Kamalambam Bhajare Re Maanas (Avarana 2 of Navavarna Krithis)

Ragam: Kalyani (65th melakartha)
    ARO: S R2 G3 M2 P D2 N3 S   
    AVA: S N3 D2 P M2 G3 R2 S   
Talam: Adi (2 kalai)
Composer: Muthuswami Dikshitar
Version: Bombay Sisters

Pallavi
Kamalaambaam Bhajare Re Maanasa Kalpita Maayaa Kaaryam Tyajare

Anupallavi:
Kamalaavaani Sevita Paarshvaam Kambujaya Greevaam Nata Devaam
Kamalaapura Sadanaam Mrudu Gadanaam Kamaneeeya Radanaam Kamala Vadanaam

Charanam:
Sarvaasha Paripuraka Chakra Svameinnee Parama Shiva Kaamineee
Durvaasaararchita Gupta Yogineem Dukha Dhvamsinee Hamsinee
Nirvaaana Nija Sukha Pradaayinee Nityakalyaneem Kaatyaayaneem
Sharvaaneem Madhupa Vijaya Venim Sad Guruguha Jananeem Nirjananeem
Garvita Bhandaaasura Bhanjaneem Kaamaa Karshanyaad Ranjaneem
Nirvisheshaa Chaitanya Roopineeem Urvee Tatvaadi Svaroopineem

Meaning (From Todd Mc Comb's web page:
http://www.medieval.org/music/world/carnatic/lyrics/srao/kamala.html):

Oh ("re") mind ("manasa"), worship ("bhajare") goddess Kamalamba, and cast aside ("tyajare") attachment to this illusory ("kalpita maaya") world ("kaaryam").
She is ("paarshvaam") attended ("sevitha") on by Lakshmi ("kamala") and Sarasvati ("vaani").
The beauty of Her neck ("greevam") surpasses ("jaya") that of the conch ("kambu").
She is worshiped ("nata") by the celestials ("devaam") and resides ("sadanaam") at Kamalapura.
She speaks ("gadanaam") softly ("mrudu") and has beautiful ("kamaneeya") teeth ("radanaam").
She possesses a lotus-like ("kamala") face ("vadanaam").
She is the presiding deity ("svamineem") of Sarvasha Paripuraka Chakra and is the beloved ("kamineem") of Paramashiva.
She is the mystic ("gupta") Yogini, worshiped ("archita") by the sage Durvasa.
She annihilates ("dhvamsineem") miseries ("dukha"). She is Hamsini, the supreme one in the company of great sages.
She is the bestower ("pra-daayineem") of true ("nija") bliss ("sukha")through salvation ("nirvaana").
She is the ever ("nitya") auspicious ("kalyaanim") one.
She is also known as Katayani and Sharvani.
Her dark tresses ("veni") exceed ("vijaya") the dark hue of a swarm of bees ("madhupa").
She is the mother ("jananeem") of noble Guruguha and is blemishless ("nirjananeem").
She destroyed ("bhjananeem") the arrogant ("garvita") Bhandasura.
She delights ("ranjaneem") Shaktis such as ("aadi") Kamakarshani.
She is the attributeless ("nir-vishesha") supreme ("chaitanya") spirit ("roopineem") and is the form ("swoopineem") of the world ("urvee tatvaadi").

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

2nd Dikshita Keertanam:
a. This avaranam is the Sarvasha pari-pooraka charka. According to advaita, the world is all delusion.
   Brahman alone is real.
b. By reciting this mantra, one shall achieve
   i. The entire mercy of Sri Lalita Mahatripurasundari
   ii. The entire satisfaction of all desires
   iii. All auspicious things
   iv. Ambal’s protection.
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]

[pallavi]
Kamalaambaam Bhajare Re Maanasa Kalpita Maayaa Kaaryam Tyajare

Oh ("re") mind ("manasa"), worship ("bhajare") goddess Kamalamba,...

Anupallavi:
Kamalaavaani Sevita Paarshvaam Kambujaya Greevaam Nata Devaam
Kamalaapura Sadanaam Mrudu Gadanaam Kamaneyea Radanaam Kamala Vadanaam

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The beauty of Her neck ("greevam") surpasses ("jaya") that of the conch ("kambu"). She is worshiped ("nata") by the celestials ("devaam")...

She resides ("sadanaam") at Kamalapura.
She speaks ("gadanaam") softly ("mrudu") and has beautiful ("kamaneyea") teeth ("radanaam"). She possesses a lotus-like ("kamala") face ("vadanaam").
Charanam:

Sarvaasha Paripuraka Chakra Svaamineem Parama Shiva Kaamineem
Durvaaasarccha Gupta Yogineem Dukha Dhvamsineem Hamsineem
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Garvita Bhandasura Bhannajaaneem Kaamaa Karshanyaadi Ranjaneem
Nirvishresha Chaitanya Roopineem Urv see Tatvaadi Svaroopineem

She is the presiding deity ("svamineem") of Sarvasha Paripuraka Chakra...

She is the beloved ("kamineem") of Paramashiva.

She is the mystic ("gupta") Yogini, worshiped ("archita") by the sage Durvasa.

She annihilates ("dhvamsineem") miseries ("dukha"). She is Hamsini, the supreme one in the company of great sages.

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She destroyed ("bhanjaneem") the arrogant ("garvita") Bhandasura.

She delights ("ranjaneem") Shaktis such as ("aadi") Kamakarshani.
She is the attributeless ("nir-vishesha") supreme ("chaitanya") spirit ("roopineem") and is the form ("swaroopineem") of the world ("urvee tataadi").

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 Bhooipuram 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 Tripurasati and the Saktis are the sixteen starting with Anima, starting with Brahma and the the ten Mudra Saktis. [KALYANI: Kamalamba 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.  

(4) The fourth Avaranam is Chaturdasaram; the Chakram is Sarvasaubhagyadaya 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. 

(5) The fifth Avaranam is Bahirdasaram; the Chakram is Sarvarthasadhakahakra, 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. 

(6) The sixth Avaranam is Antardasaram; the Chakram is Sarvarakshakara 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. 

(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 three starting with Vashini. 

(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. 

(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. 

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.