

DEVASHIKAMANI



Smt. Srirangamma



Sri D.L. Acharya

ABOUT SRI D.L. ACHARYA

Sri Devashikamani Lakshmi Narasimhacharya, popularly known as D.L. Acharya, was born to Smt Yadugiriamma and Sri Ramanuja Iyengar. He did B.A.(Hons) from the Mysore university and served in the High court of Mysore, which is now the High Court of Karnataka. Sri D.L. Acharya had proficiency and command both in English and Sanskrit which has inspired him to pen poems and writings on general issues. Because of his command for English he won the laurels of the Chief Justice of Mysore, Sir Darcy Raleigh, who was a British. Sri D.L. Acharya slowly and steadily risen to the post of Deputy Registrar of the High Court of Mysore which was the highest post for Administrative Category during the British rule.

Sri D.L. Acharya had lot of reverence and devotion to the then Maharajas of Mysore and had composed poems on them. He was a voracious reader and led a simple life without show or pompous. He died at the age of 77 and left behind him five sons, two daughters and twenty grandchildren.

*Compilation of works of
Late Devashikamani
Lakshmi Narasimhacharya*

*Formerly Deputy Registrar of the
High Court of Mysore*

Compiled by his grand children

M. D. Rajasimhan

M. D. Krishna Prasad

M. D. Ranganath

M. D. Jayasimha

M. D. L. Narasimhan

M. D. Srinivas



॥ श्रीमते रामानुजाय नमः ॥



श्री यदुगिरि यथिराज मठम्
ಶ्री॒ य॒दु॒गि॒रि॒ य॒थि॒रा॒ज॒ म॒ठ॒
SRI YADUGIRI YATHIRAJA MUTT
मूलस्थानम्-तिरुनारायणपुरम्, मेलुकोटे, मण्ड्य जिल्हा
H. H. Sri Sri Yadugiri Yathiraja Narayana Ramanuja Jeeyar



श्रीमद्देवमार्गप्रतिष्ठापनाचार्यैः उमयवेदान्तप्रवर्तकाचार्यैः, शान्तिशमद्माध्यनन्तकल्याणगुणगणपरिपूर्णैः, श्रीमत्परमहंसपरित्राजकाचार्यैः, श्रीसंयमिसार्वभीमशासनाधिगते-
श्री यदुगिरि यथिराज सम्पत्कुमार सर्वविधकैङ्ग्राय धूरंधैः, श्रीमद्रामानुजाचार्यनिरन्विधिक परमानुग्रह समधिगत श्री यदुगिरि यथिराजमठ परिव्रादिमातलङ्कूर्मैः,
श्रीमद्यतीन्द्रप्रबण सत्सम्प्रदायनिष्ठागरिष्ठैः, श्री यदुगिरि यथिराज नारायण रामानुज यतिवैः इदम् मङ्गलमाशास्यते-

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Mangalashasanam

Sri Yadugiri Yathiraja Mutt is very pleased and extends its hearty congratulation to Shri M.D. Rajasimha and Shri M.D. Jayasimha for republishing the book by D.L. Acharya wherein amazing poetry exhibiting the excellent qualities of His Highness Sri Jayachamaraja Wodiyar Bahadur and the lineage of Mysore Royal House has been composed.

D.L. Acharya has offered the verses with bilingual proficiency (in Sanskrit and English) not only during the coronation of His Highness Sri Jayachamaraja Wodiyar Bahadur to the throne of Mysore but also during the First Dasara Festivities after His Highness's Accession to the throne of Mysore.

This was first published in the year 1942 and now is being reprinted which will enable the present and next generations to know more about the royal family and its glory.

In the context, HH Sri Sri Jeeyar Swamy congratulates both the brothers on republication of the book.

We pray our workshipping deity Sri Lakshmi Narasimha and Sri Ramanujacharya to bless them to publish more and more such works.

Memories about my Grand father Late Sri D.L. Acharya

It is with profound joy, I being the eldest grand son of Late Sri D.L. Acharya, would like to recall my memories, when I was fourteen year old.



Sri D.L. Acharya rendered service in the High Court of Mysore (presently High Court of Karnataka) and retired as Deputy Registrar of the High Court of Mysore, the highest position conferred in the Administration wing during pre-independence era. The post is now elevated to the rank of Registrar, which is equivalent to the High Court Judge.

Sri D.L. Acharya, Who came from the humble Devashikamani family had profound knowledge & love for Sanskrit & English. He had equal fluency and command in both the languages. Sri D.L. Acharya use to write a column for "Rationalist" journal, founded by Sri G.R. Joyser of Mysore, which was a prestigious journal then and the first one founded by fellow Mandayam. "It was a pride to contribute for "Rationalist" my grandfather use to say. Sri D.L. Acharya composed lot of poems and verses on His Highness Sri Jayachamarajendra Wodeyar, the then Maharaja of Mysore, Sir Mirza Ismail the former Dewan of Mysore and also on and also compositions on other areas of interest. My father use to say that Mr. Darcey Raleigh who was then the chief Justice of High Court of Mysore who was a British, at the time of leaving India requested Sri D.L. Acharya to come over to London along with children and pursue his career. Sri D.L. Acharya being a true patriot and a humble man without any desire for fortune politely declined the offer, because of his love and affection for the mother land. Sri. D.L. Acharya had profound legal knowledge coupled with rich administrative exposure.

It is worth recalling the mention made by Sri G.R. Joyser, editor 'Rationalist' who in his forwarding note while publishing the works of Sri. D.L. Acharya released on the occasion of

the Installation of first and second annual victory celebrations of His Highness Sri Jayachamaraja Wodeyar, has stated that many writers write only in their tongue, their mother tongue, James I and Bacon are known to have composed in two, Latin and English, the latter their mother tongue. It is indeed our privilege that Sri D.L. Acharya could attain mastery both in English and Sanskrit

On this occasion, we are dedicating this compilation to Sri Late M.D. Anantharajan, the eldest son Sri D.L. Acharya, who is my father, Late M.D. Parthasarathy the second son Sri D.L. Acharya and Sri M.L.D. Mani, 3rd son and the two daughters late M.D. Leela and N.C. Yadugiri. Sri M.D. Sampathkumaran, my uncle is the only survivor among the sons of D.L. Acharya and Smt M.D. Kumudavalli the 2nd daughter-in-law of Late Sri D.L. Acharya.

On this august occasion & on behalf of the grand children of Late D.L. Acharya we take pride in releasing his valuable works.

M.D. Rajasimha

Few words about my grandfather Late Shri D.L. Acharya

Shri D.L. Acharya an asset to the Devashikamani family is an exceptional personality as he was associated with the

Royal families of the Maharajas of Mysore. To Crown everything he had commanded respect from the British. A man of small stature but a man of high status. We his descendants aspire to acquire atleast an atom of his qualities and to be a beacon to the future generation that deserves to be applauded by the whole Mandayam community for his contribution to various capacities. Though not a writer by profession

he excellence in writing and publishing books on various aspects which couldn't happen but for the blessings of almighty It is a rare opportunity to come across such an exceptional personality. He proved his excellence in arts too. Such capacity has lead him to a very high post of Deputy Registrar of the High court of Mysore.

May his article be a boon and motivation to all youth of the community to raise to higher esteem.

Devashikamani Lakshmi Narasimhacharya was highly admired by British Mr. Russo, Mr. Raliegh & G.R.Josher editor of Rationalist Mysore and many more lyrics lovers. We are proud to be born to such family that is Devashikamani Famaly.



M.D. Jayasimha

FOREWORD NOTE

By Sri G.R. Josyer editor 'Rationalist' on the compositions of D.L. Acharya written during the incorporation of his highness Sri Jayachamarajendra Wodeyar, Maharaja of Mysore during the year 1942.

Most English writers write only in one tongue, their mother tongue. James I and Bacon are known to have composed in two, Latin and English, the latter their mother tongue.

Mr. D.L. Acharya composes in two tongues, Sanskrit and English, with equal facility. Good thoughts, nicely strung, and fluently expressed, are a joy to the writer, and a joy to the reader.

In the following pages he presents the Sanskrit verses inspired by the new Ruler of the State on the occasions of the Installation, and the first and second annual Victory celebrations. I have no doubt that a large circle of his friends will find them a revelation, and a wonder.

June 1942
G.R. Josyer
MYOSRE
EDITOR, "RATIONALIST".

ಶ್ರೀಃ

ಶ್ರೀಮನ್ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜಮಹಾರಾಜಸ್ಯ

ಪ್ರಾಧಿಮಿಕೇ ವಿಜಯಮಹೋತ್ಸವೇ

ಮಜ್ಞಲಾಂಶಂಸಾ

ಶ್ರೀಮಾನಾರಭತೇಧುನಾ ಘನ ಜಯ ಶ್ರೀಚಾಮಭೂಪಾಲಕಃ
 ಸಾನೀಕಂ ಜಯವಿಕ್ರಮ ಪ್ರಗಮನಂ ಪ್ರಾಸೇಚನಂ ಪಶ್ಯತಃ ।
 ಅಕ್ಷಯ್ಯಂ ಸುಚಿರಂ ಸುರಾಜ್ಯವಿಭವಂ ಸಂಸ್ಥಾಪಯನ್ ಸಂಸ್ಕೃತಂ
 ಶ್ರೀಮದ್ರಾಜ್ಯಧರಂ ನಯತ್ಯಮಿತದೀ ವಿಖ್ಯಾತಕಣಾಂಟಕೇ ॥

ಸಾಫನೇ ಚನ್ನನಿಭೋವದಾತಗುಣವನ್ ಯತ್ತಾಂ
 ಸುಶುಭ್ರಾಂಶುಮಾನ
 ಯಜ್ಞವಾತ್ರಕವಜ್ಞನಾನವಸಿ ವೈ ಯದ್ವಾ ಸುಧಾಂಶೂಪಮಃ ॥
 ಆರ್ಥತ್ರಾಣಪರಸ್ತಧಾ ಕುಮುದಸದ್ಭಾನ್ ಮರಹಿತೋಷಣೇ
 ಶ್ರೀಮದ್ರಾಜಕಲಾನಿಧಿಃ ಪ್ರತಿಭಯಾ ಚಾಮಾನಿಮತ್ತೇಜಸಾ ॥

ವಿದ್ಯಾರ್ಥಿಮೋಜ್ಞಲಮಣಿಲಸದ್ರಾಜಿಭೀ ರಾಜಿತೋ ಸೌ
 ಪ್ರಾಸಾದ ಶೀರುಚಿರನಗರೇ ಶಿಲಕೌಶಲ್ಯರಮ್ಯಃ ।
 ಆಸಾನೇಸ್ತಿನ್ನಿರುಪಮಶುಭೇ ರತ್ನ ಸಿಹ್ಯಾಸನೇ ಸೌ
 ವೀಕ್ಷಾರಮೋ ಯದುಕುಲಜಯಶ್ಚಾಮರಾಜಾಭಿರಾಮಃ ॥

ದೃಷ್ಟಂ ಕಿಂ ಕಧಿತಂ ಸುತಕನಿಮಣೈ ದೇರವೇನ್ ರಾಜ್ಯಂ ಜನ್ಯಃ
 ದೃಷ್ಟಾ ಕಿಂ ವಿವಿಧೈರಿಭೂತಿನಿಕರೈ ರುತ್ತೇಕಿತಾ ತೈತಿಭಾ ।
 ಪಶ್ಚಾಮೋ ಜಯ ಚಾಮರಾಜ್ಯ ಮಧುನ್ನಾ ಸೌರಾಜ್ಯ ಸಮುದ್ರತ್ಯಂ
 ಚಾಸ್ಥಾನಿಂ ಪರಷದ್ವತಾಂ ಘನತಮೇ ಸಿಹ್ಯಾಸನೇ ರಾಜನಿ ॥

ರಾಜ್ಯಂ ಸುನ್ದರ ಮಾತ್ರಿತಾಃ ಪ್ರಕೃತಯ ಸ್ವದ್ರಾಜಭಕ್ತಾಯುತಾಃ
 ಧೀಮನ್ತ ಸುಚಿವಾ ಸ್ವರಾಜ್ಯಕರಣೇ ಕೌಶಲ್ಯಸಕ್ತಾ ಸ್ವದಾ ।
 ರಾಜಶ್ರೀ ಜಯಚಾಮರಾಜಘನತ್ವಿಃ ಕಿಂವಾಪರಂ ಕಾಜ್ಞಾ ತಂ
 ಸಮುದೃಧಿಮತೀ ಮಹಿಂಸುರಮಹಿಂ ದಿಷ್ಟಾಂ ಚಿರಂ ವರ್ಧತಾಂ ॥

TO
HIS HIGHNESS
SRI JAYACHAMARAJA WADIYAR BAHADUR
MAHARAJA OF MYSORE



The Motto of the Mysore Royal House,
For e'er upholding righteous course,
Declares to the world in sacred tone
'Truth I uphold and Truth alone!'

August, majestic, Sri Jayachamaraj
In regal state now decks the Throne of yore;
He is the Heir of Kingly Heritage,
Illustrious Ruler Great of Model Mysore.

A fine and ornate flower in bloom
With pleasing hues and rare perfume
Commands the view in the Garden State,
A cynosure of the world high rate!

Rare gold of Mysore's Royal Ore,
Or lustrous gem of the Royal Mine,
Beautifies the beauteous Mysore,
And spreads afar its sheen so fine!

Sri Krishnaraja, great and good,
And saintly, sagacious, statesmanlike,
For years two score he scored ahead,
And peace and plenty in the wake.

He waved his magic wand,
Unseen, in his saintly hand I
And marvels of his reign
Appeared all amain!

Majestic, simple, peaceful life he led,
A model man and model ruler great,
And Mysore's lofty table-land its head
Did lift aloft, the world to see and greet!

Was it that he, so good and kind and calm,
The present carnage did abhor to see,
And so did fly from carnal life to palm
His prize for peace in calm eternity?

He is no more! No more have I said?
Absorbed out of mortal view into rays divine,
In radiant majesty his rays serene
Do live and live for e'er in all he did!

The sky was clear, in bright sunshine the pets of the
garden basked,
They frisked in frolic. Lo! The sky was clouded
thick amain!
It poured, distressed the pets; came down the magic
wand unmasked!
Dispersed the clouds and brought to view the rising
sun anon!

And so again our Mysore fortune crowned,
With Sri Jayachamaraj, the Scion, enthroned,
So well beloved of Royal Home and State;
And subjects all in joy were satiate!

The sun is rising, the clouds are ling'ring still
His bright rays hind'ring; but his rays acute
Shall shatter them, the sun effulging fill
The lands with brightness rising and astute.

Victory runs afore his name!
Victory bring him prize of fame!
Victory spousing Truth and Love!
Victory! Sri Jayachamaraj!

Victory's darling! What a lovely name!
So full of meaning! Sri Jayachamaraj!
Majestic! Charming! And for lofty aim,
Achievements great and glorious, good presage!

Now, ruthless war its wings has spread,
Encircling all the world in dread,
Eclipsing bright and blessed light
Of freedom, culture, all outright.

Allied with all allied to fend
The brutal onslaughts, carnage dire,
Of nations peaceful and to tend
Their rights in Freedom's Order new,
In ceaseless work may never tire
The freedom-cultured till rescue!

Churchill and Roosevelt, Atlantes of Democracies,
Made the great Atlantic greater far;
Made a point on it their rendezvous
To waft to the world the prime points eight anew,
The happy harmony nevermore to mar
Of folks and free them of vilest warfare's mockeries.

While turning sans tune with ardour great and fast,
I read the harangue in glowing fervour cast
Of Viscount Linlithgow, which shall illume
Our India's history: So I close my theme:
"War, likethe bursting of a great dam,
"Released the waters of destruction on the world!";
The waters spread in vast expanse, they shall
The force of the flood enfeeble, and anon
Emerge the regions fertilemore withal,
And peace and plenty and smiles of freedom don!

"If you think you are giving all you can,
"Give twice as much!
"If you think you are working as hard as you can,
"Work twice as hard!"

This exhortation writ in gold
Be held to view in letters bold
For resolution with eyes on the goal
To keep hearts high and act the role!

May the Noble Mysore's part
In the cause so righteous great,
Freedom's cause, with all the heart
Worthy be, and never abate!

His Highness gave his message wise
On World War's Anniversary:
Our differences in all their guise
In storage cold for the nonce consigned
Let us now work with God's Mercy
For Brotherhood of Man resigned.

The Right wins Might, and Might exhausted seeks
Its succour in he righteous hands of Right.
The rod of Right correcting Might soon speaks
To the world at large that truly Right is Might!

The benediction in sacred lore's content
In this vast land, Great Bharata's Continent,
Was ever - All Peoples Happy Live!
And so may all in freedom ever thrive!

That benediction still survives,
Our culture's greatest heritage
Given in graveand solemn voice
From day to day from bygone age.

So, honour these, though blossoms wild
In verses crude, though void of gild,
In loyal palms, like a palm of victory,
An off'ring made betok'ning VICTORY!

ಶ್ರೀಃ

ಶ್ರೀಮನ್ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜಸ್ಯ

ಪಟ್ಟಭಿಷೇಕ ಮಹೋತ್ಸವೇ ಮಜ್ಜಲಾಶಂಸಾ

ವಿಜಯೀ ಜಯ ಚಾಮೋಸಾ ವಿಜಯೀ ರಾಜತಲ್ಲಜಃ ।

ಶ್ರೀ ಮಹಿಂಶೂರರಾಜೇನ್ನ ಸ್ತಯಮೇಷೋದ್ಧರಜ್ಞರಂ ॥

ಮಹಿಂಸುರೋರ್ಮಿ ಸುಚಿರಂ ರರಾಜ ಸಾ

ರಾಜನ್ನತೀ ಕೃಷ್ಣಪಾವತಂಸಿತಾ ।

ಸಾ ವಿಸ್ವರ್ನೀ ಕೆಲ ಕಾಲವಿಕ್ರಮಂ

ತಮಸ್ಸಿನೀಂದ ಪ್ರಾಷ್ಟಾ ವಿಪ್ಪಲಾಭವತ್ ॥

ನಷ್ಟಂ ಕಲಾನಿಧಿಮಸೌ ಕರುಣಂ ಸ್ಕರನ್ತೀ

ದೃಷ್ಟಾ ಸುಧಾಂಶುಮನಷಂ ರುಚಿರಂ ಕಿಶೋರಂ ।

ತಾಂ ಕೌಮುದಿಂ ಶರದಿ ಸನ್ನಿಹಿತಾಂ ಪ್ರತೀಕ್ಷೀ

ಶ್ರೀತಿಂ ಜಯೀ ವಿಶರತೀ ಲಭತೇ ಪ್ರಶಾನ್ತಿಂ ॥

ಅಥ ಶ್ಲೋಕದ್ವಯೇ ಆಂಗ್ಲಾಧಿಷ್ಠಾತ್ಮಮಹಾಶಯಸ್ಯಾಶಯಃ :-

ಅವಿಭೂತಾ ನಿವಿಲಜನತಾನನ್ನನೀಯಾ ಜಯಶ್ರೀಃ

ಆಂಗ್ಲಾನಾಂ ಪ್ರಾ ಗ್ಂಬಿ ವಿಶರತ ಸಾಮೃಜ್ಯಲಕ್ಷೀಯುತಾನಾಂ ॥

ಅವಿರೂತ ಸ್ವಮ ಮನಷಸುಶ್ರೀಕರಶ್ರೀಜಯೋತ್

ಶ್ರೀ ಚಾಮಾಖ್ಯಃ ಪ್ರಿಯತಮಮಿವ ಪ್ರಾರ್ಥಿತಂ ಭಾಗದೇಯಂ ॥

ಯದದೃಜಾಜ್ಯಂ ವೃಣಿತೇ ಭವನ್ತು

ಜಯಂ ಮಹಿಂಶೂರವರಂ ನರೇನ್ತ ।

ತದಾಂಗ್ನ ರಾಜ್ಯಂ ಯುಧಿ ಸನ್ನಿವಿಷ್ಟಿ

ಜಯಂ ವೃಣೋತ್ಯಾಶ ಜ ರಾಜ್ಯಸಮ್ಯಾತ್ ॥

ಬಾಲ್ಯೇ ಬಾಲಚಮೂಪಂ ಸ್ವಕುಶಲಃ ಬಾಲಾನ್ ಪ್ರಿಯಾನ್ ಮಾನಯಾನ್
ತಾರುಣ್ಯೇ ತರುಣಾನ್ ಸಹಾಧ್ಯಯನತ ಶೀವಿಶ್ವವಿದ್ಯಾಲಯೇ ।
ನೀತ್ಯಧರ್ಮವ್ಯವಹಾರಾಸಗದನೇ ಪ್ರಾಧಾಂಶ್ಚ ವಿಸ್ಫಾಯಯನ್
ತೇಜಸ್ಸೀ ಜಯಕಾಮರಾಜಸುನೃಷಿ ಶಾಸ್ತ್ರ ಪ್ರಶಸ್ತಾಂ ಮಹಿಂ ॥

ಆರೂಢಂ ಜಯಕಾಮರಾಜ ಭವತಾ ಕಣಾಟಸಿಹಾಸನಂ
ಸುಶ್ರೀಕಂ ವಿಜಯಪ್ರದಂ ಸುಖಕರಂ ತನ್ನತಶಾಸ್ತಿಂ ಭುವಿ ।
ಆದಶೋರ್ ಭುವನಸ್ಯ ರಾಜ್ಯವಿಭವೇ ಮೈತ್ರೀಂವಿತನ್ನಜ್ಞನೇ
ಸುಪ್ರೀತಂ ಚ ವಿರಾಜತಾ ಮವಿರತಂ ಸಮುತ್ಸಮೃದ್ಧಂ ಚ ಭೂಃ ॥

Explanation of the verses in commemoration of the Pattabhishekam of His Highness Sri Jayachamaraja Wadiyar, Maharaja of Mysore.

1. Victorious be this Jayachama! Victorious the Excellent Raja! The Maharaja of Mysore, upholding Truth!

2. The land of Mysore adorned with Sri Krishnaraja did long shine as Rajanvathi (a kingdom having an excellent King or land enjoying the brillancy of full moon), She (the land), unare of the stepping of time (what might happen as time glided on), of the Tamasvini (night-dark night) in the rainy season, became agitated (by what happened on the new moon night in the rainy season, commencement of the month of Sravana, in the year Vikrama).

3. She, thinking piteously of the lost moon (Kalanidhi, the late Maharaja, who was a store of brilliance), then observing the (young) moon (Sudhamshu-showing rays of nectar), faultless, endearing youth (the new Maharaja), and foreseeing the nearing bright-moon night (festivities) in the Sharat (Aswija-autumn), extending love to Jaya, obtains full peace.

The next two verses contain the idea expressed by the Hon'ble the British Resident (the Hon'ble Colonel Gordon):-

4. Previously, Victory bringing joy to the peoples of the world, emerged for the English, endowed with the vast Emire dominions on the globe; at the same time here (in Mysore) emerged (was born) the handsome and gracious Victory (Jaya) named Sri Chama (Sri Jayachamaraja) as a great fortune prayed for.

5. Now that the great State of Mysore elects Victory (Jaya), namely, Yourself (as its Maharaja) O Ruler of People! England, which is engaged in battle, soon elects Victory (Jaya) because of the friendly relation of State.

6. In boyhood honouring the dear children by being the skilful Balachamoopathi (Chief Cub of Boy Scouts), in youth the youths in the University (by being their College-mate), astonishing even to Professors in the knowledge of the difficult subjects of Politics, Economics and of Practical Administration, the Illustrious Jayachamaraja, the good Maharaja, rules over this Famous State.

7. Sri Jayachamaraja! May the Throne of the Karnata ascended by Your Eminent Self shine for ever by being illustrious giving Victory, giving happiness, spreading blessed peace in the world, being a model in the magnanimity of good Government, spreading friendship among the people, being well loved! Also may the world have overflowing prosperity!

ಶ್ರೀಃ

ಶ್ರೀಮನ್ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜ ಮಹಾರಾಜಸ್ಯ

ಪ್ರಾಧಿಮಿಕೇ ವಿಜಯಮಹೋತ್ಸವೇ

ಮಜ್ಜಿಲಾಶಂಸಾ

ಶ್ರೀಮನಾರೋತೇಧುನಾ ಘನ ಜಯ ಶ್ರೀಚಾಮಭೂಪಾಲಕಃ
ಸಾನೀಕಂ ಜಯವಿಕ್ರಮ ಪ್ರಗಮನಂ ಪ್ರಾಸೇಚನಂ ಪಶ್ಯತಃ ।
ಅಕ್ಷಯ್ಯಂ ಸುಚಿರಂ ಸುರಾಜ್ಯವಿಭವಂ ಸಂಸ್ಥಾಪಯುನ್ ಸಂಸ್ಕೃತಂ
ಶ್ರೀಮದ್ರಾಜ್ಯಧರಂ ನಯತ್ಯಮಿತಧಿ ವಿಜ್ಞಾತಕಣಾರ್ಥಕೇ ॥

ಸಾಫ್ಫಾನೇ ಚನ್ದ್ರನಿಖೋವದಾತಗುಣವನ್ ಯತ್ತವಂ

ಸುಶುಭ್ರಾಂತಿಮಾನ್

ಯಜ್ಞವಾತ್ ಕವಜ್ಞನಾನವಸಿ ವೈ ಯದ್ವಾ ಸುಧಾಂಶೂಪಮಃ ।
ಆರ್ಥತ್ರಾಣಪರಸ್ತಧಾ ಕುಮುದಸದ್ವನ್ಧು ಮಹಿಂತೋಷಣೇ
ಶ್ರೀಮದ್ರಾ ಜಕಲಾನಿಧಿಃ ಪ್ರತಿಭಯಾ ಚಾಮ್ಮಾ ನಿಮತ್ತೇಜಸಾ ॥

ವಿದ್ಯಾದ್ವಿಮೋಜ್ಞಪ ಲಮಣಿಲಸದ್ರಾಪಿಭಿಃ ರಾಜಿತೋಸೌ
ಪ್ರಸಾದ ಶೀರುಚಿರನಗರೇ ಶಿಲ್ಪಕಾಶಲ್ಯರಮ್ಮಃ ।
ಆಸ್ಥಾನೇಸ್ತಿ ನ್ನಿರುಪಮಶ್ಚೇ ರತ್ನ ಸಿಹಾಸನೇಸೌ
ವೀಕ್ಷಾರಮೋ ಯದುಕುಲಜಯಶಾಮರಾಜಾಬಿರಾಮಃ ॥

ದೃಷ್ಟಂ ಕಿಂ ಕಧಿತಂ ಸುತರ್ಕನಿಮಣ್ಯ ದೇರವೇನ್ರಾಜ್ಯಂ ಜನ್ಯೇ
ದೃಷ್ಟಾ ಕಿಂ ವಿವಿಧೈರ್ಭಾತಿನಿಕರೈ ರುತೇಷ್ಠಿತಾ ತೈತ್ಯಭಾ ।
ಪಶ್ಯಾವೋ ಜಯ ಚಾಮರಾಜ್ಯ ಮಧುನಾ ಸಾರಾಜ್ಯ ಸಮೃದ್ಧ್ಯತಂ
ಚಾಸ್ಥಾನೀಂ ಪರಿಷದ್ವತ್ತಾಂ ಘನತಮೇ ಸಿಹಾಸನೇ ರಾಜನಿ ॥

ರಾಜ್ಯಂ ಸುನ್ದರ ಮಾಶ್ರೀತಾಃ ಪ್ರಕೃತಯ ಸ್ವದ್ರಾಜಭಕ್ತ್ಯಾಯುತಾಃ
ಧಿಮನ್ತ ಸಚಿವಾ ಸ್ವರಾಜ್ಯಕರಣೇ ಕಾಶಲ್ಯಸಕ್ತ ಸದಾ ।
ರಾಜಶ್ರೀ ಜಯಚಾಮರಾರಾಜಘನಧಿಃ ಕಿಂವಾಪರಂಬಿ ಕಾಜಿಕಿತಂ
ಸಮೃದ್ಧಿಧಿಮತೀ ಮಹಿಸುರಮಹಿ ದಿಷ್ಟಾ ಚಿರಂ ವರ್ಧಿವಾಂ ॥

Explanation of the verses in commemoration of the First Dasara Festivities after His Highness's accession to the Throne of Mysore.

1. The Illustrious and Magnanious Sri Jaya Chamaraja, the Ruler of the State, now commences his victorious and courageous procession (Vijaya Yatra - "Jaya Vikrama Pragamanan" also suggests Jaya's great forward March in the year Vikrama) with his troops, procession, which gives a never ending satisfaction to the crowd that looks on. He (Sri Jayachamaraja, endowed with unlimited intelligence, establishing an imperishable, lasting, magnanimity of Good Government, made perfect, carries on (will be conducting) the weight (responsibilities) of the prosperous administration in the Far-famed Karnataka.

(The connection between the two statements is that when he does the former, there is in our mind that he will bedoing the latter; the former is to be understood an implying the latter; it is not a mere procession as the former indicates, it is the progress of one who does the latter, or he does the former as he is going to do the latter. In the latter statement there is reference to the coming reforms.)

2. O of Pure Qualities! Of course You are like Chandra (the Moon - emblematic of pleasing brilliance as the word 'Chandra' implies), because You are Subbhramsu of pure rays ('Subbhramsu' - a synonym for the moon); because like 'Jaivatrika' (another synonym for the moon meaning 'the long-lived,' 'one for whom we desire long life') You protect the people (You give life to the people); or like Sudhamsu' (another synonym for the moon meaning 'having rays of nectar) You give strength to the weak or the destitute; also because You are 'Kumudasadbandhu' (also a synonym for the moon-meaning friend of the lily, good friend for the welfare of the world) in pleasing the land; because by virtue of personality and fresh and vigorous brilliance You are

'Rajakalanidhi' ('Kalanidhi' is also a synonym for the moon, 'Rajakalanidhi' means 'Kalanidhi (full of lustre) like the moon, or 'nidhi' (treasure) of 'Rajakala' - kingly splendour or art of governing).

3. In the Beautiful City, the Palace, charming by reason of the skilfulness of architecture, lustrous with arranged groups of electric lights shining like brilliant precious gems; in the Assembly Hall of that Palace on the jewelled Throne of unequalled brilliance and auspiciousness the Graceful Sri Jayachamaraja of Yadukula (the lovely Chamaraja the success of Yadukula, Jayachamaraja) is charmingly pleasing to the sight.

4. Has the Realm of the Lord of the Gods described by those shrewd in imagination (poets) been ever seen by the people? Has his Royal Court portrayed by conjectures with a mass and variety of splendour been seen either? We see Jayachamarajya endowed with the prosperity of Good Government and the Royal Court unique of its kind with the Grandest Maharaja on the Throne.

[The former is imaginary, the latter is real; we cannot see the former, we can see and enjoy the real grandeur of the latter. In this verse the latter is compared with the former by contrast of the unreal with the real.]

The Realm is beautiful; the State subjects are endowed with genuine loyalty; the Ministers are wise and constantly evincing skill in their duties of Government. His Highness the Maharaja is Sri Jayachamaraja of noble wisdom; What else is there to be desired? May the land of Mysore growing in wealth, ever prosper with good luck!

ಶ್ರೀಃ

ಶ್ರೀಮನ್ಮಹಿಂಶೂರ ರಾಜ್ಯಾಧಿಪತ್ಸ್ಯ
ಶ್ರೀ ಜಯಚಾಮರಾಜ ಮಹಾರಾಜಸ್ಯ
ದ್ವಿತೀಯ ವಿಜಯೋತ್ಸವೇ ಸಮರ್ಪಿತೀಯ ಮಭ್ಯದಯಂಶಂಸಾ॥

ಶುಭೋದಯ ಶ್ರೀಜಯಚಾಮರಾಜಃ
ಕಂತಿರವಖ್ಯಾತೇ ನೈಸಿಮ್ಮಜಾತಃ ।
ಸಿಹಾಸನೇ ರತ್ನಮಯೇಭಿಷಿಕ್ತಃ
ಸಂವರ್ಧಯತ್ಯಾಜಂತಯಾ ಸುರಾಜ್ಯಂ ॥

ಶ್ರೀಮಹಿಂಸುರಾರ್ಥರಾಜ್ಯಮುಜ್ಜವಲೇನ ರೋಚಿಷಾ
ಭೂರಿಭೂತಿ ಭಾಸುರಂ ಚ ಭಾರತಸ್ಯ ಭೂಷಣಂ ।
ಪಾಟವೇನ ಪಾಲಯನ್ ನೈಪಾಲಲಾಸಯಿಷ್ಯಸಿ
ಜಯೇಷಯಾ ಜನಾನ್ ನಯನ್ ವಿರಾಜಸೇ ಜಯಶ್ರಿಯಾ ॥

ಶುಭಾ ವಸುಮತಿ ಮಹಿಂಸುರವರಾ ಪ್ರರೂಢಪ್ರಭಾ
ಲಲಾಸ ವಿವಿಧೋದ್ಯಮ್ಯ ವಿರತತಾನ್ತಿಸಮ್ಮದ್ವತೀ ।
ಯುತಾ ನಿರುಪಮಶ್ರಿಯಾ ಭರತವರ್ಷಸದ್ಭಾಷಣಾ
ಚಿರಾಯ ಪರಿಪಾಲಿತಾ ಮಹಿತ ಕೃಷ್ಣರಾಜೇನ್ನಾ ॥

ವಿಹಿತವಿವಿಧಕರ್ಮಾ ರಾಜ್ಯಸಂಪತ್ತಿಪುಷ್ಟಿಲ
ಸತತಹಿತಚಿಕಿಂಶು ಸ್ವಪ್ರಜಾನಾಂ ಪ್ರತುಷ್ಟಿಲ
ವಿವಿಧಮತಮತಿನಾಂ ಪ್ರಾಕೃತಾನಾಂ ಸಮಷ್ಟಿಲ
ವಿಜಿತವಿಷಯವೃತ್ತಿ ಸ್ವರ್ವದಾ ದತ್ತದೃಷ್ಟಿಃ ॥

ಶ್ರೀಕೃಷ್ಣರಾಜಾರ್ಜಿವರೇಣ ಶಾಸಿತಾ
ಮಹಿಂ ಮಹಿಂಶೂರವರಾ ವಿವರ್ಥಿತಾ ।
ಆಷ್ಟೇಯ ಧಲಮೋರ್ಜ್ಜಲಮಾರ್ಗಯಾಯಿನಾ
ಮತಾಂತರೇ ಪ್ಯೇಕಮತಕ್ಕುದಶೀನಾ ॥

ಅದೂರದಶೀರ್ ಸಮಾಮಿಷ್ಯತಃ
ಜನೇಜನೇ ಭಿನ್ನಮತಂ ನು ಪಶ್ಯತಿ ।
ಪ್ರೇಕ್ಷೋನ್ನತಾ ದರ್ಶನದಶೀರ್ ಸ್ವದಾ
ಸಮತ್ವಭಾವಂ ಪ್ರತಿಪಾಲಯನ್ನಿ ಹಿ ॥

“ಸರ್ವಭೂತಸ್ವಮಾತ್ಮಾನಂ ಸರ್ವಭೂತಾನಿಜಾತ್ಮನಿ
ಈಕ್ತತೇ ಯೋಗಯುಕ್ತಾತ್ಮಾ ಸರ್ವತ್ರ ಸಮದರ್ಶನಃ” ॥
ಇದಂ ಶ್ರೀಕೃಷ್ಣವಾಕ್ಯಂ ಶ್ರೀಕೃಷ್ಣಭೂಮೋನ್ನಪಾಲಯತ್ ।
“ಸಮೋಹಂ ಸರ್ವಭೂತೇಷು ನ ಮೇ ದೇಷೋಸ್ತಿ ನ ಪ್ರಿಯಃ” ॥
ಇತಿ ರಾಜ್ಯಂ ಪ್ರಕುರ್ಣಾ ಶ್ರೀಕೃಷ್ಣಭೂಮೋ ಮನೀಷಿತಃ ।
ಜನಕೋ ಭಾರತೇ ಮಾರ್ಪಂ ಯಥಾ ವಾ ಲೋಕವಿಶ್ವತೇ ॥

ಅಸ್ಯಾಭಿ ಶ್ರುತಮೇವ ಕೃಷ್ಣಚರಿತೇ ಬೃನ್ಧಾವನಂ ಪ್ರಾತನಂ
ದೃಷ್ಟಂ ಚಾತ್ರ ಮಹಿಂಸುರಾರ್ಥವಿಷಯೇ ಬೃನ್ಧಾವನಂ ನೂತನಂ ।
ಕಾವೇರಿಮಭಿಗಾಮಿನೀ ಮಿಹ ಸರಿದಭಿಯಾತಸ್ವಯಂ
ರಮ್ಯಂ ರಮ್ಯಮಹಿಂಸುರಾರ್ಥನಗರಪ್ರಾನ್ತಂ ಪ್ರಪಶ್ಯನ್ನಿವ ॥

ದೃಷ್ಟಾಽವ ಕೃಷ್ಣನ್ಯಪಸ್ಯ ವೈಭವಮಸೌ ನಿತ್ಯೋತ್ಸವಾಕಾಂಕ್ಷಯಾ
ತಸ್ಯಾಗಾಧಸುವಿಸ್ತೃತಿಂ ಘನಹೃದ ಶಾಂತಾಯ ಗಂಭೀರತಾಂ ।
ಸುಸ್ಥಾಯಿತ್ವಮವಾಪ್ಯ ತಸ್ಯ ವಿಭುತಾನಿದೇರ್ಶಭಾಕ್ಷಾಗರಃ
ಕಾವೇರಿಸಹಿತ ಸ್ವಾಧಿಂ ವಿಹರತಿ ಶ್ರೀಕೃಷ್ಣಸಂಜ್ಞಾವಹಃ ॥

ತುಷ್ಣಃ ಕೃಷ್ಣಮಹಿಂಪತೀ ರಚಿತವಾನ್ ರಮ್ಯಂ ಸುಬೃನ್ಧಾವನಂ
ಕಾವೇರಿ ವಮಷಾಪಿ ಲಾಸಯತಿ ತಂ ಜ್ಯೋತಿರ್ಮಂಜಿಭೂಷಿತಾ ।
ಶ್ರೀಕೃಷ್ಣೋಪಿ ವಿಹಾರಮ್ಯಸುವನೇ ಭೂಯಸ್ವಮಾತ್ಮಾಕೃತಿಃ
ಪ್ರೀತ್ಯಾ ಕೃಷ್ಣನ್ಯಪೇ ವಸನ್ನಿತನುತೇ ಪ್ರೇಕ್ಷಾಸುಖಿಂ ಪಶ್ಯತಾಂ ॥

ಸಪದಿ ವಿವಿಧಶೋಭಾಸ್ತಾನಸಮೃತಿರಮ್ಯಂ
ವಿಲಸತಿ ಹಿ ಜಯಶ್ರೀಚಾಮರಾಜಾಧಿರಾಜ ।
ವಿವಿಧಕುಸುಮನದ್ವರ್ತಿ ಮಾಲ್ಯರೂಪಂ ಸುರಾಜ್ಯಂ
ಭವದತುಲಸುರಮ್ಯೇ ರೂಡಭಾಹಾನ್ತರಾಳೇ ॥

ಅನನ್ಯಸೌಲಭ್ಯ ಸುಶಿಕ್ಷಣಾಶ್ರಿಯಾ
ಮಹಾಜಸಾನಧ್ವಸುವಷ್ಟ್ಯಸಮ್ಮದಾ ।
ಅನನ್ಯಯಸಾಧಾರಣಯಾ ಮನೀಷಯಾ
ಯವಾ ಮಹಾರಾಜವರೇ ವಿರಾಜತೇ ॥

ಉರಂಪರೀಣಂ ಮಹದಾಧಿರಾಜ್ಯಂ
ತಾರುಣ್ಯಭಾವೇಪ್ಯಧಿಗಚ್ಛತೀಹ ।
ನವೋಪಿ ರಾಜಾ ನ ನವ ಸ್ನಾರಾಜ್ಯ
ನಿವಾಹಕಾರ್ಯೇ ಸಮುಪಾತ್ವಿದ್ಯಃ ॥

ವಿದೇಶಸಂಕಾರವಿವರ್ಧಿತಾಶಯಃ
ಯಥಾರ್ಥನೀತೋ ಗುರುರಾಜ್ಯಕರ್ಮಣಿ ।
ಶ್ರೀಕೃಷ್ಣರಾಜಾ ಬಹುಧಾ ವಿವರ್ಧಿತ
ಪ್ರಕೃಷ್ಟರಾಜ್ಯಸ್ಯ ಹಿ ಧುರ್ವಹೇ ಕ್ಷಮಃ ॥

ಆದರ್ಥರಾಜ್ಯಂ ಹಿ ಸಮೀಕ್ಷತೇದ್ಯ
ಯೂನಾ ಮಹಾರಾಜವರೇಣ ಭೂಯಃ ।
ನಿರಂತರೋತ್ಸರ್ವವಿಭಾಂ ಸಮೃದ್ಧಿಂ
ಶ್ರೀಮನ್ಯಹಿತೂರವರಂ ಪ್ರಶಸ್ತಂ ॥

ಪ್ರಸೂನ ಮತ್ತ ರಾಜತೇ ರೂಡಫುಲ್ಲಮುಲ್ಲಸತ್
ಸುರಂಗರಾಜಿರಂಜಿತಂ ಸೌರಭಾದ್ವಿತೀಯದಂ ।
ಸಮಾದಿಶಚ್ಚ ಚಕ್ಷುಷ ಸ್ವಂತತೋತ್ಸರಂ ಸುಖಿಂ
ಪ್ರದೃಶ್ಯತೇ ಪ್ರಪಂಚದ್ವಕ್ ರಾಜ್ಯಸದ್ವನೇ ಶುಭೇ ॥

ಮಹಿಸುರೀಯ ಭೂಭವಂ ಮಹಾರ್ಥಹೇಮಭಾಸ್ವರಂ
ಅಥ ಪ್ರಭಾಸುಭಾಸುರಂ ಸುರತ್ತ ಮೇತದೇವವಾ ।
ಸುಸುನ್ನರಂ ಮಹಿಸುರಂ ಪ್ರವೃದ್ಧವರ್ಜಸಾ ಲತಿ
ಲಸತ್ತಭಾಂ ಚ ಸರ್ವತಃ ಪ್ರತಾಯತೇ ರಸಾತಲೇ ॥

ಶ್ರೀ ಜಯಚಾಮಭೂಪಲರಾಮ ಉಕ್ಕತಿ ತೋಷ ಮುಕ್ಕಯಭೂತಿದಂ
ಸನ್ನಕರನ್ನಸಾರಮಿವ ಪ್ರಜಾಳಿಷು ಭೃಂಗಬೃಂದ ಸುನನ್ನನಂ ।
ಸದ್ಭನರತ್ವರಾಜೆವಿರಾಜಿತಾರ್ಯನೃಪಾಸನೇ ಪ್ರವಿರಾಜತೇ
ಶ್ರೀವಿಜಯಪ್ರಗೇಸುಮಹೋತ್ಸವೇ ಜಯಬೃಂಹಿತೇ ಜ ಯದಾ ಧುವಂ ॥

ಅಷ್ಟೇಯವಾಣೀ ಖಿಲು ಮಾನನೀಯಾ
ಕಾಲೇ ನವೀನೇಪಿ ಸುಸಂಸ್ಕೃತಾ ಸಾ ।
ನನ್ನದ್ವಿರಾಜಸ್ಯ ಹಿಮಾಲಯಸ್ಯ
ಪ್ರಾಣಿಸ್ಥಿರಾ ಕಾಲವಿಪಯಯೇಪಿ? ॥

ತದ್ವಕಿ ಶ್ರೀಮಹಾರಾಜ ಮಹಧಿರಾಂಯಾ ಗಿರಾ ।
ಅಚಾರ್ಯಶಮಾರ್ ಸಂಸಕ್ತಃ ಭವದ್ರಾಜಗೃಹಾನ್ನಯೇ ॥

ಪ್ರಸನ್ನಚೇತಸಾ ಮಹನ್ ಇಮಂ ಸುಮಾಜ್ಞಲಿಂ ಭವಾನ್
ಸುವದ್ಯರೂಪಮಾಜ್ಞಲಿಂ ವನಪ್ರಸೂನಸಂಭೃತಂ ।
ಸಮರ್ಪಿಂ ಜ ಸಾದರಂ ಪ್ರತೀಷ್ಠ ತಂ ಪ್ರಸೀದತು
ಯಧೈವ ಭಕ್ತಿ ಸಂಪೃತಂ ಪ್ರಸೂನ ಮಲ್ಲ ಏಶ್ವರಃ ॥

ವಿಜಯನಾಂ
ಸತ್ಯಂ, ಸಮಾನಃ, ಸ್ವತನ್ತತಾ !



*Sri Lakshmi Narasimha Swamy
of Yadagirigutta, Andhra Pradesh*

FAMILY TREE OF DEVASHIKAMANI FAMILY

Late. M.D. Anantharajan

Ramanuja Iyengar

Lakshminarasimhacharya (D.L.N.Acharya)
Srirangamma

M.D. Kumudha Valli



M.D. Parthasarathy



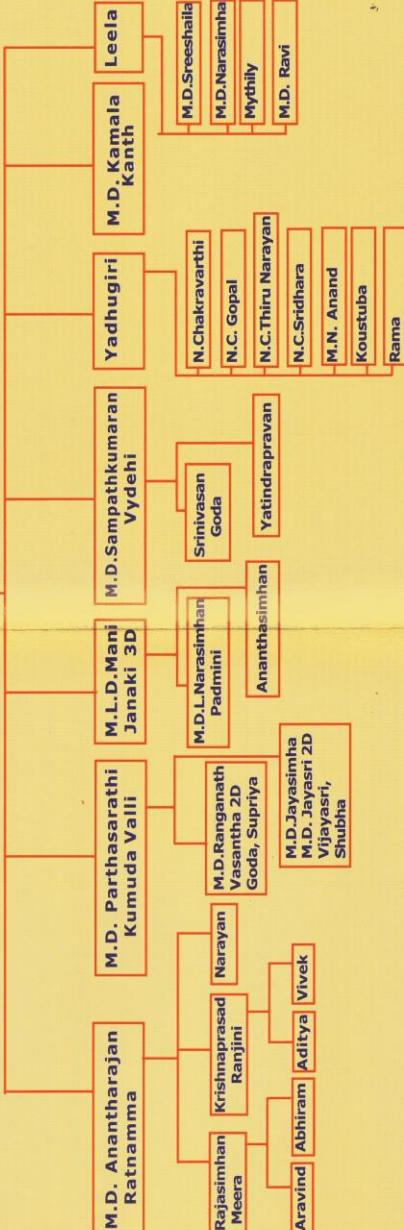
卷之三



Late. M.L.D. Mani



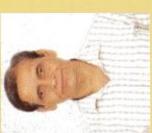
M.D.Larasimha



Late. M.D. Anantharajan



M.D. Rajasimhan



I.D. Krishna Prasad



M.D. Sampath
Kumaran



M.D. Srinivasa



TRANSLATION OF THE SANSKRIT VERSES

Sri Jayachamaraja of auspicious rise, the beloved son of Sri Narasimharaja, renowned Kantirava, installed on the bejewelled Simhasana, increases with vigour the prosperity of the State.

The worthy State of Mysore, bright with abundant prosperity, the ornament of the country of Bharata, protecting by reason of Your Highness's splendid brilliance and competence, shall cause it to shine forth. O Protector of People! Leading the people, instilling them for success, Your Highness shines most with the lustre of Victory.

The auspicious land of Mysore, with growing brightness, prospered, by various assiduous undertakings, with augmented peace and prosperity; was endowed with unrivalled majesty this beautiful ornament of Bharatavarsha, long ruled by the magnanimous Sri Krishnaraja.

By causing a variety of measures taken for increasing the prosperity of the State, with constant intention for the contentment of his subjects and bringing together the unenlightened inclined to entertain a variety of views or beliefs, He, of controlled senses, applied his unremitting attention.

This land, the noble Mysore State, ruled by the sage-like Sri Krishnaraja who trod on the splendid path of Dharma laid by the ancient Sages, who saw a unity of faiths in spite of (apparent) differences of faiths, prospered.

Verily, one who is not far-sighted and is devoid of balanced mind, perceives between people and people differences; the highminded, well-versed in systems of philosophy, always maintain the conception of equality of all.

"One, with one's soul merged in the universal, viewing everything equally, sees one's self in every being and every being in one's self."

This ideal of Sri Krishna, Sri Krishnaraja maintained.

"I am the same in all beings; there is none whom I should dislike, nor one whom I should like."

Administering his kingdom on this principle, Sri Krishnaraja became endeared to all, as was Janaka in the far-famed Bharata (country) of yore.

[Quotations in the above are from the Bhagavad Gita.]

Of course we have heard in the annals of Sri Krishna of the ancient Brindavanam; we see here in the Mysore State the modern Brindavanam. Here, Kaveri, who was proceeding towards the Ocean, is met by the Ocean himself, as though the Ocean longed to see the fine suburbs of the beautiful city of Mysore.

Seeing Sri Krishnaraja's splendour, with the desire of enjoying incessant festivities, having obtained from Sri Krishnaraja of magnanimous disposition (a little of) his unfathomable extensiveness and depth [the reference here is to the unfathomable extensiveness and depth of Sri Krishnaraja's magnanimity of mind], and having secured a permanent and happy abode here, the Ocean with Kaveri happily amuses himself exhibiting the Maharaja's greatness and taking the name of Sri Krishnaraja (Sri Krishnaraja Sagara). [Even the Ocean was attracted by the magnanimity of the great Sri Krishnaraja].

Sri Krishnaraja, being pleased, constructed the beautiful Brindavanam; I Kaveri with her graceful form and adorned with lustrous fountains makes it beautiful; Sri Krishna, also taking a form again and living in this beautiful garden, pleasant for sporting, out of love for Sri Krishnaraja, extends the happiness of delightful sight to all those that visit.

Presently, delightful with the wealth of variety of beautiful places, Your Highness's Kingdom, in the guise of a garland made up of variegated flowers shines forth between your Highness's grown-up arms of incomparable strength (Your Highness shoulders the responsibility of the administration of this beautiful State; each beautiful place in the State is like a flower and the whole State made up of which flowers is like a garland, which your Highness wears or supports).

His Highness succeeds to the Great State, his heritage, even when young. Though new as the Maharaja, he is not new to the responsibilities devolving on him; he is excellently trained.

His outlook broadened by foreign travel trained in a befitting manner in the task of the administration of this distinguished State rendered prosperopus in various ways by Sri Krishnaraja.

This Model State of Mysore now looks to this young Maharaja for further and continued progress and prosperity.

A fine and ornate flower in bloom
With pleasing hues and rare perfume
Commands the view in the Garden State,
A cynosure of the world high rate!
Rare gold of Mysore's Royal Ore,
Or lustrous gem of the Royal Mine,
Beautifies the beauteous Mysore,
And spreads afar its sheen so fine!

Sri Jayachamaraja rains pleasure, giving unending satisfaction, like the essence of good nector (honey of flowers), on the assemblage of people (or people gathered like bees for the honey), like the flower-honey which gives pleasure and satisfaction to the gathering bees, when he shines forth on the Simhasana splendidous with the best of gems of incomparable value and when he marches on his grand festive procession (march for victory - vijaya-yatra), accompanied by roars of victory (jaya-gosha); it is verily so!

Is not the language come down to us from sages of yore, that most refined language, to be honoured even in these modern times? Is not the grandeur of the Himalayas, the King of Mountains, permanent, despite revolution of time?

Therefore, O Maharaja, one devoted to Your Royal House, Acharya by name, says in the language worthy of honour by the Great.

With a pleased mind, may Your Highness honour by acceptance this palmful of flowers, a collection of wild flowers, in the form fit to be spoken, offered with devotion; as the Lord does even the poor flowers devoutly offered!

Composition on Late Sir Mirza Ismail the former Dewan of Mysore

ಶ್ರೀಃ

ಅಮೀನ್-ಉಲ್-ಮುಲ್-
ಸರ್ ಮಿಸಾರ್ ಮಹಮದ್ ಇಸ್ಲಾಯಿಲ್-
ಮಹಾತಮನಿ ವಿಜ್ಞಾಪನಂ

ಸರ್ ಮಿಸಾರ್ ಮಹಮದ್ ಪ್ರಥಾನಪದವೀಂ ಇಸ್ಲಾಯಿಲ್ ಆಖ್ಯಾನಿತಃ
ಮಾನಶ್ರೀ ಬರಹಮನ್ಯತೇ ನನು? ಅಮೀನ್-ಉಲ್-ಮುಲ್ ಅಭಿಖ್ಯಾಂವಹನ್ |
ಆಬಾಲ್ಯಾನುಗತ ಸ್ವಹೃತಮತಯಾ ಶ್ರೀಕೃಷ್ಣಭೂವೋತ್ತಮಂ
ಸಾರ್ಥಕ ತೇನ ಸುಲಭಭೋಧ ಮಹಿಮ ಶೈವಾನುಗಸ್ತಸ್ಯ ವೈ ||

ಶ್ರೀಕೃಷ್ಣರಾಜಾಂಶಿವರೇಣಾಕಾಸಿತಾ
ಮಹಿ ಮಹಿಶಾರವರಾ ವಿವರಿತಾ |
ಮಿಸಾರ್ ಸುಸಾಚಿವ್ಯಸಹಾಯತ ಶಿಂಗಂ
ಮತಾಸ್ತರೇಪ್ಯೇಕ ಮತತ್ವದಶಿಂನಾ ||

ಅದೂರದಶಿಂ ಸಮತಾಮತಿಚ್ಯುತಃ
ಜನೇಜನೇ ಭಿನ್ನಮತಂ ನು ಪಶ್ಯತಿ? |
ಪ್ರೇಕ್ಷೋನನತಾ ದರ್ಶನದಶಿಂನ ಸ್ವದಾ
ಸಮತ್ವಭಾವಂ ಪ್ರತಿಪಾಲಯನ್ತಿ ಹಿ ||

“ಸರ್ಬಭೂತಸ್ಥಮಾತ್ಮಾನಂ ಸರ್ಬಭೂತಾನಚಾತ್ಮನಿ |
ಶುಕ್ತತೇ ಯೋಗಯಕ್ಷಾತ್ಮಾ ಸರ್ಬತ್ರಸಮದರ್ಶನಃ ||”
ವಿಶಿಂಗ್ರೇಕೃಷ್ಣವಾಕ್ಯಂ ಶ್ರೀಕೃಷ್ಣಭೂಮೋನ್ನಪಾಲಯತ್ |
“ಸಮೋಹಂ ಸರ್ಬಭೂತೇಮ ನ ಮೇ ದ್ವೇಷೋಸ್ತಿ ನ ಪ್ರಿಯಃ ||”
ಇತಿ ರಾಜ್ಯಂ ಪ್ರಹುರ್ವನ್ ಶ್ರೀ ಕೃಷ್ಣ ಭೂಮೋ ಮನೀಷಿತಃ |
ತಸ್ಯ ಶ್ರೀಕೃಷ್ಣರಾಜಸ್ಯ ಶ್ರೀಮಿಸಾರ್ ಸಚಿವೋತ್ತಮಃ ||

ಅಸಾಭಿಶ್ರುತಮೇವ ಕೃಷ್ಣಚರಿತೇ ಬೃನ್ನಾವನಂ ಪ್ರಾಕ್ತನಂ
ದೃಷ್ಟಂಚಾತ್ರ ಮಹಿಂಸುರಾರ್ಥವಿಷಯೇ ಬೃನ್ನಾವನಂ ನೂತನಂ ।
ಕಾವೇರಿಮಭಿಗಾಮಿನೀ ಮಿಹ ಸರಿದ್ಭಾಭಿಯಾತಸ್ಸೆಯಂ
ರಮ್ಯಂ ರಮ್ಯಮಹಿಂಸುರಾರ್ಥನಗರಪ್ರಾನ್ತಂ ಪ್ರತ್ಯನ್ನಿವ ॥

ದೃಷ್ಟಾಜ ಕೃಷ್ಣನ್ನಪಸ್ಯ ವೈಭವಮಸೌ ನಿತ್ಯೋತ್ಸವಾಕಾಂಕ್ಷಯಾ
ತಸ್ಯಾಗಾಧಸುವಿಸ್ತುತ್ತಿಂ ಘನಹೃದ ಶಾದಾಯ ಗಂಭೀರತಾಂ ।
ಸುಸ್ಥಾಯತ್ವಮಾಪ್ಯ ತಸ್ಯೇವಿಭುತಾನಿದೇಶ ಶಭಾಕ್ಷಾಗರಃ
ಕಾವೇರಿಸಹಿತ ಸ್ನಾನಿಂ ವಿಹರತಿ ಶ್ರೀಕೃಷ್ಣಸಂಜ್ಞಾವಹಃ ॥

ತುಷ್ಟಃ ಕೃಷ್ಣಮಹಿಂಪತೀ ರಚಿತವಾನ್ ರಮ್ಯಂ ಸುಬೃನ್ನಾವನಂ
ಕಾವೇರಿ ವಮಷಾಃ ಲಾಸಯತಿ ತಂ ಜ್ಯೋತಿರ್ಯುರ್ವಿಭೂಷಿತಾ ।
ಶ್ರೀಕೃಷ್ಣೇಃಿ ವಿಹಾರರಮ್ಯಸುವನೇ ಭೂಯಸ್ಸಮಾತ್ರಕೃತಿಃ
ಶ್ರೀತ್ಯಾ ಕೃಷ್ಣನ್ನಪೇ ವಸನ್ನಿತನುತೇ ಪ್ರೇಕ್ಷಾಸುಖಿಂ ಪಶ್ಯತಾಂ ॥

ಯದಾ ಶದಾಮಸ್ಸ ನೃಪಸ್ಯ ವೈಭವಂ
ವರಾಮ ಮಿಸಾರ ಮಹತೋಃಿ ಗೌರವಂ ।
ದ್ವಾದಶಮ್ಯಮೂ ತತ್ವತ ಏಕಮಾನಸೌ
ರಾಜ್ಯಧಿರುತ್ಯಾರ್ಥಮಹತ್ವ ಸಾದರೌ ॥

ಅನನ್ಯಸೌಲಭ್ಯ ಸುಶಿಕ್ಷಣಾಶ್ರಿಯಾ
ಮಹಾಜಸಾನದ್ಸುವಷ್ಟಿಸಂಪದಾ ।
ಅನಸ್ಯಸಾಧಾರಣಯಾ ಮನೀಷಯಾ
ಮಿಸಾರಮಹಾನ್ ಯೋಗ್ಯಪದೇ ವಿರಾಜತೇ ॥

ಅಭಿಜಾತತಯಾ ಸುಮನೀಷಿಕಯಾ
ಸುಕುಲೀನತಯಾ ಷ್ವಭಿಜಾತತಯಾ ।
ಅಭಿಜಾತತಯಾ ಸುವನೀತತಯಾ
ಸಚಿವಾನುಪಮೋಪ್ಯಭಿಜಾತತಯಾ ॥

ಪ್ರಥಾನವರ್ಣಸ್ಯ ಸುವಾಜ್ಞತಲೀಕಾ
ಪ್ರಜಾಪ್ರಸದ್ಯನ್ಯಭುನ್ಯೇವ ನಿವ್ರ್ಯತೇ ।
ಪ್ರಜಾಹೃದುನ್ಯೇಲಸತ್ಯಶಾಲಿನೀ ।
ಪ್ರಕೃಷ್ಟಸಂದೇಶಯುತಾತಿಗೌರವಾ ॥

ಪ್ರಕೃಷ್ಟಾ ವಾಗಾಭಾ ಹೃದಯಕುಹರಂ ಶೋತ್ರಕುಹರಾತ್
ಪ್ರವಿಶ್ಯೋದ್ದೀಪ್ಯ ದ್ರಾಗ್ನಿಕಸಿಕಮಹೋ ಯಚ್ಯತಿ ಧಿಯೈ ।
ಮಹಾಮಾತ್ಯಸ್ಯೇಮಾ ಮನುಧವಮಹತ್ಯೋದ್ದರ್ಮಾರೀಂ
ಲಸದ್ವಿದ್ಯುತ್ತಾರ್ಥನುಭವಜನಕಾಂ ವಿಸ್ಕರಿತಿ ಕಃ? ॥

ಶತ್ರುಃ ಕೋತ್ರ ಸುಕೃಷ್ಟಭೂಪತಿಲಕಂ ಸೋತುಂ ಮಹಾತ್ಮಪ್ರಭು
ತಸ್ಯಾಮಾತ್ಯವರಂ ವಿನಾ ಸಹಚರಂ ಹೃದ್ದಪ್ರವಾಹ್ಯೋಭಿತಂ ।
ಶ್ರೀಕೃಷ್ಟಸ್ಯ ಮಹಾಪ್ರಭಾವಕಥನಂ ಯಾಥಾಧ್ಯಾ ವಾಕ್ಯತ್ತಿತಂ
ಶ್ರೀಮಿಥುಮಹತಾತಿಶಾಯಿತಮಲಂ ಕೇನಾಪರೇಣಾತ್ರವೈ? ॥

“ಗತಸ್ವಭೂಪೋ, ಗತಿತಿ ಕಿಮಹಮವದಂ? ನ ತಥಾ, ವಸತ್ಯೇವ ।
ಹೃದಯೇಷು ತತ್ತಜಾನಾಂ ನಿವಸತಿ, ವಸತಿತಿಹಾಸಪತ್ರೇಷು ॥

“ಅನಿಶಂ ಸಮಯಾಸ್ಯಾನಪಿ ನೇಕ್ಕಾ ಪಥಗಾ ಚರಂತ್ಯಮರ್ತ್ಯಾತ್ಯಾನಃ ।
ಚಾಗತ್ಯಸ್ಯ ಹಿ ಸುಮಹಾನಾತ್ಯಾ ತಂ ಪ್ರೀಣಾಯಿತುಂ ಪಂಥಾ ಏಕಃ ॥

“ತಸೋತ್ತರಂ ರಾಜ್ಯಧುರಂಧರಂ ವಯಂ
ಕಾಷಾಗತೋಪ್ಸಕ್ಯಸುನಧಸೇವಯಾ ।
ಪ್ರೀಣೇಮಹಿಪ್ರತ್ಯಯಿತಾಃ ಪ್ರಜಾತತೀಃ:
ರಾಷ್ಟ್ರಂಚ, ರಾಜಷ್ಟಿವರಃ ಪ್ರತುಷ್ಯತಿ ॥

“ಸ ಮಹಾರಾಜ ಸಂಸಾಂ ಗತವಾನ ಶ್ರೀಕೃಷ್ಟರಾಜತಿಲಕೋದ್ಯ ।
ವದಾಮ ವಯ ಮೇಕಹೃದಾ ‘ಜೀವತು ಚಿರಂ ಸ ಮಹಾರಾಜಃ’” ॥

ತ್ರೀತ್ಯೇದಾರ್ಯಾದಭಿನವಮಹಾರಾಜಸಾಪೇಕ್ಷಯಾ ಯತ್
ಪ್ರಾಧಾನ್ಯೇನ ಪ್ರತುಲವಚಸಾ ಪೋಕ್ತಮೇವಂ ಮಾಮಿ ।
ವ್ಯಕ್ತಿತ್ವೇನ ದ್ರಢಯತಿ ಮಹಾರಾಜವರ್ಯಾಯ ಭಕ್ತಿಂ
ರಾಜತ್ವೇನಾಪ್ಯಚಲಮಹಿತಾಂ ಪ್ರಾಂಜಲಾಂ ವ್ರಾರ್ಥತಸ್ಸಿಃ ॥

ಪಾರಂಪರೀಣಾ ಮಹದಾಧಿರಾಜ್ಯಂ
ತಾರುಣ್ಯಭಾವೇಪ್ಯಧಿಗಚ್ಛತೀಹ ।
ನವೋಪಿ ರಾಜಾ ನ ನವ ಸ್ವರಾಜ್ಯ
ನಿವಾಹಕಾರ್ಯೇ ಸಮುಪಂತವಿದ್ಯಃ ॥

ವಿದೇಶಸಂಚಾರವಿವರ್ಧಿತಾಶಯಃ
ಯಥಾರ್ಥನೀತೋ ಗುರುರಾಜ್ಯಕರ್ಮಣಿ ।
ಶ್ರೀಕೃಷ್ಣರಾಜಾ ಮಹಧಾವಿವರ್ಧಿತ
ಪ್ರಕೃಷ್ಟಾಜ್ಯಸ್ಸಿ ಹಿ ಧುರ್ವಹೋ ಕ್ಷಮಃ ॥

ಆದರ್ಥರಾಜ್ಯಂ ಹಿ ಸಮೀಕ್ಷ ತೇದ್ಯ
ಯೂನಾ ಮಹಾರಾಜವರೇಣ ಭೂಯಃ ।
ನಿರಂತರೋತ್ಸರ್ವವಿಭಾಂ ಸಮೃದ್ಧಿಂ
ಶ್ರೀಮನ್ಮಹಿಶುರವರಂ ಪ್ರಶಸ್ತಂ ॥

ಇತ್ಥಂಭೂತಂ ಸಚಿವಮಹತಾ ವಾಕ್ಯವದ್ಯಂ ಯದುಕಂ
ಶ್ರೋತೃಣಾಂಹೃತ್ಯಹರಪಥಗಂ ಕಸ್ಸೆಮಧೋರ್ನುವಕ್ತುಂ ।
ಮುಗ್ಧೋಪ್ಯೇವಂ ವನರುಚಿರಂ ವಾಗ್ವಿದಾಮತ್ತಮಸ್ಯ
ಕುರ್ವೇಜ್ಜಾತಃ ಪರಮವಿರುಷಾಂ ಜಾಪಲಾಯಾನುವಾದಂ ॥

ವಕ್ಕೇ ಮನಶ್ಚ ವಿಮುಲಂ ಸುಮಹಿಂಸುರಾರ್ಥ
ರಾಜ್ಯಸ್ಯ ವೈಭವ ಮಹಂ ತನುವಾಗಪಿ ದ್ರಾಕ್ಷ ।
ಪ್ರಾಜೀನನೂತ್ನಮಹಿಮಾಸುವಿಶೇಷಶೋಭಿ
ವಿಷ್ಣಿದ್ವಿಕುಜನಕರ್ಣಗುಣಾನುಭಾವಂ ॥

ಶ್ರೀಮಿಸಾರ್ಯೋ ಮಹಾತ್ಮೆ ಸುವಿಶಯಶಸಾಮಾನಿತ್ಯತ್ವಾಪಿ ಶಸ್ತಃ
ನಿತಿಜಾಣಾಂವರಿಷ್ಟಃ ಪ್ರಗಮನಗರಿಮೋದ್ಯೋಗನಿವಾಹದೆಕ್ಷಃ ।
ಭೂಯೋಭೂಯಃ ಪ್ರಚಿನ್ನನ್ ಸಪದಿಸುವಿದಿತಾಂ ರಾಜ್ಯಲಷ್ಟೀಂ ಪ್ರರೂಢಾಂ
ದೀಘಾಯಂಷಾನ್ ಯಶಸ್ಸೀ ವಿಲಸು ಸುಚಿರಂ ರಾಜಕಾರ್ಯಾನುವತೀರ್ ॥

ಇತಿ
ಡಿ.ಎಲ್. ಆಚಾರ್ಯನ್

**VICTORY
FOR
Truth, Honour, Freedom
A RESPECTFUL SOUVENIR
TO
Amin-ul-Mulk Sir Mirza M. Ismail
K.C.I.E., O.B.E.,
DEWAN OF MYSORE**

SIR MIRZA MUHAMMAD ISMAIL, with the addition Amin-ul-Mulk, endowed with the wealth of respectability, does great honour to the position of the Prime Minister; from boyhood in the capacity of the best companion a follower of the excellent Sri Krishnaraja, and with the glory of having had the best training along with him, certainly this most eminent partner (in the affairs of State).

The worthy State of Mysore, ruled long by Sri Krishnarajarshi, who made it greatly prosperous with the aid of the most appropriate Ministership of Sir Mirza - by Sri Krishnarajarshi who could see a unity of faith in spite of difference of faiths (also unity of purpose in spite of any apparent differences).

(They were above all the seeming differences of faiths).

Is it not that one who is not farsighted and is devoid of unbiased mentality sees difference between man and man? Surely, the high-minded, versed in systems of philosophy, maintain the conception of equality of all.

“One, with one’s soul merged in the universal, viewing everything equally, sees one’s self in every being and every being in one’s self.”

This ideal of Sri Krishna, Sri Krishnaraja maintained.

“I am the same in all beings. There is none whom I should dislike, nor one whom I should like.”

Administering his kingdom on this principle, Sri Krishnaraja became endeared to all. Of such Sri Krishnaraja

Sir Mirza the excellent Prime Minister.

[Quotations in the above are from the Bhagavad Gita.]

Of course we have heard in the annals of Sri Krishna of the ancient Brindavanam; we see here in the Mysore State the modern Brindavanam. Here, Kaveri, who was proceeding towards the Ocean, is met by the Ocean himself as though the Ocean longed to see the fine suburbs of the beautiful City of Mysore.

Seeing Sri Krishnaraja's splendour, with the desire of enjoying incessant festivities, having obtained from Sri Krishnaraja of magnanimous disposition (a little of) his unfathomable extensiveness and depth [the reference here is to the unfathomable extensiveness and depth of Sri Krishnaraja's magnanimity of mind], and having secured a permanent and happy abode here, the Ocean with Kaveri happily amuses himself exhibiting the Maharaja's greatness and taking the name of Sri Krishnaraja (Sri Krishnaraja Sagara).

[Even the Ocean was attracted by the magnanimity of the great Sri Krishnaraja.]

Sri Krishnaraja, being pleased, constructed the beautiful Brindavanam; Kaveri with her graceful form and adorned with lustrous fountains makes it beautiful; Sri Krishna, also taking a form again and living in this beautiful garden, pleasant for sporting, out of love for Sri Krishnaraja, extends the happiness of delightful sight to all those that visit.

When we speak of Sri Krishnaraja's magnanimity let us also speak of Sir Mirza's greatness; both were essentially of one mind and earnest in the great activities conducive to the promotion of the prosperity of the State.

With the wealth of training not easy for others, with the possession of a personality endowed with excellent vigour, with intelligence (faculties) not common in others, the great Sir Mirza, appears splendid in the position to which he is best fitted.

Being 'Abhijata' because of his fine intelligence, "Abhijata" by reason of his good descent, 'Abhijata' because

of his excellent training (both in education and manners), he is also 'Abhijata' (born for the position) in being an unparalleled Prime Minister.

[There is a play on the word 'Abhijata' here.]

The excellence of speech of the worthy Prime Minister in the Representative Assembly recently concluded had the power of unfolding the minds of the people, contained excellent message to them and was grand.

The excellent flash of his speech, penetrating through the ear the recesses of one's heart and brightening it (the heart) gives a full opening (or expansion) to the mind (blooms the mind), that flow (of speech) of the great Prime Minister, which was the outcome of irresistible feeling and which produced a feeling as by a time, electric touch, who can forget?

Who is able here to appreciate the Pre-eminent Sri Krishnaraja, the Good, endowed with the lustre of greatness of soul, other than his best Prime Minister, who was his companion and who has the beauty of excellent speech which can make its way into the minds (of hearers)? The reference made to Sri Krishnaraja's great eminence pictured in words of true import by Sir Mirza, by whom can it be surpassed?

"He is no more. Do I say 'no more'? No, he lives still, lives in the hearts of his subjects, lives in the pages of history.

"And ever near us, though unseen,
The immortal spirits tread."

"His spirit is watching over us." There is an only way in which we can now please him.

"His spirit is watching over us." There is an only way in which we can now please him.

We should please his successor, who has assumed the responsibilities of the State, his trusty subjects, and his State, with all the ardour of which we are capable, and that excellent Rajarshi will be greatly pleased.

"The Maharaja is dead", Sri Krishnaraja, the Ornament of Rulers; "let us with one heart say 'Long live the Maharaja!"

I say thus what was said by the Prime Minister in weighty words, with a profusion of love, in regard to the new Maharaja. At the outset he assures steadfast and sincere loyalty to his Person and Throne.

"He comes to a great heritage, a high position, at an early age." Though he is new as Maharaja, he is not new to the responsibilities developed on him in administering the State. ["His Highness is not new to the responsible work that now devolves upon him."] Highly educated.

His outlook broadened by foreign travel, trained in a befitting manner in the task of the administration of the great State, he is able to bear the burden of the administration of this distinguished State rendered prosperous in various ways by Sri Krishnaraja.

This Model State of Mysore now looks to this young Maharaja for further and continued progress and prosperity.

Such excellent words, finding their way to the heart's core of the hearers, spoken by the great Prime Minister, who can imitate? This beautiful speech of one who is the best of speakers I, though ignorant and unknown to the great learned, being prompted, restate.

Though scant of speech, I shall ere long say again of the vast magnanimity of the Mysore State; of the beauty of its distinguishing atmosphere of magnificence ancient and modern, of its splendour which attracts visitors from everywhere.

The great Sir Mirza, extolled even by those of exuberant fame, the best of Statesman, able to accomplishing great schemes of progress, may he engaged in the task of the State and adding more and more to its growing prosperity even now well-known, shine for ever with long life and enduring fame!

D.L. ACHARYA

Singapore: The Lion City

SINGAPORE, the DREADED DEN of BRITISH LION,

His far east fortress, guardian of peace,
In Oceans vast, far east and west of Ind.

Has passed, Alas! into Hostile hands anon!

Cught we to sing the song of sorrow now

And so forget our Duty's urgent call?

May be a movement foes of peace gambol

In crafty gamble of this evil war.
The noble lion now taken aback has ope

His eyes, sees far and wide into space and time
Has planned his grand majestic move to end

This once and once for all the pricks and pranks
Of war; the lion is pricked and roused, he eyes

The mischief all around; in firm resolve
He pools his strength, in regress for the nonce;

To pounce in omnibus strength and overtop
The foes and lay the tempest of the wars

Of greed and grinding tyranny.
Churchill there, of lion soul and resolute

He wavers not undaunted works he on
Nor praise nor blame he heeds, a noble heart !

Has laid the seed of success deep enough
That it may grow so strong and firm a tree

No wind nor tempest ever so strong could shake
With patience watch the seed to sprout and grow.

Disturb it not in course of growth, be calm.
Work and work undaunted on and on!

Look not back to groan and bore.
Work you have and much and more.

Ne'er downcast though stumbling oft

Strive and strive to rise aloft

Comrades all to Victory!

Up high hills and crags so steep

Down through valleys low or deep

Marching all to Victory!

VICE IN VIRTUE, VIRTUE VICE

How amazing is the maze
Man entangled dangles ever!
Man could see in clear gaze
What was virtue, what was vice.
When he gazes through the doze
Of this modern world enlightened
With so much light, so very bright
With refractions all in action,
His gaze goes hazy, crazy too!
What is virtue, what is vice
How can he of sight untrue
See and say in voice concise
But vice is virtue, virtue vice?

Through a pane of glass undimmed
On eitherside one plainly sees
What is on the other side.
But, can one say the same of prism,
Thick and three-edged, though transparent?
A ray of light apparent white
Passing through the prism glass
Colours many bring to view.
Can one count their number there
And say only so many?
We say we see from end to end
Colours one to seven or more;
Are we sure of where begins
The first and ends the last of them?
Colours there are before the first
Colours there are beyond the last:
Infinite at either end
In space, our eyes can scarce discern
Between the colours clear to view
Are infinite and not a few.

Vice and virtue have many shades:
When they pass from shade to shade
Vice becomes a shade of virtue,

Virtue one of vice in turn.
How can one say what is vice
What is virtue on so precise?

If one should say a thing is vice
And another thing is virtue,
Then every other has one's own
And each the other's view his own.

If groups in common bred have views
Of virtue and of vice, what boots it?
There be other groups with other views;
So, of virtue and of vice
Various are the views and vague
So, I try the common creed
Of the entire human breed.

I ask again in louder voice
'What is virtue, what is vice?
Say in language quite precise'.
I wait and wait, but no response.
The world bewildered, sweltering, weltering,
Helter-skelter rolling on,
Is past all heed. I think and blink.
My question rising to the vaults
of the Skies, it vaults now back to me!
I laugh at me and question me,
'Am I impractical, uncouth?
Are sane ones mad or mad ones sane?'
If all were wise and wicked none,
Wisdom loses all its worth;
If all were wicked, none were wise,
Wisdom's place does never arise.

O that Buddha, who then thought
That he could rid by what he taught
The world of all its vice and strife,
Did come again to see the life
The present world enlightened leads
And count and assess all its deeds!

Or that Christ of life immortal,
Who by teachings transcendental
And by practice more than precept
Gave of life a truthful concept,
Did so! Would they smile or weep
At this world so sinking deep?
Would I invoke so many more,
Who came after with much love
And taught us much of life and duty
In all their phases and their beauty?

The world now tells me right at once
That, if they came and lived with us,
They would but speak in altered tones
To suit the times so dubious.

So, I take the pint
And put on me a tint,
And tooth on my flute,
Or touch my lute astute.

Faith, Hope and Charity,
Wisdom, Courage, Temperance
Justice and all fraternity
Time and place and circumstance
All combined can judge of each
Seeing common good from each.

Circumstances make a virtue vice
Also make a vice a virtue nice,
How can man by circumstances bound,
Whirling in this wily world unwound
Of all the tangles, say in a simple way
That this is virtue, that is vice, or nay?

What is duty, what is not,
Even bards at times unfix.
Even vice when penitent

OPTIMISM - PESSIMISM

Optimism, it is said, is the doctrine that everything is ordered for the best, that the Universe is constantly tending towards a better state. Pessimism is a theory that everything in the world and life is essentially evil and is tending to the worst. The one is a disposition to look on the brightest side of things, the other to take a gloomy view of affairs. The two are directly opposed to each other and each is understandable only in abstraction. They are as opposed as good and evil, light and darkness. One emphasises the good side of everything, the other its evil side. But nothing is wholly good, nothing wholly bad. Good and evil exist together in everything. We can speak of goodness and badness only relatively, and not absolutely. The notions of good and bad are ours; they are artificial and ever changing; good now was bad before, good then is bad now. No one is competent to know what is best and what is worst. We must therefore discard both optimism and pessimism.

Two persons or parties may recognise some particular thing as good and may fight for it. One may win it, the other may lose; one becomes an optimist the other a pessimist in that connection. Optimism and Pessimism may also be changing hands. Here optimism and pessimism have reference to selfish ends.

There are stages, in the march of events when an optimist becomes a pessimist and a pessimist an optimist in the spheres which those events cover. One should not think of optimism and pessimism. One should simply act as one would in the given circumstances. How one acts in those circumstances is also determined by the circumstances themselves. Such action is duty unattached to the result.

DUTY

What is duty? It is what one ought to do in general and in particular situations. Every action of a human being should tend to the common wealth. One may work for one's own welfare, but that should not detract from that of one's clan or group; one may work for the welfare of one's clan or

group, but that should not interfere detrimentally with that of the larger bodies, so on of the nations and of humanity as a whole. It is real duty which promotes the welfare of the entire humanity of the world. There should be no taint of selfishness individual, clannish or national. Duties should merge in duty to humanity. Such duty is the true religion.

RELIGION

The aim of every religion is to elevate man to divinity. Whatever methods are pursued should not be antagonistic to those of others. Otherwise the methods under religious rather a curse than a blessing to humanity and the religions under such circumstances instead of aiming at divinity will result in making their followers devilish. There should be one true religion for the whole humanity of the world - the Religion of all Religions.

Origin and end is also comparative. There is neither any origin nor any end in the universal existence. Every thing is: nothing that is not comes into being, nothing that is loses its being. Superficially one thing may become another to our bodily eye. The changes are changes within the whole - the infinite. There is no addition, no subtraction, in the infinite.

Energy is constant; it is constant but in the sense that it is infinite and the infinite is constant. Within the infinite energy also manifests in various forms. The conception of energy in contrast with matter, though it can be disposed of in a word here, will be put off to a later stage of thought.

Superficially we deal with existences in classes, kinds, groups and grade them in some order according to the capacity of our understanding.

The progress from ignorance to knowledge in our artificial language is something like moving out of the real, from the unconscious to the conscious, from truth to untruth.

These are contrast in words - words we make, words to which we attach particular artificial meanings. There is no comparison and contrast fundamentally.

Our language is the language of the superficial. The only language is contemplation.

An aggregate of atoms should withdraw itself into each atom in it which is inseparable from the infinite.

Whenever we think of opposites in the aggregates we must think of that which constitutes every atom of both.

When every atom (thinking in abeyances) ... itself into each atom in it which is inseparable from the infinite.

Whenever we think of opposites in this aggregates we must think of that which constitutes every atom of both.

When every atom knows itself as part of the infinite in which it is, from which it has no separate existence, there comes peace - peace not contrasts with conflict but peace simple and constant.

Opposites proceed their way some length. The pair is limited to come distance, but it is unlimited at either end. These opposites are useful for us practically for some limited purposes. When those limited purposes are achieved one of those opposites becomes spent up and the other takes its place. Love and hate: hate proceeding to a limit and spent up is replaced by love. So love by hate. When one of each pair of opposites is spent up and the other takes its place, this other loses its existence as one of the opposites. The conception of opposites is neutralised and condition constant results - is it Bliss?

The finites suggest the infinite, limits suggest the unlimited, boundaries suggest something beyond them. Everything lives in the infinite though it is finite according to our capacity of understanding of apparent limits we identify ourselves with the infinite. We reach a state of understanding which is Bliss.

MAN AND SUPERMAN

Mahatma Gandhi is a unique personality. So many have known him - India as a whole and many parts of the world. He has travelled in many parts of the world. Individuals and nationals understand him in their own ways, according to their make-up, according to what they are. It has been so in the case of every teacher of religion, every great man, past and present.

The Mahatma is, first, a spiritual being and, next, he is a patriot. Seeing the condition of India, the country of his birth, he has devoted his life to do everything possible to lift it to the status of other parts of the world. As a spiritual being he is a world patriot, as one born in India he is an Indian patriot. He loves all humanity, along with the entire humanity the Indian humanity as a part, and only after lifting this part also to the status of the other parts there can be a complete world brotherhood. This is the meaning of his activities.

The Mahatma is above all religions; he is not a Christian alone, he is not a Mohomedan alone, he is not a Vedantist alone, not alone a Buddhist, Parsi or any other. He respects all religions in their essence, has no caste, creed and colour biases. We have overwhelming volume of evidence in support of all this. Even now, while he is fasting, we learn that there have been recitations of The Bible, The Quoran, The Bhagavad Gita going on.

The Mahatma has fasted on many occasions. Individuals have ascribed reasons according to the level of their understanding. Fasting is a kind of Tapas or Penance. India is famed for sages, who have performed Tapas of long durations without any particular immediate object. Tapas confronts Life with the Soul, purifies and reinforces the Life for a greater and truer knowledge. Fasting, however, is smaller Tapas. The Mahatma has evidently nothing to gain for himself. Sri Krishna said:

సమే పాథా సిక్టివ్యం త్రిషులోకేషు శింజన |
నాతవాప్తమవాస్తవ్యం వస్తివర జ కమ్మణి ||

"I have nothing that I should do by way of duty in the all worlds, nothing much I have not got, nothing I have to get; but still I am pursuing action." The object is unselfish, universal. (Much can be quoted from the Gita, but space



prevents). Sri Krishna, though a Superman, was nevertheless a Man born. As Man he tried his best to prevent the War of Kurukshetra, but it was to have its course. As Superman he gave the Divine Knowledge, which is eternal.

The Tree of the World has branched and the branches further branched;

When the smallest branches can no further branch and stranched,

Even then the Tree may live for a time with not much change; At last a change must come and the Tree must leave its range.

The revolution from good to bad and bad to worse

And back again to good is the permanent usual course,

And this is going round whether we will or no;

We shall then move with the worldly rounds for wealth or woe.

All our actions are by circumstances bound,

We shall then move along with all and take the round

To all our actions unattached and claiming none

As our own; all our actions are but parts

Of that universal, irresistible one.

With our minds so well balanced and with our hearts

Kept all pure and brave, shall we merge in the All,

Living an everlasting life and All in All.

Poem On Lakshmi Narasimha

ಧೀರಾಯುಷ್ಯಂ ಚ ಧೀಮತ್ತಂ
ವಶ್ಯಯ್ರಂ ವಿಪುಲಂ ಧೃವಂ ।
ಅರೋಗ್ಯಂ ಧೃಧಕಾಯಂಚ
ದೇಹಿ ಲಕ್ಷ್ಮೀನೃಸಿಂಹ ॥

ವಿಶ್ವಂ ವಿಷ್ಣುಯರ್ಥಾಸೌ ।
ಜಗದವಿತಮಭಿ ವ್ಯಾಪ್ಯಚೈಕಾನ್ತ ಭೂಮಾಂ
ಭೂಮಾಂ ಭೂಯೋಷಿ ಸರ್ವರಂ
ಜಗದಜಗದಭಿದೋತಯತ್ಯಾತ್ಯೋಗಾತ್ ॥
ಏಕೋವಿಷ್ಣಸಪವ ಪ್ರಭುರಿತಿ ಸುದೃಢಂ ।
ಫೋಷಯನ್ತಂ ತಥಾತ್ಮೇ ॥
ಪ್ರಹಾದಂ ಹಾದಯನ್ತಂ ।
ಪ್ರವಣಜನಹಿತ ಯಾಪ್ಯಭೂ ಶ್ರೀ ನೃಸಿಂಹ ॥

ಶ್ರೀ ಮುಕುಂದಮಾಲಾಯಿಂದ ಆಯ್ದು ಶ್ಲೋಕಗಳು :-

ಹೇ ಗೋಪಾಲಕ ಹೇ ಕೃಪಾಜಲನಿಧೇ ಹೇ ಸಿಂಧುಕನ್ಯಾಪತೇ
ಹೇ ಕಂಸಾಂತಕ ಹೇ ಗಜೀಂದ್ರ ಕರುಣಾಪಾರೀಣ ಹೇ ಮಾಧವ |
ಹೇ ಗೋಪಿಜನನಾಧ ಪಾಲಯ ಪರಂ ಜಾನಾಮಿ ನ ತ್ವಾಂ ವಿನಾ ||

ಭಕ್ತಾಪಾಯಭುಜಂಗಗಾರುಡಮಣಿಃ ತ್ರೈಲೋಕ್ಯರಕ್ಷಾಮಣಿಃ
ಗೋಪಿಲೋಚನಚಾತಕಾಂಬಿದಮಣಿಃ ಸೌಂದರ್ಯಮುದ್ರಾಮಣಿಃ |
ಯಃ ಕಾಂತಾಮಣಿರುಕ್ಕಣೀಫಾನಕುಚ ದ್ವಾಂದ್ವೈಕಭೂಷಾಮಣಿಃ
ಶ್ರೀಯೋ ದೇವತಿಖಾಮಣಿರ್ದಿಶತು ನೋ ಗೋಪಾಲಚೂಡಾಮಣಿಃ ||

ಕರುಣೆ ಯುದಧಿ ಗೋಪ ಬಾಲ
ಸಿರಿಯರಮಣ ಕಂಸವೈರಿ
ಕರಿಯಕಾಯ್ದುಕರುಣೆ, ರಾಮನನುಜ ಮಾಧವ |
ಸರಸಿಜಾಕ್ಷ ಮೂಜಗಕ್ಕೆ
ಗುರುವ, ಗೋಪಿಯರಸ, ನೀನೆ
ಮೋರೆಯ ಬೇಕು, ನಿನ್ನ ಹೋರತು ಬೇರೆ ಕಾಣೆನು ||

ಧರಣೀಯಲ್ಲಿ ಭಕ್ತಜನರ ದುರಿತ ವಿಪದ ದುರಗ ಕಿದುವೆ
ಗರುಡಮಣಿಯು ಮೂಜಗಕ್ಕೆ ರಕ್ಷೈಮಣಿಯಿದು,
ವಿರಹತಪ್ತ ಗೋಪಿಜನರ ಸರಸಿಜಾಕ್ಷ ಚಾತಕಕ್ಕೆ
ಕರಿಯಮೇಘದಿಂದ ಬೀಳ್ಳು ಜಲದಮಣಿಯಿದು ||
ಅಂದ ಚಂದ ಕಂಶ ಮಣಿಯು ಇಂದುವದನೆ ನಿಕರದಲ್ಲಿ
ಮುಂದನೆಪ್ಪ ರಮಣಿದೇವಿ ರುಕ್ಣಿ ಮಣಿಯ |
ದ್ವಾಂದ್ವ ಕುಚದ ಲೆಸೆವ ಮಣಿಯು ನಂದಸುತ ಮುಕುಂದ ದಿವಿಜ
ವೃಂದ ಮುಕುಟಮಣಿಯು ನಮಗೆ ನಲ್ಲೆಯೀಯಲಿ ||

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