

PARIYANAMPETTA POORAM

PARIYANAMPETTA BHAGAVATHY TEMPLE



LOCATION

Panchayath/
Municipality/
Corporation

Sreekrishnapuram

District

Palakkad

Nearest Town/
Landmark/ Junction

Choyapully Maha Vishnu temple – 1.2 km

Nearest Bus station

Vadakkepattu garden bus stop– 650m

Nearest Railway
station

Ottapalam railway station – 220 m

Nearest Airport

Cochin International Airport –92 Km



ACCESSIBILITY

Bhagavathy Temple Road
Sreekrishnapuram South
Palakkad-679514
Kerala.

Phone : 0466 226 1302

Website : sreepariyanampattadevaswom.in



CONTACT



TIME

DATES

February/ March (Kumbhom)

FREQUENCY

Annual

DURATION

7 days



ABOUT THE FESTIVAL (Legend/History/Myth)

The history of the temple is taking back to 1400 years connecting with the pilgrimage of a scholar *namboothiri* of Pariyaanampetta Manakkal. Once a veteran *namboothiri* of Pariyaanampetta manakkal had undertaken a pilgrimage to Mookambika temple with his servant who was the head of Chalavara Parola *Nair Tharwad* near Cheruplassery. He attained divine powers on meditating devi Mookambika for a long period. There after he was returning home wishing to spend his rest of life in the home village chanting Devi *bhajans*.

On reaching the bank of a small stream at Pariyanampetta he felt tired and took rest there and untied his bundle of personal belongings. To his dismay he saw a *Thidambu* (replica of a deity) inside the stocks of his bundle. His inner eye resolved the reason and he desired to make *pratishta* (installation) of the *thidambu* there. He summoned peoples of 14 *desoms* in old Valluvanadu taluk and did the *pratishta* of the *thidambu* under the vedic rituals of the main *thanthri* of Ikkaattumanakkal under the control of *desam pramanies* (Chiefs) of Kollam, Nallur and Pottakkad Mootha Panickers. Pariyanampetta Manakkal Namboori entrusted the primer of *desam pramanies*, *Parambottil Nairs*, the power of governance of the temple. The servant from *Parola Tharwad* in Chalavara who accompanied the founder of the temple was given the place of *Devis* envoy (*Prathipurushan*) also Known as *velichappaadu* and this hereditary privilege had been continued till some years ago as there was none to take its continuity from that *Tharawad* (house).

Some 450 years ago a group of Nair soldiers invaded the temple and possessed its control of governance. The stream which was flowing through inside the temple had taken formation of the present temple pond. The chieftain (*Ooraalan*) of the temple is the aged *Karanava* (head of *Tharwad*) of Thrikkadeeri Mooppil Nair of Kannanure Patasworoopam. Years rolled-by the temple administration is set-in by the Malabar Devaswam Board, Kerala. The administrative board of the temple consists of Manager and trusty board members appointed by the Devaswam Board. All developments that achieved to the present status of the temple for these days are of liberal donations and offerings by the devotees and other well-wishers of the temple.



RELEVANCE-
(Local / National /
International)

Local



**NO. OF PEOPLE
PARTICIPATED**

Approximately 5000

EVENTS/PROGRAMS

Kalamezhuthu Pattu
Kaalavela
Kuthiravela
Poothanum thirayum
Kathakali

DESCRIPTION (How festival is celebrated)

Main festival of Temple is known as Pariyanampetta Pooram. It is one of the famous festivals of the district. Spectators and devotees from far and near the temple and from neighbouring districts Trissur, Malapuram etc come and make the Pooram ground crowded. Usually this festival falls on 7th day of Malayalam month Kumbham. On marking the festival celebration the temple flag is hosted on the 1st of Kumbham headed by the temple thantri Brahmmsree Ikkattumanaykkal Narayanan Namboorippad and from that day onwards it lasts with traditional programs, stage programs, cultural programs, stage shows, vocal concerts, percussions and dance programs on all days till date of main festival.

The ornamentally decorated up elephants up to 9 numbers take part in all three processions namely *Vadakkanpooram*, *Kizhakkanpooram* and *Patinjaranpooram*. Well known percussionists and other associated artists ensemble the rhythm with their talent. Effigies of big size *Kuthira* (Horses), *Kaala* (Bulls) and chariots which are decorated with colourful imitating laces set with stones are incorporated to add the procession pomp and splendor. All processions are descending to the temple premises having played the *kuthira*, *Kaala* and chariots in their respective processions. After the processions are finished in the temple, fireworks start by 9 PM with its sound and color entralling thousands of viewers. Since then percussion, staging drama in dancing form (*Bale*), traditional items like *Keli*, *Pattu* etc, and night procession with parading decorated elephants add the festive mood of the *Pooram* which would conclude by the next day morning. As a closing ceremony of the festival the temple flag would be drawn down on the next morning of the festival day.



EVENTS/PROGRAMS

Chakyarkoothu
Chakyarkoothu
Tholpavakoothu
Dravyakalasham
Para eduppu
Elephant procession

DESCRIPTION (How festival is celebrated)

During *pooram* days *Nadaswara melam* and *tholpavakoothu* are performed in the temple. *Tholpavakoothu* is a traditional art form of Kerala which is a compulsory item to perform in all Devi temples during festival period. Ramayana story is narrated in this art form in which characters of the epic are made out of leather and their shadows are shown playing in a lengthy white screen according to the narration. This is in remembrance to how the story of Ramayana was told to Devi Parvathy by lord Paramasiva.

One of the most expensive and eminent *vazhipadu* (votive) is *Dravyakalasham*. It is also performed as part of the festival in order to rejuvenate the divinely power of the deity. Gold pellets, coins, precious stones like diamonds, blue sapphire, *Pushyaraagam*, ruby etc mixed with nine cereals are poured on the deity enchanting *veda* slogans. Participation of devotees in contributing the valuables for *Dravyakalasham* bring their home all fame and prosperity .

Para Eduppu is one another important *vazhipadu* (votive) during the temple festival. On offering this *vazhipadu* one can have the grace of lord Dhanalakshmi to fulfill their prayer of being wealthy.

A cultural celebration is also held on this occasion, in which *Kathakali* and *Chakyarkoothu* dance forms are performed. The ancient folk art of shadow puppetry called *Tholpavakoothu*, is performed at night on all festival days. There is a procession of 21 caparisoned elephants on the last day of the festival and the view is simply spectacular.

Elephants are considered as a holy living in Kerala; so people hoard around the procession to seek blessings from them. The elephant and traditional musical performances are inherent parts of religious festivals in South India- Tamil Nadu and Kerala. The traditional folk and traditional performances like the *Tholpavakoothu*, *Kalamezhuthupattu*, *Pootham*, *Thira*, *Karivela*, *Kaalavela*, *Kuthiravela*, *Kathakali*, *Chakyarkoothu* brings a cheerful smile to the faces of people.

