
kamalAmbA navAvaraNam with translation

கமலாம்பா³ நவாவரணம் ஸார்த்²ம்

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கமலாம்பா³ நவாவரணம் ஸார்த்²ம்



The set of compositions, popularly known as "KamalAmbA NavAvaraNam" is a series of eleven kIrtanam-s composed by the illustrious composer, ShrI MuttusvAmi DIkShitar, in praise of Goddess KamalAmbA of the mammoth temple at TiruvArUr. This work is one of the peaks of his creativity. Be it the meaning, the rAga or the structure, each one of the kritis is a gem.

In this intellectual project, the composer is at his best, the lyrics are superb and steeped in devotion, the theme is lofty, and everything is indeed 'par excellence'!!

The shrine of Goddess kamalAmbA

TiruvArUr is a small town in the south Indian district of Ta njAvUr, about 35 miles east of the town of Ta njAvUr, situated as a railway junction between NAGapaTTaNam and Ta njAvur, as well as between MayilAdutturai and KAraikkuDi, in the KAveri river delta. This is the location of the vast temple complex dedicated to Lord TyAgarAja (Shiva). Seven temples in the vicinity of TiruvArUr are designated as 'sapta viTa Nka kShetram'-s of TyAgarAja (somAskanda), and the foremost among them is the 'vIthI viTa Nka' TyAgarAja of the majestic TiruvArUr temple. The massive structure of this temple is enclosed in a huge quadrangle that measures 846 feet in length, and 666 feet in breadth. There are four gopurams (temple towers) on the four sides, and three smaller ones inside the complex. The eastern entrance is vast and spacious

(110 feet by 60 feet), and has the huge rAja gopuram (main temple tower) 120 feet tall. It is a gigantic five-tiered structure topped with 11 'kalasham'-s (sacred pots), and has the unique and unusual feature that it abruptly diminishes in size as it rises. There are three prAkArams (complex walls, circumambulatory paths) in this temple, and numerous shrines too many to count, big and small, are scattered throughout.

The TyAgarAja shrine is located in the innermost prAkAram, to the south of the ValmikanAtha (pRRithvI li Ngam or Valmika li Ngam-ant-hill)) shrine within the same prAkAram. Both share a common mukha maNDapam. Four other important shrines, HATakeshvara, Acaleshvara, SiddhIshvara, Anandeshvara are located at the four cardinal points (southwest, southeast, northeast, and northwest, respectively) of the middle prAkAram. The consort of TyAgarAja is NilotpalAmbA, the goddess of blue lotus. In TevAram songs, she is affectionately addressed in tamil as "alliyankotai". Her shrine is located in the second prAkAram on the right side. The unique feature is that here, nilotpalAmbA is depicted as blessing her second son, skanda (subrahmaNya) with her hand on his forehead.

The KamalAmbA shrine is in the northwest corner of the outermost prAkAram, well away from the main shrines, with its own MaNDapam and circumambulatory passages that makes an angle with the prAkAram wall. This shrine is traditionally and ritually unconnected with the main shrine of TyAgarAja. Here, the Goddess is depicted in a meditating posture. While NilotpalAmbA is supposed to represent the "bhoga shakti" of Lord Shiva, KamalAmbA represents the "yoga shakti". It is to be observed that muttusuAmi dIkShitar never associated kamalAmbA with TyAgarAja, and considered only NilotpalAmbA as the consort of the deity. All the eleven kIrtanams of the KamalAmbA

NavavAvaraNam series are engraved in marble slabs on the walls at the entrance to the main sanctorum of Goddess KamalAmbA.

The huge tank, kamalAlayam is located on the western side of the temple complex. and covers an enormous area of 25 acres (compared to only 20 acres area of the temple complex).

There is a shrine dedicated to nAganAthasvAmi in the middle of the tank, approached only by boat. The grand float festival that takes place in this tank is indeed very magnificent.

The KamalAmbA NavAvaraNa KIrtanam-s

The series consists of eleven compositions, all in praise of Goddess KamalAmbA. It starts with a 'dhyAna kIrtanam' (benediction), followed by eight composition, one in each of the eight vibhaktis of the proper noun "kamalAmbA" (or sometimes "kamalAmbika") in feminine gender continuing on to a ninth kIrtanam which employs all the eight declensions of the sanskrit language; the series concludes with an auspicious 'ma NgaLa kIrtanam', appropriately set in the auspicious rAgam shrI. Each of the nine vibhakti songs in on one of the nine AvaraNams (enclosures) of the "shrI chakram" (the auspicious wheel) belonging to the doctrine of shrIvidya (auspicious wisdom).

The kIrtanams of the KamalAmbA NavAvaraNa series are as follows:

dhyAna kIrtanam in saMbodhanA vibhakti (vocative case) -
"kamalAmbike", toDi rAgam, rUpaka tALam.

The first AvaraNa kIrtanam in prathamA vibhakti (nominative case) -
"kamalAmbA saMrakShatu mAm", Anandabhairavi rAgam, tripuTa tALam
(on trailokya-mohana chakram).

The second AvaraNa kIrtanam in dvitIyA vibhakti (accusative case) -

“kamalAmbAM bhaja re”, kalyANi rAgam, Adi tALam
(on sarvAshA-paripUraka chakram).

The third AvaraNa kIrtanam in tRRitIyA vibhakti (instrumental case) -
“shrIkamalAmbikayA”, sha NkarAbharaNa rAgam, rUpaka tALam
(on sarva-saMkShobhaNa chakram).

The fourth AvaraNa kIrtanam in chaturthI vibhakti (dative case) -
“kamalAmbikAyai”, kAmbhoji rAgam, aTa tALam
(on sarva-saubhAgyadAyaka chakram).

The fifth AvaraNa kIrtanam in paSncamI vibhakti (ablative case) -
“shrI kamalAmbikAyAH”, bhairavi rAgam, jhaMpa tALam
(on sarvArtha-sAdhaka chakram).

The sixth AvaraNa kIrtanam in ShaShThI vibhakti (genitive case) -
“kamalAmbikAyAH”, punnAgavarALi rAgam, rUpaka tALam
(on sarva-rakShAkara chakram).

The seventh AvaraNa kIrtanam in saptamI vibhakti (locative case) -
“shrI kamalAmbikAyAm”, sahAnA rAgam, tripuTa tALam
(on sarva-roga-hara chakram).

The eighth AvaraNa kIrtanam in sambodhanA vibhakti (vocative case) -
“shrI kamalAmbike”, ghaNTA rAgam, Adi tALam
(on sarva-siddh-iprada chakram).

The ninth (and the last) AvaraNa kIrtanam, employing all
the eight vibhaktis (cases)-

“srI kamalAmbA jayati”, Ahiri rAgam, rUpaka tALam
(on sarvAnanda-maya chakram). The pallavi employs prathamA
vibhakti, the anupallavi, the dvitIyA (the first three lines),
and tRRitIyA vibhakti (rest of the anupallavi), while the
charaNam has one line each in chaturthI, pa nchamI, and ShaShThI
and saptamI vibhaktis. The line set in chaturthI vibhakti also
incorporates the sambodhanA vibhakti, while the last two lines
in madhyamakAla return to the prathamA vibhakti.

The final auspicious ma NgaLa kIrtanam, again in saMbodhanA vibhakti (vocative case)-“shrI kamalAmbike”, shrI rAgam, khaNDa eka tALam.

In each kIrtanam, MuttusvAmi dIkShitar carefully brings out several tAntrik details, the name of the chakram, its geometry, many salient features that are specific to the chakram, and the devatas and sub-deities associated with it. On many occasions, dIkShitar cleverly indulges in very lengthy word constructions, which to a layman may seem like a tongue-twister. The phrase “guruguha” (used in several meanings) appears in all these compositions as the composer’s signature (mudra). The rAga mudra is incorporated (through the art of shleSham (double meaning), in most of these compositions. The dhyAna kIrtanam in the rAgam toDi does not feature a rAga mudra, and the kIrtanams in rAgams Anandabhairavi (the first AvaraNa kIrtanam), and sha NkarAbharaNam (the third AvaraNa kIrtanam) have only partial rAga mudras (the word “Ananda” for the former, and sha Nkara for the latter). The kAmbhoji, sahAna, and Ahiri compositions have disguised rAga mudras (kAmbhoja, shAna, Ahari, respectively). All other kRRitis have the proper rAga mudra built into the sAhityam.

The shrIchakram

Since each of these compositions glorifies one of the nine AvaraNams of the shrI chakram, we shall quickly describe the various geometrical components of the chakram. The shrI chakram, or the auspicious wheel is a geometrical diagram employed in the worship of Goddess tripurasundari, according to tantric traditions. It is more than a mere diagram, and has mystic powers and great significance in the shakti worship rituals.

The outer portion of the shrI chakram consists of four units - the outermost gateway of three rectangular walls (bhUpura), three concentric circles (trivalaya, or vRRittatraya), a sixteen petaled rose ShoDashadaLa padma), and an eight-petaled rose (aShTadaLa padma). The core of the shakti group consists of 43 triangles-a set of fourteen triangles (manukoNa), two sets of ten triangles (bahirdashAra and antardashAra), a set of eight triangles (vasukoNa), and the innermost sole triangle (trikoNa). In fact these 43 triangles are formed by the intersections of four isosceles triangles with vertex pointing upwards (called the shiva group) , and five isosceles triangles with downward vertices (called the shakti group), all situated inside the eight petaled rose. The culmination of all these is the bindu, a single dot placed at the center. Each sub-chakram has its own presiding deity (devatA), as well as the subordinate deities (yoginis) associated with it.

The nine AvaraNam-s of the shrIchakram

1. bhUpuram - trailokya-mohana chakram

Of the three lines forming this diagram, the outer prAkAram, supposed to be white in color, is the first entrance to the citadel of the Goddess. Here the ten siddhis - aNimA, laghimA, mahimA, Ishitva, vashitva, prAkAmya, bhukti, ichchA, prApti, and sarvakAmA, reside, guarding the entrance. The middle line is aruNa (red), and is presided over by the eight mAtRRi shaktis - brAhmI, mAheshvarI, kaumArI, vaiShNavI, vArAhI, mAhendrI, cAmuNDA, and mahAlakShmi. The inner enclave, yellow in color, is the abode of the ten mudrA devis - They are

sarvasamkShobhiNi, sarvavidrAvaNi, sarvAkarShiNi,
sarvonmAdini, sarvamahA NkushA,
sarvakhecarI, sarvabIjA, sarvayoni, and
sarvatrikhaNDA. Thus, there are 28
yoginis (also known as AvaraNba
devatAs) of the bhUpura, collectively known as
prakaTa yoginis. The presiding manifestation of
Goddess in this chakram is tripurA.

2. ShoDashadaLapadmam - sarvAshA-paripUraka chakram

This AvaraNaM consists of a set of 16 lotus petals
arranged in a circular fashion inside the
three concentric circles residing in the bhUpuraM,
and is supposed to be white in color.

The sixteen presiding deities in the second AvaraNam are:

kAmAkarShiNi, sparshAkarShiNi, buddhyAkarShiNi,
ahaMkArAkarShiNi, shabdAkarShiNi, rUpAkarShiNi,
rasAkarShiNi, gandhAkarShiNi,
cittAkarShiNi, dhairyAkarShiNi, smRRityAkarShiNi, nAmAkarShiNi,
bhIjAkarShiNi, AtmAkarShiNi,
sparshAkarShiN, amRRitAkarShiNi, and sharIAkarShiNi.

They are collectively known as gupta yoginis. The main deity
here is tripureshI.

3. vasudaLam - sarva-samkShobhaNa chakram

This is (a circular arrangement of) an eight-petalled lotus,
in the color (red shade)
of the japAkusuma flower.

The eight shaktis associated with this chakram are -

ana NgakusumA, ana NgamekhalA, ana NgamadanA,
ana NgamadanAturA, ana NgarekhA, ana NgaveginI, ana NgAMshukA and
ana NgamAlinI. These shaktis are described as
guptatara yoginis. The main deity here is tripurasundari

4. chaturdashAram (manukoNam) - sarva-saubhAgyadAyaka chakram

This is a set of 14 outermost triangles of the color of the pomgranate flower.

The fourteen shaktis worshiped here are:

sarvasaMkShobhiNI, sarvavidrAviNI, sarvAkarShiNI,
sarvasthaMbhinI, sarvajhRRi.mbhinI, sarvavashaMkarI, sarvAhLAdinI,
sarvasaMmodinI, sarvara njanI, sarvAnmodinI, sarvArthasAdhakA,
sarvasaMpattirUpiNI, sarvamantramayI and sarvadvandvakShayaMkarI.

These deities are collectively called sampradAya yoginis.

The main deity presiding over this chakram is tripuravAsini.

5. bahirdashAram - sarvArtha-sAdhaka chakram

This consists of the outer set of ten triangles in the color of sindhUra. The ten shaktis residing here are:

sarvasiddhipradA, sarvasampatpradA, sarvapriyaMkarI,
sarvama NgaLakAriNI, sarvakAmapradA, sarvaduHkhavimocinI,
mRRityuprashamanI, sarvavighnanivAriNI, sarvasundarI and
sarvasaubhAgyadAyinI . These are collectively

known as kulottINa yoginis. The Goddess manifests here as tripureshI.

6. antardashAram - sarva-rakShAkara chakram

This is the set of ten inner triangles, in the color of the japAkusuma flower. The ten shaktis

associated here are: sarvaj nA, sarvashaktipradA, sarvaishvaryapradAyinI,
sarvaj nAnamayI, sarvavyAdhivinAshinI, sarvAdhArasvarUpA,
sarvapApaharA, sarvAnandamayI, sarvarakShAsvarUpiNI
and sarveysitaphalapradA. These shaktis are called
nigarbha yoginis.

The manifestation of Goddess in this chakram is tripuramAlini.

7. vasukoNam - sarvaroga-hara chakram

This is the innermost group of eight triangles, and are in the color of padmarAga, or the rising sun. The eight shaktis,

that reside here are:

vashini, kAmeshI, medinI, vimalA, saruNA,
jayinI, sarveshI and kauLinI. These
shaktis are collectively called rahasya yoginis, or
vAgdevatAs. The presiding from of Goddess is tripurasiddhA.

8. trikoNam - sarva-siddhi-prada chakram

This is the innermost sole triangle of the color of the bandhUka flower,
which houses the bindu, the dot at the center. The three shaktis,
mahAkAmeshvari, mahAvajreshvari, mahAbhagamAlini
residing in this chakram are called
atirahasya yoginis. Goddess is manifest here as tripurAmbA

Text of the Kamalamba Navavaranam

॥ நவாவரணத்⁴யாநகீர்தநம் ॥

॥ கமலாம்பி³கே ॥

ராக³ம் தோடி³ - ரூபக தாளம்

பல்லவி

கமலாம்பி³கே ஆஸ்ரீதகல்பலதிகே சண்டி³கே
கமநீயாருணம்ஸுகே கரவித்⁴ரு'தஸுகே மாமவ variation மாமவ ஜக³த³ம்பி³கே
அநுபல்லவி

கமலாஸநாதி³பூஜிதகமலபதே³ ப³ஹுவரதே³
கமலாலயதீர்த²வைப⁴வே ஸிவே கருணாந்ணவே
சரணம்

ஸகலலோகநாயிகே ஸங்கீ³தரஸிகே
ஸுகவித்வப்ரதா³யிகே ஸுந்த³ரி க³தமாயிகே
விகளேப³ரமுக்திதா³நநிபுணே அக⁴ஹரணே
வியதா³தி³பூ⁴தகிரணே விநோத³சரணே அருணே
மத்⁴யமகாலஸாஹித்யம்

ஸகளே கு³ருகு³ஹகரணே ஸதா³ஸிவாந்த:கரணே
அ-க-ச-ட-த-பாதி³வர்ணே அக²ண்டை³கரஸ்பூர்ணே

Word to word meaning:

கமலாம்பி³கே - Oh Goddess kamAlmbika (the Lotus mother)
ஆஸ்ரித-கல்ப லதிகே - who is like a Kalpaka tree (that
grants all boons) to those who seek refuge in you
சண்டி³கே - fierce one, one of the ten aspects of shakti
கமநீய-அருண-அம்ஸாகே - attractive, wearing the red robe
கர-வித்⁴ரு³த-ஸாகே - holding a parrot in the hand
மாம் - me
அவ - protect
கமலாஸந-ஆதி³-பூஜித - worshipped by Brahma and other Gods
கமல-பதே³ - possessing lotus feet
ப³ஹு-வரதே³ - showering plenty of boons (to devotees)
கமலாலய-தீர்த்²-வைப⁴வே - imparting greatness to the tank KamalAlaya
ஸிவே - auspicious one
கருணா-அர்ணவே - ocean of mercy
ஸகல-லோக-நாயிகே - ruler of all the worlds
ஸங்கீ³த-ரஸிகே - delighting in music
ஸு-கவித்வ-ப்ரதா³யிகே - granting the boon of poetic genius
ஸுந்தி³ரி - beautiful one
க³த-மாயிகே - who has transcended the illusion
வி-களேப³ர-முக்தி-தா³ந-நிபுணே - adept in granting salvation
without body (videha mukti)
அக⁴-ஹரணே - one who dispels all sins
வியதா³தி³-பூ⁴த-கிரணே - who emanates the five elements,
space, air, fire, water and earth
விநோத³-சரணே - with enchanting feet
அருணே - reddish
ஸகளே - full, complete
கு³ருகு³ஹ-கரணே - mother of Guruguha

ஸதா³ஸிவ-அந்த:கரணே - inhabiting the heard of Lord Shiva

அ-க-ச-ட-த-பாதி³-வர்ணே - the embodiment of all letters, a, ka, cha, Ta, ta, pa etc

அக²ண்ட³-ஏக-ரஸ-பூர்ணே - filled with matchless bliss

॥ ப்ரத²மாவரணகீர்தநம் (ப்ரத²மா விப⁴க்தி) ॥

॥ கமலாம்பா³ ஸம்ரக்ஷது மாம் ॥

ராக³ம் ஆநந்த³பை⁴ரவி - திஸ்ர ஏக தாளம்

பல்லவி

கமலாம்பா³ ஸம்ரக்ஷது மாம் ஹ்ரு³த்-

கமலாநக³ரநிவாஸிநீ

அநுபல்லவி

ஸுமநஸாராதி⁴தாப்³ஜமுக² ஸுந்த³ரமந:ப்ரியகரஸக²

கமலஜாநந்த³போ³த⁴ஸுக² காந்தாதாரபஞ்ஜரஸுக²

சரணம்

த்ரிபுராதி³சக்ரேஸ்வரீ அணிமாதி³ஸித்³தீ⁴ஸ்வரீ நித்யகாமேஸ்வரீ கூடி-

திபுரத்ரைலோக்யமோஹநசக்ரவர்திநீ ப்ரகடயோகி³நீ

ஸுரரிபுமஹிஷாஸுராதி³மர்தி³நீ நிக³மபுராணாதி³ஸம்வேதி³நீ

மத்⁴யமகாலஸாஹித்யம்

த்ரிபுரேஸீ கு³ருகு³ஹஜநநீ த்ரிபுரப⁴ஞ்ஜநரஞ்ஜநீ மது⁴-

ரிபுஸஹோத³ரீ தலோத³ரீ த்ரிபுரஸுந்த³ரீ மஹேஸ்வரீ

Word to word meaning:

கமலாம்பா³ - Goddess Kamalamba

ஸம்ரக்ஷது - protect

மாம் - me

ஹ்ரு³த்-கமலா-நக³ர-நிவாஸிநீ - who resides in the lotus city of the (human) heart

ஸுமநஸ-ஆராதி⁴தா - worshiped by pure-minded devotees

அப்³ஜ-முக² - lotus faced

ஸுந்த³ர - the beautiful one, Lord Sundaresvara, or Siva

மந:ப்ரியகர-ஸகீ² - delighting the mind of Siva and who is the friend

கமலஜா-நந்த³ - the bliss of Brahman

போ³த⁴ - (ultimate) knowledge

ஸுகீ² - (one who) enjoys happiness

காந்தா-தார-பஞ்ஜர-ஸுகீ - (one who is) the beautiful
parrot residing in the cage of the sound (of OM)

த்ரிபுராதி³-சக்ரேஸ்வரீ - The Goddess who rules over the
nine chakras beginning with tripura

அணிமாதி³-ஸித்³தீ⁴ஸ்வரீ - The Goddess who controls the
accomplishments such as aNima etc

நித்ய-காமேஸ்வரீ - who is the Nitya Kameshvari etc (the
fifteen devatAs of this chakra)

கூடிதிபுர- - the entire earth, conceived of as the capital
city of the Goddess, the name of the outermost enclosure

த்ரையோக்ய-மோஹந-சக்ர- - the name of the first chakra,
enchanter of all three worlds

வர்திநீ - who is inherent in

ப்ரகட-யோகி³நீ - the manifest yogini

ஸூர-ரிபு- - enemy of Devas

மஹிஷாஸுராதி³-மர்தி³நீ - slayer of the Demon Mahishasura,
the buffalo faced one, and others

நிக³ம-புராணாதி³ - sacred literature, epics etc

ஸம்வேதி³நீ - (one who has) known (it) well

த்ரிபுரேஸ் - Goddess of the three cities

கு³ருகு³ஹ-ஜநீ - mother of Lord Guruguha, Subrahmanya

த்ரிபுர-ப⁴ஞ்ஜந-ரஞ்ஜநீ - who enchants Siva, the destroyer
of three cities

மது⁴-ரிபு-ஸஹோத³ரீ - sister of Vishnu, the enemy of Madhu

தலோத³ரீ - with abdomen as slender as the palm of the hand, slender-waisted

த்ரிபுரஸுந்த³ரீ - Goddess Tripurasundari

மஹேஸ்வரீ - the Great Goddess

Notes:

This kRRiti contains the description of the first trailokyamohana chakra, also called bhUpura (or kshitipura). The chakra for this song consists of three rectangular walls, with openings on the four sides (in some versions of the diagrams, there is no opening, but sub-rectangles closing the entrance!)

The song is set in the nominative case. The basic sentence unit (anvaya) is: kamalAMbA mAm saMrakShatu (May the Goddess Kamalamba protect me), and the various phrases qualify the proper noun Kamalamba.

The eight Yogic accomplishments (siddhis) referred to in this song are :

- அணிமா - power to become infinitesimal in size
- மஹிமா - power to grow very huge
- லகி⁴மா - power to become very light
- க³ரிமா - power to become inordinately heavy
- இரித்வ - power to rule over everything
- வரித்வ - power to subjugate all
- ப்ராப்தி - power to obtain whatever is desired
- ப்ராகாம்ய - power to fulfil all wishes

Nityas are the primary devatas (goddesses) of the first chakra. They are sixteen in number, kAmeshvari being at the center, and the other fifteen (bhagamAlini, nityaklinnA, bheruNDA, vahnivAsinI, mahAvajreshvarI, shivadUti, tvaritA, kulasundarI, nityA, nllapatAkA, vijayA, sarvama NgaLA, jvAlAmAlinI, citrA and mahAnityA) around her. The shaktis residing in this chakra are called prakaTa yoginis.

The phrase “Ananda” might have been used as a partial rAga mudrA for the rAga Anandabhairavi.

॥ த்³விதீயாவரண கீர்தநம் (த்³விதீயா விப⁴க்தி) ॥

॥ கமலாம்பா³ம் ப⁴ஜரே ॥

ராக்³ம் கல்யாணி - ஆதி³ தாளம்

பல்லவி

கமலாம்பா³ம் ப⁴ஜரே ரே மாநஸ

கல்பிதமாயாகார்யம் த்யஜ ரே

அநுபல்லவி

கமலாவாணீஸேவிதபார்ஸ்வாம் கம்பு³ஜயக்³ரீவாம் நததே³வாம் variation நததே³ஹாம்

மத்⁴யமகாலஸாஹித்யம்

கமலாபுரஸத³நாம் ம்ருத்³க³த³நாம் கமநீயரத³நாம் கமலவத³நாம்

சரணம்

ஸர்வாஸாபரிபூரகசக்ரஸ்வாமிநீம் பரமஸிவகாமிநீம்

து³ர்வாஸார்சித கு³ப்தயோகி³நீம் து³க்²த்⁴வம்ஸிநீம் ஹம்ஸிநீம்

நிர்வாணநிஜஸுக²ப்ரதா³மிநீம் நித்யகல்யாணீம் காத்யாயநீம்

ஸர்வாணீம் மது⁴பவிஜயவேணீம் ஸத்³கு³ருகு³ஹஜநநீம் நிரஞ்ஜநீம்

மத்⁴யமகாலஸாஹித்யம்

க³ர்விதப⁴ண்டா³ஸுரப⁴ஞ்ஜநீம் காமாகர்ஷணயாதி³ரஞ்ஜநீம்

நிர்விஸேஷசைதந்யரூபிணீம் உர்வீதத்வாதி³ஸ்வரூபிணீம்

Word to word meaning:

கமலாம்பா³ம் - The Goddess kamalAmbA

ப⁴ஜ - worship

ரே ரே மாநஸ - Oh mind!

கல்பித மாயா-கார்யம் - attachment to worldly desires which are illusory

த்யஜ ரே - please abandon

கமலா-வாணீ-ஸேவித-பார்ஸ்வாம் - she who is flanked by Lakshmi

and Sarasvati on both sides

கம்பு³-ஜய-க்³ரீவாம் - with neck that surpasses the beauty of the conch shell

நத-தே³வாம் - bowed down by the Devas

கமலாபுர-ஸத³நாம் - who resides in the lotus city

ம்ரு³து³-க³த³நாம் - whose speech is tender

கமநீய-ரத³நாம் - who has charming teeth

கமல-வத³நாம் - who has face that resembles the lotus

ஸர்வாஸா-பரிபூரக-சக்ர-ஸ்வாமிநீம் - the Goddess of the

chakra named sarvAshAparipUraka (fulfiller of all wishes)

பரமஸிவ-காமிநீம் - beloved of the Supreme Lord, Siva

து³ர்வாஸார்சித கு³ப்-தயோகி³நீம் - the secret yoginI, worshiped by the sage Durvasa

து³க²-த்⁴வம்ஸிநீம் - who destroys all sufferings

ஹம்ஸிநீம் - who rides the swan

நிர்வாண-நிஜ-ஸுக²-ப்ரதா³யிநீம் - who grants salvation,

which is the bliss of one's own self

நித்ய கல்யாணீம் - who is ever auspicious

காத்யாயனீம் - the daughter of sage kAtyAyana

ஸர்வாணீம் - who is sharvAni, the consort of sharva (shiva)

மது⁴ப-விஜய-வேணீம் - whose hair conquers the blackness of honey bees

ஸத³கு³ருகு³ஹ-ஜநநீம் - who is the mother of Lord Guruguha

நிரஞ்ஜனீம் - who is unblemished, unattached

க³ர்வித-ப⁴ண்டா³ஸுர-ப⁴ஞ்ஜனீம் - who destroyed the demon BhaNDa

who possessed vain glory

காமாகர்ஷிண்யாதி³-ரஞ்ஜனீம் - who delights the devatAs such

as kAmAkarShiNi and others

நிர்விஸேஷ-சைதந்ய-ரூபினீம் - who is the embodiment of

unqualified consciousness

உர்வீ-தத்வாதி³-ஸ்வரூபினீம் - who is manifest in the principles

of earth etc (five elements)

Notes:

The song is set in accusative case (dvitIyA vibhakti). The

basic sentence unit (anvaya) is kamalAmbAM bhaja re re

mAnasa, kalpitamAyAkAryam tyaja re (Oh mind, worship the

Goddess Kamalamba and renounce worldly desires, which are illusory), and the remaining phrases qualify the dvitīya noun “kamalAmbAM”. All these adjectives end in the “m” sound. The word “kamala” has been used several times with several different meanings here.

The rAga mudra kalyANI appears in the phrase “nityakalyANIM”.

The diagram for the second AvaraNa, the sarvAshAparipUraka chakra, consists of a circular arrangement of sixteen lotus petals (ShoDasha padma). The sixteen yoginis residing in this chakra are known as gupta yogini-s, the hidden yoginis.

The sixteen presiding deities in the second AvaraNa, all ending in the phrase “AkarShiNI” (one who attracts like a magnet) are - kAmAkarShiNI, buddhyAkarShiNI, ahaMkArAkarShiNI, cittAkarShiNI, dhairyAkarShiNI, sm.rtyAkarShiNI, sharIrAkarShiNI, shabdAkarShiNI, sparshAkarShiNI, rUpAkarShiNI, rasAkarShiNI, gandhAkarShiNI, nAmAKarShiNI, bljAkarShiNI, AtmAkarShiNI and am.rtAkarShiNI.

The Goddess Kamalamba is conceived of as being served by Lakshmi and Sarasvati in this composition. It may be noted that the phrase “sacAmara ramA vANI savyadakShiNa sevita” appears in LalitAsahasranAma. Dikshitar also begins the nASamani rAga kRRiti with the words “shrI ramA sarasvatI sevita shrI lalitAmbAm bhAvaye”.

॥ த்ரு²தீயாவரணகீர்தநம் (த்ரு²தீயா விப⁴க்தி) ॥

॥ ஸ்ரீ கமலாம்பி³கயா ॥

ராக³ம் ஸங்கராப⁴ரணம் - ரூபக தாளம்

பல்லவி

ஸ்ரீகமலாம்பி³கயா கடாக்ஷிதோ⁵ஹம்

ஸச்சிதா³நந்த³பரிபூர்ணப்³ரஹ்மாஸ்மி

அநுபல்லவி

பாகஸாஸநாதி³ஸகலதே³வதாஸேவிதயா

பங்கஜாஸநாதி³பஞ்சக்ரு³த்யக்ரு³த் பா⁴விதயா

மத்⁴யமகாலஸாஹித்யம்

ஸோகஹரசதுரபத்³யா மூகமுக்²யவாக்ப்ரத்³யா

கோகநத்³விஜயபத்³யா கு³ருகு³ஹதத்த்ரைபத்³யா

சரணம்

அநங்க³குஸுமாத்³யயஷ்டஸக்த்யாகாரயா

அருணவர்ணஸங்க்ஷோப⁴ணசக்ராகாரயா variation சக்ராகா³ரயா

அநந்தகோட்யண்ட³நாயகஸங்கரநாயிகயா

அஷ்டவர்கா³த்மககு³ப்ததரயா வரயா

மத்⁴யமகாலஸாஹித்யம்

அநங்கா³த்யுபாஸிதயா அஷ்டத்³ளாப்³ஜஸ்தி²தயா

த⁴நுர்பா³ணத⁴ரகரயா த³யாஸுதா⁴ஸாக³ரயா

Word to word meaning:

ஸ்ரீகமலாம்பி³கயா

ஸ்ரீகமலாம்பி³கயா - by the auspicious Kamalambika

கடாக்ஷித: - graced, protected

அஹம் - I

ஸச்சிதா³நந்த³ - existence, consciousness, and bliss

பரிபூர்ண- - fullness, completeness

ப்³ரஹ்மா - the supreme

அஸ்மி - am

பாகஸாஸநாதி³-ஸகல-தே³வதா-ஸேவிதயா - by the one who is
worshiped by Indra and all Gods

பங்கஜாஸநாதி³-பஞ்சக்ரு³த்ய-க்ரு³த் - by Lord Brahma,

who originally performs the five cosmic acts

பா⁴விதயா - who is contemplated

ஸோக-ஹர-சதுர-பத³யா - whose feet are adept in removing grief

முக-முக²ய-வாக்-ப்ரத³யா - who restores speech to the dumb

கோகநத³-விஜய-பத³யா - whose feet conquer the beauty of a red lotus

கு³ருகு³ஹ-தத்தரைபத³யா - who is the three worded sentence,

which is Guruguha himself

அநங்க³குஸுமாதி³-அஷ்டஸக்த்யாகாரயா - who is embodied as

ana Ngakusuma, and the rest of the shaktis

அருண-வர்ண-ஸங்க்ஷோப⁴ண-சக்ராகாரயா - who is enshrined

in the reddish saMkShobhaNa chakra

அநந்த-கோட்யண்ட³-நாயக-ஸங்கர-நாயிகயா - who is the

beloved of Lord Siva, the master of millions of universes

அஷ்டவர்கா³த்மக-கு³ப்ததரயா - who is more secret (than

the previous chakra), being the form of alphabet grouped in

eight sections

வரயா - who is superb

அநங்கா³தி³-உபாஸிதயா - who is worshiped by Kamadeva and others

அஷ்டத³ளாப்³ஜ-ஸ்தி²தயா - who resides in the eight petaled lotus

த⁴நுர்பா³ண-த⁴ர-கரயா - who carries a bow and arrow in her hands

த³யா-ஸுதா⁴-ஸாக³ரயா - who is the ocean of the nectar of compassion

Notes:

The song is in tritlyA vibhakti, instrumental case. The basic sentence word order (anvaya) is ahaM shrIkamalAMbikayA katAkshitaH sachchidAnandaparipUrNabrahmA asmi (I, protected by Shri Kamalambika, am the Supreme Brahman, characterized by the fullness of existence, consciousness and bliss). All the phrases ending in the syllable “yA” qualify the noun “kamalAmbikayA”.

The third chakra, sarvasaMkShobhaNa chakra, consists of a circular arrangement of eight-petals (aShTadaLA). The eight

sakti-s referred to as ana Ngakusuma etc are: ana Ngakusuma,
ana NgamekhalA, ana NgamadanA, ana NgamadanAturA, ana NgarekhA,
ana NgaveginI, ana NgAMshukA and ana NgamAlinI. These sakti-s
are described as guptatara yogini-s. There is a partial
rAgamudra in the phrase “sha NkaranAyikayA”.

॥ சதுர்தா²வரணகீர்தநம் (சதுர்த்² விப⁴க்தி) ॥

॥ கமலாம்பி³காயை ॥

ராக³ம் காம்போ⁴ஜி - அட தாளம்

பல்லவி

கமலாம்பி³காயை கநகாம்பஸுகாயை

கர்பூரவீடிகாயை நமஸ்தே நமஸ்தே

அநுபல்லவி

கமலாகாந்தாநுஜாயை காமேஸ்வரயை அஜாயை

ஹிமகி³ரிதநுஜாயை ஹ்ரீங்காரபூஜ்யாயை

மத்⁴யமகாலஸாஹித்யம்

கமலாநக³ரவிஹாரிணியை க²லஸமுஹஸம்ஹாரிணியை

கமநீயரத்தநஹாரிணியை கலிகல்மஷபரிஹாரிணியை

சரணம்

ஸகலஸௌபா⁴க்³யதா³யகாம்போ⁴ஜசரணயை

ஸங்க்ஷோபி⁴ண்யாதி³ஸக்தியுதசதுர்தா²வரணயை

ப்ரகடசதுர்த்³ஸபு⁴வநபு⁴ரணயை

ப்ரப³லகு³ருகு³ஹஸம்ப்ரதா³யாந்த:கரணயை

அகளங்கரூபவர்ணயை அபர்ணயை ஸுபர்ணயை

ஸுகரத்⁴ரு³தசாபபா³ணயை ஸோப⁴நகரமநுகோணயை

மத்⁴யமகாலஸாஹித்யம்

ஸகுங்குமாதி³லேபநாயை சராசராதி³கல்பநாயை

சிசுரவிஜிநீலக⁴நாயை சிதா³நந்த³பூர்ணக⁴நாயை

Word to word meaning

கமலாம்பி³காயை - to KamalAmbika

கநக-அம்ஸுகாயை - who is clad in golden robe

கற்பூர-வீடிகாயை - who chews betel leaves flavored with camphor

நமஸ்தே நமஸ்தே - I offer my salutations to thee again, and again

கமலா-காந்த -அநுஜாயை - who is the younger sister of the husband of Lakshmi

காமேஸ்வரயை - who is the goddess Kameshvari

அஜாயை - who is unborn

ஹிமகி³ரி-தநுஜாயை - who is the daughter of the snowy mountain

ஹ்ரீங்கார-பூஜ்யாயை - who is worshiped by the mystic sound “hrIM”

கமலாநக³ர-விஹாரிணயை - who dwells in the city of the lotus

க²ல-ஸமுஹ-ஸம்ஹாரிணயை - who destroys the dishonest people

கமநீய-ரத்ந-ஹாரிணயை - who wears a garland of beautiful jewels

கலி-கல்மஷ-பரிஹாரிணயை - who dispels the sins caused

by the poison of Kali

ஸகல-ஸௌபா⁴க்³யதா³யக-அம்போ⁴ஜ-சரணயை - who possesses

lotus feet which grant all auspiciousness

ஸங்க்ஷோபி⁴ண்யாதி³-ஸக்தி-யுத-சதுர்த்²-ஆவரணயை - who

resides in the fourth enclosure containing the shaktis such

as ‘saMkShobhiNI’ and so forth

ப்ரகட-சதுர்த்³ஸ-பு⁴வந-ப⁴ரணயை - who sustains the

fourteen manifest worlds

ப்ரப³ல-கு³ருகு³ஹ-ஸம்ப்ரதா³ய-அந்த:கரணயை - who is at the

heart of the well-known tradition to which Guruguha belongs

அகளங்க-ரூப-வர்ணயை - who possesses flawless beauty and complexion

அபர்ணயை - who is (known as) aparNa

ஸுபர்ணயை - who is the beautiful bird

ஸுகர-த்⁴ரு⁴த-சாப-பா³ணயை - whose lovely hands hold the bow and arrow

ஸோப⁴நகர-மநுகோணயை - who resides in the effulgent

chakra consisting of fourteen triangles

ஸகுங்குமாதி³-லேபநாயை - who is besmeared with red kuMkuma
(saffron powder)

சராசராதி³-கல்பநாயை - who is the cause of both moving
and unmoving objects

சிகுர-விஜி-நீல-க⁴நாயை - whose black hair triumphs over
the dark clouds

சிதா³நந்த³-பூர்ண-க⁴நாயை - who is the full essence of
consciousness and bliss

Notes:

This song is in chaturthI vibhakti (dative case). The basic sentence word order (anvaya) is kamalAMBikAyai namaste (Salutations to Kamalambika), and the phrases ending in “yai” all qualify “kamalAmbikAyai”.

The chakra referred to is sarvasaubhAgyadAyaka, that grants all auspiciousness. It is also called manukoNa, after the fourteen Manu-s, and consists of fourteen triangles. There are fourteen shaktis (called saMpradAya yoginis) involved here: sarvasaMkShobiNI, sarvavidrAviNI, sarvAkarShiNI, sarvastambhinI, sarvajh.rMbhiNI, sarvavashaMkarI, sarvAhLAdinI, sarvasammohinI, sarvara njanI, sarvAnmodinI, sarvArthasAdhakA, sarvasaMpattipUraNI, sarvAmantramayI and sarvadvandvakShyaMkarI.

The rAgamudra kAmbhoji appears slightly altered as “kAmbhoja” in the line “dAyakAmbhojacharaNayai”.

॥ பஞ்சமாவரணகீர்தநம் (பஞ்சமீ விப⁴க்தி) ॥

॥ ஸ்ரீ கமலாம்பி³காயா: பரம் ॥

ராக³ம் பை⁴ரவி - ஜ்²ம்ப தாளம்

பல்லவி

ஸ்ரீகமலாம்பி³காயா: பரம் நஹி ரே ரே சித்த variation கமலாம்பா³யா:

க்ஷித்யாதி³ஸிவாந்ததத்வஸ்வரூபிண்யா:

அநுபல்லவி

ஸ்ரீகண்ட²விஷ்ணுவிரிஞ்சாதி³ஜநயிதர்யா:

ஸிவாத்மகவிஸ்வகர்தர்யா: காரயிதர்யா:

மத்⁴யமகாலஸாஹித்யம்

ஸ்ரீகரப³ஹிர்த³ஸாரசக்ரஸ்தி²த்யா:

ஸேவிதபை⁴ரவீபா⁴ர்க³வீபா⁴ரத்யா:

சரணம்

நாத³மயஸூக்ஷ்மரூபஸர்வஸித்³தி⁴ப்ர -

தா³தி³த³ஸுக்த்தயாராதி⁴தமூர்தே:

ஸ்ரோத்ராதி³த³ஸகரணாத்மககுளகௌளி-

காதி³ ப³ஹுவிதோ⁴பாஸித கீர்தே: அ-

பே⁴த³நித்யஸூத்³த⁴பு³த³த⁴முக்தஸச்சிதா³-

நந்த³மயபரமாத்³வைதஸ்பூ²ர்தே: variation ஸச்சிதா³நந்த³ பரமாத்³வைத

ஆதி³மத்⁴யாந்தரஹிதாப்ரமேயகு³ருகு³ஹமோதி³தஸர்வார்த²ஸாத⁴கபூர்தே: மூ-

variation ஸர்வார்த²ஸாத⁴கஸ்பூ²ர்தே:

மத்⁴யம கால ஸாஹித்யம்

லாதி³நவாதா⁴ரவ்யாவ்ருத்தத³ஸத்⁴வநி -

பே⁴த³ஜ்ஞயோகி³வ்ருந்த³ஸம்ரக்ஷண்யா:

அநாதி³மாயா⁵வித்³யாகார்யகாரணவிநோத³ -

கரணபடுதரகடாக்ஷவீக்ஷண்யா:

Word to word meaning:

ஸ்ரீகமலாம்பி³காயா: பரம் - Greater than Goddess Kamalamba

ந ஹி - there is nothing else

ரே ரே சித்த - Oh mind!

க்ஷித்யாதி³-ஸிவாந்த-தத்வ-ஸ்வரூபிண்யா: - the one who is the

quintessence all the principles, from the earth to the

ultimate Lord Siva

ஸ்ரீகண்ட²-விஷ்ணு-விரிஞ்சாதி³-ஜநயிதர்யா: - who is the

mother of Siva, Vishnu and Brahma

ஸிவாத்மக-விஸ்வ-கர்த்ரயா: - who is the creator of the
universe which is Siva in essence

காரயித்ரயா: - who is the agent of all actions

ஸ்ரீகர-ப³ஹிர்³த³ஸார-சக்ர-ஸ்தி²த்யா: - who resides in the
auspicious chakra of the outer ten triangles

ஸேவித-பை⁴ரவீ-பா⁴ர்க³வீ-பா⁴ர்த்யா: - who is served
by Bhairavi, Bhargavi, and Bharati (Parvati, Lakshmi and
Sarasvati)

நாத³-மய-ஸூக்ஷ்ம-ரூப-ஸர்வஸித்³தி⁴ப்ரதா³தி³-த³ஸ-ஸக்த்யாராதி⁴த-மூர்தே: -
whose subtle form is that of sound (nAda) and who is
propitiated by the ten shaktis, sarvasiddhipradA, and so forth

ஸ்ரோத்ராதி³-த³ஸ-கரண-ஆத்மக-குள-கௌளிகாதி³-ப³ஹுவித⁴-உபாஸித-கீர்தே: -
who is famous for being worshiped in various modes such
as kuLa, kauLa, as the power identical with the ten sense and
motor organs

அபே⁴த³-நித்ய-ஸூத்³த⁴-பு³த³த⁴-முக்த-ஸச்சிதா³நந்த³-மய-பரம-அத்³வைத-
ஸ்பூ²ர்தே: -

who manifests the supreme eternal, pure, enlightened and
free self, who is the supreme non-dual Brahman, characterized
by existence, consciousness and bliss

ஆதி³-மத⁴ய-அந்த-ரஹித-அப்ரமேய-கு³ருகு³ஹ-மோதி³த-ஸர்வார்த²ஸாத⁴க-பூர்தே: -
who is without beginning, middle, and end, who is
unknowable, who is entertained by Guruguha, who is the manifest
of the sarvArthasAdhaka chakra (achievement of all purposes)

மூலாதி³-நவாதா⁴ர-வ்யாவ்ருத்த-த³ஸ-த⁴வநி-பே⁴த³ஜ்ஞ-யோகி³வ்ருந்த³-ஸம்ரக்ஷண்யா:

-

who protects the yoginis who reside in the nine centers of
the astral body (mUIAdhAra etc), and who are adept at piercing
through them, by the knowledge of the ten sounds

அநாதி³-மாயா-அவித்³யா-கார்ய-காரண-விநோத³-கரண-படுதர-கடாக்ஷ-வீக்ஷண்யா:

-

who with her mere glance is capable of dispelling the
beginning-less delusion and ignorance and the laws of cause
and effect

Notes:

This song is in pa nchamI vibhakti (ablative vase). The basic
prose sentence unit (anvaya) is kamalAmbiyAH paraM nahi re,
re citta (Oh mind, there is nothing greater than Goddess
Kamalamba), and all the words ending in “yAH” or “eH”
qualify “kamalAmbAyAH”. The rAga name Bhairavi is given
directly.

The chakra for the fifth AvaraNa, called sarvasiddhiprada
chakra, is the outer set of ten triangles, and is known
as bahirdashAra chakra. The nava AdhAras in Kundalini yoga
are: mUlAdhAra, svAdhiShThana, maNipUra, anAhata, madhyamA,
vajrakaNTHa, lambika, vishuddha, and Aj nA.

The ten shaktis (dasha shakti) referred to here are:
sarvasiddhipradA, sarvasampatpradA, sarvapriyaMkarI,
sarvama NgaLakAriNI, sarvakAmapradA, sarvaduHkhavimocanI,
m.rtyuprashamanI, sarvavighnanivariNI, sarvasundarI,
and sarvasaubhagyadAyinI. These ten shaktis are known as
kulottIrNa yoginis.

The dashakaraNas are the the ten organs, consisting of the
five sense organs (jnAnendriya-s) and the five organs of action
(karmendriya-s).

॥ ஷஷ்ட்யாவரண கீர்தநம் (ஷஷ்டி விப⁴க்தி) ॥

॥ கமலாம்பி³காயாஸ்தவ ॥

ராக³ம் புந்நாக³வராளி - ரூபக தாளம்

பல்லவி

கமலாம்பி³காயாஸ்தவ ப⁴க்தோஹம்

ஸங்கர்யா: ஸ்ரீகர்யா: ஸங்கீ³தரஸிகாயா: ஸ்ரீ

அநுபல்லவி

ஸுமஸரேக்ஷாகோத³ண்ட³பாஸாங்குஸபாண்யா:

அதிமது⁴ரதரவாண்யா: ஸர்வாண்யா: கல்யாண்யா:

மத்⁴யமகாலஸாஹித்யம்

ரமணீயபுந்நாக³வராளிவிஜிதவேண்யா: ஸ்ரீ

சரணம்

த³ஸகலாத்மகவஹ்நிஸ்வரூபப்ரகாஸாந்த-

ர்த்³ஸாரஸர்வரக்ஷாகரசக்ரேஸ்வர்யா: த்ரி-

த³ஸாதி³நுத க-ச-வர்க³த்³வயமயஸர்வஜ்ஞாதி³ த்ரி-

த³ஸஸக்திஸமேதமாலிநீசக்ரேஸ்வர்யா: த்ரி-

த³ஸவிம்ஸத்³வர்ணக³ர்பி⁴ணீகுண்ட³லிந்யா:

த³ஸமுத்³ராஸமாராதி⁴தகௌளிந்யா:

மத்⁴யமகாலஸாஹித்யம்

த³ஸரதா²தி³நுதகு³ருகு³ஹஜநகஸிவபோ³தி⁴ந்யா:

த³ஸகரணவ்ருத்திமாயீசிநிக³ர்ப⁴யோகி³ந்யா: ஸ்ரீ

Word to word meaning:

கமலாம்பி³காயா: - (of) KamalAmbika

தவ - your

ப⁴க்த: - devotee

அஹம் - I (am)

ஸங்கர்யா: - (of the one who) bestows auspiciousness

ஸ்ரீகர்யா: - (of the one who) bestows prosperity

ஸங்கீ³த-ரஸிகாயா: - (of the one) who is an enjoyer of divine

music shrI - auspicious (of the one) who holds in her hands

the flower arrows, sugar cane, the noose and the goad

அதி-மது⁴ரதர-வாண்யா: - (of the one) whose speech is

excessively sweet

ஸ்ர்வாண்யா: - (of the) wife of sharva (Siva)

கல்யாண்யா: - (of) kalyANI the ever auspicious one

ரமணீய-புந்நாக³-வராளி-விஜித-வேண்யா: ஸ்ரீ - whose braided
hair conquers the lovely black bees swarming around the
punnAga tree

த³ஸ-கலா-ஆத்மக-வஹ்நி-ஸ்வரூப-ப்ரகாஸ-அந்தர்த்³ஸார-ஸர்வரக்ஷாகர-சக்ரேஸ்வர்யா:
- whose essential nature is the light of the ten-fold fire,
manifest in the sarvarakShAkara chakra, consisting of the
inner ten triangles

த்ரித³ஸாதி³-நுத க-ச-வர்க³-த்³வய-மய-ஸர்வஜ்ஞாதி³-
த்ரித³ஸ-ஸக்தி-ஸமேத-மாலினீ-சக்ரேஸ்வர்யா: -
the Goddess, who is worshipped by the thirty deities in
the chakra of mAlini, which has ten shaktis, sarvaj nA etc,
who are the ten letters of the alphabet that belong to the
“ka” and “cha” groups

த்ரித³ஸ-விம்ஸத்³-வர்ண-க³ர்பி⁴ணீ-குண்ட³லிந்யா: -
who is the Kundalini encompassing 50 letters of the
alphabet

த³ஸ-முத்³ரா-ஸமாராதி⁴த-கௌளிந்யா: -
who is the Goddess Kaulini propitiated by ten mudras

த³ஸரதா²தி³-நுத-கு³ருகு³ஹ-ஜநக-ஸிவ-போ³தி⁴ந்யா: -
(who is) worshipped by Dasharatha and others, and who
reveals the identity of Siva, the father of Guruguha

த³ஸ-கரண-வ்ருத்தி-மரீசி-நிக³ர்ப⁴-யோகி³ந்யா: - who is
hidden in the manifestations which are the functions of the
ten senses and the motor organs (five karmendriyas, and five
j nAnendriyas)

Notes:

This song is set in ShaShThI vibhakti, the possessive or
genitive case.

The basic sentence unit (anvaya) is ahaM kamalAmbikAyAH bhaktaH (I am the devotee of Goddess Kamalambika), and all adjectives ending in “yAH” are qualifications of the noun KamalAMBikAyAH.

The chakra for this AvaraNa, sarvarakShAkara chakra, consists of the inner set of ten triangles (known as antardashAra). MALinI chakra is a diagram where the Sanskrit alphabet is arranged in a concentric pattern in these ten triangles. The ten shaktis referred to here are: sarvaj nA, sarvashaktipradA, sarvaishvaryapradAyinI, sarvaj nAnamayI, sarvavyAdhivinAshinI, sarvAdhArasvarUpA, sarvapApaharA, sarvAnandamayI, sarvarakShAsvarUpinI, and sarvepsitaphalapradA. These shaktis are called the nigarbha yogini-s. The ten mudrA-s are: sarvasaMkShobhiNI, sarvavidrAviNI, sarvAkarShiNI, sarvaveshAkarI, sarvAnmodinI, mahA NkushA, khecarI, bIja, yoni and trikhaNDa.

॥ ஸப்தமாவரணகீர்தநம் (ஸப்தமீ விபு⁴க்தி) ॥

॥ ஸ்ரீகமலாம்பி³காயாம் ॥

ராக³ம் ஸஹாநா - த்ரிபுட தாளம்

பல்லவி

ஸ்ரீகமலாம்பி³காயாம் ப⁴க்திம் கரோமி

ஸ்ரிதகல்பவாடிகாயாம் சண்டி³காயாம் ஜக³த³ம்பி³காயாம்

அநுபல்லவி

ராகாசந்த்³ரவத³நாயாம் ராஜீவநயநாயாம்

பாகாரிநுசரணாயாம் ஆகாஸாதி³கிரணாயாம்

மத்⁴யமகாலஸாஹித்யம்

ஹ்ரீங்காரவிபிநஹரிண்யாம் ஹ்ரீங்காரஸுஸரீரிண்யாம்

ஹ்ரீங்காரதருமஞ்ஜர்யாம் ஹ்ரீங்காரேஸ்வர்யாம் கௌ³ர்யாம்

சரணம்

ஸ்ரீரத்ரயவிலக்ஷண ஸுக²தரஸ்வாத்மாநுபோ⁴கி³ந்யாம்

விநிஞ்சி ஹ்ரீஸாநஹரிஹயவேதி³த ரஹஸ்யயோகி³ந்யாம்

பராதி³வாக்³தே³வதாரூபவஸிந்யாதி³விபா⁴கி³ந்யாம்

சராத்மகஸர்வரோக³ஹரநிராமயராஜயோகி³ந்யாம்

மத்⁴யமகாலஸாஹித்யம்

கரத்⁴ரு³தவீணாவாதி³ந்யாம் கமலாநக³ரவிநோதி³ந்யாம்

ஸுரநரமுநிஜநமோதி³ந்யாம் கு³ருகு³ஹவர்ப்ரஸாதி³ந்யாம்

Word to word meaning:

ஸ்ரீ-கமலாம்பி³காயாம் - (in) kamalAmbikA, the auspicious one

ப⁴க்திம் - devotion

கரோமி - (I) do (offer my)

ஸ்ரித-கல்ப-வாடிகாயாம் - who grants all desires to those devotees who take refuge in her

சண்டி³காயாம் - caNDikA, the fierce one

ஜக³த்³-அம்பி³காயாம் - the mother of the universe

ராகா-சந்த்³ர-வத்³நாயாம் - whose face is like the full moon

ராஜீவ-நயநாயாம் - whose eyes are like the lotus bud

பாகாரி-நுத-சரணயாம் - whose feet are worshiped by Indra

ஆகாஸ-ஆதி³-கிரணயாம் - who radiates out the sky etc, i.e. the five elements

ஹ்ரீங்கார-விபிந-ஹரிண்யாம் - who is the deer that roams in the forest of the hrIM sound

ஹ்ரீங்கார-ஸு-ஸ்ரீரிண்யாம் - whose body is the embodiment of hrIM

ஹ்ரீங்கார-தரு-மஞ்ஜர்யாம் - who is the beautiful bunch of flowers of the tree of hrIM sound

ஹ்ரீங்காரேஸ்வர்யாம் - who is the goddess of hrIM

கௌ³ர்யாம் - Gauri, the fair one

ஸ்ரீர-த்ரய-விலக்ஷண-ஸுக²-தர-ஸ்வாத்மாநுபோ⁴கி³ந்யாம்

- who rejoices in the highest bliss of her own self, which

transcends the three bodies, gross, subtle and causal

விரிஞ்சி-ஹரி-ஈஸாந-ஹரிஹய-வேதி³த-ரஹஸ்ய-யோகி³ந்யாம் -
who is the secret yogini known (only to) Brahma, Vishnu, Siva,
and hayagrIva

பராதி³-வாக்³தே³வதா-ரூப-வஸிந்யாதி³-விபா⁴கி³ந்யாம் - who is the
Goddess of pure speech and its forms, differentiated as the
shaktis vashinI etc

சராத்த்மக-ஸர்வரோக³ஹர-நிராமய-ராஜ-யோகி³ந்யாம் - who is
the healing rAja yoga that removes all transient illnesses

கர-த்⁴ரு³த-வீணை-வாதி³ந்யாம் - who holds a vIna in her hand

கமலா-நக³ர-விநோதி³ந்யாம் - who resides in Kamala nagara

ஸுர-நர-முநி-ஜந-மோதி³ந்யாம் - who charms the gods, men, and sages

கு³ருகு³ஹ-வர-ப்ரஸாதி³ந்யாம் - who grants Guruguha the boon of her grace

Notes:

This song is in saptamI vibhakti (locative case). The basic sentence unit (anvaya) is ahaM kamalAMBikAyAM bhaktim karomi (I offer my devotion to the Goddess Kamalambika) and all adjectives with the “yAM” ending refer to kamalAmbikAyAM.

The chakra for this song, sarvarogahara chakra, consists of eight triangles. The five elements are akAsha (space), vayu (air), tejas (fire), ap (water) and prthvi (earth).

The forms of speech are four in number, according to the Indian grammatical tradition. First comes pure sound (parA vAk), which then manifests itself to the speaker (pashyantI). It then goes through an intermediate stage (madhyamA) of transformation, and is finally being expressed verbally (vaikharI).

The eight shaktis, vashinyAdi mentioned here are: vashinI, kAmeshI, medinI, vimalA, aruNA, jayinI, sarveshI, and kauLinI. These shaktis are collectively called rahasya yogini-s.

The rAga name Sahana appears as a mudrA in a slightly altered

form as “shAnA” in the term “harIshANa”.

॥ அஷ்டமாவரணகீர்தநம் (ஸம்போ³த⁴நாவிப⁴க்தி) ॥

॥ ஸ்ரீகமலாம்பி³கே⁵வாவ ॥

ராக³ம் க⁴ண்டா - ஆதி³ தாளம்

பல்லவி

ஸ்ரீகமலாம்பி³கே அவாவ

ஸிவே கரத்⁴ரு⁵தஸூகஸாரிகே

அநுபல்லவி

லோகபாலிநி கபாலிநி ஸூலிநி

லோகஜநநி ப⁴க³மாலிநி ஸக்ரு³தா³-

மத்⁴யமகாலஸாஹித்யம்

லோகய மாம் ஸர்வஸித்³தி⁴ப்ரதா³யிகே

த்ரிபுராம்பி³கே பா³லாம்பி³கே

சரணம்

ஸந்தப்தஹேமஸந்நிப⁴தே³ஹே ஸதா³ஸக²ண்டை³கரஸப்ரவாஹே

ஸந்தாபஹரத்ரிகோணகே³ஹே ஸகாமேஸ்வரிஸக்திஸமூஹே variation ஸகாமேஸ்வரிஸக்திஸமூ

ஸந்ததம் முக்திக⁴ண்டாமணிகோ⁴ஷாயமாநகவாடத்³வாரே

அநந்தகு³ருகு³ஹவிதி³தே கராங்கு³லிநகோ²த³யவிஷ்ணுத³ஸாவதாரே

மத்⁴யமகாலஸாஹித்யம்

அந்த:கரணேக்ஷாகார்முகஸப்³தா³தி³பஞ்சதந்மாத்ரவிஸிகா²-

ஸத்யந்தராக³பாஸத்³வேஷாங்குஸத⁴ரகரே⁵திரஹஸ்யயோகி³நீபரே

Word to word meaning

ஸ்ரீகமலாம்பி³கே - Oh shrI kamalAmbika

அவ அவ - protect (me) protect (me)

ஸிவே - the auspicious one

கர-த்⁴ரு⁵த-ஸூக-ஸாரிகே - you hold a parrot and a myna

bird in your hands

லோக-பாலிநி - Oh protector of the worlds

கபாலிநி - you carry a skull

ஸூலிநி - and a trident

லோக-ஜநநி - you are the mother of the worlds

ப⁴க³-மாலிநி - you are BhagamAlini

ஸக்ருத் - just once

ஆலோகய - Alokaya - glance at

மாம் - me

ஸர்வ-ஸித்³தி⁴-ப்ரதா³யிகே - Oh giver of all powers

த்ரிபுராம்பிகே - Oh mother, Tripura

பா³லாம்பிகே - Balambika

ஸந்தப்த-ஹேம-ஸந்நிப⁴-தே³ஹே - Your body is effulgent like molten gold

ஸதா³-அக²ண்ட³-ஏக-ரஸ-ப்ரவாஹே - you are the eternal flow of uninterrupted bliss

ஸந்தாப-ஹர-த்ரிகோண-கே³ஹே - you reside in the triangle that removes all sorrows

ஸகாமேஸ்வரி-ஸக்தி-ஸமூஹே - accompanied by the three

shaktis Kameshvari, Vameshvari and Bhagamalini

ஸந்ததம் - ever

முக்தி-க⁴ண்டா-மணி-கோ⁴ஷாயமாந-கவாட-த்³வாரே - you are

the wide door, announced by the jeweled bell as the way to

liberation

அநந்த-கு³ருகு³ஹ-விதி³தே - you are known to Ananta and Guruguha

கர-அங்கு³லி-நக²-உத³ய-விஷ்ணு-த³ஸ-அவதாரே - the nails

of your ten fingers are the source of the ten

incarnations of Lord Vishnu

அந்த:கரண-இக்ஷு-கார்முக-ஸப்³த³-ஆதி³-பஞ்ச-தந்மாத்ர-விஸிகா²-

அத்யந்த-ராக³-பாஸ-த்³வேஷ-அங்குஸ-த⁴ர-கரே

- you hold the sugarcane bow (symbolizing the mind), the

five arrows (symbolizing the objects of the five senses),

the noose (of attachment) and the goad (of repulsion)

அதிரஹஸ்ய-யோகி³நீ-பரே - you are the supreme, the most secret yogini

Notes:

This song is set in saMbodhanA vibhakti (vocative). The basic sentence unit (anvaya) is shrIkamalAMbike! ava ... Alokaya mAM (Oh Kamalambika, protect me, ... glance at me), and all the words ending with “i” or “e” qualify kamalAMbike.

The chakra for this AvaraNa, sarvasiddhiprada chakra is the innermost triangle in the Srichakra, which houses the bindu, the dot at the centre. The three shakti-s (Kameshvari etc) residing in this chakram are called atirahasya yoginis. The ten incarnations of Vishnu emanate from the fingernails of the Goddess, as mentioned in the Lalita sahasranama
“கராங்கு³ளீநகோ²த்பந்ந நாராயண த்³ஸாக்ரு³தி:”

The rAgamudrA “ghaNTA” occurs in the phrase “ghaNTAmaNi”.

॥ நவமாவரண கீர்தநம் ॥

॥ ஸ்ரீ கமலாம்பா³ ஜயதி ॥

ராக³ம் ஆஹிரி - ரூபக தாளம்

பல்லவி

ஸ்ரீகமலாம்பா³ ஜயதி அம்பா³

ஸ்ரீகமலாம்பா³ ஜயதி ஜக³த³ம்பா³

ஸ்ரீகமலாம்பா³ ஜயதி ஸ்ரு³ங்கா³ரரஸகத³ம்பா³ மத³ம்பா³

ஸ்ரீ கமலாம்பா³ ஜயதி சித்³பி³ம்ப³ப்ரதிபி³ம்பே³ந்து³பி³ம்பா³

ஸ்ரீ கமலாம்பா³ ஜயதி

மத்⁴யமகாலஸாஹித்யம்

ஸ்ரீபுரபி³ந்து³மத்⁴யஸ்த²சிந்தாமணிமந்தி³ரஸ்த²-

ஸிவாகாரமஞ்சஸ்தி²த ஸிவகாமேஸாங்கஸ்தா²

அநுபல்லவி

ஸூகராநநாத்³யர்சிதமஹாத்ரிபுரஸுந்த³ரீம் ராஜராஜேஸ்வரீம்

ஸ்ரீகர ஸர்வாநந்த³மயசக்ரவாஸிநீம் ஸுவாஸிநீம் சிந்தயேஹம் தி³-

மத்⁴யமகாலஸாஹித்யம்

வாகரசீதகிரணபாவகாதி³விகாஸகரயா

பீ⁴கரதாபத்ரயாதி³பே⁴த³நது⁴ரீணதரயா

பாகரிபுப்ரமுகா²தி³ப்ரார்தி²தஸுகளேப³ரயா

ப்ராகட்யபராபரயா பாலிதோத³யாகரயா variation பாலிதோத³யாகரயா

ப்ராகட்யபராபரயா

சரணம்

ஸ்ரீமாத்ரே நமஸ்தே சிந்மாத்ரே ஸேவிதரமாஹரிகா² variation ரமாஹரீஸதி³விதா⁴த்ரே

வாமாதி³ஸக்திபூஜிதபரதே³வதாயா: ஸகலம் ஜாதம்

காமாதி³த்³வாத³ஸபி⁴ருபாஸிதகாதி³-ஹாதி³-ஸாதி³மந்த்ரரூபிணயா:

ப்ரேமாஸ்பத³ஸிவகு³ருகு³ஹஜநந்யாம் ப்ரீதியுக்தமச்சித்தம் விலயது

மத்⁴யமகாலஸாஹித்யம்

ப்³ரஹ்மமயப்ரகாஸிநீ நாமரூபவிமர்ஸிநீ

காமகலாப்ரத³ர்ஸிநீ ஸாமரஸ்ய நித³ர்ஸிநீ

Word to word meaning:

ஸ்ரீ கமலாம்பா³ - Goddess KamalAmba

ஜயதி - is victorious

ஜக³த³ம்பா³ - the mother of the universe

ஸ்ரு³ங்கா³ர-ரஸ-கத³ம்பா³ - a flower of the kadamba plant

(the essence) of the pleasure of love

மத³ம்பா³ - my mother

சித்³பி³ம்ப³ - is of the form of pure consciousness

ப்ரதிபி³ம்பே³ந்து³பி³ம்பா³ - who is the reflection of the original

pure consciousness in the bindu (the root mind)

ஸ்ரீபுர-பி³ந்து³-மத்⁴யஸ்த²-சிந்தாமணி-மந்தி³ரஸ்த²-ஸிவாகார

மஞ்சஸ்தி²த-ஸிவகாமேஸ-அங்கஸ்தா²

- who is seated on the throne which is the form of Shiva, in

the embrace of Shiva, the Lord of desire, in the wish-fulfilling

(cintAmaNi) temple which is in the bindu chakra, the abode of
auspiciousness (shrI)

ஸூகரநாதி³-அர்சித-மஹா-த்ரிபுரஸுந்த³ரீம் - Maha

Tripurasundari, who is propitiated by the goddess VarAhi
(who has a boar's face) and others

ராஜராஜேஸ்வரீம் - who is the ruler of all rulers

ஸ்ரீகர-ஸர்வாநந்த³மய-சக்ர-வாஸநீம் - who dwells in the

auspicious sarvAnandamaya chakra (the chakra that is "replete
with all Bliss")

ஸுவாஸநீம் - the auspicious one

சிந்தயே அஹம் - I meditate upon (her)

தி³வாகர-ஸீத-கிரண-பாவகாதி³-விகாஸ-கரயா - the one who

causes the manifestation of the sun, moon and fire (sources
of energy)

பீ⁴கர-தாப-த்ரயாதி³-பே⁴த³ந-து⁴ரீண-தரயா - who is adept

at removing the three terrible sufferings, physical, mental,
and supernatural

பாக-ரிபு-ப்ரமுகா²தி³-ப்ரார்தி²த-ஸுகளேப³ரயா - who possesses

beautiful form assumed to grant the prayers of Indra and
other gods

ப்ராகட்ய-பராபரயா - who is manifest both as the supreme

and empirical objects

பாலிதோ - I am protected by

த³யாகரயா - the ever compassionate one

ஸ்ரீமாத்ரே - To the auspicious mother

நமஸ்தே - I prostrate

சிந்மாத்ரே - You are the pure consciousness

ஸேவித-ரமா-ஹரி-கா² - worshiped by Lakshmi (ramA), Vishnu

(hari), Sarasvati (kA) and Brahma (vidhAtA)

வாமாதி³-ஸக்தி-பூஜித-பரதே³வதாயா: - (from) the supreme

deity who is worshiped by vAmA and other shaktis

ஸகலம் - everything

ஜாதம் - is born

காமாதி³-த³வாத³ஸபி:⁴-உபாஸித-காதி³-ஹாதி³-ஸாதி³-மந்த்ர-ரூபிண்யா: -

(of her) who has the form of the mantra which begins with the
letters ka, ha or sa - the mantra that is meditated upon by
the twelve savants Kama etc

ப்ரேமாஸ்பத³-ஸிவ-கு³ருகு³ஹ-ஜநந்யாம் - (in her) whose beloved
is shiva, and who is Guruguha's mother

ப்ரீதி-யுக்த-மச்சித்தம் - (let) my mind, with pleasing grace
விலயது - be dissolved

ப்ரஹ்மமய-ப்ரகாஸிநீ - She embodies the light that is Brahman

நாம-ரூப-விமர்ஸிநீ - She reveals all forms and names

காமகலா-ப்ரத³ர்ஸிநீ - who reveals the Kama Kala

ஸாமரஸ்ய- நித³ர்ஸிநீ - who reveals the insight of perfect identity

Notes:

This song employs all eight vibhaktis. The pallavi is in the nominative case, the first three lines of the anupallavi are in the accusative case and the rest of anupallavi is in the instrumental case. The first line of the charaNam is in the dative case, and also incorporates the vocative (in the word cinmAtre). The consecutive lines are in ablative, genitive and locative cases. The last two lines, meant to be sung in the madhyamakAla, are again in the nominative case, in order to return to the main pallavi line. The rAgamudrA "Ahiri" is slightly altered as "Ahari" and occurs in the phrase "ramAhari".

The chakra for this last AvaraNa, sarvAnandamaya chakram, is the bindu, the dot at the centre of the Srichakra. The shakti which resides in this chakra is known as parApara rahasya yogini.

॥ நவாவரணமங்க³ளகீர்தநம் ॥

॥ ஸ்ரீ கமலாம்பி³கே ॥

ராக³ம் ஸ்ரீ - க²ண்ட³ ஜாதி ஏக தாளம்

பல்லவி

ஸ்ரீகமலாம்பி³கே ஸிவே பாஹி மாம் லளிதே

ஸ்ரீபதிவிநுதே ஸிதாஸிதே ஸிவஸஹிதே

ஸமஷ்டி சரணம்

ராகாசந்த்³ரமுகி² ரக்ஷிதகோளமுகி²

ரமாவாணீஸகி² ராஜயோக³ஸுகி²

மத்⁴யமகாலஸாஹித்யம்

ஸாகம்ப⁴ரி ஸாதோத³ரி சந்த்³ரகலாத⁴ரி

ஸங்கரி ஸங்கரகு³ருகு³ஹப⁴க்தவஸங்கரி

ஏகாக்ஷரி பு⁴வநேஸ்வரி ஈஸ ப்ரியகரி

ஸ்ரீகரி ஸுக²கரி ஸ்ரீமஹாத்ரிபுர ஸுந்த்³ரி

Word to word meaning:

ஸ்ரீ கமலாம்பி³கே - Oh Kamalambika!

ஸிவே - the auspicious one!

பாஹி மாம் - (please!) protect me

லளிதே - Lalita, the gracious one

ஸ்ரீ-பதி விநுதே - worshiped by Vishnu, the husband of Lakshmi

ஸித-அஸிதே - who is both fair and dark

ஸிவ-ஸஹிதே - who is accompanied by Shiva

ராகா-சந்த்³ர-முகீ² - whose face resembles the full moon

ரக்ஷித-கோல-முகீ² - who protects Kolamukhi (the boar-faced vArAhi)

ரமா-வாணீ-ஸகீ² - who is the friend of Lakshmi and Sarasvati

ராஜ-யோக³-ஸுகீ² - who enjoys the bliss of Raja Yoga

ஸாகம்ப⁴ரி - who is dressed in lush vegetation (the earth goddess)

ஸாதோத³ரி - whose waist is slim and tender

சந்த்³ர-கலா-த⁴ரி - who wears the crescent moon
ஸங்கரி - who grants auspiciousness
ஸங்கர-கு³ருகு³ஹ-ப⁴க்த-வஸங்கரி - who cherishes the
devotees of shiva and guruguha
ஏகாக்ஷரி - who is the single syllable (Om)
ப⁴வநேஸ்வரி - who is the ruler of the universe
ஈஸ-ப்ரிய-கரி - who is the beloved of Shiva
ஸ்ரீ-கரி - who bestows auspiciousness
ஸுக²-கரி - who brings happiness
ஸ்ரீ மஹா-த்ரிபுர-ஸுந்த³ரி - the supreme Tripurasundari !

Notes:

This concluding song is in the vocative case. The basic sentence unit (anvaya) is shrIkamalAmbike shive lalite mAM pAhi (Oh Kamalambika, gracious and auspicious one, protect me). All phrases ending in “e” or “i” qualify the proper name kamalAmbika.

This is the only kRRiti in this series which has only a pallavi and samaShTi charaNam; all others have pallavi, anupallavi and a charaNa.

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