Shree Kamalaambikaayaah Param Nahire (Avarana 5 of Navavarna Krithis)

Ragam: Bhairavi (20th mela janyam)
ARO: S R2 G2 M1 P D2 N2 S ||
AVA: S N2 D1 P M1 G2 R2 S ||
Talam: Misra Jhampa (2 kalai)
Composer: Muthuswami Dikshitar
Version: D.K. Jayaraman

Pallavi
Shree Kamalaambaayaah Param Nahire Re Chitta
Kshityaadi Shivaanta Tatva Svaroopinyaah

Anupallavi
Shreeekantha Vishnu Virinchaadi Janayitrayaah
Shivaatmaka Vishvakartryaah Kaarayitrayaah
Shreekara Bahirdashaara Chakra Sthityaaah
Sevita Bhairavi Bhaargavee Bhaaratyaaah

Charanam
Naadamaya Sukshmarupa Sarva Siddhipradaaadi Dasha Shaktyaaradhita Moorthe
Shrotraadi Dasha Karana-aatmaka Kula Kauli Kaadi Bahuvidthopaasita Keertthe
Abheda Nitya Shuddha Buddha Mukta Saccida Anandamaya Paramaadvaita Sphurtthe
Aadi Madhyaanta Rahitaaprameya Guruguha Modita Sarva Arttha Saadhaka Sphurtte
Mulaadi Navaaadhara Vyavrtta Dashadhvani Bhedajhna Yogibrunda Samraksanyaa
Anaadi Maayaa Avidyaakaarya Kaaraana Vinoda Karana Patutarakataaksa Viksanyaah

Meaning (From Todd Mc Comb's web page:
http://www.medieval.org/music/world/carnatic/lyrics/srao/kamala.html):
Oh ("re") mind ("chitta"), there is nothing ("nahire") other than the glorious ("param") Kamalamba, the one who is the essence ("svaropinyaah") of all categories from ("aadi") the earth ("kshiti") up to ("anta") Shiva.
She who is creator ("janayitrayaah") of Shrikanta, Brahma ("virinchi") and others ("aadi").
She who created ("kartryaah") the universe ("visva"), which is in essence ("aatmaka") nothing but Shiva. She is the agent ("ityaah") of all actions ("karya").
She resides in the sacred outer Chakra possessing ten ("dashaara") triangles, and is served ("sevitha") by Bhairavi-Kali, Bhargavi-Lakshmi and Bharati-Sarasvati.
She who is of the subtle ("sukshma") form ("roopa") full of ("maya") of Nada.
She ("moorthe") is propitiated ("aaraadhita") by the ten ("dasha") Shaktis, Sarvasiddhiprada, etc ("aadi").
She who is famous ("keerthe") for being worshiped ("upaasita") in various ("bahu") religious modes ("stotra" or "vidho"), such as Kula and Kaula, as the power identical ("atmaka") with the ten ("dasha") sense and motor organs ("karana").
She who is the manifestation ("spurthe") of the supreme non-dual ("a-dvaita") non-differentiated ("abhedha") ever ("nitya") pure ("shuddha") enlightened ("buddha") and free self ("muktha"), the reality of which is consciousness ("satchid") and bliss ("ananda-maya").
She who is an integral whole ("a-prameya") without ("rahita") any parts such as the first ("aadi"), middle ("madhya") and the last ("anta").
She who is knowledgeable and is entertained ("moditha") by Guruguha,
She manifests ("spurthe") as Sarvarthhasadhaka Chakra, achieving ("saadhaka") all ("sarva") purposes ("artha").
She who is inherent in the nine ("nava") centers ("aadhaara") such as Maladhara, etc ("aadi"). and who, surpassing these ("vyavrtta"), knows how to pierce through the sounds ("dashadhwani").
She who protects ("sam-rakshanyaa") the Yogis ("yogi-brunda").
Her mere glance ("aksha") is capable ("patutara") of dispelling ("vikaasinyaah") beginningless ("an-aadi") delusion ("maaya") and ignorance ("avidya") and the laws of cause ("kaarana") and effect ("kaarya").

Notes from Sri Dikshita Kirtana Mala by Sri. A. Sundaram Iyer:
5th Avarana Keertanam:

a. When Ishwara is in the company of Maya, he has the power to control others. Avidya stands related to the Jivan. It is primordial. It conceals the real nature of the Jivan. Maya and Avidya create the world by cause and effect.

b. But the Paradevata is the essence that forms and informs all tatvas from Bhumi to Shiva. There is nothing other than Kamalambika who is all the above and does all the above.

c. This 5th avarana is known as the Sarvartha Sadhaka chakram (the accomplisher of all ideals). He who recites the mantram of this avaranam 15 lakhs of times is certain to obtain the grace of Sri Lalita Mahatripurasundari and to get at the means of satisfying all his desires.

(5) The fifth Avaranam is Bahirdasaram; the Chakram is Sarvarthasadhakachakra, is the ‘accomplisher of all’; the Yogini is Kulotideerna 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 Naire]

[more notes at the end of the notation …]

Pallavi
Shree Kamalaambaayaah Param Naire Re Chitta
Kshityaadi Shivaanta Tatva Svaroopinyaah

Oh ("re") mind ("chitta"), there is nothing ("nahire") other than the glorious ("param") Kamalamba,

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>U</th>
<th>O</th>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>S ; ; ;</td>
<td>N ; rsnD</td>
<td>N D D P</td>
<td>P ,D N D</td>
<td>DP - Pnd</td>
<td>PD P ;</td>
<td>P M G R</td>
<td>G ; M ;</td>
<td>P ; ; ;</td>
<td>M P D N</td>
</tr>
<tr>
<td>Shree</td>
<td>Ka ma--</td>
<td>laa- - m</td>
<td>baa-- - yaah --</td>
<td>- - Pa- ram- - - - Na hi- re - - - Re- Chitta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

S ; ; ; | nsR rSn | N D D P | P ,D N D | DP - Pnd | PD P ; | P M G R | G ; M ; | P ; ; ; | M P D N |
| Shree | Ka ma-- | laa- - m | baa-- - yaah -- | - - Pa- ram- - - - Na hi- re - - - Re- Chitta |

S ; ; ; | nsrg rSn | N D D P | P ,D N D | DP - Pnd | PD P ; | pm PmG R | G ; M ; | P ; ; ; | pmG R S |
| Shree | Ka ma-- | laa- - m | baa-- - yaah -- | - - Pa- ram- - - - Na hi- re - - - Re- Chitta |

…the one who is the essence ("svaropinyaah") of all categories from ("aadi") the earth ("kshiti") up to ("anta") Shiva.

Kashi-tyaa - - di- Shii- vaan- - ta- Ta- - - tva - - Sva- roo- - --- pin- yaah -

Kashi-tyaa - - di- Shii- vaan- - ta- Ta- - - tva - - Sva- roo- - --- pin- yaah -

Kashi-tyaa - - di- Shii- vaan- - ta- Ta- - - tva - - Sva- roo- - --- pin- yaah -

Kashi-tyaa - - di- Shii- vaan- - ta- Ta- - - tva - - Sva- roo- - --- pin- yaah -

…
Anupallavi
Shreekantha Vishnu Virinchaadi Janayitrayaah
Shivaatmaka Vishvakartryaah Kaarayitryaah
Shreekara Bahiridashaara Chakra Sthityaah
Sevita Bhairavi Bhaargavee Bhaaratyaah

She who is creator ("janayitrayaah") of Shrikanta, Brahma ("virinchi") and others ("aadi").

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>U</th>
<th>O</th>
<th>O</th>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>P</td>
<td>;</td>
<td>;</td>
<td>Pnd PD</td>
<td>P ; Mpm</td>
<td>G ; R ; gRg M ;</td>
<td>M,g GR G S S ;</td>
<td>G ; R ;</td>
<td>GM PD pmP ; ;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shree- kaan- - - tha Vi- - - shnu Vi- rin- - - cha - - di-</td>
<td>Ja na- yi- - - - trayaah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>U</th>
<th>O</th>
<th>O</th>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>P</td>
<td>;</td>
<td>;</td>
<td>pdnd PD</td>
<td>P ; Mpm</td>
<td>G ; R ; gRg M ;</td>
<td>M,g GR G S S ;</td>
<td>G ; R G</td>
<td>GM PD pmP ; ;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shree- kaan- - - tha Vi- - - shnu Vi- rin- - - cha - - di-</td>
<td>Ja na- yi- - - - trayaah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>U</th>
<th>O</th>
<th>O</th>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>P</td>
<td>;</td>
<td>;</td>
<td>pdnd P ndD P ; mpdp</td>
<td>pmG R ; gRg GM M.g Rgm G S S ;</td>
<td>SG R G</td>
<td>GM PD pmP ; ;</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shree- kaan- - - tha Vi- - - shnu Vi- rin- - - cha - - di-</td>
<td>Ja na- yi- - - - trayaah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

She who created ("kartryaah") the universe ("visva"), which is in essence ("aatmaka") nothing but Shiva, She is the agent ("itryaah") of all actions ("karya").

Pdm mdP ; dm mdP PD N ; ; ; S R srgr snD | DP ; nd Pdm DP | ; ; P D | N ; N R S N S ; |
| Shi- vaa- - - tma- ka- Vi- - - shva- kaar - - - tryaah-- - - Kaa- - - ra- | yi- - tryaah- |

Pdm mdP ; dm mdP PD N ; ; ; S rs rmgr snD | DP ; nd Pdm DP | ; ; P D | N ; N R S N S ; |
| Shi- vaa- - - tma- ka- Vi- - - shva- kaar - - - tryaah-- - - Kaa- - - ra- | yi- - tryaah- |

She who is of the subtle ("sukshma") form ("roopa") full of ("maya") of Nada. She ("moorthe") is propitiated ("aaraadhita") by the ten ("dasha") Shaktis, Sarvasiddhiprada, etc ("aadi").

1 | 2 | 3 | 4 | 5 | 6 | 7 | U | O | O | O |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mgN ;</td>
<td>dp ; dNd DP- dp</td>
<td>; ; Pdm d P , ; ; P nd P ; Mpm G ;</td>
<td>R ; Gm</td>
<td>R S S gr RN N ;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Naa-- da- ma- ya- Su- - ksha ru-- - - - - pa- Sa- -- spa</td>
<td>rva Si- - - ddhi- - pra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SG R G Gpm P ; P ; dNd DP dP, Pnd DM ; ; ; pmdp mG , R ; G ; | GM ; | pdpD P ; ; ; ; |
| daa- - - - - di- Da-sha-- Sha- -- ktya-- araa-- dhi- ta- Moo- | rthe-- - - - - - |

mgN ; | dp ; Dns ND- dp | ; ; Pdm MM MN D ; P ; Mpm G ; | R ; Gm | R S S gr RN N ; |
| Naa-- da- ma- ya- Su- - - - - ksha ru-- - - - - pa- Sa- -- spa | rva Si- - - ddhi- - pra |

SG R G Gpm P ; P ; dNd dP, Pnd DM ; ; ; pmdp pmG R ; G ; | GM ; | dmpP ; ; MP P ; |
| daa- - - - - di- Da-sha-- Sha- -- ktya-- araa-- dhi- ta- Moo- | rthe-- - - Shro- |
She who is famous ("keerthe") for being worshiped ("upaasita") in various ("bahu") religious modes ("stotra" or "vidho"), such as Kula and Kaula, as the power identical ("atmaka") with the ten ("dasha") sense and motor organs ("karana").

She who is the manifestation ("spurthe") of the supreme non-dual ("a-dvaita") non-differentiated ("a-abheda") ever ("nitya") pure ("shuddha") enlightened ("buddha") and free self ("muktha"), the reality of which is consciousness ("satchid") and bliss ("ananda-maya").

She who is an integral whole ("a-prameya") without ("rahita") any parts such as the first ("aadi"), middle ("madhya") and the last ("anta").

She who is knowledgeable and is entertained ("moditha") by Guruguha,

She manifests ("spurthe") as Sarvarthasadhaka Chakra, achieving ("saadhaka") all ("sarva") purposes ("artha").
She who is inherent in the nine ("nava") centers ("aadhaara") such as Muladhara, etc ("aadi"). and who, surpassing these ("vyavrutta"), knows how to pierce through the sounds ("dashadhwani"). She who protects ("sam-rakshanyaa") the Yogis ("yogi-brunda").

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>N ; D - N</td>
<td>S ; N D</td>
<td>D P - S G</td>
<td>R ; G - M</td>
<td>P ; D</td>
<td>N D- Pdm</td>
<td>M - mpG R</td>
</tr>
<tr>
<td>laa-di Na vaa-dhaa- ra - Vya- vru- tta Da shadhvaniBhe- da- - jhna Yo-- gi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Her mere glance ("aksha") is capable ("patutara") of dispelling ("vikaasinyaah") beginningless ("an-aadi") delusion ("maaya") and ignorance ("avidya") and the laws of cause ("kaarya") and effect ("kaarya").

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>G R ; N - R ; S ; RN D ; N G R- R</td>
<td>M G R - rm R ; S - sr N D - P D</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anaa di Maa- yaa- vi - dyaa kaa- rya Kaa- rana Vi- no- da Ka rana Patu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 Kanakamskshitaayai]

(5) The fifth Avaranam is Bahirdasaram; the Chakram is Sarvarhasadakachakra, 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. [BHAIKAVI: Shree Kamalaambikaayaaah Param Naahire]

(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: Kamalaambikaayastava 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 Kamalaambikaayaaam 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 pracice 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.