

Vagdevi

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28th, 29th Aug 2026

Maa Durga

The Mahā Shakti



VAGDEVI VILAS INSTITUTIONS®

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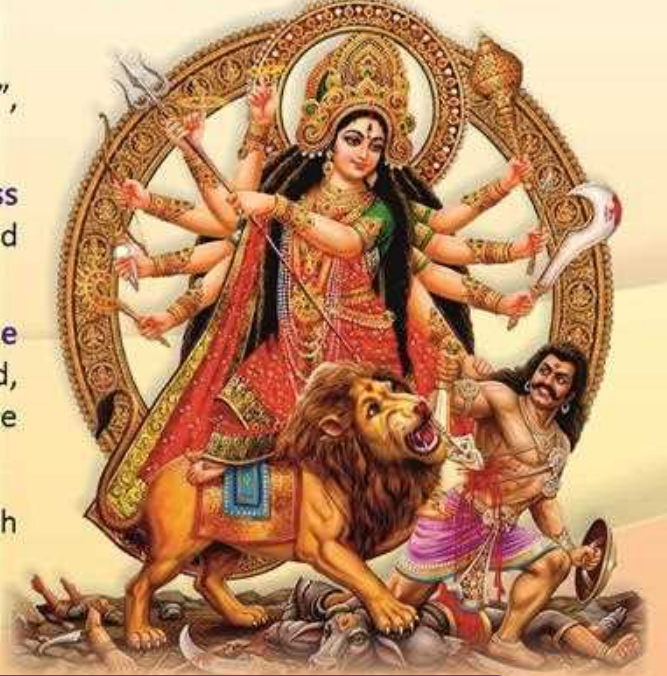
जयन्ती मङ्गला काली भद्रकाली कपालिनी।
दुर्गा क्षमा शिवा धात्री स्वाहा स्वधा नमोऽस्तु ते॥



I bow to the ever-victorious Goddess, the auspicious one, the remover of darkness, the wearer of skulls. Durga, the forgiving one, who supports the Universe "I salute You."

In Sanskrit, Durga literally means "**invincible**", "**unassailable**" or "**an inaccessible fortress**."

- ◆ The name combines **Dur** (difficult) and **gam** (to pass through or conquer), signifying she is beyond defeat.
- ◆ It is also closely related to the word "**Durg**" (the fortress), meaning a heavily fortified stronghold, symbolizing her protective nature that cannot be breached by negative forces.
- ◆ She is often called "**Durgatināshini**", which translates to "**the one who eliminates sufferings**".



सच्चिद्ब्रह्मस्वरूपा च नित्या सा च सनातनी।
यथात्मा च तथा शक्तिर्यथाग्नौ दाहिका स्थिता॥



She is of the Nature of Brahman, eternal and ancient. Just as the burning power exists in fire, so does Shakti exist in the "**The Supreme Soul**".



The world exists only in awareness. Consciousness is awareness. Nothing exists that is not a manifestation of “Universal Consciousness”. **Shakti** is the manifestation of Supreme Consciousness. **Shakti** is inseparable from Supreme Consciousness in a manifested universe. **Shakti** is the fragrance of the flower, rays of the Sun and the heat of the fire. This **Shakti** is what we name as “**Goddess Durga.**”



Emanating from the “**Trimurtis**”, as a force of light that results in Her formation, Goddess Durga is an embodiment of the powers of all the worlds. Her manifestation was not just a cosmic event, it was the birth of hope, created by amalgamation of **Devi Lakshmi** - The Goddess of wealth; **Devi Saraswati** - The Goddess of knowledge and **Devi Kali** - The Goddess of time; **Devi Durga is the epitome of ultimate power.**



Maa Durga stands as the eternal symbol of Knowledge, Compassion, Fortitude and Dharma, inspiring humanity to awaken the divine potential within and dedicate one’s life to truth, selfless service and universal well-being.





सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥



"O Goddess Saraswati, the bestower of wisdom, knowledge and divine blessings, I commence my pursuit of learning. May Your grace bless me with success in all my endeavours."



Maha Saraswati, the radiant Hamsa Vāhini, is the eternal fountain of knowledge, eloquence, music, art and spiritual illumination. She dispels the darkness of ignorance, awakens the intellect and inspires creativity, discernment and the pursuit of truth. Her divine vehicle, the Hamsa (Swan), symbolizes **viveka**—the supreme power of discrimination, enabling one to distinguish the eternal from the transient, truth from falsehood and insight from mere information. Through Her grace, knowledge blossoms into wisdom and learning becomes a pathway to self-realization.



नमस्तेऽस्तु महामाये श्रीपीठे सुरपूजिते ।
शङ्खचक्रगदाहस्ते महालक्ष्मि नमोऽस्तु ते ॥



"Salutations to Mahalakshmi, the Great Divine Power, enthroned upon the sacred seat and worshipped by the celestial beings. O Mahalakshmi, bearing the conch, discus and mace in Your divine hands, I bow before You with reverence."



Maha Lakshmi is the embodiment of auspiciousness, prosperity, harmony, abundance, generosity and the righteous fulfilment of life's aspirations. Her blessings transcend material wealth, enriching every dimension of human existence—physical well-being, intellectual growth, emotional harmony, familial happiness, social responsibility and spiritual fulfilment. She teaches that true prosperity is measured not by what one possesses, but by how wisely it is earned, compassionately shared and selflessly dedicated to the welfare of society. Through Her grace, prosperity becomes a means of service, gratitude and collective well-being.



काली करालवदना विनिष्क्रान्तासिपाशिनी। विचित्रखट्वाङ्गधरा नरमालाविभूषणा ॥



"Salutations to Mahakali, whose awe-inspiring form destroys evil; who wields the sword and noose, bears the divine staff and wears a garland symbolizing the conquest of ego, ignorance and fear."



Maha Kali is the embodiment of Kriyā Śhakti - the dynamic power of action, transformation and fearless protection. She destroys ignorance, ego, fear, injustice and all forces that obstruct the triumph of Dharma. Her dark complexion symbolizes the infinite, formless and eternal reality that transcends time, space and all limitations. Fierce in appearance yet infinitely compassionate, Mahakali inspires humanity to overcome inner weaknesses with mental stability, discipline and unwavering faith, transforming adversity into strength and action into spiritual evolution.



त्वं वैष्णवी शक्तिरनन्तवीर्या
विश्वस्य बीजं परमासि माया।
सम्मोहितं देवि समस्तमेतत्
त्वं वै प्रसन्ना भुवि मुक्तिहेतुः ॥



"You are the Vaishnavi Shakti, infinite in power and glory. You are the seed of the entire Universe and Supreme Maya (cosmic illusions). All this creation is deluded by You, O Goddess. When You are pleased, You become the cause of liberation in this world."

Goddess Durga, revered as "**Adi Shakti**," represents the ultimate- all pervading cosmic force. Philosophically, she embodies both the unmanifest Absolute and the dynamic energy that creates, sustains and dissolves the universe, serving as the bridge between fear and Divine Consciousness.





या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥



"To that Goddess who is omnipresent in all beings in the form of power and energy, I bow to Her again and again."



Durga - The Goddess of power and strength, is a multi-dimensional Goddess, with many names, many personas and many facets. As **Mahishasuramardini** or **Shakti**, She is the destroyer of evil - with Her ten mighty arms carrying lethal weapons, she triumphantly slays the demon Mahishasura. As **Sati**, beloved daughter of King Daksha and Queen Menaka, she gives up kingdom and earns Her father's wrath. As **Kali**, she turns black as the night and omnipotent, terrible in rage and fury, with just a string of skulls as Her garland and Her only garb. As **Parvati**, she is serene, the pretty consort of Lord Shiva by His side in the snowy peaks of Mount Kailash. She is **Bhawani**, symbol of life. She is **Sati**, the object of death. She is **Basanti**, the herald of springtime. She is also **Ambā**, **Jagaddhātri**, **Tārā**, **Ambikā** and **Annapurnā**.

Durga, through all Her forms, encompasses the essence of salvation and sacrifice. She is the mother of bounty and wealth, as also of beauty and knowledge.

She is the embodiment of purity, knowledge, truth and self-realization. The highest form of truth present in any being or Jeeva is known as "**Aatman**" or **Supreme Consciousness**. This Supreme Consciousness or

the absolute soul is infinite, birthless, deathless, beyond time and space and beyond the law of causation. Goddess Durga is the inherent dynamic energy through which this Supreme Consciousness manifests itself.

Goddess Durga represents the power of the Supreme Being to preserve moral order and righteousness in the universe.





यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥



"Whatever form of the Divine a devotee seeks to worship
with faith, I strengthen that faith in that very form."



Just as one sun illuminates the entire world and one ocean gives rise to innumerable waves, the "**Brahman**" appears according to the needs, temperaments and devotion of devotees for the protection, nourishment and spiritual upliftment of humanity.

In the vast ocean of Sanatana Dharma, where the Divine manifests in countless forms to uphold balance, **Goddess Durga** upholds Dharma and annihilates adharma. She is not just a

Goddess, She is **Brahman** in feminine form, a synthesis of all cosmic energies, armed with infinite grace and unstoppable power.

Maa Durga is both Saguna and Nirguna, with form and beyond form. Worshipped in countless manifestations such as **Mahakali**, **Mahalakshmi** and **Mahasaraswati**, She represents the fullness of creation, preservation and transformation. As the slayer of **Mahishasura**, She is hailed as "**Mahishasura Mardini**", the remover of inner and outer demons.



सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते ।
भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तु ते ॥



"O Goddess, who is the form of all, the ruler of all and possesses all powers, protect us from all fears. Salutations to Thee, O Goddess Durga."

Goddess Durga is not merely a symbol of strength and protection she also represents the spiritual journey that every individual experiences in life. Navaratri, the festival celebrating Her nine forms, is a time to reflect upon the different stages of life and understand how each phase brings its own lessons. Every form represents a distinct phase of life, teaching us important lessons about courage, wisdom and love.



Maa Shailaputri The Innocence of Childhood

Shailaputri, the daughter of the mighty Himalayas, represents the very first stage of life-childhood, when innocence and potential shine brightly. In Her two hands, She holds a trident and a lotus. These symbols remind us of the purity and gentleness that resides within every child. **Shailaputri** teaches us that even during the earlier stages of our lives, we possess immense potential. Life is just a beginning and there are endless possibilities ahead.



Maa Brahmacharini The Seeker of Knowledge



The second form of **Goddess Durga**, **Brahmacharini** teaches us the value of hard work, discipline and focus. She wears simple white clothes, carrying a water pot and a rosary in Her hands, symbolizing dedication to spiritual and intellectual growth. In ancient Bharat, students would spend long years of their lives studying in Gurukulas, away from material pleasures. **Brahmacharini** reminds us that learning is a lifelong journey that requires patience, perseverance and sacrifice. For children, She shows the path of curiosity and self-discovery and for adults, She highlights the importance of lifelong learning.

Maa Chandraghantā The Awakening Warrior

With knowledge comes strength; the third form of **Goddess Durga**, **Chandraghantā** teaches us to be great warriors to face the world's challenges.

Chandraghantā has ten arms, each carrying a different weapon and a third eye in the middle of her forehead. This represents vigilance and readiness to take on any obstacle. **Chandraghantā's** form teaches us to be alert and courageous as we confront life's struggles.

Her form is also a reminder that life is not always easy but with inner strength, we can overcome the toughest situations. Just as a warrior is always prepared for battle, we too must be ready to defend what is right.



Maa Kooshmāndā The Cosmic Creator



In this form, **Durga** represents the creative power that brings life into existence. This form of the Goddess is like a mother who is carrying a child, nurtures the life inside Her, **Kooshmāndā** represents the nurturing and life-giving aspect of the universe. She holds a pot full of nectar, symbolizing abundance and prosperity. In this form, **Kooshmāndā** reminds us that creation is a constant and continuous process. Whether we are creating art, relationships or communities, we are always in the process of bringing something new into the world.

Maa Skandamātā The Protective Mother

Maa Skandamātā, the Goddess has taken on the role of a nurturing and protective mother. **Skandamātā** represents connection between a parent and child, where the mother's love and care are unconditional.

Skandamātā teaches us the importance of selfless love. She holds Her child in Her lap, focusing entirely on his well-being. In the same way, we learn that true love is about putting others first, nurturing them and ensuring their happiness.

For children, this form shows them the power of their parents' love and for adults, it is a reminder of the love we give to our families and communities.



Maa Kātyāyāni The Strong and Fearless Protector



Kātyāyāni is the sixth form of **Goddess Durga**, She embodies the strength of a warrior who protects Her loved ones.

When **Durga** assumes this form, She is fierce and powerful, ready to defeat any enemy who threatens Her children or Her people. This form is especially known for defeating the demon Mahishasura, teaching us that with inner strength, we can overcome any evil in our lives.

Kātyāyāni teaches us that life requires us to remain strong, not just for ourselves but for others as well. Whether it is protecting our families or standing up for justice, **Kātyāyāni**'s form reminds us of the importance of bravery and responsibility.

Maa Kālarātri The Fierce Defender of Justice

Kālarātri, the seventh form, is one of the fiercest forms of **Goddess Durga**. She represents the destruction of evil forces and the removal of ignorance and darkness from the world. In this form, **Durga** appears dark and fearsome, yet Her intentions are pure—She is here to protect the good by eliminating the bad.

Her story tells how She drank the blood of the demon **Raktabeeja** to prevent him from regenerating, thus saving the world from his evil. Sometimes, life requires us to take bold and tough actions to remove negativity and establish justice. **Kālarātri**'s form reminds us that we must not be afraid to fight against wrongs, even when the battle is difficult.



Maa Mahāgowri The Return to Peace

After the fierce battle, peace returns with **Mahāgowri**, the eighth form of **Goddess Durga**. Her name means "**the great illuminating one**," symbolizing purity, serenity and calmness. **Mahāgowri** is a form of the Goddess who shows us the beauty of peace and tranquillity after turmoil.

In this form, She is a peaceful mother who brings harmony back into the family after chaos. **Mahāgowri's** message is clear; after every struggle, there is always a moment of peace and calm. This form teaches the importance of kindness and forgiveness—the key virtues for a peaceful life.



Maa Siddhidātri The Wise and Compassionate Guide

The ninth form of **Goddess Durga**, **Siddhidātri** is like a wise elder who has experienced everything and now uses Her wisdom to guide others.

Siddhidātri is often seen surrounded by devotees, showering them with blessings and spiritual knowledge. Her form represents the culmination of all the lessons learned through life—the importance of compassion, understanding and using one's knowledge to help others.

For children, **Siddhidātri** shows the value of listening to elders and learning from their experiences. For adults, She reminds that true wisdom comes not just from living life but from sharing that wisdom with others.



The
nine forms of Goddess
Durga are not just mythical stories;
they are symbolic of the stages we all go
through in our lives. From the innocence of
childhood to the wisdom of old age Maa Durga's
journey mirrors our own. Each form represents a unique
phase, teaching us how to navigate life's challenges,
embrace love and stand up for justice.

Each form of Goddess Durga is a step in our own life's journey.

From childhood to old age, from learning to teaching, Durga guides us at every step of the way. These forms remind us that we are not alone on this journey. Just as the Goddess assumed different forms to fulfill Her divine responsibilities, we too must adapt, learn and grow through the various stages of our lives.

The nine forms of Goddess Durga teach us that life is a series of transformations. Each phase of life brings with it new challenges, joys and responsibilities. Maa Durga's forms guide us how to live a life of balance, courage, compassion and wisdom.



या देवी मधुकैटभप्रमथिनी या माहिषोन्मूलिनी ।
या धूम्रेक्षणचण्डमुण्डदमनी या रक्तबीजाशिनी ॥
या शुम्भादिनिशुम्भदैत्यदमनी या सिद्धलक्ष्मीः परा ।
सा चण्डी नवकोटिशक्तिसहिता मां पातु विश्वेश्वरी ॥



"May Goddess Chandi, who destroyed Madhu and Kaitabha, Mahishasura, Dhumralochana, Chanda, Munda, Raktabeeja, Shumbha, Nishumbha and who is accompanied by countless divine powers, protect me always."



त्रिशूलं दक्षिणे हस्ते खड्गं चक्रं तथैव च ।
शङ्खं धनुश्च बाणं च धारयन्तीं नमाम्यहम् ॥



"I bow to Goddess Durga, who holds the trident, sword, discus, conch, bow and arrows in Her divine hands."

Durga Maa, with Her fearless gestures and indomitable spirit, fought against the treacherous **Mahishasura**, for nine long days. She took different forms, collectively called **Navadurga** to kill him. She used ten weapons given by the deities to defeat the evil and bring the spirit of hope.



The first weapon is the Khadga (Sword), given to Her by Lord Ganesha

The sword significantly stands for the elimination of vices and evils from one's personality. It also represents intellect and wisdom. The weapon is usually carried by those who have the sense of responsibility and who fight to retaliate against the odd. This mighty sword suggests that man should get rid of his illusions and greed which binds his soul and prevents him from doing or experiencing the real duties. Basically the sword represents comprehension and intellect which overcomes negativity.

The second weapon is the Trishula (Trident), given by Lord Shiva

The three points of the Trishula represents the past, present and the future. The centre of the Trishula represents the soul. Trishula also signifies rising beyond the three gunas or qualities that are inherent in all human beings. These are: Tamas (dullness, inertia and ignorance), Rajas (activity and passion) and Sattva (purity, light, harmony and intelligence).





The third weapon is the Sudarshan Chakra (Discus), given by Lord Vishnu

The Sudarshan Chakra symbolizes righteousness. It is a reminder to always uphold Dharma in any situation in life and to discard, disempower or destroy anything that prevents us from righteous action.

The fourth weapon is the Vajra (Thunderbolt), given by Lord Indra

It symbolizes the firmness of spirit, determination and supreme power. Durga Maa gives confidence and will power to all devotees and fills life with hope and optimism.



The fifth weapon is the Dhanurbāna (Bow and Arrow), given by Lord Vayu

The dhanurbāna held in Maa Durga's hand symbolize energy. It also represents Her control over both potential and kinetic energy. The dhanurbāna together means to control the mind and aim your actions at righteousness. Bow depicts strength and restraint, arrow represents action with purpose.

The sixth weapon is Shūla, given by Lord Agni

The shūla symbolizes auspiciousness and represents pure, fiery power. It signifies the hidden power of human to overcome all the obstacles of life. Man should keep away from the wrong and fight against it with determination.

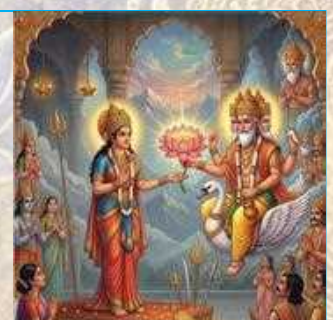


The seventh weapon is Shankha (Conch), given by Lord Varuna

The Shankha is the symbol of primordial sound of creation i.e. "Aum." It represents the power to eliminate all the negative forces on the planet and dispel everything which is impure and inauspicious.

The eighth weapon is Padma, given by Lord Brahma

It symbolizes detachment. This pristine flower grows in a muddy pond yet rises above the murky bottom. Padma denotes humbleness and selfless dedication without expecting anything in return.





The ninth weapon is Gadā or Parashu, given by Lord Vishwakarma

It symbolizes fearlessness in the face of consequences while fighting evil. The axe destroys evil and restores peace.

The tenth weapon of Maa Durga is Simha, given by Lord Shiva

Simha is the king of all animals and one of the most powerful creatures. It symbolizes power, will and determination. Controlling the lion signifies keeping our minds and emotions under control. We must keep our strengths and powers restrained and allow them to rise only when required.



Maa Durga is not just a Goddess; She is the embodiment of the Supreme Consciousness. She is the cosmic energy that flows through all creation, the force behind the movement of universe. She resides in the hearts of seekers as inner strength, clarity and resilience. Her form is a living mantra, teaching that true power arises not from dominance but from alignment with righteousness. She is "**Kundalini Shakti**," the latent divine power that when awakened, unites with "**Pure Consciousness**."



51 Shakti Peethas



Among the many sacred traditions of Sanatana Dharma, the Shakti Peethas carry profound spiritual depth, divine power and devotional intensity.

The Shakti Peetha is a sacred place associated with Devi Shakti. The word "**Shakti**" refers to the cosmic power, energy and the creative force of the universe. The word "**Peeṭhas**" means a seat, place or spiritual centre. So, in simple words, Shakti Peetha means "**a sacred seat of Shakti**"-a place where Devi is believed to be potentially present and spiritually powerful.

Shakti Peethas are sacred places where the body parts of Goddess Sati have fallen when Lord Shiva carried her burning body across the world. Each Peetha holds a specific spiritual energy.

There are **51 Shakti Peethas** across Bharat and neighbouring countries (earlier part of Akhanda Bharat) each with its unique tale. These Shakti Peethas are not just religious places but, they are emotional and spiritual landscapes filled with centuries of faith, divine power, healing and transformation.

The **Aṣṭādaśa Shakti Peeṭhas (18 Maha Shakti Peeṭhas)** are a revered group of eighteen major shrines of the Divine Mother, among the **51 Shakti Peeṭhas**. They are celebrated in the famous **Aṣṭādaśa shakti Pīṭha Stotram**, traditionally attributed to Jagadguru Adi Shankaracharya. These shrines are spread across Bharat and neighbouring regions, symbolizing the all-pervading presence of Adi Shakti.

A beautiful cultural interpretation is that, these **18 Shakti Peeṭhas** are like **18 radiant jewels** adorning the sacred form of Bharat Mata. From Kanchipuram in the South to Kashmir in the North, from Kamakhya in the East to Kolhapur in the West, they symbolize the spiritual unity of Bharat. Though worshipped under different names-**Kamākshi**, **Bhramarāmbā**, **Chāmundeshwari**, **Mahālakshmi**, **Vishālākshi** and so on, they are the manifestations of the One Eternal Mother, whose divine energy permeates the entire nation.



Aṣṭādaśa Shakti Peeṭhas (18 Maha Shakti Peeṭhas)





दुर्गे स्मृता हरसि भीतिमशेषजन्तोः
स्वस्थैः स्मृता मतिमतीव शुभां ददासि।
दारिद्र्यदुःखभयहारिणि का त्वदन्या
सर्वोपकारकरणाय सदाद्र्रचिता ॥



“O Goddess Durga, when remembered in times of fear, You remove the fear of all beings. When remembered in peaceful times, You grant wisdom and auspiciousness. Who other than You will remove poverty, sorrow and fear while always acting for the welfare of all.”



Maa Durga is the Supreme Mother, invoked during **Navaratri**, a festival of nine nights where each night is dedicated to one of Her forms, culminating in victory over negativity and ignorance. Worshipping **Goddess Durga** is not only an act of devotion but a journey towards awakening the divine energy within. As the embodiment of **Shakti**, She blesses Her devotees with inner resilience, purity of intention and the courage to walk the path of righteousness.



The truest worship of **Maa Durga** lies not merely in offering flowers to Her, but in cultivating Her divine virtues within our hearts - **Jñāna (Wisdom)**, **Dhairya (Fortitude)**, **Sāhasa (Bravery)**, **Karuṇā (Compassion)**, **Anuśāsana (Discipline)**, **Sevā (Dedicated Service)** and **Netrutva (Leadership)**. She teaches us that knowledge must mature into supreme intelligence, strength must blossom into indomitable will, prosperity must inspire generosity and devotion must find its highest expression in selfless service to humanity.

When these timeless values become the guiding principles of our thoughts, words and actions, we become instruments of the Divine Mother contributing to a society founded upon Truth, Harmony, Justice, Compassion and Dharma. By living these ideals, we honour not only the Divine Mother but also the sacred purpose of human life.



Scriptures glorifying **Goddess Durga** span from ancient Vedic hymns to comprehensive Puranas. They celebrate Her as the Supreme Mother, the ultimate cosmic energy (Shakti) and the destroyer of ignorance and evil.

- ◆ **Devi Mahatmya (Durga Saptashati)**: Found in the Markandeya Purana, this is the most prominent text. It consists of 700 verses detailing Her manifestation and victories over demons such as Mahishasura, Madhu-Kaitabha and Shumbha-Nishumbha.
- ◆ **Devi Bhagavata Purana**: This is a core text of the Shaakta tradition. It glorifies Durga as the primordial creator of the universe- the Supreme Being who manifests in various forms to protect the cosmos.
- ◆ **Vedic Hymns (Sūktas)**: The Rigveda contains the Devi Sūktam, where the Goddess declares Herself as the Supreme Power of the universe. The Durga Sūktam (found in the Rigveda, Taittiriya Aranyaka and Atharva Veda) invokes Her as the ultimate refuge and the one who ferries souls across worldly oceans.
- ◆ **Upanishads**: Devi Upanishad and Bahvrucha Upanishad equate Goddess Durga with Brahman (the ultimate reality), identifying Her as the source of all manifestations.
- ◆ **Durga Chalisa**: It is a popular 40-verse hymn regularly recited by devotees. It praises Her strength, mercy, ability to remove the fears and worldly sorrows of Her devotees.



त्वं हि दुर्गा दशप्रहरणधारिणी
कमला कमलदलविहारिणी।
वाणी विद्यादायिनी नमामि त्वां।
नमामि कमलाम् अमलाम् अतुलां
सुजलां सुफलां मातरम्।
वन्दे मातरम्॥



“You are indeed the ten-armed Goddess Durga, You are the Goddess of wealth, Kamala or Lakshmi, residing on the lotus. You are the bestower of speech and knowledge - Goddess Saraswathi, I pray to You. I salute You O pure unmatched Goddess Kamala. You are blessed with water resources, blessed with plenty of fruits, salutations to You O Mother.”



Maa Durga is not only a Goddess but also a symbol of Bharat's spirit of freedom. Freedom fighters drew inspiration from **Maa Durga's** Shakti to awaken courage within themselves. Bankim Chandra Chatterjee's "**Vande Maataram**" invoked **Maa Durga** as Bharat Mata and the Mother Goddess became the powerful symbol of strength and unity.



Bankim Chandra Chatterjee invoked Durga to symbolize the resilience and martial strength of the Motherland, portraying Bharat not as weak, but as a fearless warrior capable of defending Her children. During British rule, this song played a pivotal role in awakening the spirit of resistance. The mere chant of "**Vande Maataram**" inspired the hearts of millions of Bharatiyas, to join the nation's struggle for Independence and sacrifice their lives.

The phrase "**Vande Maataram**" signifies not merely a salutation to the Motherland, but also embodies the spirit of sacrifice, courage and supreme love for the Nation.

It must be understood that "Vande Maataram" is not a symbol of any particular religion; it is the embodiment of Nationalism and gratitude to the Motherland that sustains us all. The glory of "**Vande Maataram**" lies in its timeless call for unity. It reminds us that our first identity is that of a Bharatiya, above region, caste or creed. As we celebrate its 150th anniversary, let us ensure that the next generation not only sings "**Vande Maataram**", but also lives its essence, through integrity, courage and unwavering love for Bharat. For as long as the words "**Vande Maataram**" echo in our hearts, the soul of this Nation shall remain immortal. May every citizen rise above differences and sing with pride:

"Vande Maataram" - I bow to thee, O Mother



इत्थं यदा यदा बाधा दानवोत्था भविष्यति ।
तदा तदावतिर्याहं करिष्याम्यरिसङ्क्षयम् ॥



"Thus, whenever and wherever trouble arises caused by the demons (forces of adharma), I will descend and annihilate the enemies."

Goddess Durga is not only a divine mother but also a timeless promise of hope. She embodies the eternal truth that whenever evil, injustice and suffering become overwhelming, the force of righteousness will rise to restore balance. Her victory over Mahishasura symbolizes the triumph of courage over fear, truth over falsehood and compassion over cruelty.

Maa Durga manifests whenever "Dharma" is threatened. Her message is that no power of darkness can endure forever. She inspires humanity to resist injustice, protect the weak and cultivate strength, wisdom and compassion within ourselves. **Goddess Durga** is, therefore, a promise that hope never dies. Her presence reassures devotees that goodness will ultimately prevail, no matter how difficult the times may seem.

She encourages us to remain steadfast in faith, uphold moral values and work towards a world guided by justice, peace and love.





त्वं स्वाहा त्वं स्वधा त्वं हि वषट्कारः स्वरात्मिका ।
सुधा त्वमक्षरे नित्ये त्रिधा मात्रात्मिका स्थिता ॥
अर्धमात्रास्थिता नित्या यानुचार्या विशेषतः ।
त्वमेव सन्ध्या सावित्री त्वं देवी जननी परा ॥



"You are Svāhā, the sacred offering made to the Gods. You are Svadhā, the offering made to the ancestors. You are the sacred vaṣaṭ mantra and the very essence of all sound.
You are the immortal nectar and the eternal, imperishable Reality.
You are the subtle, eternal power beyond all speech.
You are the dawn and the dusk, the sacred Sāvitrī and the Supreme Mother from whom all creation arises."

Vagdevi



Express. Enjoy. Entertain.
28th, 29th Aug 2026

As we celebrate Kala Utsav - 2026
at Vagdevi Vilas School, Marathahalli with the theme

"Maa Durga - The Mahā Shakti", let us remember...

She is the primordial consciousness from which existence receives its rhythm, direction and continuity. She is the silence before the first moment, the pulse within every creation and the ultimate power into which every dimension eventually returns.

As **Mahādevi**, the Supreme Goddess, she stands above all manifestations, era and realms. Every divine form is an emanation of Her inexhaustible magnificence.

As **Mahāshakti**, the Supreme Primordial Energy, she generates the momentum through which existence functions. The movement of planets, the vibration of atoms, the awakening of consciousness and the progression of innumerable timelines are sustained by Her omnipotent force.

As **Mahākāya**, the One with the Immeasurable Form, Her presence extends beyond every conceivable boundary. The material world, invisible realms, parallel dimensions and innumerable planes of consciousness exist within Her boundless embodiment.

As **Mahāmāya**, the Great Power of Divine Enchantment, she creates the magnificent architecture of perception. Through Her, eternity appears as time, oneness appears as multiplicity and the infinite assumes finite forms. She arranges existence into moments-birth, growth, decline, death and regeneration-allowing soul to journey through experience and ultimately awaken to truth.

Thus, **Maa Durga** is not simply present within the universe; the universe exists within Her. She is its womb, its movement, its mystery and its destination. To realise Her is to understand that every dimension is Her domain, every timeline is Her unfolding narrative and every soul carries an indestructible fragment of Her eternal Shakti.

Goddess Durga manifests in our hearts and minds, in our lives, in the transformation that we seek and the freedom that we long for. As we remember and invoke Her, may we experience Her attributes as the upholder of Dharma, as the redeemer and as the undeniable protector. May **Goddess Durga**, the bestower of strength, shine Her serene gaze upon us, illuminate our conscience and sanctify our eternal journey.



नमो देव्यै महादेव्यै शिवायै सततं नमः ।
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥

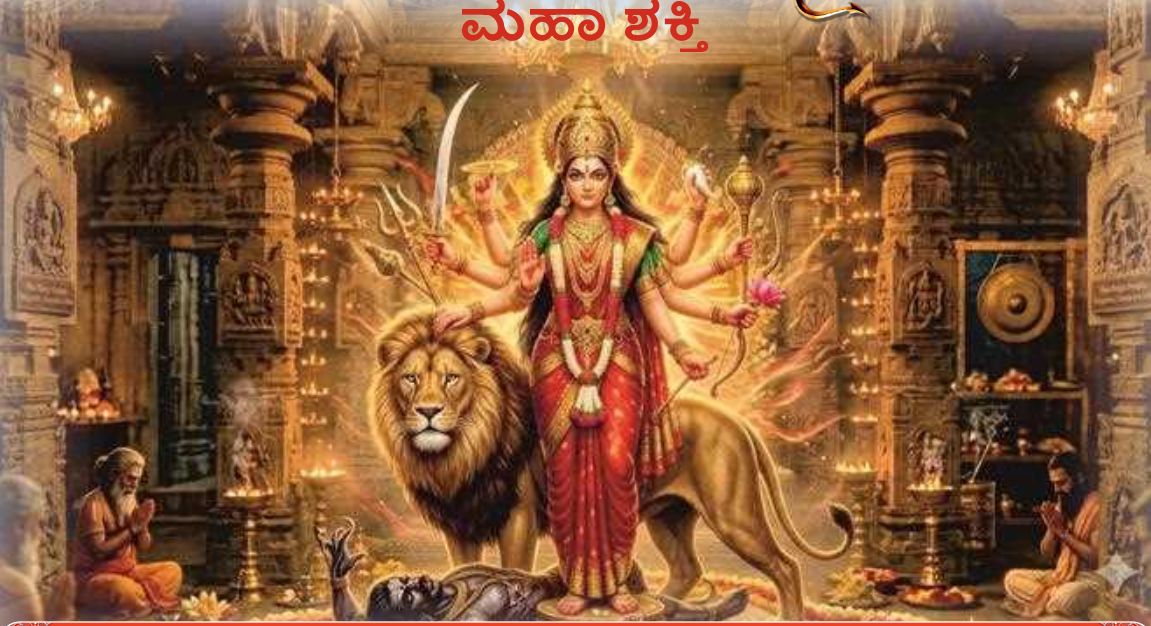


"Salutations to the great Goddess, the auspicious Divine Mother. We constantly bow to You O Mother, the source of all creation and embodiment of goodness."



ಅನುಭವಿಸಿ. ಆಸ್ವಾದಿಸಿ. ಆನಂದಿಸಿ.
28, 29 ಆಗಸ್ಟ್ 2026

ಮಾ ದುರ್ಗಾ ಮಹಾ ಶಕ್ತಿ



ತಾಮಗ್ನಿವರ್ಣಾಂ ತಪಸಾ ಜ್ವಲಂತೀಂ ವೈರೋಚನೀಂ ಕರ್ಮಫಲೇಷು ಜುಷ್ಣಾಂ |
ದುರ್ಗಾ ದೇವೀಗ್ಂ ಶರಣಮಹಂ ಪ್ರಪದ್ಯೇ ಸುತರಸಿ ತರಸೇ ನಮಃ ||
-ದುರ್ಗಾಸೂಕ್ತ

ಭಾರತ ಕೇವಲ ಕಲ್ಲು, ಮಣ್ಣು, ನದಿ, ಪರ್ವತ ಮೊದಲಾದ ಸಂಗತಿಗಳಿಂದ ಕೂಡಿದ ಭೌಗೋಳಿಕ ಪ್ರದೇಶವಲ್ಲ. ಬದಲಿಗೆ ಜ್ಞಾನ, ಧರ್ಮ, ಸಂಸ್ಕಾರ ಮೊದಲಾದವು ಜನ್ಮತಾಳಿದ ತಪೋಭೂಮಿ. ಇಲ್ಲಿನ ಆಚಾರ-ವಿಚಾರಗಳ ಮಂಥನದಲ್ಲಿ ಹೊರಬಂದ ಅಧ್ಯಾತ್ಮವೆಂಬ ಅಮೃತವನ್ನು ವಿಶ್ವಕ್ಕೆ ಧಾರೆಯೆರೆದ ಪುಣ್ಯಭೂಮಿ. ಇಂತಹ ಸರ್ವೋತ್ತಮ ಪರಂಪರೆ ಮತ್ತು ಸಂಸ್ಕೃತಿಯ ನೆಲೆಬೀಡಿನ ಹೃದಯ ಸಾಮ್ರಾಜ್ಯವಾಗಿ ನೆಲೆನಿಂತಿರುವವಳು ಮಾ ದುರ್ಗೆ..!! ಇವಳು ಜಗಜ್ಜನನಿಯಾಗಿದ್ದು, ಸನಾತನಿಗಳು “ಯಾ ದೇವೀ ಸರ್ವಭೂತೇಷು ಮಾತೃರೂಪೇಣ ಸಂಸ್ಥಿತಾ” ಎಂದು ಪೂಜಿಸುತ್ತ ‘ಅಮ್ಮ’ ಎಂಬ ಬಾಂಧವ್ಯದ ಬಂಧದ ಜೊತೆ ಬೆಸುಗೆಯಾಗಿದ್ದರು...!!

ದೇವೀ ಮಹಾತ್ಮೆ ಮತ್ತು ಭಾಗವತ ಪುರಾಣಗಳ ಪ್ರಕಾರ ಸಕಲ ಬ್ರಹ್ಮಾಂಡದ ಆದಿಸ್ವರೂಪಿಯೆಂದು ವರ್ಣಿತವಾಗಿರುವ ತಾಯಿ ದುರ್ಗೆಯು ಲಕ್ಷ್ಮಿ, ಪಾರ್ವತಿ ಮತ್ತು ಸರಸ್ವತಿಯರ ಸಂಗಮವಾಗಿದ್ದಾಳೆ. ಹಿಂದೂಮೈ ಲೋಕಕ್ಕೆ ಕಂಟಕ ಎದುರಾಗಿದ್ದಾಗ ಬ್ರಹ್ಮ, ವಿಷ್ಣು, ಮಹೇಶ್ವರಾದಿಯಾಗಿ ಸಕಲ ದೇವತೆಗಳು ತಮ್ಮ ದೈವಿಕಪ್ರಭೆಯನ್ನು ಧಾರೆಯೆರೆದಾಗ ಆವಿರ್ಭವಿಸಿದವಳೇ ದುರ್ಗಾಮಾತೆ...!! ಈಕೆಯು ಜಗದ ಎಲ್ಲಾ ಚರಾಚರಗಳಲ್ಲಿಯೂ ಶಕ್ತಿ, ಶಾಂತಿ, ಕಾಂತಿ, ಸ್ತುತಿ, ಬುದ್ಧಿ, ದಯೆ, ಮಾತೃತ್ವ, ಶ್ರದ್ಧೆ, ಚೇತನ ಹೀಗೆ ಬೇರೆಬೇರೆ ರೂಪಗಳಲ್ಲಿ ಆವರಿಸಿಕೊಂಡಿದ್ದಾಳೆ. ಇದನ್ನೇ “ಚಿತಿರೂಪೇಣ ಯಾ ಕೃತ್ವಮೇತದ್ವಾಪ್ಯ ಸ್ಥಿತಾ ಜಗತ್ | ನಮಸ್ತಸ್ಯೈ ನಮಸ್ತಸ್ಯೈ ನಮಸ್ತಸ್ಯೈ ನಮೋ ನಮಃ” ಎಂದು ಮಂತ್ರಗಳಲ್ಲಿ ಆರಾಧಿಸಲಾಗಿದೆ.

ತಾಮಸ, ರಾಜಸ ಮತ್ತು ಸಾತ್ವಿಕ ಗುಣಗಳೆಲ್ಲ ಮಿಳಿತವಾಗಿರುವ ದುರ್ಗೆಯು ತನ್ನ ದಶಭುಜಗಳಲ್ಲಿ ಜಗತ್ತಿನ ಅತ್ಯಂತ ಪ್ರಬಲವಾದ ಹತ್ತು ಶಸ್ತ್ರಾಸ್ತ್ರಗಳನ್ನು ಹೊಂದಿದ್ದಾಳೆ. ಇವುಗಳನ್ನು ಬಳಸಿ ಶುಂಭ-ನಿಶುಂಭ, ಮಹಿಷಾಸುರ, ಮಧು-ಕೈಟಭ ಮೊದಲಾದ ದಾನವರನ್ನು ಸಂಹರಿಸಿ ಲೋಕಕಲ್ಯಾಣಕ್ಕೆ ಮುನ್ನುಡಿ ಬರೆದಳು. ತನ್ನೂಲಕ ತನ್ನಲ್ಲಿರುವ ಆಯುಧಗಳು ಕೇವಲ ಅಲಂಕಾರಕ್ಕಲ್ಲ ಬದಲಿಗೆ ಸಕಲ ಬ್ರಹ್ಮಾಂಡದ ಒಳಿತಿಗೆಂಬುದನ್ನು ಮತ್ತೆಮತ್ತೆ ನಿರೂಪಿಸಿದಳು. ಹಾಗೆಯೇ ಜಗದ ಸೃಷ್ಟಿ-ಸ್ಥಿತಿ-ವಿನಾಶದ ಸಮನ್ವಯತೆಗೆ ಕಾರಣೀಭೂತಳಾದಳು. ಇದನ್ನೇ ದುರ್ಗಾ ಸಪ್ತಶತಿ ಪಾರಾಯಣದಲ್ಲಿ [ಅಧ್ಯಾಯ - 11]

ಸೃಷ್ಟಿಸ್ಥಿತಿವಿನಾಶಾನಾಂ ಶಕ್ತಿಭೂತೇ ಸನಾತನಿ ।
ಗುಣಾಶ್ರಯೇ ಗುಣಮಯೇ ನಾರಾಯಣಿ ನಮೋಸ್ತುತೇ॥
ಎಂಬುದಾಗಿ ಸ್ತುತಿಸಲಾಗಿದೆ.

ಪ್ರಸ್ತುತ ಭಾರತದ ಸುತ್ತಮುತ್ತಲಿನ ಪರಿಸ್ಥಿತಿಯನ್ನು ಅವಲೋಕಿಸಿದಾಗ ಮಹಿಷಾಸುರನಂತಹ ರಕ್ಕಸರು ಭಯೋತ್ಪಾದಕರ ಸೋಗಿನಲ್ಲಿ ರಕ್ತಜೀವಾಸುರರಂತೆ ಅವತರಿಸಿರುವುದು ಕಂಡುಬರುತ್ತಿದೆ. 'ಓಂ ಪ್ರಕೃತ್ಯೈ ನಮಃ' ಎಂದು ಆರಾಧಿಸುತ್ತಲೇ ನಿಸರ್ಗವನ್ನು ಘಾಸಿಗೊಳಿಸಲಾಗುತ್ತಿದೆ. ಮೌಲ್ಯಾಧಾರಿತ ಸಮಾಜ ಕನ್ನಡಿಯೊಳಗಿನ ಗಂಟಾಗಿ ಗೋಚರಿಸುತ್ತಿದೆ. ಎಲ್ಲಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿ ನಮ್ಮ ಮನದೊಳಗಿನ ಶತ್ರುಗಳು ಭೂತನರ್ತನ ಮಾಡಲಾರಂಭಿಸಿದ್ದಾರೆ. ಹಾಗಾಗಿ ಬದಲಾದ ಸನ್ನಿವೇಶದಲ್ಲಿ ನಮಗಿಂದು ಆದರ್ಶದ ತಳಹದಿಯಾಗಿ, ಉಪಮೆಯಾಗಿ ಬೇಕಾಗಿರುವುದು ತ್ರಿಶೂಲ, ಖಡ್ಗ, ಚಿಲ್ಲು-ಬಾಣ, ಗದೆ, ಕೊಡಲಿ ಮೊದಲಾದ ಆಯುಧಗಳಿಂದ ಭೂಷಿತಳಾದ ದುರ್ಗಾಮಾತೆ...!! ಹಾಗೆಯೇ ಈ ಮಹಾಮಾತೆಯ ಭವ್ಯರೂಪದ ಬೆಳಕಿನಲ್ಲಿ ಯಶೋಮಾರ್ಗ ನಿರ್ಮಿಸಿಕೊಂಡು ಪುರುಷಸಿಂಹದಂತಾಗಬೇಕಿರುವ ಭಾರತೀಯರು...!!

ಪುರಾಣಗಳ ಪ್ರಕಾರ ವಿಂಧ್ಯಪರ್ವತವಾಸಿಯಾಗಿರುವ ದುರ್ಗೆಯು ನವರಾತ್ರಿಯ ಒಂಬತ್ತು ದಿನಗಳ ಕಾಲ ಶೈಲಪುತ್ರಿ, ಬ್ರಹ್ಮಚಾರಿಣಿ, ಚಂದ್ರಘಂಟಾ, ಕೂಷ್ಮಾಂಡ, ಸ್ಕಂದಮಾತಾ, ಕಾತ್ಯಾಯಿನಿ, ಕಾಳರಾತ್ರಿ, ಮಹಾಗೌರಿ, ಮಹಾಕಾಳಿ ಮತ್ತು ಮಾ ದುರ್ಗಾ ಎಂದು ಪೂಜಿಸಲ್ಪಡುತ್ತಾಳೆ. ಆ ಮೂಲಕ ಮಾನವನ ಜೀವನದ ವಿವಿಧ ಅವಸ್ಥೆಗಳನ್ನು ಅನಾವರಣಗೊಳಿಸುತ್ತಾಳೆ. ಅಂದರೆ ಜೀವನದ ವಿವಿಧ ಮಜಲುಗಳಲ್ಲಿ ಹಾದುಹೋಗುವ ಜವಾಬ್ದಾರಿಗಳನ್ನು ನಿರ್ವಹಿಸುವಾಗ ಮಗಳಾಗಿ, ಗೃಹಿಣಿಯಾಗಿ, ಕೊನೆಯಲ್ಲಿ ದುರುಳರ ಮರ್ಧನ ಮಾಡಿ ತನ್ನ ಮಕ್ಕಳನ್ನು ರಕ್ಷಿಸುವ ಮಹಾಮಾತೆಯಾಗಿ ಕಂಗೊಳಿಸುತ್ತಾಳೆ. ಆದ್ದರಿಂದಲೇ ಇಂತಹ ಶುಭಗಳಿಗೆಯಲ್ಲಿ ದೇವಿಯನ್ನು ಆರಾಧಿಸುತ್ತ.



ವಿದ್ಯಾವಂತಂ ಯಶಸ್ವಂತಂ ಲಕ್ಷ್ಮೀವಂತಂ ಜನಂ ಕುರು ।
ರೂಪಂ ದೇಹಿ ಜಯಂ ದೇಹಿ ಯಶೋ ದೇಹಿ ದ್ವಿತೋ ಜಹಿ ॥

ಎಂದು ಭಕ್ತಿಯಿಂದ ಪ್ರಾರ್ಥಿಸಲಾಗುತ್ತದೆ.

ತಾಯಿ ದುರ್ಗೆಯ ಗುಣ-ರೂಪಗಳ ಬಗ್ಗೆ ಅರಿಯಬೇಕಾದರೆ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರು ರಚಿಸಿದ ಸೌಂದರ್ಯಲಹರಿ ಕಾವ್ಯದ ಜ್ಞಾನಸುಧೆಯನ್ನು ಸವಿಯಲೇಬೇಕು. ಆಚಾರ್ಯರು ಇಲ್ಲಿನ ಶ್ಲೋಕವೊಂದರಲ್ಲಿ,

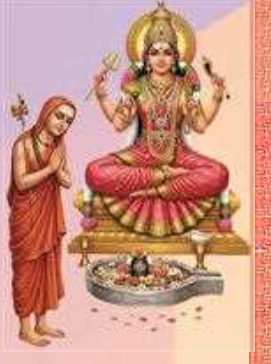
ಅವಿದ್ಯಾನಾಮಂತಸ್ತಿಮಿರಮಿಹಿರದ್ವೀಪನಗರೀ
ಜಡಾನಾಂ ಚೈತನ್ಯಸ್ತಬಕಮಕರಂದಸ್ತುತಿರುರೀ ।
ದರಿದ್ರಾಣಾಂ ಚಿಂತಾಮಣಿಗುಣನಿಕಾ ಜನ್ಮಜಲಧೌ
ನಿಮಗ್ನಾನಾಂ ದಂಷ್ಟ್ರಾ ಮುರರಿಪುವರಾಹಸ್ಯ ಭವತಿ ॥



ಎಂದು ತನ್ಮಯತೆಯಿಂದ ಗುಣಗಾನ ಮಾಡುತ್ತ ಆಸ್ತಿಕನ ಮನಮಂದಿರದಲ್ಲಿ ದೇವೀ ಮಾಹಾತ್ಮ್ಯವನ್ನು ಪದಗಳ ತೊಲಕಾತಲ್ಪದಲ್ಲಿ ತೂಗುತ್ತ, ಭಕ್ತಿಲೋಕವನ್ನೇ ಸೃಷ್ಟಿಸಿದ್ದಾರೆ. ಬಹುಷಃ ಶಂಕರಾಚಾರ್ಯರ ಇಂತಹ ತತ್ತ್ವಜ್ಞಾನದ ಪ್ರಕಾಂಡ ಪಾಂಡಿತ್ಯಕ್ಕೆ ಇಡೀ ವಿಶ್ವದಲ್ಲೆಲ್ಲಯೂ ಮತ್ತೊಂದು ಉಪಮೆ ಸಿಗಲಾರದು...!!

ಇನ್ನು ಭಾರತೀಯ ಅಧ್ಯಾತ್ಮದ ಇನ್ನೊಬ್ಬ ಧ್ರುವತಾರೆ ಶ್ರೀ ರಾಮಕೃಷ್ಣ ಪರಮಹಂಸರು ತಮ್ಮ ಆರಾಧ್ಯದೈವ ಮಹಾಕಾಳಿಯೊಂದಿಗೆ ನಡೆಸಿದ ಆಪ್ತಸಂವಾದ ಅಮ್ಮ-ಮಗನ ವಾತ್ಸಲ್ಯದ ಪರಾಕಾಷ್ಠೆಗೆ ಶಾಸ್ತ್ರೀಯ ಉದಾಹರಣಿ. ಈ ಅಂತರ್ಧಾನದ ವರ್ಗಾವಣೆಯೇ ಸಿಡಿಲಮರಿ ಸಂತ ಸ್ವಾಮಿ ವಿವೇಕಾನಂದರಂತಹ ವೈಕ್ರಿತ್ವ ನಿರ್ಮಾಣಕ್ಕೆ

ಮಾರ್ಗಸೂಚಿಯಾಯಿತು. ಮುಂದಿನ ದಿನಗಳಲ್ಲಿ ಸ್ವಾಮೀಜಿಯವರು **“ಶಕ್ತಿಯೇ ಜೀವನ; ದುರ್ಬಲತೆಯೇ ಮರಣ”** ಎಂಬುದಾಗಿ ಸಾರುತ್ತ, ದುಷ್ಟತನದ ವೈರಿ, ಶಿಷ್ಟತನದ ಸಖಿಯಾಗಿರುವ ಮಹಾಕಾಳಿಯನ್ನು ತನುಮನಗಳಲ್ಲಿ ಆವಾಹಿಸಿಕೊಂಡು, ಮನೋಬಲವನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳಿ ಎಂಬುದಾಗಿ ಸಾರುತ್ತ ಭಾರತೀಯರನ್ನು ಎದ್ದಿರಿಸಿದರು....!!



ಭಾರತದ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದಲ್ಲಿ ದುರ್ಗಾಮಾತೆಯ ಪರೋಕ್ಷ ಪ್ರಭಾವ ಅತ್ಯಂತ ಮನನೀಯವಾದುದು. ಈ ಸಮಯದಲ್ಲಿ ಕ್ರಾಂತಿಕಾರಿ ಭಾರತೀಯರನ್ನು ಬಡಿದೆಬ್ಬಿಸಿ, ಬ್ರಿಟೀಷರ ವಿರುದ್ಧ ಬೆಂಕಿಚೆಂಡಾಗಿ ಹೋರಾಡುವಂತೆ ಪ್ರೇರಣೆ ನೀಡಿದ ಗೀತೆ **‘ವಂದೇ ಮಾತರಂ’**. ಭಾರತಾಂಬೆಯನ್ನು ತಾಯಿ ದುರ್ಗೆಗೆ ಹೋಲಿಸಿ ಬರೆದ ಈ ಕವಿತೆಯು ಭಾರತೀಯರ ಹೃನ್ಮನಗಳನ್ನು ಆವರಿಸಿದ್ದು ಅಕ್ಷರಶಃ ಸತ್ಯಸಂಗತಿ....!! ಈ ಪದ್ಯದ ನೆರಳಿನಲ್ಲಿಯೇ ಅಟಲ್ ಬಿಹಾರಿ ವಾಜಪೇಯಿಯವರು ತಮ್ಮ ಕವನವೊಂದರಲ್ಲಿ,

ರಣಚಂಡೀ ಕೀ ಅತ್ಯುಪ್ಪ್ ಪ್ಯಾಸ್ ಮೈ ದುರ್ಗಾ ಕಾ ಉನ್ನತ್ ಹಾಸ್ |
ಮೈ ಯಮ್ ಕೀ ಪ್ರಲಯಂಕರ್ ಪುಕಾರ್ ಜಲತೇ ಮರಘಟ್ ಕಾ ಧುಆಂಧಾರ್ ||

ಎಂದು ವರ್ಣಿಸುತ್ತ ತಾಯಿಭಾರತಿ ಮತ್ತು ಮಾ ದುರ್ಗೆಯ ನಡುವಿನ ಹಲವು ಸಾಮ್ಯಗಳನ್ನು ಕಣ್ಣಿಂದ ನಿಲ್ಲಿಸಿದ್ದಾರೆ....!!

ಇನ್ನು ಭಾರತೀಯ ಪ್ರತಿಮಾಶಾಸ್ತ್ರವನ್ನು ಶಾಸ್ತ್ರೀಯವಾಗಿ ಅಧ್ಯಯನ ಮಾಡಿ ನೇಪಾಳ, ಶ್ರೀಲಂಕಾ, ಬಾಂಗ್ಲಾದೇಶ, ಅಫಘಾನಿಸ್ತಾನ, ಟಿಬೆಟ್, ಭೂತಾನ್, ಇಂಡೋನೇಷ್ಯಾ ಮೊದಲಾದ ದೇಶಗಳಲ್ಲಿಯೂ ಪ್ರತಿಮೆಗಳೊಂದಿಗೆ ಹೋಲಿಕೆ ಮಾಡಿದಾಗ ಈ ಭಾಗಗಳಲ್ಲಿಯೂ ದುರ್ಗಾಮಾತೆಯ ಪೂಜಾಪದ್ಧತಿ ಇದ್ದಿತೆಂಬುದು ಸ್ಪಷ್ಟವಾಗಿ ಗೋಚರವಾಗುತ್ತದೆ. ಅಂದರೆ ಕಾರಣಾಂತರಗಳಿಂದ ಅಖಂಡ ಭಾರತವು ಛಿದ್ರಗೊಂಡರೂ ದೇವಿ ಆರಾಧನೆ ಮಾತ್ರ ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ಮುಂದುವರಿದಿರುವುದು ಸರ್ವವೇದ್ಯವಾದ ಸಂಗತಿಯಾಗಿದೆ. ಆದ್ದರಿಂದ ತಾಯಿ ಭಾರತಿಯ ಮಡಿಲಲ್ಲಿ ಪುರಾತನ ಕಾಲದ ಭರತವರ್ಷವೆಲ್ಲ ಒಂದಾಗಿ

ಉತ್ತರಂ ಯತ್ ಸಮುದ್ರಸ್ಯ ಹಿಮಾದ್ರೇಶೈವ ದಕ್ಷಿಣಮ್ |
ವರ್ಷಂ ತದ್ ಭಾರತಂ ನಾಮ ಭಾರತೀ ಯತ್ರ ಸಂತತಿಃ ||

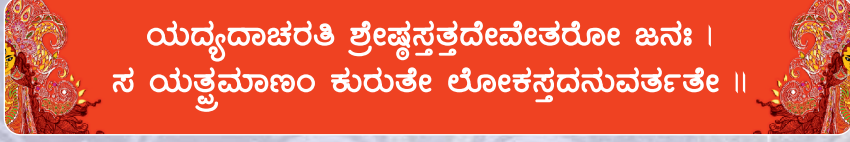


ಎಂಬ ನುಡಿ ಮುಂದಿನ ದಿನಗಳಲ್ಲಿ ನನಸಾಗಬೇಕೆಂಬುದು ಪ್ರತಿಯೊಬ್ಬ ದೇಶಪ್ರೇಮಿಯ ಮನದಿಂಗಿತವಾಗಿದೆ....!!

ಏಕೆಂದರೆ ಭಾರತವು ಅಧ್ಯಾತ್ಮ, ವಿಜ್ಞಾನ, ಗಣಿತ, ಭೂಗೋಳ, ಖಗೋಳ, ಜ್ಯೋತಿಷ್ಯ, ಸಾಹಿತ್ಯ, ಸಂಗೀತ, ವೈದ್ಯಕೀಯ ಪದ್ಧತಿ, ಅರ್ಥಶಾಸ್ತ್ರ, ಸುಸಜ್ಜಿತ ನಗರ ಯೋಜನೆ ಹೀಗೆ ಅನೇಕಾನೇಕ ಉನ್ನತ ವಿಚಾರಧಾರೆಗಳನ್ನು ಜಗತ್ತಿಗೆ ಪರಿಚಯಿಸಿ, ಎಲ್ಲದರಲ್ಲಿಯೂ ಪರಿಪೂರ್ಣತೆಯನ್ನು ಅನಾವರಣಗೊಳಿಸಿ, ವಿಶ್ವಗುರುವಾಗಿ ವಿರಾಜಮಾನವಾಗಿತ್ತು. ಇಲ್ಲಿನ ಮೂಲಶ್ರದ್ಧೆಗಳೆಲ್ಲ ಯಾವುದೋ ಗೊಡ್ಡ ವಿತಂಡವಾದಗಳಾಗಿರದೆ ಪ್ರಯೋಗಾತ್ಮಕ ನೆಲೆಗಳ್ಳಿನ ಮೇಲೆ ನಿಂತಿರುವುದರಿಂದ ಇಂದಿಗೂ ತನ್ನ ಗುಣಾತ್ಮಕ ಮೌಲ್ಯವನ್ನು ಹಾಗೆಯೇ ಉಳಿಸಿಕೊಂಡಿದೆ. ಆದರೆ ಇವುಗಳನ್ನು ಸರಿಯಾಗಿ ಅರ್ಥೈಸಿಕೊಳ್ಳದ ಕೆಲವು ವಿಚಾರವ್ಯಾಧಿ ಪ್ರಗತಿಪರ ಚಿಂತಕರಿಗೆ ಸನಾತನ ಭಾರತೀಯರ ಆಳವಾದ ಆಲೋಚನೆಗಳು ಮತ್ತು ಕೊಡುಗೆಗಳು ಯಕ್ಷಪ್ರಶ್ನೆಯಾಗಿಯೇ ಉಳಿದಿವೆ. ಅವರಿಗೆ ಇಲ್ಲಿನ ತತ್ತ್ವಗಳ ಪರಿಪೂರ್ಣ ಅರಿವಾಗಬೇಕಾದರೆ ಮಹಾತಪಸ್ವಿಯಾಗಿ ಜ್ಞಾನಶರಧಿಯನ್ನು ಪ್ರವೇಶಿಸಿ, ಜ್ಞಾನಮಂಥನಕ್ಕೀಯಲೇಬೇಕು....!! ಆಗ ನಮ್ಮ ಸನಾತನ ಧರ್ಮದ ಮೂಲಸಾರವಾದ ಮೂಲಾಧಾರದಿಂದ ಸಹಸ್ರಾರದವರೆಗಿನ ಪಯಣವು ಅನಂತತೆಯೆಡೆಗೆ ಸಾಗಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ....!!

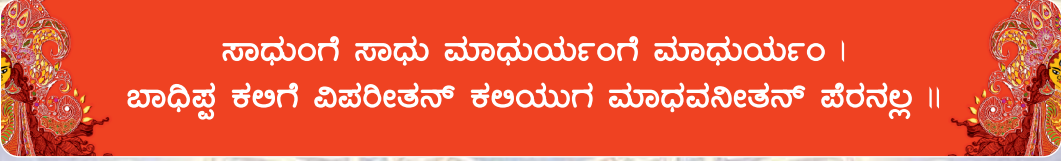
ದುರದೃಷ್ಟವಶಾತ್ ಇಂದಿನ ಯುವಪೀಳಿಗೆಗೆ ಪಾಶ್ಚಿಮಾತ್ಯ ಮತ್ತು ಪೌರಾತ್ಯ ದೇಶಗಳ ಆಕರ್ಷಣೆಯ ಪೊರೆ ಕಣ್ಣಂಚಲ್ಲಿ ಕಟ್ಟಿರುವುದು ಸ್ಪಷ್ಟವಾಗಿ ಗೋಚರಿಸುತ್ತಿದೆ. ಹಾಗಾಗಿಯೇ **“ತಮನೋ ಮಾ ಜ್ಯೋತಿರ್ಗಮಯ”** ಎಂದು ಸಾರುತ್ತ ಜ್ಞಾನದ ಹುಡುಕಾಟದಲ್ಲಿ ಸಾಗುತ್ತಿದ್ದ ಭಾರತೀಯ ಯುವಸಮೂಹ ಇಂದು ಭೌತಿಕ ವಸ್ತುವಿನ ಹಿಂದೆ ಅಲೆದಾಡುತ್ತಿದೆ. ಹಿಂದಿನ ಕಾಲದಿಂದಲೂ ಆಚರಣೆಯಲ್ಲಿದ್ದ ಸಂಸ್ಕೃತಿ, ಆಚಾರ-ವಿಚಾರಗಳಿಗೆ ತಿಲಾಂಜಲಿಯನ್ನಿಟ್ಟು, ಅರೆಬೆಂದ ಅರಿವಿನಲ್ಲಿಯೇ ಪ್ರತಿಯೊಂದನ್ನು ಪ್ರಶ್ನಿಸತೊಡಗಿದೆ. ಆದರೆ ಇಂತಹ ಮನೋಭಾವ ಬದಲಾಗಲೇಬೇಕಿದೆ.





ಎಂದು ಹೇಳಿರುವಂತೆ, ನಮ್ಮ ವೇದ, ಆಗಮ, ಉಪನಿಷತ್, ಋಷಿ ಪರಂಪರೆ, ರಾಮಾಯಣ-ಮಹಾಭಾರತದಂತಹ ಮಹಾಕಾವ್ಯಗಳು ಹಾಕಿಕೊಟ್ಟ ಮಹಾನ್ ವಿಚಾರಧಾರೆಗಳನ್ನು ನಾವೆಲ್ಲರೂ ಅನುಸರಿಸಬೇಕಾಗಿದೆ. ಕವಿವಾಣಿಯೊಂದು ಸಾರುವಂತೆ **“ಮಾತೆ ಪೂಜಕ ನಾನು ಎನ್ನಯ ಶಿರವನಿಡುವೆನು ಅಡಿಯಲಿ | ನಿನ್ನ ಕೀರ್ತಿಯು ಜಗದಿ ಮೆರೆಯಲಿ ಒಂದೆ ಆಸೆಯು ಮನದಲಿ”** ಎಂಬ ಸಾಲುಗಳು ಪ್ರತಿಯೊಬ್ಬನ ಧರ್ಮನಿಧರ್ಮಗಳಲ್ಲಿ ಪ್ರವಹಿಸಿ, ಮನದಲ್ಲ ಪ್ರತಿಧ್ವನಿಸಬೇಕಾಗಿದೆ. ಆ ಮೂಲಕ ನಮ್ಮ ದೇಶದ ಆದರ್ಶದ ಪರಿಮಳವು ಜಗದೆಲ್ಲೆಡೆ ಪಸರಿಸುವಂತೆ ಮಾಡಬೇಕಾಗಿದೆ.

ಹೌದು... ಈ ಎಲ್ಲ ಆಶಯಗಳ ಹೊಂಗನಸುಗಳನ್ನು ಹೊತ್ತೊಯ್ಯುವ ಯುವ ರಣಧೀರರ ಪಡೆ ದೇಶದೆಲ್ಲೆಡೆ ನಿರ್ಮಾಣವಾಗಬೇಕಿದೆ. ಶೂನ್ಯದೊಳಗೆ ಅನಂತವನ್ನು, ಅನಂತದೊಳಗೆ ಶೂನ್ಯವನ್ನು ಅಂತರ್ಗತಗೊಳಿಸಿಕೊಂಡಿರುವವಳು ದುರ್ಗಾಮಾತೆ ಎಂಬ ಅರಿವನ್ನು ಎಲ್ಲರ ಅಂತರಂಗದಲ್ಲಿ ಮೂಡಿಸಬೇಕಾಗಿದೆ...!! **“ತೊಟ್ಟಲನ್ನು ತೂಗುವ ಕೈ ವಿಶ್ವವನ್ನು ಆಳಬಲ್ಲದು”** ಎಂಬುದಕ್ಕೆ ತಾಯಿ ಭಾರತಿಯೇ ಸಾಕ್ಷಿಯೆಂಬುದನ್ನು ನಿರೂಪಿಸಬೇಕಾಗಿದೆ. ಪ್ರತಿಯೊಬ್ಬ ಭಾರತೀಯನೂ ತಾಯಿದುರ್ಗೆಯ ರೂಪವನ್ನು ಮನದಲ್ಲ ಪ್ರತಿಷ್ಠಾಪಿಸಿ **“ವಜ್ರಾದಪಿ ಕಠೋರಾಣಿ ಮೃದೂನಿ ಕುಸುಮಾದಪಿ”** ಎಂಬ ಮನೋಭಾವವನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಹಾಗೆಯೇ ಕನ್ನಡದ ಶಾಸನವೊಂದು ಹೇಳುವಂತೆ,



ಅಂದರೆ ಸಾಧುಜನರೆದುರು ಸಜ್ಜನರಾಗಿ, ಮಧುರವಾಗಿರುವವರ ಎದುರು ಮಾಧುರ್ಯವಂತರಾಗಿ, ತೊಂದರೆಕೊಡುವ ದುಷ್ಟ ಕಲಗಳ ವಿರುದ್ಧ ರಣಚಂಡಿಯಾಗಿ ಸಿಡಿದೆದ್ದುನಿಲ್ಲಬೇಕೆಂಬ ಸಂದೇಶವನ್ನು ಅಂತರ್‌ಮನನ ಮಾಡಿಕೊಳ್ಳಬೇಕಾಗಿದೆ...!!

ಹೀಗೆ ದುರ್ಗೆಯ ವಿಶ್ವರೂಪದರ್ಶನ ಮಾಡಿಸುವ ದಿವ್ಯ ಸಂಕಲ್ಪವೊಂದಕ್ಕೆ ನಾಂದಿಹಾಡುತ್ತ, ರಾಷ್ಟ್ರಭಕ್ತಿ ಮತ್ತು ರಾಷ್ಟ್ರಜಾಗೃತಿಯ ಮೂಲಮಂತ್ರೋಚ್ಚಾರಣೆಯ ಮೂಲಕ ಇಚ್ಛಾ-ಜ್ಞಾನ-ಕ್ರಿಯಾ ಶಕ್ತಿಗಳ ಸಮನ್ವಯದ ಯುವಮನಸ್ಸುಗಳನ್ನು ರೂಪಿಸಿ, ಅದರಲ್ಲಿ ಸರ್ವಶೋಭಾಸಮನ್ವಿತೆಯಾದ ಜಗಜ್ಜನನಿಯನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸುವ ಸದುದ್ದೇಶದಿಂದ **“ಮಾ ದುರ್ಗಾ”** ಎಂಬ ಪರಿಕಲ್ಪನೆಯಲ್ಲಿ **“ವಾಗ್‌ವಿ ಕಲಾ ಉತ್ಸವ - 2026”** ನ್ನು ಆಯೋಜಿಸಲಾಗಿದೆ. ಬನ್ನಿ... ಮಹತ್ಕಾರ್ಯವೊಂದಕ್ಕೆ ಸಾಕ್ಷಿಯಾಗೋಣ...

ಓಂ ಭಾರತ್ಯೈ ನಮಃ

ವಾಗ್‌ವಿ



ಅನುಭವಿಸಿ. ಆಸ್ವಾದಿಸಿ. ಆನಂದಿಸಿ.
28, 29 ಆಗಸ್ಟ್ 2026



ಮಾ ದುರ್ಗಾ
ಮಹಾ ಶಕ್ತಿ

Schedule of Competitions for 28.08.2026 (Friday)

Sl. No.	Timings	Competition	Category / Level	No. of Participants	Theme / Topic	Time Limit
1	10:00am-11:00am	SCRIPT WRITING	Std VIII-X	Max. 2 participants	The Creator of the Universe is both Father and Mother	1 hr
2	10:00am-11:00am	ESSAY WRITING (ENG/HIN/KAN)	Cat-1: Std V - VII	Max. 2 participants per category per language	Dhairye Sahase Lakshmi	1 hr
					ಧೈರ್ಯ ಸಾಹಸೇ ಲಕ್ಷ್ಮೀಃ	
			Cat-2: Std VIII - X		Twamhi Durga Dashapraharana Dharini	
					ತೃಂ ಹಿ ದುರ್ಗಾ ದಶಪ್ರಹರಣಧಾರಿನೀ	
					ತಂ ಹಿ ದುರ್ಗಾ ದಶಪ್ರಹರಣಧಾರಿಣಿ	
			Cat-3: Std XI - XII	Saa Vidya Yaa Vimuktaye		
				ಸಾ ವಿದ್ಯಾ ಯಾ ವಿಮುಕ್ತಯೇ		
3	10:00am-11:00am	QUIZ (PRELIMS)	Std VIII - X	One team of Max. 2 participants	Based on the theme	1 hr
4	10:00am-11:30am	COLOURING	Std I	Max. 3 participants	Maha Kali, Maha Lakshmi, Maha Saraswati (any one form)	1 hr 30 mins
5	10:00am-11:30am	PAINTING	Std II	Max. 3 participants	Maha Kali, Maha Lakshmi, Maha Saraswati (any one form)	1 hr 30 mins
6	10:00am-11:30am	CLAY MODELLING	Std I - II	One team of Max. 3 participants	Pooja Parikara	1 hr 30 mins
7	10:00am-11:30am	MUKUT DECORATION	Std III - IV	Max. 3 participants	Mukut of Devi	1 hr 30 mins
8	10:00am-11:30am	PAPER QUILLING	Std V - VI	Max. 2 participants	Maa Durga	1 hr 30 mins
9	10:30am-12:00Noon	RANGOLI	Cat-1: Std V - VII	One team of Max. 4 participants per category	Bala Tripurasundari	1 hr 30 mins
	Cat-2: Std VIII - X		Simhavahini			
10	10:30am-12:00Noon	GOLU DISPLAY	PARENTS	One team of Max. 2 participants	Navaratri Golu Display	1 hr 30 mins
11	11:00am-12:00Noon	DHUNOCHI GROUP DANCE	Std VII - X	One team of 8-12 participants	Durga Pooja	4+1 min
12	11:00am-12:30pm	KALASHA ALANKARA	Std V - VII	One team of Max. 2 participants	Vara Mahalakshmi	1 hr 30 mins
13	11:30am-12:30pm	GROUP FANCY DRESS	Std III - IV	One team of 4-8 participants	Lord Shiva Family	3+1 min
14	12:00Noon-01:30pm	3D MODEL MAKING	Cat-1: Std V - VII	One team of Max. 4 participants per category	Madurai Meenakshi Temple Gopuram	1 hr 30 mins
	Cat-2: Std VIII - X		Mysore Ambari with Elephant			
	Cat-3: Std XI - XII		Durga Pooja Pandal			
15	12:00Noon-01:30pm	STORY NARRATION WITH PROPS	Std III - IV	Max. 3 participants	Based on the theme	3+1 min
16	01:30pm-02:30pm	CAPTION WRITING	Std VII - XII	Max. 2 participants	Based on the theme	1 hr
17	01:30pm-03:00pm	ALPANA ART	Std VIII - X	One team of Max. 2 participants	Creating Maa Durga's Face using Alpana Art	1 hr 30 mins
18	01:30pm-02:30pm	DEVOTIONAL GROUP SONG	Std V - VII	One team of 8-10 participants	Based on the theme	4+1 min
19	01:30pm-03:00pm	QUIZ (FINALS)	Std VIII - X	Qualified teams from Quiz Prelims	Based on the Theme	1 hr 30 mins
20	02:00pm-03:00pm	CHENDE MELA	Std VI - X	One team of 6-12 participants	Any Festive Chende Beats	5+1 min
21	02:30pm-03:30pm	CLASSICAL GROUP DANCE	Std VII - XII	One team of 8-10 participants	Based on the theme	5+1 min

Schedule of Competitions for 29.08.2026 (Saturday)

Sl. No.	Timings	Competition	Category / Level	No. of Participants	Theme / Topic	Time Limit
1	9:30am-10:30am	VEDA CHANTING	Std VI - X	One team of 6 - 10 participants	Durga Suktam and Medha Suktam	5 +1 min
2	9:30am-10:30am	POETRY WRITING (ENG / KAN / HIN)	Cat-2: Std VIII - X	Max. 2 participants per category per language	"Ya Devi Sarva Bhūteshu -----"	1 hr
					"ಯಾ ದೇವೀ ಸರ್ವಭೂತೇಷು -----"	
			Cat-3: Std XI - XII		या देवी सर्वभूतेषु -----"	
					Bharat Mata-an Expression of Maa Durga	
3	9:30am-10:30am	AARTI SONG	Std I - II	Max. 3 participants	ಭಾರತಮಾತೆಯು ದುರ್ಗಾದೇವಿಯ ಸ್ಮರಣೆ	3+1 min
					भारत माता : माँ दुर्गा का साकार स्वरूप	
					Based on the theme	
					Indian Festivals	
4	9:30am-10:30am	MANDALA HANGING	Std III - IV	Max. 3 participants	Aigiri Nandini Stotram (1st six stanzas)	1 hr
5	9:30am-10:30am	MAHISHASURA MARDINI STOTRAM	Std III - IV	Max. 3 participants	Maa Saraswathi	3+1min
6	09:30am-11:00am	DRAWING & PAINTING	Std III - IV	Max. 3 participants	Maa Lakshmi	1 hr 30 mins
			Cat-1: V - VII	Max. 4 participants per category	Tu hi Durga Tu hi Bharat Mata	1 hr 30 mins
			Cat-2: Std VIII - X			
7	10:30am-11:30am	SEMI CLASSICAL GROUP DANCE	Cat-3: Std XI - XII	One team of 8-10 participants	Mahishasura Mardini	5+1 min
			Std V - VIII			
			Std VIII - X			
8	10:30am-12:00Noon	CHARCOAL PAINTING	Std I - II	Max. 2 participants	Based on the theme	1 hr 30 mins
9	10:30am-12:00Noon	STORY NARRATION WITH PROPS	Std I - II	Max. 3 participants	Maha Kali	3+1 min
10	11:30am-12:30pm	FANCY DRESS	Std I - II	Max. 3 participants	Nava Durga - any one form	3+1 min
11	11:30am-01:00pm	LEAF PAINTING	Std V - VII	Max. 3 participants	Shringeri Sharadamba	1 hr 30 mins
12	11:30am-1:00pm	FANCY DRESS	PARENTS	One team of 2-4 participants	Parvati-Parameshwara	3+1 min
13	11:30am-1:00pm	SKIT	Std I - X	One team of 12-16 participants	Dushta Shikshana Shishita Rakshana	9+1 min
14	12:00Noon-2:00pm	AI FILM MAKING	Std IX - XII	One team of 2 participants	Based on the theme (Topic will be given on the spot)	2 hrs
15	12:30pm-2:00pm	KULO PAINTING	Std V - VII	Max. 2 participants	Based on the theme	1 hr 30 mins
16	12:30pm-1:30pm	VEENA VADANA	Std VIII-XII	Max. 2 participants	Any Stuthi of Goddess	4+1 min

Schedule of Competitions for 29.08.2026 (Saturday)

17	12:30pm - 2:30pm	CANVAS PAINTING	Cat-2: Std VIII - X	Max. 2 participants per category	Ramakrishna Paramahansa with Maa Kali	2 hrs
			Cat-3: Std XI - XII	Max. 2 participants per category		
18	1:00pm-2:00pm	CLASSICAL GROUP SONG	Std VIII - X	One teams of 8-10 participants	Based on the theme	4+1 min
19	1:00pm-2:30pm	BANGLE LAMP MAKING	Std V - VII	Max. 2 participants	Based on the theme	1 hr 30 mins
20	1:00pm-2:00pm	ULU DHWANI	Std VII - XII	One team of 2-6 participants	Based on the theme	3+1min
21	2:00pm-3:00pm	FACE PAINTING	Std XI - XII	Max. 2 participants	Maa Kali Face	1 hr
22	2:00pm-3:00pm	SHLOKA CHANTING	PARENTS	Max. 2 participants	Durga Sapta Shloki	3+1min
23	2:00pm-3:00pm	GROUP FANCY DRESS	Std V - X	One team of Max 10 participants	Nava Durga	4+1 min
24	3:00pm-4:00pm	CONTEMPORARY DANCE	Std VII - XII	One team of 8-12 participants	Leela Vighrahadharini	5+1 min

RULES AND REGULATIONS

1. The theme of **VAGDEVI KALA UTSAV 2026: MAA DURGA - The Maha Shakti.** Weightage will be given for the adherence to the overall theme of the Utsav in all competitions.
2. **Script, Essay and Caption Writing Competitions:** Writing sheets will be provided on-site. Participants must bring all other necessary stationery. Word Limit: Max.800 words for Cat-1 and Max. 1200 words for Cat-2 and Cat-3.
3. **Colouring Competition:** Picture sheets will be provided. All colouring mediums and materials must be brought by the participants.
4. **Painting, Drawing-Painting and Charcoal Painting Competitions:** Standard A3 sheets will be provided. Participants must bring all required drawing, painting and blending materials.
5. **Clay Modelling Competition:** Participants must bring their own clay and decorative materials.
6. Participants must bring all required crafting supplies for the following events:-Mukut Decoration, Paper Quilling, Kalasha Alankara, Mandala Hanging, Bangle Lamp Making Competitions.
7. **Rangoli Competition:** A designated 6x6 feet space will be provided. Participants must bring their own rangoli powder.
8. **Leaf Painting Competition:** Artwork must be executed on a single leaf. There are no size restrictions for the leaf. The leaf and all painting materials must be brought by the participants.
9. **Fancy Dress Competitions:** Participants must arrive fully costumed. Final evaluation will heavily weigh in the creative use of props, costumes and accessories.
10. **Dhunochoi Group Dance Competition:** Participants must bring all required props, materials etc. Background music (optional) can be brought in a personal pen drive.
11. **Group Dance and Skit Competitions:** Participants must bring all required props and provide their audio tracks via personal pen drive.

12. **3D Model Making Competition:** Models must be constructed using the materials brought exclusively by the participants.
13. **Story Narration with Props Competition:** Participants must arrive fully costumed; weightage will be given for using hand-made accessories and props.
14. **Alpana Art Competition:** A designated 4x6 feet space will be provided. Participants must bring their own materials, including raw rice paste (Atop Chal), vermilion powder and cotton/fabric pieces.
15. **Singing Competitions:** Accompaniment is strictly limited to student instrumentalists only.
16. **Chende Mela and Veena Vadana Competitions:** Musical instruments must be brought and played exclusively by the students.
17. **Veda Chanting Competition:** All participants are required to follow the prescribed dress code:- Boys-Panche-Shalya; Girls-Traditional Attire
18. **Poetry Writing Competition:** Writing sheets will be provided on-site. Participants must bring all other necessary stationery. Length: 6-10 stanzas
19. **AI Film Making Competition:** Participants must bring their own laptops, pen drives and internet dongles. On-site internet facility will also be provided by the organizers.
20. **Kulo Painting Competition:** The size of the Kulo must be 18x18 inches. The Kulo and all painting materials must be brought by the participants.
21. **Canvas Painting Competition:** Artwork must be done on a board canvas or stretched canvas with a maximum size of 2x3 feet. All required materials must be brought by the participants.
22. **Ulu Dhwani Competition:** Participants may use props; Background music (optional) can be brought in a personal pen drive.
23. **Face Painting Competition:** Each team must consist of two participants- one Artist and one Model. Only organic paints are permitted. All painting supplies must be brought by the participants.

GENERAL INSTRUCTIONS FOR PARTICIPANTS AND SCHOOLS

- **Reporting Time:** Participants must report to the venue 30 minutes prior to their scheduled event.
- **Escort Teacher:** Students must be accompanied by an escort teacher from their respective school.
- **Mandatory ID:** All students and accompanying teachers must carry their official School ID cards for the registration process.

RULES FOR PARENTS' COMPETITIONS

- **Golu Display:** A designated 6x6 feet space will be provided. All required display materials including stand must be brought by the participants.
- **Fancy Dress:** Parents must arrive fully costumed. Final evaluation criteria will heavily emphasize props, costume creativity and accessories.
- **Shloka Chanting:** Participants are required to perform in traditional attire.
- **Mandatory ID:** All parents must carry a copy of their ward's School ID cards for the registration process.

REGISTRATION DETAILS AND FEES:

- **Individual Events:** ₹100 per participant; Group Events: ₹300 per team.
- **There is no registration fee for participants from Government Schools.**
- **Entry Forms:** Separate entry forms must be filled for different competitions. Please ensure you make the required number of copies.
- **Email Registration:** Send entries to princivvsm@gmail.com
- **Registration Deadline: 22nd August 2026.**
- **Spot registrations** will be permitted.
- **Judicial Authority:** The decision of the judges is final and binding.
- **Amenities:** Canteen facilities will be available on-site at the venue.



Scan for payment



Scan for registration



Programme

28 August 2026 (Friday)

- 09.00AM - 09.30AM - Registration
- 10.00AM - 11.30AM - Inauguration & Felicitation Ceremony
- 10.00AM - 11.00AM - Script Writing Competition
- 10.00AM - 11.00AM - Essay Writing Competition
- 10.00AM - 11.00AM - Quiz Competition (Prelims)
- 10.00AM - 11.30AM - Colouring Competition
- 10.00AM - 11.30AM - Painting Competition
- 10.00AM - 11.30AM - Clay Modelling Competition
- 10.00AM - 11.30AM - Mukut Decoration Competition
- 10.00AM - 11.30AM - Paper Quilling Competition
- 10.30AM - 12.00Noon - Rangoli Competition
- 10.30AM - 12.00Noon - Golu Display Competition (Parents)
- 11.00AM - 12.00Noon - Dhunochi Group Dance Competition
- 11.00AM - 12.30PM - Kalasha Alankara Competition
- 11.30AM - 12.30PM - Group Fancy Dress Competition
- 12.00Noon - 01.30PM - Story Narration with Props Competition
- 12.00Noon - 01.30PM - 3D Model Making Competition
- 12.30PM - 01.30PM - Performance by VVSM Std 1 and 2 Students
- 01.30PM - 02.30PM - Caption Writing Competition
- 01.30PM - 03.00PM - Alpana Art Competition
- 01.30PM - 02.30PM - Devotional Group Song Competition
- 01.30PM - 03.00PM - Quiz Competition (Finals)
- 02.00PM - 03.00PM - Chende Mela Competition
- 02.30PM - 03.30PM - Classical Group Dance Competition
- 03.30PM - 05.00PM - Performance by VVSM Std 5 and 6 Students
- 05.00PM - 06.00PM - Performance by VVSM Std 11 and 12 Students

29 August 2026 (Saturday)

- 09.00AM - 09.30AM - Registration
- 09.30AM - 10.30AM - Veda Chanting Competition
- 09.30AM - 10.30AM - Poetry Writing Competition
- 09.30AM - 10.30AM - Aarti Song Competition
- 09.30AM - 10.30AM - Mandala Hanging Competition
- 09.30AM - 10.30AM - Mahishasura Mardini Stotram Competition
- 09.30AM - 11.00AM - Drawing & Painting Competition
- 10.30AM - 11.30AM - Semi Classical Group Dance Competition
- 10.30AM - 12.00Noon - Charcoal Painting Competition
- 10.30AM - 12.00Noon - Story Narration with Props Competition
- 11.30AM - 01.00PM - Performance by VVSM Std 3 and 4 Students
- 11.30 AM - 12.30 PM - Fancy Dress Competition
- 11.30 AM - 01.00 PM - Leaf Painting Competition
- 11.30 AM - 01.00 PM - Fancy Dress Competition (Parents)
- 11.30AM - 01.00PM - Skit Competition
- 12.00Noon - 02.00PM - AI Film Making Competition
- 12.30PM - 02.00PM - Kulo Painting Competition
- 12.30PM - 01.30PM - Veena Vadana Competition
- 12.30PM - 02.30PM - Canvas Painting Competition
- 01.00PM - 02.00PM - Classical Group Song Competition
- 01.00PM - 02.30PM - Bangle Lamp Making Competition
- 01.00PM - 02.00PM - Ulu Dhwani Competition
- 02.00PM - 03.00PM - Face Painting Competition
- 02.00PM - 03.00PM - Shloka Chanting Competition (Parents)
- 02.00PM - 03.00PM - Group Fancy Dress Competition
- 03.00PM - 04.00PM - Contemporary Dance Competition
- 04.00PM - 05.30PM - Performance by VVSM Std 7 and 8 Students
- 05.30PM - 06.30PM - Performance by VVSM Std 9 and 10 Students

* Highlighted - performances on stage

Venue:

VAGDEVI VILAS SCHOOL[®]

Affiliated to CBSE, New Delhi

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