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


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

Audio MP3 Class: http://www.shivkumar.org/music/kamalaambikayastava-punnagavarali-class.mp3

Pallavi
kamalAmbikAyAstava bhaktO(a)haM
SankaryAH Srl-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 -
prakASAnantardaSara sarva rakshA-kara cakrESvaryAH
tri-daSAdi nuta ka-ca-varga-dvaya-maya sarvajnAdi -
daSa Sakti samEta mAlinI cakrESvaryAH
tri-daSa viMSAdvarNa garbhNi kuNDaNyAH
daSa mudrA samArAdhita kauLinyAH

madhyama kAla sAhityam:
daSa rathAdi nuta guru guha janaka Siva bOdhinyAH
daSa karaNa vRtti marIci nigarbha yOginyAH SrI


Pallavi:
Sahityam: kamalAmbikAyAs-tava bhaktO(a)haM
Meaning: I am your devotee, O Goddess Kamalamba!

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

Sahityam: SankaryAH Srl-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),
Srl-karyAH - the one who bestows (karyA) prosperity (SrI)
sangIta rasikAyAH - the one who delights (rasikA) in music (sangIta)

Anupallavi:
Sahityam: suma Sar Ekshu kOdaNDa pASAnkuSa pANyAH
Meaning: … the One holding flower arrows, sugarcane bow, noose and goad in your hands …

suma Sar-ikshu kOdaNDa pASAnkuSa pANyAH - the one holding (pANyAH) flower arrows (suma Sara-ikshu), sugarcane bow (kOdaNDa), noose and goad (pASAnkuSa) 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)

*SarvA NYAh* - the wife of Shiva (Sharva),

*kalyANyAH* - the auspicious (kalyANA) one

**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 kalaAtmaka vahni svarUpa - prakAsA-

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

daSa kalaAtmaka: - having ten divisions,

vahni - (of the) fire

svarUpa-prakAsA - the one who shines as the form

*Sahityam* AntandaSaRa sarva raksha-kara cakraESvaryaAH

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

antandaSaRa - the inner ten triangles

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

ESvaryaAH - The deity of

*Sahityam* tri-daSaAdi nata ka-ca-varga-dvaya-maya sarvajnAdi -

*Sahityam* daSa Sakti samEta mAlinI cakraESvaryaAH

*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 nata - 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-ESvaryaAH - the deity of the Malini Chakra

*Sahityam* viMSadvarNa garbhini kuNDalinyAH

*Meaning:* the one who is the Kandanini 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 Kandanini

*Sahityam* daSa mudrA samArAdhita kuNlInyAH

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

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

kuNlInyAH - the goddess of Kulachara

**Madhivama kAla sAbhivam:**

*Sahityam* daSa ratha-Adi nata guru guha janaka Siva bOdhInyAH

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

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

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

*Sahityam* daSa karaNa vRtti marici nigarbha yOginyaAH 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 yOginyaAH - 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,
Anupalli:
suma SarEkschu kOdaNDa pASAnkuSa pANyAH
ati madhura-tara vANyAH SarvANyAH kalyANyAH

Anupalli:
Sahityam: suma SarEkschu kOdaNDa pASAnkuSa pANyAH
Meaning: . . . the One holding flower arrows, sugarcane bow, noose and goad in your hands . . .
suma Sara-ikshu kOdaNDa pA-sa-ankaSa pA-NyAH - the one holding (pA-NyAH) flower arrows (suma Sara-ikshu), sugarcane bow (kOdaNDa), noose and goad (pA-sa-ankaSa) in your hands (pA-NyAH)

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 s R* g G M ; ; M ; ; ||
pA- - - San- - ku — Sa-- pA- - - NyA Ha - - -

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 s R* G gm ; ; ; M ; ; M ||
pA - - - Sa - - 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.m P MmP -- GM P ; dndp ppmg G R* R* G gm ; Pdnn 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 - - - - A

Madhyama kAla saHityam:
ramaNnya punNga varALi vijita vENyAH SrI

Madhyama kAla saHityam:
Sahityam: ramaNnya punNga varALi vijita vENyAH SrI
Meaning: the one whose braid defeats (the beauty and blackness of) the distinguished bees of the pleasing Punnaga flowers,
ramaNnya - pleasing
punnAgavarALi - distinguished bees of the pleasing Punnaga flowers, (the beauty and blackness of the)
vijita - defeats
vENyAH - (the one whose) braid
Sahityam: kamalAmsa-tava bhaktO(a)haM
Meaning: I am your devotee, O Goddess Kamalamba!

Gmg Mpm mpdg G; ; G R || R; ; ; , S N S grR RS ||
Ka ma IA -- m - - mbi- kA - - - - yA- - - - - -

caraNam:
daSa kalAtmaka vahni svarUpa -
prakASAntardaSara sarva rakhA-kara cakrESvaryAH
tri-daSAdi nuta ka-ca-varga-dvaya-maya sarvajnAdi -
daSa Sakti samEita mAlinI cakrESvaryAH
tri-daSa viMSadvarNa garbhiNI kuDalinyAH
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
svarUpa-prakASa - the one who shines as the form

S: S , R; S: ; ; ; || R; S: , g rSn N: ; ; ||
Da Sa- ka- IA- - - - - tma ka vahn- - ni - -

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

Sahityam: AntardasaSra 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,
antardaSra - 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

S: M; ; ; M; mp S; ; || S: - S, r GR - R; ; ; Srg ||
nda-ShA- - - ra - sha- - - - rva ra - - - kshA- - - ka-
rN; ; S; ; ; R*gm G; || G R R; S N S; ; ; ; ||
ra - - cha - - krE- - - Sva - - ryAH - - - - - -

S: S , R; S: ; ; ; || R; S: , g rSn N: ; ; ||
Da ShA- ka- IA- - - - - tma ka vahn- - ni - -
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”,

Sahityam: tri-daSa-Adi nata ka-ca-varga-dvaya-maya sarvajna-Adi -

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

dSa Sakti samEta mAlIni cakra-SvArAyAH -

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

dSa mudra samArAdhita kauLinyAH -

Meaning: the one who is the Kundalini

Sahityam: tri-daSa viMSadvaRNa garbhiNI kuNDalinyAH

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

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: 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, garbhiNI kuNDalinyAH -

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: 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, garbhiNI kuNDalinyAH -

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: 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, garbhiNI kuNDalinyAH -

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: 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, garbhiNI kuNDalinyAH -

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: 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, garbhiNI kuNDalinyAH -

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: 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, garbhiNI kuNDalinyAH -

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: 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, garbhiNI kuNDalinyAH -

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: 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, garbhiNI kuNDalinyAH -

dSa Sakti samEta mAlIni cakra-SvArAyAH -

Meaning: the deity of the Malini Chakra
madhyama kAla sAhityam

daSa ratha-Adi nuta guru guha janaka Siva bOdhinyAH

daSa karaNa vRtti marIci nigarbha yOginyAH SrI

Meaning: The One served 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 bOdhinyAH - the one who awakens or enlightens (bOdhinyAH) Shiva -- the father (janaka) of Guruguha

Sahityam: kamalAmbikAyAs-tava bhaktO(a)haM

Meaning: I am your devotee, O Goddess Kamalamba!
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 ("kalyanyaah").

Her speech ("vaanyaah") is melodious ("ati-madhuratara").

She is the spouse ("aanyaah") of Shiva ("sharva").

She is the personification of goodness ("kalyanyaah").

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:

6th 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 BHAIYAVI: Kamalamab Samrakshatu]

(2) The second Avaranam is Shodasa Dalam, and the Chakram is Sarvasapaipuraka 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 Kamakshiti. [KALYANI: Kamalamab 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 Vasini and the Saktis are the fourteen starting with Samkshobhini. [SHANKARABHARANAM: Shree Kamalaambikayaa Kataakshithoah]

(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. [KAMBODHI: Kamalaambikaayai Kanamakshukaayai]

(5) The fifth Avaranam is Bahirdasaaram; the Chakram is Sarvarhasadhakachakra, 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. [BHAIYAVI: Shree Kamalaambikaayaah Param Nahiire]

(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.