



# BRAHMOTSAVAM

## PERUMKULAM SOUTH VILLAGE SRI KRISHNA TEMPLE



### LOCATION

Panchayat/  
Municipality/  
Corporation

Alathur Block Panchayat

District

Palakkad



### ACCESSIBILITY

Nearest Town/  
Landmark/ Junction

Vadakkanchery Town – 10 Km

Nearest Bus station

Chembai Bus Stop–100 m

Nearest Railway  
station

Parli Railway Station – 7 Km

Nearest Airport

Coimbatore International Airport- 86Km



### CONTACT

South Perinkulam Sree Krishna Trust (Regn. No.38/4 of 2010),  
Gokulam,V/197, South Village,  
Perinkulam, Palakkad Dist. – 678542  
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TIME

DATES

February- March(*Kumbham*)

FREQUENCY

Annual

DURATION

12 Days



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

Perinkulam Sri Krishna temple is believed to be about six hundred years old although there is no recorded history or *sthalapuranam* of the temple. There is an interesting and meaningful legend about the idol now existing in the sanctum sanctorum. It appears that a highly respected and deeply religious Namboothiri family in Varikkasery, in South Malabar, was worshipping Lord Krishna as their family deity. It is said that, a few centuries ago, the family found that one arm of the idol, which they had been worshipping, was broken. Feeling that it was not correct to worship an idol with a defect, they decided to replace it with another and had one sculptured. When they were planning to install it in the shrine, the head of the family had a dream. The Lord appeared in his dream and asked him "Would you discard your son if he developed a defect like a broken arm? Why discard the idol?" So the head decided to reinstall the earlier idol even with the defect. Then he asked the Lord what should be done with the idol newly sculptured. The Lord replied that some people, eager to have an idol like that would approach him soon and it could be donated to them with some *sambhaavana* (cash gift).

Almost simultaneously, the people of South Perinkulam were looking out for an idol for their temple of Lord Krishna. The prominent persons had a dream that they could get the idol from Varikkasery Mana. They approached the Varikkasery Mana, who gladly handed over the new idol and a handsome *sambhaavana* to them. The idol was duly installed in the Sree Krishna Temple at South Perinkulam. Even now, the Varikkasery Mana continues to have cordial relations with the temple and extends its assistance whenever required.

To the natives of this village, faith in our Lord Krishna has been the sheet anchor against all adversities. The Lord has been an inexhaustible fountain showering prosperity and happiness on us. He is their ultimate refuge in crises. His image, adorned in different attire and ornaments on different occasions, has been permanently etched in their minds. Many of the devotees there had personal experiences of the Lord's bountifulness and support. Having heard of His Sympathy and Grace, many more, whose links with the village were severed for decades, are flocking to pay homage to him.



RELEVANCE-  
(Local / National /  
International)

Local



NO. OF PEOPLE  
PARTICIPATED

Approximately 10000

## EVENTS/PROGRAMS

*Punyaaham*  
*Vishwaksena Pooja*  
*Rakshaabandhanam*  
*Kalastthhapanam*  
*Anguraarpanam*  
*Vaasthu Homam*  
*Vastu bali*  
*Dhwajaarohanam*  
*Abhishekams*

## DESCRIPTION (*How festival is celebrated*)

The period of one month from 15th February to 15th March corresponds to the month of Maasi in Tamil calendar. It is also known as *Kumbha Maasam* in Malayalam and Sanskrit. All the four temples of Perinkulam village celebrate their annual Brahmotsavam during this period. Right from olden days, Siva temple and Krishna temple have been celebrating Brahmotsavam together.

On the first day, the rituals by *punyaaham*, (purificatory ritual), *Vishwaksena Pooja*, *Rakshaabandhanam*, *Kalastthhapanam*, *Anguraarpanam*, *Vaasthu Homam* etc. At night, an effigy of a human being made of straw is lighted from the *Vaasthu homam* fire and the burning effigy is taken round the village to the chanting of *Manthras* and sprinkling of holy water. This is known as *Vaasthu bali*. The intention is to purify and rid the village, of evil forces and ensure the smooth conduct of the processions of the deity during the festival days.

On the second day, the *Dhwajaarohanam* (hoisting of flag) is done. *Abhishekams* are performed and the deity is decorated in different attires every day. Varieties of *naivedyam* are offered. The temple *mantapam* is also decorated with *Neramaalai* and *neravilakku* (rows of flower garlands and lamps). Besides the *Moola Vignanam*, a smaller portable one made out of bronze known as the *Uthsava moorthy*, is also kept inside the sanctum. The *Uthsava moorthy* is the one taken out in procession around the villages on various occasions. The *chakram* is taken out for daily *bali* on the outer periphery as the representative of the Lord.

On the fifth day of the festival the deity is mounted on a *Garuda Vaahanam* (carved out of wood and decorated) and taken in procession around the village. On *Ekaadasi* day (11th day of the waxing moon), which is especially auspicious for worship of Lord Vishnu and his *Avatharas*, the deity is taken round the village in a small chariot.

Ninth, tenth, eleventh and twelfth days are eventful. On the ninth day, deities of all the temples are taken out in procession on caparisoned elephants. To come back to the ninth day, in the evening, one of the *Padals* to be kept on the chariot, is placed in the temple front porch with the *Uthsavamoorthy*, fully decorated, inside the opening in the *Padal*, as it will look in the chariot. After the *Sandhya Deepaaraadhana*, a troupe of drummers (usually a *maddalam*, a *chendai*, a *beek* (which gives a bass note) and a person with a pair of symbols known as *Elatthaalams*, gives a short performance at the temple porch. This is known as *Kelikkottu*.



## EVENTS/PROGRAMS

Deepaaraadhana  
Kelikkottu.  
Panchavaadyam  
Ganapathy homam  
Thirumanjam  
Dhoopam  
Deepam  
Neivedyam  
Mahaadeepaaraadhana  
Mangala snaanam  
Kshamaayaachanam

## DESCRIPTION (*How festival is celebrated*)

Each of the temples hires an elephant for the procession on the ninth night, and, except for the Siva temple (where the chariot is quite small), for pushing the chariot on the 10th and 11th days. The elephants, with the idols of the respective temples, assemble at the Siva temple around 10 pm. The procession moves south towards the South village and slowly passes the single street of the village, then stop in front of the Sree Krishna temple. The temple priest does *deepaaraadhana* and the procession moves on stopping at specified places for short interludes so that the artistes can play standing at one place for a few minutes and the *Aalavattam* and *Venchaamaram* can be used effectively. The procession passes the Siva temple and moves on to the other two villages and reaches the northernmost end of Kariot village. The procession returns to the starting point around 4 a.m. the next day. The idols are taken back to their respective temples.

The Tenth and eleventh days: At all the four temples there are *Ganapathy homams* around 5 or 5.30 a.m. on all the days of the festival. On the tenth day, there will be special *abhishekam* at all the temples. Around 8 a.m. each temple sends people on its elephant, with brass or copper pots for fetching water for the *Tirumanjanam (abhishekam)*. The rituals like *Dhoopam*, *Deepam* and *Neivedyam* are done. The *neivedyam* is about 100 litres of *paayasam* in a large vessel made of an alloy of brass and lead known as *oattucharakku*. After this the *mahaadeepaaraadhana* is performed. Then the *uthsavamoorthy* is taken out for the *Ratthaarohanam*. After circumambulating the inner periphery, the *Uthsavamoorthy* is placed on an elephant at the entrance to the temple. The chariot is moved a few yards as a token of the commencement of *the Ratha Yaathra* and then the devotees adjourn to the temple to take their *prasaadam* and partake of the food at the *mantapam* at the rear side of the temple.

The Twelfth day: The celebrations on the twelfth day mark the culmination of the festival and expression of joy, with a little bit of fun and frolic. As a general practice in our tradition, there is a *mangala snaanam (Avabhritha snaanam)* after auspicious functions. In the context of our car festival, this is called *Manjaneer Aaraattu*. Around 10 a.m., the *uthsava moorthies* of all the four temples, each covered only in a small towel, are taken round the villages. At every house, ladies bring water mixed with turmeric, and pour it over the idols and on the people in the procession. The rituals conclude with a *Kshamaayaachanam*, where the *Aazhwaar*, on behalf of the villagers, beseeches the Deity to condone the mistakes of omission and commission in the observance of austerities and worship at the temple and especially during the performance of the *Brahmothsavam* and prays for the peace, prosperity and happiness of the villagers.

