



SARASWATH VANI

SUMMER EDITION, AUGUST 2007

Gowda Saraswath Sabha (UK)

(Registered by the Charity Commission of the United Kingdom. Reg No: 299275)



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The objective of the Vani is to promote, inform, communicate, help, advise and develop links with its members in the U.K. and similar institutions in India and abroad.

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- Mr. Vikram Kamath

Members News

Welcome to new Members

- Mr. Pavitra Bansal and Mrs Anjali Bansal
- Mr. Ganesh Mallya and Mrs. Archana Mallya
- Mr. Pawan Nayak & Mrs. Aarti Nayak

New Arrivals

- Namoshi Lara Wagle, Girish and Rajani Wagle's baby daughter.

Home moves

- Congratulations to Mr. Anil Kamat and Mrs. Sonia Kamat who have moved into their new home in Bromley, Kent.

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Secretary's Report

Everyone,

With global warming upon us now, the English summer this year seems reduced to a more rainy and gloomy period than sun 'n' sand. But anyway, we Konkani's know how to make the best of any situation.

The Konkani Summer Games 2007 were held on 21st July at Richmond, Surrey. More than two dozen people braved the rain to the ground. In true Konkani style we started off the event with some delicious snacks. We then had two separate competitive cricket matches and a separate series of ladies and kids games as

well. Raj and Vinay organized it well and thanks also go to all those who helped and indeed participated. Photos will appear on the website soon. So don't forget to check out.

More than 80 people have responded promptly and enthusiastically to our August Bank Holiday Weekend in Conwy, North Wales and we look forward to a fun filled yet relaxing family weekend.

Do mark your diaries for the next Diwali function planned for Saturday 3rd November 2007 at the Victoria Hall in Harrow, Middlesex.

Vinay and Sandhya have done a marvellous job with the new look and feel Vani. In case, your contributed article has not appeared, do not despair as it would in the next edition. We would also like to thank members for largely supporting our Sabha with the e-initiative with the Saraswath Vani.

In the meantime, hope you are all well and full steam ahead to the Bank holiday in Wales.

Best wishes,

Jayant Sheno

Secretary

Editorial

Dear Readers,

Welcome to the Summer edition of Saraswath Vani. You must have noticed the new look of Vani! Thanks to Vinay Pai for redesigning our newsletter and giving a new look and feel to the Vani.

The Sabha AGM was held on 19th May 2007 and the new office bearers for the year 2007-2008 are listed in this issue. The Konkani Summer Games 07 was a big success and you can read more about this in the Sabha Events section, thanks to Dr Sushanth Kamath for writing a wonderful article! The new Committee is quite enthusiastic and we encourage you all to participate

in the forthcoming events.

I would like to draw your attention to the various series I intend to start in the Vani for eg Distinguished Konkanis, where the aim is to publish articles on renowned Konkanis and their contributions to the Konkani Samaj, a series on Konkani temples/Muths, Konkani language and happenings in the Konkani e-world etc. So if you have some articles to go in these sections please do send in. In addition you will find recipes, artworks and other interesting articles.

My sincere thanks to all those who have contributed articles for this issue and I hope you will find this issue interesting.

Special thanks to Mrs Gauri Shanbhag who is doing a fantastic job with BHAKTI sessions and has kindly volunteered to share her experience with us.

This is **your** newsletter and is incomplete without your views/suggestions/contributions. So please do write to vani.editor@konkanieiu.com

Regards

Sandhya V Pai

Konkani Summer Games 2007

The Annual Konkani Summer Games were held on the 21st July 2007. It was held once again at the same venue as last year – The Richmond Athletic and Sports Club in Richmond, London. As everyone is aware, the summer weather this year has been plagued by lots of heavy rain and there was a sense of apprehension before the games began as to whether wet weather would ruin this event. Thankfully, the rain gods were kind on this day and although it rained on a couple of occasions, much of the afternoon was sunny and bright. A total of around 45 people attended this event which included couples and families as well.

In true GSB fashion, the event kicked off with an afternoon lunch. A true GSB cannot work (or play) on an empty stom-

ach!! Almost all the couples and families who attended this event had prepared or brought something to eat which was shared by all others there.

Items that were prepared included Vada Pav, batata vada, sandwiches, yellow rice and curd rice. There were tasty jalebis as well.

After a good lunch, the men made their way to the cricket pitch, while the ladies and children organised themselves to play their

events. The cricket team captains were chosen and it was decided that 2 matches of 8 overs a side would be played. Although there were the odd disagreements between teams about the rules, the overall atmosphere was friendly and that of enjoying the cricket and the good weather. The ladies meanwhile were enjoying their games which included dog and the

bone and dodge ball while the children joined them as well as having their own running race events later.

After 2 hours, the skies became grey and it rained for a while. Everyone ran towards shelter under the trees at the edge of the ground. It was a perfect opportunity to take a break, to eat something and Jay mam did the honours of cutting up a huge tasty watermelon.

After more games after the break, the event finally ended at 6pm. The end of the event was marked by a speech by Jay mam and distribution of prizes. It was a really good day and it was all thanks to the organisers of the event – Raj, Nisha, Vinay, Sandhya and Naresh and to all those who took the time to be there. The only thing that was disappointing was the turn out and I hope that when the summer games are organised next year that there will be a far bigger turn out than this time. The next event on the GSB calendar is the bank holiday outing in Wales in August. I hope that all those who attend it have a really wonderful time!!

Written by Dr. Sushanth Kamath



Upcoming Events - 2007

August Bank Holiday weekend meet at Conwy, wales

This year the GS Sabha August Bank Holiday Summer weekend meet is being held at an exciting YHA in Conwy North Wales. The whole YHA is booked exclusively for Konkans for 2 nights on Saturday 25th August and Sunday

26th Aug 2007. The Party will depart after breakfast on Monday 27th August 2007.

Diwali 2007

This year Diwali celebration will be held on Saturday 3rd November 2007 at the Victoria Hall in Harrow, Middlesex.



Conwy

Ammemba Subba Rao Pai

Collected by Mr Sunil Prabhu

Ammemba Subba Rao Pai (1852-1909) was a leading lawyer of Mangalore, India. He was the founder of Canara Bank, now one of India's leading banks, and Canara High School in Mangalore.

Subba Rao (that was how he signed his name in English) was born at Mulky, a small city towards the north of Mangalore, on 19th November, 1852, the youngest of four brothers. His father, Mr. Upendra Pai, who started his profession as a pleader at Kaup, had shifted his practice to the court at Mulky several years earlier.

After the death of Subba Rao's mother, for the sake of the children's education, Upendra Pai shifted to Mangalore in 1864. Subba Rao was admitted to Government High School (then called the Provincial School). The loss of his mother had brought a profound change in him. He applied himself seriously to his studies. A new earnestness seized him. As a result Subba Rao stood high in the Matriculation examination and then in F.A. Examination. In addition to studies, he was regular in his "Sandhyavandana" and "Deva Pooja" which he did both morning and evening. When Subba



A Subba Rao Pai

Rao passed the B.A. examination, his father decided to send him to Madras for the Degree course. In those days, travelling to Madras was very difficult because, the train from Madras stopped at Salem and one had to travel from Mangalore to Salem by

bullock-cart.

Thus, in 1870, Subba Rao got admission to the Presidency College, Madras. Subba Rao won the second rank at the B.A. examination, and then joined the Madras Law College. There he came in contact with Justice H. Holloway, who was a remarkable personality. To Subba Rao, this contact proved a rewarding experience. Subba Rao topped the list of successful candidates at the B.L. exam.

Then for a short time he came home. He spent his time teaching the children in the Gokarn Math School. He then returned to Madras and worked as an apprentice under Mr. H. H. Shepherd (who later rose to be a judge of the Madras High Court).

At the end of the period of apprenticeship, Subba Rao enrolled at the Madras High Court, and prepared to settle down to practise. This plan was cut short by the sudden death of his father at Mangalore in 1876. Subba Rao shifted from Madras and set up practice at the Mangalore Bar, where he soon made a mark and rose to the top at a time when the Bar had a galaxy of brilliant lawyers.

To Subba Rao, law was both a profession and a mission. It was a part of life. He saw life as an integral whole, and there were no compartments. Quite early, he saw that criminal suits often involved a deliberate side tracking of truth, and confined his legal practice to civil suits. Even here, he had experience of the bitterness caused by litigation, and so he made every effort to settle differences out of court, by reasoning and by gentle persuasion, even though this meant loss of income to him as a lawyer. His arguments in the court, which were always brief but complete, reflected his love of truth and his faith in the essential goodness of man. Those who listened to him spoke of his full voice, and of his eloquence in English, Kannada and Tulu.

Subba Rao's versatility could not be confined to the legal profession. He did his professional work in the mornings and at nights. The evenings were devoted to social work. Every progressive movement got his support. He kept himself fully informed about the fast-changing world. His zeal and his love of mankind touched life at all points. Progressive movements like the removal of untouchability, the theosophical movement, and youth activities got his unstinted support. He

Ammembal Subba Rao Pai (continued..)

was grieved at the lethargy of the people towards education, and realized that there was no future for the people without widespread general education and higher education in technical subjects and in medicine.

At Madras again...

As per the instructions of his brother, Subba Rao went to Madras to practise at the Madras High Court. One day four young men, who were at their studies in Madras called on him and put before him the idea of starting a High School in Mangalore. He discussed this idea with them, probed their minds in the process, and assured them of his full support. Subba Rao decided to encourage these young men for themselves as well as for the welfare of the people in Mangalore.

In 1888, when Subba Rao got a very severe attack of gout; the doctors advised him to leave Madras since the climate evidently did not suit him. This made Subba Rao to involve himself completely in the proposed project.

Back at Mangalore finally...

Thus in 1889, Subba Rao returned to Mangalore, and resumed his profession at the Mangalore Bar. From then on, all his spare time was turned to service. Amidst the deep pain of Gout, he continued to be a cheerful personality with a constant smile on his face. The four young teachers he had met at Madras were in Mangalore in 1891; they were joined by a fifth. These five started the Canara High School in June of that year. However they found the need to form a Managing Committee, and they naturally turned to Subba Rao. The latter, in a characteristic gesture, approached Mangalore Ramachandrayya and requested him to take the lead and be the President of the Committee. In 1894, even while he was working to stabilize the Canara High School, Subba Rao started the Canara Girls' School and devoted a considerable



part of his spare hours to foster this institution. In those days, there were just four other High Schools in South Kanara (three of them in Mangalore), and none at all in the whole of Coorg. Because a lot many number of students were arriving from far off places, Subba Rao thought of a hostel where these boys could properly be cared for. Thus the Canara Hostel was started in 1904 with support from temples like Srimad Anantheshwar Temple, Majeshwar and Sri Venkatramana Temple at Mulky and Bantwal etc.

Some more feathers in his cap...

Subba Rao had always been encouraging young men to take to the professional courses of Engineering and Medicine. Because of his enormous efforts, in the next two decades, our young men were seen holding high offices both in the Engineering and Medical services.

When the Arbuthnot Company crashed, many families lost their savings. Subba Rao foresaw disaster ahead if the community did not mobilize its own resources to help itself. The result was the starting in 1906 of the Canara Hindu Permanent Fund Ltd., which later became the Canara Bank.

Subba Rao also initiated the formation of Gowda Saraswath Brahman Parishad, an organisation consisting of people from the Gowda Saraswath Brahman community. The resolve of the committee was to raise a fund called "Poor Boys Education Fund" to help the education of the deserving but poor students of the Community. Subba Rao, who became the Chairman of the Parishad, himself travelled to the north of the District. He was compelled to return home when he was struck by a very severe attack of gout.

The severity of the attack increased, and Subba Rao suddenly passed away on 25th July, 1909 leaving lots of his fans, friends, worshippers, relatives in the ocean of sadness. Thus Subba Rao shrugged off his mortal remains, and became a living soul!

Karathya Upkari

Ingredients

- 2 medium sized Karela
- 1 green mango
- 2-3 green chilli
- ½ tablespoon oil
- 1-2 teaspoon mustard seeds
- Salt to taste



Method

Chop the karela to small pieces. Reject any seeds. Cut mango into similar pieces. Heat oil in a pan and when hot add mustard seeds and green chilli.

Transfer chopped karela and mango into the pan and mix. Add salt and some water and mix. Simmer on low heat until done.

Contributed by Mrs Prema Shenoy

Why do we do *Namaste* ?

Indians greet each other with namaste.

The two palms are placed together in front of the chest and the head bows whilst saying the word namaste. This greeting is for all - people younger than us, of our own age, those older than friends, even strangers and us.

There are five forms of formal traditional greeting enjoined in the Shaastras of which Namaskaram is one. This is understood as prostration but it actually refers to paying homage as we do today when we greet each other with a namaste.

Namaste could be just a casual or formal greeting, a cultural convention or an act of worship.

However there is much more to it than meets the eye.

In Sanskrit namah + te = namaste.

It means - I bow to you - my greetings, salutations or prostration to you.

Namaha can also be literally interpreted as "na ma" (not mine).

It has a spiritual significance of negating or reducing one's ego in the presence of another.

The real meeting between people is the meeting of their minds. When we greet another person, we do so with namaste, which means, "may our minds meet," indicated by the folded palms placed before the chest.

The bowing down of the head is a gracious form of extending friendship in love and humility.

The spiritual meaning is even deeper.

The life force, the divinity, the Self or the Lord in me is the same in all. Recognizing this oneness with the meeting of the palms, we salute with head bowed the Divinity in the person we meet.

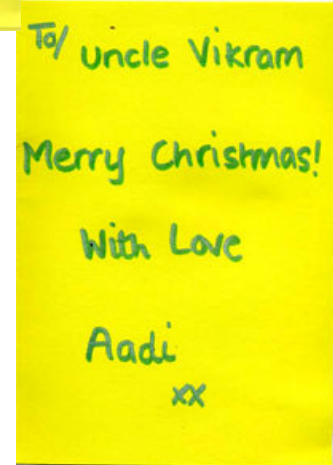
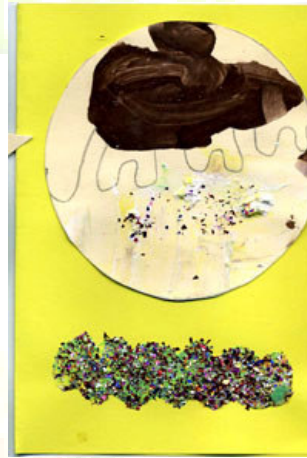
That is why sometimes, we close our eyes as we do namaste to a revered person or the Lord - as if to look within.

The gesture is often accompanied by words like "Ram Ram", "Jai Shri Krishna", "Namo Narayana", "Jai Siya Ram", "Om Shanti" etc - indicating the recognition of this divinity.

When we know this significance, our greeting does not remain just a superficial gesture or word but paves the way for a deeper communion with another in an atmosphere of love and respect.

Collected by Mr. Ambee Prabhu

ARTWORKS



*Christmas Cards
made by 1 year old
Aadi Kamath*

Why do we light a lamp ?

In almost every Indian home a lamp is lit daily before the altar of the Lord. In some houses it is lit at dawn, in some, twice a day – at dawn and dusk – and in a few it is maintained continuously (Akhand Deepa).

All auspicious functions commence with the lighting of the lamp, which is often maintained right through the occasion.

Light symbolizes knowledge, and darkness, ignorance. The Lord is the "Knowledge Principle" (Chaitanya) who is the source, the enlivener and the illuminator of all knowledge.

Hence light is worshiped as the Lord himself. Knowledge removes ignorance just as light removes darkness.

Also knowledge is a lasting inner wealth by which all outer achievement can be accomplished. Hence we light the lamp to bow down to knowledge as the greatest of all

forms of wealth.

Why not light a bulb or tube light?

That too would remove darkness.

But the traditional oil lamp has a further spiritual significance. The oil or ghee in the lamp symbolizes our *vaasanas* or negative tendencies and the wick, the ego. When lit by spiritual knowledge, the *vaasanas* slowly get exhausted and the ego too finally perishes.

The flame of a lamp always burns upwards.

Similarly we should acquire such knowledge as to take us towards higher ideals.

Whilst lighting the lamp we thus pray:

Deepajyothi parabrahma
Deepa sarva tamopahaha
Deepena saadhyate saram
Sandhyaa deepo namostute

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BHAKTI - An Introduction

Across the 7 seas far away from my motherland India and away from my near and dear loved ones I was wondering how my children will connect with my culture and my fellow community brothers and sisters. I woke up one day and thought about finding a solution of bridging this gap and the thought of BHAKTI came into my mind and I thought that why not involve my own community brothers and sisters to join me in fulfilling and narrowing this huge gap. I spoke to GS Sabha members, particularly Jay-mam and was overwhelmed with the encouraging response.

Jay-mam is the driving force and an inspiration to realisation and implementation of BHAKTI. The guidance and positive energy that I got from the Sabha members has played a pivotal role in making this dream come true.

With the support of Sabha members and blessings of our almighty, Bhakti was born on the Annual Members Day in the year 2006. After which four families from London have been meeting every month for BHAKTI. This last one year has

been a great and satisfying journey for Bhakti . It was such an enlightenment learning "VISHNU DASA AVTAAR". Every child has displayed such amazing interests in learning not just every Vishnu Avtaar but also reciting *shlokas* and exhibiting artistic skills. Their innocent but intelligent questions have forced me to dig deeper into our Hindu philosophy.

In the process, I have learnt how to make BHAKTI more interesting from Laxmi by combining western games with Bhakti and Lata sharing her culinary skills with all of us. Aruna even with her new job has made an earnest effort to participate. Geoff has been our fitness guru and helped me connect the children to our Indian Yoga technique.

The children have also got an opportunity to interact with grandparents (some UK residents and some visiting from India). They got to hear a very popular Konkani story from Smt. Prabhu. (Mother of Mr.Sunil Prabhu). In another session, the children were privileged to get an introduction of PRANAYAMA from Shri Prabhu.



Kids enthralled by stories

(Father of Mr. Sunil Prabhu). Last but not the least I would like to thank Mrs Nalini Baliga who graciously treated us to a sumptuous feast at her residence. Bhakti is not just about learning our culture but also enhancing our social values, it is an opportunity not only for us but also our children to be in touch with our community.

I would like to appeal to my fellow brethren from London to also try and come together and strengthen our mission and help BHAKTI grow bigger and bigger. It only needs some spare time and effort so why not give it a try; let us all joins hands and give more "S H A K T I T O B H A K T I"

Written by Mrs Gauri Shanbhag

Why do we light a lamp? (continued)

I prostrate to the dawn/dusk lamp; whose light is the Knowledge Principle (the Supreme Lord), which removes the darkness of ignorance and by which all can be achieved in life. Which else shall beautify a home, but the flame of a lovely lamp?
Which else shall adorn the mind, but the light

of wisdom deep?

Thus this custom contains a wealth of intellectual and spiritual meaning.

Collected by Mr. Ambee Prabhu

Migele SaanpaNe Manjeshwar Gavanche pharDi (village chat)

One of the biggest passions for Konkani's around the world has been their jibbe ruchi. DaaLithoy, saaru, ghashi, bibya-upkari, kuvale-saasam, etc. that too in a devasthanan jewan. This recalls me the famous Shashti Rathotsav at Manjeshwar Temple. The population swells a hundred folds as people assemble in this small town to celebrate the a weeklong festival. It is pleasure to join hands at aalath (rope) in pulling the Brahma-Rath, loudly chanting "Govindaa" that moves the 70feet tall and huge structure on six wheels inching through the street, rath-beedhi as the western sky turns orange at the sunset. Every year the upper frame of the chariot is built and decorated with flags by chapTe-kars, Konkani carpenters. Flowers, palm leaves, bunch of fruits, and nuts decorate the base of the chariot. At the end of the day we have "ek ghasu jewan, just as a prasad" but in fact we eat pot-bhar until we get burps!

Probably everyone loves to write about his or her native place, and here I am writing about Manjeshwar, more about the lifestyle during my childhood days (1960s). Like many GSBs (Gaavu SoNu Bhovanthale?) in search of better roTi, kapDaa, aur makaa we too migrated to a far away place. A bunch of friends and relatives, the temple webpage are keeping me posted about the happenings in my native place.

All activities in Manjeshwar are linked to Srimath Anantheshwar Temple located about 10miles south of Mangalore long the coast. As per sthaLapurana,

centuries ago one Konkani pilgrim, Ranga Sharma discovered the Shivalinga in the hilly wooded area Shanka-maley and a sacred pond Shesha-thirtha. Ranga Sharma spread the word to 18 towns along the west coast of India, and with their combined effort the temple was built at this same place. Thus even today the temple belongs to the Konkani people of these 18 towns, and the devotees are all over the world. Devotees located anywhere merely recall Almighty, pray to receive blessings or to solve their problems, and reap the benefits.

The temple runs the school 1st to 10th standard, where I had my basic education. My father, uncle were students and later teachers in the same school. The library, reading room, and the laboratory are great even today. The school garden is a great collection of exotic shrubs, trees that kindled a kind of love for plants in me. The school playground is a place for recreation, exercise, and relaxation for people of all ages. In the hot summer days, we relax and enjoy panchadika (chitchats) sitting on the kaTTe (stage) built around Ashwatha (Peepal - sacred fig) trees. In fact Manjeshwar is famous for other roadside trees like goLi rook (Banyan Tree -aalada mara), surava rook, chinche rook(tamarind).

Ekra ganTe thanniche (11o'clock tea) at Manjeshwar draws me a special attention. It is a simple cup of relishing hot tea along with a small snack such as baTaTe amboDo/waDa, goLi bajo, or biskiT roTTi. It is refreshment in between break-

fast and lunch. Many get the snack from the nearby hotel while tea is getting ready at home. Evening we go to pen-Taak (bazaar) to get the groceries. We used to enjoy chats such as fried chillies, charmuro etc. The fried chilly was so hot and spicy that the first bite kicked me up in the air by 4feet. Shopkeeper pushed the goLi, and offered me lamlet (sweet soda, red colored) to overcome the pain. Also we used to relish ice candy and freshly grated ice (in the absence of ice creams)

Coconuts, mangos and cashews grow all over this town. I remember roasting cashews in a small fire prepared by burning piDDe koththel(palm leaf) in a pit. Today the similar joy we get at barbeque grill or a campfire, a modern name for the primitive way of cooking on direct fire. I loved roasting kaNang (sweet potato), bikkanD (jackfruit seed), kajjubi (cashew nuts) in ingaLo (the charcoal fire) in the backyard. It was our time-pass khana too. The food is roasted and cooked slowly imparting a special char-aroma! One has to develop taste for it. Moreover it is healthy too. No oil or butter needed. No utensils to clean. Hopefully no germs can survive in the red-hot coal.

On the hillocks of Manjeshwar we used to enjoy picking purple berries called beDas or kunTale hannu and red berries called kepuLa etc. I acquired monkey-climbing or pebble-shooting skill to bring down the cashew nuts from the trees. I am always successful in aiming

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Migele SaanpaNe Manjeshwar Gavanche pharDi (village chat) Continued.....

at the ripe cashew apple on the neighbor's tree, and enjoy the falling fruit. If the neighbor sees, he demands his valuable share that is the nut! This urge to gather is part of our instinct, probably inherited from those vanavas (living in forest) days" when people had to hunt for food to eat. Probably there was a time; long ago people would have lunch on berries, nuts and tubers. They looked for just about anything they could eat and gathered it.

Recently I went out into the wooded area to pick blackberries. After an hour I gathered a bagful of berries. I enjoy this kind of activities. To gather that small amount, I drenched my shirt with a liter of sweat, got my shirts and pants all scratched (black berry plants have thorns), received a dozen of bites from berry loving local insects that developed into a beautiful as well as painful chaab(bite)-rangoli on my arms. Seeing my avatar, my friend commented, "It would have been far more practical to just go to the market to buy this stuff." But, I do not get that accomplishment by buying a ready-made box of berries when I see them growing wild in the neighborhood.

I am fond of picking wild flowers such as OvvaLa (bakuLa, renje hoo), Surovu (sorage hoo), pariyaath, saLook(lotus), and kedaki(kevDa) and offering these flowers at the temple. OvvaLa and Pariyaath, are fragrant tiny star shaped flowers just fall of the tree on to the floor the flower has a built in hole to pass

the thread through to make a garland. It is not so in case of Surovu. One needs to pick the buds before sunrise by climbing on to the tree. The garland is made by folding the calyx, and passing the fine needle with thread, do all this before it blooms. I enjoyed picking lotus wading through the knee-deep water in the pond, often welcomed by the scary water snakes and jumbo frogs. Kedaki grows on a thorny bush, and picking it is an art, a task, as well as an exercise.

My mom used to make pappoDu from scratch, really from scratch. It is a laborious multi-step procedure. All starts from the harvest of udad pods still clinging to the plants. They are sun-dried, beaten with a stick to break open the pods and release the black udad grains. These grains are swept, further sun dried, and split into daal using a danthe (two stone hand grinder). This recalls me udada muhurath at the ceremonies. Peeling off the black skin is through kaanDunu (hand pounding) using vaan and kanDaN (in-ground mortar and pestle). Then the white daal is ground into fine powder using danthe. PappaDa peeT (dough) is prepared by mixing salt water, pappad khaar, and udad flour followed by hand kneading. Then all family members join hands to prepare pappoDu using laTTuNi (rolling pin - like making chapathis) and solar dry. Invariably crows and stray cows often attack these pappads when they are in open for solar drying. As a small boy it was my responsibility to stand

as a guard there in the drying area to drive off crows, cows with a stick and protect the pappoDus. It was a full time job, that is when I used the innovative scarecrow techniques.

In those days we did not have bills to pay for electricity, phone, or Internet since it was not there or not affordable. Only the temple had the electric power generated by the dynamo. Starting a dynamo is a great skill to watch. Entire household work is done manually (that is the way we stay fit!). We used to fetch water in kaLso(pot) from the well. We developed the art of supporting kaLso, sometimes two on the shoulder and walking uphill from the well to home (not downhill like Jack and Jill). Pulling water from the well using rajjo(rope) and gaaDo (pulley) was equally tedious one. Firewood used to be the only fuel used for cooking, baking etc. Valuable kerosene oil is used only in the lamps at night.

Recently I had been to Manjeshwar and stayed at the Traveler's Bungalow located on a scenic spot overlooking the sea, the river, and the temple. Many modern amenities are in, but my son too enjoyed the rural life, divinity and serenity of the temple, devasthanas, and the beautiful beach. I recharged my memory batteries, renewed my contacts, and scribbled this article.

Written By

Manjeshwar Ganesha Kamath

U.S.A

TEMPLES IN GOA— SHRI NAGESHI MAHARUDRA TEMPLE

Collected by Mr Sunil Prabhu

Goa is one of the smaller states in the Indian Union, known as Gomant or Gopakpattana. In Kadamba times it was called as Gove.

Goa has many beautiful temples and Muths.

We recently visited The Nageshi Temple near Ponda and this is some information we would like to share.

Location of the temple

This Temple is dedicated to Lord Shiva, the temple is situated in Bandora village, about four kilometers to the east of Ponda. The presiding deity is Shri Nagesh Maharudra and other Deities are Shri Laxmi Narayan and Shri Ganapati. This place was known in the past as "Bandiwad". Shri Nagesh Maharudra temple is situated on Pharmagudi-Kavalem-Ponda road at about 800 meters from Pharmagudi, a point 26.2 kilometers away from Panaji on Panaji-Belgaum National highway. The temple of Shri Jagadamba Mahalaxmi lies about 300 meters from Shri Nagesh temple.

Description of the Temple

This temple, which faces west, has a beautiful tank in the front, with a Nandi bull in black granite standing tall at its entrance. The tank water is ever flowing and crystal clear. The tank is considered to be very beautiful and therefore it is well known all over Gomantak and is considered to be a distinctive feature among some of the other temples. At some distance are also visible the smaller temples of Poorvachari, Betal

and Raval Nath. People visiting this temple get the divine feeling of fascination up on their entering the temple. In the "Garbhagara" the Linga is positioned with its pedestal, under the dome shaped roofing. Around the "Garbhagara" there is an area for "Pradakshana". There is a bedroom with bedstead. Facing it, is the spacious square built of marble tiles. On the Southern and Northern sides the idols of Shri Laxminarayan and Shri Ganapati are installed (in seated position). The Palace of the Sunda King exists in the neighbourhood. The mandapa (an assembly hall, generally pillared, preceding the sanctum sanatorium) has a gallery on both sides that contains exquisite specimen of intricate wood carvings that narrate stories from the Hindu epics – Ramayana and Mahabharata on one side and wooden images of Astadikpal and Gandharva on the other. The temple compound also houses a five-storeyed deepstambha.

Legends

Shri Nagesh Temple is considered to be "Swayambhu" shrine of Lord Shankar popularly known for its remarkable beliefs. The history is not available at present, except a reference in the folk songs. The environs known as Nagzar had in the past a grove of Shami trees. As the legend goes a cow-boy noticed that a cow from his herd used to visit the place regularly and showered milk. This led to the discovery of Shivlinga. Regular utsavas held in the temple are shibika/palakees of

Sri Nagesh on every Monday which persists till 09:30 pm, Sri Laxmi Narayan on every Dashmi and Sri Ganapati on every Shukla Chaturthi (Vinayaki) in the same manner except in the Chaturmas. The annual Jatra of temple is held from Chaitra from Ramanavami on words. Shivaratri is also



celebrated grandly with Rathotsava on Magha Amavasya (next day). The temple has Agrashalas with well equipped rooms and also halls for weddings and other functions.

The rich place

The surroundings are engulfed by ranges of hills on the three sides, and the river Aghanashini flows on the fourth side. A stream of sweet water flows round the year through the heart of the village on its either side. It is encompassed with luscious green fields. One can see number of springs in several places in the surrounding hills with rich beetle nut plantations.