



This article showcases the rare Kamakshi Navavaranam-s of [Oothukkadu Venkatasubbayyar](#), who is believed to have been the first to compose such a thematic set. The Navavaranam set includes a total of 12 songs - an invocatory piece on Lord Ganesh, a Dhyana kriti on Devi and nine Avarana kritis, one for each day of the nava-ratri (nine nights), and a final Mangala kriti. Independently or otherwise, Muthuswami Dikshitar also seems to have followed the same pattern.

The Navavaranam signifies the worship of the three Goddesses - Durga, Lakshmi and Saraswati, embodying power, wealth and knowledge respectively - in the form of Srividya, through the Srichakra.

<u>Ganesha</u> <u>Dhyanam</u>	<u>Navaavarana</u> <u>Dhyanam</u>	<u>1st Avarana</u> <u>kriti</u>	<u>2nd Avarana</u> <u>kriti</u>
<u>3rd Avarana kriti</u>	<u>4th Avarana kriti</u>	<u>5th Avarana</u> <u>kriti</u>	<u>6th Avarana</u> <u>kriti</u>
<u>7th Avarana kriti</u>	<u>8th Avarana kriti</u>	<u>9th Avarana</u> <u>kriti</u>	<u>Phala Shruti</u>

shrIgaNeshvara jaya jagadIshvara

gaNesha dhyAna k.rti
rAgam : ShaNmukhapriya (56) tALam : Adi

pallavi

shrI gaNeshavara jaya jagadIshvara
sevitajanamukha varada abhayakara

madhyamakAla sAhityam

shrividyaopAsanabodhakara sadAnanda cinmayAkAra jaya

anupallavi

yAgayogaphalakAraka pa~ncAyatanaprapUjAnAyaka
rAgarahita mAnasIka-vAcika-kAyika-dharmAdiphaladAyaka

madhyamakAla sAhityam

ekadanta girirAjasutAsuta hiraNyamaNikuNDalashobhakara
shrIkarayAminIkarashekhara hitakara dAnavakulabhIkara jaya

caraNam

analaAla antargatavighnayantraharaNa tantrasundara
manasijakoTiparAbhava vakuLamAlikAbharaNa sundara

dhanakanakavAhanAdyaishvaryaAyaka sadayA sAgara
vinatasuramunigaNa jayajaya ghoSha vedapArAvAravihAra

madhyamakAla sAhityam

ghanasamAna senAlaharIyuta gajamukha vishaN^kAbhItihara jaya
kAntisundara tuNDalolakara tANDavakoTi divAkarasamAna
sannibha koTikoTi herambA nAyaka dayAkara
Amodapramoda senAnAyaka nAyakavara v.rndAraka jayashiva

Word-for-word meaning:

<u>Pallavi</u>	
shrIgaNeshvara	O lord of the ganas
jaya	victory to you
jagadIshvara	lord of the world
shrIvidyopAsanabodhakara	teacher of the Srividya worship
sadAnanda cinmayAkAra	of the form of eternal bliss and pure consciousness
<u>Anupallavi</u>	
yAgayogaphalakAraka	maker of the fruits of sacrifices and meditation
paN~cAyatanaprapUjA nayaka	head of the pancayatana puja
rAgarahita	free of passion
manasika vAcika kAyika dharmAdi phaladAyaka	giver of the objects of the actions of mind, speech and body
ekadanta	one-tusked
girirAjasutAsuta	son of Parvati, the daughter of the mountain
hiraNyamaNikuNDalashobhakara	wearing golden earrings, studded with gems
shrIkara	bestower of prosperity
yAminIkara shekhara hitakara	well-disposed towards Siva, who is adorned with the moon
dAnavakulabhIkara	causing fear among the danavas, the demons
<u>Charanam</u>	
analaAla	a wall of fire

antargatavighnayantraharaNa	who destroys the inner machinery of obstacles
tantrasundara	wearing a beautiful thread
manasijakoTiparAbhava	victorious over crores of desires
vakuLamAlikAbharaNasundara	wearing a beautiful garland of vakula flowers
dhana kanaka vAhanAdi aishvarya dAyaka	giver of signs of prosperity, such as wealth, gold and vehicles
sadayAsAgara	ocean of compassion
vinatasuramunigaNa	worshipped by all the gods and ascetics
jaya jaya ghoSha vedapArAvAravihAra	whose glory is proclaimed by all the Vedas
ghanasamAna senAlaharIyuta	accompanied by an enormous army host
gajamukha	elephant-faced
vishaN^kA bhIti hara	remover of doubt and fear
kAntisundara	the beautiful one
tuNDalolakara tANDava	whose belly dances along during the Tandava dance
koTi divAkarasamAna sannibha	whose splendour is equal to that of a crore suns
koTikoTi herambA nAyaka	accompanied by crores of Heramba maidens
dayAkara	merciful one
Amodapramoda	the happy and cheerful one
senAnAyaka nAyakavara	the elder brother of the army commander (Skanda)
v.rndAraka	eminent
shiva	auspicious one

Free translation:

Victory to you, O lord of the ganas, lord of the world. You are of the form of eternal bliss and pure consciousness, and teach the method of Srividya worship. You are free of passion, and are the creator of the fruits of sacrifices and meditation. You are worshipped at the beginning of the Pancayatana worship, and grant us the objects of our mental, vocal and bodily actions. Victory to the one-tusked son of Parvati, who wears golden gem-studded earrings, who is a favourite of Siva, who bestows prosperity and who causes fear among the hosts of Danavas. You are adorned with a beautiful yajnopavita thread, and a garland of vakula flowers. You are victorious over all desires, and destroy the inner machinery of our obstacles. An ocean of compassion, you are worshipped by all the gods and rishis. You grant us all signs of prosperity, such as wealth, gold and vehicles. Your glory is sung in all the Vedas. Victory to the elephant-faced one, the lord of an enormous army of ganas and the remover of doubt and fear. Victory to the auspicious one, the eminent and merciful lord, the brother of Skanda, the commander of the heavenly army, whose enormous stomach dances along during the Tandava dance, who is accompanied by crores of Heramba goddesses, and whose splendour equals that of a crore suns.

vA~nchasi yadi kushalam

navAvaraNa dhyAna k.rti
rAgam : kalyANi (65) tALam : Adi

pallavi

vA~nchasi yadi kushalaM mAnasa paramAnandarasasindhumadhyamaNi-
binducakranilayAM nirantaraM dhyAyeta shrI kAmAkShIm

anupallavi

kA~ncInagaravihArAM shivakalyANaguNagaNasArAm

madhyamakAla sAhityam

kamanIyakalpitanija mAyayA kAraNakAryavidhAyakadhIrAm

caraNam

nijamodasadAramaNIyashivAm.rtanAmajapAM subhagAm
gajamukhaguruguhavinutAM sumukhAM karuNAM puShpitakalpalatAm

madhyamakAla sAhityam

gAnakalAM kushalAM avabodhanagandharvasamArAdhitasusvara-
mANikyamanoharavINAdharaNAM suranutasarasIruhacaraNAM

Word-for-word meaning:

	<u>Pallavi</u>
vAn~chasi yadi kushalam manasa	O mind, if you desire welfare
nirantaraM	always
dhyAyeta	meditate upon
shRi kAmAkShIm	the Goddess Kamakshi

paramAnanda rasa sindhu madhya maNi binducakranilayAM	who resides in the jewelled Sricakra in the midst of the ocean of endless bliss
<u>Anupallavi</u>	
kAn~cInagara vihArAm	who is worshipped in the city of Kanchi
shivakalyANaguNagaNasArAm	who is of the essence of excellent and auspicious qualities
kamanIya kalpita nija mAyayA	who by the force of imaginary mAyA
kAraNa kArya vidhAyaka dhIrAm	brings into being the relation of cause and effect
<u>Charanam</u>	
nijamoda sadA ramaNIya shivAmr.ta nAmajapAM	who revels in constantly reciting the enchanting name of Siva
subhagAM	the auspicious one
gajamukha guruguha vinutAM	worshipped by Ganesha and Guha
sumukhAM	who has a pleasing countenance
karuNAM	compassionate one
puShpita kalpalatAM	who is the blossoming creeper of desires
gAnakalAM	who is the art of music
kushalAM	who is our welfare
avabodhana gandharvasamArAdhita susvara mANikya manohara vINAdharaNAM	who bears a charming jewelled Vina, and teaches the purity of notes to the Gandharvas who worship her
suranutasarasIruhacaranAM	whose lotus feet are worshipped by the gods

Free translation:

O mind, for your own welfare, meditate constantly upon the Goddess Kamakshi,
who resides in the Sricakra in the middle of the ocean of eternal bliss,
who is worshipped at Kanchi,
who is the essence of all auspicious and excellent attributes,
who sets into motion the chain of causality by the force of Maya,
who revels in constantly reciting the name of Siva,
who is worshipped by Ganesha and Guruguha,
who is auspicious and has a pleasing countenance,
who is compassionate and who grants all our desires,
who is herself the art of music and teaches it to the heavenly Gandharvas,

whose lotus feet are worshipped by all the gods.

santataM ahaM seve

prathamAvaraNam - trailokya mohana cakram

rAgam : desakshi (28) tALam : Adi

pallavi

santataM ahaM seve shrI trailokyamohanacakranilaye

madhyamakAla sAhityam

sarvasiddhisamUhasevite sakalAgamanute lokabhAvite

anupallavi

cintAmaNishrIpuramadhye uttuN^gashobhitavedike binducakranilaye karuNALaye

madhyamakAla sAhityam

brahmAdipramukhasaMmAnitamahanIyamarakatamAlike

caraNam

brAhmImAheshvaryAdyaShTa devIsamUhakhelita

prathama prAkAre vedasAre

saMkShobhiNIvidrAviNyAdi dashamudrAgaNasannute

ramyatripurAdicakreshvari rAjarAjeshvari shivakAmeshvari

madhyamakAla sAhityam

lambamAna shadayAShTikAratnamAlini prakaTayogini

Word-for-word meaning:

Pallavi

santataM ahaM seve	I always worship you
shrI trailokyamohanacakranilaye	O Goddess residing in the trailokyamohana cakra
sarvasiddhisamUhasevite	worshipped by the sarvasiddhi deities
sakalAgamanute	praised in all the scriptures
lokabhAvite	worshipped in the world
<u>Anupallavi</u>	
cintAmaNishrIpuramadhy uttuN^gashobhitavedike	seated on a resplendent raised altar in the Sripura, which is like the wish-fulfilling gem
binducakranilaye	residing in the bindu cakra
karuNAIaye	abode of compassion
brahmAdipramukhasaMmAnite	praised by the gods headed by Brahma
mahanIyamarakatamAlike	adorned with a necklace of excellent emeralds
<u>Charanam</u>	
brAhmImAheshvaryAdyaShTa devIsamUhakhelita prathamaprAkAre	sporting with the eight Goddesses beginning with Brahmi and Maheshvari, in the first enclosure
vedasAre	the essence of the Vedas
saMkShobhiNI vidrAviNyAdi dashamudrAgaNasannute	worshipped by the deities headed by Samkshobhini and Vidravini
ramyatripurAdicakreshvari	Goddess of the Tripura cakra
rAjarAjeshvari	Empress of the world
shivakAmeshvari	beloved of Shiva
lambamAna shadayAShTika ratnamAlini	adorned with a long necklace studded with eight gems
prakaTayogini	the manifest Yogini

Free translation:

I always worship you, O Goddess who resides in the trailokyamohana cakra, worshipped by the sarvasiddhi deities, praised in all the scriptures, and worshipped in the world.

She is seated on a resplendent raised altar in the Sripura, which is like the wish-fulfilling gem. She resides in the bindu cakra, is the abode of compassion, and is praised by the gods headed by Brahma. She is adorned with a necklace of excellent emeralds. She sports with the eight Goddesses beginning

with Brahma and Maheshvari, in the first enclosure. The Goddess of the Tripura cakra and Empress of the world, she is the essence of the Vedas. The beloved of Shiva and the manifest Yogini, she is worshipped by the deities headed by Samkshobhini and Vidravini, and is adorned with a long necklace studded with eight gems.

bhajasva shrI tripurasundari

dvitIyAvaraNam - sarvAshAparipUraka cakram

rAgam : nAdanAmakriya tALam : Adi

pallavi

bhajasva shrI tripurasundari
pAhi ShoDashadalarvAshA paripUrakacakreshvari mAmapi

anupallavi

nijasudhAlaharIpravAhini nityakAmeshvari

madhyamakAla sAhityam

gajamukhajanani shashadharavadani shishiritabhuvani shivamanoramaNi

caraNam

atisundarasavyakaratala pAshAN^kushadharaNe shashikiraNe
vidhihariharanutacaraNe vedavedAntavitaraNe
shrutinigamAgamaramaNe hArakeyUrakirITakanakAbharaNe

madhyamakAla sAhityam

atyadbhutatapanIyaphalaiva kucamaNDalamaNDitahAre

Word-for-word meaning:

	<u>Pallavi</u>
bhajasva	Resort to me

shrI tripurasundari	O Goddess Tripurasundari
pAhi	protect
ShoDashadalarvAshA paripUrakacakreshvari	the Goddess of the sixteen-petalled cakra called sarvAshAparipUraka
mAm api	me too
<u>Anupallavi</u>	
nijasudhAlaharIpravAhini	She who represents the wavy flow of the nectar of bliss
nityakAmeshvari	Goddess who always grants desires
gajamukhajanani	mother of the elephant-headed Ganesha
shashadharavadani	whose face is like the moon
shishiritabhuvani	whose abode is cooled (by snow) OR who cools the world
shivamanoramaNi	who has enchanted the heart of Siva
<u>Charanam</u>	
atisundarasavyakaratala pAshAN^kushadharaNe	who holds the goad and the noose in her beautiful hands
shashikiraNe	who is like the cool rays of the moon
vidhihariharanutacaraNe	worshipped by Vidhi (Brahma), Hari and Hara
vedavedAnta vitaraNe	who bestows the Veda and Vedanta
shrutinigamAgamaramaNe	who delights in the Sruti (Vedas), Nigamas and Agamas
hAra keyUra kirITa kanakAbharaNe	who is adorned with golden ornaments such as necklace, bracelet and crown
atyadbhutatapanIyaphalaiva kucamaNDalamaNDitahAre	who is adorned with a garland that encircle her lovely breasts

Free translation:

O Goddess Tripurasundari, deity of the sixteen-petalled sarvAshAparipUraka cakra , resort to me [1] and protect me.

You are the flow of bliss, which is like heavenly nectar. You always grant the devotee's desires. You, the beloved of Siva, have a face resembling the moon, and are the mother of the elephant-headed Ganesha. Your abode is cool (or your grace cools the world) [2].

You hold the noose and the goad in your left hand(s); your glance is like the cooling rays of moonlight. You are worshipped even by the Trimurti. You have given us the Veda and Vedanta. You delight in the scriptures. You are adorned with golden necklaces, bracelets and crown. Your lovely breasts are encircled by an exquisite garland.

Notes:

1. The usage of the verb bhajasva is rare. The composer uses the root bhaj, to ask the Goddess to resort to him, to turn her attention towards him.
2. The compound shishiritabhuvani can be interpreted in two different ways. shishiritaM bhuvanaM yasyAH sA - she whose abode is cooled (by the snow); shishiritaM bhuvanaM yayA sA - she by whose grace the world is cooled.

sarvajIva dayApari

**t.rtiyAvaraNam - sarvasaMkShobhaNa cakram
rAgam : shuddhasAveri tALam : mishra cApu**

pallavi

sarvajIvadayApari amba shaN^kara h.rdayeshvari
sadAnandashiva bIjamantreshvari sarvadA sadA tvAmeva namAmi

anupallavi

sarva saMkShobhaNASHtadalapadma cakreshvari

madhyamakAla sAhityam

guptatarayogini anaN^gakusumAdyaShTadevIsamUha mohini
paramantratantreshvari vyApaka bhaNDAsuracchedini

caraNam

AnandAkarShitasthUlasUkShmamaya bAhyAntaraprakAshini
j~nAnamayasvaparakAsharUpiNi kAmakalApradarshini
dInajanarakShaNi sarvAkarShiNi aNimAdisiddhinatapradAyini

madhyamakAla sAhityam

nAnAvidhayantrarUpiNi nAmarUpamantravimarshini
gAnarUpatantrisamanvita vINAdhAriNi nArAyaNi

Word-for-word meaning:

<u>Pallavi</u>	
sarvajIvadayApari	Compassionate towards all beings
amba	Mother
shaN^kara h.rdayeshvari	who has captured Siva's heart
sadAnandashiva bIjamantreshvari	who always recites the seed mantra of the blissful Siva
sarvadA sadA	always, always
tvAm eva namAmi	I worship only you
<u>Anupallavi</u>	
sarvasaMkShobhaNa aShTadalapadma cakreshvari	She who resides in the eight-petalled sarvasaMkShobhaNa cakra
guptatarayogini	the hidden yogini
anaN^gakusumAdyaShTadevIsamUha mohini	who enchants the eight Goddesses beginning with Anangakusuma
paramantratantreshvari	who is the Goddess of the mantras and tantras
vyApaka-bhaNDAsuracchedini	who killed Bhandasura, who threatened to take over the world
<u>Charanam</u>	
AnandAkarShita sthUlasUkShmamaya bAhyAntara prakAshini	who illuminates the outer material and the inner subtle worlds, impelled by divine bliss
j~nAnamayasvaprakAsharUpiNi	whose form is that of self-luminous knowledge
kAmakalApradarshini	who exhibits the art of love
dInajanarakShaNi	who protects the poor
sarvAkarShiNi	who enchants all
aNimAdisiddhi natapradAyini	who gives the siddhis beginning with aNimA
nAnAvidhayantrarUpiNi	who has the form of different kinds of yantras

nAmarUpamantravimarshini	who presides over the mantras of name and form
gAnarUpatantrI samanvita vINAdhAriNi	who holds a Vina, with strings in the form of music
nArAyaNi	sister of Narayana

Free translation:

I always worship only you, Oh Mother, who is compassionate towards all beings. You have captured Siva's heart and constantly recite the seed mantra of the blissful Siva.

You are the Goddess of all mantras and tantras, residing in the eight-petalled lotus. You are the more hidden Yogini, who kills the world-threatening Bhandasura, and who enchants the eight Goddesses beginning with Anangakusuma.

Being of the form of self-luminous knowledge, you illuminate the outer material and the inner subtle worlds, moved by divine bliss. You enchant all, by exhibiting divine love. You grant aspirants the eight accomplishments such as Anima etc. You are of the form of all yantras, and you preside over name and form in the universe. The sister of Narayana, you hold a Vina, with strings that represent the art of music.

yoga yogeshvari tripuravAsini

caturthAvaraNam - sarvasaubhAgyadAyaka cakram
rAgam : Anandabhairavi tALam : khaNDa tripuTa

pallavi

yogayogeshvari tripuravAsini

madhyamakAla sAhityam

yojaya mAmapI tavapAdapadmamUle munijanAnukUle shrIvidyA

anupallavi

tyAgeshah.rdayeshvari prasiddha caturdashakoNeshvari
bhogamokShavaradAyaki sarvasaubhAgyadAyaka cakreshvari

madhyamakAla sAhityam

AgamAdisakalashAstrArtharUpe akhilabhuvanapAlitavarapratApe
nAgaratnatAlapatrankanakAbhe natajanamanapara karuNAyutashobhe

caraNam

saMpradAyayoginiparivAre sadAshiva h.rdayavihAre
haMsatUlikAtalpasAre mahAmAyAmantrArthasAre
ekAmratarumUle shrIkA~ncIpurakShetre pavitre
tAmravarNAN^gamataN^gamuni putre sucaritre

madhyamakAla sAhityam

IMkArakAmakalAmantravihAre IshvaratatvavicAre AnandAdi
adhikaraNabhAva bhuvanAtmakAnanda-rUpa-caturdashaprAkAre

Word-for-word meaning:

<u>Pallavi</u>	
shrIvidyA yogayogeshvari	Goddess of the yoga of Srividya
tripuravAsini	who resides in the three cities
yojaya	unite
mAmapi tava pAdapadmamUle	me too, at your lotus feet
munijanAnukUle	who are benevolent towards the Munis
<u>Anupallavi</u>	
tyAgeshah.rdayeshvari	Beloved of Tyagesha
prasiddha caturdashakoNeshvari	well known as residing in the fourteen triangles
bhogamokShaphaladAyaki	giver of the fruits of bhoga (enjoyment) and moksha (liberation)
sarvasaubhAgyadAyaka cakreshvari	Goddess of the sarvasaubhAgyadAyaka (giver of all welfare and prosperity) cakra
AgamAdisakalashAstrArtharUpe	who embodies the meaning of all the scriptures
akhilabhuvanapAlitavarapratApe	famous for protecting the entire universe
nAgaratnatAlapatrankanakAbhe	who wears golden palm-leaf earrings, studded with Nagaratna
natajanamana parakaruNAyutashobhe	who shows the highest compassion for the minds of devotees

Charanam	
saMpradAyayoginiparivAre	surrounded by the sampradAy yogini-s
sadAshiva h.rdayavihAre	who resides in the heart of Sadasiva
haMsatUlikAtalpasAre	who sits on a cushion of swan feathers
mahAmAyAmantrArthasAre	who is the essence of the mantra of mahAmAyA
ekAmratarumUle	who resides at the foot of the mango tree
shrIkA~ncI purakShetre	who resides in the Kanchi Kshetra
pavitre	the most holy one
tAmravarNAN^ga mataN^gamuni putre	daughter of the copper-colored sage, Matanga
sucaritre	of good observances
IMkArakAmakalAmantravihAre	who resides in the mantra IM
IshvaratatvavicAre	who deliberates on the principle of Isvara
AnandAdi adhikaraNabhAva bhuvanAtmakAnandarUpa caturdashaprAkAre	who resides in the enclosure of fourteen triangles, which represents the divine bliss

Free translation:

O Goddess of the Srividya Yoga, you reside in the three cities, and are ever benevolent towards the sages. Unite me too at your lotus feet.

Beloved of Tyagesha, you are the giver of the fruits of enjoyment and liberation. You reside in the fourteen triangles known as the sarvasaubhAgyadAyaka cakra. You embody the meaning of all the scriptures, and protect the entire universe. You show great compassion towards your devotees. You wear golden palm-leaf earrings, studded with the Nagaratnagem.

You reside in the heart of Sadashiva, surrounded by the traditional Yogini-s. You are seated on a cushion of swan feathers, at the foot of the mango tree in Kanchipuram. You are most holy, and are the essence of Maya. You are the daughter of the copper-colored sage, Matanga, of good observances. You are the essence of the IM mantra, you meditate on the principle of Isvara. You reside in the blissful enclosure of fourteen triangles.

**pa~ncamAvaraNam - sarvArthasAdhaka cakram
rAgam : balahaMsa tALam : khaNDa dhruvam**

pallavi

nIlalohitaramaNi jaya jaya jaya tvatto jagadbhavati tvayyeva tiShThati
layaM gacchati sarvArthasAdhakacakreshvari jaya

anupallavi

shrIlalite kulottIrNayoginIsamUhasutinirate paradevate
vashitvasiddhivarade vidhIndravinute

madhyamakAla sAhityam

kolAhalanavayauvananirbharakuN^kuma kaLabhAN^kitakucamaNDale
sevitamunijanamaNDale gandha tamasa iva bhavatArakavaramitra samaratnakuNDale
maN^galasaMpada kAmitArthaphaladAyini du.hkhavimocini
sarvAnmodini shUlini sarasijamAlini

caraNam

bahirdashAracakrasthithavare nirvisheShaparatatvadIpike
sAmyAdipa~ncasthiti siMhAsanasthite mahanIyasavikalpasamAdhisukhavara bindupIThanilaye
sada varadasaMkalpakaravalaye karuNALaye ka~ncIpurAlaye
mihirakoTisamashobhayute m.rdumandahAsitamukhe
vishvAtmaka aiM kLIM sau.h bIja vara mantrArthabodhake candramukhe

madhyamakAla sAhityam

ahaM brahma tatvAtmakavitaraNa nirvikalpataracintAmaNimadhye saccidAnandaparavidye
atyatishaya shubhaphalavaratarusamUha kadambavanamadhye Anandan.rtye
dyutipallavakarakomaladh.rta pAshAN^kushacitre bhaNDAsura saMhAracaritre

Word-for-word meaning:

	<u>Pallavi</u>
nIlalohitaramaNi	Beloved of Nilalohita (Siva)
jaya jaya jaya	Victory to you

tvatto jagadbhavati	the universe originates in you
tvayyeva tiShThati	is sustained in you
layaM gacchati	and disappears into you
sarvArthasAdhakacakreshvari	O Goddess of the Sarvarthasadhaka cakra
	<u>Anupallavi</u>
shrIlalite	The Goddess Lalita
kulottIrNayoginIsamUhasutinirate	who is praised by the group of Kulottirna yogini-s
paradevate	the highest deity
vashitvasiddhivarade	who grants the power of control
vidhIndravinite	who is worshipped by Vidhi (Brahma) and Indra
kolAhalanavayauvananirbharakuN^kuma kaLabhAN^kitakucamaNDale	whose lively young breasts are anointed with Kumkuma
sevitamunijanamaNDale	who is worshipped by the assemblage of sages
gandha tamasa iva bhavatArakavaramitra samaratnakuNDale	whose earrings are like the sun which dispels the darkness of ignorance
maN^galasaMpada kAmitArthaphaladAyini	giver of all desirable auspicious and rich fruits
du.hkhavimocini	remover of distress
sarvAnmodini	who delights all
shUlini	holding a spear
sarasijamAlini	wearing a lotus garland
	<u>Charanam</u>
bahirdashAracakrasthithavare	who resides in the outer ring of ten triangles
nirvisheShaparatatvadIpike	who illuminates the highest attributeless non-dual truth
sAmyAdipa~ncasthiti siMhAsanasthite	who sits on the throne of the five states (sAmya etc.)
mahanIyasavikalpasamAdhisukhavara bindupIThanilaye	who resides in the bindu that is the bliss of savikalpa samadhi
sadA varadasaMkalpakaravalaye	who wears a bracelet that always grants all boons
karuNALaye	the abode of compassion
ka~ncIpurAlaye	who is worshipped in the temple at Kanchipuram
mihirakoTisamashobhayute	whose splendour is equal to that of a crore suns

m.rdumandahAsitamukhe	who has a tender smile on her face
vishvAtmaka aiM klIM sau.h bIja vara mantrArthabodhake	who gives the universal seed-mantra of aiM klIM sauH
candramukhe	whose face is like the moon
ahaM brahma tatvAtmakavitarana nirvikalpataracintAmaNimadhye	who resides in the midst of the wish-fulfilling gem that is the highest principle of "I am Brahman"
saccidAnandaparavidye	who is the highest wisdom of Sat-chid-ananda (being, consciousness and bliss)
atyatishaya shubhaphalavaratarusamUha kadambavanamadhye	who resides in the forest of kadamba trees, which grant the most auspicious fruits
Anandan.rtye	who dances in divine ecstasy
dyutipallavakarakomaladh.rta pAshAN^kushacitre	whose hands that rival lightning bear the noose and goad
bhaNDAsura saMhAracaritre	who is famous for having killed Bhandasura

Free translation:

Victory to you, Oh beloved of Siva (Nilalohita). The universe originates in you, lives in you and disappears in you, the Goddess of the Sarvarthasadhaka cakra.

O Lalita, Supreme Goddess, you are praised by the group of Kulottirna Yogini-s, and by Brahma and Indra. You grant the accomplishment of exquisite control. Your lively breasts are anointed with red Kumkuma powder. You are worshipped by all the assembled sages. Your earrings are like the sun that dispels the darkness of bondage. You remove all sorrows, and grant us all our desired auspicious fruits. You delight all beings. You wear a garland of lotuses and hold a spear.

You reside in the outer ring of ten triangles and illuminate the highest truth of attributeless non-dual truth. You are seated on a throne that represents the five states (of sAmya, sAyujya, sArUpya, sAmIpya and sAlokya). You reside in the bliss of savikalpa samadhi. The bracelet on your arm always grants all boons. You are the abode of compassion, and are worshipped in Kanchipuram. Your splendour is equal to that of a crore suns. Your smile is tender and your face is like the moon. You teach the meaning of the universal seed mantra of aiM klIM sauH. Your seat is the wish-fulfilling gem of nirvikalpa samadhi that is the highest principle of ahaM brahmAsmi (I am Brahman). You are the wisdom of Being, Consciousness and Bliss. You reside in the kadamba forest, with trees that grant the most auspicious fruits. Your dance is divine ecstasy. Your soft hands that are like lightning bear the noose and goad. You are famous in the world for having killed Bhandasura.

ShaShTAvaram - sarvarakShAkara cakram
rAgam : hindoLam tALam : khaNDa maTyam

pallavi

sadAnandamayi cinmayi sadAshivamayi
dashatrikoNayutasarvarakShAkaracakreshvari

anupallavi

sudhAsAgarabindumadhyanilaye nikhilakalAlaye
dvaitanivAraNAdvaitAlaye kA~ncIpurAlaye

madhyamakAla sAhityam

sanAtanaj~nAnashaktipradAyini sukhadAyini
parameshah.rdayanivAsini tripuravAsini suvAsini

caraNam

pa~ncakoshAntargataprANanilayaprakAshini
nigarbhayogini tripuramAlini guNashAlini
prapa~ncashubhada sarvamahAN^kushAmudrArUpiNi

madhyamakAla sAhityam

ku~njaramukhaguhajanani navanIrajanayani
nIrajanikarashekarara~njani ma~njuLavacananira~njani

Word-for-word meaning:

	<u>Pallavi</u>
sadAnandamayi	Consisting of eternal bliss
cinmayi	consciousness
sadAshivamayi	eternal auspiciousness
dashatrikoNayuta sarvarakShAkaracakreshvari	Goddess of the sarvarakshAkara cakra, consisting of ten triangles

<u>Anupallavi</u>	
sudhAsAgarabindumadhyanilaye	who resides in the midst of the ocean of nectar
nikhilakalAlaye	abode of all the arts
dvaitanivAraNAdvaitAlaye	the non-dual reality that removes all difference
kA~ncIpurAlaye	worshipped in Kanchi
sanAtanaj~nAnashaktipradAyini	who grants the power of eternal knowledge
sukhadAyini	who gives enduring happiness
parameshah.rdayanivAsini	who lives in the heart of Parameshwara
tripuravAsini suvAsini	who lives well, in the three cities
<u>Charanam</u>	
pa~ncakoshAntargata prANanilayaprakAshini	who illuminates the life-breath inside the five sheaths
nigarbhayogini	who is the inner Yogini
tripuramAlini	who encircles the three cities
guNashAlini	who is endowed with auspicious attributes
prapa~ncashubhada sarvamahAN^kushAmudrArUpiNi	who bears the sign of the goad that ensure the welfare of the world
ku~njaramukhaguhajanani	the mother of Ganesha and Guha
navanIrajanayani	whose eyes are like the lotus in bloom
nIrajanikarashekarara~njani	who delights Siva
ma~njuLavacananira~njani	who delights with soft speech

Free translation:

The Goddess of the Sarvarakshakara cakra, which consists of ten triangles, is of the nature of eternal bliss, consciousness and auspiciousness.

Residing well in the three cities, in the midst of the ocean of nectar, she is the abode of all the arts. Her temple is in Kanchipuram, and she lives in the heart of Parameshwara. She grants the power of infinite knowledge, and is the non-dual reality that removes all differences.

She enlivens the life-breath (prANa) which has entered the five sheaths [1]. She is the inner Yogini, called Tripuramalini. She is endowed with auspicious attributes, and bears the goad that ensures worldly

welfare. She is the mother of the elephant-faced Ganesha and Guha. Her eyes are like the lotus in bloom. She delights Siva with her soft speech.

Notes:

1. The reference is to the five sheaths mentioned in the Taittiriya Upanishad. These constitute the physical, subtle and causal bodies of the individual, and are enumerated as : annamaya (consisting of food), prANamaya (consisting of breath), manomaya (consisting of mind), vij~nAnamaya (consisting of knowledge) and Anandamaya (consisting of bliss).

sakalaloka nAyike

saptamAvaraNam - sarvarogahara cakram
rAgam : Arabhi tALam : Adi

pallavi

sakalalokanAyike tvAmeva sharaNaM prapadye

madhyamakAla sAhityam

sarvarogaharacakramayi sarvAnandamayi maN^gaLamayi

anupallavi

a ka ca Ta ta pa ya ra la va shAdi kShAnta
akSharamayi vAN^mayi cinmayi
shukanAradakumbhajamunivara stutigAyakajanasannute

madhyamakAla sAhityam

AganAyaka shatadashAraphaNa lokavihitadharakaravalaye
lokalokasaMmohita hitakara siddhibuddhinata karavalaye

caraNam

bhavarogaharavaibhave paramakalyANaguNanikare
navarasAlaN^kArakAvyanATaka varNite shubhakare
kuvalayadalanavanIlasharIri govindasodari shrIkari

shivah.rdayakamalanilaye tripurasiddhIshvari natashrInagare

madhyamakAla sAhityam

avanatarahasyayoginikUle shatadinasamakara mukhadyutijAle
bhuvanaprasiddhahrIMkAra kAmeshvarabIjamantralole

Word-for-word meaning:

	<u>Pallavi</u>
sakalalokanAyike	Empress of the entire universe
tvAmeva sharaNaM prapadye	I surrender only to you
sarvarogaharacakramayi	who has the form of the sarvarogahara cakra
sarvAnandamayyi maN^gaLamayyi	consisting of bliss and auspiciousness
	<u>Anupallavi</u>
a ka ca Ta ta pa ya ra la va shAdi kShAnta akSharamayi	consisting of the letters from a to ksha
vAN^mayyi cinmayyi	consisting of speech and consciousness
shukanAradakumbhajamunivara stutigAyakajanasannute	worshipped and praised by sages like Suka, Narada and Agastya
nAganAyaka shatadashAraphaNa lokavihitadharakaravalaye	whose bracelet is made of the king of serpents who bears the universe on his hundred hoods
lokalokasaMmohita hitakara siddhibuddhinata karavalaye	whose bracelet gives knowledge and accomplishment for the benefit of all the worlds
	<u>Charanam</u>
bhavarogaharavaibhave	who is well known for removing the disease of saMsAra
paramakalyANaguNanikare	who is endowed with all auspicious attributes
navarasAlaN^kAra kAvyanATaka varNite	who is described in poems and dramas, which are ornamented with figures of speech in the nine rasas
shubhakare	who confers welfare
kuvalayadalanavanIlasharIri	whose body is like the blooming petal of the blue lotus
govindasodari	who is the sister of Govinda

shrIkari	who bestows prosperity
shivah.rdayakamalanilaye	who resides in the lotus heart of Siva
tripurasiddhIshvari	Goddess of the siddhi deities in the three cities
natashrInagare avanatarahasyayoginikUle	who is worshipped by the secret (rahasya) Yogini-s in shrInagara
shatadinakarasama mukhadyutijAle	whose face equals a hundred suns in its brightness
bhuvanaprasiddhahrIMkAra kAmeshvarabIjamantralole	who delights in the hrIMkAra, which is well-known in the world as the seed mantra of Siva-Kameswara

Free translation:

I surrender all only to you, O Empress of the entire universe. You are the essence of auspiciousness and bliss, and of the form of the sarvarogahara (remover of all ailments) cakra.

You are the essence of consciousness and speech, containing all the sounds, from a to ksha. You are worshipped by sages like Suka, Narada and Agastya. The king of serpents, who bears the world on his hundred hoods, adorns your hand as a bracelet. You enchant the world and grant knowledge and accomplishments for the world's welfare.

You are endowed with all auspicious qualities, and are worshipped for removing the disease of repeated rebirths. You are described in poems and dramas, which are ornamented with figures of speech employing the nine rasas. You confer wealth and welfare to the world. You are the sister of Govinda. Your body is like the petal of a blooming blue lotus, and your face equals a hundred suns. You rule over the deities of the (Yogic) accomplishments in the three cities. You reside in the lotus heart of Siva, and you delight in reciting hrIM, the seed mantra of Siva-Kameswara.

shaN^kari shrI rAjarAjeshvari

**aShTamAvaraNam - sarvasiddhipradAyaka cakram
rAgam : madhyamAvati tALam : Adi**

pallavi

shaN^kari shrIrAjarAjeshvari jayashiva
sarvasiddhipradAyakacakreshvari kAmeshvari vAmeshvari bhagamAlini
santataM tava rUpaM anta.h cintayAmi ahaM cintayAmi

anupallavi

maN^galakarakuN^kumadhara mandasmita mukhaviAsini
aN^kushadhanu.h pAshadaNDa-bhAsakaracakravilasini

madhyamakAla sAhityam

bh.rN^gi sanakamunijanavara pUjitaparamollAsini
budhajana hitakAriNi parapoShaNavahnivAsini
veN^kaTakavi h.rdi sarasija vitaraNapaTutarabhAsini
vidhahariharasurasannuta nityAntaraprakAshini

caraNam

parikIrtitanAdAntaranityAntara aN^garakShAkaratrayaprAkAre
atirahasyayoginIparivAre
girirAjaratanaye s.rShTi-sthityAdipa~ncakAraNak.rtyendra
gaNasaMmAnite yatIndragaNa sammodite
sharaNAgatanijajanavarade saMkalpa kalpatarunikare
sahajasthitisavikalpanirvikalpa-samAdhisukhavarade

madhyamakAla sAhityam

paratatvanididhyAsanavitaraNasarvabIjamudrAdhipate
bhaNDAsuramadakhaNDanavaibhava cintAmaNinagarAdhipate
taruNArUNamukhakamale sakale sArasahitavidyAdhipate
sadA cidambaranartanapadayuga-samakaranaTanAdhipate jaya shiva

Word-for-word meaning:

	<u>Pallavi</u>
shaN^kari jayashiva	Victory to you, consort of Sankara (Siva)
shrIrAjarAjeshvari	Supreme Empress
sarvasiddhipradAyakacakreshvari	Goddess of the sarvasiddhipradAyaka cakra
kAmeshvari vAmeshvari bhagamAlini	the three Goddesses of the inner triangle in the Sricakra
ahaM santataM cintayAmi	I am always thinking of (meditating upon)
tava rUpaM	your form
anta.h	in my mind

Anupallavi

maN^galakarakuN^kumadhara mandasmita mukhaviAsini	whose face is adorned with a tender smile and the auspicious mark of kumkuma
aN^kushadhanu.h pAshadaNDa bhAsakaracakra vilasini	who bears the goad, bow, noose and sceptre
bh.rN^gi sanakamunijanavara pUjitaparamollAsini	who is worshipped by sages like Bhrngi and Sanaka
budhajana hitakAriNi	who confers welfare to wise people
parapoShaNavahnivAsini	who lives in the protective and purifying fire
veN^kaTakavi h.rdi sarasija vitaraNapaTutarabhAsini	who enlivens the lotus heart of Venkatakavi
vidhihariharasurasannuta nityAntaraprakAshini	who is always worshipped by Vidhi, Hari and Hara.

Charanam

parikIrtitanAdAntara nityAntara aN^garakShAkaratrayaprAkAre	who is embodied in the innermost triangle, which represents the inner sound and protects all
atirahasyayoginIparivAre	who is surrounded by the most secret Yogini-s
girirAjavaratanaye	daughter of the king of mountains
s.rShTi-sthityAdipa~ncakAraNa k. rtyendra-gaNasaMmAnite	who is worshipped by the deities in charge of the origin, maintenance and dissolution of the universe
yatIndragaNa sammodite	who is worshipped by ascetics
sharaNAGatanijajanavarade	who grants boons to those who surrender to her
saMkalpa kalpatarunikare	who is the wish-fulfilling tree
sahajasthitisavikalpanirvikalpa samAdhisukhavarade	who grants the happiness of sahaja sthiti, savikalpa and nirvikalpa samAdhi.
paratatvanididhyAsanavitaraNa sarvabIjamudrAdhipate	who rules over all the seed mantras that are meant for meditation on the supreme principle
bhaNDAsuramadakhaNDanavaibhava cintAmaNinagarAdhipate	who rules over the wish-fulfilling city, after vanquishing Bhandasura
taruNAruNamukhakamale	who has a bright face like a blooming lotus
sakale	who is everything
sArasahitavidyAdhipate	who rules over all knowledge
sadAcidambaranartanapadayuga samakaranaTanAdhipate	whose dancing feet equal those of Siva in Cidambaram

Free translation:

Victory to you, consort of Sankara, Empress of the universe, and Goddess of the sarvasiddhipradAyaka (granting all accomplishments) cakra. You are known as Kameshwari, Vameshwari and Bhagamalini [1].

Your face is adorned with a tender smile and the auspicious mark of the kumkuma. You bear the goad, bow, noose and scepter in your hands. You are worshipped by sages like Bhringi and Sanaka. You grant welfare and reside in the purifying fire that protects the universe. You enliven the lotus heart of Venkatakavi [2], and are worshipped by Vidhi (Brahma), Hari (Vishnu) and Hara (Siva).

You are of the form of the innermost triangle, which protects all. You are surrounded by the most secret Yogini-s. Daughter of the mountain king, you are worshipped by the deities that carry out universal functions. You are worshipped by the best of ascetics. You grant boons to those who surrender to you. You are the wish-fulfilling tree, and grant the happiness of different kinds of samAdhi, like sahaja, sthiti, savikalpa and nirvikalpa. You rule over all the seed mantras that are involved in meditating on the supreme principle. You reside in the city known as cintAmaNi, after vanquishing Bhandasura. Your bright face is like the blooming lotus, and grant knowledge. Your dancing feet equal those of the dancing Siva at Cidambaram.

Notes:

1. Kameshwari, Vameshwari and Bhagamalini are the three Goddesses situated at the three corners of the innermost triangle in the Sricakra.
2. Venkatakavi is the mudra of the composer. This is among the very few compositions in which Oothukkadu Venkatasubbayyar has referred to himself in a signature.

natajanakalpavalli

navamAvaraNam - sarvAnandamaya cakram
rAgam : punnAgavarALi tALam : Adi

pallavi

natajanakalpavalli avanata sarvAnandamayacakra mahApIThanilaye
sadA vitara vitara tava sudhAkara d.rShTiM mayi marakatamayi

anupallavi

smitaAru navamallImanda dhavaLamukhakamalavalli

madhyamakAla sAhityam

shatamakhAdisurapUjitasamasta cakreshvari parameshamanohari
parAtparAtirahasyayogini mahAtripurasundari mAheshvari

caraNam

cidAkArataraN^ga Ananda ratnAkare shrIkare
sada divyamAnavayogigaNa gurumaNDale sumaN^gale
shivagaNanatapAdapadmayugaLe vikale
sudhAsindhusamashobhita shrIpurabindumadhye sharadindumukhe

madhyamakAla sAhityam

sadAcArabhUsurasurasajjana nAradAdi gandharvaghoShaparasa
sAranavAvaraNagAna dhyAnayogajapatapasike

Word-for-word meaning:

<u>Pallavi</u>	
natajanakalpavalli	O wish-granting creeper for all people
avanata sarvAnandamayacakra mahApIThanilaye	who is seated in the sarvAnandamaya cakra, consisting of the supreme bliss
sadA vitara vitara	always bestow
tava sudhAkara d.rShTiM	your nectar-like glance
mayi	on me
marakatamayi	hued like an emerald
<u>Anupallavi</u>	
smitaAru navamallImanda dhavaLamukhakamalavalli	whose face excels the blooming jasmine, the tender water- lily, and the lotus

shatamakhAdisurapUjitasamastacakreshvari	who is worshipped by the Gods led by Indra
parameshamanohari	who has captured the heart of Parameshwara
parAtparAtirahasyayogini	the most secret of the most secret Yogini-s
mahAtripurasundari	the most beautiful one in all the three cities
mAheshvari	Empress of the universe
<u>Charanam</u>	
cidAkArataraN^ga Ananda ratnAkare	who is the wave of bliss in the inner consciousness
shrIkare	who confers prosperity
sadA divyamAnavayogigaNagurumaNDale	who is always surrounded by divine and human yogis
sumaN^gale	who is auspicious
shivagaNanatapAdapadmayaugaLe	whose lotus feet are worshipped by the gaNas of Siva
vikale	who is partless
sudhAsindhusamashobhitashrIpurabindumadhye	who resides in the bindu at the center of the Sricakra, which resembles the ocean of nectar
sharadindumukhe	whose face is like the autumnal moon
sadAcArabhUsurasurasajjana nAradAdigandharvaghoShaparasAra	whose glories are sung by kings and good people of proper conduct, and by Narada and the Gandharvas
sAranavAvaraNagAnadhyanayogajapataparasike	who exalts in the music of the nine AvaraNas, and in meditative practices like dhyAna-yoga, tapas and japa

Free translation:

O emerald-hued Goddess, you are the wish-fulfilling creeper, seated in the sarvAnandamaya cakra, which consists of the supreme bliss. Bestow upon me your glance that confers immortality, like divine nectar.

Empress of the universe, you are the most beautiful one in all the three cities. You are the most secret of the most secret Yogini-s, and you have captured the heart of Parameshwara. Your face excels the blooming jasmine, the lotus and the tender water-lily. You are worshipped by all the Gods led by Indra [1].

You are the wave of bliss in the inner consciousness. You are surrounded by divine and human yogis and confer prosperity. Your auspicious lotus-feet are worshipped by the hosts surrounding Siva. You are impartible, residing in the drop at the center of the Sricakra, which resembles the ocean of nectar. Your

face is like the autumnal moon, and your glories are sung by kings and people of good conduct, and by Narada and the divine Gandharvas. You take delight in the music that captures the essence of the nine AvaraNaS, and in yoga (meditation), tapas (penance) and japa (recitation).

Notes:

1. shatamakha - who has performed a hundred sacrifices. Indra, the king of the Gods, attains his position due to the performance of a hundred ashvamedha sacrifices.

haladharAnujam

navAvaraNa phalastuti
rAgam : maNiraN^gu tALam : Adi

pallavi

haladharAnujaM prAptuM vayam AgatA dehi devi shrI
akhilANDeshvari guruguhajanani AnandasukhavarapradAyini shrI

samaShTi caraNam

jaladapaTaladyutigAtraM nijasharaNAgata uttAra gotraM
dalakamalavipula netraM sanakAdimunistutipAtram (akhilANDeshvari)

k.rtahaiyaN^gavacoraM abhikeshavaM pUrvaM rAmAvatAram
m.rdumadhurAdhArashobhamudAram mohanamadhuripuyamunAvihAram (akhilANDeshvari)

kAliyaphaNapadanyAsaM api kamalAkucakuN^kumadharabhAsam
khelitagokulavAsaM api kIrtigAyakadAsAnudAsam (akhilANDeshvari)

Word-for-word meaning:

	<u>Pallavi</u>
haladharAnujaM	The brother of Haladhara (Balarama)
prAptuM	to attain
vayam AgatA	we have come

dehi	give us
devi shrI akhilANDeshvari	O Goddess of the entire universe
guruguhajanani	mother of Subrahmanya
AnandasukhavarapradAyini	who grants the boons of happiness and bliss
	<u>samaShTi Charanam</u>
jaladapaTaladyutigAtraM	whose body is like the rain-giving cloud
nijasharaNAgata uttAra gotraM	who teaches one who has surrendered to him
dalakamalavipula netraM	whose eyes are like the tender petal of the lotus
sanakAdimunistutipAtram	who is worshipped by sages led by Sanaka
k.rtaiyaN^gavacoraM	who has stolen butter
abhi keshavaM	the new-born Kesava
pUrvaM rAmAvatAram	who had previously incarnated as Rama
m.rdumadhurAdhArashobham	who confers the flow of divine nectar
udAram	who is generous
mohanamadhuripuyamunAvihAram	the enemy of Madhu, who resides by the river Yamuna
kAliyaphaNapadanyAsaM api	who, even as he dances on the hood of the serpent Kaliya
kamalAkucakuN^kumadharabhAsam	holds the red breasts of Lakshmi
khelitagokulavAsaM api	who, even as he plays in Gokula
kIrtigAyakadAsAnudAsam	is the servant of the servants of those who sing his glories

Free translation:

O Goddess of the whole universe, mother of Subrahmanya, we have come to attain the younger brother of Balarama. Give him to us. You grant us the boons of happiness and bliss.

His body is the colour of the rain-giving cloud, and his eyes are like the lotus petal. He is worshipped by the sages led by Sanaka, and he grants liberation to those who surrender to him.

As the child Keshava, he stole butter from the houses of the cowherds. The enemy of the demon Madhu, he resides on the banks of the Yamuna. He had previously incarnated as Rama. He is generous, and grants the flow of the divine nectar of immortality.

Even as he dances on the hood of Kaliya, the serpent, he plays with the red breasts of Kamala (Lakshmi). Even as he plays at home in Gokula, he is the servant of the servants (dAsAnudAsa) of those who sing his glories.

Notes:

This composition is a prayer to the Goddess, requesting access to Krishna. The grace of the Goddess is considered the easiest way to approach Vishnu.