṣapita tamasoḥ / me / lalitayoḥ / punīyāt mūrdhānaṃ / puraharapurandhrī caraṇayoḥ ॥

...which removes darkness<sup>1</sup>; May the beautiful lotus feet of Kāmākṣī, the consort of Śiva—the destroyer of Tripura, be placed for a second on my (bowed) head (and) purify (me).

### Notes:

1. Where there is light, there can be no darkness. The shine of Kāmākṣī's feet removes the darkness of ignorance in our minds.

The feet of Kāmākṣī themselves are the *vara mudra* (gesture of granting wishes) and *abhaya mudra* (gesture removing fear).

Ādi Śaṅkarācārya in Soundaryalahari says—

त्वदन्यः पाणिभ्यामभयवरदो दैवतगणः  
त्वमेका नैवासि प्रकटितवराभीत्यभिनया ।  
भयात् त्रातुं दातुं फलमपि च वाञ्छासमधिकं  
शरण्ये लोकानां तव हि चरणावेव निपुणौ ॥ ४ ॥

tvadanyaḥ pāṇibhyāmabhayavarado daivatagaṇaḥ  
tvamekā naivāsi prakaṭitavarābhītyabhinayā |  
bhayāt trātuṃ dātuṃ phalamapi ca vāñchāsamadhikaṃ  
śaraṇye lokānāṃ tava hi caraṇāveva nipuṇau ||4||

O Devi, the refuge of the world! Except you, all other groups of *devatās* show the *abhaya* and *vara mudrās* of the hands. You alone do not sport such *mudrās*. Your feet themselves are the expert in protecting from fear and granting fruits - more than even what is desired. ||4||

**Summary:****Prayer to the Lotus Feet of Kāmākṣī to be Placed on Our Bowed Head and to Purify Us**

May the beautiful lotus feet of Kāmākṣī, the consort of Śiva—the destroyer of Tripura

- with its pair of anklets whose tinkling sounds seem to say words that allay fear

- with its spreading red shine that removes darkness (ignorance) be placed on my bowed head for a second and purify me.

भवानि द्रुह्येतां भवनिबिडितेभ्यो मम मुहु-  
स्तमोव्यामोहेभ्यस्तव जननि कामाक्षि चरणौ ।

ययोर्लाक्षाबिन्दुस्फुरणधरणाद्धूर्जटिजटा-  
कुटीरा शोणाङ्कं वहति वपुरेणाङ्ककलिका ॥13॥

bhavāni druhyetāṃ bhavanibiḍitebhyo mama muhu-  
stamovyāmohebhyastava janani kāmākṣi caraṇau |  
yayorlākṣābindusphuraṇadharaṇāddhūrjaṭijaṭā-  
kuṭīrā śoṇāṅkaṃ vahati vapureṇāṅkakalikā ||13||

भवानि - bhavāni - O Bhavani, O Consort of Bhava (Śiva); द्रुह्येतां -  
druhyetāṃ - maintain enmity, destroy; भव - bhava - *saṃsāra*, the cycle  
of birth and death; निबिडितेभ्यः - nibiḍitebhyaḥ - chains of; मम - mama -  
me; मुहुः - muhuḥ - frequently, again and again; तमोव्यामोहेभ्यः -  
tamovyāmohebhyaḥ - darkness of delusion; तव - tava - your; जननि -  
janani - O Mother; कामाक्षि - kāmākṣi - O Kāmākṣi; चरणौ - caraṇau - feet;  
ययोः - yayoḥ - of those feet; लाक्षा बिन्दु - lākṣā bindu - drops of red lac;  
स्फुरण - sphuraṇa - emanating; धरणात् - dharaṇāt - bearing; धूर्जटि - dhūrjaṭi  
- Śiva—the one with a heavy *jaṭā* (matted locks); जटा कुटीरा - jaṭā kuṭīrā -  
cottage house of matted locks; शोणाङ्कं - śoṇāṅkaṃ - red mark; वहति -  
vahati - bears, carries; वपुः - vapuḥ - form; एणाङ्क - eṇāṅka - moon, that

which has a dark mark shaped like a deer (eṇa); कलिका - kalikā - crescent.

भवानि द्रुह्येतां भव निबिडितेभ्यः मम मुहुः तमोव्यामोहेभ्यः / तव जननि कामाक्षि चरणौ ।

bhavāni druhyetāṃ bhava nibiḍitebhyaḥ mama muhuḥ  
tamovyāmohebhyaḥ / tava janani kāmākṣi caraṇau |

*O Bhavani! O Mother Kāmākṣi! (May) your feet destroy the chains of my saṃsāra caused frequently by the darkness of delusion...*

ययोः लाक्षा बिन्दु स्फुरण धरणात् धूर्जटि जटा कुटीरा शोणाङ्कं वहति वपुः एणाङ्क कलिका ॥

yayoḥ lākṣā bindu sphuraṇa dharaṇāt dhūrjaṭi jaṭākuṭīrā śoṇāṅkaṃ  
vahati vapuḥ eṇāṅka kalikā ||

*The feet, from which the emanating drops of red lac are borne by the crescent moon—that which has a dark deer-shaped mark, that which is in the cottage of the matted locks of Śiva—the one with heavy matted locks, making its form red in color<sup>1</sup>*

### Notes:

1. The love-quarrels (*praṇaya kalaha*) of Kāmākṣi and Śiva have been described previously in Ślokās 5 and 8 of this Śatakam, in which Śiva playfully prostrates at the feet Kāmākṣi trying to appease her. At that time, the moon on Śiva's head takes on the red color from the red lac on the feet of Kāmākṣi. The dark mark on the moon, which is sometimes described as being in the shape of a deer, is now colored red. May the feet of Kāmākṣi which is capable of such wonder also remove the darkness of ignorance in the *jīva*, prays Sri Mūka Kavi.

### Summary:

#### **Prayer to the Lotus Feet of Kāmākṣi to Destroy the Chains of Saṃsāra**

O Bhavani! O Mother Kāmākṣi! May your feet, whose red lac is borne by the crescent moon

- that has the dark deer-shaped mark

- that is in the cottage of the heavy matted locks of Śiva destroy the chains of my *saṃsāra* (cycle of birth and death) caused frequently by the darkness of delusion.

पवित्रीकुर्युर्नः पदतलभुवः पाटलरुचः

परागास्ते पापप्रशमनधुरीणाः परशिवे ।

कणं लब्धुं येषां निजशिरसि कामाक्षि विवशाः

वलन्तो व्यातन्वन्त्यहमहमिकां माधवमुखाः ॥14॥

pavitrīkuryuṇaḥ padatalabhuvāḥ pāṭalarucaḥ

parāgāste pāpaprāśamanadhurīṇāḥ paraśive |

kaṇaṃ labdhuṃ yeṣāṃ nijaśirasi kāmākṣi vivaśāḥ

valanto vyātanvantyahamahamikāṃ mādhavamukhāḥ ||14||

पवित्रीकुर्युः - pavitrīkuryuḥ - may they purify; नः - naḥ - us; पदतलभुवः - padatalabhuvāḥ - in the area of the feet; पाटलरुचः - pāṭalarucaḥ - with a red shine; परागाः - parāgāḥ - pollen dust; ते - te - your; पाप - pāpa - sins; प्रशमन - praśamana - destroy completely; धुरीणाः - dhurīṇāḥ - experts; परशिवे - paraśive - O Supreme Śive; कणं - kaṇaṃ - a small particle; लब्धुं - labdhuṃ - to attain; येषां - yeṣāṃ - the pollen dust which; निजशिरसि - nijaśirasi - on their heads; कामाक्षि - kāmākṣi - O Kāmākṣi; विवशाः - vivaśāḥ - compelled to, with an intense desire to; वलन्तः - valantaḥ - encircling; surrounding; व्यातन्वन्ति - vyātanvanti - spreading; अहमहमिकां - amahamikāṃ - (vying with each other saying) Me first! Me first!; माधव मुखाः - mādhave mukhāḥ - Viṣṇu and others.

पवित्रीकुर्युः नः / पदतलभुवः पाटलरुचः परागाः ते / पाप प्रशमन धुरीणाः / परशिवे ।

pavitrīkuryuḥ naḥ / padatalabhuvāḥ pāṭalarucaḥ parāgāḥ te /pāpa praśamana dhurīṇāḥ / paraśive |

*O Supreme Śive! May the pollen dust<sup>1</sup> in the area of your feet which has a red shine; which are experts in destroying sins completely; purify us*

**Notes:**

1. Sri Mūka Kavi uses the word *parāgāḥ* (pollen dust) instead of *pāmsavaḥ* (dust) because he always refers to the feet of Kāmākṣi as lotus feet.

कणं लब्धुं येषां निजशिरसि कामाक्षि विवशाः वलन्तः व्यातन्वन्ति अहमहमिकां माधवमुखाः ॥

kaṇaṃ labdhuṃ yeṣāṃ nijaśirasi kāmākṣi vivaśāḥ valantaḥ vyātanvanti ahamahamikāṃ mādhavamukhāḥ ॥

*O Kāmākṣi (The pollen dust) of which to obtain a particle on their heads, Viṣṇu<sup>1</sup> and others spread themselves around, stretching and vying with each other saying Me first! Me first!*

**Notes:**

1. The Devi Bhāgavatam describes how Brahma, Viṣṇu, and Śiva approach Devi in Śrinagar at Maṇi Dvīpa for her blessings to start the new work of creation.

सकललोकसिसृक्षुरहं हरिः कमलभूश्च भवाम यदाऽम्बिके ।

तव पदाम्बुजपांसुपरिग्रहं समधिगम्य तदा ननु चक्रिम ॥ 3.5.7॥

sakalalokasisṛkṣurahaṃ hariḥ kamalabhūśca bhavāma yadā'mbike ।  
tava padāmbujapāṃsuparigrahaṃ samadhigamya tadā nanu cakrīma ॥ 3.5.7॥

Śiva on behalf of Brahma, Viṣṇu and himself, prays to Devi, 'O Ambike, Myself, Hari, and the lotus-born Brahma want to create all the worlds. We will be able to do this only when we get hold of the dust of your feet.' ॥ 3.5.7॥

**Summary:****Prayer to the Lotus Feet of Kāmākṣi to Purify Us, The Glory of the Pollen Dust of the Lotus Feet of Kāmākṣi**

O Supreme Śive! O Kāmākṣi! May the pollen dust in the area of your feet

- which has a red shine

- which are experts in destroying sins completely
  - which, to obtain a particle on their heads, Viṣṇu and others spread themselves around, stretching and vying with each other saying Me first! Me first!
- purify us.

बलाकामालाभिर्नखरुचिमयीभिः परिवृते  
 विनम्रस्वर्नारीविकचकचकालाम्बुदकुले ।  
 स्फुरन्तः कामाक्षि स्फुटदलितबन्धूकसुहृद-  
 स्तटिल्लेखायन्ते तव चरणपाथोजकिरणाः ॥15॥

balākāmālābhirnakharucimayībhiḥ parivṛte  
 vinamrasvarnārīvikacakacakālāmbudakule |  
 sphurantaḥ kāmākṣi sphuṭadalitabandhūkasuhṛda-  
 staṭillekhāyante tava caraṇapāthojakiraṇāḥ ||15||

बलाका - balākā - (white) cranes; मालाभिः - mālābhiḥ - rows; नखरुचिमयीभिः -  
 nakharucimayībhiḥ - radiant rays from the (white) nails; परिवृते - parivṛte  
 - surrounded by; विनम्र - vinamra - prostrating, bowing; स्वर्नारी - svarnārī -  
 women of Devaloka; विकच - vikaca - loosened, spread; कच - kaca - hair,  
 tresses; कालाम्बुद - kālāmbuda - black water-bearing clouds; कुले - kule -  
 rows; स्फुरन्तः - sphurantaḥ - shining; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुट -  
 sphuṭa - open, blossomed; दलित - dalita - petals; बन्धूक - bandhūka - red  
 hibiscus flower; सुहृदः - suhṛdaḥ - maintaining friendship; तटित् लेखायन्ते -  
 taṭit lekhāyante - become streaks of lightning; तव - tava - your; चरण  
 पाथोज किरणाः - caraṇa pāthoja kiraṇāḥ - the rays from the lotus feet.

बलाका मालाभिः नखरुचिमयीभिः परिवृते विनम्र स्वर्नारी विकच कच कालाम्बुद कुले ।  
 balāka mālābhiḥ nakharucimayībhiḥ parivṛte vinamra svarnārī vikaca  
 kaca kālāmbuda kule |

*The radiances from the (white) nails that are like a row of (white) cranes; surrounded by the prostrating women of Devaloka whose loosened (black) tresses<sup>1</sup> are like rows of dark water-bearing clouds...*

**Notes:**

1. The tresses of the Devaloka women loosen as they move in agitation in their eagerness to prostrate at the feet of Devi.

स्फुरन्तः कामाक्षि स्फुट दलित बन्धूक सुहृदः / तटिल्लेखायन्ते तव चरण पाथोज किरणाः ॥  
 sphurantaḥ kāmākṣi sphuṭa dalita bandhūka suhṛdaḥ / taṭillekhāyante  
 tava caraṇa pāthoja kiraṇāḥ ॥

*O Kāmākṣi, the shining rays from your (red) lotus feet that maintain friendship<sup>1</sup> with the fully blossomed (red) hibiscus flower, are like streaks of lightning...*

**Notes:**

1. The feet of Kāmākṣi and the hibiscus flower are both red in color, and are hence described as friends.

**Summary:****The Glory of the Rays from the Lotus Feet of Kāmākṣi**

O Kāmākṣi! The shining rays from your lotus feet that maintain friendship with the fully blossomed (red) hibiscus flower, are like streaks of lightning on the dark water-bearing clouds of loosened (black) tresses of the prostrating women of Devaloka that surround the radiances of the row of (white) crane-like (toe) nails.

सरागः सद्वेषः प्रसृमरसरोजे प्रतिदिनं  
 निसर्गादाक्रामन्विबुधजनमूर्धानमधिकम् ।  
 कथङ्कारं मातः कथय पदपद्मस्तव सतां  
 नतानां कामाक्षि प्रकटयति कैवल्यसरणिम् ॥16॥

sarāgaḥ sadveṣaḥ prasṛmarasaroje pratidinaṃ  
 nisargādākrāmanvibudhajanamūrdhānamadhikam |  
 kathaṅkāraṃ mātaḥ kathaya padapadmastava satāṃ  
 natānāṃ kāmākṣi prakṭayati kaivalyasaraṇim ॥16॥

सरागः - sarāgaḥ - with attachment (to redness); सद्देषः - sadveṣaḥ - with hate to; प्रसृमर - prasṛmara - fully blossomed; सरोजे - saroje - lotus; प्रतिदिनं - pratidinaṃ - everyday, always; निसर्गात् - nisargāt - by nature; आक्रामन् - ākrāman - attacking and occupying; विबुध जन - vibudha jana - *devās* or *jñānis*; - mūrdhānam - heads; अधिकम् - adhikam - to a high degree, intensely; कथङ्कारं - kathaṅkāraṃ - how is it possible?; मातः - mātaḥ - Mother; कथय - kathaya - tell me; पदपद्मः - padapadmaḥ - lotus feet; तव - tava - your; सतां - satāṃ - virtuous people; नतानां - natānāṃ - those who worship; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रकटयति - prakṭayati - clearly shows; कैवल्य - kaivalya - mokṣa; सरणिम् - saraṇim - path.

सरागः सद्देषः प्रसृमर सरोजे प्रतिदिनं / निसर्गात् आक्रामन् विबुधजन मूर्धानम् अधिकम्।

sarāgaḥ sadveṣaḥ prasṛmarasaroje / pratidinaṃ nisargāt ākrāman vibudhajana mūrdhānam adhikam |

*(Your lotus feet) have attachment (to the red color) and hate towards the fully blossomed lotus always<sup>1</sup>; (Your lotus feet) by nature intensely attack and occupy the heads of the Jñānis<sup>2</sup>...*

### Notes:

1. The lotus feet of Kāmākṣi have attachment to the red color and have hate towards the lotus which tries to compete in beauty.
2. The fact that the *jñānīs* are always meditating on the feet of Kāmākṣi and that the *devās* are always prostrating at the feet of Kāmākṣi is turned around to say that the feet of Kāmākṣi are attacking and occupying the heads of the *jñānīs* and the crowns of the *devās*.

कथङ्कारं मातः कथय पदपद्मः तव / सतां नतानां कामाक्षि प्रकटयति कैवल्य सरणिम् ॥

kathaṅkāraṃ mātaḥ kathaya padapadmaḥ / tava satāṃ natānāṃ kāmākṣi prakṭayati kaivalya saraṇim ||

*Tell me O Mother Kāmākṣi, how is it possible that your lotus feet clearly show the path to mokṣa<sup>1</sup> for the virtuous people who worship (you)?*

**Notes:**

1. The pursuit of the path of *mokṣa* requires one to be free from *rāga* (likes), *dveṣa* (dislikes), and violent actions. It is necessary for the *Ācārya* of the *mokṣa* path to practice these virtues. How is it that the lotus feet of Kāmākṣi are able to clearly show the path of *mokṣa* when they have *rāga*, *dveṣa*, and an attacking nature? However, this is just a poetic way to praise the glory of the beautiful red lotus feet of Kāmākṣi that is worshipped by all the wise people.

A similar poetic expression of *ninda stuti* (praise with apparent criticism) is seen in Śrīpada Saptati composed by Śrī Narayana Bhattatri—

रागद्वेषमुखा हि विभ्रमभरा नश्यन्ति विश्वेश्वरि  
त्वत्सङ्गादिति मुक्तिदेश-निलये मिथ्या जनैः कथ्यते ।  
उद्यद्वेषमुदार-विभ्रमधरं गात्रं दधत्या त्वया  
रागोऽपि ध्रियतेऽधिकं चरणयोः शोणाम्बुज-च्छाययोः ॥२३॥

rāgadveṣamukhā hi vibhramabharā naśyanti viśveśvari  
tvatsaṅgāditi muktideśa-nilaye mithyā janaiḥ kathyate |  
udyadveṣamudāra-vibhramadharaṃ gātraṃ dadhatyā tvayā  
rāgo'pi dhriyate'dhikaṃ caraṇayoḥ śoṇāmbuja-cchāyayoḥ ||23||

O Dweller of Muktideśa, O Iśvari of the Universe! It is falsely said by people that delusions (*vibhrama*) such as likes (*rāga*) and dislikes (*dveṣa*) are destroyed by association with you. This is false because your appearance itself is deluding (*vibhramadhara*), your beautiful form bears hatred (*dveṣa*) towards your feet (because of the greater beauty of the holy feet), and further your red lotus feet shine with the red lac (*rāga*). ||23||

**Summary:****The Wonder of the Lotus Feet of Kāmākṣi**

Your lotus feet have attachment to the red color and hate towards the fully blossomed lotus always. Your lotus feet by nature intensely attack and occupy the heads of the *Jñānīs*. Tell me O Mother Kāmākṣi, how is it possible that your lotus feet clearly show the path to *mokṣa* for the virtuous people who worship you?

जपालक्ष्मीशोणो जनितपरमज्ञाननलिनी-  
विकासव्यासङ्गो विफलितजगज्जाड्यगरिमा ।  
मनःपूर्वाद्रिं मे तिलकयतु कामाक्षि तरसा  
तमस्काण्डद्रोही तव चरणपाथोजरमणः ॥17॥

japālakṣmīśoṇo janitaparamajñānanalinī-  
vikāsavvyāsaṅgo viphalitajagajjāḍyagarimā |  
manaḥpūrvādrim me tilakayatu kāmākṣi tarasā  
tamaskāṇḍadrohī tava caraṇapāthojaramaṇaḥ ||17||

जपा - japā - hibiscus flower; लक्ष्मी - lakṣmī - bright shine, radiance; शोणः - śoṇaḥ - red color; जनित - janita - generation of; परम ज्ञान - parama jñāna - supreme knowledge; नलिनी - nalinī - lotus; विकास - vikāsa - blossoming; व्यासङ्गः - vyāsaṅgaḥ - having great attachment (degrees of attachment in increasing order: सङ्गः saṅgaḥ, आसङ्गः āsaṅgaḥ, व्यासङ्गः vyāsaṅgaḥ); विफलित - viphalita - make fruitless, eliminate; जगत् - jagat - world; जाड्य - jāḍya - inertia, ignorance; गरिमा - garimā - heavy, weight; मनः - manaḥ - mind; पूर्व अद्रिं - pūrva adriṃ - eastern mountain; मे - me - my; तिलकयतु - tilakayatu - may it become the *tilaka* (mark on forehead); कामाक्षि - kāmākṣi - O Kāmākṣi; तरसा - tarasā - quickly; तमस्काण्ड - tamas kāṇḍa - mass of darkness; द्रोही - drohī - destroyer; तव - tava - your; चरण पाथोज - caraṇa pāthoja - lotus feet; रमणः - ramaṇaḥ - attractive (lotus feet) or the one (sun) who is attracted (to your lotus feet).

जपा लक्ष्मी शोणः / जनित परम ज्ञान नलिनी विकास व्यासङ्गः / विफलित जगत् जाड्य गरिमा ।

japā lakṣmī śoṇaḥ / janita parama jñāna nalinī vikāsa vyāsaṅgaḥ /  
viphalita jagat jāḍya garimā |

*(The lotus feet of Kāmākṣi and the rising sun<sup>1</sup> both) have the bright shine of the red hibiscus flower; have great attachment to the blossoming of the lotus of supreme knowledge; eliminate the heavy ignorance/darkness/inertia of the world*

### Notes:

1. The sun (Surya Bhagavān) is also considered to be a Guru. As the Guru of Hanuman, Surya Bhagavān taught Hanuman the Vedās. Surya is worshipped with the Gayatri Mantra three times a day as a prayer for the highest *jñāna*.

मनःपूर्वाद्रिं मे तिलकयतु कामाक्षि तरसा / तमस्काण्डद्रोही तव चरणपाथोजरमणः ॥

manaḥpūrvādrim me tilakayatu kāmākṣi tarasā / tamaskāṇḍadrohī tava caraṇapāthojaramaṇaḥ ||

*The (first rays) of the attractive lotus feet of Kāmākṣi and the rising sun (that is attracted to your lotus feet) are (both) a destroyer of the mass of ignorance/darkness. O Kāmākṣi, May your sun-like lotus feet quickly become the tilaka (i.e. quickly rise and adorn) the eastern mountains of my mind (to remove the darkness of ignorance)*

### Summary:

#### Prayer to the Sun-like Feet of Kāmākṣi

The first rays of grace of the attractive lotus feet of Kāmākṣi and the first rays of the rising sun (that is attracted to your lotus feet) both

- have the bright shine of the red hibiscus flower
- have great attachment to the blossoming of the lotus of supreme knowledge
- eliminate the heavy inertia of the world
- are the destroyer of darkness/ignorance

O Kāmākṣi! May your sun-like lotus feet quickly become the *tilaka* (i.e. quickly rise and adorn) the eastern mountains of my mind (to remove the darkness of ignorance).

नमस्कुर्मः प्रेङ्खन्मणिकटकनीलोत्पलमहः-  
 पयोधौ रिङ्खद्भिर्नखकिरणफेनैर्धवलिते ।  
 स्फुटं कुर्वाणाय प्रबलचलदौर्वानलशिखा-  
 वितर्कं कामाक्ष्याः सततमरुणिम्ने चरणयोः ॥18॥

namaskurmaḥ preṅkhanmaṇikaṭakanīlotpalamahaḥ-  
 payodhau riṅkhabhiraṅkhaṅaphenairdhavalite |  
 sphuṭaṃ kurvāṅāya prabalacaladaurvānalaśikhā-  
 vitarkaṃ kāmākṣyāḥ satatamaruṅimne caraṅayoḥ ||18||

नमस्कुर्मः - namaskurmaḥ - we worship; प्रेङ्खन् - preṅkhan - swinging; मणि - maṇi - gemstone; कटक - kaṭa - anklets; नीलोत्पल - nīlotpala - blue sapphire; महः- mahaḥ - great shine; पयोधौ - payodhau - in the ocean; रिङ्खद्भिः - riṅkhabhiḥ - moving slowly, creeping; नखकिरण - nakhakiraṅa - rays from the (white) nails; फेनैः - phenaiḥ - (white) foam; धवलिते - dhavalite - whitened by; स्फुटं - sphuṭaṃ - clear; कुर्वाणाय - kurvāṅāya - make it; प्रबलचलत् - prabalacalat - raging fiercely; और्वानल - aurvānala - the submarine fire, the *baḍavāgni* at the base of the ocean; शिखा - śikhā - flame; वितर्कं - vitarkaṃ - we have concluded without doubt; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; सततम् - satatam - always; अरुणिम्ने - aruṅimne - redness; चरणयोः - caraṅayoḥ - feet.

नमस्कुर्मः / प्रेङ्खन् मणिकटक नीलोत्पल महः पयोधौ / रिङ्खद्भिः नखकिरण फेनैः धवलिते ।  
 namaskurmaḥ / preṅkhan maṇikaṭaka nīlotpala mahaḥ payodhau /  
 riṅkhabhiḥ nakhakiraṅa phenaiḥ dhavalite |

*We worship (the redness of the feet of Kāmākṣi); in the ocean of the great shine emanating from the blue sapphire gemstones in the swinging anklets; whitened by the slowly moving (white) foam of the rays of the (white) nails<sup>1</sup>*

**Notes:**

1. Sri Mūka Kavi visualizes the shine emanating from the blue sapphire gemstones of the anklets as the blue ocean and visualizes the shine emanating from the white toe nails as the white foam on the waves of the ocean.

स्फुटं कुर्वाणाय प्रबलचलत् और्वानल शिखा वितर्क / कामाक्ष्याः सततम् अरुणिम्ने चरणयोः ॥  
 sphuṭaṃ kurvāṇāya prabalacalat aurvānalaśikhā vitarkaṃ / kāmākṣyāḥ  
 satatam aruṇimne caraṇayoḥ |

*(We worship) always the redness of the feet of Kāmākṣi, which makes it clear, without doubt, that it is the fierce raging flame of the submarine fire<sup>1</sup>*

**Notes:**

1. Sri Mūka Kavi imagines the redness of the feet as the flame of the submarine fire.

**Summary:****Worship of the Redness of the Lotus Feet of Kāmākṣi**

We worship always the redness of the feet of Kāmākṣi which is clearly without doubt the fierce raging flame of the submarine fire in the (blue) ocean of great shine emanating from the blue sapphire gemstones in the swinging anklets whitened by the slowly moving (white) foam of the rays of the (white) nails.

शिवे पाश्चायेतामलघुनि तमःकूपकुहरे  
 दिनाधीशायेतां मम हृदयपाथोजविपिने ।  
 नभोमासायेतां सरसकवितारीतिसरिति  
 त्वदीयौ कामाक्षि प्रसृतकिरणौ देवि चरणौ ॥19॥

śive pāśāyetāmalaghuni tamaḥkūpakuhare  
 dinādihīśāyetāṃ mama hṛdayapāthojavipine |  
 nabhomāsāyetāṃ sarasakavitārītisariti  
 tvadīyau kāmākṣi prasṛtakiraṇau devi caraṇau ||19||

शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; पाशायेताम् - pāsāyetām - become the rope; अलघुनि - alaghuni - deep, large; तमः - tamaḥ - darkness; कूप - kūpa - well; कुहरे - kuhare - in the hollow, in the hole; दिनाधीशायेतां - dinādihīśāyetām - become the sun; मम - mama - my हृदय - hṛdaya - heart; पाथोज - pāthoja - lotus; विपिने - vipine - forest; नभोमासायेतां - nabhomāsāyetām - become the month of Śrāvana (the rainy season); सरस - sarasa - beautiful, with rasa (emotions); रीति - riti - process of; सरिति - sariti - stream; त्वदीयौ - tvadīyau - your; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रसृत किरणौ - prasṛta kiraṇau - spreading rays; देवि - devi - Devi; चरणौ - caraṇau - feet.

शिवे / पाशायेताम् अलघुनि तमः कूपकुहरे / दिनाधीशायेतां मम हृदय पाथोज विपिने ।

śive / pāsāyetām alaghuni tamaḥ kūpakuhare / dinādihīśāyetām mama hṛdaya pāthoja vipine |

*O Form of Auspiciousness! O Consort of Śiva! (The rays spreading from your feet) should become the rope (to pull us out from) the hollow of the deep well of darkness; (the rays spreading from your feet) should become the sun to (blossom) the lotus-forest of my heart*

नभोमासायेतां सरस कविता रीति सरिति / त्वदीयौ कामाक्षि प्रसृत किरणौ देवि चरणौ ॥

nabhomāsāyetām sarasa kavita rīti sariti / tvadīyau kāmākṣi prasṛta kiraṇau devi caraṇau ||

*O Devi Kāmākṣi! The rays spreading from your feet should become the rainy season<sup>1</sup> for the stream of the process of beautiful rasa-filled poetry*

### Notes:

1. The two months of *Nabha* (Śrāvana) and *Nabhasya* (Bhādrapada) are considered to be the rainy season.

**Summary:****Prayer to the Rays from the Lotus Feet of Kāmākṣi**

O Form of Auspiciousness! O Consort of Śiva! O Devi Kāmākṣi! The rays spreading from your feet

- should become the rope (to pull us out from) the hollow of the deep well of darkness
- should become the sun to (blossom) the lotus-forest of my heart
- should become the rainy season for the stream of beautiful rasa-filled poetry.

निषक्तं श्रुत्यन्ते नयनमिव सद्वृत्तरुचिरैः

समैर्जुष्टं शुद्धैरधरमिव रम्यैर्द्विजगणैः ।

शिवे वक्षोजन्मद्वितयमिव मुक्ताश्रितमुमे

त्वदीयं कामाक्षि प्रणतशरणं नौमि चरणम् ॥20॥

niṣaktaṃ śrutyante nayanamiva sadvṛttaruciraiḥ

samairjuṣṭaṃ śuddhairadharamiva ramyairdvijagaṇaiḥ ।

śive vakṣojanmadvitayamiva muktāśritamume

tvadīyaṃ kāmākṣi praṇataśaraṇaṃ naumi caraṇam ॥20॥

निषक्तं - niṣaktaṃ - going towards; श्रुत्यन्ते - śrutyante - ears, Vedās; नयनम् इव - nayanam iva - like eyes; सद्वृत्त - sadvṛtta - well rounded (teeth), good conduct (Brāhmaṇās); रुचिरैः - ruciraiḥ - beautiful (teeth), enchanting (Brāhmaṇās); समैः - samaiḥ - equally placed (teeth), equanimous (Brāhmaṇās); जुष्टं - juṣṭaṃ - takes delight in; शुद्धैः - śuddhaiḥ - white (teeth), pure (Brāhmaṇās); अधरम् इव - adharam iva - like the lips; रम्यैः - ramyaiḥ - beautiful (teeth), enchanting (Brāhmaṇās); द्विजगणैः - dvijagaṇaiḥ - twice-born teeth, group of twice-born Brāhmaṇās; शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; वक्षोजन्म द्वितयम् इव - vakṣojanma dvitayam iva - like the two breasts; मुक्ताश्रितम् - muktāśritam - refuge to pearls, refuge to the liberated *jñānīs*; उमे - ume - O Uma; त्वदीयं - tvadīyaṃ - your; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रणत शरणं - praṇata

śaraṇaṃ - refuge for those who worship; नौमि - naumi - I worship; चरणम् - caraṇam - feet.

This Śloka includes a play on the words *śruti*, *dvijagaṇaiḥ*, and *muktā*.

निषक्तं श्रुत्यन्ते नयनम् इव / सद्वृत्त रुचिरैः समैः जुष्टं शुद्धैः अधरम् इव रम्यैः द्विजगणैः ।  
niṣaktaṃ śrutyante nayanam iva / sadvṛtta ruciraiḥ samaiḥ juṣṭaṃ  
śuddhaiḥ adharamiva ramyaiḥ dvijagaṇaiḥ |

*(The feet) which go towards the Vedās (śruti) just as the (long) eyes go towards the ears (śruti); (The feet) which takes delight in the groups of Brāhmaṇās<sup>1</sup> (dvijagaṇaiḥ) who are pure, equanimous, with enchanting good-conduct just as the lips take delight in the well rounded, equally placed, beautiful white teeth (dvijagaṇaiḥ)*

### Notes:

1. 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.

शिवे वक्षोजन्म द्वितयम् इव मुक्ताश्रितम् उमे / त्वदीयं कामाक्षि प्रणत शरणं नौमि चरणम् ॥  
śive vakṣojanmadvitayamiva muktāśritamume  
tvadīyaṃ kāmākṣi praṇataśaraṇaṃ naumi caraṇam ||

*(The feet) which give refuge to the liberated ones (muktā) just as the two breasts give refuge to the pearls (in the necklace) (muktā); O Consort of Śiva! O Uma! O Kāmākṣi! I worship your feet which is the refuge for all those who worship*

### Summary:

#### Praise of the Lotus Feet of Kāmākṣi

O Consort of Śiva! O Uma! O Kāmākṣi! I worship your feet which is the refuge for all those who worship

- The feet which go towards the Vedās (*śruti*) just as the eyes go towards the ears (*śruti*)
- The feet which take delight in the groups of Brāhmaṇās (*dvijagaṇaiḥ*) who are pure, equanimous, with enchanting good-conduct just as the lips take delight in the well rounded, equally placed, beautiful white teeth (*dvijagaṇaiḥ*)
- The feet which give refuge to the liberated ones (*muktā*) just as the two breasts give refuge to the pearls (in the necklace) (*muktā*)

नमस्यासंसज्जन्नमुचिपरिपन्थिप्रणयिनी-  
 निसर्गप्रेङ्खोलत्कुरलकुलकालाहिशबले ।  
 नखच्छायादुग्धोदधिपयसि ते वैद्रुमरुचां  
 प्रचारं कामाक्षि प्रचुरयति पादाब्जसुषमा ॥21॥

namasyāsaṃsajjannamuciparipanthipraṇayinī-  
 nisargapreṅkholatkuralakulakālāhiśabale |  
 nakhacchāyādugdhodadhipayasi te vaidrumarucāṃ  
 pracāraṃ kāmākṣi pracurayati pādābjasuṣamā ||21||

नमस्या - namasyā - prostrations; संसज्जन् - saṃsajjan - doing (the prostrations) well, in a proper manner as prescribed in Śastras; नमुचि परिपन्थि - namuci paripanthi - Indra—the enemy of the *asura* Namuci; नमुचि परिपन्थि प्रणयिनी - namuci paripanthi praṇayinī - Indrani, the beloved of Indra; निसर्ग - nisarga - naturally; प्रेङ्खोलत् - preṅkholat - swinging; कुरल - kurala - tresses; कुल - kula - mass; कालाहि - kālāhi - black serpent शबले - śabale - variegated; नखच्छाया - nakhacchāyā - shine from the (toe) nails; दुग्ध - dugdha - milk; उदधि - udadhi - ocean; पयसि - payasi - waters; ते - te वैद्रुम - vaidruma - (red) coral; रुचां - rucāṃ - shine; प्रचारं - pracāraṃ - expanded; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रचुरयति - pracurayati - magnifying; पादाब्ज - pādābja - lotus feet; सुषमा - suṣamā - beauty.

नमस्या संसज्जन् नमुचि परिपन्थि प्रणयिनी निसर्गप्रेङ्खोलत् कुरल कुल कालाहि शबले ।

namasyā saṃsajjan namuci paripanth ipraṇayinī nisarga preṅkholat  
kurala kula kālāhi śabale |

*The variegated black serpent-like mass of naturally swinging tresses of Indrāni<sup>1</sup>, the beloved of Indra—the enemy of Namuci, who is prostrating (at the feet of Kāmākṣi) in a proper manner (as prescribed in the Śāstras)...*

### Notes:

1. Indrāni is moving quickly in her eagerness to offer prostrations to Devi. Her black tresses are naturally moving and resemble a black serpent. The decorative gemstone ornaments on the tresses of Indrāni are compared to the variegated colors on the serpent.

नखच्छाया दुग्ध उदधि पयसि / ते वैद्रुम रुचां प्रचारं कामाक्षि प्रचुरयति पादाब्ज सुषमा ॥

nakhacchāyā dugdha udadhi payasi / te vaidruma rucāṃ pracāraṃ  
kāmākṣi pracurayati pādābja suṣamā ||

*...in the waters of the (white) milky ocean of shine emanating from the (white) nails; O Kāmākṣi, the beauty of your lotus feet magnifies the expanding shine of the (red) coral<sup>1</sup>*

### Notes:

1. The feet of Kāmākṣi are like the red coral in the ocean waters of shine emanating from the (toe) nails.

### Summary:

#### **The Beauty of the Red Lotus Feet of Kāmākṣi**

O Kāmākṣi! The beauty of your lotus feet magnifies the expanding shine of the (red) coral in the waters of the milky ocean of nail-shine in which the mass of naturally swinging tresses of Indrāni, the beloved of Indra—the enemy of Namuci, who is prostrating (at Kāmākṣi's feet) in a proper manner, (resemble) the variegated black serpent.

कदा दूरीकर्तुं कटुदुरितकाकोलजनितं  
महान्तं सन्तापं मदनपरिपन्थिप्रियतमे ।  
क्षणात्ते कामाक्षि त्रिभुवनपरीतापहरणे  
पटीयांसं लप्स्ये पदकमलसेवामृतरसम् ॥22॥

kadā dūrīkartuṃ kaṭuduritakākolajanitaṃ  
mahāntaṃ santāpaṃ madanaparipanthipriyatame ।  
kṣaṇātte kāmākṣi tribhuvanaparītāpaharaṇe  
paṭīyāṃsaṃ lapsye padakamalasevāmṛtarasam ॥22॥

कदा - kadā - when; दूरीकर्तुं - dūrīkartuṃ - to remove; कटु - kaṭu - bitter, intense; दुरित - durita - sins; काकोल - kākola - poison; जनितं - janitaṃ - born out of; महान्तं - mahāntaṃ - great; सन्तापं - santāpaṃ - misery; मदन परिपन्थि - madana paripanthi - Śiva—the enemy of Madana (Manmatha); मदन परिपन्थि प्रियतमे - madana paripanthi priyatame - O Beloved of Śiva; क्षणात् - kṣaṇāt - in one second; ते - te - your; कामाक्षि - kāmākṣi - Kāmākṣi; त्रिभुवन - tribhuvana - three worlds; परीताप - parītāpa - misery; हरणे - haraṇe - removing; पटीयांसं - paṭīyāṃsaṃ - expert; लप्स्ये - lapsye - will I get; पद कमल - pada kamala - lotus feet; सेवा - sevā - worshipping; अमृत रसम् - amṛta rasam - beautiful amṛta (nectar).

कदा दूरीकर्तुं कटु दुरित काकोल जनितं महान्तं सन्तापं / मदन परिपन्थि प्रियतमे ।

kadā dūrīkartuṃ kaṭu durita kākola janitaṃ mahāntaṃ santāpaṃ / madana paripanthi priyatame ।

*O Beloved of Śiva—the enemy of Manmatha! When (will I get the beautiful amṛta of worshipping your lotus feet) which, in order to remove the great misery born out of the poison of intense sins...*

क्षणात् ते कामाक्षि त्रिभुवन परीताप हरणे पटीयांसं / लप्स्ये पद कमल सेवा अमृत रसम् ॥

kṣaṇāt te kāmākṣi tribhuvana parītāpa haraṇe paṭīyāṃsaṃ / lapsye pada kamala sevā amṛta rasam ॥

...has the expertise (is capable) of removing the misery of (all) three worlds in a second; O Kāmākṣi! (When) will I get the beautiful *amṛta*<sup>1</sup> of worshipping your lotus feet

### Notes:

1. *Amṛta* is the antidote for poison. The worship of the lotus feet of Kāmākṣi is itself the *amṛta* that removes the poison of sin.

### Summary:

#### Prayer for the Nectar of Worshipping the Lotus Feet of Kāmākṣi, The Glory of Worshipping the Lotus Feet of Kāmākṣi

O Beloved of Śiva—the enemy of Manmatha, O Kāmākṣi! When will I get the beautiful *amṛta* of worshipping your lotus feet that are capable of removing the misery of all three worlds in a second in order to remove the great misery born out of the poison of my intense sins.

ययोः सान्ध्यं रोचिः सततमरुणिम्ने स्पृहयते  
ययोश्चान्द्री कान्तिः परिपतति दृष्ट्वा नखरुचिम् ।  
ययोः पाकोद्रेकं पिपठिषति भक्त्या किसलयं  
म्रदिम्नः कामाक्ष्याः मनसि चरणौ तौ तनुमहे ॥23॥

yayoḥ sāndhyaṃ rociḥ satatamaruṇimne sprhayate  
yayoścāndrī kāntiḥ paripatati drṣṭvā nakharucim |  
yayoḥ pākodrekaṃ pipathīṣati bhaktyā kīsalayaṃ  
mradimnaḥ kāmākṣyāḥ manasi caraṇau tau tanumahe ||23||

ययोः - yayoḥ - of which; सान्ध्यं - sāndhyaṃ - twilight time; रोचिः - rociḥ - shine of; सततम् - satatam - always; अरुणिम्ने - aruṇimne - red color; स्पृहयते - sprhayate - intensely desires; चान्द्री - cāndrī - moon; कान्तिः - kāntiḥ - shine; परिपतति - paripatati - falls, is defeated; दृष्ट्वा - drṣṭvā - having seen; नखरुचिम् - nakharucim - shine of (toe) nails; पाकोद्रेकं - pākodrekaṃ - mature, preponderance; पिपठिषति - pipathīṣati - want to read; भक्त्या - bhaktyā - with devotion; किसलयं - kīsalayaṃ - tender plants; म्रदिम्नः - mradimnaḥ - softness; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; मनसि -

manasi - mind; चरणौ - caraṇau - feet; तौ - tau - those (feet); तनुमहे - tanumahe - we fill.

ययोः सान्ध्यं रोचिः सततम् अरुणिम्ने स्पृहयते / ययोः चान्द्री कान्तिः परिपतति दृष्ट्वा नखरुचिम् ।  
yayoḥ sāndhyaṃ rociḥ satatam aruṇimne spṛhayate / yayoḥ cāndrī kāntiḥ paripatati dr̥ṣṭvā nakharucim |

*The feet whose redness the shine of twilight always intensely desires (to achieve); The feet whose nail-shine makes the moonshine drop in defeat*

ययोः पाकोद्रेकं पिपठिषति भक्त्या किसलयं म्रदिम्नः / कामाक्ष्याः मनसि चरणौ तौ तनुमहे ॥  
yayoḥ pākodrekam pipathīṣati bhaktyā kisalayaṃ mradimnaḥ / kāmākṣyāḥ manasi caraṇau tau tanumahe ||

*The feet whose preponderance of softness the tender plants want to read (learn) with devotion; We fill our minds with those feet of Kāmākṣi*

### Summary:

#### Praise of the Lotus Feet of Kāmākṣi

We fill our minds with those feet of Kāmākṣi

- whose redness the shine of twilight always intensely desires (to achieve)
- whose nail-shine makes the moonshine drop in defeat
- whose preponderance of softness the tender plants want to read (learn) with devotion

जगन्नेदं नेदं परमिति परित्यज्य यतिभिः

कुशाग्रीयस्वान्तैः कुशलधिषणैः शास्त्रसरणौ ।

गवेष्यं कामाक्षि ध्रुवमकृतकानां गिरिसुते

गिरामैदम्पर्यं तव चरणपद्मं विजयते ॥24॥

jagannedaṃ nedaṃ paramiti parityajya yatibhiḥ  
kuśāgrīyasvāntaiḥ kuśaladhiṣaṇaiḥ śāstrasaraṇau |  
gaveṣyaṃ kāmākṣi dhruvamakṛtakānāṃ girisute

girāmaidamparyaṃ tava caraṇapadmaṃ vijayate ||24||

जगत् - jagat - world; न इदं परम् न इदं परम् इति - na idaṃ param na idaṃ param iti - considering as 'this is not supreme, this is not supreme'; परित्यज्य - parityajya - having abandoned; यतिभिः- yatibhiḥ - *Yatīs*, those who have complete control over their minds; कुशाग्रीय स्वान्तैः - kuśāgrīya svāntaiḥ - with intellect as sharp as (the tip of the) kuśa grass; कुशल धिषणैः - kuśala dhiṣṇaiḥ - with full capacity (*kuśala*) of intelligence (*dhiṣṇa*) ; शास्त्र सरणौ - śāstra saraṇau - in the path laid by the Śāstrās, in accordance with the Śāstrās; गवेष्यं - gaveṣyaṃ - are to be searched; कामाक्षि - kāmākṣi - O Kāmākṣi; ध्रुवम् - dhruvam - eternal; अकृतकानां - akṛtakānāṃ - not man-made, Vedās; गिरिसुते - girisute - O Daughter of Himavān; गिराम् - girām - words; ऐदम्पर्यं - aidamparyaṃ - the quality of being the chief aim or purport (इदं पर - idam para - this is the chief aim); तव - tava - your; चरण पद्मं - caraṇa padmaṃ - lotus feet; विजयते - vijayate - is victorious, is effulgent.

जगन्नेदं नेदं परम् इति परित्यज्य यतिभिः कुशाग्रीयस्वान्तैः कुशलधिषणैः शास्त्रसरणौ ।

jagannedaṃ nedaṃ param iti parityajya yatibhiḥ kuśāgrīyasvāntaiḥ kuśaladhiṣṇaiḥ śāstrasaraṇau |

*The yatīs, having abandoned the world considering it as 'this is not supreme, this is not supreme'<sup>1</sup>, with an intellect as sharp as the tip of kuśa grass, with full capacity of intelligence, in accordance with the Śāstrās (search for the lotus feet of Kāmākṣi)*

### Notes:

1. The Brihadaranyaka Upaniṣad states the teaching of *Neti Neti* (Not this, Not this)—

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः, यथा पाण्ड्वाविकं, यथेन्द्रगोपः, यथाग्र्यर्चिः, यथा पुण्डरीकं, यथा सकृद्विद्युत्तं, सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवंवेद; अथात आदेशः—नेति

नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयं—सत्यस्य सत्यमिति; प्राणा वै सत्यं, तेषामेष  
सत्यम् ॥ २.३.६ ॥

Tasya haitasya puruṣasya rūpam | yathā māhārajanam vāsaḥ, yathā  
pāṇḍvāvikaṃ, yathendragopaḥ, yathāgnyarciḥ, yathā puṇḍarīkaṃ,  
yathā sakṛdvidyuttaṃ, sakṛdvidyutteva ha vā asya śrīrbhavati ya  
evamveda; athāta ādeśaḥ—neti neti, na hyetasmāditi  
netyanyatparamasti; atha nāmadheyam—satyasya satyamiti; prāṇā  
vai satyam, teṣāmeṣa satyam || 2.3.6 ||

...Then, therefore the instruction, 'Not this, Not this'. There is no  
other instruction (on *Brahman*) more excellent than 'Not this'... ||  
2.3.6 ||

गवेष्यं / कामाक्षि / ध्रुवम् अकृतकानां / गिरिसुते / गिराम् ऐदम्पर्यं / तव चरणपद्मं विजयते ॥

gaveṣyaṃ / kāmākṣi / dhruvam / akṛtakānāṃ girisute girām  
aidamparyaṃ tava caraṇapadmaṃ vijayate ||

...O Kāmākṣi! O Daughter of Himavān! Your lotus feet which are  
eternal; which are the chief aim of the words of the Vedās; which are  
to be searched (in accordance with the Śāstrās)

### Summary:

#### Praise of the Lotus Feet of Kāmākṣi Feet As Sought by the Yatis

O Kāmākṣi, O Daughter of Himavān! Your lotus feet

- which are eternal (as certified by the Vedās)
- which are the chief aim of the words of the Vedās
- which are (hence) searched by the *yatīs*—with an intellect as sharp  
as the tip of the kuśa grass, with full capacity of intelligence, having  
abandoned the world considering it as 'this is not supreme, this is  
not supreme'—using the path laid by the Śāstrās  
are victorious (effulgent).

कृतस्नानं शास्त्रामृतसरसि कामाक्षि नितरां  
 दधानं वैशद्यं कलितरसमानन्दसुधया ।  
 अलङ्कारं भूमेर्मुनिजनमनश्चिन्मयमहा-  
 पयोधेरन्तस्स्थं तव चरणरत्नं मृगयते ॥25॥

kṛtasnānaṃ śāstrāmṛtasarasi kāmākṣi nitarāṃ  
 dadhānaṃ vaiśadyaṃ kalitarasamānandasudhayā |  
 alaṅkāraṃ bhūmermunijanamanaścinmayamahā-  
 payodherantassthaṃ tava caraṇaratnaṃ mṛgayate ||25||

कृतस्नानं - kṛtasnānaṃ - having bathed; शास्त्र अमृत सरसि - śāstra amṛta sarasi - in the nectarine pond of Śāstrās; कामाक्षि - kāmākṣi - O Kāmākṣi; नितरां - nitarāṃ - excellent; दधानं - dadhānaṃ - holding; वैशद्यं - vaiśadyaṃ - clarity; कलित रसम् - kalita rasam - the sweet essence created from; आनन्द सुधया - ānanda sudhayā - the nectar of bliss; अलङ्कारं - alaṅkāraṃ - decoration; भूमेः - bhūmeḥ - of earth; मुनि जन मनः - muni jana manaḥ - the minds of the *munīs*; चिन्मय - cinmaya - of the form of consciousness; महा पयोधेः - mahā payodheḥ - of the great ocean; अन्तस्स्थं - antassthaṃ - remaining inside; तव - tava - your; चरणरत्नं - caraṇa ratnaṃ - gem-like feet; मृगयते - mṛgayate - seeks.

कृतस्नानं शास्त्र अमृत सरसि / कामाक्षि / नितरां दधानं वैशद्यं / कलित रसम् आनन्द सुधया ।  
 kṛtasnānaṃ śāstra amṛta sarasi / kāmākṣi / nitarāṃ dadhānaṃ  
 vaiśadyaṃ / kalita rasam ānanda sudhayā |

*O Kāmākṣi! (The minds of the munīs which) having taken bath in the nectarine pond of Śāstrās have excellent clarity and (enjoy) the sweet essence from the nectar of bliss<sup>1</sup>...*

### Notes:

1. The *munīs* are described as having clarity since there is no doubt in their minds about what needs to be sought (Devi). This is unlike the

ordinary *jīva* who has a scattered mind with multiple material desires.

The mind of the *muni* is the seeker and the feet of Kāmākṣi is the sought. The above descriptions can be applied to both the seeker and the object that is being sought. The feet of Kāmākṣi bathe in the nectarine pond of Śāstrās. The feet of Kāmākṣi have the clear goal of granting *mokṣa* and all desires of the devotee. The feet of Kāmākṣi are filled with the nectar of bliss.

अलङ्कारं भूमेः / मुनि जन मनः / चिन्मय महा पयोधेः अन्तस्स्थं / तव चरण रत्नं मृगयते ॥  
 alaṅkāraṃ bhūmeḥ muni jana manaḥ / cinmaya mahā payodheḥ  
 antassthaṃ / tava caraṇa ratnaṃ mṛgayate ॥

...(The gem feet which) ornament the earth; The minds of the *munīs* seek your gem feet inside the great ocean of consciousness

### Summary:

#### The Gem Feet of Kāmākṣi as Sought by the Munīs

O Kāmākṣi! The minds of the *munīs*, which having taken bath in the nectarine pond of Śāstrās, have excellent clarity and enjoy the sweet essence from the nectar of bliss. Such minds seek your gem feet—which are an ornament to the earth, inside the great ocean of consciousness.

मनोगेहे मोहोद्भवतिमिरपूर्णे मम मुहुः  
 दरिद्राणीकुर्वन्दिनकरसहस्राणि किरणैः ।  
 विधत्तां कामाक्षि प्रसृमरतमोवञ्चनचणः  
 क्षणार्धं सान्निध्यं चरणमणिदीपो जननि ते ॥26॥

manogehe mohodbhavatimirapūrṇe mama muhuḥ  
 daridrāṇīkurvandīnakarasahasrāṇi kiraṇaiḥ |  
 vidhattāṃ kāmākṣi prasṛmaratamovañcanaḥ  
 kṣaṇārdhaṃ sānnidhyaṃ caraṇamaṇidīpo janani te ||26||

मनोगेहे - manogehe - in the house of (my) mind; मोह उद्भव - moha udbhava - born out of delusion; तिमिर पूर्णे - timira pūrṇe - which is full of darkness; मम - mama - my; मुहुः - muhuḥ - constantly; दरिद्राणीकुर्वन् - daridrāṇīkurvan - makes poor (in the quality of light); दिनकर - dinakara - suns; सहस्राणि - sahasrāṇi - thousands; किरणैः - kiraṇaiḥ - rays; विधत्तां - vidhattām - please make; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रसृमर - prasṛmara - spreading in all directions, all-pervading; तमः - tamaḥ - darkness; वञ्चन - vañcana - destroying; चणः - caṇaḥ - expert; क्षणार्ध - kṣaṇārdham - for half a second; सान्निध्यं - sānnidhyaṃ - presence; चरण मणि दीपः - caraṇa maṇi dīpaḥ - gem-studded lamp feet; जननि - janani - O Mother; ते - te - your.

मनोगेहे मोह उद्भव तिमिरपूर्णे मम मुहुः / दरिद्राणी कुर्वन् दिनकर सहस्राणि किरणैः ।

manogehe moha udbhava timirapūrṇe mama muhuḥ / daridrāṇī kurvan dinakara sahasrāṇi kiraṇaiḥ |

*(May your gem-studded lamp feet make its presence for half a second) in the house of my mind which is constantly full of darkness born out of delusion; (The gem-studded lamp feet) which impoverishes the rays from thousands of suns*

विधत्तां / कामाक्षि प्रसृमर तमः वञ्चन चणः / क्षणार्ध सान्निध्यं / चरण मणि दीपो जननि ते ॥

vidhattām / kāmākṣi prasṛmara tamaḥ vañcana caṇaḥ / kṣaṇārdham sānnidhyaṃ / caraṇa maṇi dīpo janani te ||

*O Mother Kāmākṣi! May your gem-studded lamp feet, which is the expert in destroying the spreading darkness, make its presence for a half a second (in the house of my mind which is constantly full of darkness born out of delusion)*

### Summary:

#### Prayer to the Lamp of Kāmākṣi's Feet

O Mother Kāmākṣi! May your gem-studded lamp feet - which impoverishes the rays from thousands of suns

- which is the expert in destroying the spreading darkness  
make its presence for a half a second in the house of my mind which is  
constantly full of darkness born out of delusion.

कवीनां चेतोवन्नखररुचिसम्पर्कि विबुध-

स्रवन्तीस्रोतोवत्पट्टमुखरितं हंसकरवैः ।

दिनारम्भश्रीवन्नियतमरुणच्छायसुभगं

मदन्तः कामाक्ष्याः स्फुरतु पदपङ्केरुहयुगम् ॥27॥

kavīnāṃ cetovannakhararucisamparki vibudha-

sravantīsrotovatpaṭṭumukharitaṃ haṃsakaravaiḥ |

dinārambhaśrīvanniyatamaruṇacchāyasubhagaṃ

madantaḥ kāmākṣyāḥ sphuratu padapaṅkeruhayugam ||27||

कवीनां - kavīnāṃ - of poets; चेतोवत् - cetovat - like the minds; नखर -  
nakhara - nails, also—not rough or harsh (न खर na khara); रुचि - ruci -  
shine; सम्पर्कि - samparki - contact with; विबुध स्रोतः - vibudha srotaḥ -  
celestial river (Ganga); स्रवन्ती - sravantī - flowing; विबुध स्रवन्ती स्रोतोवत् -  
vibudha srotaḥ srotovat - like the flowing celestial river Ganga; पट्ट -  
paṭṭu - heavily; मुखरितं - mukharitaṃ - sounding; हंसक - haṃsaka - swans,  
also means anklets; रवैः - ravaiḥ - by the sounds; दिनारम्भ - dinārambha -  
start of the day, sunrise; श्रीवत् - śrīvat - like the glory; नियतम् - niyatam -  
present always; अरुणच्छाय - aruṇacchāya - the shine of red color; सुभगं -  
subhagaṃ - beautiful; मदन्तः - madantaḥ - inside my mind; कामाक्ष्याः -  
kāmākṣyāḥ - of Kāmākṣi; स्फुरतु - sphuratu - may it shine; पद - pada -  
feet; पङ्केरुह - paṅkeruha - lotus; युगम् - yugam - pair.

कवीनां चेतोवत् नखर रुचि सम्पर्कि / विबुध स्रवन्ती स्रोतोवत् पट्ट मुखरितं हंसक रवैः ।

kavīnāṃ cetovat nakhara ruci samparki / vibudha sravantī srotovat  
paṭṭu mukharitaṃ haṃsaka ravaiḥ |

*(The pair of lotus feet of Kāmākṣi) the nail shine of which, is like the  
minds of the poets (that produce sweet (not harsh) words); the anklet*

*sounds of which, are like the sounds of the swans in the flowing celestial Ganga river*

दिनारम्भ श्रीवत् नियतम् अरुणच्छाय सुभगं / मदन्तः कामाक्ष्याः स्फुरतु पद पङ्केरुह युगम् ॥  
dinārambha śrīvat niyatam aruṇacchāya subhagaṃ / madantaḥ  
kāmakṣyāḥ sphuratu pada paṅkeruha yugam ॥

*(The pair of lotus feet of Kāmākṣi) the ever-present beautiful redness of which, is like the glory of redness of the sun at the start of the day (the rising sun)<sup>1</sup>; May the pair of lotus feet of Kāmākṣi shine inside my mind*

### Notes:

1. Aruṇa is the charioteer of the sun. The charioteer (redness in the sky) is seen right before the sun appears.

### Summary:

#### **Prayer for the Lotus Feet of Kāmākṣi to Shine in the Mind, Praise of the Lotus Feet of Kāmākṣi**

May the pair of lotus feet of Kāmākṣi

- the nail shine of which, is like the minds of the poets (that produce sweet (not harsh) words)
- the anklet sounds of which, are like the sounds of the swans in the flowing celestial Ganga river
- the ever-present beautiful redness of which, is like the glory of redness of the rising sun  
shine within my mind.

सदा किं सम्पर्कात्प्रकृतिकठिनैर्नाकिमुकुटैः

तटैर्नीहाराद्रेरधिकमणुना योगिमनसा ।

विभिन्ते सम्मोहं शिशिरयति भक्तानपि दृशाम्

अदृश्यं कामाक्षि प्रकटयति ते पादयुगलम् ॥28॥

sadā kiṃ samparkātprakṛtikaṭhinairnākimukuṭaiḥ

taṭairnīhārādreradhikamaṇunā yogimanasā |

vibhinte sammohaṃ śiśirayati bhaktānapi dṛśāṃ  
adṛśyaṃ kāmākṣi prakāṣayati te pādayugalam ||28||

सदा - sadā - always; किं - kiṃ - is it because of?; सम्पर्कात् - samparkāt - contact with; प्रकृति - prakṛti - by nature; कठिनैः - kaṭhinaiḥ - hard; नाकि - nāki - devās (नाका - nākā - Devaloka); मुकुटैः - mukuṭaiḥ - crowns; तटैः - taṭaiḥ - area; नीहाराद्रेः - nīhārādreh - snow-capped mountains (of Himāchala); अधिकम् - adhikam - lot of; अणुना - aṇunā - subtle; योगि मनसा - yogi manasā - minds of the Yogis; विभिन्ते - vibhinte - break; सम्मोहं - sammohaṃ - great delusion (of jīvās); शिशिरयति - śiśirayati - make cool; भक्तान् - bhaktān - devotees; अपि - api - even that; दृशाम् - dṛśāṃ - for the eyes; अदृश्यं - adṛśyaṃ - which cannot be seen; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रकटयति - prakāṣayati - show clearly; ते - te - your; पाद युगलम् - pāda yugalam - pair of feet.

सदा किं सम्पर्कात् / प्रकृति कठिनैः नाकि मुकुटैः / तटैः नीहाराद्रेः / अधिकम् अणुना योगि मनसा ।  
sadā kiṃ samparkāt prakṛtikaṭhinaiḥ / taṭaiḥ nīhārādreh / adhikam aṇunā yogi manasā |

*Is it because of always having contact with; the naturally hard crowns of the (prostrating) devās; the area of the snow-capped mountains (of Himāchala); the very subtle minds of the yogīs...*

विभिन्ते सम्मोहं / शिशिरयति भक्तान् / अपि दृशाम् अदृश्यं कामाक्षि प्रकटयति / ते पादयुगलम् ॥  
vibhinte sammohaṃ / śiśirayati bhaktān / api dṛśāṃ adṛśyaṃ kāmākṣi prakāṣayati / te pādayugalam ||

*...that your pair of feet, O Kāmākṣi, breaks great delusion; cools the devotees; shows the eyes even that which cannot be seen<sup>1</sup> (respectively)*

**Notes:**

1. The lotus feet of Kāmākṣi are capable of showing what cannot be seen by the physical eye such as the form of Kāmākṣi, reality, etc.

**Summary:****Poetic Expression of the Glory of the Lotus Feet of Kāmākṣi**

O Kāmākṣi! Is it because of always having contact with the naturally hard crowns of the (prostrating) *devās* that your (soft) pair of feet (acquires the hardness) to break the great delusion? Is it because of always having contact with the area of the snow-capped mountains (of Himācala) that your pair of feet cools the (hearts and minds) of the devotees? Is it because of always having contact with the extremely subtle minds of the *yogīs* that your pair of feet shows the eyes clearly even that which cannot be seen (with normal vision)?

पवित्राभ्यामम्ब प्रकृतिमृदुलाभ्यां तव शिवे

पदाभ्यां कामाक्षि प्रसभमभिभूतैः सचकितैः ।

प्रवालैरम्भोजैरपि च वनवासव्रतदशाः

सदैवारभ्यन्ते परिचरितनानाद्विजगणैः ॥29॥

pavitrābhyāmamba prakṛtimṛdulābhyāṃ tava śive

padābhyāṃ kāmākṣi prasabhamabhibhūtaiḥ sacakitaiḥ |

pravālairambhojairapi ca vanavāsavratadaśāḥ

sadaivārabhyante paricaritanānādvijagaṇaiḥ ||29||

पवित्राभ्याम् - pavitrābhyām - very pure; अम्ब - amba - O Mother; प्रकृति - prakṛti - by nature; मृदुलाभ्यां - mṛdulābhyāṃ - very soft; तव - tava - your; शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; पदाभ्यां - padābhyāṃ - of those feet; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रसभम् - prasabham - with agitation; अभिभूतैः - abhibhūtaiḥ - defeated; सचकितैः - sacakitaiḥ - bewildered; प्रवालैः - pravālaiḥ - tender sprouts; अम्भोजैः - ambhojaiḥ - lotuses; अपि - api - also; च - ca - and; वनवास - vanavāsa - forest life (*vanam*), water life (*vana*); व्रत - vrata - observing vow, austerities; दशाः - daśāḥ - state; सदैव - sadaiva - always; आरभ्यन्ते -

ārabhyante - are started; परिचरित - paricarita - surrounded by; नाना - nānā - various; द्विजगणैः - dvijagaṇaiḥ - groups of birds (serving as Brāhmaṇās).

पवित्राभ्याम् अम्ब प्रकृति मृदुलाभ्यां तव शिवे पदाभ्यां कामाक्षि / प्रसभम् अभिभूतैः सचकितैः ।  
pavitrābhyām amba prakṛti mṛdulābhyāṃ tava śive padābhyāṃ  
kāmakṣi / prasabham abhibhūtaiḥ sacakitaiḥ |

*O Form of Auspiciousness! O Consort of Śiva! O Mother Kāmākṣi!  
Agitated, defeated, and bewildered by your very pure and naturally  
very soft pair of feet...*

प्रवालैः अभोजैः अपि च वनवास व्रतदशाः सदैव आरभ्यन्ते / परिचरित नाना द्विजगणैः ॥  
pravālaiḥ ambhojaiḥ api ca vanavāsa vratadaśāḥ sadaiva ārabhyante /  
paricaritanānādvijagaṇaiḥ ||

*...the tender sprouts and also the lotuses are always commencing the  
state of observing austerities in the forest and water (ponds);  
surrounded by various groups of birds (serving as Brāhmaṇās)<sup>1</sup>*

### Notes:

1. The pure, naturally soft feet of Kāmākṣi defeat the tender sprouts and lotuses. Agitated and bewildered by this defeat the tender sprouts and lotuses are forced to an ascetic life in the forest and ponds. The birds serve as the *Purohit* to guide their austerities.

### Summary:

#### **Poetic Reason for Why the Tender Sprouts are in the Forests and Why the Lotuses are in the Ponds**

O Consort of Śiva! O Mother Kāmākṣi! The tender sprouts and lotuses, agitated, defeated, and bewildered by the purity and natural softness of your feet, are always commencing the state of observing austerities in the forest and water (ponds), surrounded by various groups of birds (serving as Brāhmaṇās).

चिराद्दृश्या हंसैः कथमपि सदा हंससुलभं  
 निरस्यन्ती जाड्यं नियतजडमध्येकशरणम् ।  
 अदोषव्यासङ्गा सततमपि दोषाप्तिमलिनं  
 पयोजं कामाक्ष्याः परिहसति पादाब्जयुगली ॥30॥

cirāddṛśyā haṃsaiḥ kathamapi sadā haṃsasulabhaṃ  
 nirasyantī jāḍyaṃ niyatajaḍamadhyaikaśaraṇam |  
 adoṣavyāsaṅgā satatamapi doṣāptimalinaṃ  
 payojaṃ kāmākṣyāḥ parihāsati pādābjayugalī ||30||

चिराद्दृश्या - cirāddṛśyā - seen after a long time; हंसैः - haṃsaiḥ - by Paramahamsās, the great Yogis; कथमपि - kathamapi - somehow with great effort; सदा - sadā - always; हंससुलभं - haṃsasulabhaṃ - easily attained by the swans; निरस्यन्ती - nirasyantī - removing; जाड्यं - jāḍyaṃ - inertia, ignorance; नियत - niyata - always; जड मध्य - jaḍa madhya - in the middle of inert (waters); एक शरणम् - eka śaraṇam - the only resting place; अदोष व्यासङ्गा - adoṣa vyāsaṅgā - attachment to absence of fault; सततमपि - satatamapi - always; दोषा अप्ति मलिनं - doṣa āpti malinaṃ - wilt at the twilight time; पयोजं - payojaṃ - lotus; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; परिहसति - parihāsati - ridicules; पादाब्जयुगली - pādābjayugalī - twin lotus feet.

This Śloka is a play on the words *haṃsa*, *jaḍa*, and *(a)doṣa*.

चिराद्दृश्या हंसैः कथमपि / सदा हंससुलभं / निरस्यन्ती जाड्यं / नियत जड मध्य एकशरणम् ।  
 cirāddṛśyā haṃsaiḥ kathamapi / sadā haṃsasulabhaṃ / nirasyantī  
 jāḍyaṃ / niyata jaḍa madhya ekaśaraṇam |

*(The lotus feet of Kāmākṣi) are seen by the Paramahamsas (**haṃsa**) after a long time with great effort; (The lotus) is always easily attained by the swans (**haṃsa**); (The lotus feet of Kāmākṣi) removes inertia (**jāḍyaṃ**); (The lotus) is always resting in the inert (**jaḍa**) waters*

अदोष व्यासङ्गा / सततमपि दोषाप्तिमलिनं / पयोजं कामाक्ष्याः परिहसति पादाब्जयुगली ॥  
 adoṣa vyāsaṅgā / satatamapi doṣāptimalinaṃ / payojaṃ kāmākṣyāḥ  
 parihasati pādābjayugalī ॥

(The lotus feet of Kāmākṣi) are attached to (minds with) 'absence of fault' (**adoṣa**); (The lotus) is always wilting at twilight (**doṣa**); The twin lotus feet of Kāmākṣi (thus) ridicules the lotus

### Summary:

### Poetic Expression of the Contrast between the Lotus Feet of Kāmākṣi and the Lotus

The twin lotus feet of Kāmākṣi ridicules the lotus (for the following reasons):

- The lotus feet of Kāmākṣi are seen by the Paramahamsās (*haṃsa*) after a long time with great effort whereas the lotus is always easily attained by the swans (*haṃsa*).
- The lotus feet of Kāmākṣi removes inertia (*jāḍyaṃ*) whereas the lotus is always resting in the inert (*jaḍa*) waters
- The lotus feet of Kāmākṣi are attached to (minds) free from fault (*adoṣa*) whereas the lotus is always wilting at twilight (*doṣa*).

सुराणामानन्दप्रबलनतया मण्डनतया

नखेन्दुज्योत्स्नाभिर्विसृमरतमःखण्डनतया ।

पयोजश्रीद्वेषव्रतरततया त्वच्चरणयोः

विलासः कामाक्षि प्रकटयति नैशाकरदशाम् ॥31॥

surāṇāmānandaprabalanatayā maṇḍanatayā  
 nakhendu jyotsnābhirvisṛmaratamaḥkhaṇḍanatayā |  
 payojaśrīdveṣavrataratatayā tvaccaraṇayoḥ  
 vilāsaḥ kāmākṣi prakatayati naiśākaradaśām ||31||

सुराणाम् - surāṇām - of the *devās*; आनन्द - ānanda - happiness; प्रबलनतया - prabalanatayā - by strengthening; मण्डनतया - maṇḍanatayā - by being an ornament; नख इन्दु ज्योत्स्नाभिः - nakha indu jyotsnābhiḥ - by the moon light from the (toe) nails (shaped like the crescent) moons; विसृमर -

visṛmara - expanding; तमः - tamaḥ - darkness, ignorance; खण्डनतया - khaṇḍanatayā - by removing; पयोज श्री - payoja śrī - beauty of the lotus; द्वेष - dveṣa - hating; व्रत रततया - vrata ratatayā - takes delight in the vow of; त्वत् चरणयोः - tvat caraṇayoḥ - of your feet; विलासः - vilāsaḥ - beauty, brightness; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रकटयति - prakatayati - expresses clearly; नैशाकरदशाम् - naiśākara daśām - the state of moon (निशाकर - niśākara - moon—that which makes night).

सुराणाम् आनन्द प्रबलनतया मण्डनतया / नख इन्दु ज्योत्स्नाभिः विसृमर तमः खण्डनतया ।  
surāṇām ānanda prabalanatayā maṇḍanatayā / nakha indu jyotsnābhiḥ  
visṛmara tamaḥ khaṇḍanatayā |

*(The feet of Kāmākṣi and the moon both) strengthen the happiness of the devās<sup>1</sup>; are an ornament for the devās; The moonlight from the nail-moons and the moon (both) remove darkness (ignorance)*

### Notes:

1. The moon is the source of nectar for the devās and hence it is a cause for their happiness. According to the Śāstrās, the devās partake the moon's nectar during the bright fortnight of the moon (Śukla Pakṣa), and the Piṭṛs partake the moon's nectar during the dark fortnight of the moon (Kṛṣṇa Pakṣa).

पयोजश्री द्वेष व्रत रततया / त्वत् चरणयोः विलासः कामाक्षि प्रकटयति नैशाकरदशाम् ॥  
payojaśrī dveṣa vrata ratatayā / tvat caraṇayoḥ vilāsaḥ kāmākṣi  
prakatayati naiśakaradaśām ||

*(The feet of Kāmākṣi and the moon both) delight in the vow of hating the beauty of the lotus; O Kāmākṣi! The brightness of your feet expresses clearly the state of being the moon*

**Summary:****The Lotus Feet of Kāmākṣi and the Moon**

O Kāmākṣi! The brightness of your feet expresses clearly the state of being the moon (for the following reasons):

- They both strengthen the happiness of the *devās*
- They both are an ornament for the (prostrating) *devās*
- The moonlight from the nail-moons of Kāmākṣi's feet removes the darkness of ignorance just as the moonlight removes the darkness (of the night)
- They both take delight in the vow of hating the beauty of the lotus (Kāmākṣi's feet exceeds the lotus in beauty. The moon closes the blooms of the lotus.)

सितिम्ना कान्तीनां नखरजनुषां पादनलिन-  
च्छवीनां शोणिम्ना तव जननि कामाक्षि नमने ।

लभन्ते मन्दारग्रथितनवबन्धूककुसुम-

स्रजां सामीचीन्यं सुरपुरपुरन्धीकचभराः ॥32॥

sitimnā kāntīnāṃ nakharajanuṣāṃ pādanalina-  
cchavīnāṃ śoṇimnā tava janani kāmākṣi namane |  
labhante mandāragrathitanavabandhūkakusuma-  
srajāṃ sāmīcīnyaṃ surapurapurandhrīkacabharāḥ ||32||

सितिम्ना - sitimnā - by the whiteness; कान्तीनां - kāntīnāṃ - of radiances; नखर जनुषां - nakhara januṣāṃ - generated by the (toe) nails; पादनलिनच्छवीनां - pādanalinacchavīnāṃ - from the radiances of the lotus feet; शोणिम्ना - śoṇimnā - by the red color; तव - tava - your; जननि - janani - O Mother; कामाक्षि - kāmākṣi - O Kāmākṣi; नमने - namane - while they are prostrating; लभन्ते - labhante - (the tresses of the celestial women) attain; मन्दार - mandāra - Mandāra flowers; ग्रथित - grathita - woven together; नव बन्धूक - nava bandhūka - new (fresh) hibiscus flowers; कुसुम - kusuma - flowers; स्रजां - srajāṃ - of garlands; सामीचीन्यं - sāmīcīnyaṃ - equal status; सुरपुर - sura pura - the city of the *devās*, Amarāvati; पुरन्धी -

purandhrī - women; कच भराः - kaca bharāḥ - kacabharāḥ - the mass of tresses of.

सितिम्ना कान्तीनां नखर जनुषां / पादनलिनच्छवीनां शोणिम्ना / तव जननि कामाक्षि / नमने ।  
sitimnā kāntīnāṃ nakhara januṣāṃ / pādalaninacchavīnāṃ śoṇimnā / tava janani kāmākṣi / namane |

*O Mother Kāmākṣi! By the whiteness of the radiances generated from the (toe) nails; by the red color from the radiances of your lotus feet; while prostrating...*

लभन्ते मन्दार ग्रथित नवबन्धूककुसुम स्रजां सामीचीन्यं सुरपुर पुरन्धी कचभराः ॥  
labhante mandāra grathita navabandhūka kusuma srajāṃ sāmīcīnyaṃ / surapura purandhrī kacabharāḥ ||

*...the masses of tresses of the celestial women attain equal status with garlands woven together with (white) Mandāra flowers and newly blossomed (red) Bandhūka flowers*

### Summary:

### The Lotus Feet of Kāmākṣi and the Tresses of the Prostrating Celestial Women

O Mother Kāmākṣi! When the celestial women prostrate (at your feet), the masses of their tresses attain equal status with garlands woven together with white Mandāra flowers and newly blossomed red Bandhūka flowers that are generated from the white radiances of the (toe) nails and the red radiances from your lotus feet (respectively).

स्फुरन्मध्ये शुद्धे नखकिरणदुग्धाब्धिपयसां  
वहन्नब्जं चक्रं दरमपि च लेखात्मकतया ।  
श्रितो मात्स्यं रूपं श्रियमपि दधानो निरुपमां  
त्रिधामा कामाक्ष्याः पदनलिननामा विजयते ॥33॥

sphuranmadhye śuddhe nakhakiraṇadugdhābdhipayasāṃ  
vahannabjaṃ cakraṃ daramapi ca lekhātmakatayā |

śrito mātsyaṃ rūpaṃ śriyamapi dadhāno nirupamāṃ  
tridhāmā kāmākṣyāḥ padanalinaṃ vijayate ||33||

स्फुरन् - sphuran - shining; मध्ये - madhye - in the middle of; शुद्धे - śuddhe - pure; नख किरण - nakha kiraṇa - rays from the (toe) nails; दुग्ध अब्धि - dugdha abdhī - milk ocean; पयसां - payasāṃ - in the waters; वहन् - vahan - holding; अब्जं - abjaṃ - Lotus; चक्रं - cakraṃ - *cakra* (Disc); दरम् - daram - *śaṅkha* (conch shell); अपि - api - also; च - ca - and; लेखात्मकतया - lekhātmakatayā - in the form of lines; श्रितः - śritaḥ - holding; मात्स्यं रूपं - mātsyaṃ rūpaṃ - Matsya Avatāra of Mahāviṣṇu, form of the Fish; श्रियम् - śriyam - beautiful Mahālakshmi, glory; अपि - api - also; दधानः - dadhānaḥ - holding; निरुपमां - nirupamāṃ - unparalleled; त्रिधामा - tridhāmā - Tridhama—the one who resides in three places, Mahāviṣṇu; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣī; पद नलिन नामा - pada nalina nāmā - the name of the Lotus Feet; विजयते - vijayate - is victorious, is effulgent.

स्फुरन्मध्ये शुद्धे नखकिरण दुग्धाब्धि पयसां / वहन् अब्जं चक्रं दरमपि च लेखात्मकतया ।  
sphuranmadhye śuddhe nakhakiraṇa dugdhābdhi payasāṃ/  
vahan abjaṃ cakraṃ daramapi ca lekhātmakatayā |

*Shining in the middle of the milk ocean waters of pure nail-rays<sup>1</sup>;  
holding the lotus, cakra, and also śaṅkha in the form of lines<sup>2</sup>...*

### Notes:

1. Mahāviṣṇu resides in the middle of the Milk Ocean (*kṣīra sāgara*). Sri Mūka Kavi visualizes Kāmākṣī as shining in the middle of the Milk Ocean waters of pure white rays emanating from the (toe) nails of her lotus feet.
2. Mahāviṣṇu holds the Lotus, *Cakra*, and *Śaṅkha* in his hands. The soles of the lotus feet of Kāmākṣī hold the auspicious symbols of the Lotus, *Cakra*, *Śaṅkha*.

श्रितः मात्स्यं रूपं / श्रियम् अपि दधानः निरुपमां / त्रिधामा कामाक्ष्याः पद नलिन नामा विजयते ॥  
 śritaḥ mātsyaṃ rūpaṃ / śriyam api dadhānaḥ nirupamāṃ / tridhāma  
 kāmākṣyāḥ pada nalina nāmā vijayate ||

...*Holding the form of the Fish*<sup>1</sup>; *holding unparalleled glory*<sup>2</sup>; *Tridhāma*<sup>3</sup>  
*(Mahāviṣṇu) is victorious with the name of the Lotus Feet of Kāmākṣi*

### Notes:

1. Mahāviṣṇu took the form of the Fish during the Matsya Avatāra on earth. The soles of the lotus feet of Kāmākṣi hold the auspicious symbol of the Fish.
2. Mahāviṣṇu holds unparalleled Śri (his own glory, and also beautiful Mahalakṣmi). He resides with Mahalakṣmi in Vaikunṭha. The Lotus Feet of Kāmākṣi holds unparalleled Śri (glory and beauty).
3. Mahāviṣṇu is known Tridhāma—the one who has three abodes. The three abodes of Mahāviṣṇu that are referred to in this Śloka are—The Milk Ocean (*Kṣīra Sāgara*), Earth (*Bhūmi*), and the Heavenly Abode (*Vaikunṭha*)

### Summary:

#### Tridhāma as the Lotus Feet of Kāmākṣi

Tridhāma (Mahāviṣṇu—the one with three abodes) is victorious with the name of the Lotus Feet of Kāmākṣi, for

- The Lotus Feet shine in the middle of the Milk Ocean waters of pure nail-rays [just as Mahāviṣṇu shines in the *Kṣīra Sāgara*]
- The Lotus Feet hold the Lotus, *Cakra*, and also *Śaṅkha* in the form of lines [just as Mahāviṣṇu holds the Lotus, *Cakra*, and *Śaṅkha*].
- The Lotus Feet hold the form of the Fish [just as Mahāviṣṇu's Matsya Avatāra on earth], also
- The Lotus Feet hold unparalleled śrī (glory and beauty) [just as Mahāviṣṇu holds the unparalleled Śrī (Mahalakṣmi) in Vaikunṭha]

नखश्रीसन्नद्धस्तबकनिचितः स्वैश्च किरणैः  
 पिशङ्गैः कामाक्षि प्रकटितलसत्पल्लवरुचिः ।  
 सतां गम्यः शङ्के सकलफलदाता सुरतरुः  
 त्वदीयः पादोऽयं तुहिनगिरिराजन्यतनये ॥34॥

nakhaśrīsannaddhastabakanicitaḥ svaiśca kiraṇaiḥ  
 piśaṅgaiḥ kāmākṣi prakaṭitalasatpallavaruciḥ |  
 satāṃ gamyāḥ śaṅke sakalaphaladātā surataruḥ  
 tvadīyaḥ pādo'yaṃ tuhinagirirājanyatanaye ||34||

नखश्री - nakhaśrī - glory of the (toe) nails; सन्नद्ध - sannaddha - put together; स्तबक - stabaka - clusters of flowers; निचितः - nicitaḥ - having plenty of; स्वैः - svaiḥ - its (referring to the foot); च - ca - and; किरणैः - kiraṇaiḥ - rays; पिशङ्गैः - piśaṅgaiḥ - golden; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रकटित - prakāṭita - expressing, propagating; लसत् - lasat - shining; पल्लव - pallava - tender sprouts; रुचिः - ruciḥ - radiance; सतां - satāṃ - by the virtuous people; गम्यः - gamyāḥ - resorted to; शङ्के - śaṅke - I suspect; सकल फल दाता - sakala phala dātā - giver of all fruits; सुरतरुः - surataruḥ - the celestial tree that grants all desires, *Kalpavṛkṣa*; त्वदीयः - tvadīyaḥ - your; पादः अयं - pādaḥ ayam - this foot; तुहिनगिरि राजन्यतनये - tuhinagiri rājanya tanaye - O Daughter of the Emperor of the Snow-capped Mountains (Daughter of Himavān).

नखश्री सन्नद्ध स्तबक निचितः / स्वैश्च किरणैः पिशङ्गैः कामाक्षि प्रकटित लसत् पल्लव रुचिः ।  
 nakhaśrī sannaddha stabaka nicitaḥ / svaiśca kiraṇaiḥ piśaṅgaiḥ  
 kāmākṣi prakāṭita lasat pallava ruciḥ |

*O Kāmākṣi! The glory of the (toe) nails (is like) plenty of clusters of flowers put together; the gold colored shining rays (from the foot) express the radiance of tender sprouts<sup>1</sup>...*

**Notes:**

1. Sri Mūka Kavi visualizes the white radiance of the (toe) nails of Kāmākṣi's feet to be the flowers of the *Kalpavṛkṣa*, and the golden rays from the feet to be the tender leaves of the *Kalpavṛkṣa*.

सतां गम्यः / शङ्के / सकल फल दाता / सुरतरुः / त्वदीयः पादः अयं तुहिनगिरिराजन्यतनये ॥

satāṃ gamyaḥ / śaṅke / sakala phala dātā / surataruḥ / tvadīyaḥ pādaḥ  
ayam tuhinagirirājanyatanaye ||

*...resorted to by the virtuous; giver of all fruits; O Daughter of the Emperor of the Snow-capped Mountains! I suspect this foot of yours to be the Kalpavṛkṣa<sup>1</sup>*

**Notes:**

1. The *Kalpavṛkṣa* as well as the lotus feet of Kāmākṣi are both reputed to bestow all fruits. They fulfill all the desires of the devotee.

**Summary:****The Lotus Feet of Kāmākṣi as the Kalpavṛkṣa**

O Kāmākṣi! O Daughter of Himavān—the Emperor of the Snow-capped Mountains! I suspect that this (lotus) foot of yours is the *Kalpavṛkṣa* (the divine wish-fulfilling tree), for

- the glory of the (toe) nails is like plenty of clusters of flowers put together
- the gold colored shining rays (emanating from the foot) express the radiance of tender sprouts
- (your lotus foot) is always resorted to by the virtuous
- (your lotus foot) is the giver of all fruits

वषट्कुर्वन्माञ्जीरजकलकलैः कर्मलहरी-  
हवींषि प्रोद्दण्डं ज्वलति परमज्ञानदहने ।  
महीयान्कामाक्षि स्फुटमहसि जोहोति सुधियां  
मनोवेद्यां मातस्तव चरणयज्वा गिरिसुते ॥३५॥

vaṣaṭkurvanmāñjīrajakalakalaiḥ karmalaharī-  
havīṃṣi proddaṇḍaṃ jvalati paramajñānadahane |  
mahīyānkāmākṣi sphuṭamahasi johoti sudhiyāṃ  
manovedyāṃ mātastava caraṇayajvā girisute ||35||

वषट्कुर्वन् - vaṣaṭkurvan - chanting the *Vaṣaṭ* mantra; माञ्जीरज - māñjīraja - generated from the anklets; कलकलैः - kalakalaiḥ - by the sounds (of the anklets); कर्मलहरी - karmalaharī - waves of karma; हवींषि - havīṃṣi - oblations; प्रोद्दण्डं - proddaṇḍaṃ - intensely; ज्वलति - jvalati - burning; परमज्ञान दहने - paramajñāna dahane - fire of supreme knowledge; महीयान् - mahīyān - glorious; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुटमहसि - sphuṭamahasi - shining brightly; जोहोति - johoti - performing the *yāga*; सुधियां - sudhiyāṃ - of the wise people; मनोवेद्यां - manovedyāṃ - altar of the mind; मातः - mātāḥ - O Mother; तव - tava - your; चरणयज्वा - caraṇayajvā - yajamān-feet, the feet as the *yajamān* who performs a *yāga*; गिरिसुते - girisute - O Daughter of Himavān.

वषट्कुर्वन् माञ्जीरज कलकलैः / कर्मलहरी हवींषि / प्रोद्दण्डं ज्वलति परमज्ञान दहने ।

vaṣaṭ kurvan māñjīraja kalakalaiḥ / karmalaharī havīṃṣi / proddaṇḍaṃ jvalati paramajñāna dahane |

*The kala-kala sounds of the anklets chanting the Vaṣaṭ (and other) mantrās; the oblations of waves of karma; the intense (brightly shining) burning of the fire of supreme knowledge...*

महीयान् कामाक्षि / स्फुटमहसि / जोहोति / सुधियां मनोवेद्यां / मातः तव चरणयज्वा गिरिसुते ॥

mahīyān kāmākṣi / sphuṭamahasi / johoti / sudhiyāṃ manovedyāṃ / mātāḥ tava caraṇayajvā girisute ||

*...O Mother Kāmākṣī! O Daughter of Himavān! Your glorious yajamān-feet performs the yāga<sup>1</sup> in the altar of minds of wise people*

**Notes:**

1. To state that those who worship the feet of Kāmākṣī attain the supreme knowledge that burns away all karma, Śrī Mūka Kavi uses the comparison of the Yāga where—

- the Sacrificial Altar (*Vedi*) is the 'Minds of the Wise People'
- the Sacrificial Fire (*Agni*) is the 'Fire of Supreme Knowledge'
- the Oblations (*Havis*) are the 'Waves of Karma of the Wise People'
- the Mantrās are the 'Sounds from the Anklets'
- the Performer of the Yāga is the 'Lotus Feet of Kāmākṣī'

The Fire of Supreme Knowledge is mentioned in the Bhagavad Gīta where Bhagavān Śrī Kṛṣṇa says—

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्मणि तमाहुः पण्डितं बुधाः ॥४.१९॥

yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ |

jñānāgnidagdhakarmāṇaṃ tamāhuḥ paṇḍitaṃ budhāḥ ||4.19||

The sages call those persons wise, whose every action is free from the desire for material pleasures and who have burned the reactions of work in the fire of divine knowledge. ||4.19||

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

yathaidhāṃsi samiddho'gnirbhasmasātkurute'rjuna |

jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā ||4.37||

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

**Summary:****The Lotus Feet of Kāmākṣi as the Yajamān**

O Mother Kāmākṣi! O Daughter of Himavān! Your glorious *yajamān*-feet are performing the *yāga* in the altar of the mind of wise people, with sounds from the anklets chanting the *Vaṣaṭ* and other mantrās, with offerings of the waves of *karma* (of those wise people) as oblations, in the intense, brightly shining, burning fire of supreme knowledge.

महामन्त्रं किञ्चिन्मणिकटकनादैर्मृदु जपन्  
क्षिपन्दिक्षु स्वच्छं नखरुचिमयं भास्मनरजः ।  
नतानां कामाक्षि प्रकृतिपटुरुच्चाट्य ममता-  
पिशार्चीं पादोऽयं प्रकटयति ते मान्त्रिकदशाम् ॥36॥

mahāmantram kiñcinmaṇikaṭakanādairmṛdu japan  
kṣipandikṣu svacchaṃ nakharucimayaṃ bhāsmanarajaḥ |  
natānāṃ kāmākṣi prakṛtipaṭuruccāṭya mamatā-  
piśācīṃ pādo'yaṃ prakāṭayati te māntrikadaśām ||36||

महामन्त्रं - mahāmantram - Mahāmantra, the great mantra; किञ्चित् - kiñcit - a little bit; मणिकटक - maṇikaṭaka - gem-studded anklets; नादैः - nādaiḥ - by the sounds; मृदु - mṛdu - gently; जपन् - japan - chanting; क्षिपन् - kṣipan - sprinkling; दिक्षु - dikṣu - in all directions; स्वच्छं - svacchaṃ - pure; नखरुचिमयं - nakharucimayaṃ - rays from the (toe) nails; भास्मनरजः - bhāsmanarajaḥ - dust of Vibhūti (the sacred ash); नतानां - natānāṃ - those who worship; कामाक्षि - kāmākṣi - Kāmākṣi; प्रकृति - prakṛti - naturally; पटुः - paṭuḥ - expert; उच्चाट्य - uccāṭya - driving away; ममता पिशार्चीं - mamatā piśācīṃ - evil spirit of mine-ness; पादः अयं - pādaḥ ayam - this foot; प्रकटयति - prakāṭayati - expresses clearly; ते - te - your; मान्त्रिकदशाम् - māntrika daśām - the state of being a *māntrika*, a sorcerer who uses incantations to drive away diseases.

महामन्त्रं किञ्चित् मणिकटक नादैः मृदु जपन् / क्षिपन् दिक्षु स्वच्छं नखरुचिमयं भास्मन रजः ।  
mahāmantram kiñcit maṇikaṭaka nādaiḥ mṛdu japan / kṣipan dikṣu  
svacchaṃ nakharucimayaṃ bhāsmāna rajaḥ |

*The sounds of the gem-studded anklets (as if) gently chanting a little bit of Mahāmantra; the pure rays emanating from the (toe) nails (as if) sprinkling Vibhūti...*

नतानां कामाक्षि प्रकृति पटुः / उच्चाट्य ममता पिशाचीं / पादोऽयं प्रकटयति ते मान्त्रिकदशाम् ॥  
natānāṃ kāmākṣi prakṛti paṭuḥ / uccāṭya mamatā piśācīṃ / pādo'yaṃ  
prakaṭayati te māntrikadaśām ||

*...This naturally expert foot of yours drives away the evil spirt of mine-ness of those who worship you; clearly expressing the state of being a māntrika*

### Summary:

#### The Lotus Feet of Kāmākṣi as the Māntrika

O Kāmākṣi! This naturally expert foot of yours with

- the sounds of the gem-studded anklets (as if) gently chanting a little bit of Mahāmantra
- the pure rays emanating from the (toe) nails (as if) sprinkling the *vibhūti* (sacred ash)

drives away the evil spirit of mine-ness of those who worship you, clearly expressing the state of being a *māntrika*.

उदीते बोधेन्दौ तमसि नितरां जग्मुषि दशां  
दरिद्रां कामाक्षि प्रकटमनुरागं विदधती ।  
सितेनाच्छाद्याङ्गं नखरुचिपटेनाङ्घ्रियुगली-  
पुरन्ध्री ते मातः स्वयमभिसरत्येव हृदयम् ॥37॥

udīte bodhendau tamasi nitarāṃ jagmuṣi daśāṃ  
daridrāṃ kāmākṣi prakṭamanurāgaṃ vidadhatī |  
sitenācchādyāṅgaṃ nakharucipaṭeṅghriyugalī-  
purandhrī te mātāḥ svayamabhisaratyeva hṛdayam ||37||

उदीते - udīte - rises; बोधेन्दौ - bodhendau - moon of knowledge; तमसि - tamasi - darkness; नितरां - nitarāṃ - extremely; जग्मुषि - jagmuṣi - attains; दशां - daśāṃ - state; दरिद्रां - daridrāṃ - poor; कामाक्षि - kāmākṣi - O Kāmākṣi प्रकटम् - prakaṭam - expressing clearly; अनुरागं - anurāgaṃ - kindness; विदधती - vidadhatī - showing; सितेन - sitena - white; आच्छाद्याङ्गं - ācchādyāṅgaṃ - covering the body; नखरुचि - nakharuci - shine of the (toe) nails; पटेन - paṭena - with the cloth; अङ्घ्रियुगली - aṅghriyugalī - pair of feet; पुरन्ध्री - purandhrī - woman; ते - te - your; मातः - mātaḥ - O Mother; स्वयम् - svayam - by herself; अभिसरति एव - abhisarati eva - go towards (like an *Abhisārika*); हृदयम् - hṛdayam - heart.

उदीते बोधेन्दौ / तमसि नितरां जग्मुषि दशां दरिद्रां / कामाक्षि प्रकटम् अनुरागं विदधती ।

udīte bodhendau / tamasi nitarāṃ jagmuṣi daśāṃ daridrāṃ / kāmākṣi prakaṭam anurāgaṃ vidadhatī |

*As soon as the moon of knowledge rises; darkness attains an extremely impoverished state; O Kāmākṣi, (your pair of feet) showing expressive kindness...*

सितेन आच्छाद्याङ्गं नखरुचि पटेन / अङ्घ्रि युगली पुरन्ध्री ते मातः / स्वयम् अभिसरत्येव हृदयम् ॥  
sitena ācchādyāṅgaṃ nakharuci paṭena / aṅghri yugalī purandhrī te mātaḥ / svayam abhisaratyeva hṛdayam ||

*...covering the body with the white cloth of nail-shine; O Mother, your pair of feet (as if) the woman<sup>1</sup>; goes towards the heart (of the worshipper) on (her) own accord<sup>2</sup>*

### Notes:

1. Śrī Mūka Kavi here imagines the lotus feet of Kāmākṣi to be an *Abhisārika*. *Abhisārika* is a heroine (*nāyika*) in *Natya Śāstra* who stealthily goes to the hero (*nāyaka*) in the night (as soon as the moon rises), on her own accord.

In this Śloka, the night is indicated by the rising moon of *jñāna*. The Abhisārika is the feet of Kāmākṣi which are dressed in the cloth of the nail-shine, so as to stealthily approach the hero, which in this case is the heart of the worshipper. The feet of the Kāmākṣi approach the heart of the worshipper with kindness.

2. Usually the sequence of progress in *sādhana* is that as soon as Devi comes into heart, darkness is removed and *jñāna* rises. In this Śloka, Śrī Mūka Kavi uses poetic license to say that when *jñāna* arises removing the darkness, Devi appears in the heart of the *sādhaka*.

### Summary:

#### The Lotus Feet of Kāmākṣi as the Abhisārika

O Mother Kāmākṣi! As soon as the moon of *jñāna* rises, extremely impoverishing the state of darkness, your pair of feet (as if) a woman, covered in the white cloth of the nail-shine, showing kindness, goes towards the heart (of the worshipper) on its own accord.

द्विनारम्भः सम्पन्नलिनविपिनानामभिनवो  
विकासो वासन्तः सुकविपिकलोकस्य नियतः ।  
प्रदोषः कामाक्षि प्रकटपरमज्ञानशशिन-  
श्चकास्ति त्वत्पादस्मरणमहिमा शैलतनये ॥38॥

dinārambhaḥ sampannalinaṅvipinānāmabhinavo  
vikāso vāsantaḥ sukavipikalokasya niyataḥ |  
pradoṣaḥ kāmākṣi prakataparajñānaśaśina-  
ścakāsti tvatpādasmarāṇamahimā śailatanaye ||38||

द्विनारम्भः - dinārambhaḥ - sunrise; सम्पत् - sampat - wealth; नलिन - nalina - lotus; विपिनानानां - vipinānām - forests; अभिनवः - abhinavaḥ - new, fresh; विकासः - vikāsaḥ - blooming; वासन्तः - vāsantaḥ - spring season; सुकवि - sukavi - good poets; पिक - pika - cuckoos; लोकस्य - lokasya - world of ; नियतः - niyataḥ - always; प्रदोषः - pradoṣaḥ - twilight time, evening; कामाक्षि

- kāmākṣi - O Kāmākṣi; प्रकट- prakṛṭa - comes up, rises; परमज्ञान - parama jñāna - supreme knowledge; शशिनः - śaśinaḥ - moon; चकास्ति - cakāsti - shines; त्वत् पाद स्मरण - tvat pāda smaraṇa - meditating on your feet; महिमा - mahimā - glory; शैलतनये - śailatanaye - O Daughter of Himavān.

दिनारम्भः सम्पत् नलिन विपिनानानां अभिनवः विकासः / वासन्तः सुकवि पिकलोकस्य नियतः ।  
dinārambhaḥ sampat nalina vipinānām abhinavaḥ vikāsaḥ / vāsantaḥ  
sukavi pikalokasya niyataḥ |

*The new sunrise<sup>1</sup> at the start of the day for the blossoming of the wealth of the forests of lotuses<sup>2</sup>; the ever-spring season for the world of cuckoo-like good poets...*

### Notes:

1. *Abhinavaḥ dinārambhaḥ* indicates that everyday is a new sunrise.
2. Wealth is of many types as indicated by the various forms of *Aṣṭalakṣmīs*. The various types of wealth are figuratively indicated by the phrase *nalina vipinānām* (forests of lotuses).

प्रदोषः कामाक्षि प्रकट परमज्ञान शशिनः / चकास्ति त्वत् पादस्मरण महिमा शैलतनये ॥  
pradoṣaḥ kāmākṣi prakṛṭa paramajñāna śaśinaḥ / cakāsti tvat  
pādasmaraṇa mahimā śailatanaye ||

*...The evening rising moon of supreme knowledge; O Kāmākṣi! O Daughter of Himavān! The glory of meditating on your feet<sup>1</sup> shines... (as described in the previous lines)*

### Notes:

1. In this Śloka, Śrī Mūka Kavi highlights the glory of the mere thought of the feet of Kāmākṣi which can yield all fruits comparable to those gained from practices given in the Śāstrās such as elaborate pūja, temple visits, pilgrimage, and baths in holy *tīrthās*. Meditating on

the feet of Kāmākṣi, Śrī Mūka Kavi says, yields all types of wealth, good poetry, and supreme knowledge.

### Summary:

#### The Glory of Meditating on the Lotus Feet of Kāmākṣi

O Kāmākṣi! O Daughter of Himavān! The glory of meditating on your feet shines

- as the new sunrise for the blossoming of the wealth of the forests of lotuses
- as the ever-spring season for the world of cuckoo-like good poets
- as the evening rising moon of supreme knowledge.

धृतच्छायं नित्यं सरसिरुहमैत्रीपरिचितं  
निधानं दीप्तीनां निखिलजगतां बोधजनकम् ।  
मुमुक्षूणां मार्गप्रथनपटु कामाक्षि पदवीं  
पदं ते पातङ्गीं परिकलयते पर्वतसुते ॥39॥

dhṛtacchāyaṃ nityaṃ sarasiruhamaitrīparicitaṃ  
nidhānaṃ dīptīnāṃ nikhilajagatāṃ bodhajanakam |  
mumukṣūṇāṃ mārgaprathanapaṭu kāmākṣi padavīm  
padaṃ te pātaṅgīm parikalayate parvatasute ||39||

धृतच्छायं - dhṛtacchāyaṃ - holding beautiful shine; नित्यं - nityaṃ - always; सरसिरुह - sarasiruh - lotus; मैत्री - maitrī - friendship; परिचितं - paricitaṃ - having; निधानं - nidhānaṃ - storehouse, abode of; दीप्तीनां - dīptīnāṃ - various kinds of radiances; निखिल जगतां - nikhila jagatāṃ - for all the worlds; बोध जनकम् - bodha janakam - progenitor of awakening of knowledge, progenitor of awakening (from sleep); मुमुक्षूणां - mumukṣūṇāṃ - for the *mumukṣus*, for those who have exclusive, intense longing for liberation; मार्ग प्रथन पटु - mārga prathana paṭu - expert in spreading out (showing) the path; कामाक्षि - kāmākṣi - O Kāmākṣi; पदवीं - padavīm - state of; पदं - padaṃ - foot; ते - te - your; पातङ्गीं - pātaṅgīm - sun, Sūrya; परिकलयते - parikalayate - attains; पर्वतसुते - parvatasute - O Daughter of Himavān.

धृतच्छायं नित्यं / सरसिरुह मैत्री परिचितं / निधानं दीप्तीनां / निखिल जगतां बोध जनकम् ।  
 dhṛtacchāyaṃ nityaṃ / sarasiruha maitrī paricitaṃ / nidhānaṃ  
 dīptīnāṃ / nikhila jagatāṃ bodha janakam |

*Always holding chāya<sup>1</sup>; having friendship with the lotus<sup>2</sup>; abode of all types of radiances; progenitor of knowledge in all worlds<sup>3</sup>...*

### Notes:

1. *Chāya* is the beautiful shine of the feet of Kāmākṣi. It also refers to the Chāya Devi—the consort of Sūrya.
2. The feet of Kāmākṣi are always referred to as lotus feet for their lotus-like beauty as indicated by the name of this Śatakam (Pāda Aravinda Śatakam). Sūrya is considered as a friend of the lotus since the lotus blooms in the morning.
3. All the radiances or glories that we see in the world have their abode in the feet of Kāmākṣi. In Vibhūti Yoga of the Bhagavad Gita, Bhagavān Śrī Kṛṣṇa says—

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०.४१ ॥

yadyadvibhūtimatsattvaṃ śrīmadūrjitameva vā |

tatdevāvagaccha tvaṃ mama tejoṃ'śasambhavam ||10.41||

Whatever being there is glorious, prosperous, or powerful, know that to have sprung but from a spark of my splendor. ||10.41||

Similarly, everything in the world shines in the light of the sun.

All living beings in the world who think of the feet of Kāmākṣi are graced with *jñāna*. Similarly, the sun's rays reach all living beings wherever they are.

मुमुक्षूणां मार्ग प्रथन पट्ट / कामाक्षि पदवीं पदं ते पातङ्गीं परिकलयते पर्वतसुते ॥

mumukṣūṅāṃ mārga prathana paṭṭu / kāmākṣi padavīm padam te pātaṅgīm parikalayate parvatasute ॥

...The expert in showing the path for those those who intensely desire mokṣa; O Kāmākṣi! O Daughter of Himavān! Your foot attains the state of Sūrya<sup>1</sup> (for the reasons described in the previous lines)

### Notes:

1. The feet of Kāmākṣi, as well as Sūrya are Ācāryās who show the path towards mokṣa. Sūrya is worshipped with the Gāyatri Mantra for this reason.

### Summary:

#### The Lotus Feet of Kāmākṣi as Sūrya

O Kāmākṣi! O Daughter of Himavān! Your foot attains the state of Sūrya, for

- your feet always hold beautiful shine (*chāya*) just as Sūrya always holds his consort Chāya Devi (*chāya*)
- your feet has friendship with the lotus (has similar beauty) just as Sūrya has friendship with the lotus (Sūrya blossoms the lotus)
- your feet are an abode of various kinds of radiances just as Sūrya is an abode for radiances as well
- your feet and Sūrya are (both) the progenitor of the awakening of knowledge. (Sūrya also awakens all the worlds in the morning).
- your feet are an expert in showing the path for those who intensely desire mokṣa just as Sūrya (who, as the Guru, also shows the path)

शनैस्तीर्त्वा मोहाम्बुधिमथ समारोद्धुमनसः

क्रमात्कैवल्याख्यां सुकृतिसुलभां सौधवलभीम् ।

लभन्ते निःश्रेणीमिव झटिति कामाक्षि चरणं

पुरश्चर्याभिस्ते पुरमथनसीमन्तिनि जनाः ॥40॥

śanaistīrtvā mohāmbudhimatha samāroḍhumanasaḥ

kramātkāivalyākhyāṃ sukṛtisulabhāṃ saudhavalabhīm |

labhante niḥśreṇīmiva jhaṭīti kāmākṣi caraṇam

puraścaryābhiste puramathanasīmantini janāḥ ||40||

शनैः - śanaiḥ - slowly; तीर्त्वा - tīrtvā - having crossed; मोह अम्बुधिम् - moha ambudhim - ocean of delusion; अथ - atha - and; समारोद्धुमनसः - samāroḍhumanasaḥ - those who have the mind (intention) to climb; क्रमात् - kramāt - gradually; कैवल्यख्यां - kaivalyākhyāṃ - called *mokṣa*; सुकृति - sukṛti - puṇya, sacred merit; सुलभां - sulabhāṃ - easily attained; सौध वलभीम् - saudha valabhīm - topmost level (*valabhīm*) of the mansion (*saudha*); लभन्ते - labhante - they attain; निःश्रेणीम् इव- niḥśreṇīm iva - like a ladder; झटिति - jhaṭiti - quickly, immediately; कामाक्षि - kāmākṣi - O Kāmākṣi; चरणं - caraṇaṃ - feet; पुरश्चर्याभिः - puraścaryābhiḥ - even during the preparations for worship procedures such as *pūja*, *japa*, *tīrtha yātra* etc.; ते - te - your; पुरमथन सीमन्तिनि - puramathana sīmantini - O Consort of Śiva—the one who destroyed Tripura; जनाः - janāḥ - the people who.

शनैः तीर्त्वा मोह अम्बुधिम् / अथ समारोद्धुमनसः क्रमात् कैवल्यख्यां सुकृति सुलभां सौधवलभीम् ।  
śanaiḥ tīrtvā moha ambudhim / atha samāroḍhumanasaḥ kramāt  
kaivalyākhyāṃ sukṛti sulabhāṃ saudhavalabhīm |

*(The people) who have slowly<sup>1</sup> crossed the ocean of delusion<sup>2</sup>; and, who have the intention of gradually climbing to the topmost floor of the mansion called mokṣa<sup>3</sup>—which is easily attainable by those with sacred merit...*

### Notes:

1. *Sanaischara* (Saturn) derives his name from the word *śanaiḥ*. It takes him thirty years to move between *rāsīs*.
2. *Moha* is not knowing right from wrong and to mistake that which is wrong as the right.
3. According to the *Śāstrās*, *mokṣa* is of four types—
  - *sārūpyam*, having the same form as Devi

- *sālokyam*, living in the same world as Devi
- *sāmeepyam*, being near Devi (closer than *sālokyam*)
- *sāyujyam*, merging with Devi

*Sāyujyam* is the highest level of *mokṣa* from which there is no return. All the other three types of *mokṣa* carry the possibility (danger) of return to *saṃsāra*. Throughout the composition of Mūka Pañca Śatī, Śrī Mūka Kavi poetically describes *sāyujyam mokṣa* as the topmost floor of the mansion of *mokṣa*.

लभन्ते निःश्रेणीम् इव झटिति कामाक्षि चरणं पुरश्चर्याभिः ते पुरमथनसीमन्तिनि जनाः ॥

labhante niḥśreṇīm iva jhaṭiti kāmākṣi caraṇaṃ puraścaryābhiḥ te puramathanasīmantini janāḥ ||

...immediately<sup>1</sup> attain your ladder<sup>2</sup>-like feet even at the preparatory stages of worship procedures (such as *pūja*, *japa*, *tīrtha yātra* etc.), O Kāmākṣi! O Consort of Śiva—the destroyer of Tripura!

### Notes:

1. We can note that the process of crossing the ocean of delusion has been described as 'slow', the process of climbing the mansion of *mokṣa* has been described as 'gradual', however, attaining the ladder of the lotus feet of Kāmākṣi has been described as 'immediate'. It is also important to note that the qualifications of *samāroḍhumanasaḥ* and *sukṛti* are necessary for the devotee to receive this immediate ladder.
2. Only those with the intention to climb the ladder attain the ladder.

### Summary:

#### The Ladder of the Lotus Feet of Kāmākṣi to climb to the Highest Level of Mokṣa

O Kāmākṣi! O Consort of Śiva—the destroyer of Tripura! The people who have slowly crossed the ocean of delusion; and, who have the intention of gradually climbing to the topmost floor of the mansion of

*mokṣa*—which is easily attainable by those with sacred merit, immediately attain the ladder-like feet of Kāmākṣi even at the preparatory stages of worship procedures (such as *pūja*, *japa*, *tīrtha yātra* etc.)

प्रचण्डार्तिक्षोभप्रमथनकृते प्रातिभसरि-  
 त्प्रवाहप्रोद्दण्डीकरणजलदाय प्रणमताम् ।  
 प्रदीपाय प्रौढे भवतमसि कामाक्षि चरण-  
 प्रसादौन्मुख्याय स्पृहयति जनोऽयं जननि ते ॥41॥

pracaṇḍārtikṣobhapramathanakṛte prātibhasari-  
 tpravāhaproddaṇḍīkaraṇajaladāya praṇamatām |  
 pradīpāya prauḍhe bhavatamasi kāmākṣi caraṇa-  
 prasādaunmukhyāya spr̥hayati jano'yaṃ janani te ||41||

प्रचण्ड - pracaṇḍa - fierce; आर्ति - ārti - misery; क्षोभ - kṣobha - agitation;  
 प्रमथन - pramathana - churning, destruction of; कृते - kṛte - does; प्रातिभ -  
 prātibha - splendor, glory, sharpness of intellect; सरित् - sarit - river of;  
 प्रवाह - pravāha - flows; प्रोद्दण्डी करण - proddaṇḍī karaṇa - to intensify;  
 जलदाय - jaladāya - water-bearing cloud; प्रणमताम् - praṇamatām - for  
 those who worship; प्रदीपाय - pradīpāya - powerful lamp; प्रौढे - prauḍhe -  
 intense; भव तमसि - bhava tamasi - darkness of saṃsāra (the cycle of  
 birth and death); कामाक्षि - kāmākṣi - O Kāmākṣi; चरण प्रसाद - caraṇa  
 prasāda - blessing of (your) feet; औन्मुख्याय - aunmukhyāya - with face  
 looking upwards (with eagerness); स्पृहयति - spr̥hayati - desires; जनः अयं  
 - janaḥ ayam - this person (Śrī Mūka Kavi or the chanter of the Śloka);  
 जननि - janani - O Mother; ते - te - your.

प्रचण्ड आर्ति क्षोभ प्रमथन कृते / प्रातिभ सरित् प्रवाह प्रोद्दण्डी करण जलदाय प्रणमताम् ।

pracaṇḍa ārti kṣobhapramathana kṛte / prātibha sarit pravāha  
 proddaṇḍī karaṇa jaladāya praṇamatām |

*(O Mother Kāmākṣi! Your feet) which destroys the agitation caused by fierce misery; which becomes the water-bearing cloud for the flow of the river of sharp intellect for those who worship...*

प्रदीपाय प्रौढे भव तमसि / कामाक्षि चरण प्रसाद औन्मुख्याय स्पृहयति जनः अयं जननि ते ॥  
 pradīpāya prauḍhe bhava tamasi / kāmākṣi caraṇa prasāda  
 aunmukhyāya spr̥hayati janaḥ ayaṃ janani te ॥

*(O Mother Kāmākṣi! Your feet) which is the powerful lamp for the intense darkness of saṃsāra; O Mother Kāmākṣi! This person eagerly desires the blessings of your feet*

### Summary:

#### Prayer for the Blessing of the Lotus Feet of Kāmākṣi

O Mother Kāmākṣi! This person eagerly desires the blessings of your feet

- which destroy the agitation caused by fierce misery
- which become the water-bearing cloud for the flow of the river of sharp intellect for those who worship
- which is the powerful lamp for the intense darkness of saṃsāra.

मरुद्धिः संसेव्या सततमपि चाञ्चल्यरहिता  
 सदारुण्यं यान्ती परिणतिदरिद्राणसुषमा ।  
 गुणोत्कर्षान्माञ्जीरजकलकलैस्तर्जनपट्टः  
 प्रवालं कामाक्ष्याः परिहसति पादाब्जयुगली ॥42॥

marudbhiḥ saṃsevyā satatamapi cāñcalyarahitā  
 sadāruṇyaṃ yāntī pariṇatidaridrāṇasuṣamā |  
 guṇotkarṣānmāñjīrajakalakalalaistarjanapaṭuḥ  
 pravālaṃ kāmākṣyāḥ parihasati pādābjayugalī ||42||

मरुद्धिः - marudbhiḥ - by the (forty-nine) Marut (wind) devatās; संसेव्या - saṃsevyā - worshipped by; सततम् - satatam - always; अपि - api - even though; चाञ्चल्यरहिता - cāñcalya rahitā - without unsteadiness; सदा - sadā - always; आरुण्यं - āruṇyaṃ - red color; यान्ती - yāntī - attaining; परिणति -

pariṇati - change; दरिद्राण - daridrāṇa - impoverished; सुषमा - suṣamā - beauty; गुण उत्कर्षात् - guṇa utkarṣāt - superior quality; माञ्जीरज - māñjīraja - anklets; कलकलैः - kalakalaiḥ - by the sounds (of the anklets); तर्जन - tarjana - taunting; पटुः - paṭuḥ - expert; प्रवालं - pravālaṃ - tender sprouts; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; परिहसति - parihasati - ridicules; पादाब्जयुगली - pādābjayugalī - pair of lotus feet.

मरुद्भिः संसेव्या सततम् अपि चाञ्चल्य रहिता / सदा आरुण्यं यान्ती परिणति दरिद्राण सुषमा ।  
marudbhiḥ saṃsevyā satatamapi cāñcalya rahitā / sadā āruṇyaṃ yāntī pariṇati daridrāṇa suṣamā |

*...Even though (the lotus feet of Kāmākṣi) are always worshipped by the Marut (wind) devatās, (the feet) are not unsteady<sup>1</sup>; (The lotus feet of Kāmākṣi) are always red, with a beauty for which 'change is impoverished' (with an unchanging beauty)<sup>2</sup>*

### Notes:

1. The lotus feet remain steady even though they are worshipped by the Wind Gods. In comparison, the tender sprouts sway in the winds and are fickle.
2. The lotus feet always maintain their radiant red color and further, the state of redness does not change. In comparison, the tender sprouts do not retain their red color for long, and their color is subject to change.

गुण उत्कर्षात् माञ्जीरज कलकलैः तर्जन पटुः / प्रवालं कामाक्ष्याः परिहसति पादाब्जयुगली ॥  
guṇa utkarṣāt māñjīraja kalakalaiḥ tarjana paṭuḥ / pravālaṃ kāmākṣyāḥ parihasati pādābjayugalī ||

*The sounds from the expert anklets taunt the (tender sprouts) with the superior qualities (of your feet) (as described in the previous line); The pair of lotus feet of Kāmākṣi ridicules the tender sprouts (as described in the previous line)*

**Summary:****The Lotus Feet of Kāmākṣi and the Tender Sprouts**

The pair of lotus feet of Kāmākṣi ridicules the tender sprouts with sounds from the expert anklets that taunt (the tender sprouts with the following) superior qualities (of your feet)

- Even though the lotus feet of Kāmākṣi are always worshipped by the Marut (wind) *devatās*, they are not unsteady. [On the other hand, the tender sprouts are unsteady and sway in the winds].
- The lotus feet of Kāmākṣi are always red, and are with an unchanging beauty. [On the other hand, the tender sprouts do not retain their red color for long and their colors continuously change.]

जगद्रक्षादक्षा जलजरुचिशिक्षापटुतरा

समैर्नम्या रम्या सततमभिगम्या बुधजनैः ।

द्वयी लीलालोला श्रुतिषु सुरपालादिमुकुटी-

तटीसीमाधामा तव जननि कामाक्षि पदयोः ॥43॥

jagadrakṣādakṣā jalajaruciśikṣāpaṭutarā

samairnamyā ramyā satatamabhigamyā budhajanaiḥ |

dvayī līlālolā śrutiṣu surapālādimumukūṭī-

taṭīśīmādhāmā tava janani kāmākṣi padayoḥ ||43||

जगत् - jagat - world; रक्षा - rakṣā - protection; दक्षा - dakṣā - experts in; जलज - jalaja - lotus; रुचि - ruci - radiance, shine; शिक्षा - śikṣā - teaching or chastising; पटुतरा - paṭutarā - great expert; समैर्नम्या - samairnamyā - worshipped by those with an equanimous mind; रम्या - ramyā - attractive, enchanting; सततम् - satatam - always; अभिगम्या - abhigamyā - accessed; बुधजनैः - budhajanaiḥ - by wise people; द्वयी - dvayī - pair (of feet); लीला लोला - līlā lolā - engaged (lolā) in sporting (līlā); श्रुतिषु - śrutiṣu - in the Vedās; सुरपाल आदि - surapāla ādi - Indra (the protector of the devās) and others; मुकुटी - mukūṭī - crowns; तटी - taṭī - edges (of the crowns); सीमा - sīmā - boundary; धामा - dhāmā - area; तव - tava - your;

जननि - janani - O Mother; कामाक्षि - kāmākṣi - O Kāmākṣi; पदयोः - padayoḥ - feet.

जगत् रक्षा दक्षा / जलज रुचि शिक्षा पटुतरा / समैर्नम्या / रम्या / सततम् अभिगम्या बुधजनैः ।  
jagat rakṣā dakṣā / jalajaruciśikṣāpaṭutarā / samairnamyā / ramyā / satatam abhigamyā budhajanaiḥ |

*(O Mother Kāmākṣi! Your pair of lotus feet) are experts in protecting the world; are great experts in teaching the lotuses their shine (or chastising the lotuses for their poor shine); are worshipped by those with an equanimous mind; are attractive; are accessed by the wise people*

द्वयी / लीलालोला श्रुतिषु / सुरपाल आदि मुकुटी तटी सीमाधामा / तव जननि कामाक्षि पदयोः ॥  
dvayī / līlālōlā śrutiṣu / surapāla ādi mukuṭī taṭī sīmādhāmā / tava janani kāmākṣi padayoḥ ||

*O Mother Kāmākṣi! Your pair of lotus feet are engaged in sporting in the Vedās; are the boundary for the edges of the crowns of Indra and others<sup>1</sup>*

### Notes:

1. Indra and the other devās are constantly worshipping the feet of Devi and hence, while they prostrate, the tips of their crowns touch the feet of Devi.

### Summary:

#### **Praise of the Pair of Lotus Feet of Kāmākṣi**

O Mother Kāmākṣi! Your pair of lotus feet

- are experts in protecting the world
- are great experts in teaching the lotuses their shine (or chastising the lotuses for their poor shine)
- are worshipped by those with an equanimous mind
- are attractive
- are accessed by the wise people
- are engaged in sporting in the Vedās

- are the boundary for the edges of the crowns of Indra and other devās (when they prostrate)

गिरां दूरौ चोरौ जडिमतिमिराणां कृतजग-  
त्परित्राणौ शोणौ मुनिहृदयलीलैकनिपुणौ ।  
नखैः स्मेरौ सारौ निगमवचसां खण्डितभव-  
ग्रहोन्मादौ पादौ तव जननि कामाक्षि कलये ॥44॥

girāṃ dūrau corau jaḍimatimirāṇāṃ kṛtajaga-  
tparitrāṇau śoṇau munihṛdayalīlaikanipuṇau |  
nakhaiḥ smerau sārau nigamavacasāṃ khaṇḍitabhava-  
grahonmādaupādaupava janani kāmākṣi kalaye ||44||

गिरां - girāṃ - words; दूरौ - dūrau - distant, beyond; चोरौ - corau - thieves; जडिम - jaḍima - inertia, ignorance; तिमिराणां - timirāṇāṃ - darkness (plural); कृत - kṛta - doing; जगत् - jagat - world; परित्राणौ - paritrāṇau - protectors; शोणौ - śoṇau - red color; मुनि हृदय - muni hṛdaya - hearts of *munīs*; लीला - līla - sporting in (hearts of *munīs*), delighting the (hearts of *munīs*); एक निपुणौ - eka nipuṇau - unique experts; नखैः - nakhaiḥ - by (toe) nails; स्मेरौ - smerau - smiles; सारौ - sārau - essence; निगम वचसां - nigama vacasāṃ - words of the Vedās; खण्डित - khaṇḍita - cutting off, removing; भव - bhava - saṃsāra, the cycle of birth and death; ग्रह - graha - evil spirits which seize; उन्मादौ - unmādaupava - insanity, madness; पादौ - pādaupava - feet; तव - tava - your; जननि - janani - O Mother; कामाक्षि - kāmākṣi - O Kāmākṣi; कलये - kalaye - I meditate upon.

गिरां दूरौ / चोरौ जडिम तिमिराणां / कृत जगत् परित्राणौ / शोणौ / मुनि हृदय लीला एक निपुणौ ।  
girāṃ dūrau / corau jaḍima timirāṇāṃ / kṛta jagat paritrāṇau / śoṇau / munihṛdayalīlaikanipuṇau |

*(The feet of Kāmākṣi) which are beyond words<sup>1</sup>; which are thieves of the darkness of ignorance<sup>2</sup>; which are protectors of the world; which are of (attractive) red color; which are unique experts in delighting and sporting in the hearts of the munīs...*

**Notes:**

1. The feet of Kāmākṣi are beyond the scope of words. *Paramātmā* is beyond the reach of the speech and mind.

The Brahmānanda Vallī of the Taittirīya Upaniṣad says—

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चनेति॥ ९.१॥

yato vāco nivartante| aprāpya manasā saha| ānandaṃ brahmaṇo  
vidvān| na bibheti kutaścaneti||9.1||

That, from which speech returns along with the mind, without reaching. After realizing that Bliss of *Brahman*, the enlightened one is not afraid of anything...||9.1||

2. Śrī Mūka Kavi uses the plural *timirāṇām* for the word 'darkness', since delusion occurs in various ways, in every moment, as long as we are under the sway of *mohā*.

नखैः स्मेरौ / सारौ निगम वचसां / खण्डित भव ग्रह उन्मादौ / पादौ तव जननि कामाक्षि कलये ॥

nakhaiḥ smerau / sārau nigamavacasāṃ / khaṇḍita bhavagrahonmādau  
pādau tava janani kāmākṣi kalaye ||

...(The feet of Kāmākṣi) which have (beautiful white) smiles of (white) nail-shine; which are the essence of the words of the Vedās; which remove the insanity caused by the evil spirits of *saṃsāra*; O Mother Kāmākṣi! I meditate upon your feet

**Notes:**

1. *Graha* is something that catches without letting go. A crocodile is hence called *grāha*. Śrī Mūka Kavi describes *saṃsāra* as a *graha*.

**Summary:****Meditation on the Lotus Feet of Kāmākṣi**

O Mother Kāmākṣi! I meditate upon your feet

- which are beyond words
- which are the thieves of the darkness of ignorance
- which are protectors of the world
- which have an attractive red color
- which are unique experts in delighting and sporting in the hearts of the *munīs*
- which have beautiful smiles of (white) nail-shine
- which are the essence of the words of Vedās
- which remove the insanity caused by the evil spirits of *saṃsāra*

अविश्रान्तं पङ्कं यदपि कलयन्यावकमयं  
 निरस्यन्कामाक्षि प्रणमनजुषां पङ्कमखिलम् ।  
 तुलाकोटिद्वन्द्वं दधदपि च गच्छन्नतुलतां  
 गिरां मार्गं पादो गिरिवरसुते लङ्घयति ते ॥45॥

aviśrāntaṃ paṅkaṃ yadapi kalayanyāvakamayam  
 nirasyankāmākṣi praṇamanajuṣāṃ paṅkamakhilam |  
 tulākoṭīdvandvaṃ dadhadapi ca gacchannatulatām  
 girāṃ mārgaṃ pādo girivarasute laṅghayati te ||45||

अविश्रान्तं - aviśrāntaṃ - always, without exhaustion or tiredness; पङ्कं - paṅkaṃ - coating, slush; यदपि - yadapi - though; कलयन् - kalayan - having; यावकमयं - yāvakamayam - full of red lac; निरस्यन् - nirasyan - removing; कामाक्षि - Kāmākṣi; प्रणमन जुषां - praṇamana juṣāṃ - those who happily prostrate; पङ्कम् अखिलम् - paṅkam akhilam - all the slush, all the impurities; तुलाकोटि द्वन्द्वं - tulākoṭī dvandaṃ - pair of anklets; दधत् अपि - dadhat api - though wearing; च - ca - and; गच्छन्नतुलतां - gacchannatulatām - attain a state of being incomparable (*atulatām*); गिरां - girāṃ - words; मार्गं - mārgaṃ - path; पादः - pādaḥ - foot; गिरिवरसुते - girivara sute - O Daughter of the Best (Chief) of Mountains (Himavān); लङ्घयति - laṅghayati - crosses; ते - te - your.

This Śloka is a play on the words *paṅkam* and *tulā*.

अविश्रान्तं पङ्कं यदपि कलयन् यावकमयं / निरस्यन् कामाक्षि प्रणमन जुषां पङ्कम् अखिलम् ।

aviśrāntaṃ paṅkaṃ yadapi kalayan yavakamayam / nirasyan kāmākṣi  
praṇamana juṣāṃ paṅkam akhilaṃ |

*O Kāmākṣi! Though (your feet) always (without exhaustion) have the coating (**paṅkaṃ**) of red lac coating, (they) always (without exhaustion) remove all the impurities (**paṅkaṃ**) of those who delight in prostrating (at your feet)...*

तुलाकोटि द्वन्द्वं दधत् अपि च गच्छन्नतुलतां / गिरां मार्गं पादः गिरिवरसुते लङ्घयति ते ॥

tulākoṭi dvandvaṃ dadhat api ca gacchannatulatāṃ / girāṃ mārgaṃ  
pādaḥ girivarasute laṅghayati te ||

*...(Though your feet) wear a pair of anklets (**tulākoṭi**), they are incomparable (**atulatāṃ**)<sup>1</sup>; O Daughter of the Best of Mountains (Himavān)! Your foot crosses the path of words (i.e. your foot is beyond the scope of words)*

### Notes:

1. *Tulā* also refers to the balance scale, where the two pans are equal in weight. However, there is nothing that can measure up to the feet of Kāmākṣi, and hence the feet are described as unparalleled (**atulatāṃ**).

### Summary:

#### Praise of the Lotus Feet of Kāmākṣi

O Kāmākṣi! O Daughter of the Best of Mountains (Himavān)! Though your feet always have the red lac coating (**paṅkaṃ**), they always remove all the impurities (**paṅkaṃ**) of those who delight in prostrating at your feet. Though your feet wear a pair of anklets (**tulākoṭi**), they are incomparable (**atulatāṃ**). Your foot crosses the path of words (your foot is beyond the scope of words)!

प्रवालं सत्रीलं विपिनविवरे वेपयति या  
स्फुरल्लीलं बालातपमधिकबालं वदति या ।  
रुचिं सान्ध्यां वन्ध्यां विरचयति या वर्धयतु सा  
शिवं मे कामाक्ष्याः पदनलिनपाटल्यलहरी ॥46॥

pravālaṃ savrīlaṃ vipinavivare vepayati yā  
sphurallīlaṃ bālātapamadhikabālaṃ vadati yā |  
rucim sāndhyāṃ vandhyāṃ viracayati yā vardhayatu sā  
śivaṃ me kāmākṣyāḥ padanalinapāṭalyalaharī ||46||

प्रवालं - pravālaṃ - tender sprouts; सत्रीलं - savrīlaṃ - feeling ashamed;  
विपिन विवरे - vipina vivare - (retreats) deep inside the forest; वेपयति -  
vepayati - trembling; या - yā - (the red color of the lotus feet) which;  
स्फुरत् - sphurut - giving out; लीलं - llīlaṃ - shine, beauty; बाल आतपम् - bāla  
ātapam - young sun; अधिक बालं - adhika bālaṃ - very childish,  
powerless; वदति - vadati - speaks; या - yā - (the red radiance of the lotus  
feet) which; रुचिं - rucim - radiance; सान्ध्यां - sāndhyāṃ - twilight,  
evening; वन्ध्यां - vandhyāṃ - barren, unproductive, useless; विरचयति -  
viracayati - makes; या - yā - (the red color of the lotus feet) which;  
वर्धयतु - vardhayatu - may (the lotus feet) increase; सा - sā - that (red  
radiance of the lotus feet); शिवं - śivaṃ - auspiciousness; मे - me - mine;  
कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; पद नलिन - pada nalina - lotus feet;  
पाटल्य लहरी - pāṭalya laharī - waves of red radiance.

प्रवालं सत्रीलं विपिनविवरे वेपयति या / स्फुरत् लीलं बाल आतपम् अधिक बालं वदति या ।  
pravālaṃ savrīlaṃ vipinavivare vepayati yā / sphurat llīlaṃ bāla ātapam  
adhika bālaṃ vadati yā |

*The red radiance which makes the tender sprouts retreat deep inside  
the forest trembling in shame; the red radiance which speaks of the  
shine of the young sun as very childish...*

रुचिं सान्ध्यां वन्ध्यां विरचयति या / वर्धयतु सा शिवं मे कामाक्ष्याः पद नलिन पाटल्य लहरी ॥

ruciṃ sāndhyāṃ vandhyāṃ viracayati yā / vardhayatu sa śivaṃ me  
kāmākṣyāḥ padanalina pāṭalyalaharī ||

...The red radiance which makes the twilight radiance seem barren;  
May those waves of red radiance of the lotus feet of Kāmākṣi augment  
my auspiciousness

### Summary:

#### Prayer to the Red Radiance of the Lotus Feet of Kāmākṣi to Augment Auspiciousness

May the waves of the red radiance of the lotus feet of Kāmākṣi  
- which make the tender sprouts retreat deep inside the forest  
trembling in shame  
- which speak of the shine of the young sun as very childish  
- which make the twilight radiance seem barren  
augment my auspiciousness.

किरञ्ज्योत्स्रारीतिं नखमुखरुचा हंसमनसां  
वितन्वानः प्रीतिं विकचतरुणाम्भोरुहरुचिः ।  
प्रकाशः श्रीपादस्तव जननि कामाक्षि तनुते  
शरत्कालप्रौढिं शशिशकलचूडप्रियतमे ॥47॥

kirañjyotsnārītiṃ nakhamukharucā haṃsamanasāṃ  
vitanvānaḥ prītiṃ vikacataruṇāmbhoruharuciḥ |  
prakāśaḥ śrīpādastava janani kāmākṣi tanute  
śaratkālaprauḍhiṃ śaśiśakalacūḍapriyatame ||47||

किरञ् - kirañ - spreading out; ज्योत्स्ना - jyotsnā - moonlight; रीतिं - rītiṃ -  
stream of; नख मुख - nakha mukha - front of the (toe) nails; रुचा - rucā -  
radiance; हंस मनसां - haṃsa manasāṃ - minds of *Parmahamsās* ; वितन्वानः  
- vitanvānaḥ - spreading; प्रीतिं - prītiṃ - love, kindness; विकच - vikaca -  
blossomed; तरुण - taruṇa - young, fresh, just (blossomed); अम्भोरुह रुचिः -  
ambhoruha ruciḥ - shine of the lotus; प्रकाशः - prakāśaḥ - light; श्री पादः -

śrī pādaḥ - sacred foot; तव - tava - your; जननि - janani - O Mother; कामाक्षि - kāmākṣi - O Kāmākṣi; तनुते - tanute - it holds; शरत् काल - śarat kāla - autumn season; प्रौढिं - prauḍhiṃ - intense; शशिशकल - śaśi śakala - crescent moon; चूड- cūḍa - wearing on the head; प्रियतमे - priyatame - beloved of; शशिशकलचूडप्रियतमे - śaśiśakalacūḍapriyatame - O Beloved of Śiva—the one who wears the crescent moon on his head.

किरञ्ज्योत्स्ना रीतिं नख मुख रुचा हंस मनसां / वितन्वानः प्रीतिं / विकच तरुण अम्भोरुह रुचिः ।  
kirañjyotsnārītiṃ nakhamukharucā haṃsamanaśāṃ / vitanvānaḥ prītiṃ/  
vikaca taruṇa ambhoruharuciḥ |

*The shine of the front of the (toe) nails (of the sacred foot) spreads the stream of moonlight into the minds of Paramahamsās<sup>1</sup>; (The sacred foot) spreads love; (The sacred foot) has the shine of the newly blossomed lotus*

### Notes:

1. *Paramahamsās* are *yogīs* who have devoted their mind to contemplation on Devi's feet. When moonlight (*jñāna*) is streamed into their minds, they can visualize Devi's feet, and they are delighted.

प्रकाशः श्रीपादः तव जननि कामाक्षि तनुते शरत्कालप्रौढिं शशिशकलचूडप्रियतमे ॥

prakāśaḥ śrīpādaḥ tava janani kāmākṣi tanute śaratkālaprauḍhiṃ śaśiśakalacūḍapriyatame ||

*O Mother Kāmākṣi! O Beloved of Śiva—the one who wears the crescent moon on his head! The light from your sacred foot holds the intense beauty of the autumn<sup>1</sup> season (for the reasons described in the previous line)*

**Notes:**

1. The autumn season is known for its clear, beautiful moonlight that delights the mind. Lotuses are in full bloom during this season.

**Summary:****The Lotus Feet of Kāmākṣi as the Autumn Season**

O Mother Kāmākṣi! O Beloved of Śiva—the one who wears the crescent moon on his head! The light from your sacred foot holds the intense beauty of the autumn season, for

- the shine of the front of the (toe) nails spreads the stream of moonlight (*jñāna*) into the minds of *Paramahamsās* (delighting them)
- your sacred foot spreads love
- your sacred foot has the shine of the newly blossomed lotus.

नखाङ्कूरस्मेरद्युतिविमलगङ्गाम्भसि सुखं

कृतस्नानं ज्ञानामृतममलमास्वाद्य नियतम् ।

उदञ्चन्मञ्जीरस्फुरणमणिदीपे मम मनो

मनोज्ञे कामाक्ष्याश्चरणमणिहर्म्ये विहरताम् ॥48॥

nakhāṅkūrasmeradyutivimalagaṅgāmbhasi sukhaṃ

kṛtasnānaṃ jñānāmṛtamamalamāsvādya niyatam |

udañcanmañjīrasphuraṇamaṇidīpe mama mano

manojñe kāmākṣyāścaraṇamaṇiharmye viharatām ||48||

नख अङ्कूर - nakhāṅkūra - sprouts of the (toe) nails; स्मेर - smera - gentle smile; द्युति - dyuti - shine; विमल - vimala - pure; गङ्गा अम्भसि - gaṅgā ambhasi - waters of Ganga; सुखं - sukham - happily; कृत स्नानं - kṛta snānaṃ - having bathed; ज्ञान अमृतम् - jñāna amṛtam - nectar of jñāna; अमलम् - amalam - pure; आस्वाद्य - āsvādya - tasting; नियतम् - niyatam - always; उदञ्चन् - udañcan - increasing, rising; मञ्जीर - mañjīra - anklets; स्फुरण - sphuraṇa - light (from the anklets); मणि दीपे - maṇidīpe - gem-studded lamp; मम - mama - my; मनः - manaḥ - mind; मनोज्ञे - manojñe - enchanting; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण मणि हर्म्ये - caraṇa

maṇi harmye - gem-studded mansion-like foot; विहरताम् - viharatām - may (my mind) sport in.

नख अङ्कूर स्मेर द्युति विमल गङ्गा अम्भसि सुखं कृतस्नानं / ज्ञान अमृतम् अमलम् आस्वाद्य नियतम् ।

nakha aṅkūra smera dyuti vimala gaṅgā ambhasi sukhaṃ / kṛtasnānaṃ jñāna amṛtam amalam āsvādya niyatam |

*Having happily bathed in the pure Ganga water-like shine of the gentle smiles of the nail-sprouts; always tasting the (food of) nectar of jñāna...*

उदञ्चन् मञ्जीर स्फुरण मणिदीपे / मम मनः मनोज्ञे कामाक्ष्याः चरण-मणि-हर्म्ये विहरताम् ॥

udañcan mañjīra sphuraṇa maṇidīpe / mama manaḥ manojñe kāmākṣyāḥ caraṇa maṇiharmye viharatām ||

*...(The gem-studded mansion-like foot) with ever-increasing light from the gem-studded lamp-like anklets; May my mind sport in the enchanting gem-studded mansion-like foot of Kāmākṣi*

### Summary:

#### The Gem-Studded Mansion-like Lotus Foot of Kāmākṣi

May my mind sport in the enchanting gem-studded mansion-like foot of Kāmākṣi, having happily bathed in the pure Ganga water-like shine of gentle smiles of the nail-sprouts, always tasting the (food of) nectar of *jñāna*, (and where there is) ever-increasing light from the gem-studded lamp-like anklets.

भवाम्भोधौ नौकां जडिमविपिने पावकशिखा-

ममर्त्येन्द्रादीनामधिमुकुटमुत्तंसकलिकाम् ।

जगत्तापे ज्योत्स्नामकृतकवचःपञ्जरपुटे

शुकस्त्रीं कामाक्ष्याः मनसि कलये पादयुगलीम् ॥49॥

bhavāmbhodhau naukāṃ jaḍimavipine pāvakaśikhā-  
mamartyendradīnāmadhimukutaṃuttantaṃsakalikām |

jagattāpe jyotsnāmakṛtakavacaḥpañjarapuṭe  
śukastrīṃ kāmākṣyāḥ manasi kalaye pādayugalīm ||49||

भव अम्भोधौ - bhava ambhodhau - for the ocean of *saṃsāra* (cycle of birth and death); नौकां - naukāṃ - boat; जडिम विपिने - jaḍimavipine - in the forest of ignorance; पावक शिखाम् - pāvaka śikhām - flame of *agni*; अमर्त्येन्द्रादीनाम् - amartyendrādīnām - Indra, the chief of the immortals (*devās*) and others; अधि मुकुटम् - adhi mukuṭam - crown on top of the heads; उत्तंस - uttaṃsa - crest ornament; कलिकाम् - kalikām - flower bud; जगत् तापे - jagat tāpe - heat (misery) of the world; ज्योत्स्नाम् - jyotsnām - moonlight; अकृतक वचः - akṛtaka vacaḥ - Vedās, the words that are not man-made; also, अकृत कवचः - akṛta kavacaḥ - armor of the not man-made Vedās; पञ्जर पुटे - pañjara puṭe - inside the cage; शुकस्त्रीं - śukastrīṃ - female parrot; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; मनसि - manasi - in (my) mind; कलये - kalaye - I meditate upon, I imagine; पाद युगलीम् - pādayugalīm - the twin feet.

भव अम्भोधौ नौकां / जडिम विपिने पावक शिखाम् / अमर्त्येन्द्रादीनाम् अधिमुकुटम् उत्तंस  
कलिकाम् ।

bhava ambhodhau naukāṃ / jaḍima vipine pāvaka śikhām /  
amartyendrādīnām adhimukuṭam uttaṃsa kalikām ।

*The boat for the ocean of saṃsāra; the flame of agni in the forest of ignorance; the flower bud ornamenting the crest of the crowns of Indra and other devās<sup>1</sup>...*

### Notes:

1. Indra and the *devās* are always prostrating at the feet of Devi. A flower usually decorates the top of their crowns. However, here, Devi's foot is visualized as the flower decoration atop their crowns.

जगत् तापे ज्योत्स्नाम् / अकृतकवचः पञ्जरपुटे शुकस्त्रीं / कामाक्ष्याः मनसि कलये पादयुगलीम् ॥  
 jagat tāpe jyotsnām / akṛtakavacaḥ pañjarapuṭe śukastrīṃ / kāmākṣyāḥ  
 manasi kalaye pādayugalīm ॥

...the moonlight to the heat of the world; the female parrot inside the cage of the Vedās<sup>1</sup>; I meditate upon the twin feet of Kāmākṣi (whose glory is described in the previous lines) in my mind

### Notes:

1. *Akṛtakavacaḥ* can either be interpreted as *akṛtaka vacaḥ* (words that are not man-made i.e. Vedās), or as *akṛta kavacaḥ* (the armor of the (not man-made) Vedās) to indicate that the Vedās are not easy to interpret.

### Summary:

#### Meditation on the Lotus Feet of Kāmākṣi

I meditate upon the twin feet of Kāmākṣi in my mind

- which is the boat (to cross) the ocean of *saṃsāra*
- which is the flame of *agni* (to burn) the forest of ignorance
- which is the flower bud ornamenting the crest of the crowns of Indra and other *devās* (when they prostrate)
- which is the (cooling) moonlight to the heat (misery) of the world
- which is the female parrot inside the impregnable cage of the Vedās

परात्मप्राकाश्यप्रतिफलनचुञ्चुः प्रणमतां  
 मनोज्ञस्त्वत्पादो मणिमुकुरमुद्रां कलयते ।  
 यदीयां कामाक्षि प्रकृतिमसृणाः शोधकदशां  
 विधातुं चेष्टन्ते बलरिपुवधूटीकचभराः ॥50॥

parātmaprākāśyapratiphalanacuñcuḥ praṇamatām  
 manojñastvatpādo maṇimukuramudrām kalayate |  
 yadīyām kāmākṣi prakṛtīmasṛṇāḥ śodhakadaśām  
 vidhātum ceṣṭhante balaripuvadhūṭīkacabharāḥ ||50||

परात्म - parātma - *Paramātma*; प्राकाश्य - prākāśya - shine; प्रतिफलन - pratiphalana - reflected image; चुञ्चुः - cuñcuḥ - renowned; प्रणमतां - praṇamatām - for those who worship; मनोज्ञः - manojñaḥ - enchanting; त्वत् - tvat - your; पादः - pādaḥ - foot; मणि मुकुर - maṇi mukura - gem-studded mirror; मुद्रां - mudrām - impression of; कलयते - kalayate - it creates; यदीयां - yadīyām - in (the mirror-like foot); कामाक्षि - kāmākṣi - O Kāmākṣi; प्रकृति मसृणाः - prakṛti masṛṇāḥ - naturally soft; शोधक दशां - śodhaka daśām - state of cleaning agent; विधातुं - vidhātum - to do (the work of cleaning); चेष्टन्ते - ceṣṭhante - makes effort; बलरिपु वधूटी - balaripu vadhūṭī - Indrani, the wife (*vadhūṭī*) of Indra (*balaripu*)—the enemy of the *asura* Bala (or Vala); कच भराः - kaca bharāḥ - mass of tresses.

परात्म प्राकाश्य प्रतिफलन चुञ्चुः प्रणमतां / मनोज्ञः त्वत् पादः मणि मुकुर मुद्रां कलयते ।

parātma prākāśya pratiphalana cuñcuḥ praṇamatām / manojñaḥ tvat pādaḥ maṇi mukura mudrām kalayate |

*Your enchanting foot creates the impression of being a gem-studded mirror renowned for showing the reflection of the shine of Paramātma to those who worship...*

यदीयां कामाक्षि प्रकृति मसृणाः शोधक दशां विधातुं चेष्टन्ते बलरिपु वधूटी कच भराः ॥

yadīyām kāmākṣi prakṛti masṛṇāḥ śodhaka daśām vidhātum ceṣṭhante balaripu vadhūṭī kaca bharāḥ ||

*...(the mirror) in which, O Kāmākṣi, the naturally soft mass of tresses of Indrani<sup>1</sup>, the wife of Indra—the enemy of Bala, makes effort to do the work of being a cleaning agent*

### Notes:

1. Indrāni is always prostrating at Devi's feet. Her tresses, at the time of these prostrations, are poetically described as attempting to clean the mirror-like feet of Devi.

**Summary:****The Lotus Feet of Kāmākṣi as a Mirror**

O Kāmākṣi! Your enchanting foot creates the impression of being a gem-studded mirror that is renowned for showing the reflection of the shine of *Paramātmā* to those who worship. The naturally soft mass of tresses of Indrāni, the wife of Indra—the enemy of Balāsura makes effort to do the work of being a cleaning agent (for the mirror-like foot).

अविश्रान्तं तिष्ठन्नकृतकवचःकन्दरपुटी-  
कुटीरान्तः प्रौढं नखरुचिसटालीं प्रकटयन् ।  
प्रचण्डं खण्डत्वं नयतु मम कामाक्षि तरसा  
तमोवेतण्डेन्द्रं तव चरणकण्ठीरवपतिः ॥51॥

aviśrāntaṃ tiṣṭhannakṛtakavacaḥkandarapuṭī-  
kuṭīrāntaḥ prauḍhaṃ nakharucisaṭālīm prakatāyan |  
pracaṇḍaṃ khaṇḍatvaṃ nayatu mama kāmākṣi tarasā  
tamovetaṇḍendraṃ tava caraṇakaṇṭhīravapatiḥ ||51||

अविश्रान्तं - aviśrāntaṃ - without exhaustion; तिष्ठन् - tiṣṭhan - seated;  
अकृतक वचः - akṛtaka vacaḥ - Vedās, the words that are not man-made;  
also, अकृत कवचः - akṛta kavacaḥ - armor of the not man-made Vedās;  
कन्दर पुटी - kandara puṭī - inside the cave; कुटीरान्तः - kuṭīrāntaḥ - house  
(den); प्रौढं - prauḍhaṃ - abundant; नखरुचि - nakharuci - shine of the (toe)  
nails; सटालीं - saṭālīm - mane; प्रकटयन् - prakatāyan - showing; प्रचण्डं -  
pracaṇḍaṃ - fierce; खण्डत्वं नयतु - khaṇḍatvaṃ nayatu - may it shred,  
may it remove; मम - mama - my; कामाक्षि - kāmākṣi - O Kāmākṣi; तरसा -  
tarasā - quickly; तमः - tamaḥ - ignorance; वेतण्डेन्द्रं - vetaṇḍendraṃ - chief  
of elephants; तव - tava - your; चरण - caraṇa - foot; कण्ठीरव पतिः -  
kaṇṭhīrava patiḥ - chief of lions.

अविश्रान्तं तिष्ठन् अकृतकवचः कन्दरपुटी कुटीरान्तः / प्रौढं नखरुचि सटालीं प्रकटयन् ।

aviśrāntaṃ tiṣṭhan akṛtakavacaḥ kandarapuṭī kuṭīrāntaḥ / prauḍhaṃ  
nakharuci saṭālīm prakatāyan |

*Seated, without exhaustion, in the den inside the cave of the impregnable Vedās<sup>1</sup>; showing the mane of abundant nail-shine...*

### Notes:

1. *Akṛtakavacaḥ* can either be interpreted as *akṛtaka vacaḥ* (words that are not man-made i.e. Vedās), or as *akṛta kavacaḥ* (the armor of the (not man-made) Vedās) to indicate that the Vedās are not easy to interpret.

प्रचण्डं खण्डत्वं नयतु मम कामाक्षि तरसा तमः वेतण्डेन्द्रं तव चरण कण्ठीरव पतिः ॥

pracaṇḍaṃ khaṇḍatvaṃ nayatu mama kāmākṣi tarasā tamaḥ  
vetañḍendraṃ tava caraṇa kaṇṭhīrava patiḥ ||

*...O Kāmākṣi! May your lion chief-like foot quickly shred my fierce elephant chief-like ignorance*

### Summary:

#### Prayer to the Lion-like Lotus Feet of Kāmākṣi

O Kāmākṣi! May your lion chief-like foot

- which is seated, without exhaustion, in the den inside the cave of the impregnable Vedās

- with the mane of abundant nail-shine

quickly shred my fierce elephant chief-like ignorance.

पुरस्तात्कामाक्षि प्रचुररसमाखण्डलपुरी-

पुरन्धीणां लास्यं तव ललितमालोक्य शनकैः ।

नखश्रीभिः स्मेरा बहु वितनुते नूपुररवै-

श्चमत्कृत्या शङ्के चरणयुगली चाटुरचनाः ॥52॥

purastātkāmākṣi pracurarasamākhaṇḍalapurī-

purandhrīṇāṃ lāsyaṃ tava lalitamālokya śanakaiḥ |

nakhaśrībhiḥ smerā bahu vitanute nūpuraravai-

ścamatkṛtyā śaṅke caraṇayugalī cāṭuracanāḥ ||52||

पुरस्तात् - purastāt - in front of you; कामाक्षि - kāmākṣi - Kāmākṣi; प्रचुर रसम् - pracura rasam - very sweet; आखण्डल पुरी - ākhaṇḍala purī - Amarāvati—the city of Ākandala (Indra); पुरन्ध्रीणां - purandhrīṇāṃ - women; लास्यं - lāsyam - dance; तव - tava - your; ललितम् - lalitam - very beautiful; आलोक्य - ālokya - on seeing; शनकैः - śanakaiḥ - slowly; नखश्रीभिः - nakhaśrībhiḥ - from the radiances of the (toe) nails; स्मेरा - smerā - gentle smiles; बहु - bahu - many, abundant; वितनुते - vitanute - are doing; नूपुर रवैः - nūpura ravaiḥ - by the sounds of the anklets; चमत्कृत्या - camatkṛtyā - in an attractive manner; शङ्के - śaṅke - I suspect; चरणयुगली - caraṇayugalī - twin feet; चाटुरचनाः - cāṭuracanāḥ - very pleasing words.

पुरस्तात् कामाक्षि प्रचुर रसम् आखण्डलपुरी पुरन्ध्रीणां लास्यं तव ललितम् आलोक्य शनकैः ।  
purastāt kāmākṣi pracura rasam ākhaṇḍalapurī purandhrīṇāṃ lāsyam  
tava lalitam ālokya śanakaiḥ |

*On seeing the celestial women of Amarāvati—the city of Indra dance (the enactment of lāsyam<sup>1</sup>) very sweetly and beautifully in front of you, (the twin feet are) slowly...*

### Notes:

1. The dance of women is called *lāsyā*.

नखश्रीभिः स्मेरा / बहु वितनुते नूपुर रवैः चमत्कृत्या शङ्के चरणयुगली चाटुरचनाः ॥  
nakhaśrībhiḥ smerā bahu vitanute nūpura ravaiḥ camatkṛtyā śaṅke  
caraṇayugalī cāṭuracanāḥ ||

*...(appreciating them) with gentle smiles emanating from the radiances of the (toe) nails, doing (saying) many pleasing words in an attractive manner through the sounds of the anklets*

**Summary:****The Lotus Feet of Kāmākṣi Appreciating the Dance of the Celestial Women**

O Kāmākṣi! On seeing the celestial women of Amarāvati—the city of Indra dance (the enactment of *lāsyam*) very sweetly and beautifully in front of you, I suspect your twin feet are slowly (appreciating them) with gentle smiles emanating from the radiances of the (toe) nails, saying many pleasing words in an attractive manner through the sounds of the anklets.

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 pathikasudṛśā pādayugalī ||53||

सरोजं - sarojaṃ - lotus; निन्दन्ती - nindantī - ridicules; नखकिरण - nakha kiraṇa - radiant rays from the (toe) nails; कर्पूर - karpūra - camphor; शिशिरा - śiśirā - cooling with; निषिक्ता - niṣiktā - wetting; मारारेः - mārāreḥ - Śiva—the enemy of Manmatha; मुकुट - mukuṭa - crown; शशि रेखा - śaśi rekhā - crescent moon; हिम जलैः - hima jalaiḥ - snowy (cool) waters; स्फुरन्ती - sphurantī - showing, rolling; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुट - sphuṭa - clear; रुचिमये - rucimaye - form of shine; पल्लवचये - pallavacaye - mass of tender plants; तव - tava - your; आधत्ते - ādhatte - maintains; मैत्रीं - maitrīṃ - friendship; पथिक - pathika - one who has gone out; सुदृशा - sudṛśā - woman of; पथिकसुदृशा - pathikasudṛśā - a woman separated from her loved one (as described in Kāvyaś); पादयुगली - pādayugalī - twin feet.

सरोजं निन्दन्ती / नख किरण कर्पूर शिशिरा / निषिक्ता मारारेः मुकुट शशिरेखा हिमजलैः ।  
 sarojaṃ nindantī / nakha kiraṇa karpūra śísirā / niṣiktā mārāreḥ mukuṭa  
 śaśirekhā himajalaiḥ |

*Ridiculing the lotus; cooling (themselves) with the camphor of nail-rays; wetting (themselves) with the snowy waters<sup>1</sup> from the crescent moon on the crown of Śiva...*

### Notes:

1. The nectarine radiance of the moonlight is described as *himajalaiḥ*.

स्फुरन्ती कामाक्षि स्फुटरुचिमये पल्लवचये / तवाधत्ते मैत्रीं पथिकसुदृशा पादयुगली ॥  
 sphurantī kāmākṣi sphuṭarucimaye pallavacaye / tavādhatte maitrīṃ  
 pathikasudṛśā pādayugalī ||

*...showing the clear form of shine of tender plants; O Kāmākṣi! Your twin feet are maintaining friendship (showing similar behavior) with the woman who is separated from her loved one*

### Summary:

#### **The Lotus Feet and the Woman Separated From Her Loved One**

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

- your feet ridicule the lotus (defeat it 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)

नतानां सम्पत्तेरनवरतमाकर्षणजपः  
 प्ररोहत्संसारप्रसरगरिमस्तम्भनजपः ।  
 त्वदीयः कामाक्षि स्मरहरमनोमोहनजपः  
 पटीयान्नः पायात्पदनलिनमञ्जीरनिनदः ॥54॥

natānāṃ sampatteranavaratamākaraṣaṇajapaḥ  
 prarohatsaṃsāraprasaragarimastambhanajapaḥ |  
 tvadīyaḥ kāmākṣi smaraharamanomohanajapaḥ  
 paṭīyānnaḥ pāyātpadanalinamañjīraninadaḥ ||54||

नतानां - natānāṃ - for those who prostrate; सम्पत्तेः - sampatteḥ - wealth;  
 अनवरतम् - anavaratam - without break, continuous; आकर्षण जपः- ākarṣaṇa  
 japaḥ - the chant to attract; प्ररोहत् - prarohat - ever-growing; संसार -  
 saṃsāra - saṃsāra (the cycle of birth and death); प्रसर - prasara -  
 expanding; गरिम - garima - intensity; स्तम्भन जपः - stambhana japaḥ - the  
 chant to stop, paralyze; त्वदीयः - tvadīyaḥ - your; कामाक्षि - kāmākṣi - O  
 Kāmākṣi; स्मरहर - smarahara - Śiva—the Destroyer of Manmatha; मनः -  
 mana: - mind; मोहन जपः - mohana japaḥ - the chant to delude; पटीयात् -  
 paṭīyāt - clever; नः - naḥ - us; पायात् - pāyāt - let it protect; पद नलिन - pada  
 nalina - lotus foot; मञ्जीर - mañjīra - anklets; निनदः - ninadaḥ - sound.

नतानां सम्पत्तेः अनवरतम् आकर्षण जपः / प्ररोहत् संसार प्रसर गरिम स्तम्भन जपः ।

natānāṃ sampatteḥ anavaratam ākarṣaṇa japaḥ / prarohat saṃsāra  
 prasara garima stambhana japaḥ |

*(The sound of the anklets which is) the chant to continuously attract  
 wealth<sup>1</sup> for those who prostrate; the chant to paralyze the ever-  
 growing, expanding intensity of saṃsāra...*

### Notes:

1. Wealth is of many types, not just monetary, as indicated by the various forms of *Aṣṭalakṣmīs*.

त्वदीयः कामाक्षि / स्मरहर मनः मोहन जपः / पटीयात् नः पायात् पद नलिन मञ्जीर निनदः ॥  
 tvadīyaḥ kāmākṣi / smarahara manaḥ mohana japaḥ / paṭīyāt naḥ pāyāt  
 pada nalina mañjīra ninadaḥ ॥

...the chant to delude the mind of Śiva—the destroyer of Manmatha; O Kāmākṣi! May the clever<sup>1</sup> sound of the anklets of your lotus feet protect us

### Notes:

1. A *f* (sorcerer) has to use different powders and incantations to achieve each intended result. However, the lotus feet of Kāmākṣi are able to efficiently achieve all the results, which are impossible to even imagine, with the simple sound of the anklets. Therefore, Śrī Mūka Kavi describes the sound of the anklets as *paṭīyāt* (clever).

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—

- *vaśyam*, bringing another under one’s control
- *uccāṭanam*, expulsion
- *vidveṣaṇam*, sowing hatred
- *stambhanam*, paralyzing even when at a distance
- *ākarṣaṇam*, attracting towards
- *māraṇam*, extermination

In this Śloka, Śrī Mūka Kavi uses three of the above to describe the results of the chant performed by the sound of Kāmākṣi’s anklets—

- *ākarṣaṇam*, attracting (all forms of) wealth for the devotee
- *stambhanam*, arresting the *saṃsāra* of the devotee
- *vaśyam* (or *mōhanam*), enchanting the mind of Śiva

We saw the use of *uccāṭanam* in Śloka 36 of this Śatakam, where Śrī Mūka Kavi describes the *māntrika*-like lotus feet driving away the evil spirits of mine-ness (*uccāṭya mamatā piśācīm*).

In Śloka 39 of Śrīpāda Saptati, Śrī Narayana Bhattatri refers to all the six types of results—

त्रैलोक्यं वशयन्ति पापपटलीमुच्चाटयन्त्युच्चकैः  
 विद्वेषं जनयन्ति अधर्मविषये प्रस्तम्भयन्त्यापदम् ।  
 आकर्षन्ति अभिवाञ्छितानि महिष स्वर्वैरिणो मारणाः  
 चित्रम् त्वत्पदसिद्ध चूर्णनिवहाः षट्कर्मणां साधकाः ॥३९॥

trailokyam vaśayanti pāpapaṭalīmuccāṭayantyuccakaiḥ  
 vidveṣaṃ janayanti adharmaviṣaye prastambhayantyāpadam |  
 ākarṣanti abhivāñchitāni mahiṣa svarvairiṇo māraṇāḥ  
 citram tvatpadasiddha cūrṇanivahāḥ ṣaṭkarmaṇām sādhakāḥ ||39||

Those who carry the dust of the holy feet of Devi on their heads, achieve the following six results simultaneously—

- *vaśyam*, bringing all three worlds under their spell
- *uccaṭanam*, driving away their entire pile of sins accumulated over endless births
- *vidveṣaṇam*, developing hatred towards acts of *adharma*
- *stambhanam*, paralyzing all dangers
- *ākarṣaṇam*, attracting all objects of their wishes
- *māranam*, extermination of the enemies: *kāma* (desire), *krodha* (anger), *lobha* (greed), *mada* (pride), *moha* (delusion), *mātsarya* (jealousy) ||39||

Śrī Mūka Kavi (in this composition) and Śrī Narayana Bhattatri in his composition of Śrīpāda Saptati have thus used references of the six *māntric* results to describe the immense glory of the lotus feet of Devi.

### Summary:

#### Prayer to the Lotus Feet of Kāmākṣi for Protection

O Kāmākṣi! May the clever sound of the anklets of your lotus feet  
 - which is the chant to continuously attract wealth for those who prostrate  
 - which is the chant to paralyze the ever-growing, expanding intensity of *saṃsāra*  
 - which is the chant to delude the mind of Śiva—the destroyer of Manmatha  
 protect us.

वितन्वीथा नाथे मम शिरसि कामाक्षि कृपया  
 पदाम्भोजन्यासं पशुपरिवृढप्राणदयिते ।  
 पिबन्तो यन्मुद्रां प्रकटमुपकम्पापरिसरं  
 दृशा नानन्द्यन्ते नलिनभवनारायणमुखाः ॥55॥

vitānvīthā nāthe mama śirasi kāmākṣi kṛpayā  
 padāmbhojanyāsaṃ paśuparibṛḍhaprāṇadayite |  
 pibanto yanmudrāṃ prakāṭamupakampāparisaraṃ  
 ḍṛśā nānandyante nalinabhavanārāyaṇamukhāḥ ||55||

वितन्वीथा - vitānvīthā - please perform the act of; नाथे - nāthe - O Chieftess; मम - mama - (on) my; शिरसि - śirasi - head; कामाक्षि - kāmākṣi - O Kāmākṣi; कृपया - kṛpayā - by your compassion; पदाम्भोज - padāmbhoja - lotus foot; न्यासं - nyāsaṃ - keeping; पशुपरिवृढ - paśuparibṛḍha - Paśupati, Śiva—the strong protector (*paribṛḍha*) of beings (*paśu*); प्राणदयिते - prāṇadayite - the consort, the life-breath (of Śiva); पिबन्तः - pibantaḥ - while drinking; यन्मुद्रां - yanmudrāṃ - the impressions of which; प्रकटम् - prakāṭam - is seen; उपकम्पा - upakampā - on the banks of Kampa river; परिसरं - parisaraṃ - area surrounding; दृशा - ḍṛśā - with (their) eyes; नानन्द्यन्ते - nānandyante - become extremely delighted; नलिनभव नारायण मुखाः - nalinabhava nārāyaṇa mukhāḥ - the lotus-born Brahma, Viṣṇu, and others.

वितन्वीथा नाथे मम शिरसि कामाक्षि कृपया पदाम्भोज न्यासं पशुपरिवृढ प्राणदयिते ।

vitānvīthā nāthe mama śirasi kāmākṣi kṛpayā padāmbhoja nyāsaṃ  
 paśuparibṛḍha prāṇadayite |

*O Chieftess! O Kāmākṣi, the Life-Breath of Paśupati (Śiva)—the strong protector of beings! By your compassion, please perform the act of keeping your lotus foot on my head...*

पिबन्तो यन्मुद्रां प्रकटम् उपकम्पा परिसरं दृशा नानन्द्यन्ते नलिनभव नारायण मुखाः

pibanto yanmudrāṃ prakāṭam upakampā parisaraṃ ḍṛśā nānandyante  
 nalinabhava nārāyaṇa mukhāḥ ||

...(the lotus foot whose) impressions seen in the area surrounding the banks of the Kampa river are drunk by the eyes of Brahma, Viṣṇu, and others (making them) extremely delighted

### Summary:

#### Prayer for the Lotus Foot of Kāmākṣi to be Placed on Our Head

O Chieftess! O Kāmākṣi, the Life-Breath of Paśupati (Śiva), the strong protector of beings! By your compassion, please keep your lotus foot on my head—the lotus foot whose impressions seen on the area surrounding the banks of the Kampa river are drunk by the eyes of Brahma, Viṣṇu, and other *devās* (making them) extremely delighted.

प्रणामोद्यद्बृन्दारकमुकुटमन्दारकलिका-

विलोलल्लोलम्बप्रकरमयधूमप्रचुरिमा ।

प्रदीप्तः पादाब्जद्युतिविततिपाटल्यलहरी-

कृशानुः कामाक्ष्या मम दहतु संसारविपिनम् ॥56॥

praṇāmodyadbṛndāramukuṭamandāarakalikā-

vilolallolambaprakaramayadhūmapracurimā |

pradīptaḥ pādābjadyutivitatipāṭalyalaharī-

kṛśānuḥ kāmākṣyā mama dahatu saṃsāravipinam ||56||

प्रणाम - praṇāma - (after) prostrating; उद्यत् - udyat - rising; बृन्दारक - bṛndāraka - group of *devās*; मुकुट - mukuṭa - crowns; मन्दार कलिका - mandāra kalikā - (decorated with) Mandāra flower buds; विलोलत् - vilolat - moving about; लोलम्ब - lolamba - honey bees; प्रकर - prakara - plenty; मय - maya - group of (bees); धूम - dhūma - smoke; प्रचुरिमा - pracurimā - dense, high-level, expansive; प्रदीप्तः - pradīptaḥ - with full flames; पादाब्ज - pādābja - lotus foot; द्युति - dyuti - shine, brilliance; वितति - vitati - manifesting; पाटल्य लहरी - pāṭalya laharī - wave of redness; कृशानुः - kṛśānuḥ - Agni—the one who burns everything; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; मम - mama - my; दहतु - dahatu - let it burn; संसार विपिनम् - saṃsāra vipinam - forest of saṃsāra.

प्रणाम उद्यत् बृन्दारक मुकुट मन्दार कलिका विलोलत् लोलम्ब प्रकरमय धूम प्रचुरिमा ।

praṇāma udyat bṛndāraka mukuṭa mandāra kalikā vilolat lolamba prakaramaya dhūma pracurimā |

*The dense smoke of plentiful group of bees moving about the Mandāra flower buds that decorate the (crest of the) crowns of the group of devās as they rise after prostrating (at the feet of Kāmākṣi)*

प्रदीप्तः पादाब्ज द्युति वितति पाटल्यलहरी कृशानुः कामाक्ष्याः / मम दहतु संसार विपिनम् ॥

pradīptaḥ pādābja dyuti vitati pāṭalyalaharī kṛśānuḥ kāmākṣyāḥ / mama dahatu saṁsāravipinam ||

*The brilliant shine of the lotus foot of Kāmākṣi manifesting waves of redness (as if) full of the flames of agni (and with the smoke of bees as described in the previous line); may it burn away the forest of my saṁsāra*

### Summary:

### Prayer to the Lotus Foot of Kāmākṣi to Burn Away the Forest of Saṁsāra

May the brilliant shine of the lotus foot of Kāmākṣi

- manifesting waves of redness (as if) full of the flames of *agni*
- with the dense smoke of plentiful group of bees moving about the Mandāra flower buds on the crowns of the rising group of prostrating *devās*

burn away the forest of my *saṁsāra*.

वलक्षश्रीर्ऋक्षाधिपशिशुसदृक्षैस्तव नखैः

जिघृक्षुर्दक्षत्वं सरसिरुहभिक्षुत्वकरणे ।

क्षणान्मे कामाक्षि क्षपितभवसङ्घोभगरिमा

वचोवैचक्षण्यं चरणयुगली पक्ष्मलयतात् ॥57॥

valakṣaśrīrṛkṣādhipaśiśusadrkṣaistava nakhaiḥ

jighṛkṣurdakṣatvaṁ sarasiruhabhikṣutvakaraṇe |

kṣaṇānme kāmākṣi kṣapitabhavasankṣobhagarimā  
vacovaicakṣaṇyaṃ caraṇayugalī pakṣmalayatāt ||57||

वलक्ष - valakṣa - white; श्रीः - śrīḥ - shine; ऋक्षाधिप - ṛkṣādhipa - moon, the lord (*adhipa*) of the stars (*ṛkṣa*); शिशु - śiśu - young, crescent (moon); सदृक्षैः - sadṛkṣaiḥ - similar to; तव - tava - your; नखैः - nakhaiḥ - (toe) nails; जिघृक्षुः - jighṛkṣuḥ - desirous of attaining; दक्षत्वं - dakṣatvaṃ - expertise; सरसिरुह - sarasiruha - lotus; भिक्षुत्व - bhikṣutva - to a state of beggar; करणे - karaṇe - brings; क्षणात् - kṣaṇāt - in one second; मे - me - my; कामाक्षि - Kāmākṣi - O Kāmākṣi; क्षपित - kṣapita - destroying; भव - bhava - *saṃsāra*, the cycle of birth and death; सङ्गोभ - saṅkṣobha - misery; गरिमा - garimā - glory of; वचोवैचक्षण्यं - vacovaicakṣaṇyaṃ - expertise in words; चरण युगली - caraṇa yugalī - twin feet; पक्षमलयतात् - pakṣmalayatāt - augment.

वलक्ष श्रीः ऋक्षाधिप शिशु सदृक्षैः तव नखैः / जिघृक्षुः दक्षत्वं सरसिरुह भिक्षुत्व करणे ।

valakṣa śrīḥ ṛkṣādhipa śiśu sadṛkṣaiḥ tava nakhaiḥ / jighṛkṣuḥ dakṣatvaṃ sarasiruha bhikṣutva karaṇe |

*(O Kāmākṣi! Your twin feet) with the white shine of the crescent moon-like (toe) nails; with the desire to attain expertise to bring the lotus to the state of a beggar (desire to defeat the lotus in beauty)...*

क्षणात् मे कामाक्षि क्षपित भव सङ्गोभ गरिमा / वचोवैचक्षण्यं चरणयुगली पक्षमलयतात् ॥

kṣaṇāt me kāmākṣi kṣapita bhava saṅkṣobha garimā / vacovaicakṣaṇyaṃ caraṇayugalī pakṣmalayatāt ||

*O Kāmākṣi! Your twin feet which has the glory of destroying the misery of saṃsāra in one second; may (that twin feet) augment<sup>1</sup> the expertise of my words (speech)*

### Notes:

1. *Pakṣma* refers to the eyelashes that add beauty to the eyes. Śrī Mūka Kavi uses the word *pakṣmalayatāt* to express that just as the

eyelashes enhance the beauty of the eyes, may the lotus feet of Kāmākṣi augment the glory of his words.

### Summary:

#### Prayer to the Lotus Feet of Kāmākṣi to Augment Speech

O Kāmākṣi! May your twin feet

- which have the white shine from the crescent moon-like (toe) nails
- which have the desire to attain expertise to bring the lotus to the state of a beggar (desire to defeat the lotus in beauty)
- which have the glory of destroying the misery of *saṃsāra* in one second

augment the expertise of my words (speech).

समन्तात्कामाक्षि क्षततिमिरसन्तानसुभगान्

अनन्ताभिर्भाभिर्दिनमनु दिगन्तान्विरचयन् ।

अहन्ताया हन्ता मम जडिमदन्तावलहरिः

विभिन्तां सन्तापं तव चरणचिन्तामणिरसौ ॥58॥

samantātkāmākṣi kṣatatimirasantānasubhagān

anantābhirbhābhirdinamanu digantānviracayan |

ahantāyā hantā mama jaḍimadantāvalahariḥ

vibhintāṃ santāpaṃ tava caraṇacintāmaṇirasau ||58||

समन्तात् - samantāt - in all directions, on all sides; कामाक्षि - kāmākṣi - O Kāmākṣi; क्षत - kṣata - destroying; तिमिर - timira - darkness; सन्तान - santāna - expansion; सुभगान् - subhagān - beauty, auspiciousness; अनन्ताभिः - anantābhiḥ - endless; भाभिः - bhābhiḥ - by bright rays; दिनम् अनु - dinam anu - every day, always; दिगन्तान् - digantān - the limit of all directions; विरचयन् - viracayan - creating; अहन्ताया - ahantāyā - ego; हन्ता - hantā - destroyer; मम - mama - my; जडिम - jaḍima - inertia, ignorance; दन्तावल - dantāvala - elephant; हरिः- hariḥ - lion; विभिन्तां - vibhintāṃ - break, destroy; सन्तापं - santāpaṃ - misery; तव - tava - your; चरण - caraṇa

- foot; चिन्तामणिः - cintāmaṇiḥ - *Cintāmaṇi*, the wish-granting celestial gemstone; असौ - asau - this (lotus foot).

समन्तात् कामाक्षि क्षत तिमिर सन्तान सुभगान् अनन्ताभिः भाभिः दिनमनु दिगन्तान् विरचयन् ।  
samantāt kāmākṣi kṣata timira santāna subhagān anantābhiḥ bhābhiḥ  
dinamanu digantān viracayan |

*O Kāmākṣi! (Your Cintāmaṇi-like foot) which destroys the darkness that expands<sup>1</sup> in all directions (with the) beauty of endless bright rays<sup>2</sup> (that it) creates, every day (always), in all directions...*

### Notes:

1. *Santāna* refers to that which aids expansion or continuation. A child continues the lineage of a family and is hence referred to as *santāna*. In this context, the darkness of our ignorance is described as *santāna* since it is never-ending. We work on removing one of our defects, and another crops up.
2. The beautiful, auspicious (*subhagān*) light (*bhā*) of Kāmākṣi's feet replaces the darkness of our ignorance.

अहन्ताया हन्ता / मम जडिम दन्तावल हरिः / विभिन्तां सन्तापं तव चरण चिन्तामणिः असौ ॥  
ahantāyā hantā / mama jaḍima dantāvala hariḥ / vibhintāṃ santāpaṃ  
tava caraṇa cintāmaṇiḥ asau ||

*(Your Cintāmaṇi-like foot) which is the destroyer of the ego<sup>1</sup>; which is the lion to the elephant-like ignorance; May this Cintāmaṇi<sup>2</sup>-like foot of yours destroy my misery<sup>3</sup>*

### Notes:

1. The ego is our attachment to our body, thoughts of 'I am great', 'I'm wealthy', etc. The ego is a major obstacle in our spiritual progress, and has to be removed as the first step.

2. The glory of the *Cintāmaṇi* is that it grants, within no time, all that one wishes either by verbal request or by mere thought. Śrī Mūka Kavi, in this Śloka, describes the lotus foot of Kāmākṣi as the *Cintāmaṇi*.

3. *Santāpa* refers to the threefold misery: *Ādhyātmika* (misery caused by one's own mind and body), *Ādhibhautika* (misery caused by other living beings), and *Ādhidaivika* (misery caused by the elements of nature such as natural disasters).

### Summary:

### Prayer to the *Cintāmaṇi*-like Lotus Foot of Kāmākṣi to Destroy Misery

O Kāmākṣi! May this *Cintāmaṇi* foot of yours

- whose auspicious, endless bright rays, created every day in all directions, destroy the darkness that expands in all directions
  - which is the destroyer of the ego
  - which is the lion that tames the elephant-like ignorance
- destroy my misery.

दधानो भास्वत्ताममृतनिलयो लोहितवपुः

विनम्राणां सौम्यो गुरुरपि कवित्वं च कलयन् ।

गतौ मन्दो गङ्गाधरमहिषि कामाक्षि भजतां

तमःकेतुर्मातस्तव चरणपद्मो विजयते ॥59॥

dadhāno bhāsvattāmamṛtanilayo lohita vapuḥ  
vinamrāṇāṃ saumyo gururapi kavitvaṃ ca kalayan |  
gatau mando gaṅgādharamahiṣi kāmākṣi bhajatām  
tamaḥketurmātastava caraṇapadmo vijayate ||59||

दधानः - dadhānaḥ - holding; भास्वत्ताम् - bhāsvattām - brilliant shine; अमृत  
निलयः - amṛta nilayaḥ - receptacle of nectar; लोहित वपुः - lohita vapuḥ -  
red-colored form; विनम्राणां - vinamrāṇāṃ - to those who worship; सौम्यः  
- saumyaḥ - pleasing, agreeable; गुरुः - guruḥ - Guru—the one who  
destroys darkness; अपि - api - also कवित्वं - kavitvaṃ - capability to be a

poet; च - ca - and; कलयन् - kalayan - granting; गतौ - gatau - gait; मन्दः - mandaḥ - gentle, slow; गङ्गाधर महिषि - gaṅgādhara mahiṣi - O Consort of Gaṅgādhara (Śiva who holds Ganga); कामाक्षि - kāmākṣi - O Kāmākṣi; भजतां - bhajatām - of those who worship; तमः - tamaḥ - darkness; केतुः - ketuḥ - enemy; मातः - mātāḥ - O Mother; तव - tava - your; चरण पद्मः - caraṇa padmaḥ - lotus foot; विजयते - vijayate - ever victorious.

This well-known, oft-quoted Śloka states that the lotus feet of Kāmākṣi consists of all the Navagrahās. Praying to the lotus feet of Kāmākṣi automatically grants all the blessings of the Navagrahās (Sūrya, Candra, Angāraka, Budha, Guru, Śukra, Sanaischara, Rahu, Ketu).

दधानो भास्वत्ताम् / अमृतनिलयः / लोहितवपुः / विनम्राणां सौम्यः / गुरुः अपि / कवित्वं च कलयन् ।  
dadhāno bhāsvattām / amṛtanilayaḥ / lohita vapuḥ / vinamrāṇāṃ saumyaḥ / guruḥ api / kavitvaṃ ca kalayan |

*(O Mother Kāmākṣi! Your lotus feet that) holds the brilliant shine (Sūrya)<sup>1</sup>; is the receptacle of nectar (Candra)<sup>2</sup>; has a red-colored form (Angāraka)<sup>3</sup>; is pleasing to those who worship (Budha)<sup>4</sup>; also, is the Guru (Brihaspati)<sup>5</sup>, and; grants the capability to become a poet (Śukra)<sup>6</sup>...*

### Notes:

#### 1. Sūrya

The lotus feet of Kāmākṣi emanates a brilliant shine just as Sūrya.

#### 2. Candra

The lotus feet of Kāmākṣi grants the nectar of immortality just as the Candra holds the nectar of moonlight. According to the Śāstrās, the devās partake the moon's nectar during the bright fortnight of the moon (śukla pakṣa), and the Pitṛs partake the moon's nectar during the dark fortnight of the moon (kṛṣṇa pakṣa).

### 3. Angāraka

The lotus feet of Kāmākṣi are red similar to the red form of Angāraka. Angāraka is so named because he is as hot and red as *agni*. Angāraka is dressed in red *vastrās* and red flowers.

### 4. Budha

The lotus feet of Kāmākṣi are pleasing and agreeable to those who worship them, just as the very pleasing Budha or Soumya. Budha is the son of Soma (Candra) and is named Soumya for that reason as well.

### 5. Guru

The lotus feet of Kāmākṣi is the Guru who destroys (*ru*) the darkness (*gu*) of ignorance, and leads us on the right path. Brihaspati as the Guru of the *devās* destroys the ignorance of the *devās* and gives them *jñāna*.

### 6. Śukra

The lotus feet of Kāmākṣi grants the mastery of writing poetry just as Śukra, who is also known as Kavi.

गतौ मन्दः / गङ्गाधरमहिषि कामाक्षि / भजतां तमःकेतुः / मातः तव चरणपद्मो विजयते ॥

gatau mandaḥ / gaṅgādharamahiṣi kāmākṣi / bhajatāṃ  
tamaḥ ketuḥ / mātaḥ tava caraṇapadmo vijayate ॥

...(Your lotus feet that) has a slow (gentle) gait (Sanaischara)<sup>1</sup>; is Ketu, the enemy of darkness (Rāhu)<sup>2</sup>, for those who worship; O Mother Kāmākṣi! O Consort of Gangadhara! Your lotus foot is ever victorious!<sup>3</sup>

### Notes:

#### 1. Sanaischara

The lotus feet of Kāmākṣi have a gentle, slow gait. Sanaischara is so named because he moves very slowly. Sanaischara takes thirty years to move between *rāsīs* (compared to Sūrya who takes a month and Candra who takes less than three days).

## 2. Rāhu and Ketu

The lotus feet of Kāmākṣi destroy darkness (Rāhu) and give *jñāna* just as Ketu who also gives *jñāna*. Ketu is known as *jñāna kāraka*.

3. As all the Navagrahās are within the lotus feet of Kāmākṣi, Śrī Mūka Kavi exclaims that the lotus feet of Kāmākṣi are ever victorious. When we pray to the lotus feet of Kāmākṣi, we obtain the blessings of all the Navagrahās.

### Summary:

#### The Navagrahās within the Lotus Feet of Kāmākṣi

O Mother Kāmākṣi! O Consort of Gangadhara! Your lotus foot which

- holds the brilliant shine like Sūrya
  - holds the nectar of immortality like Candra
  - has the red form like Angāraka
  - is pleasing to those who worship like Budha
  - is the Guru (Brihaspati) who removes ignorance
  - grants mastery over poetry like Śukra
  - has a slow (gentle) gait like Sanaischara
  - removes darkness (Rāhu) and grants *jñāna* like Ketu
- is ever victorious.

नयन्तीं दासत्वं नलिनभवमुख्यानसुलभ-  
प्रदानाद्दीनानाममरतरुदौर्भाग्यजननीम् ।  
जगज्जन्मक्षेमक्षयविधिषु कामाक्षि पदयो-  
र्धुरीणामीष्टे कस्तव भणितुमाहोपुरुषिकाम् ॥60॥

nayantīm dāsatvaṃ nalinabhavamukhyānasulabha-  
pradānāddīnānāmamaratarudaurbhāgyajananīm |  
jagajjanmakṣemakṣayavidhiṣu kāmākṣi padayo-  
rdhurīṇāmīṣṭe kastava bhaṇitumāhopuruṣikām ||60||

नयन्तीं - nayantīm - leading; दासत्वं - dāsatvaṃ - state of being a servant;  
नलिनभव मुख्यान् - nalinabhava mukhyān - the lotus-born Brahma and  
others; असुलभ - asulabha - not easy to obtain; प्रदानात् - pradānāt - giving;

दीनानाम् - dīnānām - to the poor; अमरतरु - amarataru - to the celestial tree that grants all desires, *Kalpavṛkṣa*; दौर्भाग्य - daurbhāgya - ill luck; जननीम् - janānīm - progenitor of; जगत् - jagat - of this world; जन्म - janma - birth (creation); क्षेम - kṣema - preservation; क्षय - kṣaya - destruction; विधिषु - vidhiṣu - in the process of; कामाक्षि - kāmākṣi - O Kāmākṣi; पदयोः - padayoḥ - feet; धुरीणाम् - dhurīṇām - expertise; ईष्टे - īṣṭe - is capable; कः - ka - who; तव - tava - your; भणितुम् - bhaṇitum - to express; आहो पुरुषिकाम् - āho puruṣikām - power, glory.

नयन्तीं दासत्वं नलिनभव मुख्यान् / असुलभ प्रदानात् दीनानाम् अमरतरु दौर्भाग्य जननीम् ।

nayantīm dāsatvaṃ nalinabhava mukhyān / asulabha pradānāt dīnānām amarataru daurbhāgya janānīm |

*(O Kāmākṣi! Your feet which) lead the lotus-born Brahma and other devās into a state of servitude<sup>1</sup>; which give the poor (even) that which is not easy to obtain (thus) creating ill luck for the celestial wish-granting Kalpavṛkṣa<sup>2</sup>...*

### Notes:

1. It is Devi's grace and the good fortune of Brahma and other devās that they are able to serve Devi's lotus feet.
2. Śrī Mūka Kavi poetically describes the glory of the lotus feet of Kāmākṣi as defeating the *Kalpavṛkṣa* which was once the uncontested wish-granting tree in Devaloka. When one has the grace of the lotus feet of Kāmākṣi, there is no need for the *Kalpavṛkṣa*. This is poetically described as ill luck for the *Kalpavṛkṣa*.

जगत् जन्म क्षेम क्षय विधिषु कामाक्षि पदयोः धुरीणाम् / ईष्टे कः तव भणितुम् आहोपुरुषिकाम् ॥

jagajjanmakṣemakṣayavidhiṣu kāmākṣi padayoḥ dhurīṇām/ īṣṭe kaḥ tava bhaṇitum āhopuruṣikām |

*O Kāmākṣi! (Your feet) which have the expertise to create, preserve, and destroy the world; Who is capable of expressing the power of your feet?*

### Summary:

#### The Power of the Lotus Feet of Kāmākṣi

O Kāmākṣi! Who is capable of expressing the power of your feet which

- lead the lotus-born Brahma and other *devās* into a state of servitude
- give the poor (even) that which is not easy to obtain, and hence creating ill luck for the celestial wish-granting *Kalpavṛkṣa*
- have the expertise to create, preserve, and destroy the world.

जनोऽयं सन्तप्तो जननि भवचण्डांशुकिरणैः

अलब्धवैकं शीतं कणमपि परज्ञानपयसः ।

तमोमार्गे पान्थस्तव झटिति कामाक्षि शिशिरां

पदाम्भोजच्छायां परमशिवजाये मृगयते ॥61॥

jano'yaṃ santapto janani bhavacaṇḍāṃśukiraṇaiḥ  
alabdhvaikaṃ śītaṃ kaṇamapi parajñānapayasah |  
tamomāрге pānthastava jhaṭiti kāmākṣi śiśirāṃ  
padāmbhojacchāyāṃ paramaśivajāye mṛgayate ||61||

जनः अयं - janaḥ ayaṃ - this person (Śrī Mūka Kavi or the chanter of the Śloka); सन्तप्तः - santaptaḥ - feeling very miserable, roasted in the heat; जननि - janani - O Mother; भव - bhava - *saṃsāra* (the cycle of birth and death); चण्डांशु - caṇḍāṃśu - sun, the one with fierce (*caṇḍa*) rays (*aṃśu*); किरणैः - kiraṇaiḥ - rays; अलब्ध्वा - alabdhvā - not getting; एकं - ekaṃ - one; शीतं - śītaṃ - cold; कणम् अपि - kaṇam api - even (one) drop; परज्ञान - parajñāna - supreme knowledge; पयसः - payasaḥ - water; तमोमार्गे - tamomāрге - full of darkness; पान्थः - pānthah - the one proceeding on the path; तव - tava - your; झटिति - jhaṭiti - quickly; कामाक्षि - kāmākṣi - O Kāmākṣi; शिशिरां - śiśirāṃ - very cool; पदाम्भोजच्छायां - padāmbhojacchāyāṃ

- the shade of (your) lotus foot; परमशिवजाये - paramaśivajāye - O Consort of Paramaśiva; मृगयते - mṛgayate - is searching.

जनः अयं सन्तप्तः जननि भव चण्डांशु किरणैः / अलब्ध्वा एकं शीतं कणम् अपि परज्ञान पयसः ।  
jano'yaṃ santaptaḥ janani bhava caṇḍāṃśu kiraṇaiḥ / alabdhvā ekaṃ śītaṃ kaṇam api parajñāna payasaḥ ।

*This person (who is being) roasted in the terribly hot rays of the sun of saṃsāra; unable to obtain even one drop of cold water of the supreme knowledge;...*

तमोमार्गे पान्थः / तव झटिति कामाक्षि शिशिरां पदाम्भोजच्छायां परमशिवजाये मृगयते ॥  
tamomāрге pānthāḥ / tava jhaṭiti kāmākṣi śísirāṃ padāmbhojacchāyāṃ paramaśivajāye mṛgayate ॥

*...proceeding on the path full of darkness<sup>1</sup>; is searching quickly, O Mother Kāmākṣi, O Consort of Paramaśiva, for the cool shade of your lotus foot*

### Notes:

1. The misleading beauty of *saṃsāra* is that even though we think we have the bright sunshine, without supreme knowledge, we are actually in darkness. *Saṃsāra*, even though it looks bright and attractive, is nothing but sheer darkness.

### Summary:

#### Prayer for the Cool Shade of the Lotus Feet of Kāmākṣi

O Mother Kāmākṣi! O Consort of Paramaśiva! This person, who is being roasted in the terribly hot rays of the sun of *saṃsāra*, who is unable to obtain even one drop of cold water of the supreme knowledge, who is proceeding on the path full of darkness, is searching quickly for the cool shade of your lotus foot.

जयत्यम्ब श्रीमन्नखकिरणचीनांशुकमयं  
वितानं बिभ्राणे सुरमुकुटसङ्घट्टमसृणे ।  
निजारुण्यक्षौमास्तरणवति कामाक्षि सुलभा  
बुधैः संविन्नारी तव चरणमाणिक्यभवने ॥62॥

jayatyamba śrīmannakhakiraṇacīnāṃśukamayam  
vitānaṃ bibhrāṇe suramukuṭasaṅghaṭṭamasṛṇe |  
nijāruṇyakṣaumāstaraṇavati kāmākṣi sulabhā  
budhaiḥ saṃvinnārī tava caraṇamāṇikyabhavane ||62||

जयति - jayati - victorious, available (for the seeker); अम्ब - amba - O Mother; श्रीमत् - śrīmat - shining; नख किरण - nakha kiraṇa - rays emanating from the (toe) nails; चीन अंशुक मयं - cīna aṃśuka mayam - like the (white) China silk; वितानं - vitānaṃ - canopy; बिभ्राणे - bibhrāṇe - holding; सुर मुकुट - sura mukuṭa - crowns of devās; सङ्घट्ट - saṅghaṭṭa - rubbing; मसृण - masṛṇa - very smooth; निजारुण्य - nijāruṇya - naturally red; क्षौम - kṣauma - silk cloth; आस्तरणवति - āstaraṇavati - holding the floor mat or carpet (āstaraṇa) (of red silk cloth); कामाक्षि - kāmākṣi - O Kāmākṣi; सुलभा - sulabhā - easily attainable; बुधैः - budhaiḥ - to the wise; संविन्नारी - saṃvinnārī - woman of supreme knowledge; तव - tava - your; चरण माणिक्य भवने - caraṇa māṇikyā bhavane - in the ruby-studded mansion-like feet.

जयति अम्ब / श्रीमत् नख किरण चीन अंशुक मयं वितानं बिभ्राणे / सुरमुकुट सङ्घट्ट मसृणे ।

jayati amba / śrīmat nakha kiraṇa cīna aṃśuka mayam vitānaṃ  
bibhrāṇe / suramukuṭa saṅghaṭṭa masṛṇe |

*O Mother! (In your ruby-studded mansion-like foot) which holds the shining rays emanating from the (toe) nails as the canopy of China silk cloth; which is very smooth from the (constant) rubbing of the crowns of the (prostrating) devās...*

निजारुण्य क्षौम आस्तरणवति / कामाक्षि / सुलभा बुधैः संविन्नारी / तव चरण माणिक्य भवने ॥  
 nijāruṇya kṣauma āstaraṇavati / kāmākṣi / sulabhā budhaiḥ  
 saṁvinnārī / tava caraṇa māṇikyā bhavane ॥

*O Kāmākṣi! In your ruby-studded mansion<sup>1</sup>-like foot which holds the naturally red silk floor carpet, the woman of supreme knowledge is easily attainable for the wise*

### Notes:

1. Śrī Mūka Kavi imagines the lotus foot of Kāmākṣi to be a ruby-studded mansion. In this mansion, he visualizes the shine emanating from the (toe) nails as the upper canopy (*vitānaṃ*), and the redness of the foot as the lower floor-spread (*āstaraṇa*). It is interesting to note similar words in the food-purification mantrās of the *Pariṣecana* ritual. Before partaking food, as part of the *Āposanam* process, a sip of water is taken from the palm of the hand with the mental chant of 'अमृत उपस्तरणम् असि *amṛta upastaraṇam asi*'. Following the *Prānahūti* process and the intake of food, during the concluding *Uttarāposanam* process, a sip of water is taken from the palm of the hand with the mental chant of 'अमृत अपिधानम् असि *amṛta apidhānam asi*'. Here, *upastaraṇam* is similar to *āstaraṇa*. The initial sip of water, which is considered as the nectar of immortality, is taken to be the bottom floor, ready to receive the incoming food. Likewise, *apidhānam* is similar to *vitānaṃ*. The concluding sip of water is the upper layer of the nectar of immortality covering the food that has been partaken.

### Summary:

#### The Lotus Feet of Kāmākṣi as the Ruby-Studded Mansion

O Mother Kāmākṣi! The woman of supreme knowledge in your ruby-studded mansion-like foot

- which holds the (white) China silk canopy of shining rays from the (white) nails
- which is very smooth from the (constant) rubbing of the crowns of the (prostrating) *devās*

- which holds the carpet of naturally red silk cloth is easily attainable by the wise.

प्रतीमः कामाक्षि स्फुरिततरुणादित्यकिरण-  
श्रियो मूलद्रव्यं तव चरणमद्रीन्द्रतनये ।  
सुरेन्द्राशामापूरयति यदसौ ध्वान्तमखिलं  
धुनीते दिग्भागानपि च महसा पाटलयते ॥63॥

pratīmaḥ kāmākṣi sphuritataruṇādityakiraṇa-  
śriyo mūladravyaṃ tava caraṇamadrīndratanaye |  
surendrāsāmāpūrayati yadasau dhvāntamakhilaṃ  
dhunīte digbhāgānapi ca mahasā pāṭalayate ||63||

प्रतीमः - pratīmaḥ - we conclude that; कामाक्षि - kāmākṣi - Kāmākṣi; स्फुरित - sphurita - which is manifesting; तरुण - taruṇa - young; आदित्य - āditya - sun; किरण - kiraṇa - rays; श्रियः - śriyaḥ - glory; मूल द्रव्यं - mūla dravyaṃ - raw material; तव - tava - your; चरणम् - caraṇam - (lotus) foot; अद्रीन्द्रतनये - adrīndratanaye - O Daughter of Himavān—the Head of all Mountains; सुरेन्द्राशाम् - surendrāsām - East—the direction (āśā) of Indra. Also, the wish (āśā) of Indra; आपूरयति - āpūrayati - fulfills; यत् - yat - which is able; असौ - asau - this lotus foot; ध्वान्तम् - dhvāntam - darkness; अखिलं - akhilaṃ - all; धुनीते - dhunīte - destroys; दिग्भागान् - digbhāgān - all the parts of all the directions; अपि - api - also; च - ca - and; महसा - mahasā - by the shine; पाटलयते - pāṭalayate - makes red.

प्रतीमः कामाक्षि स्फुरित तरुण आदित्य किरण श्रियः मूलद्रव्यं तव चरणम् अद्रीन्द्रतनये ।

pratīmaḥ kāmākṣi sphurita taruṇa āditya kiraṇa śriyo mūladravyaṃ  
tava caraṇam adrīndratanaye |

*O Kāmākṣi! O Daughter of Himavān—the Head of all Mountains! We conclude that your (lotus) foot is the raw material for the glory of the rays of young (rising) (red) sun that manifests (in the eastern direction that belongs to Indra)<sup>1</sup>...*

**Notes:**

1. Śrī Mūka Kavi states that the lotus feet of Kāmākṣi is the source for the red radiance of the rising sun.

In Śloka 38 of Śrīpāda Saptati, Śrī Narayana Bhattatri expresses a similar idea saying—

नत्वैव प्रथमं त्वदङ्घ्रि कमलं तौ पुष्पवन्तावुभौ  
 त्रैलोक्यं महसाऽभिभूय चरतो व्योमान्तरप्रान्तरे ।  
 नाथे तौ कथमन्यथा परिगलल्लाक्षारसक्षालितौ  
 वीक्ष्येते भृशशोण बिम्बमुदयारम्भे प्रियम्भावुकौ ॥३८॥

natvaiva prathamam tvadaṅghri kamalam tau puṣpavantāvubhau  
 trailokyam mahasā'bhibhūya carato vyomāntara prāntare |  
 nāthe tau kathamanyathā parigalallākṣārasakṣālitau  
 vīkṣyete bhṛśaśoṇa bimbamudayārambhe priyambhāvukau ||38||

O Jagadīśvari! Sūrya and Candra first prostrate at your lotus feet and then travel across the vast skies, casting their brilliant light on all the three worlds. If it is not so, then how can they shine with such a deep, attractive red color at the time of their rising, as if drenched in the red lac pouring out of your feet? ||38||

सुरेन्द्राशाम् आपूरयति यत् / असौ ध्वान्तम् अखिलं धुनीते / दिग्भागान् अपि च महसा पाटलयते ॥  
 surendrāśām āpūrayati yat / asau dhvāntam akhilaṃ dhunīte /  
 digbhāgān api ca mahasā pāṭalayate ॥

*(Thus) this lotus foot fulfills the wishes of Indra<sup>1</sup>; destroys all darkness; and also, reddens all parts of all directions by its shine*

**Notes:**

1. Indra is one of the eight Guardians of Directions (*Aṣṭa-Dikpālakās*) and is the guardian of the Eastern direction. *Āśā* can be interpreted as 'direction' or 'desire/wish'. *Surendrāśām* can therefore be interpreted as the direction of Surendra (Indra)—the eastern direction (The sun rises in the east, the direction of Indra) or, as the

desire of Indra (The sun rises on the east fulfilling the desire of Indra, that his direction may receive that glory).

### Summary:

#### The Glory of the Lotus Feet of Kāmākṣi

O Kāmākṣi! O Daughter of Himavān—the Head of all Mountains! We conclude that your lotus foot is the raw material for the glorious rays of the rising sun that manifests in the eastern direction, (thus) fulfilling the wishes of Indra, destroying all darkness, and also making all parts of all directions red by its shine.

महाभाष्यव्याख्यापटुशयनमारोपयति वा

स्मरव्यापारेर्ष्यापिशुननिटिलं कारयति वा ।

द्विरेफाणामध्यासयति सततं वाधिवसतिं

प्रणम्रान्कामाक्ष्याः पदनलिनमाहात्म्यगरिमा ॥64॥

mahābhāṣyavyākhyāpaṭuśayanamāropayati vā

smaravyāpāreṣyāpiśunaniṭilaṃ kārayati vā |

dvirephāṇāmadyāsayati satataṃ vādhivasatiṃ

praṇamrāṅkāmaṅkṣyāḥ padanalinamāhātmyagarimā ||64||

महाभाष्य - mahābhāṣya - Mahabhāṣya, Patanjali's commentary on Pāṇini's Aṣṭādhyāyī (the text on Saṃskṛt Vyākaraṇa); व्याख्या - vyākhyā - explanation of; पटु - paṭu - expert; महाभाष्यव्याख्यापटु - mahābhāṣya vyākhyā paṭu - Patanjali, who is the expert in the explanation of (his work) Mahabhāṣya; शयनम् - śayanam - bed; महाभाष्यव्याख्यापटुशयनम् - mahābhāṣyavyākhyāpaṭuśayanam - Viṣṇu, whose bed is Patanjali (Śeṣa)—the expert in the explanation of Mahabhāṣya; आरोपयति - āropayati - makes you climb (to the position of); वा - vā - or; स्मर व्यापार - smara vyāpāra - Smara (Manmatha)'s activities; ईर्ष्या - īrṣyā - anger, impatience; पिशुन - piśuna - exhibiting; निटिलं - niṭilaṃ - forehead; स्मरव्यापारेर्ष्यापिशुननिटिलं - smaravyāpāreṣyāpiśunaniṭilaṃ - Śiva—whose eye in the forehead shows anger at the activities of Manmatha; कारयति

- kārayati - makes you take the position of; वा - vā - or; द्विरेफाणाम् - dvirephāṇām - of honey bees; अध्यासयति - adhyāsayati - makes you sit; सततं - satataṃ - always; वा - vā - or; अधिवसति - adhivasatiṃ - abode; द्विरेफाणाम् अधिवसति - dvirephāṇām adhivasatiṃ - lotus, the abode of the honey bees; प्रणम्रान् - praṇamrān - those who worship or seek refuge; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; पद् नलिन - padanalina - of the lotus foot; माहात्म्य - māhātmya - the greatness; गरिमा - garimā - the glory of.

महाभाष्य व्याख्या पटु शयनम् आरोपयति वा / स्मर व्यापार ईर्ष्या पिशुन निटिलं कारयति वा ।

mahābhāṣya vyākhyā paṭu śayanam āropayati vā smara vyāpāra īrṣyā piśuna niṭilaṃ kārayati vā |

*(To those who worship, the glory of the greatness of the Lotus Foot of Kāmākṣi can) make you climb (i.e. have as) the bed, the expert in the explanation of Mahabhāṣya (i.e. make you Viṣṇu, the one who has as his bed Patanjali (Śeṣa) who is the expert in the explanation of Mahabhāṣya)<sup>1</sup>; take you to the position of the one with the forehead (eye) that shows anger at the activities of Manmatha (i.e. take you to the position of Śiva) or.....*

### Notes:

1. Śeṣa, on whom Viṣṇu lays, incarnated as Patanjali. Mahabhāṣya is Patanjali's commentary on Pāṇini's text on Samskṛt Vyākaraṇa called Aṣṭādhyāyī. According to the historical poem, Rājatarangini, the Kings of Kashmir who, knowing the importance of Samskṛtam, were fond of Patanjali's Mahabhāṣya. They commissioned scholars to study and teach the Mahabhāṣya and to write explanatory texts on Samskṛt grammar.

Patanjali and his Mahabhāṣya are closely connected with Śrī Natarāja of Cidambaram and with Śankara Vijayam. For further information on this, please refer to Śrī. P. R Kannan's lecture on [Śrī Nataraja Tatvam](#) on the Kanchi Kāmakoṭi Seva Foundation (KKSF) YouTube Channel.

द्विरेफाणाम् अध्यासयति सततं वा अधिवसति / प्रणम्रान् कामाक्ष्याः पद नलिन माहात्म्य गरिमा ॥  
 dvirephāṇām adhyāsayati satataṃ vā adhivasatiṃ  
 praṇamrān kāmākṣyāḥ padanalinamāhātmyagarimā ||64||

...or, make you sit on the abode that is always frequented by bees<sup>1</sup>  
 (i.e. make you Brahma, the one who has his abode as the lotus—that  
 which is always frequented by the bees; To those who worship, the glory  
 of the greatness of the Lotus Foot of Kāmākṣi

### Notes:

1. **Bhramara**, the Saṃskṛtaṃ word for bees, has two ra's. The letter ra is known as *rephā* in Saṃskṛt Vyākaraṇa. Hence, **bhramara** is also known as *dvirephā* (two *rephā* letters).

### Summary:

#### The Glory of Lotus Foot of Kāmākṣi

The glory of the greatness of the Lotus Foot of Kāmākṣi is that it can  
 - make you the one who has as his bed Patanjali (Śeṣa) who is the expert  
 in the explanation of Mahabhāṣya, (i.e. make you Viṣṇu) or  
 - make you take the position of the one whose forehead shows anger  
 at the activities of Manmatha (i.e make you Śiva), or  
 - make you sit on the lotus—that which is always frequented by the  
 bees (i.e make you Brahma)

विवेकाम्भस्स्रोतस्स्रपनपरिपाटीशिशिरिते  
 समीभूते शास्त्रस्मरणहलसङ्कर्षणवशात् ।  
 सतां चेतःक्षेत्रे वपति तव कामाक्षि चरणो  
 महासंवित्सस्यप्रकरवरबीजं गिरिसुते ॥65॥

vivekāmbhassrotassnapanaparipāṭīśīśirite  
 samībhūte śāstrasmarāṇahalasaṅkarṣaṇavaśāt |  
 satāṃ cetaḥkṣetre vapati tava kāmākṣi caraṇo  
 mahāsaṃvitsasyaprakaravarabījaṃ girisute ||

विवेक - viveka - the capacity to discriminate between the Real and Unreal, to know what is right and what is wrong; अम्भः - ambhaḥ - water; स्रोतः - srotaḥ - stream; स्नपन - snapana - wetting, flooding, irrigating; परिपाटी - paripāṭī - the process of; शिशिरिते - śiśirite - make cool (with water); समीभूते - samībhūte - evened out; शास्त्र स्मरण- śāstra smaraṇa - remembrance of Śāstrās; हल - hala - plough; सङ्कर्षणवशात् - saṅkarṣaṇavaśāt - by pulling the earth, by ploughing; सतां - satāṃ - of the virtuous; चेतःक्षेत्रे - cetaḥ kṣetre - in the field of the mind; वपति - vapati - sows; तव - tava - your; कामाक्षि - kāmākṣi - O Kāmākṣi; चरणः - caraṇaḥ - foot; महा संवित् - mahā saṃvit - supreme knowledge; सस्य - sasya - (food) grain; प्रकर - prakara - in a heap; वर - vara - best; बीजं - bījaṃ - seed; गिरिसुते - girisute - O Daughter of Himavān.

विवेक अम्भः स्रोतः स्नपन परिपाटी शिशिरिते / समीभूते शास्त्र स्मरण हल सङ्कर्षणवशात् ।  
viveka ambhaḥ srotaḥ snapana paripāṭī śiśirite / samībhūte śāstra smaraṇa hala saṅkarṣaṇavaśāt |

*(O Kāmākṣi! Your lotus foot) having cooled the (field) with the (proper) watering process (using) the water stream of Viveka<sup>1</sup>; having leveled<sup>2</sup> the (field) by ploughing with the plough of 'Remembrance of Śāstrās'...*

### Notes:

1. *Viveka* is the capacity to discriminate between the real and unreal, between what is true and what is false, between the permanent and impermanent, to know what is right and what is wrong.

In Aparokṣānabhūti, Ādi Śāṅkarācārya defines *viveka* as—

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।

एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥४॥

nityamātmāsvārūpaṃ hi dr̥śyaṃ tadviparītagam |

evaṃ yo niścayaḥ samyagviveko vastunaḥ sa vai ||4||

Ātman (the Seer) in itself is alone permanent; the Seen, is opposed to it (i.e. is transient)—such a settled conviction is truly known as discrimination.||4||

Ādi Śaṅkarācārya has said that *viveka* (discrimination) and *vairagya* (dispassion, detachment) are the first step in Jñāna Mārga. In *Vivekacūḍāmaṇi*, he says:

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।  
मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥१७॥  
vivekino viraktasya śamādiguṇaśāliṇaḥ |  
mumukṣoreva hi brahmajijñāsāyogyatā matā ||17||

He alone is considered qualified to enquire after the supreme reality who has discrimination, detachment, qualities of calmness etc., and a burning desire for liberation. ||17||

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।  
इहामुत्रफलभोगविरागस्तदनन्तरम्  
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥१९॥  
ādau nityānityavastuvivekaḥ parigaṇyate |  
ihāmutraphalabhogavirāgastadanantaram  
śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam ||19||

(Enumerating the qualifications), first we count the ability to discriminate between the real and unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six essentials such as *śama*; and last is undoubtedly a burning desire for liberation. ||19||

*Viveka* is not something that can be purchased. In Śloka 3 of *Aparokṣānabhūti*, Ādi Śaṅkarācārya says—

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।  
साधनं प्रभवेत् पुंसां वैराग्यादिचतुष्टयम् ॥३॥

svavarṇāśramadharmeṇa tapasā haritoṣaṇāt |  
sādhanam prabhavet puṃsām vairāgyādicatuṣṭayam ||3||

The four preliminary qualifications (the means to the attainment of Knowledge), such as *vairagya* and the like, are acquired by men by propitiating Hari, through austerities and the performance of duties pertaining to their social order and stage in life. ||3||

We need to fall at the feet of Devi and pray for *viveka*. This is what the virtuous people (*satām*) do, and that is why in the next line Śrī Mūka Kavi states that Devi plants the seed that results in supreme knowledge in the minds of the *satām*.

2. *Samībhūte* (leveling the field by ploughing) refers to the qualification of having samadarśana (equal vision) or samabuddhi (equanimous mind). This can be achieved only by the plough of constant remembrance of the teachings of the Śāstrās. It is only when we remember the Śāstrās that we can know that *dukhaḥ* (grief) is due to *karma*, that *sukhaḥ* (pleasure) is due to *karma* and the blessings of Guru and Devi, and we avoid the pitfall of ascribing them to incorrect reasons.

सतां चेतःक्षेत्रे वपति तव कामाक्षि चरणः महासंवित् सस्य प्रकर वर बीजं गिरिसुते / कृषिकः ॥

satām cetaḥ kṣetre vapati tava kāmākṣi caraṇaḥ mahāsamvit sasya prakara vara bījaṃ girisute / kṛṣikaḥ ||

...Your (agriculturist) lotus foot, O Kāmākṣi! O Daughter of Himavān!, sows the heap of best seeds<sup>2</sup> for the grains of the greatest supreme knowledge in the field of the mind of the virtuous people (which have been prepared as described in the previous line)

### Notes:

1. *Pāṭabeda*—Some versions address the lotus foot of Kāmākṣi as *kṛṣikaḥ* (Agriculturist) instead of the address to Kāmākṣi as *girisute* (Daughter of Himavān).

2. The greatest supreme knowledge is to know *Paramātmā*. The lotus foot of Kāmākṣi sows the best seeds that result in the grain crop of this supreme knowledge. Just as in farming or gardening where multiple seeds are planted to ensure a good germination rate, Śrī Mūka Kavi uses the word *prakara* (a good quantity of seeds).

Without *viveka* and *samadarśana* we cannot get the supreme knowledge. The lotus feet of Kāmākṣi grants *viveka* and *samadarśana* through compassion and then sows the seed for the Knowledge that we will get eventually. Bhagavān Śrī Kṛṣṇa in the Bhagavad Gīta says—

प्रयत्नाद्यतमानस्तु योगी संशुद्धिकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥६.४५॥

prayatnād yatamānas tu yogī sanśhuddha-kilbiṣhaḥ

aneka-janma-sansiddhas tato yāti parāṁ gatim ॥6.45॥

The yogi who strives with assiduity, purified from sins and perfected through many births reaches then the supreme goal ॥ 6.45॥

### Summary:

#### The Lotus Foot of Kāmākṣi Sows the Seed of Supreme Knowledge

O Kāmākṣi! O Daughter of Himavān! Your lotus foot sows the best heap of seeds for the grains of the supreme knowledge in the fields of the mind of the virtuous people that have been watered with the water of *viveka* and leveled with the plough of *śāstrasmarāṇa*.

दधानो मन्दारस्तबकपरिपाटीं नखरुचा

वहन्दीप्तां शोणाङ्गुलिपटलचाम्पेयकलिकाम् ।

अशोकोल्लासं नः प्रचुरयतु कामाक्षि चरणो

विकासी वासन्तः समय इव ते शर्वदयिते ॥66॥

dadhāno mandārastabakaparipāṭīṁ nakharucā

vahandīptāṁ śoṇāṅgulipaṭalacāmpēyakalikām |

aśokollāsaṃ naḥ pracurayatu kāmākṣi caraṇo  
vikāsī vāsantaḥ samaya iva te śarvadayite ||66||

दधानः - dadhānaḥ - holding; मन्दार - mandāra - (white) Mandāra flowers;  
स्तबक - stabaka - bunch of; परिपाटीं - paripāṭīṃ - arranged well; नखरुचा -  
nakharucā - by the shine of the (toe) nails; वहन् - vahan - holding; दीप्तां -  
dīptāṃ - shining brilliantly; शोणाङ्गुलि - śoṇāṅguli - red toes; पटल - paṭala  
- group of; चाम्पेय - cāmpeya - (red) Campaka flowers; कलिकाम् - kalikām -  
buds of; अशोक - aśoka - Aśoka flower, state of no grief; उल्लासं - ullāsaṃ  
- delight; नः - naḥ - us; प्रचुरयतु - pracurayatu - give in plenty; कामाक्षि -  
kāmākṣi - O Kāmākṣi; चरणः - caraṇaḥ - foot; विकासी - vikāsī - blossoming;  
वासन्तः समय इव - vāsantaḥ samaya iva - like the spring season; ते - te -  
your; शर्वदयिते - śarvadayite - O Consort of Śarva (Śiva)—the one who  
destroys.

दधानः मन्दार स्तबक परिपाटीं नखरुचा / वहन् दीप्तां शोणाङ्गुलि पटल चाम्पेय कलिकाम् ।  
dadhānaḥ mandāra stabaka paripāṭīṃ nakharucā / vahan dīptāṃ  
śoṇāṅguli paṭala cāmpeya kalikām ।

*(O Kāmākṣi! Your foot) that holds the well-arranged bunch of (white)  
Mandara flowers by the shine of (your toe) nails; that holds the  
brilliantly shining group of (red) Campaka flowers buds by (your) red  
toes...*

अशोक उल्लासं नः प्रचुरयतु कामाक्षि चरणः विकासी वासन्तः समय इव ते शर्वदयिते ॥  
aśoka ullāsaṃ naḥ pracurayatu kāmākṣi caraṇaḥ vikāsī vāsantaḥ  
samaya iva te śarvadayite ||

*O Kāmākṣi! O Consort of Śarva<sup>1</sup> (Śiva)! Let your foot, like the  
blossoming spring time, give us in plenty, the delight of Aśoka<sup>2</sup>  
flowers (the state of no grief)*

**Notes:**

1. Śiva is called Śarva when he is engaged in the work of destruction.
2. It is said that the barren Aśoka tree will flower if it comes in contact with the feet of a chaste woman. The Aśoka tree is mentioned in connection with Devi in Soundaryalahari as well. Ādi Śaṅkarācārya says—

नमोवाकं ब्रूमो नयनरमणीयाय पदयोः  
 तवास्मै द्वन्द्वाया स्फुटरूचिरसालक्तकवते।  
 असूयत्यत्यन्तं यदभिहननाय स्पृहयते  
 पशूनामीशानः प्रमदवनकङ्केलितरवे ॥८५॥

namovākaṁ brūmo nayanaramaṇīyāya padayoḥ  
 tavāsmāi dvandvāyā sphuṭarūcirasālaktakavate |  
 asūyatatyantaṁ yadabhihananāya sprhayate  
 paśūnāmīśānaḥ pramadavanakaṅkelitarave ||85||

Our praise by way of obeisance to thy feet, a delight to the eyes because of their brilliance arising from the liquid lac dye applied to them. Thy consort Paśupati is jealous of the Aśoka tree of thy pleasure garden as that tree is a rival aspirant for your kicks. ||85||

**Summary:****Prayer to the Lotus Foot of Kāmākṣi**

O Kāmākṣi! O Consort of Śarva (Śiva)! Let your (lotus) foot

- that holds the well-arranged bunch of (white) Mandara flowers by the shine of (your toe) nails
- that holds the brilliantly shining group of (red) Campaka flower buds by (your) red toes...

like the blossoming spring time, (also) give us in plenty, the delight of Aśoka flowers (the state of no grief).

नखांशुप्राचुर्यप्रसृमरमरालालिधवलः  
 स्फुरन्मञ्जीरोद्यन्मरकतमहश्शैवलयुतः ।  
 भवत्याः कामाक्षि स्फुटचरणपाटल्यकपटो  
 नदः शोणाभिख्यो नगपतितनूजे विजयते ॥67॥

nakhāṃśuprācuryaprasṛmaramarālālidhavalahaḥ  
 sphuranmañjīrodyanmarakataamahaśśaivalayutaḥ ।  
 bhavatyāḥ kāmākṣi sphuṭacaraṇapāṭalyakapaṭo  
 nadaḥ śoṇābhikhyo nagapatitanūje vijayate ॥67॥

नख अंशु - nakha aṃśu - rays of the (toe) nails; प्राचुर्य - prācurya - intensity of; प्रसृमर - prasṛmara - (come forth) in plenty; मराल अलि - marāla ali - group of swans; धवलः - dhavalaḥ - white; स्फुरन् - sphuran - bursting forth, coming out; मञ्जीर - mañjīra - anklets; उद्यन् - udyan - rising from; मरकत - marakata - emerald gemstone; महः - mahaḥ - shine like; शैवल युतः - śaivala yutaḥ - having (green) moss; भवत्याः - bhavatyāḥ - your; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुट - sphuṭa - clear, pure; चरण - caraṇa - foot; पाटल्य - pāṭalya - red color; कपटः - kapaṭaḥ - guise; नदः - nadaḥ - river; शोणा अभिख्यः - śoṇā abhikhyaḥ - named Śoṇa; नगपति तनूजे - nagapati tanūje - O Daughter of Himavān; विजयते - vijayate - is victorious;

नखांशु प्राचुर्य प्रसृमर मरालालि धवलः / स्फुरन् मञ्जीर उद्यन् मरकत महः शैवलयुतः ।

nakhāṃśu prācurya prasṛmara marālāli dhavalaḥ / sphuran mañjīra udyan marakata mahaḥ śaivalayutaḥ ।

*The intense rays coming forth in plenty from the (toe) nails (is like the) white group of swans; the shine bursting forth from the anklets, rising from the emerald gemstones of the anklets shines like (green) moss...*

भवत्याः कामाक्षि स्फुट चरण पाटल्य कपटः / नदः शोणाभिख्यः नगपतितनूजे विजयते ॥

bhavatyāḥ kāmākṣi sphuṭa caraṇa pāṭalya kapaṭaḥ /  
 nadaḥ śoṇābhikhyaḥ nagapatitanūje vijayate ॥

*O Kāmākṣi! O Daughter of Himavān! Your foot, which is indeed the river named Śoṇa<sup>1</sup>, under the guise of the foot with the pure red color, is victorious*

**Notes:**

1. Śoṇa is a river is in Central India.

**Summary:**

**The Lotus Foot of Kāmākṣi as the Śoṇa River**

O Kāmākṣi! O Daughter of Himavān! Your lotus foot, which is indeed the river named Śoṇa under the guise of the pure red color of the foot, with the intense rays coming forth in plenty from the (toe) nails as the group of white swans, with the shine rising from the emerald gemstones of the anklets shining like the (green) moss, is victorious.

धुनानं पङ्कौघं परमसुलभं कण्टककुलैः

विकासव्यासङ्गं विदधदपराधीनमनिशम् ।

नखेन्दुज्योत्स्नाभिर्विशदरुचि कामाक्षि नितराम्

असामान्यं मन्ये सरसिजमिदं ते पदयुगम् ॥68॥

dhunānaṃ paṅkaughaṃ paramasulabhaṃ kaṅṭakakulaiḥ

vikāsavyaśaṅgaṃ vidadhadaparādhīnamaniśam |

nakhendujsnābhirviśadaruci kāmākṣi nitarām

asāmānyaṃ manye sarasijamidaṃ te padayugam ||68||

धुनानं - dhunānaṃ - removing; पङ्कौघं - paṅkaughaṃ - lot of slush, sin;

परम् असुलभं - param asulabhaṃ - very difficult to get; कण्टककुलैः - kaṅṭaka

kulaiḥ - groups of thorns, evil people; विकास - vikāsa - blossoming;

व्यासङ्गं - vyāśaṅgaṃ - attachment to; विदधत् - vidadhat - holding;

अपराधीनम् - aparādhīnam - independently, without dependence; अनिशम् -

aniśam - always; नखेन्दु - nakhendu - crescent moons; ज्योत्स्नाभिः -

jyotsnābhiḥ - by the rays of moonlight; विशदरुचि - viśadaruci - clear

shine; कामाक्षि - kāmākṣi - O Kāmākṣi; नितराम् - nitarām - high level (of

moonlight); असामान्यं - asāmānyaṃ - extraordinary; मन्ये - manye - I

consider as; सरसिजम् - sarasijam - lotus; इदं - idaṃ - this; ते - te - your; पद युगम् - pada yugam - twin lotus feet.

धुनानं पङ्कौघं / परम् असुलभं कण्टककुलैः / विकास व्यासङ्गं विदधत् अपराधीनम् अनिशम्।  
dhunānaṃ paṅkaugham / param asulabham kaṅṭakakulaiḥ /  
vikāsavyaṅgaṃ vidadhat aparādhīnam aniśam |

*(O Kāmākṣi! Your twin lotus feet) remove the heap of sin (paṅkaugham) (whereas the ordinary lotus lives in lots of slush (paṅkaugham)); are very difficult to be attained by the group of evil people (kaṅṭakakulaiḥ<sup>1</sup>) (whereas the ordinary lotus has a group of thorns (kaṅṭakakulaiḥ)); always hold attachment to blossoming without any dependence (whereas the ordinary lotus depends on the sun for blossoming)...*

### Notes:

1. *Asurās* (demons) are called *Kaṅṭakās*. *Asurās* like Rāvana and Hiranyakaśipu were known as Trailokya Kantakās—the thorn for all three worlds.

नखेन्दु ज्योत्स्नाभिः विशदरुचि कामाक्षि नितराम् / असामान्यं मन्ये सरसिजम् इदं ते पदयुगम् ॥  
nakhendu jyotsnābhiḥ viśadaruci kāmākṣi nitarām / asāmānyaṃ manye sarasijam idaṃ te padayugam ||

*Your twin lotus feet has a high-level of clear shine (coming) from the rays of the moonlight from the crescent moon-like (toe) nails (whereas the ordinary lotus closes in moonlight; (For these reasons) I consider this twin lotus feet of yours as an extraordinary lotus.*

### Summary:

#### The Lotus Feet of Kāmākṣi as an Extraordinary Lotus

O Kāmākṣi! I consider this twin lotus feet of yours as an extraordinary lotus for,

- it removes the heap of sin (*paṅkaugham*), whereas the lotus lives in lots of slush (*paṅkaugham*)

- it is very difficult to be attained by the group of evil people (*kaṇṭakakulaiḥ*), whereas the lotus has a group of thorns (*kaṇṭakakulaiḥ*)
- it always holds attachment to blossoming independently, whereas the lotus depends on the sun for blossoming
- it has a high-level of clear shine (coming) from the rays of the moonlight from the crescent moon-like (toe) nails, whereas the lotus closes in moonlight

करीन्द्राय द्रुह्यत्यलसगतिलीलासु विमलैः  
पयोजैर्मात्सर्यं प्रकटयति कामं कलयते ।  
पदाम्भोजद्वन्द्वं तव तदपि कामाक्षि हृदयं  
मुनीनां शान्तानां कथमनिशमस्मै स्पृहयते ॥69॥

karīndrāya druhyatyalasagatilīlāsu vimalaiḥ  
payojairmātsaryam prakṭayati kāmam kalayate |  
padāmbhojadvandvam tava tadapi kāmākṣi hṛdayam  
munīnām śāntānām kathamanīśamasmai sprhayate ||69||

करीन्द्राय - karīndrāya - against the chief of elephants; द्रुह्यति - druhyati - has enmity, conspires; अलसगति - alasagati - gentle gait; लीलासु - līlāsu - sports of; विमलैः - vimalaiḥ - pure, stain-free, beautiful; पयोजैः - payojaiḥ - lotuses; मात्सर्यं - mātsaryam - jealousy; प्रकटयति - prakṭayati - shows; कामं - kāmam - desire; कलयते - kalayate - inspires; पदम्भोजद्वन्द्वं - pada ambhoja dvandvam - twin lotus foot; तव - tava - your; तदपि - tadapi - in spite of; कामाक्षि - kāmākṣi - O Kāmākṣi - हृदयं - hṛdayam - heart; मुनीनां - munīnām - munīs; शान्तानां - śāntānām - tranquil; कथम् - katham - how; अनिशम् - anīśam - always; अस्मै - asmai - this (lotus foot) ; स्पृहयते - sprhayate - desires.

करीन्द्राय द्रुह्यति अलसगति लीलासु / विमलैः पयोजैः मात्सर्यं प्रकटयति / कामं कलयते ।

karīndrāya druhyati alasagatilīlāsu / vimalaiḥ payojaiḥ mātsaryam prakṭayati / kāmam kalayate |

*(O Kāmākṣi! Your lotus feet) conspires against the chief of elephants in the sport of gentle gait; has jealousy against the clear, beautiful lotuses, inspires desire<sup>1</sup>...*

**Notes:**

1. The lotus feet of Kāmākṣi has a gentle gait more beautiful than the elephant, is more beautiful than the lotus, and it inspires desire in the devotee. This is poetically described as having enmity towards the elephant, of being jealous of the lotus, and inspiring the devotee to desire the lotus feet.

पद अम्भोज द्वन्द्वं तव तदपि कामाक्षि हृदयं मुनीनां शान्तानां कथम् अनिशम् अस्मै स्पृहयते ॥  
 pada ambhoja dvandvaṃ tava tadapi kāmākṣi hrdayaṃ  
 munīnāṃ śāntānāṃ katham aniśam asmai sprhayate ॥

*O Kāmākṣi! In spite of your lotus feet (having enmity, jealousy, desire as described in the previous line), how is it that the heart of the tranquil<sup>1</sup> munīs always desires your twin lotus feet?*

**Notes:**

1. In the Upaniṣads, the word śānta is used for the one who has completely subdued his mind and has a mind free from doṣās. The mind of the munīs is free from kāma (desire), krodha (anger), and mātsarya (jealousy).

**Summary:**

**The Paradox of the Lotus Feet of Kāmākṣi**

O Kāmākṣi! Your twin lotus foot has enmity against the chief of elephants in the sport of gentle gait, it has jealousy against the clear, beautiful lotuses, (also) it inspires desire. In spite of this, how is it that the heart of the tranquil munīs always desires your twin lotus feet?

निरस्ता शोणिम्ना चरणकिरणानां तव शिवे  
समिन्धाना सन्ध्यारुचिरचलराजन्यतनये ।  
असामथ्यदिनं परिभवितुमेतत्समरुचां  
सरोजानां जाने मुकुलयति शोभां प्रतिदिनम् ॥70॥

nirastā śoṇimnā caraṇakiraṇānāṃ tava śive  
samindhānā sandhyāruciracalarājanyatanaye |  
asāmarthyādenaṃ paribhavitumetatsamarucāṃ  
sarojānāṃ jāne mukulayati śobhāṃ pratidinam ||70||

निरस्ता - nirastā - defeated, eliminated; शोणिम्ना - śoṇimnā - by red color;  
चरण किरणानां - caraṇa kiraṇānāṃ - of rays emanating from your feet; तव -  
tava - your; शिवे - śive - O Auspicious One!; समिन्धाना - samindhānā -  
augmented; सन्ध्यारुचिः - sandhyāruçiḥ - the shine at the time of  
Sandhyā (evening); अचलराजन्यतनये - acalarājanyatanaye - O Daughter of  
the Chief of the Mountains (Himavān); असामथ्यात् - asāmarthyāt - owing  
to incapacity; एनं - enaṃ - this (lotus feet); परिभवितुम् - paribhavitum - to  
bring disgrace to; एतत् - etat - this; समरुचां - samarucāṃ - having equal  
beauty (like the lotus feet); सरोजानां - sarojānāṃ - of the lotuses; जाने -  
jāne - I know; मुकुलयति - mukulayati - closes (the petals); शोभां - śobhāṃ -  
their beauty, glory; प्रतिदिनम् - pratidinam - everyday.

निरस्ता शोणिम्ना चरण किरणानां तव शिवे / समिन्धाना सन्ध्यारुचिः / अचलराजन्यतनये ।

nirastā śoṇimnā caraṇa kiraṇānāṃ tava śive / samindhānā  
sandhyāruçiḥ / acalarājanyatanaye |

*O Auspicious One! O Daughter of Himavān, the Chief of Mountains!  
The shine of Sandhyā (evening time), defeated by the red color of the  
rays emanating from your feet, and further angered...*

असामथ्यात् एनं परिभवितुम् / एतत् समरुचां सरोजानां जाने मुकुलयति शोभां प्रतिदिनम् ॥

asāmarthyāt enaṃ paribhavitum / etat samarucāṃ sarojānāṃ jāne  
mukulayati śobhāṃ pratidinam ||

...by not having the capacity to bring disgrace (to your lotus feet), (instead) closes, everyday, the glory of the lotuses, which are equivalent in beauty (to your lotus feet). I know (this).

### Summary:

#### The Reason why the Lotuses Close At Night

O Auspicious One! O Daughter of Himavān, the Chief of Mountains! I know that the shine of *sandhyā* (evening time), defeated by the red color of the rays emanating from your feet, and further angered by not having the capacity to bring disgrace to the lotus feet, (instead) closes, everyday, the glory of the lotuses, which are equivalent in beauty (to your lotus feet).

उपादिक्षद्दाक्ष्यं तव चरणनामा गुरुरसौ  
मरालानां शङ्के मसृणगतिलालित्यसरणौ ।  
अतस्ते निस्तन्द्रं नियतममुना सख्यपदवीं  
प्रपन्नं पाथोजं प्रति दधति कामाक्षि कुतुकम् ॥71॥

upādikṣaddākṣyaṃ tava caraṇanāmā gururasau  
marālānāṃ śaṅke masṛṇagatilālityasaraṇau |  
ataste nistandramṃ niyatamamunā sakhyapadavīm  
prapannaṃ pāthojaṃ prati dadhati kāmākṣi kutukam ||71||

उपादिक्षत् - upādikṣat - has taught; दाक्ष्यं - dākṣyaṃ - the expertise; तव - tava - your; चरण नामा - caraṇa nāmā - called (Lotus) Foot; गुरुः - guruḥ - Guru; असौ - asau - this (Guru called Lotus Foot); मरालानां - marālānāṃ - swans; शङ्के - śaṅke - I suspect; मसृण - masṛṇa - soft, smooth, gentle; गति - gati - gait; लालित्य - lālitya - the beauty of; सरणौ - saraṇau - the path, the process; अतः - ataḥ - therefore; ते - te - the swans; निस्तन्द्रं - nistandramṃ - without laziness, actively; नियतम् - niyatam - always; अमुना - amunā - with this lotus foot; सख्य पदवीं - sakhya padavīm - status of friendship; प्रपन्नं - prapannaṃ - having attained; पाथोजं प्रति - pāthojaṃ

prati - towards lotus; दधति - dadhati - holding; कामाक्षि - kāmākṣi - O Kāmākṣi - कुतुकम् - kutukam - enthusiasm.

उपादिक्षत् दाक्ष्यं तव चरणनामा गुरुः असौ मरालानां शङ्के मसृण गति लालित्य सरणौ ।  
upādikṣat dākṣyaṃ tava caraṇanāmā guruḥ asau marālānāṃ śaṅke masṛṇa gati lālitya saraṇau |

*(O Kāmākṣi) I suspect that this Guru called your Lotus Foot has taught the swans expertise in the process of the beauty of gentle gait<sup>1</sup>...*

### Notes:

1. Kāmākṣi as the Guru of the swans (*hamsās*) teaching them the gentle gait can also be interpreted as Kāmākṣi being the Guru of the *Paramahamsās*, teaching them gentle conduct.

अतः ते निस्तन्द्रं नियतम् अमुना सख्यपदवीं प्रपन्नं पाथोजं प्रति दधति कामाक्षि कुतुकम् ॥  
ataḥ te nistandram niyatamamunā sakhyapadavīm prapannam pāthojaṃ prati dadhati kāmākṣi kutukam ||

*O Kāmākṣi, Therefore, the swans, without laziness, always hold enthusiasm towards the lotus that has attained the status of friendship with the lotus feet<sup>1</sup>*

1. The lotus foot of Kāmākṣi is beautiful like the lotus. Hence, the lotus foot is described as being friends with the lotus. The *hamsās* (swans) being disciples of their Guru, the lotus feet of Devi, therefore eagerly cultivate friendship with the lotus. (The swans like to swim near the lotus). In the case of the *Paramahamsās*, their hearts are pure like the lotus and hence they have affinity for the lotus.

### Summary:

#### The Lotus Feet of Kāmākṣi as the Guru

O Kāmākṣi! I suspect that this Guru called your Lotus Foot has taught the swans expertise in the process of the beauty of gentle gait. Therefore, the swans, without laziness, always show enthusiasm

towards the lotus that has attained the status of friendship with the lotus foot.

दधानैः संसर्ग प्रकृतिमलिनैः षट्पदकुलैः  
द्विजाधीशश्लाघाविधिषु विदधद्भिर्मुकुलताम् ।  
रजोमिश्रैः पद्मैर्नियतमपि कामाक्षि पदयोः  
विरोधस्ते युक्तो विषमशरवैरिप्रियतमे ॥72॥

dadhānaiḥ saṃsargaṃ prakṛtimalinaiḥ ṣaṭpadakulaiḥ  
dvijādhiśaślāghāvidhiṣu vidadhadbhirṃmukulatām |  
rajomiśraiḥ padmairniyatamapi kāmākṣi padayoḥ  
virodhaste yukto viṣamaśaravairipriyatame ||72||

दधानैः - dadhānaiḥ - holds; संसर्ग - saṃsargaṃ - association; प्रकृतिमलिनैः - prakṛti malinaiḥ - by nature dirty; षट्पदकुलैः - ṣaṭpadakulaiḥ - groups of six-legged bees; द्विजाधीश - dvijādhiśa - Moon—the Head of the Brāhmaṇās; श्लाघा - ślāghā - praising; विधिषु - vidhiṣu - in the process of; विदधद्भिः - vidadhadbhiḥ - holding; मुकुलताम् - mukulatām - closes (petals), withers; रजोमिश्रैः - rajomiśraiḥ - mixed with pollen dust, rajas; पद्मैः - padmaiḥ - lotuses; नियतम् - niyatam - always; अपि - api - also; कामाक्षि - kāmākṣi - O Kāmākṣi - पदयोः - padayoḥ - feet; विरोधः - virodhaḥ - enmity towards; ते - te - your; युक्तः - yuktaḥ - it is appropriate that; विषमशर - viṣamaśara - Manmatha—the one with unequal arrows (five different flower arrows); विषमशर वैरि - viṣamaśara vairi - Śiva—the enemy of Manmatha; विषमशर वैरि प्रियतमे - viṣamaśara vairi priyatame - O Beloved of Śiva—the enemy of Manmatha.

दधानैः संसर्ग प्रकृतिमलिनैः षट्पदकुलैः / द्विजाधीश श्लाघा विधिषु विदधद्भिः मुकुलताम् ।  
dadhānaiḥ saṃsargaṃ prakṛtimalinaiḥ ṣaṭpadakulaiḥ / dvijādhiśa  
ślāghā vidhiṣu vidadhadbhiḥ mukulatām |

*The lotuses hold association with the naturally dirty six-legged (black) bees (whereas the lotus feet of Kāmākṣi are pure, and do not associate with tamo guṇa); the lotuses wither when the (white) moon<sup>1</sup>*

*is praised (the lotuses close when the moon appears) (whereas the lotus feet of Kāmākṣi associates with the moon who is the Head of the Brāhmanās, and which represents sattva guṇa)*

### Notes:

1. *Dvijādhīśa* refers to the moon as the Head (*adhīśa*) of the twice-born Brāhmaṇās (*dvijā*). The moon itself is considered as *dvijā* since it was once born as the son of sage Atri and later born out of the ocean, during the time of *samudra manthanam* (churning of the ocean).

रजोमिश्रैः पद्मैः / नियतम् अपि कामाक्षि पदयोः विरोधः ते युक्तः विषमशरवैरि प्रियतमे ॥

rajomiśraiḥ padmaiḥ / niyatam api kāmākṣi padayoḥ virodhaḥ te yuktaḥ viṣamaśaravairi priyatame ||

*O Kāmākṣi! O Beloved of Śiva—the enemy of Manmatha who has unequal number (of five different flower) arrows! The lotuses are mixed with (red) pollen dust (rajaḥ) (whereas the lotus feet of Kāmākṣi are pure, and do not associate with rajo guṇa); It is appropriate that your feet always have enmity toward the lotuses*

### Summary:

#### **The Enmity of Lotus Feet of Kāmākṣi towards the Lotus is Justified**

O Kāmākṣi! O Beloved of Śiva—the enemy of Manmatha who has unequal number (of five different flower) arrows! It is appropriate that your feet always have enmity toward the lotuses, for

- the lotuses hold association with the naturally dirty six-legged (black) bees (whereas the lotus feet of Kāmākṣi are pure, and do not associate with *tamo guṇa* )
- the lotuses wither when the (white) moon is praised (the lotuses close when the moon appears) (whereas the lotus feet of Kāmākṣi associate with the moon who, as the Head of the Brāhmanās, represents *sattva guṇa*)
- the lotuses are mixed with (red) pollen dust (rajaḥ) (whereas the lotus feet of Kāmākṣi are pure, and do not associate with *rajo guṇa*).

कवित्वश्रीमिश्रीकरणनिपुणौ रक्षणचणौ  
 विपन्नानां श्रीमन्नलिनमसृणौ शोणकिरणौ ।  
 मुनीन्द्राणामन्तःकरणशरणौ मन्दसरणौ  
 मनोज्ञौ कामाक्ष्या दुरितहरणौ नौमि चरणौ ॥73॥

kavitvaśrīmiśrīkaraṇanipuṇau rakṣaṇacaṇau  
 vipannānāṃ śrīmannalinamasṛṇau śoṇakiraṇau |  
 munīndrāṇāmantaḥkaraṇaśaraṇau mandasaraṇau  
 manojñau kāmākṣyā duritaharaṇau naumi caraṇau ||73||

कवित्वश्री - kavitvaśrī - poetry (Sarasvatī) and wealth (Lakṣmī), glory of  
 (various types of) poetry; मिश्री करण - miśrī karaṇa - doing the mixing of;  
 निपुणौ - nipuṇau - experts in; रक्षण चणौ - rakṣaṇa caṇau - experts in  
 protecting; विपन्नानां - vipannānāṃ - those who are in danger or having  
 afflictions; श्रीमत् नलिन - śrīmat nalina - glorious lotus; मसृणौ - masṛṇau -  
 soft; शोणकिरणौ - śoṇakiraṇau - having red rays; मुनीन्द्राणाम् - munīndrāṇām  
 - chiefs of *munīs*; अन्तःकरण - antaḥkaraṇa - in the heart of; शरणौ -  
 śaraṇau - takes rest; मन्द सरणौ - manda saraṇau - gentle gait; मनोज्ञौ -  
 manojñau - enchanting; कामाक्ष्याः - kāmākṣyā - of Kāmākṣi; दुरितहरणौ -  
 duritaharaṇau - removing all difficulties; नौमि - naumi - I worship, I  
 prostrate; चरणौ - caraṇau - feet.

कवित्वश्री मिश्री करण निपुणौ / रक्षणचणौ विपन्नानां / श्रीमत् नलिन मसृणौ / शोणकिरणौ ।

kavitvaśrī miśrī karaṇa nipuṇau / rakṣaṇacaṇau vipannānāṃ / śrīmat  
 nalina masṛṇau / śoṇakiraṇau |

*(I worship the feet of Kāmākṣi) that are experts in mixing the glory of  
 poetry (Sarasvatī) and wealth (Lakṣmī) (or) that are experts in mixing  
 different glorious forms of poetry; that are experts in protecting those  
 who are in danger; that are soft like the glorious lotuses; that have red  
 rays...*

मुनीन्द्राणाम् अन्तःकरण शरणौ / मन्दसरणौ / मनोज्ञौ / कामाक्ष्याः / दुरितहरणौ / नौमि चरणौ ॥  
 munīndrāṇām antaḥkaraṇa śaraṇau / mandasaraṇau / manojñau /  
 kāmākṣyāḥ / duritaharaṇau / naumi caraṇau ॥

*I worship the feet of Kāmākṣi that take rest in the hearts of the chiefs of munīs; that have a gentle gait; that are enchanting; that remove all difficulties*

### Summary:

### The Worship of the Lotus Feet of Kāmākṣi, The Glory of the Lotus Feet of Kāmākṣi

I worship the feet of Kāmākṣi

- that are experts in mixing the glory of poetry (Saraswati) and wealth (Lakṣmi) (or) that are experts in mixing different glorious forms of poetry
- that are experts in protecting those who are in danger
- that are soft like the glorious lotuses
- that have red rays
- that take rest in the hearts of the chiefs of *munīs*
- that have a gentle gait
- that are enchanting
- that remove all difficulties

परस्मात्सर्वस्मादपि च परयोर्मुक्तिकरयोः

नखश्रीभिर्ज्योत्स्नाकलिततुलयोस्ताम्रतलयोः ।

निलीये कामाक्ष्या निगमनुतयोर्नाकिनतयोः

निरस्तप्रोन्मीलन्नलिनमदयोरेव पदयोः ॥74॥

parasmātsarvasmādapi ca parayormuktikarayoḥ  
 nakhaśrībhirjyotsnākalitatulayostāmratayayoḥ |  
 nilīye kāmākṣyā nigamanutayornākinatayoḥ  
 nirastapronmīlannalinamadayoreva padayoḥ ||74||

परस्मात् - parasmāt - superior; सर्वस्मात् - sarvasmāt - all; अपि च - api ca - more than; परयोः - parayoḥ - superior things; मुक्ति करयोः - mukti karayoḥ

- give liberation; नखश्रीभिः - nakhaśrībhiḥ - by the radiance of the (toe) nails; ज्योत्स्ना - jyotsnā - moonlight; कलित - kalita - creating; तुलयोः - tulayoḥ - equivalence to; ताम्र - tāmra - copper color; तलयोः - talayoḥ - bottom of the feet, soles; निलीये - nilīye - I merge; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; निगम नुतयोः - nigama nutayoḥ - praised by the Vedās; नाकि नतयोः - nāki natayoḥ - worshipped by the devās; निरस्त - nirasta - defeated; प्रोन्मीलन् - pronmīlan - fully blossomed; opened out; नलिन - nalina - lotus; मदयोः - madayoḥ - arrogance; एव - eva - only; पदयोः - padayoḥ - feet.

परस्मात् सर्वस्मात् अपि च परयोः / मुक्ति करयोः / नखश्रीभिः ज्योत्स्ना कलित तुलयोः / ताम्र तलयोः ।  
parasmāt sarvasmāt api ca parayoḥ / mukti karayoḥ / nakhaśrībhiḥ jyotsnā kalita tulayoḥ / tāmratulayoḥ ।

*(The lotus feet of Kāmākṣi) that are superior to all that is superior; that grant liberation; that create radiance from the (toe) nails which is equivalent to that of the moonlight; that have copper colored soles...*

निलीये कामाक्ष्याः / निगम नुतयोः / नाकि नतयोः / निरस्त प्रोन्मीलन् नलिन मदयोः / एव पदयोः  
nilīye kāmākṣyāḥ / nigama nutayoḥ / nāki natayoḥ / nirasta pronmīlan nalina madayoḥ eva padayoḥ ॥

*The lotus feet of Kāmākṣi that are praised by the Vedās; that are worshipped by the devās<sup>1</sup>; that defeat the arrogance of the fully blossomed lotus; I merge in the lotus feet of Kāmākṣi*

### Notes:

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

### Summary:

**Prayer to Merge in the Lotus Feet of Kāmākṣi, Glory of the Lotus Feet of Kāmākṣi**

I merge in the lotus feet of Kāmākṣi

- that are superior to all that is superior
- that grant liberation
- that create radiance from the (toe) nails which is equivalent to that of the moonlight
- that have copper colored soles
- that are praised by the Vedās
- that are worshipped by the *devās*
- that defeat the arrogance of the fully blossomed lotus

स्वभावादन्योन्यं किसलयमपीदं तव पदं  
 म्रदिम्ना शोणिम्ना भगवति दधाते सदृशताम् ।  
 वने पूर्वस्येच्छा सततमवने किं तु जगतां  
 परस्येत्थं भेदः स्फुरति हृदि कामाक्षि सुधियाम् ॥75॥

svabhāvādanyonyaṃ kisalayamapīdaṃ tava padaṃ  
 mradimnā śoṇimnā bhagavati dadhāte sadṛśatām |  
 vane pūrvasyecchā satatamavane kiṃ tu jagatām  
 parasyetthaṃ bhedaḥ sphurati hṛdi kāmākṣi sudhiyām ||75||

स्वभावात् - svabhāvāt - by nature; अन्योन्यं - anyonyaṃ - mutually; किसलयम् - kisalayaṃ - tender sprout; अपी - api - even though; इदं - idaṃ - this; तव - tava - your; पदं - padaṃ - (lotus) foot; म्रदिम्ना - mradimnā - soft; शोणिम्ना - śoṇimnā - red color; भगवति - bhagavati - O Bhagavati; दधाते - dadhāte - holds; सदृशताम् - sadṛśatām - equivalence, parallel; वने - vane - in the forest; पूर्वस्य - pūrvasya - of the former (the sprouts); इच्छा - icchā - desire; सततम् - satatam - always, constant; अवने - avane - protection; किं तु - kiṃ tu - but; जगतां - jagatām - of the worlds; परस्य - parasya - of the latter (the lotus foot); इत्थं - itthaṃ - this; भेदः - bhedaḥ - difference; स्फुरति - sphurati - appears, arises; हृदि - hṛdi - in the hearts; कामाक्षि - kāmākṣi - O Kāmākṣi; सुधियाम् - sudhiyām - of wise people.

This Śloka includes a play on the words *vana* (forest) and *avana* (to protect).

स्वभावात् अन्योन्यं किसलयम् अपी इदं तव पदं म्रदिम्ना शोणिम्ना भगवति दधाते सदृशताम् ।  
svabhāvāt anyonyaṃ kisalayam api idaṃ tava padaṃ mradimnā  
śoṇimnā bhagavati dadhāte sadṛśatām |

*O Bhagavati!<sup>1</sup> By nature, even though the tender sprouts (and) this (lotus) foot of yours hold a mutual parallel in softness and in redness...*

### Notes:

1. *Bhagavati* is the one who has *bhaga*—the six-fold virtues in absolute measure. The Viṣṇu Purāṇa says—

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥ ६.५.४७ ॥

aiśvaryaṣya samagrasya dharmasya yaśasaḥ śriyaḥ |  
jñānavairāgyayoścaiva ṣaṇṇāṃ bhaga itīraṇā ||6.5.47||

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

वने पूर्वस्य इच्छा सततम् / अवने किं तु जगतां परस्य / इत्थं भेदः स्फुरति हृदि कामाक्षि सुधियाम् ॥  
vane pūrvasya icchā satatam / avane kiṃ tu jagatāṃ /  
parasya itthaṃ bhedaḥ sphurati hr̥di kāmākṣi sudhiyām ||

*...the former (the tender sprouts) has a constant desire for the forest (vana); but the latter (the lotus foot of Kāmākṣi) has a constant desire to protect (avana) the worlds; O Kāmākṣi! (The knowledge of) this difference (between the two) arises in the heart of the wise people*

### Summary:

### The Similarity and Difference between the Sprouts and the Lotus Feet of Kāmākṣi

O Bhagavati, O Kāmākṣi! By nature, even though the tender sprouts and this lotus foot of yours hold a mutual parallel in softness and in

redness, the former (the tender sprouts) has a constant desire for the forest (*vana*) and the latter (the lotus foot of Kāmākṣi) has a constant desire to protect (*avana*) the worlds. O Kāmākṣi! The knowledge of this difference (between the two) arises in the heart of the wise people.

कथं वाचालोऽपि प्रकटमणिमञ्जीरनिनदैः

सदैवानन्दार्द्रान्विरचयति वाचं यमजनान् ।

प्रकृत्या ते शोणच्छविरपि च कामाक्षि चरणो

मनीषानैर्मल्यं कथमिव नृणां मांसलयते ॥76॥

kathaṃ vācālo'pi prakṛtamaṇimañjīraninadaiḥ

sadaivānandārdrānviracayati vācaṃyamajanān |

prakṛtyā te śoṇacchavirapi ca kāmākṣi caraṇo

manīṣānairmalyaṃ kathamiva nṛṇāṃ māṃsalayate ||76||

कथं - kathaṃ - how is it that; वाचालः - vācālaḥ - the expert in speaking, making a lot of sounds; अपि - api - even though; प्रकट - prakṛta - emanating from, manifesting from; मणि - maṇi - gem-studded; मञ्जीर - mañjīra - anklets; निनदैः - ninadaiḥ - sounds; सदैव - sadaiva - always; आनन्द - ānanda - bliss; आर्द्रान् - ārdrān - wet; विरचयति - viracayati - makes; वाचं - vācaṃ - speech; यम - yama - controlling (the sense organs and mind); जनान् - janān - those people who; प्रकृत्या - prakṛtyā - by nature; ते - te - your; शोणः - śoṇaḥ - red color; छविः - chaviḥ - appearance; अपि - api - also; च - ca - and; कामाक्षि - kāmākṣi - O Kāmākṣi; चरणः - caraṇaḥ - foot; मनीषा - manīṣā - understanding; नैर्मल्यं - nairmalyaṃ - stain-free, pure, whiteness; कथम् इव - katham iva - how is it that; नृणां - nṛṇāṃ - of people; मांसलयते - māṃsalayate - nourishes (literally, makes muscular, fleshy).

कथं वाचालः अपि प्रकट मणि मञ्जीर निनदैः सदैव आनन्द आर्द्रान् विरचयति वाचं यम जनान् ।

kathaṃ vācālo'pi prakṛta maṇi mañjīra ninadaiḥ sadaiva ānanda ārdrān viracayati vācaṃ yama janān |

*How is it that the sounds emanating from the gem-studded anklets even though being the expert in speaking (making sounds), make those who are controlled in speech<sup>1</sup> wet with bliss (immerses them in bliss)?...*

### Notes:

1. *Yama* in Patanjali Yoga refers to the control of all sense organs and mind. It is used here to indicate the control the speech. Patanjali Yoga is the eightfold (*ashtāṅga*) path of *Yama* (moral discipline, control of sense organs), *Niyama* (following procedures, control of mind), *Āsana* (physical postures), *Prāṇayāma* (breathing techniques), *Pratyāhārā* (withdrawal from *saṃsāra*), *Dhāraṇa* (concentration), *Dhyāna* (meditation), and *Samādhi* (state of bliss).

In this Śloka, Śrī Mūka Kavi brings out the fact that the *munīs* who have controlled their speech prefer silence and not constant sound, and yet the sounds from Devi's anklets immerse them in bliss.

प्रकृत्या ते शोणः छविः अपि च कामाक्षि चरणः मनीषा नैर्मल्यं कथम् इव नृणां मांसलयते ॥

prakṛtyā te śoṇaḥ chaviḥ api ca kāmākṣi caraṇaḥ  
manīṣā nairmalyaṃ katham iva nṛṇāṃ māṃsalayate ||

*and also, how is that your (lotus) foot which by nature is red in appearance, nourishes the understanding of people making it dirt-free (white)?*

### Summary:

#### The Wonder of the Lotus Feet of Kāmākṣi

O Kāmākṣi! How is it that the sounds emanating from the gem-studded anklets, even though being the expert in speaking (making sounds), make those who are controlled in speech wet with bliss (immerses them in bliss)? And, also how is that your lotus foot which, by nature, is red in appearance, nourishes the understanding of people making it dirt-free (white)?

चलत्तृष्णावीचीपरिचलनपर्याकुलतया  
 मुहुर्भ्रान्तस्तान्तः परमशिववामाक्षि परवान् ।  
 तितीर्षुः कामाक्षि प्रचुरतरकर्माम्बुधिममुं  
 कदाहं लप्स्ये ते चरणमणिसेतुं गिरिसुते ॥77॥

calatṛṣṇāvīcīparicalanaparyākulatayā  
 muhurbhrāntastāntaḥ paramaśivavāmākṣi paravān |  
 titīrṣuḥ kāmākṣi pracuratarakarmāmbudhimamuṃ  
 kadāhaṃ lapsye te caraṇamaṇisetuṃ girisute ||77||

चलत् - calat - always arising; तृष्णा - ṛṣṇā - desire; वीची - vīcī - waves of;  
 परिचलन - paricalana - constant movement of; पर्याकुलतया - paryākulatayā -  
 feeling miserable; मुहुः - muhuḥ - constantly; भ्रान्तः - bhrāntaḥ - deluded;  
 तान्तः - tāntaḥ - fatigued; परमशिव वामाक्षि - paramaśiva vāmākṣi - O Consort  
 of Paramaśiva; परवान् - paravān - subservient, not independent; तितीर्षुः -  
 titīrṣuḥ - want to cross; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रचुरतर -  
 pracurata - extraordinarily heavy, endless, कर्म अम्बुधिम् - karma  
 ambudhim - ocean of *karma*; अमुं - amuṃ - this (lotus foot); कदाहं -  
 kadāhaṃ - when will I; लप्स्ये - lapsye - get; ते - te - your; चरण मणि सेतुं -  
 caraṇa maṇi setuṃ - gem-studded bridge-like foot; गिरिसुते - girisute - O  
 Daughter of Himavān.

चलत् तृष्णा वीची परिचलन पर्याकुलतया / मुहुः भ्रान्तः स्तान्तः परमशिववामाक्षि परवान् ।

calat ṛṣṇā vīcī paricalana paryākulatayā / muhuḥ bhrāntaḥ tāntaḥ  
 paramaśivavāmākṣi paravān |

*O Consort<sup>1</sup> of Paramaśiva! (I am) feeling extremely miserable from the  
 constant movement of the continuously arising waves of desire; (I am)  
 constantly deluded<sup>2</sup>, fatigued, and subservient<sup>3</sup> (to the waves of  
 desire)...*

**Notes:**

1. *Vāmākṣi* refers to Devi as the woman with beautiful (*vāma*) eyes (*akṣi*). It also refers to Devi who is on the left (*vāma*) side of Śiva.
2. Delusion is not knowing what is right and what is wrong.
3. When we are in the grip of the wave of desires, we are completely dependent, and we are helplessly moved wherever the wave takes us.

तितीर्षुः कामाक्षि प्रचुरतर कर्म अम्बुधिम् / अमुं कदाहं लप्स्ये ते चरणमणिसेतुं गिरिसुते ॥

titīrṣuḥ kāmākṣi pracuratara karmāmbudhim amuṃ  
kadāhaṃ lapsye te caraṇamaṇisetuṃ girisute |

*O Kāmākṣi! O Daughter of Himavān! (I am) desirous of crossing the endless ocean of karma<sup>1</sup>; When will I get this gem-studded bridge-like (lotus) foot of yours?*

**Notes:**

1. *Pracuratara* refers to the endless *karma* that we have accumulated from crores of previous births. All desires arise from *karma*. *Jñānis* do not have desire since they have exhausted their *karma* with the fire of the supreme knowledge, as seen in Śloka 35 of this Śatakam.

**Summary:****Prayer to the Gem-studded Bridge-like Lotus Foot of Kāmākṣi**

O Consort of Paramaśiva! I am feeling extremely miserable from the constant movement of the continuously arising waves of desire. I am constantly deluded, fatigued, and subservient (to the waves of desire). O Kāmākṣi! O Daughter of Himavān! I am desirous of crossing the endless ocean of *karma*. When will I get this gem-studded bridge-like (lotus) foot of yours?

विशुष्यन्त्यां प्रज्ञासरिति दुरितग्रीष्मसमय-  
 प्रभावेण क्षीणे सति मम मनःकेकिनि शुचा ।  
 त्वदीयः कामाक्षि स्फुरितचरणाम्भोदमहिमा  
 नभोमासाटोपं नगपतिसुते किं न कुरुते ॥78॥

viśuṣyantyāṃ prajñāsariti duritagrīṣmasamaya-  
 prabhāveṇa kṣīṇe sati mama manaḥkekini śucā |  
 tvadīyaḥ kāmākṣi sphuritacaraṇāmbhodamahimā  
 nabhomāsāṭopamṃ nagapatisute kiṃ na kurute ||78||

विशुष्यन्त्यां - viśuṣyantyāṃ - has dried up; प्रज्ञा सरिति - prajñā sariti - river of knowledge, awareness, understanding; दुरित - durita - misery; ग्रीष्म समय- grīṣma samaya - Summer season; प्रभावेण - prabhāveṇa - by the effect of; क्षीणे सति - kṣīṇe sati - becomes weak, emaciated; मम - mama - my; मनः केकिनि - manaḥ kekini - peacock-like mind; शुचा - śucā - grief; त्वदीयः - tvadīyaḥ - by your; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुरित - sphurita - which manifests as; चरण - caraṇā - (lotus) foot; अम्भोद - ambhoda - cloud; महिमा - mahimā - glory of; नभोमास - nabhomāsa - month of Śrāvana; आटोपं - āṭopamṃ - visible show; नगपतिसुते - nagapatisute - O Daughter of Himavān; किं न कुरुते - kiṃ na kurute - why is it not doing (the rain shower of Śrāvana month).

विशुष्यन्त्यां प्रज्ञासरिति दुरित ग्रीष्म समय प्रभावेण क्षीणे सति मम मनः केकिनि शुचा ।

viśuṣyantyāṃ prajñāsariti durita grīṣma samaya prabhāveṇa kṣīṇe sati  
 mama manaḥ kekini śucā |

*By the effects of the summer season-like misery, the river of my knowledge has dried up. My peacock<sup>1</sup>-like mind has become emaciated from grief...*

**Notes:**

1. The peacock always awaits the rainy season. The peacock-like mind, tired from the summer heat-like difficulties also awaits the shower of blessings of the rainy season.

त्वदीयः कामाक्षि स्फुरित चरण अम्भोद महिमा नभोमास आटोपं नगपतिसुते किं न कुरुते ॥

tvadīyaḥ kāmākṣi sphurita caraṇa ambhoda mahimā nabhomāsa āṭopam nagapatisute kiṃ na kurute ॥

*O Kāmākṣi! O Daughter of Himavān! Why is the glory that manifests from your cloud-like foot not doing the visible act of the month of Śrāvana (the rainy season)?*

**Notes:**

1. The two months of *Nabha* (Śrāvana) and *Nabhasya* (Bhādrapada) are considered to be the rainy season.

**Summary:****Prayer for the Rain Shower of the Lotus Foot of Kāmākṣi**

O Kāmākṣi! O Daughter of Himavān! By the effects of the summer season-like misery, the river of my knowledge has dried up. My peacock-like mind has become emaciated from grief. Why is the glory that manifests from your cloud-like foot not doing the visible act of the month of Śrāvana (the rainy season)?

विनम्राणां चेतोभवनवलभीसीमिन् चरण-

प्रदीपे प्राकाश्यं दधति तव निर्धूततमसि ।

असीमा कामाक्षि स्वयमलघुदुष्कर्मलहरी

विघूर्णन्ती शान्तिं शलभपरिपाटीव भजते ॥79॥

vinamrāṇāṃ cetobhavanavalabhīsīmni caraṇa-

pradīpe prākāśyaṃ dadhati tava nirdhūtatamasi |

asīmā kāmākṣi svayamalaghuduṣkarmalaharī

vighūrṇantī śāntiṃ śalabhaparipāṭīva bhajate ॥79॥

विनम्राणां - vinamrāṇām - of those who worship; चेतोभवन - cetobhavana - the mansion of their mind; वलभी - valabhī - upper floor; सीम्नि - sīmni - in the area; चरण प्रदीपे - caraṇa pradīpe - lamp-like (lotus) foot; प्राकाश्यं - prākāśyaṃ - light; दधति - dadhati - provides; तव - tava - your; निर्धूत - nirdhūta - destroys; तमसि - tamasi - darkness; असीमा - asīmā - limitless; कामाक्षि - kāmākṣi - O Kāmākṣi; स्वयम् - svayam - automatically; अलघु - alaghu - not small, large; दुष्कर्मलहरी - duṣkarmalaharī - waves of evil acts; विघूर्णन्ती - vighūrṇantī - fall swirling and get destroyed; शान्ति - śāntiṃ - (attain) peace; शलभ परिपाटी इव - śalabha paripāṭī iva - like rows (*paripāṭī*) of moths (*śalabha*); भजते - bhajate - attain (peace).

विनम्राणां चेतोभवन वलभी सीम्नि चरण प्रदीपे प्राकाश्यं दधति तव निर्धूत तमसि ।

vinamrāṇām cetobhavana valabhī sīmni caraṇa pradīpe prākāśyaṃ dadhati tava nirdhūta tamasi |

*In the upper floor<sup>1</sup> of the mansion of the minds of those who worship (you), your lamp-like (lotus) foot provides light (and) destroys darkness...*

### Notes:

1. A lamp that is placed at a higher elevation lights up the entire area. Similarly, the lamp-like lotus foot of Kāmākṣi placed in the top floor of the mansion of the mind, lights up and clears the entire mind.

असीमा कामाक्षि स्वयम् अलघु दुष्कर्म लहरी विघूर्णन्ती शान्ति शलभ परिपाटी इव भजते ॥

asīmā kāmākṣi svayam alaghuduṣkarmalaharī vighūrṇantī śāntiṃ śalabha paripāṭī iva bhajate ||

*O Kāmākṣi! (In that lamp) the limitless, large waves of evil acts automatically fall swirling, as if like rows of moths, and attain peace (get eliminated).*

**Summary:****The Glory of the Lamp-like Lotus Foot of Kāmākṣi**

O Kāmākṣi! In your lamp-like foot, that is placed in the upper floor of the mansion of the minds of those who worship you, that provides light destroying darkness, the limitless, large waves of evil acts automatically fall swirling, as if rows of moths, and attain peace (get eliminated).

विराजन्ती शुक्तिर्नखकिरणमुक्तामणिततेः

विपत्पाथोराशौ तरिरपि नराणां प्रणमताम् ।

त्वदीयः कामाक्षि ध्रुवमलघुवह्निर्भवने

मुनीनां ज्ञानाग्नेररणिरयमङ्घ्रिर्विजयते ॥80॥

virājantī śuktirnakhakiraṇamuktāmaṇitateḥ

vipatpāthorāśau tarirapi narāṇāṃ praṇamatām |

tvadīyaḥ kāmākṣi dhruvamalaghuvahnirbhavavane

munīnāṃ jñānāgneraraṇirayamaṅghrirvijayate ||80||

विराजन्ती - virājantī - shining like; शुक्तिः - śuktiḥ - oyster; नखकिरण - nakha kiraṇa - rays from the (toe) nails; मुक्तामणि ततेः - muktāmaṇi tateḥ - group of pearls; विपत् - vipat - danger; पाथोराशौ - pāthorāśau - ocean of ; तरिः अपि - tariḥ api - also a boat; नराणां - narāṇāṃ - for those people; प्रणमताम् - praṇamatām - who prostrate; त्वदीयः - tvadīyaḥ - of yours; कामाक्षि - kāmākṣi - O Kāmākṣi; ध्रुवम् - dhruvam - for sure; अलघु - alaghu - not small, large, substantial; वह्निः - vahniḥ - agni, fire; भव वने - bhava vane - forest of *saṃsāra* (cycle of birth and death); मुनीनां - munīnāṃ - (in the minds) of *munīs*; ज्ञानाग्नेः - jñānāgneḥ - fire of jñāna; अरणिः - araṇiḥ - sacred fire stick that is churned to produce fire; अयम् - ayam - this; अङ्घ्रिः - aṅghriḥ - foot; विजयते - vijayate - is victorious, is effulgent.

This Śloka brings out three contrasting qualities of the lotus foot of Kāmākṣi as an oyster, boat, and fire.

विराजन्ती शुक्तिः नख किरण मुक्तामणि ततेः / विपत् पाथोराशौ तरिः अपि नराणां प्रणमताम् ।  
virājantī śuktiḥ nakha kiraṇa muktāmaṇi tateḥ / vipat pāthorāśau tariḥ  
api narāṇāṃ praṇamatām |

*(The lotus foot of Kāmākṣi) in which the rays emanating from the (toe) nails shine like a group of pearls in an oyster<sup>1</sup>; also, which, for those people who prostrate, is the boat to cross the ocean of danger*

### Notes:

1. An oyster usually creates only one pearl. But here the wonder of the lotus foot of Kāmākṣi is highlighted by saying that the rays from the (toe) nails appear like a group of pearls in an oyster.

त्वदीयः कामाक्षि ध्रुवम् अलघु वह्निः भववने / मुनीनां ज्ञानाग्नेः अरणिः / अयम् अङ्घ्रिः विजयते ॥  
tvadīyaḥ kāmākṣi dhruvam alaghu vahniḥ bhavavane /  
munīnāṃ jñānāgneḥ araṇiḥ / ayam aṅghriḥ vijayate ||

*(The lotus foot of Kāmākṣi) which for sure is the substantial agni that burns the forest of saṃsāra; which is the fire stick (to kindle) the fire of supreme knowledge. O Kāmākṣi! This lotus foot of yours is victorious (effulgent).*

### Summary:

#### The Glory of the Lotus Foot of Kāmākṣi

O Kāmākṣi! This lotus foot of yours

- from which the rays emanating from the (toe) nails shine like a group of pearls in an oyster
- also which, for those people who prostrate, is the boat to cross the ocean of danger
- which is, for sure, the substantial *agni* that burns the forest of *saṃsāra*
- which is the fire stick to kindle the fire of supreme knowledge is victorious (effulgent).

समस्तैः संसेव्यः सततमपि कामाक्षि विबुधैः  
 स्तुतो गन्धर्वस्त्रीसुललितविपञ्चीकलरवैः ।  
 भवत्या भिन्दानो भवगिरिकुलं जृम्भिततमो-  
 बलद्रोही मातश्चरणपुरुहूतो विजयते ॥81॥

samastaiḥ saṃsevyāḥ satatamapi kāmākṣi vibudhaiḥ  
 stuto gandharvastrīsulalitavipañcīkalaravaiḥ |  
 bhavatyā bhindāno bhavagirikulam jṛmbhitatamo-  
 baladrohī mātaścaraṇapuruhūto vijayate ॥81॥

समस्तैः - samastaiḥ - all; संसेव्यः - saṃsevyāḥ - worshipped; सततम् - satatam - always; अपि - api - also; कामाक्षि - kāmākṣi - O Kāmākṣi; विबुधैः - vibudhaiḥ - by devās and jñānīs; स्तुतः - stutaḥ - praised by; गन्धर्वस्त्री - gandharva strī - Gandharva women of Devaloka; सुललित - sulalita - very beautiful; विपञ्ची - vipañcī - vīṇā; कलरवैः - kalaravaiḥ - soft sounds; भवत्याः - bhavatyāḥ - your; भिन्दानः - bhindānaḥ - destroys, to rend asunder; भवगिरिकुलं - bhavagirikulam - the series of mountains of saṃsāra (cycle of birth and death); जृम्भित - jṛmbhita - expanding, always increasing; तमः - tamaḥ - darkness, ignorance; बलद्रोही - baladrohī - Indra—the enemy of the Asura Bala or Vala; मातः - mātaḥ - O Mother; चरण - caraṇa - (lotus) foot; पुरुहूतो - puruhūtaḥ - Puruhūta, Indra; विजयते - vijayate - is victorious, is effulgent.

समस्तैः संसेव्यः सततम् अपि कामाक्षि विबुधैः / स्तुतः गन्धर्वस्त्री सुललित विपञ्ची कलरवैः ।  
 samastaiḥ saṃsevyāḥ satatam api kāmākṣi vibudhaiḥ  
 stutaḥ gandharvastrī sulalita vipañcī kalaravaiḥ |

*O Kāmākṣi! (Your lotus foot) is always worshipped by all the jñānīs and devās (Indra is worshipped by all the devās); (Your lotus foot) is also praised by the soft sounds of the very beautiful vīṇā played by the Gandharva women (Indra is also praised by the music played by Gandharva women)...*

भवत्याः / भिन्दानो भवगिरिकुलं / जृम्भिततमो बलद्रोही / मातः चरणपुरुहूतो विजयते ॥  
 bhavatyāḥ / bhindāno bhavagirikulam / jṛmbhitatamo-  
 baladrohī / mātaḥ caraṇapuruhūto vijayate ॥

*(O Kāmākṣi! Your lotus foot) destroys the series of mountains<sup>1</sup> of saṃsāra (Indra cut off the wings of the mountains<sup>2</sup>); (Your lotus foot) is the enemy of ever-expanding Balāsura of ignorance (Indra is the enemy of the Asura Bala); O Mother! Your Indra<sup>3</sup>-like (lotus) foot is victorious.*

### Notes:

1. Each birth is described as a mountain. The *jīva* goes through crores of births, and hence Śrī Mūka Kavi describes it as a series (*kulam*) of mountains (*giri*).
2. The Sunderakāṇḍa of Valmiki Ramayana tells the story of how once upon a time the mountains had wings enabling them to fly from one place to another. However, they were causing a lot of destruction with their movement. To alleviate the trouble that this caused, Indra cut the wings off the mountains with his thunderbolt.

In Chapter 58 of Sunderakāṇḍa, Hanumān narrates his encounter with Maināka mountain to Jāmbavān saying that Maināka spoke the following—

पक्षवन्तः पुरा पुत्र बभूवुः पर्वत उत्तमाः ॥ ५.५८.१३ ॥

छन्दतः पृथिवीं चेरुः बाधमानाः समन्ततः ।

श्रुत्वा नगानां चरितं महेन्द्रः पाकशासनः ॥ ५.५८.१४ ॥

वज्रेण भगवान् पक्षौ चिच्छेदैषां सहस्रशः ।

pakṣvavantaḥ purā putra babhūvuḥ parvata uttamāḥ ||5.58.13||

chandataḥ pṛthivīm ceruḥ bādhamānāḥ samantataḥ |

śrutvā nagānāṃ caritaṃ mahendraḥ pākaśāsaṇaḥ ||5.58.14||

vajreṇa bhagavān pakṣau cicchedaiṣāṃ sahasraśaḥ |

“...The leading mountains were endowed, my son, with wings in the past. They ranged at will all over the earth causing trouble

everywhere. Hearing of the conduct of the mountains, the glorious and mighty Indra, the tamer of the demon Pāka, severed with his thunderbolt the wings of the aforesaid mountains by thousands...”

3. Indra is also known as Puruhūta—the one who is worshipped a lot. At every hōma an offering is made to Indra.

### Summary:

#### The Lotus Foot of Kāmākṣi and Indra

O Mother Kāmākṣi! Your Indra-like lotus foot

- which is always worshipped by all the *jñānīs* and *devās* [Indra is worshipped by all the *devās*]
  - which is also praised by the soft sounds of the very beautiful Vīṇa played by the Gandharva women [Indra is also praised by the music played by Gandharva women]
  - which destroys the series of mountains of *saṃsāra* [Indra cut off the wings of the mountains]
  - is the enemy of ever-expanding Balāsura of ignorance [Indra is the enemy of the Asura Bala]
- is victorious (effulgent).

वसन्तं भक्तानामपि मनसि नित्यं परिलसद्-  
घनच्छायापूर्णं शुचिमपि नृणां तापशमनम् ।  
नखेन्दुज्योत्स्नाभिः शिशिरमपि पद्मोदयकरं  
नमामः कामाक्ष्याश्चरणमधिकाश्चर्यकरणम् ॥82॥

vasantaṃ bhaktānāmapī manasi nityaṃ parilasad-  
ghanacchāyāpūrṇaṃ śucimapi nṛṇāṃ tāpaśamanam |  
nakhendujoyotsnābhiḥ śīśiramapi padmodayakaraṃ  
namāmaḥ kāmākṣyāścaraṇamadhikāścaryakaraṇam ||82||

वसन्तं - vasantaṃ - residing, also spring season; भक्तानाम् - bhaktānām - of the devotees; अपि - api - also; मनसि - manasi - minds; नित्यं - nityaṃ - always; परिलसत् - parilasat - shining; घनच्छायापूर्णं - ghanacchāyāpūrṇaṃ - full of dense shade, also, full of dense clouds (of the rainy season);

शुचिम् - śucim - immaculate, also summer season; अपि - api - also; नृणां - nṛṇām - of the people; ताप शमनम् - tāpa śamanam - destroys the three-fold misery, also autumn season (that which destroys the heat of summer); नखेन्दु - nakhendu - crescent moon-like (toe) nails; ज्योत्स्नाभिः - jyotsnābhiḥ - by the moonlight; शिशिरम् - śíśiram - making it cool, also, winter season; अपि - api - also; पद्मोदयकरं - padmodayakaram - making lotuses bloom; नमामः - namāmaḥ - we worship; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरणम् - caraṇam - (lotus) foot; अधिक आश्चर्य करणम् - adhika āścarya karaṇam - extremely wonderful.

This Śloka describes the lotus foot of Kāmākṣi as all six seasons: *vasanta* (spring), *grīṣma* (summer), *varṣā* (monsoon), *śarat* (autumn), *hemanta* (cool pre-winter), and *śíśira* (cold winter)

वसन्तं भक्तानाम् अपि मनसि नित्यं / परिलसत् घनच्छायापूर्णं / शुचिम् अपि / नृणां ताप शमनम् ।  
vasantaṃ bhaktānām api manasi nityaṃ / parilasat  
ghanacchāyāpūrṇam / śucim api / nṛṇām tāpa śamanam |

*(The lotus foot of Kāmākṣi) always resides (vasanta) in the minds of the devotees i.e. The lotus foot of Kāmākṣi is the spring season (vasanta); (The lotus foot of Kāmākṣi) is full of shining dense shade (ghanacchāyā) i.e. The lotus foot of Kāmākṣi is the rainy season full of shining dense clouds (ghanacchāyā); (The lotus foot of Kāmākṣi) is immaculate (śuci) i.e. The lotus foot of Kāmākṣi is the summer season (śuci); (The lotus foot of Kāmākṣi) destroys the misery<sup>1</sup> (tāpaśamanam) of people i.e. The lotus foot of Kāmākṣi is the autumn season which destroys the heat (tāpaśamanam) of summer...*

This line can also be interpreted as—

वसन्तं भक्तानामपि मनसि नित्यं परिलसत् घनच्छायापूर्णं / शुचिमपि नृणां तापशमनम् ।  
vasantaṃ bhaktānāmapi manasi nityaṃ parilasat  
ghanacchāyāpūrṇam / śucimapi nṛṇām tāpaśamanam |

*Even though the lotus foot of Kāmākṣi is the spring season (vasantam — also, residing in the minds of devotees) it is always full of shining dense clouds (usually not seen in spring); Even though the lotus foot of Kāmākṣi is the summer season (śuci—also, immaculate), it removes the heat of misery<sup>1</sup> of people*

**Notes:**

1. *Tāpa* refers to the threefold misery: *Ādhyātmika* (misery caused by one's own mind and body), *Ādhibhautika* (misery caused by other living beings), and *Ādhidaivika* (misery caused by the elements of nature such as natural disasters).

नखेन्दुज्योत्स्नाभिः शिशिरमपि पद्म उदयकरं / नमामः कामाक्ष्याः चरणम् अधिक आश्चर्य करणम् ॥  
 nakhenduujyotsnābhiḥ śiśiramapi padma udayakaraṃ /  
 namāmaḥ kāmākṣyāḥ caraṇam adhika āścarya karaṇam ॥

*(The lotus foot of Kāmākṣi) is cool (śiśira) from the moonlight of the rays of the crescent moon-like (toe) nails and makes the lotuses bloom<sup>1</sup> i.e. The lotus foot of Kāmākṣi is the winter season (both hemanta and śiśira); We worship the lotus foot of Kāmākṣi that is extremely wonderful!*

This line can also be interpreted as—

*Even though the rays of the crescent moon-like (toe) nails have the cool moonlight of the winter season (śiśira), they bloom<sup>1</sup> the lotus; We worship the lotus foot of Kāmākṣi that does such wonder!*

**Notes:**

1. It is a wonder that the cool moonlight of the lotus foot makes the lotuses bloom for, usually lotuses neither bloom in winter nor in the night.

**Summary:****The Wonder of the Lotus Foot of Kāmākṣi as the Seasons**

We worship the lotus foot of Kāmākṣi that is extremely wonderful!

- The lotus foot of Kāmākṣi always resides (*vasanta*) in the minds of the *bhaktās* i.e. The lotus foot of Kāmākṣi is the spring season (*vasanta*)
- The lotus foot of Kāmākṣi is full of shining dense shade (*ghanacchāyā*) i.e. The lotus foot of Kāmākṣi is the rainy season full of shining dense clouds (*ghanacchāyā*)
- The lotus foot of Kāmākṣi is immaculate (*śuci*) i.e. The lotus foot of Kāmākṣi is the summer season (*śuci*)
- The lotus foot of Kāmākṣi destroys the misery (*tāpaśamanam*) of people i.e. The lotus foot of Kāmākṣi is the autumn season which destroys the heat (*tāpaśamanam*) of summer
- The lotus foot of Kāmākṣi is cool (*śīśira*) from the moonlight of the rays of the crescent moon-like (toe) nails and makes the lotuses bloom! i.e. The lotus foot of Kāmākṣi is the winter season (both *hemanta* and *śīśira*) and yet it still makes the lotuses bloom!

An additional beauty of this Śloka—

Even though the lotus foot of Kāmākṣi is the spring season (*vasantam* — also, residing in the minds of devotees), it is always full of shining dense clouds (usually not seen in spring). Even though the lotus foot of Kāmākṣi is the summer season (*śuci*—also, immaculate), it removes the heat of misery of people. Even though the rays of the crescent moon-like (toe) nails have the cool moonlight of the winter season (*śīśira*), they bloom the lotus. We worship the lotus foot of Kāmākṣi that does such wonder!

कवीन्द्राणां नानाभणितिगुणचित्रीकृतवचः-

प्रपञ्चव्यापारप्रकटनकलाकौशलनिधिः ।

अधःकुर्वन्नब्जं सनकभृगुमुख्यैर्मुनिजनैः

नमस्यः कामाक्ष्याश्चरणपरमेष्ठी विजयते ॥83॥

kavīndrāṇāṃ nānābhaṇitiguṇacitrīkṛtavacaḥ-  
prapañcavyāpāraprakāṭanakaḷākauśalanidhiḥ |

adhaḥkurvannabjaṃ sanakabhṛgumukhyairmunijanaiḥ  
namasyaḥ kāmākṣyāścaraṇaparameṣṭhī vijayate ||83||

कवीन्द्राणां - kavīndrāṇāṃ - of the best among poets; नाना भणिति - nānā bhaṇiti - various speeches that are spoken; गुण चित्री कृत- guṇacitrīkṛta - paint pictures of qualities; वचः - vacaḥ - words; प्रपञ्च - prapañca - world of; व्यापार - vyāpāra - activity; प्रकटन - prakṛtaṇa - expressed, manifested; कला - kalā - art; कौशल - kauśala - expertise; निधिः - nidhiḥ - treasure of; अधः - adhaḥ - lower; कुर्वन् - kurvan - making; अब्जं - abjaṃ - lotus; सनक भृगु मुख्यैः मुनिजनैः- sanaka bhṛgu mukhyaiḥ munijanaiḥ - *munīs* like Sanaka, Bhṛgu and others; नमस्यः - namasyaḥ - worshipped by; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण - caraṇa - (lotus) foot; परमेष्ठी - parameṣṭhī - Brahma; विजयते - vijayate - is victorious, is effulgent.

कवीन्द्राणां नानाभणिति गुण चित्री कृत वचः प्रपञ्च व्यापार प्रकटन कला कौशल निधिः ।

kavīndrāṇāṃ nānābhaṇiti guṇa citrī kṛta vacaḥ prapañca vyāpāra prakṛtaṇa kalā kauśala nidhiḥ |

*(The lotus foot of Kāmākṣi) is a treasure of expertise in manifesting the activity of the world of words to paint descriptive qualities in the various speeches of the best among poets (Brahma is the treasure of expertise in creating words<sup>1</sup>)*

### Notes:

1. Brahma has Saraswati, the *devata* of knowledge, as his consort and she resides in his tongue. Thus, Brahma also has the treasure of expertise of knowledge.

अधःकुर्वन् अब्जं / सनक भृगु मुख्यैः मुनिजनैः नमस्यः / कामाक्ष्याः चरण परमेष्ठी विजयते ॥

adhaḥ kurvan abjaṃ / sanaka bhṛgumukhyairmunijanaiḥ  
namasyaḥ / kāmākṣyāḥ caraṇa parameṣṭhī vijayate ||

(The lotus foot of Kāmākṣi) puts down the lotus (in beauty) (Brahma is seated upon the lotus, putting it at a lower level); (The lotus foot of Kāmākṣi) is worshipped by munīs such as Sanaka, Bhṛgu and others (Brahma is also worshipped by Sanaka, Bhṛgu and others); The Brahma-like (lotus) foot of Kāmākṣi is victorious

### Summary:

#### The Lotus Foot of Kāmākṣi and Brahma

The Brahma-like lotus foot of Kāmākṣi

- which is a treasure of expertise in manifesting the activity of the world of words to paint descriptive qualities in the various speeches of the best among poets [Brahma is the treasure of expertise in creating words]
  - which puts down the lotus (in beauty) [Brahma is seated upon the lotus]
  - which is worshipped by *munīs* such as Sanaka, Bhṛgu, and others [Brahma is also worshipped by Sanaka, Bhṛgu, and others]
- is victorious (is effulgent).

भवत्याः कामाक्षि स्फुरितपदपङ्केरुहभुवां

परागाणां पूरैः परिहृतकलङ्कव्यतिकरैः ।

नतानामामृष्टे हृदयमुकुरे निर्मलरुचि

प्रसन्ने निश्शेषं प्रतिफलति विश्वं गिरिसुते ॥84॥

bhavatyāḥ kāmākṣi sphuritapadapaṅkeruhabhuvāṃ

parāgāṇāṃ pūraiḥ parihṛtakalaṅkavyatikaraiḥ |

natānāmāmṛṣṭe hṛdayamukure nirmalaruci

prasanne niśśeṣaṃ pratiphalati viśvaṃ girisute ||84||

भवत्याः - bhavatyāḥ - of yours; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुरित - sphurita - fully blossomed, shining; पद पङ्केरुह - pada paṅkeruha - lotus foot; भुवां - bhuvāṃ - arising from; परागाणां पूरैः- parāgāṇāṃ pūraiḥ - streams of pollen dust; परिहृत - parihṛta - is removed; कलङ्क - kalaṅka - dirt, doṣās; व्यतिकरैः - vyatikaraiḥ - sticking to; नतानाम् - natānām - of

those who worship; आमृष्टे - āmr̥ṣṭe - cleaned; हृदय मुकुरे - hr̥daya mukure - mirror of the heart; निर्मलरुचि - nirmalaruci - extremely pure; प्रसन्ने - prasanne - clear; निश्शेषं - niśśeṣam - without balance, entire; प्रतिफलति - pratiphalati - reflects; विश्वं - viśvaṃ - world; गिरिसुते - girisute - O Daughter of Himavān.

भवत्याः कामाक्षि स्फुरित पद पङ्केरुह भुवां परागाणां पूरैः परिहृत कलङ्क व्यतिकरैः ।

bhavatyāḥ kāmākṣi sphurita pada paṅkeruha bhuvāṃ  
parāgāṇāṃ pūraiḥ parihṛta kalaṅka vyatikaraiḥ ।

*O Kāmākṣi! The streams of pollen dust arising from your (fully blossomed) shining lotus foot remove the dirt (doṣās) sticking to (the mirror of the heart of those who worship)...*

नतानाम् आमृष्टे हृदयमुकुरे निर्मलरुचि प्रसन्ने / निश्शेषं प्रतिफलति विश्वं गिरिसुते ॥

natānām āmr̥ṣṭe hr̥dayamukure nirmalaruci  
prasanne / niśśeṣam pratiphalati viśvaṃ girisute ॥

*O Daughter of Himavān! The (thus) cleaned, extremely pure and clear mirror of the heart of those who worship, reflects the entire world<sup>1</sup>*

### Notes:

1. A *jñāni* can see the entire world in his heart. He can know the happenings in any part of the world in his heart.

### Summary:

#### **The Glory of the Pollen Dust of the Lotus Foot of Kāmākṣi**

O Kāmākṣi! O Daughter of Himavān! The streams of pollen dust arising from your fully blossomed, shining lotus foot remove the dirt (*doṣās*) sticking to the mirror of the heart of those who worship. Their thus cleaned, extremely pure and clear mirror-like heart, reflects the entire world.

तव त्रस्तं पादात्किसलयमरण्यान्तरमगात्  
 परं रेखारूपं कमलममुमेवाश्रितमभूत् ।  
 जितानां कामाक्षि द्वितयमपि युक्तं परिभवे  
 विदेशे वासो वा शरणगमनं वा निजरिपोः ॥85॥

tava trastam pādātkisalayamaranyāntaramagāt  
 param rekhārūpaṃ kamalamamumevāśritamabhūt |  
 jītānāṃ kāmākṣi dvitayamapi yuktaṃ paribhave  
 videśe vāso vā śaraṇagamaṇaṃ vā nijaripoḥ ||85||

तव - tava - your; त्रस्तं - trastam - afraid of; पादात् - pādāt - (lotus) foot;  
 किसलयम् - kisalayam - tender sprouts; अरण्यान्तरम् - aranyāntaram - deep  
 inside the forest; अगात् - agāt - went; परं - param - but; रेखारूपं -  
 rekhārūpaṃ - in the form of *rekhā* (mark, symbol); कमलम् - kamalam -  
 lotus; अमुम् एव - amum eva - in this (lotus foot) itself; आश्रितम् - āśritam -  
 refuge; अभूत् - abhūt - took; जितानां - jītānāṃ - of those who have been  
 defeated; कामाक्षि - kāmākṣi - O Kāmākṣi; द्वितयम् अपि - dvitayam api - two  
 (options) only; युक्तं - yuktaṃ - are appropriate; परिभवे - paribhave -  
 when disgraced; विदेशे वासो वा - videśe vāso vā - to go out of the country  
 on exile; शरणगमनं वा - śaraṇagamaṇaṃ vā - to take refuge; निजरिपोः -  
 nijaripoḥ - in one's own enemy.

तव त्रस्तं पादात् किसलयम् अरण्यान्तरम् अगात् / परं रेखारूपं कमलम् अमुम् एव आश्रितम् अभूत् ।  
 tava trastam pādāt kisalayam aranyāntaram agāt /  
 param rekhārūpaṃ kamalam amum eva āśritam abhūt |

*(O Kāmākṣi!) The tender sprouts, afraid of your lotus foot<sup>1</sup>, went deep  
 inside the forest. But, the lotus took refuge in this lotus foot of yours  
 as the form of a mark (padma rekhā)<sup>2</sup>*

**Notes:**

1. The tender sprouts unable to face the competition from the lotus foot of Kāmākṣi in softness and in red color retreat deep inside the forest.
2. The lotus having been defeated in beauty takes refuge in the lotus foot itself by becoming a mark. The soles of Devi's lotus foot bear auspicious symbols such as the Lotus, Cakra, Śaṅkha, as seen in Śloka 33 of this Śatakam.

जितानां कामाक्षि द्वितयम् अपि युक्तं परभिवे / विदेशे वासो वा शरणगमनं वा निजरिपोः ॥

jitānāṃ kāmākṣi dvitayam api yuktaṃ paribhave / videśe vāso vā śaraṇagamaṇaṃ vā nijaripoḥ |

*O Kāmākṣi! For those who have been defeated, when in the state of disgrace, there are only two appropriate options; Either to go out of the country (on exile) or to take refuge at the feet of the enemy itself*

**Summary:****The Lotus Foot of Kāmākṣi, Tender Sprouts, and Lotus**

O Kāmākṣi! The tender sprouts, afraid of your lotus foot, retreated deep inside the forest. But, the lotus took refuge in this lotus foot of yours as the form of a mark (*padma rekhā*). Those who have been disgraced in defeat have only two options that are appropriate—either to go out of the country (on exile) or to take refuge at the feet of the enemy itself.

गृहीत्वा याथार्थ्यं निगमवचसां देशिककृपा-

कटाक्षार्कज्योतिश्शमितममताबन्धतमसः ।

यतन्ते कामाक्षि प्रतिदिवसमन्तर्द्रढयितुं

त्वदीयं पादाब्जं सुकृतपरिपाकेन सुजनाः ॥86॥

gṛhītvā yāthārthyaṃ nigamavacasāṃ deśikakṛpā-

kaṭākṣārkajyotiśśamitamamatābandhatamasah |

yatante kāmākṣi pratidivasamantardraḍhayituṃ

tvadīyaṃ pādābjaṃ sukṛtaparipākena sujanāḥ ||86||

गृहीत्वा - gr̥hītvā - having taken hold of; having understood; याथार्थ्य - yāthārthyam - the true import; निगम वचसां - nigama vacasām - of the words of Vedās; देशिक - deśika - Guru; कृपा - kṛpā - compassionate; कटाक्ष - kaṭākṣa - sidelong glance; अर्क - arka - sun, Sūrya; ज्योतिः- jyoti - light of; शमित - śamita - subdued, overcome; ममता - mamatā - mine-ness; बन्ध - bandha - chained to (worldly bonds); तमसः - tamasaḥ - darkness; यतन्ते - yatante - make attempt; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रति दिवसम् - prati divasam - every day, all the time; अन्तः - antaḥ - inside (their) hearts; दृढयितुं - dradhayituṃ - to firm it up; त्वदीयं - tvadīyam - your; पाद अब्जं - pāda abjaṃ - lotus foot; सुकृत - sukṛta - all religious merits (accrued over several births); परिपाकेन - paripākena - by the fruition of; सुजनाः - sujanāḥ - those who are virtuous.

गृहीत्वा याथार्थ्यं निगमवचसां / देशिक कृपा कटाक्ष अर्क ज्योतिः शमित ममता बन्ध तमसः।  
gr̥hītvā yāthārthyam nigamavacasām / deśika kṛpā kaṭākṣa arka jyotiḥ śamita mamatā bandha tamasaḥ |

*(O Kāmākṣi!) Having understood the true import<sup>1</sup> of the words of the Vedās, having subdued the darkness of the bonds of mine-ness<sup>2</sup> by the compassionate sunlight-like sidelong glance of the Guru<sup>3</sup>...*

### Notes:

1. It is important to understand the true import of the words of the Vedās, not just the word meaning.
2. *Mamata*, derived from *mama* (my), are the thoughts of mine-ness such as 'This body is mine', 'This house is mine', 'This wealth is mine', 'This spouse is mine', 'These children are mine'.
3. The Guru is also called *Deśika* since he shows the direction (*dīśa*) of the right path to follow.

यतन्ते कामाक्षि प्रतिदिवसम् अन्तर्द्रढयितुं त्वदीयं पादाब्जं सुकृतपरिपाकेन सुजनाः ॥

yatante kāmākṣi pratidivasam antardradḥayituṃ tvadīyaṃ pādābjaṃ  
sukṛta paripākena sujanāḥ ॥

*...those who are virtuous, by the fruition of all their religious merits accrued over several births, O Kāmākṣi!, attempt to make your lotus foot firm in their heart everyday*

### Summary:

#### The Lotus Foot of Kāmākṣi and the Virtuous People

O Kāmākṣi! Having understood the true import of the words of the Vedās, having subdued the darkness of the bonds of mine-ness by the compassionate sunlight-like sidelong glance of the Guru, those who are virtuous, by the fruition of all their religious merits accrued over several births, attempt to make your lotus foot firm in their heart everyday.

जडानामप्यम्ब स्मरणसमये तवच्चरणयोः

भ्रमन्मन्थक्ष्माभृद्घुमघुमितसिन्धुप्रतिभटाः ।

प्रसन्नाः कामाक्षि प्रसभमधरस्पन्दनकराः

भवन्ति स्वच्छन्दं प्रकृतिपरिपक्वा भणितयः ॥87॥

jaḍānāmapyamba smaraṇasamaye tavaccaraṇayoḥ  
bhramanmanthakṣmābhṛdghumaghumitasindhupratibhaṭāḥ |  
prasannāḥ kāmākṣi prasabhamadharaspandanakarāḥ  
bhavanti svacchandaṃ prakṛtiparipakvā bhaṇitayaḥ ॥87॥

जडानाम् अपि - jaḍānām api - even the dull-witted; अम्ब - amba - O Mother; स्मरण समये - smaraṇa samaye - at the time of the thought; तवच्चरणयोः - tavaccaraṇayoḥ - of your feet; भ्रमन् - bhraman - agitating (churning); मन्थ - mantha - Manthara; क्ष्माभृत् - kṣmābhṛt - mountain, that which supports (*bhṛt*) the earth (*kṣmā*); घुमघुमित - ghumaghumita - the sounds of 'ghum' 'ghum'; सिन्धु - sindhu - (milk) ocean; प्रतिभटाः - pratibhaṭāḥ - competitor; प्रसन्नाः - prasannāḥ - happy, clear; कामाक्षि - kāmākṣi - O

Kāmākṣi; प्रसभम् - prasabham - by force; अधर - adhara - lips; स्पन्दन कराः - spandana karā - throbbing (with emotion); भवन्ति - bhavanti - (the words) become; स्वच्छन्दं - svacchandaṃ - on their own accord; प्रकृति परिपक्वा - prakṛti paripakvā - naturally mature; भणितयः - bhaṇitayaḥ - words.

जडानाम् अपि अम्ब स्मरणसमये तवच्चरणयोः / भ्रमन् मन्थ क्षमाभृत् घुमघुमित सिन्धु प्रतिभटाः ।  
jaḍānām api amba smaraṇasamaye tavaccaraṇayoḥ / bhraman mantha kṣmābhṛt ghumaghumita sindhu pratibhaṭāḥ |

*O Mother! Even for the dull-witted, at the time of the thought of your feet; vying with the 'ghum', 'ghum' sounds of the milk ocean being agitated (churned) by the Manthara mountain...*

प्रसन्नाः कामाक्षि प्रसभम् अधर स्पन्दन कराः भवन्ति स्वच्छन्दं प्रकृति परिपक्वा भणितयः ॥  
prasannāḥ kāmākṣi prasabham adhara spandana karāḥ  
bhavanti svacchandaṃ prakṛti paripakvā bhaṇitayaḥ ||

*...clear words (emerge), O Kāmākṣi, by force through lips throbbing with emotion, becoming naturally mature on their own (with no effort)*

### Summary:

#### The Glorious Blessing of Speech by the Lotus Feet of Kāmākṣi

O Mother Kāmākṣi! Even for the dull-witted, at the time of the thought of your feet, the lips by force throb with emotion, and clear words

- that vie with the 'ghum', 'ghum' sounds of the milk ocean being agitated (churned) by the Manthara mountain

- that are naturally mature

emerge on their own (with no effort).

वहन्नप्यश्रान्तं मधुरनिनदं हंसकमसौ  
 तमेवाधः कर्तुं किमिव यतते केलिगमने ।  
 भवस्यैवानन्दं विदधदपि कामाक्षि चरणो  
 भवत्यास्तद्द्रोहं भगवति किमेवं वितनुते ॥४४॥

vahannapyaśrāntaṃ madhuraninadaṃ haṃsakamasau  
 tamevādhaḥ kartuṃ kimiva yatate keligamane |  
 bhavasyaivānandaṃ vidadhadapi kāmākṣi caraṇo  
 bhavatyāstaddrohaṃ bhagavati kimevaṃ vitanute ||४४||

वहन् - vahan - carrying; अपि - api - even though; अश्रान्तं - aśrāntaṃ - continuously, without getting exhausted; मधुर - madhura - sweet; निनदं - ninadaṃ - sound; हंसकम् - haṃsakam - anklet, also, swan; असौ - asau - this (lotus foot); तम् एव - tam evā - for that (swan); अधः कर्तुं - adhaḥ kartuṃ - puts down, to show in a negative light; किम् इव - kim iva - why?; यतते - yatate - attempts; केलिगमने - keligamane - in the sport of walking; भवस्य - bhavasya - of Bhava (Parameśvara), एव - eva - even (for Parameśvara); आनन्दं - ānandaṃ - bliss; विदधत् - vidadhat - giving, producing; अपि - api - even though; कामाक्षि - kāmākṣi - O Kāmākṣi; चरणः - caraṇaḥ - foot; भवत्याः - bhavatyāḥ - your; तत् - tat - for that (*bhava*, *saṃsāra*, the cycle of birth and death); द्रोहं - drohaṃ - conspiracy; भगवति - bhagavati - O Bhagavati; किम् एवं - kim evaṃ - why?; वितनुते - vitanute - does.

This Śloka includes a play on the words *haṃsakam* (anklet, swan) and *bhava* (Parameśvara, *saṃsāra*).

वहन् अपि अश्रान्तं मधुर निनदं हंसकम् असौ / तमेव अधः कर्तुं किम् इव यतते केलिगमने ।  
 vahan api aśrāntaṃ madhuraninadaṃ haṃsakam asau / tameva adhaḥ  
 kartuṃ kim iva yatate keligamane |

*Even though continuously carrying the sweet sound of the haṃsakam (anklet), why is (your foot) striving to put down the haṃsakam (swan) in the sport of walking<sup>1</sup>?...*

**Notes:**

1. The gait of Kāmākṣi is more beautiful than that of the swans.

भवस्य एव आनन्दं विदधत् अपि कामाक्षि / चरणः भवत्याः तद्गोहं भगवति किमेवं वितनुते ॥

bhavaśa eva ānandaṃ vidadhat api kāmākṣi / caraṇaḥ bhavatyāḥ  
taddrohaṃ bhagavati kimevaṃ vitanute ||

*O Kāmākṣi! Even though your foot gives bliss to even Bhava (Parameśvara)<sup>1</sup>, O Bhagavati, why does it conspire against bhava (saṃsāra)<sup>2</sup>?*

**Notes:**

1. Śiva does not need any external bliss. Yet, Kāmākṣi is able to give Śiva bliss.

2. Devi destroys the saṃsāra of the devotees.

**Summary:**

**Poetic Wonder of the Lotus Foot of Kāmākṣi**

O Kāmākṣi! O Bhagavati! Even though continuously carrying the sweet sound of the *haṃsakam* (anklet), why is this foot of yours striving to put down the *haṃsakam* (swan) in the sport of walking? Even though your foot gives bliss to even *Bhava* (Parameśvara), why does it conspire against *bhava* (saṃsāra)?

यदत्यन्तं ताम्यत्यलसगतिवार्तास्वपि शिवे  
 तदेतत्कामाक्षि प्रकृतिमृदुलं ते पदयुगम् ।  
 किरीटैः सङ्घट्टं कथमिव सुरौघस्य सहते  
 मुनीन्द्राणामास्ते मनसि च कथं सूचिनिशिते ॥89॥

yadatyantam tāmyatyalasagativārtāsvapi śive  
 tadetat kāmākṣi prakṛtimṛdulam te padayugam |  
 kirīṭaiḥ saṅghaṭṭam kathamiva suraughasya sahate  
 munīndrāṅāmāste manasi ca katham sūciniśite ||89||

यत् - yat - which (foot); अतत्यन्तं - yadatyantam - very much; ताम्यति -  
 tāmyati - feels miserable; अलस गति - alasa gati - gentle gait; वार्तासु -  
 vārtāsu - spoken words; अपि - api - even if; शिवे - śive - O Form of  
 Auspiciousness, O Consort of Śiva; तत् - tat - that (foot); एतत् - etat - this  
 (foot) which; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रकृति - prakṛti - by nature;  
 मृदुलं - mṛdulam - soft; ते - te - your; पद युगम् - pada yugam - twin feet;  
 किरीटैः - kirīṭaiḥ - by crowns; सङ्घट्टं - saṅghaṭṭam - rubbing; कथम् इव -  
 katham iva - how is it?; सुरौघस्य - suraughasya - of the group (*augha*) of  
*devās (sura)*; सहते - sahate - tolerates, bears; मुनीन्द्राणाम् - munīndrāṅām -  
 of the chiefs of *munīs*; आस्ते - āste - is seated; मनसि - manasi - in the  
 mind; च - ca - and; कथं - katham - how?; सूचि निशिते - sūci niśite - sharp  
 (*niśite*) like needle (*sūci*).

यत् अतत्यन्तं ताम्यति अलस गति वार्तासु अपि शिवे / तदेतत् कामाक्षि प्रकृति मृदुलं ते पदयुगम् ।  
 yat atyantam tāmyati alasagativārtāsvapi śive / tadetat kāmākṣi prakṛti  
 mṛdulam te padayugam |

*O Form of Auspiciousness! O Consort of Śiva! O Kāmākṣi! Your naturally soft twin feet that feel very miserable even from the (mere) words (praising their) gentle gait...*

किरीटैः सङ्घट्टं कथम् इव सुरौघस्य सहते / मुनीन्द्राणाम् आस्ते मनसि च कथं सूचि निश्चिते ॥

kirīṭaiḥ saṅghaṭṭaṃ kathamiva suraughasya sahate  
munīndrāṇāmāste manasi ca kathaṃ sūciniśite ||

*How is it that (the twin feet) tolerate the (constant) rubbing of the crowns of the (prostrating) devās<sup>1</sup> and how is it that (the twin feet) are seated in the needle-like sharp mind of the chiefs of munīs<sup>2</sup>?*

### Notes:

1. The *devās* are always prostrating at the feet of Devi and their crowns touch Devi's feet.
2. The minds of the focused and intelligent *munīs* and *yatīs* are described as being sharp as a needle or as sharp as the tip of the *kuśa* grass (*kuśāgrīya svāntaiḥ*) as described in Śloka 24 of this Śatakam.

### Summary:

#### The Soft Lotus Feet of Kāmākṣi

O Form of Auspiciousness! O Consort of Śiva! O Kāmākṣi! Your naturally soft twin feet that feel very miserable even from the (mere) words (praising their) gentle gait, how is it that they tolerate the (constant) rubbing of the crowns of the (prostrating) *devās* and how is it that they are seated in the needle-like sharp mind of the chiefs of *munīs*?

मनोरङ्गे मत्के विबुधजनसम्मोदजननी  
सरागव्यासङ्गं सरसमृदुसञ्चारसुभगा ।  
मनोज्ञा कामाक्षि प्रकटयतु लास्यप्रकरणं  
रणन्मञ्जीरा ते चरणयुगलीनर्तकवधूः ॥९०॥

manoraṅge matke vibudhajanasammodajanānī  
sarāgavyāsaṅgaṃ sarasamṛdusañcārasubhagā |  
manojñā kāmākṣi prakṭayatu lāsyaprakaraṇaṃ  
raṇanmañjīrā te caraṇayugalīnartakavadhūḥ ||90||

मनोरङ्गे - manoraṅge - in the (performing) stage of mind मत्के - matke - my; विबुधजन - vibudhajana - groups of *devās*, groups of *jñānīs*; सम्मोद - sammōda - happiness, bliss; जननी - janānī - generating; सराग - sarāga - music, red color; व्यासङ्गं - vyāsaṅgaṃ - delight in, attached to; सरस - sarasa - sweet; मृदु - mṛdu - soft; सञ्चार - sañcāra - gait; सुभगा - subhagā - beautiful; मनोज्ञा - manojñā - enchanting; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रकटयतु - prakṭayatu - may it display, may it show; लास्य - lāsya - dance; प्रकरणं - prakaraṇaṃ - process of; रणन्मञ्जीरा - raṇanmañjīrā - anklets that make sounds; ते - te - your; चरणयुगली - caraṇayugalī - twin feet; नर्तकवधूः - nartaka vadhūḥ - dancer girl.

मनोरङ्गे मत्के / विबुध जन सम्मोदजननी / सराग व्यासङ्गं / सरस मृदु सञ्चार सुभगा ।  
manoraṅge matke / vibudha jana sammōdajanānī /  
sarāga vyāsaṅgaṃ / sarasa mṛdu sañcāra subhagā |

*(May your dancer girl-like twin feet) which create bliss for the groups of devās and jñānīs; which delight in music as well as in the red color (red lac on the feet); which are beautiful with a sweet, soft gait...*

मनोज्ञा कामाक्षि प्रकटयतु लास्य प्रकरणं रणन्मञ्जीरा ते चरणयुगली नर्तकवधूः ॥  
manojñā kāmākṣi prakṭayatu lāsya prakaraṇaṃ raṇanmañjīrā te  
caraṇayugalī nartakavadhūḥ ||

*May your enchanting dancer girl-like twin feet which are enchanting; (which are adorned with) anklets making sounds; display the process of lāsya<sup>1</sup> (in the stage of my mind)*

### Notes:

1. The dance of women is called *lāsya*.

### Summary:

#### The Lotus Feet of Kāmākṣi as the Dancer

O Kāmākṣi! May your beautiful, enchanting dancer girl-like twin feet - (which are adorned with) anklets making sounds

- which create bliss for the groups of *devās* and *jñānīs*
  - which delight in music as well as in the red color (red lac on the feet)
  - which have a sweet, soft gait
- display the process of *lāsya* (dance) in the stage of my mind.

परिष्कुर्वन्मातः पशुपतिकपर्दं चरणराट्  
 पराचां हृत्पद्मं परमभणित्तीनां च मकुटम् ।  
 भवाख्ये पाथोधौ परिहरतु कामाक्षि ममता-  
 पराधीनत्वं मे परिमुषितपाथोजमहिमा ॥91॥

pariṣkurvanmātaḥ paśupatikapardaṃ caraṇarāṭ  
 parācāṃ hṛtpadmaṃ paramabhaṇitīnāṃ ca makuṭam |  
 bhavākhye pāthodhau pariharatu kāmākṣi mamatā-  
 parādhīnatvaṃ me parimuṣitapāthojamahimā ||91||

परिष्कुर्वन् - pariṣkurvan - decorating; मातः - mātāḥ - O Mother; पशुपति - paśupati - Paśupati—the lord of all paśus (*jīvās*), Parameśvara; कपर्द - kapardaṃ - matted tresses; चरणराट् - caraṇarāṭ - king-like (lotus) foot; पराचां - parācāṃ - the one who has departed (from mundane pleasures); हृत्पद्मं - hṛtpadmaṃ - lotus heart; परम भणित्तीनां - parama bhaṇitīnāṃ - supreme words (*Vedās*); च - ca - and; मकुटम् - makuṭam - crown; भवाख्ये - bhavākhye - named Bhava (*saṃsāra*, the cycle of birth and death); पाथोधौ - pāthodhau - in the ocean; परिहरतु - pariharatu - may it remove; कामाक्षि - kāmākṣi - O Kāmākṣi; ममता - mamatā - mine-ness; पराधीनत्वं - parādhīnatvaṃ - subservience to; मे - me - my; परिमुषित - parimuṣita - having stolen; पाथोज - pāthoja - lotus—that which grows in water (*patha*); महिमा - mahimā - glory (of the lotus).

परिष्कुर्वन् मातः पशुपति कपर्दं चरणराट् / पराचां हृत्पद्मं / परम भणित्तीनां च मकुटम् ।  
 pariṣkurvan mātāḥ paśupati kapardaṃ caraṇarāṭ /  
 parācāṃ hṛtpadmaṃ / parama bhaṇitīnāṃ ca makuṭam |

(O Kāmākṣi! Your) king-like lotus foot which decorates the matted tresses of Paśupati<sup>1</sup>; which decorates the lotus-heart of those who

*have abandoned worldly pleasures; which decorates the crown of the Vedās<sup>2</sup> (i.e. which is the essence of the teachings of the Upaniṣads—the crown of the Vedās)...*

**Notes:**

1. During their love-quarrel (*pranaya kalaha*), Śiva playfully prostrates at the feet of Devi and tries to appease her. At that time, the lotus foot of Devi appears as a decoration on the matted tresses of Śiva. This *pranaya kalaha* is also described in Ślokās 5, 8, and 13 of this Śatakam. In Ślokās 5 and 13, it is described as the reason why the moon on Śiva's head is red.
2. The Upaniṣads are the pinnacle of the Vedās. The lotus foot of Kāmākṣi is the Upaniṣad Tattva—the teachings of the Upaniṣads.

भवाख्ये पाथोधौ परिहरतु कामाक्षि ममता पराधीनत्वं मे / परिमुषित पाथोज महिमा ॥

bhavākhye pāthodhau pariharatu kāmākṣi mamatā parādhīnatvaṃ me  
parimuṣita pāthoja mahimā ||

*(Your king-like lotus foot) which has stolen the glory of the lotus<sup>1</sup>; O Kāmākṣi! May (that king-like lotus foot) remove my subservience to mine-ness in the ocean called Bhava (saṃsāra)*

**Notes:**

1. The lotus foot of Kāmākṣi defeats the lotus in beauty.

**Summary:**

**Prayer to the King-like Lotus Feet of Kāmākṣi**

O Kāmākṣi! May your king-like lotus foot

- which decorates the matted tresses of Paśupati (when he playfully prostrates at your feet during the love-quarrel (*pranaya kalaha*))
- which decorates the lotus-heart of those who have abandoned worldly pleasures
- which decorates the crown of the Vedās (which is the essence of the teachings of the Upaniṣads—the crown of the Vedās )
- which has stolen the glory of the lotus (which has defeated the lotus)

remove my subservience to mine-ness in the ocean called *Bhava* (*saṃsāra*).

प्रसूनैः सम्पर्कदिमरतरुणीकुन्तलभवैः

अभीष्टानां दानादनिशमपि कामाक्षि नमताम् ।

स्वसङ्गात्कङ्केलिप्रसवजनकत्वेन च शिवे

त्रिधा धत्ते वार्ता सुरभिरिति पादो गिरिसुते ॥92॥

prasūnaiḥ samparkādamarataruṇīkuntalabhavaiḥ  
abhīṣṭānāṃ dānādaniśamapi kāmākṣi namatām |  
svasaṅgātkāṅkeliprasavajanakatvena ca śive  
tridhā dhatte vārtāṃ surabhiriti pādo girisute ||92||

प्रसूनैः - prasūnaiḥ - flowers; सम्पर्कत् - samparkāt - by contact; अमर - amara - deva, celestial; तरुणी - taruṇī - women; कुन्तल - kuntala - tresses; भवैः - bhavaiḥ - (flowers) in the (tresses); अभीष्टानां - abhīṣṭānāṃ - of desires; दानात् - dānāt - by granting; अनिशम् - aniśam - always; अपि - api - also; कामाक्षि - kāmākṣi - O Kāmākṣi; नमताम् - namatām - those who worship; स्वसङ्गात् - svasaṅgāt - by contact (with your lotus foot); कङ्केलि - kāṅkeli - Aśoka tree; प्रसव - prasava - blossoming flowers; जनकत्वेन - janakatvena - by generating; च - ca - and; शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; त्रिधा - tridhā - in three ways; धत्ते - dhatte - attains; वार्ता - vārtāṃ - the word, the name; सुरभिः - surabhiḥ - Surabhi; इति - iti - thus; पादः - pādaḥ - (lotus) foot; गिरिसुते - girisute - O Daughter of the Mountain.

The word Surabhi has three meanings—fragrance, Kamadhenu—the divine desire-fulfilling cow, and spring season. Śrī Mūka Kavi, in this Śloka, describes how the lotus foot of Kāmākṣi fits all these three descriptions.

प्रसूनैः सम्पर्कात् अमरतरुणी कुन्तलभवैः / अभीष्टानां दानात् अनिशम् अपि कामाक्षि नमताम् ।  
 prasūnaiḥ samparkāt amarataruṇī kuntalabhavaiḥ / abhīṣṭānāṃ dānāt  
 anīśam api kāmākṣi namatām |

*O Kāmākṣi! By contact with the flowers in the tresses of the (prostrating) celestial women<sup>1</sup>; also, by always granting those who worship (your lotus feet) all that they desire<sup>2</sup>...*

**Notes:**

1. The lotus foot of Kāmākṣi is fragrant (*surabhi*) from the fragrance of the flowers in the tresses of the prostrating celestial women.
2. The lotus foot of Kāmākṣi grants devotees all that they desire and is thus like Kamadhenu (*Surabhi*).

स्वसङ्गात् कङ्केलि प्रसव जनकत्वेन च शिवे / त्रिधा धत्ते वार्ता सुरभिः इति पादः गिरिसुते ॥  
 svasaṅgāt kaṅkeli prasava janakatvena ca śive / tridhā dhatte vārtāṃ  
 surabhiḥ iti pādaḥ girisute ||

*...by contact, making the Aśoka tree blossom<sup>1</sup>; Thus, O Form of Auspiciousness! O Consort of Śiva! O Daughter of the Mountain! Your (lotus) foot attains the name of 'Surabhi' in three ways*

**Notes:**

1. The lotus foot of Kāmākṣi makes the Aśoka tree blossom by mere contact and is thus like the season of spring (*surabhi*).

The Aśoka tree usually blossoms only in spring. As described under Śloka 66 of this Śatakam, the Śāstrās state that when the foot of a chaste woman touches the Aśoka tree, it blossoms. Hence, Śrī Mūka Kavi calls the lotus foot of Kāmākṣi the spring season.

**Summary:****The Lotus Feet of Kāmākṣi as Surabhi**

O Kāmākṣi! O Form of Auspiciousness! O Consort of Śiva! O Daughter of the Mountain! Your (lotus) foot attains the name of 'Surabhi' in three ways

- by contact with the flowers in the tresses of the (prostrating) celestial women, your lotus foot is, therefore, fragrant (*surabhi*)
- also, by always granting those who worship (your lotus feet) all that they desire, your lotus foot is, therefore, the desire-fulfilling divine cow, Kamadhenu (Surabhi)
- and, by contact, making the Aśoka tree blossom, your lotus foot, therefore, is the spring season (*surabhi*).

महामोहस्तेनव्यतिकरभयात्पालयति यो  
विनिक्षिप्तं स्वस्मिन्निजजनमनोरत्नमनिशम् ।  
स रागस्योद्रेकात्सततमपि कामाक्षि तरसा  
किमेवं पादोऽसौ किसलयरुचिं चोरयति ते ॥93॥

mahāmohastenaryatikarabhayātpālayati yo  
vinikṣiptaṃ svasminnijajanamanoratnamaniśam |  
sa rāgasyodrekātsatatamapī kāmākṣi tarasā  
kimevaṃ pādo'sau kisalayaruciṃ corayati te ||93||

महामोह - mahāmoha - great delusion; स्तेन - stena - thief; व्यतिकर - vyatikara - calamity, misfortune; भयात् - bhayāt - from the fear; पालयति - pālayati - protects; यः - yaḥ - it (the lotus foot); विनिक्षिप्तं - vinikṣiptaṃ - is kept (for safe custody); स्वस्मिन् - svasmin - inside (the lotus foot); निजजन - nijajana - your own people, those who worship, devotees; मनोरत्नम् - manoratnam - jewel of the mind; अनिशम् - aniśam - स रागस्य - sa rāgasya - attachment, red color; उद्रेकात् - udrekāt - preponderance, exuberance; सततम् - satatam - always; अपि - api - even though; कामाक्षि - kāmākṣi - O Kāmākṣi! तरसा - tarasā - by force; किम् - kim - how?; एवं - evaṃ - like this; पाद - pādaḥ - (lotus) foot; असौ - asau - this (lotus foot);

किसलय रुचिं - kisalaya ruciṃ - shine of tender sprouts; चोरयति - corayati - steals; ते - te - your.

This Śloka brings out the contrasts in the lotus foot of Kāmākṣi which both protects (*pālayati*) and steals (*corayati*).

महामोह स्तेन व्यतिकर भयात् पालयति यः विनिक्षिप्तं स्वस्मिन् निजजन मनोरत्नम् अनिशम् ।  
mahāmoha stena vyatikara bhayāt pālayati yaḥ vinikṣiptaṃ svasmin  
nijajana manoratnam aniśam |

*(O Kāmākṣi! This lotus foot of yours) which always protects the mind-jewel of the devotees that has been kept with it for safe custody for protection from the fear of misfortune caused by the thief of Great Delusion...*

**Notes:**

1. Delusion is the inability to discern the transient from the permanent and the bad from the good. Jñāna is required to remove delusion.

स रागस्य उद्रेकात् सततम् अपि कामाक्षि तरसा किमेवं पादोऽसौ किसलयरुचिं चोरयति ते ॥  
sa rāgasya udrekāt satatamapi kāmākṣi tarasā kimevaṃ pādo'sau  
kisalayaruciṃ corayati te ||

*Then how is it that this lotus foot of yours, which always has an exuberance of red color<sup>1</sup>, steals by force, the shine of the tender sprouts?*

**Notes:**

1. *Rāga* refers to both attachment and red color. The lotus foot of Kāmākṣi has great attachment for the red color. The naturally red feet of Kāmākṣi are poetically described as stealing the redness from the tender sprouts, and thus not giving the sprouts a chance to outwit the lotus feet.

**Summary:****The Wonder of the Lotus Feet of Kāmākṣi as both Guard and Thief**

O Kāmākṣi! This lotus foot of yours always protects the mind-jewel of the devotees that has been kept with it for safe custody for protection from the fear of misfortune caused by the thief of Great Delusion. Then how is it that this lotus foot of yours, which always has an exuberance of red color, steals by force, the shine of the tender sprouts?

सदा स्वादुङ्कारं विषयलहरीशालिकणिकां  
समास्वाद्य श्रान्तं हृदयशुकपोतं जननि मे ।  
कृपाजाले फालेक्षणमहिषि कामाक्षि रभसात्  
गृहीत्वा रुन्धीथास्तव पदयुगीपञ्जरपुटे ॥94॥

sadā svāduṅkāraṃ viṣayalaharīśālikāṇikāṃ  
samāsvādya śrāntaṃ hṛdayaśukapotaṃ janani me |  
kṛpājāle phālekṣaṇamahiṣi kāmākṣi rabhasāt  
grhītvā rundhīthāstava padayugīpañjarapuṭe ||94||

सदा - sadā - always, constantly; स्वादुङ्कारं - svāduṅkāraṃ - assuming it to be sweet; विषय लहरी - viṣaya laharī - waves of mundane worldly pleasures; शालि - śāli - rice; कणिकां - kaṇikāṃ - broken grains; समास्वाद्य - samāsvādya - tasting; श्रान्तं - śrāntaṃ - tired; हृदय - hṛdaya - heart; शुकपोतं - śukapotaṃ - young (*pota*) parrot (*śuka*); जननि - janani - O Mother; मे - me - my; कृपाजाले - kṛpājāle - in the net of compassion; फालेक्षण - phālekṣaṇa - Śiva—the one whose forehead (*phāla*) has an eye (*ikṣaṇa*); फालेक्षण महिषि - phālekṣaṇa mahiṣi - O Consort of Phālekṣaṇa (Śiva); कामाक्षि - kāmākṣi - O Kāmākṣi; रभसात् - rabhasāt - by force; गृहीत्वा - grhītvā - catching; रुन्धीथाः - rundhīthāḥ - hold; तव - tava - your; पद युगी pada yugī - twin (lotus) feet; पञ्जर पुटे - pañjara puṭe - in the hollow (*puṭe*) of the cage (*pañjara*).

सदा स्वादुङ्कारं विषय लहरी शालि कणिकां समास्वाद्य श्रान्तं हृदय शुकपोतं जननि मे ।  
 sadā svāduṅkāraṃ viṣaya laharī śāli kaṇikāṃ samāsvādya śrāntaṃ  
 hṛdaya śukapotam janani me |

*O Mother! My young parrot-like heart is tired from constantly tasting broken rice grains, assuming them to be sweet...*

कृपाजाले फालेक्षणमहिषि कामाक्षि रभसात् गृहीत्वा रुन्धीथाः तव पदयुगी पञ्जर पुटे ॥  
 kṛpājāle phālekṣaṇamahiṣi kāmākṣi rabhasāt gṛhītvā rundhīthāstava  
 padayugī pañjara puṭe ||

*O Consort of Phālekṣaṇa<sup>1</sup> (Śiva)! O Kāmākṣi! Catch this young parrot by force with the net of compassion and hold it inside the cage of your twin lotus feet.*

### Notes:

1. The use of the word *Phālekṣaṇa* to refer to Śiva conveys the idea that—O Kāmākṣi! With your sidelong glance you were able to control the great Śiva himself—the one who used his *phālekṣaṇa* (forehead eye) to burn Manmatha. So it should be no trouble for you to catch hold of my young parrot-like heart!

### Summary:

#### Prayer to the Lotus Feet of Kāmākṣi

O Consort of Phālekṣaṇa (Śiva)! O Mother Kāmākṣi! My young parrot-like heart is tired from constantly tasting broken rice grains, assuming them to be sweet. Catch this young parrot by force with the net of compassion and hold it inside the cage of your twin lotus feet!

धुनानं कामाक्षि स्मरणलवमात्रेण जडिम-  
ज्वरप्रौढिं गूढस्थिति निगमनैकुञ्जकुहरे ।  
अलभ्यं सर्वेषां कतिचन लभन्ते सुकृतिनः  
चिरादन्विष्यन्तस्तव चरणसिद्धौषधमिदम् ॥95॥

dhunānaṃ kāmākṣi smaraṇalavamātreṇa jaḍima-  
jvaraprauḍhiṃ gūḍhasthiti nigamanaikuñjakuhare |  
alabhyaṃ sarveṣāṃ katicana labhante sukṛtinaḥ  
cirādanviṣyantastava caraṇasiddhausadhamidam ||95||

धुनानं - dhunānaṃ - removes; कामाक्षि - kāmākṣi - O Kāmākṣi! स्मरण - smaraṇa - thought; लव - lava - mere, tiny; मात्रेण - mātreaṇa - by; जडिम - jaḍima - ignorance, inertia; ज्वर - jvara - fever of; प्रौढिं - prauḍhiṃ - intense; गूढस्थिति - gūḍhasthiti - kept secretly; निगम - nigama - Vedās नैकुञ्ज - naikuñja - sporting garden; कुहरे - kuhare - inside; अलभ्यं - alabhyaṃ - not available; सर्वेषां - sarveṣāṃ - to all; कतिचन - katicana - a few; लभन्ते - labhante - attain; सुकृतिनः - sukṛtinaḥ - those with religious merit, virtuous people; चिरात् - cirāt - for a long time; अन्विष्यन्तः - anviṣyantaḥ - seeking; तव - tava - your; चरण - caraṇa - (lotus) foot; सिद्ध औषधम् - siddha auśadham - Siddha (successful, proven) medicine; इदम् - idam - this.

धुनानं कामाक्षि स्मरण लव मात्रेण जडिम ज्वर प्रौढिं / गूढस्थिति निगम नैकुञ्ज कुहरे ।

dhunānaṃ kāmākṣi smaraṇa lava mātreaṇa jaḍima jvara prauḍhiṃ /  
gūḍhasthiti nigama naikuñja kuhare |

*(O Kāmākṣi! This siddha medicine-like lotus foot of yours) removes the intense fever of ignorance just by mere thought of it; it is kept secretly inside the sporting garden of the Vedās...*

अलभ्यं सर्वेषां / कतिचन लभन्ते सुकृतिनः चिरात् अन्विष्यन्तः / तव चरण सिद्ध औषधम् इदम् ॥

alabhyaṃ sarveṣāṃ / katicana labhante sukṛtinaḥ cirāt anviṣyantaḥ /  
tava caraṇa siddha auśadham idam ||

*O Kāmākṣi! This siddha medicine-like lotus foot of yours is unavailable to all. A few virtuous people attain it after seeking it for a long time.*

### Summary:

#### The Glory of the Siddha Medicine-like Lotus Feet of Kāmākṣi

O Kāmākṣi! This *siddha* medicine-like lotus foot of yours removes the intense fever of ignorance just by mere thought of it. This *siddha* medicine-like lotus foot is kept secretly inside the sporting garden of the Vedās. It is unavailable to all. A few virtuous people attain it after seeking it for a long time.

रणन्मञ्जीराभ्यां ललितगमनाभ्यां सुकृतिनां  
मनोवास्तव्याभ्यां मथिततिमिराभ्यां नखरुचा ।  
निधेयाभ्यां पत्या निजशिरसि कामाक्षि सततं  
नमस्ते पादाभ्यां नलिनमृदुलाभ्यां गिरिसुते ॥96॥

raṇanmañjīrābhyāṃ lalitagamanābhyāṃ sukṛtināṃ  
manovāstavyābhyāṃ mathitatimirābhyāṃ nakharucā |  
nidheyābhyāṃ patyā nijaśirasi kāmākṣi satataṃ  
namaste pādābhyāṃ nalinamṛdulābhyāṃ girisute ||96||

रणन्मञ्जीराभ्यां - raṇanmañjīrābhyāṃ - anklets making sounds; ललित गमनाभ्यां - lalita gamanābhyāṃ - beautiful, gentle, graceful gait; सुकृतिनां - sukṛtināṃ - of those who have accrued religious merit; मनः वास्तव्याभ्यां - manaḥ vāstavyābhyāṃ - residing in the minds; मथित - mathita - destroyed; तिमिराभ्यां - timirābhyāṃ - darkness; नखरुचा - nakharucā - by the radiance of the (toe) nails; निधेयाभ्यां - nidheyābhyāṃ - fit to be placed; पत्या - patyā - by (your) consort (Śiva); निजशिरसि - nijaśirasi - on his own head; कामाक्षि - kāmākṣi - O Kāmākṣi; सततं - satataṃ - always; नमस्ते - namaste - I worship, I prostrate; पादाभ्यां - pādābhyāṃ - to (your) feet; नलिन - nalina - (like the) lotus; मृदुलाभ्यां - mṛdulābhyāṃ - gentle, soft; गिरिसुते - girisute - O Daughter of Himavān.

रणन्मञ्जीराभ्यां / ललित गमनाभ्यां / सुकृतिनां मनः वास्तव्याभ्यां / मथित तिमिराभ्यां नख रुचा ।  
 raṇanmañjīrābhyāṃ / lalita gamanābhyāṃ / sukṛtināṃ manaḥ  
 vāstavyābhyāṃ / mathita timirābhyāṃ nakharucā |

*(O Kāmākṣi! I always worship your soft lotus feet) which (are adorned with) anklets making (sweet) sounds; which have a beautiful, graceful gait; which reside in the minds of the virtuous people who have accrued religious merit; whose radiance from the (toe) nails destroys darkness (ignorance)...*

निधेयाभ्यां पत्या निजशिरसि / कामाक्षि / सततं नमस्ते पादाभ्यां नलिन मृदुलाभ्यां / गिरिसुते ॥  
 nidheyābhyāṃ patyā nijaśirasi / kāmākṣi / satataṃ namaste  
 pādābhyāṃ nalina mṛdulābhyāṃ / girisute ||

*O Kāmākṣi! O Daughter of Himavān! I always worship your soft lotus feet which are fit to be placed on the head of consort Śiva<sup>1</sup>*

### Notes:

1. During their love-quarrel (*pranaya kalaha*), Śiva playfully prostrates at the feet of Devi to appease her.

### Summary:

#### Worship of the Lotus Feet of Kāmākṣi

O Kāmākṣi! O Daughter of Himavān! I always worship your soft lotus feet

- which (are adorned with) anklets making (sweet) sounds
- which have a gentle, graceful gait
- which reside in the minds of the virtuous people who have accrued religious merit
- whose radiance from the (toe) nails destroys darkness (ignorance)
- which are fit to be placed on the head of your consort Śiva (when Śiva playfully prostrates at your feet during *pranaya kalaha* (love-quarrel)).

सुरागे राकेन्दुप्रतिनिधिमुखे पर्वतसुते  
 चिराल्लभ्ये भक्त्या शमधनजनानां परिषदा ।  
 मनोभृङ्गो मत्कः पदकमलयुग्मे जननि ते  
 प्रकामं कामाक्षि त्रिपुरहरवामाक्षि रमताम् ॥97॥

surāge rākendupratinidhimukhe parvatasute  
 cirāllabhye bhaktyā śamadhanajanānāṃ pariṣadā |  
 manobhṛṅgo matkaḥ padakamalayugme janani te  
 prakāmaṃ kāmākṣi tripuraharavāmākṣi ramatām ||97||

सुरागे - surāge - beautiful red color; राकेन्दु - rākendu - full moon; प्रतिनिधि - pratinidhi - represented by, similar to; मुखे - mukhe - face; राकेन्दुप्रतिनिधिमुखे - rākendupratinidhimukhe - O Devi—the one whose face is like the full-moon; पर्वतसुते - parvatasute - O Daughter of Himavān; चिरात् - cirāt - after a long time; लभ्ये - labhye - attainable; भक्त्या - bhaktyā - by bhakti, by devotion; शम धन जनानां - śama dhana janānāṃ - of those who have the wealth of śama (control of mind); परिषदा - pariṣadā - group, assembly; मनोभृङ्गः - manobhṛṅgaḥ - bee-like mind; मत्कः - matkaḥ - my; पद कमल युग्मे - pada kamala yugme - twin lotus feet; जननि - janani - O Mother; ते - te - your; प्रकामं - prakāmaṃ - to the extent it desires, to its heart's content; कामाक्षि - kāmākṣi - O Kāmākṣi; त्रिपुरहरवामाक्षि - tripurahara vāmākṣi - O Beautiful Consort of Tripurahara (Śiva—the destroyer of Tripura); रमताम् - ramatām - may it enjoy.

सुरागे / राकेन्दु प्रतिनिधि मुखे / पर्वतसुते / चिरात् लभ्ये भक्त्या शम धन जनानां परिषदा ।

surāge / rākendu pratinidhi mukhe / parvatasute / cirāllabhye bhaktyā  
 śama dhana janānāṃ pariṣadā |

*O Devi—whose face is like the full-moon! O Daughter of Himavān!  
 (May my bee-like mind enjoy to its heart content, your twin lotus feet)  
 which have a beautiful red color; which are attainable by devotion,  
 after a long time, by the group of those people who have the wealth of  
 śama (control of mind)*

मनोभृङ्गः मत्कः पदकमलयुग्मे जननि ते प्रकामं कामाक्षि त्रिपुरहरवामाक्षि रमताम् ॥

manobhṛṅgaḥ matkaḥ padakamalayugme janani te prakāmaṃ kāmākṣi  
tripuraharavāmākṣi ramatām ||

*O Mother! O Kāmākṣi! O Beautiful Consort<sup>1</sup> of Tripurahara (Śiva—the destroyer of Tripura)! May my bee-like mind enjoy to its heart's content, your twin lotus feet (whose glory is described in the previous line)*

### Notes:

1. *Vāmākṣi* refers to Devi as the woman with beautiful (*vāma*) eyes (*akṣi*). It also refers to Devi who is on the left (*vāma*) side of Śiva.

### Summary:

#### Prayer for the Bee-like Mind to Enjoy the Lotus Feet of Kāmākṣi

O Devi, whose face is like the full-moon! O Daughter of Himavān! O Mother! O Kāmākṣi! O Beautiful Consort of Tripurahara (Śiva—the destroyer of Tripura)! May my bee-like mind enjoy to its heart's content, your twin lotus feet

- which have a beautiful red color
- which are attainable by devotion, after a long time, by the group of those people who have the wealth of *śama* (control of mind)

शिवे संविद्रूपे शशिशकलचूडप्रियतमे  
शनैर्गत्यागत्या जितसुरवरेभे गिरिसुते ।  
यतन्ते सन्तस्ते चरणनलिनालानयुगले  
सदा बद्धुं चित्तप्रमदकरियूथं दृढतरम् ॥98॥

śive saṃvidrūpe śaśiśakalacūḍapriyatame  
śanairgatyāgatyā jitasuravarebhe girisute |  
yatante santaste caraṇanalinālanayugale  
sadā baddhuṃ cittapramadakariyūthaṃ dṛḍhataram ||98||

शिवे - śive - O Form of Auspiciousness, O Consort of Śiva; संविद्रूपे - saṃvidrūpe - O Form of Supreme Knowledge; शशि - śaśi - moon; शकल -

śakala - part, crescent; चूड - cūḍa - on the head; प्रियतमे - priyatame - beloved; शशिशकलचूडप्रियतमे - śaśiśakalacūḍa priyatame - O Beloved of Śiva—the one whose head is adorned with the crescent moon; शनैः - śanaiḥ - gentle, slow; गत्या आगत्या - gatyā āgatyā - going and coming, movement to and fro; जित - jita - conquered, defeated; सुरवरेभे - suravarebhe - Airāvata, the elephant (*ibha*) of Suravara or Indra—the chief of *devās*; गिरिसुते - girisute - O Daughter of Himavān; यतन्ते - yatante - make attempt, strive; सन्तः - santaḥ - the virtuous, the saints, those who have controlled their minds; ते - te - your; चरण नलिन - caraṇa nalina - lotus feet; आलान - ālāna - pole to which the elephant is tied; युगले - yugale - twin (lotus feet); सदा - sadā - always, constantly; बद्धुं - baddhum - to tie; चित्त - citta - mind; प्रमद - pramada - intoxicated; करियूथं - kariyūtham - herd (*yūtha*) of elephants (*kari*); दृढतरम् - dṛḍhataram - very firmly, securely.

शिवे / संविद्रूपे / शशिशकलचूडप्रियतमे / शनैः गत्या आगत्या जितसुरवरेभे / गिरिसुते ।

śive / saṃvidrūpe / śaśiśakalacūḍapriyatame / śanairgatyāgatyā jitasuravarebhe / girisute |

*O Form of Auspiciousness! O Consort of Śiva! O Form of Supreme Knowledge<sup>1</sup>! O Beloved of Śiva—the one whose head is adorned with the crescent moon! O Devi, whose gentle, slow to and fro movements defeat those of Airāvata—the elephant of Indra! O Daughter of Himavān!*

### Notes:

1. *Samvit* is supreme knowledge, awareness, and consciousness. These are not qualities that are separate from Devi. Devi herself is supreme knowledge, awareness, and consciousness.

यतन्ते सन्तः ते चरण नलिन आलान युगले सदा बद्धुं चित्त प्रमद करियूथं दृढतरम् ॥

yatante santaḥ te caraṇa nalina ālāna yugale sadā baddhum citta pramada kariyūtham dṛḍhataram ||

*The saints constantly strive to securely tie the intoxicated<sup>1</sup> elephant herd<sup>2</sup>-like mind to the post of your twin lotus feet*

**Notes:**

1. An intoxicated mind is a mind that wanders in mundane matters and worldly comforts.
2. The mind is described as a 'herd' of elephants since the mind has many thoughts or modes (*vṛttis*). The goal is to make the multi-focussed *citta* have a single focus.

**Summary:**

**The Lotus Feet of Kāmākṣī as the Post to Tie the Intoxicated Elephant-like Mind**

O Form of Auspiciousness! O Consort of Śiva! O Form of Supreme Knowledge! O Beloved of Śiva—the one whose head is adorned with the crescent moon! O Devi, whose gentle, slow to and fro movements defeat those of Airāvata—the elephant of Indra! O Daughter of Himavān! The saints constantly strive to securely tie the intoxicated elephant herd-like mind to the post of your twin lotus feet.

यशः सूते मातर्मधुरकवितां पक्ष्मलयते  
श्रियं दत्ते चित्ते कमपि परिपाकं प्रथयते ।  
सतां पाशग्रन्थि शिथिलयति किं किं न कुरुते  
प्रपन्ने कामाक्ष्याः प्रणतिपरिपाटी चरणयोः ॥99॥

yaśaḥ sūte mātarmadhurakavitāṃ pakṣmalayate  
śriyaṃ datte citte kamapi paripākaṃ prathayate |  
satāṃ pāśagranthiṃ śithilayati kiṃ kiṃ na kurute  
prapanne kāmākṣyāḥ praṇatiparipāṭī caraṇayoḥ ||99||

यशः - yaśaḥ - fame; सूते - sūte - generate; मातः - mātaḥ - O Mother; मधुर - madhura - sweet; कवितां - kavitāṃ - poetry; पक्ष्मलयते - pakṣmalayate - augment, nourish; श्रियं - śriyaṃ - wealth; दत्ते - datte - give; चित्ते - citte - in the mind; कमपि - kamapi - indescribable, beyond words and thoughts; परिपाकं - paripākaṃ - maturity; प्रथयते - prathayate - generate; सतां - satāṃ

- those who are virtuous; पाशग्रन्थि - pāśagranthiṃ - knots of the bonds; शिथिलयति - śithilayati - loosen; किं किं न कुरुते - kiṃ kiṃ na kurute - what can it not do?; प्रपन्ने - prapanne - those who have taken refuge; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; प्रणति परिपाटी - praṇati paripāṭī - sequence of prostrations; चरणयोः - caraṇayoḥ - (lotus) feet.

यशः सूते / मातः / मधुरकवितां पक्ष्मलयते / श्रियं दत्ते / चित्ते कमपि परिपाकं प्रथयते ।

yaśaḥ sūte/ mātaḥ / madhurakavitāṃ pakṣmalayate / śriyaṃ datte / citte kamapi paripākaṃ prathayate |

*(The sequential prostrations at the lotus feet of Kāmākṣi) generate fame; augment<sup>1</sup> sweet poetry; give wealth; generate an indescribable maturity in the mind<sup>2</sup>...*

### Notes:

1. *Pakṣma* refers to the eyelashes that add beauty to the eyes. *Pakṣmalayate* indicates that just as the eyelashes enhance the beauty of the eyes, the lotus feet of Kāmākṣi augment the poetry of the poets.
2. Having a mature mind (*citte*) is to have dispassion to *saṃsāra* and devotion to Devi

सतां पाशग्रन्थि शिथिलयति / किं किं न कुरुते प्रपन्ने कामाक्ष्याः प्रणतिपरिपाटी चरणयोः ॥

satāṃ pāśagranthiṃ śithilayati / kiṃ kiṃ na kurute prapanne kāmākṣyāḥ praṇatiparipāṭī caraṇayoḥ ||

*...loosen the knots of bonds of those who are virtuous; What can the sequence of prostrations of those who have taken refuge<sup>1</sup> at the lotus feet of Kāmākṣi not do<sup>2</sup>?*

### Notes:

1. *Prapanna* is to take refuge. In Vaiṣṇava literature, *prapatti* is regarded as the path to reach Bhagavān.

2. The question 'What can it not do?' indicates that the list of glories mentioned in this Śloka is only a sample, and is not an exhaustive list.

### Summary:

#### The Glory of Prostrations at the Lotus Feet of Kāmākṣi

O Mother! The sequential prostrations of those who have taken refuge at the lotus feet of Kāmākṣi

- generate fame
- augment sweet poetry
- give wealth
- generate an indescribable maturity in the mind
- loosen the knots of bonds of those who are virtuous

What is it that it cannot do?

मनीषां माहेन्द्रीं ककुभमिव ते कामपि दशां  
प्रधत्ते कामाक्ष्याश्चरणतरुणादित्यकिरणः ।  
यदीये सम्पर्के धृतरसमरन्दा कवयतां  
परीपाकं धत्ते परिमलवती सूक्तिलिनी ॥100॥

manīṣāṃ māhendrīṃ kakubhamiva te kāmapi daśāṃ  
pradhatte kāmākṣyāścaraṇataruṇādityakiraṇaḥ |  
yadiye samparke dhṛtarasamarandā kavayatāṃ  
parīpākaṃ dhatte parimalavatī sūktinalinī ||100||

मनीषां - manīṣāṃ - to the intellect; माहेन्द्रीं - māhendrīṃ - of Mahendra (Indra); ककुभम् इव - kakubham iva - like the direction; ते - te - your; कामपि - kāmapi - indescribable; दशां - daśāṃ - state; प्रधत्ते - pradhatte - give; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण - caraṇa - feet; तरुण - taruṇa - young; आदित्य - āditya - sun; किरणः - kiraṇaḥ - rays; यदीये - yadiye - with which (lotus feet); सम्पर्के - samparke - by contact; धृत - dhṛta - holding; रस - rasa - essence; मरन्दा - marandā - pollen; कवयतां - kavayatāṃ - of poets; परीपाकं - parīpākaṃ - maturity, blossoming; धत्ते - dhatte - attain;

परिमलवती - parimalavatī - fragrant; सूक्ति नलिनी - sūkti nalinī - lotus-like sayings (of the poets).

मनीषां माहेन्द्रीं ककुभम् इव ते कामपि दशां प्रधत्ते कामाक्ष्याः चरण तरुण आदित्य किरणः ।  
manīṣāṃ māhendrīṃ kakubham iva te kāmapi daśāṃ pradhatte  
kāmākṣyāḥ caraṇa taruṇa āditya kiraṇaḥ |

*The young<sup>1</sup> sun-like rays of Kāmākṣī's lotus feet (that are described in the next line) make the intellect attain an indescribable state similar to direction of Indra (the eastern direction)<sup>2</sup>.*

### Notes:

1. The young sun refers to the rising morning sun.
2. Among the guardians of the eight directions, Indra is the guardian of the eastern direction.

यदीये सम्पर्के धृत रस मरन्दा कवयतां परीपाकं धत्ते परिमलवती सूक्तिनलिनी ॥

yadiye samparke dhṛta rasa marandā kavayatāṃ parīpākaṃ dhatte  
parimalavatī sūktinalinī ||

*(The young rising sun-like rays of Kāmākṣī's lotus feet) by contact of which, the lotus-like sayings of the poets hold the essence of pollen, attain maturity (blossom), and become fragrant*

### Summary:

#### The Young Sun-like Lotus Feet of Kāmākṣī

The young rising sun-like rays of Kāmākṣī's lotus feet—by contact of which, the lotus-like sayings of the poets hold the essence of pollen, attain maturity (blossom), and become fragrant, those lotus feet make the intellect attain an indescribable state similar to direction of Indra. (The lotus feet light up the intellect like the eastern direction of the morning sky).

पुरा मारारातिः पुरमजयदम्ब स्तवशतैः  
 प्रसन्नायां सत्यां त्वयि तुहिनशैलेन्द्रतनये ।  
 अतस्ते कामाक्षि स्फुरतु तरसा कालसमये  
 समायाते मातर्मम मनसि पादाब्जयुगलम् ॥101॥

purā mārārātiḥ puramajayadamba stavaśataiḥ  
 prasannāyāṃ satyāṃ tvayi tuhinaśailendratanaye |  
 ataste kāmākṣi sphuratu tarasā kālasamaye  
 samāyāte mātarmama manasi pādābjayugalam ||101||

पुरा - purā - in ancient times; मार आरातिः - māra ārātiḥ - Śiva—the enemy of Māra (Manmatha); पुरम् - puram - the cities (Tripura, the three cities of Tripurāsura); अजयत् - ajayat - defeated; अम्ब - amba - O Mother; स्तव - stava - stotras; शतैः - śataiḥ - hundreds of; प्रसन्नायां - prasannāyāṃ - very pleased; सत्यां त्वयि - satyāṃ tvayi - you were; तुहिन शैलेन्द्र तनये - tuhina śailendra tanaye - O Daughter of Himavān—king of the snow-capped mountains; अतः - ataḥ - therefore; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; स्फुरतु - sphuratu - let it shine; तरसा - tarasā - quickly; कालसमये - kālasamaye - the time of Kāla (Yama); समायाते - samāyāte - (when the time) comes; मातः - mātāḥ - O Mother; मम - mama - my; मनसि - manasi - in (my) mind; पाद अब्ज युगलम् - pāda abja yugalam - twin lotus feet.

पुरा मारारातिः पुरम् अजयत् अम्ब स्तव शतैः प्रसन्नायां सत्यां त्वयि तुहिनशैलेन्द्रतनये ।  
 purā mārārātiḥ puramajayadamba stavaśataiḥ prasannāyāṃ satyāṃ  
 tvayi tuhinaśailendratanaye |

*O Mother! O Daughter of Himavān—the King of the Snow-capped Mountains! You were pleased by Śiva's hundreds of stotrās of praise, (and so) Śiva, the enemy of Māra (Manmatha), defeated (Tripurāsura of) the three cities in ancient times...*

अतः ते कामाक्षि स्फुरतु तरसा कालसमये समायाते मातः मम मनसि पादाब्जयुगलम् ॥  
 ataḥ te kāmākṣi sphuratu tarasā kālasamaye samāyāte mātāḥ mama  
 manasi pādābjayugalam ||

Therefore, at the time of arrival of *Kāla* (*Yamā*), let your twin lotus feet quickly shine in my mind<sup>1</sup>.

**Notes:**

1. Śiva who defeated Manmatha as *mārārātiḥ* and Yama as *kālasamhāramūrti* destroyed Tripura (*puramajayat*) by the blessings of Devi having sung her praises in hundreds of *stotrās*. Śrī Mūka Kavi having sung hundred *stotrās* of Padaravinda Śatakam prays that the same lotus feet therefore should also shine in the mind at the time of arrival of Time (*Kāla* or Yama).

Nīlakanṭha Dīkṣitar, the grandson of the brother of Appaya Dīkṣitar, in his composition of Ānanda Sāgara Stavam on Madurai Mīnākṣi, referring to the Ardhanarīsvara form where Devi occupies the left half, says—

साधारणे स्मरजये निटिलाऽक्षि साध्ये  
भागी शिवो भजतु नाम यशः समग्रम् ।  
वामाङ्घ्रिमात्रकलिते जननि त्वदीये  
का वा प्रसक्तिरिह कालजये पुरारेः ॥५६॥

sādhāraṇe smarajaye niṭilāskṣi sādhye  
bhāgī śivo bhajatu nāma yaśaḥ samagram |  
vāmāṅghrimātrakalite janani tvadīye  
kā vā prasaktiriha kālajaye purāreḥ ||56||

O Mother! Śiva took all the credit of destroying Manmatha even though it was by the eye in the middle of the forehead. Let that be. But, how can he take credit, for overthrowing Yama which was achieved solely by the left foot that belongs to you? ||56||

**Summary:****Prayer to the Lotus Feet of Kāmākṣi to Shine in the Mind at the Time of Departure**

O Mother! O Daughter of Himavān—the King of the Snow-capped Mountains! O Kāmākṣi! You were pleased by Śiva's hundreds of stotrās of praise, (and so) Śiva, the enemy of Māra (Manmatha), was able to defeat (Tripurāsura of) the three cities, in ancient times. Therefore, at the time of the arrival of *Kāla* (Yama), let your twin lotus feet quickly shine in my mind.

पदद्वन्द्वं मन्दं गतिषु निवसन्तं हृदि सतां  
गिरामन्ते भ्रान्तं कृतकरहितानां परिबृढे ।  
जनानामानन्दं जननि जनयन्तं प्रणमतां  
त्वदीयं कामाक्षि प्रतिदिनमहं नौमि विमलम् ॥102॥

padadvandvaṃ mandam gatiṣu nivasantaṃ hr̥di satāṃ  
girāmente bhrāntaṃ kṛtakarahitānāṃ paribṛḍhe |  
janānāmānandaṃ janani janayantaṃ praṇamatāṃ  
tvadīyaṃ kāmākṣi pratidinamahaṃ naumi vimalam ||102||

पद द्वन्द्वं - pada dvandvaṃ - twin feet; मन्दं - mandam - gentle; गतिषु - gatiṣu - gait; निवसन्तं - nivasantaṃ - residing; हृदि - hr̥di - in the heart; सतां - satāṃ - of those who are virtuous; गिराम् - girām - words; अन्ते - ante - inside; भ्रान्तं - bhrāntaṃ - moving about; कृतक रहितानां - kṛtaka rahitānāṃ - that which are not man-made; कृतक रहितानां गिराम् - kṛtaka rahitānāṃ girām - Vedās; परिबृढे - paribṛḍhe - O Chieftess; जनानाम् - janānām - of the people; आनन्दं - ānandaṃ - bliss; जननि - janani - O Mother; जनयन्तं - janayantaṃ - generate; प्रणमतां - praṇamatāṃ - those who worship; त्वदीयं - tvadīyaṃ - your; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रतिदिनम् - pratidinam - everyday; अहं - ahaṃ - I; नौमि - naumi - worship; विमलम् - vimalam - pure, free from blemish.

पदद्वन्द्वं / मन्दं गतिषु / निवसन्तं हृदि सतां / गिराम् अन्ते भ्रान्तं कृतक रहितानां / परिबृढे ।  
 padadvandvaṃ / mandam gatiṣu / nivasantaṃ hṛdi satāṃ /  
 girām ante bhrāntaṃ kṛtaka rahitānām / paribr̥ḍhe ।

*O Chieftess! The (pure) twin (lotus) feet which have a gentle gait; which reside in the heart of the virtuous; which move inside the Vedās<sup>1</sup>...*

### Notes:

1. The Vedās are words that are not authored by anyone (*kṛtaka rahitānām girām*). They are not man-made and are considered to be *svayambhu*—that which was self-manifested. The Vedās are considered to be beginning-less (*anādi*).

जनानाम् आनन्दं जननि जनयन्तं प्रणमतां / त्वदीयं कामाक्षि प्रतिदिनम् अहं नौमि / विमलम् ॥  
 janānām ānandaṃ janani janayantaṃ praṇamatāṃ /  
 tvadīyaṃ kāmākṣi pratidinam ahaṃ naumi / vimalam

*...which generate bliss for those people who worship (you); O Mother! O Kāmākṣi! I worship, everyday, your pure (twin lotus feet)*

### Summary:

#### Worship of the Lotus Feet of Kāmākṣi

O Chieftess! O Mother! O Kāmākṣi! I worship, everyday, your pure, free from blemish, twin lotus feet

- which have a gentle gait
- which reside in the heart of the virtuous
- which move inside the Vedās
- which generate bliss for those people who worship (you)

## फलश्रुति Phalaśruti

इदं यः कामाक्ष्याश्चरणनलिनस्तोत्रशतकं  
जपेन्नित्यं भक्त्या निखिलजगदाह्लादजनकम् ।  
स विश्वेषां वन्द्यः सकलकविलोकैकतिलकः  
चिरं भुक्त्वा भोगान्परिणमति चिद्रूपकलया ॥103॥

idaṃ yaḥ kāmākṣyāścaraṇanalinastotraśatakam  
japennityaṃ bhaktyā nikhilajagadāhlādajanakam |  
sa viśveṣāṃ vandyah sakalakavilokaikatilakah  
ciraṃ bhuktvā bhogānpariṇamati cidrūpakalayā ||103||

इदं - idaṃ - this; यः - yaḥ - the one who; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; चरण नलिन - caraṇa nalina - lotus feet; स्तोत्र शतकं - stotra śatakam - stotra of hundred verses; जपेत् - japet - does japa, chants; नित्यं - nityaṃ - always; भक्त्या - bhaktyā - with devotion; निखिल - nikhila - in all; जगद - jagada - worlds; आह्लाद - āhlāda - high level of happiness; जनकम् - janakam - generate; स - sa - that person; विश्वेषां - viśveṣāṃ - by all the worlds; वन्द्यः - vandyah - fit to be worshipped; सकल - sakala - all; कविलोक - kaviloka - world of poets; एक - eka - one and only; तिलकः - tilakah - Tilaka, adorning mark on forehead, foremost; चिरं - ciraṃ - for a long time; भुक्त्वा - bhuktvā - enjoys; भोगान् - bhogān - pleasures; परिणमति - pariṇamati - becomes; चिद्रूपकलया - cidrūpakalayā - form of consciousness (of Devi).

इदं यः कामाक्ष्याः चरण नलिन स्तोत्र शतकं जपेत् नित्यं भक्त्या निखिल जगद आह्लाद जनकम् ।  
idaṃ yaḥ kāmākṣyāḥ caraṇa nalina stotra śatakam japet nityaṃ  
bhaktyā / nikhila jagada āhlāda janakam |

*The one who always chants, with devotion, this stotra of hundred verses on the lotus feet of Kāmākṣi which generate high level of happiness in all the worlds...*

स विश्वेषां वन्द्यः / सकल कविलोक एक लिङ्गः / चिरं भुक्त्वा भोगान् परिणमति चिद्रूपकलया ॥

sa viśveṣāṃ vandyah sakalakavilokaikatilakah ciraṃ bhuktvā bhogānpariṇamati cidrūpakalayā ॥

...that person becomes fit to be worshipped by all the worlds; he becomes the one and only *Tilaka* (the foremost) in the world of poets, and after enjoying pleasures for a long time, he becomes<sup>1</sup> the form of consciousness of Devi (he merges with Devi)<sup>2</sup>

### Notes:

1. *Pariṇamati* is to 'become' or 'change into'. Anything that is acquired, can be lost, but that which we have become, can not be reverted.
2. To become the form of consciousness of Devi is to merge with Devi.

### Summary:

#### Phalaśruti of Pādaravinda Śatakam

The one who always chants with devotion this *stotra* of hundred verses on the lotus feet of Kāmākṣi, which generate high level of happiness in all the worlds—that person

- becomes fit to be worshipped by all the worlds
- becomes the one and only *Tilaka* (the foremost) in the world of poets
- and after enjoying pleasures for a long time, he becomes the form of consciousness of Devi (he merges with Devi)

### Conclusion:

Thus concludes the Pādaravinda Śatakam in praise and worship of the lotus feet of Kāmākṣi. The beautiful hundred verses of the Pādaravinda Śatakam, in the metre of Śikharini, express the glory of the lotus feet through various forms of imagery such as lamp, jewel, parrot cage, gem-studded mansion, gem-studded bridge, *Kalpavṛkṣa*, Surabhi, the rain-bearing cloud, the seasons, Indra, Brahma, the sun, the moon, *yajamān*, *māntrika*, dancer, the *siddha* medicine to cure *saṃsāra*, and much more. Many parallels are drawn with the different

aspects of the lotus feet such as the sounds of the anklets, the radiant red color of the feet, the brilliant shine of the (toe) nails, and the pollen dust of the lotus feet. There are wonders, paradoxes, conundrums, contrasts, and comparisons skillfully and poetically composed by the poet out of devotion to Kāmākṣi. Prostrations and prayers seeking the protection and blessings of Kāmākṣi are offered to the lotus feet.

॥ इति पादारविन्द शतकम् सम्पूर्णम् ॥

॥ iti pādāravinda śatakam sampūrṇam ॥

॥ पादारविन्द शतकम् ॥  
 ॥Pādāravinda Śatakam॥

महिम्नः पन्थानं / मदन-परिपन्थि-प्रणयिनि  
 प्रभुर्निर्णेतुं ते भवति यतमानोऽपि कतमः ।  
 तथापि / श्रीकाञ्ची-विहृति-रसिके / कोऽपि मनसो -  
 विपाकः / त्वत्पाद-स्तुति-विधिषु जल्पाकयति माम् ॥1॥

गलग्राही पौरन्दर-पुर-वनी-पल्लव-रुचां /  
 धृत-प्राथम्यानाम्-अरुण-महसाम्-आदिम-गुरुः ।  
 समिन्धे बन्धूक-स्तबक-सहयुध्वा / दिशि दिशि -  
 प्रसर्पन् / कामाक्ष्याः चरण-किरणानाम्-अरुणिमा ॥2॥

मरालीनां यानाभ्यसन-कलना-मूलगुरवे /  
 दरिद्राणां त्राण-व्यतिकर-सुरोद्यानतरवे ।  
 तमस्काण्ड-प्रौढि-प्रकटन-तिरस्कार-पटवे /  
 जनोऽयं कामाक्ष्याः चरण-नलिनाय स्पृहयते ॥3॥

वहन्ती सैन्दूरीं सरणिम्-अवनम्रामर-पुरी -  
 पुरन्ध्री-सीमन्ते / कवि-कमल-बालार्क-सुषमा ।  
 त्रयी-सीमन्तिन्याः स्तन-तट-निचोलारुण-पटी /  
 विभान्ती कामाक्ष्याः पद-नलिन-कान्तिर्विजयते ॥4॥

प्रणम्रीभूतस्य प्रणय-कलह-त्रस्त-मनसः -  
 स्मरारातेः चूडावियति गृहमेधी हिमकरः ।  
 ययोः सान्ध्यां कान्तिं वहति सुषमाभिः चरणयोः /  
 तयोर्मे कामाक्ष्याः हृदयम्-अपतन्द्रं विहरताम् ॥5॥

ययोः पीठायन्ते विबुध-मुकुटीनां पटलिकाः /  
 ययोः सौधायन्ते स्वयमुदयभाजो भणितयः ।  
 ययोः दासायन्ते सरसिज-भवाद्याश्रणयोः  
 तयोर्मे कामाक्ष्याः दिनमनु वरीवर्तु हृदयम् ॥6॥

नयन्ती सङ्कोचं सरसिज-रुचं / दिक्परिसरे -  
 सृजन्ती लौहित्यं / नख-किरण-चन्द्रार्ध-खचिता ।  
 कवीन्द्राणां हृत्कैरव-विकसनोद्योग-जननी /  
 स्फुरन्ती कामाक्ष्याः चरण-रुचि-सन्ध्या विजयते ॥7॥

विरावैर्माञ्जीरैः किमपि कथयन्तीव मधुरं  
 पुरस्तात्-आनम्रे पुरविजयिनि स्मेर-वदने ।  
 वयस्येव प्रौढा शिथिलयति या प्रेमकलह -  
 प्ररोहं / कामाक्ष्याः चरण-युगली सा विजयते ॥8॥

सुपर्वस्त्री-लोलालक-परिचितं षट्पदकुलैः /  
 स्फुरल्लाक्षारागं तरुण-तरणि-ज्योतिररुणैः ।  
 भृतं कान्त्यम्भोभिः विसृमर-मरन्दैः सरसिजैः /  
 विधत्ते कामाक्ष्याः चरणयुगलं बन्धुपदवीम् ॥9॥

रजःसंसर्गेऽपि स्थितम्-अरजसामेव हृदये  
 परं रक्तत्वेन स्थितमपि विरक्तैक-शरणम् ।  
 अलभ्यं मन्दानां दधदपि सदा मन्दगतितां  
 विधत्ते कामाक्ष्याः चरण-युगम् आश्चर्य-लहरीम् ॥10॥

जटाला मञ्जीर-स्फुरदरुण-रत्नांशु-निकरैः /  
 निषीदन्ती मध्ये नख-रुचि-झरी-गाङ्ग-पयसाम् ।  
 जगत् त्राणं कर्तुं / जननि मम कामाक्षि / नियतं -  
 तपश्चर्या धत्ते / तव चरण-पाथोज-युगली ॥11॥

तुलाकोटि-द्वन्द्व-क्वणित-भणिताभीति-वचसोः  
 विनम्रं / कामाक्षी / विसृमर-महःपाटलितयोः ।  
 क्षणं विन्यासेन / क्षपित-तमसोर्मे / ललितयोः  
 पुनीयान्मूर्धानं / पुरहर-पुरन्ध्री चरणयोः ॥12॥

भवानि / द्रुह्येतां भव-निबिडितेभ्यो मम मुहुः -  
 तमोव्यामोहेभ्यः / तव जननि कामाक्षि चरणौ ।  
 ययोर्लाक्षा-बिन्दु-स्फुरण-धरणात्-धूर्जटि-जटा -  
 कुटीरा शोणाङ्कं वहति वपुरेणाङ्क-कलिका ॥13॥

पवित्रीकुर्युर्नः / पदतल-भुवः पाटलरुचः -  
 परागास्ते / पाप-प्रशमन-धुरीणाः / परशिवे ।  
 कणं लब्धुं येषां निजशिरसि कामाक्षि विवशाः  
 वलन्तो व्यातन्वन्ति अहमहमिकां माधव-मुखाः ॥14॥

बलाका-मालाभिः नखरुचिमयीभिः परिवृते -  
 विनम्र-स्वर्नारी-विकच-कच-कालाम्बुद-कुले ।  
 स्फुरन्तः कामाक्षि स्फुट-दलित-बन्धूक-सुहृदः -  
 तटिल्लेखायन्ते तव चरण-पाथोज-किरणाः ॥15॥

सरागः सद्द्वेषः प्रसृमर-सरोजे प्रतिदिनं /  
 निसर्गात्-आक्रामन्-विबुधजन-मूर्धानम्-अधिकम् ।  
 कथङ्कारं मातः कथय पदपद्मस्तव सतां -  
 नतानां कामाक्षि प्रकटयति कैवल्य-सरणिम् ॥16॥

जपा-लक्ष्मी-शोणः / जनित-परम-ज्ञान-नलिनी -  
 विकास-व्यासङ्गः / विफलित-जगज्जाड्य-गरिमा ।  
 मनःपूर्वाद्रिं मे तिलकयतु कामाक्षि तरसा -  
 तमस्काण्ड-द्रोही तव चरण-पाथोज-रमणः ॥17॥

नमस्कुर्मः प्रेङ्खन्मणिकटक-नीलोत्पल-महः -  
 पयोधौ / रिङ्खद्भिः नख-किरण-फेनैर्धवलिते ।  
 स्फुटं कुर्वाणाय प्रबलचलत्-और्वानल-शिखा -  
 वितर्क / कामाक्ष्याः सततम्-अरुणिम्ने चरणयोः ॥18॥

शिवे / पाशायेताम्-अलघुनि तमःकूपकुहरे /  
 दिनाधीशायेतां मम हृदय-पाथोज-विपिने ।  
 नभोमासायेतां सरस-कविता-रीति-सरिति /  
 त्वदीयौ कामाक्षि प्रसृत-किरणौ देवि चरणौ ॥19॥

निषक्तं श्रुत्यन्ते नयनमिव / सद्दृत्-रुचिरैः -  
 समैर्जुष्टं शुद्धैः अधरमिव रम्यैर्द्विजगणैः ।  
 शिवे वक्षोजन्म-द्वितयमिव मुक्ताश्रितम् उमे /  
 त्वदीयं कामाक्षि प्रणतशरणं नौमि चरणम् ॥20॥

नमस्या-संसज्जन्-नमुचि-परिपन्थि-प्रणयिनी -  
 निसर्ग-प्रेङ्खोलत्-कुरल-कुल-कालाहि-शबले ।  
 नखच्छाया-दुग्धोदधि-पयसि / ते वैद्भुमरुचां -  
 प्रचारं कामाक्षि प्रचुरयति पादाब्ज-सुषमा ॥21॥

कदा दूरीकर्तुं कटु-दुरित-काकोल-जनितं -  
 महान्तं सन्तापं / मदनपरिपन्थि-प्रियतमे ।  
 क्षणात् ते कामाक्षि त्रिभुवन-परीताप-हरणे -  
 पटीयांसं / लप्स्ये पद-कमल-सेवामृतरसम् ॥22॥

ययोः सान्ध्यं रोचिः सततम्-अरुणिम्ने स्पृहयते  
 ययोश्चान्द्री कान्तिः परिपतति दृष्ट्वा नखरुचिम् ।  
 ययोः पाकोद्रेकं पिपठिषति भक्त्या किसलयं -  
 म्रदिम्नः / कामाक्ष्याः मनसि चरणौ तौ तनुमहे ॥23॥

जगन्नेदं नेदं परम् / इति परित्यज्य यतिभिः -  
 कुशाग्रीयस्वान्तैः कुशल-धिषणैः शास्त्रसरणौ ।  
 गवेष्यं / कामाक्षि / ध्रुवम्-अकृतकानां / गिरिसुते -  
 गिराम्-ऐदम्पर्यं / तव चरणपद्मं विजयते ॥24॥

कृतस्नानं शास्त्रामृत-सरसि / कामाक्षि / नितरां -  
 दधानं वैशद्यं / कलित-रसम्-आनन्द-सुधया ।  
 अलङ्कारं भूमेः / मुनि-जन-मनः चिन्मय-महा -  
 पयोधेः अन्तस्स्थं / तव चरणरत्नं मृगयते ॥25॥

मनोगेहे मोहोद्भव-तिमिर-पूर्णे मम मुहुः /  
 दरिद्राणी-कुर्वन्-दिनकर-सहस्राणि किरणैः ।  
 विधत्तां / कामाक्षि / प्रसृमर-तमो-वञ्चन-चणः /  
 क्षणार्धं सान्निध्यं / चरण-मणि-दीपो जननि ते ॥26॥

कवीनां चेतोवत् नखर-रुचि-सम्पर्कि / विबुध -  
 स्रवन्ती-स्रोतोवत्-पटु-मुखरितं हंसक-रवैः ।  
 दिनारम्भ-श्रीवन्नियतम्-अरुणच्छाय-सुभगं /  
 मदन्तः कामाक्ष्याः स्फुरतु पद-पङ्केरुह-युगम् ॥27॥

सदा किं सम्पर्कात् / प्रकृति-कठिनैः नाकि-मुकुटैः /  
 तटैः नीहाराद्रेः / अधिकम्-अणुना योगि-मनसा ।  
 विभिन्ते सम्मोहं / शिशिरयति भक्तान् / अपि दृशाम् -  
 अदृश्यं कामाक्षि प्रकटयति / ते पादयुगलम् ॥28॥

पवित्राभ्याम् अम्ब प्रकृति-मृदुलाभ्यां तव शिवे -  
 पदाभ्यां कामाक्षि / प्रसभम्-अभिभूतैः सचकितैः ।  
 प्रवालैः अभ्भोजैः अपि च वनवास-व्रत-दशाः -  
 सदैवारभ्यन्ते / परिचरित-नाना-द्विजगणैः ॥29॥

चिराद्दृश्या हंसैः कथमपि / सदा हंससुलभं /  
 निरस्यन्ती जाड्यं / नियत-जड-मध्यैक-शरणम् ।  
 अदोष-व्यासङ्गा / सततमपि दोषाप्ति-मलिनं /  
 पयोजं कामाक्ष्याः परिहसति पादाब्ज-युगली ॥30॥

सुराणाम्-आनन्द-प्रबलनतया मण्डनतया /  
 नखेन्दुज्योत्स्नाभिः विसृमर-तमःखण्डनतया ।  
 पयोजश्री द्वेष-व्रत-रततया त्वच्यरणयोः -  
 विलासः कामाक्षि प्रकटयति नैशाकर-दशाम् ॥31॥

सितिम्ना कान्तीनां नखर-जनुषां / पादनलिन -  
 च्छवीनां शोणिम्ना / तव जननि कामाक्षि / नमने ।  
 लभन्ते मन्दार-ग्रथित-नव-बन्धूक-कुसुम -  
 स्रजां सामीचीन्यं सुर-पुर-पुरन्ध्री-कच-भराः ॥32॥

स्फुरन्मध्ये शुद्धे नख-किरण-दुग्धाब्धि-पयसां /  
 वहन्नब्जं चक्रं दरमपि च लेखात्मकतया ।  
 श्रितो मात्स्यं रूपं / श्रियमपि दधानो निरुपमां /  
 त्रिधामा कामाक्ष्याः पद-नलिन-नामा विजयते ॥33॥

नखश्री-सन्नद्ध-स्तबक-निचितः / स्वैश्च किरणैः -  
 पिशङ्गैः कामाक्षि प्रकटित-लसत्-पल्लव-रुचिः ।  
 सतां गम्यः / शङ्के / सकल-फल-दाता / सुरतरुः /  
 त्वदीयः पादोऽयं तुहिन-गिरि-राजन्य-तनये ॥34॥

वषट्-कुर्वन्-माञ्जीरज कलकलैः / कर्म-लहरी -  
 हवींषि / प्रोद्दण्डं ज्वलति परमज्ञान-दहने ।  
 महीयान् कामाक्षि स्फुट-महसि जोहोति सुधियां -  
 मनोवेद्यां / मातः तव चरणयज्वा गिरिसुते ॥35॥

महामन्त्रं किञ्चित् मणिकटक-नादैः मृदु जपन् /  
 क्षिपन्-दिक्षु स्वच्छं नख-रुचि-मयं भास्मन-रजः ।  
 नतानां कामाक्षि प्रकृति-पटुः / उच्चाट्य ममता -  
 पिशाचीं / पादोऽयं प्रकटयति ते मान्त्रिक-दशाम् ॥36॥

उदीते बोधेन्दौ / तमसि नितरां जग्मुषि दशां -  
 दरिद्रां / कामाक्षि प्रकटम्-अनुरागं विदधती ।  
 सितेनाच्छाद्याङ्गं नखरुचि-पटेन / अङ्घ्रि युगली -  
 पुरन्ध्री ते मातः / स्वयम्-अभिसरत्येव हृदयम् ॥37॥

दिनारम्भः सम्पन्नलिन-विपिनानानां अभभिनवो -  
 विकासः / वासन्तः सुकवि-पिकलोकस्य नियतः ।  
 प्रदोषः कामाक्षि प्रकट-परमज्ञान-शशिनः /  
 चकास्ति त्वत्पाद-स्मरण-महिमा शैल-तनये ॥38॥

धृतच्छायं नित्यं / सरसिरुह-मैत्री-परिचितं /  
 निधानं दीप्तीनां / निखिल-जगतां बोध-जनकम् ।  
 मुमुक्षूणां मार्ग-प्रथन-पटु / कामाक्षि पदवीं -  
 पदं ते पातङ्गीं परिकलयते पर्वतसुते ॥39॥

शनैस्तीर्त्वा मोहाम्बुधिम् / अथ समारोढुमनसः -  
 क्रमात्-कैवल्याख्यां सुकृति-सुलभां सौधवलभीम् ।  
 लभन्ते निःश्रेणीम्-इव झटिति कामाक्षि चरणं -  
 पुरश्चर्याभिस्ते पुरमथन-सीमन्तिनि जनाः ॥40॥

प्रचण्ड-आर्ति-क्षोभ-प्रमथन-कृते / प्रातिभ-सरित् -  
 प्रवाह-प्रोद्दण्डी-करण-जलदाय प्रणमताम् ।  
 प्रदीपाय प्रौढे भव-तमसि कामाक्षि चरण -  
 प्रसाद औन्मुख्याय स्पृहयति जनोऽयं जननि ते ॥41॥

मरुद्धिः संसेव्या सततमपि चाञ्चल्यरहिता /  
 सदारुण्यं यान्ती परिणति-दरिद्राण-सुषमा ।  
 गुणोत्कर्षान्माञ्जीरज-कलकलैः तर्जन-पटुः /  
 प्रवालं कामाक्ष्याः परिहसति पादाब्ज-युगली ॥42॥

जगद्रक्षा-दक्षा / जलज-रुचि-शिक्षा-पटुतरा  
 समैर्नम्या / रम्या / सततम्-अभिगम्या बुधजनैः ।  
 ह्ययी / लीला-लोला श्रुतिषु / सुरपालादि-मुकुटी -  
 तटी-सीमाधामा / तव जननि कामाक्षि पदयोः ॥43॥

गिरां दूरौ / चोरौ जडिम-तिमिराणां / कृत-जगत् -  
 परित्राणौ / शोणौ / मुनि-हृदय-लीलैकनिपुणौ ।  
 नखैः स्मेरौ / सारौ निगम-वचसां / खण्डित-भव -  
 ग्रहोन्मादौ / पादौ तव जननि कामाक्षि कलये ॥44॥

अविश्रान्तं पङ्कं यदपि कलयन्-यावकमयं /  
 निरस्यन् कामाक्षि प्रणमन-जुषां पङ्कम्-अखिलम् ।  
 तुलाकोटि-द्वन्द्वं दधदपि च गच्छन्नतुलतां /  
 गिरां मार्गं पादो गिरिवर-सुते लङ्घयति ते ॥45॥

प्रवालं सत्रीलं विपिनविवरे वेपयति या /  
 स्फुरल्लीलं बालातपम्-अधिक-बालं वदति या ।  
 रुचिं सान्ध्यां वन्ध्यां विरचयति या / वर्धयतु सा -  
 शिवं मे कामाक्ष्याः पद-नलिन-पाटल्य-लहरी ॥46॥

किरञ्-ज्योत्स्ना-रीतिं नख-मुख-रुचा हंस-मनसां /  
 वितन्वानः प्रीतिं / विकच-तरुणाम्भोरुह-रुचिः ।  
 प्रकाशः श्रीपादः तव जननि कामाक्षि तनुते -  
 शरत्-काल-प्रौढिं शशिशकलचूड-प्रियतमे ॥47॥

नखाङ्कूर-स्मेर-द्युति-विमल-गङ्गाम्भसि सुखं -  
 कृतस्नानं / ज्ञानामृतम्-अमलम्-आस्वाद्य नियतम् ।  
 उदञ्चन्-मञ्जीर-स्फुरण-मणिदीपे / मम मनः -  
 मनोज्ञे कामाक्ष्याः चरण-मणि-हर्म्ये विहरताम् ॥48॥

भवाम्भोधौ नौकां / जडिम-विपिने पावक-शिखाम् -  
 अमर्त्येन्द्रादीनाम्-अधिमुकुटम्-उत्तंस-कलिकाम् ।  
 जगत्तापे ज्योत्स्नाम् / अकृतकवचः पञ्जरपुटे -  
 शुकस्त्रीं / कामाक्ष्याः मनसि कलये पादयुगलीम् ॥49॥

परात्म-प्राकाश्य-प्रतिफलन-चुञ्चुः प्रणमतां /  
 मनोज्ञस्त्वत्पादो मणि-मुकुर-मुद्रां कलयते ।  
 यदीयां कामाक्षि प्रकृति-मसृणाः शोधक-दक्षां -  
 विधातुं चेष्टन्ते बलरिपु-वधूटी-कच-भराः ॥50॥

अविश्रान्तं तिष्ठन्-अकृतकवचः कन्दरपुटी -  
 कुटीरान्तः / प्रौढं नखरुचि-सटालीं प्रकटयन् ।  
 प्रचण्डं खण्डत्वं नयतु मम कामाक्षि तरसा -  
 तमोवेतण्डेन्द्रं तव चरण-कण्ठीरव-पतिः ॥51॥

पुरस्तात् कामाक्षि प्रचुर-रसम्-आखण्डलपुरी -  
 पुरन्ध्रीणां लास्यं तव ललितम् आलोक्य शनकैः ।  
 नखश्रीभिः स्मेरा / बहु वितनुते नूपुर-रवैः -  
 चमत्कृत्या शङ्के चरणयुगली चाटुरचनाः ॥52॥

सरोजं निन्दन्ती / नख-किरण-कर्पूर-शिथिरा /  
 निषिक्ता मारारेः मुकुट-शशिरेखा-हिमजलैः ।  
 स्फुरन्ती कामाक्षि स्फुटरुचिमये पल्लवचये /  
 तवाधत्ते मैत्रीं पथिकसुदृशा पादयुगली ॥53॥

नतानां सम्पत्तेः अनवरतम्-आकर्षण-जपः /  
 प्ररोहत्-संसार-प्रसर-गरिम-स्तम्भन-जपः ।  
 त्वदीयः कामाक्षि / स्मरहर-मनो-मोहन-जपः /  
 पटीयान्नः पायात् पद-नलिन-मञ्जीर-निनदः ॥54॥

वितन्वीथा नाथे मम शिरसि कामाक्षि कृपया -  
 पदाम्भोज-न्यासं पशुपरिवृढ-प्राणदयिते ।  
 पिबन्तो यन्मुद्रां प्रकटम्-उपकम्पा-परिसरं -  
 दृशा नानन्द्यन्ते नलिनभव-नारायण-मुखाः ॥55॥

प्रणामोद्यत्-वृन्दारक-मुकुट-मन्दार-कलिका -  
 विलोलल्लोलम्ब-प्रकरमय-धूम-प्रचुरिमा ।  
 प्रदीप्तः पादाब्ज-द्युति-वितति-पाटल्य-लहरी -  
 कृशानुः कामाक्ष्याः / मम दहतु संसार-विपिनम् ॥56॥

वलक्ष-श्रीः ऋक्षाधिप-शिशु-सदृक्षैः तव नखैः /  
 जिघृक्षुः दक्षत्वं सरसिरुह-भिक्षुत्व-करणे ।  
 क्षणात् मे कामाक्षि क्षपित-भव-सङ्क्षोभ-गरिमा /  
 वचोवैचक्षण्यं चरणयुगली पक्षमलयतात् ॥57॥

समन्तात् कामाक्षि क्षत-तिमिर-सन्तान-सुभगान् -  
 अनन्ताभिः भाभिः दिनमनु दिगन्तान्-विरचयन् ।  
 अहन्ताया हन्ता / मम जडिम-दन्तावल-हरिः /  
 विभिन्तां सन्तापं तव चरण-चिन्तामणिरसौ ॥58॥

दधानो भास्वत्ताम् / अमृतनिलयः / लोहितवपुः /  
 विनम्राणां सौम्यः / गुरुरपि / कवित्वं च कलयन् ।  
 गतौ मन्दः / गङ्गाधर-महिषि कामाक्षि / भजतां -  
 तमःकेतुः / मातः तव चरणपद्मो विजयते ॥59॥

नयन्तीं दासत्वं नलिनभव-मुख्यान् / असुलभ -  
 प्रदानात्-दीनानाम्-अमरतरु-दौर्भाग्य-जननीम् ।  
 जगत्-जन्म-क्षेम-क्षय-विधिषु कामाक्षि पदयोः -  
 धुरीणाम् / ईष्टे कः तव भणितुम् आहो-पुरुषिकाम् ॥60॥

जनोऽयं सन्तप्तो जननि भवचण्डांशुकिरणैः /  
 अलब्धवैकं शीतं कणमपि परज्ञान-पयसः ।  
 तमोमार्गे पान्थः / तव झटिति कामाक्षि शिशिरां -  
 पदाम्भोजच्छायां परमशिव-जाये मृगयते ॥61॥

जयति अम्ब / श्रीमन्नखकिरण-चीनांशुक-मयं -  
 वितानं बिभ्राणे सुरमुकुट-सङ्घट्ट-मसृणे ।  
 निजारुण्य-क्षौम-आस्तरणवति / कामाक्षि / सुलभा -  
 बुधैः संविन्नारी / तव चरण-माणिक्य-भवने ॥62॥

प्रतीमः कामाक्षि स्फुरित-तरुणादित्य-किरण -  
 श्रियो मूलद्रव्यं तव चरणम् अद्वीन्द्र-तनये ।  
 सुरेन्द्राशाम् आपूरयति यत् / असौ ध्वान्तम् अखिलं -  
 धुनीते / दिग्भागानपि च महसा पाटलयते ॥63॥

महाभाष्य-व्याख्या-पट्ट-क्षयनम्-आरोपयति वा /  
 स्मर-व्यापार-ईर्ष्या-पिशुन-निटिलं कारयति वा ।  
 द्विरेफाणाम्-अध्यासयति सततं वा अधिवसति /  
 प्रणम्रान् कामाक्ष्याः पद-नलिन-माहात्म्य-गरिमा ॥64॥

विवेकाम्भस्स्रोतः स्रपन परिपाटी शिशिरिते /  
 समीभूते शास्त्र-स्मरण-हल-सङ्कर्षणवशात् ।  
 सतां चेतःक्षेत्रे वपति तव कामाक्षि चरणो -  
 महासंवित्-सस्य-प्रकर-वर-बीजं गिरिसुते ॥65॥

दधानो मन्दार-स्तबक-परिपाटीं नखरुचा /  
 वहन्-दीप्तां शोणाङ्गुलि-पटल-चाम्पेय-कलिकाम् ।  
 अशोकोल्लासं नः प्रचुरयतु कामाक्षि चरणः -  
 विकासी वासन्तः समय इव ते शर्वदयिते ॥66॥

नखांशु-प्राचुर्य प्रसृमर-मरालालि-धवलः /  
 स्फुरन्-मञ्जीरोद्यन्-मरकत-महश्शैवलयुतः ।  
 भवत्याः कामाक्षि स्फुट-चरण-पाटल्य-कपटः /  
 नदः शोणाभिख्यो नगपति-तनूजे विजयते ॥67॥

धुनानं पङ्कौघं / परम् असुलभं कण्टककुलैः /  
 विकास-व्यासङ्गं विदधत्-अपराधीनम्-अनिशम् । ।  
 नखेन्दु ज्योत्स्नाभिः विशदरुचि कामाक्षि नितराम् /  
 असामान्यं मन्ये सरसिजमिदं ते पदयुगम् ॥68॥

करीन्द्राय द्रुह्यति-अलसगति-लीलासु / विमलैः -  
 पयोजैः मात्सर्यं प्रकटयति / कामं कलयते ।  
 पदाम्भोजद्वन्द्वं तव तदपि कामाक्षि हृदयं -  
 मुनीनां शान्तानां कथम्-अनिशम्-अस्मै स्पृहयते ॥69॥

निरस्ता शोणिम्ना चरण-किरणानां तव शिवे /  
 समिन्धाना सन्ध्यारुचिः / अचलराजन्य-तनये ।  
 असामर्थ्यात्-एनं परिभवितुम् / एतत् समरुचां -  
 सरोजानां जाने मुकुलयति शोभां प्रतिदिनम् ॥70॥

उपादिक्षत्-दाक्ष्यं तव चरणनामा गुरुरसौ -  
 मरालानां शङ्के मसृण-गति-लालित्य-सरणौ ।  
 अतस्ते निस्तन्द्रं नियतम्-अमुना सख्यपदवीं -  
 प्रपन्नं पाथोजं प्रति दधति कामाक्षि कुतुकम् ॥71॥

दधानैः संसर्ग प्रकृति-मलिनैः षट्पदकुलैः /  
 द्विजाधीश-श्लाघा-विधिषु विदधद्भिर्मुकुलताम् ।  
 रजोमिश्रैः पद्मैः / नियतमपि कामाक्षि पदयोः -  
 विरोधः ते युक्तः विषमशरवैरि-प्रियतमे ॥72॥

कवित्वश्री-मिश्री-करण-निपुणौ / रक्षणचणौ -  
 विपन्नानां / श्रीमन्नलिन-मसृणौ / शोण-किरणौ ।  
 मुनीन्द्राणाम्-अन्तःकरण-शरणौ / मन्द-सरणौ /  
 मनोज्ञौ / कामाक्ष्याः / दुरित-हरणौ / नौमि चरणौ ॥73॥

परस्मात्सर्वस्मादपि च परयोः / मुक्तिकरयोः /  
 नखश्रीभिः ज्योत्स्ना-कलित-तुलयोः / ताम्र-तलयोः ।  
 निलीये कामाक्ष्याः / निगम-नुतयोः / नाकि-नतयोः  
 निरस्त-प्रोन्मीलन्-नलिन-मदयोः / एव पदयोः ॥74॥

स्वभावादन्त्योन्त्यं किसलयम्-अपी-इदं तव पदं -  
 म्रदिम्ना शोणिम्ना भगवति दधाते सदृशताम् ।  
 वने पूर्वस्येच्छा सततम् / अवने किं तु जगतां -  
 परस्य / इत्थं भेदः स्फुरति हृदि कामाक्षि सुधियाम् ॥75॥

कथं वाचालोऽपि प्रकट-मणि-मञ्जीर-निनदैः -  
 सदैवानन्दाद्गान् विरचयति वाचं-यम-जनान् ।  
 प्रकृत्या ते शोणच्छविरपि च कामाक्षि चरणः -  
 मनीषा-नैर्मल्यं कथमिव नृणां मांसलयते ॥76॥

चलत्तृष्णा-वीची-परिचलन-पर्याकुलतया /  
 मुहुर्भ्रान्तस्तान्तः परमशिव-वामाक्षि परवान् ।  
 तितीर्षुः कामाक्षि प्रचुरतर-कर्माब्धिम् / अमुं -  
 कदाहं लप्स्ये ते चरण-मणि-सेतुं गिरिसुते ॥77॥

विशुष्यन्त्यां प्रज्ञा-सरिति दुरित-ग्रीष्म-समय-  
 प्रभावेण क्षीणे सति मम मनःकेकिनि शुचा ।  
 त्वदीयः कामाक्षि स्फुरित-चरणाम्भोद-महिमा -  
 नभोमासाटोपं नगपति-सुते किं न कुरुते ॥78॥

विनम्राणां चेतो-भवन-वलभी-सीम्नि चरण -  
 प्रदीपे प्राकाश्यं दधति तव निर्धूत-तमसि ।  
 असीमा कामाक्षि स्वयम् अलघु दुष्कर्म लहरी -  
 विघूर्णन्ती शान्तिं शलभ-परिपाटीव भजते ॥79॥

विराजन्ती शुकितः नखकिरण-मुक्तामणि-ततेः  
 विपत्-पाथोराशौ तरिरपि नराणां प्रणमताम् ।  
 त्वदीयः कामाक्षि ध्रुवम्-अलघु-वह्निर्भवने /  
 मुनीनां ज्ञानाग्नेः अरणिः / अयम् अग्निर्विजयते ॥80॥

समस्तैः संसेव्यः सततमपि कामाक्षि विबुधैः /  
 स्तुतो गन्धर्वस्त्री-सुललित-विपञ्ची-कलरवैः ।  
 भवत्याः / भिन्दानो भव-गिरि-कुलं / जृम्भित-तमो -  
 बलद्रोही / मातः चरण-पुरुहूतो विजयते ॥81॥

वसन्तं भक्तानामपि मनसि नित्यं / परिलसत् -  
 घनच्छायापूर्णं / शुचिमपि / नृणां ताप-शमनम् ।  
 नखेन्दुज्योत्स्नाभिः शिशिरमपि पद्मोदयकरं /  
 नमामः कामाक्ष्याः चरणम्-अधिक-आश्चर्य-करणम् ॥82॥

कवीन्द्राणां नानाभणिति-गुण-चित्री-कृत-वचः -  
 प्रपञ्च-व्यापार-प्रकटन-कला-कौशल-निधिः ।  
 अधःकुर्वन्नब्जं / सनक-भृगु-मुख्यैर्मुनिजनैः -  
 नमस्यः / कामाक्ष्याः चरण-परमेष्ठी विजयते ॥83॥

भवत्याः कामाक्षि स्फुरित-पद-पङ्केरुह-भुवां  
 परागाणां पूरैः परिहृत-कलङ्क-व्यतिकरैः ।  
 नतानाम्-आमृष्टे हृदय-मुकुरे निर्मल-रुचि -  
 प्रसन्ने / निश्शेषं प्रतिफलति विश्वं गिरिसुते ॥84॥

तव त्रस्तं पादात्-किसलयम्-अरण्यान्तरम्-अगात् /  
 परं रेखारूपं कमलम्-अमुमेवाश्रितम्-अभूत् ।  
 जितानां कामाक्षि द्वितयमपि युक्तं परिभवे  
 विदेशे वासो वा शरणगमनं वा निजरिपोः ॥85॥

गृहीत्वा याथार्थ्यं निगम-वचसां / देशिक-कृपा -  
 कटाक्षार्क-ज्योतिश्शमित-ममता-बन्ध-तमसः ।  
 यतन्ते कामाक्षि प्रतिदिवसम्-अन्तर्दृढयितुं -  
 त्वदीयं पादाब्जं सुकृत-परिपाकेन सुजनाः ॥86॥

जडानामपि अम्ब स्मरण-समये तवच्चरणयोः /  
 भ्रमन्-मन्थ-क्षमाभृत्-घुमघुमित-सिन्धु-प्रतिभटाः ।  
 प्रसन्नाः कामाक्षि प्रसभम्-अधर-स्पन्दन-कराः  
 भवन्ति स्वच्छन्दं प्रकृति-परिपक्वा भणितयः ॥87॥

वहन्नप्यश्रान्तं मधुर-निनदं हंसकम्-असौ /  
 तमेवाधः कर्तुं किमिव यतते केलिगमने ।  
 भवस्यैवानन्दं विदधदपि कामाक्षि / चरणः -  
 भवत्याः तद्दोहं भगवति किमेवं वितनुते ॥88॥

यदत्यन्तं ताम्यति अलस-गति-वार्तास्वपि शिवे  
 तदेतत्-कामाक्षि प्रकृति-मृदुलं ते पदयुगम् ।  
 किरीटैः सङ्घट्टं कथमिव सुरौघस्य सहते /  
 मुनीन्द्राणाम्-आस्ते मनसि च कथं सूचि-निशिते ॥89॥

मनोरङ्गो मत्के / विबुध-जन-सम्मोद-जननी /  
 सराग व्यासङ्गं / सरस-मृदु-सञ्चार-सुभगा ।  
 मनोज्ञा कामाक्षि प्रकटयतु लास्य-प्रकरणं  
 रणन्मञ्जीरा ते चरण-युगली-नर्तक-वधूः ॥90॥

परिष्कुर्वन् मातः पशुपति-कपर्दं चरणराट् /  
 पराचां हृत्पद्मं / परम-भणितीनां च मकुटम् ।  
 भवाख्ये पाथोधौ परिहरतु कामाक्षि ममता -  
 पराधीनत्वं मे / परिमुषित-पाथोज-महिमा ॥91॥

प्रसूनैः सम्पर्कात्-अमर-तरुणी-कुन्तलभवैः /  
 अभीष्टानां दानात्-अनिशमपि कामाक्षि नमताम् ।  
 स्वसङ्गात्-कङ्केलि-प्रसव-जनकत्वेन च शिवे /  
 त्रिधा धत्ते वार्ता सुरभिरिति पादो गिरिसुते ॥92॥

महामोह-स्तेन-व्यतिकर-भयात्-पालयति यः -  
 विनिक्षिप्तं स्वस्मिन्-निजजन-मनोरत्नम्-अनिशम् ।  
 स रागस्योद्रेकात् सततमपि कामाक्षि तरसा  
 किमेवं पादोऽसौ किसलय-रुचिं चोरयति ते ॥93॥

सदा स्वादुङ्कारं विषय-लहरी-शालि-कणिकां -  
 समास्वाद्य श्रान्तं हृदय-शुकपोतं जननि मे ।  
 कृपाजाले फालेक्षण-महिषि कामाक्षि रभसात् -  
 गृहीत्वा रुन्धीथाः तव पदयुगी-पञ्जर-पुटे ॥94॥

धुनानं कामाक्षि स्मरण-लव-मात्रेण जडिम -  
 ज्वर-प्रौढिं / गूढस्थिति निगम-नैकुञ्ज-कुहरे ।  
 अलभ्यं सर्वेषां / कतिचन लभन्ते सुकृतिनः -  
 चिरात्-अन्विष्यन्तः / तव चरण-सिद्ध-औषधम्- इदम् ॥95॥

रणन्मञ्जीराभ्यां / ललितगमनाभ्यां / सुकृतिनां -  
 मनोवास्तव्याभ्यां / मथित-तिमिराभ्यां नख-रुचा ।  
 निधेयाभ्यां पत्या निजशिरसि कामाक्षि / सततं -  
 नमस्ते पादाभ्यां नलिन-मृदुलाभ्यां गिरिसुते ॥96॥

सुरागे / राकेन्दु-प्रतिनिधि-मुखे / पर्वतसुते /  
 चिराल्लभ्ये भक्त्या शम-धन-जनानां परिषदा ।  
 मनोभृङ्गो मत्कः पदकमल-युग्मे जननि ते -  
 प्रकामं कामाक्षि त्रिपुरहर-वामाक्षि रमताम् ॥97॥

शिवे / संविद्रूपे / शशिशकलचूड-प्रियतमे /  
 शनैर्गत्यागत्या जितसुरवरेभे / गिरिसुते ।  
 यतन्ते सन्तः ते चरण-नलिनालान-युगले  
 सदा बद्धुं चित्त-प्रमद-करियूथं दृढतरम् ॥98॥

यशः सूते / मातः / मधुरकवितां पक्ष्मलयते /  
 श्रियं दत्ते / चित्ते कमपि परिपाकं प्रथयते ।  
 सतां पाशग्रन्थि शिथिलयति / किं किं न कुरुते -  
 प्रपन्ने कामाक्ष्याः प्रणति-परिपाटी चरणयोः ॥99॥

मनीषां माहेन्द्रीं ककुभमिव ते कामपि दशां -  
 प्रधत्ते कामाक्ष्याः चरण-तरुणादित्य-किरणः ।  
 यदीये सम्पर्के धृत-रस-मरन्दा कवयतां -  
 परीपाकं धत्ते परिमलवती सूक्ति-नलिनी ॥100॥

पुरा मारारातिः पुरम्-अजयत् अम्ब स्तव-शतैः -  
 प्रसन्नायां सत्यां त्वयि तुहिनशैलेन्द्र-तनये ।  
 अतस्ते कामाक्षि स्फुरतु तरसा कालसमये -  
 समायाते मातः मम मनसि पादाब्जयुगलम् ॥101॥

पदद्वन्द्वं / मन्दं गतिषु / निवसन्तं हृदि सतां /  
 गिरामन्ते भ्रान्तं कृतक-रहितानां / परिबृढे ।  
 जनानाम्-आनन्दं जननि जनयन्तं प्रणमतां /  
 त्वदीयं कामाक्षि प्रतिदिनम्-अहं नौमि / विमलम् ॥102॥

इदं यः कामाक्ष्याः चरण-नलिन-स्तोत्र-शतकं -  
 जपेन्नित्यं भक्त्या निखिल-जगदाह्लाद-जनकम् ।  
 स विश्वेषां वन्द्यः / सकल-कविलोकैक-तिलकः /  
 चिरं भुक्त्वा भोगान् परिणमति चिद्रूपकलया ॥103॥

॥ इति पादारविन्द शतकम् सम्पूर्णम् ॥  
 ॥ iti pādāravinda śatakam sampūrṇam ॥