

# 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 grand children.*



***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***



ಶ್ರೀ ಯದಗಿರಿ ಯತಿರಾಜ ಮಠ  
ಶ್ರೀ ಯದಗಿರಿ ಯತಿರಾಜ ಮಠ  
**SRI YADUGIRI YATHIRAJA MUTT**

ಮೂಲಸ್ಥಾನಮ್-ತಿರುನಾರಾಯಣಪುರಮ್, ಮೆಲುಕೋಡೆ, ಮಣ್ಡ್ಯ ಜಿಲ್ಲಾ

H. H. Sri Sri Yadugiri Yathiraja Narayana Ramanuja Jeeyar



ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯಃ: ಉಪಯವೇದಾಂತಪ್ರವರ್ತಕಾಚಾರ್ಯಃ, ಶಾಂತಿಶಮದಮಾಢುನಂತಕಲ್ಯಾಣಗುಣಗಣಪರಿಪೂರ್ಣಃ, ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿಬ್ರಾಜಕಾಚಾರ್ಯಃ, ಶ್ರೀಸಂಯಮಿಸಾರ್ವಭೌಮಶಾಸನಾಧಿಗತ  
ಶ್ರೀ ಯದಗಿರಿ ಯತಿರಾಜ ಸಂಪತ್ಕುಮಾರ ಸರ್ವವಿಧಕೇಚ್ಚುರ್ಯ ಧುರಂಧರಃ, ಶ್ರೀಮದ್ರಾಮಾಢುನಾಚಾರ್ಯನಿರವಧಿಕ ಪರಮಾಢುಗ್ರಹ ಸಮಧಿಗತ ಶ್ರೀ ಯದಗಿರಿ ಯತಿರಾಜಮಠ ಪರಿಬ್ರಾಹ್ಮಿಮಾತೃಕೂರ್ಮಣಃ,  
ಶ್ರೀಮದ್ವಾತಾಢುಗ್ರವಣ ಸತ್ಸಂಪ್ರದಾಯನಿಢಾಗರಿಠಃ, ಶ್ರೀ ಯದಗಿರಿ ಯತಿರಾಜ ನಾರಾಯಣ ರಾಮಾಢುಜ ಯತಿಬರಃ: ಇದಮ್ ಮಙ್ಗಲಮಾಶಾಸ್ತ್ರಯತಃ-

Ref No. :

Date 7<sup>th</sup> Feb, 18

### 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 worshipping deity Sri Lakshmi Narasimha and Sri Ramanujacharya to bless them to publish more and more such works.

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## **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 Raleighy 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 previlage 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, 3<sup>rd</sup> 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 descendents 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. Ruso, 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 write, 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  
ಪ್ರಾಥಮಿಕೇ ವಿಜಯಮಹೋತ್ಸವೇ  
ಮಜ್ಜಲಾಂಶಂಸಾ

ಶ್ರೀಮಾನಾರಭತೇಧುನಾ ಘನ ಜಯ ಶ್ರೀಚಾಮಭೂಪಾಲಕಃ  
ಸಾನೀಕಂ ಜಯವಿಕ್ರಮ ಪ್ರಗಮನಂ ಪ್ರಾಸೇಚನಂ ಪಶ್ಯತಃ |  
ಅಕ್ಷಯ್ಯಂ ಸುಚಿರಂ ಸುರಾಜ್ಯವಿಭವಂ ಸಂಸ್ಥಾಪಯನ್ ಸಂಸ್ಕೃತಂ  
ಶ್ರೀಮದ್ರಾಜ್ಯಧುರಂ ನಯತ್ಯಮಿತಧೀರ್ವಿಖ್ಯಾತಕರ್ಣಾಟಕೇ ||

ಸ್ಥಾನೇ ಚಂದ್ರನಿಭೋವದಾತಗುಣವನ್ ಯತ್ತ್ವಂ  
ಸುಶುಭ್ರಾಂಶುಮಾನ್  
ಯಜ್ಞೈವಾತ್ಮಕವಜ್ಜನಾನವಸಿ ವೈ ಯದ್ವಾ ಸುಧಾಂಶೂಪಮಃ ||  
ಆರ್ತತ್ರಾಣಪರಸ್ತಥಾ ಕುಮುದಸದ್ಭಿನ್ನ ಮಹೀತೋಷಣೇ  
ಶ್ರೀಮದ್ರಾಜಕಲಾನಿಧಿಃ ಪ್ರತಿಭಯಾ ಚಾಮ್ಲಾನಿಮತ್ತೇಜಸಾ ||

ವಿದ್ಯುದ್ದೀಪೋಜ್ವಲಮಣಿಲಸದ್ರಾಜಿಭೀ ರಾಜಿತೋ ಸೌ  
ಪ್ರಾಸಾದ ಶ್ರೀರುಚಿರನಗರೇ ಶಿಲ್ಪಕೌಶಲ್ಯರಮ್ಯಃ |  
ಆಸ್ಥಾನೇಸ್ಮಿನ್ನಿರುಪಮಶುಭೇ ರತ್ನ ಸಿಹಾಸನೇ ಸೌ  
ವೀಕ್ಷಾರಮ್ಯೋ ಯದುಕುಲಜಯಶ್ಚಾಮರಾಜಾಭಿರಾಮಃ ||

ದೃಷ್ಟಂ ಕಿಂ ಕಥಿತಂ ಸುತರ್ಕನಿಪುಣೈರ್ದೇವೇಂದ್ರರಾಜ್ಯಂ ಜನೈಃ  
ದೃಷ್ಟಾ ಕಿಂ ವಿವಿಧೈರ್ವಿಭೂತಿನಿಕರೈರುತ್ತೇಕ್ಷಿತಾ ತತ್ಸಭಾ |  
ಪಶ್ಯಾಮೋ ಜಯ ಚಾಮರಾಜ್ಯ ಮಧುನಾ ಸೌರಾಜ್ಯ ಸಮದ್ವೈತಂ  
ಚಾಸ್ಥಾನೀಂ ಪರಷದ್ವೈತಾಂ ಘನತಮೇ ಸಿಹಾಸನೇ ರಾಜನಿ ||

ರಾಜ್ಯಂ ಸುಂದರ ಮಾಶ್ರಿತಾಃ ಪ್ರಕೃತಯ ಸದ್ರಾಜಭಕ್ತ್ಯಾಯುತಾಃ  
ಧೀಮಂತ ಸಚಿವಾ ಸ್ವರಾಜ್ಯಕರಣೇ ಕೌಶಲ್ಯಸಕ್ತಾ ಸದಾ |  
ರಾಜಶ್ರೀ ಜಯಚಾಮರಾಜಘನಧೀಃ ಕಿಂವಾಪರಂ ಕಾಚ್ಛೇತಂ  
ಸಮ್ಪದ್ಧಿಮತೀ ಮಹೀಸುರಮಹೀ 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 illumine  
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 grave and 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 ಜಯಚಾಮರಾಜಸ್ವ  
ಪಟ್ಟಾಭಿಷೇಕ ಮಹೋತ್ಸವೇ ಮಜ್ಜಲಾಶಂಸಾ

ವಿಜಯೀ ಜಯ ಚಾಮೋಸಾ ವಿಜಯೀ ರಾಜತಲ್ಲಜಃ |  
ಶ್ರೀ ಮಹೀಶೂರರಾಜೇನ್ನು ಸ್ತತ್ಯಮೇವೋದ್ಧರಚ್ಚರಂ ||

ಮಹೀಸುರೋರ್ದೇ ಸುಚಿರಂ ರರಾಜ ಸಾ  
ರಾಜನ್ವತೀ ಕೃಷ್ಣನೃಪಾವತಂಸಿತಾ |  
ಸಾ ವಿಸ್ಮರಂತೀ ಕೆಲ ಕಾಲವಿಕ್ರಮಂ  
ತಮಸ್ವಿನೀಂದ ಪ್ರಾವೃಷಿ ವಿಹ್ವಲಾಭವತ್ ||

ನಷ್ಟಂ ಕಲಾನಿಧಿಮಸೌ ಕರುಣಂ ಸ್ಮರಂತೀ  
ದೃಷ್ಟ್ವಾ ಸುಧಾಂಶುಮನಘಂ ರುಚಿರಂ ಕಿಶೋರಂ |  
ತಾಂ ಕೌಮುದೀಂ ಶರದಿ ಸನ್ನಿಹಿತಾಂ ಪ್ರತೀಕ್ಷ್ಯ  
ಪ್ರೀತಿಂ ಜಯೇ ವಿತರತೀ ಲಭತೇ ಪ್ರಶಾಂತಿಂ ||

ಅಥ ಶ್ಲೋಕದ್ವಯೇ ಆಂಗ್ಲಾಧಿಷ್ಠಾತ್ಮಮಹಾಶಯಸ್ಯಾಶಯಃ :-

ಆವಿಭೂತಾ ನಿಖಿಲಜನತಾನಂದನೀಯಾ ಜಯಶ್ರೀಃ  
ಆಂಗ್ಲಾನಾಂ ಪ್ರಾ ಗ್ಭುವಿ ವಿತತ ಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಯುತಾನಾಂ ||  
ಅವಿರೂಢತ ಸ್ವಮ ಮನಘಸುಶ್ರೀಕರಶ್ರೀಜಯೋತ್ತ  
ಶ್ರೀ ಚಾಮಾಖ್ಯಃ ಪ್ರಿಯತಮಮಿವ ಪ್ರಾರ್ಥಿತಂ ಭಾಗಧೇಯಂ ||

ಯದದ್ಯರಾಜ್ಯಂ ವೃಣುತೇ ಭವಂತಂ  
ಜಯಂ ಮಹೀಶೂರವರಂ ನರೇನ್ದ್ರ |  
ತದಾಂಗ ರಾಜ್ಯಂ ಯುಧಿ ಸನ್ನಿವಿಷ್ಟಂ  
ಜಯಂ ವೃಣೋತ್ಯಾಶು ಚ ರಾಜ್ಯಸಖ್ಯಾತ್ ||



ಬಾಲ್ಯೇ ಬಾಲಚಮೂಪತಿ ಸ್ನುಕುಶಲಃ ಬಾಲಾನ್ ಪ್ರಿಯಾನ್ ಮಾನಯಾನ್  
ತಾರುಣ್ಯೇ ತರುಣಾನ್ ಸಹಾಧ್ಯಯನತ ಶ್ರೀವಿಶ್ವವಿದ್ಯಾಲಯೇ ।  
ನೀತ್ಯರ್ಥವ್ಯವಹಾರಶಾಸ್ತ್ರಗಹನೇ ಪ್ರೌಢಾಂಶ್ಚ ವಿಸ್ಮಯಯನ್  
ತೇಜಸ್ವೀ ಜಯಚಾಮರಾಜಸುನೃಃ ಶ್ವಾಸ್ತಿ ಪ್ರಶಸ್ತಾಂ ಮಹೀಂ ॥

ಆರೂಢಂ ಜಯಚಾಮರಾಜ ಭವತಾ ಕರ್ಣಾಟಸಿಹ್ಮಾಸನಂ  
ಸುಶ್ರೀಕಂ ವಿಜಯಪ್ರದಂ ಸುಖಕರಂ ತನ್ವತ್ಪ್ರಶಾಂತಿಂ ಭುವಿ ।  
ಆದರ್ಶೋ ಭವನಸ್ಯ ರಾಜ್ಯವಿಭವೇ ಮೈತ್ರೀಂವಿತನ್ವಜ್ಜನೇ  
ಸುಪ್ರೀತಂ ಚ ವಿರಾಜತಾ ಮವಿರತಂ ಸಮ್ಪ್ರತ್ಸಮೃದ್ಧಾ 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 brilliancy of full moon), She (the land), unware 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.



ಶ್ರೀಃ  
ಶ್ರೀಮನ್ ಮಹಾರಾಜ  
ಶ್ರೀ ಜಯಚಾಮರಾಜ ಮಹಾರಾಜಸ್ಯ  
ಪ್ರಾಥಮಿಕೇ ವಿಜಯಮಹೋತ್ಸವೇ  
ಮಂಜುಲಾಶಂಸಾ

ಶ್ರೀಮನಾರೌತೇಧುನಾ ಘನ ಜಯ ಶ್ರೀಚಾಮಭೂಪಾಲಕಃ  
ಸಾನೀಕಂ ಜಯವಿಕ್ರಮ ಪ್ರಗಮನಂ ಪ್ರಾಸೇಚನಂ ಪಶ್ಯತಃ |  
ಅಕ್ಷಯ್ಯಂ ಸುಚಿರಂ ಸುರಾಜ್ಯವಿಭವಂ ಸಂಸ್ಥಾಪಯನ್ ಸಂಸ್ಕೃತಂ  
ಶ್ರೀಮದ್ರಾಜ್ಯಧುರಂ ನಯತ್ಯಮಿತಧೀರ್ವಿಖ್ಯಾತಕರ್ಣಾಟಕೇ ||

ಸ್ಥಾನೇ ಚಂದ್ರನಿಭೋವದಾತಗುಣವನ್ ಯತ್ತವಂ  
ಸುಶುಭ್ರಾಂಶುಮಾನ್  
ಯಜ್ಞೈವಾತ್ಮ ಕವಜ್ಜನಾನವಸಿ ವೈ ಯದ್ವಾ ಸುಧಾಂಶೂಪಮಃ |  
ಆರ್ತತ್ರಾಣಪರಸ್ತಥಾ ಕುಮುದಸದ್ವನ್ಮು ಮಹೀತೋಷಣೇ  
ಶ್ರೀಮದ್ರಾ ಜಕಲಾನಿಧಿಃ ಪ್ರತಿಭಯಾ ಚಾಮ್ಲಾ ನಿಮತ್ತೇಜಸಾ ||

ವಿದ್ಯುದ್ಧೀಪೋಜ್ವಲಮಣಿಲಸದ್ರಾಜಿಭೀ ರಾಜಿತೋಸೌ  
ಪ್ರಸಾದ ಶ್ರೀರುಚಿರನಗರೇ ಶಿಲ್ಪಕೌಶಲ್ಯರಮ್ಯಃ |  
ಆಸ್ಥಾನೇಸ್ಥಿ ನಿರುಪಮಶುಭೇ ರತ್ನ ಸಿಹಾಸನೇಸೌ  
ವೀಕ್ಷಾರಮ್ಯೋ ಯದುಕುಲಜಯಶ್ಚಾಮರಾಜಾಬಿರಾಮಃ ||

ದೃಷ್ಟಂ ಕಿಂ ಕಥಿತಂ ಸುತರ್ಕನಿಪುಣೈ ದೇವೇಂದ್ರರಾಜ್ಯಂ ಜನೈಃ  
ದೃಷ್ಟಾ ಕಿಂ ವಿವಿಧೈರ್ವಿಭೂತಿನಿಕರೈ ರುತ್ವೇಕ್ಷಿತಾ ತತ್ಸಭಾ |  
ಪಶ್ಯಾವೋ ಜಯ ಚಾಮರಾಜ್ಯ ಮಧುನಾ ಸೌರಾಜ್ಯ ಸಮೃದ್ಧ್ಯತಂ  
ಚಾಸ್ಥಾನೀಂ ಪರಿಷದ್ವತಾಂ ಘನತಮೇ ಸಿಹಾಸನೇ ರಾಜನಿ ||

ರಾಜ್ಯಂ ಸುಂದರ ಮಾಶ್ರೀತಾಃ ಪ್ರಕೃತಯ ಸ್ವದ್ರಾಜಭಕ್ತ್ಯಾಯುತಾಃ  
ಧೀಮಂತ ಸ್ನಚಿವಾ ಸ್ನುರಾಜ್ಯಕರಣೇ ಕೌಶಲ್ಯಸಕ್ತಾ ಸ್ನದಾ |  
ರಾಜಶ್ರೀ ಜಯಚಾಮರಾರಾಜಘನಧೀಃ ಕಿಂವಾಪರಂಖಿ ಕಾಜಕ್ಷಿತಂ  
ಸಮೃದ್ಧಧಿಮತೀ ಮಹೀಸುರಮಹೀ ದಿಷ್ಟಾ ಚಿರಂ ವರ್ಧವಾಂ ||



## **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 Magnanimous 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 be doing the latter; the former is to be understood as 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  
 ಶ್ರೀಮನ್ಮಹೀಶೂರ ರಾಜ್ಯಾಧಿಪಸ್ಯ  
 ಶ್ರೀ ಜಯಚಾಮರಾಜ ಮಹಾರಾಜಸ್ಯ  
 ದ್ವಿತೀಯ ವಿಜಯೋತ್ಸವೇ ಸಮರ್ಪಿತೇಯ ಮಭ್ಯುದಯಂಶಂಸಾ॥

ಶುಭೋದಯ ಶ್ರೀಜಯಚಾಮರಾಜಃ  
 ಕಂಠೀರವಖ್ಯಾತ ನೃಸಿಂಹಜಾತಃ ।  
 ಸಿಹಾಸನೇ ರತ್ನಮಯೇಭಿಷಿಕ್ತಃ  
 ಸಂವರ್ಧಯತ್ಯುರ್ಜತಯಾ ಸುರಾಜ್ಯಂ ॥

ಶ್ರೀಮಹೀಸುರಾರ್ಯರಾಜ್ಯಮುಜ್ಜ್ವಲೇನ ರೋಚಿಷಾ  
 ಭೂರಿಭೂತಿ ಭಾಸುರಂ ಚ ಭಾರತಸ್ಯ ಭೂಷಣಂ ।  
 ಪಾಟವೇನ ಪಾಲಯನ್ ನೃಪಾಲಲಾಸಯಿಷ್ಯಸಿ  
 ಜಯೇಷಯಾ ಜನಾನ್ ನಯನ್ ವಿರಾಜಸೇ ಜಯಶ್ರಿಯಾ ॥

ಶುಭಾ ವಸುಮತೀ ಮಹೀಸುರವರಾ ಪ್ರರೂಢಪ್ರಭಾ  
 ಲಲಾಸ ವಿವಿಧೋದ್ಯಮೈರ್ವಿಫತತಶಾಂತಿಸಮ್ಪದ್ವತೀ ।  
 ಯುತಾ ನಿರುಪಮಶ್ರಿಯಾ ಭರತವರ್ಷಸದ್ಭೂಷಣಾ  
 ಚಿರಾಯ ಪರಿಪಾಲಿತಾ ಮಹಿತ ಕೃಷ್ಣರಾಜೇಂದ್ರನಾ ॥

ವಿಹಿತವಿವಿಧಕರ್ಮಾ ರಾಜ್ಯಸಂಪತ್ತಪುಷ್ಪೈಃ  
 ಸತತಹಿತಚಿಕೀರ್ಷುಃ ಸ್ವಪ್ರಜಾನಾಂ ಪ್ರತುಷ್ಟೈಃ ।  
 ವಿವಿಧಮತಮತೀನಾಂ ಪ್ರಾಕೃತಾನಾಂ ಸಮಷ್ಟೈಃ  
 ವಿಜಿತವಿಷಯವೃತ್ತಿ ಸರ್ವದಾ ದತ್ತದೃಷ್ಟಿಃ ॥

ಶ್ರೀಕೃಷ್ಣರಾಜರ್ಷಿವರೇಣ ಶಾಸಿತಾ  
 ಮಹೀ ಮಹೀಶೂರವರಾ ವಿವರ್ಧಿತಾ ।  
 ಆರ್ಷೇಯ ಧಲಮೋಜ್ವಲಮಾರ್ಗಯಾಯಿನಾ  
 ಮತಾಂತರೇ ಪೈಕಮತತ್ವದರ್ಶಿನಾ ॥

ಅದೂರದರ್ಶೀ ಸಮತಾಮತಿಚ್ಯುತಃ  
ಜನೇಜನೇ ಭಿನ್ನಮತಂ ನು ಪಶ್ಯತಿ |  
ಪ್ರೇಕ್ಷೋನ್ನತಾ ದರ್ಶನದರ್ಶಿನ ಸ್ವದಾ  
ಸಮತ್ವಭಾವಂ ಪ್ರತಿಪಾಲಯಂತಿ ಹಿ ||

“ಸರ್ವಭೂತಸ್ಥಮಾತ್ಮಾನಂ ಸರ್ವಭೂತಾನಿಚಾತ್ಮನಿ  
ಈಕ್ಷತೇ ಯೋಗಯುಕ್ತಾತ್ಮಾ ಸರ್ವತ್ರ ಸಮದರ್ಶನಃ” ||  
ಇದಂ ಶ್ರೀಕೃಷ್ಣವಾಕ್ಯಂ ಶ್ರೀಕೃಷ್ಣಭೂಪೋನ್ನಪಾಲಯತ್ |  
“ಸಮೋಹಂ ಸರ್ವಭೂತೇಷು ನ ಮೇ ದ್ವೇಷ್ಯೋಸ್ತಿ ನ ಪ್ರಿಯಃ” ||  
ಇತಿ ರಾಜ್ಯಂ ಪ್ರಕುರ್ವನ್ ಶ್ರೀಕೃಷ್ಣಭೂಪೋ ಮನೀಷಿತಃ |  
ಜನಕೋ ಭಾರತೇ ಪೂರ್ವಂ ಯಥಾ ವಾ ಲೋಕವಿಶ್ರುತೇ ||

ಅಸ್ಮಾಭಿ ಶ್ರುತಮೇವ ಕೃಷ್ಣಚರಿತೇ ಬೃನ್ದಾವನಂ ಪ್ರಾಕ್ತನಂ  
ದೃಷ್ಟಂ ಚಾತ್ರ ಮಹೀಸುರಾರ್ಯವಿಷಯೇ ಬೃನ್ದಾವನಂ ನೂತನಂ |  
ಕಾವೇರೀಮಭಿಗಾಮಿನೀ ಮಿಹ ಸರಿದ್ಭರ್ತಾಭಿಯಾತಸ್ವಯಂ  
ರಮ್ಯಂ ರಮ್ಯಮಹೀಸುರಾರ್ಯನಗರಪ್ರಾಂತಂ ಪ್ರಪಶ್ಯನ್ನಿವ ||

ದೃಷ್ಟ್ವಾ ಕೃಷ್ಣನೃಪಸ್ಯ ವೈಭವಮಸೌ ನಿತ್ಯೋತ್ಸವಾಕಾಂಕ್ಷಯಾ  
ತಸ್ಯಾಗಾಧಸುವಿಸ್ತೃತಿಂ ಘನಹೃದ ಶ್ವಾದಾಯ ಗಂಭೀರತಾಂ |  
ಸುಸ್ಥಾಯಿತ್ವಮವಾಪ್ಯ ತಸ್ಯ ವಿಭುತಾನಿದೇಶಭಾಕ್ಷಾಗರಃ  
ಕಾವೇರೀಸಹಿತ ಸ್ನುಖಂ ವಿಹರತಿ ಶ್ರೀಕೃಷ್ಣಸಂಜ್ಞಾವಹಃ ||

ತುಷ್ಟಃ ಕೃಷ್ಣಮಹೀಪತೀ ರಚಿತವಾನ್ ರಮ್ಯಂ ಸುಬೃನ್ದಾವನಂ  
ಕಾವೇರೀ ವಪುಷಾಪಿ ಲಾಸಯತಿ ತಂ ಜ್ಯೋತಿರ್ಝರಿಭೂಷಿತಾ |  
ಶ್ರೀಕೃಷ್ಣೋಪಿ ವಿಹಾರಮ್ಯಸುವನೇ ಭೂಯಸ್ಸಮಾತ್ತಾಕೃತಿಃ  
ಪ್ರೀತ್ಯಾ ಕೃಷ್ಣನೃಪೇ ವಸನ್ವಿತನುತೇ ಪ್ರೇಕ್ಷಾಸುಖಂ ಪಶ್ಯತಾಂ ||

ಸಪದಿ ವಿವಿಧಶೋಭಾಸ್ತಾನಸಮ್ಪತ್ತಿರಮ್ಯಂ  
ವಿಲಸತಿ ಹಿ ಜಯಶ್ರೀಚಾಮರಾಜಾಧಿರಾಜ |  
ವಿವಿಧಕುಸುಮನದ್ಧಂ ಮಾಲ್ಯರೂಪಂ ಸುರಾಜ್ಯಂ  
ಭವದತುಲಸುರಮೈ ರೂಢಬಾಹಾನ್ತರಾಳೇ ||



ಅನನ್ಯಸೌಲಭ್ಯ ಸುಶಿಕ್ಷಣಶ್ರಿಯಾ  
ಮಹಾಜಸಾನದ್ಧಸುವರ್ಷಸಮುದಾ ।  
ಅನನ್ಯಸಾಧಾರಣಯಾ ಮನೀಷಯಾ  
ಯುವಾ ಮಹಾರಾಜವರೋ ವಿರಾಜತೇ ॥

ಪಾರಂಪರೀಣಂ ಮಹದಾಧಿರಾಜ್ಯಂ  
ತಾರುಣ್ಯಭಾವೇಪ್ಯಧಿಗಚ್ಛತೀಹ ।  
ನವೋಪಿ ರಾಜಾ ನ ನವ ಸ್ಸುರಾಜ್ಯ  
ನಿರ್ವಾಹಕಾರ್ಯೇ ಸಮುಪಾತ್ತವಿದ್ಯಃ ॥

ವಿದೇಶಸಂಚಾರವಿವರ್ಧಿತಾಶಯಃ  
ಯಥಾರ್ಹನೀತೋ ಗುರುರಾಜ್ಯಕರ್ಮಣಿ ।  
ಶ್ರೀಕೃಷ್ಣರಾಜಾ ಬಹುಧಾ ವಿವರ್ಧಿತ  
ಪ್ರಕೃಷ್ಣರಾಜ್ಯಸ್ಯ ಹಿ ಧುರ್ಮಹೇ ಕ್ಷಮಃ ॥

ಆದರ್ಶರಾಜ್ಯಂ ಹಿ ಸಮೀಕ್ಷತೇದ್ಯ  
ಯೂನಾ ಮಹಾರಾಜವರೇಣ ಭೂಯಃ ।  
ನಿರಂತರೋತ್ಕರ್ಷವಿಭಾಂ ಸಮೃದ್ಧಿಂ  
ಶ್ರೀಮನ್ನಹೀಶೂರವರಂ ಪ್ರಶಸ್ತಂ ॥

ಪ್ರಸೂನ ಮತ್ರ ರಾಜತೇ ರೂಢಫುಲ್ಲಮುಲ್ಲಸತ್  
ಸುರಂಗರಾಜಿರಂಜಿತಂ ಸೌರಭಾದ್ವಿತೀಯದಂ ।  
ಸಮಾದಿಶಚ್ಚ ಚಕ್ಷುಷ ಸ್ಸಂತತೋತ್ಸವಂ ಸುಖಂ  
ಪ್ರದೃಶ್ಯತೇ ಪ್ರಪಂಚದೃಕ್ ರಾಜ್ಯಸದ್ವನೇ ಶುಭೇ ॥

ಮಹೀಸುರೀಯ ಭೂಭವಂ ಮಹಾರ್ಘಾಹೇಮಭಾಸ್ವರಂ  
ಅಥ ಪ್ರಭಾಸುಭಾಸುರಂ ಸುರತ್ನ ಮೇತದೇವ್ ವಾ ।  
ಸುಸುನ್ದರಂ ಮಹೀಸುರಂ ಪ್ರವೃದ್ಧವರ್ಜಸಾ ಲತಿ  
ಲಸತ್ತೃಭಾಂ ಚ ಸರ್ವತಃ ಪ್ರತಾಯತೇ ರಸಾತಲೇ ॥

ಶ್ರೀ ಜಯಚಾಮಭೂಪಲರಾಮ ಉಕ್ಷತಿ ತೋಷ ಮಕ್ಷಯಭೂತಿದಂ  
ಸನ್ನಕರನ್ನಸಾರಮಿವ ಪ್ರಜಾಳಿಷು ಭೃಂಗಬೃನ್ನ ಸುನನ್ನನಂ ।  
ಸದ್ವನರತ್ನರಾಜಿವಿರಾಜಿತಾರ್ಯನೃಪಾಸನೇ ಪ್ರವಿರಾಜತೇ  
ಶ್ರೀವಿಜಯಪ್ರಗೇಸುಮಹೋತ್ಸವೇ ಜಯಬೃಂಹಿತೇ ಚ ಯದಾ ಧ್ರುವಂ ॥

ಆರ್ಷೇಯವಾಣೀ ಖಲು ಮಾನನೀಯಾ  
ಕಾಲೇ ನವೀನೇಪಿ ಸುಸಂಸ್ಕೃತಾ ಸಾ ।  
ನನ್ನದ್ರಿರಾಜಸ್ಯ ಹಿಮಾಲಯಸ್ಯ  
ಪ್ರೌಢಿಸ್ಥಿರಾ ಕಾಲವಿಪರ್ಯಯೇಪಿ? ॥

ತದ್ವಕ್ತಿ ಶ್ರೀಮಹಾರಾಜ ಮಹದ್ಭಿರ್ಮಾನ್ಯಯಾ ಗಿರಾ ।  
ಆಚಾರ್ಯಶರ್ಮಾ ಸಂಸಕ್ತಃ ಭವದ್ರಾಜಗೃಹಾನ್ವಯೇ ॥

ಪ್ರಸನ್ನಚೇತಸಾ ಮಹನ್ ಇಮಂ ಸುಮಾಳ್ವಲಿಂ ಭವಾನ್  
ಸುವದ್ಯರೂಪಮಾಳ್ವಲಿಂ ವನಪ್ರಸೂನಸಂಭೃತಂ ।  
ಸಮರ್ಪಿಂ ಚ ಸಾದರಂ ಪ್ರತೀಷ್ಯ ತಂ ಪ್ರಸೀದತು  
ಯಥೈವ ಭಕ್ತಿ ಸಂವೃತಂ ಪ್ರಸೂನ ಮಲ್ಪ ಮೀಶ್ವರಃ ॥

ವಿಜಯನ್ತಾಂ  
ಸತ್ಯಂ, ಸಮ್ಮಾನಃ, ಸ್ವತನ್ತ್ರತಾ !





***Sri Lakshmi Narasimha Swamy  
of Yadagirigutta, Andhra Pradesh***



# FAMILY TREE OF DEVASHIKAMANI FAMILY







## **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; 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 splendrous 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 accpetance 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-ಮುಲ್ಕ್  
ಸರ್ ಮಿರ್ಸಾ ಮಹಮದ್ ಇಸ್ಮಾಯಿಲ್  
ಮಹಾತಮನಿ ವಿಜ್ಞಾಪನಂ

ಸರ್ ಮಿರ್ಸಾ ಮಹಮದ್ ಪ್ರಧಾನಪದವೀಂ ಇಸ್ಮಾಯಿಲ್ ಆಖ್ಯಾನ್ವಿತಃ  
ಮಾನಶ್ರೀ ಬಹುಮನ್ಯತೇ ನನು? ಅಮೀನ್-ಉಲ್-ಮುಲ್ಕ್ ಅಭಿಖ್ಯಾಂವಹನ್ |  
ಆಬಾಲ್ಯಾನುಗತ ಸ್ನಹೃತ್ತಮತಯಾ ಶ್ರೀಕೃಷ್ಣಭುವೋತ್ತಮಂ  
ಸಾರ್ಧಂ ತೇನ ಸುಲಬ್ಧಬೋಧ ಮಹಿಮ ಶ್ರೆಷ್ಠಾನುಗಸ್ತಸ್ಯ ವೈ ||

ಶ್ರೀಕೃಷ್ಣರಾಜರ್ಷಿವರೇಣಕಾಸಿತಾ  
ಮಹೀ ಮಹೀಶೂರವರಾ ವಿವರ್ಧಿತಾ |  
ಮಿರ್ಸಾಸುಸಾಚಿವ್ಯಸಹಾಯತ ಶ್ಚಿರಂ  
ಮತಾಸ್ತರೇಪ್ಯೇಕ ಮತತ್ವದರ್ಶಿನಾ ||

ಅದೂರದರ್ಶೀ ಸಮತಾಮತಿಚ್ಯುತಃ  
ಜನೇಜನೇ ಭಿನ್ನಮತಂ ನು ಪಶ್ಯತಿ? |  
ಪ್ರೇಕ್ಷೋನನತಾ ದರ್ಶನದರ್ಶಿನ ಸದಾ  
ಸಮತ್ವಭಾವಂ ಪ್ರತಿಪಾಲಯಂತಿ ಹಿ ||

“ಸರ್ವಭೂತಸ್ಥಮಾತ್ಮಾನಂ ಸರ್ವಭೂತಾನಚಾತ್ಮನಿ |  
ಈಕ್ಷತೇ ಯೋಗಯಕ್ಷಾತ್ಯಾ ಸರ್ವತ್ರಸಮದರ್ಶನಃ ||”  
ಏತಚ್ಛ್ರೇಕೃಷ್ಣವಾಕ್ಯಂ ಶ್ರೀಕೃಷ್ಣಭೂಪೋನ್ನಪಾಲಯತ್ |  
“ಸಮೋಹಂ ಸರ್ವಭೂತೇಷು ನ ಮೇ ದ್ವೇಷ್ಯೋಸ್ತಿ ನ ಪ್ರಿಯಃ ||”  
ಇತಿ ರಾಜ್ಯಂ ಪ್ರಕುರ್ವನ್ ಶ್ರೀ ಕೃಷ್ಣ ಭೂವೋ ಮನೀಷಿತಃ |  
ತಸ್ಯ ಶ್ರೀಕೃಷ್ಣರಾಜಸ್ಯ ಶ್ರೀಮಿರ್ಸಾ ಸಚಿವೋತ್ತಮಃ ||

ಅಸ್ಮಾಭಿಶ್ಚುತಮೇವ ಕೃಷ್ಣಚರಿತೇ ಬೃನ್ದಾವನಂ ಪ್ರಾಕ್ತನಂ  
ದೃಷ್ಟಂಚಾತ್ರ ಮಹೀಸುರಾರ್ಯವಿಷಯೇ ಬೃನ್ದಾವನಂ ನೂತನಂ ।  
ಕಾವೇರೀಮಭಿಗಾಮಿನೀ ಮಿಹ ಸರಿದ್ಭರ್ತಾಭಿಯಾತಸ್ವೈಯಂ  
ರಮ್ಯಂ ರಮ್ಯಮಹೀಸುರಾರ್ಯನಗರಪ್ರಾಂತಂ ಪ್ರತ್ಯನ್ನಿವ ॥

ದೃಷ್ಟ್ವಾ ಕೃಷ್ಣನೃಪಸ್ಯ ವೈಭವಮಸೌ ನಿತ್ಯೋತ್ಸವಾಕಾಂಕ್ಷಯಾ  
ತಸ್ಯಾಗಾಧಸುವಿಸ್ತೃತಿಂ ಘನಹೃದ ಶ್ವಾದಾಯ ಗಂಭೀರತಾಂ ।  
ಸುಸ್ಥಾಯತ್ವಮವಾಪ್ಯ ತಸ್ಯವಿಭುತಾನಿದೇಶಭಾಕ್ಸಾಗರಃ  
ಕಾವೇರೀಸಹಿತ ಸ್ಸುಖಂ ವಿಹರತಿ ಶ್ರೀಕೃಷ್ಣಸಂಜ್ಞಾವಹಃ ॥

ತುಷ್ಟಃ ಕೃಷ್ಣಮಹೀಪತೀ ರಚಿತವಾನ್ ರಮ್ಯಂ ಸುಬೃನ್ದಾವನಂ  
ಕಾವೇರೀ ವಪುಷಾಪಿ ಲಾಸಯತಿ ತಂ ಜ್ಯೋತಿರ್ಘುರೀಭೂಷಿತಾ ।  
ಶ್ರೀಕೃಷ್ಣೋಪಿ ವಿಹಾರರಮ್ಯಸುವನೇ ಭೂಯಸ್ಸಮಾತ್ರಾಕೃತಿಃ  
ಪ್ರೀತ್ಯಾ ಕೃಷ್ಣನೃಪೇ ವಸನ್ವಿತನುತೇ ಪ್ರೇಕ್ಷಾಸುಖಂ ಪಶ್ಯತಾಂ ॥

ಯದಾ ಶದಾಮಸ್ಸು ನೃಪಸ್ಯ ವೈಭವಂ  
ವರಾಮ ಮಿಸ್ಸಾ ಮಹತೋಪಿ ಗೌರವಂ ।  
ದ್ವಾದಮ್ಯಮೂ ತತ್ತ್ವತ ಏಕಮಾನಸೌ  
ರಾಜ್ಯಧಿಮತ್ಕಾರ್ಯಮಹತ್ಸು ಸಾದರೌ ॥

ಅನನ್ಯಸೌಲಭ್ಯ ಸುಶಿಕ್ಷಣಶ್ರಿಯಾ  
ಮಹೌಜಸಾನದ್ಧಸುವರ್ಷಸಂಪದಾ ।  
ಅನನ್ಯಸಾಧಾರಣಯಾ ಮನೀಷಯಾ  
ಮಿಸ್ಸಾಮಹಾನ್ ಯೋಗ್ಯಪದೇ ವಿರಾಜತೇ ॥

ಅಭಿಜಾತತಯಾ ಸುಮನೀಷಿಕಯಾ  
ಸುಕುಲೀನತಯಾ ಪೃಥಿಜಾತತಯಾ ।  
ಅಭಿಜಾತತಯಾ ಸುವಿನೀತತಯಾ  
ಸಚಿವಾನುಪಮೋಪೃಥಿಜಾತತಯಾ ॥

ಪ್ರಧಾನವರ್ಯಸ್ಯ ಸುವಾಚ್ಛತಲ್ಲಿಕಾ  
ಪ್ರಜಾಪ್ರಸದ್ವನ್ಯಭುನೈವ ನಿರ್ವೃತೇ ।  
ಪ್ರಜಾಹೃದುನ್ಮೀಲಸತ್ವಶಾಲಿನೀ ।  
ಪ್ರಕೃಷ್ಟಸಂದೇಶಯುತಾತಿಗೌರವಾ ॥

ಪ್ರಕೃಷ್ಟಾ ವಾಗಾಭಾ ಹೃದಯಕುಹರಂ ಶ್ಲೋತ್ರಕುಹರಾತ್  
ಪ್ರವಿಶ್ಲೋದ್ವೀಪ್ಯ ದ್ರಾಗ್ವಿಕಸಿಕಮಹೋ ಯಚ್ಛತಿ ಧಿಯೈ ।  
ಮಹಾಮಾತ್ಯಸ್ಯೇಮಾ ಮನುಧವಮಹತ್ಪ್ಲೋದ್ಗತಝರಿಂ  
ಲಸದ್ವಿದ್ಯುತ್ಸ್ವರ್ಶಾನುಭವಜನಕಾಂ ವಿಸ್ಮರತಿ ಕಃ? ॥

ಶಕ್ತಃ ಕೋತ್ರ ಸುಕೃಷ್ಟಭೂಪತಿಲಕಂ ಸ್ತೋತುಂ ಮಹಾತ್ಮಪ್ರಭು  
ತಸ್ಯಾಮಾತ್ಯವರಂ ವಿನಾ ಸಹಚರಂ ಹೃದ್ಗಪ್ರವಾಕ್ಯೋಭಿತಂ ।  
ಶ್ರೀಕೃಷ್ಟಸ್ಯ ಮಹಾಪ್ರಭಾವಕಥನಂ ಯಾಥಾರ್ಥ್ಯವಾಕ್ಷಿತ್ತಿತಂ  
ಶ್ರೀಮಿಸರ್ಗಮಹತಾತಿಶಾಯಿತುಮಲಂ ಕೇನಾಪರೇಣಾತ್ರವೈ? ॥

“ಗತಸ್ಸಭೂವೋ, ಗತಿತಿ ಕಿಮಹಮವದಂ? ನ ತಥಾ, ವಸತೈವ ।  
ಹೃದಯೇಷು ತತ್ಪ್ರಜಾನಾಂ ನಿವಸತಿ, ವಸತೀತಿಹಾಸಪತ್ರೇಷು ॥

“ಅನಿಶಂ ಸಮಯಾಸ್ಮಾನಪಿ ನೇಕ್ಷಾ ಪಥಗಾ ಚರಂತ್ಯಮರ್ತ್ಯಾತ್ಮಾನಃ ।  
ಚಾಗರ್ತ್ಯಸ್ಯ ಹಿ ಸುಮಹಾನಾತ್ಮಾ ತಂ ಪ್ರೀಣಯಿತುಂ ಪಂಥಾ ಏಕಃ ॥

“ತಸ್ತೋತ್ತರಂ ರಾಜ್ಯಧುರಂಧರಂ ವಯಂ  
ಕಾಷ್ಠಾಗತೌತ್ಸುಕ್ಯಸುನದ್ಧಸೇವಯಾ ।  
ಪ್ರೀಣೇಮಹಿಪ್ರತ್ಯಯಿತಾಃ ಪ್ರಜಾತತೀಃ  
ರಾಷ್ಟ್ರಂಚ, ರಾಜರ್ಷಿವರಃ ಪ್ರತುಷ್ಯತಿ ॥

“ಸ ಮಹಾರಾಜ ಸ್ತಂಸ್ಥಾಂ ಗತವಾನ್ ಶ್ರೀಕೃಷ್ಟರಾಜತಿಲಕೋದ್ಯ ।  
ವದಾಮ ವಯ ಮೇಕಹೃದಾ ‘ಜೀವತು ಚಿರಂ ಸ ಮಹಾರಾಜಃ’” ॥

ಪ್ರೀತ್ಯಾದಾರ್ಯಾದಭಿನವಮಹಾರಾಜಸಾಪೇಕ್ಷಯಾ ಯತ್  
ಪ್ರಾಧಾನ್ಯೇನ ಪ್ರತುಲವಚಸಾ ಪ್ರೋಕ್ತಮೇವಂ ಮಾಮಿ ।  
ವ್ಯಕ್ತಿತ್ವೇನ ದ್ರಢಯತಿ ಮಹಾರಾಜವರ್ಯಾಯ ಭಕ್ತಿಂ  
ರಾಜತ್ವೇನಾಪ್ಯಚಲಮಹಿತಾಂ ಪ್ರಾಂಜಲಾಂ ಪೂರ್ವತಸ್ತಃ ॥

ಪಾರಂಪರೀಣಾ ಮಹದಾಧಿರಾಜ್ಯಂ  
ತಾರುಣ್ಯಭಾವೇಪ್ಯಧಿಗಚ್ಛತೀಹ ।  
ನವೋಪಿ ರಾಜಾ ನ ನವ ಸ್ಸುರಾಜ್ಯ  
ನಿರ್ವಾಹಕಾರ್ಯೇ ಸಮುಪಾತ್ತವಿದ್ಯಃ ॥

ವಿದೇಶಸಂಚಾರವಿವರ್ಧಿತಾಶಯಃ  
ಯಥಾರ್ಹನೀತೋ ಗುರುರಾಜ್ಯಕರ್ಮಣಿ ।  
ಶ್ರೀಕೃಷ್ಣರಾಜಾ ಮಹುಧಾವಿವರ್ಧಿತ  
ಪ್ರಕೃಷ್ಣರಾಜ್ಯಸ್ಯ ಹಿ ಧುರ್ವಹೇ ಕ್ಷಮಃ ॥

ಆದರ್ಶರಾಜ್ಯಂ ಹಿ ಸಮೀಕ್ಷ ತೇದ್ಯ  
ಯೂನಾ ಮಹಾರಾಜವರೇಣ ಭೂಯಃ ।  
ನಿರಂತರೋತ್ಕರ್ಷವಿಭಾಂ ಸಮೃದ್ಧಿಂ  
ಶ್ರೀಮನ್ಮಹೀಶುರವರಂ ಪ್ರಶಸ್ತಂ ॥

ಇತ್ಥಂಭೂತಂ ಸಚಿವಮಹತಾ ವಾಕ್ಯವದ್ಯಂ ಯದುಕ್ತಂ  
ಶ್ರೋತೃಣಾಂಹೃತ್ಕುಹರಪಥಗಂ ಕಸ್ತಮರ್ಥೋನುವಕ್ತುಂ ।  
ಮುಗ್ಧೋಪ್ಯೇವಂ ವನರುಚಿರಂ ವಾಗ್ವಿದಾಮತ್ತಮಸ್ಯ  
ಕುರ್ವೇಜ್ಞಾತಃ ಪರಮವಿರುಷಾಂ ಚಾಪಲಾಯಾನುವಾದಂ ॥

ವಕ್ಷ್ಯೇ ಪುನಶ್ಚ ವಿಪುಲಂ ಸುಮಹೀಸುರಾರ್ಯ  
ರಾಜ್ಯಸ್ಯ ವೈಭವ ಮಹಂ ತನುವಾಗಪಿ ದ್ರಾಕ್ ।  
ಪ್ರಾಚೀನನೂತ್ನಮಹಿಮಾಸುವಿಶೇಷಶೋಭಿ  
ವಿಷ್ವಗ್ವಿದ್ವಕ್ಷುಜನಕರ್ಷಗುಣಾನುಭಾವಂ ॥



ಶ್ರೀಮಿಸ್ಕಾರ್ಯೋ ಮಹಾತ್ಮಾ ಸುವಿತತಯಶಸಾಮಾನಿತ್ಯೆತ್ಯಾಪಿ ಶಸ್ತ್ರಃ  
 ನೀತಿಜ್ಞಾನಾಂವರಿಷ್ಠಃ ಪ್ರಗಮನಗರಿಮೋದ್ಯೋಗನಿರ್ವಾಹದಕ್ಷಃ |  
 ಭೂಯೋಭೂಯಃ ಪ್ರಚಿನ್ವನ್ ಸಪದಿಸುವಿದಿತಾಂ ರಾಜ್ಯಲಕ್ಷ್ಮೀಂ ಪ್ರರೂಢಾಂ  
 ದೀರ್ಘಾಯುಷ್ಮಾನ್ ಯಶಸ್ವೀ ವಿಲಸು ಸುಚಿರಂ ರಾಜಕಾರ್ಯಾನುವರ್ತೀ ||

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 unbiassed 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 (blossoms 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 either side 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 abetments) ... 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:

ಸಮೇ ಪಾರ್ಥಾ ಸಿಕರ್ತವ್ಯಂ ತ್ರಿಷುಲೋಕೇಷು ಕಿಂಚನ ।  
ನಾತವಾಪ್ತಮವಾಸ್ತವ್ಯಂ ವರ್ಕಪರ ಚ ಕರ್ಮಣಿ ॥

"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 strangled,

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

ಧೀರ್ಘಾಯುಷ್ಯಂ ಚ ಧೀಮತ್ಸಂ

ಐಶ್ವರ್ಯಂ ವಿಪುಲಂ ಧೃವಂ ।

ಆರೋಗ್ಯಂ ದೃಢಕಾಯಂಚ

ದೇಹಿ ಲಕ್ಷ್ಮೀನೃಸಿಂಹ ॥

ವಿಶ್ವಂ ವಿಷ್ಣುರ್ಯಥಾಸೌ ।

ಜಗದಮಿತಮಭಿ ವ್ಯಾಪ್ಯಚೈಕಾನ್ತ ಭೂಮ್ನಾ ॥

ಭೂಮ್ನಾ ಭೂಯೋಪಿ ಸರ್ವಂ

ಜಗದಜಗದಭಿದ್ರೋತಯತ್ಯಾತ್ಮಯೋಗಾತ್ ॥

ಏಕೋವಿಷ್ಣುಸ್ಸಏವ ಪ್ರಭುರಿತಿ ಸುದೃಢಂ ।

ಘೋಷಯಂತಂ ತಥಾತ್ಮೇ ॥

ಪ್ರಹ್ಲಾದಂ ಹ್ಲಾದಯಂತಂ ।

ಪ್ರವಣಜನಹಿತ ಯಾಪ್ಯಭೂ ಶ್ರೀ ನೃಸಿಂಹ ॥

ಶ್ರೀ ಮುಕುಂದಮಾಲಾಯಿಂದ ಆಯ್ದ ಶ್ಲೋಕಗಳು :-

ಹೇ ಗೋಪಾಲಕ ಹೇ ಕೃಪಾಜಲನಿಧೇ ಹೇ ಸಿಂಧುಕನ್ಯಾಪತೇ  
ಹೇ ಕಂಸಾಂತಕ ಹೇ ಗಜೇಂದ್ರ ಕರುಣಾಪಾರೀಣ ಹೇ ಮಾಧವ ।  
ಹೇ ಗೋಪೀಜನನಾಥ ಪಾಲಯ ಪರಂ ಜಾನಾಮಿ ನ ತ್ವಾಂ ವಿನಾ ॥

ಭಕ್ತಾಪಾಯಭುಜಂಗಗಾರುಡಮಣಿಃ ತ್ರೈಲೋಕ್ಯರಕ್ಷಾಮಣಿಃ  
ಗೋಪಿಲೋಚನಚಾತಕಾಂಬುದಮಣಿಃ ಸೌಂದರ್ಯಮುದ್ರಾಮಣಿಃ ।  
ಯಃ ಕಾಂತಾಮಣಿರುಕ್ಮಿಣೀಘನಕುಚ ದ್ವಂದ್ವೈಕಭೂಷಾಮಣಿಃ  
ಶ್ರೇಯೋ ದೇವಶಿಖಾಮಣಿರ್ದಿಶತು ನೋ ಗೋಪಾಲಚೂಡಾಮಣಿಃ ॥

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ಕರುಣೆ ಯುದಧಿ ಗೋಪ ಬಾಲ  
ಸಿರಿಯರಮಣ ಕಂಸವೈರಿ  
ಕರಿಯಕಾಯ್ದಕರುಣೆ, ರಾಮನನುಜ ಮಾಧವ ।  
ಸರಸಿಜಾಕ್ಷ ಮೂಜಗಕ್ಕೆ  
ಗುರುವೆ, ಗೋಪಿಯರಸ, ನೀನೆ  
ಪೊರೆಯ ಬೇಕು, ನಿನ್ನ ಹೊರತು ಬೇರೆ ಕಾಣೆನು ॥

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ಧರಣಿಯಲ್ಲಿ ಭಕ್ತಜನರ ದುರಿತ ವಿಪದ ದುರಗ ಕಿರುವೆ  
ಗರುಡಮಣಿಯು ಮೂಜಗಕ್ಕೆ ರಕ್ಷಮಣಿಯಿದು,  
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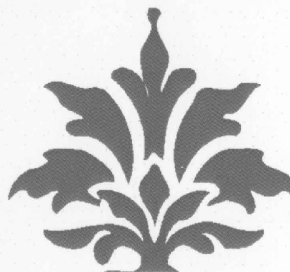
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