The dumb turns eloquent; the lame scales mountain peaks and is ever joyous when blessed by the *Paramananda Swaroopa, Madhava*.

The word came sometime in October that I translate *Muka Pancasati* and put it up in the web. The Dumb’s Five hundred is the outpourings of the inspired poet when blessed by *Kanci Kamakshi*. The poet’s oneness with the divine is there for us all to read, recite, enjoy and endeavor. For one, who knows neither words nor their meanings, nor prose or poetry, to translate a work in a language which I would like to but yet to learn is a task beyond comprehension. A Translation to be true must transcend the literal and get into the spirit of the original. A work meant for the web means worldwide audience. Can I do justice? *Devi Kamakshi* and *Pujya Acarya* may guide me. If they decide and bless, impossible becomes possible. Blessed with suggestions and guidance from scholars like Prof. Dr. R. Sankarnarayanan, armed with few earlier tamil translation works, I embarked upon the mission. It took time due to multi-various reasons. Proof of the pudding is in eating. If *Pujya Acaryas* are satisfied and the target audience is happy then it is divine grace.

** Words like *Ananda, moksha* are used as they convey the meaning better. We do not really have the right words in English to bring out the purport.

*Valli Maragath*

vallimaragath@hotmail.com, drpad65@sancharnet.in

c/o Dr.N.Padmanabhan,
45/21 5th Trust Cross St;
Mandavalli,
Chennai-600028
Tel:-52067885.
Kanci, Kamakshi and Kavi.

Sri Mata, Divine Mother, Sakti, as the Supreme Being is the guiding principle of Saktism or Sakta theism. She is also seen as the Mahamaya who transcends the trine Brahma, Vishnu and Siva. Thus, Matriletry, worship of this Divine Mother is essence of Saktism. Since ages, many have crafted, guided and attained the aspirer to ultimate Mukti. Vama and Vaideeka are the two main margas here. Adi Acarya has been the leading force in formatting and propagating the Advatic Saktisam on the lines of Vaideekamarga. On these lines we see the installation of Sriyantras, and Srividya Puja by Bhagavatpada in selected places. Sri Kanci is foremost among those places in such that, here, he not only installed the SriYantra in the temple of Kamakshi, but also established a Sankara Pitha to continue the work he had begun.

With a well-recorded history since medieval times, the very city designed like Sriyantra with Sriyantra for worship in the one and only Kamakshi temple, no doubt Kanci is the city par excellence. Nagarashu Kanci. More than thousand temples covering a wide-ranging time frame with no special sanctum sanctorum for the feminine consort makes this famed temple city and Kamakshi seated in the central point, the bindu stana unique. It has always been a centre of learning and the paradise attracting scholars from far and wide. Kamakshi and Kanci are inseparable.

Siva and Sakti, Matter and energy is considered the efficient and material cause of this creation. In Saktism, besides viewing the Reality Absolute as the Universal Mother, She is also seen as the consort of Siva. Merger of Siva and Sakti is supposed to be the final liberation. Divine plays are enacted for the benefit of mankind. The mother Goddess as Dakshayani, her anger, her quitting her body in the sacred fire is one part of the leela. The ensuing disturbance of Lord Siva and Vishnu dismembering the mortal remains of the Amba is the next part. Where the remains fell, they formed the sacred fifty-one Sakti-kshetra. Sri Kanci is where the Nabhi fell. It is the Kamapitham and She is Kamakshi, the divine power who is personification of Kama as consort of Siva. Also She is that Supreme Being beyond all Kama and whose grace makes us also transcend kama, the mundane desires and
aspire for the true Ananda. The girdle that decorates the women is called Kanci. After the Dakshayaga, Amba’s next birth is as Himavati, the daughter of Himavan, the king of mountains. She after her penance rejoins her lord in Kailasa. The famed leela of Manmata being burnt by Siva and revived back into a bodyless state of Ananga is enacted here only. Once when both Mahadeva and Amba were engrossed in their love-play, Amba in a momentary lapse covers the eyes of her lord with her palms. Aren’t they the eyes of light for the universe, the Sun and the Moon? The act plunges the universe into darkness and chaos. Amba descends to the earth to observe penance for her mistake. The chosen land for the divine penance was the Kampa teera, the riverbed of Kampa, the shade of a unique Mango tree on that girdle around the world, that beauteous place Kanci. Here Amba takes her birth as Katyayani, the daughter of Maharishi Katyayana. If she did the penance as the Aparna when she was Himavati, now She chooses to do it standing on sharp edge of the needle. The mango tree is unique as it is the Ekambra with the four Vedas as its branches. The linga under the tree is the Ekambranatha. The Kampa flooded, Amba embraced her linga to save it from the vagaries of flood and she unites with her Deva once again. There are many leelas of Amba connected to Kanci. One may need a separate work to cover all that. The bilakasa has a special significance as on tamil month Ippasi(Aswina) moola, Amba is supposed have manifested to enact some more of her divine play.

History tells us that two at least two have turned into renowned poets par excellence from their from their dumb mute or illiterate state by the divine grace of Amba. MahaKavi Kalidasa ever remained the slave of Mother Kali, Kali dasa, while the other was Muka Kavi, the ever dumb-mute still a poet. He was the dumb mute doing service in the Kamakshi temple when one fine day blessed by the divine turns into an eloquent and inspired poet. The Kavi from this highly evolved stage of oneness with the divine pours out his experience. We see many autobiographical references of this in Muka Pancasati itself. Muka’s Five Hundred, the five hundred gems, the spontaneous outpouring of a true devotee in five parts of hundred each. Each has a title that specifies the contents of that hundred. The first hundred is in Arya meter, talking of the great Arya the Amba, hence Arya Sataka. Once we have been introduced the superior being, surrender unto her feet is the Padaravinda Satka. Praise be to the Amba is the Stutisataka. The power of Her benevolent glances is Kataksha Sataka. Her gentle smile and its grace rules the Mantasmitha Sataka. Muka kavi is probably the Mukharbhaka Sankara, the twentieth Acarya in the great tradition Kanci mutt who guided
the mutt and its devotees for thirty-nine long years somewhere around 6th century A.D. A Sankara Pitha is established on the principles of non-dualism ie Advaita, Siva puja and Srividya, on Vaideeka Sampradaya. Kancimutt follows the route of Adi acarya Sankara Bhagavatpada. Kanci Kamakshi is their ruling deity. Muka’s poetry gives us the glimpses all this and more. The essence of the mantras, the associated tantra, yantra, mantra, the serpentine kundali and its power, and above all the experience of the non-dualism, the total oneness with the divine all are there in the Kavi’s five hundred. You take what you can from it. Kamakshi rules the heart, mind and soul of the Kavi. She is all in all for him. May that Sri Mata, that Karanaparacidrupa. Kanci Kamakshi forever be our guiding force. May her benign grace protect us always.

Valli Maragath

|| श्री: ||
|| श्रीमूकमहाकविप्रणीता ||
|| श्रीमूकपचशती ||
|| आयांशतकम् ||

कारणपरिचित्रपा काशीपुरसंस्थि कामपीठगताः
काचन विहरति करुणा काशीरस्वकोमलाप्पल्लिक्ताः ॥ १ ॥

1. The Supreme Being that which is the primal cause of the creation, whose creeper-like pliant body is as tender and as red as the cluster of saffron buds, that embodiment of compassion enacts its eternal play seated in the pedestal of Kama, that is Kanci.

*Para Brahman is Reality Absolute. But, It also takes the form of Caitanya
swaroopa. The triputi of creator, creation and the created is thus leela of this Chitroopa. Hence it is the Karana, the material cause of this creation. That Para Brahman, Karanapara chitroopa is Kanci Kamakshi. From the unmanifest to the manifest Devi’s divine presence first seen as a reddish tinge.

कंचन काशीनित्यं करपृतकोदण्डवाणसुणिपाशम्

कठिनस्तनभारसहः कैवल्यानन्दकन्दमवतम्बेः ॥ ॥

2. I depend on the unique form who resides in Kanci, who holds in her hands a bow, an arrow, an elephant-goad and a noose and whose physique is bent a little due to the weight of its bosoms, firm and stable in shape and who is the very root bulb of bliss called liberation.

*Kamakshi* is the very root of the final emancipation and she alone can liberate the Sadhaka. The Ayudhas or the weapons symbolically show that. The bow symbolizes the mind and the five arrows the worldly pleasures. When they are under tight leash, desires are conquered. The noose controls the passion and the elephant goad destroys the anger thus krodha also is eradicated and Kamakshi blesses the Sadhaka with the final Moksha.

चिन्तितत्फलपरिपोषणानलिप्तामणिरेव काशीनित्यम् मे

चित्रस्युचितसुमुखः चित्रं शिशिरयतु चित्रुचुवाराः ॥ ॥

3. She, who is ensconced in Kanci is the Chintamani, the wish-fulfilling gem. Constant sustained good conduct makes her easily attainable. She is the reservoir of nectar of pure consciousness. May that Anandaswroopa cool my conscious mind.

*Chintamani* is that fabulous gem which is supposed to yeild to one who posses that all his desires. Similarly Kamakshi will shower on the devotee all his desires.

*चित्रुचुवाराः चित्रुचुवाराः* Indicative of the Srividya tradition.

कुटिलकर्म कठिनकर्म कुन्दस्यमतकान्ति कुकुमच्छायम्

कुरूते विहित्ति काँच्या कुंठपरसारं समस्थवर्मम् ॥ ॥

4. The entire wealth of the king of mountains, Himavan, that has curly hair, firm bosoms and beauteous smile like that of the fragrant jasmine and glowing body as red as saffron is playing its divine sport in Kanci.

*Kula Parvavatas* are the eight mountains holding up the mother earth. Himavan is the chief of them by virtue of being the father of Himavati/Uma.

पञ्चशाश्राख्वोधनमर्मचयेयं दृष्टिपालेन ॥
5. At Kanci, that Maiden with her glances that are teacher par-excellence of the sastra of the five arrows stupefies the conqueror of Kama.

*Lotus, Ashoka, Mango, Jasmine and Blue hued water lilli flowers form the armory Kama/Manmata. By the grace of Amba, when the gentle flower arrows hits, one wilts. Not even Siva, the conqueror of all desires could escape their power. When the flower arrow hit Him, Siva’s third eye opened, Manmata lost his body but won the battle. Mahadeva felt the pangs of love towards Devi.

6. That great female resident of Kanci who has weighty bosoms, whose eyes are similar to soft lotus petals, we are enslaved by her.

* Her darsan makes us completely forget ourselves.

7. The ultimate purport of Vedas, the Pure Brahman effulgent in the middle of Kanci, with her crown of moon is the very lordship of the crescent moon headed Siva and is in total non-dual unison with him.

*Both Siva and the Sakti wearing the crescent moon in their head show their non-duality. Siva’s power operates through Sakti but they are always SivaSakti.

8. I think upon that form in pale red colour ensconced on the banks of the torrential Kampa who shattered the resolve of Paramasiva and has enveloped the whole of the universe.

* All the worlds are under her control.

9. I bow to the kandali, that non-dual primordial supreme bliss, which inhibits the venerable Kanci, that majestic youthful pride in ascension, and the buds of which called Upanishads are ornamentation to the scriptures.

*Kandali:- nilavalai or kalvalai – a plant with red flowers.

Here principle Advaita is indicated.
10. I take refuge in the final conclusion of the sastra of the non-duality of the erotic sentiment that is learnt only in Kanci, to which the bearer of Ganga is a slave and which is adorned with passionate high breasts.

* Advaitanubhava is the ultimate Ananda, happiness.

11. I pay homage to that crown jewel of Kanci, that most excellent form of the sixteen kalas, who from her chosen seat, the left thigh of Paramasiva revives Manmata with her single glance.

*Kalas:- Shodasa kalas – Srividya tradition.

12. The Supreme Being is roaming on the banks of Kampa, with tilting benevolent eyes. May my mind perceive at least some of her amorous pastime.

*One cannot comprehend the divine plays in its entirety. May we succeed in some at least.

13. She at the dawn of her youthful exacerbance is the feast of ambrosia to the eyes of that Foremost Purusha dwelling at the base of the Mango tree and is the very essence of the sacred tradition called Amnaya. I meditate upon Her.

*Amnaya: - the sacred and secret tradition of Sri Vidyopasana.

14. My mind is fastened to that traditionally followed doctrine whose wealth of redness is visible to the greatest of yogis in the exalted primeval Sakti Peeta that is Kanci.

* Here one can infer that the Kamakoti Peeta is the first and foremost of the Sakti Peeta, the Acaryas heading the Peetas were yogins of the highest order and Muka Kavi said to be the 20th Acarya of the Kamapeeta.
15. In ancient Kanchi I see an ever youthful, wonderful young maiden who while tightly embracing her lord Sankara makes a mark on His Linga Swaroopa with her bangles and bud like tip of her breasts.

*On the banks of Kampa, out of loose sand the linga was built and while embracing it tightly it gets marked. Even today we can see in the Ekambareswar these marks.

मधुरधनुषा महीधरजुनुषा नन्दामिष सुरभिवाणजुषा ।

चिन्मुष्मा कालिपुरे केतिजुषा वन्धुजीवकान्तिमुषा ॥ १६ ॥

16. A certain supreme spirit has taken birth to the range of mountains with a brilliant red form that surpasses the redness of the hibiscus. It has sweet sugar cane as its bow and fragrant flowers as its arrows. That personification of transcendental consciousness, which is frolicking in Kanchi, fills me with happiness.

*Everything about her is sweet and fragrant. She is naturally the source of all happiness for us.

मधुरस्मितेन रमते मांसलकुचभारमन्दगमनेन ।

मध्येकालि मनो मे मनसिसाधायान्वयवर्तीजेन ॥ १७ ॥

17. In the midst of Kanchi with bewitching smile and a slow gait due to the heavy bosom, the certain source of the pride of Manasija (Lord of Love) is delightfully playing and my mind is happily engrossed in it.

*Manasija is proud that he could initiate the pangs of love in the lord by the divine grace of Devi.

धरणिमयीं तरणिमयीं पवनमयीं गमनदहनहोतूमधीम ।

अमुमयीमिन्तुमयीमवमात्मक्ममादिमादीक्षे ॥ १८ ॥

18. Amba, the Primal Mother on the banks of Kampa manifests eightfold as Earth, Sun, Air, Space, Fire, master of the sacrificial fire, Water and Moon.

*Amba manifests as the Ashtamurthy during creation. They are none other than Amba herself.

लीनस्थिति मुनिहद्ये ध्यानस्तिमितं तपस्युपक्म्पम् ।

पीनस्तनभर्मिडी मीनधवजलखरमतत्तप्यम् ॥ १९ ॥

19. That being which is hidden in the caves that are the hearts of the sages in solitude, that which is immovably absorbed in its penance, that which is the true object of the art of the fish-staffed lord, to that heavy breasted being, I pay tribute to.

* Ultimate liberation is the true purport of the art of love too.
20. Her smile is sparkling white, her hip tiny, her principles beyond perception (words and thoughts), her glances cooling, and her breasts large, She is the eternal mother of the universe.
* Sri Mata – La. Saha.

21. She who purifies Kanci by her very presence. Who is amenable to the course of the arrows of flowers is thrilled by the passionate embrace of her soft supple physique by Tripurari, the conqueror of the three worlds. That Kamakshi, When will I have Her divine vision?
* Without the divine consent the arrows of Manasija will be powerless.

22. That virtuous women roaming on the sandy banks of Kampa with her beautiful form endowed with the wealth of the flower arrowed Kandarpa enthralls the destroyer of Tripura.

23. The First being, ever youthful, with a matchless thin waist, with a traditional identification to the redness of the raising sun has been sighted on the banks of Kampa by me.
* Nitya youvana – La. Saha

24. On the land bound by Kampa, I envisage the consequence of Kama’s actions to promote his growth, the fortune of the Lord with a crown of rising moon in its captivating youthful form.
* Kavi always points out that Kamakshi is the fortune, wealth, power et all of Siva.
25. I dissolve into that prowess of the kingdom knowledge whose abode is Kanci and who adorns its hair with that which wilts the lotus.

*Lotus blooms when the Sun rises and closes when sun sets. It wilts when moon rises.

26. I hold on to that foremost being of red tint whose Arrows are dear to the Honeybees (flowers), whose Bow is essence of sweetness (sugarcane) and who is fond of merry making in Kanci.

* Her five arrows are the red flowers Lotus, water lilies, arali, ambal and mango flowers and hence very pleasing to the Honeybees. Sugarcane is again is sweetness incarnate. Everything about her is sweet and pleasing.

27. She, the Lady of Kanci is the uninterrupted flow of honey from core of the lotuses that are upanishads, with her pitcher shaped breasts, is the source joyous waves of Sambhu from whom all that is auspicious springs forth. May we worship Her.

* The Caitanya murthy form we worship in Saguna is the very essence of the Upanishads.

28. I hang on to that indescribable unique beauty that is the very breath of Ekambranatha, who has swift and long Doe like eyes and who obstructs the ill effects of adverse actions of the ardent devotees.

* Karma and Karmaphala, action and reaction are the ordained circle. One has no escape from this chain. But if one surrenders to Amba totally, She protects her bhaktas from the ill effects of their own adverse Karmaphala.

29. I plunge into the very ocean of eternal bliss when I see her delightfully inspiring divine form full of tenderness with her soft smiling face in her place
Kanci.
*Mantassmitha prabhapura—La Saha.

30. My mind is fully absorbed in that Foremost Principle that is fond of Kanci and desirous of decorating its headgear with that which makes the water lilies happy and that which is the shining jeweled lamp of the noble mountain.

* Water lilies bloom only when the moon raises in the sky and closes when it sets.

31. I behold that great beauty in Kanci whose heavy pitcher like breasts bents its form with a torso in the tint of coral red is well armed with youthful exuberance and who is ready for the union.

32. I bow to that Force with a shining shapely body of the hue of ruby, roaming on the borders of Kampa, with breasts that press the ribs on either side fully energized in the methodology of flower arrowed lord.

33. Our destiny is firmly bound to that good fortune, the very lord of auspiciousness as crimson as kumkuma, with a bud like youthful bosom and a strong affinity towards Kanci.

34. She is the consort shining in the heart of the Lord whose tresses that are decorated by that which makes the lotus shy and beautifies Kanci too.

* Moon makes the lotus shy and close.

35. I constantly meditate upon the tender offspring and fortune of the chief of
mountains, fondly caressed by the Lord with hot forehead, as there is fire, amorousely sporting on the riverbed of Kampa.

* Lord Siva’s third eye is the eye of fire.

36. I cherish that Majestic Greatness with its Bud like nipples, filled with tenderness and the core of the Vedas, delicately perched on the left thigh of Ekambranatha, the lord of the unique mango tree.

* Under the Mango tree on the banks of Kampa, Amba did her penance.

37. The shining indescribable one in Kanci is compassion personified. The bells of Her jeweled girdle is tingling, Her tender smile is like the cluster of blossoms, Her golden slender torso is true source of treasure of the Lord with bow called Pinaka.

* Pinaka, the divine bow of Siva.

38. I am fully absorbed in that charming wave nectar, the beauty that tempts the illumined pair of eyes of Sambhu to sip every droplet to the brim thus totally indulging Parama Siva.

39. May I completely dissolve into That which is the root of all that is good, whose curly dark hair as that of the black bee, with its well initiated glances in the text of Kama, illumining the shores of Kampa.

* Saroopyam is the stage where the Sadhaka, the aspirant gets assimilated into his desired deity (Ishta Devata). Deep devotion leads the aspirant to a state of total oneness both in form and principle.

40. Hey Kamakshi, You, the chaste and virtuous are the one who takes on the threefold forms as the consorts of the Trimurthys lives in the face of Brahma, the chest of Vishnu and the lap of Siva.
* Saraswati, Lakshmi and Parvati are all Kamakshi herself.

41. Let us deliberate on that wave of Supreme Knowledge who blocks the troubles ocean of worldly life, who roams from Mooladhara to Sahasrara freely and who keeps Kanči as her basic foundation.

* Mooladhara to Sahasrara are the six Cakras and moving within that is the Kundalini Nadi, the force and its practice is called the Kundalini Yoga.

42. I cherish within my heart the Divine Mother with moon and its hare is in her headgear and pure consciousness as her true nature. The ultimate refuge of the Vedas, She is the imperishable beauty adorned with bracelets.

* Since Kamakshi is Kalatita not bound by time, space etc, hence She is ever eternal- alaya without laya extinction.

43. I submit myself wholeheartedly to that Proud Form in red shade who has been explicitly invited and reverentially lead by accomplished masters and teachers like Paramasiva and others to be enthroned in the seat of Kamapeeta.

* In the Srividya marga where the principle of Devi rules supreme, the main and very special twelve gurus or masters namely, Mahesa, Madhva, Brahma, Manmatha, Skanda, Nandi, Indra, Manu, Chandra, Kubera, Agastya and krodabhataraka help and guide the aspirants or Sadhaka through the right path.

44. She who is desirous of dwelling in Kanči whose body is of the lustrous sheen of the twilight sun, is meditated upon by those with unwavering mind. That Uma can I ever merge into her?

* Sayujya is the state of total identification with the deity. When the Sadhaka withdraws from the outside worldly pleasures and concentrate single-mindedly on
Amba that is true upasana which leads to ultimate oneness with the Amba. Muka Kavi is aspiring for that here.

जन्तोस्तत्व पदपूजनसंतोषतर्कितत्वम् कामक्षि।
चन्द्रो यदि भवति पुनः सिन्धोरम्भस्तु वन्मध्मैति शिला॥ ४५॥

45. Hey Kamakshi, the sentient being who is immersed into elevated state of waves of ecstasy by worshipping you, can he be ever bound by the bonds of Samsara, If incase it is so, then boulders can float in sea water.

* Samsara Bandha nirmukta – La Saha.

कुण्डलित कुमारि कुटिले चण्ड चराचरसवित्रि चामुण्डे।
गुणिनि गुहारिणि गुहे गुरुपार्वैं त्वं नमामि कामक्षि॥ ४६॥

46. Kamakshi, You are that Bala Parameswari with dangling eardrops sleeping in the basic Mooladhara Cakra when aroused with your crooked gait traverses Kundali, the circular spiral energy as the Kutilai. As Candi, you are the collective form of the trine MahaKali, Mahalakshmi and MahaSaraswathi. You are the primordial power Savitri that created all that is movable and immovable. As the fierce and passionate Camundi you vanquished the Asuras Canda and Munda. As Gunini you who multiplies as the threefold nature of Satva, Rajas and Tamas, eliminate the enemy of darkness of ignorance hidden within the innermost mind. Guharini, the mysterious and concealed Guhye, you manifest in the form of the Guru, the teacher I pay my obeisance to you.

अभिदाकृतिमिदाकृतिचिदाकृतिपिचिदाकृतिमातः।
अनहंता त्वमहंता भ्रमयसि कामक्षि शाश्वती विस्मितम॥ ४७॥

47. Oh! Kamakshi, the mother of this world, you are both varied and non-varied. You are all pervading conscious and still the non-conscious is also your form. You are that ego less entity but you reveal yourself as the illumining supreme self. By these contradictions you confuse this entire world.

* The aspirant should set aside all contradictions and concentrate on Amba alone.

श्व श्वव पय्यति सर्वं श्रीकामक्षीकिरिक्षि: पुरुषः।
विपिनं भवनममिति मित्रं लोपं च युवतिविब्यश्च॥ ४८॥

48. Siva, Siva What a wonder! Just the mere glance of Kamakshi makes dense forest and the kingly mansion, friend and foe, pellets of clay and the cherry red lips of the maiden are all the same for the blessed ones.

* When the Sadhaka is blessed by the Kripakataksha benevolent glance of Kamakshi then sama drishti is automatically possible. Material world and its attachments matter no more.

कामपरिपन्थकामिनि कामेश्वरि कामपीठमहुगेते।
49. As the beloved of the antagonist of Kama, She is Kameswari enthroned in the center of Kamapeeta. She is the personification of Kamakala. That Kamakoti Kamakshi may she be the fabulous cow Kamadhenu fulfilling all our desires.

* Kamadhenu is the wish fulfilling cow. Kamapeeta is Kamakotipeeta.

50. In the middle of her heart she shines as the Sun, on the forehead the bow of Indra and on the head the moon respectively. I prostrate to that Kamakshi who is the light of all.

* In the Sahasrara of the practitioners of Kundalini yoga and Srividyopasaka she is the cool moon, in the Agna Cakra the multi-coloured rainbow of Indra and in the Anahata the resplendent sun.

sirasthitha chandranibha balastha indradhanuprabha hrudayastha ravipragya---La. Sa.

51. She is the natural form and vision of all Vedas, Yantras, Mantras and Tantras and is fond of amorously sporting in Kanci and is the very life of Siva, the enemy of Manmata. She pleasingly cools my mind.

* Asamacaran- Manmata. One who has uneven(five) deadly arrows.

52. She who has Kanci as her permanent dwelling, the sun and the moon as her bosoms, who herself transforms into atom, space and sound, that ever-youthful divinity, is blessedly seated in my heart.

* From the atom came the Akasa and from Akasa. Nada emanated and soon.

53. To acquire the panacea for the decease of circuit of worldly life, I smear myself with the special medicine of the colour of lightening that has sprung on the banks of Kampa.

* The never-ending cycle of repeated birth and death is a disease in itself. Kamakshi is
the cure for the disease.

54. She, the hardness of whose breasts can only be guessed, fills the heart of the foe of Ananga/Mannmata with joy. She is the very essence of mantra sastra of Mannmata called Srvidya. That enlightenment I propiate.

*Manmata Vidya is one form of Srvidya. Of the three Kutas(clusters) of the 15 lettered mantra, middle Kuta is called Kama Kutam, Kamaraja kutam. Some Aksharas are also called Kamabijam.

55. The lady with hook and the noose in her hands, with amazing occupation, the established conclusion of Veda Vakyas, that Supreme consort of the Lord with the trident, I behold her in Kanci.

* Is it not amazing that the Amba who is the ultimate reality also plays the role of the consort of Mahadeva?

56. From Brahma to the tiny worm, the undulating wave of creation is the beautiful handwork of hers. Resident of Kanci, She is the preeminent unsurpassed form of true knowledge. I adhere to her.

*Brahma, the so-called creator and the tiniest of the tiny worm of his so-called creation are all the handiwork of Amba and Amba Kamakshi alone.

57. Kamakshi, the dumb mute, the matted haired ascetic, the misfortune laden and the grief stricken beings, if they remember even for a moment your greatness, they will attain ever increasing fame and name in this worldly life.

* Here we can infer that Mukk Kavi’s, the dumb mute turned into a inspired poet (asukavi) by grace of Kamakshi.

58. The fifteen-lettered Kadi/Mannmata Vidya is her very form. She is the playful
leader of all the divine presence in Kanci. Being the very base of the art of Manmata, She hoodwinks Siva with dexterity. I depend on her.

*The fifteen letters of the Pancadasi Mantra are divided into three clusters of 5-6-4, the Vakbhava, Kamaraja, and the Sakti Kutam. These three Kutams are the very form of the Amba.

Srimad vakbhava Kutaika swaroopa mukha pankaja, Khantata kati paryanta Madhya kuta swaroopini, Sakti kutaika tapanna katyathopaka darini.— La Saha.

59. Traveling through the Sushumna Nadi of the wise men, you transform into the four fold distinctions of Para, Pashyanti, Madhyama and Vaikhari. The fifty-one letters are forms of the enumerated shapes of you alone. I pray to thee.

*The sound that emanates from the Mooladhara as Para while traversing the Kundalini goes through the stages of Pasyanti, Madhyama before it comes out as the spoken language or the sounds we hear as Vaikari from our vocal chords. The power, the Sakti traverses through the Sushumna Nadi that lies between Ida and Pingala. (yoga sastra).

60. By initiating me into the knowledge of the letters of A to Ksha, the Devi shining in the Kamapeeta with her tasty sweet sugar cane bow has been brought very close to me by my Guru.

*A to Ksha the 51 lettered Vidya is the Matrukakshara.

61. I joyfully think of that magnificent power who delights the Lord, the chastiser of Manmata, who is established in Kanci fully absorbed in her own self, who revived the destroyer of Sambaran illumining the world with her power of illusion.

* Maya Sakti, the power of illusion is the divine play or leela, which creates this illusory world. The demon Sambaran was killed by Manmata and hence Sambarasanan. Siva burned Manmata to ashes and Amba brought him back to life from the very same ashes.
62. The daughter of Himavan who is fond of the river Kampa, is firmly established in the minds of ascetics. She who pervades the entire universe and who is the theme of immutable vedic aphorisms is majestically shining with half moon in her head.

कौशुकिना कम्पायां कौसुमचापेन कीलितेनान्तः ।
कुल्लंदेवतेन महता कुड़मलमुद्रा धुनोतु नप्रतिभा ॥ ६३ ॥

63. May my mind blossom forth fully from the budded stage to full blown divination by the grace of the foremost guardian deity who is eager on Kampa river and who is pinned down by the flowery arrows of Manmata.

यूना केनापि मिलधेहा स्वाहासहायतिलंकेन ।
सहकारमुन्देशे संविदृप्ता कुरुम्भिनि रमते ॥ ६४ ॥

64. Her glowing body has enjoined the youth having Agni, the lord of Devi Swaha, as the mark betwixt his brows, under the shade of the mango tree. Though She is pure consciousness personified, She enjoys herself being family-oriented women. *Agni is the husband of Swaha devi. Agni is the third eye on the forehead (between the brows) of Siva.

कुसुमशरगर्भसंपत्कोशामृहं भाति काविदेशगतम् ।
स्थापितमिरमिन्कठमपि गोपितमन्तर्म्याम मनोरकमू ॥ ६५ ॥

65. The wealthy resource of the ego of Manasija, abiding in the midst of Kanci, that treasure within which that is the gem that is my mind is buried.

दध्घषवधारण्यं दर्दलितकुसुम्भसंभुतारूपम् ।
कल्यं नवारुत्तम्यं कम्पातटसीध्रि खिमपि कालुरूपम् ॥ ६६ ॥

66. I personify in my heart that forever fresh and young Supreme Compassion of the tawny red colour of just unfolding Kusumba flowers who on the slopes of Kampa, burnt out the six fold perceptions of Varna, Mantra, Pada, Kala, Tatwa and Bhuvana.

* The letters Akshara are the Varna Adhva. Their meanings are Padadhva. Letters or words with special powers or meanings form the Mantradhva. Kaladhva are classified further Brahma, Vishnu, Rudra, Iswara, and Sadasivakala. The five primordial elements are the Bhuvanadhva. From Siva to Prithvi the earth, the 36 Tatwas are the Tatvadhvas. All these perceptions are the preparatory path but the ultimate goal is that one and only Devi Kamakshi.

दग्धनववचारण्यं दर्दलितकुसुम्भसंभुतारूपम् ।
कल्यं नवारुत्तम्यं कम्पातटसीध्रि खिमपि कालुरूपम् ॥ ६६ ॥

67. I feast upon unequalled tender leaf of supremacy proudly full of the ripe redness
that is ever growing in Kanci, that Ananda with its different stages.
* Ananda can be transient worldly pleasures and everlasting Satchitananda.

68. I concentrate upon one with varied shades of the red tinted consciousness, with arms of arrows, hook, noose and bow, adorned with moon in its head and seated in Kamapeeta.

* Atmabinna brahmaswaroopa.

69. When the soft smiling Kamakshi with her lips as red as the bimba fruit obstructing the darkness of ignorance is awakening in my mind of what use are other things?

70. On the divine cot called Sadasiva, on the flowery bed of Parasiva, on the central dot called bindu of the Sricakra, my fortune is enthroned in the name of Kamakshi.

*In the Sricakra the central and the core Bindusthana is the Sarvanandamayacakra. The seat of the Cakra is the cot of Sadasiva tatva. Brahma, Vishnu, Rudra and Iswara form the supporting legs. The quilt on the cot is the Para Siva the Parameswara. On this Kameswari is seated on the lap of Kameswara.

71. She, who is dancing in Kamapeeta, that auspicious ocean of kindness, that jeweled chain shining on the tresses of young maiden called Veda, that babe of the snow clad mountain, may I be protected by her glances?

* Vedas the timeless Sruti is considered to be ever young. (rúyae=iSm / lúyae=iSm)

72. She, the wife of Tripurari, the embodiment of illusion, adorned by the moon protects from adversity those who worship her. That resident of Kanci, the youthful reddish tender shoots I melt into her.
73. I am desirous of constantly thinking on that form that which is pleasing to those living on the banks of Kampa, placing the very life of the Cakora bird (the moon) on her head and that very seed of the eternal bliss.

* Cakora bird lives by drinking the rays of the Moon.

74. I bow to that all pervading deity who is the sounds of Vedas, the waves of Nada, the energy in the circular Bindu, the moon that which was born in the world of Parapada, syllables of Mantras, practice of Tantra, the cause of one and all in their natural condition and the effect of all in their varied forms which fills the universe.

* Sarvamantratmike sarvatrantatmike – Shymala dandakam

75. The auspicious manifestation of the lord who burnt the three worlds, the intrinsic flow of the poetry of excellent poets, filled with pathos, that Kamakoti may she play in my innermost self.

76. I behold on the borders of Kampa, something which is Curly haired, sparkling eyed, with rounded waist and soft gait and is immeasurable. I grasp that firmly.

77. By the flame of light that which is the grace of Kamakshi, I behold the unparalleled and ripe joyful delight of Paramasiva.

* Antarmukhasamaradya bahirmukhasudhurlabha- La Saha.

78. Vidya, the true power beyond the creator’s creation, Katyayani, Kali, Kala of Kamakoti, Bharati, Bhairavi, Bhadra, Sakini, Sambhavi and Sive, I praise you.

* Sudhavidhya aspect of Amba is Vani the divine consort of Brahma. Hence She is
Vidya. Amba in Kanci took birth as the daughter of Katyayana maharishi. Hence She is Katyayani. When She is dark-hue and destructive mood to annihilate all evils She is Kali. She is also shines as Kamakoti. As knowledge of the letters, words and the substance of it, She is Bharati. As is the power behind the Ashtabhairavas, She is Bhairavi. The compassionate and auspicious form of Kali is Bhadra. Shakini is the Devi with five faces residing in the Mooladhara Cakra. Sambhavi is the source of eternal happiness/Ananda.

Malini maheshwaramini kashivikalinini vipashyakalinini te

Shuktin vidumshalanini surasanjalini kapalinini namo stute

79. Malini, the garland of A to Ksha, Calini, the delight of Mahesa, Kelini, happily sporting in Kanci, Kalini, the annihilator of foes, Sulini, the bearer of arms, Salini, adorned with strings coral beads, Palini, the protector of devas, Kapalini, the wife of Kapala Siva, I prostrate to you.

* All are none other than Devi Kamakshi.

देशिक इति किं शंके तत्तदभव नु तरुणमोन्मेषः"
कामाति शूलपाणे: कामागमसमयज्ञादीश्यामृ॥ ८० ॥

80 ॥ ॥

I have no doubt that the revered youthful manifestation Kamakshi is the guide and Guru to Siva, that trident wielder who has made it his mission to master the art of त्यधे॥

वेतन्दकुम्भवेतन्दकुम्भमरत्नमस्मातिरत्मध्याय ।
कुकुमन्दि नमस्यां शांकरतन्वनामृताय रचयामः॥ ८१ ॥

81. We prostrate to that saffron coloured One whose burgeoning breasts challenge the bulging forehead of the elephant, and whose weight is a strain on the slender waist and is a sweet feast to the eyes of Sankara.

अधिकारितंकाणद्वकाग्रिमयिकाशिकानिन्द्रथकाशम्"।
अवन्तजनानुकक्काक्कुपुर्वमस्मातिरत्मध्याय ॥ ८२ ॥

82. I envisage on the slopes of Kampa that Benevolent Being adorned with gem studded golden girdle, compassionate towards those who pay obeisance and with a favorable disposition towards me.

परिचिनकम्पातीरं वर्तराज्ञवुक्तसंनामः॥
परगुरुकृप्या वीणे परमशिवोत्स्मदज्ञानभरणम्॥ ८३ ॥

83. I perceive by the grace of my Paramaguru the Divinity, that familiar figure which strolls on the Kampa beds, the divine gift to the meritorious actions of the king of mountains and the auspicious ornament on the lap of Paramasiva.
* Guru, Paramaguru, Parameshtiguru and Parapara Guru is how the tradition goes. Here we can discern that Muka Kavi had been under the guidance of his Paramguru too.

84. Oh Amba, the divine mother! Your extravagant beauty could not tolerate the famed celibacy of Paramasiva, the destroyer of Kama.

85. Her tilaka is made of the mixture of the ichors of the rutting elephant and medicinal leaves, her garments are made out of leaves, the beaded chains of the black berry is her ornament, the dig is on her shoulders. Thus Amba Devi revels herself in the roopa of hunter women.  
* Kirati. Bhramarambika-Srisailam

86. With the parrot on her lap, fond of music, surrounded by musicians, closely covered by the Bhairava Ganas, that Divine Mother attracts one and all.  
* Matangi / Mantrini –The Mininster to Amba.

87. Kamakshi, you liberate the soul that surrenders to you. The author of the varied creation, borne by the lion pleasing to the effulgent Siva, annihilator of enemies, you are none other than Devi Durga.  
* kštś / kṣtś-Durga --The warlord.

88. Devi Kamakshi, with her dangling earrings is formidable in the war fields. She tosses around the heads of her enemies, wears their membranes as garland and carries the human skull in her hand. You are none other than Camundi.  
* The annihilator of Canda and Munda, Camunda.
89. Born off King of mountains, Kamakshi with ladle filled with food you appeased the hunger of the poorest of the poor. You are none other than Annapoorani.

* Annapoorani-Kasi.

90. Kamakshi, you are expert in destroying the fear about the cruelty of the enemies by wounding them. You are armed with plough and the mace. With your fiendish face that looks like the boar, Varahi, you enact your play in this world.

* Dandini, MahaVarahi the boar-faced general or senapathi of the Amba.

91. Oh You Bala Devi, desirous of marrying Lord who destroyed Manmata, you, the gem studded ornamental abode of enjoyment of the Kamavilsa who over shines the brilliance of pure gold with aplomb, in your lotus like hands holds the garland of flowers.

* Swayamvara Parvati.

92. Kamakshi, in her pristine pure clean robes, with lotus as her home, book and the rosary of rudraksha in her upheld palms, has a long and thick eyelashes and her Veena Vipanchi in her hands. Thus, She is in her full splendor as Saraswathi, the consort of Brahma.

* Saraswathi.

93. Oh Mother, your contour is in saffron red hue and adorns itself with the garland of severed heads dripping with blood, holds a rosary and a book and the gesture of generosity and fearlessness as mark of the hands. Praise be to thee in this form.

* TripuraBhairavai.
94. Hey Kamakshi, decorated with golden and gem studded ornaments, your shining black beauty beats the shine of the polished iron. You in your soft flowerlike hands hold skull and trident. I contemplate upon you in my heart.

* Pratyangira

लोहितिमपुञ्जमध्ये मोहित-उन्ने मुदा निरीक्षन्ते ।
बदन्तं तव कूव्युगलं काशीसीमां च केडपि कामाक्षि॥ ९५॥

95. Kamakshi, in the midst of the heaped reflection of red light in the Anahata Cakra, only a selected few can perceive your mesmerizing face, your two breasts and the narrow waist.

* The trikona, the triangle is the basis of Kamakala Dyana.

जलिचिंड्रिणिततत्वदिधातिन्द्रस्त्रकला०धिनेयदैः ।
नलिनेमहिति गच्छसि सर्वांनकरमलढ़तमलम्॥ ९६॥

96. From the base of 4-6-10-12-16-2 petal lotus you raise as the Kundalini, the serpentine power and cross over and merge into the pure 1000 petal lotus called Akula charka.

* Mooladhara is the four petaled lotus, Swathishtana the six, Manipooraka the ten, Anahata the twelve, Visudhi the twelve and Agna the two. The power of Kundalini that raises from the base of Mooladhra crosses one by one the six Cakras and finally goes and joins the power of Siva in the Sahasrara the thousand petalled lotus.

सत्कुदंस्वर्यितकरणा: सवीनर्विविक्षोपंजातिः ।
अर्पिक्योक्षोत्तियम्भिमोलम्यव केडपि तव कूपया॥ ९७॥

97. Those who sincerely serve the enlightened Guru, by your grace climbs the through path of Sabeeja and Nirbeeja yoga and attain the ultimate liberation.

* Sabeeja Dyana And Nirbeeja Dyana are the two methods of attaining liberation.

अन्तरमृ वाहिरिपि त्वं जगुततत्तकान्तकृष्णहृ ।
चिन्तितसंतांतवतं संततमपि तत्तनीपि महिमानम्॥ ९८॥

98. You are the trueself of Maheswara, the death knoll the god of death Yama. You pervade all living beings and bless those who are on incessantly meditating on you with the ultimate knowledge.

* कलम्ब्लवाग्नामुमितगलपञ्चरतुक्क्रमिकांतकणवातूः।
अम्ब रदनाम्वरं तेजेम्बलं शम्भरिणा न्यस्तम्भ॥ ९९॥

99. Your sweet voice tempts Manmata to think a parrot is captured in the cage of throat. He offers the cheery red ripe bimba fruit at those lips, which are covering
the jewel like teeth.

* It is *Manmata’s* fond hope that *Amba* will open her lips to eat the *Bimba* fruit and with her sweet voice will speak something to him.

    जय जय जगद्म्ब शिवे जय जय कामाक्षि जय जयाद्रिसुते ।
    जय जय महेशद्विते जय जय चिद्रगन्धमुदीयोरे ॥ १०० ॥

100. The *Mother Supreme*, praise be to you the ever auspicious *Kamakshi*, victory to the *Himavathy* the daughter of the king of the mountains *Himavan*, victory to you the sweetheart of Lord *Mahesa*, praise be to you who is the flowing divine nectar from the moonshine of the Pure consciousness.

    आर्याशतकं भत्त्वा पठतामार्याकटाश्चैः ।
    निस्सर्ति बदनकमलाद्वारी पीवृष्टोरणी दिव्या ॥ १०१ ॥

101. Whomsoever who recites this *ARYASATAKA* in praise of that *Arya*, with reverence and *Bakti*, by Her grace will be blessed with of *vakvilasa*, the uninterrupted flow of speech.

*Arya Sataka* is leading us towards *Padaravinda Sataka*.

    आर्याशतकं संपूर्णम् ॥