

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

Shreekantha Vishnu Virinchaadi Janayitrayaah
Shivaatmaka Vishvakartryaah Kaarayitryaah
Shreekara Bahirdashaara Chakra Sthityaah
Sevita Bhairavi Bhaargavee Bhaaratyaah

Charanam:

Naadamaya Sukshmarupa Sarva Siddhipradaadi Dasha Shaktyaaraadhita Moorthe
Shrotraadi Dasha Karana-aatmaka Kula Kauli Kaadi Bahuvividhopaasita Keertthe
Abheda Nitya Shuddha Buddha Mukta Saccida Anandamaya Paramaadvaita Sphurtthe
Aadi Madhyaanta Rahitaaprameya Guruguha Modita Sarva Arttha Saadhaka Sphurtte
Mulaadi Navaadhaara Vyaavrtta Dashadhvani Bhedajhna Yogibrunda Samraksanyaa
Anaadi Maayaa Avidyaakaarya Kaarana 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 ("itryaah") 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 ("a-bheda") 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 Sarvartthasadhaka 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 ("dashadhvani").

She who protects ("sam-rakshanyaa") the Yogis ("yogi-brunda").

Anupallavi

Shreekantha Vishnu Virinchaadi Janayitrayaah
Shivaatmaka Vishvakartryaah Kaarayitryaah
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Sevita Bhairavi Bhaargavee Bhaaratyaah

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

1 2 3 4 5 6 7 | U | O O ||
P ; ; ; Pnd PD P ; Mpm G ; R ; gRg M ; M,g GR G S S ; | G ; R ; | GM PD pmP ; ; ||
Shree- kan- - - tha Vi- - - shnu Vi- rin- - - - chaa - - di- Ja na- yi- - - - trayaah

P ; ; ; pdnd PD P ; Mpm G ; R ; gRg M ; M,g GR G S S ; | G ; R G | GM PD pmP ; ; ||
Shree- kan- - - tha Vi- - - shnu Vi- rin- - - - chaa - - di- Ja na- yi- - - - trayaah

P ; ; ; pdnd P ndD P ; mpdp pmG R ; gRg GM M,g Rgm G S S ; | SG R G | GM PD pmP ; ; ||
Shree- kan- - - - tha Vi- - - - shnu Vi- rin- - - - chaa - - di- Ja - na- yi- - - - trayaah

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 resides in the sacred outer Chakra possessing ten ("dashaara") triangles, and is served ("sevitha") by Bhairavi-Kali, Bhargavi-Lakshmi and Bharati-Sarasvati.

Sgr N S S R ; G G ; G R S,r N S P,d M P pmG R S pmN D P | ; P G R | S ; nSp Pdp DN ||
Shreekara Bahir- da shaa- ra Cha kra- Sthityaah Se- - vita Bhai- ravi -Bhaa-rga vee Bhaa ra-tyaah

Charanam:

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Anaadi Maayaa Avidyaakaarya Kaarana Vinoda Karana Patutarakataaksa Viksanyaaah

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 ||
mgN ; ; dp ; dNd DP- dp ; ; ; Pdm d P ; ; ; P nd P ; Mpm G ; | R ; Gmg | R S S gr RN N ; ||
Naa- - da- - ma- ya- Su- - - kshma ru-- - - - pa- Sa- - - - rva Si-- - - ddhi- - - pra

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

mgN ; ; dp ; Dns ND- dp ; ; ; dn- Pdm MM NN D ; P ; Mpm G ; | R ; Gmg | R S S gr RN N ; ||
Naa- - da- - ma- ya- Su- - - - kshma ru-- - - - pa- Sa- - - - rva Si-- - - ddhi- - - pra

SG R G Gpm P ; P ; dNd dP, Pnd DM ; ; ; pmdp pmG R ; G ; | GM ; ; | dmP ; ; ; MP P ; ||
daa- - - - di - Da-sha-- Sha- - - ktya - - - - - 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").

1 2 3 4 5 6 7 | U | O O ||
 MP S ; ; S ; R ; G ; M , p mmgr G ; ; pm GM ; ; P ; P ; | Mnd P ; | M,g Mpm G ; R S ||
 Traa-- -- di- Da sha Ka-- ra-- naa---- -- -- tmaka Ku- la - Kau---- -- li -

P ; ; ; ; M ; pmpm P,d N D - D P P ; ; nd DM ; ; Mdp D ; | D N ; R | S N S ; NS P ; ||
 Kaa-- -- di-- Ba-- hu-- -- vi- dho --- paa--- si -- ta- Kee--- rtthe-- Shro--

MP S ; ; S ; R ; G ; M , p mmgr G ; ; pm GM ; ; P ; P ; | pmnd P ; | M,g Mpm G ; R S ||
 Traa-- -- di- Da sha Ka-- ra-- naa---- -- -- tmaka Ku- la - Kau---- -- li -

P ; ; ; ; M M pmpm P,d N D - D P P ; ; nd DM M M Mdp P D | D N N R | S N S ; ; ; nDn ||
 Kaa-- -- di-- Ba-- hu-- -- vi- dho --- paa--- si -- ta- Kee--- rtthe-- -- A--

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

1 2 3 4 5 6 7 | U | O O ||
 S ; ; ; S ; N S SP P M mdP ; ; PD D N ; ; N ; N N snG | R ; Srs | N D D,p DP P D ||
 Bhe-- da- Ni- -- tya Shu -- ddha Bu- -- ddha Mu---- kta- Sa- -- cchi- da --

NS nsR rS ; ; N ND DP mpG R ; gRg S ; SG RG M ; P ; | D N N R | SN S ; ; ; nDn ||
 Anan-- da- -- ma- ya- Pa-- ra- maa--- dvai--- -- ta- Sphu--- rtthe --- -- A--

S ; ; ; S ; N S SP P M mdP ; ; PD D N ; ; N ; N N snG | R ; Srs | N D D,p DP P D ||
 Bhe-- da- Ni- -- tya Shu -- ddha Bu- -- ddha Mu---- kta- Sa- -- cchi- da --

NS nsR rS ; ; N ND DP mpG R ; gRg S ; SG RG M ; P ; | D N N R | SN S ; ; ; ; ||
 Anan-- da- -- ma- ya- Pa-- ra- maa--- dvai--- -- ta- Sphu--- rtthe --- -- --

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

sgR R ; RN S ; ; R ; G ; R ; R ; Gmg G ; R ; NS Rgr | S ; Sgr | sN , D ; N ; S ; ||
 Aa-- -- di - Ma-- -- dhya an ta- Ra hi -- ta- a - pra-me-- -- ya-- Gu-- ru - gu- ha-

She who is knowledgeable and is entertained ("moditha") by Guruguha, She manifests ("spurthe") as Sarvartthasadhaka Chakra, achieving ("saadhaka") all ("sarva") purposes ("artha").

1 2 3 4 5 6 7 | U | O O ||
 R,g M R RG R ; S ; ; m N D DP N D N ; Srs N D D P P ; | G P G R | G S ; ; ; ; ||
 Mo-- -- di- ta - Sa--- rva--- Ar - ttha- Saa--- dha-ka- Sphu--- rtte- -- --

sgR R ; RN S ; ; R ; G ; R ; R ; Gmg G ; R ; NS Rgr | S ; Sgr | sN , D ; N ; S ; ||
 Aa-- -- di - Ma-- -- dhya an ta- Ra hi -- ta- a - pra-me-- -- ya-- Gu-- ru - gu- ha-

R,g M R RG R ; S ; ; m N D DP N D N ; Srs N D D P P ; | G P G R | G S ; ; ; ; Sgr ||
 Mo-- -- di- ta - Sa--- rva--- Ar - ttha- Saa--- dha-ka- Sphu--- rtte- -- -- Mu--

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 ("dashadhvani"). She who protects ("sam-rakshanyaa") the Yogis ("yogi-brunda").

1 2 3 4 5 6 7
 N ; D - N S,n ND DP - S G R ; G - M P ; P D ND- Pdm M - mpG R |
 laa-di Na vaa-dhaa- ra - Vyaa- vru- tta Da shadhvaniBhe- da- - jhna Yo-- gi
 U O O
 sgR N- S | ; G R- G M P ; ; ||
 brun-daSam - ra- kshan- yaa -

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

1 2 3 4 5 6 7
 G R ; N- R ; S ; RN D ; N G R- R M G R - m R ; S - sr ND - P D |
 Ana di Maa- yaa- vi - dyaa kaa-rya Kaa- rana Vi- no- da Ka rana Patu
 U O O
 N S - R , r | , n- S , - N , DP DN ||
 ta ra Kataa - - ksha Vi kshan- yaah-

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 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.