

## SRI RAMA DARSHANAM 7 THIRUVANGAD



The **Thiruvangad Sree Rama Swamy temple** at Thalassery, Kannur, Kerala has a centuries-old history. Dedicated to Lord Rama, the temple is locally known as chempadicha melkoora (brass pagoda) because of its roofing with copper sheeting. The temple houses exquisitely carved sculptures. It is believed to be the oldest among the four temples dedicated to Lord Sri Rama in the state.

The annual festival of the temple starts on the Vishu day, the first day of the month of Medom (April- May) according to the Malayalam calendar. Called Vishu Mahotsavam, the festival is a colourful one with elephant pageantries, processions, fire works and traditional temple orchestras like Panchavadyam.

According to history, the temple was an outpost of the Thalassery fort in the eighteenth century. The temple premises had often hosted conferences between the officials of the East India Company and local leaders.

This is a Famous Temple in Tellicherry dedicated to Lord Srirama and Hanuman. This temple is one of the most important temples in Malabar. The exquisite carvings in the temple are said to have been done nearly 400 years ago.

**Sri Ramaswami Temple, Thiruvangad**, is situated 1 k.m away Tellicherry town. Sree Ramaswami Temple is otherwise known as 'brass pagoda' and is dedicated to Sree Rama. The temple festival is held during mid April (April 14th/15th - Vishu - Meda Samkrama).

**THIRUVANGAD SREE RAMASWAMI TEMPLE** is one of the four Shrines dedicated to Lord Sree Rama in Kerala. The other three are at Triprayar, Thiruvilluamala and Kadalur. Located in an elevated plot of 2.75 hectares with an adjoining temple tank

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known as CHIRA which extends in an area of one hectare, the temple is within two kms away from Tellicherry Railway Station and Bus Stand. In between the outer wall and the Chira is a Gopuram, which was originally a seven storeyed structure which was destroyed during Tippu Sultan's invasion.



The origin of this Mahakshetra is steeped in mystery. There are no records available to fix the age of this temple except a few references in KERALOLPATHY, KERALA PURANA and LOGAN'S MANUAL. According to Kerala Mahatmyam, this temple was consecrated by Lord Parasurama - one of the incarnations of Lord VISHNU. Yet hearsay evidences point out that this temple is about 2000 years old.

According to legendary story this shrine was consecrated by a Rishi by name SWETHA MUNI. The legend is that AGASTHYA MUNI on his way to Kaveri River for offering his customary ablutions was once confronted by two demons namely NEELAN and SWETHAN. The Muni cursed them. On request for penance, they were advised to perform TAPAS at two Siva Temples. They were later known as Neelarshi and Swetharshi. The places where Neelarshi and Swetharshi performed their Tapas came to be known as Neeleswaram and Swetharanyapuram respectively. The latter was a dense forest at that time. The present name Thiruvangad must have been derived in this connection. It is said that Swetharshi consecrated a Vishnu temple also (dedicated to Sree Rama) at the site where he performed his Tapas.

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Another version of the legend says that Siva Temple was consecrated by Neelarshi - a Shiva Bhakta and Sree Rama temple was consecrated by Swetharshi - a Vishnu Bhakta.

The chief deity carved out in Krishna Shila is Sree Rama reverently referred to by local people from time immemorial as Perumal.

### **PERUMAL**

Perumal is (Chathurbahu with four hands of Vishnu) with the mace held upside down in one hand and Abhaya mudra (sign of blessing and Moksha) in the other. It is believed that Sree Rama in 'POORNAROOPA' is depicted in the mood immediately after the killing of KHARA, THRISIRAS and DOOSHANA along with their fourteen thousand soldiers. It is also the belief that Seetha Devi was hidden in a nearby cave during the fight with Khara and others under Lakshmana's surveillance, which cave came to be known as POKKINASSERY, since the luggage (Pokkinam) of Sree Rama, Lakshmana and Seetha were safe deposited there.

Sree Hanuman is consecrated in front, slightly towards the left of Sree Rama; the pilgrims give equal importance to Sree Hanuman. The idol of Ramadasa Hanuman is made of Metal.

The other minor deities are Sree Porkali Devi in the Namaskara Mandapam, Sree Subramanyan near Thidappally facing West, Sree Ganapathy and Sree Dakshinamoorthy in the South Nada, Sree Vana Sastavu in the Pichakathara, Sree Guruvayoorappan on the north side facing East and various Thevara Moorthies (condemned idols) on the north side facing West. It is said that the idols of some of these minor deities might have been transferred from the neighbouring temples for safe custody during Tipu's invasion. The same may be the case of recent additions of Vana Sastavu, Maha Vishnu and Thevara Moorthi.

Age old items of Naivedyams (offerings) for Sree Rama are Neyyamruthu, Ney Vilakku, Payasam, Pushpanjali, Garland etc. and Avil (beaten rice) sweetened with sugar, banana and coconut scrapings for Hanuman. Special offerings are Kalaba Charthu and Niramala with additional illumination and decorations.

Sree Porkali Devi is offered soaked rice as an inevitable naivedyam in accordance with the legend concerning the consecration of Sree Porkali Devi in the NAMASKARA MANDAPAM. The other minor deities mentioned above are offered Naivedyam as in other temples.

There are several authoritative references and records to suggest that the temple and its premises have witnessed the executions of several historical treaties and invasions. The earliest reference is possibly the inscription on the huge BALIKKALLU in front of the temple denoting the year of reconstruction of the temple as AD 826.

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The book "KERALA CHARITHRAM" refers to the occupation of Thalassery and Thiruvangad by the troops of Kolathu Nadu, Kadathanadu and Kottayam Raja in protest against the British Chief Mr. Dorin in 1750. When Hyder Ali of Mysore invaded the Chirakkal Palace of Kolathiri Raja with the help of Arakkal Ali Raja, Kolathiri Royal family took refuge in this temple in 1766. The area where Tippu Sultan led his troops during his invasion is Perumkalam where the Pallivetta (The Annual holy hunting tour of Perumal on the sixth and final day of Vishu Festival) is conducted at present. The Seven storeyed Gopuram is said to have been destroyed during the invasion of Tippu.

East India Company and the British were keen to protect the interest of this temple as evidenced in the references in the Logan's Manual. The "Brass pagoda" referred by Mr. Logan is this temple. The inscription on the compound wall on the eastern side reads "*the wall around this pagoda was constructed under the supervision of T.H. Baber Esq. in 1815*". Mr. Baber, the then Sub Collector of Malabar was an ardent devotee and daily visitor to the temple premises who evinced immense interest in the affairs of the temple. In the olden days the Arattu Ulsavam (the holy dipping of the idol of the deity) on the seventh day of Mahtsavam used to be conducted near the General Hospital in the Arabian Sea. The venue was subsequently shifted to the temple tank consequent to the handing over of the ownership right by one of the four Ooralars named PONOL MOOSAD to the East India Company.

It is also to be noted that fifty per cent of the temple lands were made tax free in 1866 by the then Governor of Madras.

## **IMPORTANT FUNCTIONS**

The most important festival is the Vishu Mahotsavam which commences with the hoisting of the ceremonial flag on the Brass flag mast (DWAJASTAMBA) on the Vishu Samkraman day (i.e., last day of Meenam M.E.) The festival is accompanied by various rituals at the sanctum sanctorum, followed by the Ezhunnaalathu of Perumal around the temple in Royal Gaiety. The small idol of Sree Rama is taken on one of the Elephants accompanied by the entourage of various categories of with decorated silk umbrellas, royal symbols, foot soldiers with bow and arrow, sword and shield etc., and numerous flag bearers and Pancha Vadyam, Pandi Melam etc.

Pattathanam is another important function celebrated on the Thiruvonam day in the month of Makaram(m.e.). It is believed that this is the commemoration of the day of consecration. It is possible that this function is in conformity with the celebration of Revathi Pattathanam conducted by Samoothiri Raja of Kozhikode to confer literary honours to great scholars. It is interesting to note that Samoothiri and Kolathiri (under whose jurisdiction this temple is located) were arch rivals and enemies.

## **ARCHITECTURE**

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## **THIRUVANGAD**

**Thiruvangad Sree Ramaswami Temple** is replete with sculptures wrought in wood. KIRATHARJUNEEYAM – the story of Arjuna's encounter with Lord Shiva who had appeared before him disguised as a hunter is depicted through the beautiful carvings on the twenty structures supporting the ceiling of the sanctum sanctorum. The Ceiling of the Namaskara Mandapam abounds in sculptural excellence. The wooden canopy of the ceiling has forty four images of Devi in different forms, in the lower belt. Above that on all sides is a panel covered with sculptures of birds with outstretched wings. Again, further above this panel of breathtaking beauty, we can see ten heads of elephants surrounded by men trying to chain the uncontrollable elephants. Over this panel is fixed the wooden ceiling with scenes from Ramanayam.

The story of Ramayana unfolds, commencing from the southern side from the childhood of Sree Rama beginning with the heroic deeds to protect sage Viswamithra's Yaga, Ahalya Moksham, Sita Swayamvaram and so on. On the western side can be seen Rama, Lakshmana and Sita in Panchavati, saffron Clad Ravana entering the parnasala, Seetha being carried away by Ravana in his chariot and Jatayu's fight with Ravana - all with exquisite workmanship.

In the panels that follow, we see Rama and Lakshmana wandering through the woods in search of seethe, the wounded Jatayu his face expressing the cruel treatment he received at the hands of Ravana, the headless Kabandha, the fight with Kabandha and his Moksham from the curse and regaining of original Gandharva form.

The figures on the northern side commence with Hanuman appearing before Rama and Lakshmana in the guise of a Brahmana. Recognising the brothers, Hanuman appears in his true form, carries them on his shoulders to Sugreeva; then follow the episodes of the pact between Rama and Sugreeva, the fight between Bali and Sugreeva, Sugreeva's coronation, Bali's death and Sree Rama consoling Thara with his words of wisdom. On the northern side we see the episodes of Soorpanaka's appearance as Kaamaroopini, Lakshmana disfiguring her, the entry of Khara with his huge Rakshasa army and the battle between Khara and Sree Rama leading to the death of the demon. Another panel running around, depicts the battle between Bali and Mayavi, Hanuman's entry to Ashoka vana, his meeting with Seetha Devi, handing over of mudra mothiram and Hanuman's return to Sree Rama.

### **HEARSAY AND RELATED RITUALS**

Sree Rama's journey from KOSALA to LANKA and back has great significance from the viewpoint of emotional integration of people of different culture right from Kashmir to Kanyakumari and Gujrat to West Bengal, Assam and eastern states. Sree Rama, Seetha and Lakshmana are believed to have traveled through the entire length and breadth of ARYAVARTHA, as evidenced by the concerned local belief that a certain place acquired its name from certain episode related to one or other action of Sree Rama, Lakshmana or Seetha. The phenomenon can be seen to exist all over India in connection with many of our heroes in Ramayana and Mahabharatha. Repetition of the same episode in different version can be seen in other places.

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Greek travelers have referred in the early centuries of their tour to Kodungallur as MUSSIRIUS which is MURACHEEPATTANAM mentioned by Valmiki in Ramayana while describing the allocation of Seetha's search duty to Vanaraas by Sugreeva.

As already mentioned, the name Thiruvangad is derived from SWETHRANYA - a dense forest - where Swethamuni conducted his Tapas. With the establishment of this temple the dense forest acquired the divine status and came to be known as Thiruvangad (THIRU denoting sacred status and Vankad denoting dense forest).

There is an interesting hearsay about the outer wall constructed by Mr.T.H.Baber, then the Malabar Collector who was deputed by the British to quell the great Pazassi Thampuram. Mr. Baber entered the temple compound riding on his horse when an old man advised him to desist from going in front of Perumal on horse back and also to salute Perumal as a mark of respect, which went unheeded. When he reached the Eastern entrance gate of the temple the horse fell flat and could not get up in spite of Baber's efforts to revive it; convinced of the greatness of the deity Mr.Baber constructed the compound wall and became a devotee.

In the second half of the 18th century when Tippu sultan attacked Kerala and reached the eastern fields in front of the temple, firing at the seven storeyed "GOPURAM", it seems a lady sweeper of the temple complained to the Lord about the impending disaster. It is said that she heard a voice asking her to look east words closing one of her eyes; on doing so she she saw mutiny in the enemy camp as a consequence of which Tippu had to retreat. This place is known as PERUMBORKALAM where Perumal with his entourage conducts the annual hunting (Pallivetta) on the night of 6th day during Vishu Mahotsavam.

It is also the hearsay that the woman sweeper lost sight of her eye with which she saw the mutiny in the enemy camp while the sight of the closed eye was intact. The defective eye is said to inherit even to this day in at least one member of the family of the woman sweeper.

Sree Porkali Devi of nearby Muzhakkunnu is the deity of the Namakara Mandapam. The story is that there was an argument between the Chief Priest (Mel Shanthi) and the Marar (the specialist in Vadhyam and pipe music) about the former's ability to show Devi's presence through his Thantra sastra and rituals and the latter's capacity to attract Devi with his pipe (shehnoy) music. Both were experts in their own lines of profession. The Chief Priest challenged Marar, which he (Marar ) accepted gracefully. While the Chief Priest was about to prepare the Naiveyam for Devi, the Marar played the pipe (with the help of Beejakshara Manthram concert). Devi's presence was sensed by the Chief Priest, who due to lack of time could not prepare the Naivedyam and in haste has to offer the wet rice (uncooked) to the Devi. The Chief priest admitted the defeat over the Marar's ability, and according to the condition of the bet, the Chief Priest entrapped the most powerful DEVI inside the present wooden enclosure. Since then the main offering to Devi is the wet rice.

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The hearsay about those damages to one of the golden Pinnacles (THAZHIKAKUDAM) on the copper roof of the temple is that it was caused by robbers who unsuccessfully tried to scale the height of the temple using monster lizard and rope.

Reference has already been made to Pokkinassery and killing of Khara by Sree Rama. There is a belief that no story or play in any form pertaining to Khara Vadha can be staged in the temple compound because of an unfortunate experience a Kathakali artiste had in olden days. The artiste who mouthed Khara's War cry against Sree Rama, found himself in the temple tank below the Gopuram due to some hallucinatory experience. The deity is believed to be established in a fierce mood immediately following the Khara Vadham.

Another hearsay is that the chief architect of this temple is PERUMTHACHAN (the celebrated authority on architecture and carpentry), referred to in the AYTHIHYAMALA of Kottarathil Sankunni, who has concealed a measuring scale (MUZHAKKOL) somewhere behind the artistic sculptures in the temple. The architect who can locate it, can claim the honour of MOOTHASARI Title of the area.

Vadakkedam and Kizhakkedam are the two Shiva Temples in the compound of which the former is the age old shrine where Swethamuni performed his Tapas. The divine power of Mahadeva in Vadakkedam was said to cause severe drought and crop loss in the eastern paddy fields of Vayalalam, Kodyeri etc. The remedy suggested by the Astrologers was to establish another temple of Mahadeva opposite to Vadakkedam to offset or tranquilise the aggressive divinity and avert the draught. This may be to attract the attention of the people of the area to the prevailing severe drought detrimental to agricultural production and induce them to take up remedial measure in water conservation and drainage facilities which might be lacking in those days. Kunduchira dam for drainage might have been an after thought of this episode.

The sacred relation between TIRUNELLY Vishnu Temple in North Wayanad and this temple is well known. Some of minor deities of this temple are believed to have been brought from Tirunelly. Astrologers say that there is a physical connection between MAHA PANCHA THEERTHAM of Tirunelly and the THIRUVANGAD Temple tank of this shrine. At the flag hoisting ceremony of Vishu Mahotsavam, there is a customary question to be asked aloud, whether the flag of Tirunelly has been lowered. The flag can be hoisted only on receipt of an affirmative reply taken from a Brahmin who is entitled to get a monetary reward as a token.

In the olden days the Mahotsavam used to be of fourteen days duration, when the idol of Rama was taken round with pomp and Vadyam in grandeur on the head of a temple employee – moosad – through different villages. There was a long standing feud between this moosad of the temple and Kurungote Nair, a powerful local chieftain – Once when the entourage reached Kurungote Nair's area, he killed the "moosad" with his sword leading to chaos. Since then the Mahotsavam used to be conducted in the temple compound.

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According to astrologers the soul of that Moosad is still in this temple. It is also said that Moosad met with his end on the northern side of the temple in memory of which, the custom of concluding the Mahotsavam on the sixth day on the northern side has come to stay. Even today the members of the Kurungote Nair's Tharavad do not knowingly enter the temple premises.

Old records show that the administration of the temple was vested with the senior most members of the four Poduval families around the temple, namely, OLAYAT, KOODATHIL, EROTH and PONOLIL who were designated as KARALARS AND OORALARS. These administrators had been handling the 580 hectares of landed properties of the temple including two hectares of paddy lands and garden lands most of them being tax free, in addition to the customary dues (Nadavaravu) for several generations running into 3 or 4 centuries during which period the festivals of Pattathanam and Mahotsavam used to be conducted with great grandeur. A record filed in the Thalassery District Court in 1925 shows that the annual income amounts to 6909kg of paddy and Rs.650/- as customary dues, in addition to the coconuts, while the expenditure was 4968 kg of paddy with a saving of 2211 kg of paddy (Original figures in local Malabar measure – Edangazhi)

The mismanagement and atrocities of these most influential administrators for generations after generation went unquestioned by the local Bhakthas leading the state of affairs to the most pitiable conditions when the temple servants remained unpaid which resulted in litigation and consequent attachment of the sacred ornaments of the deity. The debt amounted to sixty thousand rupees as per the records in 1925. Routine Poojas, annual maintenance and repairs, lighting of the holy lamps and offerings etc., were gradually dropped by the irresponsible administrators who were interested only in leading more and more luxurious lives. Ultimately there were instances when annual festival also could not be properly conducted.

A long drawn out legal fight between these administrators and local bhakthas commenced in 1914. The local citizens under the leadership and guidance of late Pattath Ramunni Marar, Advocate took up the matter with the commissioner of HR and CE Board in 1925. As a result of further legal battle these administrators were divested of their powers and a scheme was formulated for the conduct of temple affairs with a trustee board to advise and guide the HR & CE official in the day today administration.

At present the administration is performed by the Executive Officer and his staff appointed by the HR & CE Board. There is a three member Trustee Board who oversees and render necessary advice and guidance.

### **SREE RAMA SEVA SAMITHI**

The customary dues and other income of the temple were nominal and often it was difficult to meet the salary expenses of the administrative staff and temple employees. The Vishu Mahotsavam could not be conducted in grand scale as in the



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olden days; one year the Mahotsavam had to be conducted without even one elephant due to lack of funds.

In the year 1940 Sri S.K. Marar(late) advocate and few local citizens formed the AANA COMMITTEE to conduct the Mahotsavam with better pomp and style. This Committee was registered under the Societies act in the year 1958 as Sree Rama Seva Samithi with prescribed byelaws and conventions. The Samithi extends whole hearted co-operation and support in all the religious activities of the Devaswam administration with the participation and goodwill of innumerable devotees in and around Thalassery.

The role of Sree Rama Seva Samithi in adding splendor and pomp to the Vishu Mahotsavam is greatly appreciated by the public.

Samithi is giving support in all aspects to Sree Rama Bhajana Sangam which is conducting Bhajans at the KAZHAKAPPURA every Saturdays and other special occasions for more than 50 years.

The Samithi also arranges regular spiritual classes once in a month to enlighten the public on Bhagavad Geetha and other related subjects.

During the 41 days of MANDALA KALAM in the months of Vrichikam and Dhanu (m.e.) spiritual discourses by eminent scholars are also arranged.

So far seven Bhagavatha Sapathahams lasting seven days were arranged by the Samithi. During these seven days "Anna Danam" was also arranged for 700 to 1000 devotees on each day.

Samithi is also celebrating the Navarathri Festival by conducting "Sangeethotsavam" involving the concerts of local young talented children and eminent musicians from various parts of South India.

During the Ramayana Month of KARKITAKAM (m.e.) Samithi conducts a full day "RAMAYANA SATHRAM" with the participation of eminent scholars who deliver discourses on the importance of Ramayana.

All these functions were attended by large number of devotees.

The Samithi has been instrumental and co-operative in varying degree in renewing the compound wall on the southern side and half of the wall on the northern side. Helping in the concreting of the PRADAKSHINA VAZHI in CHUTTAMBALAM, repairing and cement plastering of VILAKKUMADATHARA, installation of fluorescent lamps on the compound wall around, providing mike set for playing cassettes of devotional songs and keerthanas, construction of collapsible stage to arrange spiritual discourses, providing marble flooring in the KASHAKAPURA at the north eastern corner of Chuttambalam Sree Rama Bhajana Sangam performs bhajans on every Saturday and special occasions for more than 50 years, are some of the few humble

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attempts of samithi to serve Lord Sree Rama with immense help from the Public. The Samithi had contributed a Baby Elephant (Ramankutty) for the daily EZHUNNALATHU which unfortunately met with premature death, indicating the paucity of funds and resources to maintain the sacred pachyderm in the temple.

The local devotees and those in the neighboring villages give unstinted support to the activities of the Sree Rama Seva Samithi as evidenced by their generous donations and co-operation whenever the occasion demands.

## Poojas

No.	Poojas	Amount
1.	Avil Nivedyam (Mini. Charge)	7.00
2.	Payasa Nivedyam (Mini. Charge)	20.00
3.	Neyyu Payasam	25.00
4.	Pal Payasam (Milk should be provided)	20.00
5.	Neyyamruthu (single)	6.00
6.	Neyyu Vilakku	6.00
7.	Trimadhuram	5.00
8.	Alankara Deepam	10.00
9.	Deepasthambam (Small)	12.00
10.	Deepasthambam (Big)	20.00
11.	Panchamritham	10.00
12.	Karpooram Arathi	5.00
13.	Malar Nivedyam	10.00
14.	Panjagavyam	5.00
15.	Tulabharam (Things should be provided)	50.00
16.	Ganapathihomam (Things should be)	50.00
17.	Pushparchana	5.00
18.	Pushparchana (Daily for 12 days)	40.00
19.	Pushparchana (Daily for 1 Month)	100.00
20.	Monthly Janmanakshatra Pushparchana	45.00

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21.	Raktha Pushparchana (Bhagavathi)	5.00
22.	Sahasrarchana	40.00
23.	Arithalaval (Bhagavathi)	30.00
24.	Vella Nivedyam	20.00
25.	laneerabhishekam (Minimum 1 Bottle)	5.00
26.	Milk, panineer abhishekam (Minimum 1	5.00
27.	Pazha nivedyam (One kulaikku)	5.00
28.	Malar pooja (Subramannyaswamikku )	40.00
29.	Appam vazhipadu	130.00
30.	Choroonu	50.00
31.	Kuriyital	15.00
32.	Neyjapam (One)	5.00
33.	Neyjapam (7 days)	15.00
34.	Neyjapam (12 days) (Things should be	20.00
35.	Maala, raksha poojikkal (One)	5.00
36.	Film Pooja	50.00
37.	Tulasimaala (One)	5.00
38.	Pushpamaala	5.00
39.	Undamaala (Bhagavathi, Ganapathi,	6.00
40.	Undamaala (Hanuman, Sivan) one	6.00
41.	Undamaala (Sreeramaswami)	8.00
42.	Chekkimaala (Bhagavathi)	5.00
43.	Koovalamaala	5.00
<b>KIZHAKKEDAM SIVAKSHETHRAM</b>		
44.	Jala Dhaara	5.00
45.	Karuka Homam	20.00
46.	Mritunjaya Homam	30.00
47.	Tilahomam	30.00

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48.	<i>(Neyyi vilakku, pushparchana, trimadhuram, maalas etc poojas are also available.)</i>	
	<b>SPECIAL POOJAS</b>	
49.	Sreeramaswamikku poorna kalabham	500.00
50.	" 1/2 kalabham	300.00
51.	" Mukha kalabham	250.00
53.	" Niramala - Mukha kalabham	300.00
54.	" Niramala	250.00
55.	Sreeramaswamikku valiyavattalam	400.00
56.	" 1/2 vattalam payasam	250.00
57.	" 1/4 vattalam payasam	180.00
58.	" 1/8 vattalam payasam	150.00
59.	Hanumarkku 101 naazhi avil nivedyam	150.00
60.	" 1/2 (101)	100.00
61.	" 1/4 (101)	80.00
62.	" 1/8 (101)	60.00
	(Required Items should be provided by Devotees)	
63.	Sree bhagavathikku niramaala	70.00
64.	Rudrabhishekam (KIZHAKKEDAM	700.00
65.	Sree bhagavathikku trikalapooja, ganapathihomam	500.00
66.	Navagrahapooja	750.00
67.	Sivannu Niramala (KIZHAKKEDAM	650.00
68.	Marriage	150.00
69.	Ariyilezhuttu	50.00
70.	Grantha pooja	20.00
71.	Kaanikka (Things provided by	15.00
72.	Kaanikka (Things provided by	6.00
73.	400 gram avil nivedya kooru	6.00

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74.	100 gram arisarkkara payasa kooru	6.00
75.	100 gram arineyyu palpayasa kooru	6.00
76.	Neyyupayasa kooru	6.00
77.	Kedaavilakku	60.00
78.	Deepasthambam-Inside & Outside	650.00
79.	Deepasthambam-Inside (1 tin Oil	400.00
80.	Kumkumarchana (Bagavathikku)	12.00
81.	Trishati Kumkumarchana	20.00
82.	Mahaganapathihomam(4 Coconuts)	150.00
83.	Mothiramvechu tozhal (Only Vishu	10.00
84.	Udayastamanapooja	1200.00
85.	Hanumarkku deepasthambam-ketaavilakku	30.00
86.	Hanumarkku small deepstambham (1	15.00
87.	Kettunirakkal	10.00
88.	Thengamuttal (one)	3.00
89.	Kathina vazhipatu	70.00
90.	Sreehanumarkku chandanacharttu	750.00
91.	Aanayoottu	250.00
92.	Punyaham	50.00
93.	Chuttuvilakku (1 tin Oil by	200.00

For all the Poojas send MO/DD in the name of:

**The Executive Officer,  
Thiruvangad Devaswam,  
Sree Ramaswamy Temple,  
Tellicherry 670103, Kerala, India.  
Tel: 0490 2322599**