

**A HISTORICAL ANALYSIS ON COCHIN THIRUMALA  
DEVASWOM TEMPLE AND THE EVOLUTION OF GOWDA  
SARASWAT BRAHMINS COMMUNITY**

**Dissertation submitted to the Department of History,  
St. Teresa's College (Autonomous), Ernakulam  
in partial fulfilment of the requirements for the degree of  
MASTER OF ARTS IN HISTORY**

**By**

**THERESA ROSE PG**

**M.A HISTORY (2022-2024)**

**REG. NO. SM22HIS003**



**DEPARTMENT OF HISTORY  
ST. TERESA'S COLLEGE (AUTONOMOUS), ERNAKULAM**

**March 2024**

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This is to certify that THERESA ROSE P. G of II MA History has successfully completed the Internal evaluation of the final year project titled "A HISTORICAL ANALYSIS ON COCHIN THIRUMALA DEVASWOM TEMPLE AND THE EVOLUTION OF GOWDA SARASWAT BRAHMIN COMMUNITY" on 20<sup>th</sup>, March 2024, from the Department of History, St. Teresa's College (Autonomous), Ernakulam.



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Head of Department

## **CERTIFICATE**

This is to certify that the dissertation entitled “**A HISTORICAL ANALYSIS ON COCHIN THIRUMALADEVASWOM TEMPLE AND THE EVOLUTION OF GOWDA SARASWAT BRAHMIN COMMUNITY**” submitted in the partial fulfilment of the requirements for M A Degree in History, Mahatma Gandhi University, Kottayam is a Bonafide work done by **THERESA ROSE PG** under my supervision and guidance. In addition, it is certified that this project or any part of this has not been previously submitted elsewhere to adjudge any degree, diploma, or other title or acknowledgement.

**Head of the Department**

**Supervising Teacher**

Submitted to viva- voce Examination held on ..... at the  
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## **DECLARATION**

I hereby declare that this dissertation work entitled “**A HISTORICAL ANALYSIS ON COCHIN THIRUMALADEVASWOM TEMPLE AND THE EVOLUTION OF GOWDA SARASWAT BRAHMINS COMMUNITY**” is an original work done by me under the supervision and guidance of MISS LEKSHMI P J, Lecturer of the Department of History, St. Teresa’s College (Autonomous), Ernakulam, and I have not submitted this project to any other universities for the award of any degree or diploma.

**Place: Ernakulam**

**Theresa Rose P G**

**Date:**

**St. Teresa’s College (Autonomous), Ernakulam**

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**Theresa Rose P G**

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## INTRODUCTION

Mattancherry emerged as a commercial hub, which tempted a varying show of settler's communities. That one of the communities was Konkani, Konkani is a particular kind of language that used 5 sections of Konkani, historically, they lived on the bank of river Saraswati located Punjab. They migrated to Goa and settled there. Because of the Saraswati River dried and people moving one place to other also crop failed to cultivate. Course of time in Goa, they build through socially culturally economic perspectives. Portuguese occupied 1501, this makes a Konkani people situation worse. Portuguese don't want their culture to spread, so Portuguese discriminate. Then Konkani community spread to various place, one the community or ground that. They fled to Kerala, Calicut Zamorin not permit their place, and finally Cochin King was given permission the place called Cherlai Mattancherry and give them with all kinds of manners.

GSB built their own ways of life, on 1599 they formed a temple called Cochin Thirumala Devaswom temple. Hold various religious not only that architecture and festivals, but these also engaged among the local people like pilgrims and tourists. Under the Cochin Thirumala Devaswom temple. There are 2 distributions of temples, they are Udayanshwara And Upper Kovil Cochin Thirumala Devaswom temple. Constructed, 3 time. First 2 years, Destroy the Temple frequently. After, 1881 Its completed.

Under the temple. Architecture and festival, Most popular like. Huge bell, Gopuram, Kalamandalam, these, architecture notable in early, recent period. Festivals like. Art Festival. Which happened Twice in a year. 8 days, Mahotsavam and Radholsavam and also Ukkuli ceremonies that which holding the local peoples, 8 days several common Ceremonies.

Cochin Tirumala Devaswom Temple was Crucial role, GSB deep adherence to Education. Preserving culture. Importance on education. Ceremonies held by their own community. emphasizing the social and economic relevance's throughout period. Thus Cochin, Thirumala Devaswom Temple their numerous features co-existence.

## OBJECTIVES

- To study the historical background of Cochin Thirumala Devaswom Temple and its origin, development and various significance throughout its existence.
- To conduct an in-depth study of architecture and the festivals of Cochin Thirumala Devaswom Temple.
- To examine the social and cultural background of the Gowda Saraswat Brahmin community through the Ages.

## REVIEW OF LITERATURE

The literature review for this dissertation includes books, journals and online sources etc that shed light on the Gowda Saraswat Brahmins and their temple, Cochin Thirumala Devaswom Temple, establishing the religious, rituals but also Gowda Saraswat Brahmins spreading their socio-cultural condition to the entire world.

Historical accounts such as '*History of Goseripuresha, Cochin Thirumala Devaswom and the Keezhedams*' by N. Purushothama Mallaya, have been used to document the history, origin and significance of the temple also this temple under the two temples and 4 upakovils. To provide insight into the origin that occurred in Kerala.

The works include '*Socio-Cultural Background of the Gowda Saraswat Brahmin Community as Reflected in the Konkani Proverbs*', by Dr. L. Suneetha Bai. History that attempted to trace the Socio-Cultural condition that highlighted the Gowda Saraswat Brahmin Community including education, ornaments and dress, food and drinks, trade and wealth, and rituals and ceremonies. Etc. to analyse insight into the background socially, and culturally.

## METHODOLOGY

This dissertation uses the historical method through a historical descriptive approach method. Drawing the primary and secondary resources. Primary sources include interviews with the Gowda Saraswat Brahmins community people. Secondary sources comprise of Books, other research projects, journals, articles, online sources etc.

The findings from the primary data sources, such as interview with the individuals about the Cochin Thirumala Devaswom Temple and also, their background. Obtained from, sources such as books, articles, journals, websites, and Official sites.

## **ORGANISATION OF THE STUDY**

The study is proposed to be organised under five chapters as follows:

1. Chapter 1 – Introduction
2. Chapter 2 – Origin and Significances of Cochin Thirumala Devaswom Temple
3. Chapter 3 – Architectural Grandeur and Festivals Fervour at Cochin Thirumala Devaswom Temple
4. Chapter 4 – Gowda Saraswat Brahmins through the Ages
5. Chapter 5 – Conclusion

# CHAPTER: 1

## ORIGIN AND SIGNIFICANCE OF COCHIN

### THIRUMALA DEVASWOM TEMPLE

Mattancherry is in the north of Cochin Ernakulam district of Kerala, it has a rich cultural heritage and roots dating back to the 14<sup>th</sup> century<sup>1</sup>. This place developed as a commercial centre. A varied and immigrant community such as Jews, Konkani's, Gujaratis, Jains and Marathi's came here<sup>2</sup>. And European peoples mark the land in their identity. Mattancherry was the site of busy with allspice, claiming an economy that was attracted by the export and import of foreign traders globally<sup>3</sup>. Later Mattancherry sub-regional was called Cherlai. In these places with different value<sup>4</sup>. Konkani's were the most pursued people in Cherlai. They reached Cochin in from Goa, because of oppressed by Portuguese<sup>5</sup>. So, they run away and escaped from there. In Cochin the Konkani's have shaped their own activities, historical and religious reflect in the region<sup>6</sup>. One of Konkani's was Gowda Saraswat Brahmins Community, they built Cochin Thirumala Devaswom Temple in Cherlai, failed to build temple 2 times due to problems or obstacles, then 3<sup>rd</sup> time build successful with lasting year 1881<sup>7</sup>. This Cochin Thirumala Devaswom Temple under, distribution of 2 temples they are Udyaneshwara and Manja Bhagavathy temples. Thus, it flourished socially, culturally, historically and religiously throughout the period.

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<sup>1</sup> Welcome to Greenix Cruises, "Explore Your World: The Ultimate Tourism Guide" - Welcome to Greenix Cruises, "Explore Your World: The Ultimate Tourism Guide." <https://greenixcruises.com/mattancherry.html>. Accessed 12 Mar. 2024.

<sup>2</sup> "Mattancherry, Migrant Communities, Ernakulam, Kerala, India." Kerala Tourism - Kochi, <https://www.keralatourism.org/kochi/mattancherry-migrant-communities.php>. Accessed 12 Mar. 2024.

<sup>3</sup> Mattancherry | Incredible India. <https://www.incredibleindia.org/content/incredible-india-v2/en/destinations/kochi/mattancherry.html>. Accessed 12 Mar. 2024.

<sup>4</sup> Cherlai Bazar, Mattancherry | Sublocality | GeoIQ. <https://geoiq.io/places/Cherlai-Bazar.-Mattancherry/Sublocality>. Accessed 12 Mar. 2024.

<sup>5</sup> The Cultural Mosaic of Fort Cochin & Mattancherry | ICCI Cochin. <https://iccicochin.com/kochi-heritage-tour/the-cultural-mosaic-of-fort-cochin-and-mattancherry/>. Accessed 12 Mar. 2024.

<sup>6</sup> History – Cochin Thirumala Devaswom. <https://gosripuram.org/history/>. Accessed 12 Mar. 2024.

<sup>7</sup> History – Cochin Thirumala Devaswom. <https://gosripuram.org/history/>. Accessed 12 Mar. 2024.

## MATTANCHERRY

Mattancherry is in the northern part of Kochi in Ernakulam district of Kerala, historically important cities, with its beginning in the 14<sup>th</sup> century over as one of the trades and engaged commerce<sup>8</sup>. Mattancherry emerged from the Namboothiri Illam Ancherry Madom describe as matt- ancherry by foreign traders. Now a Tamil Brahmin community. Progressively become the Mattancherry. another possible emergence is from the Malabari Jewish community which states that the name Mattancherry occur from two words, Mathana which means as gift in Hebrew and Cheri which means as Malayalam. According to oral traditions, the land was granted to them as a gift from the Hindu rajah<sup>9</sup>. Hence the name become Mattancherry.<sup>10</sup> Mattancherry has welcomed every asylum community that has come here with warmth and opportunities to flourish, over the centuries.<sup>11</sup> One of the diverse communities like Jews, Konkani's, Gujaratis, Jains and Marathi's made their home<sup>12</sup>. The ideas and cultures were exchanged a global scale, Mattancherry that shape by the Portugueses, Dutch, African, and Abrian cultures, while this town became as the busiest and flavouring spice market that which holds the delighting of being an important centre for spice in trade and practices in the world<sup>13</sup>. For the course of time, spices farming was cornerstone of local economy, one of the attracted overseers in the search of spices such as pepper, so called king of spices and was highest earner in the spices industry<sup>14</sup>. They exported and importing different parts of the entire world. In Mattancherry, major landscape that develop and determine over the period. One the remarkable

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<sup>8</sup> *Welcome to Greenix Cruises, "Explore Your World: The Ultimate Tourism Guide" - Welcome to Greenix Cruises, "Explore Your World: The Ultimate Tourism Guide."* <https://greenixcruises.com/mattancherry.html>. Accessed 12 Mar. 2024.

<sup>9</sup> *The Cultural Mosaic of Fort Cochin & Mattancherry | ICCI Cochin.* <https://iccicochin.com/kochi-heritage-tour/the-cultural-mosaic-of-fort-cochin-and-mattancherry/>. Accessed 12 Mar. 2024.

<sup>10</sup> *Welcome to Greenix Cruises, "Explore Your World: The Ultimate Tourism Guide" - Welcome to Greenix Cruises, "Explore Your World: The Ultimate Tourism Guide."* <https://greenixcruises.com/mattancherry.html>. Accessed 12 Mar. 2024.

<sup>11</sup> *Mattancherry: The Diversity Disneyland In Kochi.* <https://www.outlookindia.com/culture-society/mattancherry-the-diversity-disneyland-in-kochi>. Accessed 12 Mar. 2024.

<sup>12</sup> "Mattancherry, Migrant Communities, Ernakulam, Kerala, India." *Kerala Tourism - Kochi*, <https://www.keralatourism.org/kochi/mattancherry-migrant-communities.php>. Accessed 12 Mar. 2024.

<sup>13</sup> "Mattancherry, Migrant Communities, Ernakulam, Kerala, India." *Kerala Tourism - Kochi*, <https://www.keralatourism.org/kochi/mattancherry-migrant-communities.php>. Accessed 12 Mar. 2024.

<sup>14</sup> *Tracing Indian Spice Trade through the History of Mattancherry - PRESS Insider | India's Global Voice.* <https://pressinsider.com/policy/tracing-indian-spice-trade-through-the-history-of-mattancherry/>. Accessed 12 Mar. 2024.

was the Mattancherry palace also known as Dutch palace, which was constructed by the Portuguese, who later gifted the palace to Veera Kerala Varma, the king of Kochi<sup>15</sup> <sup>16</sup>. Palace houses a museum on the first floor, in this museum's variety kinds of exhibits the throne, wall paintings, beautiful wood of the ceilings, doors / windows, palanquin, ornaments and clothes which were used by the imperials<sup>17</sup>. Today this palace is under governed by the Kerala government. It is a beautiful street reflecting the Jewish mode of architecture and living<sup>18</sup>. And find a lots of antique shops in this street<sup>19</sup>. Not only that a lot of shopping zones in neither side which sells multiple things from clothes, artifacts, paintings, sculptures name it so called as synagogue axis which located on the area of road, that leads to the paradesi synagogue<sup>20</sup>. Its houses a splendid clock tower<sup>21</sup>. Its 4.5 feet high marked. With numerals written in Hebrew, Latin, Malayalam and one being blank. So Mattancherry that holds a special place in their central of cochin. Even today Mattancherry has different tongues and identity. Thus, it enhances the multifaceted background of Mattancherry<sup>22</sup>.

## CHERLAI

Cherali was Mattancherry neighbouring area. It begins slightly turning paths that serve as a noiseless observed to mixed groups<sup>23</sup>. Cherlai was sparkling land, in this place had many

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<sup>15</sup> “Dutch Palace, Attractions, Mattancherry, Ernakulam, Kerala, India.” *Kerala Tourism - Kochi*, <https://www.keralatourism.org/kochi/dutch-palace-mattancherry.php>. Accessed 12 Mar. 2024.

<sup>16</sup> “English.” *Incredible India V2*, <https://prod.incredibleindia.gov.in/content/incredible-india-v2/en.html>. Accessed 12 Mar. 2024.

<sup>17</sup> Desk, Housing News. “Mattancherry Palace: Everything You Need To Know.” *Housing News*, 13 Dec. 2022, <https://housing.com/news/mattancherry-palace-dutch-palace-kochi/>.

<sup>18</sup> “Mattancherry Palace | Palaces in Kerala | Tourist Places in Ernakulam.” *Kerala Tourism*, <https://www.keralatourism.org/kerala-article/2022/mattancherry-palace/1179>. Accessed 12 Mar. 2024.

<sup>19</sup> *Mattancherry Palace and Museum*. <https://map.sahapedia.org/article/Mattancherry-Palace-and-Museum/3554>. Accessed 12 Mar. 2024.

<sup>20</sup> “Paradesi Synagogue.” *World Monuments Fund*, <https://www.wmf.org/project/paradesi-synagogue>. Accessed 12 Mar. 2024.

<sup>21</sup> Clock Tower, Attractions, Mattancherry, Ernakulam, Kerala, India.” *Kerala Tourism – Kochi*, <https://www.keralatourism.org/kochi/clock-tower-mattancherry.php>. Accessed 12 Mar. 2024.

<sup>22</sup> “Clock Tower, Attractions, Mattancherry, Ernakulam, Kerala, India.” *Kerala Tourism - Kochi*, <https://www.keralatourism.org/kochi/clock-tower-mattancherry.php>. Accessed 12 Mar. 2024.

<sup>23</sup> *Cherlai Bazar, Mattancherry / Sublocality / GeoIQ*. <https://geoiq.io/places/Cherlai-Bazar.-Mattancherry/Sublocality>. Accessed 12 Mar. 2024.

antique shops filled with historical objects, thus communities played important role in shaping cochin's side area<sup>24</sup>. Over the centuries, cherlai has beheld a different types of Konkani community presence that reflecting their ethnic legacy of the people who have made cherlai as a home, they contributed cultural events religious celebrations and social gathering. The present temple of Cochin Thirumala Devaswom was accepted by the Konkani community by allowing the king of cochin to reside in cherlai. Cherali is the place that grows the crowded markets of Konkani's community, not only that, it's famous for the goldsmith shops, antiques. So cherlai was places shed light on various religion through economically socially political landscape<sup>25</sup>.

## THE EXODUS FROM GOA TO COCHIN

In cochin, different variety of Konkani communities was formed, they are Gowda Saraswat Brahmins, Saraswat Brahmins, Kudumbis, Sonar and Daivajna brahmins<sup>26</sup>. These communities were lived in goa and themselves built more than 100 of shrines and temples. Goa became a golden land for them for a long period 14<sup>th</sup> century<sup>27</sup>. On the 16<sup>th</sup> century that was 1501, Portugues's king, ordered to be evicted Konkani's community from goa land. Thus, destroying temples and confiscating property, fighting against many such laws and measures and not allowing them to spread their culture to the generation to generation<sup>28</sup>. Portuguese had forced them to adopt their way of life and punishing them if they did not comply. So, they believed in their preserved religion, values and decided to leave their native land from goa<sup>29</sup>. These five communities were refused in different places. Mainly focused on the Gowda Saraswat Brahmins Community came to Kerala from Goa, on the 1<sup>st</sup> this community came to Kerala, in

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<sup>24</sup> <https://Kochicoo.Wordpress.Com/2016/04/08/Cherlai-the-Epicenter-of-Goshreepuram/>.  
<https://kochicoo.wordpress.com/2016/04/08/cherlai-the-epicenter-of-goshreepuram/>. Accessed 24 Feb. 2024.

<sup>25</sup> "Konkanis, Mattancherry, Migrant Communities, Ernakulam, Kerala, India." *Kerala Tourism - Kochi*, <https://www.keralatourism.org/kochi/konkani-community-kochi.php>. Accessed 12 Mar. 2024. Tirupathi, Valliammai.

<sup>26</sup> *CASTE AND ETHNICITY IN SOUTH INDIA: A CASE STUDY OF THE KONKANI PEOPLE IN KOCHI*.

<sup>27</sup> Kamath, Manjunath. *The Cochin Gouda Saraswat Brahmin*. Jan. 2018. [www.academia.edu](http://www.academia.edu),  
[https://www.academia.edu/37909946/The\\_Cochin\\_Gouda\\_Saraswat\\_Brahmin](https://www.academia.edu/37909946/The_Cochin_Gouda_Saraswat_Brahmin).

<sup>28</sup> Kamath, Manjunath. *The Cochin Gouda Saraswat Brahmin*. Jan. 2018. [www.academia.edu](http://www.academia.edu),  
[https://www.academia.edu/37909946/The\\_Cochin\\_Gouda\\_Saraswat\\_Brahmin](https://www.academia.edu/37909946/The_Cochin_Gouda_Saraswat_Brahmin).

<sup>29</sup> *CASTE AND ETHNICITY IN SOUTH INDIA: A CASE STUDY OF THE KONKANI PEOPLE IN KOCHI*.

the place of Calicut and the zamorin was the ruler<sup>30</sup>. Due to this zamorin of Calicut that do not give them shelter and refused to give them protection. Thus, they fled those who settled in Cochin and Travancore in 1560, welcome and sheltered by the Raja of Cochin. In the course of the time of Gowda Saraswat Brahmins. Do not receive any honour and are considered second class. The king allowed them to be engaged in trade and commerce, and after achieving success in this field the king was eager to bestow more honour and positions on them. In 1599, the king gave lease-free land to the Cochin Thirumala Devaswom temple. In this same year 1599, sir venkatachalapthys first Prathista (Asceticism) and Rayasapatram (Religious Order) was performed. The king and GSB community were on good terms and the GSB community helped the king of Kochi with all kinds of money and wealth collected in a thithooram (royal order) issued in 1627<sup>31</sup>. After a period, the land allotted to the GSB communities came to be known as Sanketam in 1648, they were granted civil and criminal rights in this sanctuary (Autonomous territory) by the king of cochin. In 1662, the arrival of the Portugueses in cochin strained the previously friendly relations between the Cochin Gowda Saraswat brahmin community and the king of cochin<sup>32</sup>. Initially amicable, tensions escalated due to perceived irritations by the Portugueses. This deterioration ultimately resulted in the destruction of the raja's palace and the GSB Community home, accompanied by looting. Fleeing for safety, the Cochin Gowda Saraswat brahmin community sought refuge in udayamperur, carrying with them a precious idol. Their stay in udayamperur lasted for 10 months. The situation took a turn when the Dutch successfully defeated the Portugueses in 1663<sup>33</sup>. Subsequently, the Dutch governor issued an order for the Cochin Gowda Saraswat brahmin community to return to cochin with the idol, signalling a resolution to the conflict and a restoration of their disrupted lives<sup>34</sup>. Sakthan thampuram oppressed and imprisoned the Cochin Gowda Saraswat brahmin community and the cochin Thirumala devaswom temple is very brutal<sup>35</sup>. But the Dutch decided to have a military detachment at cherlai to protect them in 1791, the raja had serious consequence,

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<sup>30</sup> *CASTE AND ETHNICITY IN SOUTH INDIA: A CASE STUDY OF THE KONKANI PEOPLE IN KOCHI.*

<sup>31</sup> B. LAKSHMANA MALLAYA. *THE KONKANI CULTURE, LUSTRE AND HERTIAGE*. GSB MAHASAMMELAN GOSRIPURAM.

<sup>32</sup> *History – Cochin Thirumala Devaswom*. <https://gosripuram.org/history/>. Accessed 12 Mar. 2024.

<sup>33</sup> *Who Are Gowd Saraswat Brahmins? | G.S.B Mandal, Dombivli*. <https://gsbmandal.org/articles/2/who-are-gowd-saraswat-brahmins-gsbs>. Accessed 12 Mar. 2024.

<sup>34</sup> *History – Cochin Thirumala Devaswom*. <https://gosripuram.org/history/>. Accessed 12 Mar. 2024.

<sup>35</sup> *History – Cochin Thirumala Devaswom*. <https://gosripuram.org/history/>. Accessed 12 Mar. 2024.



including massacre of community traders and attack on the temple<sup>36</sup>. seeing the terrible things happening, the Dutch tried to help but were repulsed by the enemy<sup>37</sup>. The raja looted the temple worth Rs 160000. Later the Cochin Gowda Saraswat brahmin community fled to Thiravur and Alleppey and dewan Keshav Dasa acted as an intermediary for the people, presenting their grievances directly to the Travancore king. They set up their idol on the banks of Alleppey canal<sup>38</sup>. At this time, Shakthan Thampuram brought them back to Cochin but failed. The Cochin Gowda Saraswat brahmin settled in Alleppey and boosted its development as a commercial centre. Diwan Keshav Dasa supported by the king of Travancore, led to the Cochin Gowda Saraswat brahmin, which lead to the growth of the new port of Alleppey<sup>39</sup>. The king of Travancore ensured the presence of the idol and the people of Alleppey believed in the presences of the idol of the god that brings wealth and prosperity to Alleppey places<sup>40</sup>. In 1853, the Cochin Gowda Saraswat brahmin community successfully returned the idol to cochin, leading to a long legal dispute with Travancore, the 3<sup>rd</sup> consecration of the Venkateswara idol in the present temple, built by the Cochin Gowda Saraswat brahmin community, took place on May 30, 1881, in 1981 and 2007, the GSB community celebrated to 100<sup>th</sup> and 125<sup>th</sup> anniversaries of the idol of the third<sup>41</sup>. It is the organisational strength and unity of Cochin Gowda Saraswat brahmins<sup>42</sup>.

## DISTRIBUTION OF TEMPLES

### Udyaneshwara Temple

Cochin Thirumala Devaswom Temple under, they are the udyaneshwara temple and Manja Bhagavathy temple. The udyaneshwara temple is situated on the northeast side of the Cochin

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<sup>36</sup> Kamath, Manjunath. *The Cochin Gouda Saraswat Brahmin*. Jan. 2018. [www.academia.edu](http://www.academia.edu/37909946/The_Cochin_Gouda_Saraswat_Brahmin), [https://www.academia.edu/37909946/The\\_Cochin\\_Gouda\\_Saraswat\\_Brahmin](https://www.academia.edu/37909946/The_Cochin_Gouda_Saraswat_Brahmin).

<sup>37</sup> History – Cochin Thirumala Devaswom. <https://gosripuram.org/history/>. Accessed 12 Mar. 2024.

<sup>38</sup> Cochin Thirumala Devaswom. <https://gosripuram.org/>. Accessed 13 Mar. 2024.

<sup>39</sup> Cochin Thirumala Devaswom. <https://gosripuram.org/>. Accessed 13 Mar. 2024.

<sup>40</sup> Cochin Thirumala Devaswom. <https://gosripuram.org/>. Accessed 13 Mar. 2024.

<sup>41</sup> Kamath, Manjunath. *The Cochin Gouda Saraswat Brahmin*. Jan. 2018. [www.academia.edu](http://www.academia.edu/37909946/The_Cochin_Gouda_Saraswat_Brahmin), [https://www.academia.edu/37909946/The\\_Cochin\\_Gouda\\_Saraswat\\_Brahmin](https://www.academia.edu/37909946/The_Cochin_Gouda_Saraswat_Brahmin).

<sup>42</sup> History – Cochin Thirumala Devaswom. <https://gosripuram.org/history/>. Accessed 12 Mar. 2024.

Thirumala Devaswom Temple. This temple has a historical background. Thrissur region, Mathilakam temple is located. These legendary sources of lingam. It's dedicated to Lord Siva. This temple is belonging to the Namboothiri Brahmins, but disputes arose when the nairs or uralers took over the Mathilakam temple, and Namboothiri protested for building more walls within their pure permissions. It became a conflict between them. The Namboothiri Brahmins performed Homa on the 41 days to end the dispute. However, this action led to the downfall of the Nair families and the mathilakam temple. This temple destroyed and restoration of the lingam was influenced by the Dutch. Later after the Dutch, the British, lingam in the hand them, few months member of the temple came and buy this lingam from British, and this temple was called udyaneshwara temple in cochin. He got the name udyaneshwara, which means God of the Garden. the lingam is narrow in shape. In earlier a height of lingam was 22 feet and it change into 16 feet, now visible has 4.5 feet. The GSB Community believes that the rest of the lingam is underground. In this temple main Rudrabhishekam is performed to the lingam bathed with milk, honey and water. Mode for worship with Vedic mantras to please the Lord. And European people Mark the land in their identity. Worship by devotees, seeking blessing for prosperity and well-being. Festival at udyaneshwara temple, especially February and March, mahashivarati celebrations Attract devotees to participate in ritualistic prayers and cultural celebration. Then Pradosha puja is performed on the 13th day and the dark half of lunar month. Another the aarat ulasavam, commemorations of the rituals. It was dedicated for the conservation and restoration of temple in 1967. The architecture of the temple was Nagara style and garbhagriha. Mandapam used for ceremonies in front of the temple. Nandi Bull chariots Made of Krishna Shila or black granite stone is placed in the monopod to describe heavily energy and devotion.

## **Manja Bhavathy**

Yellow Bhagwati temple in western parts. That line meets Cherali. This temple is dedicated to Goddess Mahishasura Mardini, also known as Manja Bhagavathy or Sindoor Bhagavathy. Now she was Uppu Bhagavati. The idol Sindoor Bhagavati, the yellow Bhagavati formed by smearing turmeric, pleased the devotees by offering vermilion or vermilion powder. Uppu Bhagavati was formed for devotees to offer salt. This temple is dedicated to Mahishasura Mardhini who killed the buffalo demon. A temple where people have faith and people offer crimson and salt.

First chapter describes the historical and cultural significance of Mattancherry, an area in the northern part of Kochi, Kerala, as well as its neighboring area, Cherlai. Mattancherry has a rich heritage dating back to the 14th century and has been a hub for various immigrant communities such as Jews, Konkanis, Gujaratis, Jains, and Marathis, as well as European settlers. The area was known for its bustling spice trade and is home to landmarks like the Mattancherry Palace. Cherlai, on the other hand, has been shaped by the presence of the Konkani community and is known for its crowded markets and goldsmith shops. Additionally, the paragraphs discuss the exodus of Konkani communities from Goa to Cochin due to Portuguese persecution, particularly highlighting the journey and contributions of the Gowda Saraswat Brahmins. The distribution of temples in the area, including the Udyaneshwara Temple and Manja Bhagavathy Temple, is also detailed, showcasing the religious and cultural fabric of the region.

The second chapter explores the Architecture and festivals of Cochin Thirumala Devaswom Temple, providing an in-depth understanding of its structural elements and the significance of various festivals held within its premises.

## CHAPTER: 2

### ARCHITECTURAL GRANDEUR AND FESTIVAL FERVOUR AT COCHIN THIRUMALA DEVASWOM TEMPLE

The Cochin Thirumala Devaswom Temple architectural way incorporate the traditional and structural pattern of south Indian and Indo-Tibetan architectural styles<sup>43</sup>. The main entry of the temple that facing on the eastern side<sup>44</sup>. The gopuram on the Eastern side of the temple is made up of two storeys, representing an architectural fusion<sup>45</sup>. This elaborately designed structural decorative painting and wood carvings pictures from epics and mythology are the attraction of this temple<sup>46</sup>. Elements that express a smooth fusion of several artistic traditions. Provides spiritual and cultural dimension<sup>47</sup>. These are expertly designed by the local artists, also the stunning architecture of Cochin Thirumala Devaswom temple is famous for its colourful festivals that attracts locals and outsiders alike. yearly feasts were held with great specialness in this temple. The most important festivals were Aarat festivals, food, idols, lavish decorations and Ukkulli festivals held on calendar occasions<sup>48</sup>. Elaborate rituals and traditional music and processions during the events. Cochin Thirumala Devaswom Temple has been the centre of devout and societal observances during the festivals season giving unforgettable experiences to the pilgrims and tourists. It promotes a close relationship between people and the divine and unites people in devotion and solidarity.

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<sup>43</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

<sup>44</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

<sup>45</sup> *Architecture – Cochin Thirumala Devaswom*. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>46</sup> *VOICE OF GSB*. Vol. 14, ISSUE 4, 2021.

<sup>47</sup> N. PURUSHOTHAMA MALLAY. *HISTORY OF GOSRIPURESHA COCHIN THIRUMALA DEVASWOM AND THE KEEZHEDAMS*.

<sup>48</sup> konkanifestivals. "ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES." *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/ararat-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.

## ARCHITECTURE SPLENDOR

Cochin Thirumala Devaswom Temple is built based on Vastu Shastra<sup>49</sup>. The temple has 4 directions<sup>50</sup>. The main entrance facing the temple on the east side<sup>51</sup>. Deity of the temple was the Venkateswara, enshrines Sridevi and Bhudevi on its placed on the top of Simhasan Utsava murti on the middle step, Utsava Lekshmi on lower step and Saligrama on the lower step<sup>52</sup>. In the centre of this temple there is a big bell called Shiveli Madapam and 3 elephants continuously participate in festivals and rituals. On the sides Hanuman, Ganesha, Mahalakshmi, Thulasithara and Garuda on the east side, Northeast Gopuram and Kulamandapam<sup>53</sup>. Outside the temple there are gopurams on all 4 sides and the temple premises have 7 parathikshana paths. The sanctum (garbhagriha) is the centre of the temple facing east<sup>54</sup>. A sanctum surrounded by an inner parsvamandapam hall with access from 4 sides. The parsvamandapam is surrounded by open sandy areas and thousands of devotees attend this area<sup>55</sup>. In this surrounding has 2 statues, one of the Vijayanagar king Saluva Narasimham Deva Raya and Swami Vijayendra theertha<sup>56</sup>. In this statue that regarding myths into 2 ways which

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<sup>49</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

<sup>50</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

<sup>51</sup> *Architecture – Cochin Thirumala Devaswom*. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>52</sup> konkanifestivals. "ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES." *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/arat-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.

<sup>53</sup> konkanifestivals. "ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES." *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/arat-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.

<sup>54</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

<sup>55</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

<sup>56</sup> *Architecture – Cochin Thirumala Devaswom*. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

the idols came here. Vijayanagar king Saluva Narasimham Deva Raya ruled on Karnataka, Hampi on the 15<sup>th</sup> century he always visit the venkatachalapathi temple in Tirupathi, but later due to his declining health and old age<sup>57</sup>. So, he could not visit the temple, the lord appeared on his sleep and said that not to worry, then lord said to the king that a sculptor reached the king palace and asking for the necessary items for him to start his work<sup>58</sup>. Many hours the sculptor would not come back<sup>59</sup>. Saluva king decided to open the door and inside room were image of lord of the 7 hills is called Swayam boo or self-born. This image was placed on this temple<sup>60</sup>. Other myth was Swami Vijayendra theertha on the Kumbakonam mutt, he was a spiritual leader, he always on his spiritual journey, on his dream or sleep he saw, snake appeared on his front to follow the route<sup>61</sup>. Far way that he saw the broken well at the time snake was disappeared, on the bottom of the well were image of the lord Venkateswara<sup>62</sup>. Finally, he is taking the image into the cochin and handover to the Malai. Malai was the leader of the Cochin Thirumala Deavswom Temple<sup>63</sup>. These are the legend story, that's why the statue placed on temple yard. On the other hand, the aghrasala buildings is used for weddings and other functions. It is therefore a multifaceted approach that reflects the entire historical and cultural heritage<sup>64</sup>.

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<sup>57</sup> MY INDIA: Goud Saraswat Brahmin. <https://gopalakri.blogspot.com/2013/01/goud-saraswat-brahmin.html>. Accessed 12 Mar. 2024.

<sup>58</sup> N. PURUSHOTHAMA MALLAY. *HISTORY OF GOSRIPURESHA COCHIN THIRUMALA DEVASWOM AND THE KEEZHEDAMS*.

<sup>59</sup> N. PURUSHOTHAMA MALLAY. *HISTORY OF GOSRIPURESHA COCHIN THIRUMALA DEVASWOM AND THE KEEZHEDAMS*.

<sup>60</sup> *History – Cochin Thirumala Devaswom*. <https://gosripuram.org/history/>. Accessed 12 Mar. 2024.

<sup>61</sup> *The Deity – Cochin Thirumala Devaswom*. <https://gosripuram.org/the-deity/>. Accessed 13 Mar. 2024.

<sup>62</sup> *VOICE OF GSB*. Vol. 14, ISSUE 4, 2021.

<sup>63</sup> *Architecture – Cochin Thirumala Devaswom*. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>64</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

## Huge Bell

Cochin Thirumala Devaswom Temple has a large bell and is known has the largest bell in Asia<sup>65</sup>. This huge bell in the temple was known as largest bell in Asia<sup>66</sup>. The Big Bell measure 8 feet tall and four feet in diameter and is made of bronze<sup>67</sup>. The earliest the King of Travancore said that sound of the bell, heard by people several Milles away<sup>68</sup>. This bell had side 4 pillar in the centre and there were many writings and scripts on the bell<sup>69</sup>. Thus, it fulfils experiences through reflect the temple people. The huge bell had myth story, at the time of British brought from France for the Santa Cruz Basilica, but they don't want huge bell and they give to this Cochin Thirumala Devaswom Temple, said by the local people.

## Northern Tower (Gopuram)

Gopuram called northern gopuram due to its rich decorations and unique style of temple. Cochin Thirumala devaswom temple side north part of gopuram<sup>70</sup>. The gopuram is an amalgamation of the Indo-Tibetan architecture and is double storeyed<sup>71</sup>. This gopuram has a copper plated roof<sup>72</sup>. It shows not only the attachment to the tree, but also the spiritual and cultural dimension. Take hold of the sacred treasures. Hence the northern part of the tower was influenced by the pagoda style<sup>73</sup>.

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<sup>65</sup> *Architecture – Cochin Thirumala Devaswom*. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>66</sup> *VOICE OF GSB*. Vol. 14, ISSUE 4, 2021.

<sup>67</sup> *Thirumala Devaswom Temple | Incredible India*. <https://www.incredibleindia.org/content/incredible-india-v2/en/destinations/kochi/thirumala-devaswom-temple.html>. Accessed 14 Mar. 2024.

<sup>68</sup> *VOICE OF GSB*. Vol. 14, ISSUE 4, 2021.

<sup>69</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

<sup>70</sup> *Architecture – Cochin Thirumala Devaswom*. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>71</sup> Tirupathi, Valliammai. "Exploring the Konkani Culture through the Streets of Gosripuram." *RTF / Rethinking The Future*, 9 Nov. 2023, <https://www.re-thinkingthefuture.com/city-and-architecture/a11300-exploring-the-konkani-culture-through-the-streets-of-gosripuram/>.

<sup>72</sup> *VOICE OF GSB*. Vol. 14, ISSUE 4, 2021.

<sup>73</sup> *Architecture – Cochin Thirumala Devaswom*. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

## Kulamandapam

Cochin Thirumala Devaswom Temple is situated as Kulamandapa located in the eastern gopuram of these temples. Kulamandapa is also known as Papanasham Lake. Kulamandapa main role during the Aarat Festivals<sup>74</sup>. In 2 years, the diet of the temple is taken to this place. The temple deities moved on a throne situated on a makeshift double boat bound together with garlands of cloths flowers and other decorations<sup>75</sup>. For this reason, Homam or yajna also puja was performed in the lake<sup>76</sup>. On his head holding the wheel and saligaram. So that he is under the water, this shows that the water has been purified by the Teertha, which is called Chakrasnanam<sup>77</sup>. When many people bathe in the lake, people believe that sin and evils are cleansed by Chakra bathing<sup>78</sup>. Then during the time puja and artistic performances, carry these deities carried on golden palanquin with two elephants, grand procession with the devotions, vadyamela / panchavadyam also performed<sup>79</sup>. Thus, kulamandapam were main significant in our Cochin Thirumala Devaswom Temples<sup>80</sup>.

## ANNUAL TEMPLE FEST

Cochin Thirumala Devaswom temple very honestly celebration. Cochi Thirumala Devaswom Temple celebrates the festival very honestly. One of the unique features in Cochin Thirumala Devaswom Temple is that there are two Arat festivals in an year, one called Mahotsavam, performed in the Lunar month of Chaitra(falling in March/April) and the second, called Rathotsavam, performed in the Lunar month of Margaseersha(falling in November/December), The two major differences between the two festivals are that, in Rathotsavam, a Pushpaka

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<sup>74</sup> Architecture – Cochin Thirumala Devaswom. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>75</sup> Architecture – Cochin Thirumala Devaswom. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>76</sup> Architecture – Cochin Thirumala Devaswom. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>77</sup> Naya, Jyoti G. *A Study on Culture of Goud Saraswat Brahmins - Special Reference on Uttar Kannada District*.

<sup>78</sup> Architecture – Cochin Thirumala Devaswom. <https://gosripuram.org/architecture/>. Accessed 14 Mar. 2024.

<sup>79</sup> VOICE OF GSB. Vol. 14, ISSUE 4, 2021.

<sup>80</sup> Kulamandapam Renovation – Cochin Thirumala Devaswom. <https://gosripuram.org/kulamandapam-renovation/>. Accessed 14 Mar. 2024.



Vimana Puja is performed on the 7th day of the festival, towards the end of the morning functions/pujas and during Mahotsavam, Mahabhishekam is performed for both the Moola Moorthy(The Main Stapana Deity) and the Utsava Moorthies(Deities) together on 8th day.(Arat day)<sup>81</sup>.

## **The Procedures For The Various Arat Festival**

The festival in its normative form starts almost 10 days prior to the Dwajaarohanam day, with Kauthuga Bhandhanam(tying of Kankan/Naandhi) for the Moola Murthy(Main Deity), Utsava Deities, all Upadevatas and all the priests connected with the main and upadevata temples, in order to ensure that the festival is carried on, irrespective of any unexpected/untoward occurrences on account of births or deaths in the family<sup>82</sup>. Next day, pujas for the chosen arecanut palm trunk, temple flag, etc are performed<sup>83</sup>. The arecanut palm trunk for the mast is carefully selected by the temple authorities,by going around the sanketam and choosing the right one, with sturdiness and verticality, from one of the GSB family's compound<sup>84</sup>. The selection is done mostly a few months before the festival. However, the trunk is cut and brought to the temple in a procession a few days before the Dwajaarohanam day, with all vedic rituals performed and kept in a closed shed safely<sup>85</sup>. Another unique function organised about 8 days prior to the start of the festival is a procession of young GSB children, carrying vegetables, grains, fruits, etc and offering the same to the Lord, in the presence of the temple administrators , to signify the participative nature of the Mahajanams in the Arat festival<sup>86</sup>. The procession starts in the Udhyaneswara temple and terminates at the main Gosripuresa temple<sup>87</sup>. Festival commences on the 1st day of the festival,in all solemnity, with the customary hoisting of the temple flag with the Sacred Garuda Ensign(Dhwajaarohanam) with Lord and Goddess, seated

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<sup>81</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>82</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024. KUMARI, ARPITA. *CULTURE, CUSTOMS AND FESTIVALS*.

<sup>83</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>84</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>85</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>86</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024. Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>87</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024. Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

in the palanquin stationed in the parswa mandapam, witnessing the ceremony for the start of the festival and help remove all obstacles and bad omens. The arecanut palm trunk is decorated with mango and peepal leaves and a small metallic Garuda image fixed in such a way that it remains on the top after Dwajaarohanam. It is to symbolically scan the surroundings and remove all obstacles to the conduct of the festival.

Tantri is the customary custodian of all the pujas for the decorated mast, the temple flag with garuda ensign, pujas for the 9 kalasas, filled with herbal water, placed nearby, hoisting of the mast and the temple flag, propitiating all the devatas by offering the argyam(bali) with cooked rice, etc. The nine kalasas are sanctified during the Vishnuyagam on all the 8 days, in the morning and night, and used for the Avabratshnanam on the 8th day. Immediately after the Dwajaarohanam, puja is done for the large two Bheris(Drums), then the Utsava Deities seated in the palanquin and witnessing the Dwajaarohanam were taken around the temple, with beating of the Bheris and playing the madhhalam and nadaswaram. Vedic recital is done by Acharya, Tantri and their disciples at the four corners and the mid-way points. All the musical instruments and the beating of the Bheris are stopped and the Vedic recital is done in pin-drop silence<sup>88</sup>. After completing a round, an announcement is made requesting all the mahajanams not to leave the town till the festival is over. Then the Deities are taken to Sanctum Sanctorum, pujas and arti performed<sup>89</sup>. The Utsava Deities are then taken for the usual Pallaki(Palanquin) puja on the first day<sup>90</sup>. The atmospherics generated while performing each and every function/ritual during these 8 days are so electrifying, causing a surge of emotion and excitement that the devotees are filled with so much of spiritual ecstasy and they continue to remain spell-bound for years together and yearn for a return to witness the festival again and again<sup>91</sup>. Most of the morning session functions, starting from 5.30/6.00 am, on all the 8 days are common. They are: Nadathurappu(opening of the doors of Sanctum Sanctorum), Ushapuja(morning puja)<sup>92</sup>. Sheeveli-A procession of representative image of the Lord inside

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<sup>88</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.  
Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>89</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>90</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>91</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>92</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

the temple premises, with the image seated on the top of one of the three caparisoned elephants and a tall coloured umbrella just behind it and the other two caparisoned elephants with only tall coloured umbrellas held on the top<sup>93</sup>. The procession circumambulates three times around the outer temple perimeter. With the first round for performing artis by the mahajanam, at the starting and 4 corner points of the temple, the second round is led by pancha vadhyam, by playing otta chenda(beatng of chenda with one stick), eratta chenda(beatng with two sticks), talam(thalu), madhhalam and kombu(bugle) and the third round led by experts playing Madhhalam and Nadaswaram<sup>94</sup>. The instruments used for sheeveli are different types of local instruments, used in festivals in almost all Kerala temples. The sheeveli procession takes almost 1 1/2 hours to complete the 3 rounds. <sup>95</sup>. Both Panchaamrutha Abhishekam and Kalagaabhishekam are performed for the Utsava Moorthies from 1st to 7th day<sup>96</sup>. Milk, ghee, curd, honey and sugar/jaggery are used, one at a time, for the panchaamrutha abhishekam. After this, Deities are washed with water and dried<sup>97</sup>. Kalabhabhishekam is then performed with the solution of sandal wood paste<sup>98</sup>. Vedic mantras are invoked while performing the abhishekams to invoke Lord's pardon for any of the shortcomings occurred in the past, knowingly or unknowingly, in the day-to-day puja activities and restore The Images to their original splendour, which must have been partially diminished due to any of the shortcomings<sup>99</sup>. The three deities of Utsava Venkateswara, bhoodevi and Sridevi are normally seated on a Kurma peetam<sup>100</sup>. They are separately taken out of the Kurma Peetam and placed on a separate abhisheka peetam for performing the above abhishekams. After the abhishekams, the Deities are cleaned and dried with a cloth and placed back on the Kurma Peetam, decorated with the normal kavacham, diamond studded crown and other ornaments and flowers, arti performed

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<sup>93</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>94</sup> Cochin Thirumala Devaswom Festival | Hindu Blog. <https://www.hindu-blog.com/2022/03/cochin-thirumala-devaswom-festival.html>. Accessed 15 Mar. 2024.

<sup>95</sup> Cochin Thirumala Devaswom Festival | Hindu Blog. <https://www.hindu-blog.com/2022/03/cochin-thirumala-devaswom-festival.html>. Accessed 15 Mar. 2024.

<sup>96</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>97</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>98</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>99</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>100</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

and the Deities on the common Kurma Peetam is then carried and placed on the throne, just below the Moola Moorthy. Arti is again performed for all the Deities together<sup>101</sup>.

During Mahotsava festival, the abhishekam performed on the 8th day is called Mahaabhishekam and done for the Utsava Moorthies, Moola Moorthy and Laxmi Devi together, with milk, panchaamrutham and water from Ganges, followed by Kanakaabhishekam and Kalabhabhishekam. All the images are then cleaned with water, dried and decorated with diamond studded crown, many other costly ornaments and flower garlands<sup>102</sup>. The Deities are then seated in their original places, followed by arti, sahasranama puja, mahaneivedhya puja and the noon puja<sup>103</sup>.

During Rathotsava festival, the above abhishekams are performed for only the Utsava Deities and Laxmi Devi<sup>104</sup>. Noon Puja(Uccha puja) and offering of Neivedhyam and Shadagopam at the 4 upadevata temples are performed after the abhishekam. Shadagopam is a function performed by the chief priest after the neivedhya samarpanam to the main Deities<sup>105</sup>. The padukas of the Lord is taken on a plate by the Chief Priest, to the four upadevata temples, starting with Laxmi Devi's and followed by Hanuman, Garuda and Ganesa, puja and arti performed at each temple and touching the upadevatas with the paduka.

On the first day, Dwajaarohana rituals are performed immediately after the noon puja, neivedhya samarpanam and Shadagopam. Pallaki puja is performed after Dwajaarohanam, followed by samaaradhana for the mahajanams.<sup>106</sup> Vishnu Yagam is not performed in the morning on the first day. Vishnu Yagam(except on first day morning). This is a special function unique to the Cochin TD temple<sup>107</sup>. Though it is something which should be done continuously during the festival period, it is done two times a day, once in the morning and once in the night,

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<sup>101</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>102</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>103</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>104</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>105</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>106</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>107</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

largely for accomodating various other functions and rituals which are equally relevant and important and hence are inevitable<sup>108</sup>. The 9 kalasas with the holy herbal water sanctified at the time of temple flag hoisting ceremony are taken in a pallaki and kept in the yajna mandapam<sup>109</sup>. At the time of Vishnuyagam, The Chakra and Utsava Deities are ceremoniously taken to the Yajna Mandapam located in between Garuda and Laxmi Devi Upadevata temples<sup>110</sup>. There are 4 yajna kunds(pits), to represent the Lord, namely, Vasudev/Narayan(though it is one kundam,it is taken as serving for both), Sankarshana, Pradhyumna and Anirudh.Utsava Deities are seated on a stepped throne, which is fully decorated with silk cloth, flowers, etc, facing west, all the 9 kalasas kept just by the side and the Chakra seated alone, facing east, just behind the Utsava Deities.Invoking the mantras from all the 4 vedas, yajnas are performed in all the 4 kunds simultaneously, with dasadravya offerings, viz.milk, ghee, ashtagandham, curd, 10 herbs, samidh, dhoopam, til, yavam and paddy<sup>111</sup>. Once the Yajna starts in the night on the 1st day, the yajna fire is kept burning continuously till the Vishnuyaga samaapti on the 8th day night.While the chief priest does the puja for the Utsava Deities, Tantri Does it for the Kalasas and various priests representing Acharya performing the yajnas. The sanctified holy water in the 9 Kalasas is taken for the Avabratasnanam on the 8th day. While the Deities and Chakra are taken to the Sanctum Sanctorum after the Vishnuyagam, the kalasas are kept in yajna mantap itself, till they are ceremoniously taken in a palanquin for the Avabratasnanam on the 8th day<sup>112</sup>.

The objective of performing the Vishnuyagam is to seek the blessings of the Lord and the Goddess for maintaining Peace and Harmony, not only for our community members, but also for the well-being of His entire creation, irrespective of the creed<sup>113</sup>. Pallaki(Palanquin) Puja- The Utsava Moorthies are carried in a procession in the Golden Palanquin inside the temple premises.The procession takes three rounds of the temple, along the inner covered shed<sup>114</sup>.

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<sup>108</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>109</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>110</sup> KUMARI, ARPITA. *CULTURE, CUSTOMS AND FESTIVALS*.

<sup>111</sup> KUMARI, ARPITA. *CULTURE, CUSTOMS AND FESTIVALS*.

<sup>112</sup> KUMARI, ARPITA. *CULTURE, CUSTOMS AND FESTIVALS*.

<sup>113</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>114</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

Temple Tantri leads, by offering the bali of cooked rice to the various devatas at 8 different directions, to seek their obeisance to ensure a benign completion of the various functions during the festival. Pushpaka Vimana Puja on the 7th day in case of Rathotsavam festival. Besides the above, a special Abhishekam, called Avabratasnanam is also performed before the Utsav Moorthis are taken in procession to the Sanctorum in the Papanasam Lake on the 8th day. Samaradhana on the 8th day is after the conclusion of Chakra Snana function, a very important and highly significant function. Samaaradhana on 1st and 8th day is by Dewaswom and on other days, if sponsored by anyone of the GSB community members<sup>115</sup>.

The common functions in the evening on the first 3 days are: Nadathurappu(opening of the doors of Sanctum Sanctorum). Kazhcha Sheeveli– Taking the representative image of the Lord in a procession on a caparisoned elephant inside the temple premises. Other details are given above under morning functions. Mangalaarathi at Sanctum Sanctorum<sup>116</sup>. Vishnu Yagam.All details are given above under morning functions. Pallaki(Palanquin) Puja– The same way as given under the morning functions, with a difference in the offering of the bali, which is in the form of flowers during the night. Vahana Puja-A procession of the Utsava Deities, on various wooden vahanas(carriages). The Deities are placed on wooden carved figures that are fixed on the vahanas<sup>117</sup>. The figures decorated extensively with garlands, etc. Starting from the 1st day, are wooden Garuda, Hanuman, Hamsam, Airavata(Elephant),Aswam(Horse), Pushpaka Vimanam, silver Sesha(serpent) besides Golden Garuda Vahanam on the 8<sup>th</sup> day. As the Deities are taken in the evenings for Vana yatra on 4th and 5th days, Pattana pravesam on the 6th day and Mruga Yatra on the 7th day, all the functions indicated against sl.nos.2 to 6 are performed after the above mentioned yatras in the same order as given above, except the sheeveli, which is performed at the end of the day, on 4th, 5th, and 6th day and as usual, just after Nadathurappu in the evening on the 7th day<sup>118</sup>.

On the 4th, 5th and 6th day, the Utsava Deities are taken in the Golden Palanquin with all the paraphernalia along the southern, western and northern streets respectively around the temple,

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<sup>115</sup> ABOUT CTD – Cochin Thirumala Devaswom. <https://gosripuram.org/about-ctd/>. Accessed 17 Mar. 2024.

<sup>116</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>117</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>118</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

where the Deities are said to have absolute jurisdiction, temporal and spiritual(called sanketam)<sup>119</sup>. Two caparisoned elephants, one with a person on the top for splashing the holy water all along the route of the procession followed by the second one with the image of Chakra, representing the Lord's weapon symbol, on the top as a symbolic image for the protection of the procession, lead the procession along the complete route. These processions are symbolic representation for expressing the love of God for His devotees by visiting them in their own premises and for the symbolic observation of the welfare of His devotees and also enabling each and every house-hold and the community members to show their devotion and love for the God by having the arthis performed and also offering neivedhyam from the courtyard of each and every house on the route.Devotees who are staying outside the sanketam bring all the puja articles inside the temple premises and have arthies and neivedhyam done before the procession leaves the temple premises for the yatra<sup>120</sup>.

As these processions take more than 5 hours, the Deities, the priests and all other members, who are officially part of the procession, have their sojourn for rest and recoup at Keraleswara temple, Manjal Bhagavathi temple and well known Kini family's house, on the 4th, 5th and 6th day respectively<sup>121</sup>. The sojourn is called Vallag in local parlance. Flower decorations are redone, puja and arti performed during the vallag. On the 6th day of the festival, a unique function called Jalakreedotsavam is performed in the fore-mandapam of Laxmi Devi temple. This is performed just after the Nadathurappu<sup>122</sup>.The Utsava Deities leave for the Pattana pravesam from the same premises. The function is symbolic of a sporting activity for the Lord and Laxmi Devi. In a large open mouthed shallow vessel, filled with sandal wood water, Lord and Laxmi Devi are seated on slightly elevated seats, facing each other. The two chief priests then splash the sandal wood water on both the deities with dharba grass, enacting the sport that

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<sup>119</sup> *Cochin Thirumala Devaswom Festival | Hindu Blog*. <https://www.hindu-blog.com/2022/03/cochin-thirumala-devaswom-festival.html>. Accessed 15 Mar. 2024.

<sup>120</sup> *Cochin Thirumala Devaswom Festival | Hindu Blog*. <https://www.hindu-blog.com/2022/03/cochin-thirumala-devaswom-festival.html>. Accessed 15 Mar. 2024.

<sup>121</sup> *Cochin Thirumala Devaswom Festival | Hindu Blog*. <https://www.hindu-blog.com/2022/03/cochin-thirumala-devaswom-festival.html>. Accessed 15 Mar. 2024.

<sup>122</sup> konkanifestivals. "ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES." *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/arat-in-cochin-td-temple-part-2-various-rituals-and-their-significances/>.



will be played by Lord and Laxmi Devi<sup>123</sup>. After this sport for a few minutes, the chief priests search and locate two golden finger rings already placed inside the vessel in the beginning and wear them on the deities. The Deities are then placed on a throne placed nearby and puja and arti performed. The sanctified sandal wood water is then distributed to all the persons present as theertham and also splashed on everyone. In the same fashion as for vana yatra and pattana pravesam, on the 7th day, the Utsava Images are carried with all paraphernalia, on the Ashwa Vahana (Horse carriage) round the Rathaveethi (chariot route) of the temple for Palli Vettai (Mruga Yatra) to the temple of Udyaneswara (New Siva Temple) situated at the north-eastern corner of Papanasam tank. Legend has it that, as the relation between Lord Gosripuresa and Udyaneswara rests on a special bonding, a visit of Lord Gosripuresa to the Udyaneswara temple on the 7th day of the festival is undertaken for a joint hunting game and for symbolic hunting with a bow and arrow on a plantain tree. Kalyanotsavam literally means marriage of Shree Venkateswara<sup>124</sup>. It is performed every day except during special function and important days, Ekadesi, Muppittu Thursday, Muppittu Friday and during eight days of Arat Ratolsavam & Maholsavam. The wedding ceremony is held amidst recitation of the vedic mantras and pronouncing the family pedigree of the brides and bridegroom. The idols of the Lord and his bride face each other with a screen in between. They are allowed to see each other only at the appropriate auspicious moment when the screen is removed and thereafter Kanayadanam is performed by the person (Grihasta) and his wife who is performing Kalyanotsavam<sup>125</sup>. Thereafter priest perform homam and other religious aspects involved in hindu marriages are performed during kalyanotsavam. At last Grihasta is honoured with dhoti and upper cloth and his wife with saree and blouse<sup>126</sup>.

For Kalyanotsavam the Grihasta should wear dhoti and upper cloth who should come taking bath without touching anybody and only members of the GSB Community are allowed to

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<sup>123</sup> konkanifestivals. "ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES." *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/aratt-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.

<sup>124</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>125</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>126</sup> konkanifestivals. "ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES." *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/aratt-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.



perform Kanyadanam as per temple scheme<sup>127</sup>. In the afternoon the rice and curry is given as prasadam to the person and his companions who is performing kalyanotsavam and dry fruits in the evening. The performer and his companion should report at 5.45 P.M in the temple Parsva Mandapam for Kalyanotsavam. kalyanotsavam and the hoisting of the temple flag, the festivals of cochin thirumala devaswom temple ended<sup>128</sup>.

## UKKULI CELEBRATIONS OF COCHIN THIRUMALA DEVASWOM TEMPLE

Ukkuli festival was mainly Holi. Ukkuli was Konkani language. During this festival, people believed in the evil omen that hung around the temple and banished it<sup>129</sup>. It starts with Shivaratri. The people in the temples made the doll because they removed it and burned it. It's kind of faith. Earlier<sup>130</sup>, Holi day was celebrated by all the people, now it is not celebrated, until the holiday comes, they celebrate the colourful day together with yellow colour. Or Turmeric<sup>131</sup>. In the procession, rice and turmeric are placed in each house. They used it for exorcism<sup>132</sup>. This procession ends and the puppet and the demons cry out for death.<sup>133</sup> Holi held by the people of the Cochin Tirumala Devaswom temple in their own area. Manjal means Turmeric, Ukkuli in Malayalam and Ukkuli in Konkani. Thus, Ukkuli festival was born for faith and spiritual devotion<sup>134</sup>.

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<sup>127</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>128</sup> Aratt – Cochin Thirumala Devaswom. <https://gosripuram.org/aratt/>. Accessed 15 Mar. 2024.

<sup>129</sup> konkanifestivals. “ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES.” *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/aratt-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.

<sup>130</sup> konkanifestivals. “ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES.” *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/aratt-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.

<sup>131</sup> Holi – Ukkuli of Konkani Community Kochi, Gosripuram – Cochin Thirumala Devaswom. <https://gosripuram.org/holi-ukkuli-of-konkani-community-kochigosripuram/>. Accessed 15 Mar. 2024.

<sup>132</sup> Other Main Festivals – Cochin Thirumala Devaswom. <https://gosripuram.org/other-main-festivals/>. Accessed 15 Mar. 2024.

<sup>133</sup> konkanifestivals. “ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES.” *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/aratt-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.

<sup>134</sup> konkanifestivals. “ARAT IN COCHIN TD TEMPLE-PART 2-VARIOUS RITUALS AND THEIR SIGNIFICANCES.” *Konkanifestivals*, 17 Jan. 2013, <https://konkanifestivals.wordpress.com/2013/01/17/aratt-in-cochin-t-d-temple-part-2-various-rituals-and-their-significances/>.

Second chapter describe about, Cochin Thirumala Devaswom Temple stands as a splendid example of architectural fusion, blending South Indian and Indo-Tibetan styles. Adorned with elaborate structural designs, paintings, and wood carvings depicting epics and mythology, the temple attracts pilgrims and tourists alike. Festivals like Aarat and Ukkuli add vibrant cultural dimensions, with rituals, music, and processions fostering a deep sense of devotion and unity among devotees. The temple's annual celebrations, including Mahotsavam and Rathotsavam, are meticulously conducted, featuring intricate rituals, processions, and sacred ceremonies, enriching the spiritual experience of visitors. The temple's iconic features, such as the enormous bell and the northern tower, further enhance its architectural grandeur, while Kulamandapam serves as a focal point for significant rituals like Aarat festivals. The UkKuli festival, rooted in faith and spiritual devotion, adds a colorful touch to the temple's cultural tapestry, symbolizing the community's collective spirit in banishing evil omens. Overall, the Cochin Thirumala Devaswom Temple stands as a testament to centuries-old traditions, architectural marvels, and vibrant cultural celebrations, offering unforgettable experiences to all who visit.

In the third chapter of my project, focused on the around the socio-economic relevance's of the Cochin Thirumala Devaswom Temple.

## **CHAPTER: 3**

### **GOWDA SARSAWAT BRAHMINS THROUGH THE AGES**

Community of Gowda Saraswat Brahmins lead a rich lifestyle throughout Indian society. The GSB Or originate Gowda Saraswat Brahmins in the Konkan region including Goa and Karnataka coastal areas. The Gowda Saraswat Brahmins developed distinctive ways of life that included trade, economy, food, clothing, customs, education, and organizational structures. Their ability with modernization interprets their unique personality. From farming to trading, he became involved in being commercially successful. The GSB Group's wealth and prosperity, trade and commerce have been shaped by a financial standard that adapts to transformation while recognizing their lifestyle and the balance between classic and modern professions. The Gowda Saraswat Brahmins community has improved with dress code and decorum. Gowda Saraswat Brahmins wedding ceremonies or events that create a rich process and colourful activities. The community made a commitment to preserve ways of life and foster family ties. Family friends and neighbours all joined in the observances, and it turned out to be a happy revelation. GSB was a strong lifestyle that permeated the sense of community. Highest achievements in GSB education. It is considered as an appreciation for standardized skills and contemporary education. The GSB residents achieved their careers and minds so they could focus on education. Gowda Saraswat Brahmins groups also honour ancestors in addition to elaborate rituals at death ceremonies. Gowda Saraswat Brahmins was strong and successful in all fundamentals through social programs, educational values, communication and general culture.

### **ECONOMY STATUES OF GOWDA SARASWAT BRAHMINS COMMUNITY**

Gowda saraswat brahmins, migrant community, came over to Kerala due persecution by the Portugueses. 1<sup>st</sup> this community went to the Calicut zamorin, but they not permitted in their place. Then they moved to the cochin, raja of Kochi helped them to give shelter and land, gsb community situation were worse and pathetic condition, So Raja grand permission to do, trade, through the trade business overcome to survive their life. This community 1<sup>st</sup> rich in trade,

especially on huge busy markets or shopping<sup>135</sup>. That influenced and progressively moved to facilitate locals, and international trade widely. this makes dramatic changes in the wealth and resources<sup>136</sup>. gsb people participate in career and focus mainly on pickle and papadam manufacturing hugely<sup>137</sup>. Then and now we can see such performed on the cherlai place. This manufacturing was dwell on many people in outside the areas.

The gsb community over the year, developed their professional class including Engineers, lawyers and chartered accountants increased widely, and also, they worked under the government<sup>138</sup>. So, this community were enlarged, through the monetary prosperity and migrated to India like Us, Uk, Europe and Australia<sup>139</sup>. GSB community over comes through the trade, finally arise in financially stable and preserving rich traditional occupational root to shape their early and recently years<sup>140</sup>.

## **GOWDA SARASWAT CUISINE**

GSB or Gowda Saraswat Brahmins cuisine, that which known the highest culinary shows falvorsome food across the breakfast, main courses, chutneys, snacks, pickles<sup>141</sup>. one of variety of steamed food such as Undi (steamed rice dumpling), Surnali (sweet rice pancake), Hittu (dumpling steamed in a leaf basket), Adsara Polo (tender coconut crepe), Mushti Polo (rice pancake), Doddagu (semolina pancake), Udada Appo (fried lentil dumpling), Moodo (rice dumpling), and Phanna Polo (maida dosa) (crepe with seasoning). Moving on to snacks, the

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<sup>135</sup> “The GSB Vhardik- Prologue.” *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>136</sup> “The GSB Vhardik- Prologue.” *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>137</sup> “The GSB Vhardik- Prologue.” *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>138</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMINS COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

<sup>139</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMINS COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

<sup>140</sup> “The GSB Vhardik- Prologue.” *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>141</sup> Sheno, Annapoorna. *GOWDA SARASWAT BRHAMINS COOKBOOKS*.

offerings include Goli Bajje (flour fritters), Biscoot Rotti (stuffed fritters), Cabbageja Undi (cabbage dumpling), Chettambado (cabbage fritters), Phodi (vegetable fritter), and side dishes like Patharvodo (colocasia leaf roll) and Vaisambala Ukari (broad beans stir-fry)<sup>142</sup>. For a delightful variety in main courses, one can savor Vali Ambat (vine spinach curry), Kadgi Chakko (tender jackfruit stir-fry), Valval (mixed vegetables in coconut milk), Chawli Kadgi Ghassi (red cowpeas and jackfruit curry in coconut sauce), Kuvale Kachil Ambat (purple yam and ash gourd curry in yogurt sauce), Soi Bhajili Ghassi (mixed vegetable curry in fried coconut sauce), Dhavi Ghassi (mixed vegetable curry in coconut sauce), Teeksani Umman (spicy hot sauce mixed vegetable curry), Alchikari (lentil and pumpkin curry), and more<sup>143</sup>. Chutneys add a burst of taste with options like Alle Tambali (ginger chutney), Nonche Ambe Tambali (salted mango chutney), Kottambari Palya Gojju (coriander leaves chutney), Tomato Gojju (tomato curry), Ambo Chirdilo (ripe mango chutney), and Nonche Avale Sassam (salted gooseberry chutney)<sup>144</sup>. The culinary journey concludes with tantalizing pickles such as Surna Adgai (yam pickle), Ambe Adgai (instant mango pickle), Nimbuye Adgai (instant lemon pickle), Nonche Ambe Adgai (salted mango pickle), Nonche Avale Adgai (salted gooseberry pickle), and Tambale Puddi (spicy chutney powder). Additionally, a delightful selection of sweets includes Haldi Panna Pathali (sweet rice dumpling in turmeric leaf), Madagane (broken wheat pudding), Cheppe Kheeri (unsweetened rice pudding), Panchakadai (lentil pudding), and Kele Halvo (banana pudding)<sup>145</sup>. The Gowda Saraswat Brahmin cuisine thus unfolds as a harmonious blend of Flavors and textures, creating a culinary tapestry that reflects tradition and taste<sup>146</sup>.

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<sup>142</sup> Shenoi, Annapoorna. *GOWDA SARASWAT BRHAMINS COOKBOOKS*.

<sup>143</sup> “Konkani Recipe List.” *Prabha’s Kitchen*, 17 Mar. 2010, <https://prabhaskitchen.wordpress.com/recipe-list/>. *The Best Konkani Food Recipes - KonkaniFoodRecipes.Com*. <https://www.konkanifoodrecipes.com/>. Accessed 15 Mar. 2024.

<sup>144</sup> “Konkani Recipe List.” *Prabha’s Kitchen*, 17 Mar. 2010, <https://prabhaskitchen.wordpress.com/recipe-list/>.

<sup>145</sup> Shenoi, Annapoorna. *GOWDA SARASWAT BRHAMINS COOKBOOKS*.

<sup>146</sup> “Konkani Recipe List.” *Prabha’s Kitchen*, 17 Mar. 2010, <https://prabhaskitchen.wordpress.com/recipe-list/>. *The Best Konkani Food Recipes - KonkaniFoodRecipes.Com*. <https://www.konkanifoodrecipes.com/>. Accessed 15 Mar. 2024.

## DRESS AND ORNAMENTS

Gsb community used such as clothing and expensive jewellery, especially women, due to the overall wealth and overspreading of the society<sup>147</sup>. This group has a pure and enlightened taste in clothing and décor, and they have a clear cherishing for elegant jewellery and costumes. the high valued silk saree, which is carefully kept in special boxes or cupboards and used for special time. The most common dress was saree for women and the Dhoti for males. Before buying a new saree, it is performed that throw the old saree into the fireplace<sup>148</sup>. It conveys the lasting attributes. Another form of traditional ware is turban worn by men, as shows by Nursappa, means the headpiece. the women of the gsb community extreme passion on the jewellery, jewellery consisting of a wide variety of accessories, including pearl strings, coral bead necklaces, gold necklaces, and earpieces with different gemstone embellishments, including golden ear leaves<sup>149</sup>. Ruby gems were frequently using as nose decorations, with nose pearls frequently larger than the nose<sup>150</sup>. Another feature of their ornament, which was occasionally finely wrought with gems, was the custom of wearing Kankana, which stands for various types of bangles<sup>151</sup>. Men and women like to wear finger rings, which were often set with sapphires, emeralds, or other precious stones, symbolizing the community's love of priceless jewellery with gem settings<sup>152</sup>. Women wore anklets more used than males, which

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<sup>147</sup> "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>148</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

<sup>149</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE. "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>150</sup> kamath, Mahesh. "Traditional Jewellery Guide for the Konkani GSB Bride." *Medium*, 11 Mar. 2023, <https://medium.com/@mkamath975/traditional-jewellery-guide-for-the-konkani-gsb-bride-bcd40b503694>.

<sup>151</sup> kamath, Mahesh. "Traditional Jewellery Guide for the Konkani GSB Bride." *Medium*, 11 Mar. 2023, <https://medium.com/@mkamath975/traditional-jewellery-guide-for-the-konkani-gsb-bride-bcd40b503694>.

<sup>152</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE. "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

established to use as foot ornaments. Gold was highly valued and prices, the GSB women wear gold that consider they are rich people<sup>153</sup>. The elegant hairstyles were a special aspect of their personal decoration. they were often tied into round buns or braids, sometimes twisted into one or two braids. Other than they used flowers to decor their hair. thus, GSB woman and male are valued high prices in the ornaments and dresses<sup>154</sup>.

## RITUALS

GSB communities were special in their rituals and religious practices, three groups of rituals can be distinguished from these ones through the father's (Upanayana, for example), the individual's (Vivaha, for example), and the descendants' (Antyesti, for example). The ceremonies promote a sense of community, overthrow bad spirits and make in good ones. Among the GSB, Upanayana is important because it represents the person changes from generation to a particular stage of the life existences<sup>155</sup>. The sacred thread, known as Munja in Konkani language, is worn and a Munja is string that tied around the waist as part of the sacred ritual process<sup>156</sup>. Marriage ceremonies are important because religious and societal roles practices<sup>157</sup>. The choice of partners is influenced by astrological factors, and several traditions and regulations are adhered to guarantee compatibility<sup>158</sup>. The significance of certain rituals,

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<sup>153</sup> kamath, Mahesh. "Traditional Jewellery Guide for the Konkani GSB Bride." *Medium*, 11 Mar. 2023, <https://medium.com/@mkamath975/traditional-jewellery-guide-for-the-konkani-gsb-bride-bcd40b503694>.

<sup>154</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE. "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>155</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

<sup>156</sup> "RITUALS." *Konkani*, <https://www.konkaniyouth.com/holidays>. Accessed 15 Mar. 2024.

<sup>157</sup> "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>. *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>158</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

such as Namakarana and Annaprasana, is reflected the customs<sup>159</sup>. These ritual that make wide sacred practices and worship, these are the people has different methods in ritual practices and prohibition in various kind of practices. The ritual time auspicious and inauspicious<sup>160</sup>.

The Samskaras include the funeral customs known as Antyeshti, which mark the end of a person's life. The last voyage, known as the Agnisamskara or Charamasamskara, emphasizes the irreversibility of death<sup>161</sup>. Purification rites are performed in conjunction with cremation rituals, which are carried out using firewood and religious texts to aid the spirit in navigating the afterlife. The Konkani people's cultural past is importances by death-related purification ceremonies<sup>162</sup>. The goal of prayers, ceremonies, and offerings is to lead the deceased person's soul to a tranquil afterlife<sup>163</sup>. The daily rituals mandated for householders demonstrate the importance that Samskaras play in re-establishing people's connection to nature, their ancestors, and society<sup>164</sup>. The many rituals performed in temples, shrines, and daily life are manifestations of the Gowda Saraswat Brahmins' deeply rooted Dharmic spiritual culture<sup>165</sup>.

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<sup>159</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

<sup>160</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

<sup>161</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE. *Hindu Funeral Rites and Death Rituals – Funeral Partners*. <https://www.funeralpartners.co.uk/help-advice/arranging-a-funeral/types-of-funerals/hindu-funeral-rites-and-death-rituals/>. Accessed 15 Mar. 2024.

<sup>162</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE

<sup>163</sup> "Funeral Services for the Konkani Community [GSB Brahmins]." *Kaashimukthi*, <https://kaashimukthi.com/funeral-and-cremation-services-for-the-konkani-community-gsb-brahmins/>. Accessed 15 Mar. 2024.

<sup>164</sup> "Funeral Services for the Konkani Community [GSB Brahmins]." *Kaashimukthi*, <https://kaashimukthi.com/funeral-and-cremation-services-for-the-konkani-community-gsb-brahmins/>. Accessed 15 Mar. 2024.

<sup>165</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMIN COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.



These customs act as a reminder of the cultural legacy that has been passed down through the ages and as a powerful link to spirituality<sup>166</sup>.

## WEDDING CEREMONIES

Earlier time that only 5 GSB weddings to date, 3 of which were within the age of 10, but now Most weddings last 1.5 days, with phool muddi on Day 1 evening and the rest of the rituals on day 2, ending with lunch. This is the case of noon weddings (Abhijin Lagnam), it's mostly a 1-day process for an evening wedding (Godhuli Lagnam).<sup>167</sup>

The Nandhi is a Pooja that is held before any major occasion in the family, around 10 days before the date of the actual function. The Pooja is held to invoke blessings of all the gods and ancestors, and to ensure that the rituals and functions are concluded without any hindrance. This Pooja is held in both the Bride and Groom's houses. It includes a Pooja to all the gods, the ancestors and the five elements (fire-earth-water-air-sky). A thali (poleru in Konkani) is prepared with rice and 4 coconuts, called shashe poleru<sup>168</sup>. This, along with an aarthi, called shashe aarthi is performed of the bride, her parents and the dheddi (a younger sister, usually the next in line for marriage)<sup>169</sup>. This aarthi is performed by married women in the family<sup>170</sup>. The Nandhi Pooja also involves a small Pooja to the main saree (mantpa kapad) and jewellery for the wedding. In olden days, the chapra (mantap at the entrance to the house), was put in place on this day, and was an indication of the impending wedding in the household. <sup>171</sup>The shashe poleru along with the Nandhi is then kept in the Pooja room of the house, and a lamp

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<sup>166</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMINS COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

<sup>167</sup> "Konkani Wedding Rituals And Ceremonies." *Jothishi*, 12 Mar. 2022, <https://jothishi.com/konkani-wedding-rituals-and-ceremonies/>.

<sup>168</sup> "Konkani Wedding Rituals And Ceremonies." *Jothishi*, 12 Mar. 2022, <https://jothishi.com/konkani-wedding-rituals-and-ceremonies/>.

<sup>169</sup> "Konkani Wedding Rituals And Ceremonies." *Jothishi*, 12 Mar. 2022, <https://jothishi.com/konkani-wedding-rituals-and-ceremonies/>.

<sup>170</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>171</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

has to be lit in front of the Nandhi every day until after the wedding. On Nandhi Pooja the bride is also given glass bangles (a la shagun ki chudiyan) that she wears throughout the wedding<sup>172</sup>.

## Day- 1

Rituals on Day 1 begin around 3pm, with both the families gathering at their respective houses and praying for the blessings of almighty and ancestors, for an occurrence free wedding<sup>173</sup>. The bride's brother goes to the groom's house and invites them to the wedding venue, with a box of sweets and flowers for the women in the family<sup>174</sup>. yeduru kansani was ritual, that bride's brother goes to the groom's house and invites them to the wedding venue, with a box of sweets and flowers for the women in the family<sup>175</sup>. Once the groom and party have reached the venue, they are greeted by the bride's family. The women in the family all stand with different thalis, these include:

1. The Shashe poleru (with rice and coconuts from the Nandhi)
2. Flowers (usually rose/ jasmine)
3. Beetle leaves and Areca nut (Veedo)
4. A thali with a Kalash, a decorated coconut on top, a mirror with a golden chain around it- the Kalash-Kannadi- this one is held by the sister of the bride/groom
5. A paneerdaani (Rose water sprinkler)
6. Haldi-KumKum

shashe poleru was the women in the Groom's family also have identical thalis. The yeduru Kansani begins with the women exchanging Haldi-KumKum, flowers and veedo<sup>176</sup>. They also pick akshat (which is really the star of the wedding, occupying center stage in all rituals!!) from the shashe poleru and then the sisters go around with the kalash-kannadi, with every member on both sides seeing their reflection in the mirrors. The rosewater is then generously sprinkled

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<sup>172</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>173</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>174</sup> "Konkani Wedding Rituals And Ceremonies." *Jothishi*, 12 Mar. 2022, <https://jothishi.com/konkani-wedding-rituals-and-ceremonies/>.

<sup>175</sup> "Konkani Wedding Rituals And Ceremonies." *Jothishi*, 12 Mar. 2022, <https://jothishi.com/konkani-wedding-rituals-and-ceremonies/>.

<sup>176</sup> "Konkani Wedding Rituals And Ceremonies." *Jothishi*, 12 Mar. 2022, <https://jothishi.com/konkani-wedding-rituals-and-ceremonies/>.

on the opposite party, which is followed by an akshat throwing competition of sorts<sup>177</sup>. paneerdaani, all of this is symbolic, with the rose water to refresh the parties after long travel to the venue, the mirror for everyone to check their appearance, the veedo as a sign of respect to all elders on either side and the Haldi-KumKum and Flowers for the women to adorn themselves with before the upcoming rituals. With all of this exchange done, the bride's father gifts the groom with a coconut, nowadays a well decorated one, (ours was in the shape of a peacock) and leads him by the hand to the stage/ mantap. After this the Phool Muddi begins. Phool Muddi translates to flowers and ring in konkani,<sup>178</sup> and was supposedly the equivalent of an engagement/ ring ceremony of present times. An important thing to notice in a konkani wedding is that none of the rituals right up until the kanyadaan require the bride and groom to be in the mantap at the same time<sup>179</sup>. It's always bride enters-groom leaves or vice versa. However, the bride and groom are not left alone on stage, they are always accompanied by a dheddi/dheddo. This used to be any younger member of the family, but of late the next eligible bachelor in the family is the dheddo/dheddi as it is quite an opportunity for the extended family and other guests to know whom to approach next with a rishta. Usually, if one has multiple siblings, they take turns as dheddi for each ritual. The dheddi's fashion choices and makeup are as scrutinized as the bride's if not more, during the wedding. The phool muddi includes the groom and dheddo occupying center stage first. The bride's parents gift the groom with a ring (the muddi), and then both the groom and dheddo are gifted with a pair of clothing<sup>180</sup>. After this the married women in the family all perform an aarti of the two in pairs and shower them with akshat. kalash kannadi, A similar process follows for the bride and her dheddi, except the ring is replaced with flowers (the phool). The bride then returns to the dressing room and changes into the saree gifted by her mother-in-law. This effectively marks the end of the Phool Muddi ceremony. And is usually followed by the tyrant group photos (beware of them!! They

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<sup>177</sup> "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

"The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>178</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>179</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>180</sup> "Clock Tower, Attractions, Mattancherry, Ernakulam, Kerala, India." *Kerala Tourism - Kochi*, <https://www.keralatourism.org/kochi/clock-tower-mattancherry.php>. Accessed 12 Mar. 2024.

are going to follow you right up to the reception!). The guests and family then proceed to dinner and then some much needed rest before the long day ahead<sup>181</sup>.

## Day- 2

begins early, around 7-7.30 am, with either the udida mahurat or the breakfast (based on availability of the stone grinder and choice of bhat maam (the priest) Udidu- black gram- is a staple for Konkanis in all of their dosas, idlis and vadas, and is also considered shubh for a lot of our occasions. Any day that involves Pooja etc. Is started with a breakfast of idlis made from udidu. Udida mahurat is a ritual where the bride/ groom along with the dheddo/dheddi grind the udidu in a stone grinder (chakki).<sup>182</sup> This is supposed to be a ceremony for the bride to learn how to grind the all-important gram for use in the kitchen every day. Even the mother in-law drops by for the brides udida-mahurat, to ensure the bahu is learning the nuances right<sup>183</sup>. Earlier each family used to have udida mahurat at their respective houses, however nowadays all rituals are conducted at the venue, usually with a shared grinder. So, both families take turns. Usually, one family proceed to breakfast as the other completes the ritual<sup>184</sup>. The udida Mahurat is followed by Ghade Udda. Ghade udda (water in the pot) is a ritual specific to the bride, where the women in the house help her draw water from the well and then fill up a pot. Five pots are filled with water in this way, and some say these are used to keep time during the ceremony.<sup>185</sup> As most present-day venues don't have wells, bhat maam decorates a bucket with flowers etc. It plays the part of a well. Once Ghade udda is done, the bride is sent away to change into the main saree and so is the mother, to wear a navvari saree<sup>186</sup>.

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<sup>181</sup> "Clock Tower, Attractions, Mattancherry, Ernakulam, Kerala, India." *Kerala Tourism - Kochi*, <https://www.keralatourism.org/kochi/clock-tower-mattancherry.php>. Accessed 12 Mar. 2024.

<sup>182</sup> *Konkani Wedding - Traditional Konkani Marriage Rituals and Ceremonies*. <https://www.astroyogi.com/wedding/konkani>. Accessed 17 Mar. 2024.

<sup>183</sup> *Konkani Wedding - Traditional Konkani Marriage Rituals and Ceremonies*. <https://www.astroyogi.com/wedding/konkani>. Accessed 17 Mar. 2024.

<sup>184</sup> *Konkani Wedding - Traditional Konkani Marriage Rituals and Ceremonies*. <https://www.astroyogi.com/wedding/konkani>. Accessed 17 Mar. 2024.

<sup>185</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>186</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

kashi yatra, Tired of all day long rituals, the groom decides to give up all worldly possessions and starts for Kashi to lead a life of solitude. He carries with him a potli, a stick and the dheddo carries an umbrella for him. The bride's father then stops him, and requests him to come back and marry his daughter, he also gifts him a silver set of thali-thatte-chipputa-mudra etc. This is called the ruppe-sandook and is supposed to be used by the groom for his sandhi Pooja every day. Do find out how much convincing the husband required, always good to know. After this the families/guests can proceed to breakfast 2. But not the bride, coz she has a lot of dressing up to do. mantap pooja, was that groom is sent back to change into his finery and the bride, by now all decked up in her navvari saree (Kaas maarnu Kappad), aadvarl (the white cloth worn in place of the pallu like a dupatta) and lots of gold, is brought to the mantap by her mother. The bride and her mother then perform a Pooja for the mantap after which the mother ties a daremani (a chain of black beads and gold) around the bride's neck. The daremani is first blessed by all the married women in the family. The bride then returns to the dressing room and awaits her next call.

Varmala rituals, Meanwhile the groom arrives in the mantap for a few more rituals and then the dheddo finally leaves his side as he awaits the bride to join him at last. The Bride is escorted by her maternal uncles to the stage in a procession of sorts, and in most cases, the last leg includes lifting the bride and carrying her to the center of the mantap. he antarpatt separates the bride and the groom as the priests from both sides hold the antarpatt and chant the mangal shlokas with a refrain of "Sulagne Savadhana, Sumuhrate Savadhana, Lakshmi Narayaneti Savadhana". When the antarpatt is finally brought down, the bride and groom garland each other, the bride with her dad's help. after this the kanyadaan ritual begins, with the bride's father placing her hands in the Groom's hand and the mother of the bride pouring milk and water<sup>187</sup>. The kalash with milk also contains gold coins (mishri), flowers etc. Traditionally, the gold coin is taken back by the bride's parents to their house, indicating that although they have married away their daughter, her lady luck shall continue to shine upon their family. Today, bhat maams suggest a variation to this ritual, asking for 2 mishris, one for the bride's parents and one for the bride. The bride and groom are finally allowed to sit together, and the groom's priest takes over from here. The Groom is handed a string of corals and gold (kasthali/mangalsutra) that he ties around the bride's neck.

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<sup>187</sup> *The Konkani Wedding*. <https://www.magzter.com/stories/Bridal/Wedding-Affair/The-Konkani-Wedding>. Accessed 17 Mar. 2024.

layi homa was bride's mother fetches firewood for the homa (havan) and then all of the bride's maternal uncles and brothers return to the stage. This time they stand in decreasing order of age and facing the bride and groom. A handful of layi (puffed rice) is passed from the youngest member onwards and the bride and groom together put this layi in the homa kund. This process is repeated 5 times. This is followed by the groom, bride, uncles and brothers taking pradakshinas of the hama kund, the groom holding the bride by her thumbs. The groom leads in 2 rounds and the bride in 2. After this the eldest uncle puts silver toe rings on the bride's toes (sutungulu). The uncles and brothers are then gifted with a piece of clothing (traditionally a shawl called layi shawl, nowadays replaced with a shirt piece), and the single layi shawl is passed from one shoulder to another and retained as gift by the youngest in line<sup>188</sup>. Post Layi Homa, the bride and groom stand with 7 mounds of rice between them and hold right hands. As bhat maam chants shlokas, the bride moves ahead, one mound at a time, and finally reaches the groom, this is called the saptapadi/ seven steps.<sup>189</sup> They are now officially married and perform the rest of the homa, for the first time as a married couple. This is about the time a konkani guy starts hearing "nirmal kannari davarange, phool bayle di, for the first time. This means tuck the Tulsi behind your ear and give the flower to your wife, a process repeated multiple times throughout any Pooja. Once the homa is completed, the bride is gifted with a new saree (lagna kapad) and jewelry by her MIL, and she is then sent off to change into this saree. Once the bride has changed into her lagna kapad, her pallu is put in place by the MIL, and her half-moon bindi is also completed to a full moon. These indicate the girl is now a married woman. After this the bride's mother presents her with a coconut, a blouse piece, flowers and haldi kumkum (honti bhorche)<sup>190</sup>. Var ubbarche, the bride's maternal uncle and aunt return to the stage and are required to lift the groom and bride respectively for 4 steps. No explanations provided by anyone for this ritual. After this the bride spreads a saree on the floor and the bride and groom sit on this and feed each other bananas<sup>191</sup>. This is to signify the first day/night after the wedding where the bride has cooked and fed her husband. The mishri from

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<sup>188</sup> *The Konkani Wedding*. <https://www.magzter.com/stories/Bridal/Wedding-Affair/The-Konkani-Wedding>. Accessed 17 Mar. 2024.

<sup>189</sup> *The Konkani Wedding*. <https://www.magzter.com/stories/Bridal/Wedding-Affair/The-Konkani-Wedding>. Accessed 17 Mar. 2024.

<sup>190</sup> "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>191</sup> "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

kanyadaan is now handed over to the groom and he ties it to his wife's pallu, symbolizing that from now on he will allow her to take care of all his earnings and savings<sup>192</sup>. After this the bride and groom are finally allowed to proceed to lunch. Here too the rituals continue as they feed each other laddoos (no hands used. Also, when the groom finishes his meal, the bride eats from his plantain leaf, I don't know what this one signifies<sup>193</sup>. It is customary for both the families to eat last, having ensured all the guest are well fed and satisfied. The parents usually go around while their guest's lunch, to engage in small talk with all and thank them for gracing the occasion. After this the wedding party proceeds to the bride's house, where the couple is welcomed with a kumkum aarti to wade of any evil and the bride's mother again presents her with honti<sup>194</sup>. The party then proceeds to the groom's house. In olden days, the MIL usually asked the bride's family to send a sister/younger member of the family along with the bride for the initial 2-3 days, until the bride has settled in her new home. The set of rituals involved in a new bahu entering the house are collectively called Ghar Bhorche, bride and groom are both asked to kick a coconut each on the threshold. The bride then kicks in a kalash full of rice and enters the house<sup>195</sup>. This indicates the prosperity that the bride has brought along with her. After this, the baagil dhorche ritual is held (blocking the door/entrance). Where the groom's sisters block the bride and groom from entering the house/room. Traditionally, marriage among maternal cousins were common and so sisters took this opportunity to extract promises from the brother and his new wife, that their son would marry her daughter or vice versa, in the future and thus strengthen family bonds. Now, the ritual has boiled down to demands of gifts or cash<sup>196</sup>. The naav davarche (naming ceremony) ceremony follows, where the MIL calls out 5 names in the new bride's ears, 4 of these are the kuldev, gramadevi etc. And the last one is the new name chosen for the bride. Again, Bhat maam did not explain the significance of a

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<sup>192</sup> "The GSB Vhardik- Prologue." *Mostly Talkative!*, 1 Apr. 2017, <https://mostlytalkative.wordpress.com/2017/04/02/the-big-fat-gsb-vhardik/>.

<sup>193</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>194</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>195</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

<sup>196</sup> *Konkani Wedding - Traditional Konkani Marriage Rituals and Ceremonies*. <https://www.astroyogi.com/wedding/konkani>. Accessed 17 Mar. 2024.



new name<sup>197</sup>. Game 1: Vokkul - A common tradition in many Indian weddings, Vokkul involves the bride and groom searching for a ring in a pot filled with milk, water, and flowers. Typically, the ring is a female one, and the winner gets to keep it. This playful ritual is often seen to offset the extra ring the groom receives during the phool muddi ceremony. Game 2: Chandu - Chandu, meaning ball, introduces a lively game of catch with a paper ball adorned with flower garlands. The bride and groom engage in a friendly competition, trying to outlast each other in this entertaining game. The one who drops the ball first is declared the loser, adding a light-hearted touch to the celebration and providing an opportunity for the bride to bond with those around her. All of these done the families can finally retire for the day<sup>198</sup>.

## **CUSTOMS FOLLOWED DURING MENSTRUAL PERIOD**

In some Konkani households, menstruation was often accompanied by various restrictions and taboos that affected the lives of girls and women during their menstrual period. These restrictions were deeply rooted in cultural beliefs and traditions, although they varied in severity from one household to another.

During menstruation, Konkani girls often faced significant limitations in their daily activities. They were typically prohibited from entering the kitchen or participating in cooking duties, as it was believed that their impurity could contaminate the food. Additionally, they were often restricted from attending religious ceremonies or entering temples, as menstruation was considered a state of impurity that rendered them unfit for religious rituals.

Participation in festivals and social gatherings was also restricted for girls during their menstrual period. They were expected to stay indoors and refrain from interacting with others, especially males, to avoid any potential contamination. Furthermore, girls were often required to sleep on the floor instead of using a bed, and they were discouraged from touching anyone or anything, including family members and household objects.

These restrictions imposed on Konkani girls during menstruation could vary in severity depending on the family's adherence to traditional beliefs and customs. In some households, the restrictions were less stringent, and girls were allowed more freedom to carry out their daily

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<sup>197</sup> *Konkani Wedding - Traditional Konkani Marriage Rituals and Ceremonies*.  
<https://www.astroyogi.com/wedding/konkani>. Accessed 17 Mar. 2024.

<sup>198</sup>“Konkani Wedding Rituals And Ceremonies.” *Jothishi*, 12 Mar. 2022, <https://jothishi.com/konkani-wedding-rituals-and-ceremonies/>.

*Konkani Wedding - Traditional Konkani Marriage Rituals and Ceremonies*.  
<https://www.astroyogi.com/wedding/konkani>. Accessed 17 Mar. 2024.



activities. However, in others, the restrictions were enforced strictly, and any deviation from the norms could result in social stigma or even ostracism.

Despite the variations in how these restrictions were enforced, the overall experience for Konkani girls during menstruation was often marked by a sense of isolation, shame, and discomfort. These cultural taboos surrounding menstruation not only affected the physical well-being of girls but also had a significant impact on their emotional and psychological health. Efforts to challenge and dismantle these taboos are essential to ensure the rights and dignity of girls and women in Konkani society. In some instances, Konkani girls faced discrimination and stigma solely based on their menstrual cycle. They were subjected to harsh restrictions, such as being prohibited from using proper bedding, entering certain areas, or participating in regular activities. These restrictions not only hindered their freedom but also perpetuated the notion that menstruation was something to be ashamed of or hidden.

Moreover, the lack of proper education and awareness about menstrual health and hygiene further exacerbated the challenges faced by Konkani girls during their periods. Without access to adequate menstrual hygiene products or knowledge about proper hygiene practices, they were at a higher risk of infections and other health issues.

Addressing these issues requires a multifaceted approach, including education initiatives to promote menstrual health awareness, advocacy for gender equality, and challenging harmful cultural norms and beliefs surrounding menstruation. By empowering girls and women with knowledge and resources, we can work towards creating a more inclusive and supportive environment where menstruation is not viewed as a source of shame or stigma, but rather as a natural and normal part of life.

## EDUCATION

Situated under the Cochin Thirumala Devaswom Temple, TD High School, formerly known as Tirumala Devaswom High School, stands as a distinguished educational institution in Cochin, boasting a rich century-long history brimming with noteworthy achievements<sup>199</sup>. Its

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<sup>199</sup> BAI, SUNEETHA .. L. *SOCIO- CULTURAL BACKGROUND OF THE GOWDA SARASWAT BRAHMINS COMMUNITY AS REFLECTED IN THE KONKANI PROVERBS*. SRI. T.V MOHANDAS PAI , BANGLORE . 2ND EDITION JUNE 2012, SUKRITINDRA ORIENTAL RESEARCH INSITUTE.

origins can be traced back to Vijayadashami Day, 1<sup>st</sup> Kanni 1063 Malayalam Era (Year 1887 AD), when it was established within the sacred premises of the Gosripuram temple<sup>200</sup>. The school received divine blessings from Lord Venkatesvara, laying the groundwork for a humble yet ambitious educational venture. Guided by the visionary leadership of the late Sri<sup>201</sup>. Hari Shenoy, the school experienced swift growth, evolving into a recognized Middle school by 1894 A.D<sup>202</sup>. The esteemed educationalist Sri. B. Vamana Baliga assumed the role of Headmaster in 1899 A.D, steering the school towards affiliation with Madras University and elevating its status to that of a High School. A significant milestone was reached in 1899 A.D. with the graduation of the first batch of Matriculates, realizing the founders' enduring dream. The Annual School Day Celebration of 1900 A.D<sup>203</sup>. was graced by the presence of the Maharaja of Cochin, who lauded the rapid progress of the school. The pivotal Golden Jubilee in 1940 marked a historic moment as the school relocated to its present building, inaugurated by the esteemed presence of Sri. R.K. Shanmugham Chetty, the then Dewan of Cochin. It is noteworthy that the Cochin Thirumala Devaswom Temple, serving as the founding institution, remains a significant spiritual and cultural center in the region<sup>204</sup>. The mutually enriching relationship between the temple and the school has played a vital role in fostering the holistic development of students, instilling values of heritage and spirituality alongside academic excellence. This distinctive connection contributes to the school's unique character among major educational institutions in Cochin<sup>205</sup>.

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<sup>200</sup> T D High School – Cochin Thirumala Devaswom. <https://gosripuram.org/t-d-high-school/>. Accessed 17 Mar. 2024.

<sup>201</sup> T D High School – Cochin Thirumala Devaswom. <https://gosripuram.org/t-d-high-school/>. Accessed 17 Mar. 2024.

<sup>202</sup> Naya, Jyoti G. *A Study on Culture of Goud Saraswat Brahmins - Special Reference on Uttar Kannada District*.

<sup>203</sup> Naya, Jyoti G. *A Study on Culture of Goud Saraswat Brahmins - Special Reference on Uttar Kannada District*.

<sup>204</sup> T D High School – Cochin Thirumala Devaswom. <https://gosripuram.org/t-d-high-school/>. Accessed 17 Mar. 2024.

<sup>205</sup> T D High School – Cochin Thirumala Devaswom. <https://gosripuram.org/t-d-high-school/>. Accessed 17 Mar. 2024.

## DEATH ANNIVERSARY

The other extremely important rituals for the GSB's death anniversary. All GSB's burd up according to Vedic ritual, Include a 13-day ceremony<sup>206</sup>. The ashes of the departed are immersed at a confluence of two rivers or the sea, the preference is for the ashes to be immersed in the Ganga River or river Godavari River or river Kaveri<sup>207</sup>. There is also a yearly shraddha that needs to be Performed. These rituals are expected to be performed only by male descendants (preferably the eldest Son) of the deceased<sup>208</sup>.

## GSB ORGANISATION

GSB Community, formed an organization to carried out the well advanced in all community member in their socially, culturally, and economic lives. This organization name Gowda Saraswathi Brahmana Mahasabha – Kerala, established on Calicut 1981<sup>209</sup>. This organization, more than 130 branches from the place of Kasargod in the north and Thiruvananthapuram in south<sup>210</sup>. The aim of the organization was mainly to make unity and welfare of the community<sup>211</sup>. Then maintain the healthy and pleasant organization, establishing the education to children of their community<sup>212</sup>. These are the goal of the GSB community organisation<sup>213</sup>.

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<sup>206</sup> *Hindu Funeral Rites and Death Rituals – Funeral Partners*. <https://www.funeralpartners.co.uk/help-advice/arranging-a-funeral/types-of-funerals/hindu-funeral-rites-and-death-rituals/>. Accessed 15 Mar. 2024.

<sup>207</sup> *Hindu Funeral Rites and Death Rituals – Funeral Partners*. <https://www.funeralpartners.co.uk/help-advice/arranging-a-funeral/types-of-funerals/hindu-funeral-rites-and-death-rituals/>. Accessed 15 Mar. 2024.

<sup>208</sup> *Hindu Funeral Rites and Death Rituals – Funeral Partners*. <https://www.funeralpartners.co.uk/help-advice/arranging-a-funeral/types-of-funerals/hindu-funeral-rites-and-death-rituals/>. Accessed 15 Mar. 2024.

<sup>209</sup> *GSB MahaSabha-Kerala - About Mahasabha*. <https://www.gsbmahasabha-kerala.org/about-mahasabha.php>. Accessed 15 Mar. 2024.

<sup>210</sup> *About Us – Gowda Saraswath Sabha (UK)*. <https://www.gssuk.org/about-us>. Accessed 15 Mar. 2024.

<sup>211</sup> *GSB MahaSabha-Kerala - About Mahasabha*. <https://www.gsbmahasabha-kerala.org/about-mahasabha.php>. Accessed 15 Mar. 2024.

<sup>212</sup> *GSB MahaSabha-Kerala - About Mahasabha*. <https://www.gsbmahasabha-kerala.org/about-mahasabha.php>. Accessed 15 Mar. 2024.

<sup>213</sup> *GSB MahaSabha-Kerala - About Mahasabha*. <https://www.gsbmahasabha-kerala.org/about-mahasabha.php>. Accessed 15 Mar. 2024.

Gowda Saraswat brahmins were highly in education and that hold people well<sup>214</sup>. They want their culture permanently stable that would be destroyed anybody. Also, GSB, their people should actively cooperate in all levels of conditions. With in a dedication that intellectual pursuits, great valued on the education.

Other institution like the GSA (Gowda Saraswat Association), these association formed basically promote the language, also stage decor during marriage. These organization, services to the society<sup>215</sup>. then GSB Mahila Madal formed for the women purpose for the economically stable through the run of tailoring<sup>216</sup>. Under the GSB community, formed library name Yogia Pai Narayan Trust and the Yashoda library, both Library served has free for students to read book<sup>217</sup>.

All these organization formed, to make better, they're through cultural, social, aspects of life. GSB people made them together help their community preserve and spread language, culture all over the world<sup>218</sup>.

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<sup>214</sup> *GSB MahaSabha-Kerala - About Mahasabha*. <https://www.gsbmahasabha-kerala.org/about-mahasabha.php>. Accessed 15 Mar. 2024.

<sup>215</sup> *Other Institutions – Cochin Thirumala Devaswom*. <https://gosripuram.org/other-institutions/>. Accessed 15 Mar. 2024.

<sup>216</sup> *Other Institutions – Cochin Thirumala Devaswom*. <https://gosripuram.org/other-institutions/>. Accessed 15 Mar. 2024.

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## CONCLUSION

History of Gowda Saraswat Brahmins came over in Mattancherry, cherlai , they fled from goa, because persecution of Portugueses, this is happened mainly of, without any spreading Gowda Saraswat Brahmins culture into future generation.<sup>1<sup>st</sup></sup> they Reached, Calicut Kerala, zamorin were helpless to give shelter. Gowda Saraswat Brahmins continue searching the places, Cochin king gave an autonomous area through the legal deed. Also, Kochi king gave permission, to do trade business, Course of time, successful in the trade and increase in growth of economy status. Kochi king and Gowda Saraswat Brahmins were closed relationship, Gowda Saraswat Brahmins help the king all of financial matters. Gowda Saraswat Brahmins role played central landscape in Mattancherry, preserved them through various culturally, socially, politically. After Gowda Saraswat Brahmins constructed the cochin Thirumala devaswom temple, on the year 1599. They focused not only religious but also shed light on socio economic condition. The Cochin Thirumala Devaswom Temple constructed three times, on the year 1599, 1790 and 1853. First two times failed because of the arrival of Portugueses and treated has badly to Gowda Saraswat brahmins. They fled to another udayamperur and came back 1719 after the rule of Shakthan Thampuram, he persecutes and destroyed the temple. And finally, he fled to the Alleppey. Then come back on the year 1853 and build temple on 1881.

Cochin Thirumala Devaswom temple, enduring traditions that entrenched in Kerala. This temple mixes with south India and indo Tibetan ways of styles. approx. 2 acres of temple, inside many spiritual and cultural inheritance. one of the architectures were huge bell which charming sounds, distant far away can here and made of bronze. another gopuram that made with copper roof and craving scripts depicted finally kulamandapam was role during the festivals or functions which flourish entire places. Cochin Thirumala devaswom temple festivals, that performed aarat festival, mahalosavam and ratholsavam, twice year and 8 days conducted. These two festivals were performed the same ceremonies or rituals. But on ratholsavam 7<sup>th</sup> day performed the Ratha means vehicle / hunting with chariots, these shed light on tourist and pilgrims more allure<sup>219</sup>.

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<sup>219</sup> *Rituals in a Konkani Wedding - VHAKKAL - The Konkani Bride*. 23 Apr. 2023, <https://konkanivhakkal.com/rituals-in-a-konkani-wedding/>.

Gowda Saraswat brahmins were educationally qualified. Early period in goa that, community made Konkani language like Devanagari script used. But Portuguese would not permit to spread their culture on future generations. the Gowda Saraswat Brahmins organized Mahasabha or program for their own unity and welfare of the Gowda Saraswat Brahmins people. maintaining health and peacefully surrounding, promote education for the children. also, institution served as supporting for the community. Gowda Saraswat brahmins on only religious performance but also the adapt the socio-economic conditions.

However, Cochin Thirumala Devaswom stand to hold religious, architecture and festivals that deep attracted through devotees and local people and Gowda Saraswat Brahmins, shows how truthfully reflecting background through Socially, culturally, religious, economic aspects ways of life.

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## **APPENDIX**



## APPENDIX – PICTURES



**Cochin Tirumala Devaswom Temple**





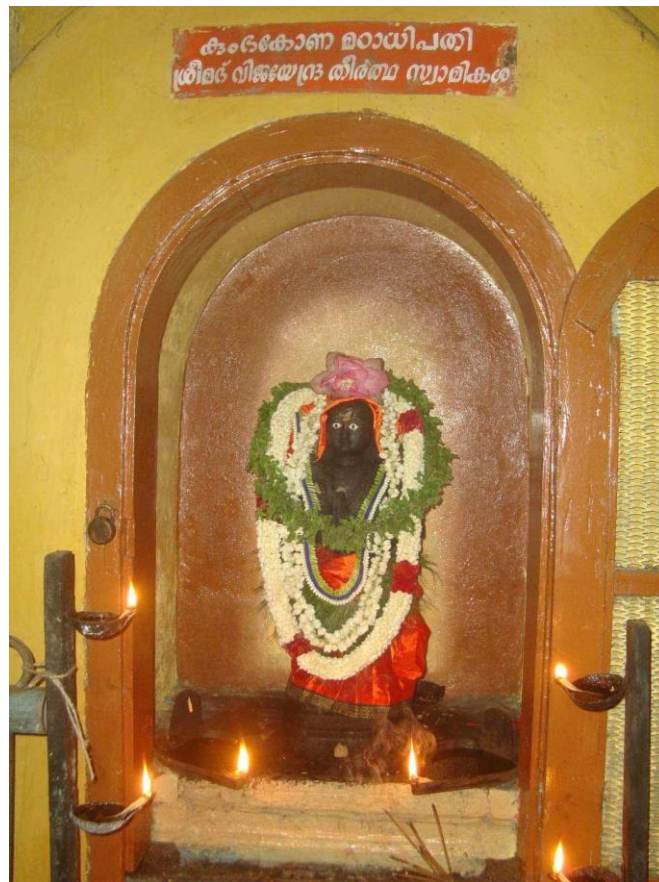
**Inside of the temple**



**God Venkiteshwara (centre); Sridevi (left); Mudevi (right)**



**King Selvanarasimha Devaraya**



**Swami Vijayandera Theertha**





**The second largest bell in Asia**



**Radolsavam**



**Gowda Saraswat bra**