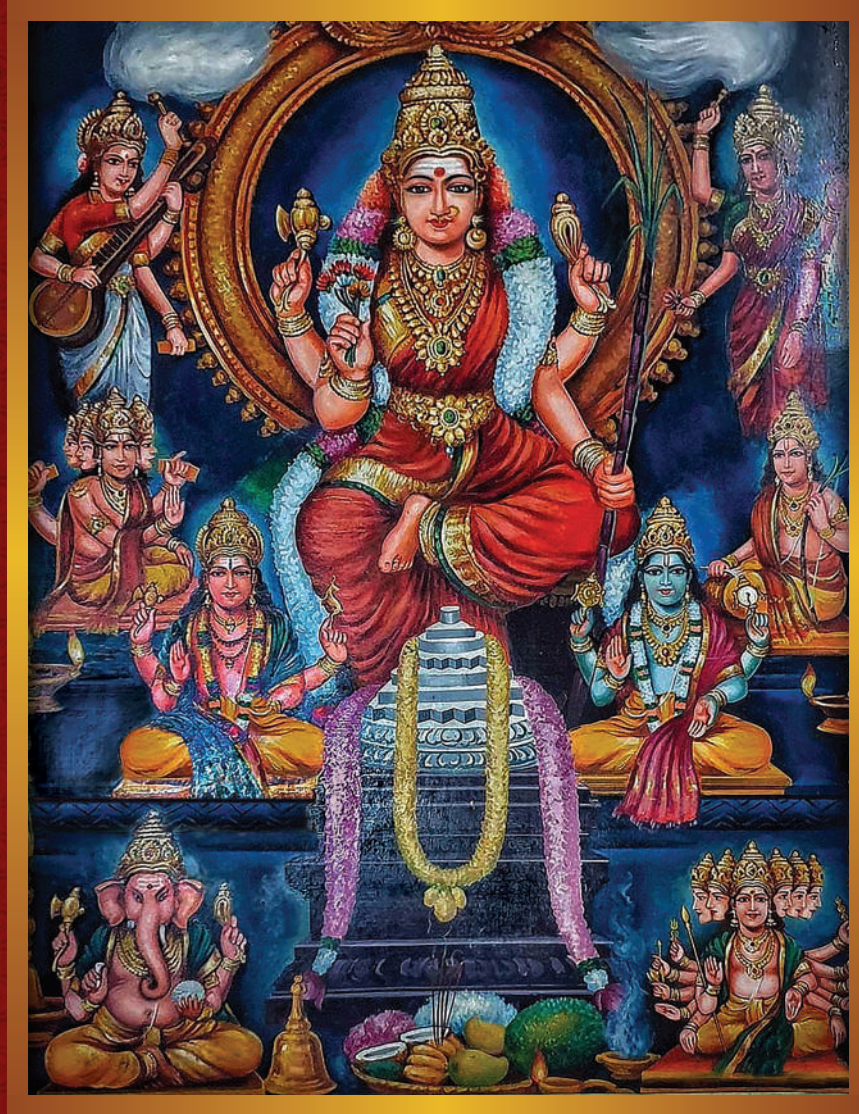


ഭരതവീദ്യ പ്രാർത്ഥിഷ്ഠനം



SREEVIDYA MAHAYAGAM

From December 21 to 25, 2024, Near Sringapuram Temple, Kodungallur

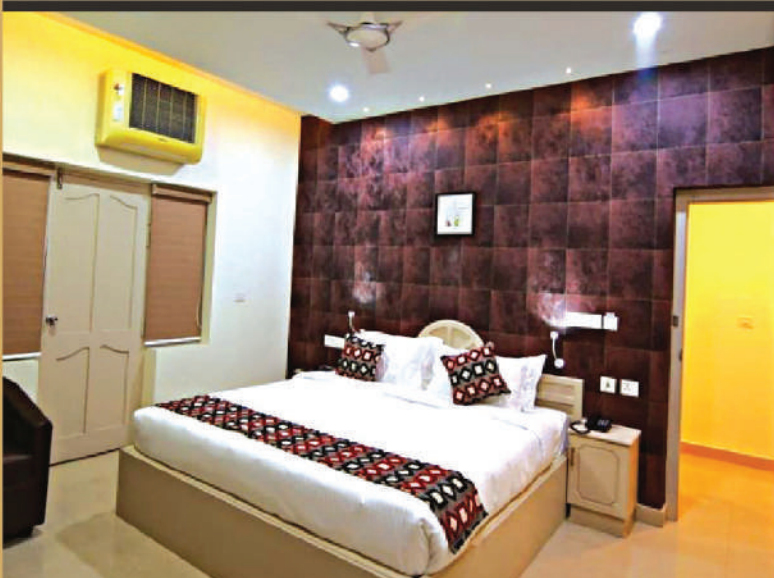
[Instagram](https://www.instagram.com/sreevidyaprathishtanam) sreevidyaprathishtanam [Facebook](https://www.facebook.com/sreevidyaprathishtanam) sreevidyaprathishtanam



Hotel Palace en Paradise

Opp.KSRTC Bus Stand
KODUNGALLUR
PH : 8089433500

In our home, love, laughter and friendship are always welcome





**Thrimoorthi Shakthi Sambhootham
Sreevidya Manthramathrukam
Sreechakra Madhyaniyam
Dhyayeth Lokambikam Sada**

**Om Kleem Mahakali Mahalakshmi
Mahasaraswathi Aikya Roopa
Sri Lokambikaye Namah**

**|| Shulena Pahi No Devi Pahi
khadgena Chambike,
Ghantaswanen Naha Pahi
Chapajyanih swanen Cha ||**

ഭരതീവീദ്യ പ്രാഥിഷ്ഠാനം

Inspired by a divine vision received by the Chief Priest of Kodungallur Temple, Sri Adv.Thrivikraman Adikal, from Sri Lokambika, Sree Vidya Prathishtanam was founded as a spiritual and cultural organization dedicated to the worship of Sri Thripurasundari. Since its establishment in 2009, the Prathishtanam has organized sacred rituals, including Poojas, Homas, and other Vedic ceremonies, with the wholehearted support of devotees. These annual events honor the Divine Mother while promoting Human Unity, World Peace, Harmony, Environmental Protection, and National Integrity. Through its sacred observances, the Prathishtanam seeks to preserve the spiritual heritage of Sreevidya worship and foster a deep connection with the Divine Mother.

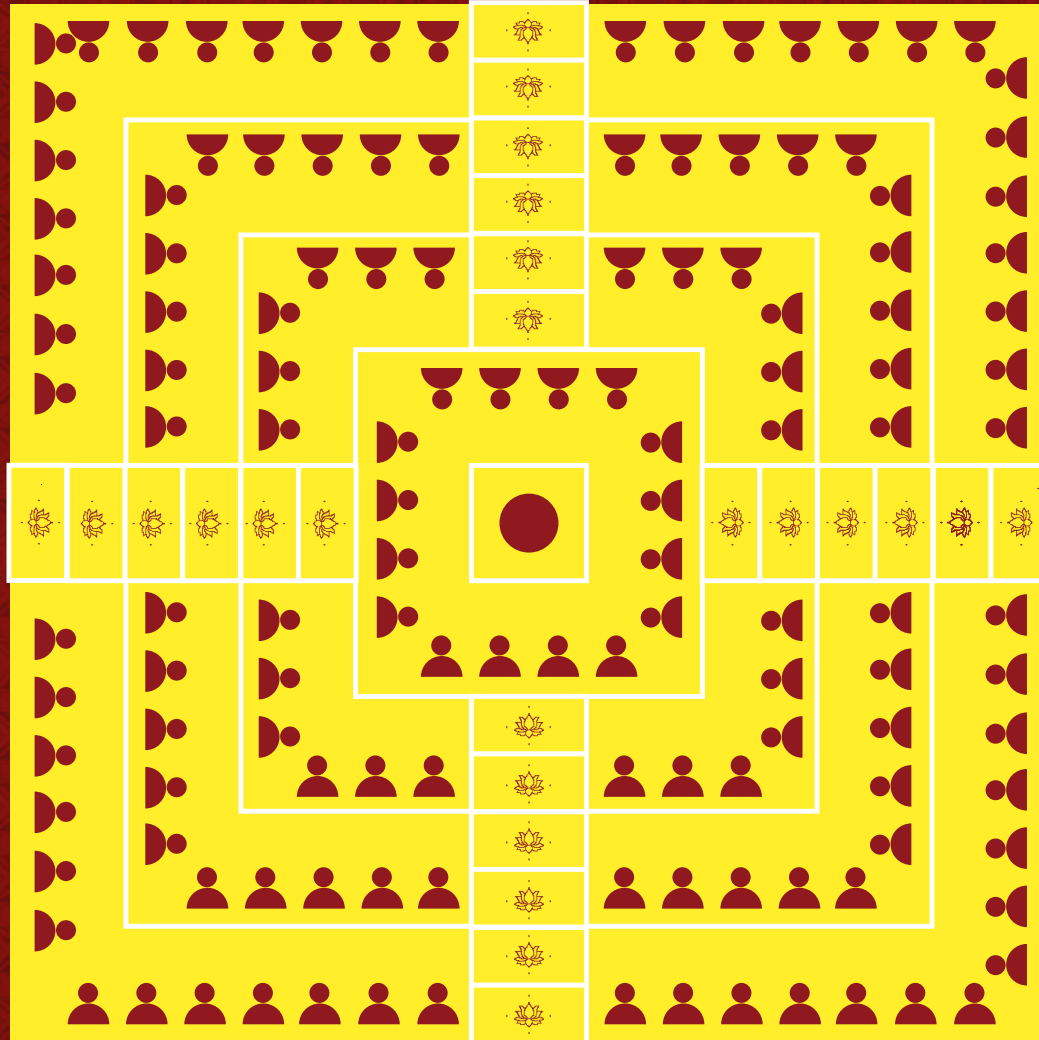
SREEVIDYA MAHAYAGAM

Sreevidya Prathishtanam is proud to host the 16th annual Sreevidya Mahayagam, a sacred event designed to offer profound experiences of knowledge and wisdom that nurture the soul, mind, and five senses. This spiritual gathering aims to guide participants towards the ultimate fulfillment of human life through the bliss of self-realization.

The Mahayagam will take place from December 21 to 25 at the revered Sringapuram Shiva Temple in Kodungallur, a place blessed by the divine presence of Kodungallur Amma. This location holds deep spiritual significance as it is where the great sage Rishyasringa performed his Thapas, enhancing the sanctity of the event.

We invite all devotees and seekers of spiritual enlightenment to join this transformative journey, where the ancient rituals and teachings of Sreevidya will guide you toward inner peace and divine connection.

MAHAYAJNASALA

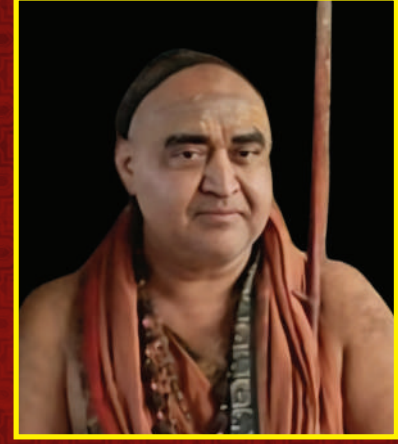


In the Puranas and the Lalitha Sahasranama, the Goddess is revered as the embodiment of the 'five koshas' or sheaths: Annamaya (the physical body), Pranamaya (the vital energy), Manomaya (the mental sheath), Vijnanamaya (the intellect), and Anandamaya (the sheath of bliss). These layers symbolize the different aspects of existence through which the divine presence of the Goddess permeates, guiding the soul toward ultimate realization. Each kosha represents a profound connection between the physical and spiritual dimensions of life, acknowledging the Goddess as the source of cosmic energy and divine grace that sustains all creation.

For the first time in India, a unique yajnasala (sacred altar) is being constructed with five koshas, specifically designed for the Sreevidya Mahayagam. This innovative architectural representation mirrors the concept of the koshas, creating a sacred space where each level symbolizes a deeper connection to the divine. The structure honors the ancient wisdom of the scriptures, making the yajna not only a ritual but a transformative journey, guiding participants through the layers of their own consciousness in reverence to the Goddess Sree Thripura Sundari.

Chief Patron

Jagadguru Sri Shankaracharya Swamigal
Sri Shankara Vijayendra Saraswathi,
Mathadhipathi of Kanchi Kamakoti Peetam



Patrons



Sreela Sri Vidyamba Saraswathi
(Chaya Peetam,
Thiru Engoi Malai)



Kulavadhutha
Sathpurananda



Avadhutha
Nadananda Ji

Chief Yajna Co-Ordinator

Adv. Thrivikraman Adikal
Traditional Melshanthi
Kodungallur Bhagavathi Temple

Program Committee

Chairman

: Sri Viji Thampi



Vice Chairman

: Sri Satyadharman Adikal, Ph: +91 9847 858 007

General Convener

: Sri Venugopalan Master, Ph: +91 9544 056 984

Convener

: Rajeev Raman Kartha., ph: +91 7994 687 182

: Yadhu Krishnan., Ph:+91 8281 140 836

P R O

: Sri Sajeewan P.R., Ph: +91 9961 999 111

: Sri Sreenivasan R., Ph: +91 9446 232 355

: Sri Ajeesh N., Ph:+91 7902 791 791

YAJNA ACHARYA



The renowned Tantric master, Guruji Brahmashree Thanjavur Ganapathi Subrahmanya Shastrikal, who holds esteemed titles such as Sreevidya kulabhushanam and Sreevidya Tantra Ratnam, is the chief officiant. He is a distinguished practitioner of Pratyangira and Kali worship, and has conducted over 2,000 Chandika and Pratyangira Yajnas, more than 300 Shatachandi Yajnas, and around 40 Sahasra Chandi Yajnas, along with several Sreevidya and other rituals.

Renowned Tantric Acharya, Sreevidya
Kulabhushanam, Sreevidya Tantra
Rathnam, Guruji Brahmashree Thanjavur
Ganapathi Subrahmanya Sasthrikal



Program schedule

21/12/2024 Saturday

On Stage

- 4.30 pm : **Inaugural Ceremony**
5.15 pm : Blessing speech by
Dr. Alexander Jacob IPS (Retd. DGP)
6.30 pm : Dance Performance On **Nava Durga**,
by Roopa Ravindran & Party, Bangalore

At the Yajnasala

- 4.30 pm : Lighting of Lamp in Yajnasala,
Brahmashri Govinda Adiga,
Kollur, Chief Priest of Mookambika Temple
: Followed by Ganapathi Puja, Yajamaana Sankalpam,
Installation and Worship of Deities Such as Lalita,
Mathangi, Varahi and Bala.
8.00 pm : Mangalarathi

22/12/2024 Sunday

At the Yajnasala

- 6.00 am : Rinamochana Ganapathihomam,
Bala Aavarana Puja, Havanam
: Mangalarathi
5.00 pm : Samastha Devatha Puja, Mahamrityunjayahomam,
Chandi Parayanam
8.30 pm : Mangalarathi

On Stage

- 11.30 am : Speech by **Brahmasree Ramesh Kuttikatt**, Chennai
On **Sreevidya Anushtanam**
2.30 pm : Speech On **Sreevidya Upasana**
by **Brahmasree Rajkumar Guruji**, Puducherry
4.00 pm : Performance of **Kali Natakam**
by Dr. Dhanusha Sanyal

23/12/2024 Monday

At the Yajnasala

- 6.00 am : Lakshmi Ganapathihomam
7.30 am : **Sri Chakra Navavarana Puja**
Navavarana Keertanam- Dr. Bhuvaneshwari Teacher
Dance Performance- Dr. Aparna Sarma,
Thiruvananthapuram
9.30 am : **Samooha Lalitha Sahasranama Parayanam**
: Mangalarathi
4.30 pm : Chandika Homam, Bhairava Bali, Mandapa Puja,
Kumari Puja, Suvasini Puja, Vaduka Puja
8.30 pm : Poornahuthi
: Mangalarathi

On Stage

- 11.30 am : Speech by **Sri Sri Shankar Swamiji** (Telangana)
2.30 pm : Speech On **Importance of Yoga in Sadhana**
Speech by **Sanyasi Krishnayogam** (Bihar School of Yoga)
4.00 pm : Dance Performance, **Kannaki**,
by Ashokavadhani, Puducherry

24/12/2024 Tuesday

At the Yajnasala

- 6.00 am : Ekakshara Ganapathihomam
9.00 am : Mahasamrajya Lakshmihomam
11.30 am : Mangalarathi
6.00 pm : Rajamathangi and Varahi Puja, Havanam
8.30 pm : Poornahuthi
: Mangalarathi

On Stage

- 11.30 am : Speech by **Sri Mohanji**
2.30 pm : Speech On Soundrya Lahari
by **Swami Nandathmajananda**,
Ramakrishna Math, Thrissur
3.30 pm : Dance Performance, **Bhagavathi Nane**,
Choreographed by Sreelakshmi Govardhan
4.30 pm : Satsang- **Sri M**

25/12/2024 Wednesday

At the Yajnasala

- 6.00 am : Vanchakalpalatha Ganapathihomam
8.00 am : Poornahuthi
8.30 am : Dasa Mahavidya Devathahomam
11.30 am : Maha Poornahuthi, Vasordhara
: Mangalarathi
: Distribution of Prasad
12.30 pm : Conclusion

THE SECRET PRINCIPLES OF ŚRĪCAKRA



DR. U. R. GIRIDHARAN



The Śrīcakra is a symbolic representation of all the fundamental principles of Tantra Śāstra, particularly the Śrīvidyā branch. Therefore, the Śrīcakra holds an unparalleled position in the Tantrik worship of Śrīvidyā Upāsana. It is a powerful and renowned Yantra in all Śākta Tantra-s. The Śrīcakra, worshipped as the subtle and eternal abode of the universal mother Śrī Lalitā Tripurasundarī, holds the highest and most divine status in the Śrīvidyā tradition.

The Śrīcakra has a beautifully arranged geometric structure. It is perfectly adorned with symmetrical shapes, and it displays a complex and intricate arrangement of various lines and angles. Śrīyantra, Lalitācakra, and Tripurasundarīcakra are other names for it.

According to the maxim “*pañcaśakticaturvahni samyogācchakrasambhavaḥ*”, the Śrīcakra is manifested through the interconnection of five downward-facing triangles, known as the śakticakra-s, and four upward-facing triangles, known as the śivacakra-s. Since there are five śakti triangles and four śiva triangles, it totals nine triangles, hence the name Navayonicakra or Navacakra. The Yoginīhrdaya states, “*navayonyātmakam idam cidānanda-ghanam mahat*”.

The combination of the Śiva and Śakti triangles expands into 43 angles. Encompassing these 43 triangles is a circle with eight petals, surrounded by another circle with sixteen petals, and further beyond are three additional circles, culminating in a form that includes three square shapes with open gateways on all four sides. In the very center of the innermost triangle is a

Bindu.

*bindu-trikona-vasu-kona-daśāra-yugma
manva-śra-nāga-dala-samyuta-śodaśāram
vṛtta-tri-bhū-pura-yutam paritaś catuh-dvāḥ
śrīcakram etad uditam paradevatāyāḥ*

The Śrīcakra has 10 parts. Excluding the 3 circles surrounding the 16-petaled circle, the remaining 9 sections are technically referred to as Cakra-s. Their names in the order of creation (that is, from the inside to the outside) are as follows:

- Bindu - the dot in the center - known as the **Sarvānandamaya cakra**.
- Trikona - the first downward-facing triangle surrounding the Bindu - known as the **Sarvasiddhiprada cakra**.
- Astakona - a community of eight corners surrounding the first triangle - known as the **Sarvaroghahara cakra**.
- Antar-daśāra - a community of 10 corners surrounding the Astakona - known as the **Sarvaraksākara cakra**.
- Bahir-daśāra - a community of 10 corners surrounding the Antar-daśāra - known as the **Sarvārthasādhaka cakra**.
- Catur-daśāra - a community of 14 pointed corners outside the Bahir-daśāra - known as the **Sarvasaubhāgyadāyaka cakra**.
- Asta-dala padmam- a circle with eight petals outside the Catur-daśāra - known as the **Sarvasamksobhana cakra**.
- Sodaśa-dala padmam- a circle with sixteen petals surrounding the asta-dala - known as the **Sarvāśāparipūraka cakra**.
- Vṛtta-trayam- three circles surrounding the Sodaśa-dala padmam.
- Bhūpura- trayam - the outermost, three squares with gateways in the center of each side - known as the **Trailokyamohana cakra**

The first triangle surrounding the Bindu, the eight triangles within the Astakona, the twenty triangles in the Antar and Bahir-daśāra-s, and the fourteen triangles in the Catur-daśāra total to forty-three triangles. Therefore, the Śrīcakra is also referred to as Tricatvāriṃśat-kona.

Cakrasanketa: The last three chapters of the Nityā-śodaśikārṇava, which is a part of the Vāmakeśvara Tantra, is known by the name Yoginīhrdaya. In the first chapter of this text, the hidden philosophical secrets of the power residing in the Śrīcakra are elaborately described. This profound knowledge of the Śrīcakra is referred to as Cakrasanketa.

*yadā sā paramāśaktiḥ svecchayā viśvarūpinī
sphuratāmātmanah paśyettadā cakrasya sambhavaḥ*

This means that when the Śakti, being a reflection of Paraśiva, is envisioned to expand in the form of its inherent characteristics, the manifestation of the Śrīcakra occurs on a subtle level as a corresponding aspect.

It is said in the Bhāvanopaniṣat, “*nirupādhika-samvid eva*

kāmeśvarah, sadānanda-pūrṇa svātmaiva paradevata lalitā.” This indicates that the The unmanifested and transcendental - Niskala Paraśiva, the sat-chit-ānanda essence of that Paraśiva, and the reflection of the Parāśakti that is associated with the individual souls are all present in the Bindu of the Śrīcakra in the form of Śrīkāmeśvara and Śrīkāmeśvarī.

The Bindu refers to the creative impulse arising from the transcendental Niskala Paraśiva. When this impulse or will arises in the reflection of Paraśiva, the gathering of these Śiva and Śakti Bindu-s leads to the emergence of a third Bindu called the Mīśra Bindu. This Mīśra Bindu, known as Kāmakala, is the Cidśakti that expands as the universe. This very Cidśakti manifests as the Bindu of the Śrīcakra, marking the beginning of cosmic creation. Subsequently, it transforms into the first triangle representing creation, existence, and dissolution, gradually evolving into various triangles, circles, and square forms that constitute the Śrīcakra. The Tantra-s declare that the Śrīcakra is the embodied form of the supreme Cida-rūpa of Śiva-Śakti. (*Śrīcakram śivayor vapuh*).

The Bindu, Asta-dala, Sodaśa-dala, and Bhūpuratraya are referred to as Śivacakra-s, while the triangles, Astakona, Antar-daśāra, Bahir-daśāra, and Catur-daśāra are called Śakticakra-s. It should be understood that the Śiva and Śakti cakra-s are interconnected—Bindu in the Trikona, Astakona in the Asta-dala, two daśāras in the Sodaśa-dala, and Catur-daśāra in the Bhūpuratraya. Thus, the inseparable relationship of Śiva and Śakti is what the aspirant must realize in the Śrīcakra sādhanā. (*śaivānām api śaktānām cakrānām ca parasparam avinābhāva-sambandham yo jānāti sa cakravīt—* Bhairavayāmala Tantra says.)

The Bindu is considered to be a subtle sphere without a void or an interspace that is the meeting point of the apex of a formless circle and the three sides of the first triangle. The Bindu is the unified form of the Śiva and Śakti. The Mūla Trikona represents creation, existence, and dissolution. The Śrīcakra is merely the extension and expansion of this Mūla Trikona. Thus, the Śrīcakra, which takes shape from the Bindu and triangles, is regarded as a great Cakra encompassing all auspiciousness of the universe. (*evametat mahācakram mahāśrītripurāmāyam*.)

Moreover, it is stated in the Nityā-sodaśikārnava: “*evam rūpam param tejah śrīcakravapusā sthitam, tadiya-śakti-nikaraspurad ūrmisamākulam*.” This means that the Parāśakti, who is latent in the single Bindu, manifests in various forms and enters the universal realm, transforming into different energy waves, which is the subtle representation of the Śrīcakra.

In the Śrīcakra, from the Sarvānandamaya cakra (Bindu) to the Trailokyamohana cakra (Bhūpura), there are nine cakra-s, each with its presiding deities known as cakra-īśvarī-s and associated specific Yoginī groups. Collectively, they are referred to as the āvarana-devatā-s. The correspondence between the powers at each position of the Śrīcakra and the various aspects of the body and mind, along with their abilities, holds significant importance in Tantra Sādhanā. Each Yoginī in every cakra corresponds to an aspect of the human body and mind. The realization of this identity with the Yoginīśakti-s must be achieved through profound meditation and contemplation.

The central Bindu, which is the Sarvānandamaya cakra, is characterized by the harmonious reflection of the Śiva and Śakti. The Bindu, symbolizing absolute rest, signifies the state of ultimate reality devoid of all dualities and contradictions.

The first triangle, which is the source of creation, existence, and dissolution, is referred to as the Sarvasiddhiprada cakra because it embodies the causative elements of the entire universe’s manifestation.

The absence of dualistic perception, where one sees another as separate, is what heals all ailments. Hence, the Astakona is known as the Sarvarogahara cakra, due to its ability to generate the perception of non-duality.

The Bahir-daśāra is known as the Sarvaraksākara cakra, as it protects the spiritual aspirant from hardships arising from adverse elements through the expression of the Śiva-Ahambhāva.

The attainment of unity with Śiva is the ultimate goal for all worshipers, which is why the Antar-daśāra is called the Sarvārthasādhaka cakra.

The Catur-daśāra, providing the ultimate blissful state of Paraśiva-unity, is known as the Sarvasaubhāgyadāyaka cakra.

The act of merging into dissolution is called samksobhana. The Asta-dala is known as the Sarvasamksobhana cakra because it fulfills the dissolution of all perceptions of the practitioner.

The Sodaśa-dala is called the Sarvāsāparipūrana cakra, as it grants eternal satisfaction to all desires of the mind that are yet to be fulfilled in the material realm through the experience of Śiva-sāmārya.

The Bhūpura is referred to as the Trailokyamohana cakra, as it creates the illusion of duality and conceals this triad of reality.

Thus, in the commentary of the first chapter of Yoginīhrdaya the great commentator Śrī Amrtānandanātha has elucidated the profound subtleties concerning the names of each Āvarana of the Śrīcakra.

“*Moksaikāhetu-vidyā tu śrīvidyā nātra samśayah*” — Śrīvidyā is indeed the supreme means for attaining liberation. There is no doubt that the Śrīcakra is an indispensable medium for realizing the self that leads to the state of liberation by worshipping the supreme goddess, Śrī Mahātripurasundarī. Those who possess discrimination and knowledge see no distinction between the Śrīcakra and the Supreme Goddess — “*cakrasyāpi maheśyā nā bhēda-leśo’pi bhāvvyate*” — as stated in Śrī Kāmakalāvīlāsa.

Therefore, the Tantra proclaims

“*samyak śatakratūn krtvā yat phalam samavāpnuyāt, tat phalam labhate krtvā bhaktyā śrīcakra-darśanam*”

— that is, merely viewing the Śrīcakra with deep devotion can yield the results equivalent to a hundred Yajña-sacrifices.

22/12/2024 Sunday, 6.00 am

BALA AVARANA PUJA, HAVANAM



Bala Thripura Sundari, also known as Balambika, is a divine manifestation who represents the youthful aspect of the Hindu goddess Thripura Sundari. She is often described as the goddess's daughter, symbolizing purity, innocence, and divine beauty. In Hindu iconography, Bala Thripura Sundari is portrayed as a young girl, embodying both wisdom and grace, while also holding the power of her mother, Thripura Sundari.

In the Tantric Sreevidya tradition, Bala Thripura Sundari holds a special place as the tutelary deity. Devotees seek her blessings to gain spiritual knowledge and protection on their path of devotion. Her worship emphasizes the early stages of spiritual awakening, reflecting the guidance and nurturing of divine energy from youth to maturity within the Sreevidya practice.

24/12/2024 Tuesday, 6.00 pm

VARAHI PUJA, HAVANAM



The Chief Commander of Maha Thripura Sundari Devi, Dhanda Naatha is called Varahi. If we worship Goddess Varahi, all the evil qualities like lust, anger etc (Shad Vairi) would be driven out from us. They say that in order to eradicate the problems and trials due to enmity that cause us severe miseries both in Physical and spiritual life, one should worship Varahi. The hurdles and blockages in our life concerned to the evil deeds of anger, jealous and evil-eye will be cured by the grace of Devi Varahi. Maha Thripura Sundari Devi's foremost ministress Varahi is known as Raja Matangi or Maha Matangi, the sole power to eliminate negative forces. Varahi is worshipped as Sathru Samhaara Moorthy. All the Saaktheya Thantras say that for gaining the blessings of Maha Devi, the blessings from Varahi should be sought. It is an essential factor for solving the hardships that occur in our lives. Varahi Puja or Raja Maatangi Puja is very peculiar and powerful that enables one to attain all the wishes fulfilled.

24/12/2024 Tuesday, 6.00 pm

RAJAMATHANGI PUJA, HAVANAM



Sri Rajamathangi, also known as Mahamathangi, is the minister (Mantrini) of Maha Thripura Sundari. The scriptures dictate that one must worship this goddess in order to accomplish all endeavors through the grace of the divine. Therefore, according to all Sākta Tantras, it is said that without worshipping this goddess, who holds the position of minister, one cannot attain Maha Thripura Sundari. Through the worship of Rajamathangi, one can attain all desired objectives and success in all undertakings.

22/12/2024 Sunday, 5.00 pm

MAHA MRITUNJAYA HOMAM



Mritunjaya means the one who has triumphed over Mrityu or death . It is Lord Shiva, projecting 64 Bhavas and amongst all those aspects Mritunjaya is the most significant one that is attributed by the Lord Himself. There are fourteen types of Dur Mriti, bad and inauspicious death by itself. In order to save the jivas from this crisis, the Lord Shiva enforced himself as the destroyer of Death. (Kala Kala), holding the Thriambaka . For the grace of the Lord, the homa is observed offering Seven specific divine materials (Dravya). By this fire, the people are protected from the trials of death. The Seven constituents of our body (Sapta Dhatu) would be cleansed and energised. The Homa intends and is powerful of removing all the miseries and tribulations of all.

23/12/2024 Monday, 7.30 am

SRI CHAKRA NAVAVARANA PUJA



Sri Chakra Navavarana Puja is a deeply intricate worship ceremony that involves progressing through the nine enclosures, or Aavaranas, of the sacred Sri Chakra. Each Aavarana represents different levels of divine energy, and the journey culminates at the central point, known as the Bindu. This Bindu is regarded as the abode of the Supreme Mother, Sri Lalitha Maha Thripura Sundari, who resides there with Lord Shiva, embodying the union of divine feminine and masculine energies.

This puja is considered one of the most exalted forms of Devi worship, as it invokes the blessings of the Divine Mother at every stage. Performing the Navavarana Puja is believed to clear obstacles and bring immense spiritual benefits, including prosperity, peace, and liberation. It is revered for its power to purify the mind and body, allowing the devotee to connect with the highest level of divine consciousness.

24/12/2024 Tuesday, 9.00 am

MAHA SAMRAJYA LAKSHMI HOMAM



In Agama Thantras, Devi Sree Maha Thripura Sundari is characterized as Maha Samrajya Lakshmi. As Devi is the empress of the Sripuram and the Supreme Goddess of all knowledge and bliss, the Lord Kameswara has portrayed the Mother Goddess as Maha Samrajya Lakshmi. The homa is done for the grace of Mahadevi, especially seeking financial well-being, wealth, prosperity, peace and harmony in the families. A sound state of wellness and bond in the family is the specific result of this Homa. It is very rarely observed in Kerala too.

25/12/2024 wednesday, 8.30 am

DASA MAHAVIDYA DEVATHA HOMAM



The Dasa Mahavidya Devathahomam is a powerful ritual dedicated to the ten divine feminine aspects of creation, known as the Dasa Mahavidyas. These ten forms of Shakti, the primordial cosmic force, govern the universe and embody the driving energy behind all beings. This homam serves as a reminder of the interconnectedness of all life, both animate and inanimate, and helps awaken the inherent selflessness within us.

By performing this sacred homam, we align ourselves with the divine energies of the Dasa Mahavidyas, empowering us to cultivate inner strength and unlock our full potential. It offers a path to elevate consciousness, overcome obstacles, and achieve success in both the spiritual and material realms by invoking the Goddess in her multiple forms.

23/12/2024 Monday, 4.30 pm

CHANDIKA HOMAM



Chandika Homam is a powerful ritual dedicated to Goddess Chandika, the fierce form of Goddess Durga. This sacred ceremony is believed to bestow divine blessings upon devotees, helping them regain control and balance in their lives. By invoking the energy of Goddess Chandika, who embodies strength and protection, this Homam provides a spiritual shield against life's challenges and adversities.

Devotees across India perform Chandika Homam seeking solutions to persistent problems and obstacles. It is revered as a potent remedy for overcoming hardships, dispelling negativity, and restoring harmony in various aspects of life. Through this ritual, devotees receive the grace and guidance of the Goddess to achieve inner strength and peace.

Puja Explanations
Kakat Ezhuntholil Math
Brahmasree Satheesan Bhattathiri



22/12/2024 Sunday, 6.00 am

RINA MOCHANA GANAPATHI HOMAM



Man is indebted to many in his life by various ways in this physical world. Those debts are known as Rina . Lord Ganesha is incarnated himself as emerging from the Lord Sadasiva to make one free of those debts and eradicate such Rinas from their lives. It is Rina Mochana Ganapathi whom we have to worship for this grace. Thantra Sastra advises worship Ganesha with Ashta Dravya in Ceremonial Fire for liberating oneself from the debts. Devotees, if any difficulties they face, may give soulful participation in the Rina Mochana Ganapathi Homam will be made free of their financial backwardness and liabilities. The Fire assures that the hurdles will be driven out from their lives by the grace of Rina Mochana Ganapathi.

23/12/2024 Monday, 6.00 am

LAKSHMI GANAPATHI HOMAM



It is very rare and unique as the mantra is enormously divine. It is originated from the Vedas and solely pictured in the Sree Suktam. The Riks of the Sree Suktam and its Beeja Mantras are offered in a blend in the Homa. Each seeker's physical and spiritual enrichment is aimed at. It empowers us to be more intelligent and stay being bestowed with vast knowledge and thus enable acquiring financial growth and its stability.

VAANCHA KALPA LATHA

25/12/2024 wednesday, 6.00 am

GANAPATHI

HOMAM



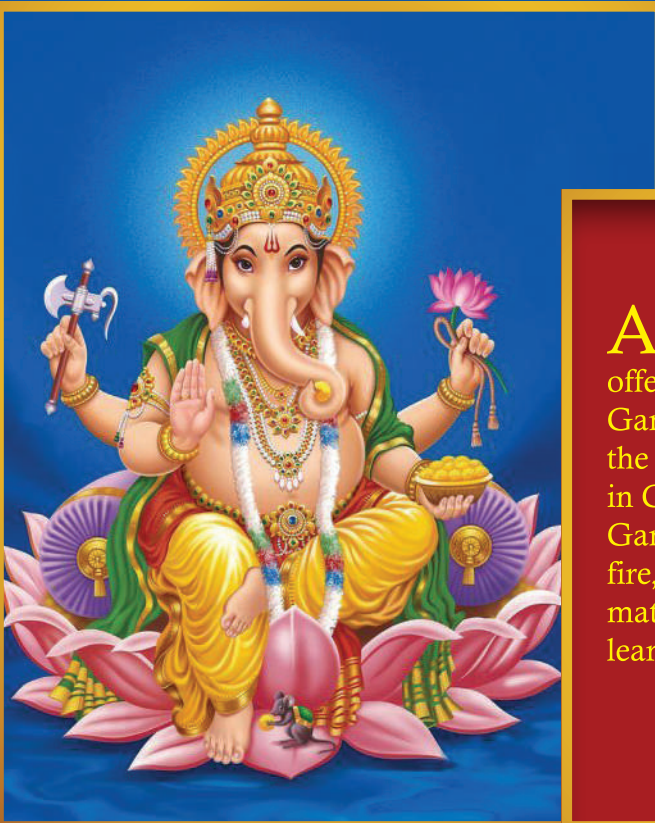
The divine feminine form of Aadimoola Ganapathi or Beeja Ganapathi is Vaancha Kalpa Ganapathi. Thantra Sastra denotes it as Vinayaki. Appearing in a celestial form with ten hands, Devi is very venerable and the womanish form of Maha Ganapathi, as the Veda says. This fire is done accompanied by 36 mantras and if a devotee attends in prayers would be blessed with all his wishes fulfilled.

24/12/2024 Tuesday, 6.00am

EKAKSHARA

GANAPATHI

HOMAM



As the name denotes, the mantra has only one syllable offering this Fire Sacrifice. Also it is known as Sree Moola Ganapathi. Ganesha who dwells with Kundalini Sakthy in the Mooladharam is Sree Moola Ganapathy. It is mentioned in Ganesho panishad that the primordial Power is Ekakshara Ganapathi. If one engages prayerfully in the conduct of the fire, and experience the grace from, will be blessed by all material well being. Any problems or difficulties related to learning will also be cured.



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ഇന്ത്യയുടെ ആദ്യത്തെ BIS സർട്ടിഫൈഡ് ജ്വല്ലർ 01 ഏപ്രിൽ 2000 - 01 ഏപ്രിൽ 2024



ജനാലാൽ ബജാജ് ഉചിത് വ്യവഹാർ പുരസ്കാർ - 1996



ദേശാഭിമാനി ടി.പത്മനാഭൻ സാംസ്കാരികോത്സവ പുരസ്കാരം - 2018



വജ്ര സർട്ടിഫിക്കറ്റ് ഓഫ് ഏകസലൻസ് - ഗവ: ഓഫ് കേരള - 2018

ദേവതകൾ പോലും ആദരണങ്ങളാൽ അലങ്കരിക്കപ്പെടുമ്പോൾ, സ്ത്രീക്ക് എങ്ങനെ അതിൽ നിന്ന് അകന്നുനിൽക്കാനാകും? ഒരു സ്ത്രീയെ സംബന്ധിച്ചിടത്തോളം സ്വർണ്ണാഭരണങ്ങൾ അവൾക്ക് ചൈതന്യം (ദൈവിക ബോധം) പകർന്നുനൽകുന്നതിനും അവളുടെ ഉള്ളിൽ ദൈവികത സജീവമാക്കാനുമുള്ള ഒരു പ്രധാന മാധ്യമമാണ്. ഈ കലിയുഗത്തിൽ നെഗറ്റീവ് എന്നർത്ഥംകൊണ്ട് മൂലമുണ്ടാകുന്ന ദുരിതങ്ങളിൽ നിന്ന് സംരക്ഷിക്കുന്നതിൽ സ്വർണ്ണാഭരണങ്ങൾ വിലപ്പെട്ട പങ്ക് വഹിക്കുന്നു. കാരണം, സ്വർണ്ണം 72% ആത്മീയ ഊർജ്ജം പ്രസരിപ്പിക്കുന്നു.

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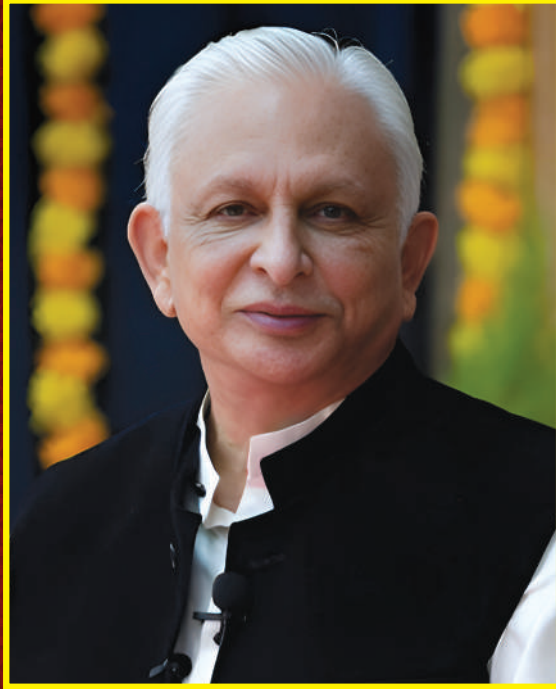
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Speeches & Satsang



SRI M

The main speaker

23/12/2024 Monday



DR. ALEXANDER JACOB IPS

RETD. DGP

Blessing speech

21/12/2024 Saturday



BRAHMASREE RAJKUMAR GURUJI

Puducherry

Subject: Sreevidya Upasana

22/12/2024 Sunday



BRAHMASREE RAMESH KUTTIKATT

Chennai

Subject: Sreevidya Anushtanam

22/12/2024 Sunday



SRI SRI SHANKAR SWAMIJI

Telangana

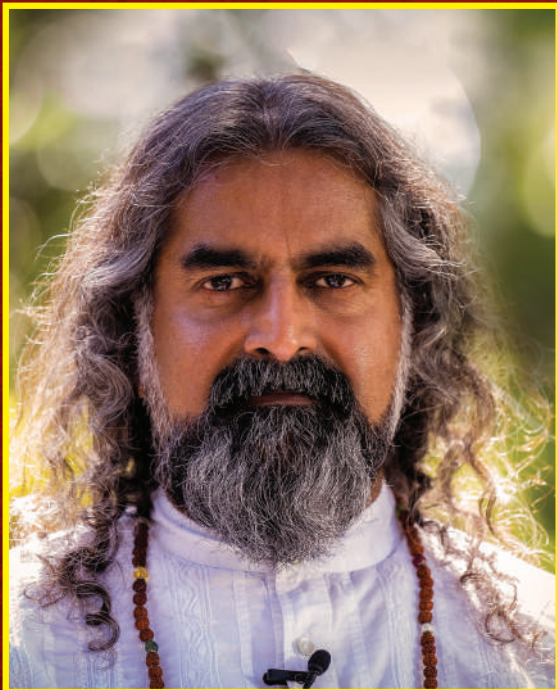
23/12/2024 Monday



SANYASI KRISHNAYOGAM

Bihar School Of Yoga

Subject: Importance of Yoga In Sadhana
23/12/2024 Monday



SRI MOHANJI

24/12/2024 Tuesday



SWAMI NANDATHMAJANANDA

Ramakrishna Math, Thrissur

Subject: Soundarya Lahari
24/12/2024 Tuesday

Sanyasi Sangamam



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Sri Panch Dashanam Avahan
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SADHVI KALYANI GIRI
Kharagpur, Bengal



MATA KAJOREE
Bengal



**MATHA DEVSHREE
BHARATI**



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BRAHMACHARI**
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Nava Durga

21/12/2024 Saturday, 6.30 pm

“Shakti is the creator of the Universe, the Universe is her form. A fierce warrior and a loving mother brought into one, she is the Goddess of Power and Strength, she is Goddess Durga.” Devi Durga - Is an incarnation of Goddess Parvati, consort of Lord Shiva. She is the fierce form of protective mother Goddess who loves and protects her devotees like a mother, but flies into rage whenever she finds evil forces trying to Triumph over the truth. Devi Durga Production is the manifestation of Goddess Durga in her nine forms, each of which is endowed with unique powers. She is created from the collective energies of the male divinities, Brahma, Vishnu, Shiva and Other Demi- Gods to destroy the Evil. An Enchanting Depiction of the Nine Forms of Goddess Durga, Bringing out the Navarasas through Kathak, Bharathanatyam and Yakshagana Folk Art, danced to a Unique Blend of Carnatic and Hindustani Music.

We invite you to experience the Navarasas brought out through each form of the Goddess

- **Shailaputri:** Sringara Rasa- Love
- **Kushmanda:** Bhibhadsya Rasa- Disgust
- **Kalaratri:** Bhayanaka Rasa- Fear
- **Brahmacharini:** Shanta Rasa- Peace
- **Skandamata:** Karuna Rasa- Compassion
- **Mahagauri:** Veera- Rasa Courage
- **Chandraghanta:** Raudra Rasa- Anger
- **Katyayani:** Hasya Rasa-Laughter
- **Siddhidhatri:** Adbhuta Rasa- Wonder



ROOPA RAVINDRAN

Artist And Art Entrepreneur

Roopa Ravindran is a leading Dancer and Choreographer in Indian Classical Dance forms Kathak and Bharathanatyam with extensive training under the leading Guru Dr. Maya Rao and Pt. Rajendra Gangani. Bharathanatyam under the Guidance of Dr. Suparna Ventakatesh she is completed her Ranga Pravesha. Currently she pursuing her Phd under the guidance of Dr. Sheela Sridhar. She is Pursuing her D.Litt in Dance and Spirituality, Music University, Mysore. She holds Master Degree in Dance, Bharathanatyam and Bachelor Degree in Kathak and Choreography - Bangalore University. She is a Certified Yoga Instructor from S-VYASA University, Bangalore. She is a healer. In 2010, she decided to launch the EARTHA - Elements of ART & Heritage Academy, which aimed at an integrated child development program with its primary focus on Education, Performing Arts and Child Rights in Karnataka, all under the banner of the EARTHA Charitable Trust. Started as a Child Artist with more than 12 feature films and her journey in Art continues this effort as a lead actress in Art movies and Short films and won the Best Actress award in the category of Short Films for the film “Sangathi” in 2018. Roopa has won two National Award in the field of Performing Arts and many more. She believe the true value of life can be measured when the person is able to make a significant difference in another life. Om Namashivaya.

Bhagavathi Nane

24/12/2024 Tuesday, 3.30 pm

Bhagavathi Nane, drawing lyrics from traditional folklore, centers around invoking the goddesses within us. The dance crescendos to a rhythmic composition as the devotee enters a trance state through a ritualistic performance. This choreography, invoking the Bhagavathi, juxtaposes the journey of a dancer or a devotee towards their eventual convergence.

SREELAKSHMY GOVARDHANAN

Sreelakshmy Govardhanan, an esteemed Kuchipudi dancer, choreographer, researcher, and curator from Kerala, upholds the rich traditions of her Guru, Pasumarthy Rattaiha Sarma, a prominent figure in Kuchipudi Yakshagana. Known for her innovative approach, she seamlessly blends traditional Kuchipudi with contemporary perspectives, creating thought-provoking performances that resonate with modern audiences. A recipient of multiple accolades, including National and State Awards, Sreelakshmy is a graded artiste of Doordarshan and an empanelled artiste with ICCR in the ‘established’ category. Additionally, she holds a Junior Research Fellowship from the Ministry of Culture, New Delhi, reflecting her commitment to both artistic excellence and scholarly pursuits.



Kali Natakam

22/12/2024 Sunday, 4.00 pm

The dance performance titled Kali Natakam depicts the cosmic dance drama of Goddess Kali, who moves through the path of Kundalini in the soul's journey toward self-realization. In the vast creation, where all beings are ensnared by the illusion of Maya, bound by the three Gunas—Sattva, Rajas, and Tamas—they experience the transient nature of birth and death. The soul, seeking liberation from this illusory state, strives for Brahma-sakshatkara (realization of the Absolute). As Kali's cosmic dance unfolds, the nine Rasas (emotional experiences) are evoked at each chakra along the Kundalini path, symbolizing both the external world and the inner vision. This dynamic portrayal of Kali's dance, representing time and the cycle of existence, aligns with the teachings of Sree Narayana Guru in his work **Kali Natakam**.



DR. DHANUSHA SANYAL

Kalamandalam Dhanusha Sanyal is a renowned Mohiniyattam performer from Kerala, India. She is celebrated for her exceptional contributions to the classical dance form and her passion for preserving Kerala's cultural heritage. In a remarkable achievement, she won the prestigious Guinness World Record title for organizing the largest Mohiniyattam performance. This historic event took place on 18th January 2020 in collaboration with Sri. Vellappally Natesan for the SNDP Yogam. Dhanusha continues to inspire the world of classical dance with her dedication and artistic excellence.

Kannagi

23/12/2024 Monday, 4.00 pm

Experience the story of Kannagi, a powerful tale of resilience and justice. When her husband is wrongly executed, Kannagi's unwavering strength shines through as she proves his innocence. Her grief and fury ignite a fire that consumes the city of Madurai,



marking her as a symbol of divine retribution. This production celebrates the sacred feminine, revealing Kannagi's grace, patience, and the unstoppable power that lies within her, making it a tribute to the strength and spirit of every woman.

ASHOKAVADHANI

Asokavadhani, a dynamic and excitable child, was always full of energy and never stayed still for long. Her journey in Bharatanatyam began early, but it was after completing her Master's in Applied Geology that she moved to Bangalore to deepen her training under the renowned Guru Rukmini Vijayakumar. Joining the Raadha Kalpa Dance Academy, she immersed herself in the art form, training rigorously, performing, and teaching under the expert guidance of her guru. This marked the start of her professional journey in Bharatanatyam.

Asokavadhani has received numerous accolades for her artistic excellence. She has been awarded scholarships from both the Centre for Cultural Resources and Training (CCRT) and the Ministry of Culture for her exceptional talent in Bharatanatyam. In 2013, she was honored as the Best Choreographer at the BSNL annual cultural meet in Bangalore, cementing her place as a prominent figure in the dance community.

23/12/2024 Monday, 7.30 am

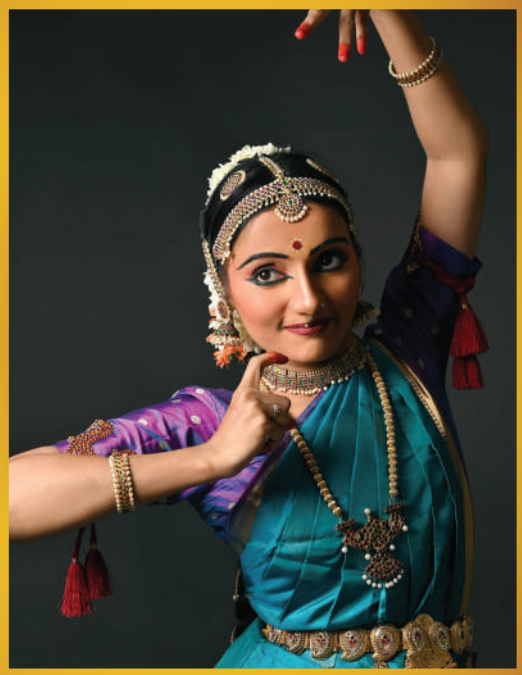
Kamakshi Navavarana Keertanam

Dr. Bhuvaneshwari G & Team



DR. BHUVANESWARI G

Dr. Bhuvaneshwari G. is a renowned Carnatic vocalist and retired Associate Professor who led the Music Department at Maharaja's College, Ernakulam, for over 30 years. A graded artist in Light and Carnatic music by All India Radio, she earned her Ph.D. from Sree Sankaracharya University, Kalady, focusing on Saint Thyagaraja's Sanskrit compositions. In 2009, she conducted UGC-approved research on "Science in Music Therapy." Her accolades include "Sangeetha Ratnam" (2015) and "Naada Chandrika" (2017). An accomplished author, she has published over 130 articles and wrote "Mela Raga Sindhu," featuring 72 Melakarta compositions. Currently, she is receiving advanced training from Smt. Seetha Narayanan in Chennai.



Kamakshi Navavarana Keertanam

Dance Performance

DR. APARNA SARMA E G, Thiruvananthapuram

Dr. APARNA SARMA E G is a distinguished professional Dancer, Teacher, Choreographer, and Research scholar with an MBA and an MFA in Bharatanatyam from shastra university, Thanjavur, under the guidance of Padmavibhushan Dr. Padma Subrahmanyam. She specializes in keralanatanam, studying under Bhavani Chellappan and Dr. Padma subrahmanyam. A recipient of the keralanatanam research fellowship, she has authored two books on the subject. Dr. Aparna has received numerous awards, including the kerala state school kalolsavam kalathilakam for five years and the konark Nrityashiromani award. She is the Director of Sree Saraswathy Nritha Vidyalayam and Natyodaya Cultural and Research Centre and has participated in various National and International Performances, including Tourism and Cultural Festivals.



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