

NORTHERN TEMPLES OF KERALA 2011

GODS OWN COUNTRY

GURUVAYOOR TO KASARGODE

Tour Code	Duration	Starting date	Charge per head
133 SI B	4 Days	May : 19, Jun: 16, July: 21, Aug: 22, Sept: 15, Oct: 13, Nov: 17, Dec: 15	Rs. 4000/- (With food)

Mamiyoor Shiva Temple, Punnathur Kotta (Elephants Yard) , Thirunavaya Navamukunda Temple, Alathiyur Hanuman Temple , Tripankottu Temple , Kadampuzha Bhagavathy Temple, Angadipuram Devi, Calicut Velayanad Kavu Bhagavathy Temple , Tali Mahadeva Temple , Balussery Vettakorumakan Temple (Balussery Kotta), Pisharikavu Bhagavathy temple, Lokanarkavu bhagavathy Temple, Thalassery Jagannath temple, Peralassery Temple, Kannur chirakkal Bhagavathy Temple Parasinikadavu Sree Muthappan Temple Payyanur Subramunya swami temple, Kasargode Madhur Vinayaka temple, Taliparamba Rajarajeswara Temple

TOUR ITINERARY

Day 1: Thursday: Pick up from Guruvayoor and journey to Mammiyoor Siva temple, Punnathur kotta (elephants yard) , Thirunavaya Navamukunda temple, Alathiyur Hanuman temple , Tripankottu temple , Kadampuzha bhagavathy temple, Angadipuram devi Temple Night rest Calicut

Day 2: Friday: Calicut Velayanad kavu bhagavathy Temple , Tali Mahadeva temple , Balussery vettakorumakan Temple (Balussery Kotta), Pisharikavu Bhagavathy temple, Lokanarkavu bhagavathy Temple, Thalassery Jagannath temple, Peralassery Temple, Kannur chirakkal Bhagavathy Temple, Parasinikadavu Sree Muthappan Temple .Night rest in Parasinikadavu

Day 3 : Saturday: Payyanur Subramunya swami temple, Kasargode Madhur Vinayaka temple, Taliparamba Rajarajeswara Temple, Night rest at Kannur,

Day 4 : Sunday: Morning return journey to Calicut . TOUR ENDS

Package includes

Cost of all road transportation, vegetarian food as per the tour schedule , services of Tour manager , hotel accommodation on twin sharing basis.

Package Excludes

- Charges for Personal Poojas , entry tickets where-ever necessary and all other personal expenses

Special Offer : One passenger will be offered free tickets for every 11th passenger in a group. Booking is to be done before 30 days of the tour starting date.

Joining Details

- **Passengers boarding from Guruvayoor can travel by train or Air by using the every day schedules from different places of the country and abroad**
- **Very convenient Night Luxury coach services are also available between various cities and Guruvayoor.**

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Mammiyoor Shiva Temple

Mammiyoor temple or Mammiyur Mahadeva Kshetram is a [Shiva](#) temple near [Guruvayoor temple](#) located in the Thrissur District of the state of [Kerala](#) in the Union of India. Every devotee who goes to Guruvayoor is supposed to go to [Mammiyoor](#) also, as the ritual goes. Only [Hindus](#) are allowed inside the temple premises. The temple is located at about 1 km from Guruvayur enroute to [Punnathurkotta](#) near [Kottapadi](#). The nearest towns to the temple are [Guruvayur](#), [Kunnamkulam](#) and [Chavakkad](#). The temple is a part of the 108 Famous Shiva Temples in Kerala and one among the five Shiva Temples around Guruvayoor, the others being Chowwallur, Perunthatta, Perakam and Parambanthali. They are believed to be the five faces of Shiva.

The main deity is Shiva. He is facing east and is in Rowdra Bhava. To reduce it, Vishnu, the main deity of Guruvayoor Temple was also installed. The temple has Shiva with his family, as Bhagavathi is seen behind him as Parvathy and his 3 sons are also seen. There are Nagas too. 3 Poojas are there. The temple is under the control of [Malabar Devaswom Board](#), eventhought it is in [Thrissur District](#). [Shivaratri](#) and [Thiruvathira](#) are the main festivals. Pinvilakku, Dhara, Koovalamala, Abhishekams, Vedi Vazhipadu, etc. are the main offerings of Lord Shiva. Palpayasam, Kalabhabhishekam, etc. are the main offerings of Lord Vishnu.

Pummathur Kota, Guruvayur



About 60 elephants, all belonging to Lord Sri Krishna of Guruvayoor, live in [Punnathur Kotta](#) located about 3 KM away from the temple. The 10 acre compound is open to public and you can watch them being fed and bathed. The elephants were donated by various devotees including Jayalalitha (The joke is that the elephant asked Jayalalitha, why me, why not you?).

The compound also has a [naalu kettu](#), a traditional rectangular home with a central courtyard, which belonged to the Punnathur Raja which as the two photos below show, remain in very poor condition.

Thirunavaya Nava Mukunda Temple

Thirunavaya Navamukunda Temple, near Ponnani in Malappuram district is situated on the banks of the river Bharathapuzha. Thirunavaya was once the capital of Perumpadapu Swaroopam. It is indeed the cradle of culture in northern Kerala. Holding immense historical importance, this is the place where 'Mamangam', a grand assembly of the rulers of Kerala was held once every 12 years, in olden times. This extravagant festival was held for the last time in 1755 AD. The famous and ancient Thirunavaya Temple, known throughout the country as an ancient teaching-centre of the Vedas, was once plundered and destroyed by Tipu Sultan's army. It was the Zamorin who repaired the temple later.



This is the place where Nava yogis (Sathuvanathar, Saaloga nathar, Aadhinathar, Arulithanathar, Madhanga Nathar, Macchendra Nathar, Kadayanthira Nathar, Korakkanathar and Kukkudanathar) worshipped Vishnu. Vishnu gave darsan for Nava yogi. Hence this place is called Thirunavayogi and later changed in to Thirunavaya. In due course, 8 yogis attained moksha and the vigrahams worshipped by them also disappeared and as a result of this, the ninth yogi got dejected and stopped offering worship to Vishnu. When questioned by Perumal, he said that he was missing his companions and Perumal with his maya showed the 8 yogis. The 8 yogis agreed to stay there but said that they would be invisible

to human eyes and the 9th yogi could feel their presence. In due course, the 9th yogi requested Perumal to make him also invisible. But Perumal insisted that the vigraham worshipped by the 9th yogi must be kept there itself and Perumal blessed the 9 yogis saying that they could offer worship to Him at that place forever. Hence, what we see now is the vigraham worshipped by the 9th yogi.

Goddess Mahalakshmi and Gajendra (Indradyumna) used to offer lotus flowers for worshipping Perumal. As Lakshmi Devi would pluck the flowers for aaradhana daily before Gajendran, the elephant got dejected and approached Perumal and told that henceforth it had to go elsewhere to get lotuses for Perumal. As Perumal did not want his devotee to get dejected, He appeared before Goddess Mahalakshmi and Gajendran and said that Thayar could be with Him and accept the offerings made by Gajendran. Hence, this is the only divya desam, in Kerala which has a separate Sreekovil for Maha Lakshmi (Thayar).

It is a usual practice in Kerala temples that after installing an idol, the Sreekovil would remain closed for 7 days with the belief that the devas would offer pooja to the idol. In this temple, first a vigraham was installed and the Sreekovil was kept closed for 7 days. But when the doors opened, they were shocked to see the idol missing. They again brought another idol and the idol disappeared. This went on for 8 times and on the 9th time, out of curiosity, when they opened the temple doors before the scheduled time, they were shocked to see that the idol had descended into the earth upto the knee. To prevent further descent of the idol, They immediately chanted various mantras and saw to it that the idol did not descend further. It is believed that when the idol would descend into the earth, Kaliyuga will come to an end.

Thirunavaya is considered equivalent to Varanasi because of the presence of Shiva, Vishnu and Brahma temples. It is a well known story that Markandeya was destined to die at the age of 16. When Lord Yama came to take his life, the little boy ran into this temple and prayed to Perumal to save him. Perumal appeared before the boy and gave him a Shiva linga for worship and advised the boy to escape from the backside entrance. He assured that Lord Shiva would take care of him. As soon as Markandeya escaped from the backside, Perumal placed a big stone and closed the way permanently and ensured that Yama could not enter the way. To this day, the door behind Perumal remains closed.

Markandeya worshiped Shiva near to this temple and the place where Lord Shiva gave darsan to Markandeya and killed Yama, is now famous as the Truppangottu Shiva Temple - one among [108 Shivalayams](#).

The subdiets in this temple are Ganapathy and Lakshmi Bhagavathy. Thousands flock here on Karkkidaka vavu day to perform the pithrukriya rites for the departed souls. The Navamukunda temple is said to be the sacred spot blessed with the presence of Saraswathi, Gayathri, Lakshmi, Parvathy, Shani, Markandeya, Ganga, and Yamuna

Alathiyur Hanuman Temple

The **Hanuman Temple** is located at [Alathiyur](#) near [Tirur](#) in the [Malappuram](#) district of [Kerala](#). According to legend, the Purumthrikkovil [idol](#) of [Hanuman](#) was consecrated by Sage Vasastha 3000 years ago in 1000 BC. Over the years the custodians of the temple were Alathiyur Grama Namboodiri, Sri Vittath Raja, and the Zamorin Raja of [Kozhikode](#).

Legend related to Alathur Hanuman Temple

Even though the main deity of the temple is [Sri Rama](#) this [temple](#) is famous and known as a Hanuman temple. [Sage Vasishtha](#) installed the temple at the place where Sri Rama gives instructions to Sri Hanuman before his going to [Lanka](#) in search of [Sita](#). The idol of Hanuman is adjacent to the main temple of Sree Rama. Sree Hanuman stands leaning forward as if to hear his master's words with a club in his hand. The temple of Sri Lakshmanan is situated a few metres outside the main temple. It is believed Sri Lakshmanan was keeping away allowing Sri Rama and Hanuman to talk confidentially. Here there is a platform commemorating Sri Hanuman's jump over to Lanka over the sea. In one end of the platform there is a Long Granite stone (Symbolizes the Sea) where devotees run on the platform and jump over the long Granite Stone. It is said that doing this jump in this temple brings great luck, health, long life, and wealth to all who perform this jump. Sri Hanuman of Alathiyur not only eliminates all mental agonies and fear of his devotees but fulfils all their desires. Visiting this temple and offering Kuzhacha Avil are done by people seeking to go abroad, being Hanuman jumbed and crossed the sea in search of Sita.

Present State of the Temple

Years of neglect by the concerned authorities has resulted in extensive damage and presently the Temple needs to be renovated. The local population and the devotees have now embarked on a renovation program under the guidance of the temple manager.

[Kadampuzha Bhagavathi Temple](#)

Kadampuzha literally should mean Kadam river. The fact is otherwise; there is no river at all. The deity here is goddess Durga, who, it is believed possesses immense curative and rewarding powers. Besides thousands of pilgrims coming daily to seek blessings, hundreds of new vehicles too come here to seek blessings to ward off mishaps during their life in the roads. The idol placed in the sanctum sanctorum, below several stairs, is small and always flower covered.

Though the temple is very famous all over Kerala, there is no major festival. The only festival, if it is a festival, is on Karthika day of Malayalam month Vrichikam

(November-December). During this day there is Annadhanam (food gifting) to over 10000 devotees.

Angadipuram Devi Temple

Angadipuram is a village, important pilgrimage center, and a historical town located 1.5 km from [Perinthalmanna](#) taluk headquarters, [Malappuram District](#) of the State of [Kerala](#), in the Indian Union. Angadipuram was the capital of the powerful medieval kingdom of [Valluvanad](#) and is famous for its two temples, the [Thirumanthamkunnu Temple](#) and the Tali Temple.

Places of Interest

Angadipuram is actually a temple city, as it is rich in the case of number of temples. Nearly 12 temples are there in the village. The Thirumandhamkunnu Bhagavathy Temple was built by the erstwhile kings/rulers of [Walluvanad](#). The goddess [Bhagavathi](#) at the temple is the family god (kuladaivam) of the [Valluvokonathiris](#). This temple has gained prominence lately. The village is one of the biggest in the malappuram district. It is filled with traditions and a flourishing tourism business. Apart from Thirumandhamkunnu Bhagavathy Temple, there is yet another important pilgrim centre in the village is the Tali temple which is also near the highway. The holy shrine in puthanangadi is another place of solace to the masses which is 2 kilometers away from the town in valanchery road.

The town is very much in to the culture compared to any other region in the Malappuram district. The 'pooram' festival held in the Thirumandhamkunnu Bhagavathy Temple is a grand festival of the region. This festival is called the festival of Valluvanad/[Walluvanad](#). This usually comes in the months of April or May. The festival lasts for 11 days.

There is a music festival called 'Njeralath Sangeetholsavam' held at the Thirumandhamkunnu Bhagavathy Temple in the month of February every year in the memory of Sopanam singer Njeralath Rama Pothuval.

Landmarks

Angadipuram has got many important landmarks. The village is actually developing day by day. There are many prestigious educational institutions in the region.

Valayanad

. The temple dedicated to Devi, situated in Valayanad on Mankavu [Govindapuram](#) route in the city of [Calicut](#). The temple which faces the North has four poojas. Valayanad Bhagavathi is the

[Upasana Devatha](#) of Zamorin Swaroompam. Legends say that in a fight between Zamorin and Valluva Konathiri, the Zamorin got defeated in spite having better military and financial might. Zamorin pondered over this and came to know that, the Devi's blessings were with Konathiri. Zamorin undertook Tapas till Devi manifested before him. Zamorin requested Devi to come to his kingdom. While they were travelling Devi told Zamorin that whenever he hesitates and turns back to check whether Devi was with him, she will return immediately. They travelled thus. After sometime, when the jingling of her dance-bells was not to be heard, the Zamorin looked back. Immediately Devi told him that I am now throwing my bangle (vala), where ever it falls, my presence will be at that spot and she disappeared. This bangle orbited for a week (Azhcha) and landed at the place where the temple stands now. Since the bangle orbited there for a week, that area was called Azhchavattom and the place where the bangle falls became known as Thiruvaiyanad. The poojas here are based on the rare [Kularthava Thantra](#). The deity is [Kashmiri Devatha](#) who is also known as [Mahargam](#) and [Kala Sankarpini](#). The [darushilpa](#) deities of [Sapthamathrukkal](#) (Seven Mothers) are specialities here. The Subdeities are [Siva](#), [Bhagavathi](#), [Ayyappa](#) and [Ganapathy](#). Festival is in the month of [Makara](#), starting on Karthika star, for 8 days. Annadana Ootu during the festival is quite famous. From 1st day of [Vrischika](#) for 41 days [Kalamezhuthu](#) pattu attracts people from far & wide. Another important ritual is the [Guruthi](#) Darpanam. The Chief Priest or Mel Santhis of here are not [Nambothiri](#) Brahmins, but [Moosath](#) Brahmins. 'Tamasa Pooja' based on [Kaula](#) is doing here.

Balusserly Vettakourmakan Temple

The deity of Balusserly temple is Vettakkorumakan. There are several temples for Sasta and Ayyappa in the old Travancore and Cochin States and only a few for Vettakkorumakan. The opposite is the case in the Malabar area. Some of the wellknown temples dedicated to Vettakkorumakan are in North. Kerala. These are at Neeleswaram, Kottakal, Balusserly etc. because of the fact that he was the family deity of the Rajas of Chirakkal and Neeleswaram and Kottakal. The most famous of these temples is at Balusserly Fort, about 25 km. from Calicut. This was once the fort of the Rajas of Kurumbranad.

The temple at Balusserly is very small without even a flagstaff or altar. The important vazhivadu or offering here is the distribution of meals to those who come here from other places.

Parassinikkadavu

Parassinikkadavu is a small village about 16 km from [Kannur](#) town in the [Kannur district](#) of [Kerala](#) state of the Indian union. It is a popular tourist destination in north Kerala.

Attractions

Parassinikkadavu is noted for the famous [Muthappan temple](#) where people go for worshipping [Sree Muthappan](#). This is the only [Hindu Temple](#) in Kerala where a [Theyyam](#) performance is a daily ritual offering.

Tradition has it that for the Annual Festival, Ulsavam, of the [Muthappan Temple](#) at Parassinikkadavu to start, a procession led by a female member of the "Thayyil" clan of [Thayyil](#), [Kannur](#) begins from the family home and terminates at the main altar of the temple with a 'pooja' (prayer) to the Gods.

Parassinikkadavu is also noted for the [Parassinikkadavu Snake Park](#) which is committed to the preservation and conservation of [snakes](#). There are about 150 varieties of snakes including the spectacled [cobra](#), [King cobra](#), [Russell's viper](#), [Krait](#) and [Pit Viper](#) living in the park.

A research laboratory to extract venom from snakes is proposed here. The park also has a large collection of non-poisonous snakes including [pythons](#).

Story of Muthappan Madappura Nileshtar

Several Muthappan Temples are seen in different parts of Kannur and Kasaragod district. This shows the popularity of the God in the minds of the people of these two districts. Each madappura has its own tradition. One interesting story relating to the God Muthappan is about the Nileshtar Muthappan Madappura.

The Sree Muthappan temple near [National Highway No 17](#) in Nileshtar has a rich heritage. It indicates philosophical, devotional and educational importance of Nileshtar. There is an interesting story regarding the construction of Sree Muthappan Temple. An elder member of the Koroth family regularly visited the place now known as the Muthappan temple and drank madhu, a kind of intoxicating drink. He was a famous scholar and got the title Ezhuthachan for his commendable achievement as a teacher. Before drinking madhu, as a devotee he poured several drops of madhu on the nearby jackfruit tree as an offering for the god Muthappan. He regularly repeated the practice. Several years after the death of the above mentioned scholar the natives found serious problems and they called upon an astrologer for assistance. The astrologer reveal that as a result of the regular practice of giving madhu to the god Muthappan, the God started residing there. After the death of the scholar, he did not get the madhu, and piqued, he started creating disturbances in the area. To placate him, the natives erected a Muthappan temple there. Koroth family got the right of Koymma [patron] in the temple.

[Muthappan Temple](#)

As a result of the formation of a committee and the great work done by the members of the committee the temple became famous, and daily hundreds of

people visited there. There is a strong belief that the God will cure all diseases and will give prosperity to the devotees. The devotees will get Payakutti from the temple and stood developing as a great temple like the Sree Muthappan temple at Parassini kadavu.

Lokanarkavu Temple

Lokanarkavu Temple is situated at [Memunda](#) 5 km from [Vatakara](#), in [North Malabar](#) region of [Kerala](#) state of south [India](#). Lokanarkavu is a short form of *Lokamalayarkavu* which means *lokam* (world) made of *mala* (mountain), *aaru* (river) and *kavu* (grove). It is the official family temple of the five hundredes [Aryan] Nagariks who had migrated to kerala and their successors. temple can be reached by train by getting down at vadakara, which is 4 km from temple. By air the nearest airport is calicut airport which is 87kilometers away. pooram is the important festival here and it is conducted with great pompo and show. The week-long festival begins with Kodyettam (flag hoisting) and concludes with Arattu. The temple dedicated to goddess [Durga](#) has great historical importance as [Thacholi Othenan](#), the legendary martial hero of Kerala, used to worship here every day.

Lokanarkavu and Kalarippayattu

Forty-one day **Mandala Utsavam** is the annual festival at the **Lokanarkavu Bhagavathy Temple**. This is the only temple where a peculiar folk dance called [Poorakkali](#) is presented during festivals. The dance, performed during the festival resembles the martial art [Kalarippayattu](#). Even today, all Kalaripayattu artists seek the blessings of the deity before their debut due to the association of lokanarkavu temple with legendary hero thacholi othenan.

History of Durga temple

The [Durga](#) temple was built by [Aryans Brahmins](#) who migrated to this place some 1500 years ago. They were [Brahmins](#) who took up trade as their main occupation. The [Aryan](#) successors of these temple still are of prime importance in the temple. They gradually began to accept some of the traditions of local [Nairs](#) and made martial relationship with them. But on close examination their customs and beliefs are evidently different from local [Nair](#) community. It is believed that the goddess travelled with them to Lokanarkavu in the form of a lady who followed the five hundred [Aryans](#). The successors still see this goddess as their mother and not as goddess. *Often the name of [Thacholi Othenan](#) is quoted with the origin of temple.* Othenan was a great devotee of durga. It is said that most other goddess temples in kerala are in *Madhyama* and rarely in *Uthama* state. But this temple is said to be in *Athyuthama* state. The Aryans though manifested as locals they strongly upheld their ethical roots through a complex of differences from rest of the people. The race spirit was so high at older times that it is said that they refused to pay taxes to the local kings of [Kerala](#), as none of them was an [Aryan](#). But at the same time or say at a later

period they began to ignore the cast restrictions and even seemed to threaten the cast equations. But slowly they became adjusted and more reclusive and settles around the temple areas and withdrew from all other matters of Local people. Among the *mandala vilakku* festival, the successors of these [Aryan Brahmins](#) migrants conduct the 16th *vilakku*, that occurs on 16th day and is of prime importance.

Thalassery Jgannath Temple

Sree Gnanodayayogam, the prominent social organisation of North Malabar and the governing body of Sree Jagannath Temple, Thalassery, was consecrated in 1908 by his Holiness Sree [Narayana Guru](#), in connection with the of centennial celebrations. Sree Varadur Kunhi Kannan visited Guru Dev in December 1904 and suggested that Thiyya Community should have a Temple at Thalassery. Sree Narayana Guru Dev allowed Varadur to invite [Kumaran Asan](#) as his representative, and to convene meetings with citizens to ascertain the feasibility of a Temple for the community. Kumaran Asan, who was residing in Bangalore, accepted the invitation, and on his arrival the first meeting was convened at 'Parambath House' of Sree Cheruvari Shirastadar on 9 July 1905. It was decided to construct a Temple accordingly.

The temple is open to people of all religion.

Heritage City

The Government of Kerala declared Thalassery a heritage city. A Rs.200 crore project for Thalassery Heritage Tourism Circuit has been announced by the Department of Tourism, Govt.of Kerala. With heritage conservation as the main aim, the new circuit would cover the heritage sites such as the Thalassery Fort, the Sree Rama Temple at Thiruvangad, St. John's Anglican Church, Arakkal Kettu, Jagannatha Temple, Thalassery Pier, Ezhimala Fort, Madayi and Neeliyar Fort, the Annapoorna Temple, Thrichambaram Temple, Sree Rajarajeswari Temple at Thalipparambu, Kanjirangad Temple, Thrikkaikkunnam Temple, Soorya Narayana Temple, Perlasserry Temple, Makreri Temple, Thiruvattoor Temple, Nadal Oorparassikkavu, Thrikkaikunnu Temple, Dharmadam Andaloorkkavu, Thodeekkulam Temple, various mosques in the Arakkal area and the Kakkulangara Mosque.

The project also includes the preservation of the residence of Herman Gundert, the home of renowned communist leader Late A.K. Gopalan at Perlasserry, the historical monuments in [Chirackal](#) area and the handloom village at [Azhikode](#). A museum of traditional arts in Thalassery is also envisaged in the project.^[6]

Peralassery Sri Subrahmanya Temple

Peralassery Sri Subrahmanya Temple is located at Mundallur, on the Kannur – Koothuparambu road in the Kannur District of the Kerala State of the Indian Union. . It is about 15 km from [Kannur](#) Town.

A popular shrine in Malabar region, the presiding deity is [Lord Muruga](#). The temple is believed to be associated with the great epic, [Ramayana](#).

The annual festival of the temple lasts for eight days. Many cultural events and art-forms such as [Kathakali](#), [Chakyarkoothu](#), Ottanthullal, Parayan Thullal and Seethankan Thullal are performed by eminent artists as part of the festivities. Another striking feature is a highly religious dance, Thidampunritham done by the priest.

Parasinikadavu Sree Muthappan Temple

This centre of worship and faith has in store many unique practices and rituals, and the temple architecture itself stands testimony to this aspect. Located 20 km away from Kannur district in the state of Kerala, the Parassinikadavu Muthappan (Siva) Temple on the banks of the Valapatnam River attracts people from all sections of the society; irrespective of religion, caste and promotes the essence of "Vasudaiva Kutumbakam - The whole world is one family."

The origin of the Muthappan temple is connected to the appearance of a child who roamed the region with a string of interesting incidents and later vanished without a trace. The incidents up to the point of his disappearance later made the denizens feel the divine presence of Muthappan (Siva) who immediately erected a place of worship, which today is popularly known as the Parassinikadavu Muthappan Temple.

The temple is also a popular destination for travellers and pilgrims to savour the charm of Theyyam, a ritual that is performed here on a daily basis. Men adorning masks and costumes with a riot of colours perform this temple art form and it represents conflict between good and evil, with good ultimately emerging victorious.

[Perunthanniur Subramanya Swami Temple=](#)

Perunthanniur Subramanya Swami Temple is an historic temple in Payyanur. A Subramnaya temple, which is lacking a Sarpa Pratishta, which was destroyed by Tippu Sulthan and further by communist revolutionaries in North Malabar. is with least facilities. The Deva Prashna carried out by young astrologer of Payyanur, Shri. Chithrabhanu K Poduval, defines that the Sarpa Kaave (sarpa pratishta) can play a unique role in maintaining the temple from downfall. He found by the means of prashna that the Subramanya idol has a scar on its forehead, which

was further justified by the Sri. Shankaran Namboothiri, the temple priest, sitting in the srikovil of the temple.

Sree Rajarajeswara temple Taliparambu

The [Rajarajeswara temple](#) is a beautiful [Shiva](#) temple (Built by the [Tamil chola](#) king [Rajaraja Chola III](#)) and is located at [Taliparamba](#), [Kannur](#) district, in the State of [Kerala](#) of the Indian Union. This temple is situated 25 km North of Kannur. The uniqueness of this temple is that it has no kodimaram/flagstaff and entry for women only after 8pm. It is believed to be built during the times of Raja Raja Chola-I. At that time the Chola Empire consisted of the whole of South India, Ceylon and spread up to Malaysia and Indonesia.

The temple is regarded as one of the 108 ancient Shiva temples of Kerala. It has a prominent place amongst the numerous Shiva temples in south India. If any problem is encountered in temples of South India, the final solution is sought in this Temple through a *prasna*, a traditional method of astrological decision making. The *prasna* is conducted on a *peedha* (a raised platform) situated outside the temple.

The quadrangular sanctum has a two tiered pyramidal roof. In front of the sanctum is the *namaskara mandapam*. The temple has no *kodi maram* (flagstaff) which is a unique feature as other temples in Kerala do have one.

Madhur Temple

Madhur temple was originally a Madhantheswara(Shiva) temple and as the lore goes, an old Scedhule cast lady "MADURA" discovered an "Udbhava Murthy" (a statue that was not made by a human) of [shiva linga](#).The Ganapathy statue was drawn by priests son a small brahmin boy, in the walls of shivas garbha gudi while playing and day by day it became big and fat, so that boy called ganapathi as boddajja or bodda ganesha .The legend of KUMBLE seme says Tipu Sultan wanted demolish the temple like Adooru Mahilngeswara temple during his invasion of coorg , tulunadu and malabar but after drinking water from the well, of temple he changed his mind of attacking and demolishing the GARBHAGUDI and marched towards malabar,.But to satisfy his soldiers and islamic scholars he made a cut from his sword symbolising the attack, the mark is still visible in the building that is built around the temple well.

Facts

This is one of the most famous [Ganapathi](#) temples of six ganpathi temples of ancients Tulunadu . Devotees from all over throng during the various festivals that happen here. Currently the temple is managed by the government. The temple also offers veda classes to young vatus.

Prayers and offerings made



Madhuvahini stream near Madhur Temple

Devotees usually offer prayers to Mahaganapathi in the form of "Udayastamana". "Appa", Madhur's famous prasada, is a very tasty preparation. This is prepared daily and anyone offering prayers can avail these at the counters. Among the special poojas that are performed, "Sahasrappa" (Thousand appas) is very prominent. It consists of making an offering of thousand appas and then the devotees get to take home all these (and eat them with full relish). Another very special pooja that happens is *Moodappam Seva* which involves covering the Mahaganapathi statue with *Appam*. This is usually done on a community scale. Ganesh Chaturthi and Madhur Bedi are the occasions when the temple is at its busiest.

For the devotees

During the rainy season, a river adjoining the temple overflows and spills onto the temple campuses and thus this is not the best time to visit the temple. The temple is busier on Sundays than on weekdays. Poojas are performed daily at 8:00am, 12:30 noon and 8:00pm.