

જેદરોત્તર

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॥ श्री रामदेव वीरविठ्ठली प्रसन्नोस्ताम् ॥

श्रीमद् विद्याधीश तीर्थ श्रीपाद वडेर स्वामी

श्री संस्थान गोकर्ण पर्टगाळी जीवोत्तम मठ

SHREE SAMSTHAN GOKARN PARTAGALI JEEVOTTAM MUTT

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MESSAGE

To,
Our most beloved disciple,
'Jeevottam' Magazine Editorial Board of Trustees,

Blessings with Shree Narayan Smaranam,

We hope you are doing well by the grace of
Lord Ramdev Veer Vittal.

We are Very much pleased to know about
the re-release of 'Jeevottam' Magazine
Scheduled on Bhadrapada Shukla Panchami
(Rishi Panchami) dated 20-09-2023.

Shreemad 'Jeevottam' Teerth Shreepad Vader
Swami, a Pontiff who climbed the cliff of
Gandaki, a Yogi who followed ample principle
of Ultracsimple Gurus 'Shree Madhwacharya'
a Swami who worshipped, praised, remembered
Samsthan deity with spirituality, whose
upcoming, Overwhelming, touching 'Purnyatithi'
will be eye-catching by the re-launching of
the divine 'Jeevottam' Magazine which is
filled with distilled ideas, quilled with good-
willed thoughts, twilled with thrilled
Examples, drilled with multi-skilled articles

continued →



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for the cultural Encouragement, Devotional Enhancement and Spiritual Enlightenment of GSB Community at large in the presence of the present Mathadhipati at Panvel.

We provoke this Ultra Knowledgeable work Scope called 'Jeevottam' Magazine and hope this will run smoothly, Systematically, Effectively by which it will increase the fresh breeze of Mental Peace and decrease the stress of our devotees with utmost Ease.

Praying at the Lotus Feet of "Shree Ramdev Veer Vittal" for perpetual well-being of 'Jeevottam' Magazine, Editorial board, and devotees. Enclosed herewith Shree Mudigandha Prasad Mantarakshata, which must be accepted with utmost devotion.

ITI NARAYAN SMARANAM

Place :- Shantikunj Sevashram
Harigram, Panvel

Date :- 02-08-2023
(Adhika Shravana Krishna Pratipada).



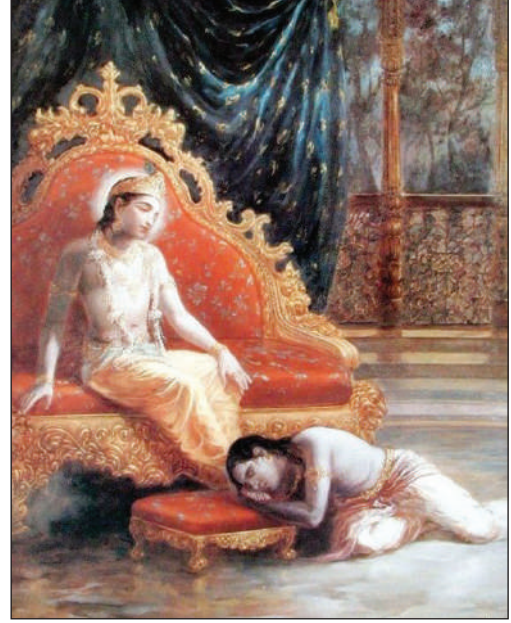
VIP Ticket (Very Important Personal Ticket): Human Life

■ Param Poojya Shree Swamiji

Just think how many small creatures are there, in the form of ants, insects etc. Many times, they don't even get anything to eat. Some live in the pits, die in the pits. Similarly, in this world, in this forest, many beings are trapped. When will they attain a human body? When will they get to experience devotion? When will they find the companionship of devotees? When will they be able to recite God's name? only God knows... But look at our incredible fortune! God has provided us HUMAN LIFE / BODY by decorating it in a golden plate.

For an example, while visiting Tirupati temple to have a glimpse darshan of Lord Venkatesha, sometimes the devotees have to wait for 4-5 hours in the queue. But, when a senior personality or a politician or a celebrity arrive to have darshan, a VIP line is created for them. It is popularly known as BREAK DARASHAN. If regular individuals like ourselves are standing in the normal line/queue they will stop us and they allow VIP, Politician, Seniors etc to get the darshan of Lord. Similar is this HUMAN BODY. All little creatures are patiently standing in the long line/queue and awaiting for their turn to see the Lord. But what did the Lord do? He has broken the line and from the middle of it, brought us (human beings) into this VIP line. "Go and have my darshan! Chant my holy name, connect with my devotees", says the Lord. But, we, after obtaining this human body, are often joining the same normal line/queue by getting detached from the Lord, His names and His devotion.

In the seventh canto, sixth chapter of the Shreemad Bhagvata Purana describes the



significance of the human form of body as follows

प्रह्लाद उवाच

कौमार आचरेत्प्राज्ञो धर्मान् भागवतानिह ।

दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् ॥ १ ॥

Prahlad Maharaja emphasizes: One who is sufficiently intelligent should make use of the human form of body from the early stages of life to practice the activities of rituals, devotional service etc. In other words, commence these right from the tender age of childhood. The human form of body is exceptionally very rare to attain. Although temporary like other forms, it holds great significance because it is only a human life that one can perform rituals, and engage in devotional services. Even a small measure of



sincere devotional service has the potential to lead one towards the completeness and perfection.

यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् ।
यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत् ॥ २ ॥

Taking refuge in the Lotus feet of the Lord alone can be termed as success/victory in this human birth. This is because God serves as the Master, Friend, Beloved and Soul of all living beings.

When GOD wanted to create fish, He spoke to the water.

When GOD wanted to create trees, He spoke to the earth.

But when God wanted to create man, He turned to Himself.

Then God said: “Let me make man in my image and similar to me”.

Lessons to be learned:

If we take a fish out of the water it will die; when we remove a tree from the soil, it will similarly, die.

Likewise, when a man is disconnected from GOD, he dies.

GOD is our natural environment. We were created to live in His presence. We have to be connected to him because it is only in him that life exists.

Let's remember once again that water without fish is still water but fish without water is nothing.

The soil without a tree is still soil but the tree without soil is nothing.

GOD without man remains GOD but a man without GOD is nothing. Let us ponder upon this profound truth.

Moral:

Dear beloved devotees this Human life is a holy gift given by lord to get closer to him, to become his pure devotee; so chant his holy names, follow the tradition, culture, have faith and devotion and give meaning to your Human Life...

KRISHNARPANAMASTU



Fond memories of the Gandaki Yatra undertaken by Paramaguruvarya

■ Vishnu V. Shanbhag

Teerth Yatras, or Pilgrimages, constitute the essence of our spiritual practice. It can be asserted that, following Jeevottam Teerth, the third spiritual leader of our Saunsthan, the most prolific traveller among our leaders was Shreemad Vidyadhiraj Teerth Shreepad. One remarkable feat among His achievements is the Gandaki Yatra. Additionally, Paramaguruvarya holds the esteemed distinction of performing the Abhishek for the main deity... main deity of our Saunsthan, Shree Veera Vittal, at Gandaki, once again after early five centuries. Shree Veera Vittal is one of the trio of idols discovered by Jeevottam Teerth in the 1500s, at the origin of the Gandaki River.

Despite grappling with health issues at the age of 53, He embarked on a 372-kilometer journey on foot. This courageous choice was feasible only due to the divine support He received. During His sojourn in the Himalayas, Swamji adhered unwaveringly to His daily practices of performing Pooja, offering Naivedya, and maintaining a strict diet. This accomplishment, too, was an endeavour laden with challenges

The expedition to Damodar Kund commenced on foot from Bagalunga (Maladunga). The distance from Jomsom, in close proximity to Muktinath, to Damodar Kund was 50 kilometers. Despite the availability of transportation options, Swamiji declined to travel by vehicle. His decision stemmed from His profound aspiration to tread the very path that Jeevottam Teerth had once traversed.

The Gandaki Yatra spanning from September 11th, 1998, to October 11th, 1998, can be appropriately described as the “न भूतो न भविष्यति” phase in the history of Shree Partagali Mutt. The remarkable accomplishment achieved by Jeevottam Teerth five centuries ago was re-enacted. In the very place of His origin, along with the other deities of the Samsthan, Shree Veera Vittal Dev underwent Abhishek using the sacred water from Damodar Kund, administered by the divine hands of Paramaguruvarya. The water from Damodar Kund is not just ordinary water; it contains the presence of numerous Kalashabhimani manifestations of the Sat-Chit-Ananda-Atmaka Paramatma Himself.

It can be stated that Damodar Kund is, in its essence, a colossal Kalasha. Within this Damodar Kund resides the Aprakrit forms of Paramatma. The spiritual presence of Shreemadacharya (Madhwacharya) resides within Paramaguruvarya. The Abhishek performed at Damodar Kund can be interpreted as an act where the Pavamana Roopi, Shree Madhwacharya, dwelling within Paramaguruvarya, offers these divine Aprakrit forms of Sat-Chit-Ananda-Atma to Shree Veera Vittal Rama Dev as a form of worship.

A quarter-century has passed since this great achievement. More details regarding this will be shared in the next editions.

॥ मनो विशुद्धैः चरितानुवादः ॥

Let us immerse ourselves in this divine charitra and cleanse our minds, washing away sins accumulated through countless lifetimes. May we be blessed by the Guru and the Lord.



Who is the highest Guru of all, at all times? It is the one who has 32 good features!

■ Girish Prabhu

Who is the highest Guru of all, always?

While answering this question, Shreeman Madhvacharya, in His, Mahabharata Tatparya Nirnaya, says the following:

षण्णवत्यंगुलो यस्तु न्यग्रोधपरिमण्डलः ।

सप्तपादः चतुर्हस्तो द्वात्रिंशत्-लक्षणैर्युतः ॥ १.१२३

असंशयः संशयच्छिद्-गुरुक्तो मनीषिभिः ॥

तस्माद्-ब्रह्मा गुरुर्मुख्यः सर्वेषामेव सर्वदा । १.१२४

He who measures 96 inches in height and whose circumference is one fathom (the space covered by the extension of both arms) and who by his feet and hand measures 7 feet and 4 cubits respectively and thus possesses 32 kinds of good physical features and who, without any doubt in himself, clears the doubts of others, is declared by wise men to be a Guru.

Therefore Brahma (and Vayu), as he has these conditions, is the highest Guru for all at all times.

Here, Shree Madhva highlights that there are 32 good physical features, which when present in a person characterizes him to be the highest among Jeevas – such a person is indeed **Jeevottam**, the best among the jeevas.

So, what are these 32 sallakshanas, i.e., good physical features?

पञ्चदीर्घः पञ्चसूक्ष्मः सप्तारक्तः षडुन्नतः ।

त्रिपृथु लघु गंभीरो द्वात्रिंश-लक्षणस्त्विति ॥

5 long - bhuja, eyes, hanu (chin), jaanu (thigh), nakha.

5 delicate (suukshma) tvak (skin), hair, fingers, finger joints, teeth.

7 reddish - palm, soles of feet, corners of eyes, feet, inside of mouth (the upper side or palate), tongue, lower lip and nails.

6 high (unnata) chest, sides, forehead, skanda (shoulders), kara (the front of the hands) and face.

3 broad- forehead, chest and kati/wasit

3 small - penis, neck and knee cap

3 deep- voice, satva (svabhaava) and naabhi

These are the total 32 lakshanas.

The first issue of this Jeevottam magazine in our hands has 32 pages, an indication to the 32 lakshanas present fully in Jeevottam Vayu, who is also the highest Guru for all, at all times.



Guru Parampara Shree Narayana Teerth

Shree Narayana Teerth - the first Swamiji of Shree Gokarna Partagali Jeevottam mutt

Vrundavan Pravesh: Shree Shaka 1439 Eshwara Samvatsara, Chaitra Amavasya.

Vrundavan : Near Gopi river, Bhatkal (Uttara Kannada)

Guru : Shree Ramachandra Teerth, 10th yati, Palimaru Mutt.

Shishya : Shree Vasudeva Teerth.

Chaitra Amavasya aradhana of Shreemad Narayana Teerth,
moolayati of Shree Gokarna Mutt.



■ Vishnu V. Shanbhag

In the true sense, the establishment of Shree Mutt renowned as the Shree Samsthan Gokarna Partagali Jeevottam Mutt coincidentally took place in the Himalayas at Badrikashram on Chaitra Shukla 2, Shaka 1397 (1475 A.D.)



Shreeman Madhvacharya gurumaharaj had established Ashta Mathas (Eight Mutts) at Udupi to disseminate the Dvaita philosophy of the Madhva sect. Of these eight, one is the Palimaru Mutt. The Gaud Saraswat community spread along the Western Coast of India, following the philosophy of the Vaishnava sect had accepted the spiritual guidance of this Palimaru Mutt.

The tenth Acharya of the Palimaru Mutt Guru Shree Ramchandra Teerth, was on a pilgrimage to the Himalayas accompanied by his entourage. There was a well versed brahmachari named Madhava belonging to Gauda Saraswata community in the group. As they were following Tattvavada of Shreemad Ananda Teerth bhagavatpadacharya Swamiji was aware of a need for a Gurupeetha to guide them. Therefore Guru Shree Ramachandra Teerth conferred the discipleship on the eligible Gauda Saraswat brahamchari (celibate bachelor) Madhava. Having thus initiated him into the Mutt tradition by giving diksha and having bestowed the name of Shree Narayana Teerth on him, the Guruswami advised him to return and guide the community after duly completing his pilgrimage.

After being duly initiated into renunciation, Shree Narayana Teerth resolved to complete his pilgrimage to the sacred spots and shrines of North India. Thus moving from places of pilgrimage such as Kurukshetra and Brahnavarta to Brahmahruda, He finally arrived at the world-renowned pilgrim centre of Varanasi. This ancient land of Vaishnavas is considered as the abode of rest of Lord Madhava.

The holy month of Kartik had drawn near and the Swamiji was aware of the extraordinary significance of the sacred dip at the Panchaganga ghat at this auspicious time.

Shree Swamiji after the holy bath and daily

karmas was sitting there meditating. At that time the King of Kashi had also come for the holy bath. Looking at the divine figure of a young sanyasin in meditation the King wanted to donate some riches and prayed for an opportunity.

Hearing the King, Shree Narayana Teerth replied, "Oh, Royal Prince! In your kingdom dharma and religiosity have always been given generous patronage. On this Panchaganga ghat, mother Ganga has turned the corner of her stream to become ishyanyaplava (oriented towards the North-East). We belong to the Gaud Saraswat Brahmin community from the distant land of gomantak, but we are deeply devoted to Mother Ganga in the holy land of Kashi. We desire that more and more people or our community should visit this sacred place to seek the darshan of Mother Ganga and bathe in the holy waters: So we intend to have Mutt premises here. If your Royal Highness takes active interest in this project, it would be a virtuous act of benevolence."

The King of Kashi was much impressed by the words of Shree Narayana Teerth. He helped the construction of a modest Mutt premises on the very ghat facing Shree Bindu Madhav temple on the banks of the Ishanyaplava Ganga.

Having ritually installed the pancha-dhatumaya (quinta-metalic) idol of Shree Laxmi Narayana and having made adequate arrangements for the daily pooja of the deity, Shree Narayana Teerth Swamiji had established the Head Mutt in the Varanasi region, in the absence of any clear perception regarding the existing and ideal relations between the Mutt and the society. The primary objective behind the establishment of a Mutt would be solely to raise the banner of one's sect in a leading place of pilgrimage and to provide a secure shelter to the pilgrims who Venture forth to remote lands in search of



spiritual solace and benediction. [Nonetheless His great venture had also launched a new tradition since] This was the initial Mutt of the Vaishnav sect of Gaud Saraswat Brahmins.

Having thus established the first Mutt at Kashi, Shree Narayana Teerth Swamiji returned to Udupi. After some time, the venerable Guru Shree Ramchandra Teerth Swamiji also returned to His own Mutt.

Blessed by Guru, Shree Narayana Teerth organized the Saraswat Brahmin community and decided to create a Mutt.

Accordingly, Shree Narayana Teerth arrived at Bhatkal and having erected a Mutt premises there, began the spread of faith among the Saraswat community in the land of Parashuram.

That was the beginning of the Shree Samsthan Gokarn Partagali Jeevottam Mutt

which is considered as the emblem of Saraswat identity and the rallying point for their unification. Devoted for over 500+ years to preserve and organize a sect of people who were disorganized and also committed to serve and energize a community ordained to undergo many an ordeal by fate and compelled to be dispersed by history, the success story of the Mutt also contains the history of the Saraswat community. In this long march ahead, the Mutt has had the rare fortune of having an unhindered lineage of 23 Swamijis. The tiny sapling planted on the banks of Ishanyaplava Ganga by H.H. Shree Narayana Teerth Swamiji and nurtured by this long unbroken tradition has today, in the form of the holy Mutt, burgeoned like a mighty banyan tree with its branches spread far and wide.

**(Full Guru Parampara
details on Page 32)**



वडेर पदवीधारं नारायण परायणम् ।
नारायणयतिं गौड-सारस्वत गुरुं भजे ॥



Shraaddha for Pitrus (Forefathers)

■ Vishnu V. Shanbhag

**WHY DO WE DO THE RITUAL OF SHRAADDHA FOR OUR ELDERS?
DO OUR FOREFATHERS COME TO PARTAKE FOOD ON THAT DAY?
WHAT HAPPENS TO THE SOUL AFTER IT DEPARTS FROM THE BODY?**

We have understood that there is something apart from this physical body called soul which inhabits it. We also have understood that the very proof for existence of such an entity called "soul" or "jeeva" is - Shaastra. With such a basic understanding let us go forward. When that soul reincarnates, what is its duty? The soul born must go through the life performing activities which leads him towards the goal. The goal desired by all is to be with God and we call it moksha. The achievement of this state is completely within the power of God and we have to lead a life as laid down by Him.

So, during life time, there are certain purificatory procedures prescribed which enables one to do the duties dear to God. These are called samskaras. We have heard about the sixteen samskaras that are to be done from the time a life makes its entry into the world. Some are done when the jeeva is still in womb and others are to be done later. In these days most of these are neglected except namakarana, chudakarma and upanayana for a boy and vivaha.

Prior to marriage all the previous fifteen samskaras are done by the purohit briefly by some namesake prayaschittas. Whatever it may be, we can say that a person when alive goes through these sixteen samskaras to earn the merit of being born as a dvija and specially in brahmana kula.

During the lifetime, it is the duty of the children to look after the parents. This is the primary duty which cannot be neglected. Now let us see what happens after death. We do believe that there is a soul apart from this body and when that soul leaves the body for its further journey shaastra has prescribed certain duties to be performed by the children. The basis for these rituals are Garuda purana and various smritis. What exactly happens after a soul leaves the body is graphically described in Garuda purana and at a later stage we will try to look at the details.

Through this series, it is intended to give a broad outline about the necessity of performing the rituals after death

...to be continued



Lord Rama's Message

In this series, let us try to understand the personality of Lord Rama, from few verses of Valmiki Ramayana. Lord Rama, the greatest Guru, teaches through His words, His deeds, the finest lessons to be followed in our lives.

These are not just for those olden days of Ramayana, but highly relevant even in this century, in our day to day operations, at our office, homes. Our management masters must learn from the most popular Guru. Let us read and learn to the extent possible



■ Girish Prabhu

स च नित्यं प्रशान्तात्मा मृदुपूर्वं तु भाषते ।
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते ॥ २-१-१०

Rama is soft-spoken and has an ever-peaceful mind. He does not even react, if others use harsh words against Him.



'I am a very nice person, I always speak softly, gently. But you see, there are others who are rude, and they make me speak rudely too!' This is our everyday statement. Every person rates himself/herself very highly. According to us, our words are gentle. But only when others instigate, we too speak their language swearing them using bad words. 'Oh come on! You don't expect me to just shut up if the opposite party speaks rudely to me. Why should I take it?

This is our argument. But Lord Rama teaches us: Speak softly always. If others' reply is harsh, don't bother to respond!

The war of words would never end, if we start shouting at each other! There are umpteen examples of broken relationships due to spoken words. As the saying goes 'things you say about others, say a lot about you'. Peace of mind is the most important element sought after now.

If we wish to have a pleasant self with a calm, peaceful and happy mind, we just need to follow what Rama advises us to do. Let such Rama who speaks soft and pleasing words, make us speak similarly by being inside us.

Quiz

1. Shreemad Jeevottam Teerth Swamiji were _____ (SL. No) Peethadhipati of our Mutt Parampare.
2. _____ Swamiji gave Sanyasa Ashrama to Shreemad Jeevottam Teerth Swamiji.
3. _____ is the Literary Work written by Shreemad Jeevottam Teerth Swamiji on their Holy Pilgrimage.
4. _____ is the Name of Yatra made by Shreemad Jeevottam Teerth Swamiji which is considered to be difficult to endure amongst pilgrimages.
5. Name of the Three Metal Idols which Shreemad Jeevottam Teerth Swamiji found during their pilgrimage _____.
6. Shreemad Jeevottam Teerth Swamiji had very cordial relationship with _____ Swamiji of the Sode Mutt.
7. Shreemad Jeevottam Teerth Swamiji's Vrundavan is located at _____.
8. Shreemad Jeevottam Teerth Swamiji gave ashrama to _____ Swamiji.
9. Shreemad Jeevottam Teerth Swamiji attained haripada on _____ Masa _____ Paksha _____ Tithi.
10. Shreemad Jeevottam Teerth Swamiji's Charama Shloka _____



Gayatri Chintana

Part 1 The Prelude

■ Srikant Shenoy

Time is money for the wisest beings on planet earth that have jumped on the bandwagon of science and are zipping through life's rat race with the sole purpose of accumulating wealth. Where everything is weighed against money and gains, unsurprisingly time too is lent to any task or person after a thorough evaluation of its short and long term gains. It is no wonder then that people would ponder a dozen times about "what's in it for me" when it comes to dedicating time to Sandhyavandan and its key constituent Gayatri chanting plus meditation, for it is their yardstick of evaluating worthwhileness.

Thou shalt doeth sandhyavandan is the commandment of scriptures. The curious ones question why one should do sandhyavandan. Typical answers to this oscillate between extremes. A wishy-washy, hand wavy response attributing Sandhyavandan to having been performed by ancestors and hence should be continued so. To the other end lie folks that eloquently cite quotations from scriptures without tailoring it to the audience mandating its execution without fail. This approach of convincing the younger generation is past its prime. Primarily because the younger generation



is not convinced about the authority and credibility of scriptures. Attempts to use these methods are in vain; worse they could backfire as the younger generation nods diplomatically but not at all convinced internally and may even begin to hate such interactions and actively avoid them. Those are the very people that give up on Sandhyavandan altogether.

Ironically the same people adopt various meditation practices prevalent in modern society. They follow them faithfully; paying for such sessions very dearly. One cannot plainly blame the younger generation or scoff at their practices, for it is not their fault. The rule of logic reigns supreme. Per the rule of logic, seeing is believing. Proof is in the pudding. They have seen and experienced the benefits of the external meditation practices. And so they will vouch for it. Mental peace, increased concentration while doing work, decrease in blood pressure, and the list of experienced benefits go on. But they have never experienced similar benefits from Gayatri and/or Narayana ashtakshar chanting and/or meditation prevalent in Sandhyavandan in spite of trying honestly at some point of time in their life.

As a solution to the dilemma, people make one of two choices:

1. They segregate their life into mutually exclusive zones of real life and consequently deal with its tensions by resorting to an effective external meditation practice. And then doing the spiritual practice of Sandhyavandan etc. for name sake just to get over the guilt.
2. Or they completely abandon the practice of Sandhyavandan and completely switch to an external modern meditation practice.

The condition is only exacerbated with the pioneers of modern meditation practices being top of the line orators. Their flowery oratory,

classy english, ultra-liberal mannerisms on television, the questions they handle with aplomb, larger than life image on social media, targeted marketing actively appealing with the right generation specific lingo play a significant role in brainwashing the educated youth to a level that they would be willing to believe anything that is spoken by their idols, so much so that educated youth are convinced that the rituals like Sandhyavandan and Gayatri are for the dimwit. Knowledgeable seekers (like themselves) with higher intellectual capacity should operate at a higher plane by ditching elementary techniques revolving around devotion, sporting of marks over body etc.

To make matters worse, there are hordes of religious scholars with no formal education in the science stream but are more than willing to wax eloquently on self-cooked or whatsapp forwarded bombastic but preposterous interdisciplinary theories attempting to link every ritualistic observance to some scientific fact. Little do they realise that such an attempt is not only wasteful but boomerangs by raising further unanswerable questions from the inquisitive and making the spiritual practice a laughing stock among the educated community. (it is a different matter that even educated youth fall for it and forward it far and wide; a behaviour that can be attributed





to the old adage that common sense is so uncommon). Here is non-exhaustive list of pseudo-scientific lies perpetrated under the garb of science, but nonetheless a testament to human creativity and idiocy at the same time.

1. One popular claim goes along these lines: When we stand to give arghya during Sandhyavandan, sun's morning rays fall on our body and produce Vitamin D. Apparently, this is one of the reasons claimed to establish efficacy of Sandhyavandan. However it is pertinent to note that even a dog walker in the morning will get the sun's rays falling on his/her body producing Vitamin D, without even harbouring an iota of thought about Sandhyavandan. How so?
2. Another funny claim appearing in many flavours, one of which is as follows: The very act of rising Sun's rays falling on our body produces Solar Energy. This energy is amplified by chanting of Gayatri, which is nothing but singing the glories of Sun. The heightened energy is stored in the body and powers us all through the day. However it would be a wise decision to buy a decent battery paired with solar cells if the aim was indeed to capture and retain solar energy. They do a far better job. Sandhyavandan and Gayatri would be a bad choice for the specified goal.
3. Another very funny claim that has seen itself etched in print and in discourses many a time is the claim that the application of Gopichandan helps to cool the chakras - the energy centers of the astral body which otherwise tend to get overheated. However it is everybody's observation that the moment one sweats, the gopichandan applied on the body goes away. Does that mean our chakras start getting heated from that point onwards? If so, why not apply Gopichandan as a very thick paste; so thick

that the sweat induced by the summer sun too fails to dissolve it? Why then did the scriptures not mandate the application of Gopichandan in multani mitti style - a spiritual cool-cool chakra mask to keep the soaring internal mercury under wraps? That would have been a very logical thing to do for the specified benefit.

4. Another very popular pseudoscience associated with Gayatri is vibrations. Apparently people have gotten confused with the vibration of vocal cords and their movement down the windpipe towards the diaphragm as one loudly utters the word Om and the Gayatri as the vibration of the mantra. The claim goes on to say that NASA has found the vibration of same frequency in the Sun and it is that same vibration produced from Gayatri chanting that kills the harmful bacteria in body and provide natural immunity. Such a ludicrous amalgamation of fabricated truth spanning multiple disciplines is no mean feat; a tribute to human ingenuity but that does not make it truth just because it sounds fancy.

The educated public have been able to see through these projected falsehoods by and large; have come to associate the age old practices, the Gayatri, Vedas, and all that it speaks about to be a bunch of nonsense. As a result, they have been deprived of the real benefits had the Gayatri based chanting and meditation were practiced as they were meant to be. Indeed the benefits of Gayatri chanting and meditation far exceed the short term gains of modern meditation practices, but it takes a patient demeanour to stick with it for a longer duration and persevere to reap those benefits. There is no doubt that it is a bit too much to ask for in the age of instant noodles and soups.

...to be continued



The Brass Pitcher

■ Vishnu V. Shanbhag

This is a pitcher. A brass pitcher. At the top, there is a small hole. Come. Let us clean this rusted pitcher. Rubbing lemon juice and polishing with ash we can make it shine like gold.

Yes! It is clean now and shines bright outside. But look inside. It is still dirty. Let us pour the juice of lemon from the hole at the top and shake vigorously. It gets a bit clean. But there is no way we can do similarly to our body which has no hole in our head. We can't pour water through brahmarandhra.

The sticky dirt that has accumulated inside us since past thousands of births has made us as dirty as we can get. It affects our mind and behavior. We need to try and lessen its onslaught.



How to clean it?

That is why Shree Purandara dasa said

You people jump up and down shouting "Madi Madi"

The way to get "Madi" (ritual cleanliness) is very much different.

Yes. We have to wash our body and rub away the dirt on skin to be clean. But this is half work. Much more important is to clean our inside which is a difficult task.

Shastra therefore lays down a wonderful procedure. We do bathe daily from the water in the bucket. Think of Ganga who originated from the foot nail of Trivikrama. Think of Ganga, Yamuna, Saraswati, Godavari in the water present in the bucket. If the water cleans the body these divine river-deities clean our insides.

Now perform Dhyana Shana

Look at Trivikrama in your mind who is standing in the sky with His leg raised. Ganga is flowing down His legs to the Kamandalu of Brahma and from there, enters inside you through brahmarandhra.

अतिनील घनश्यामं नलिनायतलोचनम् ।

स्मरामि पुण्डरीकाक्षं तेन स्नातो भवाम्यहम् ॥

Look at Lord who is dark as clouds and lotus eyed. Remembrance of Him cleans me of all the dirt.

Nothing else can wash our insides other than remembering Lord.

Now we are clean from outside and inside.

This is our real cleansing BATH.



How they saw Rama?

Lord Rama, the greatest Guru, teaches through His words, His deeds, the finest lessons to be followed in our lives. Not only this, but we also get to know the personality of Rama from how others saw the Lord in His times.

■ Girish Prabhu



Siddharth, minister of Dasharatha

न हि कञ्चन पश्यामो राघवस्यावगुणं वयम्।
दुर्लभो ह्यस्य निरयः शशाङ्कस्येव कल्मषम् ॥२.३६.२७॥

We see no fault in Rama. Unlike the stain in the Moon, it is difficult to find any blemish in Him.



Mareecha, accomplice of Ravana

रकारादीनि नामानि रामत्रस्तस्य रावण।
रत्नानि च रथाश्चैव त्रासं संजनयन्ति मे ॥३.३९.१७॥

O Ravana, every name beginning with the letter 'Ra', such as Ratna (gems), Ratha (chariot), etc. strike terror in me.

Akampana, minister of Ravana

भित्त्वा वेलां समुद्रस्य लोकानाप्लावयेद्विभुः।
वेगं वापि समुद्रस्य वायुं वा विधमेच्छरैः ॥३.३१.२५॥

Rama is so very powerful that He can drown the earth by breaking the boundary of the sea. He can arrest the speed of the sea or of the wind with his arrows.

Citizens of Ayodhya

यत्र रामो भयं नात्र नास्ति तत्र पराभवः ॥२.४८.१५॥
पादच्छाया सुखा भर्तुस्तादृशस्य महात्मनः।
स हि नाथो जनस्यास्य स गति स्सपरायणम्।

There is no fear where there is Rama; there is no defeat either. The shadow of the feet of Lord Rama gives us happiness. He is the only refuge, the supreme refuge. He alone is the goal and protector of everybody.

Dasharatha

क्षमा यस्मिन्दमत्यागः सत्यं धर्मः कृतज्ञता।
अप्यहिंसा च भूतानां तमृते का गतिर्मम ॥२.१२.३३॥

In Rama dwells forgiveness, forbearance, renunciation, righteousness, gratefulness, truthfulness and non-violence towards all beings. Without Him, I see no refuge for me.

Sumitra

सूर्यस्यापि भवेत्सूर्यो ह्यग्रेरग्निः प्रभोः प्रभुः।
दैवतं दैवतानां च भूतानां भूतसत्तमः ॥२.४४.१६॥

Rama is the light of the Sun, splendour of the fire, commander of masters, He is the God of all the Gods and is the Supreme-most among all beings



Guha

अस्य प्रसादादाशंसे लोकेस्मिन् सुमहद्यशः।
धर्मावाप्तिं च विपुलामर्थावाप्तिं च केवलम्॥२.५१.५॥

By the grace of Lord Rama alone do I seek to get supreme fame in this world, and the attainment of dharma and acquisition of abundant artha – dharma, artha and success - all by Rama's grace alone.

Lakshmana

न तं पश्याम्यहं लोके परोक्षमपि यो नरः।
स्वमित्रोऽपि निरस्तोऽपि योऽस्य दोषमुदाहरेत्॥२.२१.५॥

I can find no person in this world – friend or a foe – who can give an example of a single fault in Rama directly or indirectly.

Bharata

अमरोमपसत्त्वः त्वं महात्मा सत्यसङ्गरः।
सर्वज्ञः सर्वदर्शी च बुद्धिमांश्चासि राघव॥२.१०६.६॥

Lord Rama, Your nature is similar to the devatas. You are truthful. You are omniscient, the wisest, and can see everything

Hanuman

ब्रह्मा स्वयम्भूश्चतुराननो वा रुद्रस्त्रिनेत्रस्त्रिपुरान्तको वा।
इन्द्रो महेन्द्रस्सुरनायको वा त्रातुं न शक्ता युधि रामवध्यम्॥५.५१.४५॥

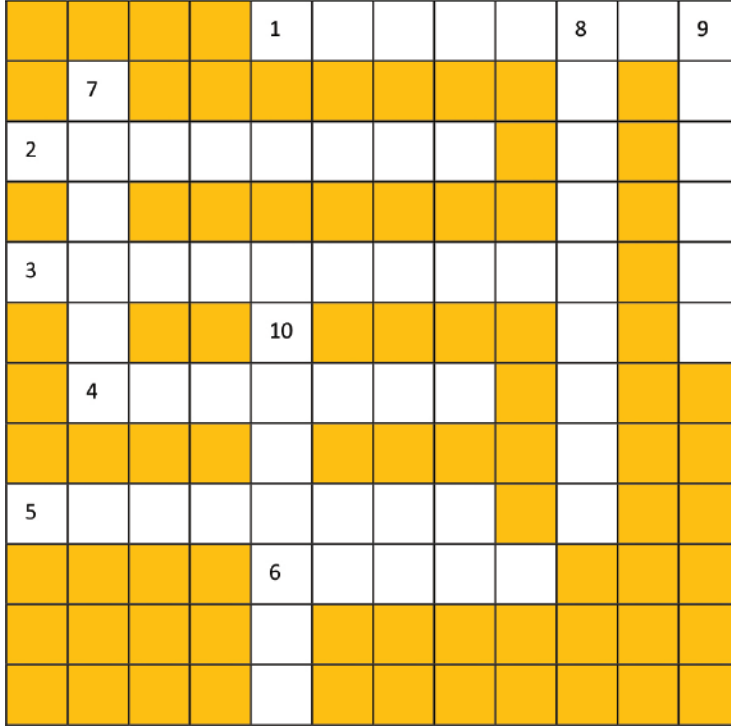
Neither Svayambhu, the four-faced Brahma, nor the destroyer of Tripuras, three-eyed Siva, not even Mahendra, the king of suras – have the power to save the person whom Rama decides to kill

सर्वान् लोकान् सुसंहृत्य सभूतान् सचराचरान्॥५.५१.३९॥
पुनरेव तथा स्रष्टुं शक्तो रामो महायशः।

Rama is so powerful that he can destroy the world including all the beings; and then recreate the beings once again by His power!



Crossword



Left to Right

1. Sookta of Rigveda which tells about three Avatars of Pranadevaru
2. _____ Pandita Acharya wrote Sumadhwavijaya
3. Works of Shree Madwacharya called as
4. Favorite Upnishad of Shree Madwacharya
5. Poorvashramam Name of Shree Madhwacharya
6. Shree Madhwacharya did Krishna Pratishta in _____

Top to Bottom

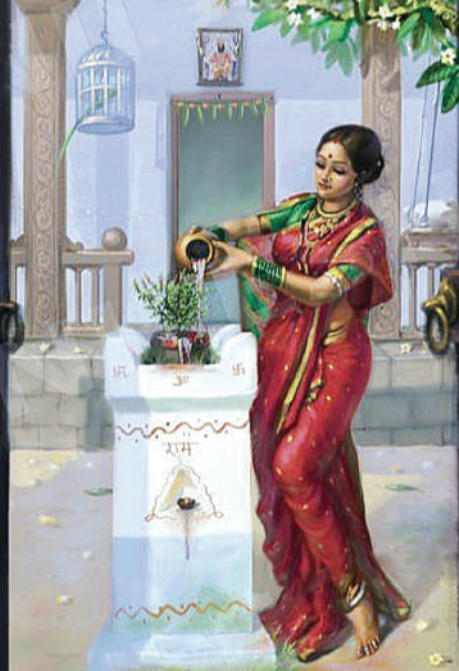
7. Birth Place of Shree Madhwacharya
8. Another Name for Dwaita Siddhanta
9. _____ Teerth is one of the Ashrama Name of Shree Mahwacharya
10. _____ stuti is the work of Shree Madwacharya in Poorvashrama



Stree Dharma

The Dharma of women

■ Shantala Isloor



Shastra speaks in great volumes about dharma like Sandhya Vandana, Pitru karya to be done by a son, etc, etc. But all these are to be followed by men. Then what about women? Why is Shastra silent about their dharma? Is a woman not fit to seek moksha as few Acharyas say? Is it a nicha janma? Are we women condemned to eternal hell? Where do we stand? This series will hopefully shed some light on these questions and will be telling about Stri Dharma which the Shastra speaks of.

A Potter is selling some beautiful hand painted pots. His efforts to make those pots is apparent. Driven by its beauty, it is purchased and brought home expecting to fill it and have some cool water. Then it is noticed that the pot is unable to retain any water. What went wrong? Well, instead of baking the pots, it seems the Potter just layed them in the sun for a while to dry them. Inspite of its beauty it has become useless because one important samskara has been skipped.

Same with people. Everything seems to be fine with the fast paced world. 'Ready to eat', 'Ready to make', 2 minutes noodles... all kinds of fancies are there.

Yet something is lacking. There is no mental peace. No contentment. To find solace, if one wishes to go to temple or wishes to sing bhajans, do pooja, there is a fear of being laughed at and getting free advices like - "Your daily bhajans and puja are real waste of time. Instead of spending time on puja, bhajans and adhyatma, had you spent the same time with friends, relatives, movies etc., you would have been well-off and happier.



"Had you spent time in office work or business, you could have been promoted or could have made more money. Instead, you have lost that money and also the opportunity!"

"All you have received is bricks and bats. Here, people are getting rewarded with golds and diamonds!". Many have heard this and have been in these kinds of situations which would make one think that he is not good enough for this materialistic world.

And finally one starts thinking about moksha, so as not to come again and again into this samsara. For we being just like the pot which can't hold water, moksha has become elusive.

Why? What went wrong? We have become like the pot dried in the Sun. Looking perfect outwards but empty inside. The good deeds (karma) which we did is not getting collected. It is going waste just like the pot dried in the Sun.

Shree Jagannatha Dasaru, In his Masterpiece Harikathamritasara, says -

गृह कुटुंब धनादिगळ सन्नहगळनु उळ्ळवरागि
विहिताविहित धर्म सुकर्मगळ तिळियदल नित्यदलि ।
आहार मैथुन निद्रगळगागि इहरु सर्व प्राणिगळु
हृद्गुह निवासियनु अरियदल भवदळग बळलुवरु //१३/ २४//

Everyone is busy obtaining house, family, money. Without bothering about dharma and sukarma, they eat, sleep, make love. Forgetting that the Supreme God Shree Hari dwells in the depths of their hearts they suffer in this samsara.

How can one not loose their good deeds? By following one's own dharma, and by practicing karma which suits one's dharma and by knowing that only Shree Hari is the svatantra karta (ie., He alone is the one with free will), one becomes like the proper pot which has been baked in the kiln and starts to hold on to the fruits of good deeds.

Why should one follow one's own dharma?

Before knowing that let's first know what Dharma is.

Dharma :- "dharanaat dharmah" . That which, when done correctly protects the doer is Dharma. General Dharma of a human is manushyatva.

Shree Krishna in Geeta says

श्रेयान्स्वधर्मो विगुणः

परधर्मात्स्वनुष्ठितात्।

स्वधर्मे निधनं श्रेयः

परधर्मो भयावहः॥३.३५॥

Meaning:- One should follow their own dharma according to the ashrama (brahmana, kshatriya etc) & varna (brahmachari, grihastha etc.) plus their own kula achara and then the profession they are following fall under vihita dharma.

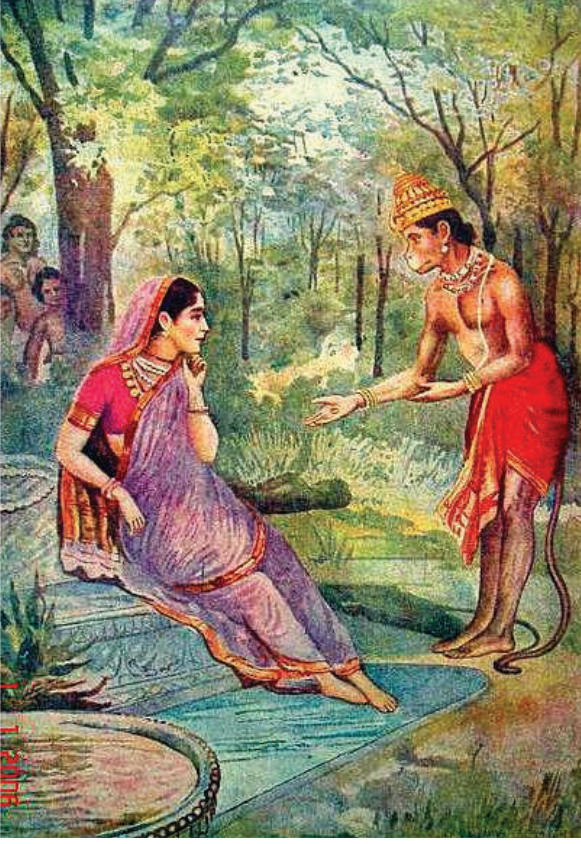
By moha, if one follows other dharma, great disaster awaits them. It is always better to follow one's own dharma, even though not so correctly than practicing other dharma with tanu, mana, dhana and full devotion. Paradharm is a big no-no. It causes narakaadi anarthas and hence is very fearful.

Veda pranahito dharmah says Shreemadbhagavata puranas Ajamilopakhyaana. Vishnudootas tell this to Yamadootas. That what is told in vedas and shastras is dharma and not that which one thinks something to be. Therefore along with one's own dharma one has to follow what is told in vedas and shastras. Like the maasa dharma, kaala dharma, japa, tapa, snana, daana, pooja, guruseva, seva to one's maata and pita, observing shraadh, festivals, following haridina etc. fall under this category.

One who follows the dharma is protected by dharma itself. dharmo rakshati rakshitah

Shastras speak of stri dharma too. What is that? Let's find out in the coming issues.

...to be continued



It was indeed a great deed for Hanuman and the monkey army that went exploring the whereabouts of Seetha. This mighty deed of Hanuman is only dwarfed by the reward that Lord Ram bestows on him.

■ Sheela Kamath

Sundarakand

Sundar - epitome of beauty, thy name is Ramayan. The pinnacle of perfection in its beauty and substance in Ramayan is Sundarakand. Lord Shree Ram is dazzlingly handsome and beautiful - Sundar himself. Hanuman himself possesses the name Sundar and rightfully so. It goes without saying that everything in Sundarkand is beautiful, where our handsome Hanuman dominates with His valour and every auspicious attributes; the beauty of which is aptly captured in the following shloka:

सुन्दरे सुन्दरी सीता सुन्दरे सुन्दरी कथा।
सुन्दरे सुन्दरो दूतः सुन्दरे किं न सुन्दरम् ॥

There is hardly anybody in the fourteen worlds spanning the entire universe that is not moved by Lord Rama's beauty. His obedient servant Hanuman possesses a body as magnificent and radiant as a golden mountain. This external beauty is only surpassed by his inner beauty.



Sundarkand is a tale of testimonials to Hanuman's commitment to His duty, devotion to his master Lord Rama, courage, generosity. Also, Seeta's love towards Rama and Rama's affection, compassion towards those who trust Him.

Purandaradasa captures these mutual feelings of Lord and his disciples through the medium of Hanuman, who is verily beauty idolised and called Him 'Sundara murthy' in the song "Sundara Muruthy mukhyaprana banda namma manage". The emotion expressed in the keertan is Hanuman, comes to our home upon hearing the words chanting the name of Rama. Hanuman himself sings the Lord's praise and experiences bliss in his divine embrace while arriving at our home. His arrival itself will give us our share of bliss. Needless to say, we too will become beautiful, inside and out by thinking about this Sundaramoorthy and his praiseworthy valiant deeds.

It was indeed a great deed for Hanuman and the monkey army that went exploring the whereabouts of Seetha. This mighty deed of Hanuman is only dwarfed by the reward that Lord Ram bestows on him. The Lord offers himself to Hanuman; something that nobody else can ever boast of. After all, the ultimate goal of everybody's saadhana is only so that the indwelling Lord peeks once in a while by virtue of his own compassion. Such a reward has been offered on a silver platter to Hanuman.

It has been stated in Valmiki Ramayan that one of the benefits of ruminating on the auspicious attributes of Hanuman in Sundarkand is the deliverance of our lost possession safe and sound. Much like the temptations of ten-headed Ravan who forcefully kidnapped Seetha relying on a facade called Maricha, so too we will get hold of our innate bliss that is otherwise stolen

by our mind using our ten organs - the five karmendriyas and five jnanendriyas.

Sundara Kand is the crown jewel of Ramayan. It presents the story and deeds of Hanuman and thereby asserts the greatness of Mukhyapran. This series of articles explains the Sundara Kand on the basis of Shreeman Madwacharya's Mahabharata Tatparya Nirnaya.

In the previous chapter of Ramayana i.e. Kishkindha Kanda, Sugriva formed an alliance with Shree Rama and subdued Vali. Four months after the coronation of Sugriva, the army of monkey warriors - kapi sainya - marched in groups in search of Sita in all directions. Sugriva issued an ultimatum that the army must return in a month's time with the whereabouts of Sita. So they made a haste to cover the maximum ground.

Led by Angada, one group which included Hanuman went southwards and reached the sea shore. There they met Jatayu, elder brother of Sampathi who confirmed that Ravana was in Lanka.

Before proceeding, we must bear in mind that everyone in Kapisainya including Sugriva (and even Vali) are Devatas. We must by no means mistake them for a crowd of bears and monkeys. When Lord Narayana incarnated as Shree Rama, the deities took the form of monkeys to serve Lord Rama. All Devatas differ in their abilities, qualities and extent of omnipotence. It would be according to hierarchy (Devata taratamya). Abilities and scale of omnipotence decrease as we proceed down the hierarchy. The innate properties of this hierarchy are not lost during reincarnation ie. Lord Narayana retains all His qualities in any of His incarnations. The hierarchy of qualities is retained even when the Devatas are born in the form of monokys.

Kapisainya had to cross a hundred yojanas



through the ocean, in order to reach Lanka. A discussion took place in the Kapisainya that came to the southern seashore under the command of Angada as to who had the ability to fly a hundred yojanas. The learned and the senior most Jambavanta inquired about each one's prowess. Some said that they could fly ten yojanas, some others twenty and so on. Although the Kapisainya had powerful Mainda, Neela, Tara etc. none could fly beyond eighty yojanas. Further Jambavanta could fly only ninety yojanas. This is Devata taratamya. Since Jambavanta is Yama's incarnation, his abilities are more than Mainda Vividha who are incarnations of Ashwini Devatas.

Angada is able to fly one hundred yojanas, but is unable to return. He is Chandra's incarnation. Chandra is the abhimaani Devata of our mind. During Krishnaavatara, Chandra incarnated as Abhimanyu, who was able to break through the Chakravyuha but did not know how to come back. Even our mind behaves in a similar way. Though we start our sadhana, anushtaan (penance and performance of rituals) don't take it to completion. For this we need blessings from Devatas who are at a higher level in the hierarchy like Garuda, Shesha, Rudra and still higher Devatas like Brahma, Vayu. Hanuman is Vayu's incarnation who is Shree Hari's chief 'dasa' both in his original form as well as in Rama avatar as Hanuman.

After listening to everyone recount their capabilities, Jambavant weighed in with his views. He pointed out that the perilous journey would be barred by many obstacles. The selected Vanara would have to go alone to a hostile kingdom and seek Sita Devi. Upon knowing her whereabouts, he would have to make haste and return to the starting point. Jambavant concluded by saying that Hanuman was the only one capable of undertaking the journey. Amidst this, Hanuman had been silently engaged in contemplation of Rama.



Jambavant roused him and extolled his capabilities. Hanuman then agreed to go.

Here, some points should be borne in mind. In the hierarchy of Devata (Devata taratamya), Brahma and Mukhyaprana are at the highest level among the souls - the individual jeevas. That is why they are called 'Jeevottamas'. This also translates to their abilities. The twin tenets of 'Hari Sarvottama' and 'Vayu Jeevottama' are the essence of all Vedas, Upanishads, Brahma Sutra, Bhagavad Gita, Ramayan, Mahabharat and all Puranas. Being Jeevottama, Hanuman is fully aware of his capabilities and his initial silence should not be attributed to a lack of confidence or lack of awareness of his own abilities. Hanuman kept silent with the aim of giving everyone an opportunity to present their abilities and then reaching a consensus as a group. This shows his humility. The story of Sundarakanda begins here.

...to be continued



Stotra Sampada

॥ विद्याधिराज प्रपत्तिः ॥

विद्याधिनाथं विजयाख्य रामं श्रीविदुलं वीरमनाथ-नाथम् ।
कायेन वाचा मनसा भजन्तं विद्याधिराजं शरणं प्रपद्ये ॥१॥
वेदान्त-सच्छास्त्र-पुराण-निष्ठं वेदान्तिनं रामपदाब्जभृङ्गं ।
कारुण्य-पूर्णं निजधर्मयुक्तं विद्याधिराजं शरणं प्रपद्ये ॥२॥
श्रीराघवेन्द्रं परितोषयन्तं श्रीशप्रियं सद्गुणशीलवन्तम् ।
तं पतंगाळी सुयतिं गुणाढ्यं विद्याधिराजं शरणं प्रपद्ये ॥३॥
भूक्रोड-भक्तं गुरुपुङ्गवं तं स्मेराननं निर्मल-शुद्ध-गात्रम् ।
विद्यार्थि-संसेव्य-पदारविन्दं तं योगिवर्यं शरणं प्रपद्ये ॥४॥
श्रीरामनामामृत-लेख-यज्ञः गौडाख्य-सारस्वत-विप्रवर्यैः ।
कृतस्तु यत्प्रेरणया पवित्रः तं योगिवर्यं शरणं प्रपद्ये ॥५॥
गङ्गोत्रि-दामोदर-कुण्ड-यात्रा भक्त्या कृता येन मुकुन्द-प्रीत्यै ।
गङ्गोद्भवाङ्गिः सततं नमन्तं विद्याधिराजं शरणं प्रपद्ये ॥६॥
जीवोत्तमोऽयोऽभिनवेति-वित्तः ज्योतिष्य-तन्त्रागम-कोविदश्च ।
जीवोत्तमानन्दकुलोद्बहं तं विद्याधिराजं शरणं प्रपद्ये ॥७॥
श्रीकृष्ण-नारायण-वासुदेवं संपूर्णप्रज्ञं परिपूजयन्तम् ।
श्रीद्वारकानाथ कराब्जजातं विद्याधिराजं शरणं प्रपद्ये ॥८॥
विद्याधिराजतीर्थानां स्तोत्रं सम्पत्-प्रदायकम् ।
विनिर्मितं गिरिशेन मध्व-माधव-भक्तिदम् ॥

Meaning:

1. I seek refuge of Shree Vidyadhiraja Teerth, who worships through all the 3 faculties of body, word and mind, Lord Rama (who is every victorious), the Lord of all vidyas (knowledge) and Veera Vittala, the Lord of orphans; (Rama and Veera Vittala are the samsthana deities of Gokarna Jeevottam Partagali Mutt)
2. I seek refuge of Shree Vidyadhiraja Teerth; who is devoted to all the noble scriptures (sat-shaastras) and Vedanta; the one Himself is a Vedantin; the one who is like a honey bee at the lotus-like feet of Lord Rama; the one who is full of compassion,



and the one who efficiently follows His dharma.

3. I seek refuge of Shree Vidyadhiraja Teerth, the seer of Partagali mutt; who provides happiness to Shree Raghavendra (Lord Rama), who is loved by Sreesha (Narayana), who is of great virtuous moral character and conduct; and the one who has plenty of auspicious attributes. (Raghavendra Acharya was the puravashrama name of Vidyadhiraja Teerth)
4. I seek refuge of the ever-smiling, ever-pious, best among the yogis; the one who is a devotee of Bhu-varaaha; the one who is the best among Gurus; the one whose lotus-like feet are served by students.
5. I seek refuge of the best among yogis; by whose direction and inspiration, Gowda Saraswat Brahmins were involved in the pious 'Rama nama lekhana yajna' (HH had initiated one crore Rama nama lekhana yajna, and received an overwhelming response of 23 crore Rama nama lekhanas.)
6. I seek refuge of Shree Vidyadhiraja Teerth; the one who prays at the feet of Lord Narayana, the father of Ganga; the one who undertook pilgrimage trip to places like Gangotri, Damodara Kunda for the sake of pleasing Lord Mukunda; (HH had completed Gangotri Teerth yatra and had visited Damodara kunda, the place where the samsthana deities, bhuvijaya vittala, digvijaya vittala, veera vittala were found 500 years ago by Jeevottam Teerth, the 3rd seer in the lineage of Partagali Mutt)
7. I seek refuge of Shree Vidyadhiraja Teerth; who bears the title of 'Abhinava Jeevottam Teerth' (because of His undertaking the Damodar kunda yatra similar to Jeevottam Teerth); who is well-versed in Jyotishya, Tantra and Agama shastras; the one who



belongs to the lineage of Jeevottam Ananda Teerth. (Jeevottam is Ananda Teerth Madhvacharya; also Jeevottam Teerth is 3rd seer and Ananda Teerth, 17th seer in the lineage)

8. I seek refuge of Shree Vidyadhiraja Teerth; who is engaged in worshipping Lord in multiple forms - Shree Krishna, Vasudeva, Narayana and also in worshipping Purnaprajna Madhvacharya; the one who is born of the lotus-like hand of Shree Dvarakanatha Teerth. (Narayana Teerth and Vasudeva Teerth are the 1st and 2nd seers in the lineage. Poornaprajna Teerth is the 18th seer. Dvarakanatha Teerth is 23rd, Vidyadhiraja Teerth, 24th and the current seer.)
9. This stotra of Shree Vidyadhiraja Teerth brings all kinds of wealth (to those who chant it) and increases devotion in Madhva and Lord Maadhava and is authored by Girish.



Guru Parampara

Sl. No.	Guru	Punyatithi	Vrundavan
1	Shreemad Narayana Teerth Sanyasa sveekara from Shree Ramachandra Teerth of Udupi Palimaru mutt (10th yati) at Badari on chaitra Shukla 2 shaka 1397 (1475 A.D.)	Shaka 1439, Eshwara Samvatsara, Chaitra, Amavasya	Bhatkal
2	Shreemad Vasudeva Teerth	Shaka 1440, Bahudhanyan Samvatsara, Vaishaka, Shukla-3	Pandharapura (Chandra bhaga)
3	Shreemad Jeevottam Teerth	Shaka 1510, Sarvadhari Samvatsara, Bhadrapada, Shukla-5	Bhatkal
4	Shreemad Purushottama Teerth	Shaka 1510, Sarvadhari Samvatsara, Margashirsha, Vadya-2	Gokarna
5	Shreemad Anu-Jeevottam Teerth	Shaka 1559, Ishwara Samvatsara, Kartika, Vadya-7	Dicholi
6	Shreemad Ramachandra Teerth	Shaka 1587, Vishvasu Samvatsara, Vaishaka, Vadya-3	Rivana
7	Shreemad Digvijaya Ramachandra Teerth	Shaka 1590, Keelak Samvatsara, Magha, Vadya-9	Ankola
8	Shreemad Raghuchandra Teerth	Shaka 1604, Dundhubhi Samvatsara, Pushya, Shukla-15	Honnavaara
9	Shreemad Laxminarayana Teerth	Shaka 1624, Chitrabhanau Samvatsara, Phalguna, Vadya-7	Nashik (Godavari Bank)
10	Shreemad Laxmikanta Teerth	Shaka 1629, Sarvajitu Samvatsara, Marghasheersha, Shukla-2	Honnavaara
11	Shreemad Ramakanta Teerth	Shaka 1672, Pramod Samvatsara, Marghasheersha, Shukla-1	Ankola
12	Shreemad Kamalaakanta Teerth	Shaka 1679, Ishwara Samvatsara, Pushya, Shukla-8	Gokarna

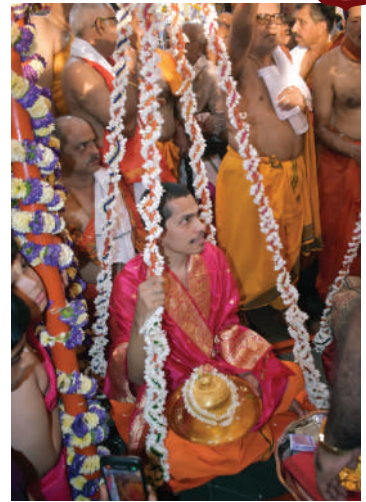


13	Shreemad Shreekanta Teerth	Shaka 1708, Parabhava Samvatsara, Ashada, Shukla-9	Partagali
14	Shreemad Boovijaya-Ramachandra Teerth	Shaka 1725, Rudhirodgari Samvatsara, Marghasheersha, Shukla-9	Ankola
15	Shreemad Ramanatha Teerth	Shaka 1726, Raktakshi Samvatsara, (Adhika) Chaitra, Shukla-9	Venkatapura
16	Shreemad Lakshminatha Teerth	Shaka 1743, Vrasha Samvatsara, Marghasheersha, Krishna-9	Badoda
17	Shreemad Ananda Teerth	Shaka 1750, Sarvadhari Samvatsara, Shravana, Shukla-9	Partagali
18	Shreemad Poornaprajna Teerth	Shaka 1801, Pramathi Samvatsara, Jyesta, Shukla-2	Partagali
19	Shreemad Padmanabha Teerth	Shaka 1814, Nandana Samvatsara, Ashada, Shukla-7	Partagali
20	Shreemad Indirakanta Teerth	Shaka 1864, Chitrabhanu Samvatsara, Chaitra, Vadya-7	Partagali
21	Shreemad Kamalanatha Teerth	Shaka 1865, Subhanu Samvatsara, Chaitra, Shukla-11	Partagali
22	Shreemad Dwarakanatha Teerth	Shaka 1894, Paridhavi Samvatsara, Phalguna, Vadya-6	Partagali
23	Shreemad Vidyadhiraja Teerth	Shaka 1943, Plava Samvatsara, Ashadha, Shukla-10	Partagali
24	Shreemad Vidyadheesha Teerth	Peethadhipati Sanyasa swikara 09/02/2017 (Magha shuddha Trayodashi)	-

Swamiji who did not ascend the holy throne, attained Vrundavan during the discipleship (Shishya) period			
Shreemad Vyasa Teerth	Kartika, Shukla 7	Shishya of Shreemad Raghuchandra Teerth Swamiji	Partagali
Shreemad Narahari Teerth	Margasheera, Krishna 6	Shishya of Shreemad Indirakantha Teerth Swamiji	Partagali



Swamiji Giving Ashirvachana during Kumta Chaturmasya 2022



Tulabhara Seva to Swamiji at Kumta on account of Vardhapana Day



Swamiji performing Pooja to the Vrundavana of our Paramagurvaryya Swamiji



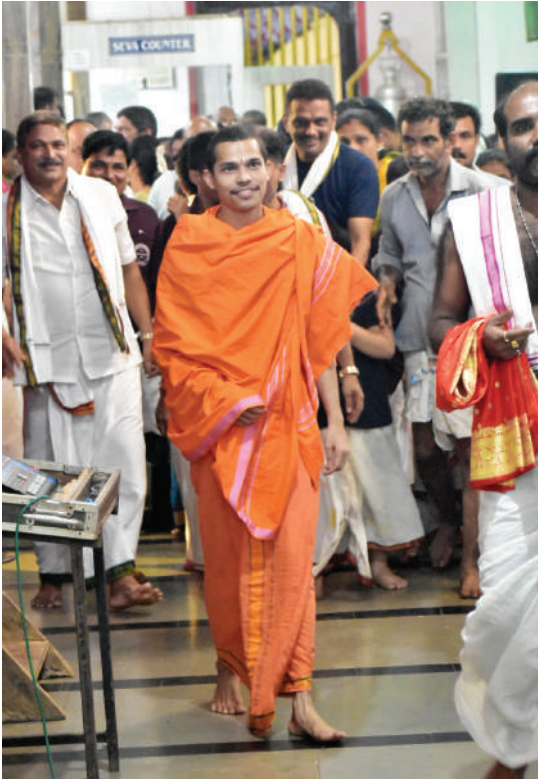
Swamiji's return to Kendra Mutt after successful completion of Kumta Chaturmasya



Swamiji performing Samsthana Pooja



Swamiji along with Governor of Goa - Shree P. S. Sreedharan Pillai at Partagali Mutt



Swamiji in Kumta Chaturmasya 2022



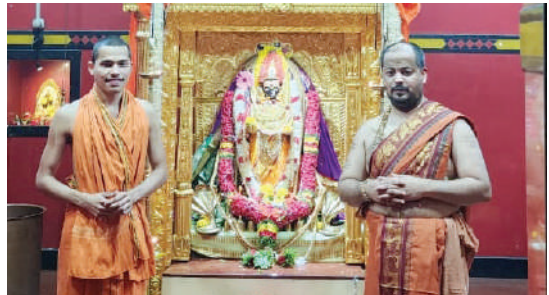
**Samagama with Sode Mathadheesha Paramapoojya
Shree Vishwavallabha Teerth Swamiji, Partagali**



**Samagama with Uttaradi Mathadheesha
Paramapoojya Shree Satyatma Teerth Swamiji,
Margoa, Goa**



**Samagama with Chitrapur Mathadheesha
Paramapoojya Shree Sadyojata
Shankarashrama Swamiji, Chitrapura**



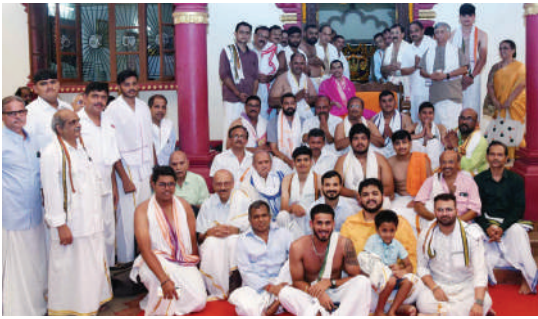
**Samagama with Kavale Mathadheesha
Paramapoojya Shree Shivananda
Saraswati Swamiji, Mahalakshmi Temple, Goa**



Swamiji performing Ratharohana at Katapadi



With swamiji's favorite Gou-Mata at Partagali Mutt



Swamiji visit to Shree Rama Mandira, Vittla



Swamijis empathy towards Children



Swamiji's sannidhana during Shreenivasa Kalyanotsav, Molkod



Devadarshana by Swamiji at Shree Lakshmi Narasimha Temple, Mogarnadu



Samagama with Kashi Mathadheesha Paramapoojya Shree Samyamindra Teerth Swamiji, Ankola



Swamiji being taken in Palanquin, Bantwala



Swamiji visiting 'Chetana School', a school for specially abled, at Mangaluru



Swamiji doing Deepa Prajwalana at Mangaluru



Blessing the Cosmic Journey: Samsthan Pooja with ISRO's Chandrayaan-3 Alankar



Swamiji's empathy towards animals



Swamiji at Kumta Maharathotsava



Saluting the Spirit of Freedom: A Patriotic Alankar to Samsthan deities on Independence Day of Bharat



Swamiji with Shishyavarghas at Mangaluru



Digvijaya of Swamiji at Ammembala

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