

Kamalamba Samrakshatu (Avarana 1 of Navavarna Krithis)

Ragam: Ananda Bhairavi (20/22nd mela janyam)

ARO: S G2 R2 G2 M1 P D1 (or D2) P S ||

AVA: S N2 D2 P M1 G2 R2 S ||

Talam: Misra Chapu (Tripura)

Composer: Muthuswami Dikshitar

Version: Bombay Sisters

Pallavi

Kamalaambaa Samrakshatu Maam Hrut

Kamalaanagara Nivaasini

Anupallavi

Sumana Saaraadhita-abjamukhi Sundara Manah-Priyakara Sakhi

Kamalaja-ananda Bodhasukhi Kaantaataara Panjarashuki

Charanam

Tripuraadi Chakreshvari Animaadi Siddhishvari Nitya Kaameshvari

Kshitipura Trailokyamohana Chakra Vartini Prakata Yogini

Suraripu Mahishaasuraadi Marddini Nigama Puraanaadi Samvedini

Tripureshi Guruguha Janani Tripura Bhanjana Ranjani

Madhuripu Sahodari Talodari Tripura Sundari Maheshvari

Meaning (From Todd Mc Comb's web page:

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

May goddess Kamalamba, who resides ("nivasini") at the heart ("hrut") of Kamalagara, protect ("samrakshatu") me ("maam").

Her lotus-like ("abja") face ("mukhi") is praised ("sa-aaradhita") by virtuous people ("su-mana").

She who is the beloved ("manah-priyakara") companion ("sakhi") of Lord Sundara-Shiva, who revels in joy ("ananda") deriving from wisdom ("bodha") and is very beautiful. She is like the she-parrot ("shuki") in the center of the cage ("panjara") known as Tara.

She is suzerain of the Chakra cosmogram ("chakra-eshwari"), i.e. tripura etc., goddess ("eshwari") for the Siddhi powers such as Anima. She is eternal ("nitya") and beloved of Kameshvara-Nityakameshvari. She is the sovereign ruler ("vartini") of the Trailokya Mohana Chakra, the circle that beguiles the three worlds. She is the manifestation ("prakata") of Yogic power ("yogini"), conqueror of the enemies ("ripu") of celestials ("sura") such as Mahishasura. She is revealed ("samvedhini") in holy ("nigama") scriptures ("puraana"). She is the spouse of Tripuresha-Shiva and the mother ("janani") of Guruguha. She enjoyed ("ranjani") the destruction ("bhanjana") of Tripura. She is the sister ("sahodari") of Vishnu, who is the enemy ("ripu") of the demon Madhu. She is slender-waisted ("talodhari"), Tripurasundari the great goddess and spouse ("eshwari") of Maheshvara.

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

1st Avarana Keertanam:

- The Navavarana kritis give the names of all the devathas of the Srichakra from Bhoopuram to Bindu.
- This chakram is known as Tri-Lokya Mohana Chakram (enchanter of the three lokas).
- By reciting this mantra 15 lakh times, one shall achieve
 - The full mercy of Sri Lalita Mahatripurasundari
 - The captivation of Svarga, Madhya and Pathala lokas All prosperity.

(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]

[More notes at the end of the notations...]

Pallavi:

Kamalaambaa Samrakshatu Maam Hrut Kamalaanagara Nivaasini

May goddess Kamalamba, protect ("samrakshatu") me ("maam").

1) N, P, | G; M pm || G, R, | S; N; ||
Ka ma la - - m ba - Sam - ||
; ; S | NS M; || G, R, | G; M; ||
-- Ra ksha tu maa m Sri -- ||
2) N, P, | G; mdppm ; || G, R, | S; N; ||
Ka ma la - - - m ba - Sam - ||
; ; S | NS M; || mg mPmGR | G; M; ||
Ra ksha tu maa - - - m Sri -- ||
3) N, P, | G; mdppm ; || G, R, | srgr rn; ||
Ka ma la - - - m ba - Sam - ||
; ; S | SP mdpm || G, R, | S; g R n ||
Ra ksha tu maa m Hru - - th ||

who resides ("nivasini") at the heart ("hrut") of Kamalangara...

a) S G R | G; M; || N, P, | G; Mpm ||
Ka ma laa -- Na ga ra Ni ||
G, R, | G; pmgr || G; S | ; ; g R n ||
Va - si ni -- --- --- Hru - ||
a) S G ; | G; M; || P, dmp | G; mdppm; ||
Ka ma la - --- Na ga ra Ni ||
G, R, | G; pmgr || G; S | ; ; ; ; ||
Va - si ni -- --- --- -- -- ||

Anupallavi:

Sumana Saaraadhita-abjamukhi Sundara Manah-Priyakara Sakhi
Kamalaja-ananda Bodhasukhi Kaantaataara Panjarashuki

Her lotus-like ("abja") face ("mukhi") is praised ("sa-aaradhita") by virtuous people ("su-mana").

1) P M P | S; P; || N, P, | M G M; ||
Su ma na Sa ra dhi tha bja mukhi ||

[note: MGM; can be done with both sadarana gandaram or antara gandharam]

mdpm G | RG M; || P N P | S N S; ||
Sun da ra ma na Pri ya ka ra Sa khi ||
2) P M P | gr S snrs || Npn np | M - G M; ||
Su ma na Sa ra dhi Tha - - bja mu khi ||

pd mp G | R G M ; || P N P | S N S ; ||
 Sun da ra ma na Pri ya ka ra Sa khi

She who is the beloved ("manah-priyakara") companion ("sakhi") of Lord Sundara-Shiva, who revels in joy ("ananda") deriving from wisdom ("bodha") and is very beautiful.

S N S | M ; m m g g || g r S ; | N - S S ; ||
 Ka ma la ja Nan da- Bo da Su - khi -

;;; |;; S S ||
 --- -- Amba

S N S | M ; m m g g || g r S ; | N - r s n d P ||
 Ka ma la ja Nan da- Bo da Su - khi -

She is like the she-parrot ("shuki") in the center of the cage ("panjara") known as Tara.

P , S , | s s n d n p p m || G M P | M G r G m ||
 Kan tha - tha -- -- ra - Pan --ja ra Su - khi -

S N S | M ; m g Mpm || g r S ; | N - nsrs n d P ||
 Ka ma la ja Nan da- Bo da Su - khi -

She is like the she-parrot ("shuki") in the center of the cage ("panjara") known as Tara.

P , S , | r s n d P M || G M P | M G r G m ||
 Kan tha - tha -- -- ra - Pan --ja ra Su - khi -

Charanam:

Tripuraadi Chakreshvari Animaadi Siddhishvari Nitya Kaameshvari
 Kshitipura Trailokyamohana Chakra Vartini Prakata Yogini
 Suraripu Mahishaasuraadi Marddini Nigama Puraanaadi Samvedini
 Tripureshi Guruguha Janani Tripura Bhanjana Ranjani
 Madhuripu Sahodari Talodari Tripura Sundari Maheshvari

She is suzerain of the Chakra cosmogram ("chakra-eshwari"), i.e. tripura etc., goddess ("eshwari") for the Siddhi powers such as Anima.

1) N , P , | G ; n p p m || G , R , | S ; S rs ||
 Tri pu ra -- dhi - Cha - kre swa

N ; ; | ;; N R || sn S ; | ;; G M ||
 ri Am - ba Am ba

2) N , P , | G ; n p p m || G , R , | S ; S rs ||
 Tri pu ra -- dhi - Cha - kre swa

N ; ; | ;; S ; || G gr R | G ; M ; ||
 ri A ni Ma - di Si

P ; N | P ; G ; || mg mPm gr | S ; G R ||
 dheer - shwa ri Ni --- tya --

She is eternal ("nitya") and beloved of Kameshvara-Nityakameshvari.

R N S | S, n P M || md pm gr | G ; M ; || (second time: M-S)
 - - Ka me shwa ri - - - - - - - - ni ni Kshi

She is the sovereign ruler ("vartini") of the Trailokya Mohana Chakra, the circle ("chakra") that beguiles ("mohana") the three worlds.

N, P, | M ; mg mPm || gr S ; | G R R N ||
 (Kshi) thi pu ra Thrai- - - lo - - kya -

; s G r | G ; M ; || P ; ; | D M M dp ||
 Mo - - ha na Cha kra Va -

G R G | ; M ; ; || ; ; M | P ; M ; ||
 - - rdhi - ni Pra ka ta

She is the manifestation ("prakata") of Yogic power ("yogini"), conqueror of the enemies ("ripu") of celestials ("sura") such as Mahishasura.

mg mPm gr | G ; G M || P ; ; | ; ; ; S || (second time: S-S)
 Yo - - - gi - ni (Kshi) Su ra

P, P, | S ; N ; || S ; M | G ; R mgG ||
 Ri pu Ma hi sha --- su ra

gr, S, | S r s N R || S N S | ; ; N G ||
 - - dhi Ma rdhi ni - - Ni ga

She is revealed ("samvedhini") in holy ("nigama") scriptures ("puraana").

R S ; | S N S ; || P ; ; | ; ; D P ||
 ma Pu ra - na - thi

G ; ; | M d p pm gr || S ; ; | ; ; S S ||
 Sam ve thi ni (su ra)

She is the spouse of Tripuresha-Shiva and the mother ("janani") of Guruguha. She enjoyed ("ranjani") the destruction ("bhanjana") of Tripura.

s s P P | g r r s s n S || s g r R g | s - N s s - g r ||
 Tri pu re shi Guru gu ha Jana ni Tripura Bhan ja na Ranja ni Madhu

She is the sister ("sahodari") of Vishnu, who is the enemy ("ripu") of the demon Madhu. She is slender-waisted ("talodhari"), Tripurasundari the great goddess and spouse ("eshwari") of Maheshvara.

r s N s nd | P m P mg R || s g r G m | P m G r gm ||
 ri pu Saho da ri Ta lo dha ri Tripura Sunda ri Mahe- shwari

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 Sarvasapariapuraka chakra, 'fulfills all expectations'; The yogini is Gupta Yogini. The mental state is Swapna, the Chakra Iswari is Tripurasasi 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 Kamalaambikaayaaah 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.