

Kamalaambikaayaastava Bhaktoham (Avarana 6 of Navavarna Krithis)

Ragam: Punnaagavaraali (8th mela janyam)

ARO: N2 S R1 G2 M1 P D1 N2 ||

AVA: N2 D1 P M1 G2 R1 S ||

Talam: Thrisra Eka

Composer: Muthuswami Dikshitar

Version: D.K. Jayaraman (<https://youtu.be/AQLuRqjRRkU?t=682> )

Lyrics / Meaning Courtesy: <http://guru-guha.blogspot.com/2007/09/dikshitar-kriti-kamalaambikaayaastava.html>

Youtube Class: <https://www.youtube.com/watch?v=f9-WuwFqUZs>

Audio MP3 Class: <http://www.shivkumar.org/music/kamalambikayastava-punnagavarali-class.mp3>

**Pallavi**

kamalAmbikAyAstava bhaktO(a)haM

SankaryAH SrI-karyAH sangIta rasikAyAH SrI

**Anupallavi:**

suma SarEkshu kOdaNDa pASAnkuSa pANyAH

ati madhura-tara vANyAH SarvANyAH kalyANyAH

**madhyama kAla sAhityam:**

ramaNIya punnAga varALi vijita vENyAH SrI

**caraNam:**

daSa kalAtmaka vahni svarUpa -

prakASAntardaSara sarva rakshA-kara cakrESvaryAH

tri-daSAdi nuta ka-ca-varga-dvaya-maya sarvajnaAdi -

daSa Sakti samEta mAlinI cakrESvaryAH

tri-daSa viMSadvarNa garbhiNI kuNDalinyAH

daSa mudra samArAdhita kauLinyAH

**madhyama kAla sAhityam:**

daSa rathAdi nuta guru guha janaka Siva bOdhyinAH

daSa karaNa vRtti marIci nigarbha yOginyAH SrI

Meaning Courtesy: <http://guru-guha.blogspot.com/2007/09/dikshitar-kriti-kamalaambikaayaastava.html>

**Pallavi:**

**Sahityam:** kamalAmbikAyAs-tava bhaktO(a)haM

**Meaning:** I am your devotee, O Goddess Kamalamba!

ahaM

- I

tava bhaktO

- (am) your devotee,

SrI kamalAmbikAyAH

- of (you who are) Goddess Kamalamba,

**Sahityam:** SankaryAH SrI-karyAH sangIta rasikAyAH SrI

**Meaning:** the consort of Shiva (Shankara) ... the one who bestows prosperity ... the One who delights in music,

SankaryAH

- the consort of Shiva (Shankara),

SrI-karyAH

- the one who bestows (karyA) prosperity (SrI)

sangIta rasikAyAH

- the one who delights (rasikA) in music (sangIta)

**Anupallavi:**

**Sahityam:** suma SarEkshu kOdaNDa pASAnkuSa pANyAH

**Meaning:** ... the One holding flower arrows, sugarcane bow, noose and goad in your hands ...

suma Sara-ikshu kOdaNDa pASa-ankuSa pANyAH - the one holding (pANyAH) flower arrows (suma Sara-ikshu), sugarcane bow (kOdaNDa), noose and goad (pASa-ankuSa) in your hands (pANyAH)

**Sahityam:** ati madhura-tara vANyAH SarvANyAH kalyANyAH

**Meaning:** The One whose voice and speech are very sweet ... the wife of Shiva (Sharva) ... the auspicious one

*ati madhura-tara vANyAH* - the one whose voice and speech (vANyAH) are very sweet (ati madhura-tara)  
*SarvANyAH* - the wife of Shiva (Sharva),  
*kalyANyAH* - the auspicious (kalyAna) one

*madhyama kAla sAhityam:*

*Sahityam:* ramaNIya punnAga varALi vijita vENyAH SrI

*Meaning:* the one whose braid defeats (the beauty and blackness of) the distinguished bees of the pleasing Punnaga flowers,

*ramaNIya* - pleasing  
*punnAga varALi* - distinguished bees of the pleasing Punnaga flowers, (the beauty and blackness of the)  
*vijita* - defeats  
*vENyAH* - (the one whose) braid

*Charanam:*

*Sahityam:* daSa kalAtmaka vahni svarUpa - prakASa-

*Meaning:* The One who shines as the form of the fire having ten divisions,

*daSa kalA-Atmaka:* - having ten divisions,  
*vahni* - (of the) fire  
*svarUpa-prakASa* - the one who shines as the form

*Sahityam:* AntardaSara sarva rakshA-kara cakrESvaryAH

*Meaning:* The deity of the inner ten triangles known as the Sarva-raksha-kara Chakra, the Chakra of protection of everyone,

*antardaSara* - the inner ten triangles  
*sarva rakshA-kara cakra* - known as the Sarva-raksha-kara Chakra, the Chakra of protection of everyone,  
*ISvaryAH* - The deity of

*Sahityam:* tri-daSAdi nuta ka-ca-varga-dvaya-maya sarvajnaAdi -

*Sahityam:* daSa Sakti samEta mAlinI cakrESvaryAH

*Meaning:* The One praised by the gods ... the deity of the Malini Chakra with the ten goddesses beginning with Sarvajna, who represent the (ten) letters of the two groups “ka” and “ca”,

*tri-daSa-Adi nuta* - the one praised by the gods,  
*ka-ca-varga-dvaya- maya* - who represent the (ten) letters of the two groups “ka” and “ca”,  
*sarvajna-Adi-* - beginning with Sarvajna,  
*daSa Sakti samEta* - with the ten goddesses  
*mAlinI cakra-ISvaryAH* - the deity of the Malini Chakra

*Sahityam:* tri-daSa viMSadvarNa garbhiNI kuNDalinyAH

*Meaning:* the one who is the Kundalini encompassing the thirty and twenty (i.e. fifty) letters,

*tri-daSa viMSad-varNa* - encompassing the thirty and twenty (i.e. fifty) letters,  
*garbhiNI kuNDalinyAH* - the one who is the Kundalini

*Sahityam:* daSa mudrA samArAdhita kauLinyAH

*Meaning:* the goddess of Kulachara, worshipped by the ten Mudras,

*daSa mudrA samArAdhita* - worshipped by (samArAdhita) the ten Mudras,  
*kauLinyAH* - the goddess of Kulachara

*Madhyama kAla sAhityam:*

*Sahityam:* daSa rathAdi nuta guru guha janaka Siva bOdhyinAH

*Meaning:* The One praised by King Dasharatha and others ... The One who awakens or enlightens Shiva (the father of Guruguha),

*daSa ratha-Adi nuta* - the one praised (nuta) by King Dasharatha and others (Adi)  
*guru guha janaka Siva bOdhyinAH* - the one who awakens or enlightens (bOdhyinAH) Shiva -- the father (janaka) of Guruguha

*Sahityam:* daSa karaNa vRtti marIci nigarbha yOginyAH SrI

*Meaning:* The One served by Nigarbha Yoginis who illumine the workings of the ten Karanas (sense and motor organs)

*daSa karaNa vRtti* - who illumine the workings (vRtti) of the ten (daSa) Karanas (sense and motor organs)  
*marIci nigarbha yOginyAH* - the one served (marIci) by Nigarbha Yoginis

## **Pallavi**

kamalAmbikAyAstava bhaktO(a)haM  
 SankaryAH SrI-karyAH sangIta rasikAyAH SrI

*Pallavi:*

*Sahityam:* kamalAmbikAyAs-tava bhaktO(a)haM

*Meaning:* I am your devotee, O Goddess Kamalamba!

*ahaM* - I  
*tava bhaktO* - (am) your devotee,  
*SrI kamalAmbikAyAH* - of (you who are) Goddess Kamalamba,

$$\begin{array}{ccccccc} ; & ; & ; & ; & ; R S N & S r s N S & || ; ; ; ; \\ \hline - & - & - & - & - & - & - \end{array}$$

### **Anupallavi:**

suma SarEkshu kOdaNDa pASAnkuSa pANyAH  
ati madhura-tara vANyAH SarvANyAH kalyANyAH

*Anupallavi:*

*Sahityam:* suma SarEkshu kOdaNDa pASAnkuSa pANyAH

**Meaning:** ... the One holding flower arrows, sugarcane bow, noose and goad in your hands ...

suma Sara-ikshu kOdaNDa pASa-ankuSa pANyAH - the one holding (pANyAH) flower arrows (suma Sara-ikshu), sugarcane bow (kOdaNDa), noose and goad (pASa-ankuSa) in your hands (pANyAH)

1 2 3 1 2 3  
; M M ; M ; Mpg G R R S || S,r G R R S ; ; sg R R , n ||  
Su ma Sa - rE -- - - kshu- kO- - - daN- - - - nDa-  
  
S,r G R R S ; ; nr S S rn || S rs R\*, g G M ; ; M ; ; ; ||  
pA- - - San- - - ku—Sa-- pA- - - - NyA Ha - - -

1 2 3 1 2 3  
M ; M ; M ; mpdg G R R S || S,r G R R S ; ; sg R R , n ||  
Su ma Sa - rE -- - - kshu- kO- - - daN- - - - nDa-  
  
S,r G R R S ; ; nr S S rn || S rs R\*G gm ; ; ; M ; ; M ||  
pA- - - San- - - ku—Sa-- pA- - - - NyA Ha - - - A

*Sahityam:* ati madhura-tara vANyAH SarvANyAH kalyANyAH

**Meaning:** The One whose voice and speech are very sweet ... the wife of Shiva (Sharva) ... the auspicious one

ati madhura-tara vANyAH - the one whose voice and speech (vANyAH) are very sweet (ati madhura-tara)  
SarvANyAH - the wife of Shiva (Sharva),  
kalyANyAH - the auspicious (kalyAna) one

1 2 3 1 2 3  
M; MG M P - P ; mnD P ; M G G R\* R\*G gm ; Pnd P-md ||  
ti ma- dhu- ra- ta- - ra- || vAN- - - yAH - - - - Sar  
  
ppmg G; pmP ; D nd D P- Mpd || pmG GR R ; ; ; S ; ; P ||  
vAN- - - yAH - - - - kal- - - yA - - NyAH-- - - - A

1 2 3 1 2 3  
M; M,p mPm- GM P ; dndp ppmg G R\* R\*G gm ; Pdn g-md ||  
ti ma- dhu- ra- ta- ra- - || vAN- - - yAH - - - - Sar  
  
ppmg G; pmP ; D nd D P- Mpd || pmG GR R ; ; ; S ; ; ; ||  
vAN- - - yAH - - - - kal- - - yA - - NyAH-- - - -

### **Madhyama kAla sAhityam:**

ramaNIya punnAga varALi vijita vENyAH Srl

*madhyama kAla sAhityam:*

*Sahityam:* ramaNIya punnAga varALi vijita vENyAH Srl

**Meaning:** the one whose braid defeats (the beauty and blackness of) the distinguished bees of the pleasing Punnaga flowers,

ramaNIya - pleasing

punnAga varALi - distinguished bees of the pleasing Punnaga flowers, (the beauty and blackness of the)

vijita - defeats

vENyAH - (the one whose) braid

1 2 3 1 2 3  
S N - G ; ; R\* - M ; Mpg R- rn || S ; D P P M - ppmg R ,n S ; ||  
Rama NI- - ya pun- nA-- ga va rA- Li vi ji ta vEN-- yAH - -

1 2 3 1 2 3  
S N - G ; ; R\* - M ; Mpg R- rn || S ; D P P md - ppmg R ,n S ,r ||  
Rama NI- - ya pun- nA-- ga va rA- Li vi ji ta vEN-- yAH Srl

Sahityam: kamalAmbikAyAs-tava bhaktO(a)haM

Meaning: I am your devotee, O Goddess Kamalamba!

1 2 3 1 2 3  
Gmg Mpm mpdg G ; ; ; G R || R ; ; ; ; ,s - S N S grR RS ||  
Ka ma lA -- m - - - mbi- kA --- - - yA- ---- - -

1 2 3 1 2 3  
S ; rsN ; ; S,r ppmg R S || R\*gm G ; ; ; ; ; G R R ||  
sta va - - - bha ktO - - (a)haM - - - - -

; ; ; ; ; R S N Srs N S || ; ; ; ; ; ; ; ; ; ||  
- -

#### caraNam:

daSa kalAtmaka vahni svarUpa -  
prakASAntardaSara sarva rakshA-kara cakrESvaryAH  
tri-daSAdi nuta ka-ca-varga-dvaya-maya sarvajnaAdi -  
daSa Sakti samEta mAlinI cakrESvaryAH  
tri-daSa viMSadvarNa garbhiNI kuNDalinyAH  
daSa mudrA samArAdhita kauLinyAH

Sahityam: daSa kalAtmaka vahni svarUpa - prakASa-

Meaning: The One who shines as the form of the fire having ten divisions,

daSa kalA-Atmaka: - having ten divisions,

vahni - (of the) fire

svaUpa-prakASa - the one who shines as the form

1 2 3 1 2 3  
S ; S ,n R ; S ; ; ; ; || R ; S ; S , g rSn N ; ; ; ||  
Da Sa - ka- lA- - - - tma ka vahn- - - ni - - -

R ; S ; ; ,r G ; ; ; M ,g || G ; ; ; G R R ,n S ; ; ; ||  
Sva-rU- - - pa - - - pra- kA - - - ShA - - - n ta - - -

Sahityam: AntardaSara sarva rakshA-kara cakrESvaryAH

Meaning: The deity of the inner ten triangles known as the Sarva-raksha-kara Chakra, the Chakra of protection of everyone,

antardaSara - the inner ten triangles

sarva rakshA-kara cakra - known as the Sarva-raksha-kara Chakra, the Chakra of protection of everyone,

ISvaryAH - The deity of

1 2 3 1 2 3  
S ; M ; ; ; M ; mp S ; ; || S ; - S ,r GR - R ; ; ; Srg ||  
rda-ShA- - - ra - sha- - - rva ra - - - kshA- - - ka-

rsN ; ; S ; ; ; R\*gm G ; || G R R ; S N S ; ; ; ; ||  
ra - - cha - - krE - - - Sva - - - ryAH - - - - -

1 2 3 1 2 3  
S ; S ,n R ; S ; ; ; ; || R ; S ; S , g rSn N ; ; ; ||  
Da Sha - ka- lA- - - - tma ka vahn- - - ni - - -

R ; S ; ; ,r G ; ; ; M ,g || mpdg ; ; G R R ,n S ; ; ; ||  
Sva-rU- - - pa - - - pra- kA- - - - ShA - - n ta - -

1 2 3 1 2 3  
S ; M ; ; ; M ; MP S ; || S ; - S ,r GR - R ; ; ; Srg ||  
rda-ShA- - - ra - sha- - - rva ra - - - kshA- - - ka-

rsN ; ; S ; ; ; R\*gm G ; || G R R ; S N S ; ; ; S ,n ||  
ra - - cha - - krE - - - Sva - - - ryAH - - - tri-

Sahityam: tri-daSaAdi nuta ka-ca-varga-dvaya-maya sarvajnaAdi -

Sahityam: daSa Sakti samEta mAlinI cakrESvaryAH

Meaning: The One praised by the gods ... the deity of the Malini Chakra with the ten goddesses beginning with Sarvajna, who represent the (ten) letters of the two groups “ka” and “ca”,

tri-daSa-Adi nuta - the one praised by the gods,

ka-ca-varga-dvaya- maya - who represent the (ten) letters of the two groups “ka” and “ca”,

sarvajna-Adi- - beginning with Sarvajna,

daSa Sakti samEta - with the ten goddesses

mAlinI cakra-ISvaryAH - the deity of the Malini Chakra

1 2 3 1 2 3  
R ; S ; ; mg mgR\* M ; M ; || D ; P ; Mpm G ; G ; ; ; ||  
da ShA - - - di -- nu ta ka- ca- var- - - rga-

M ,g R\*gm G ,r R ,s S ; ; , d || pp mmG ; ; M ,g M ; ; ; M ; ||  
Dva ya - ma-- ya- sar - - r va - - - -- jnA- - - -- di -

1 2 3 1 2 3  
D ; P ; ppmmmG ; ; M ; M ,d || ppmg ; ; P ; M ; ; ; M ; ||  
Da Sha Sha kti sa - mE - -- ta mA - - - li

N ; ; ; S ; ; ; S ; S mg || grS - R\*gm G ; ; ; ; ; sn ||  
nI cha - - - krE - - - Sva- - - - ryAH - - - tri

Sahityam: tri-daSa viMSadvarNa garbhiNI kuNDalinyAH

Meaning: the one who is the Kundalini encompassing the thirty and twenty (i.e. fifty) letters,

tri-daSa viMSad-varNa - encompassing the thirty and twenty (i.e. fifty) letters,

garbhiNI kuNDalinyAH - the one who is the Kundalini

1 2 3 1 2 3  
D ; P ; P ; ; ; P ; ; ; || MP S ; S ; P ; ; ; P ; ||  
da Sha viM - - - Sha - - - dva - - - rNa gar- - - bhi

(mR\*,)

Dnd D P ; ; Mpm G ; R\* ; || R\* G M ; Pmp ; ; P ; ; ; ||  
NI - - - - kuN-- - - Da lin - - - yA - - - HA - -

Sahityam: daSa mudrA samArAdhita kauLinyAH

Meaning: the goddess of Kulachara, worshipped by the ten Mudras,

daSa mudrA samArAdhita - worshipped by (samArAdhita) the ten Mudras,

kauLinyAH - the goddess of Kulachara

1 2 3 1 2 3  
S ; S ; M ; ; ; M ; ; ; || S ; M ; ; ; - M ,g M ; P ,n ||  
da Sha mu - - - drA - - - sa- mA- - - rA-- - - -

dD, P ; M,g Mpd pmG ; ; || G R R ; ; ; rs - ns rs - S ; ; ||  
dhi ta kau- - - Lin - - yAH - - - - - - - - - -

**madhyama kAla sAhityam**

daSa rathAdi nuta guru guha janaka Siva bOdhinAH

daSa karaNa vRtti marIci nigarbha yOginyAH Srl

Madhyama kAla sAhityam:

Sahityam: daSa rathAdi nuta guru guha janaka Siva bOdhinAH

Meaning: The One praised by King Dasharatha and others ... The One who awakens or enlightens Shiva (the father of Guruguha),

daSa ratha-Adi nuta - the one praised (nuta) by King Dasharatha and others (Adi)

guru guha janaka Siva bOdhinAH - the one who awakens or enlightens (bOdhinAH) Shiva -- the father (janaka) of Guruguha

1 2 3 1 2 3  
S S N - G ; R\* - M M M pg R S || S D P - M P - pm G ; G M P ; ||  
daSa ra thA - di nu ta guru- guha janaka Si va bO- - - dhin- yAH

Sahityam: daSa karaNa vRtti marIci nigarbha yOginyAH Srl

Meaning: The One served by Nigarbha Yoginis who illumine the workings of the ten Karanas (sense and motor organs)

daSa karaNa vRtti

- who illumine the workings (vRtti) of the ten (daSa) Karanas (sense and motor organs)

marIci nigarbha yOginyAH - the one served (marIci) by Nigarbha Yoginis

1 2 3 1 2 3  
; G R\* - G M P - P ; mg - G M - pg | R - N - G ; R\* M pg - G R - R,n S ||  
da Sha ka raNa vR- tti ma rI -- ci ni gar bha yO-- gin - yA HA

1 2 3 1 2 3  
S S N - G ; R\* - M M M pg R S || S D P - M P - pm G ; G M P ; ||  
daSa ra thA - di nu ta guru- guha janaka Si va bO- - - dhin- yAH

1 2 3 1 2 3  
G R\* - G M P - Dnd P - pp M ,g R || N - G ; R\* M pg - G R - R,n S ,r ||  
da Sha ka ra Na vR- tti ma rI -- ci ni gar bha yO-- gin - yAH Srl

Sahityam: kamalAmbikAyAs-tava bhaktO(a)haM

Meaning: I am your devotee, O Goddess Kamalamba!

1 2 3 1 2 3  
Gmg Mpm mpdg G ; ; ; G R || R ; ; ; ; ,s - S N S grR RS ||  
Ka ma lA -- m - - - mbi- kA - - - - yA- - - - -

1 2 3 1 2 3  
S; rsN ; ; S,r ppmg R S || R\*gm G ; ; ; ; ; G R R ||  
sta va - - - bha ktO - - (a)haM - - - - -

; ; ; ; ; R S N Srs N S || ; ; ; ; ; ; ; ; ; ||  
- -

=====  
Meaning (From Todd Mc Comb's web page:

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

**I am ("aham") the devotee ("bhakta") of ("astava") Kamalambika.**

**She is the spouse ("aryaah") of Shankara.**

**She, the bestower ("kara") of prosperity ("shri"), is fond ("rasikaayaah") of music ("san-geeta").**

*She who sports in Her four hands ("paanyaah") the arrows ("shara") of flowers ("suma"), sugar cane ("ikshu") as bow ("kodanda"), the rope noose ("Pasha"), and the goad ("Ankusha").*  
*Her speech ("vaanyaah") is mellifluous ("ati-madhuratara").*  
*She is the spouse ("aanyaah") of Shiva ("sharva").*  
*She is the personification of goodness ("kalyaanyaah").*  
*Her braided hair ("veni") excels ("vijitha") the beauty of lovely black bees ("varaali") which swarm around the Punnaga tree.*  
*She is established ("aatmaka") in the ten ("dasha") Kalas.*  
*Her essential nature ("swaroopa") is the fire ("Vahni").*  
*She manifests ("parakaasha") in the inner ("antar") circle having ten triangles ("dasha-aara").*  
*She is the goddess ("eshvarya") of the Chakra Sarvarakshakara, protecting all.*  
*She is worshiped ("nuta") by gods ("tridasha") and others ("aadi").*  
*She is of the form of the ten letters ("dvaya maya") of the Ka and Ca groups ("varga").*  
*She is the goddess of the circle of Malini, which has ("sameta") ten ("dasha") Shaktis such as Sarvajna etc.*  
*She is ("garbhini") Kundalini, encompassing the fifty letters ("tri-dasha-shad-varna").*  
*She is the goddess Kaulini, propitiated ("sama-aaraadhita") by ten ("dasha") Mudras.*  
*She is worshiped ("nuta") by Dasharatha and others ("aadi").*  
*She bestows knowledge ("bodhinyaah") on Shiva, the father ("janaka") of Guruguha.*  
*The rays of Her inner ("nigarbha") radiance ("yoginyaah") constitute the functioning ("vrutti") of the ten ("dasha") Indriyas ("karana"), the ten sense and motor organs.*

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

**6<sup>th</sup> Avarana Keertanam:**

*He who recites the mantram of this avaranam 15 lakhs of times will become entitled to the abundant grace of Sri Paradevata and also to protection from all kinds of illness.*  
*This avarana is known as Sarva Rakshakara chakra, which has 10 petals and which is at the center of the fire that is the form of the 10 kalas.*

=====

*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.