

SREE RISHIPURAM SHIVA KSHETHRAM, GOVINDAPURAM

A Sanctuary of Sages, the name Rishipuram (Abode of Rishis) is intrinsically linked to a legendary era spanning thousands of years.

Location and Setting: The temple is nestled in the western valley of 'Eravathu Kunnu' (Eravathu Hill), in Govindapuram. It is conveniently located just 3 kilometers east of Kozhikode City, 2 kilometers north of 'Mankavu,' and 2 kilometers south of 'Kuthiravattom' (including Kooli and Pottammal). It stands only 1 kilometer from the Valayanad Devi Temple and 500 meters from the Govindapuram Sreekrishna (Parthasarathy) Temple.

The Divine Origin : It is profoundly believed that noble sages, including Kanwa Maharshi, performed intense meditation (Tapas) here for countless years. Their unwavering devotion culminated in the powerful manifestation of Lord Shiva's glory. A self-originated 'Siva Lingam,' revered as 'Swayambhu,' enlightened their spiritual consciousness. Moved by divine compassion, the sages remained here, dedicated to extended periods of meditation and 'Homam' (offering holy materials to the sacrificial fire while chanting 'mantras').

The Credentials on the temple status as ancient.

There is fascinating and spiritually significant evidence that clearly links the temple's history, architecture, and astrological findings.

1.Two caves are situated near the Siva Lingam: one is permanently sealed by a single stone, symbolizing an ancient event, while the other remains open. Legend also holds that a sacred spring flowed as 'Dhara' (a continuous stream of holy water) onto the face of the Swayambhu. This spring, believed to be blessed with the waters of the seven auspicious rivers mentioned in our Puranas, was eventually channelled into a 'Theerthakulam' (sacred pond) near the shrine of Prabha Sathyaka Sahitha Dharma Sastha while separating the melambalam and Keezhabmalam during renovation.

Feeling the divine presence of Lord Shiva, accompanied by Umadevi (Parvathy, the embodiment of Shakthi), the grateful Rishis, with the assistance of the then-local ruler, (before the arrival of Zamorins) constructed the temple directly above the Swayambhu. Mahamuni Kanwa is credited with consecrating the Siva Lingam within the newly built temple for formal divine worship.

2.The unreadable Vattezhuthu carvings on the *Namaskara Mandapa* serve as profound evidence of the temple's antiquity, placing its origin well beyond 2000 years. The old linguistic carvings—believed to be Vattezhuthu scripts like those from the 8th century—on the foundation of the Namaskaramandapam remain unreadable by experts, further lending credence to the temple's ancient narrative among the local people.

3.Further architectural evidence of the temple's antiquity is the mysterious, slab-sealed vault (Nilavara) situated before the main Mahadeva Sreekovil. Based on detailed astrological findings revealing potential spiritual imbalances, the vault is maintained in its inviolate state. Devotees believe this *Nilavara* may be connected to the ancient cave network found in the lower part of the temple (*Keezhambalam*)."

4.During the renovation of the Sree Dharma Sastha Temple in the *Keezhambalam*, another compelling clue to the temple's ancient origins was unearthed: **various items crafted from mud, including a sword and a horse**, were found beneath the soil. These artifacts, believed to be offerings or relics dating back to the period when the great Rishis worshipped the Pancha Bhoothathmakan Sastha, vividly attested to the site's rich past. Regrettably, due to their fragile composition, these precious mud relics could not be preserved for public viewing as evidence, but the **discovery itself remains a powerful, tangible confirmation** of the temple's profound historical narrative.

5.A significant architectural clue confirming the temple's antiquity was the original roof of the Mahadeva Sreekovil in the *Melambalam*. Prior to the initial renovation, this roof was uniquely formed by a **single, large, circular laterite slab**.

Its subsequent state—found broken into many pieces with plant life thriving on top—served as a stark and powerful **testament to the temple's age and its protracted period of neglect** before the current restoration efforts began.

Historical Records, Legend, and Divine Presence

Documented Antiquity (1912 Records). Records related to Rishipuram, dating back to 1912, confirm that properties designated as Rishipuram Devaswam Janmam (Temple Property) included areas named Naga Kotta (Serpent Shrine/Fort), Ayyappan Kavu, Kotta (Fort/Structure), Kulavum Ambalaparambum (Pond and Temple Grounds), Karimba, and Karamada Nilam. The very existence of these extensive, historically named properties in the records points strongly to the temple's ancient origins.

Legend and Astrological Confirmation (Aithiyam & Swarna Prashnam)

The following narratives are based on local folklore (Aithiyam), oral tradition, and the findings revealed through Swarna Prashnam (astrological consultation):

"It is believed that Kanwa Maharshi and his disciples were the foremost among the sages whose penitential practices (tapascharyas) consecrated this region for ages. The divine energy that received their offerings (havisukal) was Prabha Sathyaka Sahitha Dharma Sastha, who was originally consecrated here by Parashurama Bhagavan.

The Arrival of Shiva (AD 825)

In 825 AD, Cheraman Perumal Nayanar, a Shiva devotee among the Kulasekhara Kings and a Shaiva Nayanar, embarked on a pilgrimage to Shiva temples in South India. He was accompanied by his granddaughter, a Shiva devotee and princess. Upon reaching Kozhikode, he visited Vasudeva Kanwa Maharshi at Rishipuram. The princess, however, was so captivated that she refused to continue the journey, insisting on taking discipleship under Kanwa Maharshi."

During the intense meditative practices of the Rishis, the Shaiva divine energy manifested itself as the Swayambhu (Self-originated Lingam) at the mouth of the cave. This spot was consecrated as the Sreemoolasthanam and worshipped. It is believed that the cave sealed by a single laterite stone was closed at this very time.

Following the request of the Rajarshi (royal sage), the disciple of Kanwa Muni, the King built the temple above the cave. It is the belief and legend that Kanwa Muni performed the consecration, installing the perfectly manifest form of Sree Mahadeva with Umadevi, embodying the entirety of cosmic power.

The cave entrances seen today, the sealed Nilavara (vault) in front of the Sreekovil, and the Vattezhuthu inscriptions on the Namaskara Mandapam all validate the temple's legends and beliefs.

Timeline of Deities

"The divine presences in Rishipuram, which saw divine energy manifest approximately 1825 (2000 years ago), are: initially, Naga Kotta and the presence of Nageswara-Nagakali, followed by Dharma Sastha, and then Mahadeva with Umadevi (who manifested through the power of tapas), Ganapathy, and finally, the later arrival of Bhagavathy."

Decline and Shifting Ownership

"It is believed that the area, originally established by the temple builders and later a Brahmin settlement, came under the jurisdiction and administration of Ambadi Kovilakam, the designation of the most senior Patta Maharshi from the Zamorin King's Vikramapuram Palace. They gathered on this holy land for ritualistic worship. While this divine culture likely continued for generations, it appears to have faded due to shortcomings in worship practices and possibly widespread hardship or starvation, which led to their decline. However, the Vikramapuram Palace also ceased to exist by the 15th century, and subsequently, Ambadi Kovilakam as well. The Brahmin families who remained continued to manage the temple, but their own decline led the temple into darkness and neglect.

Decline and Rediscovery: In later centuries, the Rishipurath Variyath family, known as Variyath Varasyar family since they were carrying out the duties of "Kazhakam" when the temple was alive and the original owner ruined.

But during this period, the temple structure and properties were lost, and the temple continued to decay. A subsequent lack of spiritual oversight and security caused them to lose control. They gave the temple land to tenants or lessees for the sake of conducting temple nithytha and those unauthorized persons owned them later with Government certificate of ownership (Title deed/pattayam). The resulting insecurity on the temple land and negligence in the daily poojas led to inexplicable calamities across the area, and the tranquil atmosphere of the temple and its surroundings

vanished for many years. During this dark period, the temple and its connected communities suffered significant damage and destruction.

The temple was looted, leaving only the sanctum sanctorum (Sreekovil') and the worshipping hall (Namaskaramandapam).

Period of Ruin Property Loss and Vast Domain: The temple's physical premise (*sannidhanam*), documented as a minor property, was drastically reduced from its original 159 cents to only 71 cents (including the 22-cent pond), as recorded in the 'A' Register. More significantly, revenue records reveal that the full temple property (Devaswam Bhoomi) once spanned a vast, yet now largely unknown, domain extending from Feroke to Vadakara. Despite the local reduction, the legal jurisdiction over the wider properties remains tied to the tribunal in Vadakara.

The two remaining inner structures also sank into the ground, including the inner 'manikinar' (temple well), a clear indication of a temple ruined by natural wear and tear in its valley setting. Ruins still point to the former presence of seven 'Illams' (Brahmin houses) around the temple (in addition to the Embranthiri families who served as priests in the 20th century). As misfortune and loss of prosperity plagued the area, marked by an increase in snakebites and untimely deaths, the local community came together. Finally, at the close of the 20th century, the locals handed over the surviving temple structure, visible above the soil, and the remaining temple compound to the HR&CE (now the Malabar Devaswom Board). Due to a lack of income, the department struggled to manage the temple properly, and the adverse conditions persisted.

Although committees were formed to oversee the temple, these initial efforts did not yield lasting results. Nonetheless, they did succeed in unearthing the temple structures from the mud and restarting worship

The Journey of Modern Restoration (1968 - Present)

Initial Efforts and Setbacks (1968 – 1988)

Records indicate that a committee for the maintenance of the temple was formed in 1968. They cleared the accumulated soil from the Sopanam (steps leading to the Sreekovil) and facilitated daily worship. However, when the then priest passed away at the age of 100, the temple reverted to its former state and closed again.

In 1978, the first Trust Board was formed. Prominent local, social, community, and political leaders made great efforts to restore the temple.

They cleared the collapsed earth from Eravathukunnu, fully recovering the Sreekovil, Namaskara Mandapam, and the well from the soil. Although subsequent Trusty Boards, committees, Deva Prashnams (astrological consultations), and renovation plans emerged, the temple remained either closed or intermittently opened. Thus, 20 years passed until 1988 without significant renovation progress.

The committee formed after 1988 newly constructed the Sreekovil roof and undertook repairs to the Namaskara Mandapam. They also cleaned the pathway leading to the temple, which was often submerged under water. However, the trustee and committee struggled greatly to maintain Nitya Nidanam (daily rituals), and the temple eventually closed again.

Renovation and Astrological Findings: The need for renovation sparked new initiatives. On November 26, 1982, astrologer Shri Korampatta Narayan Namboothiri and his team, brought in by the Ayyappa Seva Samithi (formed in 1981), and on April 24, 1988, astrologer Shri Arekkulangara Soman Panikker and his team, engaged by the Kshethra Samrakshana Samithi, conducted astrological investigations. Both findings confirmed the core historical factors of the temple, including its origin and ancient history, through their calculations.

They strongly recommended complete renovation, including 'parihara / prathividhi' (driving out evils / remedial) poojas and karmas, to restore the temple's former tranquil sanctity and prevent further misfortunes, thus fostering development and prosperity in the area.

Further evidence from these astrological findings suggests a connection to two other temples at Kanniath and Kanniparambath (10 to 25 km away) that are like Rishipuram and were also consecrated by Mahamuni Kanwa. These temples are believed to be connected by the ancient caves seen at Rishipuram, with 'Yagathni' (fire/light from the Homam) being carried between them through these subterranean passages. These linked temples are also built in valleys, and the presence of the seven important sacred springs ('Saptha Nadee Theertham') is observed there on holy worshipping days like 'Samkrama-Vaishakha Kalam' and 'Sivarathri.'

Current Efforts and Spiritual Significance: Recognizing the urgent necessity of a complete renovation, the Kshethra Samrakshana Samithi was officially registered in 1999 (Reg. No: 22/99).

Simultaneously with the Samithi's formation, initial 'parihara karma poojas' were carried out, starting with 'Thilahomam,' 'Verpad Sudhi,' and 'Laksharchana' from November 8 to 13, 1998. Subsequent major poojas were performed in prestigious neighboring temples like Guruvayur and Thirunavaya. These extensive rituals successfully removed all misfortunes and evil influences, purifying the land before constructional renovations began.

The current committee, working in improved cooperation with the Malabar Devaswom Board, resolved to proceed with the temple's upliftment and restoration from its desolation. The committee has been engaged in this Herculean task for the past 28 years, renovating the temple primarily through the cooperation of devotees and well-wishers without causing financial strain to them.

Completed Major Constructions/ Renovations:

Nalambalam: Construction of the surrounding structure of the Sreekovil, including the Ganapathy Kovil and Thidappally (temple kitchen), with front and back doors. Flooring: Laying Hard Stone (Krishna Sila) inside the Nalambalam.

Protection Walls: Building the Chuttumathil (Outer Wall), with partial government support.

Temple Pond: Reconstruction of the Ambalakulam(Temple Pond) with government funding and Theerthakulam near Dharma Sastha .

Level Separation: Separating the upper section (Melambalam) and lower section (Keezhambalam) with a safety wall of black granite.

Shrines: Renovation of the Prabha Sathyaka sahitha DharmaSastha Temple, and construction of the Devi Temple, Nagathara (Serpent Grove), and Aalthara (Banyan Tree Platform).

Access: Concrete steps constructed on either side to enter the Melambalam.

Nadappanthal: Construction of the front-side covered walkway and space for Namajajapam and special poojas and rituals.

Swayambhu Renovation: Renovation of the 'Sreemoola sthanam' (site of the Swayambhu).

The temple underwent the purification ceremony of "Re-consecration Ceremony and Renovation Kalasha Ritual" : Following the priority renovation works, this included the main deity Mahadevan, Ganapathy in melambalam and Sree Moola Sthanam, Nagaraja Nagakali Sthanam, and Prabha Sathyaka Sahitha Sree Dharmmasastha, and Bhagavathi in keezhambalam.

The overall view of the renovated temple complex, with the steps to the top section and the surrounding nature, is highly spiritual and attractive to devotees.

Renovation/New Constructions in details: The Turning Point (1998 - 2011)

Before the current committee took charge in 1998, all the great individuals who spearheaded and worked for this monumental renovation endeavor (Jeernoddharana Maha Yagnam) were acknowledged and inscribed in golden letters in the pages of the temple's history through the 2011 Temple Souvenir.

The current committee began its activities in 1998 by registering under the Societies Act with a dedicated bylaw for temple administration. Individuals who had served in committees from 1984 and earlier also joined this committee.

It is immensely gratifying that since the day the temple was reopened then, it has never been closed again and has transformed into a reliable sanctuary for devotees.

Phase I of Renovation (1998 - 2010)

The Temple Samrakshana Samithi (Protection Committee) and the Devaswom Trusty Board undertook extensive construction and spiritual enhancement activities over the past 27 years:

Initial Phase (1998 - 2003):

1998 November: The temple was opened, and purification ceremonies (Thilahomam, Verpaad Shuddhi), Laksharchana, and other remedial rituals (Dosha Parihara Prathividhikal) were performed.

1998 - 2000: The steep, overgrown area **separating the Melambalam and Keezhambalam** was structurally secured using granite stones.

Earth was filled **to create the temple courtyard** in front of the Balikallu, and stone lamps were installed.

Steps connecting the Keezhambalam and Melambalam were constructed on the south and north sides.

A Thidappally (temple kitchen) was built.

The **Tantri Brahmasree Chennas Shankaranarayanan Namboodiripad** formalized the positions and sanctums of the Upadevathas.

The Ganapathi Kovil (Melambalam), and the temples for **Sree Dharma Sastha** (with Prabha Sathyaka), **Devi, Naga Thara**, and **Aal Thara** (Keezhambalam) were constructed. Blueprints for the Nalambalam were prepared. The **Sreemoolasthanam, Theerthakulam** (sacred tank), and **the temple well** were repaired, and **lighting** was installed.

May 4 - 6, 2003: The **Punarprathishtha** (re-consecration) ceremony for the Upadevathas took place, giving new temples and consecrations to Ganapathy, Bhagavathy, and Nagaraja.

Construction and Completion (2004 - 2010):

2004: The Lord was adorned with a Prabhamandalam (halo). Construction of the Nalambalam began with the setting of the main door frame. **The exterior structure of the Nalambalam was completed in 2005. A pradakshina path** and a metal gate were installed.

2005-2006: Krishnashila (black stone) flooring was laid inside the Nalambalam around the Sreekovil, and drainage outlets (Ovukal) were constructed.

2006: Amplifiers were acquired to play devotional songs, announcing the morning and evening opening of the temple doors. **Chuttuvilakku** (perimeter lamps) were installed in the front part of the Nalambalam, and **steel Bhandarams** (offering boxes) were placed.

2007: The construction of the Nalambalam progressed with the installation of the back door frame. A store room (**Mulamuri**) was set up within the Nalambalam.

2008: The construction of a **new Namaskara Mandapam** was completed, preserving the floor which contains the Vattezhuthu script, a heritage dating back to pre-10th century. Mandapam was constructed using meticulously sourced wood.

The Nalambalam construction was completed by installing the front and back doors and laying roof tiles on the front portion.

The temple pond was renovated and made usable with ₹13 Lakh allocated by the Cabinet through the Collector's fund, **completed in 2010**. The Aarattu Kadavu (bathing steps for the lord) in the pond was rebuilt.

Soil was cleared from the Ayyappa Temple area, and a pradakshina path and drainage system were installed. The Theerthakulam (sacred tank) was renovated and cleaned.

2009: All the Balikalls, Sapthamathrukkal (Seven Mother Goddesses), OvuThangi (drain support), and the Nandi Vigraham (bull idol) in the Namaskara Mandapam were **replaced with new ones**. The pathway to the Ayyappa and Devi temples was concreted.

Plumbing, wiring, and lighting were completed in both the Keezhambalam and Melambalam. **A devotional album** dedicated to Rishipurathappan was created, and these songs are still played in the temple every morning and evening.

2010: A second well was dug in the Keezhambalam for external use. A toilet-cum-bathroom was constructed for temple needs.

All necessary lamps for the Sreekovil, including Kavaravilakku, a silver-plated conch, and all other silver and metallic ritual items, were acquired. Thidambu (replica of the deity) for the Lord's procession (Sree Bhootha Bali) was prepared. Gold ornaments, including Kuri, Thrikkannu, and Chandrakala, were made for the Lord. Utensils and equipment (including grinders) for the Thidappally and for Annadanam, Prasada Oottu, and Bhiksha (alms) were acquired.

Focus on Enhancement and Renewal (2010 - 2024)

As the construction concluded and the devotion of the faithful grew, along with experiencing miraculous blessings, Sree Rishipuram Shiva Kshethram, one of the great and ancient temples in Kerala, situated peacefully facing West, became prominent in the public consciousness, echoing with the mantra Namah Shivaya. 2010 was a year to be written in golden letters in the temple's history, with 29,998 devotees performing pooja and darshan; the number who performed darshan without pooja would be even greater. No such large attendance was recorded before or after this period."

2011: Recognizing the necessity to further enhance the Lord's Chaitanya (divine power), the Navikarana Shuddhi Kalasham (purification and renewal ritual) was performed by the Tantri and his team from May 6 to 16. The Prathishtha (re-consecration) ceremony was specifically performed between 10:30 AM and 12:30 PM on May 13, 2011 (Friday, Karkidaka Rashi, Uthram Nakshatram).

The Tantri, Brahmasree Chennas Shankaranarayanan Namboodiripad, performed the Lord's consecration in the 21st century after Kanwa Maharshi. The temple celebrates the Prathishtha Dinam every year on this date.

Individuals who helped and cooperated with the committee, recognizing the temple's importance, were honored in a special ceremony.

2011: Construction of the Gopuram (ornate tower at the entrance), which symbolizes the Lord's feet (Deva Padam), began. The boundary wall (Chuttumathil) was constructed.

2012: A grand Valiya Theeyattu for Sri Dharma Sastha was performed. This ritual, which involves throwing 12,000 coconuts, walking on hot coals, and singing the Sastha history, was revived based on astrological findings that indicated it was an ancient, abandoned custom here. Given that Dharma Sastha is the first deity of Rishipuram and his satisfaction is vital for the temple's progress, Ayyappan Theeyattu continues to be performed annually.

2012-2013: Chairs for devotees were purchased. A good Office Building was constructed, and the Gopuram construction was completed.

2012: Initial steps were taken to build the Nadappanthal (covered walkway) to make the temple courtyard vibrant with Nama Sankeerthanam (chanting).

2014: The Nadappanthal construction was delayed as the urgent need for a Shanti Matham (residence for the priest) arose. A house and 8.43 cents of land were purchased right in front of the temple, and the old house was renovated into the Shanti Matham. The debt incurred partially delayed the Nadappanthal construction.

2014: Laksha Deepam (offering of one lakh lamps) was conducted for financial mobilization and to increase the chaithanya of the deity

2015: Most of the Shanti Matham's debt was cleared.

2016: Bhoomi Pooja (land worship) and the laying of the foundation stone for the Nadappanthal were performed. A part of the Shanti Matham's loan was cleared.

2017: The foundation of the Nadappanthal was strengthened using 'shoe and belt' concrete reinforcement due to the filled earth in the courtyard. The Shanti Matham's loan was fully settled.

The front wall and **Sopanam of the Sreekovil were covered with brass plating.** Golakams (metal casings) were placed over the Balikallus and Sapthamathrukkal.

The continuous **Srimad Bhagavatha Sapthaham** was initiated at the temple.

2018: The Devi Temple courtyard was tiled. The south side of the Devi Temple compound was secured with a wall. Nadappanthal construction commenced. Steel plates for Annadanam were purchased.

Annadanam and Prasada Oottu were being conducted on the north side, with permission from the landowner. It was believed to be the Lord's wish that an Outturam be built there for the Prasada Oottu.

2019, April 26: The great act of Smt. Padinjarayil Devaki Amma occurred. She gifted a plot of land measuring over 9 cents (55 meters long and 10 meters wide) to the temple as a free, selfless offering (Ishtadanam) for the Outturam. (A selfless offering of Smt. Devaki Amma and the support and contribution of her son-in-law, Shri K. Soman.) This is where the Outturam is planned as part of the third phase of renovation.

2020: Plans to dedicate the Nadappanthal during the Sapthaham were delayed due to the unexpected arrival of the Coronavirus.

2021: The long-cherished dream of dedicating the **front Nadappanthal was realized.** It was constructed with the aim of hosting cultural gatherings and Satsangs, transforming the front courtyard into a center of spiritual and cultural activity under the Lord's presidency.

2022: Laksharchana was conducted. The **Sreemoolasthanam was renovated** while preserving its heritage. **A footpath was built** in the Keezhambalam to prevent devotees from walking in mud during the rainy season while visiting the Upadevathas.

A dedicated **temple chariot (Theru)** for the Lord's village procession (Grama Pradakshinam) was built as an offering **by Acharya Jayesh Sharma.**

CCTV cameras were installed, and the office was computerized.

2023-2024: Construction of the kitchen for the Outtupura was completed on the gifted land, as per the plan approved by the Kozhikode Corporation. The cave entrance in the Keezhambalam was cleaned and highlighted.

2024: A rear lamp (Pin Vilakku) and a silver lamp for perpetual ghee lighting in the Sreekovil, each valued at ₹50,000, were received as offerings.

Replacement and renewal of old and damaged structures, ritual objects, and utensils continued until 2025. Everything remains functional.

Conclusion and Call to Action

The renovation work conducted so far, characterized by prudence and calmness, has cost approximately ₹2.5 Crores at the financial standards prevailing during that period. It can be easily imagined how much that cost would be today, as expenses have increased ten-fold. The second phase of Jeernoddharanam, which began on July 3, 2008, is now complete.

Phase III: Pending Works (The Third Renovation Phase)

The remaining tasks planned for the third phase of Jeernoddharanam and renovation are:

1. Laying tiles on the remaining parts of the Nalambalam in the Melambalam.

2. Installing Chuttuvilakku (perimeter lamps) on the other three sides.

3. Constructing the Nadappanthal (covered walkways) on the three remaining sides of the Chuttambalam using granite to allow devotees to circumambulate even during the rainy season

4. The immediate construction of the Uttupura for Annadanam, Prasada Oottu, and Bhiksha. With the Uttupura construction, the previously mentioned access road (enabled by Smt. Devaki Amma's land donation) must be built to allow the elderly and those unable to climb steps to access the temple and partake in Prasada Oottu.

An estimated financial liability of over one crore rupees is projected for this third phase at current financial levels.

While the enthusiasm for commencing necessary temple construction may sometimes be lacking compared to the eagerness for routine rituals, completing the started work is imperative and undeniable. We look forward to receiving the necessary help and cooperation from everyone to achieve this."

Sree Rishipuram Kshethram must be transformed into one of the great heritage temples of Kerala, and its story must be known to all Malayalees. We trust that we will receive the prayers and cooperation of Gurus, Acharyas, devotees, and all well-wishers to make this a reality for future generations."

Chaitanya Vardhana Poojas (Spiritual Enhancement Rituals) Performed:

Bimbashuddhi Kalasham

Navakam Panchagavyam

Aayiram Kudam Abhishekam, etc

(Pending Priority Works: Nadapanthal: Construction of the covered walkway on the remaining three sides of the courtyard.

Uttupura: Building a dedicated dining hall for Annadanam (holy food offering/prasadaoottu), which is among the most important remaining works.

Other Renovations: Maintenance and renovation of initial constructions suffering from wear and tear, especially the Pond and Aalthara.)

The Holy Spiritual Presence: The temple's divine energies are distinctly distributed.

A.Upper Part of the Temple (Melambalam/Main Temple):

1.Sree Mahadeva Sree Parama Siva: The temple embodies the complete universal strength of the 'Thrikala Murthi' (Lord of the Three Times), accompanied by Para Sakthi Umadevi on the left side (imagined as holding a lotus mala to receive Mahadeva).

2.Sree Guru: The concept of Sree Guru is projected on the front-side left wall of the Sreekovil (represented by a single stone).

3.Sree Ganapathy: Present as Upadevatha (Sub-deity) in the southwest corner of the Nalambalam.

B.Lower Part of the Temple (Keezhambalam)

1.Swayambhu : The self-originated Siva Lingam.

2.Sree Nagakali-Nageswara Chithrakoodam: The shrine for Serpent Deities

3.Pancha Bhoothathmakan, Prabha Sathyaka Sahitha Sree Dharma Sastha : This deity is not considered an Upadevatha because his consecration was the first, occurring when the great Rishis were initially meditating with Yaga and Homa, prior to the enlightenment of Lord Shiva with Sakthi swaroopni devi Parvathy/Umadevi at Rishipuram.

4.Devi (Bhagavathi). Amme Narayana,Devi Narayana, Lakshmi Narayana,bhadre Narayana

Special Poojas and Days Pooja /OfferingFrequency /Occasion Significance :

1.Uma Maheswara Pooja Daily in the evening: Highly effective for unmarried girls and boys seeking suitable partners (one pooja per physically present person)

2.Sarvaiswarya PoojaDaily in the morning: For the overall well-being and prosperity of all families (husband and wife must be physically present) . **3.Thamarachana:**On 'Thirunaal Thiruvathira Maholsav'Special offering of lotus flowers. Results announced after the pooja.

4.Koovalarchana: On 'Sivarathri Mahotsav'Special offering of Bilva leaves. Results announced after the pooja.

5.Poomoodal & Niramaala, Special offerings by devotees: For the accomplishment of tasks, achieving success, and the realization of objectives.

6.ashtadravyakkoottu Ganapathi pooja and alankaram: special offering to lord Ganesan

7.Ganapathikku Thenga Udakkal (Muttarakkal):Daily (except on special days)The breaking of coconuts for the removal of obstructions before Vigneshwara (Ganapathy). Suggestions for improvement are offered by the Santhi (priest).

8.Aayilya Pooja :On Aayilyam day and as desired by devotees -For Nageswara – Nagakali (Serpent Deities).

9.Kudumbapooja‘Thrikala Pooja’ (three-time): During the Malayalam month of Karkataka the Ramayana (July-August): For the overall well-being (Sarvaiswaryam) of the entire family.

10.Mahamruthyunjaya Homam: Upon the completion of Kudumbapooja on the first day of Chingam (Malayalam month) : Ritual for long life and overcoming the fear of death.

11.Sanidosha Nivarana Pooja: During ‘Mandala Kalam’ (Sabarimala pilgrimage period)-For Sree Dharma Sastha and ‘Karpoorazhi’ (offering of camphor) with 10,008 ‘Neerajana’ submissions on the final day of ‘Jyothi’ (Makaravilakku). **12.Navarathri**

Pooja Performed during Navarathri (October-November): Ritualistic worship for three days dedicated to the Goddess Devi.

Sree Rishipuram Shiva Kshethram: A Call for the Completion of Renovation:

The magnificent effort to restore the ancient sanctity of Sree Rishipuram Shiva Kshethram has been successfully progressing for 27 years. This sacred land, where Rishi Kanwa performed his penance, has overcome many adversities and now stands as a refuge for devotees.

Crucial works such as the Nalambalam, Sreekovil, Dharmasastha shrine, Theerthakulam, and the front Nadappanthal are complete. Now, we enter the final phase necessary to fully realize the Lord's blessings.

The Final Phase of Completion:

The following two major constructions are essential to serve every devotee and enhance the spiritual experience, fulfilling the Lord's will:

1. Construction of the Outtupura (Temple Dining Hall)

A permanent facility is urgently required to provide Prasadaouttu and Annadanam (holy food offerings) to devotees seeking divine grace. The construction of the Outtupura space dedicated to Annadanam, which brings prosperity and removes hardships of paramount importance in the presence of Sree Mahadeva.

The required land for the *Outtupura* was already acquired as a **sacred and selfless offering (Ishtadanam)** from a devoted well-wisher (Smt. Devaki Amma,

Padinjarayil family). This act of profound generosity has laid the **spiritual foundation** for this essential construction.

The completion of the *Outtupura* will enable the construction of an access road, providing essential accessibility for the elderly and differently abled to visit the temple and partake in the *Prasada Oottu*. This road is being made possible by the **selfless offering of Smt. Devaki Amma and the support and contribution of her son-in-law, Shri K. Soman.**"

2. Covered Walkways (Nadappanthal) Around the Temple

To ensure devotees can perform the pradakshinam (circumambulation) and engage in namajapam (chanting) comfortably during all seasons, the remaining covered walkways (Nadappanthal) must be completed. This includes roofing the remaining parts of the Chuttambalam (outer enclosure) and securing the parikrama path.

Seeking Your Support

An estimated financial outlay of over one crore rupees is required to complete this final phase. Your prayers and assistance are vital to elevate the temple to its full heritage glory and establish Sree Rishipuram Shiva Kshethram as a proud and complete sanctuary for all Keralites and devotees worldwide.

We sincerely appeal to all devotees to partake in these final renovation efforts and receive the abundant blessings of Sree Mahadeva and all the Upadevathas.

Prepared by:

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Chairman Trusty Board (MDB)/ Treasurer

(One among the beginners of the renovations since 1984)