

|| Śrī Gurubhyo Namaha ||

Lecture Notes

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|| श्री मूकपञ्चशती ||

|| Śrī Mūkapañcaśatī ||

|| स्तुति शतकम् ||

|| Stuti Śatakam ||

Lectures 20-29

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Introduction:

Stuti Śatakam is the third of the five Śatakams. It consists of Ślokās set in various metres (*chandas*) in praise of Devi Kāmākṣi, spanning all aspects of Devi.

पाण्डित्यं परमेश्वरि स्तुतिविधौ नैवाश्रयन्ते गिरां
वैरिञ्चान्यपि गुम्फनानि विगलद्गर्वाणि शर्वाणि ते ।
स्तोतुं त्वां परिफुल्लनीलनलिनश्यामाक्षि कामाक्षि मां
वाचालीकुरुते तथापि नितरां त्वत्पादसेवादरः ॥1॥

pāṇḍityaṃ parameśvari stutividhau naivāśrayante girāṃ
vairiñcānyapi gumphanāni vigaladgarvāṇi śarvāṇi te |
stotum tvāṃ pariphullanīlanalīnāśyāmākṣi kāmākṣi māṃ
vācālīkurute tathāpi nitarāṃ tvatpādasevādarah ॥1॥

पाण्डित्यं - pāṇḍityaṃ - scholarship; परमेश्वरि - parameśvari - O Consort of
Parameśvara; स्तुति विधौ - stuti vidhau - in the process of praising (you);
नैव आश्रयन्ते - naiva āśrayante - not being able to attain; गिरां - girāṃ - the

words; वैरिञ्चान्यपि - vairiñcānyapi - even of Brahma (*Viriñci*); गुम्फनानि - gumphanāni - strung like a garland; विगलद्गर्वाणि - vigaladgarvāṇi - lose arrogance; शर्वाणि - śarvāṇi - O Consort of Śarva (Śiva); ते - te - your; स्तोतुं त्वां - stotuṃ tvāṃ - in order to praise you; परिफुल्ल - pariphulla - fully blossomed; नील नलिन - nīla nalina - dark blue lotus; श्याम अक्षि - śyāma akṣi - dark eyes; परिफुल्लनीलनलिनश्यामाक्षि - pariphullanīlanalinaśyāmākṣi - O Blossomed Dark Blue Lotus-like Dark-eyed One; कामाक्षि - kāmākṣi - O Kāmākṣi; मां - māṃ - me; वाचाली कुरुते - vācālī kurute - make (me) an expert orator, make (me) proficient; तथापि - tathāpi - even though; नितरां - nitarāṃ - always; त्वत् - tvat - your; पाद - pāda - (lotus) feet; सेव आदरः - seva ādaraḥ - liking or attachment to the worship (of your lotus feet).

पाण्डित्यं परमेश्वरि स्तुतिविधौ नैवाश्रयन्ते गिरां वैरिञ्चान्यपि गुम्फनानि विगलद्गर्वाणि शर्वाणि ते ।
pāṇḍityaṃ parameśvari stutividhau naivāśrayante girāṃ vairiñcānyapi
gumphanāni vigaladgarvāṇi śarvāṇi te |

O Consort of Parameśvara! O Consort of Śarva¹ (Śiva)! The garland of words of even Brahma fail to attain scholarship in the process of your praise, (and) lose their arrogance...

Notes:

1. Śiva is called Śarva when he is engaged in the work of destruction.

स्तोतुं त्वां परिफुल्लनीलनलिनश्यामाक्षि कामाक्षि मां वाचालीकुरुते तथापि नितरां त्वत् पादसेवादरः ॥
stotuṃ tvāṃ pariphullanīlanalinaśyāmākṣi kāmākṣi māṃ vācālīkurute
tathāpi nitarāṃ tvat pādasevādarah ||

O Fully Blossomed Dark Blue Lotus-like Dark-Eyed One! O Kāmākṣi! My attachment to the worship of your (lotus) feet makes me an ever-expert orator¹ in order to praise you

Notes:

1. A similar sentiment is expressed by Madhusūdana Saraswati in Gīta Dhyānam, the Dhyāna Ślokās of Bhagavad Gita—

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥८॥

mūkaṃ karoti vācālaṃ paṅguṃ laṅghayate girim |
yatkrpā tamahaṃ vande paramānandamādhavam ||8||

I salute that Madhava, the source of supreme bliss, whose grace makes the dumb eloquent and the cripple cross mountains. ||8||

Summary:**Invocation, Praise of the Worship of the Lotus Feet of Kāmākṣi**

O Consort of Parameśvara! O Consort of Śarva (Śiva)! O Fully Blossomed Dark Blue Lotus-like Dark-Eyed One! O Kāmākṣi! My attachment to the worship of your (lotus) feet makes me an ever-expert orator in order to praise you, when even the garland of words of Brahma fail to attain scholarship in the process of your praise, and lose their arrogance.

तापिञ्चस्तबकत्विवेषे तनुभृतां दारिद्र्यमुद्राद्विवेषे
संसाराख्यतमोमुषे पुररिपोर्वामाङ्कसीमाजुषे ।
कम्पातीरमुपेयुषे कवयतां जिह्वाकुटीं जग्मुषे
विश्वत्राणपुषे नमोऽस्तु सततं तस्मै परञ्ज्योतिषे ॥२॥

tāpiñchastabakatviṣe tanubhṛtāṃ dāridryamudrādvīṣe
saṃsārākhyatamomuṣe purariporvāmāṅkasīmājuṣe |
kampātīramupeyuṣe kavayatāṃ jihvākuṭīṃ jagmuṣe
viśvatrāṇapuṣe namo'stu satataṃ tasmai parañjyotiṣe ||2||

तापिञ्च - tāpiñcha - Tamāla tree flowers; स्तबक - stabaka - bunch; त्विवेषे -
tviṣe - shines; तनुभृतां - tanubhṛtāṃ - people, those who have a body
(tanu); दारिद्र्य - dāridrya - poverty; मुद्रा - mudrā - mark, sign, trace; द्विवेषे -
dviṣe - destroys; संसाराख्य तमो- saṃsārākhyā tamo - darkness called

saṃsāra (the cycle of birth and death); मुषे - muṣe - robs; पुररिपोः - puraripoḥ - of Śiva (the enemy of Tripura); वामाङ्क - vāmāṅka - left lap; सीमा - sīmā - area; जुषे - juṣe - delights in; कम्पातीरम् - kampātīram - banks of Kampa river; उपेयुषे - upeyuṣe - reaches; कवयतां - kavayatāṃ - of poets; जिह्वाकुटीं - jihvākuṭīṃ - residence of the tongue; जग्मुषे - jagmuṣe - goes to; विश्व - viśva - worlds; त्राण - trāṇa - protection of; पुषे - puṣe - nourishes; नमः अस्तु - namaḥ astu - may my prostrations be; सततं - satataṃ - always; तस्मै - tasmai - to that; परञ्ज्योतिषे - parañjyotiṣe - supreme light.

तापिञ्छ स्तबक त्विषे / तनुभृतां दारिद्र्य मुद्रा द्विषे / संसाराख्य तमो मुषे / पुररिपोः वामाङ्क सीमा जुषे ।

tāpiñcha stabaka tviṣe / tanubhṛtāṃ dāridrya mudrā dviṣe / saṃsārākhyā tamo muṣe / puraripoḥ vāmāṅka sīmā juṣe |

(That supreme light) which shines like the bunch of (dark) Tamāla tree flowers; which destroys the sign of poverty of people¹; which robs the darkness of saṃsāra; which delights (being seated) in the area of the left lap of Śiva—the enemy of Tripura...

Notes:

1. The supreme light of Kāmākṣī destroys not only poverty but also all signs of poverty.

कम्पातीरम् उपेयुषे / कवयतां जिह्वाकुटीं जग्मुषे / विश्वत्राणपुषे / नमोऽस्तु सततं तस्मै परञ्ज्योतिषे ॥
kampātīram upeyuṣe / kavayatāṃ jihvākuṭīṃ jagmuṣe /
viśvatrāṇapuṣe / namo'stu satataṃ tasmai parañjyotiṣe ||

(That supreme light) which reaches the banks of Kampa; which goes to the residence of the tongue of poets¹; which nourishes the protection of the worlds²; May my prostrations always be to that supreme light

Notes:

1. The poets are able to generate poetry because of the blessing of Kāmākṣi.
2. The protection of the worlds is always on the mind of Kāmākṣi.

Summary:**Prostrations to Kāmākṣi—The Supreme Light**

May my prostrations always be to that Supreme Light

- which shines like the bunch of (dark) Tamāla tree flowers
- which destroys the sign of poverty of people
- which robs the darkness of *saṃsāra*
- which delights (being seated) in the area of the left lap of Śiva—the enemy of Tripura
- which reaches the banks of Kampa
- which goes to the residence of the tongue of the poets
- which nourishes the protection of the worlds.

ये सन्ध्यारुणयन्ति शङ्करजटाकान्तारचन्द्रार्भकं

सिन्दूरन्ति च ये पुरन्दरवधूसीमन्तसीमान्तरे ।

पुण्यं ये परिपक्वयन्ति भजतां काञ्चीपुरे माममी

पायासुः परमेश्वरप्रणयिनीपादोद्भवाः पांसवः ॥३॥

ye sandhyāruṇayanti śaṅkarajaṭākāntāracandrārbhakaṃ

sindūranti ca ye purandaravadhūsīmāntasīmāntare |

puṇyaṃ ye paripakvayanti bhajatāṃ kāñcīpure māmamī

pāyāsuḥ parameśvarapraṇayinīpādodbhavāḥ pāṃsavaḥ ||3||

ये - ye - which; सन्ध्या - sandhya - the time of sandhya, twilight time; अरुणयन्ति - aruṇayanti - makes red; शङ्कर - śaṅkara - Śaṅkara, Śiva; जटा - jaṭā - matted tresses; कान्तार - kāntāra - in the forest of; चन्द्र - candra - moon; अर्भकं - arbhakaṃ - child, crescent; सिन्दूरन्ति - sindūranti - makes red; च - ca - and; ये - ye - which; पुरन्दर - purandara - Purandara, Indra—the destroyer of the cities (*pura*) of asurās; पुरन्दर वधू - purandara vadhū

- Indrani, the wife (*vadhū*) of Indra (Purandara); सीमन्त - *sīmanta* - parting of the hair; सीमान्तरे - *sīmāntare* - inside the end, at the beginning (of the parting of hair); पुण्यं - *puṇyaṃ* - sacred merit; ये - *ye* - which; परिपक्वयन्ति - *paripakvayanti* - mature, bring to fruition; भजतां - *bhajatāṃ* - of those who worship; काञ्चीपुरे - *kāñcīpure* - in Kāñcīpuram; माम् - *mām* - me; अमी - *amī* - these (dust particles); पायासुः - *pāyāsuḥ* - may they protect; परमेश्वर प्रणयिनी - *parameśvara praṇayinī* - of Devi—the beloved of Parameśvara (Śiva); पादोद्भवाः - *pādodbhavāḥ* - generated in the feet; पांसवः - *pāṃsavaḥ* - particles of dust.

ये सन्ध्या अरुणयन्ति शङ्कर जटा कान्तार चन्द्र अर्भकं / सिन्दूरन्ति च ये पुरन्दरवधू सीमन्त सीमान्तरे ।

ye sandhyāruṇayanti śaṅkara jaṭā kāntāra candra arbhakaṃ /
sindūranti ca ye purandaravadhū sīmanta sīmāntare |

(The particles of dust) which make the crescent moon in the forest of the matted locks of Śaṅkara¹ (Śiva) attain the red color of twilight time; and, which make the inside of the parting of hair of Indrani²—the wife of Purandara (Indra) red...

Notes:

1. When Śiva prostrates playfully at the feet of Kāmākṣi during *pranaya kalaha* (love-quarrel), the moon on his head attains the red color from the feet of Kāmākṣi
2. Indrani, the wife of Indra, is always prostrating at the feet of Kāmākṣi and the *sindūra* on the parting of her hair attains the red color from the feet of Kāmākṣi

पुण्यं ये परिपक्वयन्ति भजतां काञ्चीपुरे / माम् अमी पायासुः परमेश्वरप्रणयिनी पादोद्भवाः पांसवः ॥
puṇyaṃ ye paripakvayanti bhajatāṃ kāñcīpure / māmamī
pāyāsuḥ parameśvarapraṇayinī pādodbhavāḥ pāṃsavaḥ ||

The particles of dust which bring to fruition¹ the merit of those who worship in Kāñcīpuram; May these particles of dust generated in the feet of Kāmākṣi—the beloved of Parameśvara (Śiva) protect me

Notes:

1. Dormant merit is of no use. Kāmākṣi brings to fruition the merit of those who worship her.

Summary:

Prayer to the Dust of the Feet of Kāmākṣi for Protection

May these particles of dust generated in the feet of Kāmākṣi—the beloved of Parameśvara (Śiva)

- which make the crescent moon in the forest of the matted locks of Śaṅkara (Śiva) attain the red color of twilight time, and
- which make the inside of the parting of hair of Indrani—the wife of Purandara (Indra), red
- which bring to fruition the merit of those worship in Kāñcīpuram protect me.

कामाडम्बरपूरया शशिरुचा कम्रस्मितानां त्विषा
कामारेरनुरागसिन्धुमधिकं कल्लोलितं तन्वती ।
कामाक्षीति समस्तसज्जननुता कल्याणदात्री नृणां
कारुण्याकुलमानसा भगवती कम्पातटे जृम्भते ॥4॥

kāmāḍambarapūrayā śaśirucā kamrasmitānāṃ tviṣā
kāmāreranurāgasindhumadhikaṃ kallolitaṃ tanvatī |
kāmākṣīti samastasajjananutā kalyāṇadātrī nṛṇāṃ
kāruṇyākulamānasā bhagavatī kampātaṭe jṛmbhate ||4||

काम - kāma - love; आडम्बर - āḍambara - pleasure of; पूरया - pūrayā - filled with; शशि रुचा - śaśi rucā - shine of the moon; कम्र स्मितानां - kamra smitānāṃ - gentle, beautiful smile त्विषा - tviṣā - radiance; कामारेः - kāmāreḥ - of Śiva—the enemy of Manmatha (Kāma); अनुराग - anurāga - love; सिन्धुम् - sindhum - in the ocean of; अधिकं - adhikaṃ - more and more, lot of; कल्लोलितं - kallolitaṃ - waves; तन्वती - tanvatī - creating

कामाक्षि इति - kāmākṣi iti - as Kāmākṣī; समस्त - samasta - all; सज्जन - sajjana - virtuous people; नुता - nutā - worshipped by; कल्याण दात्री - kalyāṇa dātrī - bestower of auspiciousness; नृणां - nṛṇāṃ - to people; कारुण्य आकुल मानसा - kāruṇya ākula mānasā - mind overflowing (agitating) with compassion; भगवती - bhagavatī - Bhagavatī; कम्पातटे - kampātaṭe - on the banks of Kampa river; जृम्भते - jṛmbhate - shines, appears.

काम आडम्बर पूरया / शशिरुचा कम्प स्मितानां त्विषा / कामारेः अनुराग सिन्धुम् अधिकं कल्लोलितं तन्वती ।

kāma āḍambara pūrayā / śaśirucā kamra smitānāṃ tviṣā / kāmāreḥ anurāga sindhum adhikaṃ kallolitaṃ tanvatī |

(Devi) filled with the pleasure of love; with the radiance of the moonshine-like gentle smile; creating lots of waves in the ocean of love of Śiva—the enemy of Kāma...

कामाक्षीति / समस्त सज्जन नुता / कल्याणदात्री नृणां / कारुण्य आकुल मानसा / भगवती कम्पातटे जृम्भते ॥

kāmākṣīti / samasta sajjana nutā / kalyāṇadātrī nṛṇāṃ / kāruṇya ākula mānasā / bhagavatī kampātaṭe jṛmbhate ||

...worshipped by all virtuous people, bestowing auspiciousness upon people; whose mind is overflowing with compassion; Bhagavati¹; shines as Kāmākṣi on the banks of Kampa

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 ॥

aiśvaryaśya 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||

Summary:

Praise of Kāmākṣi who Shines on the Banks of Kampa

Devi,

- who, with the radiance of the moonshine-like gentle smile, filled with the pleasure of love, creates lots of waves in the ocean of love in Śiva—the enemy of Kāma
 - who is worshipped by all virtuous people
 - who bestows auspiciousness upon people
 - whose mind is overflowing with compassion
 - who is Bhagavati
- shines on the banks of the Kampa river as Kāmākṣi.

कामाक्षीणपराक्रमप्रकटनं सम्भावयन्ती दृशा

श्यामा क्षीरसहोदरस्मितरुचिप्रक्षालिताशान्तरा ।

वामाक्षीजनमौलिभूषणमणिर्वाचां परा देवता

कामाक्षीति विभाति कापि करुणा कम्पातटिन्यास्तटे ॥5॥

kāmākṣīṇaparākramaprakaṭanaṃ sambhāvayantī dṛśā

śyāmā kṣīrasahodarasmitaruciprakṣālitāśāntarā |

vāmākṣījanamaulibhūṣaṇamaṇirvācāṃ parā devatā

kāmākṣīti vibhāti kāpi karuṇā kampātaṭinyāstaṭe ||5||

काम - kāma - love; अक्षीण - akṣīṇa - undiminished; पराक्रम - parākrama - power of; प्रकटनं - prakṭanaṃ - showing; सम्भावयन्ती - sambhāvayantī - honoring; दृशा - dṛśā - (her) eyes, (her) look; श्यामा - śyāmā - young woman; क्षीर - kṣīra - milk; सहोदर - sahodara - brother, sibling, similar to; स्मित- smita - gentle smile; रुचि - ruci - shine; प्रक्षालिता - prakṣālitā - washes away; अशान्तरा - aśāntarā - absence of peace; वामाक्षी जन- vāmākṣī jana - women with beautiful eyes; मौलि - mauli - crest; भूषण - bhūṣaṇa -

jewel; मणिः maṇiḥ - gem; वाचां - vācāṃ - of words, of speech; परा - parā - supreme; देवता - devatā - *devata*; कामाक्षि इति - kāmākṣi iti - as Kāmākṣi; विभाति - vibhāti - shines; कापि - kāpi - indescribable, beyond word and thought; करुणा - karuṇā - compassion; कम्पातटिन्याः तटे - kampātaṭinyāḥ taṭe - on the banks of Kampa river.

काम अक्षीण पराक्रम प्रकटनं सम्भावयन्ती दृशा / श्यामा / क्षीरसहोदर स्मितरुचि प्रक्षालिता
अशान्तरा ।

kāma akṣīṇa parākrama prakṛaṇaṃ sambhāvayantī dṛśā / śyāmā /
kṣīrasahodara smitaruci prakṣālitā aśāntarā |
*(Devi) who honors the power of undiminished love by showing it
through her eyes; who is a young woman; whose milk-like (white)
gentle smile's shine washes away the absence of peace...*

वामाक्षीजन मौलि भूषण मणिः / वाचां परा देवता / कामाक्षि इति विभाति कापि करुणा
कम्पातटिन्याः तटे ॥

vāmākṣījana mauli bhūṣaṇa maṇiḥ / vācāṃ parā devatā / kāmākṣi iti
vibhāti kāpi karuṇā kampātaṭinyāḥ taṭe ||

*...who is the gem-studded crest jewel of beautiful women; who is the
supreme Devata of speech; shines with indescribable compassion on
the banks of the Kampa river as Kāmākṣi*

Summary:

Praise of Kāmākṣi who Shines on the Banks of Kampa

Devi,

- who honors the power of undiminished love by showing it through her eyes
- who is a young woman
- whose milk-like (white) gentle smile's shine washes away the absence of peace
- who is the gem-studded crest jewel of beautiful women
- who is the supreme *Devata* of speech

shines with indescribable compassion on the banks of Kampa river as Kāmākṣi.

श्यामा काचन चन्द्रिका त्रिभुवने पुण्यात्मनामानने
सीमाशून्यकवित्ववर्षजननी या कापि कादम्बिनी ।
मारारातिमनोविमोहनविधौ काचित्तमःकन्दली
कामाक्ष्याः करुणाकटाक्षलहरी कामाय मे कल्पताम् ॥6॥

śyāmā kācana candrikā tribhuvane puṇyātmanāmānane
sīmāśūnyakavitvavarṣajanānī yā kāpi kādambinī |
mārārātimanovimohanavidhau kācittamaḥṭamaḥ kandalī
kāmakṣyāḥ karuṇākaṭākṣalaharī kāmāya me kalpatām ||6||

श्यामा - śyāmā - black; काचन - kācana - indescribable, beyond word and thought; चन्द्रिका - candrikā - moonlight; त्रिभुवने - tribhuvane - in three worlds; पुण्य आत्मनाम् - puṇya ātmanām - of those who are virtuous; आनने - ānane - in the mouth; सीमा शून्य - sīmāśūnya - without limit, unlimited; कवित्व - kavitva - of poetry; वर्ष - varṣa - shower; जननी - janānī - creator, progenitor; या कापि - yā kāpi - indescribable, beyond word and thought; कादम्बिनी - kādambinī - thick mass of clouds; माराराति - mārārāti - of Śiva—the enemy of Māra (Manmatha); मनोविमोहन - manovimohana - deluding the mind; विधौ - vidhau - in the process of; काचित् - kācit - तमः - tamaḥ - darkness; कन्दली - kandalī - abundant, dense; कामाक्ष्याः - kāmākṣyāḥ - of Kāmākṣi; करुणा - karuṇā - of compassion; कटाक्ष - kaṭākṣa - sidelong glance; लहरी - laharī - wave of; कामाय - kāmāya - desires; मे - my कल्पताम् - kalpatām - may it be directed at, may it fulfill.

श्यामा काचन चन्द्रिका / त्रिभुवने पुण्यात्मनाम् आनने सीमा शून्य कवित्व वर्ष जननी या कापि कादम्बिनी ।

śyāmā kācana candrikā / tribhuvane puṇyātmanām ānane sīmāśūnya kavitva varṣa janānī yā kāpi kādambinī |

(The wave of the compassionate sidelong glance of Kāmākṣi) which is the indescribable black moonlight¹; which is the indescribable thick mass of clouds that generates an unlimited shower of poetry in the mouth of those who are virtuous in (all) three worlds...

Notes:

1. The sidelong glance of dark-eyed Kāmākṣi is described as an unusual, extraordinary black moonlight.

माराराति मनोविमोहनविधौ काचित् तमःकन्दली / कामाक्ष्याः करुणा कटाक्ष लहरी कामाय मे कल्पताम् ॥

mārārāti manovimohanavidhau kācit tamaḥ kandalī / kāmākṣyāḥ karuṇā kaṭākṣa laharī kāmāya me kalpatām ||

(The wave of the compassionate sidelong glance of Kāmākṣi) which, in the process of deluding the mind of Śiva—the vanquisher of Māra, is the indescribable dense darkness¹; May the wave of the compassionate sidelong glance of Kāmākṣi be directed at my desires.

Notes:

1. The darkness of the sidelong glance deludes the mind of Śiva and creates tamas in Śiva.

Summary:

Prayer to the Sidelong Glance Kāmākṣi

May the wave of the compassionate sidelong glance of Kāmākṣi

- which is the indescribable black moonlight
 - which is the indescribable thick mass of clouds that generates an unlimited shower of poetry in the mouth of those who are virtuous in (all) three worlds
 - which is the indescribable dense darkness that deludes the mind of Śiva—the vanquisher of Māra
- be directed at my desires.

प्रौढध्वान्तकदम्बके कुमुदिनीपुण्याङ्कुरं दर्शयन्
 ज्योत्स्नासङ्गमनेऽपि कोकमिथुनं मिश्रं समुद्भावयन् ।
 कालिन्दीलहरीदशां प्रकटयन्कम्रां नभस्यद्भुतां
 कश्चिन्नेत्रमहोत्सवो विजयते काञ्चीपुरे शूलिनः ॥7॥

prauḍhadhvāntakadambake kumudinīpuṇyāṅkuraṃ darśayan
 jyotsnāsaṅgamane'pi kokamithunaṃ miśraṃ samudbhāvayan |
 kālindīlaharīdaśāṃ prakaṭayan kamrāṃ nabhasyadbhutāṃ
 kaścinnetramahotsavo vijayate kāñcīpure śūlinaḥ ||7||

प्रौढ - prauḍha - dense; ध्वान्त - dhvānta - darkness; कदम्बके - kadambake - widely dispersed; कुमुदिनी - kumudinī - for the lily; पुण्य अङ्कुरं - puṇya aṅkuraṃ - the bud that comes out of merit; कुमुदिनीपुण्याङ्कुरं - kumudinīpuṇyāṅkuraṃ - moonlight, the result of the merit (*puṇyāṅkuraṃ*) of the lily (*kumudinī*); दर्शयन् - darśayan - showing; ज्योत्स्ना - jyotsnā - moonlight; सङ्गमन - saṅgamana - by contact; अपि - api - also, even; कोक - koka - Cakravāka bird; मिथुनं - mithunaṃ - couple; मिश्रं - miśraṃ - union; समुद्भावयन् - samudbhāvayan - creates; कालिन्दी - kālindī - Yamuna; लहरी - laharī - wave; दशां - daśāṃ - state of; प्रकटयन् - prakaṭayan showing; कम्रां - kamrāṃ - beautiful; नभसि - nabhasi - in the sky, slender waist or broad hip; अद्भुतां - adbhutāṃ - wonderful; कश्चित् - kaścit - indescribable, beyond word and thought; नेत्र महोत्सवः - netra mahotsavaḥ - great festival for the eyes; विजयते - vijayate - is victorious, is effulgent; काञ्चीपुरे - kāñcīpure - in the city of Kāñcīpuram; शूलिनः - śūlinaḥ - of Śiva—the one who holds the Trīśula.

प्रौढ ध्वान्त कदम्बके कुमुदिनी पुण्याङ्कुरं दर्शयन् / ज्योत्स्नासङ्गमनेऽपि कोकमिथुनं मिश्रं समुद्भावयन् ।

prauḍha dhvānta kadambake kumudinī puṇyāṅkuraṃ darśayan /
 jyotsnāsaṅgamane'pi kokamithunaṃ miśraṃ samudbhāvayan |

(Kāmākṣi) who displays the moonlight—the bud of the merit of the lily¹, in the widely dispersed dense darkness²; who is the moonlight, the contact of which, creates union even in the Cakravāka couple^{3,4}

Notes:

1. The lily blooms only when the moon rises. The moon is the bud of the accumulated merit of the lily.
2. This can also be interpreted as Kāmākṣi who has the flower ornament of moonlight (*kumudinīpuṇyāṅkuraṃ*) in her dense dark tresses (*prauḍhadhvāntakadambake*).
3. It is said that the Cakravāka birds stay separated in moonlight. Kāmākṣi is the moonlight which creates union in the Cakravāka couple.
4. This can be interpreted as Kāmākṣi who is the moonlight that can create union in the Cakravāka even in the absence (*asaṅgamaṇeapi*) of actual moonlight, or, Kāmākṣi whose eyes (*kokamithunaṃ*) are beautiful in the moonlight.

कालिन्दीलहरीदशां प्रकटयन् कम्प्रां नभस्यद्भुतां / कश्चित् नेत्र महोत्सवः विजयते काञ्चीपुरे शूलिनः ॥
 kālindīlaharīdaśāṃ prakṭayankamrāṃ nabhasyadbhutāṃ /
 kaścit netra mahotsavaḥ vijayate kāñcīpure śūlinaḥ ॥

(Kāmākṣi) who shows the beautiful, wonderful state of the wave of (dark) Yamuna in the sky¹; shines in the city of Kāñcīpuram as the indescribable great festival for the eyes of Śiva

Notes:

1. This can also be interpreted as Kāmākṣi, whose dark wave-like tresses hang by her slender waist or broad hip (which is the subtle sky or the widely dispersed sky).

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

Kāmākṣi

- who displays the moonlight—the bud of the merit of the lily, in the widely dispersed dense darkness (or, who has the ornament of the moonlight in her dense dark tresses)
- who is the moonlight, the contact of which, creates union even in the Cakravāka couple (or, whose eyes are beautiful in the moonlight)
- who shows the beautiful, wonderful wave of (dark) Yamuna in the sky (or, whose dark wave-like tresses hang by her slender waist or broad hip)

shines in the city of Kāñcīpuram as the indescribable great festival for the eyes of Śiva.

तन्द्राहीनतमालनीलसुषमैस्तारुण्यलीलागृहैः

तारानाथकिशोरलाञ्छितकचैस्ताम्रारविन्देक्षणैः ।

मातः संश्रयतां मनो मनसिजप्रागल्भ्यनाडिन्धमैः

कम्पातीरचरैर्घनस्तनभरैः पुण्याङ्कुरैः शाङ्करैः ॥४॥

tandrāhīnatamālanīlasuṣamaistāruṇyalīlāgrhaiḥ

tārānāthakiśoralāñchitakacaiḥ tāmrāravindekṣṇaiḥ ।

mātaḥ saṁśrayatāṁ mano manasijaprāgalbhyanāḍindhamaiḥ

kampātīracarairghanastanabharaiḥ puṇyāṅkuraiḥ śāṅkaraiḥ ॥४॥

तन्द्राहीन - tandrāhīna - free from laziness, continuously without break;
 तमाल - tamāla - Tamāla tree; नील - nīla - dark; सुषमैः - suṣamaiḥ - by
 radiances; तारुण्य - tāruṇya - youth; लीला गृहैः - līlā grhaiḥ - by sport
 houses; तारा नाथ - tārā nātha - Moon—the Head of the Stars; किशोर -
 kiśora - young, crescent; लाञ्छित - lāñchita - marked by; कचैः - kacaiḥ -
 by tresses; ताम्र - tāmra - copper colored; अरविन्द - aravinda - lotus; इक्षणैः
 - ikṣṇaiḥ - by eyes; मातः - mātaḥ - O Mother; संश्रयतां - saṁśrayatāṁ -
 take refuge, get attached; मनः - manaḥ - (my) mind; मनसिज - manasija -
 Manmatha, the mind-born son of Viṣṇu; प्रागल्भ्य - prāgalbhya - power;
 नाडिन्धमैः - nāḍindhamaiḥ - further increasing, nourishing, agitating;

कम्पातीर चरैः - kampātīra caraiḥ - moving on the banks of Kampa river; घन
- ghana - heavy; स्तन - stana - bosom भरैः - bharaḥ - full; पुण्याङ्कुरैः -
puṇyāṅkuraiḥ - bud of (accumulated) merit; शाङ्करैः - śāṅkaraiḥ - by
auspiciousness, by the one who belongs to Śāṅkara (Śiva).

तन्द्राहीन तमाल नील सुषमैः / तारुण्य लीलागृहैः / तारानाथ किशोर लाञ्छित कचैः / ताम्र अरविन्द
इक्षणैः।

tandrāhīna tamāla nīla suṣamaiḥ / tāruṇya līlā gṛhaiḥ / tārānātha kiśora
lāñchita kacaiḥ / tāmra aravinda ikṣṇaiḥ |

*(O Mother! May my mind take refuge in you) who continuously
(without break) shines like the dark Tamāla tree; who is the sport
house of youth; whose tresses are marked by (ornamented with) the
crescent Moon—the Head of the Stars; who has copper colored lotus-
like eyes...*

मातः / संश्रयतां मनः / मनसिज प्रागल्भ्य नाडिन्धमैः / कम्पातीर चरैः / घन स्तन भरैः /
पुण्याङ्कुरैः / शाङ्करैः ॥

mātaḥ / saṁśrayatāṃ manaḥ / manasija prāgalbhya nāḍindhamaiḥ /
kampātīracaraiḥ / ghanastanabharaiḥ / puṇyāṅkuraiḥ / śāṅkaraiḥ ||

*...who further increases (agitates) the power of Manmatha—the mind-
born son of Viṣṇu; who moves on the banks of Kampa; who has a
heavy, full bosom; who is the bud of sacred merit; who is the form of
auspiciousness (also, who belongs to Śāṅkara). O Mother! May my
mind take refuge in (you)*

Summary:

Prayer for the Mind to Take Refuge in Kāmākṣi

O Mother! May my mind take refuge in (you)

- who continuously shines like the dark Tamāla tree
- who is the sport house of youth
- whose tresses are marked by (ornamented with) the crescent Moon
—the Head of the Stars

- who has copper colored lotus-like eyes
- who further increases (agitates) the power of Manmatha—the mind-born son of Viṣṇu
- who moves on the banks of Kampa river
- who has a heavy, full bosom
- who is the bud of sacred merit
- who is the form of auspiciousness (also, who belongs to Śāṅkara).

नित्यं निश्चलतामुपेत्य मरुतां रक्षाविधिं पुष्णती
 तेजस्सञ्चयपाटवेन किरणानुष्णद्युतेर्मुष्णती ।
 काञ्चीमध्यगतापि दीप्तिजननी विश्वान्तरे जृम्भते
 काचिच्चित्रमहो स्मृतापि तमसां निर्वापिका दीपिका ॥९॥

nityaṃ niścalatāmupetya marutāṃ rakṣāvidhiṃ puṣṇatī
 tejassañcayapāṭavena kiraṇānuṣṇadyutermuṣṇatī |
 kāñcīmadhyagatāpi dīptijanaṇī viśvāntare jṛmbhate
 kāciccitramaho smṛtāpi tamasāṃ nirvāpikā dīpikā ||9||

नित्यं - nityaṃ - always, ever; निश्चलताम् - niścalatām - steady, unwavering nature, unflickering; उपेत्य - upetya - reaching; मरुतां - marutāṃ - (forty-nine) Marut (wind) *Devatās*; रक्षाविधिं - rakṣāvidhiṃ - in the process of protection; पुष्णती - puṣṇatī - nourishing; तेजः सञ्चय - tejaḥ sañcaya - the mass of brilliance; पाटवेन - pāṭavena - by the expertise of; किरण - kiraṇa - rays; अनुष्ण द्युतेः - anuṣṇa dyuteḥ - cool shine (of the moon); (or) किरणान् - kiraṇan - rays; उष्णद्युतेः - uṣṇa dyuteḥ - shine of the sun; मुष्णती - muṣṇatī - robbing, defeating; काञ्ची मध्य गत अपि - kāñcī madhya gata api - though situated in the middle of Kāñcīpuram; दीप्ति जननी - dīpti janaṇī - produces brilliance; विश्व अन्तरे - viśva antare - inside the entire universe; जृम्भते - jṛmbhate - is shining; काचित् - kācit - indescribable, beyond word and thought; चित्रम् - citram - wonderful; अहो - aho - What a wonder!; स्मृत अपि - smṛta api - even with (mere) thought; तमसां - tamasāṃ - darkness; निर्वापिका - nirvāpikā - remover; दीपिका - dīpikā - lamp.

नित्यं निश्चलताम् उपेत्य मरुतां रक्षाविधिं पुष्णती / तेजः सञ्चय पाटवेन किरणानुष्णद्युतेः मुष्णती ।
 nityaṃ niścalatām upetya marutāṃ rakṣāvidhiṃ puṣṇatī /
 tejaḥ sañcaya pāṭavena kiraṇānuṣṇadyuteḥ muṣṇatī |

(The indescribable, wonderful lamp of Kāmākṣi) which is ever un-flickering, yet nourishes the process of protection of Marut (wind) Devatās; which, by the expertise of its mass of brilliance, defeats the rays of the cool shine of the moon¹ (or, by the expertise of its mass of brilliance, defeats the rays of the shine of the sun²)...

Notes:

1. *kiraṇānuṣṇadyutermuṣṇatī* when split as *kiraṇa ānuṣṇa dyuteḥ muṣṇatī* is interpreted as—The lamp of Kāmākṣi is so brilliant that it defeats the coolness of the moon.
2. *kiraṇānuṣṇadyutermuṣṇatī* when split as *kiraṇan uṣṇa dyuteḥ muṣṇatī* is interpreted as—The brilliance of the lamp of Kāmākṣi defeats even the shine of the sun.

काञ्चीमध्यगत अपि दीप्तिजननी विश्वान्तरे / जृम्भते काचित् चित्रम् अहो स्मृतापि तमसां निर्वापिका
 दीपिका ॥

kāñcīmadhyagata api dīptijananī viśvāntare / jṛmbhate kācit citram aho
 smṛtāpi tamasāṃ nirvāpikā dīpikā ||

...which though situated in the middle of Kāñcīpuram produces brilliance inside the entire universe; What a wonder! The indescribable, wonderful lamp (of Kāmākṣi) is shining which, by the mere thought of it, removes darkness

Summary:**Praise of Kāmākṣi as the Wonderful Lamp**

What a wonder! The indescribable, wonderful lamp (of Kāmākṣi) is shining

- which is ever un-flickering, yet nourishes the process of protection of Marut (wind) *Devatās*
- which, by the expertise of its mass of brilliance, defeats the rays of the cool shine of the moon. (also, which by the expertise of its mass of brilliance, defeats the rays of the shine of the sun)
- which, though situated in the middle of Kāñcīpuram, produces brilliance inside the entire universe
- which, by the mere thought of it, removes darkness

कान्तैः केशरुचां चयैर्भ्रमरितं मन्दस्मितैः पुष्पितं
कान्त्या पल्लवितं पदाम्बुरुहयोर्नेत्रत्विषा पत्रितम् ।
कम्पातीरवनान्तरं विदधती कल्याणजन्मस्थली
काञ्चीमध्यमहामणिर्विजयते काचित्कृपाकन्दली ॥10॥

kāntaiḥ keśarucāṃ cayairbhramaritaṃ mandasmitaiḥ puṣpitaṃ
kāntyā pallavitaṃ padāmburuhayornetratviṣā patritam |
kampātīravanāntaraṃ vidadhatī kalyāṇajanmasthalī
kāñcīmadhyamahāmaṇirvijayate kācitkṛpākandalī ||10||

कान्तैः - kāntaiḥ - beautiful; केश रुचां चयैः - keśa rucāṃ cayaiḥ - by the shine of the dense tresses; भ्रमरितं - bhramaritaṃ - making into bees; मन्द स्मितैः - mandasmitaiḥ - by gentle smiles; पुष्पितं - puṣpitaṃ - making into flowers; कान्त्या - kāntyā - by the shine; पल्लवितं - pallavitaṃ - making into sprouts; पद अम्बुरुहयोः - pada amburuhayo - of lotus feet; नेत्र त्विषा - netra tviṣā - by the shine of the eyes; पत्रितम् - patritam - making into leaves; कम्पातीर - kampātīra - on the banks of Kampa river; वन अन्तरं - vana antaraṃ - inside the gardens; विदधती - vidadhatī - doing, making; कल्याण जन्म स्थली - kalyāṇa janmasthalī - birthplace of auspiciousness; काञ्ची मध्य - kāñcī madhya - in the center of Kāñcīpuram, in the center of

the waist band (Kāñcī); महामणिः - mahā maṇiḥ - great jewel; विजयते - vijayate - is shining, is effulgent; काचित् - kācit - indescribable, beyond word and thought; कृपा - kṛpā - of compassion; कन्दली - kandalī - plantain tree.

कान्तैः केशरुचां चयैः भ्रमरितं / मन्दस्मितैः पुष्पितं / कान्त्या पल्लवितं पदाम्बुरुहयोः / नेत्र त्विषा पत्रितम् ।

kāntaiḥ keśarucāṃ cayaiḥ bhramaritaṃ / mandasmitaiḥ puṣpitaṃ / kāntyā pallavitaṃ padāmburuhayoḥ / netra tviṣā patritam |

(Kāmākṣi) who, by the beautiful dense shine of tresses, creates bees; who, by the gentle smiles, creates flowers; who, by the shine of the lotus feet, creates sprouts; who, by the shine of the eyes, creates leaves...

कम्पातीर वन अन्तर विदधती कल्याण जन्मस्थली / काञ्चीमध्य महामणिः विजयते काचित् कृपा कन्दली ॥

kampātīra vana antaraṃ vidadhatī kalyāṇa janmasthalī .
kāñcīmadhya mahā maṇiḥ vijayate kācit kṛpā kandalī ||

...doing the (above) inside the gardens on the banks of Kampa; who is the birthplace of auspiciousness¹; (Kāmākṣi) shines as the great jewel in the center of the Kāñcīpuram—the waist band (Odyāna Peetham); as the indescribable Plantain Tree of Compassion

Notes:

1. All auspiciousness is born out of Kāmākṣi.

All auspicious events are celebrated with plantain tree decorations. Kāmākṣi, who is being described as the Plantain Tree of Compassion, is aptly praised as the birthplace of auspiciousness.

Summary:**Praise of Kāmākṣi as the Auspicious Plantain Tree of Compassion**

Inside the gardens on the banks of Kampa river, Kāmākṣi—the indescribable Plantain Tree of Compassion

- who, by the beautiful dense shine of tresses, creates bees
- who, by the gentle smiles, creates flowers
- who, by the shine of the lotus feet, creates sprouts
- who, by the shine of the eyes, creates leaves
- who is the birthplace of auspiciousness

shines as the great jewel in the center of the Kāñcīpuram—the waist band, *Odyāna Peetham*.

राकाचन्द्रसमानकान्तिवदना नाकाधिराजस्तुता
मूकानामपि कुर्वती सुरधुनीनीकाशवाग्वैभवम् ।
श्रीकाञ्चीनगरीविहाररसिका शोकापहन्त्री सताम्
एका पुण्यपरम्परा पशुपतेराकारिणी राजते ॥11॥

rākācandrasamānakāntivadanā nākādhirājastutā
mūkānāmapi kurvatī suradhunīnikāśavāgvaibhavam |
śrīkāñcīnagarīvihārarasikā śokāpahantrī satām
ekā puṇyaparamparā paśupaterākāriṇī rājate ||11||

राकाचन्द्र - rākācandra - full moon; समान - samāna - similar to; कान्ति - kānti - shine; वदना - vadanā - face; नाका अधिराज - nākā adhirāja - Indra, the Overlord (*adhirāja*) of Devaloka (nākā); स्तुता - stutā - worshipped by; मूकानाम् अपि - mūkānām api - even those who are mute; कुर्वती - kurvatī - does, bestows; सुर धुनी - sura dhunī - divine river, Celestial Ganga; नीकाश - nīkāśa - equal to; वाग्वैभवम् - vāgvaibhavam - glory of speech; श्रीकाञ्चीनगरी - śrīkāñcīnagarī - in the city of glorious Kāñcīpuram; विहार रसिका - vihāra rasikā - delights in sporting; शोक अपहन्त्री - śoka apahantrī - remover of grief; सताम् - satām - of those who are virtuous; एका - ekā - unique; पुण्य परम्परा - puṇya paramparā - the sequence of sacred merit;

पशुपतेः - paśupateḥ - of Śiva; आकारिणी - ākārīṇī - the form; राजते - rājate - is shining.

राकाचन्द्र समान कान्ति वदना / नाकाधिराज स्तुता / मूकानाम् अपि कुर्वती सुरधुनी नीकाश वाग्वैभवम् ।

rākācandra samāna kānti vadanā / nākādhirāja stutā / mūkānām api kurvatī suradhunī nīkāśa vāgvaibhavam |

(Kāmākṣi) whose face has the shine similar to the full moon; who is worshipped by Indra—the Overlord of Devaloka; who bestows the glory of speech similar to the flow of Celestial Ganga on even the mute¹

Notes:

1. The poet Śrī Mūka Kavi speaks from his own experience, having been mute before being blessed with the speech of poetry by the grace of Kāmākṣi.

श्रीकाञ्चीनगरी विहार रसिका / शोक अपहन्त्री सताम् / एका पुण्यपरम्परा पशुपतेः आकारिणी / राजते ॥

śrīkāñcīnagarī vihāra rasikā / śoka apahantrī satām / ekā puṇya paramparā paśupateḥ ākārīṇī / rājate ||

(Kāmākṣi) who delights in sporting in the city of glorious Kāñcīpuram; who is the remover of grief of those who are virtuous; who is the unique form of the accumulated sacred merit of Śiva; is shining

Summary:

Praise of Kāmākṣi

Kāmākṣi

- whose face has the shine similar to the full moon
- who is worshipped by Indra—the Overlord of Devaloka
- who bestows the glory of speech similar to the flow of Celestial Ganga, even on the mute
- who delights in sporting in the city of glorious Kāñcīpuram

- who is the remover of grief of those who are virtuous
- who is the unique form of the accumulated sacred merit of Śiva is shining.

जाता शीतलशैलतः सुकृतिनां दृश्या परं देहिनां
लोकानां क्षणमात्रसंस्मरणतः सन्तापविच्छेदिनी ।
आश्चर्यं बहु खेलनं वितनुते नैश्चल्यमाभिभ्रती
कम्पायास्तटसीम्नि कापि तटिनी कारुण्यपाथोमयी ॥12॥

jātā śītalaśailataḥ sukṛtināṃ dṛśyā paraṃ dehināṃ
lokānāṃ kṣaṇamātrasaṃsmaṇataḥ santāpavicchedinī |
āścaryaṃ bahu khelanaṃ vitanute naiścalyamābibhratī
kampāyāstaṭasīmni kāpi taṭinī kāruṇyapāthomayī ||12||

जाता - jātā - born; शीतल शैलतः - śītala śailataḥ - from the cool mountain (Himavān); सुकृतिनां - sukṛtināṃ - to virtuous (people); दृश्या - dṛśyā - visible; परं - paraṃ - only; देहिनां - dehināṃ - people; लोकानां - lokānāṃ - of the people of the worlds; क्षण मात्र - kṣaṇa mātra - for a mere second; संस्मरणतः - saṃsmaṇataḥ - by thinking well; सन्ताप - santāpa - misery; विच्छेदिनी - vicchedinī - breaker; आश्चर्यं - āścaryaṃ - wonderful; बहु - bahu - several; खेलनं - khelanaṃ - sports; वितनुते - vitanute - performs; नैश्चल्यम् - naiścalyam - quality of being static, not moving; आभिभ्रती - ābibhratī - adopting; कम्पायाः तट सीम्नि - kampāyāḥ taṭa sīmni - in the area of the banks of the Kampa river; कापि - kāpi - indescribable, beyond word and thought; तटिनी - taṭinī - river; कारुण्य - kāruṇya - of compassion पाथोमयी - pāthomayī - full of water.

जाता शीतलशैलतः / सुकृतिनां दृश्या परं देहिनां / लोकानां क्षणमात्र संस्मरणतः सन्ताप विच्छेदिनी ।
jātā śītalaśailataḥ / sukṛtināṃ dṛśyā paraṃ dehināṃ / lokānāṃ
kṣaṇamātra saṃsmaṇataḥ santāpa vicchedinī |

Born from the cool mountain (Himavān); visible only to the virtuous people; breaking away the misery¹ of people of all the worlds just by the deep thought of it for a second...

Notes:

1. *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).

आश्चर्यं बहु खेलनं वितनुते नैश्चल्यम् आबिभ्रती / कम्पायाः तट सीम्नि कापि तटिनी कारुण्य पाथोमयी ॥

āścaryaṃ bahu khelanaṃ vitanute naiścalyam ābibhratī / kampāyāḥ taṭa sīmni kāpi taṭinī kāruṇya pāthomayī ॥

...performing several wonderful sports even though appearing static¹; (Kāmākṣi is) the indescribable river full of the water of compassion in the area of the banks of Kampa

Notes:

1. The river usually flows, but the river of Kāmākṣi is static.

Summary:

Praise of Kāmākṣi as the Wonderful River

Kāmākṣi is the indescribable river full of the water of compassion in the area of the banks of Kampa

- born from the cool mountain (Himavān)
- visible only to the virtuous people
- breaking away the misery of people of all the worlds just by the deep thought of it for a second
- performing several wonderful sports even though appearing static

ऐक्यं येन विरच्यते हरतनौ दम्भावपुम्भावुके
रेखा यत्कचसीम्नि शेखरदक्षां नैशाकरी गाहते ।
औन्नत्यं मुहुरेति येन स महान्मेनासखः सानुमान्

कम्पातीरविहारिणा सशरणास्तेनैव धाम्ना वयम् ॥13॥

aikyam yena viracyate haratanau dambhāvapumbhāvuke
rekhā yatkacasīmni śekharadaśāṃ naiśākarī gāhate |
aunnatyam muhureti yena sa mahānmenāsakhaḥ sānumān
kampātīravihāriṇā saśaraṇāstenaiva dhāmnā vayam ||13||

ऐक्यं - aikyam - union of; येन - yena - by (the shine); विरच्यते - viracyate - creates; हर तनौ - haratanau - in the body of Śiva; दम्भाव पुम्भावुके - dambhāva pumbhāvuke - feminine and masculine aspects; रेखा - rekhā - line, crescent; यत् - yat - which; कच सीम्नि - kaca sīmni - in the area of the tresses; शेखर दशां - śekhara daśāṃ - top (crest) position; नैशाकरी - naiśākarī - of the moon; गाहते - gāhate - enters; औन्नत्यं - aunnatyam - further glory, further height; मुहुः - muhuḥ - frequently; एति - eti - attains; येन - yena - by (the shine); स - sa - that (Himavān); महान् - mahān - glorious; मेनासखः - menā sakhaḥ - Himavān—the companion of (wife) Mena; सानुमान् - sānumān - with peaks that can only be conjectured or speculated; कम्पातीर विहारिणा - kampātīra vihāriṇā - moving about the banks of Kampa river; सशरणाः - saśaraṇāḥ - have a place of refuge; तेनैव - tenaiva - only because of; धाम्ना - dhāmnā - the shine, brilliance; वयम् - vayam - we.

ऐक्यं येन विरच्यते हरतनौ दम्भावपुम्भावुके / रेखा यत् कच सीम्नि शेखरदशां नैशाकरी गाहते ।

aikyam yena viracyate haratanau dambhāvapumbhāvuke / rekhā
yatkacasīmni śekharadaśāṃ naiśākarī gāhate |

(The brilliant shine of Kāmākṣi) by which union of the feminine and masculine aspects is created in Śiva's body¹; by which the moon enters the top (crest) position in the area of the tresses, becoming a line (crescent)...

Notes:

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

औन्नत्यं मुहुः एति येन स महान् मेनासखः सानुमान् / कम्पातीर विहारिणा / सशरणाः तेनैव धाम्ना वयम् ॥

aunnatyam muhuḥ eti yena sa mahān menāsakhaḥ sānumān / kampātīra vihāriṇā saśaraṇāḥ / tenaiva dhāmnā vayam ||

...by which the glorious Himavān, the companion of Mena, with peaks that can only be conjectured¹, frequently attains further glory (height)²; It is only because of the brilliant shine of Kāmākṣi, which moves on the banks of Kampa, that we have a place of refuge

Notes:

1. *Ānumān* is to conjecture. Himavān or Himācala is so expansive that we can only speculate its expansiveness. *Sānumān* is to have so many peaks that they can only be conjectured.
2. Himavān has great height (glory). He attains further height (glory) by being the father of Kāmākṣi.

Summary:

The Glory of the Brilliant Shine of Kāmākṣi

It is only because of the brilliant shine of Kāmākṣi

- by which union of the feminine and masculine aspects is created in Śiva's body
- by which the moon enters the top (crest) position in the area of the tresses, becoming a line (crescent)
- by which the glorious Himavān—the companion of Mena, with peaks that can only be conjectured, frequently attains further glory (height) which moves on the banks of Kampa, that we have a place of refuge.

अक्ष्णोश्च स्तनयोः श्रिया श्रवणयोर्बाह्वोश्च मूलं स्पृशन्

उत्तंसेन मुखेन च प्रतिदिनं द्रुह्यन्पयोजन्मने ।

माधुर्येण गिरां गतेन मृदुना हंसाङ्गनां ह्लेपयन्

काञ्चीसीम्नि चकास्ति कोऽपि कवितासन्तानबीजाङ्कुरः ॥14॥

akṣṇośca stanayoḥ śriyā śravaṇayorbāhvośca mūlaṃ spṛśan

uttamśena mukhena ca pratidinaṃ druhyanpayoanmane |

mādhuryeṇa girāṃ gatena mṛdunā haṃsāṅganāṃ hrepayan
kāñcīsīmni cakāsti ko'pi kavītāsantānabījāṅkuraḥ ||14||

अक्ष्णोः - akṣṇoḥ - of eyes; च - ca - and; स्तनयोः - stanayoḥ - of the two breasts; श्रिया - śriyā - by the glory; श्रवणयोः - śravaṇayoḥ - of ears; बाह्वोः - bāhvoḥ - of arms; च - ca - and; मूलं - mūlaṃ - base; स्पृशन् - spr̥śan - touches; उत्तसेन - uttaṃsena - by the head ornament (moon); मुखेन - mukhena - by face; च - ca - and; प्रतिदिनं - pratidinaṃ - every day; द्रुह्यन् - druhyan - defeating; पयोजन्मने - payojanmane - born of the milk ocean (moon), born out of the water (lotus); माधुर्येण - mādhuryeṇa - by the sweetness; गिरां - girāṃ - of words; गतेन - gatena - gait; मृदुना - mṛdunā - gentle; हंसाङ्गनां - haṃsāṅganāṃ - female swans; ह्रेपयन् - hrepayan - putting to shame; काञ्चीसीम्नि - kāñcīsīmni - in the area of Kāñcīpuram; चकास्ति - cakāsti - shines; कोऽपि - ko'pi - indescribable, beyond word and thought; कविता - kavītā - सन्तान - santāna - Santāna, one of the five celestial trees in the Devaloka; बीज अङ्कुरः - bīja aṅkuraḥ - sprouting bud.

अक्ष्णोः च स्तनयोः श्रिया श्रवणयोः बाह्वोः च मूलं स्पृशन् / उत्तसेन मुखेन च प्रतिदिनं द्रुह्यन् पयोजन्मने ।
akṣṇoḥ ca stanayoḥ śriyā śravaṇayoḥ bāhvoḥ ca mūlaṃ spr̥śan /
uttaṃsena mukhena ca pratidinaṃ druhyan payojanmane |

*(Kāmākṣi) whose glory of eyes touches the the base of the ears;
whose glory of two breasts touches the base of the arms; whose head
ornament (moon) always defeats the (actual) moon, whose face
always defeats the lotus¹*

Notes:

1. This line is to be read as follows for the meaning—

अक्ष्णोः श्रिया श्रवणयोः मूलं स्पृशन् akṣṇoḥ śriyā śravaṇayoḥ mūlaṃ spr̥śan

The glory of the eyes touches the base of the ears. Beautiful women are described as having long eyes that reach the ears.

स्तनयोः श्रिया बाह्वोः मूलं स्पृशन् *stanayoḥ śriyā bāhvoḥ mūlaṃ spr̥śan*

The glory of the two breasts touches the base of the arms.

उत्तंसेन प्रतिदिनं द्रुह्यन पयोजन्मने *uttamsena pratidinaṃ druhyan payojanmane*

The head ornament of Kāmākṣi (the moon) defeats the actual moon (in its shine). The moon is described as *payojanmana*—that which is born from the milk ocean (during *Samudra Manthanam*)

मुखेन प्रतिदिनं द्रुह्यन पयोजन्मने *mukhena pratidinaṃ druhyan payojanmane*

The face of Kāmākṣi defeats the lotus (in beauty). The lotus is described as *payojanmana*—that which is born out of water.

माधुर्येण गिरां गतेन मृदुना हंसाङ्गनां ह्रेपयन् / काञ्चीसीम्नि चकास्ति कोऽपि कविता सन्तान बीजाङ्कुरः ॥

mādhuryeṇa girāṃ / gatena mṛdunā haṃsāṅganāṃ hrepayan / kāñcīśīmni cakāsti ko'pi kavitā santāna bījāṅkuraḥ ||

(Kāmākṣi) who puts the swans to shame by her sweet words and gentle gait; shines in the area of Kāñcīpuram as the indescribable sprouting bud of the Santāna¹ Tree of Poetry

Notes:

1. The Amarakośam says—

पंचैते देवतरवो मन्दारः पारिजातकः।

सन्तानः कल्पवृक्षश्च पुम्सि वा हरिचन्दनम् ॥

pancaite devataravo mandāraḥ pārijātakaḥ |

santānaḥ kalpavṛkṣaśca pumsi vā haricandanam ||

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

Each tree has a special gift. The Santāna tree bestows the gift of poetry.

Summary:

The Glory of Kāmākṣi Shines as the Poetry Granting Tree

Kāmākṣi,

- whose glory of eyes touches the the base of the ears
- whose glory of two breasts touches the base of the arms
- whose head ornament (moon) defeats the (actual) moon everyday, whose face defeats the lotus everyday
- who puts the swans to shame by her sweet words and gentle gait shines in the area of Kāñcīpuram as the indescribable sprouting bud of the Santāna Tree of Poetry.

खण्डं चान्द्रमसं वतंसमनिशं काञ्चीपुरे खेलनं
कालायश्छवितस्करिं तनुरुचिं कर्णेजपे लोचने ।
तारुण्योष्मनखम्पचं स्तनभरं जङ्घास्पृशं कुन्तलं
भाग्यं देशिकसञ्चितं मम कदा सम्पादयेदम्बिके ॥15॥

khaṇḍaṃ cāndramasaṃ vataṃsamaniśaṃ kāñcīpure khelanaṃ
kālayaśchavitaskarīṃ tanuruciṃ karṇejape locane |
tāruṇyoṣmanakhampacaṃ stanabharaṃ jaṅghāsprśaṃ kuntalaṃ
bhāgyaṃ deśikasañcitaṃ mama kadā sampādayedambike ||15||

खण्डं - khaṇḍaṃ - part, crescent; चान्द्रमसम् - cāndramasaṃ - of cāndra, of the moon; वतंसम् - vataṃsam - head ornament; अनिशं - aniśaṃ - always; काञ्चीपुरे - kāñcīpure - in Kāñcīpuram; खेलनं - khelanaṃ - sporting; कालायः - kālayaḥ - black iron; छवि - chavi - shine of; तस्करिं - taskarīṃ - has robbed; तनुरुचिं - tanuruciṃ - shine of the body; कर्णेजपे - karṇejape - chant to the ears, reach the ears; लोचने - locane - the two eyes; तारुण्य - tāruṇya - youth; उष्म - uṣma - heat of; नखम्पचं - nakhampacaṃ - blunting

the nails; स्तनभरं - stana bharaṃ - full bosom; जङ्घा - jaṅghā - portion of the leg between the knee and ankle; स्पृशं - sprśaṃ - touches; कुन्तलं - kuntalaṃ - tresses; भाग्यं - bhāgyaṃ - this good fortune; देशिक - deśika - by the Guru; सञ्चितं - sañcitaṃ - collected, put together; मम कदा सम्पादयेत् - mama kadā sampādayet - when will I earn; अम्बिके - ambike - O Ambika.

खण्डं चान्द्रमसं वतंसम् / अनिशं काञ्चीपुरे खेलनं / कालायः छवि तस्करिं तनुरुचिं / कर्णेजपे लोचने ।
khaṇḍaṃ cāndramasaṃ vataṃsam / anīśaṃ kāñcīpure khelanaṃ /
kālayaḥ chavi taskarīṃ tanuruciṃ / karṇejape locane |

(Kāmākṣi) who has the crescent moon as the head ornament; who is always sporting in Kāñcīpuram; whose body's shine robs the (polished) black iron of its shine¹; whose (long) eyes chant to the ears²...

Notes:

1. In Śloka 94 of Ārya Śatakam, Kāmākṣi is described as कालायसकलहशीलकान्तिकलाम् *kālāyasakalahaśīlakāntikalām*, the one whose skill in shine defeats the shine of polished iron.
2. The eyes of beautiful women are described as being so long that they almost reach the ears. The poet beautifully calls the blinking of the eyes as *japā*—the chanting of mantra. It is as if the eyes are chanting mantrās close to the region of the ear.

तारुण्य उष्म नखम्पचं स्तन भरं / जङ्घा स्पृशं कुन्तलं / भाग्यं देशिक सञ्चितं मम कदा सम्पादयेत्
अम्बिके ॥

tāruṇya uṣma nakhampacaṃ stana bharaṃ / jaṅghā sprśaṃ kuntalaṃ /
bhāgyaṃ deśika sañcitaṃ mama kadā sampādayet ambike ||

...whose heat of youth of the full bosom blunts the nails (of Śiva); whose (long) tresses touch (reach) beyond the knee; O Ambika! When I will earn this good fortune that has been collected by the Guru?

Summary:**Prayer for Sārūpyam Mokṣa, Description of the Form of Kāmākṣi**
Kāmākṣi,

- who has the crescent moon as the head ornament
- who is always sporting in Kāñcīpuram
- whose body's shine robs the (polished) black iron of its shine
- whose (long) eyes chant to the ears
- whose heat of youth of the full bosom blunts the nails (of Śiva)
- whose (long) tresses touch (reach) beyond the knee.

O Ambika! When I will earn this good fortune that has been collected by the Guru?

तन्वानं निजकेलिसौधसरणिं नैसर्गिकीणां गिरां
केदारं कविमल्लसूक्तिलहरीसस्यश्रियां शाश्वतम् ।
अंहोवञ्चनचुञ्चु किञ्चन भजे काञ्चीपुरीमण्डनं
पर्यायच्छवि पाकशासनमणेः पौष्पेषवं पौरुषम् ॥16॥

tanvānaṃ nijakelisaudhasaraṇiṃ naisargikīṇāṃ girāṃ
kedāraṃ kavimallasūktilaharīsasyaśriyāṃ śāśvatam |
aṃhovañcanacuñcu kiñcana bhaje kāñcīpurīmaṇḍanaṃ
paryāyacchavi pākaśāsanamaṇeḥ pauṣpeṣavaṃ pauruṣam ||16||

तन्वानं - tanvānaṃ - making; निजकेलि - nijakeli - for her own sport; सौधसरणिं -
- saudha saraṇiṃ - mansion (*saudha*) path (*saraṇiṃ*); नैसर्गिकीणां -
naisargikīṇāṃ - naturally formed, not man-made; गिरां - girāṃ - words;
नैसर्गिकीणां गिरां - naisargikīṇāṃ girāṃ - Vedās; केदारं - kedāraṃ - field; कवि
मल्ल - kavi malla - of best poets; सूक्ति - sūkti - sayings or poems; लहरी -
laharī - waves of; सस्य श्रियां - sasya śriyāṃ - fertile food grains; शाश्वतम् -
śāśvatam - always; अंहोवञ्चन - aṃhovañcana - in removing (*vañcana*)
sins (*amha*); चुञ्चु - cuñcu - expert; किञ्चन - kiñcana - some indescribable
form, beyond word and thought; भजे - bhaje - I worship; काञ्चीपुरी मण्डनं -
kāñcīpurī maṇḍanaṃ - decoration (*maṇḍanaṃ*) of Kāñcīpurī; पर्यायत् -
paryāyat - similar to - छवि - chavi - shine; पाकशासनमणेः -

pākaśāsanamaṇeḥ - (dark blue) Indranīla gem; पौष्पेषवं - pauṣpeṣavaṃ - of Manmatha; पौरुषम् - pauruṣam - courage, power.

तन्वानं निजकेलि सौधसरणिं नैसर्गिकीणां गिरां/ केदारं कविमल्ल सूक्तिलहरी सस्यश्रियां शाश्वतम् ।
tanvānaṃ nijakelisaudhasaraṇiṃ naisargikīṇāṃ girāṃ / kedāraṃ kavimalla sūktilaharī sasyaśriyāṃ śāśvatam |

(I worship Kāmākṣi) who makes the naturally formed Vedic words as the mansion for her own sport; who is the eternal field for the fertile food grains of waves of poems of the best poets...

अंहोवञ्चन चुञ्चु / किञ्चन भजे काञ्चीपुरीमण्डनं / पर्यायच्छवि पाकशासनमणेः / पौष्पेषवं पौरुषम् ॥
aṃhovañcana cuñcu / kiñcana bhaje kāñcīpurīmaṇḍanaṃ / paryāyacchavi pākaśāsanamaṇeḥ / pauṣpeṣavaṃ pauruṣam ||

I worship Kāmākṣi who is the expert in removing sins; who is the indescribable decoration of the city of Kāñcī; whose shine is similar to the Indranīla¹ gem; who is the repository of the power and courage of Manmatha—the one who has flower arrows²

Notes:

1. Indra is also known as Pākaśāsana because he subdued the asura Pāka. *Pākaśāsanamaṇi* is the dark blue Indranīla gem.
2. Manmatha holds flower (*puṣpa*) arrows (*iṣu*) and is known as Puṣpeṣu. All of Manmatha's power comes from Devi.

Summary:

Praise of Kāmākṣi

- I worship (Kāmākṣi) the indescribable decoration of the city of Kāñcī
- who makes the naturally formed Vedic words as the mansion for her own sport
 - who is the eternal field for the fertile food grains of waves of poems of the best poets
 - who is the expert in removing sins

- whose shine is similar to the Indranīla gem
- who is the repository of the power and courage of Manmatha

आलोके मुखपङ्कजे च दधती सौधाकरीं चातुरीं
 चूडालङ्क्रियमाणपङ्कजवनीवैरागमप्रक्रिया ।
 मुग्धस्मेरमुखी घनस्तनतटीमूर्च्छालमध्याञ्चिता
 काञ्चीसीमनि कामिनी विजयते काचिज्जगन्मोहिनी ॥17॥

āloke mukhapaṅkaje ca dadhatī saudhākarīm cāturīm
 cūḍālaṅkriyamāṇapaṅkajavanīvairāgamaparakriyā |
 mugdhasmeramukhī ghanastanataṭīmūrcchālamadhyāñcitā
 kāñcīsīmani kāmīnī vijayate kācijjaganmohinī ||17||

आलोके - āloke - in (her) look, in (her) eyes; मुखपङ्कजे - mukhapaṅkaje - in (her) lotus face; च - ca - and; दधती - dadhatī - holding; सौधाकरीं - saudhākarīm - of the moon (sudhākara); चातुरीं - cāturīm - cleverness; चूडा अलङ्क्रियमाण - cūḍā alaṅkriyamāṇa - that which decorates (ornaments) the head; पङ्कज वनी - paṅkaja vanī - forest of lotuses; वैर - vaira - enmity; आगम - āgama - arrival; प्रक्रिया - prakriyā - process of; मुग्ध - mugdha - innocent; स्मेर - smerā - gentle smiling; मुखी - mukhī - face; घन स्तन तटी - ghana stana taṭī - heavy bosom area; मूर्च्छाल - mūrcchāla - as if emaciated and about to swoon, slender; मध्याञ्चिता - madhyāñcitā - waist area; काञ्चीसीमनि - kāñcīsīmani - in the area of Kāñcī; कामिनी - kāmīnī - beautiful woman; विजयते - vijayate - is victorious, is effulgent; काचित् - kācit - indescribable, beyond word and thought; जगन्मोहिनी - jaganmohinī - enchantress of the universe.

आलोके मुखपङ्कजे च दधती सौधाकरीं चातुरीं / चूडा अलङ्क्रियमाण पङ्कजवनी वैर आगम प्रक्रिया ।

āloke mukhapaṅkaje ca dadhatī saudhākarīm cāturīm / cūḍā alaṅkriyamāṇa paṅkajavanī vairāgamaparakriyā |

(Kāmākṣi) who holds the cleverness of the moon in her look and lotus face; who has on her head, the ornament of the moon—which brings the arrival of the process of enmity in the forest of lotuses¹...

Notes:

1. The lotus blooms close when the moon rises. This is poetically described as enmity between the lotus and moon.

मुग्ध स्मेर मुखी / घन स्तन तटी / मूर्च्छाल मध्याञ्चिता / काञ्चीसीमनि कामिनी विजयते काचित्
जगन्मोहिनी ॥

mugdha smera mukhī / ghana stanataṭī / mūrcchāla madhyāñcitā /
kāñcīsīmani kāmīnī vijayate kācit jaganmohinī ||

...who has an innocent, gentle smiling face; who is heavy in the bosom area; who is slender in the waist area; (Kāmākṣi), the beautiful indescribable enchantress of the universe is victorious (effulgent) in the area of Kāñcī

Summary:

Praise of Kāmākṣi

Kāmākṣi, the beautiful, indescribable enchantress of the universe

- who holds the cleverness of the moon in her look and lotus face
- who has on her head, the ornament of the moon, which causes enmity in the forest of lotuses (which closes the lotuses)
- who has an innocent, gentle smiling face
- who is heavy in the bosom area
- who is slender in the waist area

is victorious (effulgent) in the area of Kāñcī.

यस्मिन्नम्ब भवत्कटाक्षरजनी मन्देऽपि मन्दस्मित-
ज्योत्स्नासंस्नपिता भवत्यभिमुखी तं प्रत्यहो देहिन्म् ।
द्राक्षामाक्षिकमाधुरीमदभरत्रीडाकरी वैखरी
कामाक्षि स्वयमातनोत्यभिसृतिं वामेक्षणेव क्षणम् ॥18॥

yasminnamba bhavatkṭākṣarajanī mande'pi mandasmita-
jyotsnāsaṁsnapitā bhavatyabhimukhī taṁ pratyaho dehinam |

drākṣāmākṣikamādhurīmadabharavrīḍākārī vaikharī
kāmākṣi svayamātanotyabhisṛtiṃ vāmekṣaṇeva kṣaṇam ||18||

यस्मिन् - yasmin - in whom; अम्ब - amba - O Mother; भवत् - bhavat - your;
कटाक्ष - kaṭākṣa - sidelong glance; रजनी - rajanī - night of; मन्दः अपि -
mandah api - even if dull-witted; मन्दस्मित - mandasmita - gentle smile;
ज्योत्स्ना - jyotsnā - moonlight; संस्त्रपिता - saṃsnapitā - bathed in; भवति
अभिमुखी - bhavati abhimukhī - goes face to face; तं प्रति देहिनम् - taṃ prati
dehinam - towards that person; अहो - aho - what a wonder; द्राक्षा - drākṣā
- grapes; माक्षिक - mākṣika - honey; माधुरी - mādhurī - sweetness; मद -
mada - arrogance; भर - bhara - full of; व्रीडाकरी - vrīḍākārī - makes (them)
ashamed; वैखरी - vaikharī - speech; कामाक्षि - kāmākṣi - Kāmākṣi; स्वयम् -
svayam - on her own; आतनोति - ātanoti - performs; अभिसृति - abhisṛtiṃ -
approach; वामेक्षण इव - vāmekṣaṇa iva - like a beautiful woman; क्षणम् -
kṣaṇam - within one second.

यस्मिन् अम्ब भवत् कटाक्ष रजनी मन्दः अपि मन्दस्मित ज्योत्स्ना संस्त्रपिता भवति अभिमुखी तं प्रति
अहो देहिनम् ।

yasmin amba bhavat kaṭākṣa rajanī mandah api mandasmita jyotsnā
saṃsnapitā bhavati abhimukhī taṃ prati aho dehinam |

*O Mother! In whomever, the night of your sidelong glance—which is
bathed in the moonlight of your gentle smile, comes face to face for a
mere second, to that person, even if dull witted...*

द्राक्षा माक्षिक माधुरी मदभर व्रीडाकरी वैखरी कामाक्षि स्वयम् आतनोति अभिसृति वामेक्षण इव
क्षणम् ॥

drākṣā mākṣika mādhurī madabhara vrīḍākārī vaikharī kāmākṣi svayam
ātanoti abhisṛtiṃ vāmekṣaṇa iva kṣaṇam ||

*...speech, which puts to shame the arrogance of the sweet grapes and
honey, comes like a beautiful woman who approaches on her own¹. O
Kāmākṣi! What a wonder!*

Notes:

1. *Abhisārika* is a heroine (*nāyika*) in *Natya Śāstra* who stealthily goes to the hero (*nāyaka*) in the night, on her own accord. In this Śloka, to state that beautiful speech comes to the dull-witted on its own accord, Śrī Mūka Kavi uses the expression *abhisṛtiṃ*. A similar expression is used in Śloka 37 of *Pādāravinda Śatakam*.

Summary:**The Glory of the Sidelong Glance of Kāmākṣi, Blessing of Speech**

O Mother Kāmākṣi! In whomever, the night of your sidelong glance which is bathed in the moonlight of your gentle smile, comes face to face for a mere second, to that person, even if dull witted, speech—which puts to shame the arrogance of the sweet grapes and honey, comes like a beautiful woman who approaches on her own. What a wonder!

कालिन्दीजलकान्तयः स्मितरुचिस्वर्वाहिनीपाथसि

प्रौढध्वान्तरुचः स्फुटाधरमहालौहित्यसन्ध्योदये ।

माणिक्योपलकुण्डलांशुशिखिनि व्यामिश्रधूमश्रियः

कल्याणैकभुवः कटाक्षसुषमाः कामाक्षि राजन्ति ते ॥19॥

kāliṅdījalakāntayaḥ smitarucisvarvāhinīpāthasi

prauḍhadhvāntarucaḥ sphuṭādharamahālahityasandhyodaye |

māṇikyopalakuṇḍalāṃśuśikhini vyāmiśradhūmaśriyaḥ

kalyāṇaikabhavaḥ kaṭākṣasusamāḥ kāmākṣi rājanti te ||19||

कालिन्दी जल कान्तयः - kāliṅdī jala kāntayaḥ - shine of Yamuna waters; स्मित रुचि - smita ruci - shine of gentle smile; स्वर्वाहिनी - svarvāhinī - Ākāśa Ganga; पाथसि - pāthasi - in the waters of; प्रौढ - prauḍha - intense; ध्वान्त - dhvānta - darkness; रुचः - rucaḥ - shine of; स्फुट - sphuṭa - wide open; अधर - adhara - lips; महा - mahā - expansive shine; लौहित्य - lauhitya - red color; सन्ध्योदये - sandhyodaye - in the twilight time; माणिक्योपल - māṇikyopala - ruby gem; कुण्डल - kuṇḍala - ear ornament; अंशु - aṃśu - rays from; शिखिनि - śikhini - *agni*, fire; व्यामिश्र - vyāmiśra - mixed with; धूम

श्रियः - dhūma śriyaḥ - glory of smoke; कल्याण एक - kalyāṇa eka - only auspiciousness, unique auspiciousness; भुवः - bhuvaḥ - bring, generate; कटाक्ष - kaṭākṣa - sidelong glances; सुषमाः - suṣamāḥ - beautiful shining; कामाक्षि - kāmākṣi - Kāmākṣi; राजन्ति - rājanti - are effulgent; ते - te - your.

कालिन्दी जल कान्तयः स्मितरुचि स्वर्वाहिनी पाथसि / प्रौढ ध्वान्त रुचः स्फुट अधर महा लौहित्य सन्ध्योदये ।

kālindī jala kāntayaḥ smitaruci svarvāhinī pāthasi / prauḍha dhvānta rucaḥ sphuṭa adhara maholauhitya sandhyodaye |

(O Kāmākṣi! Your beautiful dark shining sidelong glances) which are the shine of the (dark) Yamuna waters in (against) the shine of (white) Ganga waters of your gentle smile; which is the intense darkness in the expansive shine of the red color of twilight of your wide open (red) lips...

माणिक्योपल कुण्डल अंशु शिखिनि व्यामिश्र धूम श्रियः / कल्याण एक भुवः कटाक्ष सुषमाः कामाक्षि राजन्ति ते ॥

māṇikyopala kuṇḍala aṃśu śikhini vyāmiśra dhūma śriyaḥ / kalyāṇa eka bhuvaḥ kaṭākṣa suṣamāḥ kāmākṣi rājanti te ||

...which is the glory of smoke mixed with the rays of the fire-like (red) rubies in the ear ornaments; which generate unique auspiciousness; O Kāmākṣi! Your beautiful (dark) shining sidelong glances are effulgent.

Summary:

The Glory of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! Your beautiful (dark) shining sidelong glances

- which are the shine of the (dark) Yamuna waters against the shine of (white) Ganga waters of your gentle smile
- which is the intense darkness in the expansive shine of the red color of twilight of your wide open (red) lips
- which is the glory of smoke mixed with the rays of the fire-like (red) rubies in the ear ornaments

- which generate unique auspiciousness.
are effulgent.

कलकलरणत्काञ्ची काञ्चीविभूषणमालिका
कचभरलसच्चन्द्रा चन्द्रावतंससधर्मिणी ।
कविकुलगिरः श्रावंश्रावं मिलत्पुलकाङ्कुरा
विरचितशिरःकम्पा कम्पातटे परिशोभते ॥20॥

kalakalaraṇatkāñcī kāñcīvibhūṣaṇamālikā
kacabharalasaccandrā candrāvataṃsasadharmiṇī |
kavikulagiraḥ śrāvaṃśrāvaṃ milatpulakāṅkurā
viracitaśiraḥkampā kampātaṭe pariśobhate ||20||

कलकल - kalakala - kala kala (sounds of the tinkling bells); रणत् - raṇat - making sounds; काञ्ची - kāñcī - waist ornament; काञ्ची - kāñcī - for Kāñcīpuram; विभूषण - vibhūṣaṇa - ornament; मालिका - mālikā - jasmine garland; कच भर - kaca bhara - in dense tresses; लसत् - lasat - shining; चन्द्रा - candra - moon; चन्द्र अवतंस - candra avataṃsa - Śiva—the one with the moon (*candra*) as the head ornament (*avataṃsa*); सधर्मिणी - sadharminī - consort who contributes to the *dharma* and *anuṣṭhānams* (religious duties) of the husband; चन्द्रावतंस सधर्मिणी - candrāvataṃsa sadharminī - Devi—the consort of Śiva; कवि कुल गिरः - kavikula giraḥ - words of groups of poets; श्रावं श्रावं - śrāvaṃ śrāvaṃ - listening again and again; मिलत् पुलकाङ्कुरा - milat pulakāṅkurā - having horripilation; विरचित - viracita - performing; शिरःकम्पा - śiraḥ kampā - head nod, head movement (of appreciation); कम्पातटे - kampātaṭe - on the banks of Kampa river; परिशोभते - pariśobhate - shining.

This Śloka has a beautiful use of repeated words in each line. Line 1 uses *kāñcī* with the meaning of 'waist ornament' and the 'city of Kāñcīpuram'. Line 2 uses *candra* to describe the form of Devi and also the form of Śiva. Line 3 uses *śrāvaṃ* twice to emphasize Devi's

enjoyment of the poetry of the poets. Line 4 uses *kampā* with the meaning of 'head movement' and as the 'Kampa river'.

कलकल रणत् काञ्ची / काञ्ची विभूषण मालिका / कच भर लसत् चन्द्रा / चन्द्र अवतंस सधर्मिणी ।

kalakala raṇat kāñcī / kāñcīvibhūṣaṇamālikā / kaca bhara lasat candrā / candra avataṃsa sadharminī |

(Kāmākṣi) whose waist ornament makes beautiful sounds (from the tinkling bells); who is the jasmine garland ornament for the city of Kāñcīpuram; who has the shining moon in her dense tresses; who is the consort of Śiva—the one with the moon as his head ornament...

कविकुल गिरः श्रावं श्रावं मिलत् पुलकाङ्कुरा विरचित शिरःकम्पा / कम्पातटे परिशोभते ॥

kavikulagiraḥ śrāvaṃśrāvaṃ milat pulakāṅkurā viracita śiraḥ kampā / kampātaṭe pariśobhate ||

...who (enjoys) the words of the group of poets, listening to them again and again, with horripilation and with head nods (of appreciation and enjoyment); (That Kāmākṣi) shines on the banks of the Kampa river

Summary:

Praise of Kāmākṣi

Kāmākṣi

- whose waist ornament makes beautiful sounds (from the tinkling bells)
- who is the jasmine garland ornament for the city of Kāñcī
- who has the shining moon in her dense tresses
- who is the consort of Śiva—the one with the moon as his head ornament
- who (enjoys) the words of the group of poets, listening to them again and again, with horripilation and with head nods (of appreciation and enjoyment)

shines on the banks of the Kampa river.

सरसवचसां वीची नीचीभवन्मधुमाधुरी
 भरितभुवना कीर्तिमूर्तिर्मनोभवजित्वरी ।
 जननि मनसो योग्यं भोग्यं नृणां तव जायते
 कथमिव विना काञ्चीभूषे कटाक्षतरङ्गितम् ॥21॥

sarasavacasāṃ vīcī nīcībhavanmadhumādhurī
 bharitabhuvanā kīrtirmūrtirmanobhavajitvarī |
 janani manaso योग्यं bhogyam nṛṇām tava jāyate
 kathamiva vinā kāñcībhūṣe kaṭākṣataraṅgitam ||21||

सरस वचसां - sarasa vacasāṃ - of sweet words; वीची - vīcī - waves; नीचीभवन् - nīcībhavan - putting down; मधु - madhu - honey; माधुरी - mādhurī - sweetness of; भरित - bharita - that extends all over; भुवना - bhuvanā - the world; कीर्तिः - kīrtiḥ - fame; मूर्तिः - mūrtiḥ - form; मनोभव - manobhava - of Manmatha; जित्वरी - jitvarī - surpassing, defeating; जननि - janani - O Mother; मनसः - manasaḥ - mind; योग्यं - योग्यं - suitable for; भोग्यं - bhogyam - pleasure; नृणां - nṛṇām - for people; तव - tava - your; जायते कथम् विना इव - jāyate katham vinā iva - how will it happen without (the sidelong glances); काञ्चीभूषे - kāñcībhūṣe - O Ornament of Kāñcīpuram; कटाक्ष तरङ्गितम् - kaṭākṣa taraṅgitam - waves of sidelong glance.

सरस वचसां वीची नीचीभवन् मधु माधुरी / भरित भुवना कीर्तिः / मूर्तिः मनोभव जित्वरी ।

sarasa vacasāṃ vīcī nīcībhavan madhu mādhurī / bharitabhuvanā kīrtiḥ / mūrtiḥ manobhava jitvarī |

(O Kāmākṣi! Without the waves of your sidelong glance) how can the sweet of words (of poets) put down the sweetness of honey? How can one have fame that extends all over the world? How can one have a form that surpasses that of Manmatha?...

जननि / मनसो योग्यं भोग्यं नृणां / तव जायते कथमिव विना काञ्चीभूषे कटाक्ष तरङ्गितम् ॥

janani manaso योग्यं bhogyam nṛṇām tava jāyate kathamiva vinā kāñcībhūṣe kaṭākṣa taraṅgitam ||

Without the waves of your sidelong glance, how can people have pleasures that are suitable for the mind? O Mother! O Ornament of Kāñcīpuram!

Summary:

The Glory of the Sidelong Glance of Kāmākṣi

O Mother! O Ornament of Kāñcīpuram! Without the waves of your sidelong glance, how can the sweet of words (of poets) put down the sweetness of honey? How can one have fame that extends all over the world? How can one have a form that surpasses that of Manmatha? How can people have pleasures that are suitable for the mind?

भ्रमरितसरित्कूलो नीलोत्पलप्रभयाऽऽभया
नतजनतमःखण्डी तुण्डीरसीम्नि विजृम्भते ।
अचलतपसामेकः पाकः प्रसूनशरासन-
प्रतिभटमनोहारी नारीकुलैकशिखामणिः ॥22॥

bhramaritasaritkūlo nīlotpalaprabhayā"bhayā
natajanatamaḥkhaṇḍī tuṇḍīrasīmni vijṛmbhate |
acalatapasāmekah pākah prasūnaśarāsana-
pratibhaṭamanohārī nārīkulaikaśikhāmaṇiḥ ||22||

भ्रमरित सरित्कूलः - bhramarita saritkūlah - banks (of Kampa river) filled with bees; नीलोत्पल - nīlotpala - blue lotus; प्रभया - prabhayā - shine of; आभया - ābhayā - shine of; नत जन - natajana - of those people who prostrate; तमः - tamaḥ - darkness; खण्डी - khaṇḍī - remover of; तुण्डीर सीम्नि - tuṇḍīra sīmni - in the area of Tuṇḍīra; विजृम्भते - vijṛmbhate - shining; अचल - acala - of mountain (Himavān); तपसाम् - tapasām - of the austerities; एकः - ekaḥ - unique; पाकः - pākah - fruition; प्रसूनशरासन - prasūnaśarāsana - Manmatha—the one who has flower (*prasūna*) arrows (*śara*); प्रतिभट - pratibhaṭa - enemy; प्रसूनशरासन प्रतिभट - prasūnaśarāsana pratibhaṭa - Śiva—the enemy of Manmatha; मनोहारी - manohārī - the one who robs,

(enchants, deludes) the mind; नारीकुल एक शिखामणिः - nārīkula eka śikhāmaṇiḥ - the unique head ornament (chief) of the class of women.

भ्रमरित सरित्कूलः नीलोत्पल प्रभया आभया / नतजन तमःखण्डी / तुण्डीरसीम्नि विजृम्भते ।

bhramarita saritkūlaḥ nīlotpala prabhayā ābhayā / natajana tamaḥ khaṇḍī / tuṇḍīrasīmni vijṛmbhate |

(Kāmākṣi) whose shine which is similar to the shine of the blue lotus makes the banks of Kampa river seem as if they are filled with bees; who removes the darkness of those who prostrate (to her); who is shining in the area of Tuṇḍīra¹

Notes:

1. Tuṇḍīra Maṇḍala is the area extending from Kāñcīpuram to Tirupati, named after the King Tuṇḍīra.

अचल तपसाम् एकः पाकः / प्रसूनशरासन प्रतिभट मनोहारी / नारीकुल एक शिखामणिः ॥

acala tapasām ekaḥ pākaḥ / prasūnaśarāsana pratibhaṭamanohārī / nārīkula eka śikhāmaṇiḥ ||

(Kāmākṣi) who is the unique fruition of the austerities of Himavān; who enchants the mind of Śiva, the enemy of Manmatha—the one who holds flower arrows; who is the unique head ornament (chief) of the class of women

Summary:

Praise of Kāmākṣi

Kāmākṣi

- whose shine which is similar to the shine of the blue lotus makes the banks of Kampa river as if filled with bees
- who removes the darkness of those who prostrate (to her)
- who is shining in the area of Tuṇḍīra
- who is the unique fruition of the austerities of Himavān
- who enchants the mind of Śiva, the enemy of Manmatha—the one who holds flower arrows

- who is the unique head ornament (chief) of the class of women

मधुरवचसो मन्दस्मेरा मतङ्गजगामिनः
तरुणिमजुषस्तापिच्छाभास्तमःपरिपन्थिनः ।
कुचभरनताः कुर्युर्भद्रं कुरङ्गविलोचनाः
कलितकरुणाः काञ्चीभाजः कपालिमहोत्सवाः ॥23॥

madhuravacaso mandasmerā mataṅgajagāmināḥ
taruṇimajuṣastāpicchābhāstamaḥparipanthināḥ |
kucabharanatāḥ kuryurbhadraṃ kuraṅgavilocanāḥ
kalitakarunaḥ kāñcībhājaḥ kapālimahotsavāḥ ||23||

In this Śloka all the descriptions of Devi are given in the plural to emphasize the beauty of Devi's form.

मधुर वचसः - madhura vacasaḥ - sweet speech; मन्द स्मेरा - mandasmerā - gentle smiles; मतङ्गज गामिनः - mataṅgaja gāmināḥ - gait of the elephant; तरुणिम जुषः - taruṇima juṣaḥ - delighting in youth; तापिच्छाभाः - tāpicchābhāḥ - by the shine of Tamāla flower; तमः - tamaḥ - of darkness, ignorance; परिपन्थिनः - paripanthināḥ - enemy; कुच भर नताः - kucabhara natāḥ - stooped because of the heavy bosom; कुर्युः - kuryuḥ - may this perform; भद्रं - bhadrāṃ - auspiciousness; कुरङ्ग विलोचनाः - kuraṅga vilocanāḥ - deer-like eyes; कलित करुणाः - kalita karuṇāḥ - full of compassion; काञ्ची भाजः - kāñcī bhājaḥ - having come to Kāñcīpuram; कपालि महोत्सवाः - kapāli mahotsavāḥ - the great festival (delight) of Kapāli (Śiva).

मधुरवचसः / मन्दस्मेरा / मतङ्गज गामिनः / तरुणिम जुषः / तापिच्छाभाः तमःपरिपन्थिनः ।
madhuravacasaḥ / mandasmerā / mataṅgaja gāmināḥ / taruṇimajuṣaḥ
tāpicchābhāḥ tamaḥ paripanthināḥ |

(May Kāmākṣī) who has sweet words; who has gentle smiles; who has an elephant-like gait; who delights in her youth; whose Tamāla flower-like shine is the enemy of darkness ...

कुच भर नताः / कुर्युर्भद्रं / कुरङ्ग विलोचनाः / कलित करुणाः / काञ्ची भाजः / कपालि महोत्सवाः ॥
 kuca bhara natāḥ / kuryurbhadraṃ / kuraṅga vilocanāḥ / kalita
 karuṇāḥ / kāñcī bhājaḥ / kapāli mahotsavāḥ |

...who is stooped because of her heavy bosom; who has deer-like eyes; who is full of compassion; who has come to Kāñcīpuram; who is the great festival for Kapāli (Śiva). May (this form of Kāmākṣi) perform acts of auspiciousness unto me.

Summary:

Prayer to Kāmākṣi to Bestow Auspiciousness, Praise of the Form of Kāmākṣi

May Kāmākṣi

- who has sweet words
 - who has gentle smiles
 - who has an elephant-like (slow) gait
 - who delights in her youth;
 - whose Tamāla flower-like shine is the enemy of darkness (which removes ignorance)
 - who is stooped because of her heavy bosom
 - who has deer-like (beautiful) eyes
 - who is full of compassion
 - who has come to Kāñcīpuram
 - who is the great festival for Kapāli (who delights Śiva)
- perform acts of auspiciousness unto me.

कमलसुषमाकक्ष्यारोहे विचक्षणवीक्षणाः

कुमुदसुकृतक्रीडाचूडालकुन्तलबन्धुराः ।

रुचिररुचिभिस्तापिच्छश्रीप्रपञ्चनचुञ्चवः

पुरविजयिनः कम्पातीरे स्फुरन्ति मनोरथाः ॥24॥

kamalasusamākakṣyārohe vicakṣaṇavīkṣaṇāḥ
 kumudasukṛtakrīḍācūḍālakuntalabandhurāḥ |
 rucirarucibhistāpicchaśrīprapañcanacuñcavaḥ
 puravijayinaḥ kampātīre sphuranti manorathāḥ ||24||

कमल सुषमा - kamala suṣamā - of shine of lotuses; कक्ष्या - kakṣyā - the (student) class; आरोहे - ārohe - surpass; विचक्षण - vicakṣaṇa - expert; वीक्षणाः- vīkṣaṇāḥ - looks, eyes; कुमुद सुकृत - kumuda sukṛta - moon, the merit (*sukṛta*) of the lily (*kumuda*); क्रीडा - krīḍā - playing; चूडाल - cūḍāla - head ornament; कुन्तल - kuntala - in the tresses; बन्धुराः - bandhurāḥ - beautiful, charming; रुचिररुचिभिः - rucirarucibhiḥ - enchanting shine; तापिच्छ श्री - tāpicchā śrī - glory of Tamāla flower; प्रपञ्चन - prapañcana - in spreading; चुञ्चवः - cuñcavaḥ - experts; पुरविजयिनः - puravijayinaḥ - of Śiva, the conqueror of Tripura; कम्पातीरे - kampātīre - on the banks of Kampa river; स्फुरन्ति - sphuranti - shining; मनोरथाः - manorathāḥ - mind's desire.

कमल सुषमा कक्ष्या आरोहे विचक्षण वीक्षणाः / कुमुदसुकृत क्रीडा चूडाल कुन्तल बन्धुराः ।

kamala suṣamā kakṣyā ārohe vicakṣaṇa vīkṣaṇāḥ / kumudasukṛta krīḍā cūḍāla kuntala bandhurāḥ |

(Kāmākṣi) whose expert eyes surpass the class (cohort) of the shine of lotuses; in whose tresses, the charming head ornament of the moon—the merit of the lily, plays...

रुचिररुचिभिः तापिच्छश्री प्रपञ्चन चुञ्चवः / पुरविजयिनः कम्पातीरे स्फुरन्ति मनोरथाः ॥

rucirarucibhiḥ tāpicchāśrī prapañcana cuñcavaḥ / puravijayinaḥ kampātīre sphuranti manorathāḥ ||

(Kāmākṣi) whose enchanting shines are experts in spreading the glory of the Tamāla flower; who is the mind's desire of Śiva—the conqueror of Tripura; (That Kāmākṣi) shines on the banks of Kampa river

Summary:

Praise of the Form of Kāmākṣi

Kāmākṣi

- whose expert eyes surpass the class (cohort) of the shine of lotuses

- in whose tresses, the charming head ornament of the moon—the merit of the lily, plays
- whose enchanting shines are experts in spreading the glory of the Tamāla flower (whose shine resembles that of the Tamāla flower)
- who is the mind's desire of Śiva—the conqueror of Tripura shines on the banks of Kampa river.

कलितरतयः काञ्चीलीलाविधौ कविमण्डली-

वचनलहरीवासन्तीनां वसन्तविभूतयः ।

कुशलविधये भूयासुर्मे कुरङ्गविलोचनाः

कुसुमविशिखारातेरक्षणां कुतूहलविभ्रमाः ॥25॥

kalitaratayaḥ kāñcīlīlāvidhau kavimaṇḍalī-
vacanalaharīvāsantīnāṃ vasantavibhūtayaḥ |
kuśalavidhaye bhūyāsurme kuraṅgavilocanāḥ
kusumaviśikhārāterakṣṇāṃ kutūhalavibhramāḥ ||25||

कलित - kalita - having; रतयः - ratayaḥ - excessive attachment; काञ्चीलीला विधौ - kāñcīlīlā vidhau - in the process of sporting in Kāñcīpuram; कविमण्डली - kavimaṇḍalī - for groups of poets; वचन लहरी - vacana laharī - waves of words (poems); वासन्तीनां - vāsantīnāṃ - of Vāsantī flowers (a type of Jasmine); वसन्त - vasanta - of spring season; विभूतयः - vibhūtayaḥ - glory; कुशल विधये - kuśalavidhaye - for the well-being; भूयासुः - bhūyāsuḥ - may it become; मे - me - for my; कुरङ्ग विलोचनाः - kuraṅga vilocanāḥ - deer-like eyes; कुसुम विशिख - kusuma viśikha - Manmatha, the one with flower arrows; आरातेः - ārāteḥ - enemy; कुसुमविशिखारातेः - kusumaviśikhārāteḥ - of Śiva—the enemy of Manmatha; अक्षणां - akṣṇāṃ - for (his) eyes; कुतूहल - kutūhala - excessive delight; विभ्रमाः - vibhramāḥ - deluding, swirling, swooning effects.

कलित रतयः काञ्ची लीला विधौ / कविमण्डली वचन लहरी वासन्तीनां वसन्त विभूतयः ।

kalita ratayaḥ kāñcī līlā vidhau / kavimaṇḍalī vacana laharī vāsantīnāṃ
vasanta vibhūtayaḥ |

(Kāmākṣi) who has excessive attachment in the process of sporting in Kāñcīpuram; who is the glory of spring season (that blossoms) the Vāsantī flower-like waves of words of the groups of poets...

कुशल विधये भूयासुः मे / कुरङ्ग विलोचनाः / कुसुमविशिख आरातेः अक्षणां कुतूहल विभ्रमाः ॥
kuśalavidhaye bhūyāsuḥ me / kuraṅga vilocanāḥ / kusumaviśikha
ārāteḥ akṣṇāṃ kutūhala vibhramāḥ ||

(Kāmākṣi) who has deer-like eyes; who causes delightful delusion to the eyes of Śiva, the enemy of Manmatha—the one with flower arrows; May Kāmākṣi be for my well-being

Summary:

Prayer to Kāmākṣi for Well-Being, Praise of Kāmākṣi

May Kāmākṣi

- who has excessive attachment in the process of sporting in Kāñcīpuram
 - who is the glory of spring season (that blossoms) the Vāsantī flower-like waves of words of the groups of poets
 - who has deer-like (beautiful) eyes
 - who causes delightful delusion to the eyes of Śiva, the enemy of Manmatha—the one with flower arrows
- be for my well-being.

कबलिततमस्काण्डास्तुण्डीरमण्डलमण्डनाः

सरसिजवनीसन्तानानामरुन्तुदशेखराः ।

नयनसरणेर्नेदीयांसः कदा नु भवन्ति मे

तरुणजलदश्यामाः शम्भोस्तपःफलविभ्रमाः ॥26॥

kabalitatomaskāṇḍāstuṇḍīramañḍalamañḍanāḥ

sarasijavanīsantānānāmaruntudaśekharaḥ |

nayanasaraṇerñedīyaṃsaḥ kadā nu bhavanti me

taruṇajaladaśyāmāḥ śambhostapaḥphalavibhramāḥ ||26||

कबलित - kabalita - swallower of, remover of; तमस्काण्डाः - tamaskāṇḍāḥ - mass of darkness, mass of ignorance; तुण्डीर मण्डल - tuṇḍīra maṇḍala - area of Tuṇḍīra; मण्डनाः - maṇḍanāḥ - decoration of; सरसिज वनी - sarasija vanī - forest of lotuses; सन्तानानाम् - santānānām - many rows; अरुन्तुद - aruntuda - tormentor (of lotuses), moon; शेखराः - śekharāḥ - having on the head; नयनसरणेः - nayanasaraneḥ - path of eyes; नेदीयांसः - nedīyaṃsaḥ - very near; कदा नु भवन्ति - kadā nu bhavanti - when at all will (Devi) become; मे - me - my; तरुण - taruṇa - young, fresh water-bearing; जलद - jalada - cloud; श्यामाः - śyāmāḥ - black; शम्भोः - śambhoḥ - of Śambhu (Śiva); तपः फल - tapaḥ phala - fruit of penance; विभ्रमाः - vibhramāḥ - causing delight and unsteadiness.

कबलित तमस्काण्डाः / तुण्डीर मण्डल मण्डनाः / सरसिज वनी सन्तानानाम् अरुन्तुद शेखराः ।

kabalita tamas kāṇḍāḥ / tuṇḍīra maṇḍala maṇḍanāḥ / sarasija vanī santānānām aruntuda śekharāḥ |

(Kāmākṣi) who is the remover of the mass of darkness (ignorance); who is the decoration of the area of Tuṇḍīra¹; who wears on her head the moon—the tormentor of the rows of forests of lotuses²...

Notes:

1. Tuṇḍīra Maṇḍala is the area extending from Kāñcīpuram to Tirupati, named after the King Tuṇḍīra.
2. The moon is described as the tormentor of lotuses, because when the moon rises, the lotus blooms close.

नयनसरणेः नेदीयांसः कदा नु भवन्ति मे / तरुण जलद श्यामाः / शम्भोः तपःफलविभ्रमाः ॥

nayanasaraneḥ nedīyaṃsaḥ kadā nu bhavanti me / taruṇa jalada śyāmāḥ / śambhoḥ tapaḥ phala vibhramāḥ ||

When at all will (Kāmākṣi) come close to the path of my vision¹? (Kāmākṣi) who is the black fresh water-bearing cloud (full of

compassion)²; *who is the form of the fruit of the penance*³ *of Śiva causing (him) delightful unsteadiness*

Notes:

1. A similar sentiment is expressed by Ādi Śaṅkarācārya in Jagannāthāṣṭakam—his composition on Puri Jagannath. Each of the eight Ślokās ends with the refrain—

जगन्नाथः स्वामी नयनपथगामी भवतु मे॥

jagannāthaḥ svāmī nayanapathagāmī bhavatu me ||

“May Jagannāth Svāmī be the object of my vision.”

2. Just as the dark water-bearing cloud is full of water and ready to shower rain, Devi is also full of compassion and eager to shower her compassion.
3. Just as Parvati performed penance to attain Śiva, Śiva, as Dakṣiṇāmūrti, also performed penance to attain Parvati.

Summary:

Prayer for the Vision of Kāmākṣi

When at all will Kāmākṣi

- who is the remover of the mass of darkness (ignorance)
- who is the decoration of the area of Tuṅḍīra
- who wears on her head the moon—the tormentor of the rows of forests of lotuses
- who is the black water-bearing cloud (full of compassion)
- who is the form of the fruit of the penance of Śiva causing (him) delightful unsteadiness

come close to the path of my vision?

अचरममिषुं दीनं मीनध्वजस्य मुखश्रिया
 सरसिजभुवो यानं म्लानं गतेन च मञ्जुना ।
 त्रिदशसदसामन्नं खिन्नं गिरा च वितन्वती
 तिलकयति सा कम्पातीरं त्रिलोचनसुन्दरी ॥27॥

acaramamiṣuṃ dīnaṃ mīnadhvajasya mukhaśriyā
 sarasijabhuvo yānaṃ mlānaṃ gatena ca mañjunā |
 tridaśasadasāmanṇaṃ khinnaṃ girā ca vitanvatī
 tilakayati sā kampātīraṃ trilocanasundarī ||27||

अचरमम् - acaramam - not the last i.e. the first; इषुं - iṣuṃ - arrow; अचरममिषुं - acaramamiṣuṃ - not the last but the first arrow (of Manmatha) i.e. the lotus; दीनं - dīnaṃ - poor, impoverished, faded; मीनध्वजस्य - mīnadhvajasya - of Manmatha—the one who has the insignia of the fish on his flag; मुखश्रिया - mukha śriyā - radiance of (Devi's) face; सरसिजभुवः - sarasija bhuvah - the lotus-born Brahma; यानं - yānaṃ - vehicle; सरसिजभुवो यानं - sarasijabhuvo yānaṃ - swan, the vehicle of Brahma; म्लानं - mlānaṃ - sad; गतेन - gatena - gait; च - ca - and; मञ्जुना - mañjunā - enchanting; त्रिदश सदसाम् - tridaśa sadasām - of the assembly (*sadasām*) of *devās* (*tridaśa*); अन्नं - annaṃ - food; त्रिदशसदसामन्नं - tridaśasadasāmanṇaṃ - *amṛta*, the food of the *devās*; खिन्नं - khinnaṃ - dejected; गिरा च - girā ca - by words; वितन्वती - vitanvatī - making; तिलकयति - tilakayati - like a *tilaka* (decorative mark on forehead); सा - sā - that Devi; कम्पातीरं - kampātīraṃ - on the banks of Kampa river; त्रिलोचनसुन्दरी - trilocanasundarī - beautiful consort of Trilocana (Śiva—the one with three eyes).

अचरमम् इषुं दीनं मीनध्वजस्य मुखश्रिया / सरसिजभुवः यानं म्लानं गतेन च मञ्जुना ।

acaramam iṣuṃ dīnaṃ mīnadhvajasya mukhaśriyā / sarasijabhuvah
 yānaṃ mlānaṃ gatena ca mañjunā |

(*Kāmākṣi*) who, by the radiance of her face, impoverishes the lotus—the first (not last) arrow of Manmatha¹—the one whose flag has the

insignia of the fish; who, by her (elegant) gait makes the swan—the vehicle of the lotus-born Brahma, sad...

Notes:

1. Manmatha has five flower arrows: *aravinda* (lotus), *aśoka* (aśoka flower), *cūta* (mango flower), *navamālikā* (jasmine), and *nīlotpala* (blue lily). The lotus is the first arrow and is poetically described as 'not the last' arrow.

त्रिदश सदसाम् अन्नं खिन्नं गिरा च वितन्वती / तिलकयति सा कम्पातीरं / त्रिलोचनसुन्दरी ॥

tridaśa sadasām annaṃ khinnaṃ girā ca vitanvatī / tilakayati sā kampātīraṃ / trilocanasundarī ||

...who, by her (sweet) words makes the amṛta—the food of the assembly of devās¹, feel dejected; who is the beautiful consort of Trilocana (Śiva—the one with three eyes); That (Kāmākṣi) decorates the banks of Kampa river like a tilaka

Notes:

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

Summary:

Praise of Kāmākṣi

Kāmākṣi

- who, by the radiance of her face, impoverishes the lotus—the first (not last) arrow of Manmatha—the one whose flag has the insignia of the fish
- who, by her (elegant) gait, makes the swan—the vehicle of the lotus-born Brahma sad
- who, by her (sweet) words, makes the amṛta—the food of the assembly of *devās* feel dejected
- who is the beautiful consort of Trilocana (Śiva—the one with three eyes).

decorates the banks of Kampa river like a *tilaka*.

जननि भुवने चङ्क्रम्येऽहं कियन्तमनेहसं
 कुपुरुषकरभ्रष्टैर्दुष्टैर्धनैरुदरम्भरिः ।
 तरुणकरुणे तन्द्राशून्ये तरङ्गय लोचने
 नमति मयि ते किञ्चित्काञ्चीपुरीमणिदीपिके ॥28॥

janani bhuvane caṅkramye'haṃ kiyantamanehasaṃ
 kupuruṣakarabhraṣṭairduṣṭairdhanairudarambhariḥ |
 taruṇakarūṇe tandrāśūnye taraṅgaya locane
 namati mayi te kiñcitkāñcīpurīmaṇidīpīke ||28||

जननि - janani - O Mother; भुवने - bhuvane - in this world; चङ्क्रम्ये -
 caṅkramye - have been roaming; अहं - ahaṃ - I; कियन्तम् - kiyantam -
 how much; अनेहसं - anehasaṃ - time; कुपुरुष - kupuruṣa - evil people; कर
 भ्रष्टैः - kara bhraṣṭaiḥ - fallen from the hands; दुष्टैः - duṣṭaiḥ - evil; धनैः -
 dhanaiḥ - wealth; उदरम्भरिः - udarambhariḥ - filling the belly; तरुणकरुणे -
 taruṇa karuṇe - with young (never tiring of) compassion; तन्द्रा शून्ये -
 tandrā śūnye - without laziness, active; तरङ्गय - taraṅgaya - direct the
 waves onto me; लोचने - locane - eyes; नमति मयि - namati mayi - to me, the
 worshipper; ते - te - your; किञ्चित् - kiñcit - little bit; काञ्चीपुरी - kāñcīpurī -
 the city of Kāñcī; मणि दीपिके - maṇi dīpīke - gem-studded lamp.

जननि भुवने चङ्क्रम्ये अहं कियन्तम् अनेहसं / कुपुरुष कर भ्रष्टैः दुष्टैः धनैः उदरम्भरिः ।

janani bhuvane caṅkramye ahaṃ kiyantam anehasaṃ / kupuruṣa kara
 bhraṣṭaiḥ duṣṭaiḥ dhanaiḥ udarambhariḥ |

*O Mother! How much longer must I roam in this world, filling my belly
 with evil wealth fallen from the hands of evil people?*

तरुणकरुणे तन्द्राशून्ये तरङ्गय लोचने नमति मयि ते किञ्चित् / काञ्चीपुरी मणि दीपिके ॥
 taruṇakarūṇe tandrāśūnye taraṅgaya locane
 namati mayi te kiñcit kāñcīpurī maṇi dīpīke ||

Please direct, unto me who worships, just a little bit of the waves from your eyes¹—that are young in compassion (that never tire from showing compassion), that are free from laziness (ever-ready to shower compassion). O Gem-Studded Lamp of the City of Kāñcī!

Notes

1. A similar sentiment is expressed by Ādi Śaṅkarācārya in Subrahmaṇya Bhujāṅgam—

विशालेषु कर्णान्तदीर्घेष्वजस्रं
दयास्यन्दिषु द्वादशस्वीक्ष्णेषु ।
मयीषत्कटाक्षः सकृत्पातितश्चेद्
भवेत्ते दयाशील का नाम हानिः ॥१५॥

viśāleṣu karṇāntadīrgheṣvajasraṃ
dayāsyandiṣu dvādaśasvīkṣaṇeṣu |
mayīṣatkaṭākṣaḥ sakṛtpātitaśced
bhavette dayāśīla kā nāma hāniḥ ||15||

All twelve of your eyes, which are long, wide, and extend continuously till the end of your ears, are filled with compassion. As your very nature is compassion, what loss will be incurred by you if you drop even a little bit of your sidelong glance on me? ||15||

Summary:

Prayer to Kāmākṣi

O Mother! O Gem-Studded Lamp of the City of Kāñcī! How much longer must I roam in this world, filling my belly with evil wealth fallen from the hands of evil people? Please direct, unto me—the worshipper, just a little bit of the waves from your eyes—that are young in compassion (that never tire from granting compassion) and that are free from laziness (that are ever-ready to shower compassion).

मुनिजनमनःपेटीरत्नं स्फुरत्करुणानटी-
विहरणकलागेहं काञ्चीपुरीमणिभूषणम् ।
जगति महतो मोहव्याधेर्नृणां परमौषधं
पुरहरदृशां साफल्यं मे पुरः परिजृम्भताम् ॥29॥

munijanamanahpeṭīratnaṃ sphuratkaruṇānaṭī-
viharaṇakalāgehaṃ kāñcīpurīmaṇibhūṣaṇam |
jagati mahato mohavyādherṇṇām paramauśadhaṃ
puraharadṛśāṃ sāphalyaṃ me puraḥ pariḥmbhatām ||29||

मुनि जन - muni jana - munīs; मनः - manaḥ - mind; पेटी - peṭī - treasure box, jewel box; रत्नं - ratnaṃ - gem; स्फुरत् - sphurat - shining; करुणा नटी - karuṇā naṭī - dancer-girl of compassion; विहरण - viharāṇa - sporting कलागेहं - kalāgehaṃ - art house (theatre, stage); काञ्चीपुरीमणिभूषणम् - kāñcīpurī maṇibhūṣaṇam - gem-studded ornament of the city of Kāñcī; जगति - jagati - in the world; महतः - mahataḥ - intense; मोहव्याधेः - mohavyādheḥ - disease of delusion; नृणां - ṇṇām - of people; परमौषधं - paramauśadhaṃ - supreme medicine; पुरहर दृशां - purahara dṛśāṃ - for the eyes of Purahara (Śiva—the destroyer of Tripura); साफल्यं - sāphalyaṃ - the attained fruit; मे पुरः - me puraḥ - in front of me; परिजृम्भताम् - pariḥmbhatām - shine well.

मुनिजन मनःपेटी रत्नं / स्फुरत् करुणा नटी विहरण कलागेहं / काञ्चीपुरी मणि भूषणम् ।

munijana manaḥpeṭī ratnaṃ / sphurat karuṇā naṭī viharāṇa kalāgehaṃ / kāñcīpurī maṇi bhūṣaṇam |

(Kāmākṣi) who is the gem (securely kept) in the treasure box-like mind of the munīs; who is the art house for the dancer-girl of shining compassion; who is the gem-studded ornament of the city of Kāñcī...

जगति महतः मोहव्याधेः नृणां परमौषधं / पुरहर दृशां साफल्यं / मे पुरः परिजृम्भताम् ॥

jagati mahataḥ mohavyādheḥ ṇṇām / paramauśadhaṃ
puraharadṛśāṃ / sāphalyaṃ me puraḥ pariḥmbhatām ||

...who is the supreme medicine for the intense disease of delusion in the world; who is the attained fruit for the eyes of Śiva—the destroyer of Tripura; (May Kāmākṣi) shine well, in front of me

Summary:

Prayer to Kāmākṣi, Praise of Kāmākṣi

May Kāmākṣi,

- who is the gem (securely kept) in the treasure box-like mind of the munīs
 - who is the art house for the dancer-girl of shining compassion
 - who is the gem-studded ornament of the city of Kāñcī
 - who is the supreme medicine for the intense disease of delusion in the world
 - who is the attained fruit for the eyes of Śiva—the destroyer of Tripura
- shine well, in front of me.

मुनिजनमनोधाम्ने धाम्ने वचोमयजाह्नवी-

हिमगिरितटप्राग्भारायाक्षराय परात्मने ।

विहरणजुषे काञ्चीदेशे महेश्वरलोचन-

त्रितयसरसक्रीडासौधाङ्गणाय नमो नमः ॥30॥

munijanamanodhāmne dhāmne vacomayajāhnavī-

himagiritaṭapragbhārāyākṣarāya parātmane |

viharanaḥjuṣe kāñcīdeśe maheśvaralocana-

tritayasarasakrīḍāsaudhāṅgaṇāya namo namaḥ ||30||

मुनिजन मनः - munijana manaḥ - of the mind of the munīs; धाम्ने - dhāmne - in the abode; धाम्ने - dhāmne - the light; वचोमय - vacomaya - speech; जाह्नवी - jāhnavī - Ganga (daughter of sage Jahnu); हिमगिरितट - himagiritaṭa - in the area of Himagiri; प्राग्भाराय - prāgbhārāya - slopes; अक्षराय - akṣarāya - imperishable, undecaying; परात्मने - parātmane - supreme Paramātma; विहरणजुषे - viharanaḥjuṣe - enjoys sporting; काञ्चीदेशे - kāñcīdeśe - in the area of Kāñcīpuram; महेश्वरलोचन - maheśvaralocana -

for the eyes of Maheśvara (Śiva); त्रितय - tritaya - three; सरस - sarasa - sweet, enjoyable; क्रीडा - krīḍā - play, sport; सौध - saudha - mansion; अङ्गणाय - aṅgaṇāya - inside, courtyard; नमो नमः- namo namaḥ - I prostrate.

मुनिजन मनः धाम्ने धाम्ने / वचोमय जाह्नवी हिमगिरि तट प्राग्भाराय / अक्षराय परात्मने ।

munijana manaḥ dhāmne dhāmne / vacomaya jāhnavī himagiri taṭa prāgbhārāya / akṣarāya parātmane |

(Kāmākṣi), who is the light in the abode of the mind of munīs; whose speech flows like the Ganga on the slopes of Himagiri; who is the imperishable¹ Supreme Paramātma...

Notes:

1. In Chapter 8 of the Bhagavad Gīta which is named Akṣara Brahma Yoga, Bhagavān Śrī Kṛṣṇa says—

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तते पदं संग्रहेण प्रवक्ष्ये ॥ 11॥

yadakṣaram vedavido vadanti viśanti yadyatayo vītarāgāḥ |

yadicchanto brahmacaryam caranti tatte padam saṅgrahaṇa pravakṣye ||11||

That which the knowers of the Veda call the **Imperishable**, into which the self-controlled ascetics, freed from attachment, enter (and) desiring which they lead a life of celibacy—That I shall declare to you (Arjuna) with brevity. ||11||

विहरणजुषे काञ्चीदेशे / महेश्वर लोचन त्रितय सरस क्रीडा सौधाङ्गणाय / नमो नमः ॥

viharaṇajuṣe kāñcīdeśe / maheśvara locana tritaya sarasa krīḍā saudhāṅgaṇāya / namo namaḥ ||

I prostrate to (*Kāmākṣi*); who enjoys sporting in the area of *Kāñcīpuram*; who is the mansion courtyard for the three eyes of *Maheśvara* (*Śiva*) to enjoyably sport in.

Summary:

Prostrations to Kāmākṣi, Praise of Kāmākṣi

I prostrate to Kāmākṣi

- who is the light in the abode of the mind of *munīs*
- whose speech flows like the Ganga on the slopes of Himagiri
- who is the imperishable Supreme *Paramātma*
- who enjoys sporting in in the area of *Kāñcīpuram*
- who is the mansion courtyard for the three eyes of *Maheśvara* (*Śiva*) to enjoyably sport in.

मरकतरुचां प्रत्यादेशं महेश्वरचक्षुषाम्
अमृतलहरीपूरं पारं भवाख्यपयोनिधेः ।
सुचरितफलं काञ्चीभाजो जनस्य पचेलिमं
हिमशिखरिणो वंशस्यैकं वतंसमुपास्महे ॥31॥

marakatarucāṃ pratyādeśaṃ maheśvaracakṣuṣāṃ
amṛtalahaṛīpūraṃ pāraṃ bhavākhyapayonidheḥ |
sucaritaphalaṃ kāñcībhājo janasya pacelimaṃ
himaśikhariṇo vaṃśasyaikam vataṃsamupāsmāhe ||31||

मरकत रुचां - marakata rucāṃ - radiance of emerald gemstone; प्रत्यादेशं - pratyādeśaṃ - prevents, puts to shame, defeats; महेश्वर चक्षुषाम् - maheśvara cakṣuṣāṃ - for the eyes of Maheśvara; अमृत लहरी पूरं - amṛta lahaṛī pūraṃ - full of waves of amṛta; पारं - pāraṃ - the other shore; भव आख्य पयोनिधेः - bhava ākhyā payonidheḥ - of the ocean called saṃsāra; सुचरित फलं - sucaritaphalaṃ - fruit of the accrued religious merit; काञ्चीभाजः जनस्य - kāñcībhājaḥ janasya - of the person who has reached *Kāñcīpuram*; पचेलिमं - pacelimaṃ - ripe; हिमशिखरिणः - himaśikhariṇaḥ - snow-capped mountains, Himavān; वंशस्य - vaṃśasya - for the lineage;

एकं - ekaṃ - unique; वतंसम् - vataṃsam - crest ornament; उपास्महे - upāsmāhe - we pray.

मरकतरुचां प्रत्यादेशं / महेश्वर चक्षुषाम् अमृत लहरी पूरं / पारं भव आख्य पयोनिधेः ।

marakatarucāṃ pratyādeśaṃ / maheśvara cakṣuṣāṃ amṛta laharī
pūraṃ / pāraṃ bhava ākhya payonidheḥ |

(We pray to Kāmākṣi) who defeats the shine of the emerald gemstone; who is full of waves of amṛta for the eyes of Maheśvara (Śiva); who is the shore across the ocean called saṃsāra...

सुचरितफलं काञ्चीभाजः जनस्य पचेलिमं / हिमशिखरिणः वंशस्य एकं वतंसम् / उपास्महे ॥

sucaritaphalaṃ kāñcībhājaḥ janasya pacelimaṃ / himaśikhariṇaḥ
vaṃśasya ekaṃ vataṃsam upāsmāhe ||

We pray to Kāmākṣi who is the ripe fruit of the accrued religious merit of the person who has reached Kāñcīpuram; who is the unique crest ornament of the lineage of Himavān

Summary:

Praise of Kāmākṣi

We pray to Kāmākṣi

- who defeats the shine of the emerald gemstone
- who is full of waves of *amṛta* for the eyes of Maheśvara (Śiva)
- who is the other shore across the ocean called *saṃsāra*
- who is the ripe fruit of the accrued religious merit of the person who has reached Kāñcīpuram
- who is the unique crest ornament of the lineage of Himavān.

प्रणमनदिनारम्भे कम्पानदीसखि तावके

सरसकवितोन्मेषः पूषा सतां समुदञ्चितः ।

प्रतिभटमहाप्रौढप्रोद्यत्कवित्वकुमुद्वृतीं

नयति तरसा निद्रामुद्रां नगेश्वरकन्यके ॥32॥

praṇamanadinārambhe kampānadīsakhi tāvake

sarasakavitonmeṣaḥ pūṣā satāṃ samudañcitaḥ |
 pratibhaṭamahāprauḍhaprodyatkavitvakumudvatīṃ
 nayati tarasā nidrāmudrām nageśvarakanyake ||32||

प्रणमन दिन आरम्भे - praṇamana dina ārambhe - at the start of the day on which one begins prostrating (to Devi); कम्पानदीसखि - kampānadīsakhi - O Friend of Kampa River; तावके - tāvake - of you; सरस - sarasa - sweet, enjoyable; कवित - kavita - poetry; उन्मेषः - unmeṣaḥ - rise, open; पूषा - pūṣā - sun; सतां - satāṃ - of virtuous people; समुदञ्चितः - samudañcitaḥ - begins gloriously; प्रतिभट - pratibhaṭa - competitors, enemies; महाप्रौढ - mahāprauḍha - arrogant; प्रोद्यत् - prodyat - producing; कवित्व - kavitva - poetry; कुमुद्वती - kumudvatīṃ - state of lily; नयति - nayati - leads; तरसा - tarasā - quickly; निद्रा मुद्रां - nidrā mudrām - state of sleep; नगेश्वरकन्यके - nageśvarakanyake - O Daughter of Himavān—the chief (*iśvara*) of mountains (*naga*).

प्रणमन दिनारम्भे कम्पानदीसखि तावके सरसकवितोन्मेषः पूषा सतां समुदञ्चितः ।

praṇamana dinārambhe kampānadīsakhi tāvake sarasakavitonmeṣaḥ
 pūṣā satāṃ samudañcitaḥ |

O Friend of Kampa River! At the start of the day on which one begins prostrating to you, the sun of sweet poetry rises gloriously for those virtuous people (poets)...

प्रतिभट महाप्रौढ प्रोद्यत् कवित्व कुमुद्वती / नयति तरसा निद्रामुद्रां / नगेश्वरकन्यके ॥

pratibhaṭa mahāprauḍha prodyat kavitva kumudvatīṃ / nayati tarasā
 nidrāmudrām / nageśvarakanyake ||

...quickly leading the lily¹ of poetry, produced by the arrogant competitors, to the state of sleep.

Notes:

1. The lily blooms are closed during the day and only open at night.

Summary:**The Glory of Prostrations to Kāmākṣi**

O Friend of Kampa River! O Daughter of Himavān—the chief of mountains! At the start of the day on which one begins prostrating to you, the sun of sweet poetry rises gloriously for those virtuous poets, quickly leading the lily of poetry of their arrogant competitors, to the state of sleep.

शमितजडिमारम्भा कम्पातटीनिकटेचरी
निहतदुरितस्तोमा सोमार्धमुद्रितकुन्तला ।
फलितसुमनोवाञ्छा पाञ्चायुधी परदेवता
सफल्यतु मे नेत्रे गोत्रेश्वरप्रियनन्दिनी ॥33॥

śamitajaḍimārambhā kampātaṭīnikaṭecarī
nihataduritamā somārdhamudritakuntalā |
phalitasumanovāñchā pāñcāyudhī paradevatā
saphalayatu me netre gotreśvarapriyanandinī ||33||

शमित - śamita - quietened, destroyed; जडिम - jaḍima - ignorance, inertia; आरम्भा - ārambhā - at the start of; कम्पातटी - kampātaṭī - banks of Kampa river; निकटे - nikaṭe - close to; चरी - carī - moving about; निहत - nihata - destroyer; दुरित - durita - sins; स्तोमा - stomā - mass of; सोम अर्ध - soma ardha - crescent moon; मुद्रित - mudrita - marked by; कुन्तला - kuntalā - tresses; फलित - phalita - fruit; सुमनः sumanaḥ - people with a virtuous mind; वाञ्छा - vāñchā - for desires; पाञ्चायुधी - pāñcāyudhī - holder of five weapons (flower arrows); परदेवता - paradevatā - supreme *Devata*; सफल्यतु - saphalayatu - may (Devi) make (my eyes) fruitful; मे - me - my; नेत्रे - netre - eyes; गोत्रेश्वरप्रियनन्दिनी - gotreśvara priya nandinī - Loving Daughter of Himavān—the chief (*īśvara*) of mountains (*gotra*).

शमित जडिम आरम्भा / कम्पातटी निकटे चरी / निहत दुरित स्तोमा / सोमार्ध मुद्रित कुन्तला ।

śamita jaḍima ārambhā / kampātaṭī nikaṭe carī nihata durita stomā
somārdha mudrita kuntalā |

(Kāmākṣi) who destroys ignorance at the start itself (nips it at the bud); who moves (in the area) close to the banks of Kampa river; who destroys mass of sins; whose tresses are marked (adorned) with the crescent moon...

फलित सुमनः वाञ्छा / पाञ्चायुधी / परदेवता / सफलयतु मे नेत्रे / गोत्रेश्वर प्रियनन्दिनी ॥

phalitasumanovāñchā / pāñcāyudhī / paradevatā / saphalayatu me netre / gotreśvara priyanandinī ||

...who is the fruit of the desires of virtuous people (who fulfills their desires); who is the holder of the five flower arrows; who is the Supreme Devata; who is the loving daughter of Himavān

Summary:

Prayer for the Vision of Kāmākṣi, Praise of Kāmākṣi

May Kāmākṣi

- who destroys ignorance at the start itself (nips it at the bud)
 - who moves (in the area) close to the banks of Kampa river
 - who destroys mass of sins
 - whose tresses are marked (adorned) with the crescent moon
 - who is the fruit of the desires of virtuous people (who fulfills their desires)
 - who is the holder of the five flower arrows
 - who is the Supreme *Devata*
 - who is the loving daughter of Himavān
- make my eyes fruitful.

मम तु धिषणा पीड्या जाड्यातिरेक कथं त्वया

कुमुदसुषमामैत्रीपात्रीवतंसितकुन्तलाम् ।

जगति शमितस्तम्भां कम्पानदीनिलयामसौ

श्रयति हि गलत्तन्द्रा चन्द्रावतंससधर्मिणीम् ॥34॥

mama tu dhiṣaṇā pīḍyā jāḍyātireka katham tvayā

kumudasuṣamāmaitrīpātrīvatamsitakuntalām |

jagati śamitastambhāṃ kampānadīnilayāmasau

śrayati hi galattandrā candrāvatamaṣasadharminiṁ ||34||

मम - mama - my; तु - tu - certainly; धिषणा - dhiṣaṇā - intellect; पीड्या - pīḍyā - be troubled; जाड्य अतिरेक - jāḍya atireka - O Excessive Inertia, O Extreme Ignorance; कथं - katham - how; त्वया - tvayā - by you; कुमुद - kumuda - lily; सुषमा - suṣamā - radiance; मैत्री - maitrī - friendship; पात्री - pātrī - fit recipient; कुमुद सुषमा मैत्री पात्री - kumuda suṣamā maitrī pātrī - moon—the fit recipient of the friendship of the lily’s radiance; वतंसित - vatamaṣita - crest ornament; कुन्तलाम् - kuntalām - tresses; जगति - jagati - in the world; शमित - śamita - destroys; स्तम्भां - stambhām - arrogance, inertia; कम्पा नदी निलयाम् - kampā nadī nilayām - having abode on the banks of Kampa river; असौ - asau - this (Devi); श्रयति हि - śrayati hi - I have taken refuge; गलत्तन्द्रा - galattandrā - without laziness, actively; चन्द्र अवतंस - candra avatamaṣa - Śiva—the one who has the moon (*candra*) as his crest ornament (*avatamaṣa*); सधर्मिणीम् - sadharminiṁ - the consort who contributes to the *dharma* and *anuṣṭhānams* (religious duties) of the husband.

मम तु धिषणा पीड्या जाड्य अतिरेक कथं त्वया / कुमुद सुषमा मैत्री पात्री वतंसित कुन्तलाम् ।
mama tu dhiṣaṇā pīḍyā jāḍya atireka katham tvayā /
kumuda suṣamā maitrī pātrī vatamaṣita kuntalām |

O Excessive Inertia! (O Extreme Ignorance!) Indeed, how can my mind be troubled by you? For, (I have actively taken refuge in Kāmākṣi—) whose tresses are adorned with the crest ornament of the moon—that which is the fit recipient of the friendship of the lily’s radiance...

जगति शमित स्तम्भां / कम्पानदी निलयाम् / असौ श्रयति हि गलत्तन्द्रा / चन्द्रावतंस सधर्मिणीम् ॥
jagati śamita stambhām / kampānadīnilayām / asau
śrayati hi galattandrā / candraavatamaṣa sadharminiṁ ||

I have actively taken refuge in this (Kāmākṣi), who destroys the inertia of the world; whose abode is on the banks of Kampa river; who is the consort (co-contributor in dharma) of Śiva—the one who has the moon as his crest ornament

Summary:

The Glory of Taking Refuge with Kāmākṣi

O Excessive Inertia! (O Extreme Ignorance!) Indeed, how can my mind be troubled by you? For, I have actively taken refuge in Kāmākṣi

- whose tresses are adorned with the crest ornament of the moon— that which is the fit recipient of the friendship of the lily's radiance
- who destroys the inertia of the world
- whose abode is on the banks of Kampa river
- who is the consort (co-contributor in *dharma*) of Śiva—the one who has the moon as his crest ornament.

परिमलपरीपाकोद्रेकं पयोमुचि काञ्चने

शिखरिणि पुनर्द्वैधीभावं शशिन्यरुणातपम् ।

अपि च जनयन्कम्बोर्लक्ष्मीमनम्बुनि कोऽप्यसौ

कुसुमधनुषः काञ्चीदेशे चकास्ति पराक्रमः ॥35॥

parimalaparīpākodrekaṃ payomuci kāñcane

śikhariṇi punardvaidhībhāvaṃ śaśinyaruṇātapam |

api ca janayan kambaṛlakṣmīmanambuni ko'pyasau

kusumadhanuṣaḥ kāñcīdeśe cakāsti parākramaḥ ||35||

परिमल - parimala - fragrance; परीपाक - parīpāka - mature, excessive; उद्रेकं - udrekaṃ - exuberance; पयोमुचि - payomuci - cloud, discharger of water; काञ्चने शिखरिणि - kāñcane śikhariṇi - Sumeru—the mountain with golden (*kāñcane*) peaks (*śikhariṇi*); पुनः- punaḥ - next; द्वैधीभावं - dvaidhī bhāvaṃ - appearance as two; शशिनि - śaśini - in the moon; अरुण आतपम् - aruṇā tapam - shine of red; अपि च - api ca - further; जनयन् - janayan - generating; कम्बोः लक्ष्मीम् - kambaḥ lakṣmīm - glory of conch; अनम्बुनि - anambuni - without water (*ambu*), dry; कोपि - kopi - someone beyond

words and thoughts; असौ - asau - this (Devi); कुसुमधनुषः - kusumadhanuṣaḥ - Manmatha—the one with flower (*kusuma*) arrows (*dhanuṣaḥ*); काञ्चीदेशे - kāñcīdeśe - in the area of Kāñcīpuram; चकास्ति - cakāsti - shines brilliantly; पराक्रमः - parākramaḥ - valor.

परिमल परीपाक उद्रेकं पयोमुचि / काञ्चने शिखरिणि पुनः द्वैधीभावं / शशिनि अरुण आतपम ।

parimala parīpāka udrekaṃ payomuci / kāñcane śikhariṇi punaḥ
dvaidhībhāvaṃ / śaśini aruṇa ātapam ।

(Kāmākṣi), who gives the (dark rain-bearing) cloud an exuberance of mature fragrance (from her dark, naturally fragrant tresses); next, who makes the golden Sumeru mountain appear as two peaks (by her twin breasts); who creates a red shine in the moon (from her own redness)...

अपि च जनयन् कम्बोः लक्ष्मीम् अनम्बुनि / कोऽप्यसौ कुसुमधनुषः काञ्चीदेशे चकास्ति पराक्रमः ॥

api ca janayan kamboḥ lakṣmīm anambuni / ko'pyasau
kusumadhanuṣaḥ kāñcīdeśe cakāsti parākramaḥ ॥

...further, (Kāmākṣi), who is beyond words and thoughts; who generates the glory of the conch in a dry area (i.e. in the neck) (who has a beautiful conch-like neck); who is the valor of Manmatha—the one with flower arrows; shines brilliantly in the area of Kāñcīpuram

Summary:

Poetic Praise of Kāmākṣi

Kāmākṣi, who is beyond words and thoughts

- who gives the (dark rain-bearing) cloud an exuberance of mature fragrance (from her dark, naturally fragrant tresses)
- next, who makes the golden Sumeru mountain appear as two peaks (by her twin breasts)
- who creates a red shine in the moon (from her own redness)
- further, who generates the glory of the conch in a dry area (i.e. in the neck) (who has a beautiful conch-like neck)

- who is the valor of Manmatha—the one with flower arrows shines brilliantly in the area of Kāñcīpuram.

पुरदमयितुर्वामोत्सङ्गस्थलेन रसज्ञया
सरसकविताभाजा काञ्चीपुरोदरसीमया ।
तटपरिसरैर्नीहाराद्रेर्वचोभिरकृत्रिमैः
किमिव न तुलामस्मच्चेतो महेश्वरि गाहते ॥36॥

puradamayiturvāmotsaṅgasthalena rasajñayā
sarasakavitābhājā kāñcīpurodarasīmayā |
taṭaparisarairnīhārādrervacobhirakṛtrimaiḥ
kimiva na tulāmasmacceto maheśvari gāhate ||36||

पुर दमयितुः - pura damayituḥ - of Śiva—the destroyer of Tripura; वाम उत्सङ्ग स्थलेन - vāma utsaṅga sthalena - in the area of the left (vāma) lap (utsaṅga); रसज्ञया - rasajñayā - tongue; सरस कविता भाजा - sarasa kavitā bhājā - of the (poet) who has enchanting poetry; काञ्चीपुर उदर सीमया - kāñcīpura udara sīmayā - in the center area of Kāñcīpuram; तटपरिसरैः - taṭaparisaraiḥ - in the area of the slopes of; नीहाराद्रेः - nīhārādreḥ - of Himācala; वचोभिः अकृत्रिमैः - vacobhiḥ akṛtrimaiḥ - by the Vedās, not man-made (akṛtrimaiḥ) words (vacobhiḥ); किमिव न - kimiva na - will it not; तुलाम् - tulām - equality; अस्मत् चेतः - asmat cetaḥ - my mind; महेश्वरि - maheśvari - O Consort of Maheśvara; गाहते - gāhate - attain.

पुर दमयितुः वाम उत्सङ्ग स्थलेन / रसज्ञया सरस कविता भाजा / काञ्चीपुर-उदर-सीमया ।
pura damayituḥ vāma utsaṅga sthalena / rasajñayā sarasa kavitā
bhājā / kāñcīpura udara sīmayā |

(Won't my mind attain equality) with the left lap of Śiva—the destroyer of Tripura; the tongue of the poets who compose enchanting poetry; the area of the center of Kāñcīpuram?...

तटपरिसरैः नीहाराद्रेः / वचोभिः अकृत्रिमैः / किमिव न तुलाम् अस्मत् चेतः महेश्वरि गाहते ॥
 taṭaparisaraiḥ nīhārādreḥ / vacobhiḥ akr̥trimaiḥ / kimiva na tulām asmat
 cetaḥ maheśvari gāhate ॥

*Won't my mind attain equality with the slopes of Himācala; the words
 of the not man-made Vedās? O Consort of Maheśvara!*

Summary:

Prayer for the Mind to Attain Equality with the Noteworthy Places where Kāmākṣi Resides

- O Consort of Maheśvara! Won't my mind attain equality with
- the left lap of Śiva—the destroyer of Tripura
 - the tongue of the poets who compose enchanting poetry
 - the center of Kāñcīpuram
 - the slopes of Himācala
 - the words of the (not man-made) Vedās?

नयनयुगलीमास्माकीनां कदा नु फलेग्रहीं
 विदधति गतौ व्याकुर्वाणा गजेन्द्रचमत्क्रियाम् ।
 मरकतरुचो माहेशानाः घनस्तननम्रिताः
 सुकृतविभवाः प्राञ्चः काञ्चीवतंसधुरन्धराः ॥37॥

nayanayugalīmāsmākīnāṃ kadā nu phalegrahīm
 vidadhati gatau vyākurvāṇā gajendracamatkriyām |
 maratakaruco māheśānāḥ ghanastananamritāḥ
 sukṛtavibhavāḥ prāñcaḥ kāñcīvatamsadhurandharāḥ ||37||

नयन युगलीम् - nayana yugalīm - twin eyes; आस्माकीनां - āsmākīnāṃ - our;
 कदा नु - kadā nu - when at all; फलेग्रहीं - phalegrahīm - attain fruit; विदधति -
 vidadhati - make it; गतौ - gatau - gait; व्याकुर्वाणा - vyākurvāṇā - showing,
 displaying; गजेन्द्र - gajendra - elephant chief; चमत्क्रियाम् - camatkriyām -
 majesty of; मरकत रुचः - marakata rucaḥ - radiance of the emerald
 gemstone; माहेशानाः - māheśānāḥ - of Māheśa (Śiva); घन - ghana - heavy;
 स्तन - stana - bosom; नम्रिताः - namritāḥ - stooping; सुकृत विभवाः - sukṛta

vibhavāḥ - splendor (*vibhava*) of merit (*sukṛta*); प्राञ्चः - prāñcaḥ - foremost; काञ्ची - kāñcī - Kāñcīpuram; वतंस - vataṃsa - crest ornament; धुरन्धराः - dhurandharāḥ - having the ability to carry a heavy load.

नयनयुगलीम् आस्माकीनां कदा नु फलेग्रहीं विदधति / गतौ व्याकुर्वाणा गजेन्द्र चमत्क्रियाम् ।
nayanayugalīm āsmākīnāṃ kadā nu phalegrahīṃ vidadhati / gatau vyākurvāṇā gajendra camatkriyām |

When at all will our twin eyes attain the fruit of sākṣātkāra (seeing Kāmākṣi); (Kāmākṣi) whose gait displays the majestic gait of the elephant chief...

मरकत रुचः / माहेशानाः / घन स्तन नम्रिताः / सुकृत विभवाः / प्राञ्चः / काञ्ची वतंस धुरन्धराः ॥
marataka rucaḥ / māheśānāḥ / ghana stana namritāḥ /
sukṛta vibhavāḥ / prāñcaḥ / kāñcī vataṃsa dhurandharāḥ ||

(Kāmākṣi) who has an emerald-like radiance; who is the form of the splendid merit of Māheśa (māheśānāḥ sukṛtavibhavāḥ); who is stooping because of the heavy bosom; who is the foremost; who has the ability to bear the load of being the crest ornament of Kāñcīpuram

Summary:

Prayer for the Vision of Kāmākṣi

When at all will our twin eyes attain the fruit of *sākṣātkāra* (vision) of Kāmākṣi? Kāmākṣi

- whose gait displays the majestic gait of the elephant chief
- who has an emerald-like radiance
- who is the form of the splendid merit of Māheśa
- who is stooping because of the heavy bosom
- who is the foremost
- who has the ability to bear the load of being the crest ornament of Kāñcīpuram.

मनसिजयशःपारम्पर्यं मरन्दझरीसुवां
 कविकुलगिरां कन्दं कम्पानदीतटमण्डनम् ।
 मधुरललितं मत्कं चक्षुर्मनीषिमनोहरं
 पुरविजयिनः सर्वस्वं तत्पुरस्कुरुते कदा ॥38॥

manasijayaśaḥpāraparyam marandajharīsuvām
 kavikulagirām kandaṁ kampānadītaṭamaṇḍanam |
 madhuralalitaṁ matkaṁ cakṣurmanīṣimanoharam
 puravijayinaḥ sarvasvaṁ tatpuraskurute kadā ||38||

मनसिज यशः - manasija yaśaḥ - fame of Manmatha; पारम्पर्यं - pāraparyam
 - unbroken continuity of; मरन्द झरी सुवां - maranda jharī suvām - flow
 (suvām) of the stream (jharī) of pollen dust (maranda); कविकुल - kavi
 kula - the class of poets; गिरां - girām - of words of, of poetry of; कन्दं -
 kandaṁ - root; कम्पानदी तट मण्डनम् - kampānadī taṭa maṇḍanam -
 ornament of the banks of Kampa river; मधुर ललितं - madhura lalitaṁ -
 sweet, beautiful sport; मत्कं - matkaṁ - my; चक्षुः - cakṣuḥ - eyes; मनीषि
 मनोहरं - manīṣi manoharam - enchanting (manoharam) the minds of the
 intelligent (manīṣi); पुरविजयिनः - puravijayinaḥ - Śiva, the conqueror of
 Tripura; सर्वस्वं - sarvasvaṁ - all in all; तत् - tat - that (form of Devi);
 पुरस्कुरुते - puraskurute - in front of; कदा - kadā - when (will it come).

मनसिज यशः पारम्पर्यं / मरन्दझरीसुवां / कविकुलगिरां कन्दं / कम्पानदी तट मण्डनम् ।

manasija yaśaḥ pāraparyam / marandajharīsuvām /
 kavikula girām kandaṁ / kampānadī taṭa maṇḍanam |

*(Kāmākṣi) who is the unbroken continuity of the fame of Manmatha;
 who is the flow of the stream of pollen dust; who is the root (source)
 of poetry of the class of poets; who is the ornament of the banks of
 Kampa river...*

मधुरललितं / मत्कं चक्षुः / मनीषि मनोहरं / पुरविजयिनः सर्वस्वं / तत् पुरस्कुरुते कदा ॥

madhuralalitaṁ / matkaṁ cakṣuḥ / manīṣi manoharam /
 puravijayinaḥ sarvasvaṁ / tat puraskurute kadā ||

(Kāmākṣi) who has sweet and beautiful sport; who enchants the minds of the intelligent; who is the all-in-all of Śiva—the conqueror of Tripura; When will that (form of Kāmākṣi) appear in front of my eyes?

Summary:

Prayer for the Vision of Kāmākṣi

When will (the form of) Kāmākṣi,

- who is the unbroken continuity of the fame of Manmatha
 - who is the flow of the stream of pollen dust
 - who is the root of poetry of the class of poets
 - who is the ornament of the banks of Kampa river
 - who has sweet and beautiful sport
 - who enchants the minds of the intelligent
 - who is the all-in-all of Śiva—the conqueror of Tripura
- appear in front of my eyes?

श्लिथिलिततमोलीलां नीलारविन्दविलोचनां

दहनविलसत्फालां श्रीकामकोटिमुपास्महे ।

करधृतलसच्छूलां कालारिचितहरां परां

मनसिजकृपालीलां लोलालकामलिकेक्षणाम् ॥39॥

śīthilitatamolīlāṃ nīlāravindavilocanāṃ

dahanavilasatphālāṃ śrīkāmakoṭimupāśmahe |

karadhṛtalasacchūlāṃ kālāricittaharāṃ parāṃ

manasijakṛpālīlāṃ lolālakāmalikekṣaṇām ||39||

श्लिथिलित - śīthilita - destroying; तमः - tamaḥ - darkness, ignorance; लीलां - līlāṃ - sporting in; नील अरविन्द - nīlāravinda - dark blue lotus; विलोचनां - vilocanāṃ - eyes; दहन - dahana - with *agni*, fire; विलसत् - vilasat - shining; फालां - phālāṃ - forehead; श्रीकामकोटिम् - śrīkāmakoṭim - glorious Kāmakoṭi; उपास्महे - upāśmahe - we worship; करधृत - karadhṛta - holding in the hand; लसत् छूलां - lasat chūlāṃ - the shining *triśūla*; कालारि चित्त हरां - kālāri citta harāṃ - steals (enchants) the mind of Śiva—the enemy of

Kāla (Yama); परां - parāṃ - highest, most superior; मनसिज कृपा लीलां - manasija kṛpā līlāṃ - delights in showing compassion to Manmatha—the mind-born son of Viṣṇu; लोल अलकाम् - lola alakām - swinging front locks of hair; अलिक इक्षणाम् - alika ikṣaṇām - forehead eye.

श्लिथिलित तमः लीलां / नील अरविन्द विलोचनां / दहन विलसत् फालां / श्रीकामकोटिम् / उपास्महे ।
śithilita tamaḥ līlāṃ / nīla aravinda vilocanāṃ / dahana vilasat phālāṃ / śrīkāmakoṭim / upāsmāhe |

We worship (Kāmākṣi) who sports in destroying ignorance; who has dark blue lotus-like eyes; whose forehead shines with agni; who is the glorious Kāmakoṭi¹

Notes:

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

कर धृत लसत् छूलां / कालारि चित्त हरां / परां / मनसिज कृपा लीलां / लोल अलकाम् / अलिक इक्षणाम् ॥

kara dhṛta lasat chūlāṃ / kālāri citta harāṃ / parāṃ / manasija kṛpā līlāṃ / lolālakām / alika ikṣaṇām ||

(We worship Kāmākṣi) who holds in her hand the shining triśūla (which is used for vanquishing the demons); who enchants the mind of Śiva—the enemy of Kāla (Yama); who is the highest; who delights in showing compassion to Manmatha—the mind-born son of Viṣṇu; who has swinging front locks of hair; who has the forehead eye (of agni)

Summary:**Worship of Kāmākṣi**

We worship Kāmākṣi

- who sports in destroying ignorance
- who has dark blue lotus-like eyes
- whose forehead shines with *agni*
- who is the glorious Kāmakoṭi
- who holds in her hand the shining *triśūla* (that is used for vanquishing the demons)
- who enchants the mind of Śiva—the enemy of Kāla (Yama)
- who is the highest
- who delights in showing compassion to Manmatha—the mind-born son of Viṣṇu
- who has swinging front locks of hair
- who has the forehead eye (of *agni*)

कलालीलाशाला कविकुलवचःकैरववनी-

शरज्ज्योत्स्नाधारा शशधरशिशुश्लाघ्यमुकुटी ।

पुनीते नः कम्पापुलिनतटसौहार्दतरला

कदा चक्षुर्मार्गं कनकगिरिधानुष्कमहिषी ॥40॥

kalālīlāśālā kavikulavacaḥkairavavanī-

śarajjyotsnādhārā śaśadharaśiśuślāghyamukuṭī |

punīte naḥ kampāpulinataṭasauhārdataralā

kadā cakṣurmārgaṃ kanakagiridhānuṣkamahiṣī ||40||

कला लीला शाला - kalālīlāśālā - sporting ground of arts; कवि कुल वचः - kavi kula vacaḥ - words (poetry) of the class of poets; कैरव वनी - kairava vanī - forest of lilies; शरत् - śarat - autumnal; ज्योत्स्ना - jyotsnā - moonlight; धारा - dhārā - continuous flow of; शशधर - śaśadhara - moon—that which holds the mark of the rabbit (*śaśaḥ*); शिशु - śiśu - young, crescent; श्लाघ्य - ślāghya - made praiseworthy; मुकुटी - mukuṭī - crown; पुनीते - punīte - will you purify; नः - naḥ - our; कम्पा पुलिन - Kampā pulina - banks of Kampa river; तट - taṭa - area; सौहार्द - sauhārda - with great love and

attachment; तरला - taralā - moving about कदा - kadā - when at all; चक्षुः
मार्ग - cakṣuḥ mārgaṃ - path of eyes; कनक गिरि - kanaka giri - golden
mountain, Sumeru; धानुष्क - dhānuṣka - made into a bow; महिषी - mahiṣī -
consort; कनकगिरिधानुष्कमहिषी - kanakagiridhānuṣkamahiṣī - the consort
of Śiva—the one who has the golden mountain Sumeru as his bow.

कला लीला शाला / कविकुल वचःकैरव वनी शरत् ज्योत्स्ना धारा / शशधर शिशु श्लाघ्य मुकुटी ।
kalā līlā śālā / kavikula vacaḥ kairava vanī śarat jyotsnā dhārā /
śaśadhara śīśu ślāghya mukuṭī |

*(When at all will Kāmākṣi) who is the sporting ground of all arts¹; who
is the continuous flow of moonlight to the forest of lily-like words
(poetry) of the class of poets²; who is (adorned) with the crown that is
made praiseworthy by the crescent moon...*

Notes:

1. All the sixty-four arts are in the form of Kāmākṣi. When we meditate on the form of Kāmākṣi, we are blessed with all the arts.
2. The moonlight is favorable to the lilies and helps them bloom. The autumn moonlight is exceptionally beautiful. Kāmākṣi as the beautiful autumnal moonlight blooms the poetry of the poets.

पुनीते नः / कम्पा पुलिन तट सौहार्द तरला / कदा चक्षुर्मार्ग / कनकगिरिधानुष्क महिषी ॥40॥
punīte naḥ / kampā pulina taṭa sauhārda taralā / kadā cakṣurmārgaṃ /
kanakagiridhānuṣka mahiṣī ||

*(Kāmākṣi) who moves about in the area on the banks of Kampa river;
who is the consort of Śiva—the one who has the golden mountain
Sumeru as his bow¹; When at all will (Kāmākṣi) purify our path of
vision?²*

Notes:

1. Śiva used the Sumeru mountain as his bow during the destruction of Tripura.
2. When at all will Kāmākṣi appear before us? When at all will we have the vision of Kāmākṣi?

Summary:**Prayer for the Vision of Kāmākṣi**

When at all will Kāmākṣi

- who is the sporting ground of all arts
- who is the continuous flow of moonlight that (blooms) the forest of lily-like poems of the class of poets
- who is adorned with the crown that is made praiseworthy by the crescent moon
- who moves about in the area on the banks of Kampa river
- who is the consort of Śiva—the one who has the golden mountain Sumeru as his bow

purify our path of vision?

नमः स्तान्नम्रेभ्यः स्तनगरिमगर्वेण गुरुणा

दधानेभ्यश्चूडाभरणममृतस्यन्दि शिशिरम् ।

सदा वास्तव्येभ्यः सविधभुवि कम्पाख्यसरितो

यशोव्यापारेभ्यः सुकृतविभवेभ्यो रतिपतेः ॥41॥

namaḥ stānamrebhyaḥ stanagarimagarveṇa guruṇā

dadhānebhyaścūḍābharaṇamamṛtasyandi śīśiram |

sadā vāstavyebhyaḥ suvidhabhuvi kampākhyasarito

yaśovyāpārebhyaḥ sukṛtavibhavebhyo ratipateḥ ॥41॥

नमः स्तात् - namaḥ stāt - prostrations to that (Devi); नम्रेभ्यः - namrebhyaḥ

- stooping; स्तन गरिम - stana garima - heavy bosom; गर्वेण - garveṇa -

pride; गुरुणा - guruṇā - heavy, high level of ; दधानेभ्यः - dadhānebhyaḥ -

holding; चूडा आभरणम् - cūḍa ābharaṇam - head ornament; अमृतस्यन्दि -

amṛtasyandi - moon—that which oozes nectar; शिशिरम् - śīśiram - cool;

सदा - sadā - always; वास्तव्येभ्यः - vāstavyebhyaḥ - residing; सविध भुवि - savidha bhuvi - in the area (*bhuvi*) near (*savidha*); कम्पा आख्य सरितः - kampa ākhya saritaḥ - river called Kampa; यशः व्यापारेभ्यः - yaśaḥ vyāpārebhyaḥ - the cause for spreading fame; सुकृत विभवेभ्यः - sukṛta vibhavebhyaḥ - the glory of the merit; रतिपतेः - ratipateḥ - of Manmatha—the consort of Rati.

नमः स्तात् / नम्रेभ्यः स्तन गरिम गर्वेण गुरुणा / दधानेभ्यः चूडाभरणम् अमृतस्यन्दि शिशिरम् ।
 namaḥ stāt / namrebhyaḥ stana garima garveṇa guruṇā / dadhānebhyaḥ cūḍābharaṇam amṛtasyandi śiśiram |

Prostrations to Kāmākṣi; who is stooping with high-level of pride of the heavy bosom; who holds as the head ornament the cool moon that oozes nectar...

सदा वास्तव्येभ्यः सविध भुवि कम्पा आख्य सरितः / यशः व्यापारेभ्यः सुकृत विभवेभ्यः रतिपतेः ॥
 sadā vāstavyebhyaḥ suvidha bhuvi kampa ākhya saritaḥ / yaśaḥ vyāpārebhyaḥ sukṛta vibhavebhyaḥ ratipateḥ ||

...who is always residing near the area of the river called Kampa; who is the cause for the spreading fame (and) who is the glory of the merit of Manmatha—the consort of Rati

Summary:

Prostrations to Kāmākṣi

Prostrations to Kāmākṣi

- who is stooping with high-level of pride of the heavy bosom
- who holds as the head ornament the cool moon that oozes nectar
- who always resides near the area of the river called Kampa
- who is the cause for the spreading fame and who is the glory of the merit of Manmatha—the consort of Rati

असूयन्ती काचिन्मरकतरुचो नाकिमुकुटी-
 कदम्बं चुम्बन्ती चरणनखचन्द्रांशुपटलैः ।
 तमोमुद्रां विद्रावयतु मम काञ्चीनिलयना
 हरोत्सङ्गश्रीमन्मणिगृहमहादीपकलिका ॥42॥

asūyantī kācinmarakataruco nākimukuṭī-
 kadambaṃ cumbantī caraṇanakhacandrāṃśupaṭalaiḥ ।
 tamomudrāṃ vidrāvayatu mama kāñcīnilayanā
 harotsaṅgaśrīmanmaṇiḡṛhamahādīpakalikā ॥42॥

असूयन्ती - asūyantī - castigating through jealousy; काचित् - kācit -
 indescribable, beyond words and thoughts; मरकत रुचः - marakata rucaḥ
 - radiance of the emerald gemstone; नाकि मुकुटी - nāki mukuṭī - crowns
 of devās; कदम्बं - kadambaṃ - group of; चुम्बन्ती - cumbantī - caressing;
 चरण - caraṇa - feet; नख - nakha - nails; चन्द्रा - candrā - moon; अंशु - aṃśu -
 rays; पटलैः - paṭalaiḥ - by expansive halos; तमोमुद्रां - tamomudrāṃ - deep
 impressions of ignorance; विद्रावयतु - vidrāvayatu - may it drive away; मम
 - mama - my; काञ्चीनिलयना - kāñcīnilayanā - residing in Kāñcīpuram; हर -
 hara - Śiva; उत्सङ्ग - utsaṅga - lap; श्रीमन् - śrīman - glorious; मणिगृह -
 maṇiḡṛha - gem-studded house; महादीप - mahādīpa - great lamp; कलिका -
 kalikā - bud.

असूयन्ती काचित् मरकत रुचः / नाकिमुकुटी कदम्बं चुम्बन्ती चरण नख चन्द्रा अंशु पटलैः ।
 asūyantī kācit marakatarucaḥ / nākimukuṭī kadambaṃ cumbantī caraṇa
 nakha candra aṃśu paṭalaiḥ ।

*(Kāmākṣi) who is indescribable beyond words and thoughts; whose
 radiance castigates through jealousy the radiance of the emerald
 gemstone (whose radiance surpasses that of the emerald gemstone);
 whose expansive halos of rays from the moon-like nails of the feet
 caress the crowns of the (prostrating) group of devās¹...*

Notes:

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

तमोमुद्रां विद्रावयतु मम / काञ्ची निलयना / हर उत्सङ्ग श्रीमन् मणिगृह महादीप कलिका ॥

tamomudrāṃ vidrāvayatu mama / kāñcī nilayanā / hara utsaṅga śrīman maṇigṛha mahādīpa kalikā ॥

May Kāmākṣi drive away my deep-seated ignorance; (Kāmākṣi) who resides in Kāñcīpuram; who is the bud (flame) of the great lamp in the glorious gem-studded house of the lap of Śiva

Summary:**Prayer to the Bud-like Flame of the Great Lamp of Kāmākṣi to Drive Away Ignorance**

May Kāmākṣi, the indescribable bud (flame) of the great lamp in the glorious gem-studded house of the lap of Śiva

- whose radiance castigates, through jealousy, the radiance of the emerald gemstone (i.e. whose radiance surpasses that of the emerald gemstone)
- whose expansive halos of rays from the moon-like nails of the feet caress the crowns of the (prostrating) group of *devās*
- who resides in Kāñcīpuram

drive away my deep-seated ignorance.

अनाद्यन्ता काचित्सुजननयनानन्दजननी

निरुन्धाना कान्तिं निजरुचिविलासैर्जलमुचाम् ।

स्मरारेस्तारल्यं मनसि जनयन्ती स्वयमहो

गलत्कम्पा शम्पा परिलसति कम्पापरिसरे ॥43॥

anādyantā kācitsujanayanānandajanānī

nirundhānā kāntiṃ nijarucivilāsairjalamucām |

smarārestāralyaṃ manasi janayantī svayamahō

galatkampā śampā parilasati kampāparisare ॥43॥

अनाद्यन्ता - anādyantā - without beginning (*anādi*) or end (*anta*), eternal; काचित् - kācit - indescribable, beyond words and thoughts; सुजन - sujana - virtuous people; नयन - nayana - eyes of; आनन्द - ānanda - bliss; जननी - jananī - generator; निरुन्धाना - nirundhānā - stopping; कान्ति - kāntiṃ - the radiance; निज रुचि - nija ruci - her own radiance; विलासैः - vilāsaiḥ - by the beauty of; जलमुचाम् - jalamucām - water-bearing cloud; स्मरारेः - smarāreḥ - of Śiva—the enemy of Manmatha; तारल्यं - tāralyaṃ - unsteadiness; मनसि - manasi - in the mind; जनयन्ती - janayantī - generates; स्वयम् - svayam - by herself; अहो - aho - what a wonder; गलत्कम्पा - galatkampā - leaving aside unsteadiness; शम्पा - śampā - lightning; परिलसति - parilasati - shining very well; कम्पा परिसरे - kampā parisare - in the area around Kampa river.

अनाद्यन्ता काचित् / सुजन नयन आनन्द जननी / निरुन्धाना कान्ति निजरुचि विलासैः जलमुचाम् ।
anādyantā kācit / sujana nayana ānanda jananī / nirundhānā kāntiṃ nijaruci vilāsai jalamucām |

(Kāmākṣi shines as the indescribable lightning) which is eternal without beginning or end; which is the generator of bliss for the eyes of the virtuous people; which, by the beauty of its own radiance stops (defeats) the radiance of the water-bearing cloud...

स्मरारेः तारल्यं मनसि जनयन्ती / स्वयम् अहो गलत्कम्पा / शम्पा परिलसति कम्पापरिसरे ॥
smarārestāralyaṃ manasi janayantī svayamahō galatkampā śampā parilasati kampāparisare ||

...which generates unsteadiness in the mind of Śiva—the enemy of Manmatha; (but) which by itself leaves aside unsteadiness; What a wonder! Kāmākṣi shines in the area around Kampa river as the indescribable lightning¹

Notes:

1. Devi Kāmākṣi as lightning is without beginning and end; common lightning appears only for a few seconds. Devi castigates the radiance of the clouds; lightning adds beauty to the clouds. Devi can always be seen at Kāñcīpuram; lightning appears in the sky only for a few seconds.

Summary:**Praise of Kāmākṣi as Lightning**

What a wonder! Kāmākṣi shines in the area around Kampa river as the indescribable lightning

- which is eternal without beginning or end
- which is the generator of bliss for the eyes of the virtuous people
- which by the beauty of its own radiance stops (defeats) the radiance of the water-bearing cloud
- which generates unsteadiness in the mind of Śiva—the enemy of Manmatha
- which by itself leaves aside unsteadiness (which is steady)

सुधाडिण्डीरश्रीः स्मितरुचिषु तुण्डीरविषयं
परिष्कुर्वाणासौ परिहसितनीलोत्पलरुचिः ।
स्तनाभ्यामानम्रा स्तबकयतु मे काङ्क्षिततरुं
दृशामैशानीनां सुकृतफलपाण्डित्यगरिमा ॥44॥

sudhāḍiṇḍīraśrīḥ smitaruciṣu tuṇḍīraviṣayaṃ
pariṣkurvāṇāsau parihasitaṇīlotpalaruciḥ |
stanābhyāmānamrā stabakayatu me kāṅkṣitataruṃ
dṛśāmaīśānīnāṃ sukṛtaphalapāṇḍityagarimā ||44||

सुधा - sudhā - nectar; डिण्डीर - ḍiṇḍīra - foam; श्रीः - śrīḥ - splendor of;
स्मित रुचिषु - smita ruciṣu - in the radiance of the gentle smile; तुण्डीरविषयं -
tuṇḍīraviṣayaṃ - the area of Tuṇḍīra; परिष्कुर्वाणा - pariṣkurvāṇā -
consecrating, purifying; असौ - asau - this Devi; परिहसित - parihasita -
ridiculing; नीलोत्पलरुचिः - nīlotpala ruciḥ - the shine of the blue lotus;

स्तनाभ्याम् - stanābhyām - (of heaviness) of bosom; आनम्रा - ānamrā - stooping; स्तबकयतु - stabakayatu - may (Devi) come as a bunch of flowers; मे - me - to my; काङ्क्षित तरुं - kāṅkṣita taruṃ - tree of desires; दृशाम् - dṛśām - eyes; ऐशानीनां - aiśānīnām - of Śiva; सुकृत फल - sukṛta phala - the fruit of merit; पाण्डित्य - pāṇḍitya - effectiveness of; गरिमा - garimā - glory of.

सुधा डिण्डीर श्रीः स्मितरुचिषु / तुण्डीरविषयं परिष्कुर्वाणा असौ / परिहसित नीलोत्पल रुचिः ।
sudhā ḍiṇḍīra śrīḥ smitaruciṣu / tuṇḍīraviṣayaṃ pariṣkurvāṇā asau parihasita nīlotpala ruciḥ |

(Kāmākṣi) who has the splendor of the foam of nectar in the radiance of her gentle smile; who purifies the area of Tuṇḍīra¹; who ridicules the shine of the blue lotus...

Notes:

1. Tuṇḍīra Maṇḍala is the area extending from Kāñcīpuram to Tirupati, named after the King Tuṇḍīra.

स्तनाभ्याम् आनम्रा / स्तबकयतु मे काङ्क्षित तरुं / दृशाम् ऐशानीनां सुकृत फल पाण्डित्य गरिमा ॥
stanābhyāmānamrā / stabakayatu me kāṅkṣitataruṃ /
dṛśām aiśānīnām sukṛta phala pāṇḍitya garimā ||

(Kāmākṣi) who is stooped because of (the heaviness of) the bosom; (May this Kāmākṣi) come as a bunch of flowers to fructify the tree of my desires; who is the glory of the effectiveness of the fruit of merit¹ of Śiva's eyes;

Notes:

1. To receive *darśan* of Devi, a high-level of merit is required.

Summary:**Prayer to Kāmākṣi to be the Flowers on the Tree of Desires**

May this Kāmākṣi

- who has the splendor of the foam of nectar in the radiance of her gentle smile
 - who purifies the area of Tuṇḍīra
 - who ridicules the shine of the blue lotus
 - who is stooped because of the heaviness of the bosom
 - who is the glory of the effectiveness of the fruit of merit of Śiva's eyes
- come as a bunch of flowers to fructify the tree of my desires.

कृपाधाराद्रोणी कृपणधिषणानां प्रणमतां
निहन्त्री सन्तापं निगममुकुटोत्तंसकलिका ।
परा काञ्चीलीलापरिचयवती पर्वतसुता
गिरां नीवी देवी गिरिशपरतन्त्रा विजयते ॥45॥

kṛpādhārādronī kṛpaṇadhiṣaṇānāṃ praṇamatāṃ
nihantrī santāpaṃ nigamamukuṭottamaṣakalikā |
parā kāñcīlīlāparicayavatī parvatasutā
girāṃ nīvī devī giriśaparatāntrā vijayate ||45||

कृपाधारा - kṛpādhārā - shower or flow of compassion; द्रोणी - droṇī - large trough; कृपण धिषणानां - kṛpaṇa dhiṣaṇānāṃ - those with poor or weak intellect; प्रणमतां - praṇamatāṃ - for those who worship; निहन्त्री - nihantrī - destroys; सन्तापं - santāpaṃ - miseries; निगम मुकुट - nigama mukuṭa - the crown of Vedas; उत्तंस - uttaṃsa - on the crest of; कलिका - kalikā - bud; परा - parā - supreme; काञ्ची लीला परिचयवती - kāñcī līlā paricayavatī - habitually sporting in Kāñcīpuram; पर्वतसुता - parvatasutā - daughter of Himavān; गिरां - girāṃ - of words; नीवी - nīvī - waist ornament, the ultimate limit; देवी - devī - Devi; गिरिश परतन्त्रा - giriśa paratantrā - subservient to Śiva; विजयते - vijayate - is victorious, is effulgent.

कृपाधारा द्रोणी कृपण धिषणानां / प्रणमतां निहन्त्री सन्तापं / निगम मुकुट उत्तंस कलिका ।
 kṛpādhārā droṇī kṛpaṇa dhiṣaṇānāṃ / praṇamatāṃ nihantrī santāpaṃ /
 nigama mukuṭa uttaṃsa kalikā |

(Devi Kāmākṣi) who is the large trough for the flow of compassion (even) to those with poor intellect; who destroys the miseries¹ of those who worship (her); who is the bud on the crest of the crown of the Vedās (who is the purport of the Upaniṣads)...

Notes:

1. *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).

परा / काञ्ची लीला परिचयवती / पर्वतसुता / गिरां नीवी / देवी गिरिश्च परतन्त्रा विजयते ॥
 parā / kāñcī līlā paricayavatī / parvatasutā / girāṃ nīvī / devī giriśca
 paratantrā vijayate ||

Devi (Kāmākṣi) who is supreme; who habitually sports in Kāñcīpuram; who is the daughter of Himavān; who is the limit of the words (who is beyond words); who is subservient (only) to Śiva; is victorious (is effulgent).

Summary: Praise of Kāmākṣi

Devi Kāmākṣi

- who is the large trough for the flow of compassion (even) to those with poor intellect
- who destroys the miseries of those who worship (her)
- who is the bud on the crest of the crown of the Vedās (who is the purport of the Upaniṣads)
- who is supreme
- who habitually sports in Kāñcīpuram
- who is the daughter of Himavān
- who is the limit of the words (who is beyond words)

- who is subservient (only) to Śiva
is victorious (is effulgent).

कवित्वश्रीकन्दः सुकृतपरिपाटी हिमगिरेः
विधात्री विश्वेषां विषमशरवीरध्वजपटी ।
सखी कम्पानद्याः पदहसितपाथोजयुगली
पुराणी पायान्नः पुरमथनसाम्राज्यपदवी ॥46॥

kavitvaśrīkandaḥ sukṛtaparipāṭī himagireḥ
vidhātrī viśveṣāṃ viṣamaśaravīradhvajapaṭī |
sakhī kampānadyāḥ padahasitapāthojayugalī
purāṇī pāyānnaḥ puramathanasāmrājyapadavī ||46||

कवित्व - kavitva - poetry; श्री - śrī - glory of; कन्दः - kandaḥ - root of; सुकृत
परिपाटी - sukṛta paripāṭī - succession of merit, accumulation of merit;
हिमगिरेः - himagireḥ - of Himavān; विधात्री - vidhātrī - maker of destiny;
विश्वेषां - viśveṣāṃ - for all those in the universe; विषमशर - viṣamaśara -
Manmatha, the one with different (*viṣama*) flower arrows (*śara*) ; वीर
ध्वज - vīra dhvaja - banner of valor; पटी - paṭī - cloth, essence; सखी -
sakhī - female friend; कम्पानद्याः - kampānadyāḥ - of Kampa river; पद -
pada - feet; हसित - hasita - ridiculing; पाथोज - pāthoja - lotus; युगली -
yugalī - twin (feet); पुराणी - purāṇī - ancient; पायात् - pāyāt - may (Devi)
protect; नः - naḥ - us; पुरमथन - puramathana - Śiva, the destroyer of
Tripura; साम्राज्य - sāmrajya - empire of; पदवी - padavī - state of.

कवित्व श्री कन्दः / सुकृत परिपाटी हिमगिरेः / विधात्री विश्वेषां / विषमशर वीर ध्वज पटी ।

kavitva śrī kandaḥ / sukṛta paripāṭī himagireḥ / vidhātrī viśveṣāṃ /
viṣamaśara vīra dhvaja paṭī |

*(Kāmākṣi) who is the root (source) of the glory of all poetry; who is the
succession of merit¹ of Himavān; who makes the destiny of all the
those in the universe; who is the cloth (essence) of the banner of valor
of Manmatha—the one with (five) different flower arrows²...*

Notes:

1. Himavān accumulated a lot of merit before Kāmākṣi was born as his daughter. The lesson for us is to continue to accumulate merit; do not stop to enumerate. The only culmination of merit is attainment of Kāmākṣi.
2. Manmatha has five flower arrows: aravinda (lotus), aśoka (aśoka flower), cūta (mango flower), navamālikā (jasmine), and nīlotpala (blue lily).

सखी कम्पानद्याः / पद हसित पाथोज युगली / पुराणी / पायात् नः / पुरमथन साम्राज्य पदवी ॥

sakhī kampānadyāḥ / pada hasita pāthoja yugalī / purāṇī / pāyāt naḥ/
puramathana sāmrajya padavī ||

(Kāmākṣi) who is the friend of Kampa river; whose twin feet ridicule the lotus¹; who is ancient²; who is the state of the empire³ of Śiva—the destroyer of Tripura

Notes:

1. The lotus feet of Kāmākṣi defeat the lotus in beauty.
2. Kāmākṣi is ancient, without beginning nor end—*anādyantā*, as described in Śloka 43 of this Śatakam.
3. Kāmākṣi represents the empire of Śiva. When we have the grace of Kāmākṣi, we automatically have the grace of Śiva.

Summary:**Prayer to Kāmākṣi for Protection**

May Kāmākṣi

- who is the source of the glory of all poetry
- who is the succession of merit of Himavān
- who is the destiny maker of all the those in the universe

- who is the cloth (essence) of the banner of valor of Manmatha—the one with (five) different flower arrows
- who is the friend of Kampa river
- whose twin feet ridicule the lotus
- who is ancient (without beginning or end)
- who is the state of the empire of Śiva—the destroyer of Tripura protect us.

दरिद्राणा मध्ये दरदलिततापिच्छसुषमाः

स्तनाभोगक्लान्तास्तरुणहरिणाङ्काङ्कितकचाः ।

हराधीना नानाविबुधमुकुटीचुम्बितपदाः

कदा कम्पातीरे कथय विहरामो गिरिसुते ॥47॥

daridrāṇā madhye daradalitatāpicchasuṣamāḥ
stanābhogaklāntāstaruṇahariṇāṅkāṅkitakacāḥ |
harādhīnā nānāvibudhamukuṭīcumbitapadāḥ
kadā kampātīre kathaya viharāmo girisute ||47||

दरिद्राणा - daridrāṇā - emaciated, slender; मध्ये - madhye - waist; दरदलित - daradalita - newly blossomed; तापिच्छ - tāpiccha - the Tamāla flower; सुषमाः - suṣamāḥ - radiances of; स्तन - stana - bosom; आभोग - ābhoga - opulence, heaviness; क्लान्ताः - klāntāḥ - wearied from; तरुण - taruṇa - young, crescent; हरिण अङ्क - hariṇa aṅkā - moon, that which has the mark of the deer; अङ्कित - aṅkita - marked by, adorned by; कचाः - kacāḥ - tresses; हराधीनाः - harādhīnāḥ - subservient to Śiva; नाना विबुध - nānā vibudha - various devās; मुकुटी - mukuṭī - the crowns of; चुम्बित - cumbita - caressed by; पदाः - padāḥ - the feet; कदा - kadā - when at all; कम्पातीरे - kampātīre - on the banks of Kampa river; कथय - kathaya - tell me; विहरामः - viharāmaḥ - will we play together; गिरिसुते - girisute - O Daughter of Himavān.

दरिद्राणा मध्ये / दरदलित तापिच्छ सुषमाः / स्तन आभोग क्लान्ताः / तरुण हरिणाङ्क अङ्कित कचाः ।

daridrāṇā madhye / daradalita tāpiccha suṣamāḥ / stana ābhoga
klāntāḥ / taruṇa hariṇāṅka aṅkita kacāḥ |

(Kāmākṣi) who has a slender waist; whose radiances are like that of the newly blossomed Tamāla flower; who is weary from the heavy bosom; whose tresses are adorned with the crescent moon—that which has the mark of the deer...

हराधीनाः / नाना विबुध मुकुटी चुम्बित पदाः / कदा कम्पातीरे कथय विहरामः / गिरिसुते ॥

harādḥīnāḥ / nānā vibudha mukuṭī cumbita padāḥ / kadā kampātīre
kathaya viharāmaḥ girisute ||

(Kāmākṣi) who is subservient¹ (only) to Śiva; whose feet are caressed by the crown of the various (prostrating) devās; Tell me, O Daughter of Himavān, when at all will we play together on the banks of Kampa River?²

Notes:

1. Śloka 45 of this Śatakam has a similar description of Kāmākṣi as *giriśa paratantrā*.

2. This is a prayer for *sārūpya mokṣa*.

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

Summary:

Prayer for Sārūpya Mokṣa, Praise of Kāmākṣi

Tell me, O Daughter of Himavān

- who has a slender waist
- whose radiances are like that of the newly blossomed Tamāla flower
- who is weary from the heavy bosom
- whose tresses are adorned with the crescent moon—that which is has the mark of the deer

- who is subservient (only) to Śiva
- whose feet are caressed by the crown of the various (prostrating) *devās*

When at all will we play together on the banks of Kampa River? (When will I get *sārūpya mokṣa*?)

वरीवर्तु स्थेमा त्वयि मम गिरां देवि मनसो
नरीनर्तु प्रौढा वदनकमले वाक्यलहरी ।
चरीचर्तु प्रज्ञाजननि जडिमा नः परजने
सरीसर्तु स्वैरं जननि मयि कामाक्षि करुणा ॥48॥

varīvartu sthemā tvayi mama girāṃ devi manaso
narīnartu prauḍhā vadanakamale vākyaḥarī |
carīcartu prajñājanani jaḍimā naḥ parajane
sarīsartu svairam janani mayi kāmākṣi karuṇā ||48||

वरीवर्तु - varīvartu - may it be established; स्थेमा - sthemā - steadiness; त्वयि - tvayi - in you; मम - mama - my; गिरां - girāṃ - of words; देवि - devi - O Devi; मनसः - manasaḥ - mind; नरीनर्तु - narīnartu - may it dance gloriously; प्रौढा - prauḍhā - in a mature way; वदन कमले - vadana kamale - in (my) lotus mouth; वाक्यलहरी - vākyaḥarī - waves of sentences; चरीचर्तु - carīcartu - may it move to; प्रज्ञा जननि - prajñā janani - O Mother of Consciousness (or Knowledge or Awareness); जडिमा - jaḍimānaḥ - ignorance, inertia; नः - naḥ - our; परजने - parajane - in one without devotion (to Devi); सरीसर्तु - sarīsartu - may it flow freely (like a flood in a river); स्वैरं - svairam - on its own; जननि - janani - O Mother; मयि - mayi - in me; कामाक्षि - kāmākṣi - O Kāmākṣi; करुणा - karuṇā - compassion.

वरीवर्तु स्थेमा त्वयि मम गिरां देवि मनसः / नरीनर्तु प्रौढा वदनकमले वाक्यलहरी ।

varīvartu sthemā tvayi mama girāṃ devi manasaḥ /narīnartu prauḍhā vadanakamale vākyaḥarī |

O Devi! May my words and mind be firmly established in you; May the waves of sentences (poetry) dance gloriously in my lotus mouth

चरीचर्तु प्रज्ञाजननि जडिमा नः परजने / सरीसर्तु स्वैरं जननि मयि कामाक्षि करुणा ॥

caṛīcartu prajñājanani jaḍimā naḥ parajane / sarīsartu svairam janani
mayi kāmākṣi karuṇā ॥

May our inertia (ignorance) move to those without devotion (to you); O Mother Kāmākṣi! May your compassion, on its own, flow freely in me like a flood

Summary:

Four Prayers to Kāmākṣi

O Devi! May my words and mind be firmly established in you. May the waves of sentences (poetry) dance gloriously in my lotus mouth. O Mother of Consciousness! May our inertia (ignorance) move to those without devotion (to you). O Mother Kāmākṣi! May your compassion, on its own, flow freely in me like a flood.

क्षणात्ते कामाक्षि भ्रमरसुषमाशिक्षणगुरुः

कटाक्षव्याक्षेपो मम भवतु मोक्षाय विपदाम् ।

नरीनर्तु स्वैरं वचनलहरी निर्जरपुरी-

सरिद्विचीनीचीकरणपटुरास्ये मम सदा ॥49॥

kṣaṇātte kāmākṣi bhramarasuṣamāśikṣaṇaguruḥ

kaṭākṣavyākṣepo mama bhavatu mokṣāya vipadām |

narīnartu svairam vacanalaharī nirjarapurī-

saridvīcīnīcīkaraṇapaṭurāsye mama sadā ||49||

क्षणात् - kṣaṇāt - in one second; ते - te - your; कामाक्षि - kāmākṣi - O Kāmākṣi; भ्रमर - bhramara - bee; सुषमा - suṣamā - radiance; शिक्षण - śikṣaṇa - in teaching; गुरुः - guruḥ - Guru; कटाक्ष - kaṭākṣa - sidelong glance; व्याक्षेपः - vyākṣepaḥ - directing, tossing; मम - mama - to me; भवतु - bhavatu - may it happen; मोक्षाय - mokṣāya - for release, freedom; विपदाम् - vipadām - from calamities; नरीनर्तु - narīnartu - may it dance gloriously; स्वैरं - svairam - on its own; वचन लहरी - vacana laharī - waves of

speech; निर्जर पुरी - nirjara purī - Devaloka or Amarāvati, the city of the devās who are free from old age (*nirjara*); सरित् - sarit - river; निर्जरपुरी सरित् - nirjarapurī sarit - Ākāśa Ganga, Celestial Ganga; वीची - vīcī - waves; नीचीकरण - nīcīkaraṇa - putting them down, ridiculing; पटुः - paṭuḥ - expert; आस्ये - āsye - in mouth; मम - mama - my; सदा - sadā - always.

क्षणात् ते कामाक्षि भ्रमर सुषमा शिक्षण गुरुः कटाक्ष व्याक्षेपः मम भवतु मोक्षाय विपदाम् ।

kṣaṇāt te kāmākṣi bhramara suṣamā śikṣaṇa guruḥ kaṭākṣa vyākṣepaḥ
mama bhavatu mokṣāya vipadām |

O Kāmākṣi! May your sidelong glance—which is the teacher of radiance for the bees; which in a second can release me from calamities, be tossed upon me

नरीनर्तु स्वैरं वचनलहरी निर्जरपुरी सरित् वीची नीचीकरण पटुः आस्ये मम सदा ॥

naṛīnartu svairam vacanalaharī nirjarapurī sarit vīcī nīcīkaraṇa paṭuḥ
āsye mama sadā ||

May expert waves of speech that put down the flow of the Celestial Ganga—the river of city of the devās¹, (rise) on its own (and) dance gloriously in my mouth, always

Notes:

1. The devās are free from old age (*nirjara*). The Amarakośa defines devā as *amarā nirjarā devāḥ*.

Summary:

Prayers to the Sidelong Glance of Kāmākṣi

O Kāmākṣi!

May your sidelong glance

- which is the teacher of radiance for the bees

- which in a second can release me from calamities

be tossed upon me.

May expert waves of speech that put down the flow of the Celestial Ganga, rise on its own and dance gloriously in my mouth, always.

पुरस्तान्मे भूयःप्रशमनपरः स्तान्मम रुजां
 प्रचारस्ते कम्पातटविहृतिस्म्पादिनि दृशोः ।
 इमां याञ्चामूरीकुरु सपदि दूरीकुरु तमः-
 परीपाकं मत्कं सपदि बुधलोकं च नय माम् ॥50॥

purastānme bhūyaḥpraśamanaparaḥ stānmama rujāṃ
 pracāraṣte kampātaṭavihṛtisampādini dṛśoḥ |
 imāṃ yācñāmūrīkuru sapadi dūrīkuru tamaḥ-
 parīpākaṃ matkaṃ sapadi budhalokaṃ ca naya mām ||50||

पुरस्तात् मे - purastāt me - in front of me; भूयः - bhūyaḥ - plethora of;
 प्रशमनपरः - praśamanaparaḥ - engaged in removing; स्तात् - stāt - may it
 come; मम - mama - my; रुजां - rujāṃ - diseases; प्रचारः - pracāraḥ -
 direction of; ते - te - your; कम्पातट - kampātaṭa - on the banks of Kampa
 river; विहृति - vihṛti - sporting; स्म्पादिनि - sampādini - doing; कम्पातट विहृति
 स्म्पादिनि - kampātaṭa vihṛti sampādini - O Devi who is sporting on the
 banks of Kampa river; दृशोः - dṛśoḥ - of eyes; इमां - imāṃ - this; याञ्चाम् -
 yācñām - prayer; ऊरीकुरु - ūrīkuru - please stabilize, please promise;
 सपदि - sapadi - instantly; दूरीकुरु - dūrīkuru - remove; तमः - tamaḥ -
 ignorance; परीपाकं - parīpākaṃ - full-grown; मत्कं - matkaṃ - my; सपदि -
 sapadi - instantly; बुधलोकं - budha lokaṃ - world of jñānīs; च - ca - and;
 नय - naya - please lead; माम् - mām - me.

पुरस्तात् मे भूयः प्रशमनपरः स्तात् मम रुजां प्रचारः ते कम्पातटविहृतिस्म्पादिनि दृशोः ।
 purastāt me bhūyaḥ praśamanaparaḥ stāt mama rujāṃ pracāraḥ te /
 kampātaṭavihṛtisampādini dṛśoḥ |

*O Devi who sports on the banks of Kampa river! May the direction of
 your eyes come in front of me to remove my plethora of diseases!*

इमां याञ्चामूरीकुरु / सपदि दूरीकुरु तमः परीपाकं मत्कं / सपदि बुधलोकं च नय माम् ॥
 imāṃ yācñāmūrīkuru / sapadi dūrīkuru tamaḥ parīpākaṃ matkaṃ /
 sapadi budhalokaṃ ca naya mām ||

*Please promise this prayer! Please instantly remove my full-grown ignorance; and please instantly lead me to the world of jñānīs!*¹

Notes:

1. To be able to go the world of *jñānīs*, one must be *jñānī*. So this is a prayer for *jñāna*. This also indicates the importance of *satsang* to maintain *jñāna*.

Summary:

Prayer to Kāmākṣī to Remove Diseases, to Remove Ignorance, to Lead Us to Jñānā and to the Satsang of Jñānīs

O Devi who sports on the banks of Kampa river! May the direction of your eyes come in front of me to remove my plethora of diseases! Please promise this prayer! Please instantly remove my full-grown ignorance and please instantly lead me to the world of *Jñānīs!*

उदञ्चन्ती काञ्चीनगरनिलये त्वत्करुणया

समृद्धा वाग्धाटी परिहसितमाध्वी कवयताम् ।

उपादत्ते मारप्रतिभटजटाजूटमुकुटी-

कुटीरोल्लासिन्याः शतमखतटिन्या जयपटीम् ॥51॥

udañcantī kāñcīnagarānilaye tvatkaruṇayā

samṛddhā vāgdhāṭī parihasitamādhvī kavayatām |

upādatte mārapratibhaṭajaṭājūṭamukuṭī-

kuṭīrollāsinyāḥ śatamakhataṭinyā jayapaṭīm ||51||

उदञ्चन्ती - udañcantī - emerging; काञ्ची नगर निलये - kāñcī nagara nilaye - O Devi who resides in Kāñcīpuram; त्वत् करुणया - tvat karuṇayā - because of your compassion; समृद्धा - samṛddhā - in full; वाग्धाटी - vāgdhāṭī - flood of speech; परिहसित माध्वी - parihasita mādhvī - ridiculing the sweetness of honey (*madhu*); कवयताम् - kavayatām - for poets; उपादत्ते - upādatte - takes away, removes; मारप्रतिभट - mārapratibhaṭa - Śiva—the enemy of Māra (Manmatha); जटाजूट - jaṭājūṭa - the matted tresses; मुकुटी - mukuṭī -

crown; कुटीर - kuṭīra - in the cottage of; उल्लासिन्याः - ullāsinyāḥ - sporting delightfully; शतमख - śatamakha - Indra—the one who has performed hundred Aśvamedha yāgās; तटिन्या - taṭinyā - river; शतमखतटिन्या - śatamakhatatinyā - the river in the area of Devendra (in Devaloka), Ākāśa Ganga, Celestial Ganga; जयपटीम् - jayapaṭīm - banner of victory.

उदञ्चन्ती / काञ्चीनगरनिलये / त्वत् करुणया समृद्धा वाग्धाटी परिहसित माध्वी कवयताम् ।

udañcantī / kāñcīnagaranilaye / tvat karuṇayā samṛddhā vāgdhāṭī parihasita mādhvī kavayatām |

O Devi who resides in Kāñcīpuram! By your compassion, the flood of speech in fullest measure emerges for the poets ridiculing the sweetness of honey (which is sweeter than honey)...

उपादत्ते मारप्रतिभट जटाजूट मुकुटी कुटीर उल्लासिन्याः शतमखतटिन्या जयपटीम् ॥

upādatte mārpratibhaṭa jaṭājūṭa mukuṭī kuṭīra ullāsinyāḥ śatamakhatatinyā jayapaṭīm ||

...which takes away the victory banner of the Celestial Ganga who sports delightfully in the cottage of the crown of matted locks of Śiva—the enemy of Māra (Manmatha) (which defeats the Celestial Ganga in its flow)

Summary:

The Glory of the Blessings Bestowed by Kāmākṣi

O Devi who resides in Kāñcīpuram! By your compassion, the flood of speech in its fullest measure

- which ridicules the sweetness of honey (speech which is sweeter than honey)
- which takes away the victory banner of the Celestial Ganga who sports delightfully in the cottage of the crown of matted locks of Śiva—the enemy of Manmatha (speech which defeats Ganga in its flow) emerges for the poets.

श्रियं विद्यां दद्याज्जननि नमतां कीर्तिममितां
 सुपुत्रान् प्रादत्ते तव झटिति कामाक्षि करुणा ।
 त्रिलोक्यामाधिक्यं त्रिपुरपरिपन्थिप्रणयिनि
 प्रणामस्त्वत्पादे शमितदुरिते किं न कुरुते ॥52॥

śriyaṃ vidyāṃ dadyājjanani namatāṃ kīrtimamitāṃ
 suputrān prādatte tava jhaṭiti kāmākṣi karuṇā ।
 trilokyāmādhikyaṃ tripuraparipanthipraṇayini
 praṇāmastvatpāde śamitadurite kiṃ na kurute ॥52॥

श्रियं - śriyaṃ - wealth, prosperity, glory; विद्यां - vidyāṃ - knowledge; दद्यात् - dadyāt - may you bestow; जननि - janani - O Mother; नमतां - namatāṃ - for those who prostrate (to you) कीर्तिम् - kīrtim - fame; अमितां - amitāṃ - unlimited; सुपुत्रान् - suputrān - good progeny; प्रादत्ते - prādatte - gives; तव - tava - your; झटिति - jhaṭiti - immediately, without delay; कामाक्षि - kāmākṣi - O Kāmākṣi; करुणा - karuṇā - compassion; त्रिलोक्याम् - trilokyām - of the three worlds; आधिक्यं - ādhikyaṃ - overlordship; त्रिपुर परिपन्थि - tripura paripanthi - Siva—the enemy of Tripura; प्रणयिनि - praṇayini - the beloved of; त्रिपुरपरिपन्थिप्रणयिनि - tripuraparipanthipraṇayini - O Beloved of Śiva—the enemy of Tripura; प्रणामः - praṇāmaḥ - prostrations; त्वत् - tvat - your; पादे - pāde - at (your) feet; शमित दुरिते - śamita durite - O Remover of sins; किं न कुरुते - kiṃ na kurute - what does it not do?

श्रियं विद्यां दद्यात् जननि / नमतां कीर्तिम् अमितां सुपुत्रान् प्रादत्ते तव झटिति कामाक्षि करुणा ।
 śriyaṃ vidyāṃ dadyāt janani / namatāṃ kīrtim amitāṃ suputrān
 prādatte tava jhaṭiti kāmākṣi karuṇā ।

O Mother! May you bestow wealth and knowledge; For those who prostrate at your feet, your compassion immediately gives unlimited fame, good progeny¹...

Notes:

1. A similar idea can be seen in the *phalaśruti* of Lalita Pañcaratnam where Ādi Śaṅkarācārya says Devi Lalita blesses us immediately with knowledge, prosperity, blemish-free comforts, and endless fame—

यः श्लोकपञ्चकमिदं ललिताम्बिकायाः

सौभाग्यदं सुललितं पठति प्रभाते ।

तस्मै ददाति ललिता ज्ञाति प्रसन्ना

विद्यां श्रियं विमलसौख्यम् अनन्तकीर्तिम् ॥६॥

yaḥ ślokapañcakamidaṃ lalitāmbikāyāḥ

saubhāgyadaṃ sulalitaṃ paṭhati prabhāte |

tasmai **dadāti** lalitā **jhaṭiti** prasannā

vidyāṃ śriyaṃ_vimalasaukhyam **anantakīrtim** ||6||

The one who, in the early morning reads this auspicious and pleasing to read śloka of five verses on Devi Lalita, to that person, Devi Lalita, pleased, immediately bestows knowledge, prosperity, blemish-free comforts, and endless fame. ||6||

Devi creates situations where the wealth, scholarly knowledge, and comforts are put to use for the benefit of humanity, thus creating ever-lasting fame.

त्रिलोक्याम् आधिक्यं / त्रिपुर परिपन्थि प्रणयिनि / प्रणामः त्वत् पादे शमितदुरिते किं न कुरुते ॥
trilokyāmādhikyam tripuraparipanthipraṇayini praṇāmastvatpāde śamitadurite kiṃ na kurute ||

...(and) overlordship of the three worlds; O Beloved of Śiva—the enemy of Tripura! O Remover of sins! What can prostrations at your feet not do?

Summary:**Prayer for Wealth and Knowledge, The Glory of the Prostrations to Kāmākṣi, The Glory of the Compassion of Kāmākṣi**

O Kāmākṣi! For those who prostrate at your feet, your compassion immediately gives unlimited fame, good progeny, overlordship of the three worlds. O Beloved of Śiva—the enemy of Tripura! O Remover of sins! What can prostrations at your feet not do? O Mother! May you bestow wealth and knowledge.

मनःस्तम्भं स्तम्भं गमयदुपकम्पं प्रणमतां

सदा लोलं नीलं चिकुरजितलोलम्बनिकरम् ।

गिरां दूरं स्मेरं धृतशशिकिशोरं पशुपतेः

दृशां योग्यं भोग्यं तुहिनगिरिभाग्यं विजयते ॥53॥

manaḥstambhaṃ stambhaṃ gamayadupakampaṃ praṇamatāṃ

sadā lolaṃ nīlaṃ cikurajitalolambanikaram |

girāṃ dūraṃ smerāṃ dhṛtaśaśikiśoraṃ paśupateḥ

dṛśāṃ yogyaṃ bhogyāṃ tuhinagiribhāgyaṃ vijayate ||53||

मनः स्तम्भं - manaḥ stambhaṃ - ignorance of the mind; स्तम्भं - stambhaṃ - pole, post (the support of Devi); गमयतु - gamayatu - may it be tied to; उपकम्पं - upakampaṃ - near the Kampa river; प्रणमतां - praṇamatāṃ - for those who prostrate; सदा - sadā - always; लोलं - lolaṃ - moving about; नीलं चिकुर - nīlaṃ cikura - black tresses; जित - jita - defeating; लोलम्ब - lolamba - black bees; निकरम् - nikaram - group, swarm; गिरां - girāṃ - words; दूरं - dūraṃ - beyond; स्मेरं - smerāṃ - gentle smile; धृत - dhṛta - holding; शशि किशोरं - śaśi kiśoraṃ - crescent moon; पशुपतेः - paśupateḥ - of Paśupati, of Śiva; दृशां - dṛśāṃ - of eyes; योग्यं - yogyaṃ - fit for; भोग्यं - bhogyāṃ - enjoyment; तुहिनगिरिभाग्यं - tuhinagiribhāgyaṃ - the good fortune of Himavān; विजयते - vijayate - is victorious, is effulgent.

मनःस्तम्भं स्तम्भं गमयतु उपकम्पं प्रणमतां / सदा लोलं नीलं चिकुर जित लोलम्ब निकरम् ।
 manaḥstambhaṃ stambhaṃ gamayatu upakampaṃ praṇamatāṃ /
 sadā lolaṃ nīlaṃ cikura jita lolamba nikaram |

May the ignorance of the mind of those who prostrate near the Kampa river (i.e. those who prostrate to Kāmākṣi) be tied to the pole (of the support of Kāmākṣi); (Kāmākṣi) whose (shine of the) constantly moving black tresses defeat that of the swarm of black bees

गिरां दूरं / स्मेरं धृत शशिकिशोरं / पशुपतेः दृशां योग्यं भोग्यं / तुहिनगिरिभाग्यं / विजयते ॥
 girāṃ dūraṃ / smerāṃ dhṛta śaśikiśoraṃ / paśupateḥ
 dṛśāṃ yogyaṃ bhogyāṃ / tuhinagiribhāgyaṃ / vijayate ||

(Kāmākṣi) who is beyond words; whose (white) gentle smile holds the (beauty of) the crescent moon; who is fit to be enjoyed by the eyes of Paśupati (Śiva); who is the good fortune of Himavān; is victorious (is effulgent)

Summary:

Prayer to Kāmākṣi, Praise of Kāmākṣi

May the ignorance of the mind of those who prostrate near the Kampa river (i.e. those who prostrate to Kāmākṣi) be tied to the pole (of the support of Kāmākṣi).

Kāmākṣi

- whose (shine of the) constantly moving black tresses defeat that of the swarm of black bees
 - who is beyond words
 - whose (white) gentle smile holds the (beauty of) the crescent moon
 - who is fit to be enjoyed by the eyes of Paśupati (Śiva)
 - who is the good fortune of Himavān
- is victorious (is effulgent).

घनश्यामान्कामान्तकमहिषि कामाक्षि मधुरान्
 दृशां पातानेतानमृतजलशीताननुपमान् ।
 भवोत्पाते भीते मयि वितर नाथे दृढभव-
 न्मनश्शोके मूके हिमगिरिपताके करुणया ॥54॥

ghanaśyāmānkāmāntakamaḥiṣi kāmākṣi madhurān
 ḍṛśāṃ pātānetānamṛtajalaśītānanupamān |
 bhavotpāte bhīte mayi vitara nāthe ḍṛḍhabhava-
 nmanaśśoke mūke himagiripatāke karuṇayā ||54||

घनश्यामान् - ghana śyāmān - densely dark; काम अन्तक - kāma antaka - Śiva
 —the one who brought about the end of Kāma (Manmatha); महिषि -
 maḥiṣi - consort; कामान्तकमहिषि - kāmāntakamaḥiṣi - O Consort of Śiva;
 कामाक्षि - kāmākṣi - O Kāmākṣi; मधुरान् - madhurān - very sweet; दृशां पातान् -
 ḍṛśāṃ pātān - the drop of the sidelong glances, the casting of the
 sidelong glances; एतान् - etān - these (sidelong glances); अमृत जल -
 amṛta jala - nectar waters; शीतान् - śītān - very cool; अनुपमान् - anupamān
 - unparalleled; भव उत्पाते - bhava utpāte - because of the danger of
 saṃsāra (the cycle of birth and death); भीते - bhīte - afraid; मयि - mayi -
 unto me; वितर - vitara - please direct; नाथे - nāthe - O Chieftess; दृढ भवन् -
 ḍṛḍha bhavan - deep-rooted; मनः शोके - manaḥ śoke - mental grief; मूके -
 mūke - mute; हिमगिरिपताके - himagiripatāke - O Glorious Banner of
 Himavān; करुणया - karuṇayā - out of compassion.

घनश्यामान् / कामान्तक महिषि / कामाक्षि / मधुरान् / दृशां पातान् एतान् / अमृत जल शीतान् /
 अनुपमान् ।

ghanaśyāmān / kāmāntakamaḥiṣi kāmākṣi / madhurān / ḍṛśāṃ pātān /
 etān / amṛtajala śītān / anupamān |

*O Consort of Śiva—the one who brought about the end of Kāma! O
 Kāmākṣi! The densely dark drop of these sidelong glances—which are
 sweet; which are cool like the nectar waters; which are unparalleled...*

भव उत्पाते भीते / मयि वितर नाथे / दृढभवन् मनःशोके / मूके / हिमगिरिपताके / करुणया ॥

bhava utpāte bhīte / mayi vitara nāthe / ḍṛḍhabhavan manaśśoke /
 mūke / himagiripatāke / karuṇayā ||

O Chieftess! O Glorious Banner of Himācala! Please direct (these sidelong glances) out of compassion unto me—who is afraid because of the danger of saṃsāra¹; who has deep-rooted mental grief; who is mute

Notes:

1. This Śloka contrasts the sidelong glance of Kāmākṣi against *saṃsāra*. Kāmākṣi's sidelong glance is cool like the nectar waters, whereas *saṃsāra* has heat (*tāpa* misery). Kāmākṣi's sidelong glance is sweet whereas *saṃsāra* is full of grief.

Summary:

Prayer to the Sidelong Glances of Kāmākṣi

O Consort of Śiva—the one who brought about the end of Kāma! O Kāmākṣi! The densely dark drop of your sidelong glances, which are sweet, which are cool like the nectar waters, which are unparalleled; O Chieftess! O Glorious Banner of Himavān! Please direct these sidelong glances, out of compassion, unto me who is afraid because of the danger of *saṃsāra*, who has deep-rooted mental grief, and who is mute.

नतानां मन्दानां भवनिगलबन्धाकुलधियां
महान्ध्यं रुन्धानामभिलषितसन्तानलतिकाम् ।
चरन्तीं कम्पायास्तटभुवि सवित्रीं त्रिजगतां
स्मरामस्तां नित्यं स्मरमथनजीवातुकलिकाम् ॥55॥

natānāṃ mandānāṃ bhavanigalabandhākuladhiyāṃ
mahāndhyaṃ rundhānāmabhilaṣitasantānalatikām |
carantīṃ kampāyāstaṭabhuvi savitrīṃ trijagatāṃ
smarāmastāṃ nityaṃ smaramathanajīvātukalikām ||55||

नतानां - natānāṃ - those who worship; मन्दानां - mandānāṃ - those who are dull-witted; भव निगल - bhava nigala - the chains of *saṃsāra*; बन्धा - bandhā - bondage; आकुल धियां - ākula dhiyāṃ - agitated minds; महान्ध्यं - mahāndhyaṃ - great blindness; रुन्धानाम् - rundhānām - stopping, removing; अभिलषित - abhilaṣita - desired; सन्तान - santāna -

Santāna, one of the five celestial trees in the Devaloka; लतिकाम् - latikām - creeper; चरन्तीं - carantīm - moving about; कम्पायाः तट भुवि - kampāyāḥ taṭa bhuvi - in the area of the banks of the Kampa river; सवित्रीं - savitrīm - mother, one who has given birth, creator; त्रिजगतां - trijagatām - of the three worlds; स्मरामः तां - smarāmaḥ tāṃ - let us remember her; नित्यं - nityam - always; स्मर मथन - smara mathana - of Śiva—the destroyer of Manmatha; जीवातु - jīvātu - life-giving; कलिकाम् - kalikām - bud.

नतानां मन्दानां भवनिगल बन्ध आकुल धियां महान्ध्यं रुन्धानाम् / अभिलषित सन्तान लतिकाम् ।
natānām mandānām bhavanigala bandha ākula dhiyām mahāndhyam
rundhānām / abhilaṣita santāna latikām |

(Kāmākṣi) who removes the great blindness—caused by the mental agitation due to the bondage of the chains of saṃsāra, from people who worship her, even if dull-witted; who is the desirable Santāna¹ creeper

Notes:

1. The Amarakośam says—

पंचैते देवतरवो मन्दारः पारिजातकः।

सन्तानः कल्पवृक्षश्च पुम्सि वा हरिचन्दनम् ॥

pancaite devataravo mandāraḥ pārijātakaḥ |

santānaḥ kalpavṛkṣaśca pumsi vā haricandanam ||

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

Each tree has a special gift. The Santāna tree bestows the gift of poetry.

The Santāna tree is desired by everyone. Devi’s compassion is desired by everyone.

चरन्तीं कम्पायाः तट भुवि / सवित्रीं त्रिजगतां / स्मरामः तां नित्यं / स्मरमथन जीवातु कलिकाम् ॥
 carantīm kampāyāḥ taṭa bhuvi / savitrīm trijagatām / smarāmaḥ tām
 nityam / smaramathana jīvātu kalikām ||

(Kāmākṣi) who moves about in the area of the banks of Kampa river; who is the creator of the three worlds; who is the life-giving bud (herb)¹ of Śiva—the destroyer of Manmatha

Notes:

1. Devi is the *prāna* of Śiva. She is the life-giving herb that moves on the banks of Kampa river, that creates worlds, that removes the blindness caused by the chains of *saṃsāra*.

Summary:

Prayer to Always Remember Kāmākṣi, Praise of Kāmākṣi

Let us always remember Kāmākṣi

- who removes the great blindness—caused by the mental agitation due to the bondage of the chains of *saṃsāra*, from people who worship her, even if dull-witted
- who is the Santāna creeper desired by everyone
- who moves about in the area of the banks of Kampa river
- who is the creator of the three worlds
- who is the life-giving bud of Śiva—the destroyer of Manmatha

परा विद्या हृद्याश्रितमदनविद्या मरकत-
 प्रभानीला लीलापरवशितशूलायुधमनाः ।
 तमःपूरं दूरं चरणनतपौरन्दरपुरी-
 मृगाक्षी कामाक्षी कमलतरलाक्षी नयतु मे ॥56॥

parā vidyā ḥṛdyāśritamadanavidyā marakata-
 prabhānīlā līlāparavaśitaśūlāyudhamanāḥ |
 tamaḥpūraṃ dūraṃ caraṇanatapaurandarapurī-
 mṛgākṣī kāmākṣī kamalataralākṣī nayatu me ||56||

परा विद्या - parā vidyā - form of Supreme Vidya; हृदि आश्रित - ḥṛdi āśrita - having taken abode or refuge in the heart (of Devi); मदनविद्या - madana

vidyā - Kāma Śāstra, Manmatha Vidya; मरकत प्रभा नीला - marakata prabhā nīlā - shine of the dark emerald gemstone; लीला - līlā - sportingly, without any effort; पर वशित - para vaśita - bringing under control; शूलायुध - śūlāyudha - Śiva—the one who has the Śūlā weapon; मनाः - manāḥ - mind of; तमः - tamaḥ - ignorance; पूरं - pūraṃ - overflowing; दूरं - dūraṃ - far away; चरण नत - caraṇa nata - those who worship at (Devi's) feet; पौरन्दरपुरी - paurandarapurī - Devaloka, the city of Purandara (Indra) मृगाक्षी - mṛgākṣī - women (with beautiful deer-like eyes); कामाक्षी - kāmākṣī - O Kāmākṣī; कमल तरल अक्षी - kamala tarala akṣī - lotus-like eyes (akṣī) moving (tarala) like the lotus (kamala); नयतु - nayatu - may (you) drive away; मे - me - my.

परा विद्या / हृदि आश्रित मदनविद्या / मरकत प्रभानीला / लीला परवशित शूलायुध मनाः ।

parā vidyā / ḥṛdi āśrita madanavidyā / marakata prabhānīlā līlā paravaśita śūlāyudha manāḥ |

(Kāmākṣī) who is the form of Supreme Vidya (Śri Vidya); whose heart is the abode of Kāma Śāstra or in whose heart resides Manmatha Vidya¹; who has the shine of dark emerald gemstone; who sportingly brings under control the mind of Śiva—the one who has the weapon of the Śūlā...

Notes:

1. As seen in Śloka 43 of Ārya Śatakam, Manmatha is one of the great worshippers of Devi. Manmatha has his own method of teaching Devi Upāsana, with his own set of mantrās. As explained under Śloka 58 of Ārya Śatakam, the Devi Upāsana mantrās taught by Manmatha are a part of Manmatha Vidya, also known as Kādi Vidya. (The Vidya of Lopāmudra, the wife of sage Agastyā, is referred to as Hādi Vidya.) So, *hṛdya āśrita madana vidyā* can be interpreted to say that the mantrās of Manmatha's Vidya take refuge in Devi's heart. Devi has blessed Manmatha's Vidya and it therefore resides in her heart.

तमःपूरं दूरं / चरणनत पौरन्दरपुरी मृगाक्षी / कामाक्षी / कमलतरलाक्षी / नयतु मे ॥

tamaḥ pūraṃ dūraṃ / caraṇanata paurandarapurī mṛgākṣī / kāmākṣī
kamalataralākṣī nayatu me ||

(Kāmākṣī) at whose feet, the beautiful deer-eyed women of Devaloka, prostrate; whose lotus-like eyes move like the waving lotuses; May Kāmākṣī drive my overflowing ignorance far away

Summary:

Prayer to Kāmākṣī Drive Away Ignorance, Praise of Kāmākṣī

May Kāmākṣī

- who is the form of Supreme Vidya
 - whose heart is the abode of Kāma Śāstra or in whose heart resides Manmatha Vidya
 - who has the shine of dark emerald gemstone
 - who sportingly brings under control the mind of Śiva—the one who has the weapon of the Śūlā
 - at whose feet the beautiful deer-eyed women of Devaloka prostrate
 - whose lotus-like eyes move like the waving lotuses
- drive my overflowing ignorance far away.

अहन्ताख्या मत्कं कबलयति हा हन्त हरिणी

हठात्संविद्रूपं हरमहिषि सस्याङ्कुरमसौ ।

कटाक्षव्याक्षेपप्रकटहरिपाषाणपटलैः

इमामुच्चैरुच्चाटय झटिति कामाक्षि कृपया ॥57॥

ahantākhyā matkaṃ kabalayati hā hanta hariṇī
haṭhātsaṃvidrūpaṃ haramahīṣi sasyāṅkuramasau |
kaṭākṣavyākṣepaprakaṭaharipāṣāṇapaṭalaiḥ
imāmuccairuccāṭaya jhaṭiti kāmākṣi kṛpayā ||57||

अहन्ता आख्या - ahantā ākhyā - ego called; मत्कं - matkaṃ - my; कबलयति - kabalayati - swallows; हा हन्त - hā hanta - what a sorrow! हरिणी - hariṇī - female deer; हठात् - haṭhāt - violently, obstinately; संविद्रूपं - saṃvidrūpaṃ - form of supreme knowledge; हर महिषि - hara mahīṣi - O Consort of Śiva; सस्य अङ्कुरम् - sasya aṅkuram - sprout (aṅkuram) of food grain

(sasya); असौ - asau - this (deer-like ego); कटाक्ष - kaṭākṣa - sidelong glance; व्याक्षेप - vyākṣepa - directing, tossing; प्रकट - prakṛta - expressed as; हरिपाषाण - haripāṣāṇa - Indranīla gemstone; पटलैः - paṭalaiḥ - series of; इमाम् - imām - this (deer); उच्चैः - uccaiḥ - powerfully; उच्चाटय - uccāṭaya - drive away; झटिति - jhaṭiti - immediately; कामाक्षि - kāmākṣi - O Kāmākṣi; कृपया - kṛpayā - by your compassion.

अहन्ता आख्या मत्कं कबलयति हा हन्त हरिणी हठात् संविद्रूपं हरमहिषि सस्याङ्कुरम् असौ ।
ahantā ākhyā matkaṃ kabalayati hā hanta hariṇī haṭhāt saṃvidrūpaṃ haramahiṣi sasyāṅkuram asau |

O Consort of Śiva! What a sorrow! The deer called 'my ego'¹ is obstinately swallowing the food grain sprouts of the Supreme Knowledge

Notes:

1. The ego does not allow knowledge to arise.

कटाक्ष व्याक्षेप प्रकट हरिपाषाण पटलैः / इमाम् उच्चैः उच्चाटय झटिति कामाक्षि कृपया ॥
kaṭākṣa vyākṣepa prakṛta haripāṣāṇa paṭalaiḥ / imām uccaiḥ uccāṭaya jhaṭiti kāmākṣi kṛpayā |

O Kāmākṣi! By your compassion, please direct the series of your Indranīla gemstone¹-like sidelong glances at this deer to powerfully drive it away immediately

Notes:

1. The sidelong glance of Kāmākṣi is compared to a shining gemstone since a stone can be thrown to deter grazing deer and also a shiny object keeps the deer away from grazing on the sprouts.

Summary:**Prayer for the Sidelong Glance of Kāmākṣi to Drive Away the Deer of Ego**

O Consort of Śiva! What a sorrow! The deer called 'my ego' is obstinately swallowing the food grain sprouts of the Supreme Knowledge. O Kāmākṣi! By your compassion, please direct the series of your Indranīla gemstone-like sidelong glances at this deer to powerfully drive it away immediately.

बुधे वा मूके वा तव पतति यस्मिन्क्षणमसौ
कटाक्षः कामाक्षि प्रकटजडिमक्षोदपटिमा ।
कथङ्कारं नास्मै करमुकुलचूडालमुकुटा
नमोवाकं ब्रूयुर्नमुचिपरिपन्थिप्रभृतयः ॥58॥

budhe vā mūke vā tava patati yasminkṣaṇamasau
kaṭākṣaḥ kāmākṣi prakatajaḍimakṣodapaṭimā |
kathaṅkāraṃ nāsmāi karamukulacūḍālamukuṭā
namovākaṃ brūyurnamuciparipanthiprabhṛtayaḥ ||58||

बुधे वा - budhe vā - whether wise; मूके वा - mūke vā - whether dull-witted;
तव - tava - your; पतति - patati - falls; यस्मिन् - yasmin - on whom; क्षणम् -
kṣaṇam - the moment when; असौ - asau - this; कटाक्षः - kaṭākṣaḥ -
sidelong glance; कामाक्षि - kāmākṣi - O Kāmākṣi; प्रकट - prakata -
expressed (in mind); जडिम - jaḍima - the ignorance; क्षोद - kṣoda -
destroying; पटिमा - paṭimā - expertise in; कथङ्कारं न - kathaṅkāraṃ na -
why not; अस्मै - asmai - for that person; कर मुकुल चूडाल मुकुटाः - kara mukula
cūḍāla mukuṭāḥ - with hands (*kara*) held as a bud-like (*mukula*) crest
ornament (*cūḍāla*) of the crown (*mukuṭā*); नमोवाकं ब्रूयः - namovākaṃ
brūyuh - expressing their respect, expressing their prostrations; नमुचि
परिपन्थि - namuci paripanthi - Indra—the enemy of Namuci; प्रभृतयः -
prabhṛtayaḥ - other *devās*.

बुधे वा मूके वा तव पतति यस्मिन् क्षणम् असौ कटाक्षः कामाक्षि प्रकट जडिम क्षोद पटिमा ।
 budhe vā mūke vā tava patati yasmin kṣaṇam asau kaṭākṣaḥ kāmākṣi
 prakāṭa jaḍima kṣoda paṭimā |

O Kāmākṣi! The moment this sidelong glance of yours, which is the expert in destroying expressed ignorance, falls on a person whether wise or dull-witted...

कथङ्कारं न अस्मै कर मुकुल चूडाल मुकुटाः नमोवाकं ब्रूयः नमुचिपरिपन्थि प्रभृतयः ॥
 kathaṅkāraṃ na asmai kara mukula cūḍāla mukuṭāḥ namovākaṃ
 brūyuh namuciparipanthi prabhṛtayaḥ ||

To that person, why won't¹ Indra—the enemy of Namuci and the others express their prostrations holding their hands above the heads forming the bud-like crest ornament of their crowns^{2,3}?

Notes:

1. This is a rhetoric question. The person who receives Kāmākṣi's sidelong glance becomes worthy of worship by Indra and other devās.
2. The devās put together their hands like a flower bud and hold their hands above their crowns in respect. The hands are like a flower bud ornament on the crest of their crowns.
3. A similar idea is expressed in Devi Māhātmyam—

रोगानशेषानपहंसि तुष्टा
 रुष्टा तु कामान् सकलानभीष्टान् ।
 त्वामाश्रितानां न विपन्नराणां
 त्वामाश्रिता ह्याश्रयतां प्रयान्ति ॥११.२९॥
 rogānaśeṣānapahaṃsi tuṣṭā
 ruṣṭā tu kāmān sakalānabhīṣṭān |
 tvāmāśritānāṃ na vipannarāṇāṃ
 tvāmāśritā hyāśryatāṃ prayānti ||11.29||

O Devi! When pleased, you destroy all afflictions but when displeased, you thwart all aspirations. No calamity befalls those who have taken refuge in you. Those who take refuge in you become a refuge to others. ||11.29||

Summary:

The Glory of the Sidelong Glance of Kāmākṣi

O Kāmākṣi! The moment this sidelong glance of yours, which is the expert in destroying ignorance, falls on a person whether wise or dull-witted, why won't Indra—the enemy of Namuci and other *devās* express their prostrations holding their hands above the heads forming the bud-like crest ornament of their crowns?

प्रतीचीं पश्यामः प्रकटरुचिनीवारकमणि-
प्रभासध्रीचीनां प्रदलितषडाधारकमलाम् ।
चरन्तीं सौषुम्ने पथि परपदेन्दुप्रविगल-
त्सुधार्द्रा कामाक्षीं परिणतपरञ्ज्योतिरुदयाम् ॥59॥

praticīm paśyāmaḥ prakatarucinivāarakamaṇi-
prabhāsadhricīnāṃ pradalitaṣaḍādhāarakamalām |
carantīm sauṣumne pathi parapadendupravigala-
tsudhārdrāṃ kāmākṣīm pariṇataparāñjyotirudayām ||59||

प्रतीचीं - praticīm - western direction, the direction of the setting sun (literal meaning), being defeated (in the context of this verse); पश्यामः - paśyāmaḥ - we see; प्रकट रुचि - prakataruci - the emanating shine; नीवारक - nivāra - wild rice; मणि - maṇi - grains; प्रभा - prabhā - shine; सध्रीचीनां - sadhrīcīnāṃ - similar to; प्रदलित - pradalita - fully blossomed; षडाधार - ṣaḍādhāra - six ādhāra cakrās; कमलाम् - kamalām - lotuses; चरन्तीं - carantīm - moving; सौषुम्ने - sauṣumne - of Suṣumna; पथि - pathi - route; परपद - parapada - supreme state; इन्दु - indu - the moon; प्रविगलत् - pravigalat - oozing out; सुधा - sudhā - nectar; आर्द्रा - ārdrāṃ - becomes wet; कामाक्षीं - kāmākṣīm - Kāmākṣi; परिणत - pariṇata - fully-developed; परञ्ज्योतिः - parañjyotiḥ - Supreme Light; उदयाम् - rudayām - dawns.

प्रतीचीं पश्यामः प्रकट रुचि नीवारक मणि प्रभा सध्रीचीनां / प्रदलित षडाधार कमलाम् ।

praticīṃ paśyāmaḥ prakaṭa ruci nīvāraka maṇi prabhā sadhrīcīnāṃ / pradalita ṣaḍādhāra kamalām |

We see (Kāmākṣī, whose radiance) defeats the shine emanating from the wild rice grains and other similar (types of) shine; (Kāmākṣī, who as the Kundalini Śakti moves) through the fully blossomed six ādhārās (cakrās)¹...

Notes:

1. The six ādhārās (cakrās) are the 4-petaled lotus in the Mūlādhāra Cakra, the 6-petaled lotus in the Svādhiṣṭhāna Cakra, the 10-petaled lotus in the Maṇipūraka Cakra, the 12-petaled lotus in the Anāhata Cakra, the 16-petaled lotus in the Viśuddhi Cakra, the 2-petaled lotus in the Ājñā Cakra, as described in Śloka 96 of Ārya Śatakam.

चरन्तीं सौषुम्ने पथि / परपद इन्दु प्रविगलत् सुधार्द्रां / कामाक्षीं परिणत परञ्ज्योतिः उदयाम् ॥

carantīṃ sauṣumne pathi / parapada indu pravigalat sudhārdrāṃ / kāmākṣīṃ pariṇata parañjyotiḥ udayām ||

(Kāmākṣī, who as the Kundalini Śakti) moves on the path of the Suṣumna (nāḍī); (attaining) the (form of the) Supreme State of the (rising) Moon that oozes nectar (and) becomes wet¹; who dawns as the fully-developed Supreme Light

Notes:

1. In Śloka 74 of Ārya Śatakam, Devi Kāmākṣī is described as परपद उद्यत् इन्दुमयीम् *parapada udyat indumayīm*, the form of the supreme state of the rising Moon.

Devi as the Kundalini Śakti moves through the Suṣumna Nāḍī, reaches the topmost lotus of the Sahasrāra Cakra and unites with Śiva. Here, Devi takes the form of the Moon. This Moon rises and

sheds nectar. The Kundalini Śakti is now full of nectar and is described as 'wet'. The *jīva* whom Devi takes along on this journey enjoys the moonlight (the nectar of the moon) and reaches a state of bliss (*samādhi*).

The *jñāna* attained in this way is described in Śloka 54 of Ārya Śatakam as आनङ्ग ब्रह्मतत्त्व बोध सिराम् *ānaṅga brahma tattva bodha sirām*. Devi is the Knowledge as well as the Nāḍī through which the Knowledge flows. When the Knowledge flows through the Suṣumna Nāḍī, the *sādhaka* attains the knowledge of *Brahma Tattva* automatically.

Summary:

The Glory of Kāmākṣī as the Supreme Light

We see Kāmākṣī, whose radiance defeats the shine emanating from the wild rice grains and other similar (types of) shine; who moves (as the Kundalini Śakti) through the fully blossomed six ādhārās (cakrās), (attaining) the (form of the) Supreme State of the (rising) Moon that oozes nectar and becomes wet, and who dawns as the fully-developed Supreme Light.

जम्भारातिप्रभृतिमुकुटीः पादयोः पीठयन्ती
गुम्फान्वाचां कविजनकृतान्स्वैरमारामयन्ती ।
शम्पालक्ष्मीं मणिगणरुचापाटलैः प्रापयन्ती
कम्पातीरे कविपरिषदां जृम्भते भाग्यसीमा ॥60॥

jambhārātiprabhṛtimukuṭīḥ pādayoḥ pīṭhayantī
gumphānvācāṃ kavijanakṛtānsvairamāramayantī |
śampālakṣmīṃ maṇigaṇarucāpāṭalaiḥ prāpayantī
kampātīre kavipariṣadāṃ jṛmbhate bhāgyasīmā ||60||

जम्भाराति - jambhārāti - Indra—the enemy (*ārāti*) of the Asura Jambhā;
प्रभृति - prabhṛti - and other *devās*; मुकुटीः - mukuṭīḥ - crowns; पादयोः -
pādayoḥ - of the feet; पीठयन्ती - pīṭhayantī - resting place; गुम्फान् -
gumphān - strung together like a garland; वाचां - vācāṃ - words; कविजन

कृतान् - kavijana kṛtān - works of the poets; स्वैरम् - svairam - on her own; आरामयन्ती - ārāmayantī - delights in the pleasure garden of; शम्पा लक्ष्मी - śampā lakṣmī - the glory of lightning (śampā); मणि गण रुचा - maṇi gaṇa rucā - shine of the groups of gems; पाटलैः - pāṭalaiḥ - red trumpet flowers; प्रापयन्ती - prāpayantī - spreading; कम्पातीरे - kampātīre - on the banks of Kampa river; कवि परिषदां - kavi pariṣadāṃ - of the assembly of poets; जृम्भते - jṛmbhate - is shining; भाग्य सीमा - bhāgya sīmā - the ultimate limit of good fortune.

जम्भाराति प्रभृति मुकुटीः पादयोः पीठयन्ती / गुम्फान् वाचां कविजन कृतान् स्वैरम् आरामयन्ती ।
jambhārāti prabhṛti mukuṭīḥ pādayoḥ pīṭhayantī / gumphān vācāṃ kavijana kṛtān svairam ārāmayantī |

Kāmākṣī, whose feet is the resting place for the crowns of Indra—the enemy of Jambhāsura and the other devās; who delights on her own accord in the pleasure garden of words that have been strung together in the works of the poets

शम्पालक्ष्मीं मणिगणरुचापाटलैः प्रापयन्ती / कम्पातीरे कविपरिषदां जृम्भते भाग्यसीमा ॥
śampālakṣmīṃ maṇigaṇarucāpāṭalaiḥ prāpayantī / kampātīre kavipariṣadāṃ jṛmbhate bhāgyasīmā ||

Kāmākṣī, who spreads the glory of lightning with the red trumpet flower-like shine from the groups of gems (in her ornaments); who shines on the banks of the Kampa river as the ultimate limit of good fortune of the assembly of poets

Summary:

The Glory of Kāmākṣī

Kāmākṣī, whose feet is the resting place for the crowns of Indra and the other devās; who delights on her own accord in the pleasure garden of words that have been strung together in the works of the poets; who spreads the glory of lightning with the red trumpet flower-like shine from the groups of gems (in her ornaments); who shines on

the banks of the Kampa river as the ultimate limit of good fortune of the assembly of poets.

चन्द्रापीडां चतुरवदनां चञ्चलापाङ्गलीलां
कुन्दस्मेरां कुचभरनतां कुन्तलोद्धूतभृङ्गाम् ।
मारारातेर्मदनशिखिनं मांसलं दीपयन्तीं
कामाक्षीं तां कविकुलगिरां कल्पवल्लीमुपासे ॥61॥

candrāpīḍāṃ caturavadanāṃ cañcalāpāṅgalīlāṃ
kundasmerāṃ kucabharanatāṃ kuntaloddhūtabhṛṅgām |
mārārātermadanaśikhinaṃ māṃsalaṃ dīpayantīm
kāmakṣīm tāṃ kavikulagirāṃ kalpavallīmupāse ||61||

चन्द्र आपीडां - candra āpīḍāṃ - having the moon as the decoration on the crown; चतुर वदनां - catura vadanāṃ - having a charming face; चञ्चल अपाङ्ग लीलां - cañcala apāṅga līlāṃ - having a sporting, moving sidelong glance; कुन्द स्मेरां - kunda smerāṃ - having a jasmine-like (white) gentle smile; कुचभरनतां - kuca bhara natāṃ - stooped because of the full bosom; कुन्तल - kuntala - tresses; उद्धूत - uddhūta - defeating; भृङ्गाम् - bhṛṅgām - bees; मारा आरातेः - mārā ārāteḥ - of Śiva—the enemy of Māra (Manmatha); मदन - madana - Manmatha, Kāma; शिखिनं - śikhinaṃ - fire, *agni*; मांसलं - māṃsalaṃ - with more force, nourishes; दीपयन्तीं - dīpayantīm - lights up; कामाक्षीं - kāmakṣīm - Kāmākṣī; तां - tāṃ - that; कविकुल - kavikula - the class of poets; गिरां - girāṃ - of words; कल्पवल्लीम् - kalpavallīm - wish-yielding creeper; उपासे - upāse - I worship

चन्द्र आपीडां / चतुर वदनां / चञ्चल अपाङ्ग लीलां / कुन्द स्मेरां / कुच भर नतां / कुन्तल उद्धूत भृङ्गाम्।

candra āpīḍāṃ / catura vadanāṃ / cañcala apāṅga līlāṃ / kunda smerāṃ / kuca bhara natāṃ / kuntala uddhūta bhṛṅgām |

(Kāmākṣī) who has the moon as the decoration on the crown¹; who has a charming face; who has a sporting, moving sidelong glance; who has

a jasmine-like (white) gentle smile; who is stooped because of the full bosom; whose (shining black) tresses defeat the bees

Notes:

1. *Āpīḍā* is the decorative ornament on the crown. *Rājatarangini*—The River of Kings, the historical chronicle of the history of Kings of Kashmir written by the 12th century Poet Kalhana, mentions the names of Kings with the title *Candrāpīḍā*, *Jayāpīḍā*, etc.

For further information on *Rājatarangini*, please refer to the following lectures of Śrī. P. R Kannan: [Rājatarangini Lecture - VITASTA Festival](#), [Rājatarangini Lecture Part 1 - Cultural Heritage of Kashmir Series](#), [Rājatarangini Lecture Part 2 - Cultural Heritage of Kashmir Series](#).

मारारतेः मदनशिखिनं मांसलं दीपयन्तीं / कामाक्षीं तां / कविकुल गिरां कल्पवल्लीम् / उपासे ॥
mārārāteḥ madanaśikhinaṃ māṃsalaṃ dīpayantīm / kāmākṣīm tāṃ / kavikula girāṃ kalpavallīm / upāse ||

I worship that Kāmākṣī, who lights up with force the Fire of Kāma of Śiva—the enemy of Māra (Manmatha); who is the wish-yielding creeper for the words of the class of poets

Summary:

Praise of Kāmākṣī

I worship Kāmākṣī, who has the moon as the decoration on the crown; who has a charming face; who has a sporting, moving sidelong glance; who has a jasmine-like (white) gentle smile; who is stooped because of the full bosom; whose (shining black) tresses defeat the bees; who lights up with force the Fire of Kāma of Śiva—the enemy of Māra (Manmatha); who is the wish-yielding creeper for the words of the class of poets.

कालाम्भोदप्रकरसुषमां कान्तिभिस्तर्जयन्ती
 कल्याणानामुदयसरणिः कल्पवल्ली कवीनाम् ।
 कन्दपरिः प्रियसहचरी कल्मषाणां निहन्त्री
 काञ्चीदेशं तिलकयति सा कापि कारुण्यसीमा ॥62॥

kālāmbhodaprakarasuṣamāṃ kāntibhistarjayantī
 kalyāṇānāmudayasaraṇiḥ kalpavallī kavīnām |
 kandarpāreḥ priyasahacarī kalmaṣāṇām nihantrī
 kāñcīdeśaṃ tilakayati sā kāpi kāruṇyasīmā ||62||

कालाम्भोद - kālāmbhoda - black rain-bearing cloud; प्रकर - prakara - large mass; सुषमां - suṣamāṃ - shine of; कान्तिभिः - kāntibhiḥ - radiances (of Devi's form); तर्जयन्ती - tarjayantī - reviles; कल्याणानाम् - kalyāṇānām - of all auspiciousness; उदय - udaya - the dawn, the rise; सरणिः - saraṇiḥ - path of; कल्पवल्ली - kalpavallī - wish-yielding creeper; कवीनाम् - kavīnām - of poets; कन्दर्प अरेः - kandarpa areḥ - Śiva—the enemy of Manmatha; प्रियसहचरी - priya saha-carī - beloved associate; कल्मषाणां - kalmaṣāṇām - of all sins (including dośās, deficiencies, difficulties); निहन्त्री - nihantrī - destroyer; काञ्चीदेशं - kāñcīdeśaṃ - the area of Kāñcīpuram; तिलकयति - tilakayati - decorates with the *tilaka*, mark on the forehead; सा - sā - that Kāmākṣī; कापि - kāpi - indescribable (beyond words and thoughts); कारुण्यसीमा - kāruṇyasīmā - the ultimate limit of compassion.

कालाम्भोद प्रकर सुषमां कान्तिभिः तर्जयन्ती / कल्याणानाम् उदय सरणिः / कल्पवल्ली कवीनाम् ।
 kālāmbhoda prakara suṣamāṃ kāntibhiḥ tarjayantī / kalyāṇānām
 udayasaraṇiḥ / kalpavallī kavīnām |

(Kāmākṣī) whose radiances revile the shine of the mass of black rain-bearing clouds; who is the path of the rise of auspiciousness; who is the wish-yielding creeper of poets

कन्दपरिः प्रियसहचरी / कल्मषाणां निहन्त्री / काञ्चीदेशं तिलकयति / सा कापि कारुण्यसीमा ॥

kandarpāreḥ priyasahacarī / kalmaṣāṅāṃ nihantrī / kāñcīdeśam
tilakayati / sā kāpi kāruṇyasīmā |

(Kāmākṣī) who is the beloved associate of Śiva—the enemy of Manmatha; who is destroyer of all sins; who is the Tilaka of the area of Kāñcīpuram; who is the indescribable ultimate limit of compassion

Summary:

Praise of Kāmākṣī—The Ultimate Limit of Compassion

Kāmākṣī,

- whose radiances revile the shine of the mass of black rain-bearing clouds
- who is the path of the rise of auspiciousness
- who is the wish-yielding creeper of poets
- who is the beloved associate of Śiva—the enemy of Manmatha
- who is destroyer of all sins
- who is the *tilaka* of the area of Kāñcīpuram
- who is the indescribable ultimate limit of compassion.

ऊरीकुर्वन्नुरसिजतटे चातुरीं भूधराणां

पाथोजानां नयनयुगले पारिपन्थ्यं वितन्वन् ।

कम्पातीरे विहरति रुचा मोघयन्मेघशैलीं

कोकद्वेषं शिरसि कलयन्कोऽपि विद्याविशेषः ॥63॥

ūrīkurvannurasijataṭe cāturīm bhūdharāṅāṃ

pāthojānāṃ nayanayugale pāripanthyaṃ vitanvan |

kampātīre viharati rucā moghayanmeghaśailīm

kokadveṣaṃ śirasi kalayanko'pi vidyāviśeṣaḥ ||63||

ऊरीकुर्वन् - ūrīkurvan - establishing; उरसिज - urasija - chest; तटे - taṭe - in the area of; चातुरीं - cāturīm - cleverness; भूधराणां - bhūdharāṅāṃ - of the mountains (that which supports (*dhara*) the earth (*bhūh*)); पाथोजानां - pāthojānāṃ - of lotuses; नयन युगले - nayana yugale - in the twin eyes; पारिपन्थ्यं - pāripanthyaṃ - enmity; वितन्वन् - vitanvan - showing; कम्पातीरे -

kampātīre - on the banks of Kampa river; विहरति - viharati - sporting; रुचा - rucā - by (her own) shine; मोघयन् - moghayan - makes fruitless; मेघशैलीं - meghaśailīm - the ways in which clouds show their shine; कोकद्वेषं - kokadveṣaṃ - moon, the object of hate of the Cakravāka bird; शिरसि - śirasi - on the head; कलयन् - kalayan - keeping; कोऽपि - ko'pi - some indescribable form (beyond words and thoughts); विद्याविशेषः - vidyāviśeṣaḥ - Special Knowledge.

ऊरीकुर्वन् उरसिज तटे चातुरीं भूधराणां / पाथोजानां नयनयुगले पारिपन्थ्यं वितन्वन् ।

ūrīkurvan urasijataṭe cāturīm bhūdharāṇām / pāthojānām nayanayugale pāripanthyam vitanvan |

(Kāmākṣī) who establishes the cleverness of the mountains¹ in the chest area (whose bosom holds the glory of the mountains); whose twin eyes show enmity towards the lotuses (whose eyes are more beautiful than the lotuses)

Notes:

1. The mountains are called *bhūdhara* or *mahīdhara*, since, according to the Śāstrās, the mountains support (*dhara*) the earth (*bhū, mahī*).

कम्पातीरे विहरति / रुचा मोघयन् मेघशैलीं / कोकद्वेषं शिरसि कलयन् / कोऽपि विद्याविशेषः ॥

kampātīre viharati / rucā moghayan meghaśailīm / kokadveṣaṃ śirasi kalayan / ko'pi vidyāviśeṣaḥ ||

(Kāmākṣī) who sports on the banks of Kampa river; whose shine makes the various shines of the clouds fruitless (whose shine defeats the shine of the clouds); who keeps the moon—the object of hate of the Cakravāka¹ bird on (her) head; who is the indescribable form of the Supreme Knowledge

Notes:

1. The Cakravāka bird hates the moon since it has to remain single in the night. It moves in a pair only during daytime.

Summary:**Praise of Kāmākṣī**

Kāmākṣī, the indescribable form of the Supreme Knowledge,

- who establishes the cleverness of the mountains in the chest area (whose bosom holds the glory of the mountains)
- whose twin eyes show enmity towards the lotuses (whose eyes are more beautiful than the lotuses)
- who sports on the banks of Kampa river
- whose shine makes the various shines of the clouds fruitless (whose shine defeats the shine of the clouds)
- whose head is adorned with the moon—the object of hate of the Cakravāka bird

काञ्चीलीलापरिचयवती कापि तापिच्छलक्ष्मीः

जाड्यारण्ये हुतवहशिखा जन्मभूमिः कृपायाः ।

माकन्दश्रीर्मधुरकविताचातुरी कोकिलानां

मार्गे भूयान्मम नयनयोर्मन्मथी कापि विद्या ॥64॥

kāñcīlīlāparicayavatī kāpi tāpicchalakṣmīḥ

jāḍyāraṇye hutavahaśikhā janmabhūmiḥ kṛpāyāḥ |

mākandaśrīrmadhurakavitācāturī kokilānām

māрге bhūyānmama nayanayormānmathī kāpi vidyā ||64||

काञ्ची लीला परिचयवती - kāñcī līlā paricayavatī - habitually sporting in the area of Kāñcīpuram; कापि - kāpi - indescribable (beyond words and thoughts); तापिच्छलक्ष्मीः- tāpicchalakṣmīḥ - having the glory or shine of the Tamāla flower; जाड्य अरण्ये - jāḍya araṇye - in the forest of inertia or ignorance; हुतवह शिखा - hutavaha śikhā - flame of *agni*; जन्मभूमिः - janmabhūmiḥ - place of birth of; कृपायाः - kṛpāyāḥ - compassion; माकन्दश्रीः - mākandaśrīḥ - glory of the mango tree (in the spring season), spring season; मधुर कविता - madhura kavitā - sweet poetry; चातुरी - cāturī - cleverness; कोकिलानां - kokilānām - for the cuckoos; मार्गे - māрге - in the path; भूयात् - bhūyāt - let her come; मम - mama - नयनयोः - nayanayoḥ - of

the eyes; मान्मथी - mānmathī - of Manmatha (Vidya), of Kāma (Vidya); कापि - kāpi - indescribable (beyond words and thoughts); विद्या - vidyā - knowledge.

काञ्ची लीला परिचयवती / कापि तापिच्छलक्ष्मीः / जाड्यारण्ये हुतवह शिखा / जन्मभूमिः कृपायाः ।
kāñcī līlā paricayavatī / kāpi tāpicchalakṣmīḥ / jāḍyāraṇye hutavaha śikhā / janmabhūmiḥ kṛpāyāḥ |

(Kāmākṣī) who habitually sports in the area of Kāñcīpuram; who has the indescribable shine of the Tamāla flower; who is the flame of agni¹ for the forest of inertia (who burns away ignorance); who is birth-place of compassion

Notes:

1. Agni carries the offerings (*huta*) to the *devās* and *pitṛs* and is known as *Hutavaha*.

माकन्दश्रीः मधुर कविता चातुरी कोकिलानां / मार्गे भूयात् मम नयनयोः / मान्मथी कापि विद्या ॥
mākandaśrīḥ madhura kavitā cāturī kokilānāṃ / māрге bhūyānmama nayanayoḥ / mānmathī kāpi vidyā ||

(Kāmākṣī) who is the glory of the mango tree¹ (spring season) for the cleverness of sweet poetry of the cuckoos; who is the indescribable form of Manmatha Vidya (Kāma Śāstra); May (Kāmākṣī) come in the path of my eyes (May I have the vision of Kāmākṣī)

Notes:

1. The mango tree is in full bloom in the spring and is used as indicator for the spring season that brings the beautiful singing of the cuckoo.

Summary:

Prayer for the Vision of Kāmākṣī, Praise of Kāmākṣī

May (Kāmākṣī)

- who habitually sports in the area of Kāñcīpuram

- who has the indescribable shine of the Tamāla flower
- who is the flame of *agni* for the forest of inertia (who burns away ignorance)
- who is birth-place of compassion
- who is the glory of the mango tree (spring season) for the cleverness of sweet poetry of the cuckoos
- who is the indescribable form of Manmatha Vidya (Kāma Śāstra) come in the path of my eyes.

सेतुर्मातर्मरकतमयो भक्तिभाजां भवाब्धौ
 लीलालोला कुवलयमयी मान्मथी वैजयन्ती ।
 काञ्चीभूषा पशुपतिदृशां कापि कालाञ्जनाली
 मत्कं दुःखं शिथिलयतु ते मञ्जुलापाङ्गमाला ॥65॥

seturmātarmarakatamayo bhaktibhājāṃ bhavābdhau
 līlālolā kuvalayamayī mānmathī vaijayantī |
 kāñcībhūṣā paśupatiḍṛśāṃ kāpi kālāñjanālī
 matkaṃ duḥkhaṃ śithilayatu te mañjulāpāṅgamālā ||65||

सेतुः - setuḥ - bridge; मातः - mātāḥ - O Mother; मरकत मयः - marakata mayāḥ - full of emerald gemstones; भक्तिभाजां - bhakti bhājāṃ - of those who have devotion; भव अब्धौ - bhava abdhau - in the ocean of *saṃsāra*; लीलालोला - līlālolā - ever sporting; कुवलयमयी - kuvalayamayī - form like a blue water lily; मान्मथी - mānmathī - of Manmatha; वैजयन्ती - vaijayantī - banner of victory; काञ्चीभूषा - kāñcībhūṣā - ornament of Kāñcīpuram; पशुपति दृशां - paśupati ḍṛśāṃ - for the eyes of Paśupati (Śiva—the lord of all living beings); कापि - kāpi - indescribable (beyond words and thoughts); कालाञ्जनाली - kālāñjanālī - rows of black collyrium; मत्कं - matkaṃ - my; दुःखं - duḥkhaṃ - sorrow; शिथिलयतु - śithilayatu - may it destroy; ते - te - your; मञ्जुल - mañjula - very sweet; अपाङ्गमाला - apāṅgamālā - (continuous) garland of sidelong glances;

सेतुः मातः मरकतमयः भक्तिभाजां भवाब्धौ / लीलालोला / कुवलयमयी / मान्मथी वैजयन्ती ।
 setuḥ mātāḥ marakatamayaḥ bhaktibhājāṃ bhavābdhau /
 līlālolā / kuvalayamayī / mānmathī vaijayantī |

O Mother! (The garland of your sidelong glances) which, to the devotees, is the emerald gemstone-studded bridge in the ocean of saṃsāra; which is ever engaged in sport; which is of the form of the blue water lily; which is the victory banner of Manmatha¹...

Notes:

1. Any victory of Manmatha is due to the grace of Devi

काञ्चीभूषा / पशुपतिदृशां कापि कालाञ्जनाली / मत्कं दुःखं शिथिलयतु ते मञ्जुलापाङ्गमाला ॥
 kāñcībhūṣā / paśupatiḍṛśāṃ kāpi kālāñjanālī / matkaṃ duḥkhaṃ
 śithilayatu te mañjulāpāṅgamālā ||

...which is the ornament of Kāñcīpuram; which shines as the rows (continuous application) of indescribable black collyrium for the eyes to Paśupati (Śiva—the lord of all living beings); May the garland of your sweet sidelong glances destroy my sorrow

Summary:

Prayer to the Garland of Sidelong Glances of Kāmākṣī to Destroy Sorrow, Praise of the Garland of Sidelong Glances of Kāmākṣī

(O Mother!) May the garland of your sweet sidelong glances

- which, to the devotees, is the emerald gemstone-studded bridge in the ocean of saṃsāra
- which is ever engaged in sport
- which is of the form of the blue water lily
- which is the victory banner of Manmatha
- which is the ornament of Kāñcīpuram
- which shines as the rows (continuous application) of indescribable black collyrium to the eyes of Paśupati (Śiva—the lord of all living beings)

destroy my sorrow.

व्यावृण्वानाः कुवलयदलप्रक्रियावैरमुद्रां
 व्याकुर्वाणा मनसिजमहाराजसाम्राज्यलक्ष्मीम् ।
 काञ्चीलीलाविहतिरसिके काङ्क्षितं नः क्रियासुः
 बन्धच्छेदे तव नियमिनां बद्धदीक्षाः कटाक्षाः ॥66॥

vyāvṛṇvānāḥ kuvalayadalaprakriyāvairamudrāṃ
 vyākurvāṇā manasijamahārājasāmrajyalakṣmīm |
 kāñcīlīlavihṛtirasike kāñkṣitaṃ naḥ kriyāsuḥ
 bandhacchede tava niyamināṃ baddhadīkṣāḥ kaṭākṣāḥ ||66||

व्यावृण्वानाः - vyāvṛṇvānāḥ - expressing; कुवलयदल - kuvalayadala - blue water lily; प्रक्रिया - prakriyā - to the process of their shine; वैर मुद्रां - vaira mudrāṃ - stamp of enmity; व्याकुर्वाणाः - vyākurvāṇāḥ - expounding; मनसिज - manasija - Manmatha; महाराज - mahārāja - the emperor; साम्राज्य - sāmrajya - the empire of; लक्ष्मीम् - lakṣmīm - the glory of; काञ्ची लीला विहति रसिके - kāñcī līlā vihṛti rasike - O Enjoyer of Sport in Kāñcīpuram; काङ्क्षितं - kāñkṣitaṃ - desires; नः - naḥ - our; क्रियासुः - kriyāsuḥ - may (the desires) be fulfilled; बन्धच्छेदे - bandhacchede - in removing the bondage; तव - tava - your; नियमिनां - niyamināṃ - of those who are disciplined; बद्ध दीक्षाः - baddha dīkṣāḥ - are fulfilling (*baddha*) the vow (*dīkṣāḥ*); कटाक्षाः - kaṭākṣāḥ - sidelong glances.

व्यावृण्वानाः कुवलयदल प्रक्रिया वैरमुद्रां / व्याकुर्वाणाः मनसिज महाराज साम्राज्य लक्ष्मीम् ।
 vyāvṛṇvānāḥ kuvalayadala prakriyā vairamudrāṃ / vyākurvāṇāḥ
 manasija mahārāja sāmrajya lakṣmīm |

(Kāmākṣī, your sidelong glances) that express the stamp of enmity towards the process of the shine of the blue water lily; that expound the glory of the empire of the emperor Manmatha...

काञ्ची लीला विहति रसिके / काङ्क्षितं नः क्रियासुः / बन्धच्छेदे तव नियमिनां बद्धदीक्षाः कटाक्षाः ॥
 kāñcī līlā vihṛti rasike / kāñkṣitaṃ naḥ kriyāsuḥ /
 bandhacchede tava niyamināṃ baddhadīkṣāḥ kaṭākṣāḥ ||

O Enjoyer of Sport in Kāñcīpuram! May your sidelong glances that fulfill the vow¹ of removing the bondage of those who are disciplined, fulfill our desires

Notes:

1. A *yāga dīkṣā* is where one who wears the *dīkṣā sūtra* and performs the *yāga*, under a vow, come what may. According to the Dharma Śāstrās, even if he loses a parent, the injunction of *aśoucam* (period of isolation and restriction) does not apply to him until after the completion of the *yāga*.

Summary:

Prayer to the Sidelong Glances of Kāmākṣī to Fulfill Our Desires

O Enjoyer of Sport in Kāñcīpuram! May your sidelong glances

- that express the stamp of enmity towards the process of the shine of the blue water lily
 - that expound the glory of the empire of the emperor Manmatha
 - that fulfill the vow of removing the bondage of those who are disciplined
- fulfill our desires.

कालाम्भोदे शशिरुचि दलं कैतकं दर्शयन्ती
मध्येसौदामिनि मधुलिहां मालिकां राजयन्ती ।
हंसारावं विकचकमले मञ्जुमुल्लासयन्ती
कम्पातीरे विलसति नवा कापि कारुण्यलक्ष्मीः ॥67॥

kālāmbhode śaśiruci dalaṃ kaitakaṃ darśayantī
madhyesaudāmini madhulihāṃ mālikāṃ rājayantī |
haṃsārāvaṃ vikacakamale mañjumullāsayantī
kampātīre vilasati navā kāpi kāruṇyalakṣmīḥ ||67||

कालाम्भोदे - kālāmbhode - in the black cloud (indicating black tresses);
शशिरुचि - śaśiruci - shine of the moon; दलं - dalaṃ - the petal; कैतकं -
kaitakaṃ - the ketaki (flower); दर्शयन्ती - darśayantī - showing; मध्ये -

madhye - in the middle waist-area; सौदामिनि - saudāmini - lightning; मधुलिहां - madhulihāṃ - of black bees; मालिकां - mālikāṃ - garlands (indicating hair braids); राजयन्ती - rājayantī - shining; हंसारावं - haṃsārāvaṃ - the sound of swans (indicating the sound of anklets); विकचकमले - vikacakamale - in the fully blossomed lotus (indicating the lotus feet); मञ्जुम् - mañjum - sweet; उल्लासयन्ती - ullāsayantī - enjoying; कम्पातीरे - kampātīre - on the banks of Kampa river; विलसति - vilasati - shining; नवा - navā - ever-new, ever-fresh; कापि - kāpi - indescribable (beyond words and thoughts); कारुण्य लक्ष्मीः - kāruṇya lakṣmīḥ - glory of compassion.

कालाम्भोदे शशिरुचि दलं कैतकं दर्शयन्ती / मध्ये सौदामिनि मधुलिहां मालिकां राजयन्ती ।

kālāmbhode śaśiruci dalaṃ kaitakaṃ darśayantī / madhye saudāmini madhulihāṃ mālikāṃ rājayantī |

(Kāmākṣī) whose ketaki (flower) petal (in the black tresses) show the shine of the moon (against) the black clouds; whose (black braids) shine like a garland of (black) bees in the lightning-like waist area...

हंसारावं विकचकमले मञ्जुम् उल्लासयन्ती / कम्पातीरे विलसति नवा कापि कारुण्यलक्ष्मीः ॥

haṃsārāvaṃ vikacakamale mañjum ullāsayantī / kampātīre vilasati navā kāpi kāruṇyalakṣmīḥ ||

(Kāmākṣī) who enjoys the sweet sounds of the swans in the fully-blossomed lotus i.e. who enjoys the sweet sounds of the anklets on the lotus feet; (Kāmākṣī) shines on the banks of Kampa river as the ever-new, indescribable glory of compassion

Summary:

Poetic Praise of Kāmākṣī—the Glory of Compassion

(Kāmākṣī) shines on the banks of Kampa river as the ever-new, indescribable glory of compassion

- whose *ketaki* flower petal in the black tresses show the shine of the moon (against) the black clouds
- whose (black braids) shine like a garland of (black) bees in the lightning-like waist area

- who enjoys the sweet sounds of the swans in the fully-blossomed lotus i.e. who enjoys the sweet sounds of the anklets on the lotus feet.

चित्रं चित्रं निजमृदुतया भर्त्सयन्पल्लवालीं
 पुंसां कामान्भुवि च नियतं पूरयन्पुण्यभाजाम् ।
 जातः शैलान्न तु जलनिधेः स्वैरसञ्चारशीलः
 काञ्चीभूषा कलयतु शिवं कोऽपि चिन्तामणिर्मे ॥68॥

citraṃ citraṃ nijamṛdutayā bhartsayanpallavālīm
 puṃsāṃ kāmānbhuvi ca niyataṃ pūrayanpuṇyabhājām |
 jātaḥ śailānna tu jalanidheḥ svairasañcāraśīlaḥ
 kāñcībhūṣā kalayatu śivaṃ ko'pi cintāmaṇirme ||68||

चित्रं चित्रं - citraṃ citraṃ - It is a wonder! It is a wonder!; निजमृदुतया - nijamṛdutayā - by her own softness; भर्त्सयन् - bhartsayan - threatening; पल्लवालीं - pallavālīm - rows of tender sprouts; पुंसां - puṃsāṃ - those people; कामान् - kāmān - desires; भुवि - bhuvi - on this earth; च - ca - and; नियतं - niyataṃ - always; पूरयन् - pūrayan - fulfilling; पुण्यभाजाम् - puṇyabhājām - of (those) having puṇya (sacred merit); जातः - jātaḥ - born from; शैलात् - śailāt - the mountain; न तु - na tu - not; जलनिधेः - jalanidheḥ - of ocean; स्वैर सञ्चार शीलः - svaira sañcāra śīlaḥ - capable of moving on its own; काञ्चीभूषा - kāñcībhūṣā - ornament of Kāñcīpuram; कलयतु - kalayatu - may it bring; शिवं - śivaṃ - auspiciousness; कोऽपि - ko'pi - indescribable (beyond words and thoughts); चिन्तामणिः - cintāmaṇiḥ - *Cintāmaṇi*, the wish-granting gemstone; मे - me - unto me.

In this Śloka, the poet compares Kāmākṣī to the wish-granting *Cintāmaṇi*, while bringing out extraordinary contrasts.

चित्रं चित्रं / निजमृदुतया भर्त्सयन् पल्लवार्ली / पुंसां कामान् भुवि च नियतं पूरयन् पुण्यभाजाम् ।
 citraṃ citraṃ nijamṛdutayā bhartsayanpallavālīṃ puṃsāṃ kāmānbhuvī
 ca niyataṃ pūrayanpuṇyabhājām |

It is wonder! It is wonder! (The wish-granting Cintāmaṇi is a hard gemstone, however, Kāmākṣī is the Cintāmaṇi) that threatens the rows of tender sprouts by her own softness; And, (the wish-granting Cintāmaṇi is a celestial gemstone unavailable on earth, however, Kāmākṣī is the Cintāmaṇi) that always fulfills the desires of the people on earth who have sacred merit...

जातः शैलात् न तु जलनिधेः / स्वैर सञ्चार शीलः / काञ्चीभूषा / कलयतु शिवं कोऽपि चिन्तामणिः मे ॥
 jātaḥ śailāna tu jalanidheḥ / svaira sañcāra śīlaḥ / kāñcībhūṣā kalayatu
 śivaṃ ko'pi cintāmaṇirme ||

(Kāmākṣī is the Cintāmaṇi) born from the mountain (Father Himavān) not from the ocean¹ (as the Cintāmaṇi gemstone was); (Kāmākṣī is the Cintāmaṇi) that is capable of movement on her own (unlike the stationary Cintāmaṇi gemstone); May (Kāmākṣī) as the indescribable Cintāmaṇi, the ornament of Kāñcīpuram, bring auspiciousness unto me

Notes:

1. The *Cintāmaṇi* was born out of the ocean during *samudra manthanam* (churning of the ocean).

Summary:

Prayer to Kāmākṣī for Auspiciousness, Poetic Glory of Kāmākṣī as the Cintāmaṇi

It is wonder! It is wonder! Unlike the ocean-born *Cintāmaṇi* gemstone that is hard, stationary, and unavailable on earth, Kāmākṣī is the *Cintāmaṇi* that is born of the mountain (Himavān), that threatens the rows of tender sprouts by her own softness, that moves on her own, and that always fulfills the desires of the people on earth who have sacred merit. May Kāmākṣī, the indescribable *Cintāmaṇi* who is the ornament of Kāñcīpuram, bring auspiciousness unto me.

ताम्राम्भोजं जलदनिकटे तत्र बन्धूकपुष्पं
 तस्मिन्मल्लीकुसुमसुषमां तत्र वीणानिनादम् ।
 व्यावृन्वाना सुकृतलहरी कापि काञ्चिनगर्याम्
 ऐशानी सा कलयतितरामैन्द्रजालं विलासम् ॥69॥

tāmrāmbhojaṃ jaladanikaṭe tatra bandhūkapuṣpaṃ
 tasminmallīkusumasuṣamāṃ tatra vīṇāninādam |
 vyāvṛnvānā sukṛtalahaṛī kāpi kāñcinagaryām
 aiśānī sā kalayatitarāmaindrajālaṃ vilāsam ||69||

ताम्र अम्भोजं - tāmra ambhojaṃ - red or copper-colored lotus (indicating the face); जलद निकटे - jalada nikaṭe - in the area near the (black rain-bearing) cloud (indicating the black tresses); तत्र - tatra - there (in the lotus-like face); बन्धूक पुष्पं - bandhūka puṣpaṃ - the red hibiscus flower (indicating the red lips); तस्मिन् - tasmin - inside (the hibiscus flower-like lips); मल्ली कुसुम सुषमां - mallī kusuma suṣamāṃ - radiance of (white) jasmine flower (indicating the white teeth); तत्र - tatra - there (in the jasmine flower-like white teeth); वीणा निनादम् - vīṇā ninādam - the music of the vīna (indicating the sweet voice); व्यावृन्वाना - vyāvṛnvānā - giving expression to; सुकृतलहरी - sukṛtalahaṛī - the wave of puṇya (sacred merit, good fortune); कापि - kāpi - indescribable (beyond words and thoughts); काञ्चिनगर्याम् - kāñcinagaryām - in the city of Kāñci; ऐशानी - aiśānī - of Śiva; सा - sā - that Devi; कलयति - kalayati - is making, is creating; तराम् - tarām - high level of; ऐन्द्रजालं - aindrajaḷam - rainbow magic; विलासम् - vilāsam - play.

In this unique Śloka, the poet describes the form Kāmākṣī with the use of flowers, in a riddle-like poetic verse that has a nesting flow.

ताम्र अम्भोजं जलदनिकटे / तत्र बन्धूकपुष्पं / तस्मिन् मल्ली कुसुम सुषमां / तत्र वीणा निनादम् ।
 tāmra ambhojaṃ jaladanikaṭe / tatra bandhūkapuṣpaṃ / tasmin mallī
 kusuma suṣamāṃ / tatra vīṇā ninādam |

The red lotus near the (black) rain-bearing cloud (i.e. The lotus face of Kāmākṣī near her black tresses); There, the (red) hibiscus flower (i.e. there, in the lotus face of Kāmākṣī, are her hibiscus flower-like red lips); Inside, the radiance of the (white) jasmine flower (i.e. inside the red hibiscus flower-like lips, is the radiance of her jasmine-like white teeth); There, the music of the vīṇā (i.e. there within, is her sweet voice)...

व्यावृन्वाना सुकृतलहरी कापि काञ्चिनगर्याम् ऐशानी / सा कलयति तराम् ऐन्द्रजालं विलासम् ॥
vyāvṛṇvānā sukṛtalaharī kāpi kāñcinagaryām aiśānī / sā kalayati tarām
aindrajālaṃ vilāsam ||

Kāmākṣī, who is indescribable (beyond words and thoughts); who gives expression to the wave of good fortune of Śiva; That Kāmākṣī creates a high level of play of rainbow magic in the city of Kāñci

Summary:

The Rainbow Magic of Kāmākṣī

The indescribable Kāmākṣī (who is beyond words and thoughts) who gives expression to the wave of good fortune of Śiva creates a high level of play of rainbow magic in the city of Kāñci (as follows)—Near the black rain bearing clouds, a red lotus flower; In the lotus, a red hibiscus flower; In the red hibiscus flower, the radiance of the white jasmine flower; Within that, the music of the vīṇā. (In other words, the form of Kāmākṣī is seen with her lotus-like face by her black tresses; with red hibiscus-like lips within the face, with white-jasmine-like radiant teeth within the lips, and the sweet sound of her voice within the teeth.)

आहारांशं त्रिदशसदसामाश्रये चातकानाम्
आकाशोपर्यपि च कलयन्नालयं तुङ्गमेषाम् ।
कम्पातीरे विहरतितरां कामधेनुः कवीनां
मन्दस्मेरो मदननिगमप्रक्रियासम्प्रदायः ॥70॥

āhārāṃśaṃ tridaśasadasāmāśraye cātakānām
ākāśoparyapi ca kalayannālayaṃ tuṅgameṣām |

kampātīre viharatitarāṃ kāmadhenuḥ kavīnāṃ
mandasmero madananigamaprakriyāsampradāyaḥ ||70||

आहार अंशं - āhāra aṃśaṃ - the part of food (that the *devās* partake) i.e. *amṛta*; त्रिदश सदसाम् - tridaśa sadasām - for the assembly of *devās*; आश्रये - āśraye - the refuge (of the Cātaka birds) i.e. the rain-bearing clouds; चातकानाम् - cātakānām - for the Cātaka birds; आकाश उपर्य अपि - ākāśoparyapi - even higher than the sky; च - ca - and; कलयन् - kalayan - created; आलयं - ālayaṃ - resting place, abode; तुङ्गम् - tuṅgam - high level; एषाम् - eṣām - for these *devās*; कम्पातीरे - kampātīre - on the banks of Kampa river; विहरति तरां - viharati tarāṃ - sports happily; कामधेनुः - kāmadhenuḥ - Kāmadhenuḥ, the wish-fulfilling celestial cow; कवीनां - kavīnāṃ - of the poets; मन्दस्मेरः - mandasmeraḥ - gentle smile; मदन निगम - madana nigama - Kāma Śāstra; प्रक्रिया - prakriyā - procedure of; सम्प्रदायः - sampradāyaḥ - traditional.

आहारांशं त्रिदशसदसाम् आश्रये चातकानाम् / आकाश उपर्य अपि च कलयन् आलयं तुङ्गम् एषाम् ।
āhārāṃśaṃ tridaśasadasām āśraye cātakānām ākāśa uparya api ca kalayan ālayaṃ tuṅgam eṣām |

Kāmākṣī, (who gives) the assembly of devās nectar¹ (from the moon which is) in the clouds²—the refuge of the Cātaka birds; who creates a resting place for these devās high above the sky³ (i.e the space above the Sahasrāra cakra)

Notes:

1. The nectar from the moon is the food for the *devās*.
2. The Cātaka birds depend on the rain-bearing clouds for water. They will not drink from any other source.
3. Here, the sky is not the physical sky, but the space above the Sahasrāra cakra in the head. This space is called *dvādaśāntaḥ*. There is a moon here that oozes nectar and wets the Kundalini Śakti

as seen in Śloka 59 of this Śatakam—परपद इन्दु प्रविगलत् सुधार्द्रा
parapada indu pravigalat sudhārdṛāṃ.

कम्पातीरे विहरतितरां / कामधेनुः कवीनां / मन्दस्मेरः / मदननिगम प्रक्रिया सम्प्रदायः ॥

kampātīre viharatitarāṃ / kāmadhenuḥ kavīnāṃ / mandasmeraḥ /
madananiḡama prakriyā sampradāyaḥ ॥

Kāmākṣī, who sports happily on the banks of Kampa river; who is the wish-fulfilling Kāmadhenu for the poets; who has a gentle smile; who is the embodiment of the traditional procedure of Kāma Śāstra¹

Notes:

1. The multiple references to Kāma Śāstra in Mūka Pañca Śatī by the poet Śrī Mūka Kavi is because all existence depends on the love of Śiva and Parvatī. Without them being together, no one can be happy. The Skānda Purāṇa describes at length the terrible condition of the worlds during the separation of Śiva and Parvatī when Parvatī as Dākṣāyaṇī gave up her body.

Summary:

Praise of Kāmākṣī

Kāmākṣī

- (who gives) the assembly of *devās* the nectar (from the moon) in the clouds that are the refuge of the Cātaka birds
- who creates a resting place for these *devās* high above the sky (i.e in the space above the Sahasrāra Cakra)
- who sports happily on the banks of Kampa river
- who is the wish-fulfilling Kāmadhenu for the poets;
- who has a gentle smile
- who is the embodiment of the traditional procedure of Kāma Śāstra.

आर्द्रीभूतैरविरलकृपैरात्तलीलाविलासैः

आस्थापूर्णैरधिकचपलैरञ्जिताम्भोजशिल्पैः ।

कान्तैर्लक्ष्मीललितभवनैः कान्तिकैवल्यसारैः

काश्मल्यं नः कबलयतु सा कामकोटी कटाक्षैः ॥71॥

ārdṛībhūtairaviralakṛpairāttalīlāvilāsaiḥ

āsthāpūrṇairadhikacapalairañcitāmbhojaśilpaiḥ |
 kāntairlakṣmīlalitabhavanaiḥ kāntikaivalyasāraiḥ
 kāśmalyaṃ naḥ kabalayatu sā kāmakoṭī kaṭākṣaiḥ ||71||

आर्द्रिभूतैः - ārdṛībhūtaiḥ - wet; अविरलकृपैः - aviralakṛpaiḥ - with the uninterrupted flow of compassion; आत्तलीला विलासैः - āttalīlā vilāsaiḥ - engaged in delightful sports; आस्थापूर्णेः - āsthāpūrṇaiḥ - fulfilling the desires (of the devotees); अधिक - adhika - a lot; चपलैः - capalaiḥ - shaking; अञ्चित - añcita - mark; अम्भोज - ambhoja - lotus; शिल्पैः - śilpaiḥ - form; कान्तैः - kāntaiḥ - very beautiful; लक्ष्मी - lakṣmī - Lakṣmī; ललित - lalita - beautiful; भवनैः - bhavanaiḥ - abode; कान्ति - kānti - radiance; कैवल्य - kaivalya - unique; सारैः - sārīḥ - essence; काश्मल्यं - kāśmalyaṃ - the quality of having faults or impurities; नः - naḥ - our; कबलयतु - kabalayatu - may (the sidelong glances) swallow, may (the sidelong glances) remove; सा - sā - that; कामकोटी - kāmakoṭī - Kāmākṣī as Kāmakoṭī; कटाक्षैः - kaṭākṣaiḥ - by her sidelong glances.

In this Śloka, the sidelong glances (*kaṭākṣaiḥ*) are in plural and hence the words that describe the sidelong glances are also in plural.

आर्द्रिभूतैः अविरलकृपैः / आत्तलीला विलासैः / आस्थापूर्णेः / अधिक चपलैः / अञ्चित अम्भोज शिल्पैः।

ārdṛībhūtaiḥ aviralakṛpaiḥ / āttalīlā vilāsaiḥ / āsthāpūrṇaiḥ /adhika capalaiḥ / añcita ambhoja śilpaiḥ |

(May the sidelong glances of Kāmākṣī) which are wet with the uninterrupted flow of compassion; which are engaged in delightful sports; which fulfill the desires (of the devotees); which swing a lot; which are marked with the form of the lotus...

कान्तैः / लक्ष्मी ललित भवनैः / कान्ति कैवल्य सारैः / काश्मल्यं नः कबलयतु / सा कामकोटी कटाक्षैः ॥

kāntaiḥ / lakṣmī lalita bhavanaiḥ / kānti kaivalya sārāiḥ / kāśmalyaṃ
naḥ kabalayatu / sā kāmakoṭī kaṭākṣaiḥ ||

(May the sidelong glances of Kāmākṣī) which are beautiful; which are the beautiful abode of Lakṣmī; which are the unique essence of radiance; May the sidelong glances of that Kāmākṣī who is Kāmakoṭī¹ remove our impurities.

Notes:

1. As seen in Ārya Śatakam, Kāmākṣī as Kāmakoṭī can be interpreted in the following ways—
 - the one who resides in Kāmakoṭī Peetham in Kāñcipuram
 - the one who grants crores of desires
 - the one who is at the limit of the *puruṣārtha* of *kāma* granting *mokṣa*. *Mokṣa* is the end part of the four *puruṣārthas*—*Dharma, Artha, Kāma, Mokṣa*. Śrī Kāmākṣī Vilāsam says that when we worship Devi inside the Kāmakoṭī area, even if we do not ask for *mokṣa*, Devi as Kāmakoṭī grants us *mokṣa* along with all our other desires
 - the Śrīcakra, according to Ādi Śaṅkarācārya's commentary on Lalita Triśati

Summary:

Prayer to the Sidelong Glances of Kāmākṣī to Remove Our Impurities

May the sidelong glances, of that Kāmākṣī who is Kāmakoṭī,
 - which are wet with the uninterrupted flow of compassion
 - which are engaged in delightful sports
 - which fulfill the desires (of the devotees)
 - which swing a lot
 - which are marked with the form of the lotus
 - which are beautiful
 - which are the beautiful abode of Lakṣmī
 - which are the unique essence of radiance
 remove our impurities.

आधून्वन्त्यै तरलनयनैराङ्गजीं वैजयन्तीम्
 आनन्दिन्यै निजपदजुषामात्तकाञ्चीपुरायै ।
 आस्माकीनं हृदयमखिलैरागमानां प्रपञ्चैः
 आराध्यायै स्पृहयतितरामदिमायै जनन्यै ॥72॥

ādhūnvantyaī taralanayanairāṅgajīm vaijayantīm
 ānandinyai nijapadajuṣāmāttakāñcīpurāyai |
 āsmākīnaṃ hṛdayamakhilairāgamānāṃ prapañcaiḥ
 ārādhyāyai spr̥hayatitarāmadimāyai jananyai ||72||

आधून्वन्त्यै - ādhūnvantyaī - flapping, fluttering; तरल नयनैः - tarala nayanaiḥ - by the tremulous eyes; आङ्गजीं - āṅgajīm - of Manmatha; वैजयन्तीम् - vaijayantīm - banner of victory; आनन्दिन्यै - ānandinyai - source of bliss; निज पद जुषाम् - nija pada juṣām - for those who take delight in worshipping her (Devi's) feet; आत्त - ātta - having taken to; काञ्चीपुरायै - kāñcīpurāyai - Kāñcīpuram; आस्माकीनं - āsmākīnaṃ - our; हृदयम् - hṛdayam - heart; अखिलैः - akhilaiḥ - by all; आगमानां - āgamānāṃ - of Vedās; प्रपञ्चैः - prapañcaiḥ - worlds; आराध्यायै - ārādhyāyai - worshipped; स्पृहयति तराम् - spr̥hayati tarām - desires very much; आदिमायै - adimāyai - primeval; जनन्यै - jananyai - Mother.

आधून्वन्त्यै तरलनयनैः आङ्गजीं वैजयन्तीम् / आनन्दिन्यै निजपदजुषाम् / आत्तकाञ्चीपुरायै ।
 ādhūnvantyaī taralanayanaiḥ āṅgajīm vaijayantīm / ānandinyai
 nijapadajuṣām / āttakāñcīpurāyai |

(Our heart longs for Kāmākṣī, the primeval Mother) who, by her tremulous eyes, flutters the victory banner of Manmatha; who is the source of bliss for those who take delight in worshipping her feet; who has taken to the city of Kāñcī...

आस्माकीनं हृदयम् / अखिलैः आगमानां प्रपञ्चैः आराध्यायै / स्पृहयतितराम् / आदिमायै जनन्यै ॥
 āsmākīnaṃ hṛdayam / akhilaiḥ āgamānāṃ prapañcaiḥ ārādhyāyai /
 spr̥hayatitarām / adimāyai jananyai ||

Our heart longs for Kāmākṣī who is worshipped by all the worlds of Vedās; who is the primeval Mother

Summary:

Worship of Mother Kāmākṣī

Our heart longs for Kāmākṣī, the primeval Mother

- who, by her tremulous eyes, flutters the victory banner of Manmatha
- who is the source of bliss for those who take delight in worshipping her feet
- who has taken to the city of Kāñcī
- who is worshipped by all the worlds of Vedās.

दूरं वाचां त्रिदशसदसां दुःखसिन्धोस्तरित्रं
मोहक्ष्वेलक्षितिरुहवने क्रूरधारं कुठारम् ।
कम्पातीरप्रणयि कविभिर्वर्णितोद्यच्चरित्रं
शान्त्यै सेवे सकलविपदां शाङ्करं तत्कलत्रम् ॥73॥

dūraṃ vācāṃ tridaśasadasāṃ duḥkhasindhostaritraṃ
mohakṣvelakṣitiruhavane krūradhāraṃ kuṭhāraṃ |
kampātīrapraṇayi kavibhirvarṇitodyaccaritraṃ
śāntyai seve sakalavipadāṃ śāṅkaraṃ tatkalatram ||73||

दूरं - dūraṃ - far beyond; वाचां - vācāṃ - words; त्रिदश सदसां - tridaśa sadasāṃ - of the assembly of devās; दुःखसिन्धोः - duḥkhasindhoḥ - ocean of grief; तरित्रं - taritraṃ - ferry; मोह - moha - delusion; क्ष्वेल - kṣvela - produced by; क्षितिरुह - kṣitiruha - tree; वने - vane - in the forest; क्रूरधारं - krūradhāraṃ - sharp edge; कुठारम् - kuṭhāraṃ - axe; कम्पातीरप्रणयि - kampātīrapraṇayi - the one who loves the banks of Kampa river; कविभिः - kavibhiḥ - by poets; वर्णित - varṇita - described; उद्यत् - udyat - shining; चरित्रं - caritraṃ - story; शान्त्यै - śāntyai - for the removal; सेवे - seve - I worship; सकल विपदां - sakala vipadāṃ - of all dangers; शाङ्करं - śāṅkaraṃ - of Śāṅkara, of Śiva; तत् - tat - that; कलत्रम् - kalatram - consort.

दूरं वाचां त्रिदशसदसां / दुःखसिन्धोः तरित्रं / मोह क्ष्वेल क्षितिरुह वने क्रूरधारं कुठारम् ।
 dūraṃ vācāṃ tridaśasadasāṃ / duḥkhasindhoḥ taritraṃ /
 moha kṣvela kṣitiruha vane krūradhāraṃ kuṭhāraṃ |

(I worship that Kāmākṣī) who is far beyond the words (of praise) of the assembly of devās; who is the ferry to cross the ocean of grief (saṃsāra); who is the sharp-edged axe (to cut down) the trees in the forest that have grown out of delusion¹...

Notes:

1. The Lalita Sahasranāmam has similar descriptions of Devi as रोगपर्वत दम्भोलिः मृत्युदारु कुठारिका *rogaparvata dambholiḥ mṛtyudāru kuṭhārikā*.
 Devi, who is the thunderbolt that shatters the mountain of disease;
 Devi, who is the axe that cuts down the tree of death.

कम्पातीर प्रणयि / कविभिः वर्णित उद्यत् चरित्रं / शान्त्यै सेवे सकलविपदां शाङ्करं तत् कलत्रम् ॥
 kampātīrapraṇayi / kavibhiḥ varṇita udyat caritraṃ / śāntyai seve
 sakala vipadāṃ śāṅkaraṃ tatkalatram ||

...who loves the banks of Kampa river; whose shining story is described by poets; I worship that Kāmākṣī, the consort of Śāṅkara, for the removal of all dangers¹

Notes:

1. The highest danger is the danger of returning to *saṃsāra*.

Summary:

Worship of Kāmākṣī to Remove All Dangers

I worship that Kāmākṣī, the consort of Śāṅkara

- who is far beyond the words (of praise) of the assembly of *devās*
 - who is the ferry to cross the ocean of grief (*saṃsāra*)
 - who is the sharp-edged axe (to cut down) the trees in the forest that have grown out of delusion
 - who loves the banks of Kampa river
 - whose shining story is described by poets
- for the removal of all dangers.

खण्डीकृत्य प्रकृतिकुटिलं कल्मषं प्रातिभश्री-
शुण्डीरत्वं निजपदजुषां शून्यतन्द्रं दिशन्ती ।
तुण्डीराख्ये महति विषये स्वर्णवृष्टिप्रदात्री
चण्डी देवी कलयति रतिं चन्द्रचूडालचूडे ॥74॥

khaṇḍīkṛtya prakṛtikuṭilaṃ kalmaṣaṃ prātibhaśrī-
śuṇḍīratvaṃ nijapadajuṣāṃ śūnyatandram diśantī |
tuṇḍīrākhye mahati viṣaye svarṇavrṣṭipradātrī
caṇḍī devī kalayati ratim candracūḍālacūḍe ||74||

खण्डीकृत्य - khaṇḍīkṛtya - having broken; प्रकृति कुटिलं - prakṛti kuṭilaṃ - by nature crooked; कल्मषं - kalmaṣaṃ - faults; प्रातिभश्री - prātibhaśrī - the wealth of jñāna; शुण्डीरत्वं - śuṇḍīratvaṃ - glory of; निज पद जुषां - nija pada juṣāṃ - of those who delight in worshipping at her feet; शून्यतन्द्रं - śūnyatandram - without exhaustion, without laziness; दिशन्ती - diśantī - bestows; तुण्डीराख्ये - tuṇḍīrākhye - called Tuṇḍīrā; महति विषये - mahati viṣaye - great area; स्वर्ण वृष्टि प्रदात्री- svarṇa vṛṣṭi pradātrī - the giver of shower of gold; चण्डी - caṇḍī - Caṇḍī, the angry form of Devi; देवी - devī - Devi; कलयति - kalayati - kindles; रतिं - ratim - love; चन्द्रचूडालचूड - candracūḍālacūḍe - Śiva—the one who has the moon ornament on his head.

खण्डीकृत्य प्रकृतिकुटिलं कल्मषं / प्रातिभश्री शुण्डीरत्वं निजपदजुषां शून्यतन्द्रं दिशन्ती ।

khaṇḍīkṛtya prakṛtikuṭilaṃ kalmaṣaṃ / prātibhaśrī śuṇḍīratvaṃ
nijapadajuṣāṃ śūnyatandram diśantī |

(Kāmākṣī) who having broken the by-nature crooked faults; bestows without exhaustion, the glory of the wealth of jñāna on those who delight in worshipping at her feet...

तुण्डीराख्ये महति विषये स्वर्णवृष्टि प्रदात्री / चण्डी देवी कलयति रतिं चन्द्रचूडालचूडे ॥

tuṇḍīrākhye mahati viṣaye svarṇavrṣṭi pradātrī / caṇḍī devī kalayati
ratim candracūḍālacūḍe ||

(Kāmākṣī) who is the giver of the shower of gold in the great area called Tuṇḍīrā¹; who as Caṇḍī² Devī kindles (as part of *pranaya kalaha*) the love of Śiva—the one who has the moon ornament on the head

Notes:

1. Tuṇḍīrā Maṇḍala is the area extending from Kāñcīpuram to Tirupati, named after the King Tuṇḍīrā.
2. Kāmākṣī is mentioned as the angry form of Caṇḍī because she is pretending to be angry during the love-quarrel (*pranaya kalaha*) with Śiva.

Summary:

Praise of Kāmākṣī

Kāmākṣī, who having broken the by-nature crooked faults, bestows without exhaustion, the glory of the wealth of *jñāna* on those who delight in worshipping at her feet; who is the giver of the shower of gold in the great area called Tuṇḍīrā; who as Caṇḍī Devī kindles (as part of *pranaya kalaha*) the love of Śiva—the one who has the moon ornament on the head.

येन ख्यातो भवति स गृही पूरुषो मेरुधन्वा
 यद्दृक्कोणे मदननिगमप्राभवं बोभवीति ।
 यत्प्रीत्यैव त्रिजगदधिपो जृम्भते किम्पचानः
 कम्पातीरे स जयति महान्कश्चिदोजोविशेषः ॥75॥

yena khyāto bhavati sa grhī pūruṣo merudhanvā
 yaddṛkkōṇe madananigamaprābhavaṃ bobhavīti |
 yatprītyaiva trijagadadhipo jṛmbhate kimpacānaḥ
 kampātīre sa jayati mahānkaścīdojoviśeṣaḥ ||75||

येन - yena - by Devi; ख्यातः - khyātaḥ - famous; भवति - bhavati - becomes;
 स - sa - that; गृही - grhī - householder; पूरुषः - pūruṣaḥ - supreme person;
 मेरुधन्वा - merudhanvā - Śiva—the one who has Meru mountain as his
 bow; यद्दृक्कोणे - yaddṛkkōṇe - from the corner of the sidelong glance;

मदन निगम प्राभवं - madana nigama prābhavaṃ - the glory of Kāma Śāstra; बोभवीति - bobhavīti - is well-formed, shines; यत् प्रीत्या एव - yat prītyā eva - by whose love only; त्रिजगत् अधिपः - trijagat adhipaḥ - overlord of the three worlds; जृम्भते - jṛmbhate - shines; किम्पचानः - kimpacānaḥ - a miser; कम्पातीरे - kampātīre - on the banks of Kampa river; स - sa - that; जयति - jayati - is victorious, is effulgent; महान् - mahān - great; कश्चित् - kaścit - indescribable (beyond words and thoughts); ओजोविशेषः - ojoviśeṣaḥ - special brilliance.

येन ख्यातो भवति स गृही पुरुषो मेरुधन्वा / यद्दृक्कोणे मदननिगम प्राभवं बोभवीति ।

yena khyāto bhavati sa gṛhī pūruṣo merudhanvā / yaddṛkkōṇe madananigama prābhavaṃ bobhavīti |

Kāmākṣī, by whom Śiva—the one who has Meru as his bow, becomes famous as a householder (and) as a supreme person; from whose corner of the sidelong glance, the glory of Kāma Śāstra, shines

यत्प्रीत्यैव त्रिजगत् अधिपः जृम्भते किम्पचानः / कम्पातीरे स जयति महान् कश्चित् ओजोविशेषः ॥

yatprītyaiva trijagat adhipaḥ jṛmbhate kimpacānaḥ / kampātīre sa jayati mahān kaścit ojoviśeṣaḥ ||

Kāmākṣī, due to whose love¹, a miser shines as the overlord of the three worlds; there, on the banks of Kampa river, (Kāmākṣī) as the great, indescribable, special radiance, is victorious

Notes:

1. It is only because of the love of Kāmākṣī, a miser is able to shine as the overlord.

Summary:

Praise of Kāmākṣī

Kāmākṣī

- by whom Śiva—the one who has Meru as his bow, becomes famous as a householder (and) as a supreme person
- from whose corner of the sidelong glance, the glory of Kāma Śāstra, shines

- due to whose love, a miser shines as the overlord of the three worlds is victorious on the banks of Kampa river as the great, indescribable, special radiance.

धन्या धन्या गतिरिह गिरां देवि कामाक्षि यन्मे
निन्धां भिन्धात्सपदि जडतां कल्मषादुन्मिषन्तीम् ।
साध्वी माध्वीरसमधुरताभञ्जिनी मञ्जुरीतिः
वाणीवेणी झटिति वृणुतात्स्वर्धुनीस्पर्धिनी माम् ॥76॥

dhanyā dhanyā gatiriha girāṃ devi kāmākṣi yanme
nindyāṃ bhindyātsapadi jaḍatāṃ kalmaṣādunmiṣantīm |
sādhvī mādhvīrasamadhuratābhañjinī mañjurītiḥ
vāṇīveṇī jhaṭiti vṛṇutātsvardhunīspardhinī mām ||76||

धन्या धन्या - dhanyā dhanyā - fortunate; गतिः - gatiḥ - flow; इह - iha - here - गिरां - girāṃ - of the words; देवि - devi - O Devi; कामाक्षि - kāmākṣi - Kāmākṣi; यत् - yat - which; मे - me - my; निन्धां - nindyāṃ - despicable; भिन्धात् सपदि - bhindyāt sapadi - may it quickly (*sapadi*) break (*bhindyāt*); जडतां - jaḍatāṃ - ignorance; कल्मषात् - kalmaṣāt - from the sins; उन्मिषन्तीम् - unmiṣantīm - flowing; साध्वी - sādhvī - virtuous; माध्वी रस - mādhvī rasa - essence of honey; मधुरता - madhuratā - sweetness of; भञ्जिनी - bhañjinī - breaks, defeats; मञ्जुरीतिः - mañjurītiḥ - beautiful conduct (with reference to the maiden), beautiful structure (with reference to the speech); वाणी वेणी - vāṇī veṇī - (the maiden) of the stream of speech; झटिति - jhaṭiti - immediately; वृणुतात् - vṛṇutāt - may (the maiden) choose me; स्वर्धुनी - swardhunī - Ganga; स्पर्धिनी - spardhinī - competing (in flow, sweetness, virtue); माम् - mām - me.

धन्या धन्या गतिरिह गिरां देवि कामाक्षि यत् मे निन्धां भिन्धात् सपदि जडतां कल्मषात्
उन्मिषन्तीम् ।

dhanyā dhanyā gatiriha girāṃ devi kāmākṣi yat me nindyāṃ bhindyāt
sapadi jaḍatāṃ kalmaṣāt unmiṣantīm |

O Devi Kāmākṣi! May the fortunate flow of my words here quickly break the despicable ignorance that flows from ignorance.

साध्वी माध्वीरस मधुरता भञ्जिनी मञ्जुरीतिः वाणीवेणी ज्ञाटिति वृणुतात् स्वर्धुनी स्पर्धिनी माम् ॥
sādhvī mādhvīrasa madhuratā bhañjinī mañjurītiḥ vāṇīvenī jhaṭiti
vṛṇutāt svardhunī spardhinī mām ॥

May the maiden-like stream of speech who is virtuous (i.e speech with beautiful structure); whose sweetness defeats the essence of honey; who competes with Ganga¹ (in flow, sweetness, virtue) immediately choose² me.

Notes:

1. Ganga is known for its flow, sweetness, and purity.
2. The poet is imagining a scenario of *Svayamvara* where the maiden is the stream of beautiful, flowing, sweet speech. He wishes to be chosen by that maiden.

Summary:

Prayer to Kāmākṣī for the Sweet and Virtuous Flow of Speech

O Devi Kāmākṣi! May the fortunate flow of my words here quickly break the despicable ignorance that flows from ignorance. May the maiden-like stream of speech who is virtuous (i.e speech with beautiful structure), whose sweetness defeats the essence of honey, who competes with Ganga (in flow, sweetness, virtue) immediately choose me.

यस्या वाटी हृदयकमलं कौसुमी योगभाजां

यस्याः पीठी सततशिशिरा शीकरैर्माकरन्दैः ।

यस्याः पेटी श्रुतिपरिचलन्मौलिरत्नस्य काञ्ची

सा मे सोमाभरणमहिषी साधयेत्काङ्क्षितानि ॥77॥

yasyā vāṭī hrdayakamaḷam kausumī yogabhājāṃ

yasyāḥ pīṭhī satataśīśirā śīkarairmākarandaiḥ |

yasyāḥ peṭī śrutiparicalanmauliratnasya kāñcī

sā me somābharaṇamahīṣī sādhayetkāṅkṣitāni ||77||

यस्या - yasyā - whose; वाटी - vāṭī - garden; हृदय कमलं - hṛdaya kamalaṃ - the lotus-heart; कौसुमी - kausumī - flower; योगभाजां - yogabhājāṃ - of those who do yoga, of yogīs; यस्याः - yasyāḥ - whose; पीठी - pīṭhī - seat; सतत शिशिरा - satata śīśirā - always cool; शीकरैः - śīkaraiḥ - particles of; माकरन्दैः - mākarandaiḥ - pollen dust; यस्याः - yasyāḥ - whose; पेटी - peṭī - jewel-box; श्रुति परिचलन् - śruti paricalan - as expounded in the Vedās. मौलिरत्नस्य - mauliratnasya - crest-jewel (of the Upaniṣads); काञ्ची - kāñcī - Kāñcīpuram; सा - sā - that (Devi); मे - me - my; सोमाभरण - somābharaṇa - Śiva—the one who has the moon as the head ornament; सोम आभरण महिषी - soma ābharaṇa mahīṣī - consort of Śiva—the one who has the moon as his ornament; साधयेत् - sādhayet - may (Devi) fulfill; काङ्क्षितानि - kāṅkṣitāni - desires.

यस्या वाटी हृदयकमलं कौसुमी योगभाजां / यस्याः पीठी सततशिशिरा शीकरैः माकरन्दैः ।
yasyā vāṭī hṛdayakamalaṃ kausumī yogabhājāṃ / yasyāḥ pīṭhī
satataśīśirā śīkaraiḥ mākarandaiḥ |

(Kāmākṣi) whose flower garden is the lotus hearts of the yogīs; whose seat¹ is always cool because of the particles of pollen dust (of the lotus in the Sahasrāra cakra)...

यस्याः पेटी श्रुतिपरिचलन् मौलिरत्नस्य काञ्ची / सा मे सोमाभरणमहिषी साधयेत् काङ्क्षितानि ॥
yasyāḥ peṭī śrutiparicalan mauliratnasya kāñcī / sā me
somābharaṇamahīṣī sādhayet kāṅkṣitāni ||

(Kāmākṣi) whose jewel-box is Kāñcīpuram for the safe-keeping of the crest-jewel of Upaniṣads as expounded by the Vedās; May that Consort of Śiva—the one who has the moon as the head ornament fulfill my desires

Summary:**Prayer to Kāmākṣī to Fulfill Desires, Praise of Kāmākṣī**

May that Consort of Śiva—the one who has the moon as the head ornament

- whose flower garden is the lotus hearts of the yogīs
- whose seat is always cool because of the particles of pollen dust (of the lotus in the Sahasrāra cakra)
- whose jewel-box is Kāñcīpuram for the safe-keeping of the crest-jewel of Upaniṣads as expounded by the Vedās

fulfill my desires.

एका माता सकलजगतामीयुषी ध्यानमुद्राम्
 एकाम्राधीश्वरचरणयोरेकतानां समिन्धे ।
 ताटङ्कोद्यन्मणिगणरुचा ताम्रकर्णप्रदेशा
 तारुण्यश्रीस्तबकिततनुस्तापसी कापि बाला ॥78॥

ekā mātā sakalajagatāmīyūṣī dhyānamudrām
 ekāmrādhīśvaracaraṇayorekatānāṃ samindhe |
 tāṭaṅkodyanmaṇigaṇarucā tāmrakarnaṇapradeśā
 tāruṇyaśrīstabakitanustāpasī kāpi bālā ||78||

एका - ekā - one and only, unique; माता - mātā - Mother; सकल जगताम् - sakala jagatām - of all the worlds; ईयुषी - īyūṣī - holding; ध्यान मुद्राम् - dhyāna mudrām - the dhyāna mudra; एकाम्राधीश्वर - ekāmrādhīśvara - Ekāmrēśvara (Śiva); चरणयोः - caraṇayoḥ - on the feet of; एकतानां - ekatānāṃ - single pointed attention; समिन्धे - samindhe - propelling; ताटङ्क - tāṭaṅka - earrings; उद्यत् - udyat - emanating, rising; मणि गण रुचा - maṇi gaṇa rucā - shine of the group of gems; ताम्र - tāmra - like copper; कर्ण प्रदेशा - karna pradeśā - in the area near the ear; तारुण्यश्री - tāruṇyaśrī - splendor of youth; स्तबकित - stabakita - bunch of flowers; तनुः - tanuḥ - form, body; तापसी - tāpasī - tapasvinī, female ascetic doing penance; कापि - kāpi - indescribable (beyond words and thoughts); बाला - bālā - young.

एका माता सकलजगताम् / ईयुषी ध्यानमुद्राम् / एकाम्राधीश्वर चरणयोः एकतानां समिन्धे ।

ekā mātā sakalajagatām / īyuṣī dhyānamudrām / ekāmṛādhīśvara
caraṇayoḥ ekatānāṃ samindhe |

(Kāmākṣī, the indescribable young ascetic girl) who is the one and only unique Mother of all the worlds; who holds the Dhyana Mudra, propelling her single-pointed attention on the feet of Ekāmreśvara¹

Notes:

1. The form of Śiva as the *liṅga* at the foot of the single mango tree in Kāñcipuram is known as Ekāmreśvara.

ताटङ्क उद्यत् मणिगणरुचा ताम्रकर्णप्रदेशा / तारुण्यश्री स्तबकित तनुः / तापसी कापि बाला ॥

tāṭaṅka udyat maṇigaṇarucā tāmṛakarnaṇpradeśā / tāruṇyaśrī stabakita
tanuḥ / tāpasī kāpi bālā ||

...whose ear area is copper colored from the emanating shine of the group of gems in her earrings; whose form has the splendor of youth like a bunch of flowers; (Kāmākṣī), the indescribable young ascetic girl doing penance¹

Notes:

1. The poet brings out the apparent contradiction in a young girl being the mother of all worlds and performing intense austerities with single pointed attention.

Summary:

The Glory of Kāmākṣī as the Young Ascetic

Kāmākṣī, the indescribable young girl doing penance

- who is the one and only unique Mother of all the worlds
- who holds the Dhyana Mudra, propelling her single-pointed attention on the feet of Ekāmreśvara
- whose ear area is copper colored from the emanating shine of the group of gems in her earrings

- whose form has the splendor of youth like a bunch of flowers

दन्तादन्तिप्रकटनकरी दन्तिभिर्मन्दयानैः

मन्दाराणां मदपरिणतिं मथ्नी मन्दहासैः ।

अङ्कुराभ्यां मनसिजतरोरङ्कितोराः कुचाभ्या-

मन्तःकाञ्चि स्फुरति जगतामादिमा कापि माता ॥79॥

dantādanti prakāṭanakarī dantibhirmandayānaiḥ
mandārāṇāṃ madapariṇatiṃ mathnatī mandahāsaiḥ |
aṅkūrābhyāṃ manasijataroraṅkitorāḥ kucābhyā-
mantakāñci sphurati jagatāmādimā kāpi mātā ||79||

दन्ता दन्ति - dantā danti - tooth to tooth fight; प्रकटनकरी - prakāṭanakarī - showing; दन्तिभिः - dantibhiḥ - with elephants; मन्दयानैः - mandayānaiḥ - by the gentle gait; मन्दाराणां - mandārāṇāṃ - of Mandāra flowers; मद परिणतिं - mada pariṇatiṃ - the peak of arrogance; मथ्नी - mathnatī - destroying; मन्दहासैः - mandahāsaiḥ - by the gentle smile; अङ्कुराभ्यां - aṅkūrābhyāṃ - sprouts; मनसिजतरोः - manasijataroḥ - the tree of Manmatha (Kāma); अङ्कित उराः - aṅkita urāḥ - on the chest area; कुचाभ्याम् - kucābhyām - by her twin breasts; अन्तःकाञ्चि - kāñci - in the area of Kāñcipuram; स्फुरति - sphurati - shining; जगताम् - jagatām - of all the worlds; आदिमा - ādimā - primeval; कापि - kāpi - indescribable (beyond words and thoughts); माता - mātā - Mother.

दन्तादन्ति प्रकटनकरी दन्तिभिः मन्दयानैः / मन्दाराणां मदपरिणतिं मथ्नी मन्दहासैः ।

dantādanti prakāṭanakarī dantibhiḥ mandayānaiḥ / mandārāṇāṃ
madapariṇatiṃ mathnatī mandahāsaiḥ |

*(Kāmākṣī) whose gentle gait fights tooth to tooth with the elephants;
whose gentle smile destroys the peak of arrogance of the Mandāra
flowers*

अङ्कुराभ्यां मनसिजतरोः अङ्कितोराः कुचाभ्याम् / अन्तःकाञ्चि स्फुरति / जगताम् आदिमा कापि
माता॥

aṅkūrābhyāṃ manasijataroḥ aṅkitorāḥ kucābhyām / antaḥkāñci
sphurati / jagatām ādimā kāpi mātā |

*(Kāmākṣī) whose twin breasts on the chest area are like the fertile
sprouts on the Tree of Kāma; who shines in the area of Kāñcipuram;
who is the indescribable primeval Mother of all worlds*

Summary:

The Glory of Kāmākṣī

Kāmākṣī, the indescribable primeval Mother of all worlds

- whose gentle gait fights tooth to tooth with the elephants
- whose gentle smile destroys the peak of arrogance of the Mandāra
flowers
- whose twin breasts on the chest area are like the fertile sprouts on
the Tree of Kāma
shines in the area of Kāñcipuram.

त्रियम्बककुटुम्बिनीं त्रिपुरसुन्दरीमिन्दिरां
पुलिन्दपतिसुन्दरीं त्रिपुरभैरवीं भारतीम् ।
मतङ्गकुलनायिकां महिषमर्दनीं मातृकां
भणन्ति विबुधोत्तमा विहृतिमेव कामाक्षि ते ॥80॥

triyambakakuṭumbinīm tripurasundarīmindirām
pulindapatisundarīm tripurabhairavīm bhāratīm |
mataṅgakulanāyikām mahiṣamardanīm mātṛkām
bhaṇanti vibudhottamā vihṛtimeva kāmākṣi te ||80||

त्रियम्बककुटुम्बिनीं - triyambakakuṭumbinīm - the consort of Śiva—the one
who has three eyes; त्रिपुरसुन्दरीम् - tripurasundarīm - Tripurasundarī;
इन्दिरां - indirām - Lakṣmī; पुलिन्दपति सुन्दरीं - pulindapati sundarīm - consort
of the Hunter Chief; त्रिपुरभैरवीं - tripurabhairavīm - Tripurabhairavī; भारतीम्
- bhāratīm - Sarasvatī; मतङ्गकुलनायिकां - mataṅgakulanāyikām - heroine

of the lineage of sage Mataṅga; महिषमर्दनी - mahiṣamardaniṃ - destroyer of the Asura Mahiṣa; मातृकां - mātrkāṃ - letters of the alphabet from 'A' to 'Kṣa'; भणन्ति - bhaṇanti - describe; विबुधोत्तमा - vibudhottamā - the best of jñānīs; विहृतिम् एव - vihr̥tim eva - sport only; कामाक्षि - kāmākṣi - O Kāmākṣi; ते - te - your.

त्रियम्बककुटुम्बिनीं / त्रिपुरसुन्दरीम् / इन्दिरां / पुलिन्दपतिसुन्दरीं / त्रिपुरभैरवीं / भारतीम् ।
triyambakakuṭumbinīṃ / tripurasundarīm / indirām / pulindapatisundarīm tripurabhairavīm bhāratīm |

(Kāmākṣi) as the consort of Śiva—the one with three eyes; as Tripurasundarī¹; as Lakṣmī; as the consort of the Hunter Chief²; Tripurabhairavī³; as Sarasvatī...

Notes:

1. Devi as Tripurasundarī

- is the highest level of Devi worship
- is the highest in beauty
- is the cause of the three states (waking *jāgrat*, dream *svapna*, deep sleep *suṣupti*) and is beyond the three states as the fourth state of *turiya*.
- is the cause of creation, sustenance, destruction of the three cities (earth, world above earth, worlds below earth)
- is beyond the trinity of Brahma, Viṣṇu, Śiva
- is the Consort of Tripurāri (Śiva)

2. In Śloka 85 of Āryā Śatakam, Devi is described as *pulindayoṣā*, the hunter woman.

This form is a reference to the story of Kirātārjuniya in the *Vana Parva* of the Mahabharata, where Śiva and Parvati appear as a hunter couple to Arjuna. During the Pandavas' exile in the forest, Arjuna at the instruction of Indra, performs a penance propitiating Śiva. Śiva appears in the form of a hunter (*kirāta*) and battles with Arjuna. Arjuna is unable to defeat the hunter and finally recognizes

the hunter as Śiva. Arjuna surrenders and the pleased Śiva grants him the *Pāśupatāstra*—the weapon of Paśupati (Śiva).

Devi in the form of the hunter woman is also known as Śabari. The description of Devi as a hunter woman can be seen in works such as *Ambāstavam*.

3. Devi as Tripurabhairavī is the terrible form for the evil elements in the three worlds. She destroys the worlds at the time of destruction. She is the Śakti of Śiva when he destroyed Tripura—the three cities. Tripurabhairavī is the sixth in the group of the ten Mahavidyās.

मतङ्ग कुल नायिकां / महिषमर्दनीं / मातृकां / भणन्ति विबुधोत्तमा विहृतिमेव कामाक्षि ते ॥
 mataṅga kula nāyikāṃ mahiṣamardanīṃ mātrkāṃ bhaṇanti
 vibudhottamā vihṛtimeva kāmākṣi te ॥

(Kāmākṣi) as the heroine of the lineage of sage Mataṅga; as the destroyer of Mahiṣāsura; as the Mother of all the (fifty-one) letters¹ (from अ A to क्ष Kṣa); The best of jñānīs describe your various sports...

Notes:

1. Devi is the Mother who generated all the fifty-one letters *from* अ A *to* क्ष Kṣa. She gives power to the letters. Through the letters (*svarās*) of the language, we can attain Devi.

In Śloka 60 of Āryā Śatakam, Devi is described as आदिक्षान्त अक्षर आत्मिकां विद्याम् *ādikṣānta akṣara ātmikāṃ vidyām*, Devi who is the subtle knowledge that is expressed through the letters from अ A to क्ष Kṣa.

Summary:**The Glory of Kāmākṣī in Her Different Sports (Līlās) as Described by the Jñānīs**

O Kāmākṣī! The best of *jñānīs* describe your various sports as

- the consort of Śiva—the one with three eyes
- the beautiful form of Tripurasundarī
- the form of Lakṣmī
- the consort of the Hunter Chief
- the terrible form of Tripurabhairavī
- the form of Sarasvatī.
- the heroine of the lineage of sage Mataṅga
- the destroyer of the demon Mahiṣāsura
- the Mother of all the letters

महामुनिमनोनटी महितरम्यकम्पातटी-
कुटीरकविहारिणी कुटिलबोधसंहारिणी ।
सदा भवतु कामिनी सकलदेहिनां स्वामिनी
कृपातिशयकिङ्करी मम विभूतये शाङ्करी ॥81॥

mahāmunimanonaṭī mahitaramyakampātaṭī-
kuṭīrakavihāriṇī kuṭilabodhasaṃhāriṇī |
sadā bhavatu kāmīnī sakaladehināṃ svāminī
kṛpātiśayakiṅkarī mama vibhūtaye śāṅkarī ||81||

महा मुनि मनो नटी - mahā muni mano naṭī - the dancer in the minds of great munīs; महित रम्य - mahita ramya - glorious and enchanting; कम्पातटी kampātaṭī - on the banks of Kampa river; कुटीरक - kuṭīraka - in the cottage; विहारिणी - vihāriṇī - sporting; कुटिल - kuṭila - crooked; बोध - bodha - knowledge; संहारिणी - saṃhāriṇī - destroyer of; सदा - sadā - always; भवतु - bhavatu - may (Devi) be; कामिनी - kāmīnī - beautiful woman; सकल देहिनां - sakala dehināṃ - of all jīvās; स्वामिनी - svāminī - chief; कृपा - kṛpā - compassion; अतिशय - atiśaya - wonderful and unexpected; किङ्करी - kiṅkarī - servant; मम - mama - my; विभूतये - vibhūtaye - for my prosperity; शाङ्करी - śāṅkarī - O Consort of Śāṅkara (Śiva).

महामुनिमनोनटी / महितरम्य कम्पातटी कुटीरक विहारिणी / कुटिल बोध संहारिणी ।

mahāmunimanonaṭī / mahita ramya kampātaṭī kuṭīraka vihāriṇī / kuṭīla bodha saṃhāriṇī |

(Kāmākṣī) who dances in the minds of the great munīs; who sports in the glorious and enchanting cottage on the banks of the Kampa river; who destroys crooked knowledge...

सदा भवतु / कामिनी / सकलदेहिनां स्वामिनी / कृपा अतिशय किङ्करी / मम विभूतये / शाङ्करी ॥
sadā bhavatu / kāmīnī / sakaladehināṃ svāminī / kṛpā atīśaya kiṅkarī / mama vibhūtaye / śāṅkarī ||

(Kāmākṣī) who is the chief of all jīvās; whose servant is the wonderful compassion; who is the beautiful consort of Śāṅkara (Śiva); May (that Kāmākṣī) always be for my prosperity

Summary:

Prayer to Kāmākṣī for Prosperity

May Kāmākṣī

- who dances in the minds of the great *munīs*
 - who sports in the glorious and enchanting cottage on the banks of the Kampa river
 - who destroys crooked knowledge
 - who is the chief of all *jīvās*
 - whose servant is the wonderful compassion
 - who is the beautiful consort of Śāṅkara
- always be for my prosperity.

जडाः प्रकृतिनिर्धना जनविलोचनारुन्तुदा

नरा जननि वीक्षणं क्षणमवाप्य कामाक्षि ते ।

वचस्सु मधुमाधुरीं प्रकटयन्ति पौरन्दरी-

विभूतिषु विडम्बनां वपुषि मान्मथीं प्रक्रियाम् ॥82॥

jaḍāḥ prakṛtinirdhanā janavilocanāruntudā

narā janani vīkṣaṇaṃ kṣaṇamavāpya kāmākṣi te |

vacassu madhumādhurīm prakāṭayanti paurandarī-
vibhūtiṣu viḍambanām vapuṣi mānmathīm prakriyām ||82||

जडाः - jaḍāḥ - ignorant; प्रकृति - prakṛti - by nature, by birth; निर्धनाः - nirdhanāḥ - poor; जन विलोचन अरुन्तुदा - jana vilocanā aruntudā - with a detestable look (that hurts (*aruntudā*) the eyes (*vilocanā*) of people (*jana*)); नराः - narāḥ - the people who are; जननि - janani - O Mother; वीक्षणं - vīkṣaṇam - glance; क्षणम् - kṣaṇam - one second; अवाप्य - avāpya - having received; कामाक्षि - kāmākṣi - O Kāmākṣi; ते - te - your; वचस्सु - vacassu - in their words; मधुमाधुरीं - madhumādhurīm - the sweetness of honey; प्रकटयन्ति - prakāṭayanti - expressing; पौरन्दरी - paurandarī - of Purandara (Indra); विभूतिषु - vibhūtiṣu - the riches; विडम्बनां - viḍambanām - mockery of; वपुषि - vapuṣi - in their bodies; मान्मथीं - mānmathīm - of Manmatha; प्रक्रियाम् - prakriyām - hold the imprint, the mark.

जडाः / प्रकृति निर्धनाः / जन विलोचन अरुन्तुदा नराः / जननि वीक्षणं क्षणम् अवाप्य कामाक्षि ते ।
jaḍāḥ / prakṛti nirdhanāḥ / jana vilocana aruntudā narāḥ / janani
vīkṣaṇam kṣaṇam avāpya kāmākṣi te |

The people who are ignorant, poor by birth, who are detestable to look at; O Mother Kāmākṣi!, having received one second of your glance...

वचस्सु मधुमाधुरीं प्रकटयन्ति / पौरन्दरी विभूतिषु विडम्बनां / वपुषि मान्मथीं प्रक्रियाम् ॥
vacassu madhumādhurīm prakāṭayanti paurandarī vibhūtiṣu
viḍambanām vapuṣi mānmathīm prakriyām ||

...they express the sweetness of honey in their words; (their riches) mock the riches of Purandara (Indra); they hold the imprint of Manmatha in their bodies

Summary:**The Glory of a Second of the Glance of Kāmākṣī**

O Mother Kāmākṣī! The people who are ignorant, poor by birth, who are detestable to look at, having received one second of your glance (become so eloquent that they) express the sweetness of honey in their words, (become so rich that it creates) mockery of the riches of Indra, (become so beautiful) that they hold the imprint of Manmatha in their bodies.

घनस्तनतटस्फुटस्फुरितकञ्चुलीचञ्चली-

कृतत्रिपुरशासना सुजनशीलितोपासना ।

दृशोः सरणिमश्नुते मम कदा नु काञ्चीपुरे

परा परमयोगिनां मनसि चित्कला पुष्कला ॥83॥

ghanastanataṭasphuṭasphuritakañculīcañcalī-

kṛtatripuraśāsanā sujanaśīlitopāsanā |

dṛśoḥ saraṇimaśnute mama kadā nu kāñcīpure

parā paramayogināṃ manasi citkalā puṣkalā ||83||

घन स्तन - ghana stana - heavy bosom; तट - taṭa - area of; स्फुट - sphuṭa - expanding; स्फुरित - sphurita - attracting attention; कञ्चुली - kañculī - blouse; चञ्चली कृत - cañcalī kṛta - makes unsteady; त्रिपुरशासना - tripuraśāsanā - Śiva—the one who brought the cities of Tripura under control; सुजन शीलित - sujana śīlita - those who are virtuous by nature; उपासना - upāsanā - worshipped by; दृशोः सरणिम् - dṛśoḥ saraṇim - path of eyes; अश्नुते - aśnute - enjoy; मम - mama - my; कदा नु - kadā nu - when at all will; काञ्चीपुरे - kāñcīpure - in Kāñcīpuram; परा - parā - supreme; परमयोगिनां - paramayogināṃ - of supreme yogīs; मनसि - manasi - in the minds; चित्कला - citkalā - form of supreme consciousness; पुष्कला - puṣkalā - in full form.

घन स्तन तट स्फुट स्फुरित कञ्चुली चञ्चली कृत त्रिपुरशासना / सुजन शीलित उपासना ।

ghanastana taṭa sphuṭa sphurita kañculī cañcalī kṛta tripuraśāsanā /
sujana śīlita upāsanā |

(Kāmākṣi) whose blouse on the expanding area of the heavy bosom attracts the attention of Śiva—the one who brought the cities of Tripura under control, making (his mind) unsteady; who is worshipped by those who are virtuous by nature...

दृशोः सरणिम् अश्नुते मम कदा नु काञ्चीपुरे / परा / परमयोगिनां मनसि / चित्कला / पुष्कला ॥
 dṛśoḥ saraṇim aśnute mama kadā nu kāñcīpure / parā /
 paramayogināṃ manasi / citkalā / puṣkalā ॥

When at all will the path of my eyes enjoy (that Kāmākṣi) who is supreme; who is in full form in the minds of the supreme yogīs; who is the form of supreme consciousness

Summary:

Prayer for the Vision of Kāmākṣī, The Glory of Kāmākṣi

When at all will the path of my eyes enjoy Kāmākṣi? Kāmākṣi

- whose blouse on the expanding area of the heavy bosom attracts attention of Śiva—the one who brought the cities of Tripura under control, making (his mind) unsteady
- who is worshipped by those who are virtuous by nature
- who is supreme
- who is in full form in the minds of supreme yogīs
- who is the form of supreme consciousness.

कवीन्द्रहृदयेचरी परिगृहीतकाञ्चीपुरी
 निरूढकरुणाञ्जरी निखिललोकरक्षाकरी ।
 मनःपथदवीयसी मदनशासनप्रेयसी
 महागुणगरीयसी मम दृशोऽस्तु नेदीयसी ॥84॥

kaṅīndrahṛdayecarī parigrhītakāñcīpurī
 nirūḍhakarunañjarī nikhilalokarakṣākarī |
 manaḥpathadavīyasī madanaśāsanapreyasī
 mahāguṇagarīyasī mama dṛśo'stu nedīyasī ||84||

कवीन्द्र - kavīndra - great poets; हृदये - hṛdaye - in the hearts of; चरी - carī - moves about; परिगृहीत - parigrhīta - having taken (as abode); काञ्चीपुरी kāñcīpurī - the city of Kāñcī; निरूढ - nirūḍha - the rising; करुणाञ्जरी - karuṇājharī - stream of compassion; निखिल लोक रक्षाकरी - nikhila loka rakṣākarī - protector of all the worlds; मनःपथ - manaḥ patha - the path of the mind; दवीयसी - davīyasī - very far from; मदन शासन - madana śāsana - Śiva—the one who killed Madana (Manmatha); प्रेयसी - preyasī - beloved of; मदनशासनप्रेयसी - madanaśāsana preyasī - Beloved of Śiva; महा गुण - mahā guṇa - great qualities; गरीयसी - garīyasī - who carries the weight of (great qualities), honorable; मम - mama - my; दृशः - dṛśaḥ - eyes; अस्तु - astu - may (Devi) be; नेदीयसी - nedīyasī - very close, near.

कवीन्द्रहृदयेचरी / परिगृहीत काञ्चीपुरी / निरूढ करुणाञ्जरी / निखिल लोक रक्षाकरी।

kavīndrahṛdayecarī / parigrhīta kāñcīpurī / nirūḍha karuṇājharī nikhila loka rakṣākarī |

(Kāmākṣi) who moves about in the hearts of great poets; who has taken to Kāñcīpuram as her abode; who is the rising stream of compassion; who is the protector of all worlds...

मनःपथ दवीयसी / मदनशासन प्रेयसी / महा गुण गरीयसी / मम दृशोऽस्तु नेदीयसी ॥

manaḥ patha davīyasī / madanaśāsana preyasī / mahā guṇa garīyasī
mama dṛśo'stu nedīyasī ||

(Kāmākṣi) who is very far from the path of the mind; who is the Beloved of Śiva—the one who killed Madana (Manmatha); who is honorable with great qualities; May (that Kāmākṣi) be near my eyes

Summary:

Prayer for the Vision of Kāmākṣī, The Glory of Kāmākṣī

May Kāmākṣi

- who moves about in the hearts of great poets

- who has taken to Kāñcīpuram as her abode
 - who is the rising stream of compassion
 - who is the protector of all worlds
 - who is very far from the path of the mind
 - who is the beloved of Śiva—the one who killed Madana (Manmatha)
 - who is honorable with great qualities
- be near my eyes.

धनेन न रमामहे खलजनान्न सेवामहे
 न चापलमयामहे भवभयान्न दूयामहे ।
 स्थिरां तनुमहेतरां मनसि किं च काञ्चीरत-
 स्मरान्तककुटुम्बिनीचरणपल्लवोपासनाम् ॥85॥

dhanena na ramāmahe khalajanāna sevāmahe
 na cāpalamayāmahe bhavabhayāna dūyāmahe |
 sthirāṃ tanumahetarāṃ manasi kiṃ ca kāñcīrata-
 smarāntakakuṭumbinīcaraṇapallavopāsanām ||85||

धनेन न रमामहे - dhanena na ramāmahe - we will not revel in wealth;
 खलजनान् न सेवामहे - khalajanān na sevāmahe - we will not serve evil
 people; न चापलमयामहे - na cāpalamayāmahe - we will not be unsteady (in
 sādhana); भव भयात् न दूयामहे - bhava bhayāt na dūyāmahe - we will not be
 distressed by the fear of *saṃsāra*; स्थिरां - sthirāṃ - steadily; तनुमहे -
 tanumahe - we shall fill; तरां - tarāṃ - very much; मनसि - manasi - in our
 minds; किं च - kiṃ ca - indescribable (beyond words and thoughts);
 काञ्चीरत - kāñcīrata - reveling in Kāñcīpuram; स्मर अन्तक - smara antaka -
 Śiva—the one who brought end to Smara (Manmatha); कुटुम्बिनी -
 kuṭumbinī - consort of; चरण - caraṇa - feet; पल्लव - pallava - tender
 sprouts; उपासनाम् - upāsanām - of worship.

धनेन न रमामहे / खलजनान् न सेवामहे / न चापलमयामहे / भवभयान्न दूयामहे ।

dhanena na ramāmahe / khalajanāna sevāmahe / na
 cāpalamayāmahe / bhavabhayāna dūyāmahe |

We will not revel in wealth; we will not serve evil people; we will not be unsteady in our sādhana; we will not be distressed by the fear of saṃsāra

स्थिरां तनुमहेतरां मनसि / किं च काञ्चीरत स्मरान्तक कुटुम्बिनी चरण पल्लव उपासनाम् ॥
sthirāṃ tanumahetarāṃ manasi / kiṃ ca kāñcīrata smarāntaka
kuṭumbinī / caraṇa pallava upāsanām ॥

We will steadily fill our minds well with the worship of the tender sprout feet of the indescribable (Kāmākṣī)—who revels in Kāñcīpuram; who is the consort of Śiva—the one who brought end to Smara (Manmatha)

Summary:

Worship of Kāmākṣī

We will not revel in wealth. We will not serve evil people. We will not be unsteady in our sādhana. We will not be distressed by the fear of saṃsāra. We will steadily fill our minds well with the worship of tender sprout feet of the indescribable Kāmākṣī

- who revels in Kāñcīpuram

- who is the consort of Śiva—the one who brought end to Smara (Manmatha).

सुराः परिजना वपुर्मनसिजाय वैरायते
त्रिविष्टपनितम्बिनीकुचतटी च केलीगिरिः ।
गिरः सुरभयो वयस्तरुणिमा दरिद्रस्य वा
कटाक्षसरणौ क्षणं निपतितस्य कामाक्षि ते ॥86॥

surāḥ parijanā vapurmanasijāya vairāyate
triviṣṭapanitambinīkucataṭī ca kelīgiriḥ |
giraḥ surabhayo vayastaruṇimā daridrasya vā
kaṭākṣasaraṇau kṣaṇaṃ nipatitasya kāmākṣi te ||86||

सुराः - surāḥ - devās; परिजनाः - parijanāḥ - (will become) attendants; वपुः - vapuḥ - body, form; मनसिजाय - manasijāya - for Manmatha, the mind-born son of Viṣṇu; वैरायते - vairāyate - create enmity; त्रिविष्टप - triviṣṭapa - Devaloka; नितम्बिनी - nitambinī - beautiful women (नितम्ब - nitamba - posterior, hip area); कुचतटी - kucataṭī - bosom area; च - ca - केलीगिरिः - kelīgiriḥ - sporting hill; गिरः - giraḥ - words; सुरभयः - surabhayaḥ - (will become) fragrant; वयः तरुणिमा - vayaḥ taruṇimā - will look young in age; दरिद्रस्य वा - daridrasya vā - even if poor; कटाक्ष सरणौ - kaṭākṣa saraṇau - the path of the sidelong glance; क्षणं - kṣaṇam - one second; निपतितस्य - nipatitasya - drops in, falls in; कामाक्षि - kāmākṣi - O Kāmākṣi; ते - te - your.

सुराः परिजनाः / वपुः मनसिजाय वैरायते / त्रिविष्टप नितम्बिनी कुचतटी च केलीगिरिः ।

surāḥ parijanāḥ / vapuḥ manasijāya vairāyate / triviṣṭapa nitambinī kuca taṭī ca kelīgiriḥ ।

(O Kāmākṣi! If one, even if very poor, falls in the path of your sidelong glance for even one second) the devās become his attendants (he is served by the devās), Manmatha becomes envious of his body (he becomes more beautiful than Manmatha), the bosom of the beautiful Devaloka women becomes his sporting hill...

गिरः सुरभयः / वयस्तरुणिमा / दरिद्रस्य वा कटाक्षसरणौ क्षणं निपतितस्य कामाक्षि ते ॥

giraḥ surabhayo vayastaruṇimā daridrasya vā kaṭākṣasaraṇau kṣaṇam nipatitasya kāmākṣi te ॥

O Kāmākṣi! If one, even if very poor, falls in the path of your sidelong glance for even one second, his words become fragrant¹ (he speaks eloquently); he looks young in age (he looks youthful)

Notes:

1. As seen in Śloka 62 of Pādāravinda Śatakam, the word *surabhi* has three meanings: fragrance, Kamadhenu—the celestial desire-fulfilling cow, and the spring season.

Summary:**The Glory Bestowed by the Sidelong Glance Kāmākṣī**

O Kāmākṣī! If one, even if very poor, falls in the path of your sidelong glance for even one second, (he receives such glory that)

- the *devās* become his attendants (he is served by the *devās*)
- Manmatha becomes envious of his body (he becomes more beautiful than Manmatha)
- the bosom of the beautiful Devaloka women becomes his sporting hill
- his words become fragrant (he speaks eloquently)
- he looks young in age (he looks youthful)

पवित्रय जगत्त्रयीविबुधबोधजीवातुभिः

पुरत्रयविमर्दिनः पुलककञ्चुलीदायिभिः ।

भवक्षयविचक्षणैर्व्यसनमोक्षणैर्वीक्षणैः

निरक्षरशिरोमणिं करुणयैव कामाक्षि माम् ॥87॥

pavitraya jagattrayīvibudhabodhajīvātubhiḥ
 puratrayavimardinaḥ pulakakañculīdāyibhiḥ |
 bhavakṣayavicakṣaṇairvyasanamokṣaṇairvīkṣaṇaiḥ
 nirakṣaraśiromaṇiṃ karuṇayaiva kāmākṣi mām ||87||

पवित्रय - pavitraya - please purify; जगत् त्रयी - jagat trayī - in all three worlds; विबुध - vibudha - jñānīs; बोध - bodha - jñāna; जीवातुभिः - jīvātubhiḥ - life-giving, life-line; पुरत्रय विमर्दिनः - puratraya vimardinaḥ - of Śiva—the destroyer of the three cities (Tripura); पुलक- pulaka- horripilation; कञ्चुली - kañculī - jacket; दायिभिः - dāyibhiḥ - (Devi) who is responsible (for the horripilation); भव क्षय - bhava kṣaya - in the destruction of (the fear of) *saṃsāra* (the cycle of birth and death); विचक्षणैः - vicakṣaṇaiḥ - experts; व्यसन - vyasana - misery; मोक्षणैः - mokṣaṇaiḥ - (Devi) who relieves (us of

misery); वीक्षणैः - vīkṣaṇaiḥ - by glances; निरक्षर - nirakṣara - unlettered, illiterate; शिरोमणिं - śiromaṇiṃ - chief of; करुणयैव - karuṇayaiva - with compassion alone; कामाक्षि - kāmākṣi - O Kāmākṣi; माम् - mām - me.

पवित्रय / जगत् त्रयी विबुध बोध जीवातुभिः / पुरत्रयविमर्दिनः पुलक कञ्चुली दायिभिः ।
pavitraya / jagat trayī vibudha bodha jīvātubhiḥ / puratraya vimardinaḥ
pulaka kañculī dāyibhiḥ |

(O Kāmākṣi!) Please purify (me by your glances) which are the life-line¹ of jñāna for the Jñānīs in all three worlds; which give Śiva—the destroyer of Tripura, a jacket of horripilation²...

Notes:

1. In Śloka 55 of this Śatakam, Devi is described as स्मरमथन जीवातु कलिकाम् *smaramathana jīvātu kalikām*, the life-giving bud (herb) of Śiva.
2. The sidelong glances of Kāmākṣi make Śiva ecstatic with horripilation.

भवक्षय विचक्षणैः / व्यसन मोक्षणैः / वीक्षणैः निरक्षर शिरोमणिं करुणयैव कामाक्षि माम् ॥
bhavakṣaya vicakṣaṇaiḥ / vyasana mokṣaṇaiḥ / vīkṣaṇaiḥ /
nirakṣara śiromaṇiṃ karuṇayaiva kāmākṣi mām ||

...which are the experts in destroying saṃsāra¹; which relieve us of misery; O Kāmākṣi! With compassion alone, by your glances, please purify me—the chief of illiterate

Notes:

1. Devi destroys the fear of *saṃsāra*.

Summary:**Prayer to the Glances of Kāmākṣī For Purification, The Glory of the Glances of Kāmākṣī**

O Kāmākṣī! With compassion alone, please purify me—the chief of illiterate, by your glances

- which are the life-line of *jñāna* for the *jñānīs* in all three worlds
- which give Śiva—the destroyer of Tripura, a jacket of horripilation (which make Śiva ecstatic with horripilation)
- which are the experts in destroying *saṃsāra*
- which relieve us of misery

कदा कलितखेलनाः करुणयैव काञ्चीपुरे

कलायमुकुलत्विषः शुभकदम्बपूर्णाङ्कुराः ।

पयोधरभरालसाः कविजनेषु ते बन्धुराः

पचेलिमकृपारसा परिपतन्ति मार्गे दृशोः ॥८८॥

kadā kalitakhelanāḥ karuṇayaiva kāñcīpure
kalāyamukulatviṣaḥ śubhakadambapūrṇāṅkurāḥ |
payodharabharālasāḥ kavijaneṣu te bandhurāḥ
pacelimakṛpārasā paripatanti mārge dṛśoḥ ||88||

कदा - kadā - when; कलित खेलनाः - kalita khelanāḥ - performs (everything as a) sport; करुणयैव - karuṇayaiva - only compassion; काञ्चीपुरे - kāñcīpure - in Kāñcīpuram; कलाय - kalāya - dark Kalāya flower; मुकुल - mukula - bud; त्विषः - tviṣaḥ - shine; शुभ कदम्ब - śubha kadamba - mass of auspiciousness, successive auspiciousness; पूर्ण - pūrṇa - full; अङ्कुराः - aṅkurāḥ - sprouts; पयोधरभर - payodharabhara - full, heavy bosom; आलसाः - ālasāḥ - slow (gait); कविजनेषु - kavijaneṣu - to poets; ते - te - your; बन्धुराः - bandhurāḥ - favorable; पचेलिम कृपा रसाः - pacelima kṛpā rasāḥ - ripe juice of compassion; परिपतन्ति - paripatanti - fall; मार्गे दृशोः - mārge dṛśoḥ - in the path of (my eyes)

कदा / कलितखेलनाः करुणयैव काञ्चीपुरे / कलाय मुकुल त्विषः / शुभ कदम्ब पूर्ण अङ्कुराः ।
 kadā / kalitakhelanāḥ karuṇayaiva kāñcīpure / kalāya mukula tviṣaḥ /
 śubha kadamba pūrṇa aṅkurāḥ |

(When will I see Kāmākṣī) who sports in Kāñcīpuram out of compassion alone; who has the shine of the bud of the dark Kalāya flower; who is the sprout of the full mass of auspiciousness...

पयोधरभर आलसाः / कविजनेषु ते बन्धुराः / पचेलिम कृपा रसाः / परिपतन्ति मार्गे दृशोः ॥
 payodharabhara ālasāḥ / kavijaneṣu te bandhurāḥ / pacelima kṛpā
 rasāḥ paripatanti mārge dṛśoḥ ||

...who has a slow gait because of the heavy bosom; who is favorable to the poets; who is the ripe juice of compassion; When will (that Kāmākṣī) fall into the path of my eyes?

Summary:

Prayer for the Vision of Kāmākṣī

When will Kāmākṣī

- who sports in Kāñcīpuram out of compassion alone
- who has the shine of the bud of the dark Kalāya flower
- who is the sprout of the full mass of auspiciousness
- who has a slow gait because of the heavy bosom
- who is favorable to the poets
- who is the ripe juice of compassion

fall into the path of my eyes? (When will I see Kāmākṣī?)

अशोध्यमचलोद्भवं हृदयनन्दनं देहिनाम्
 अनर्घमधिकाञ्चि तत्किमपि रत्नमुद्योतते।
 अनेन समलङ्कृता जयति शङ्कराङ्कस्थली
 कदास्य मम मानसं व्रजति पेटिकाविभ्रमम् ॥89॥

aśodhyamacalodbhavaṃ hṛdayanandanam dehinām
 anarghamadhikāñci tatkimapi ratnamuddiyotate |
 anena samalaṅkṛtā jayati śaṅkarāṅkasthalī
 kadāsya mama mānasaṃ vrajati peṭikāvibhramam ||89||

अशोध्यम् - aśodhyam - beyond refinement, beyond polishing; अचलोद्भवं - acalodbhavaṃ - born of the mountain; हृदयनन्दनं - hṛdaya nandanam - causing the heart to dance in delight; देहिनाम् - dehinām - of living beings; अनर्घम् - anargham - priceless, invaluable; अधिकाञ्चि - adhikāñci - in Kāñcīpuram; तत् - tat - that; किमपि - kimapi - indescribable (beyond words and thoughts); रत्नम् - ratnam - gem; उद्योतते - uddyotate - shining very brilliantly; अनेन - anena - by this (gem); समलङ्कृता - samalaṅkṛtā - well decorated; जयति - jayati - is victorious, is effulgent; शङ्कर - śaṅkara - Śiva; अङ्कस्थली - aṅkasthalī - lap area of; कदास्य - kadāsyā - when will this; मम - mama - my; मानसं - mānasam - mind; व्रजति - vrajati - reach; पेटिका - peṭikā - box; विभ्रमम् - vibhramam - beauty.

अशोध्यम् / अचलोद्भवं / हृदयनन्दनं देहिनाम् / अनर्घम् / अधिकाञ्चि तत्किमपि रत्नम् उद्योतते।
aśodhyam / acalodbhavaṃ / hṛdaya nandanam dehinām /
anargham / adhikāñci tatkimapi ratnam uddyotate |

(The gem of Kāmākṣī) which is beyond refinement¹; which is born of the mountain (Himavān); which causes the hearts of the living beings to dance in delight; which is priceless; The indescribable gem (of Kāmākṣī) shines brilliantly in Kāñcīpuram...

Notes:

1. Unlike the gemstones and precious metals found on earth, the gem of Kāmākṣī does not require any polishing and processing.

अनेन समलङ्कृता जयति शङ्कराङ्कस्थली / कदास्य मम मानसं व्रजति पेटिका विभ्रमम् ॥
anena samalaṅkṛtā jayati śaṅkarāṅkasthalī / kadāsyā mama mānasam
vrajati peṭikā vibhramam ||

(The gem of Kāmākṣī) by which the lap area of Śaṅkara (Śiva) is well decorated (and) effulgent; When will this (gem of Kāmākṣī) reach the beauty¹ of the box of my mind?

Notes:

1. The box of the mind becomes beautiful only by the presence of the gem of Kāmākṣī inside it.

Summary:**Prayer for the Gem of Kāmākṣī to Reach the Box of the Mind, The Glory of the Gem of Kāmākṣī**

When will this indescribable gem of Kāmākṣī

- which is beyond refinement
- which is born of the mountain (Himavān)
- which causes the hearts of the living beings to dance in delight
- which is priceless
- which shines brilliantly in Kāñcīpuram
- by which the lap area of Śaṅkara (Śiva) is well decorated (and) effulgent

reach the beauty of the box of my mind?

परामृतझरीप्लुता जयति नित्यमन्तश्चरी
 भुवामपि बहिश्चरी परमसंविदेकात्मिका ।
 महद्भिरपरोक्षिता सततमेव काञ्चीपुरे
 ममान्वहमहम्मतिर्मनसि भातु माहेश्वरी ॥90॥

parāmṛtajharīplutā jayati nityamantaścarī
 bhuvāmapī bahiścarī paramasaṃvidekātmikā |
 mahadbhiraparokṣitā satatameva kāñcīpure
 mamānvahamahammatirmanasi bhātu māheśvarī ||90||

परामृत - parāmṛta - supreme nectar; झरी - jharī - stream of; प्लुता - plutā - immersed in; जयति - jayati - effulgent; नित्यम् - nityam - always; अन्तश्चरी - antaścarī - inside all beings; भुवाम् - bhuvām - of all worlds; अपि - api - though; बहिश्चरी - bahiścarī - moving outside; परमसंवित् - parama saṃvit - supreme knowledge; एकात्मिका - ekātmikā - unique form of; महद्भिः - mahadbhiḥ - by great people; अपरोक्षिता - aparokṣitā - seen directly, experienced directly; सततम् एव - satatameva - always; काञ्चीपुरे - in

Kāñcīpuram; मम - mama - my; अन्वहम् - anvaham - day after day, always, अहं मतिः - aham matiḥ - the notion of 'I'; मनसि - manasi - in the mind; भातु - bhātu - may (Devi) shine; माहेश्वरी - māheśvarī - of Māheśvara (Śiva).

परामृतझरीप्लुता / जयति / नित्यम् अन्तश्चरी भुवामपि बहिश्चरी / परमसंवित् एकात्मिका।

parāmṛtajharīplutā / jayati / nityam antaścarī bhuvāmapī bahiścarī / paramasaṃvit ekātmikā |

(Kāmākṣī) who is immersed in the stream of Supreme Nectar (in the Sahasrāra Cakra); who is effulgent; who is always inside all beings; who, though present in all the worlds, is beyond all the worlds; who is the unique form of the Supreme Knowledge...

महद्भिः अपरोक्षिता सततमेव काञ्चीपुरे / मम अन्वहम् अहं मतिः मनसि भातु माहेश्वरी ॥

mahadbhiḥ aparokṣitā satatameva kāñcīpure /mama anvaham ahammatiḥ manasi bhātu māheśvarī ||

(Kāmākṣī) who is seen directly¹ by great people, always, in Kāñcīpuram; who is the 'I' notion² of Māheśvara; May (that Kāmākṣī) shine in my mind day after day

Notes:

1. *Jñāna* or experience of the Truth is of two types: direct *aparokṣa* and indirect *parokṣa*. The *jñānīs* have direct experience of the Truth while our knowledge is only what we have read through scriptures.

Aparokṣānabhūti is an explanatory text by Ādi Śaṅkarācārya that expounds the method to directly experience the Truth of one's own nature.

2. Devi as the 'I' notion of Māheśvara allows for the action of the creation of the worlds. The worlds are created for the *jīvās* to redeem themselves. Without the union of Śiva and Devi, there can

be no creation.

In Śloka 98 of Āryā Śatakam, Devi is described as अन्तकान्तकृद्दहन्ते *antakāntakṛdahante*, the 'I' notion (*ahanta*) of Śiva.

In works like Soundaryalahari and other Devi literature, Devi is described as *parahantā* or the supreme *ahantā*. Apart from Devi there is no other. Through *māya*, the supreme Devi assumes *ahantā* (which is not her true nature) to create the universe.

Kāmākṣi introduces *ahanta* into Śiva and prompts him, so that he may carry out the creation process as *Prakāśa*. The concept of *Prakāśa* is explained under Ślokā 43 and Ślokā 66 of Āryā Śatakam.

Summary:

Prayer for Kāmākṣī to Shine in the Mind, The Glory of Kāmākṣī

May Kāmākṣī

- who is immersed in the stream of Supreme Nectar (in the Sahasrāra Cakra)
 - who is effulgent
 - who is always inside all beings
 - who, though present in all the worlds, is beyond all the worlds
 - who is the unique form of the Supreme Knowledge
 - who is seen directly by great people, always, in Kāñcīpuram
 - who is the 'I' notion of Māheśvara
- shine in my mind day after day.

तमोविपिनधाविनं सततमेव काञ्चीपुरे
विहाररसिका परा परमसंविदुर्वीरुहे ।
कटाक्षनिगलैर्दृढं हृदयदुष्टदन्तावलं
चिरं नयतु मामकं त्रिपुरवैरिसीमन्तिनी ॥91॥

tamovipinadhāvinam satatameva kāñcīpure
vihārarasikā parā paramasaṃvidurvīruhe |
kaṭākṣanigalairdṛḍham hṛdayaduṣṭadantāvalam
ciraṃ nayatu māmakaṃ tripuravairisīmantiṇī ||91||

तमोविपिन - tamovipina - forest of darkness (ignorance); धाविनं - dhāvinam - galloping, treading; सततमेव - satatameva - always; काञ्चीपुरे - kāñcīpure - in Kāñcīpuram; विहार रसिका - vihāra rasikā - delighting in sporting; परा - parā - supreme; परमसंवित् - parama saṁvit - supreme knowledge; उर्वीरुहे urvīruhe - tree, that which grows on earth (*urvi*); कटाक्ष - kaṭākṣa - sidelong glance; निगलैः - nigalaiḥ - chains of; दृढं - dṛḍham - firmly; हृदय - hṛdaya - heart; दुष्ट - duṣṭa - evil; दन्तावलं - dantāvalam - elephant; चिरं - ciraṁ - for a long time, always; नयतु - nayatu - may (my heart) be led; मामकं - māmakaṁ - my; त्रिपुरवैरि सीमन्तिनी - tripuravairi sīmantiṇī - O Consort of Śiva—the enemy of Tripura.

तमोविपिन धाविनं / सततमेव काञ्चीपुरे विहार रसिका / परा / परमसंवित् उर्वीरुहे।

tamovipina dhāvinam / satatameva kāñcīpure vihāra rasikā / parā / paramasaṁvit urvīruhe |

(O Kāmākṣī! May my evil elephant-like heart) which treads in the forest of ignorance be (led to) the Tree of Supreme Knowledge; (Kāmākṣī) who always delights in sporting in Kāñcīpuram; (Kāmākṣī) who is supreme

कटाक्ष निगलैः दृढं हृदय दुष्ट दन्तावलं चिरं नयतु मामकं त्रिपुरवैरिसीमन्तिनी ॥

kaṭākṣa nigalaiḥ dṛḍham hṛdayaduṣṭadantāvalam ciraṁ nayatu māmakaṁ tripuravairisīmantiṇī ||

May my evil elephant-like heart be led (to the Tree of Supreme Knowledge and) be firmly tied for a long time (always)¹ by the chains of the sidelong glances (of Kāmākṣī); O Consort of Śiva—the enemy of Tripura!

Notes:

1. Our heart and mind tend to escape and need to be constantly tied to the Tree of Supreme Knowledge.

Summary:**Prayer for the Elephant-like Heart to be Tied to the Tree of Supreme Knowledge with the Firm Chains of the Sidelong Glances of Kāmākṣī**

May my evil elephant-like heart which treads in the forest of ignorance be led to the Tree of Supreme Knowledge and always be firmly tied to the tree by the chains of the sidelong glances of Kāmākṣī,

- who always delights in sporting in Kāñcīpuram
- who is supreme
- who is the consort of Śiva—the enemy of Tripura.

त्वमेव सति चण्डिका त्वमसि देवि चामुण्डिका
 त्वमेव परमातृका त्वमपि योगिनीरूपिणी ।
 त्वमेव किल शाम्भवी त्वमसि कामकोटी जया
 त्वमेव विजया त्वयि त्रिजगदम्ब किं ब्रूमहे ॥92॥

tvameva sati caṇḍikā tvamasi devi cāmuṇḍikā
 tvameva paramātrkā tvamapi yoginīrūpiṇī |
 tvameva kila śāmbhavī tvamasi kāmakoṭī jayā
 tvameva vijayā tvayi trijagadamba kiṃ brūmahe ||92||

त्वमेव - tvameva - you alone are; सति - sati - O Sati; चण्डिका - caṇḍikā - the form of Caṇḍī; त्वमसि - tvamasi - you are; देवि - devi - O Devi; चामुण्डिका - cāmuṇḍikā - the form of Cāmuṇḍikā; त्वमेव - tvameva - you alone are; परमातृका - paramātrkā - the supreme form of letters; त्वमपि - tvamapi - you are also; योगिनीरूपिणी - yoginīrūpiṇī - the form of the Yoginīs; त्वमेव - tvameva - you alone are; किल - kila - indeed; शाम्भवी - śāmbhavī - the form of Śāmbhavī; त्वमसि - tvamasi - you are; कामकोटी - kāmakoṭī - O Kāmakoṭī; जया - jayā - the form of Jayā; त्वमेव - tvameva - you alone are; विजया - vijayā - the form of Vijayā; त्वयि - tvayi - in you; त्रिजगदम्ब - trijagadamba - the Mother of all three worlds; किं ब्रूमहे - kiṃ brūmahe - what (more) can we say.

त्वमेव सति चण्डिका / त्वमसि देवि चामुण्डिका / त्वमेव परमातृका / त्वमपि योगिनीरूपिणी ।
 tvameva sati caṇḍikā / tvamasi devi cāmuṇḍikā / tvameva paramāṭṛkā /
 tvamapi yoginīrūpiṇī |

*O Sati¹, you alone are Caṇḍikā²; O Devi, you alone are Cāmuṇḍikā³;
 You alone are the supreme form of the (fifty-one) letters⁴ or You alone
 are AUM—the superior of all letters⁴; You are also the form of the
 (sixty-four) Yoginīs⁵...*

Notes:

1. Sati is the one who is a *pativṛtā*. Also, Sati is the form of Devi as the daughter of Dakṣā.
2. Caṇḍikā is the fierce form of Devi as Caṇḍi, the killer of demons.
3. Cāmuṇḍikā is the form of Devi as the killer of the demons Caṇḍa and Muṇḍa.
4. *Paramāṭṛkā* is the form of Devi as all the fifty-one *akṣarās* or *māṭṛkās* of Saṃskṛtaṃ from ॐ A to क्ष Kṣa. All the letters, the Vedās, the Śāstrās, and all other literature have come into being with the blessing of Devi.

Paramāṭṛkā can also be considered as Devi as the form of AUM—the superior of all *māṭṛkās* (letters)

5. A *yoginī* (feminine) or *yogi* (masculine) is the one who is always in the state of yoga i.e in the state of being completely attuned to *Paramātmā*.

There are sixty-four *yoginīs* who attend on Devi. In the Śrī Cakra, they lead the *sādhaka* across the nine *āvaranās* from *Trailokyamohana* to *Sarvānandamayam*. In the human body they lead the *sādhaka* across the six cakrās from the Mūlādhāra Cakra to

the Sahasrāra Cakra. The *yoginīs* are essential to help with the progression in *sādhana*. Devi herself takes the forms of the sixty-four *yoginīs*.

त्वमेव किल शाम्भवी / त्वमसि कामकोटी जया / त्वमेव विजया / त्वयि त्रिजगदम्ब किं ब्रूमहे ॥
 tvameva kila śāmbhavī / tvamasi kāmakoṭī jayā / tvameva vijayā / tvayi
 trijagadamba kiṃ brūmahe ||

You alone are, indeed, Śāmbhavī¹; O Kāmakoṭī²! You are Jayā³; You alone are Vijaya³; In you is the Mother of the three worlds; What (more) can we say?

Notes:

1. Devi is the form of Śāmbhavī—the consort of Śāmbhu. Devi is also the mantra śakti attained through the specific yoga practice called Śāmbhavī.
2. Devi as the form of Kāmakoṭī is
 - the one who resides in Kāmakoṭi Peetham in Kāñcipuram
 - the one who grants crores of desires
 - the one who is at the limit of the *puruṣārtha* of *kāma* granting *mokṣa*. *Mokṣa* is the end part of the four *puruṣārthas*—*Dharma, Artha, Kāma, Mokṣa*. Śrī Kāmākṣi Vilāsam says that when we worship Devi inside the Kāmakoṭi area, even if we do not ask for *mokṣa*, Devi as Kāmakoṭi grants us *mokṣa* along with all our other desires
 - the Śrīcakra, according to Ādi Śaṅkarācārya's commentary on Lalita Triśati
3. Jayā and Vijayā are close attendants of Devi. They are also forms of Devi. They are worshipped as Devi herself in certain places of pilgrimage in North India.

The Devyāh Kavacam of Devi Māhātmyam says—

जय मामग्रतः पातु विजय पातु पृष्टतः ... ॥२२॥

jayā māmagrataḥ pātu vijaya pātu pṛṣṭataḥ ... ||22||

May Jayā (Victory) stand in front of me; May Vijayā (Triumph) stand behind...||22||

Summary:

Praise of Kāmākṣī in Her Various Forms

O Sati, you alone are Caṇḍikā—the killer of demons! O Devi, you alone are Cāmuṇḍikā—the killer of the demons Caṇḍa and Muṇḍa! You alone are the supreme form of the (fifty-one) letters or You alone are AUM—the superior of all letters! You are also the form of the (sixty-four) Yoginīs! You alone are, indeed, Śāmbhavī—the consort of Śāmbhu or You alone are the *mantra śakti* called Śāmbhavī! O Kāmakoṭī, you are Jayā! You alone are Vijayā! In you is the Mother of all the three worlds, what more can we say?

परे जननि पार्वति प्रणतपालिनि प्रातिभ-
प्रदात्रि परमेश्वरि त्रिजगदाश्रिते शाश्वते ।
त्रियम्बककुटुम्बिनि त्रिपदसङ्गिनि त्रीक्षणे
त्रिशक्तिमयि वीक्षणं मयि निधेहि कामाक्षि ते ॥93॥

pare janani pārvati praṇatapālīni prātibha-
pradātri parameśvari trijagadāśrite śāśvate |
triyambakakuṭumbini tripadasaṅgini trīkṣaṇe
triśaktimayi vīkṣaṇaṃ mayi nidhehi kāmākṣi te ||93||

परे - pare - supreme; जननि - janani - mother; पार्वति - pārvati - Pārvati, the Daughter of Himavān; प्रणत पालिनि - praṇata pālīni - the one who protects the worshipper; प्रातिभ - prātibha - superior intellect; intuitive jñāna; प्रदात्रि - pradātri - bestower of; परमेश्वरि - parameśvari - supreme overlord; त्रिजगत् आश्रिते - trijagat āśrite - refuge for the three worlds; शाश्वते - śāśvate - eternal; त्रियम्बक कुटुम्बिनि - triyambaka kuṭumbini - Consort of Triyambaka (Śiva)—the one with three eyes; त्रिपद सङ्गिनि - tripada saṅgini - the one associated with the three phrases, three paths, or three-quarters

(three parts out of four); त्रीक्षणे - trīkṣaṇe - three eyes; त्रिशक्तिमयि - triśakti mayi - the form of three powers (śaktīs); वीक्षणं - vīkṣaṇam - glance; मयि - mayi - in me; निधेहि - nidhehi - please direct; कामाक्षि - kāmākṣi - O Kāmākṣi; ते - te - your.

परे जननि / पार्वति / प्रणतपालिनि / प्रातिभ प्रदात्रि / परमेश्वरि / त्रिजगदाश्रिते / शाश्वते ।

pare janani / pārvati / praṇatapālīni / prātibha pradātri / parameśvari / trijagadāśrite / śāśvate |

(Kāmākṣi) who is the supreme Mother; who is Pārvati—the Daughter of Himavān; who is the protector of those who worship (you); who is the bestower of superior intellect (intuitive jñāna)¹; who is the supreme overlord; who is the refuge for the three worlds; who is eternal...

Notes:

1. Devi is the bestower of *prātibha* or intuitive *jñāna* which cannot be obtained from books. *Prātibha* allows us to have the vision of Devi in our heart.

त्रियम्बककुटुम्बिनि / त्रिपदसङ्गिनि / त्रीक्षणे / त्रिशक्तिमयि / वीक्षणं मयि निधेहि कामाक्षि ते ॥

triyambakakuṭumbīni / tripadasaṅgīni / trīkṣaṇe / triśaktimayī / vīkṣaṇam mayī nidhehi kāmākṣi te ||

(Kāmākṣi) who is the Consort of Śiva—the one with three eyes; who is associated with three phrases (of a Gāyatri mantra) or the three paths (of Karma, Bhakti, Jñāna) or the three-quarters (that is un-manifest); who has three eyes; who is the form of three powers (Icchā Śakti, Kriyā Śakti, Jñāna Śakti); O Kāmākṣi! Please direct your glance at me

Notes:

1. *Tripada* as 'three phrases' refers to the three phrases of a mantra in the Gāyatri metre (*chandas*).

Tripada as 'three paths' refers to the paths of *Karma*, *Bhakti*, and *Jñāna*.

Tripada as 'three parts' refers to the three parts out of four (or three quarters) that are un-manifest.

According to the *Puruṣa Sūktam* only one-fourth of the infinite glory of *Paramātmā* manifests as creation—

एतावानस्य महिमा अतो ज्यायाँश्च पूरुषः ।
 पादोऽस्य विश्वा भूतानि त्रिपादस्य अमृतं दिवि ॥३॥
 etāvānasya mahimā ato jyāyāṁśca pūruṣaḥ |
 pādo'sya viśvā bhūtāni tripādasya amṛtaṁ divi ||3||

...The entire universe of happenings (*viśvā*) and living beings (*bhūtāni*) constitute but a quarter (*pāda*) of the him. The remaining three quarters (*tripada*) of his glory consists of the immutable (*amṛtaṁ*) consciousness (*divi*) ||3||

Further, the *Puruṣa Sūktam* continues—

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः ।
 ततो विष्वङ् व्यक्रामत् साक्षनानशनेऽभि ॥४॥
 tripādūrdhva udaitpuruṣaḥ pādo'syehābhavat punaḥ |
 tato viṣvaṅ vyakrāmat sāśanānaśane'abhi ||4||

"The three-quarters of the *puruṣa* extend beyond the universe of change. The one-quarter of him, again and again, comes to play as the universe..." ||4||

Summary:

Prayer for the Sidelong Glance of Kāmākṣī, Praise of Kāmākṣī

O Kāmākṣī

- who is the supreme Mother

- who is Pārvati—the Daughter of Himavān
 - who is the protector of those who worship (you)
 - who is the bestower of superior intellect (i.e. intuitive jñāna)
 - who is the supreme overlord
 - who is the refuge for the three worlds
 - who is eternal.
 - who is the Consort of Śiva—the one with three eyes
 - who is associated with three phrases (of the Gāyatri chandas) or the three paths (of Karma, Bhakti, Jñāna) or the three-quarters (that is un-manifest)
 - who has three eyes
 - who is the form of three powers: Icchā Śakti, Kriyā Śakti, Jñāna Śakti
- Please direct your glance at me.

मनोमधुकरोत्सवं विदधती मनीषाजुषां
 स्वयम्प्रभववैखरीविपिनवीथिकालम्बिनी ।
 अहो शिशिरिता कृपामधुरसेन कम्पातटे
 चराचरविधायिनी चलति कापि चिन्मञ्जरी ॥94॥

manomadhukarotsavaṃ vidadhatī manīṣājuṣāṃ
 svayamprabhavavaikharīvipinavīthikālbini |
 aho śīśiritā kṛpāmadhurasena kampātaṭe
 carācaravidhāyinī calati kāpi cinmañjarī ||94||

मनः - manaḥ - the mind; मधुकरः - madhukaraḥ - the bee of; उत्सवं - utsavaṃ - festivity to; विदधती - vidadhatī - distributing, providing; मनीषा जुषां - manīṣā juṣāṃ - for those who revel in the intellect; स्वयम् प्रभव - svayam prabhava - manifesting by itself; वैखरी - vaikharī - words (audible speech at the throat level in the Viśuddhi Cakra); svayam prabhava vaikharī - Vedās; विपिन - vipina - the forest; वीथिका - vīthikā - in the main road of; लम्बिनी - lambinī - hanging; अहो - aho - expression of wonder; शिशिरिता - śīśiritā - coolness; कृपा - kṛpā - compassion; मधुरसेन - madhurasena - by the sweetness of honey; कम्पातटे - kampātaṭe - on the banks of Kampa river; चर अचर विधायिनी - cara acara vidhāyinī - the

creator of moving and non-moving objects; चलति - calati - moving; कापि - kāpi - indescribable (beyond words and thoughts); चिन्मञ्जरी - cinmañjarī - Bouquet of Consciousness.

मनः मधुकरः उत्सवं विदधती मनीषाजुषां / स्वयम् प्रभव वैखरी विपिन वीथिका लम्बिनी ।
manaḥ madhukara utsavaṃ vidadhatī manīṣājuṣāṃ / svayam prabhava
vaikharī vipina vīthikā lambinī |

(The indescribable Flower Bouquet of Consciousness) that provides festivity for the bee-like minds of those who delight in the intellect; that hangs on the main road of the forest of self-manifesting words¹ (i.e which is the essence of the Vedās)...

Notes:

1. The Vedās are the words (*vaikhari*) that have manifested on their own.

As seen in Śloka 59 of Āryā Śatakam, there are four stages of speech *para*, *paśyanti*, *madhyamā*, and *vaikhari*. *Para* is speech in its subtle, nascent form in the Mūlādhāra Cakra. *Vaikhari* is the audible speech at the throat in the Viśuddhi Cakra.

The ancient ṛṣīs had visions (*para*) of the Vedās and gave expression to them as physical speech (*vaikhari*).

Vipina (forest) indicates that the Vedās are beyond count.

Vīthikā (main road) indicates that Devi is the essence of the Vedās. To know the Vedās, is to know Devi.

अहो शिशिरिता कृपामधुरसेन कम्पातटे / चराचरविधायिनी / चलति कापि चिन्मञ्जरी ॥
aho śiśiritā kṛpāmadhurasena kampātaṭe / carācaravidhāyinī / calati
kāpi cinmañjarī ||

...that creates coolness by the sweetness of the honey of compassion; that is the creator of moving and non-moving objects; What a wonder! (That) indescribable Flower Bouquet of Consciousness moves on the banks of Kampa river

Summary:

The Glory of Kāmākṣī as the Flower Bouquet of Consciousness

What a wonder! (Kāmākṣī), the indescribable Flower Bouquet of Consciousness

- that provides festivity for the bee-like minds of the intellectual
- that hangs on the main road of the forest of self-manifesting words (that is the essence of the Vedās)
- that is the creator of moving and non-moving objects moves on the banks of Kampa river, creating coolness by the sweetness of the honey of compassion.

कलावति कलाभृतो मुकुटसीम्नि लीलावति
 स्पृहावति महेश्वरे भुवनमोहने भास्वति ।
 प्रभावति रमे सदा महितरूपशोभावति
 त्वरावति परे सतां गुरुकृपाम्बुधारावति ॥95॥

kalāvati kalābhr̥to mukuṭasīmni līlāvati
 sprhāvati maheśvare bhuvanamohane bhāsvati |
 prabhāvati rame sadā mahitarūpaśobhāvati
 tvarāvati pare satāṃ gurukṛpāmbudhārāvati ||95||

कलावति - kalāvati - the one who holds the part (of the moon); कलाभृतः - kalābhr̥taḥ - of the moon; मुकुट सीम्नि - mukuṭa sīmni - in the area of the crown; लीलावति - līlāvati - the one who sports; स्पृहावति - sprhāvati - the one who desires; महेश्वरे - maheśvare - in Śiva; भुवनमोहने - bhuvanamohane - which stupefy the entire world; भास्वति - bhāsvati - the one who shines with rays; प्रभावति - prabhāvati - the one with extraordinary radiance; रमे - rame - I delight; सदा - sadā - always; महित रूप - mahita rūpa - glorious form; शोभावति - śobhāvati - the one with splendid (form); त्वरावति -

tvarāvati - the one who goes quickly; परे - pare - to Supreme Śiva; सतां - satām - for the virtuous; गुरु कृपा अम्बु धारावति - guru kṛpā ambu dhārāvati - the one who showers (*dhārāvati*) massive (*guru*) waters (*ambu*) of compassion (*kṛpā*).

कलावति कलाभृतः मुकुटसीम्नि / लीलावति / स्पृहावति महेश्वरे / भुवनमोहने भास्वति ।

kalāvati kalābhṛtaḥ mukuṭasīmni līlāvati sprhāvati maheśvare bhuvanamohane bhāsvati |

(I always delight in Kāmākṣī) the one who holds the digit of the moon in the area of the crown; the one who sports; the one who desires Śiva; the one who shines with rays that stupefy the entire world...

प्रभावति / रमे सदा / महितरूप शोभावति / त्वरावति परे / सतां गुरु कृपा अम्बु धारावति ॥

prabhāvati / rame sadā / mahitarūpa śobhāvati / tvarāvati pare / satām gurukṛpā ambu dhārāvati ||

I always delight in (Kāmākṣī) the one who has extraordinary radiance; who is splendid with a glorious form; who goes quickly to Supreme Śiva; who showers massive waters of compassion on the virtuous

Summary:

Praise of Kāmākṣī

I always delight in Kāmākṣī, the one

- who holds the digit of the moon in the area of the crown
- who sports
- who desires Śiva
- who shines with rays that stupefy the entire world
- who has extraordinary radiance
- who is splendid with a glorious form
- who goes quickly to Supreme Śiva
- who showers massive waters of compassion on the virtuous.

त्वयैव जगदम्बया भुवनमण्डलं सूयते

त्वयैव करुणार्द्रया तदपि रक्षणं नीयते ।

त्वयैव खरकोपया नयनपावके ह्यते

त्वयैव किल नित्यया जगति सन्ततं स्थीयते ॥96॥

tvayaiva jagadambayā bhuvanamaṇḍalam sūyate
tvayaiva karuṇārdayā tadapi rakṣaṇam nīyate |
tvayaiva kharakopayā nayanapāvake hūyate
tvayaiva kila nityayā jagati santataṃ sthīyate ||96||

त्वया एव - tvayā eva - by you alone; जगदम्बया - jagadambayā - Mother of the three worlds; भुवनमण्डलं - bhuvanamaṇḍalam - the zone of the worlds; सूयते - sūyate - is created; त्वयैव - tvayaiva - by you alone; करुणार्द्रया - karuṇārdayā - (who is) wet with compassion (immersed in compassion); तदपि - tadapi - for those worlds; रक्षणं - rakṣaṇam - protection; नीयते - nīyate - is led, is done; त्वयैव - tvayaiva - by you alone; खरकोपया - kharakopayā - fierce anger; नयनपावके - nayanapāvake - in the (third) eye of fire; हूयते - hūyate - oblation; त्वयैव - tvayaiva - by you alone; किल - kila - indeed; नित्यया - nityayā - eternal; जगति - jagati - in this world; सन्ततं - santataṃ - always; स्थीयते - sthīyate - unchanging.

त्वयैव जगदम्बया भुवनमण्डलं सूयते / त्वयैव करुणार्द्रया तदपि रक्षणं नीयते ।

tvayaiva jagadambayā bhuvanamaṇḍalam sūyate / tvayaiva karuṇārdayā tadapi rakṣaṇam nīyate |

By you alone, O Mother of the three worlds, the zone of the worlds is created; By you alone, who is wet with compassion, the protection of those worlds is led (done)

त्वयैव खरकोपया नयनपावके हूयते / त्वयैव किल नित्यया जगति सन्ततं स्थीयते ॥

tvayaiva kharakopayā nayanapāvake hūyate / tvayaiva kila nityayā jagati santataṃ sthīyate ||

By your fierce anger alone (those worlds) are offered as an oblation in the fire of your (third) eye; You alone, indeed, are eternal—always unchanging in this world

Summary:**Praise of Kāmākṣī**

By you alone, O Mother of the three worlds, the zone of the worlds is created. By you alone, who is immersed in compassion, those worlds are protected. By your fierce anger alone (those worlds) are offered as an oblation in the fire of your (third) eye. You alone indeed are eternal—always unchanging in this world.

चराचरजगन्मयीं सकलहृन्मयीं चिन्मयीं
गुणत्रयमयीं जगत्त्रयमयीं त्रिधामामयीम् ।
परापरमयीं सदा दशदिशां निशाहर्मयीं
परां सततसन्मयीं मनसि चिन्मयीं शीलये ॥97॥

carācarajaganmayīṃ sakalahṛṇmayīṃ cinmayīṃ
guṇatrayamayīṃ jagattrayamayīṃ tridhāmāmayīṃ |
parāparamayīṃ sadā daśadiśāṃ niśāharmayīṃ
parāṃ satatanmayīṃ manasi cinmayīṃ śīlaye ||97||

चर अचर जगन्मयीं - cara acara jaganmayīṃ - form of moving and non-moving objects in the world; सकलहृन्मयीं - sakalahṛṇmayīṃ - in the hearts of all; चिन्मयीं - cinmayīṃ - form of consciousness; गुणत्रयमयीं - guṇatrayamayīṃ - form of the three guṇās; जगत्त्रयमयीं - jagattrayamayīṃ - form of the three worlds; त्रिधामामयीम् - tridhāmāmayīṃ - form of three lights—*Sūrya* (Sun), *Candra* (Moon), *Agni* (Fire); परापरमयीं - parāparamayīṃ - form of the higher (*para*) and the lower (*apara*); सदा - sadā - always; दशदिशां - daśadiśāṃ - in the ten directions; निशाहर्मयीं - niśāharmayīṃ - form of night and day; परां - parāṃ - supreme; सतत - satata - always; सन्मयीं - sanmayīṃ - form of Sat (Existence); मनसि - manasi - in (my) mind; चिन्मयीं - cinmayīṃ - form of Consciousness; शीलये - śīlaye - I meditate.

चराचरजगन्मयीं / सकलहृन्मयीं चिन्मयीं / गुणत्रयमयीं / जगत्त्रयमयीं / त्रिधामामयीम् ।

carācarajaganmayīṃ / sakalahṛṇmayīṃ cinmayīṃ / guṇatrayamayīṃ / jagattrayamayīṃ / tridhāmāmayīṃ |

(I always meditate on Kāmākṣī); who is the form of moving and non-moving objects in the world¹; who is the form of consciousness in the hearts of all² (also, who is the hearts of all beings); who is the form of the three guṇās (Sattva, Rajas, Tamas)³; who is the form of the three worlds⁴; who is the form of three lights (Sūrya, Candra, Agni)

Notes:

1. All moving and non-moving objects are the form of Devi. This indicates that the world is pervaded by Devi and that there is nothing in this world that is not Devi.
2. Bhagavān Śrī Kṛṣṇa in Śloka 15.15 of the Bhagavad Gīta says सर्वस्य चाहं हृदि सन्निविष्टः *sarvasya cāhaṃ hṛdi sanniviṣṭaḥ*, I have entered the hearts of all.
3. Everything in the world is composed of the three guṇās (attributes) of *sattva, rajas, tamas*.
4. The three worlds can be taken as Earth, *Antarikṣa*, and *Svarga Loka* or as Earth, the worlds above Earth, and the worlds below Earth

परापरमयीं / सदा / दशदिशां / निशाहर्मयीं / परां / सतत सन्मयीं / मनसि / चिन्मयीं / शीलये ॥

parāparamayīṃ / sadā / daśadiśāṃ / niśāharmayīṃ / parāṃ / satata sanmayīṃ / manasi / cinmayīṃ / śīlaye ॥

I always meditate in (my) mind on (Kāmākṣī) who is the form of the higher and the lower¹; who is the ten directions; who is the form of Night and Day; who is supreme; who is always the form of Existence-Consciousness

Notes:

1. *Para* and *Apara* can be interpreted as follows—

<i>Para</i> (higher)	<i>Apara</i> (lower)
Un-manifest	Manifest creation
Nirguṇa Brahman	Saguṇa Brahman
Brahman	Māya
Direct Vision of Devi	Worldly Knowledge

Summary:**Meditation on Kāmākṣī**

I always meditate in (my) mind on (Kāmākṣī)

- who is the form of moving and non-moving objects in the world
- who is the form of consciousness in the hearts of all (also, who is the hearts of all beings)
- who is the form of the three *guṇās* (*Sattva, Rajas, Tamas*)
- who is the form of the three worlds
- who is the form of three lights (*Sūrya, Candra, Agni*)
- who is the form of the higher and the lower
- who is the ten directions
- who is the form of night and day
- who is supreme
- who is always the form of Existence-Consciousness.

जय जगदम्बिके हरकुटुम्बिनि वक्त्ररुचा

जितशरदम्बुजे घनविडम्बिनि केशरुचा ।

परमवलम्बनं कुरु सदा पररूपधरे

मम गतसंविदो जडिमडम्बरताण्डविनः ॥98॥

jaya jagadambike harakuṭumbini vaktrarucā

jitaśaradambuḷe ghanaviḍambini keśarucā |

paramavalambanaṃ kuru sadā pararūpadhare

mama gatasamvīdo jaḍimaḍambaratāṇḍavinah ||98||

जय - jaya - Victory; जगदम्बिके - jagadambike - to the Mother of the three worlds; हरकुटुम्बिनि - harakuṭumbini - Consort of Śiva; वक्त्ररुचा - vaktrarucā - by the radiance of face; जितशरदम्बुजे - jitaśaradambuḷe - defeating the autumnal lotus; घनविडम्बिनि - ghanaviḍambini - ridiculing the clouds; केशरुचा - keśarucā - by the radiance of tresses; परम् - param - supreme; अवलम्बनं - avalambanaṃ - support; कुरु - kuru - please do; सदा - sadā - always; पररूपधरे - pararūpadhare - the one holding supreme forms; मम - mama - for me; गतसंविदः - gatasamvidaḥ - whose knowledge has departed, the one who does not have the supreme knowledge, the one who is ignorant; जडिम डम्बर ताण्डविनः - jaḍima ḍambara tāṇḍavinaḥ - who is dancing in the pomp (ḍambara) of ignorance (jaḍima).

जय जगदम्बिके हरकुटुम्बिनि / वक्त्ररुचा जितशरदम्बुजे / घनविडम्बिनि केशरुचा ।

jaya jagadambike harakuṭumbini / vaktrarucā jitaśaradambuḷe
ghanaviḍambini keśarucā |

Victory to the Mother of the three worlds; the Consort of Śiva; who defeats the autumnal lotus by the radiance of her face; who ridicules the (rain-bearing) clouds by the radiance of her tresses!

परम् अवलम्बनं कुरु सदा / पररूपधरे / मम गतसंविदो जडिम डम्बर ताण्डविनः ॥

param avalambanaṃ kuru sadā / pararūpadhare / mama gatasamvido
jaḍima ḍambara tāṇḍavinaḥ ||

O One who holds Supreme Forms! Please always be the supreme support for me—the one from whom knowledge has departed and the one who dances in the pomp of ignorance

Summary:

Prayer for the Support of Kāmākṣī, Praise of Kāmākṣī,

Victory to (Kāmākṣī)—the Mother of the three worlds, the Consort of Śiva, who defeats the autumnal lotus by the radiance of her face, who ridicules the (rain-bearing) clouds by the radiance of her tresses!

O One who holds Supreme Forms! Please always be the supreme support for me—the one from whom knowledge has departed and the one who dances in the pomp of ignorance.

भुवनजननि भूषाभूतचन्द्रे नमस्ते
 कलुषशमनि कम्पातीरगेहे नमस्ते ।
 निखिलनिगमवेद्ये नित्यरूपे नमस्ते
 परशिवमयि पाशच्छेदहस्ते नमस्ते ॥99॥

bhuvanajanani bhūṣābhūtacandre namaste
 kaluṣaśamani kampātīragehe namaste |
 nikhilanigamavedye nityarūpe namaste
 paraśivamayi pāśacchedahaste namaste ||99||

भुवनजननि - bhuvanajanani - Mother of the worlds; भूषा भूत चन्द्रे - bhūṣā bhūta candre - the one who has the moon as the ornament; नमः ते - namaḥ te - prostrations to you; कलुषशमनि - kaluṣaśamani - the destroyer of sins, defects; कम्पातीरगेहे - kampātīragehe - the one whose abode is on the banks of the Kampa river; नमस्ते - namaste - prostrations to you; निखिल निगम वेद्ये - nikhila nigama vedye - the one who is to be known (vedye) through all (nikhila) the Vedās (nigama); नित्यरूपे - nityarūpe - the one who has the eternal form; नमस्ते - namaste - prostrations to you; परशिवमयि - paraśivamayi - the form of supreme auspiciousness, the form of Parameśvara (no different from Parameśvara) ; पाशच्छेदहस्ते - pāśacchedahaste - the one with the hand that cuts the rope of attachment; नमस्ते - namaste - prostrations to you.

भुवनजननि / भूषाभूतचन्द्रे नमस्ते / कलुषशमनि / कम्पातीरगेहे नमस्ते ।

bhuvanajanani / bhūṣābhūtacandre namaste / kaluṣaśamani / kampātīragehe namaste |

Prostrations to the Mother of the worlds; to the one who has the moon as the ornament; to the one who is the destroyer of sins; to the one whose abode is on the banks of the Kampa river

निखिलनिगमवेद्ये / नित्यरूपे नमस्ते / परशिवमयि / पाशच्छेदहस्ते नमस्ते ॥

nikhilianigamavedye / nityarūpe namaste / paraśivamayi / pāśacchedahaste namaste ||

Prostrations to the one who is to be known by all the Vedās¹; to the one who has the eternal form; to the one who is the form of supreme auspiciousness (also, who is no different from Parameśvara); to the one whose hand cuts the rope of attachment

Notes:

1. Devi is the essence of the Vedās. We study the Vedās to know Devi.

Bhagavān Śrī Kṛṣṇa in Śloka 15.15 of the Bhagavad Gīta says वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् *vedaiśca sarvairahameva vedyo vedāntakṛdvedavideva cāham*. I alone am the one to be known by all the Vedās and I alone am the author of Vedānta and the knower of Vedās.

Summary:

Prostrations to Kāmākṣī

Prostrations to (Kāmākṣī)

- who is the Mother of the worlds
- who has the moon as the ornament
- who is the destroyer of sins
- whose abode is on the banks of the Kampa river
- who is to be known by all the Vedās
- who has the eternal form
- who is the form of supreme auspiciousness (also, who is no different from Parameśvara)
- whose hand cuts the rope of attachment.

क्वणत्काञ्ची काञ्चीपुरमणिविपञ्चीलयझरी-
 शिरःकम्पा कम्पावसतिरनुकम्पाजलनिधिः ।
 घनश्यामा श्यामा कठिनकुचसीमा मनसि मे
 मृगाक्षी कामाक्षी हरनटनसाक्षी विहरतात् ॥100॥

kvaṇatkāñcī kāñcīpuramaṇivipañcīlayajharī-
 śiraḥkampā kampāvasatiranukampājalanidhiḥ |
 ghanaśyāmā śyāmā kaṭhinakucasīmā manasi me
 mṛgākṣī kāmākṣī haranaṭanasākṣī viharatāt ||100||

क्वणत् काञ्ची - kvaṇat kāñcī - with tinkling sounds (of the bells) of the waist-band; काञ्चीपुर - kāñcīpura - in Kāñcīpuram; मणि - maṇi - gem-studded; विपञ्ची - vipañcī - vīna; लय झरी - laya jharī - to the stream of the sound of; शिरःकम्पा - śiraḥkampā - nodding the head; कम्पावसतिः - kampāvasatiḥ - residing (on the banks) of the Kampa river; अनुकम्पा जलनिधिः - anukampā jalanidhiḥ - ocean of compassion; घन श्यामा - ghana śyāmā - dark complexion like the clouds; श्यामा - śyāmā - young beautiful girl; कठिन कुच सीमा - kaṭhina kuca sīmā - with hard bosom area; मनसि - manasi - in (my) mind; मे - me - my; मृगाक्षी - mṛgākṣī - deer-eyed; कामाक्षी - kāmākṣī - Kāmākṣī; हर नटन साक्षी - hara naṭana sākṣī - witness of the dance of Hara (Śiva); विहरतात् - viharatāt - may (Devi) sport.

क्वणत्काञ्ची / काञ्चीपुर मणि विपञ्ची लयझरी शिरःकम्पा / कम्पावसतिः / अनुकम्पा जलनिधिः ।
 kvaṇatkāñcī / kāñcīpura maṇi vipañcī layajharī śiraḥkampā /
 kampāvasatiḥ / anukampā jalanidhiḥ |

(Kāmākṣī) whose waist-band (bells) make tinkling sounds; who nods her head (in appreciation) to the stream of sound from the gem-studded vīna in Kāñcīpuram; who resides (on the banks) of Kampa river; who is the ocean of compassion...

घनश्यामा / श्यामा / कठिन कुच सीमा / मनसि मे मृगाक्षी कामाक्षी हरनटनसाक्षी विहरतात् ॥
 ghanaśyāmā / śyāmā / kaṭhina kuca sīmā / manasi me
 mṛgākṣī kāmākṣī haranaṭanasākṣī viharatāt ॥

*(Kāmākṣī) who has a dark complexion like the (rain-bearing) clouds;
 who is a young, beautiful girl; whose bosom area is hard; who is deer-
 eyed; who is the witness of the dance of Hara (Śiva)¹; May Kāmākṣī
 play in my mind*

Notes:

1. Śiva dances during the the time of *Pradoṣa* (twilight time) and *Mahāpralaya* (time of final destruction). Devi is the witness of the dance of Śiva during these times. The Lalita Sahasranāmam refers to Devi as महेश्वर महाकल्प महाताण्डव साक्षिणी *maheśvara mahākalpa mahātāṇḍava sākṣiṇī*, the one who is the witness of the great dance of the Great Lord during the great destruction.

Summary:

Prayer to Kāmākṣī to Sport in the Mind, Praise of Kāmākṣī,
 May Kāmākṣī

- whose waist-band (bells) make tinkling sounds
 - who nods her head (in appreciation) to the stream of sound from the gem-studded vīna in Kāñcīpuram
 - who resides (on the banks) of Kampa river
 - who is the ocean of compassion
 - who has a dark complexion like the (rain-bearing) clouds
 - who is a young, beautiful girl
 - who has a hard bosom
 - who is deer-eyed
 - who is the witness of the dance of Hara (Śiva)
- sport in my mind.

समरविजयकोटी साधकानन्दधाटी
 मृदुगुणपरिपेटी मुख्यकादम्बवाटी ।
 मुनिनुतपरिपाटी मोहिताजाण्डकोटी
 परमशिववधूटी पातु मां कामकोटी ॥101॥

samaravijayakoṭī sādhakānandadhātī
 mṛduguṇaparipeṭī mukhyakādambavāṭī |
 muninutaparipāṭī mohitājāṇḍakoṭī
 paramaśivavadhūṭī pātu māṃ kāmakoṭī ||101||

समर विजय कोटी - samara vijaya koṭī - the ultimate (*koṭī*) victory (*vijaya*) in the war (*samara*); साधक आनन्द धाटी - sādhaḥka ānanda dhāṭī - the flood (*dhāṭī*) of bliss (*ānanda*) for the aspirant (*sādhaḥka*); मृदु गुण परिपेटी - mṛdu guṇa paripeṭī - the treasure-box (*paripeṭī*) of soft (*mṛdu*) qualities (*guṇa*); मुख्य कादम्ब वाटी - mukhyakādambavāṭī - whose main abode is the Kadamba forest; मुनि नुत परिपाटी - muni nuta paripāṭī - worshipped by succession of *munīs*; मोहित अजाण्ड कोटी - mohita ājāṇḍa koṭī - enchanting (*mohita*) crores (*koṭī*) of universes (*ājāṇḍa*); परमशिव वधूटी - paramaśiva vadhūṭī - young consort of the supreme Śiva; पातु - pātu - may (Devi) protect; मां - māṃ - me. कामकोटी - kāmakoṭī - Kāmakoṭī.

समर विजय कोटी / साधका आनन्द धाटी / मृदु गुण परिपेटी / मुख्य कादम्ब वाटी ।

samara vijaya koṭī / sādhaḥka ānandadhāṭī / mṛdu guṇa paripeṭī / mukhya kādamba vāṭī |

(Kāmākṣī) who is the ultimate victory in the war¹ (against the enemies of the mind); who is the flood of bliss for the sādhaḥka; who is the treasure-box of soft qualities; whose main abode is in the Kadamba forest (in Maṇidvīpa)

Notes:

1. The six enemies of the mind are *Kāma* (desire), *Krodha* (anger), *Lobha* (greed), *Mada* (pride), *Moha* (delusion), and *Mātsarya* (jealousy). Devi helps us win the war against these evil forces.

मुनिनुतपरिपाटी / मोहित अजाण्ड कोटी / परमशिव वधूटी / पातु मां / कामकोटी ॥

muninutaparipāṭī / mohita ajāṇḍa koṭī / paramaśiva vadhūṭī / pātu māṃ / kāmakoṭī ||

(Kāmākṣī) who is worshipped by the succession of munīs; who enchants crores of universes; who is the young consort of the supreme Śiva; who is Kāmakoṭī¹; May (that Kāmākṣī) protect me

Notes:

1. Devi as the form of Kāmakoṭī is

- the one who resides in Kāmakoṭī Peetham in Kāñcipuram
- the one who grants crores of desires
- the one who is at the limit of the *puruṣārtha* of *kāma* granting *mokṣa*. *Mokṣa* is the end part of the four *puruṣārthas*—*Dharma, Artha, Kāma, Mokṣa*. Śrī Kāmākṣī Vilāsam says that when we worship Devi inside the Kāmakoṭī area, even if we do not ask for *mokṣa*, Devi as Kāmakoṭī grants us *mokṣa* along with all our other desires
- the Śrīcakra, according to Ādi Śaṅkarācārya's commentary on Lalita Triśati

Summary:

Prayer to Kāmākṣī for Protection, Praise of Kāmākṣī

May (Kāmākṣī)

- who is the ultimate victory in the war (against the six enemies of the mind)
 - who is the flood of bliss for the sādḥaka
 - who is the treasure-box of soft qualities
 - whose main abode is in the Kadamba forest (in Maṇidvīpa)
 - who is worshipped by the succession of munīs
 - who enchants crores of universes
 - who is the young consort of the supreme Śiva
 - who is Kāmakoṭī
- protect me.

फलश्रुति Phalaśruti

इमं परवरप्रदं प्रकृतिपेशलं पावनं
 परापरचिदाकृतिप्रकटनप्रदीपायितम् ।
 स्तवं पठति नित्यदा मनसि भावयन्नम्बिकां
 जपैरलमलं मखैरधिकदेहसंशोषणैः ॥102॥

imaṃ paravarapradam prakṛtipeśalam pāvanam
 parāparacidākṛtiprakāṭanapradīpāyitam |
 stavam paṭhati nityadā manasi bhāvayannambikāṃ
 japairalamalam makhairadhikadehasamśoṣaṇaiḥ ||102||

इमं - imaṃ - this; परवरप्रदं - paravarapradam - which gives the best of the boons; प्रकृतिपेशलं - prakṛtipeśalam - beautiful by nature; पावनं - pāvanam - purifying; पर अपर - para apara - the higher and lower (the means of knowing Devi); चित् आकृति - cit ākṛti - (to attain the goal of Devi, who is) the form of Consciousness; प्रकटन - prakāṭana - showing very well; प्रदीपायितम् - pradīpāyitam - beautiful light; स्तवं - stavam - stotram; पठति - paṭhati - reads, studies; नित्यदा - nityadā - everyday; मनसि - manasi - in the mind; भावयन् अम्बिकां - bhāvayan ambikāṃ - meditating on Ambika; जपैः - japaiḥ - japā (chanting mantra); अलं अलं - alam alam - enough, enough; मखैः - makhaiḥ - yāgās; अधिक देह संशोषणैः - adhika deha samśoṣaṇaiḥ - which dry up (trouble, exert) the body too much.

इमं परवरप्रदं / प्रकृतिपेशलं / पावनं / परापर चिदाकृति प्रकटन प्रदीपायितम् ।

imaṃ paravarapradam / prakṛtipeśalam / pāvanam / parāpara cidākṛti prakāṭana pradīpāyitam |

This (stotram) which gives the best of boons; which is beautiful by nature; which is purifying; which is the beautiful light that shows the Form of Consciousness (Devi—the goal) through the means of the higher (Brahman) and lower (Māya)¹...

Notes:

1. *Brahman* is *Para* (higher). *Māya* is *Apara* (lower). Negating *Māya* and knowing *Brahman* are the means to attain Devi, who is the form of Consciousness.

स्तवं पठति नित्यदा मनसि भावयन् अम्बिकां जपैः अलं अलं मखैः अधिक देह संशोषणैः ॥

stavam paṭhati nityadā manasi bhāvayannambikāṃ
japaiḥ alam alam makhaiḥ adhika deha saṃśoṣaṇaiḥ ॥

The one who reads this stotram, everyday, meditating on Ambika, (for him) enough of japā, enough of yāga, and enough of rites that dry up the body¹

Notes:

1. The poet says that reading this *stotram* with devotion is itself sufficient to attain Devi. Thus, reading this *stotram* yields the same results as practices such as *japā* and *yāga*. But this does not mean that we stop these practices.

Summary:**Phalaśruti of Stuti Śatakam**

The one who, everyday, meditating on Ambika, reads this purifying, naturally beautiful *stotram* that gives the best of boons and which is the beautiful light that shows the Form of Consciousness (Devi) through the means of the higher (*Brahman*) and lower (*Māya*), for him enough of *japā*, enough of *yāga*, and enough of rites (like fasting) which can exert the body.

Conclusion:

Thus concludes Stuti Śatakam in praise of the form of Kāmākṣī. The entire form of Devi from head to foot is taken up for imagery and praise. This Śatakam includes descriptions of her glory, her various sports, her love for Śiva, her lotus feet, sidelong glance, and gentle smile. Various imageries such as the supreme light, young ascetic, *abhisārika* woman, auspicious plantain tree, jewel, river, lightning,

bouquet of consciousness, form of compassion, Kāmadhenu, *Cintāmaṇi* etc. have been used in this Śatakam to praise and convey the glory of the indescribable Kāmākṣī. Prostrations, meditations, prayers for protection and relief from miseries, prayers for the vision of Kāmākṣī, prayers for mastery over speech and poetry, and prayers for *sarūpya mokṣa* are offered to Kāmākṣī in this Śatakam.

॥ इति स्तुति शतकम् सम्पूर्णम् ॥

|| iti stuti śatakam sampūrṇam ||

॥ स्तुति शतकम् ॥

॥ Stuti Śatakam ॥

पाण्डित्यं परमेश्वरि स्तुतिविधौ नैवाश्रयन्ते गिरां -
 वैरिश्चान्यपि गुम्फनानि विगलद्गर्वाणि शर्वाणि ते ।
 स्तोतुं त्वां परिफुल्ल-नील-नलिन-श्यामाक्षि कामाक्षि मां -
 वाचालीकुरुते तथापि नितरां त्वत्पादसेवादरः ॥1॥

तापिच्छ-स्तबक-त्विषे / तनुभृतां दारिद्र्य-मुद्रा-द्विषे /
 संसाराख्य-तमो-मुषे पुररिपोर्वामाङ्क-सीमा-जुषे ।
 कम्पातीरम्-उपेयुषे / कवयतां जिह्वाकुटीं जग्मुषे /
 विश्व-त्राण-पुषे / नमोऽस्तु सततं तस्मै परञ्ज्योतिषे ॥2॥

ये सन्ध्यारुणयन्ति शङ्कर-जटा-कान्तार-चन्द्रार्भकं /
 सिन्दूरन्ति च ये पुरन्दर-वधू-सीमन्त-सीमान्तरे ।
 पुण्यं ये परिपक्वयन्ति भजतां काञ्चीपुरे / माममी -
 पायासुः परमेश्वर-प्रणयिनी पादोद्भवाः पांसवः ॥3॥

कामाडम्बर-पूरया / शशिरुचा कम्प-स्मितानां त्विषा /
 कामारेः अनुराग-सिन्धुम्-अधिकं कल्लोलितं तन्वती ।
 कामाक्षीति / समस्त-सज्जन-नुता / कल्याणदात्री नृणां /
 कारुण्याकुलमानसा / भगवती कम्पातटे जृम्भते ॥4॥

कामाक्षीण-पराक्रम-प्रकटनं सम्भावयन्ती दृशा /
 श्यामा / क्षीरसहोदर-स्मितरुचि-प्रक्षालिताशान्तरा ।
 वामाक्षीजन-मौलि-भूषण-मणिः / वाचां परा देवता /
 कामाक्षीति विभाति कापि करुणा कम्पातटिन्यास्तटे ॥5॥

श्यामा काचन चन्द्रिका / त्रिभुवने पुण्यात्मनाम्-आनने -
सीमा-शून्य-कवित्व-वर्ष-जननी या कापि कादम्बिनी ।
माराराति-मनो-विमोहन-विधौ काचित्तमःकन्दली /
कामाक्ष्याः करुणा-कटाक्ष-लहरी कामाय मे कल्पताम् ॥6॥

प्रौढ-ध्वान्त-कदम्बके कुमुदिनी-पुण्याङ्कुरं दर्शयन् /
ज्योत्स्नासङ्गमनेऽपि कोक-मिथुनं मिश्रं समुद्भावयन् ।
कालिन्दी-लहरी-दशां प्रकटयन्कम्रां नभस्यद्भुतां /
कश्चिन्नेत्रमहोत्सवो विजयते काञ्चीपुरे शूलिनः ॥7॥

तन्द्राहीन-तमाल-नील-सुषमैः / तारुण्य-लीला-गृहैः
तारानाथ-किशोर-लाञ्छित-कचैः / ताम्रारविन्देक्षणैः ।
मातः संश्रयतां मनः / मनसिज-प्रागल्भ्य-नाडिन्धमैः
कम्पातीर-चरैः / घन-स्तन-भरैः / पुण्याङ्कुरैः शाङ्करैः ॥8॥

नित्यं निश्चलताम्-उपेत्य मरुतां रक्षाविधिं पुष्पती /
तेजस्सञ्चयपाटवेन किरणानुष्णद्युतेर्मुष्पती ।
काञ्चीमध्यगतापि दीप्तिजननी विश्वान्तरे / जृम्भते -
काचिच्चित्रमहो स्मृतापि तमसां निर्वापिका दीपिका ॥9॥

कान्तैः केशरुचां चयैर्भ्रमरितं / मन्दस्मितैः पुष्पितं /
कान्त्या पल्लवितं पदाम्बुरुहयोः / नेत्र-त्विषा पत्रितम् ।
कम्पातीर-वनान्तरं विदधती कल्याण-जन्मस्थली
काञ्चीमध्य-महामणिर्विजयते काचित्कृपाकन्दली ॥10॥

राकाचन्द्र-समान-कान्ति-वदना / नाकाधिराज-स्तुता /
मूकानाम्-अपि कुर्वती सुरधुनी-नीकाश-वाग्वैभवम् ।
श्रीकाञ्चीनगरी-विहार-रसिका / शोकापहन्त्री सताम् /
एका पुण्य-परम्परा पशुपतेः आकारिणी राजते ॥11॥

जाता शीतल-शैलतः / सुकृतिनां दृश्या परं देहिनां /
 लोकानां क्षण-मात्र-संस्मरणतः सन्ताप-विच्छेदिनी ।
 आश्चर्यं बहु खेलनं वितनुते नैश्चल्यम्-आबिभ्रती /
 कम्पायास्तटसीम्नि कापि तटिनी कारुण्य-पाथोमयी ॥12॥

ऐक्यं येन विरच्यते हरतनौ दम्भावपुम्भावुके /
 रेखा यत्कचसीम्नि शेखरदशां नैशाकरी गाहते ।
 औन्नत्यं मुहुरेति येन स महान्मेनासखः सानुमान् /
 कम्पातीरविहारिणा सशरणाः तेनैव धाम्ना वयम् ॥13॥

अक्ष्णोश्च स्तनयोः श्रिया श्रवणयोः बाह्वोश्च मूलं स्पृशन् /
 उत्तंसेन मुखेन च प्रतिदिनं द्रुह्यन्पयोजन्मने ।
 माधुर्येण गिरां गतेन मृदुना हंसाङ्गनां ह्लेपयन् /
 काञ्चीसीम्नि चकास्ति कोऽपि कविता-सन्तान-बीजाङ्कुरः ॥14॥

खण्डं चान्द्रमसं वतंसम् / अनिशं काञ्चीपुरे खेलनं /
 कालायश्छवि-तस्करिं तनुरुचिं / कर्णेजपे लोचने ।
 तारुण्योष्म-नखम्पचं स्तनभरं / जङ्घा-स्पृशं कुन्तलं /
 भाग्यं देशिक-सञ्चितं मम कदा सम्पादयेत्-अम्बिके ॥15॥

तन्वानं निजकेलि-सौधसरणिं नैसर्गिकीणां गिरां /
 केदारं कविमल्ल-सूक्तिलहरी-सस्यश्रियां शाश्वतम् ।
 अंहोवञ्चन-चुञ्चु / किञ्चन भजे काञ्चीपुरी-मण्डनं /
 पर्यायच्छवि पाकशासन-मणेः / पौष्पेषवं पौरुषम् ॥16॥

आलोके मुखपङ्कजे च दधती सौधाकरीं चातुरीं /
 चूडालङ्कियमाण-पङ्कज-वनी-वैरागम-प्रक्रिया ।
 मुग्ध-स्मेर-मुखी / घन-स्तन-तटी / मूर्च्छाल-मध्याञ्चिता
 काञ्चीसीमनि कामिनी विजयते काचिज्जगन्मोहिनी ॥17॥

यस्मिन्नम्ब भवत्कटाक्षरजनी मन्देऽपि मन्दस्मित -
 ज्योत्स्ना-संज्ञपिता भवत्यभिमुखी तं प्रत्यहो देहिनम् ।
 द्वाक्षा-माक्षिक-माधुरी-मदभर-त्रीडाकरी वैखरी -
 कामाक्षि स्वयम् आतनोति अभिसृतिं वामेक्षणेव क्षणम् ॥18॥

कालिन्दी-जल-कान्तयः स्मित-रुचि-स्वर्वाहिनी-पाथसि /
 प्रौढ-ध्वान्त-रुचः स्फुटाधर-महालौहित्य-सन्ध्योदये ।
 माणिक्योपल-कुण्डलांशु-शिखिनि व्यामिश्र-धूम-श्रियः /
 कल्याणैक-भुवः कटाक्ष-सुषमाः कामाक्षि राजन्ति ते ॥19॥

कलकल-रणत्-काञ्ची काञ्ची-विभूषण-मालिका /
 कच-भर-लसच्चन्द्रा / चन्द्रावतंस-सधर्मिणी ।
 कविकुल-गिरः श्रावं-श्रावं मिलत्पुलकाङ्कुरा -
 विरचितशिरःकम्पा कम्पातटे परिशोभते ॥20॥

सरस-वचसां वीची नीची-भवन्-मधु-माधुरी
 भरित-भुवना कीर्तिः / मूर्तिः मनोभव जित्वरी ।
 जननि / मनसो योग्यं भोग्यं नृणां / तव जायते -
 कथमिव विना काञ्चीभूषे कटाक्ष-तरङ्गितम् ॥21॥

भ्रमरित-सरित्कूलो नीलोत्पल-प्रभयाऽऽभया /
 नतजन-तमःखण्डी / तुण्डीर-सीम्नि विजृम्भते ।
 अचल-तपसाम्-एकः पाकः / प्रसूनशरासन -
 प्रतिभट-मनोहारी / नारीकुलैक-शिखामणिः ॥22॥

मधुरवचसो / मन्दस्मेरा / मतङ्गज-गामिनः /
 तरुणिम-जुषः / तापिच्छाभाः तमःपरिपन्थिनः ।
 कुचभरनताः / कुर्युर्भद्रं / कुरङ्ग-विलोचनाः /
 कलित-करुणाः / काञ्ची-भाजः / कपालि-महोत्सवाः ॥23॥

कमल-सुषमा-कक्ष्यारोहे विचक्षण-वीक्षणाः /
 कुमुदसुकृत-क्रीडा-चूडाल-कुन्तल-बन्धुराः ।
 रुचिररुचिभिः तापिच्छश्री-प्रपञ्चन-चुञ्चवः /
 पुरविजयिनः कम्पातीरे स्फुरन्ति मनोरथाः ॥24॥

कलित-रतयः काञ्ची-लीला-विधौ / कविमण्डली -
 वचन-लहरी-वासन्तीनां वसन्त-विभूतयः ।
 कुशल-विधये भूयासुर्मे / कुरङ्ग-विलोचनाः /
 कुसुमविशिखारातेः अक्षणां कुतूहल-विभ्रमाः ॥25॥

कबलित-तमस्काण्डाः / तुण्डीर-मण्डल-मण्डनाः /
 सरसिज-वनी-सन्तानानाम्-अरुन्तुद-शेखराः ।
 नयनसरणेर्-नेदीयांसः कदा नु भवन्ति मे /
 तरुण-जलद-श्यामाः / शम्भोः तपःफलविभ्रमाः ॥26॥

अचरमम्-इषुं दीनं मीनध्वजस्य मुखश्रिया /
 सरसिजभुवो यानं म्लानं गतेन च मञ्जुना ।
 त्रिदशसदसाम्-अन्नं खिन्नं गिरा च वितन्वती /
 तिलकयति सा कम्पातीरं त्रिलोचन-सुन्दरी ॥27॥

जननि भुवने चङ्क्रम्येऽहं कियन्तम्-अनेहसं
 कुपुरुष-कर-भ्रष्टैः दुष्टैर्-धनैः उदरम्भरिः ।
 तरुण-करुणे तन्द्रा-शून्ये तरङ्गाय लोचने -
 नमति मयि ते किञ्चित् काञ्चीपुरी-मणि-दीपिके ॥28॥

मुनिजन-मनःपेटी-रत्नं स्फुरत्-करुणा-नटी -
 विहरण-कलागेहं / काञ्चीपुरी-मणि-भूषणम् ।
 जगति महतो मोहव्याधेः नृणां परमौषधं /
 पुरहर-दृशां साफल्यं / मे पुरः परिजृम्भताम् ॥29॥

मुनिजन-मनो-धाम्ने धाम्ने वचोमय-जाह्नवी -
 हिमगिरि-तट-प्राग्भाराय / अक्षराय परात्मने ।
 विहरणजुषे काञ्चीदेशे महेश्वरलोचन -
 त्रितय-सरस-क्रीडा-सौधाङ्गणाय नमो नमः ॥30॥

मरकतरुचां प्रत्यादेशं / महेश्वर-चक्षुषाम् -
 अमृत-लहरी-पूरं / पारं भवाख्य-पयोनिधेः ।
 सुचरित-फलं काञ्चीभाजो जनस्य पचेलिमं /
 हिमशिखरिणो वंशस्यैकं वतंसम् / उपास्महे ॥31॥

प्रणमन-दिनारम्भे कम्पानदी-सखि तावके -
 सरस-कवितोन्मेषः पूषा सतां समुदञ्चितः ।
 प्रतिभट-महाप्रौढ-प्रोद्यत्-कवित्व-कुमुद्वृत्तीं /
 नयति तरसा निद्रामुद्रां नगेश्वरकन्यके ॥32॥

शमित-जडिमारम्भा / कम्पातटी-निकटे-चरी /
 निहत-दुरित-स्तोमा / सोमार्ध-मुद्भित-कुन्तला ।
 फलित-सुमनोवाञ्छा पाञ्चायुधी / परदेवता /
 सफलयतु मे नेत्रे / गोत्रेश्वर-प्रियनन्दिनी ॥33॥

मम तु धिषणा पीड्या जाड्यातिरेक कथं त्वया /
 कुमुद-सुषमा-मैत्री-पात्री-वतंसित-कुन्तलाम् ।
 जगति शमित-स्तम्भां / कम्पानदी निलयाम् / असौ -
 श्रयति हि गलत्तन्द्रा / चन्द्रावतंस-सधर्मिणीम् ॥34॥

परिमल-परीपाकोद्रेकं पयोमुचि / काञ्चने -
 शिखरिणि पुनर्द्वैधीभावं / शशिन्यरुणातपम् ।
 अपि च जनयन्-कम्बोर्लक्ष्मीम्-अनम्बुनि / कोऽप्यसौ
 कुसुमधनुषः काञ्चीदेशे चकास्ति पराक्रमः ॥35॥

पुर-दमयितुः वामोत्सङ्ग-स्थलेन / रसज्ञया -
 सरस-कविता-भाजा काञ्चीपुरोदर-सीमया ।
 तटपरिसरैः नीहाराद्रेः / वचोभिरकृत्रिमैः /
 किमिव न तुलाम्-अस्मच्चेतो महेश्वरि गाहते ॥36॥

नयनयुगलीम् आस्माकीनां कदा नु फलेग्रहीं -
 विदधति / गतौ व्याकुर्वाणा गजेन्द्र-चमत्क्रियाम् ।
 मरकत-रुचः / माहेशानाः / घन-स्तन-नम्रिताः /
 सुकृत-विभवाः / प्राञ्चः / काञ्ची-वतंस-धुरन्धराः ॥37॥

मनसिजयशःपारम्पर्यं / मरन्दझरीसुवां /
 कविकुल-गिरां कन्दं / कम्पानदी-तट-मण्डनम् ।
 मधुरललितं / मत्कं चक्षुः / मनीषि-मनोहरं /
 पुरविजयिनः सर्वस्वं / तत्पुरस्कुरुते कदा ॥38॥

शिथिलित-तमो-लीलां नीलारविन्द-विलोचनां
 दहन-विलसत्-फालां / श्रीकामकोटिम् / उपास्महे ।
 कर-धृत-लसच्छूलां / कालारि-चित्त-हरां / परां
 मनसिज-कृपा-लीलां / लोलालकाम् / अलिकेक्षणाम् ॥39॥

कला-लीला-शाला / कविकुल-वचःकैरव-वनी -
 शरज्ज्योत्स्ना-धारा / शशधर-शिशु-श्लाघ्य-मुकुटी ।
 पुनीते नः / कम्पा-पुलिन-तट-सौहार्द-तरला
 कदा चक्षुर्मार्गं कनकगिरिधानुष्क-महिषी ॥40॥

नमः स्तात् / नम्रेभ्यः स्तन-गरिम-गर्वेण गुरुणा /
 दधानेभ्यः चूडाभरणम्-अमृतस्यन्दि शिशिरम् ।
 सदा वास्तव्येभ्यः सविध-भुवि कम्पाख्य-सरितः /
 यशोव्यापारेभ्यः सुकृत-विभवेभ्यो रतिपतेः ॥41॥

असूयन्ती काचित् मरकतरुचः / नाकिमुकुटी -
 कदम्बं चुम्बन्ती चरण-नख-चन्द्रांशु-पटलैः ।
 तमोमुद्रां विद्रावयतु मम / काञ्ची-निलयना
 हरोत्सङ्ग-श्रीमन्मणिगृह-महादीप-कलिका ॥42॥

अनाद्यन्ता काचित् / सुजन-नयनानन्द-जननी /
 निरुन्धाना कान्ति निजरुचि-विलासैर्-जलमुचाम् ।
 स्मरारेः तारल्यं मनसि जनयन्ती / स्वयमहो -
 गलत्कम्पा / क्षम्पा परिलसति कम्पापरिसरे ॥43॥

सुधा-डिण्डीर-श्रीः स्मित-रुचिषु / तुण्डीरविषयं -
 परिष्कुर्वाणासौ / परिहसित-नीलोत्पल-रुचिः ।
 स्तनाभ्याम्-आनम्रा / स्तबकयतु मे काङ्क्षित-तरुं /
 दृशामैशानीनां सुकृत-फल-पाण्डित्य-गरिमा ॥44॥

कृपा-धारा-द्रोणी / कृपण-धिषणानां / प्रणमतां -
 निहन्त्री सन्तापं / निगम-मुकुटोत्तंस-कलिका ।
 परा / काञ्ची-लीला-परिचयवती / पर्वतसुता
 गिरां नीवी / देवी गिरिश-परतन्त्रा विजयते ॥45॥

कवित्वश्रीकन्दः / सुकृतपरिपाटी हिमगिरेः /
 विधात्री विश्वेषां / विषमशर-वीरध्वज-पटी ।
 सखी कम्पानद्याः / पद-हसित-पाथोज-युगली /
 पुराणी / पायान्नः / पुरमथन-साम्राज्य-पदवी ॥46॥

दरिद्राणा मध्ये / दरदलित-तापिच्छ-सुषमाः /
 स्तनाभोग-क्लान्ताः / तरुण-हरिणाङ्काङ्कित-कचाः ।
 हराधीनाः / नाना-विबुध-मुकुटी-चुम्बित-पदाः /
 कदा कम्पातीरे कथय विहरामो / गिरिसुते ॥47॥

वरीवर्तु स्थेमा त्वयि मम गिरां देवि मनसः /
 नरीनर्तु प्रौढा वदनकमले वाक्यलहरी ।
 चरीचर्तु प्रज्ञाजननि जडिमा नः परजने /
 सरीसर्तु स्वैरं जननि मयि कामाक्षि करुणा ॥48॥

क्षणाते कामाक्षि भ्रमर-सुषमा-शिक्षण-गुरुः -
 कटाक्षव्याक्षेपो मम भवतु मोक्षाय विपदाम् ।
 नरीनर्तु स्वैरं वचनलहरी निर्जरपुरी-
 सरिद्धीची-नीचीकरण-पट्टः आस्ये मम सदा ॥49॥

पुरस्तान्मे भूयःप्रक्षमनपरः स्तान्मम रुजां -
 प्रचारः ते कम्पातट-विहति-सम्पादिनि दृशोः ।
 इमां याच्यामूरीकुरु / सपदि दूरीकुरु तमः -
 परीपाकं मत्कं / सपदि बुधलोकं च नय माम् ॥50॥

उदञ्चन्ती / काञ्चीनगरनिलये / त्वत्करुणया -
 समृद्धा वाग्धाटी परिहसित-माध्वी कवयताम् ।
 उपादत्ते मारप्रतिभट-जटाजूट-मुकुटी -
 कुटीरोल्लासिन्याः शतमख-तटिन्या जयपटीम् ॥51॥

श्रियं विद्यां दद्याज्जननि / नमतां कीर्तिम्-अमितां -
 सुपुत्रान् प्रादत्ते तव झटिति कामाक्षि करुणा ।
 त्रिलोक्याम्-आधिक्यं / त्रिपुर-परिपन्थि-प्रणयिनि
 प्रणामः त्वत्पादे शमित-दुरिते किं न कुरुते ॥52॥

मनःस्तम्भं स्तम्भं गमयदुपकम्पं प्रणमतां /
 सदा लोलं नीलं चिकुर-जित-लोलम्ब-निकरम् ।
 गिरां दूरं / स्मेरं धृत-शशिकिशोरं / पशुपतेः -
 दृशां योग्यं भोग्यं तुहिनगिरि-भाग्यं विजयते ॥53॥

घनश्यामान् / कामान्तक-महिषि / कामाक्षि / मधुरान् /
 दृशां पातान् एतान् / अमृत-जल-शीतान् / अनुपमान् ।
 भवोत्पाते भीते / मयि वितर नाथे / दृढभवन् -
 मनश्शोके / मूके / हिमगिरि-पताके / करुणया ॥54॥

नतानां मन्दानां भव-निगल-बन्धाकुल-धियां
 महान्ध्यं रुन्धानाम् / अभिलषित-सन्तान-लतिकाम् ।
 चरन्तीं कम्पायास्तटभुवि / सवित्रीं त्रिजगतां /
 स्मरामः तां नित्यं / स्मरमथन-जीवातु-कलिकाम् ॥55॥

परा विद्या / हृद्याश्रित-मदनविद्या / मरकत -
 प्रभानीला / लीला-परवशित-शूलायुध-मनाः ।
 तमःपूरं दूरं / चरणनत-पौरन्दरपुरी -
 मृगाक्षी / कामाक्षी / कमलतरलाक्षी / नयतु मे ॥56॥

अहन्ताख्या मत्कं कबलयति हा हन्त हरिणी -
 हठात्संविद्रूपं हर-महिषि सस्याङ्कुरमसौ ।
 कटाक्ष-व्याक्षेप-प्रकट-हरिपाषाण-पटलैः /
 इमाम् उच्चैरुच्चाटय झटिति कामाक्षि कृपया ॥57॥

बुधे वा मूके वा तव पतति यस्मिन्क्षणमसौ -
 कटाक्षः कामाक्षि प्रकट-जडिम-क्षोद-पटिमा ।
 कथङ्कारं नास्मै कर-मुकुल-चूडाल-मुकुटाः -
 नमोवाकं ब्रूयः नमुचिपरिपन्थि-प्रभृतयः ॥58॥

प्रतीचीं पश्यामः प्रकट-रुचि-नीवारक-मणि -
 प्रभा-सध्रीचीनां / प्रदलित-षडाधार-कमलाम् ।
 चरन्तीं सौषुम्ने पथि परपदेन्दु-प्रविगलत् -
 सुधार्द्रां / कामाक्षीं परिणत-परञ्ज्योतिः उदयाम् ॥59॥

जम्भाराति-प्रभृति-मुकुटीः पादयोः पीठयन्ती /
 गुम्फान्वाचां कविजन कृतान् स्वैरम्-आरामयन्ती ।
 शम्पालक्ष्मीं मणिगण-रुचा-पाटलैः प्रापयन्ती /
 कम्पातीरे कवि-परिषदां जृम्भते भाग्य-सीमा ॥60॥

चन्द्रापीडां / चतुरवदनां / चञ्चलापाङ्गलीलां /
 कुन्दस्मेरां / कुचभरनतां / कुन्तलोद्धूतभृङ्गाम् ।
 मारारातेः मदनशिखिनं मांसलं दीपयन्तीं /
 कामाक्षीं तां / कविकुलगिरां कल्पवल्लीम् / उपासे ॥61॥
 कालाम्भोद-प्रकर-सुषमां कान्तिभिस्तर्जयन्ती /
 कल्याणानाम्-उदय-सरणिः / कल्पवल्ली कवीनाम् ।
 कन्दपरिः प्रियसहचरी / कल्मषाणां निहन्त्री /
 काञ्चीदेशं तिलकयति / सा कापि कारुण्यसीमा ॥62॥

ऊरीकुर्वन्-उरसिज-तटे चातुरीं भूधराणां /
 पाथोजानां नयनयुगले पारिपन्थ्यं वितन्वन् ।
 कम्पातीरे विहरति / रुचा मोघयन्मेघशैलीं /
 कोकद्वेषं शिरसि कलयन् / कोऽपि विद्याविशेषः ॥63॥

काञ्ची-लीला-परिचयवती / कापि तापिच्छलक्ष्मीः /
 जाड्यारण्ये हुतवह-शिखा / जन्मभूमिः कृपायाः ।
 माकन्दश्रीः मधुर-कविता-चातुरी कोकिलानां /
 मार्गे भूयान्मम नयनयोः / मान्मथी कापि विद्या ॥64॥

सेतुर् मातः मरकतमयः भक्तिभाजां भवाब्धौ /
 लीलालोला / कुवलयमयी / मान्मथी वैजयन्ती ।
 काञ्चीभूषा / पशुपतिदृशां कापि कालाञ्जनाली /
 मत्कं दुःखं शिथिलयतु ते मञ्जुलापाङ्गमाला ॥65॥

व्यावृण्वानाः कुवलयदल-प्रक्रिया-वैरमुद्रां /
 व्याकुर्वाणाः मनसिज-महाराज-साम्राज्य-लक्ष्मीम् ।
 काञ्चीलीला-विहति-रसिके / काङ्क्षितं नः क्रियासुः
 बन्धच्छेदे तव नियमिनां बद्धदीक्षाः कटाक्षाः ॥66॥

कालाम्भोदे शशिरुचि दलं कैतकं दर्शयन्ती /
 मध्ये-सौदामिनि मधुलिहां मालिकां राजयन्ती ।
 हंसारावं विकचकमले मञ्जुम्-उल्लासयन्ती /
 कम्पातीरे विलसति नवा कापि कारुण्य-लक्ष्मीः ॥67॥

चित्रं चित्रं / निजमृदुतया भर्त्सयन्पल्लवालीं /
 पुंसां कामान्भुवि च नियतं पूरयन्पुण्यभाजाम् ।
 जातः शैलान्न तु जलनिधेः / स्वैर-सञ्चार-शीलः
 काञ्चीभूषा कलयतु शिवं कोऽपि चिन्तामणिर्मे ॥68॥

ताम्राम्भोजं जलद-निकटे / तत्र बन्धूक-पुष्पं
 तस्मिन्मल्ली-कुसुम-सुषमां तत्र वीणा-निनादम् ।
 व्यावृन्वाना सुकृतलहरी कापि काञ्चिनगर्याम् -
 ऐशानी / सा कलयतितराम्-ऐन्द्रजालं विलासम् ॥69॥

आहारांशं त्रिदशसदसाम् आश्रये चातकानाम् /
 आकाशोपर्यपि च कलयन्नालयं तुङ्गमेषाम् ।
 कम्पातीरे विहरतितरां / कामधेनुः कवीनां /
 मन्दस्मेरः / मदननिगम-प्रक्रिया-सम्प्रदायः ॥70॥

आर्द्रीभूतैः अविरल-कृपैः / आत्तलीला-विलासैः
 आस्था-पूर्णेः / अधिक-चपलैः / अञ्चिताम्भोज-शिल्पैः ।
 कान्तैः / लक्ष्मी-ललित-भवनैः / कान्ति-कैवल्य-सारैः
 काश्मल्यं नः कबलयतु / सा कामकोटी कटाक्षैः ॥71॥

आधून्वन्त्यै तरलनयनैः आङ्गर्जी वैजयन्तीम् /
 आनन्दिन्यै निजपदजुषाम् / आत्तकाञ्चीपुरायै ।
 आस्माकीनं हृदयम् / अखिलैः आगमानां प्रपञ्चैः -
 आराध्यायै / स्पृहयतितराम् / आदिमायै जनन्यै ॥72॥

दूरं वाचां त्रिदश-सदसां / दुःखसिन्धोस्तरित्रं /
 मोह-क्ष्वेल-क्षितिरुह-वने क्रूरधारं कुठारम् ।
 कम्पातीर-प्रणयि / कविभिर्वीर्णितोद्यच्चरित्रं /
 शान्त्यै सेवे सकल-विपदां शाङ्करं तत्कलत्रम् ॥73॥

खण्डीकृत्य प्रकृति-कुटिलं / कल्मषं प्रातिभश्री -
 शुण्डीरत्वं निज-पद-जुषां / शून्य-तन्द्रं दिशन्ती ।
 तुण्डीराख्ये महति विषये स्वर्णवृष्टि-प्रदात्री /
 चण्डी देवी कलयति रतिं चन्द्रचूडालचूडे ॥74॥

येन ख्यातो भवति स गृही पूरुषो मेरुधन्वा /
 यद्दृक्कोणे मदननिगम-प्राभवं बोभवीति ।
 यत्प्रीत्यैव त्रिजगदधिपो जृम्भते किम्पचानः /
 कम्पातीरे स जयति महान्-कश्चित्-ओजोविशेषः ॥75॥

धन्या धन्या गतिरिह गिरां देवि कामाक्षि यन्मे -
 निन्द्यां भिन्द्यात्सपदि जडतां कल्मषादुन्मिषन्तीम् ।
 साध्वी माध्वी-रस-मधुरता-भञ्जिनी मञ्जुरीतिः -
 वाणीवेणी झटिति वृणुतात्-स्वर्धुनी-स्पर्धिनी माम् ॥76॥

यस्या वाटी हृदय-कमलं कौसुमी योगभाजां /
 यस्याः पीठी सतत-शिशिरा शीकरैः माकरन्दैः ।
 यस्याः पेटी श्रुतिपरिचलन् मौलिरत्नस्य काञ्ची /
 सा मे सोमाभरण-महिषी साधयेत्काङ्क्षितानि ॥77॥

एका माता सकलजगताम् / ईयुषी ध्यानमुद्राम् /
 एकाम्राधीश्वर चरणयोः एकतानां समिन्धे ।
 ताटङ्कोद्यन्मणिगणरुचा ताम्रकर्णप्रदेशा /
 तारुण्यश्री-स्तबकित-तनुः / तापसी कापि बाला ॥78॥

दन्तादन्ति-प्रकटन-करी दन्तिभिर्मन्दयानैः /
 मन्दाराणां मद-परिणतिं मञ्जती मन्दहासैः ।
 अङ्कुराभ्यां मनसिजतरोः अङ्कितोराः कुचाभ्याम् /
 अन्तःकाञ्चि स्फुरति / जगताम् आदिमा कापि माता ॥79॥

त्रियम्बक-कुट्टुम्बिनीं / त्रिपुर-सुन्दरीम् / इन्दिरां /
 पुलिन्दपति-सुन्दरीं / त्रिपुरभैरवीं / भारतीम् ।
 मतङ्ग-कुल-नायिकां / महिषमर्दनीं / मातृकां /
 भणन्ति विबुधोत्तमा विह्वतिमेव कामाक्षि ते ॥80॥

महामुनि-मनोनटी / महितरम्य-कम्पातटी -
 कुटीरक-विहारिणी / कुटिल-बोध-संहारिणी ।
 सदा भवतु / कामिनी / सकलदेहिनां स्वामिनी /
 कृपातिशय-किङ्करी / मम विभूतये शाङ्करी ॥81॥

जडाः / प्रकृति-निर्धनाः / जनविलोचनारुन्तुदा -
 नराः / जननि वीक्षणं क्षणम् अवाप्य कामाक्षि ते ।
 वचस्सु मधुमाधुरीं प्रकटयन्ति पौरन्दरी-
 विभूतिषु विडम्बनां वपुषि मान्मथीं प्रक्रियाम् ॥82॥

घन-स्तन-तट-स्फुट-स्फुरित-कञ्चुली-चञ्चली -
 कृत-त्रिपुरशासना / सुजन-शीलितोपासना ।
 दृशोः सरणिम्-अश्नुते मम कदा नु काञ्चीपुरे /
 परा / परमयोगिनां मनसि / चित्कला पुष्कला ॥83॥

कवीन्द्र-हृदये-चरी / परिगृहीत-काञ्चीपुरी
 निरूढ-करुणा-झरी / निखिल-लोक-रक्षाकरी ।
 मनःपथ-द्वीयसी / मदनशासन-प्रेयसी
 महागुण-गरीयसी / मम दृशोऽस्तु नेदीयसी ॥84॥

धनेन न रमामहे / खलजनान्न सेवामहे /
 न चापलमयामहे / भवभयान्न दूयामहे ।
 स्थिरां तनुमहेतरां मनसि / किं च काञ्चीरत -
 स्मरान्तक-कुट्टुम्बिनी-चरण-पल्लवोपासनाम् ॥85॥

सुराः परिजनाः / वपुर्मनसिजाय वैरायते /
 त्रिविष्टप-नितम्बिनी-कुच-तटी च केलीगिरिः ।
 गिरः सुरभयः / वयस्तरुणिमा / दरिद्रस्य वा -
 कटाक्ष-सरणौ क्षणं निपतितस्य कामाक्षि ते ॥86॥

पवित्रय / जगत्त्रयी-विबुध-बोध-जीवातुभिः
 पुरत्रय-विमर्दिनः पुलक-कञ्चुली-दायिभिः ।
 भवक्षय-विचक्षणैः / व्यसन मोक्षणैः / वीक्षणैः -
 निरक्षर-शिरोमणिं करुणयैव कामाक्षि माम् ॥87॥

कदा / कलितखेलनाः करुणयैव काञ्चीपुरे /
 कलाय-मुकुल-त्विषः / शुभ-कदम्ब-पूर्णाङ्कुराः ।
 पयोधरभरालसाः / कविजनेषु ते बन्धुराः /
 पचेलिम-कृपा-रसाः / परिपतन्ति मार्गे दृशोः ॥88॥

अशोध्यम् / अचलोद्भवं / हृदयनन्दनं देहिनाम् /
 अनर्घम् / अधिकाञ्चि तत्किमपि रत्नमुद्योतते ।
 अनेन समलङ्कृता जयति शङ्कराङ्कस्थली /
 कदास्य मम मानसं व्रजति पेटिका-विभ्रमम् ॥89॥

परामृत-झरी-प्लुता / जयति / नित्यमन्तश्चरी -
 भुवामपि बहिश्चरी / परमसंविदेकात्मिका ।
 महद्भिरपरोक्षिता सततमेव काञ्चीपुरे /
 ममान्वहम् अहं मतिः मनसि भातु माहेश्वरी ॥90॥

तमोविपिन-धाविनं / सततमेव काञ्चीपुरे -
 विहार-रसिका / परा / परमसंवित्-उर्वीरुहे । ।
 कटाक्षनिगलैर्दृढं हृदय-दुष्ट-दन्तावलं
 चिरं नयतु मामकं त्रिपुरवैरि-सीमन्तिनी ॥91॥

त्वमेव सति चण्डिका / त्वमसि देवि चामुण्डिका /
 त्वमेव परमातृका / त्वमपि योगिनीरूपिणी ।
 त्वमेव किल शाम्भवी / त्वमसि कामकोटी जया /
 त्वमेव विजया / त्वयि त्रिजगदम्ब किं ब्रूमहे ॥92॥

परे जननि / पार्वति / प्रणतपालिनि / प्रातिभ -
 प्रदात्रि / परमेश्वरि / त्रिजगदाश्रिते / शाश्वते ।
 त्रियम्बक-कुटुम्बिनि / त्रिपद-सङ्गिनि / त्रीक्षणे /
 त्रिशक्तिमयि / वीक्षणं मयि निधेहि कामाक्षि ते ॥93॥

मनोमधुकरोत्सवं विदधती मनीषाजुषां /
 स्वयम्प्रभववैखरी-विपिन-वीथि-कालम्बिनी ।
 अहो शिशिरिता कृपा-मधु-रसेन कम्पातटे
 चराचर-विधायिनी चलति कापि चिन्मञ्जरी ॥94॥

कलावति कलाभृतो मुकुटसीम्नि / लीलावति /
 स्पृहावति महेश्वरे / भुवनमोहने भास्वति ।
 प्रभावति / रमे सदा / महितरूपशोभावति
 त्वरावति परे सतां गुरुकृपाम्बुधारावति ॥95॥

त्वयैव जगदम्बया भुवनमण्डलं सूयते /
 त्वयैव करुणार्द्रया तदपि रक्षणं नीयते ।
 त्वयैव खरकोपया नयनपावके हूयते /
 त्वयैव किल नित्यया जगति सन्ततं स्थीयते ॥96॥

चराचरजगन्मयीं / सकलहन्मयीं चिन्मयीं /
 गुणत्रयमयीं / जगत्त्रयमयीं / त्रिधामामयीम् ।
 परापरमयीं / सदा / दशदिशां / निशाहर्मयीं /
 परां / सतत-सन्मयीं / मनसि / चिन्मयीं शीलये ॥97॥

जय जगदम्बिके हरकुटुम्बिनि / वक्त्ररुचा -
 जितशरदम्बुजे / घनविडम्बिनि केशरुचा ।
 परमवलम्बनं कुरु सदा / पररूपधरे /
 मम गतसंविदो जडिम-डम्बर-ताण्डविनः ॥98॥

भुवनजननि / भूषाभूतचन्द्रे नमस्ते /
 कलुषशमनि / कम्पातीरगेहे नमस्ते ।
 निखिलनिगमवेद्ये / नित्यरूपे नमस्ते /
 परशिवमयि / पाशच्छेदहस्ते नमस्ते ॥99॥

क्वणत्काञ्ची / काञ्चीपुर-मणि-विपञ्ची-लयझरी -
 शिरःकम्पा / कम्पावसतिः / अनुकम्पा-जलनिधिः ।
 घनश्यामा / श्यामा / कठिन-कुच-सीमा / मनसि मे -
 मृगाक्षी कामाक्षी हर-नटन-साक्षी विहरतात् ॥100॥

समर-विजय-कोटी / साधकानन्दधाटी /
 मृदुगुण-परिपेटी / मुख्य-कादम्ब-वाटी ।
 मुनि-नुत-परिपाटी / मोहिताजाण्डकोटी
 परमशिव-वधूटी / पातु मां / कामकोटी ॥101॥

इमं परवरप्रदं / प्रकृतिपेशलं / पावनं /
परापर-चिदाकृति-प्रकटन-प्रदीपायितम् ।
स्तवं पठति नित्यदा मनसि भावयन्नम्बिकां -
जपैः अलं अलं मखैः अधिक-देह-संशोषणैः ॥102॥

॥ इति स्तुति शतकम् सम्पूर्णम् ॥
॥ iti stuti śatakam sampūrṇam ॥