

A photograph of a pink building with arched windows and a large tree. The building has a red border around the windows and a red roof. A large tree with green leaves is in the foreground, partially obscuring the building. The ground is paved. A text overlay is present in the lower right corner.

# *Matha*

THE TRAILING HERITAGE

# ACKNOWLEDGEMENT

We are grateful to **Xavier University Bhubaneswar** for giving us the opportunity to learn and grow. Further, we thank Xavier School of Communications for providing us with ample resources and environment to learn and develop.

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**ANANYA SAMANTARAY**  
**BMCOMM1902**



# DECLARATION

This is to declare that this project work is done by **ANANYA SAMANTARAY, BMCOMM1902** for the course Digital Still Photography. It has been carried out in the Xavier School of Communications under the supervision of Mr. Pramod Saha.

The photos are an original creation and it does not form part of any other production or content on the basis of which a degree or award was conferred on an earlier occasion or to any other student or to any media professional. The content regarding the places are taken from the secondary sources and are duly acknowledged; further the earlier works of other people has been attributed and cited.

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**BMCOMM1902**

# INTRODUCTION

**T**his project consists of pictures from different Mathas from Bhubaneswar and Sambalpur. Matha grew up gradually in course of time in this holy town. The saints and sadhus established their monasteries on the lands donated to them by the kings and wealthy persons. The Maths continued preaching their respective doctrines and also performed certain ritual services. This Matha is responsible for supply of the materials for certain rituals. Mathas are monastic houses originally founded with the object of giving religious instructions to chelas or disciples and generally of encouraging a religious life. The heads of the Mathas are called Mahantas.

**M**athas were built to preach and spread the great Jagannath culture and the essence of Hinduism, to give shelter to the pilgrims of different sects and saints, to involve and support in different rituals and Nitis of the temple.

This book contains overall pictures of the six different Mathas.

**ANANYA SAMANTARAY**

**BMCOMM1902**



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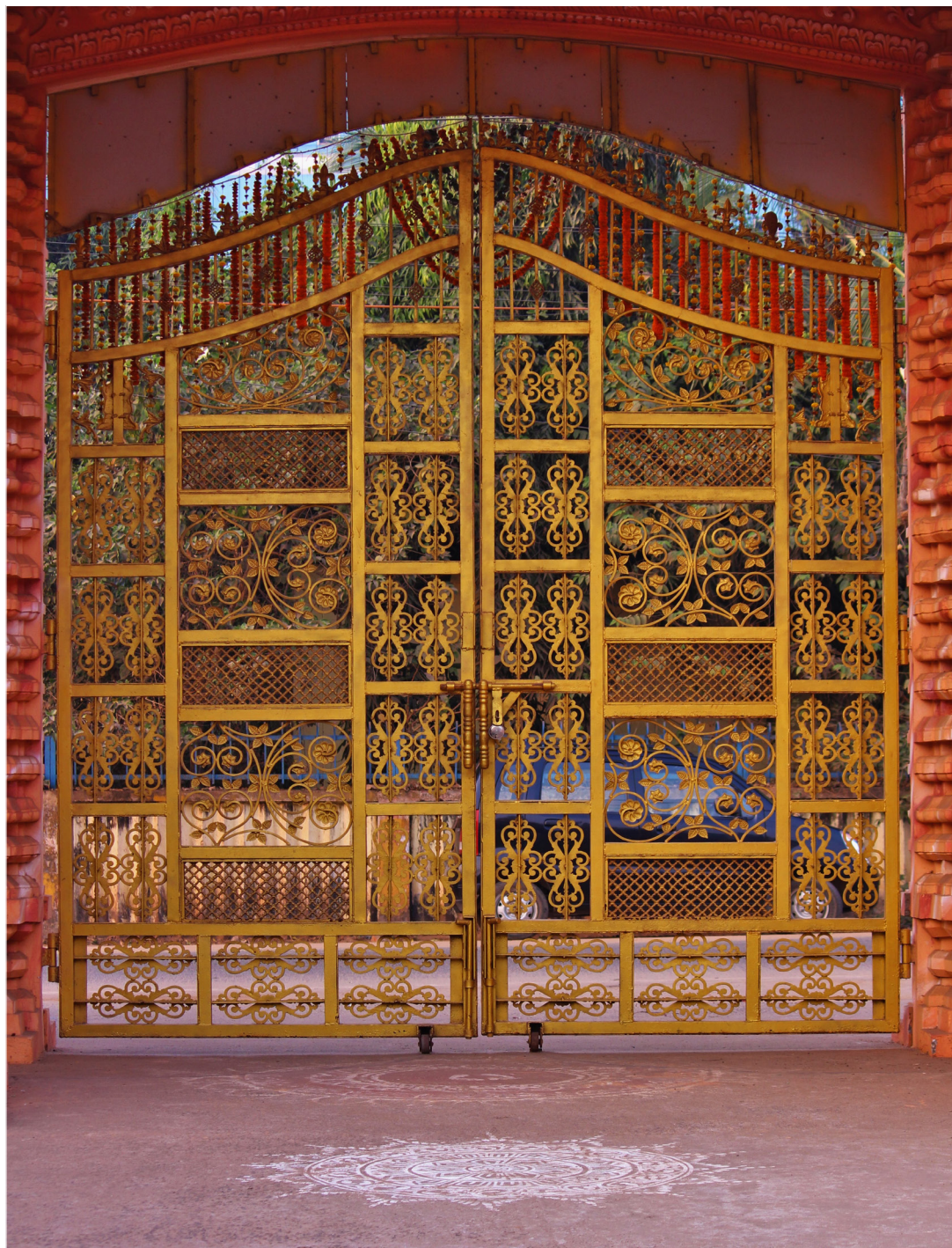
## 6. RAMAKRISHNA MATHA (5 - 60)

















# BAYA BABA MATHA

**M**atha, in Hinduism is any monastic establishment of world renouncers or Sannyasis. The first mathas were founded by the great teacher **Shankara** in the 8th century CE. He had established the mathas for Hindu missionary activity and as centres for the 10 religious orders of his group: the Govardhana Matha in Puri on the east coast for the Aranya and Vana orders; the Jyotih Matha, near Badrinath in the Himalayas for the Giri, Parvata, and Sagara orders; the Sarada Matha in Dvaraka on the west coast for the Tirtha and Asrama orders; and the Sringeri Matha in South India for the Bharati, Puri, and Sarasvati orders. A fifth matha, the Saradapitha in Kancipuram near Madras, arose later.

Each of the mathas founded by Shankara is ruled by a spiritual leader, or teacher, called a **Shankaracarya**.





*“Daivi Hyesa Gunamayi Mama  
Maya Duratyaya Mameva Ye  
Prapadyante Mayametam Taranti Te”*

*which means:*

The heavenly Maya of God is very complicated, but those who worship God will be able to overcome it.







*“Tribhiraṅgamayairbhavairebhiḥ  
Sarvamidam Jagat Mohitam  
Nabhijanati Mamebhyah  
Paramavyayam”*

*which means:*

The entire world doesn't recognize the eternal God beyond them, because they are consumed by the elements of Satva, rajas and tamas (good,













*A caged bird stands on*







*n the grave of dreams.*







*“Balam Balavatam Caham  
Kamaragavivarjitam  
Dharmaviruddho Bhutesu Kamo’smi  
Bharatarsabha”*

*which means:*

God is the isolated and aloof strength  
of the controlling and virtuous crav-  
ing in men.









*“Ye Caiva Sattvika Bhava  
Rajasastamasasca Ye Matta Everti  
Tanviddhi Na Tvaham Tesu Temayi”*

*which means:*

Though the only source of Satva,  
rajas and tamas (good, obsessive, dark)  
elements is God, they are not present  
within the God or the deity.















Mathas have played an important and extraordinary role in preserving Hindu tradition and culture. The Mathas has proved their existence and worth by protecting and preserving the Hindu Tradition and culture. The Mathas were originally founded with the purpose of imparting education to Chelas or disciples and feeding travellers, ascetics and beggars.

A matha consisted not only of residential structures for priests and their disciples and for diverse professional groups serving the material needs of the religious establishment, but also housed Brahmanical deities in temples and sects based on Bhakti ideology. Therefore the mathas along with temples were primarily founded from a religious motive directed at the instruction of pupils by some great teacher (Acharya) in some philosophical doctrines or in some sectarian tenets. So, mathas were essentially religious centres. This matha is established in the Acharya Vihar region of Bhubaneswar.







*“Paritraanaaya sadhuunaam vinaas-  
haaya chadushkritaam dharma  
samsthaapanaarthaaya sambhavaami  
yuge yuge”*

*which means:*

For the protection of the good, for the  
destruction of the evil and for the  
establishment of dharma  
(righteousness), I (the Lord) am born from  
age to age.

*“Krodhaadbhavati sammohah  
sammohaatsmritivibhramah  
smritibhramshaadbuddhinaasho  
buddhinaashaatpranashyati”*

*which means:*

From anger comes delusion; from delusion,  
confused memory; from confused memory  
the ruin of reason; from ruin of reason, man  
finally perishes.







# SWAMI NIGAMANANDA SARASWATI DEV'S ASANA MATHA

**P**aramahansa Srimat Swami Nigamananda Saraswati Dev reverently called by his devotees as Shree Shree Thakura was one of the influential spiritual leaders of India. Paramahansa Shree Nigamananda Saraswati Deva was born to a virtuous Brahmin couple at Qutabpur in Nadia district in the year 1879. His father Bhuban Mohan Bhattacharya and mother Yogendra Mohini had named him '**Nalinikanta**'. During the last breath his mother had handed over his charges to the '**Jaganmata**' the '**Cosmic Mother**'.

As he was desperately in need of a mother, he single-heartedly prayed to the '**Jaganmata**' to appear before him. He failed to get a glimpse of 'Her' even in his dreams. Thereafter he decided for himself that religion to him would be nothing other than 'doing well to the fellow beings', and his duty is to lead a disciplined and virtuous life. The belief in '**life after death**' and '**soul**' had turned him into a believer.





ଜୟଗୁରୁ  
ପରମହଂସ ସଦ୍‌ଗୁରୁ  
ଶ୍ରୀମତ୍ ସ୍ବାମୀ ନିଗମାନନ୍ଦ ସରସ୍ୱତୀ ଦେବୀ  
ଆସନ ମନ୍ଦିର  
ନୀଳାଚଳ ସାରସ୍ୱତ ସଂଘ , ପୁରୀ

PARAMAHANSA SADGURU  
SRIMAT SWAMI NIGAMANANDA  
SARASWATI DEV'S  
ASAN MANDIR  
NILACHALA SARASWATA SANGHA , PURI



He became a disciple of Guru Srimad Swami Satchidananda Saraswati at the holy place of 'Pushkar' in the state of Rajasthan, India. He instantly realized that Swami Satchidananda Saraswati was the sadhu who gave him the '**Tara**' mantra in his dream. The swami initiated Nalinikanta into renunciation and according to the principle changed his name to 'Nigamananda', for he was able to comprehend the Vedic knowledge effortlessly.

**Nilachala Saraswata Sangha (NSS)** was founded by Swami Nigamananda Paramahansa Dev exclusively for his Odia speaking household devotees on 24th August 1934. Swami Nigamananda felt a divine urge from within to form this Sangha as expressed by him before the devotees there. The main purpose was to unite his handful of Oriya devotees then for his worship jointly at a common place and to foster a common bond among them as his disciples and devotees. After forming the Sangha and naming it as Nilachala Saraswata Sangha, Swami Nigamananda categorically told the members to lead an ideal household life on the lines of his teachings, keep his image or photographs in the house and worship it as Guru as per their odia traditions and share their spiritual experiences among themselves without any reservation. The devotees were also advised to have a weekly congregation specially on Sundays at a suitable place for joint worship of the Guru, discuss his ideas and read his books.























The words of the Sadguru were unfailing. This happened after the Odia biography of Swami Nigamananda was published in the year 1942 AD. After reading this book, many people were attracted towards this Sadguru and became his devotee owing allegiance to NSS which he founded for Oriya devotees primarily.

**A**t present, NSS has more than 150 branches in different parts of the Odisha State for the convenience of the collective worship of Shri Guru Maharaja by the devotees at a nearby place. Some branches have '**Pathachakras**' which are units of small groups of devotees for joint worship and study of books published by NSS. Outside Odisha, NSS has a number of branches such as New Delhi, Kolkata, Jamshedpur, Bangalore, Hyderabad etc. It has also crossed the boundary of India with its branch in United States of America.

**T**he NSS has a wing for the women devotees which have been named '**Nilachala Saraswata Mahila Sangha (NSMS)**'. Many branches of NSS have now wings for the young devotees called '**Sevak Sanghas**' or '**Kishore Sanghas**' which also meet separately for worship under the control of the branch. There are also wings at some branches for the unmarried girls for separate worship by them under the control of the branch called '**Kumari Sanghas**'. The NSS which had a humble beginning with a handful of devotees in the year 1934 A.D. has grown in size, strength and structure over the



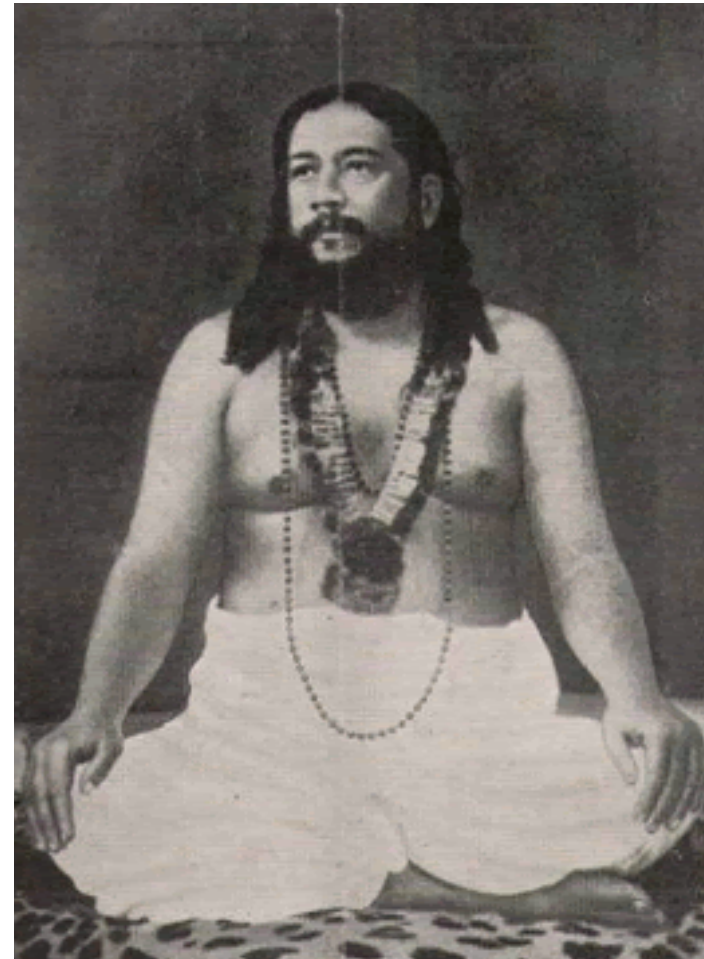
years due to the grace of Shri Shri Guru Maharaja and has now about 10,000 devotees and is an important religious organization in the State of Orissa and India.

**S**adguru Swami Sri Sri Nigamananda Saraswati Deva wished every soul to rise to this exalted state of consciousness. Hence, he entered into society to wake up a spiritually inert people. In the prevailing atmosphere of confusion in ideals and spirituality among his countrymen, he wanted them to rediscover the merits of Santana dharma. He set before himself three objectives, namely,

- (i) propagation of Santana dharma,
- (ii) dissemination of sat siksha
- (iii) service to all living beings deeming it as service rendered to the Supreme Being. In his opinion a person having attained '**self knowledge**' is the right one to serve mankind in the right manner. He enjoined upon His devotees — to walk together on the path of spirituality forming Sanghas to lead Adarsha Grihastha Jeevan and to have Bhava Binimaya which would enable them to achieve the objectives and lead a fulfilled life. He established the tradition of Bhakta Sammilani.

Thakura Sri Sri Nigamananda Saraswati Deva left his corporal body and attained Mahasamadhi through yoga kriya on November 29, 1935 in Kolkata. But, his holy presence is still felt

and his reassuring voice is still heard in the hour of need by those who have implicit faith in him, for the Sadguru is immortal. Rightly, his followers deified Him as their revered and beloved Thakura and worshiped Him as their Guru and Ishta at the same time.



















## GOPALJEE MATHA

The roots of monastic life are traceable in the Vedic literature. The matha tradition of Hinduism attracted royal patronage, attracting endowments to support studies. Brahmins were likely involved in the education and oral culture of textual transmission in ancient India through the gurukul tradition, but inscription evidence suggests that at least some matha attached to temples were dominated by non-Brahmins. As the name itself suggests Lord Gopal is worshipped at this place. It has several other deities who are worshipped everyday in the matha. People visit this place very often in search of some mental peace. The matha follows all the rituals during the prayer.

This holy place is situated in Sambalpur, Odisha.







# SRI TRIDANDI GAUDIYA MATHA

The spiritual background of Sri Tridandi Gaudiya Math is based on the teachings of **Lord Sri Chaitanya Mahaprabhu**, the Most Munificent form of Godhead, who preached the all-embracing doctrine of Divine Love irrespective of caste, creed and religion. According to Lord Sri Chaitanya Mahaprabhu, Divine Love is the strongest spiritual force on earth which can establish close relation of love and unity of hearts amongst all human beings and thereby establish real peace in the world. Divine Love is more powerful than Ahimsa.

**Ahimsa** means not to commit violence. This is negative. But love means to do positive good to others; this is more covetable and effective. All animated beings are inter-connected and are the parts of the potency of One Organic System — The All Pervading Soul. The knowledge of our common relation to that Absolute Soul will foster in us love and affinity for each other.



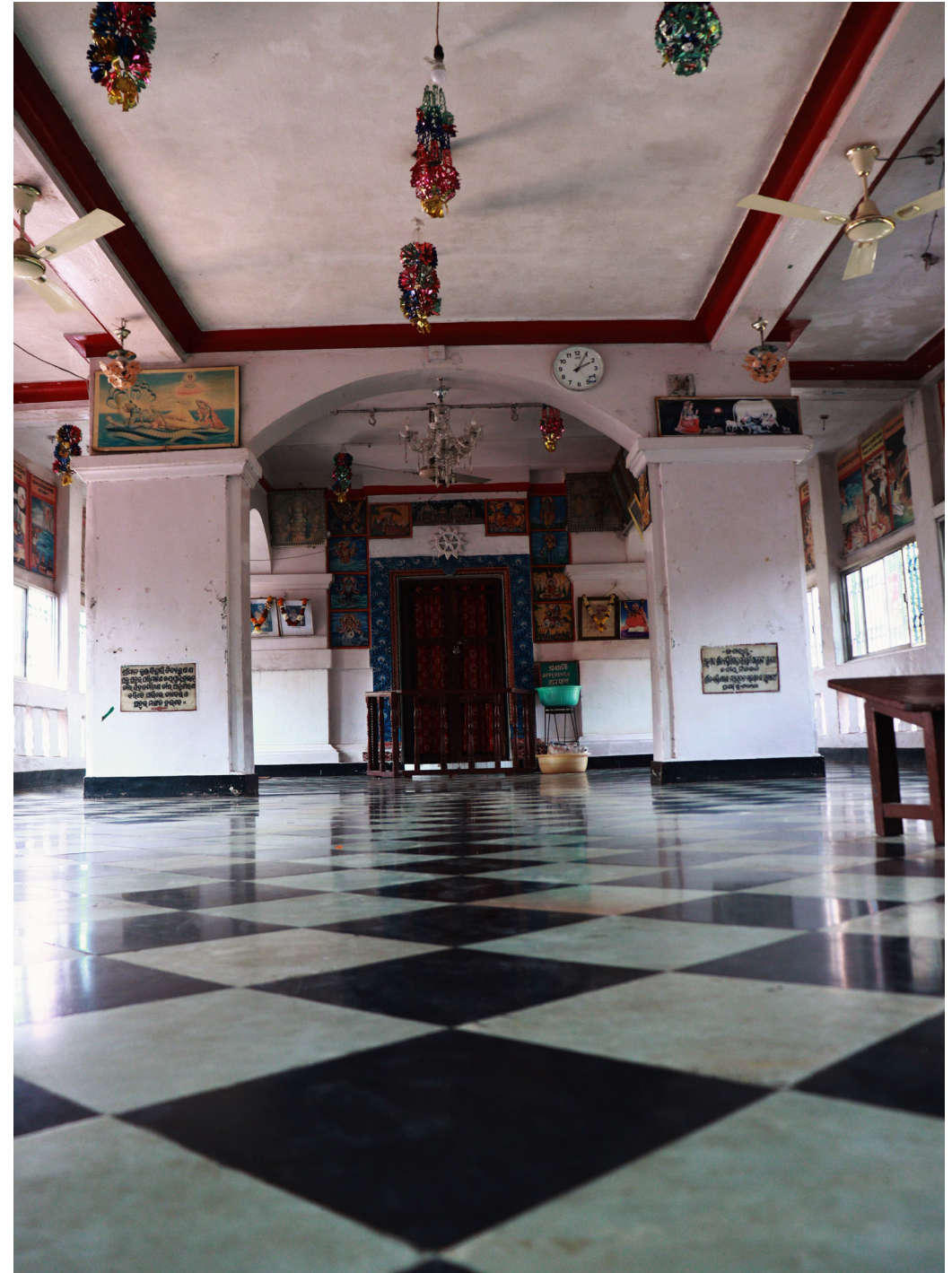




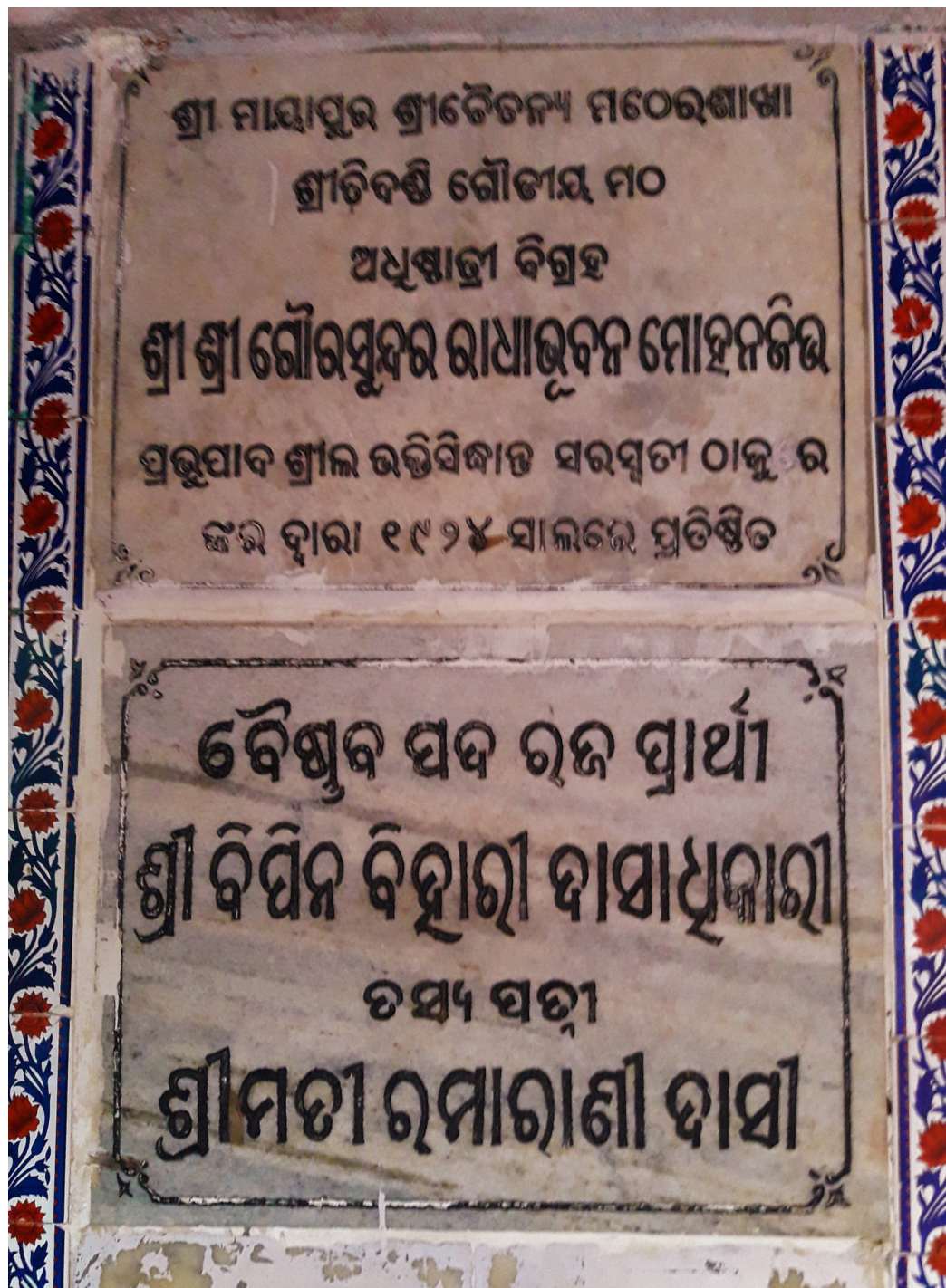


**A**s absolute truth Godhead is one and there is nothing equal or superior to Him. He himself is the only means of attaining him, i.e., it is only through his grace or discretion can one realize him. He reveals his eternal spiritual form to only a surrendered soul. Nobody can know him without his will. So, absolute unconditional surrender to his will is indispensable for his realization.

**L**ord is pleased with the actions done according to his will. So unadulterated devotion without any motive of mundane gain, salvation or yoga siddhis save and except the satisfaction of the Supreme Lord alone is competent to know him. Sri Krishna who is the most beloved of the Sadhu is attainable only by firm faith and unalloyed devotion. As such, Bhakti is the only means of attaining Love for Sri Krishna which is the ultimate end of every Jiva.







ଶ୍ରୀ ମାୟାସୁର ଶ୍ରୀଚୈତନ୍ୟ ମଠେରଶାଖା

ଶ୍ରୀଚିବନ୍ଧୁ ଗୌଡ଼ାୟ ମଠ

ଅଧିଷ୍ଠାତ୍ରା ବିଗ୍ରହ

ଶ୍ରୀ ଶ୍ରୀ ଗୌରସୁନ୍ଦର ରାଧାଭୂବନ ମୋହନଜିଉ

ପ୍ରଭୁପାଦ ଶ୍ରୀଲ ଉଚ୍ଚିଷିଦାତ ସରସ୍ୱତୀ ଠାକୁ ର

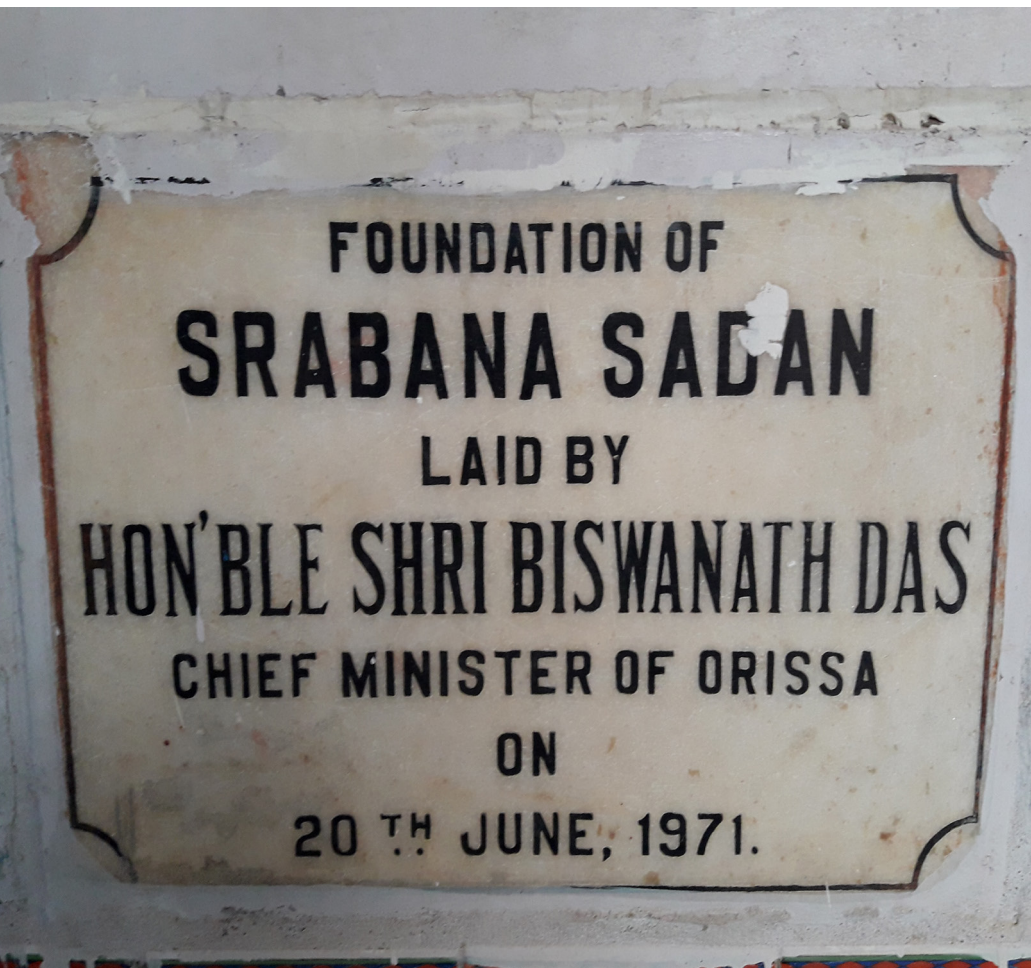
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ବୈଷ୍ଣବ ସଦ ରତ୍ନ ପ୍ରାର୍ଥୀ

ଶ୍ରୀ ବିପ୍ଳବ ବିହାରୀ ଦାସାଧିକାରୀ

ତତ୍ତ୍ୱ ସତ୍ତ୍ୱ

ଶ୍ରୀମତୀ ରମାରାଣୀ ଦାସା



FOUNDATION OF

**SRABANA SADAN**

LAID BY

**HON'BLE SHRI BISWANATH DAS**

**CHIEF MINISTER OF ORISSA**

ON

**20<sup>TH</sup> JUNE, 1971.**



ସମାଜେ  
 ସ୍ୱର୍ଗୀୟ ହାସିକେଶ ସାମନ୍ତ  
 ଏଆଡଭୋକେଟ  
 ୪/ସି, କବିର ରୋଡ  
 କଟକ - ୨୬

- ଜଗନ୍ନାଥ -  
 ପ୍ରଭୁପାଦ ଶ୍ରୀମଦ୍ଭଗବତ୍ ପରମାତ୍ମାଙ୍କୁ ପୂଜା  
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 ପ୍ରାଣେ ଶୁ-ଶ୍ୟାମଳ

ଶ୍ରୀମାନ କୁଞ୍ଜବିହାରୀ ବିଦ୍ୟାଭୁଷଣ  
 ପ୍ରଭୁ ପ୍ରଭୁର୍ ପରିମାଣେ ନୟନୁଜ୍ଜ୍ୱଳ  
 ତାର ସୁନ୍ଦରମିତାଣ ତାର ଅନୁଗ୍ରହ  
 କରିତେ ପାରିଲେ ତାହେର ଓ  
 ପ୍ରଭୁର୍ ମଙ୍ଗଳ ହୁଇବେ ॥

ଐଶ୍ୱରୀନାଥ ବର୍ଧନ  
 ସ୍ମୃତିର ଉଦ୍ଦେଶ୍ୟ  
 ସୀନା ବର୍ଧନ









**T**his Matha is situated in the Old Town region of Bhubaneswar. Sri Sri Radha Gobinda Bhagwan enthroned by His Holiness is worshipped at this place. People usually keep on visiting this place. People perform Sankirtanas every evening. They sit to read the holy texts and address the gathering. They chant slokas and help them to understand the meaning of it. People seeking for peace can really spend some time here.

**T**hey have planted huge number of trees in their backyard and take proper care of them. The prime festivals of the Sanatan Dharma are celebrated in the ashrams according to the Nimbarka tradition and is followed by Bhandara-feeding thousands of devotees and seekers every year.







# KATHIA BABA MATHA

**F**or the spread and propagation of the Sanatan Vaidik Dharma in the form of Nimbarka Philosophy, Sri Guru Maharaj has established many Ashrams and Spiritual centers in India's major cities along with small towns and remote villages. In Ashrams, the foremost focus is on the ceremonial worship of Yugal Murti of Sri Radha Krishna Bhagwan according to the Nimbarka Tradition along with Sadhu-Bhakta Bhagwanannadanseva.

**F**or devotees and seekers, these ashrams act as spiritual recharge points. They are an institution of practical spiritual learning and peaceful retreat where they can do **Satsang** (holy association), **Seva** (service), **Swadhyay** (reading Holy scriptures), **Sankirtan** (singing the divine glories of Lord) and **Sadhana** (spiritual practices) in order to realize their Higher-selves.





ওঁ শ্রীরাধাকৃষ্ণায় নমঃ

ওঁ হরি

শ্রীবৃন্দাবনস্থ শ্রীনিম্বার্ক আশ্রমের শাখা-

আশ্রমের ভিত্তি ভুবনেশ্বর ক্ষেত্রে

অদ্য বৃহস্পতিবার ২১শে ফাল্গুন

সন ১৩৪২-স্থাপিত হইল।





























**T**he Ashrams are also an excellent platform for the devotees sharing a common faith and spiritual objective to associate with each other and benefit from it. Such interactions among devotees helps a lot in an spiritual seeker's progress in spiritual path. The Ashram library houses a huge collection of Nimbarka literature, Sadgranths (Holy scriptures) for seekers keen on Svadhayay. Apart from these Vidyayarthi-Seva, Tirth Yatri-Seva and Gau-Seva, are also carried out in the main ashrams. The prime festivals of the Sanatan Dharma are celebrated in the ashrams according to the Nimbarka tradition.

**I**t has its head quarters at Vrindaban, Haridwar, Puri, Dwarka, West Bengal, Guwahati, Assam, Siliguri, Punjab, Tripura, Bankura, Kailasahar, Lumding, TamilNadu, Delhi. This matha situated in the Old Town region of Bhubaneswar is very peaceful. A person seeking for peace can spend some quality time. There is no specific facilities by the Government available for this Matha.















# RAMAKRISHNA MATHA

**T**his was an ideal place of retreat for the seekers of peace and truth. **Swami Brahmanandaji** (Raja Maharaj), the first president of Ramakrishna Math & Ramakrishna Mission, Belur Math was naturally attracted by the captivating spiritual ambience of the place to establish a center of Ramakrishna Math. According to Brahmanandaji, Bhubaneswar is Gupta Kasi. He used to say there is an underlying current of spirituality here. Here, the mind gets easily settled. One single japa here is worth five hundred elsewhere. Swami Shankaranandaji Maharaj became President of Ramakrishna Math and Ramakrishna Mission in the year 1951. He used to visit this Math very often after becoming president. The spiritual atmosphere of the Math, its garden and the trees so lovingly chosen and planted by Raja Maharaj played upon emotions of Swami Shankarananda. Swami Brahmanandaji had brought many fruit and flower saplings from Lal Bag, Bangalore and planted them all in his favorite Bhubaneswar Math garden. This Matha is situated in Mission Road, Bhubaneswar.





