

# BHERUNDA

DASARA EDITION

Sept-Oct 2017



From The Desk Of YKC Wadiyar



# From The Royal House Of Mysuru

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## FOREWORD

The biggest, often overlooked, challenge for any institution, is to stay relevant. Walking the fine line between honouring the past and building for the future, requires a finesse that translates antiquity into the modern language. This challenge will ultimately define our country itself; Indian civilization was already ancient when the west was still unfounded, and yet, today we are considered backward in many spheres of development. Conventions that are socially unacceptable, and irrelevant in today's world must be discarded, and those that are important must be molded to serve the present, whilst at the same time be able to adapt to change to suit a fast evolving world.

The Wadiyars of Mysore have always faced this challenge and stood resilient through the last 600 years. However, the 21st century presents the same challenge in a new outfit. Technology has never evolved as fast as it does in today's world, add to that the internet, plus the exposure of all corners of the world via social media, and we get a very confused concoction, which is indeed overwhelming for a persona that is firmly rooted in the ideals, customs, tradition that has been molded over a period of 600 years. Interpreting the age-old tradition and customs of my household will be the key to ensuring that it lasts another 600 years. One aspect, in particular, which needed to be adapted to the modern era was the social sphere. The family has always been outgoing and engaging with its well-wishers, and it has always been my intent to further strengthen the bond we share. Hence, the newsletter.

The newsletter looks to give detail and understanding, primarily to the heritage of our household, but also to serve as a conduit for the many activities and events I take part in. The newsletter, alongside the website, also looks to highlight the long history of the Wadiyars and our shared narrative with that of the Deccan.

I have always been fond of writing and look to share my thoughts on subjects that interest me regularly. In essence, the newsletter will be a bimonthly insight into the history, heritage, and goings on with the Wadiyars of Mysore.

I think it is fortuitous that the first edition of the same would be on the grandest of spectacles in the Deccan, the Dasara in Mysore. The tradition of the rituals and celebration of Sharan-Navratri and Dasara have survived the vicissitudes of time, passing from the glory of the Vijayanagara Empire to the Wadiyars of Mysore, who have been custodians of the the tradition ever since. This edition of the newsletter gets into the details of rituals that occur during this special season alongside some of the social causes I strive to be a part off, as well as my other events. I hope the newsletter brings understanding and knowledge on the identity of Custodianship as it is today.

This newsletter and many other endeavors wouldn't be possible without the help of many individuals who sat through and managed to incorporate the many idiosyncrasies that I was very particular about. My thanks to the website team at Goodera Infotech, Mysore, who tirelessly got my website up and running. I am very particular about design and the means I portray my heritage, and for this Nagaraj Gargya must be thanked for sitting through patiently as I continued to reiterate ideas. Dr. Chandrashekar Madhusudan also helped via contributions to the write up in the history section of the website. My wife, and sister for their invaluable inputs, and my family for their continued support. Lastly and most importantly, the good work, ideals, and ethics, of my ancestors, which guides me like an invisible hand to continue to associate with the right causes for the betterment of our society and well-being.

Yours Truly,

A handwritten signature in black ink, reading 'Y.K.C. Wadiyar'. The signature is written in a cursive style with a large, stylized 'W' at the end.

Yaduveer Krishnadatta Chamaraja Wadiyar

13.Nov.2017

||ಸಿರಿಗನ್ನಡಂ ಗೆಲ್ಲೆ||

||ಸಿರಿಗನ್ನಡಂ ಬಾಳ್||



ಇತಿಹಾಸದ ಹಿಮದಲ್ಲಿನ ಸಿಂಹಾಸನ ಮಾಲೆಯಲ್ಲಿ  
ಗತ ಸಾಹಸ ಸಾರುತಿರುವ ಶಾಸನಗಳ ಸಾಲಿನಲ್ಲಿ  
ಓಲೆ ಗರಿಯ ಸಿರಿಗಳಲ್ಲಿ, ದೇಗುಲಗಳ ಭಿತ್ತಿಗಳಲ್ಲಿ  
ನಿತ್ಯೋತ್ಸವ ತಾಯಿ, ನಿತ್ಯೋತ್ಸವ ನಿನಗೆ.

ಸಮಸ್ತ ಕನ್ನಡಿಗರಿಗೆ ಕನ್ನಡ ರಾಜ್ಯೋತ್ಸವದ  
ಹಾರ್ದಿಕ ಶುಭಾಶಯಗಳು.

- ಯದುವೀರ ಕೃಷ್ಣದತ್ತ ಚಾಮರಾಜ ಒಡೆಯರ್.

# Pratibhanveshane at Kalisu Foundation

15.09.2017

YKC Wadiyar conducted the opening round of 'Prathibhanveshane', Kalisu Foundation Inter Government School Quiz Competition at the Government Higher Primary School, Kuvempumagar, Mysore.



Kalisu foundation is youth driven organization that provides high quality education to children studying in government schools coming from low-income background enabling them to maximize their potential and transforming their lives.

Kalisu was born in the young minds of Mysore at one of their local 'addas'. Being products, rather victims of standardised- formal education system, they saw the need to break monotony and give children umpteen reasons to look forward to schooling. Thereon, like they say 'everything else has been history'. Kalisu (v. to enable ) is a thought process that took birth in the early months of 2013

Kalisku foundation has been impacting the lives of more than 8000 children in 16 government schools through a persistently growing change makers network from all walks of life with a holistic approach towards educating and developing every child, hoping to give them a brighter future.

## Launch of The Open Jeep Tours

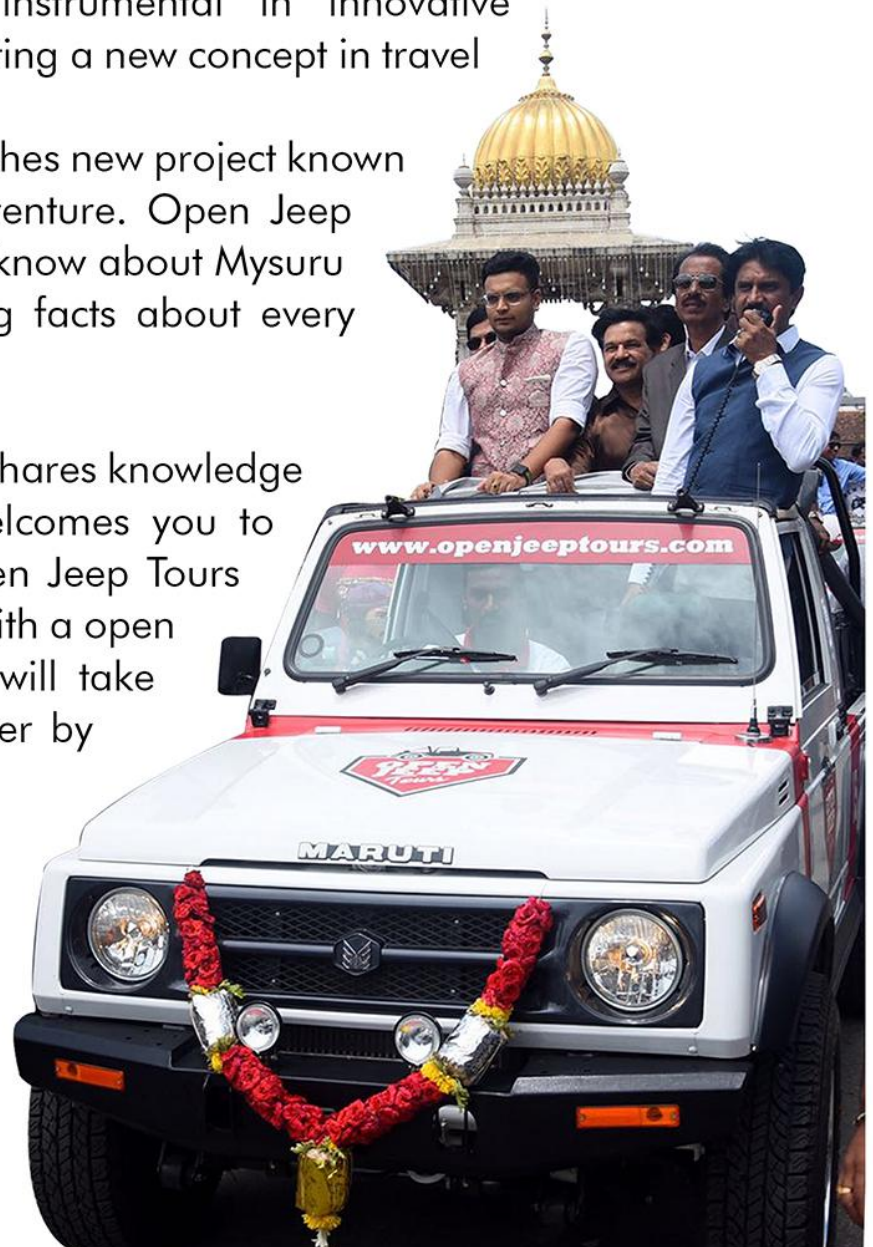
18.09.2017

YKC Wadiyar launches the Open Jeep Tours at the North Gate, Mysore Palace. Safe Wheels Tours & Travels, leading player in the industry is instrumental in innovative Customer support and promoting a new concept in travel Industry.

Safe Wheels launches new project known as Open Jeep Tours as it's venture. Open Jeep Tours provides opportunity to know about Mysuru city inside out and interesting facts about every different places.

Open Jeep Tours shares knowledge to visitors as a tour and welcomes you to enjoy their unique tours. Open Jeep Tours are originally a sight-seeing with a open top Jeeps. The Open Jeeps will take people around the city - either by day tours or evening tours.

Open Jeep Tours reveal the best Tourists attractions, apart from the regular attractions of Mysuru to the explorers which are not emphasized.





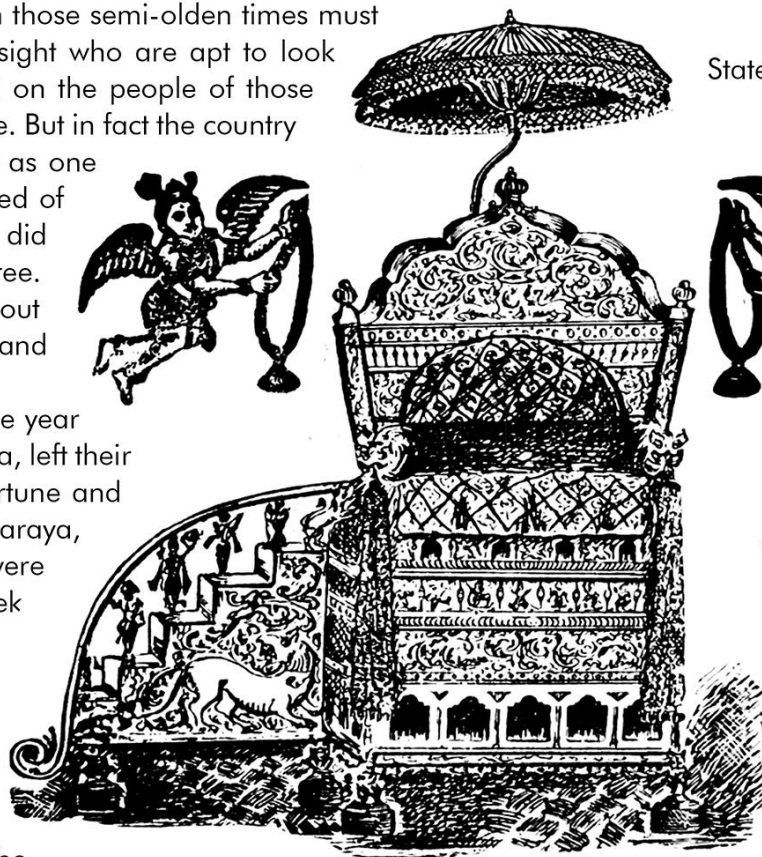
# ADVENT OF THE YADAVAS

## Part-1

The picture of the country in those semi-olden times must cause surprise to men of little historical insight who are apt to look upon that period as the "Dark Ages", and on the people of those times as uncivilized, untraveled and primitive. But in fact the country was not as dense and impassable a forest as one would imagine, and the men were possessed of remarkable powers of endurance. Distance did not count, and travel was astonishingly free. Sages, Prophets, Warriors wandered about from one end of the country to the other, and left their footprints on sands of time.

Two such young men, in the year 1399, scions of the Yadava Dynasty at Muttra, left their home and wandered south in search of fortune and adventure. They are, Yaduraya and Krishnaraya, sons of Rajadeva. Perhaps they were dispossessed of their capital and had to seek their fortune elsewhere. They passed through the Vijayanagara territory, and visiting the sacred shrines of Yadavagiri or Melkote, crossed the Cauvery and paid respects to the Deities in the outskirts of the then modest township of Mysore.

It was a tragic moment in the history of the local royal house. Chamaraja, the Chieftain, had died leaving his wife and daughter unprotected. The man in power was one Mara Nayaka, who was maltreating the family of the late Ruler. News reached the latter, of the advent of the two promising strangers, and the Lingayet priest of the family and two other trusted persons, Thimmarasaiya and Naranaiya, were commissioned to get into touch with them and seek their aid in the matter of quelling Mara Nayaka.

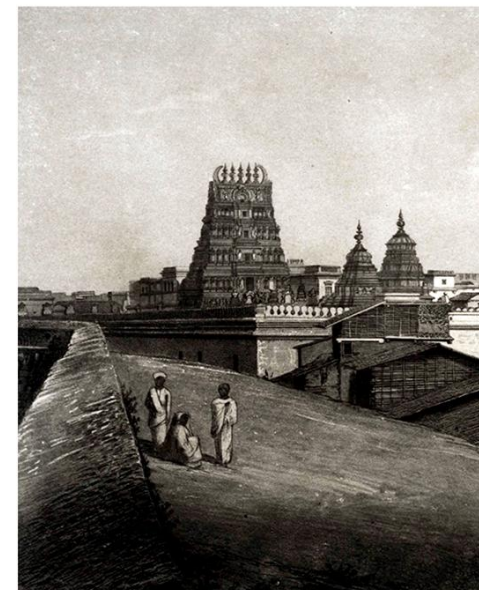


**The Mysore Throne or Simhasana**

The brothers heartily entered into the proposal, and with a select band of followers the usurper was faced, defeated, and killed. Yaduraya thus won the hand of the heiress, and having married her, was made Ruler of her father's territory.

This was in 1399. Yaduraya ruled that nucleus of the present State for twenty-four years. Out of gratitude to the Deity of Melkote whose blessings had brought him a Kingdom, He built a fortress on the hill with four gates, and named it "Melukote". He paid also grateful devotion to Sri Chamundeswari, and at the end of his reign was succeeded by the elder of his two sons, Hiriya Bettada Chamaraja Wodayar. It is stated that He took the suffix "Wodayar" in honor of the lingayet priest who had helped him against Maranayaka. But we might recall

that since 1350 the Vijayanagara Kings were styled as "Odeyars," the second of that line being "Bukkaraya Odeyar" and the third "Hariyappa Odeyar". Having passed by way of Vijayanagara when coming to Mysore, Yaduraya obviously knew this, and copied that style of designation when he also became ruler.



A view of Mysore from the ancient times

to be continued...

## Cover Story

# DASARA

The greatest spectacle, by far, over the last 800 years in the Deccan, has always been the Dasara, whether it be in its early days, during the grandiose of the Vijayanagara Empire, or through the pomp and colour in Srirangapatna, where the Wadiyars, took over custodianship of the rituals and festivities, even through the hardships faced during usurpation, and during the princely era, where it attained a worldwide popularity, the Dasara Festival has been one of celebration of an ancient tradition, observance of rituals, honouring of culture, and a playing out of India's ancient status, that dates back to its mythical times.



Dasara celebrations in front of the old Wooden Palace of Mysore

Today, the same framework of rituals, set in stone during the time of Raja Wadiyar, is still followed with the utmost attention to detail and devotion, within The Palace at Mysore. This year would be the third time, that I had the honour of carrying out the rituals and tradition of the festival, which is greatly aided by the fact that my Mother, The Rajamatha, H.H. Dr. Pramoda Devi, still undertakes the responsibility of organizing the entirety of the festival, which in itself is a herculean task.

My mother has over 40 years experience with the festival, performing the ritual and enacting the tradition alongside my Father, H.H. Sri Srikantadatta Narasimharaja Wadiyar, as well as overseeing it during the last three years. My mother taking on the load of organization of the festival

has been a great aid in allowing me to focus on learning the intricacies of the festival. The Dharmic, ritual, and heritage elements of the festival in itself must be understood to comprehend the magnanimity of the festival, and its importance in showcasing the identity of the Deccan. Each year unfolds several layers of understanding that only speak to the profoundness of the festival.



H.H Srikantadatta Narasimharaja Wadiyar and  
H.H Dr Pramoda Devi Wadiyar during dasara



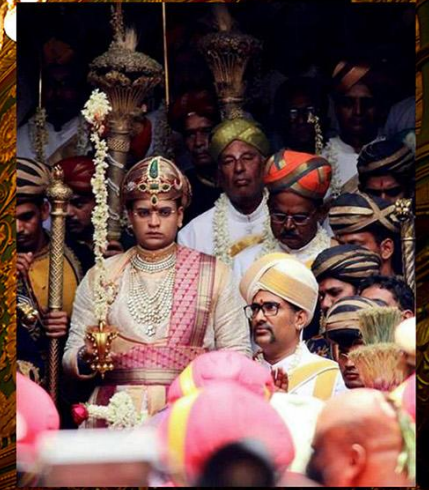
The tradition in The Palace, much the same as it has been over the last 600 years, starts on the first day of the Asvayuja Masa, which fell on the 21st of September, according to the Gregorian Calendar this year. The first day is started with the Yenne Snana, (Consecrated Oil Bath) after which we proceed to the Chamundi Thotti, where after puja to Ganapathi and Chamundeshwari Devi, the Kanakadharana occurs, where a silken thread is invested on the right hand of the custodian, thereby formally taking up the responsibility of performing and completing all the rituals relegated to the nine days of Navaratri and the last day, i.e. Dasara.

Thereafter we perform puje to the Navagrahas, or the nine planets, followed by puje to the Simhasana, and ceremony of formally mounting the same takes place, at an auspicious time, after circumambulating it three times with the Royal Sword. Thereafter, the formalities of durbar are enacted, in addition to this, on the first day, prasada and offerings from the Chamundeshwari Temple, and other Principal Temples and Mutts are offered to the custodian. Thereafter, the formal durbar is enacted in the evening at 7:00 pm, as is every other day until the 10th.

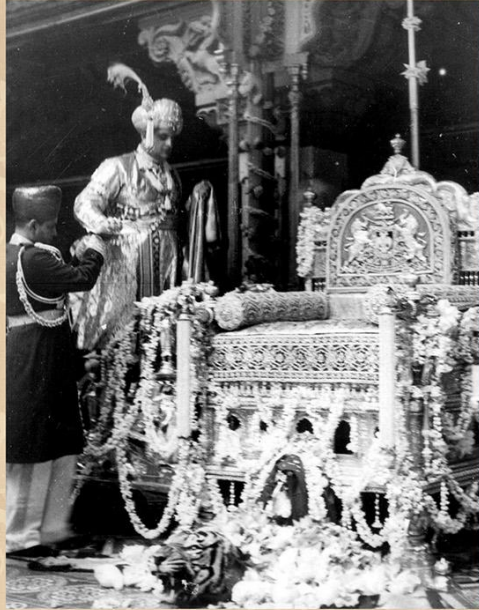
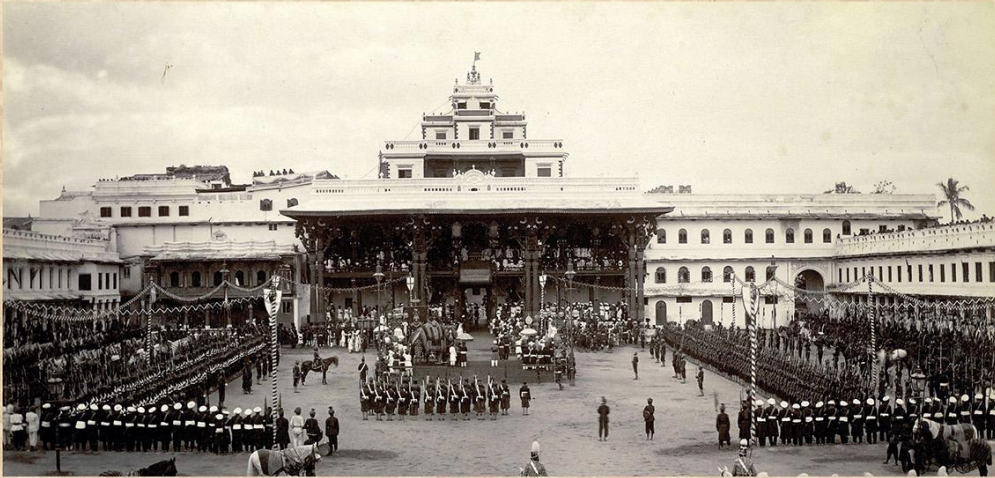
The everyday schedule of the Dasara is as follows puje in the morning for about 3-4 hours, after which one gets a small break in the afternoons. In the evening before Durbar, another hour and a half of puje takes place, followed by durbar, and then returning to perform the mahamangalarati to Goddess Chamundeshwari. On seventh day, Saraswati Puje is performed and on the eight day, Kalaratri, the ceremony of the destruction of Mahishasura by Goddess Chamundeshwari, in the form of Mahishasuramardini, is observed.

The ninth day is spent observing the ritual of honouring the Ayudhas, i.e. tools or implements. Arms, accoutrements, the state horse, state elephant, other animals of importance to the household, as well as means of transport etc. are all worshipped. The Chandi-Homa also occurs on this day, and after the final durbar, the custodian divests himself of the Kankana, signifying the observance of all the rituals and making way for the celebration on the final day. On the morning of the tenth day, the state arms are worshipped, after which the famous Vajra-Musti wrestling takes place. Following the wrestling, the State Arms are placed in the Royal Palanquin and taken in the Vijaya Yatre procession followed by the Custodian, who undertakes the Banni Puje. After distributing the prasada from the Banni Puje, the custodian accompanies the arms back to the Palace, thus marking the formal end of the rituals of the festival.

Seeing the legacy continue in my time will be the central responsibility of my life. Performing the rituals and seeing them through gives a great sense of satisfaction and fulfilment like no other. The festival has stood testament to the strength of the ancient tradition of India, having withstood enormous upheavals and turbulent times, while staying true to its significance and ritual importance. The festival and its heritage has been performed in time past, is being undertaken in time present, and will continue to be celebrated in time future; it is a being in itself and gives shape to the identity of the Deccan, thereby adding colour and vibrancy to our narrative as a distinct personality within the diversity of India.



Few of Dasara Photographs, Past and Present



## Sri Chamundeshwari Rathotsava

05.10.2017

After the 10 day Dasara, the annual 'Jathra' of Chamundeswari takes place. On the auspicious 'Ashwayuja Pournami', Rathotsava or car festival is conducted during the Jathra on the hill. Maharaja Krishnaraja Wodeyar III, who repaired this temple in 1827, also gifted the temple with a large wooden chariot known as 'Simha Vahana' (Lion Chariot), which is used during the Rathotsava.

The Scion of The Mysuru Royal Family Sri Yaduveer Krishnadatta Chamaraja Wadiyar and his mother Dr. Pramoda Devi Wadiyar took part in the car festival. The rathotsava was held during the auspicious Tula lagna between 7.45 am and 8.20 am.

YKC Wadiyar offered puja to the 'Utsavamurthy', an idol of the presiding deity meant for the procession. After performing puja and other rituals by temple priests, the idol was taken out in a procession on a 30-foot high chariot.

Assistants from the Mysore Palace were holding the Chathri (umbrella) and Chamara, which is all a part of the tradition. The Police Band and the Mangala Vadya was played and the Ratha made its way around the temple being pulled by many devotees who had gathered. The personnel from the Reserve Police fired cannons that was carried on a small trolley, for about 12 times in front of the Ratha.

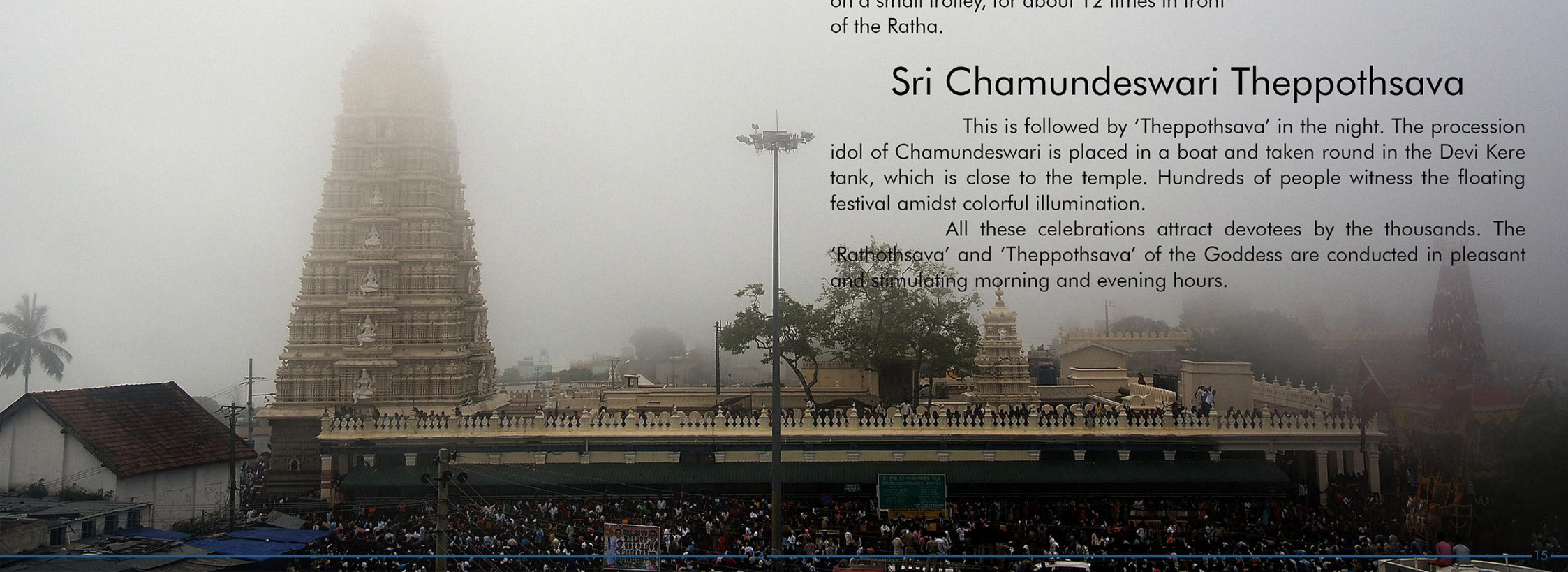


YKC Wadiyar at the Rathotsava of Goddess Sri Chamundeshwari

## Sri Chamundeswari Theppotsava

This is followed by 'Theppotsava' in the night. The procession idol of Chamundeswari is placed in a boat and taken round in the Devi Kere tank, which is close to the temple. Hundreds of people witness the floating festival amidst colorful illumination.

All these celebrations attract devotees by the thousands. The 'Rathotsava' and 'Theppotsava' of the Goddess are conducted in pleasant and stimulating morning and evening hours.

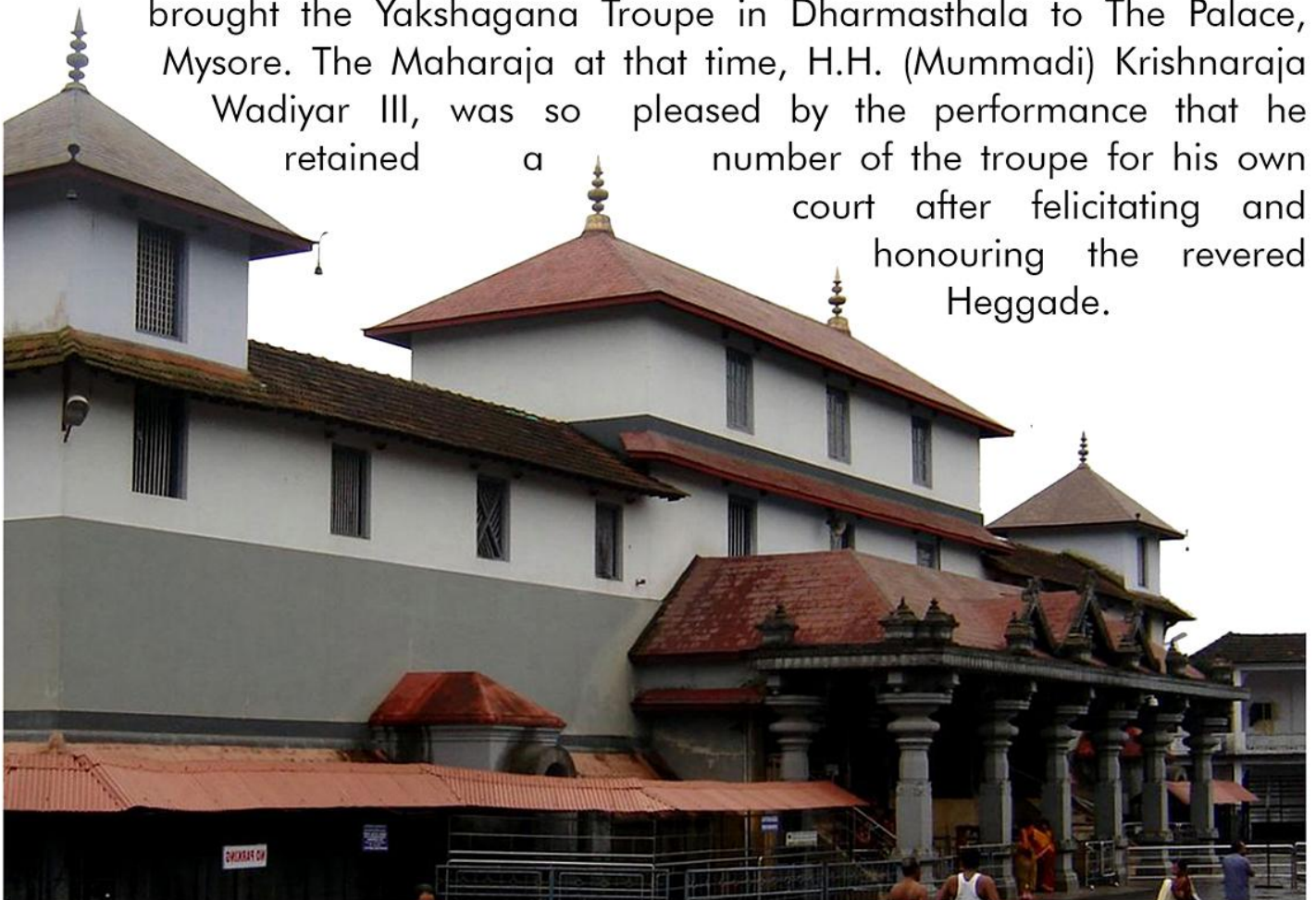


# Visit To Dharmasthala

24-10-2017

Sri Kshetra Dharmasthala always held an immense amount of interest for me; the confines of the Kshetra balances a number of faiths so assuredly that it almost seems quixotic. The Kshetra is the abode of Sri Manjunatheshwara, in the form of a Shivalinga, the rituals in honour of the Lord are performed by Vaishnava Priests, and the overseer and representative of the Lord, the Heggade, is a Jain by faith. The Heggade or Dharmadhikari is, essentially, the representative of Lord Manjunatha and, “performs his religious duties of propagating the tradition of Dharma in accordance with the command of the Daivas, who accept him as their foster son and ensure that the traditional rituals are observed regularly in the temple of Lord Manjunatha.” The Kshetra is a literal representation of India’s diversity and the inherent ability of her people to flourish despite varying spiritual ideology.

Dharmasthala and the Wadiyars of Mysore have a relationship spanning over 200 years. In 1812 C.E., the then Dharmadhikari, Sri Kumarayya Heggade, brought the Yakshagana Troupe in Dharmasthala to The Palace, Mysore. The Maharaja at that time, H.H. (Mummadi) Krishnaraja Wadiyar III, was so pleased by the performance that he retained a number of the troupe for his own court after felicitating and honouring the revered Heggade.



During the time of H.H. Chamaraja Wadiyar X, and H.H. (Nalvadi) Krishnaraja Wadiyar IV, the relationship continued to prosper, regular shipments of Srigandha used to be sent to the Kshetra. My Grandfather H.H. Jaya Chamaraja Wadiyar, performed the Tulabara ceremony for my Father, H.H. Sri Srikantadatta Narasimharaja Wadiyar, at the Manjunatheshwara Temple, giving away his weight in gold. My father himself visited the Kshetra many times, along with my mother, The Rajamata, H.H. Dr. Pramoda Devi.



It was my immense honour to see this relationship continued. I had the pleasure of being the Chief Guest, during the celebration of the 50th Vardantyotsava of the Pattabhisheka of the current Dharmadhikari, Dr. Veerendra Heggade, who is the living embodiment of the lofty ideals that govern the Kshetra. On the day following the program, I had the good fortune of receiving Darshan of Sri Manjunatheshwara Swamy. Thereafter, the Dharmadhikari himself, accompanied us on a tour of his collection of vintage cars, which was very enjoyable. Had a delightful tour of the considerable antiques in possession of the Kshetra as well.

It was my honour to have met the much revered Dharmadhikari, and make his acquaintance. I always feel a great amount of satisfaction in reliving the many age-old relations the Wadiyars of Mysore have with the many ancient institutions of the Deccan, such as Sri Kshetra Dharmasthala. Continuing to uphold these relations will always be at the forefront of my custodianship.





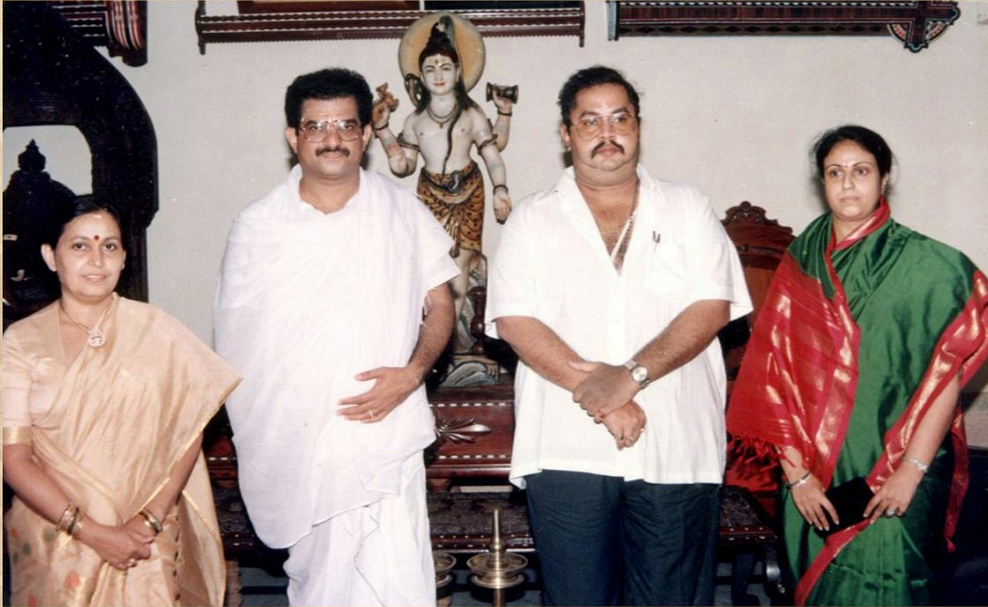
ಶ್ರೀ ಕ್ಷೇತ್ರ ಧರ್ಮಸ್ಥಳ

ಮೈಸೂರು ರಾಜಮನೆತನದ ಪರಂಪರೆ ಮುಂದುವರಿಯುತ್ತಿರುವುದು ಸಂತೋಷದ ವಿಷಯವಾಗಿದೆ. ಅರಸೊತ್ತಿಗೆ ಬದಲಾವಣೆ ಸಮಯದಲ್ಲಿ ಹಿಂದೆ ಆಳಿದ ಮಹಾರಾಜರುಗಳು ರಾಜ್ಯಕ್ಕೆ ನೀಡಿದ ಕೊಡುಗೆಯನ್ನು ಗುರುತಿಸಿ ಗೌರವಿಸೋಣ.

ಈ ಪಟ್ಟಾಭಿಷೇಕಕ್ಕೆ ಅಣಿಯಾಗಿರುವ ಶ್ರೀ ಯದುವೀರ ಕೃಷ್ಣದತ್ತ ಚಾಮರಾಜ ಒಡೆಯರ್ ಅವರಿಗೆ ಶ್ರೀ ಮಂಜುನಾಥ ಸ್ವಾಮಿ ದೀರ್ಘಾಯುರಾರೋಗ್ಯವನ್ನಿತ್ತು ಸಕಲ ಸನ್ಮಂಗಲವನ್ನುಂಟು ಮಾಡಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಡಾ.ಡಿ. ವೀರೇಂದ್ರ ಹೆಗ್ಡೆ  
ಧರ್ಮಸ್ಥಳ

Photographs from H.H. Srikanthadatta Narasimharaja Wadiyar and  
H.H. Pramodadevi Wadiyars visit to Sri Kshetra Dharmasthala



## Presenting The Maharaja's Cup

14.09.2017

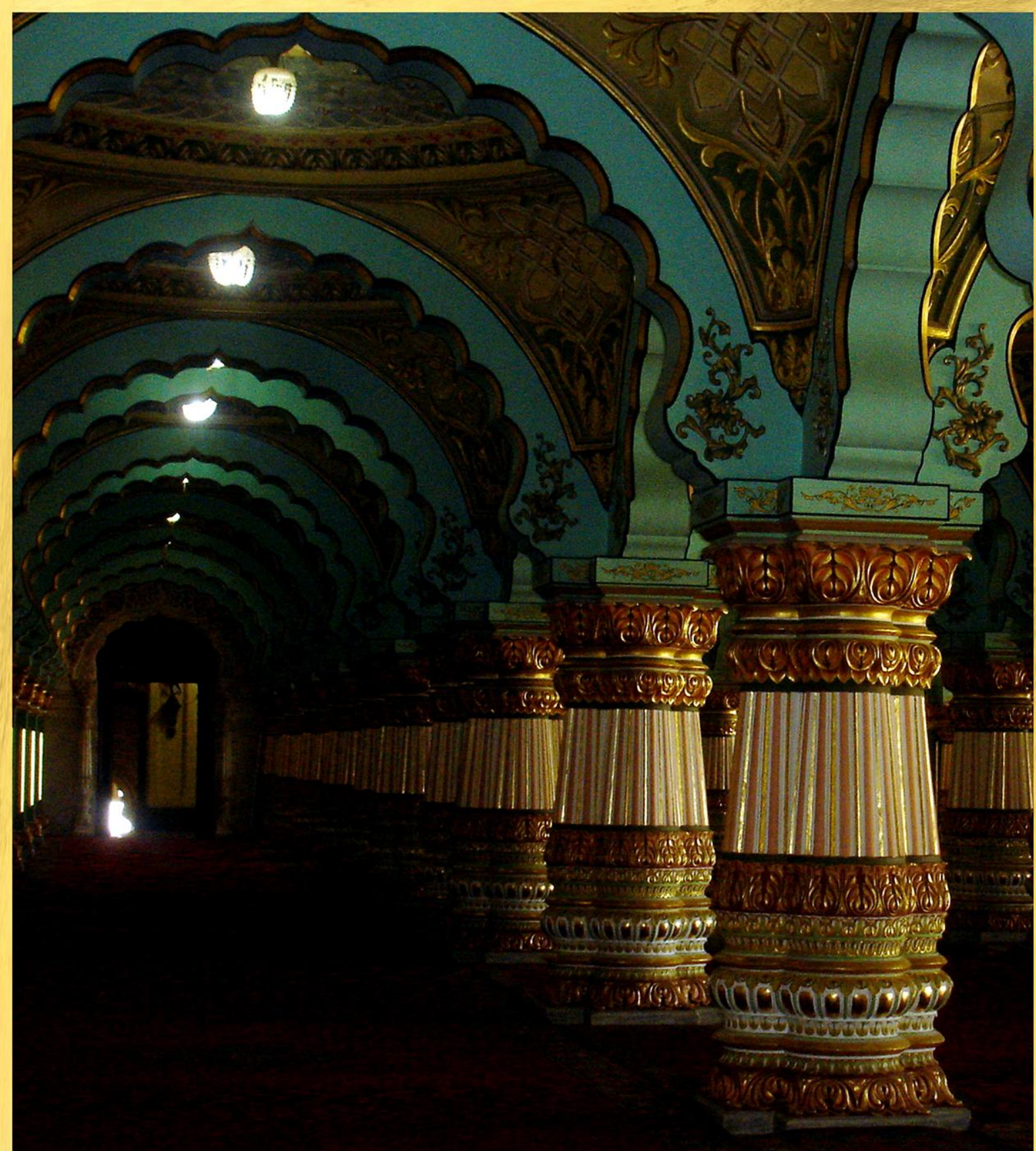
YKC Wadiyar Presented The Maharaja's Cup to the Winner. The Mysore Race Club is the most picturesque in the country. Set up in the foothills of the imposing Chamundi Hills, the Mysore Race Club has a distinct identity of its own. The languid atmosphere is perhaps the reflection of the city which has grown tremendously in the last decade without losing its old world charm. Racing in Mysore is now a year round activity. Not long ago racing was confined to the monsoon months of August, September and October but with a base of over 400 horses, Mysore is slowly marching towards establishing itself as an independent turf authority in the country.



YKC Wadiyar Presenting The Maharaja's Cup to the Winner


Mysore Race Club is more than a century old. The Mysore Race Club celebrated its centenary year as far back as 1991. Racing started in Mysore under the patronage of the rulers of Mysore as far back as 1891. The existing race course was built at around this time by H H Sri Nalvadi Krishnaraja Wadiyar who was a great sportsperson and also lover of race horses and owned many race horses himself along with his brother H H Sri Kanteerava Narasimharaja Wadiyar.





The Official Newsletter of YKC Wadiyar. Written and managed by The Royal Household at Mysuru Palace, The newsletter aims to provide an authoritative resource of information about the Wadiyars, Past and Present.

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