

Shree Kamalaambaa Jayati (Avarana 9 of Navavarna Krithis)

Ragam: Ahiri (14th melakarta Vakulabharanam janyam)

<https://en.wikipedia.org/wiki/Ahiri>

Arohana: S R₁ M₁ G₃ M₁ P D₁ N₂ Ś (also S R₁ S G₃ M₁ P D₁ N₂ Ś[b])

Avarohana : Ś N₂ D₁ P M₁ G₃ R₁ S ||

Talam: Rupakam(2 kalai)

Composer: Muthuswami Dikshitar

Version: D.K. Jayaraman (<http://www.shivkumar.org/music/originals/navavarnams/10-srikamalambajayati-ahiri-dkj.mp3>)

Youtube Class: <https://www.youtube.com/watch?v=om5TFaT9aSw>

MP3 Class: <http://www.shivkumar.org/music/kamalamba-jayati-ahiri-class.mp3>

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 ("Ankastha") 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:

9th 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

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

SrI kamalAmbA - Goddess Kamalamba
ambA - the mother
jagadambA - the universal mother,

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- --- -- --

SRngAra rasa kadamba - the aggregation (or essence) of the sentiment of love,
madamba - my mother,

; 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- --- -- --

cidbimba prati-bimbEndu bimBA - the embodiment of pure consciousness and its reflection in the Bindu
which is like the disk of the moon,

; 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- --- -- --

SRi pura bindu madhyastha cintAmaNi mandirastha-SivAkAra manca sthita Siva kAmESAnkastha -
the one seated on the (left) thigh of Shiva (as Kamesha), on the couch that is of the form of Shiva
Himself, in the palace made of wish-fulfilling gems, in the centre point of Shripura,

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 ("Ankastha") of Shiva on ("sthita") the couch ("macha") of the form
("aakaara") of Shiva.

; sn srsr nS, ; ; ; ; || N,d D P P N S - S gr 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

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, ;; ; ; ; ||
- Ja- ya-- ti- - - - - - - -

Anupallavi

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

sUkarAnanAdyarcita - worshipped by the boar-faced goddess (Varahi) and others ,

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

mahA tripura sundarIM - the great Tripurasundari,

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

rAja rAjESvarIM - the supreme sovereign empress,

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

SrI-kara sarvAnanda-maya-cakra vAsinIM - the one dwelling in the prosperity-causing Sarvanandamaya Chakra, the Chakra of complete bliss,

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- - - -

suvAsinIM - the auspicious one, wearing fragrant substances.
cintayE(a)ham - I contemplate upon

npnp D D P ; G M P ,d pmM ; || mgmg mpmp G M mgS R ; ; S ||
si - nim- - - Chin- - - - ta - ye- - - - - ham- - - - - Di

(madhyama kAla sAhityam)

divAkara SIta kiraNa pAvakAdi vikAsa-karayA - by the one who gives radiance to the sun, moon and fire,

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

bhI-kara tApa-trayAdi bhEdana dhurINa-tarayA - the one who is prominently in charge of shattering the fearsome three kinds of suffering etc.

P D N S S R 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

pAka ripu pramukhAdi prArthita su-kaLEbarayA - the one who has a lovely form prayed by many led by Indra (the enemy of the demon Paka),

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

**pAkaTya parAparayA - the one manifest as the supreme and other objects,
dayA karayA - the merciful one
pAlitO - (I am) protected**

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

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, ; ; ; ; ||
- Ja- ya-- ti- - - - - - - -

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

**SrI mAtrE namastE - Salutations to the Divine Mother,
cinnAtrE - the one who kindles the consciousness,
sEvita ramA hari kA vidhAtrE - the one served by Lakshmi, Vishnu, Sarasvati and Brahma.**

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

vAmAdi Sakti pUjita para dEvatAyAH - from the supreme goddess who is worshipped by goddesses like Vama.

sakalaM jAtam - Everything has originated

S ; ; ,r GM mg S R ; S ; || S ; ; ; P ; Mdp 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 dn D P ; ; ; || G M P D dnsn nD, P ; ; ; ||
Sa- ka- lam - - - - - Jaa- - - - tam- - - - -

kAmAdi dvAdaSabhi-rupAsita - of (she who is) the one worshipped by the twelve persons starting with Manmatha,

kAdi hAdi sAdi mantra rUpiNyAH - the embodiment of the Mantra (that has three parts) starting with 'ka', 'ha' and 'sa'.

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- -

prEmAspada - (Shiva who is) the object of affection

Siva guru guha jananyAM - in the mother of Guruguha, the preceptor of Shiva,

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-

prIti yukta - with love

maccittaM vilayatu - May my mind abide or dissolve

P M G M P D - D N S ; ; ; || P ; ; ; P ,n d P, ; ; P,m ||
Ja- nan- - - - - yaam-- Pri - - ti- - yu- - - kta

M ; ; ; P ; ; ,d dnD P ; || M ; M ,p G M mg S S R S ; ||
Ma - - - cchi- - - - - ttam - - - Vi la -- ya - tu - - - - -

Madhyama kAla sAhityam:

brahma-maya prakASinI - the one who is shines as the form of the supreme being,

nAma rUpa vimarSinI - the one who is known by (myriad) names and forms,

1 2 3 1 2 3
S ; mg R S ; - s n N P - N S ; || S ; M - G ; M - P,g M - P D ; ||
Brah ma-ma ya Pra-kaa - shi ni- Naama roo - pa Vi- ma rshi- ni

kAma kAla pradarSinI - the one who expounds the Kama-kala,

sAmarasya nidarSinI - the one who illustrates the principle of equanimity or harmony.

P ; P - G M ; - P , - d ; N S ; || S ; sm - mg R S- np D P - P,g M ||
Kaama ka laa- Pra dar - shini Saa-ma- ra- - sya Ni-da - rshi- ni

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, ;; ; ; ; ; ||
 - Ja- ya-- ti- - - - - - - - - - -

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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 Yantra 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 Kamalaambaa 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.