

Shree Kamalaambaa Jayati (Avarana 9 of Navavarna Krithis)

Ragam: Ahiri (20th mela janyam)

ARO: S R1 S G2 M1 P D1 N2 S ||

AVA: S N2 D1 , P M1 G2 , R1 S ||

Talam: Rupakam(2 kalai)

Composer: Muthuswami Dikshitar

Version: D.K. Jayaraman

Pallavi

Shri Kamalaambaa Jayati Ambaa Shri Kamalaambaa Jayati Jagadaambaa  
Shri Kamalaambaa Jayati Shringaara Rasa Kadambaa Madambaa  
Shri Kamalaambaa Jayati Chidbimbaa Pratibimbendu Bimbaa  
Shri Kamalaambaa Jayati Shreepura Bindu Madhyastha  
Chintaamani Mandirastha Shivaakaara Manchasthita Shivakaameshaankasthaa

Anupallavi

Sukara-ananaadya-arccita Mahaa-tripura  
Sundarim Raajaraajeshvareem  
Shreekara Sarva-ananda-maya Chakra-vaasinim Suvaasinim Chintayeham  
Divaakara Sheetakirana Paavakaadi Vikaasakarayaa  
Bheekara Taapa-traya-adi Bhedana Dhurinatarayaa  
Paakaripu Pramukhaadi Praarthita-Sukalebarayaa  
Praakatya Paraaparayaa Paalitodayaakarayaa

Charanam

Shrimaatre Namaste Chinmaatre Sevita Ramaa Harisha Vidhaatre  
Vaamaadi Shaktipujita Paradevataayaah Sakalam Jaatam  
Kaamaadi Dvaadashabhir-upaasita Kaadi Haadi Saadi Mantra-rupinyaah  
Premaaspada Shiva Guruguha Jananyaam Pritiyukta Macchittam Vilayatu  
Brahmamaya Prakaashini Naamaroopa Vimarshini Kaamakalaa Pradarshini Saamarasya Nidarshini

Meaning (From Todd Mc Comb's web page:

<http://www.medieval.org/music/world/carnatic/lyrics/srao/kamala.html>:

**Hail ("jayati") my mother ("amba"), Shri Kamalamba. Hail ("jayati") to the mother of the world, Shri Kamalamba.**

**You are the personification of Shringara Rasa, the essence of the sentiment ("rasa") of love ("sringaara").**

**Oh my mother, You are the reflection ("pratibimbe") of the entity ("bimba") of consciousness ("chid"), Cidbimba, residing at the orb of the moon that shows the reflection of the original orb, void of consciousness.**

**She who resides ("asta") in Bindu Chakra, which is the center ("madhya") of Shripura, inside the temple ("mandira"), which is made of the wish-fulfilling ("chintaa") gem ("mani") Chintamani, She is in the embrace ("Ankasta") of Shiva on ("sthita") the couch ("macha") of the form ("aakaara") of Shiva.**

**I meditate on Mahatripurasundari, who is propitiated ("archita") by the goddess with the boar's face ("sukara"), Varahi, and others ("ananaadya").**

**She is the suzerain ("raaja") empress ("rajeshwareem").**

**She is the auspicious one ("shree-kara") who dwells ("vaasineem") in the circle replete ("maya") with all ("sarva") bliss ("ananda").**

**She is Suvasini.**

**I am protected ("chintayeham") by Her.**

**She makes ("karayaa") the sun ("divaakara"), the moon ("sheetakirana") and the fire ("paava") manifest ("vikaasa") themselves.**

**She is skillful ("tarayaa") in removing ("durithana") the three ("traya") terrible sufferings ("thaapa") such as Adhyatmika, etc ("aadi").**

*She possesses the beautiful ("sukale") form ("bharayaa") assumed to grant the prayers ("praarthitha") of Indra ("paakaari") and the other ("aadi") gods ("pramukha").*

*She manifests ("paakatya") both as the supreme ("apara") and as empirical ("para") objects.*

*She is compassionate ("palito-dayaa-karayaa").*

*I salute Her ("namaste"), auspicious ("shree") mother ("matre"), pure ("maatre") consciousness ("chin").*

*She is worshiped by Lakshmi ("ramaa"), Vishnu ("hari"), Rudra ("eesha"), and Brahma ("vidhaatha").*

*Everything ("sakalam") is born ("jaatam") of the supreme ("para") deity ("devataayaah") who is worshiped ("pujitha") by the Shaktis such as Vama, etc ("aadi").*

*She has the form ("rupinyah") of the Mantra which begins ("aadi") with the letters Ka, Ha, Sa, ("kaadi, haadi, saadi) etc., the mantra which is worshiped and meditated upon ("upaasita") by the twelve ("dvadasha") savants ("bhir"), Kama and others.*

*Let my ("maa") loving mind ("chittam") be dissolved ("vilayatu") in Her, whose beloved ("prema") is Shiva, and who is the mother ("jananyaam") of Guruguha.*

*You embody the light ("prakaashini") that is Brahman, are the divine omniscience ("vimarshini") that contains all phenomena and their names ("naama").*

*You reveal ("pra-darshini") Kaamakala and the insights ("rasya") revealing ("nidarshini") one's perfect identity ("saama").*

Notes from Sri Dikshita Kirtana Mala by Sri. A. Sundaram Iyer:

**9<sup>th</sup> Avarana Keertanam:**

- 1) *This avarana is the Sarva Anandamaya charka.*
- 2) *Sri Maha Tripurasundari awards all sweetness, prosperity, auspicious things and supreme bliss to the devotee.*
- 3) *The twelve devotees:*
  - a. *Manu*
  - b. *Moon*
  - c. *Kubera*
  - d. *Lopamudra*
  - e. *Manmatha*
  - f. *Agastya*
  - g. *Nandikeswara*
  - h. *Sun*
  - i. *Vishnu*
  - j. *Shanmukha*
  - k. *Shiva*
  - l. *Durvasa.*

Pallavi

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P ; P,d nSn N,d dNd ND D P || dmP ,d dPm mgmg mpmg mg S R ; ||  
Shri -- Ka- ma- laa- --- -- -- -- m baa- ----- -- -- --

snsn srsr nS, ; ; ; ; P M ||  
Ja- - ya- - ti- - - - -- -- Ambaa

P ; P,d nSn N,d dNd ND D P || dmP ,d dPm mgmg mpmg mg S R ; ||

Shri -- Ka- ma- laa- --- -- -- -- m baa- ----- -- -- --

snsn srsr nS, ; ; ; ; ; || S,n S ; M,g M ; P ; ; ; ||  
Ja- ya- ti- - - - - - - - Ja- ga- daam- - - baa- -

mdP P,d nSn N,d dNd ND D P || dmP ,d dPm mgmg gmpm ,p mg S R ; ||  
Shri -- Ka- ma- laa- --- -- -- -- m baa- ----- -- -- --

; sn srsr nS, ; ; ; ; ; || S ; S r n N ; ; D pnD P ; ||  
- Ja- ya- ti- - - - - - - - Shrin- - - gaa- - - - - ra-

PN S ; S ; M,g M ; P ; || ; ; M,d P, d P,d dmP ; ; ; ||  
Ra- sa- Ka dam -- baa- -- Ma- dam- - - baa- - - -

mdP P,d nSn N,d dnsn nDp || dmP ,d dPm mgmg gmpm ,p mg S R ; ||  
Shri -- Ka- ma- laa- --- -- -- -- m baa- ----- -- -- --

; sn srsr nS, ; ; ; ; ; || S,n S ; M,g M ; P ; ; ; ||  
- Ja- ya- ti- - - - - - - - Chi- - - dbim- - - baa- -

P,g M ; P ; ; ,d NS N,d || pnD P ; PM GM P ; ; ,m ||  
Pra- ti- bim- - be- - - - - - - - n du- Bim- - - baa- -

P D N S S r n N D dnsn nDp || dmP ,d dPm mgmg gmpm ,p mg S R ; ||  
Shri -- Ka- ma- laa- --- -- -- -- m baa- ----- -- -- --

; sn srsr nS, ; ; ; ; ; || N,d D P P N S - S mg G R S ||  
- Ja- ya- ti- - - - - - - - Shree pura Bin-du Ma -- dhya- stha

G ; G ; G G G ; M P ; P || P N S - P ; P - P ; pgM P P ||  
Chin taa mani Man di ra stha Shivaa- kaa - ra Man cha- - sthita

P D dPm mgmp mg R G M P ,d ||  
Shiva kaa- me- - - shaan- ka- sthaa

Anupallavi

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P ; ; ; pdpd dmP ; ; ; P M || mgmg M ; mgmg mpmp mg R S R ||  
Su- - - ka- - ra- - - - na- naa- - - - - dya- - - ar- - - cchi - ta-

S,n S ; ; rn N,d dnD P ; || P N S ; Smg M ; P ; ; ; ||  
Ma- haa- - - tri- pu- ra- Sun- - - - - da- rim- -

P ; ; ; P,g M ; ; ; P ; || ; ; P,d dn D ; ; P ; ; ; ||  
Raa- - ja- raa -- je- -- shva reem - - - - -

dp ; ; D N ; S ; S ; ; ; || S R S ; N rs N S S S N ,d ||  
Shree-- ka- ra- Sar-- rva- -- anan- -- da-- ma-

DP – dp ; ; ; P ,m dp ; ; ; || P ,m dP , ; ,m – PD NS N ,d ||  
ya- Cha- -- kra- vaa- -- si- nim- -- Su- vaa- ----

NNDD P ; G M P ,d M ; || mgmg mpmp G M mgR R ; ; S ||  
si - nim- -- Chin- ---- ta - ye- ---- ham- ---- Di

M ; M M M ,g M- P P P – P ,g || M P ; P P P nd P Pdm P ; ||  
Vaa- ka ra Sheeta ki rana Paa- va kaa di Vikaa- sa kara- yaa

PD NS SR S ; N sr ; S || S ; S – ps ; N d n D - P P dm P ; ||  
Bhee-kara Taa- pa- -traya-adi Bhe da na - Dhu ri- - na ta ra- yaa

P pd NS R ; - R M mgR R ; || S ; NS , n D D P P N S ; ||  
Paa- - kari pu Pramu khaa- di- Praarthita- - Sukale- bara- yaa

R ; S ; N - S sNp P nd P ; || P ,d NS P – P nDp P G M ; ||  
Praakat ya Pa raa- para- yaa Paa - li to - da yaa- karayaa-

Charanam

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Brahmamaya Prakaashini Naamaroopa Vimarshini Kaamakalaa Pradarshini Saamarasya Nidarshini

SR S ; M ,g M ; P ; ; ; || P M G M P dp dmP ; ; ; ; ||  
Shri- - maa- - - tre- - Na- ma - - - ste- - - - -

M ; ; ; P ; ; ; dnD P ; || S ; ; P Pnd P ; pmM ; mgmg ||  
Chin- - maa- - tre- - - Se- - - vi- - ta- Ra- - - maa- -

mpmp mg R R ; S ; ; ,n N ,d || Dnd P ; SN S ; ; ; ; ||  
- - - Ha- - ri - sha- - - Vi- dhaa- - - tre - - - - -

S ; ; ,r GM mg R R ; S ; || S ; ; ; P ; Pdp GM mg R ||  
Vaa- - maa- - - - - di- Sha- - kti pu- - - - -

GM P ; P ,n dPm Mpm G ; || M ; GM P D D N S ; ; ; ||  
ji - ta - Pa—ra- - de- - - - va taa- - - yaah- - - - -

S ; S ,n N ,d dnD P ; ; ; || G M P D dnsn nD, P ; ; ; ||  
Sa- ka- lam - - - - - Jaa- - - - tam- - - - -

Mpm G ; M ; ; ; M ,g M ; || G M pdpd P ; ; ; M ; P ; ||  
Kaa- - - maa- - - - - di- Dvaa- - - - - da – sha

M ,g M ; P ; ; ; Pnd P ; || mdP ; ,d N ; S ; ; ; R ; ||  
Bhi- ru- paa - - si- - ta- Kaa- - di- Haa - - di –

S ; ; ; R ; N ,d Dnd P ; || P M GM P dp D N S ; ; ; ||  
Saa - - di- Man- - - tra- ru - - - pin- - - - yaah- -

S ; ; R G M mg R R ; S ; || nr S S rn nr S Rsn N , d D P ||  
Pre- - maa- - - - - spa da- Shi- va-- Gu—ru- - gu - ha-

P M G M P D – D N S ; ; ; || P ; ; ; P ,n d P, ; ; P,m ||  
Ja- nan- - - - - yaam-- Pri - - ti - - yu- - - - kta Macchittam Vilayatu  
Brahmamaya Prakaashini Naamaroopa Vimarshini Kaamakalaa Pradarshini Saamarasya Nidarshini

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*Thanks to Mrs. Janaki Krishnamoorthy for the following notes based upon “KritiManiMaalai” (Dikshitar edition) by Ranga Ramanuja Iyengar and “Yantra” by Madhu Khanna (Thames and Hudson Limited, Publishers)*

### Sri Chakra. A brief introduction

The Saktam sect of Hinduism approaches the Brahman or Absolute consciousness through the worship of Sri Tripura Sundari, the Supreme Mother. She is the source of all creation. In Her knowledge aspect, She is called Sri Vidya. The Sri Yantram is the most celebrated of all yantras and is employed in Sri Vidya Upasana. Yantra and mantra together represent the union of space and sound. They are inseparable, with mantra being the soul and yantra being the body of Subtle Sound (Nada Brahman). Yantras are geometric objects (involving shapes of triangle, squares and circles) in either 2 or 3 dimensions.

They are used as an aid in meditation and in tantric worship practices. In most yantras for meditation, the stages of progression from material or gross to subtle are clearly marked. Closed, concentric circuits (mandalas) of various geometric shapes correspond to the planes of consciousness of the sadhaka. Each enclosure is an ascent of one’s being, a way station, toward the innermost, the Absolute Unity.

The Sri Yantra is composed of interpenetrating triangles, symbolizing the unity of Siva and Sakti.. The four upward pointing triangles emanate from the Siva Principle and denote the individual soul and its vital energies. The five downward pointing triangles represent the Sakti principle and from them arise the five material elements (Pancha Bhootas, earth, water, fire, air and space). All the vowels and consonants in Sanskrit are inscribed in the vertices of the Sri Yantra. The Sri Yantra also has nine circuits (avaranas). In each of the enclosures specific deities are invoked, each circuit being considered as a cosmological form which supports devata-clusters, or groups of goddesses. The deity-clusters are like veils concealing the yantra’s innermost essence. After the sadhaka has invoked all the devatas in the prescribed manner for meditation, he reaches a level of consciousness in which all the devata-circles are fused to become the presiding deity at the center of the yantra. Gradually, this central deity itself disappears and merges into the center of spiritual consciousness, the Bindu (the focal point or center) of the yantra and the highest psychic center between the adept’s eyebrows.

A spiritual journey is taken as a pilgrimage in which every step is an ascent to the center, a movement beyond one’s limited existence. Traditionally such a journey is mapped in nine stages, and each of these stages corresponds with one of the nine circuits of which the yantra is composed. Starting from the outer square and moving inwards, the nine rings bear specific names, related to their characteristics.

(1) The first Avaranam is Bhoopuram and the Chakram is Trailokyamohana chakra ‘enchants the three worlds’; The yogini is Prakata, the mental state of the aspirant is Jagrata, Chakra Iswari is Tripura and the Saktis are 28 that include the ten starting with Anima, the eight starting with Brahmya and the ten Mudra Saktis. [**ANANDA BHAIRAVI: Kamalamba Samrakshatu**]

(2) The second Avaranam is Shodasa Dalam, and the Chakram is Sarvasaparipuraka chakra, ‘fulfills all expectations’; The yogini is Gupta Yogini. The mental state is Swapna, the Chakra Iswari is Tripurasi and the Saktis are the sixteen starting with Kamakarshini. [**KALYANI: Kamalambam Bhajare**]

(3) The third Avaranam is Ashtha Dalam; The Chakram is Sarvasamkshobana chakra, 'agitates all'; the Yogini is Gupta Tara Yogini. The mental state is Sushupti, the Chakra Iswari is Tripura Sundari and the Saktis are the eight starting with Ananga Kusuma. [**SHANKARABHARANAM: Shree Kamalaambikayaa Kataakshitoham**]

(4) The fourth Avaranam is Chaturdasaram; the Chakram is Sarvasaubhagyadayaka chakra, 'grants excellence'; the Yogini is Sampradaya Yogini. The mental state is Iswara Vicharam, Chakra Iswari is Tripura Vasini and the Saktis are the fourteen starting with Samkshobhini. [**KAMBODHI: Kamalaambikaayai Kanakamshukaayai**]

(5) The fifth Avaranam is Bahirdasaram; the Chakram is Sarvarthasadhakachakra, is the 'accomplisher of all'; the Yogini is Kulotteerna yogini. The mental state is Guroopa Sadanam; the Chakra Iswari is Tripura Sri and the Saktis are the ten starting with Sarva Siddhi Prada. [**BHAIRAVI: Shree Kamalaambikaayaah Param Nahire**]

(6) The sixth Avaranam is Antardasaram; the Chakram is Sarvaraksakara chakra, 'protects all'; the Yogini is Nigarbha Yogini. The mental state is Upadesam; the Chakra Iswari is Tripura Malini and the Saktis are the ten starting with Sarvagnya. [**PUNNAGAVARALI: Kamalaambikaayaastava Bhaktoham**]

(7) The Seventh Avaranam is Asthakonam; the Chakram is Sarvarogahara chakra, 'cures all ills'; the Yogini is Rahasya Yogini. The mental state is Mananam; the chakra Iswari is Tripura Siddhaa and the Saktis are the eight, starting with Vashini. [**SAHANA: Shree Kamalaambikaayaam Bhaktim Karomi**]

(8) The eighth Avaranam is Trikonam; the Chakram is Sarvasiddhiprada chakra, 'grants all perfection'; the Yogini is Ati Rahasya Yogini. The mental state is Nitidhyasanam; the Chakra Iswari is Tripuramba and the Saktis are the three starting with Kameshwari. [**GHANTA: Shree Kamalaambike Avaava**]

(9) The ninth Avaranam is the Bindu and the highest Chakram is Sarvanandamaya chakra, 'replete with bliss'. The mental state is Savikalpa Samadhi; the Chakra Iswari is Maha Tripura Sundari and the Shakti is Maha Tripura Sundai, the very personification of Para Brahman. [**AHIRI: Shree Kamalambaa Jayati**]

At the periphery of the Sri Yantra, the square, the adept contemplates his own passions such as anger, fear, lust, etc., to overcome or conquer them. The eight psychological tendencies that are considered obstacles of the mind are also invoked, as eight Matrika Saktis, in the second line of the outer periphery. Either they flank the four 'doors' of the yantra or they are invoked in the square band (bhupura). Generally they are what we experience of the world through sense-activity and the cravings of our egotism.

#### Note on Sri Kamalamba Nava Avarana Kritis

A spiritual aspirant needs to seek a guru and be initiated into the esoteric practice of Sri Vidya Upasana. The practice itself requires strict adherence to lists of Do's and Don't's. Most people would find that the task of finding the guru and the rigors of the practice are difficult. Sri Muthuswamy Dikshitar was a great Devi Upasaka and was well versed in all aspects of Sri Vidya Upasana. Out of his devotion to Sri Kamalamba, (one of the 64 Sakti Peethams in India), the celebrated deity at the famous Tyagaraja Temple in Tiruvarur and his compassion for all bhaktas, Sri Muthuswamy Dikshitar composed the the Kamalamba Nava Avarana kritis, expounding in each of the nine kritis, the details of the each avarana of the Sri Chakra, including the devatas and the yoginis. Singing these kritis with devotion, sraddha and understanding would be the easy way to Sri Vidya Upasana for most people.

The set also includes a dhyana kriti, a mangala kriti and traditionally sung on the nine days of Navaratri. One starts with the Ganasa kriti followed by the guru kriti (to Sri BalaSubrahmanya) and continues with the dhyana and each of the avarana kritis. The rendering concludes with the mangalam kriti.