

Kamalaambike (Navavarnam: Dhyana Krithi)

Ragam: Thodi (8th melakartha)

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

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

Talam: Rupakam

Composer: Muthuswami Dikshitar

Version: Bombay Sisters & Sita Rajan/MSS (Semangudi version)

Sahitya & Meanings courtesy: www.sangeetham.com

### **Pallavi**

Kamalaambike Ashrita Kalpalatike Chandike

Kamaaneeya-Arunaam-Shuke Kara-Vidhruta-Shuke Maamava

### **Anupallavi:**

Kamala-Aasana-Adi Poojita Kamalapade Bahu Varade

Kamala-Aalaya Teertha Vaibhave Shive Karuna-Aarnave

### **Charanam**

Sakala Loka Naayike Sangeeta Rasike Suka Vitva Pradaayike Sundari Gatamaayike

Vikalebara Muktidaana Nipune Agha-harane Viyadaadi Bhoota Kirane Vinoda Charane Arune

Sakale Guru Guhakarane Sadaa Shivaanta: Karane Akachata-tapaadi Varne Akhandaika-Rasa Purne

Meanings: (from www.sangeetham.com)

*Kamalambika, You are the wish-fulfilling ("ashrita-kalpa") creeper ("lathike") who protects those who surrender ("ashrita") unto You. You are of the form of Chandika, one of the ten aspects of Shakti known as Dasa Maha Vidya. You wear the beautiful ("kamaaneeya") red ("aruna") garment ("shuke"), representing rajo guna, necessary for the activities of the world (The Goddess it is, who conducts all the activities of the universe). You hold ("vidruta") the parrot ("shuka") in Your hand ("kara") thereby assuring devotees that you will destroy their ignorance. Pray, protect me ("maam-ava").*

*Brahma ("kamala-aasana") and other ("aadi") Gods worship ("poojita") Your Lotus ("kamala") Feet ("pade"). You grant a variety ("bahu") of boons ("varade"). You are enshrined ("aalaya") in all your grandeur ("vaibhava") on the Kamalaya Tirtha and have bestowed incomparable glory on it (and the town of Tiruvarur). You are always auspicious ("shive") (alternatively-You are the consort of Lord Siva) and the ocean ("aarnave") of compassion ("karuna").*

*You are the Ruler ("naayike") of the universe ("sakala loka"). You are of the form of the melody ("rasike") in music ("san-geeta") (You appreciate the aspirant who has reached a stage where the melody of the Heart comes out in the form known as anAhata shabdA, the perennial sound). You bestow ("pra-daayike") poetic ("suka") ability ("vitva") (Here, it may be noted that most of the ancient scriptures and sastras are in poetic form). You are the beautiful One ("sundari") who causes ("gata") delusion ("maayike") but who are Yourself not deluded. You remove ("mukti-daana nipune") the worst sin ("vikalebara") of man, that of identifying himself with his body ("agha-harane"), thereby granting ("mukti-daana") vidEha mukti. You are the One from whom the Panchabhutas ("bhoota") beginning ("aadi") with Akasa ("viya"), emanate ("kirane"). The glory ("vinoda") of Your Holy Feet ("charane") that grant the Highest Bliss is marvellous and indescribable. You shine brilliantly in red ("arune"). You are the One who is the All ("sakale"), the One who manifests in all degrees of power from the lowest to the highest. You were instrumental in giving birth ("karane") to Lord Subrahmanya ("guruguha"). You are ("karane") the Heart ("antah") of Lord Siva ("sadaashiva"), therefore, verily, the Supreme Truth itself (You are the Fundamental Cause, the Supreme Truth that shines in the Heart Cave). You are the very embodiment ("varne") of the 50 letters ("a-ka-cha-ta-tapa-aadi") that form the root for all mantras. You are the One who is ever full ("purne") of that Boundless, Indivisible, Perennial ("akhanda-eka") Bliss ("rasa"). Oh, Mother of the universe, pray, protect me!*

Notes: (from www.sangeetham.com)

**kamanIyAruNA m shukE:** The Goddess dons the beautiful red garment. Red represents rajO guNA which is necessary for conducting the activities of the world.

**karavidhruta shukE:** One who holds the parrot in her hand. The parrot represents the jIvA that is enmeshed in ignorance. The esoteric meaning is that, the Goddess creates the ignorance as well as frees the jIvA, the individual from ignorance. Hence, She symbolically holds the parrot in her hand.

**karunArNavE:** Ocean of Compassion

**gata mAyikE:** The Goddess causes the delusion and ignorance through Her Maya, yet, She Herself does not suffer from delusion, for She is the Supreme Self.

**vikaLEbara mukti:** There are two kinds of mukti, jIvan mukti and vidEha mukti. A person who has realised the Self while in the body is a jIvan muktA. vidEha mukti is the transcendental state of Perfection obtained after a jIvan muktA leaves his body. But, for a jnAni, there is no difference between the two. Here, the esoteric meaning is that, the Goddess removes the ignorance of man who identifies himself with his body and thus suffers. She grants the boon of jnAnA and mOkshA that results in the destruction of the ego and the non-identification of the Self with the body.

**agha haraNE:** The One who destroys the sins of devotees. Here again, the worst sin is that of identifying the body with the Self that is the basis of all ignorance. The Goddess destroys this delusion.

**viyadAdi bhUta kiraNE:** The One who has for her rays the five elements viz., AkAsA, vAyU, agnI, jalA and prithvI. These elements are the basic principles that govern life. The concept here is that the elements emanate from the Goddess who therefore, is the supreme governing force of the universe and life therein.

**vinOda caraNE:** The One who possesses Feet, the glory of which is marvellous and indescribable. aruNE: Shining in red which represents rajO guNA which is the basis of action.

**sadAshivAntah karaNE:** Sadasiva is the embodiment of the Supreme Bliss. The Goddess is the Heart of that Supreme Bliss, i.e., she is the very Centre of that Supreme Truth, which verily means that She is that very Supreme Truth itself.

**a ka cha Ta tapAdi varNE:** Embodiment of the 50 letters, by reason of which, the Goddess is hailed as Matrukavarna Swarupini. The various mantrAs from which beneficial vibrations emanate, are all based on these letters.

**akhaNdaikarasa pUrNE:** Boundless, Indivisible, Perennial Bliss.

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

**Kamalamba Dhyaana Keertanam:**

*a. This song helps dispel all difficulties, overcome obstacles and awards fulfillment of desires.*

*b. "Jivan Mukhi" is the state wherein the mind, using knowledge from the sacred scriptures, submits to the happiness and misery caused by Karma. "Videha Mukhi" is salvation by drinking the nectar of Satchidananda, having earned the mercy of the Goddess and achieved complete knowledge of Brahman and Atman, and freedom from the cycle of birth and death.*

Pallavi:

Kamalaambike Ashrita Kalpalatike Chandike  
Kamaaneeya-Arunaam-Shuke Kara-Vidhruta-Shuke Maamava

***Kamalambike!***

N ; N ; | Dnp D ; dnS S N || S ; ; ; | D, n S ,n ND P M ||  
Ka ma la --- mbi - ke - - - - - - - - - - am ba

N ; N ; | dnsr rsnd dnS S N || S ; ; ; | pdN dnS dnSrs nd p d ||  
Ka ma la ---- - - - mbi - ke - - - - - - - - - - - - - - - amba

***You are the wish-fulfilling ("ashrita-kalpa") creeper ("lathike") who protects those who surrender ("ashrita") unto You. You are of the form of Chandika, one of the ten aspects of Shakti known as Dasa Maha Vidya.***

S ; N ; | nsrsndD dnS sgr rN || S ; ; ; | N D ; ; ; R S ,n ||  
Ka ma la --- - - mbi - - ke - - Aa - - - - - - - - - - - sri - tha-

snD D P | P ; pm G      mpdp pm G || gr R G ; | pm G R ;      S r s s r N      ||  
kal - - - pa- la - -      thi - - ke - -      - - - Chan - - - di      ke - - - - -

*You wear the beautiful ("kamaneeya") red ("aruna") garment ("shuke"), representing rajo guna, necessary for the activities of the world (The Goddess it is, who conducts all the activities of the universe).*

S ; R S | R ; G R      S ; R N      || N R N D | N D D N      S ; ; ;      ||  
Ka ma - nee - -      ya - - -      (a)ru na - - - - shu-      ke - -

*You hold ("vidruta") the parrot ("shuka") in Your hand ("kara") thereby assuring devotees that you will destroy their ignorance. Pray, protect me ("maam-ava").*

S ,r G ; | M ; N ;      n d D P ;      || ppmmg ; ; ; | G M D P      dm P , D ,      ||  
Ka- ra- vi - dru      tha- - Shu      ke - - - - - Ma - - -      - - ma va

Anupallavi:

Kamala-Aasana-Adi Poojita Kamalapade Bahu Varade  
Kamala-Aalaya Teerttha Vaibhave Shive Karuna-Aarnave

*Brahma ("kamala-aasana") and other ("aadi") Gods worship ("poojita") ...*

P ; P ; | D ; N D      D ; P ;      || ; ; M ; | G M G R      S ; rs rn      ||  
Ka ma    la - - -      sa - naa    - - di -      Poo- - -      ji -tha- -

*Your Lotus ("kamala") Feet ("pade"). You grant a variety ("bahu") of boons ("varade").*

; S R ; | G ; M ;      P , d N D || ; D n ddm | D ; N ;      S ; ; ;      ||  
- Ka ma    la - Pa-      the - - - - Ba- hu-- Va- ra-      the- - -

P ; P ; | dnsn nd D      P ; P dn || P , d M ; | mgpm dpmg rS, rsrn      ||  
Ka ma    la - - - -      sa- na -      - - - di -      Poo- - - -      ji - - tha- -

; S R ; | pm G M ;      P , d N D || ; D n ddm | D ; N ;      S ; ; ;      ||  
- Ka ma    la- - Pa-      the - - - - Ba- hu-- Va- ra-      the- - -

*You are enshrined ("aalaya") in all your grandeur ("vaibhava") on the Kamalaya Tirtha and have bestowed incomparable glory on it (and the town of Tiruvarur). You are always auspicious ("shive") (alternatively-You are the consort of Lord Siva) ...*

; ; D N | S ; ; ;      R ; S ;      || S rs S rn | N ; N R      sn D D ;      ||  
- - Kama    laa- -      la - ya      Thir- - - - tha- Vai-      - - - bha-

Pd p D N | S r s N S      ; ; ; ;      || ; ; ; ; | ; ; ; ;      ; ; R S      ||  
Ve- - - -      Shi- - - ve      - - - -      - - - -      - - - -      - - am ba

D ; N ; | S , r G , r      R ; S ;      || S rs S rn | N ; nsrs      nd D D ;      ||  
Ka ma    laa - - -      la- ya-      Thir - - -      tha Vai      - - - - bha

PD N D | ; dn - Sns      ; ; ; ;      || ; ; ; ; | ; ; ; ;      ; ; R S      ||  
Ve- - - -      - Shi- ve--      - - - -      - - - -      - - - -      - - am ba

; rrN R | r g Mpm grR      S ; S ;      || srgr rSn | N ; nsrs      nd D D ;      ||  
Ka- ma    laa - - - -      la - ya      Thi - - -      rtha Vai-      - - - bha

.... and the ocean ("aarnave") of compassion ("karuna").

Pd p D N | S r s N S ; ; Pdn || dpM Mdp | ppmg G ; M dp D ; ||  
Ve- - - - Shi- - - - ve - - Ka- - ru- - naa- - Aa- - rna ve- - - -

### Charanam

Sakala Loka Naayike Sangeeta Rasike Suka Vitva Pradaayike Sundari Gatamaayike  
Vikalebara Muktidaana Nipune Agha-harane Viyadaadi Bhoota Kirane Vinoda Charane Arune  
Sakale Guru Guhakarane Sadaa Shivaanta: Karane Akachata-tapaadi Varne Akhandaika-Rasa Purne

*You are the Ruler ("naayike") of the universe ("sakala loka").*

; ; PD | P ; M P pm mg G ; || mgmg M D | DM G P mG r S rn ||  
Saka la - Lo- - - - ka - Naa- - - - yi - ke- - - - Amba

*You are of the form of the melody ("rasike") in music ("san-geeta") (You appreciate the aspirant who has reached a stage where the melody of the Heart comes out in the form known as anAhata shabdA, the perennial sound).*

S ; R S | R ; G R S ,g rRn || ; r S - s R | G ; M ; ; ; G M ||  
San- - gee - - - - ta- - - Ra si - ke- - - - Am ba

P ,n dDp | P ; mpdp pm mg G ; || mgM dnsn | DM mgpm dpmg rs rn ||  
Sa- ka- - la - Lo- - - - ka - Naa- - - - yi - ke- - - - Amba

S ; R S | R ; G R S ,g rRn || ; r S - s R | pmG M ; ; ; ; ||  
San- - gee - - - - ta- - - Ra si - ke- - - - - - -

*You bestow ("pra-daayike") poetic ("suka") ability ("vitva") (Here, it may be noted that most of the ancient scriptures and sastras are in poetic form).*

; ; G M | P ; ; ; Pdn Pdm || md P D ; | ; ; D N S ,r G R ||  
- - Su ka Vi - - - - tva- - - - Pra- daa- - - yi - ke - - -

*You are the beautiful One ("sundari") who causes ("gata") delusion ("maayike") but who are Yourself not deluded.*

S ; ; ; | S rn N D dnsn D M || G ; M Pdp | pm G gr R S ; ; ; ||  
Sun- - da - ri - Ga- - ta- maa- - - - yi- - - ke- - - - - -

*You remove ("mukti-daana nipune") the worst sin ("vikalebara") of man, that of identifying himself with his body ("agha-harane"), thereby granting ("mukti-daana") vidEha mukti.*

; ; S S | P ; ; ; P,d d N , || N P D ; | D M - MP pm G G ; ||  
- - Vika le - - ba- ra - - Mu- - - kti- daa- - - na -

; mg M N | nd D ; ; dMd N ; || D- Dn ddm | D ; N ; S ; ; ; ||  
- Ni-pu - ne- - - - - - - - A- gha-- Ha ra- ne- - -

*You are the One from whom the Panchabhutas ("bhoota") beginning ("aadi") with Akasa ("viya"), emanate ("kirane").*

; ; D N | S ; ; ; S ; S ; || ; ; S ; | S ; n s R rS , ; ,n ||  
- - Viya daa- - di- Bhoo - - ta- Ki ra- - ne- - -

***The glory ("vinoda") of Your Holy Feet ("charane") that grant the Highest Bliss is marvellous and indescribable. You shine brilliantly in red ("arune").***

NR snD | D ,n S ;      sn D DN      || S m D M      | ; D N ;      S ; ; ;      ||  
Vi- no- - - - da-      Cha- ra-      ne- - - -      - A ru      ne- - -

***You are the One who is the All ("sakale"), the One who manifests in all degrees of power from the lowest to the highest. You were instrumental in giving birth ("karane") to Lord Subrahmanya ("guruguha"). You are ("karane") the Heart ("antah") of Lord Siva ("sadaashiva"), therefore, verily, the Supreme Truth itself (You are the Fundamental Cause, the Supreme Truth that shines in the Heart Cave).***

D D G ; | R S- S S      D N S ;      || R , S , N      | , ndD , P      G M P ;      ||  
Sa ka le Guru Guha      kara ne-      Sa daa Shi      - vaan- tah      Kara ne

***You are the very embodiment ("varne") of the 50 letters ("a-ka-cha-ta-tapa-aadi") that form the root for all mantras. You are the One who is ever full ("purne") of that Boundless, Indivisible, Perennial ("akhanda-eka") Bliss ("rasa"). Oh, Mother of the universe, pray, protect me!***

G M P D | N G ; R      rsnd N ;      || dR Sr sn      | D P - M dp      G M D ;      ||  
A ka cha ta Ta paa-di      Va- - rne      A- khan dai-      - ka Ra sa-      Pur- ne -

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*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.