

## Thazhe Komath Sri Durga [Bhagavathy] Temple[Ayanchery Village,Vatakara Taluk,Kozhikode District] And the History Of Komath Tharavad

`Asato ma sad gamaya.  
Tamaso ma jyotir gamaya.  
Mrtyor ma amrtam gamaya.`

[ Lead me from the unreal to the Real.  
Lead me from darkness unto Light.  
Lead me from death to Immortality ]`

### Origin of the temple and the history

Kadathanadu is one of the famous adorned places in Kerala. Once ago this Kadathanadu was described as an insurmountable castle by linguists and poets. This was the holy birth place of Thacholi Othena Kurup, a great warrior praised in many ballads. Kadathanadu is not only the birth land of Thacholi Othena Kurup but also of so many significant personalities. Famous astrologist and poet the K. C Narayanan Nambiar, poetess Lakshmi bhai Thampuratty, Ochiyam thampuran who gave the valuable astrological text named 'Sadgrandhamala' were born in Kadathanadu. This divine land is glorified as the native land of the Freedom fighter international diplomat and former defense minister of India Shri. V. K. Krishna Menon his father Advocate Komathu Krishna Kurup ,grandfather Orlathiri Udaya Varma raja (of Kadathanadu Kingdom). Above all the blessings of Kavilamma (Lokanarkavu Vatakara) is the most important factor which brings eminence to Kadathanadu.

In the middle of Kadathanadu there is a place named ' Kadameri Desom and in the centre of Kadameri Desom there is a famous temple for 'Vira Ghadolkacha'. On the south ther is a beautiful village known as 'Ayancheri'. No comparison is possible for this beautiful, celestial place with any other pace in malanadu. Years ago on the south most part of Ayancheri, in an auspicious day there formed a Durga [Bhagavathy] Kshethra[Temple]. Later this temple is known as 'Thazhe Komath Durga [Bhagavathi] Kshethra'[Temple]. Mountains, meadows, green fertile valleys, paddy fields, quietly flowing streams were given a marvelous face to Ayancheri. In brief Ayancheri is a lovely, elegant, and a beautiful place

Around 8 or 10 generations ago their land lord known as 'Puthuppanam Vazhunna Cheenamveedu Thangal' (Vadakara Kottayad) and his subordinates Kurukkattu Kuruppu, Pookkothu Nambiar Thekkina Kannampathu, Orkatteri Kannampathu Nambiars, famous Anchuveettill Kurups more over very famous Moorchilottu sthanikar [originated from Madathil Kunninmel Sthanikar later divided in to Komath Tharavadu] ,pathillam Adiyodimar (Vetam Desam) etc. were lived here eminently. Once Kadathanadu was under the powerful reign of these reputed Clans. Really it was a wonderful epoch, a golden age of Kadathanadu. [In the year 1859 AD there came one verdict in the honourable district muncif court of vatakara stating that the monarchy and british kingdom moulded or created under the jurisdiction of the kadathanadu three kinds of feudal lords or sthanis. The first the raja family of kadathanad ,second the koottali or aminhat nair families[known as the warrior flock family] and the third seven feudal lords namely (1)kurukkat kurup,(2)pookot nambiar,(3)Moorchilotte moopil sthani(komath family includes among them),(4)Orkatteri kannambath nambiar Moothavara family,(5)Thekkinath kannambath nambiar family,(6)The ten illam families of adiyodis,(7)Vazhunnnavars family of Velam amsham in Kurupranad taluk].It was these seven lords or sthanis assisted[verbally]the raja of kadathanad ,the ministerial affairs and that of the administration of the territory of kadathanad at that moments[period],more it was they who gave modulation to the destiny of the shiverlous prideful land of kadathanadu

### The Truth, Myth,Foklore, and faith'

“ By faith one crosses over the stream,  
By strenousness the sea of life ;  
By steadfastness all grief he stills,  
By wisdom is he purified”

400 years ago the place called Naadapuram heart land of Kadathanadu was famous for timber industry. and the timber merchants were mainly from local indigenous communities. They constantly went through “Kuttiyadi churam”[Kuttiadi ghats] to Mananthavady, Wyanad in search of Tmber. Once they made a big deal with the Vazhunnavar (the ruler of the area) to collect timber from Baveli forests around 15 kilometers north of Mananthavady,Wynad,Kerala.They cut down all trees except a

huge sandal tree. The inhabitants of the place not allowed them to cut that tall sandal tree. The folk believed that in that sandal tree, there had been living a dryad (forest goddess). Due to the strong protest of the local crowd comprising of Krurumaas and Paniyaas the merchants are forced to leave without that sandal tree. But they did not overlook their plan to cut that great sandal tree and they were thinking for the tricks to cut down that tree. At that time, they heard that there is a famous wood cutter, who can cut down any tree, in any difficult condition in Ayanchery village 20 kilometers away from Nadapuram. Thus the timber merchants had gone to seek for that wood cutter 'Irancheri Kelan', reached Ayancheri and sought his abode, 'Mandollathil' [Ayancheri] and conveyed the backgrounds about their aim. After hearing their plea Kelan replied that the practice followed here is to get the permission from the Desavaazhi (ruler of the area) before any such mission. At once, the merchants along with Kelan reached the courtyard of Desavaazhi (Madathil Kunninmel Moopill Sthanis) [Komath Tharavadu originated from Moorchilote Moopil Sthani which in turn originated from Madathil Kunninmel Moopil Sthanis] and humbly requested for permission to spare Kelan for their mission. Kelan got an order from 'Desavazhi' like the roar of a lion. "Kelan, go at once to Waynad and cut the sandal tree for these merchants. This is my order". The humble Kelan obeyed the order of 'Desavazhi'. He proceeded to Waynad hills with the timber merchants. The journey was very difficult. It took two – three days. At last with much strain they reached their destination. Kelan located the sandal tree in the middle of the thick forest of the ruler 'Vazhunnavar'. Kelan meditated some moments under the sandal tree. He prayed. "Oh Goddess Mother, please give me the strength to cut down this insuperable tree. Oh the goddess living in this tree, please stay away, Kelan will find out a more suitable place for your dwelling. Grant me permission to cut down, never become shot tempered, please don't kill me." Kelan took his holy axe and began to cut the tree. After three four days hard work, the tree landed on the fertile land of Waynad like a tempest. For a moment, the globe, the orb and the stars stood stand still, the holy temple of Shri Porkali shivered like the tender leaves of a banyan tree. Like a victorious Chekavar; looking towards the tree Kelan smiled jubilantly. The entire scene changed within moments. At once Kelan started to vomit continuously. It was full of blood. Subsequently he fell down unconscious. The merchants were surprised, but they provided proper first aids and gradually Kelan returned to consciousness. Again after three days journey they returned to their homes in Ayancheri victoriously. But an unfortunate verdict followed Kelan. At home he started vomiting blood again, but this time he failed to recover and it was the sad demise of a legendary life. Kelan died by vomiting blood. The local public considered him as a legend and they visualized him as a "holy man".

The cortege, the funeral procession, reached the courtyard of 'Deshavazhi' [Madathil kunnun] and followers informed all happenings to the Desavaazhi. Deshavazhi honored Kelan and paid for his funeral. He summoned for an astrologist, and enquired about reasons for the pre-mature demise of Kelan. According to the astrologist, the reason for the pre-mature demise of Kelan was the wrath of the goddess 'Karimkaali'. On cutting down the sandal tree, where she was living, the deity turned in to a "Ireful dreadful and awe inspiring" Roudraroopini. The untimely death of Kelan was the result of the wrath of goddess Karimkali. Therefore to neutralize the 'devikopam' (divine curse) it is necessary to build a temple for the goddess. But, Kelan's family could not find enough money to build a temple, and are not in a position to collect enough money to construct a temple. Therefore, it becomes the liability of the 'Deshavazhi'. Deshavazhi declared that he had always been thinking over the construction of a temple, so he pledged to make the temple within six months and built the temple ½ Kilometer away and south of Maduthil Kunninmel [Precursor of Moorchilote sthani]. The devi prathista was performed by family thanthri Banathur Namboothiripad and as days passed other diety prathishtas such as `Paradevatha, Gulikan, kushistav, Brahmarakshas were completed and devi chaithanya started increasing day by day. After many years some other events occurred, the family fortune started dwindling, the athma of Irancheri Kelan himself became wrathful and started harming family members. After devaprashna [divination to find the will of god], to pacify the athma of Kelan komath family members constructed a small Mantapam [temple] on Mandollathil [Kelan's birth place] on western side of the main devi temple. This small sthanam is also represents Brihaspathi [Vyazham] [Planet Jupiter] This Komath Bhagavathi's divine agile is also referred as 'Bhadra Kaali', 'Durga', 'Lalitha', 'Vana Kaali', 'Karim Kaali', etc. The deity is a combination of almost all goddesses along with Narasimha chaithanya. According to Acharyas (Learned Teachers / Vetrens) she is the most fearful and at the same time the most benevolent deity. According to 'Vruschikham third Drekkonam, we can see a lion's figure in the lower part of the body (below head) and head like a man. In short this bhagavathi is seen as half man and half lion – like Narasimha. This goddess protected Malaya Mountains and sandal forests from animals and vandals.

Then we have to tell about the idol of 'saneeswara' here. This family deity takes such an importance from ancient times. The real fact is that about 6000 years ago a great Bhramana from Balussery installed this saneeswara idol in Pavor Bhagavathy temple, Ayancheri. On family partition (The original family was known as Moorchilote Moopil Sthaanam), one of the idol of these saneeshwara again installed in 'Thazhekkomath'. The re-installation had done approximately 175 years ago. This Saneeswara was a warrior and an inhabitant of a hermitage. The upper part of this saneeshwara is like a man and the lower part is same as a horse. This figure is also an ireful [Roudra] one.

### Thira Utsavam [Festival]

"Pity and need

Make all flesh kin, there is no caste in blood  
Which runneth of one hue, nor caste in tears  
Which trickle salt with all ; neither comes man  
To birth with tilak mark stamped on the brow,  
No sacred thread to neck, Who do right deed

Is divine, and who do ill deeds Vile”

The main and important festival of this temple is Thira. Thira festival is conducted in Kumbham [Aquarius] 19<sup>th</sup> 20<sup>th</sup> and 21<sup>st</sup> day of every year. The most important event, the Bhagavathi Kaliyattam of this festival is in the morning of the last day of the festival. On the last day of the thira utsav [festival] before the advent of Thazhekomath Bhagavathi and kaliyattam [Devine dance] in the temple courtyard there is a Thalapoli [with decorated platters having lamps, muthukuda {Ornate Umbrellas} Venchamaram [fan made out of deer's tail hair] accompanied by drum beats by young girls belonging to komath and their immediate family around the temple. This is a festival not only for komath tharavadu members and their relatives but also for the whole people of Ayanchery and surrounding places and they whole heartedly supports and participate in this event

### Citations concerning Thazhe Komath Bagavathy Thira Kaliyattam

- Kodungallur Ammayallo Ente Ner Mutthassi [Kodugallur durga is my granand mother]
- Thacholi Manikothe varavum kandu {Seen the visit from Thacholi Manikothe [Great warrior and legendary Thacholi Othena kurups Family Name] }

From these citations concerning Thazhe Komath Bhagavathy kaliyattam, reasonable conclusion is made that the life force and consciousness [Chaithanya] present in Kodungallur Bhagavathy, Ishwari [goddess] of Vatakara Lokanarkavu, Ishwari of Thikkodi kondannur temple and Thazhe Komath Bhagavathy are one and the same

### Conclusion

Many great personalities were born in komath family under the aura of this family deity. They were Komath Krishna Kurup (Sirasthalar, Valluvanaad Thaluk), Tahasildar paithal Kurup, Eminent Lawyer Komath Krishna kurup, Rao Bahadur Komath Kunjunni kurup, Komath Govinda kurup (Millionnaire [by hiring elephants], Built Komath Ettukettu in Ayancheri), Sessions Judge Balakrishna kurup, Komath Sinnan named Govindan Kutty Valiya kurup (the mysterious millionaire), the amsam shikaaries of Ayancheri village Kunji Anantha Kurup and Kunji Kelu kurup Ayancheri village, Komath Damodara kurup [Astrologer, Ayancheri], and the present karanavar Komath Gopinarayana Kurup [Vatakara & Paleri], all of them were the off springs of Komath family and may be born by the grace of this goddess Durga

“Let anyone who holds self dear,  
That self keep free from wickedness;  
For happiness can never be found  
By anyone of evil deeds,  
Do not deceive, do not despise  
Each other anywhere;  
Do not be angry, nor should you  
Secret resentment bear.  
For as a mother risks her life  
And watches over her child,  
So boundless be your love to all  
So tender kind and mild.  
Cherish goodwill right and left  
All round, early and late,  
Without hindrance, without stint,  
From envy free and hate,  
While standing walking, sitting down,  
What ever you have in mind,  
The rule of life that's always best  
Is to be loving kind.  
Assailed by death, in lifes last throes,  
At quitting of this human state  
What is it one can call his own?  
What is it follows after him?  
Nought follows him who quits this life;  
For all things must be left behind;  
Wife, daughters, sons, one's kin, and friends,  
Gold, grain and wealth of every kind  
But what a mortel does while here,  
With body or with voice or mind,  
It is this that he can call his own,

This is what follows after him.  
Deeds like a shadow ,never departs\  
Bad deeds can never be concealed;  
Good deeds cannot be lost and will  
In all their glory be revealed.  
Let all, then, noble deeds perform,  
A treasure store for future weal;  
For merit gained this life within  
Will yield a blessing in the next

## References

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[4] Mrs Janaki amma Komath`s[D/o Mr.K.C.Narayanan Nambiar,Poet] Poems

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## For further reading

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