



# THALAPPOLI MAHOTSAVAM

PALLATHAMKULANGARA BHAGAVATHI TEMPLE , VYPEEN



**LOCATION**

**Panchayath/  
Municipality/  
Corporation**

Pallathamkulangara

**District**

Ernakulam



**ACCESSIBILITY**

**Nearest Town/  
Landmark/ Junction**

Pallathamkulangara

**Nearest Bus station**

Pallathamkulangara Bus Stop – 60M

**Nearest Railway  
station**

Ernakulam North Railway Station – 22 Km

**Nearest Airport**

Cochin International Airport - 27.5 Km



**CONTACT**

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**TIME**

**DATES**

February –March

**FREQUENCY**

Annual

**DURATION**

8 Days

## ABOUT THE FESTIVAL (Legend/History/Myth)

The annals says, when the internationally famed major port of the ancient world 'Muzaris' (present Kodungallur) was destroyed in the great flood of Periyar River in 1341 A.D., the backwaters of 'Kochazhi' (a minor port; present Kochi) and the island of Vypin (land formed from sea) came into lime light. It is widely believed that, around 700 years back the place where the temple now stands was sea, from there some fishermen got an astonishing Devi Idol, the present 'Moola Vighram' (crux- idol) & they handed it over to their 'Desa Pramanī' (chieftain of the area). Later, the sea retreated from that area and the idol was divinely fixed at a place on the newly formed land (in a crude form of Malayalam language it is called as 'Pallath'). The said legend has its backing from astrologers also, as so revealed from 'Devaprasna' (The astrological way of discussing and determining wishes of a deity or sub-deities on all matters relating to the temple concerned.) Since the temple was built on a 'Pallath' it was called as "Pallath Temple", later the temple came to be known by the name 'Pallathamkulangara Devi Temple'. It is also revealed in 'Devaprasna' that 'Budha', the Lord of Wisdom bestows his divine presence at this temple hence, students often offer 'Vidya Manthra Archana' here, for attaining academic excellence. The deity here is *Parasakthi*, (the Supreme Mother Goddess) in the nature of *Durga Bhagavathy* in Her full grandeur. Eaka Vighraha Prathishta (Single Deity; there are no sub-deities) is a specialty here and the temple is built facing west. The temple is also blessed with the divine presence of 'Budhan' (The Lord of Education). Pallathamkulangara Thalappoli, is a renowned festival in the middle portion Kerala, it is rejoiced in the Malayalam month of *Kumbam*. "Daily Aarattu", "Vela", "Padayani" & "Kumba Barani Thookkam" are other special and rare ceremonies celebrated in connection with this festival



**RELEVANCE-**  
(Local / National /  
International)

Local



**NO. OF PEOPLE  
PARTICIPATED**

Approximately 10000

## EVENTS/PROGRAMS

Elephants' Parade With  
Percussion Music  
*Thalappoli*  
*Aarattu*  
*Thookam*  
*Panchavadyam*  
*Pooram*

## DESCRIPTION (*How festival is celebrated*)

The colorful Thalappoli Festival starts with the holy festival flag hoisting in *Kodimaram* (the holy mast) on the day of Thiruvonam star and ends with *Thookam* after the holy bath '*Aarattu*' of the procession idol on the *Bharani* day. The specialty of this festival is that the '*Aarattu*' being performed through out the festival days, against the practice of '*Aarattu*' only on the last day of the festival in other temples.

The key day of Thalappoli is celebrated on the fifth day on Uthrittathi star. Both sides, '*Cheruvarams*' celebrate the festival in a competitive spirit and try to surpass each others performance in conducting the thalappoli mahothsavam. They compete in bringing eminent personalities in '*Panchavadyam*', '*Chenda Melam*' and the competition is even tougher in the matter bringing excellent elephants to the festival representing each '*Cheruvarams*'. This competitive spirit extends in conducting fire works also.

On the day of Thalappoli the elephant that can keep its head in a most elevated manner will be selected for placing the '*Thidambu*', (procession idol of the Holy Mother). Escorted by the beats of '*Paani*' (a special metallic musical instrument, round in shape, beaten with a wooden stick) the procession circles the temple thrice however; the right of possessing the '*Thidambu*' will be exercised by either sides on alternative years.

In front of the '*Kuzhuppilly Sree Mahadeva Temple*' The southern party, '*Thekke Cheruvaram*' starts their '*Panchavadyam*' performance, meanwhile, the northern party, '*Vadakke Cheruvaram*' performs in the elephant stage, '*Aanapanthal*' on the western side. '*Chendamelam*' (beating of the traditional drums along with accompanying instruments) starts at 5 in the evening and around 6 pm both parties enter in their respective '*Poo Panthal*' (flower decorated stages) built face to face in the western ground of the temple. Then, the battle of colourful '*Kudamattam*', hoisting of colourful umbrellas on elephant back resembles '*Thrissur Pooram*'. The '*Pooram*' will be over by 8 pm followed by the fire works of '*Vadakke Cheruvaram*' and '*Thekke Cheruvaram*' respectively.

'*Gurusi Pooja*' will be offered to the Devine Mother at night followed by '*Thalam*' procession from different parts. The night pooram would begin at 2 am. Now the '*Panchavadyam*' of '*Vadakke Cheruvaram*' starts from the adjacent '*Kuzhuppilly Sree Balakrishna Swamy Temple*' and '*Thekke Cheruvaram*' from a place near to the '*Kuzhuppilly Sree Mahadeva Temple*'. Both of which shall have a grand ending in the above said '*Poo Panthal*'. Then both parties assembled together to join in '*Kooti Ezhunnullippu*' (joint procession) leaving behind their competitive spirit, accompanied with '*Pandi Melam*' and at the height of '*Melam*', '*Melsanthi*' escorted with '*Nadaswaram*', after showing lighted camphor receives the 'Holy Mother' back to the temple, devotees with '*Thalams*' in their hands and '*Kurava*' joints him.

