

GANDA

BHERUNDA

Jan-Feb 2018



From The Desk Of YKC Wadiyar



From The Royal House Of Mysore

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bherunda@ykcwadiyar.in



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Foreword

Seemingly, with the onset of summer, the temperature isn't the only thing that is flaring up. Our state elections are around the corner and as expected the entire political landscape is askew. Maybe I'm more acutely aware of the turmoil this time around because my name seems to be making the rounds, (I have stated multiple times that I have no political ambition) or maybe as a member of the younger demographic, the Universe allowing, I will be living through the prime of my life in the first half of the 21st century. Therefore, I feel it pertinent to remark that neither the issues relating to environmental concerns, or protection of our heritage, are receiving any attention.

Environmental concerns are intertwined with those of protecting heritage. The latter issue undoubtedly stems from a more personal background, but also from a growing conviction that heritage is the central principle that binds society. The ramifications of not protecting our heritage are already being felt in the widening cracks in society and will certainly lead to an eroding of our ideals. A general lack of understanding the aspirations of our ancestors in building our state, leads to an inability to identify ourselves as part of the greater narrative of the present, and eventually no identity to build on. We cannot take away the next generation's right to enjoy our heritage, relive these traditions, and perhaps more importantly, and leading into the former issue, enjoy resources as freely as we have.

Our environment is our greatest heritage and the mounting troubles we are facing due to continued ignorance of rising temperatures, the excessive burning of fossil fuels, and a multitude of environmental troubles surrounding us should be sounding an alarm in society. Ideally, addressing our environmental concerns should be the factor that determines the outcome of the elections. It would be refreshing to see aspirants for the next term of government give credence to these concerns instead of many of the non-issues that are at the fore-front of their campaigning.

The months of January and February only added to my conviction that society's unity is in its culture, from my visit to Shravanabelagola, for the Mahamasthakabhisheka, to having the good fortune about learning about the Inscription Stones of Bangalore, I learnt that in our heritage is the message of unity and a shared love and appreciation of our diversity and continuing to enrich that will be key to our success in passing on more to the next generation as our ancestors have strived to do for us.

The cover picture is in honour of our most Revered Maharaja, H.H. Chamaraja Wadiyar X, whose Birth Anniversary falls in the month of February. His short reign sowed the seeds for the Golden Era of Mysore. He instituted the first democratic setup through the Representative Assemble in 1881 C.E., he gave a stimulus to industry of the Kingdom of Mysore by instituting several industrial schools and conducting the Dasara Industrial Exhibition. He facilitated the founding of Agricultural Banks to help finance farmers and initiated life insurance for government employees.

He also, very importantly, sponsored the trip of Swami Vivekananda to the World Parliament of Religions in Chicago, where he gave the famous "Brothers and Sisters of America" speech. Swami Vivekananda wrote a letter the Maharaja, which I have attached in the Newsletter. Their thoughts echoed in the letter, most importantly in the last paragraph, are more pertinent than ever before. On Swami Vivekananda's trip to America a coincidental meeting with Jamsetji Tata, would result in the setup of the Indian Institute of Science, the land for which was donated by H.H. Chamaraja Wadiyar X's wife, H.H. The Regent, Vani Vilasa Sannidhana. Remembering his many contributions in his short lifetime, is a matter of immense pride for our household, and his ideals still govern our approach toward ensuring our bond with the people of our state remains evergreen.

Yours Truly,



Yaduveer Krishnadatta Chamaraja Wadiyar

07 April 2018



YKC Wadiyar Inaugurated 101st Club Day at the Century Club

10.02.2018

YKC Wadiyar Inaugurated 101st Club Day at the Century Club, Bangalore. Century Club, located amidst the luxuriant green landscapes of Bangalore's iconic Cubbon Park, is one of the oldest and the most distinguished clubs of South India.

The Club's name is derived from the exclusive nature of it, as it initially intended to only induct a 100 members upon its inception. The number of members today, stands at a modest 6000. Each member of Century Club embodies the spirit with which the Club was established.



YKC Wadiyar with Century Club members and other dignitaries

Sir M. Visveswaraya, recipient of India's highest civilian honor, Bharat Ratna, was the founder of Century Club. A gentleman who was the embodiment of absolute class, regal culture and unparalleled dignity was the original visionary behind the establishment known as Century Club today. The Club, even to date, exemplifies the memory and essence of the courtly excellence of its founder, Sir M. Visveswaraya. The members too, observe the same and conduct themselves with high standards of courtesy and nobility.



Wadiyar Hall Named after the Club's patron, Maharaja Nalwadi Krishnaraja Wadiyar of Mysore, this indoor hall certainly lives up to the title. The sumptuous interiors are designed to radiate an aura of opulence and grandeur.



YKC Wadiyar Offers Puja at Sri Kote Maramma Temple

05.01.2018

In the context of being blessed with a child, Yaduveer Wadiyar offered special puja at Kote Maramma Temple near Gun House here yesterday by performing Abhisheka on the deity with milk, curd and tender coconut water.

Kote Maramma Temple is abutting Mysore Palace and going by the tradition, members of Mysuru Royal family were performing puja at the said Temple.

Kote Maramma idol was initially inside the Palace and was relocated during the reign of H.H Maharaja Nalwadi Krishnaraja Wadiyar (1894–1940).

Speaking to press persons, Yaduveer said that after many years, a male child is born in Yadu dynasty, thanks to the blessings of the Almighty.

He hence said that the puja was performed to Kote Maramma being the deity worshipped by the Yadu dynasty. He wished peace and prosperity for all the people.



YKC Wadiyar Performing Abhisheka to the icon of Kote Maramma.



YKC Wadiyar Visit BGS Institute of Technology

02.02.2018

YKC Wadiyar visited BGS Institute of Technology, Nagmangla Taluk, Mandya District, He took blessings of Sri Sri Sri Nirmalanandanatha Mahaswamiji, President, Adichunchanagiri Shikshana Trust and 72nd pontiff, Adichunchanagiri Matt, Peetadhyksharu of Sri Adichunchangiri Mutt. Later YKC Wadiyar interacted with students of BGS.

BGS Institute of Technology is a community that is dedicated for creating tomorrow's engineers and supporting today's pioneers.

BGSIT is situated in a lush green and pollution-free environment, which is very much favourable and motivates the students to earnestly pursue their studies. The campus is 80 kilometers away from Mysore City.



YKC Wadiyar and Sri Nirmalananda Swamiji with Faculty, Students and Staff of BGS Institute of Technology



Photographs from YKC Wadiyar's Visit to BGSIT



YKC Wadiyar with BGSIT Staff and other distinguished Guests



Maharaja and Sri Sri Sri Nirmalanandanatha Swamiji

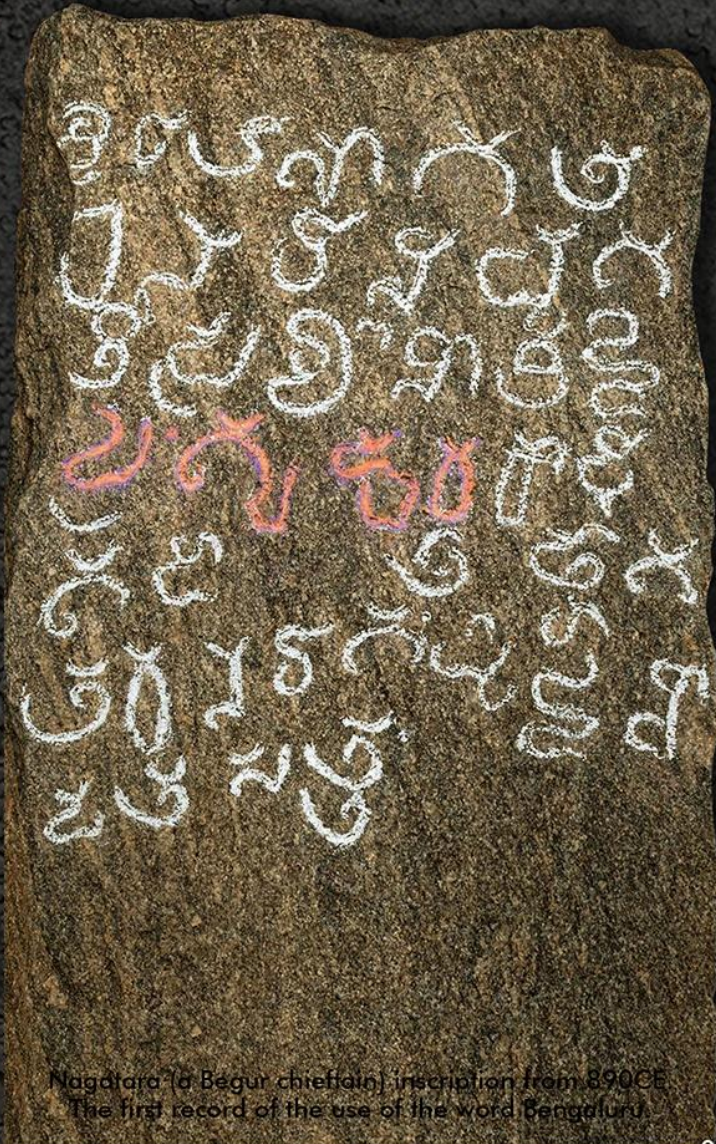


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Inscription Stones of Bengaluru posters exhibition

Inscription Stones Of Bangalore' is a civic activism project to raise awareness and protect ancient inscription stones (shila shaasanas) found in the Bengaluru region. Inscriptions stones are original documentation of the people, culture, religion and language of the region dating back to as early as 750CE. Rampant urbanization in Bengaluru has led to destruction of a majority of the 150 stones in the old 'Bangalore' region documented by B.L. Rice and others from 1894 to 1905 in the remarkable twelve-volume series Epigraphia Carnatica. While most Bangaloreans are aware of the city's history from the time of Kempe Gowda, the region has a hoary past that goes back at least 2500 years ! Evidences of this are in Iron Age tombs that were discovered at Bellandur!

As for use of written language and its evidence, we had in Bangalore in the early part of the 21st century some 175+ Stone Inscriptions (Shila Shaasanas). These inscriptions date from the fifth century AD onwards and were found in all parts of the city. These inscriptions are original documentation of the people, culture, religion, language, etc of the time. Sadly over 70% of these have since been destroyed and even those that are still around are unrecognized, unappreciated and lie in pitiable surroundings.



Nagatara (a Begur chieftain) inscription from 890CE
The first record of the use of the word Bengaluru



YKC Wadiyar inaugurated the Exhibition of posters of Inscription Stones of Bengaluru.

20.02.2018

Maharaja YKC Wadiyar spoke ever so eloquently on the 'heritage' aspect of a civilization, the tangible, intangible including the living. He very kindly stated that he wasn't the lone custodian of this State's culture, that such a custodianship was shared by each and every one who lived here as they were themselves part of the 'living heritage.' He exhorted the young audience to do their bit in conserving their heritage and culture, and preserve the connect with the hoary past. He touched upon the fact of impermanence of life, that the young channelize their efforts appropriately in this limited time while remembering that we borrow resources from the future, and be the hope they ought to be for the society.



YKC Wadiyar delivering speech at DSCA.

Event was presided by Dr. Premachandra Sagar, Vice Chairman and CEO, DSI. Later YKC Wadiyar Felicited VTU Rank Holders and Awarded winners of Design of Pavilion for Inscription Stones. Faculty, Staff, students of Dayananda Sagar College of Architecture and other distinguished Guests were present in the event.



Photographs from Inauguration of the Inscription Stones of Bangalore exhibition



YKC Wadiyar given the Poorna Kumbha Swagata



Dr Premachandra Sagar Welcoming YKC Wadiyar



YKC Wadiyar and Uday Kumar with the replica of Begur Shila shasana



Maharaja and other distinguished Guests with Award winning students of DSCA



YKC Wadiyar and others at the Board room



Maharaja delivering speech



Brahmana Dharma Sahaya Sabha Centenary Celebrations

28.01.2018

Brahmana Dharma Sahaya Sabha (BDSS), marking its Centenary Celebrations, had organised a function at MMC and RI Platinum Jubilee Hall at J.K. Grounds, Mysore. Sri Swayamprakasha Saraswathi Swamiji of Hariharapura inaugurated the programme.

YKC Wadiyar unveiled the plaque of Centenary celebrations. Hariharapura Horanadu Srikshetra Dharmadhikari Dr. B. Bhimeshwara Joshi unveiled the statue of the Founder of BDSS Nanjangud Srikanta Shastri.Retd. Supreme Court Judge M.N. Venkatachalaiah released the commemorative souvenir 'Brahmi.'



YKC Wadiyar with other Dignitaries at Brahmana Dharma Sahaya Sabha Centenary Celebrations

BDSS President N. Srinivas presided. State Brahmana Mahasabha President K.N. Venkatanarayan, Dhanvantri Foundation President Dr. P. Kamalakar Sharma, former MUDA Chairman K.R. Mohan Kumar, BJP leader H.V. Rajeev and former MLC G. Madhusudan were present.

Upanayna Ceremony for members of the Kshatriya Community

11.02.2018

YKC Wadiyar participated in Upanayna Ceremony for members of the Kshatriya Community, conducted by the Karnataka Raju Kshatriya Sabha at the Sri Srinivasa Saligrama Devasthanam, Ramohalli, Bangalore.

Also present was Amma Sri Karunamayi, Her Holiness Sri Sri Sri Vijayeshwari Devi.

Upanayana is essentially an initiation ritual that marks the transition of a child from the infantile stage of play to the serious stage of study and sadhana. The child is initiated into the study of the sacred Vedas. The upanayana sanskara typically takes place around the eighth year of a child's life; however, some receive it as early as five and some as late as twelve. To many, it is regarded as one of the most important sanskaras of childhood. In fact, It is considered such an essential sanskara that most traditions concede that, however late it may be, the sanskara should still be performed. The tradition is widely discussed in ancient Sanskrit texts of India and varies regionally.



YKC Wadiyar delivering speech at the upanayana ceremony

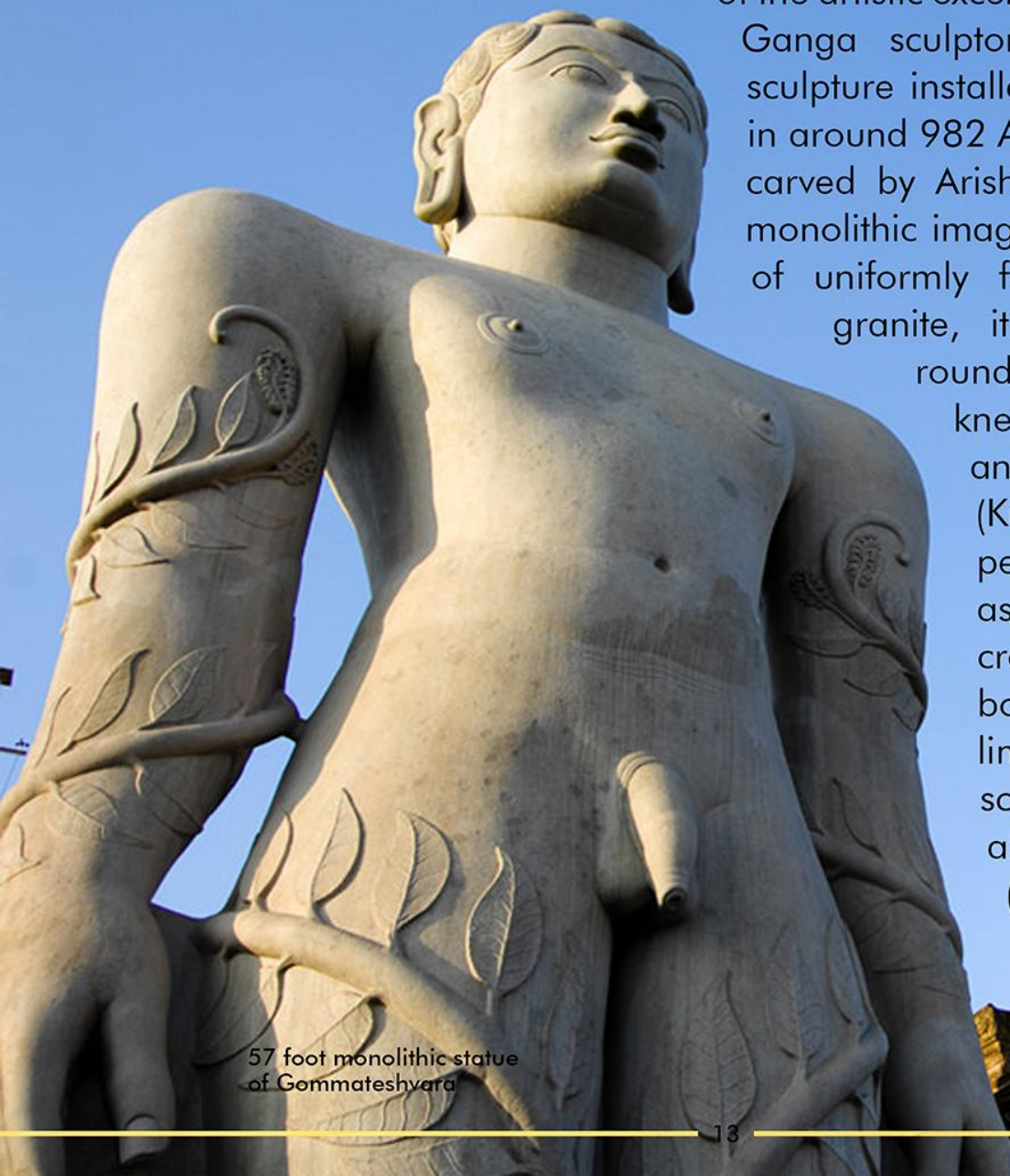


Mahamasthakabhisheka - 2018

The Colossus Gommateshvara

Jainism is one of the ancient religions and came into being during the 7th Century BC in Eastern India. Jains idolize the 24 historical figures or Tirthankaras, "Ford-Finders" who uphold the path to cross the river of suffering and misery that is the mortal world. Situated on top of the Vindhyagiri hill at an altitude of 1020.16m, in the Temple Town of Shravanabelgola, is the giant monolithic statue dedicated to Jain deity Lord Gommateshvara, also known as Bahubali.

The colossal image of Bahubali marks the culmination of the artistic excellence achieved by the Ganga sculptors. The magnificent sculpture installed by Chavundaraya in around 982 AD. said to have been carved by Arishtanemi is the tallest monolithic image in India. Hewn out of uniformly fine - grained grey granite, it is finished in the round from head to the knees. The depiction of ant - hills with snakes (Kukkuta Sarpa) peeping out and the ascending Madhavi creeper hide the fact of bold relief of the lower limbs. This north facing sculpture measures about 18 meters (58'8") in height.



57 foot monolithic statue
of Gommateshvara

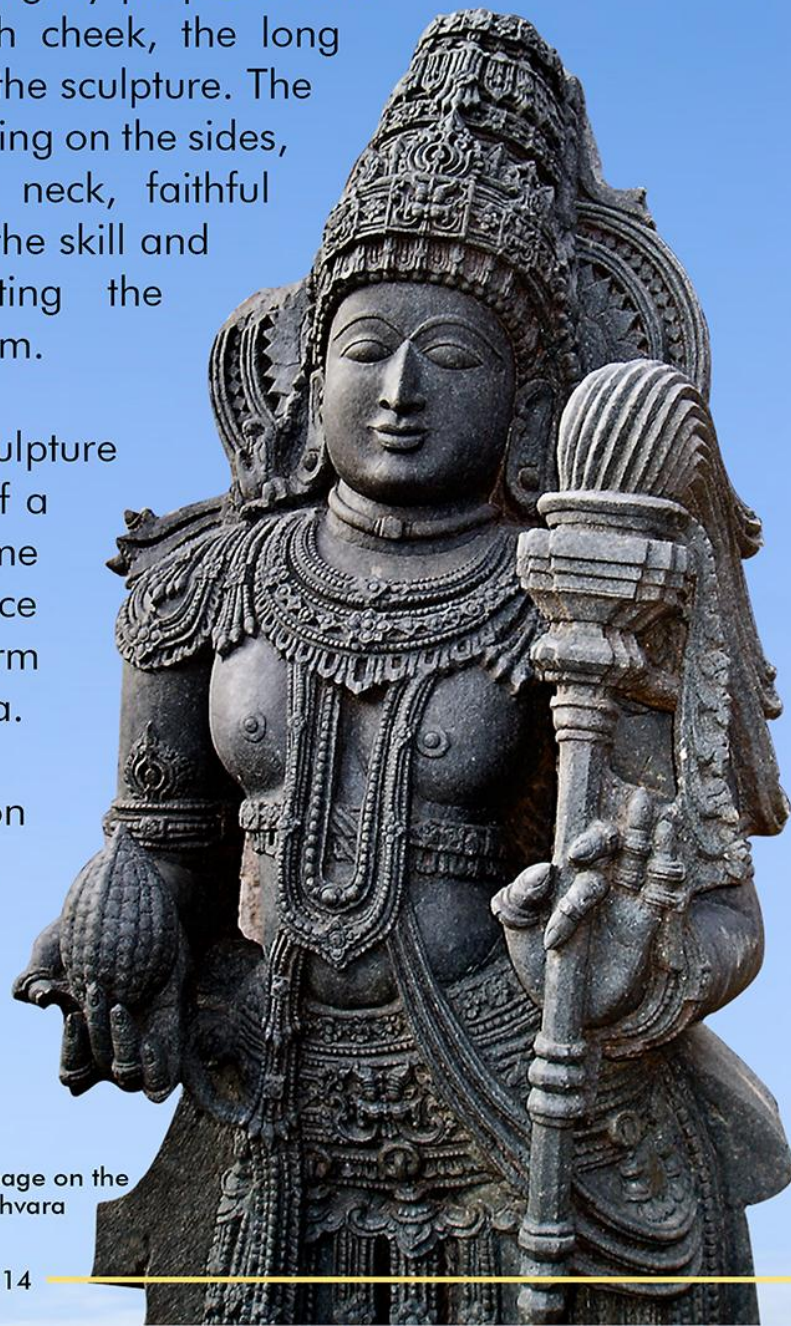
Exhibiting all Mahapurusha lakshanas, Bahubali stands erect in Kayothsarga posture on a full blown lotus - pedestal flanked by ornate but dwarf chauri bearers of Hoysala period on either side.

The head decorated with Dakshinavrutha curls, the sublime face, the half closed and long contemplative eyes with gaze turned towards the tip of the sharp nose and the well shaped lips bearing a serene smile, can be visualized from any angle.

The rounded face, the slightly projected and dimped chin, the imperceptibly high cheek, the long lobed ears, all enhance the grace of the sculpture. The broad shoulders, the long arms dangling on the sides, the fold-lines on the front of the neck, faithful delineation of the joints etc, attest to the skill and mastery of the artist in executing the anatomical details in the stone medium.

The stark nudity of the sculpture indicates the absolute renunciation of a Kevalin (one who attains supreme knowledge) and the stiff erect stance (Prathimayoga) itself suggest the firm determination and self control - a Jina.

The Dvarapala images, on either side of the Bahubali colossal carved in schist, are among the finest of the well -preserved guardian deities carved by the Hoysala artists in the 12th century.



The Dvarapala image on the side of Gommateshvara



Maharaja Nalvadi Krishnaraja Wadiyar's joint reply to the addresses presented by the members of The All-India Digambar Jaina Community and of The All-India Anuvamshiya Ayurvedic Conference on the occasion of the Maha Mastakabhisheka at Shravanabelagola, February 26th, 1940.

Members of the Jaina Community, and Anuvamshiya Ayurvedic Conference, Ladies and Gentle-men, -



Maharaja Krishnaraja Wadiyar IV

It has given me very great pleasure to accede to your request and to be present again at this great ceremony of Maha Masthakabhisheka, which you perform here at prolonged intervals with such elaborate and impressive ceremonial.

The addresses with which you have presented me are in a sense unique. They contain no request for anything, but breathe through-out a sense of contentment, happiness and gratitude for benefits received.

You have reminded me that my family have had connections with, and have made benefactions

to, this holy place over a period of three hundred years, and I myself can carry back my recollections of it for full forty years. My ancestors and I have all been admirers of the tenets of your religion, and particularly of the important doctrine of Ahimsa, and I and my Government regard ourselves as fortunate in being the custodians of so important a monument as that of Sri Gomateswara.

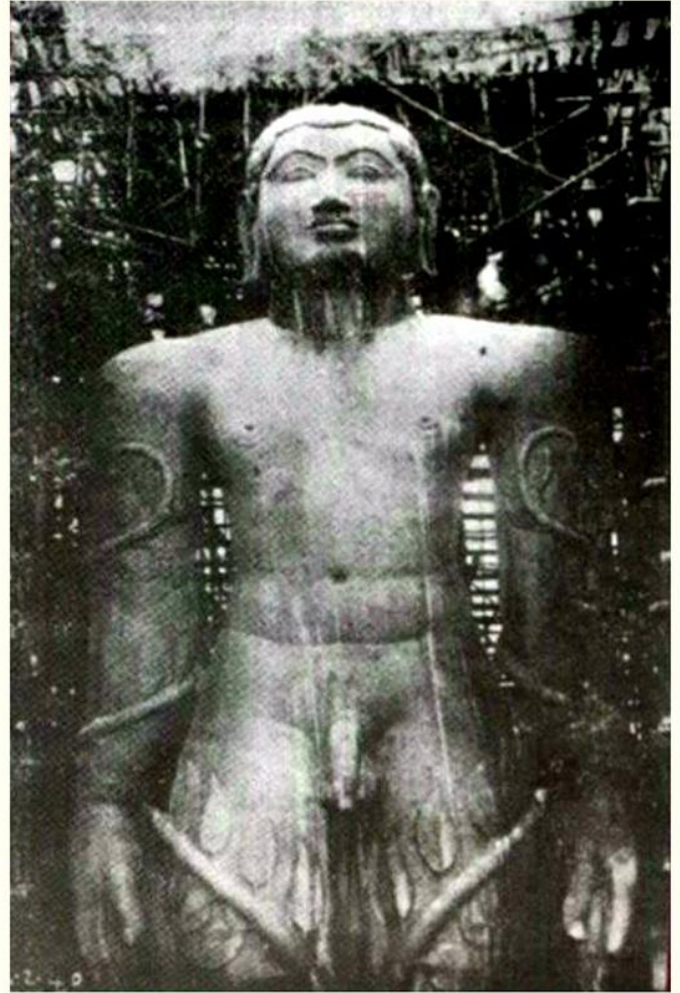


I am very glad that you find, in the improved methods of lighting and other amenities of the town, that we have faithfully fulfilled our trust. I hope that, in due course, we shall be able to help you in the matter of scientific treatment of the marks that have appeared upon the great stone image that is one of the most important landmarks in the countryside.

You have been good enough to present me with a copy of the "Mahapurana", which is a Kannada translation of the lives of the twenty-four great Thirthankaras who did so much to propound and propagate your religion. This has been prepared by a learned Pandit of my State and printed at great expense at Mangalore. I am very glad

that your co-religionists who are resident in the Kannada country should thus have the scriptures thrown open to them, and I shall look to see in consequence an increase, not only in acquisition of a knowledge of the sacred texts, but also, in the observance of the principles which they enjoin, which may be expected to follow from their translation from an ancient to a common tongue.

I wish your conferences all success, and trust that they may result in a further elucidation and expansion of the great principles which it is the function of Jainism to expound.



1940 - Mahamastakabhisheka
It was held on 26 February 1940

Maharaja Krishnaraja Wadiyar IV

26 February 1940



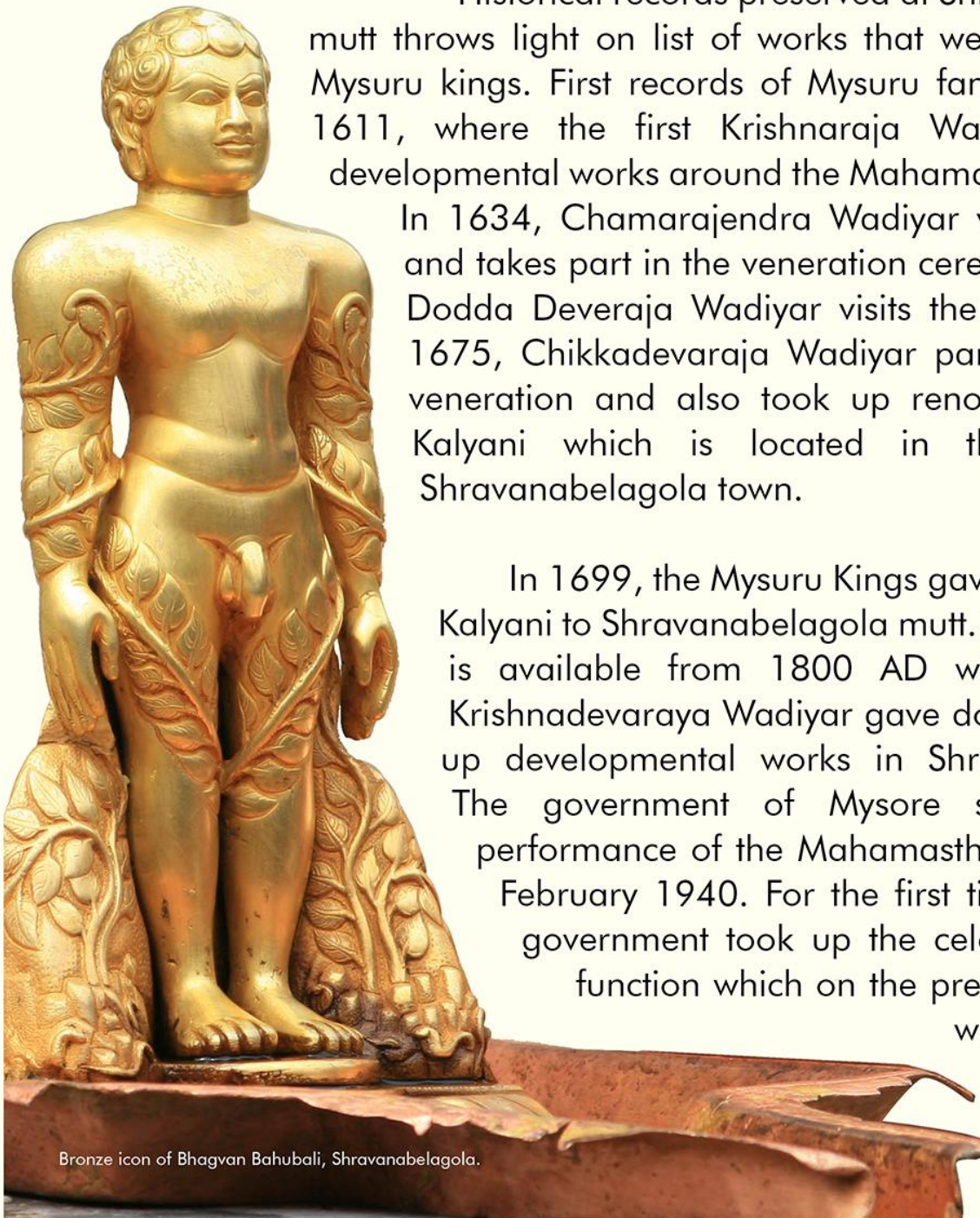
YKC Wadiar visits Shravanabelagola

23.02.2018

The family of Mysuru Wadiyars has been patrons of Jain Mutt in Shravanabelagola since 16th century. Not only the Mysuru royal family has been part of development of shrine but also improved the connectivity to Shravanabelagola from Mysuru and other places.

Historical records preserved at Shravanabelagola mutt throws light on list of works that were taken up by Mysuru kings. First records of Mysuru family begin from 1611, where the first Krishnaraja Wadiyar took up developmental works around the Mahamastakabhisheka. In 1634, Chamarajendra Wadiyar visits the shrine and takes part in the veneration ceremony. In 1659, Dodda Deveraja Wadiyar visits the shrine. During 1675, Chikkadevaraja Wadiyar participates in the veneration and also took up renovation work of Kalyani which is located in the middle of Shravanabelagola town.

In 1699, the Mysuru Kings gave a village near Kalyani to Shravanabelagola mutt. The next record is available from 1800 AD when Mummadi Krishnadevaraya Wadiyar gave donations to take up developmental works in Shravanabelagola. The government of Mysore sanctioned the performance of the Mahamasthakabhisheka in February 1940. For the first time the Mysore government took up the celebration of this function which on the previous occasions was performed by the leading Jains.



Bronze icon of Bhagvan Bahubali, Shravanabelagola.

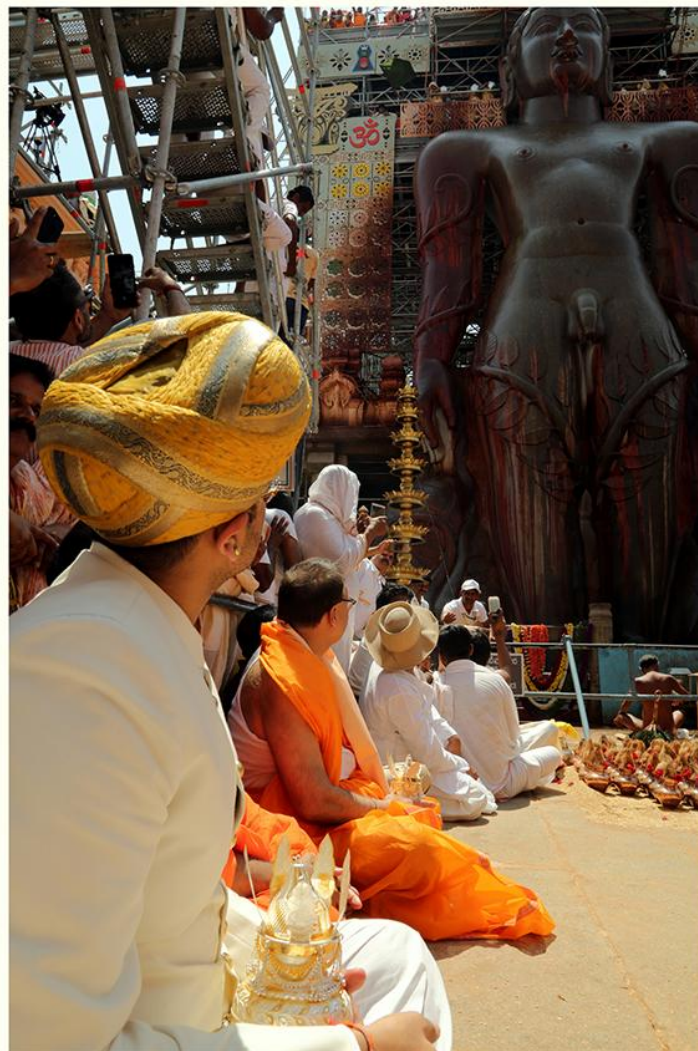


Dressed in traditional attire, The scion of Mysuru royal family Yaduveer Krishnadatta Chamaraja Wadiyar participated in the grand anointing ceremony atop Vindhyagiri in Shravanabelagola on Friday.

He climbed the Vindhyagiri Hill from its west side to reach the statue of Bahubali, where he performed rituals associated with Mahamastakabhisheka. Yaduveer was welcomed by pontiff Charukeerthy Bhattaraka Swamiji. The royal family has been associated with Mahamastakabhisheka for centuries.



YKC Wadiyar with Sri Charukeerthy Bhattaraka Swamiji before performing Mahamastakabhisheka to Bahubali



YKC Wadiyar witnessing Mahamastakabhisheka performed to Bhagvan Bahubali.

During his visit to Vindhyagiri, YKC Wadiyar recalled the long association of his family with the event. "My ancestors also have participated in the event in the past. Nalwadi Krishnaraja Wadiyar, Jayachamarajendra Wadiyar and my father Srikanthadatta Narasimharaja Wadiyar have participated in the event. I am happy that I got an opportunity to take part," he said.

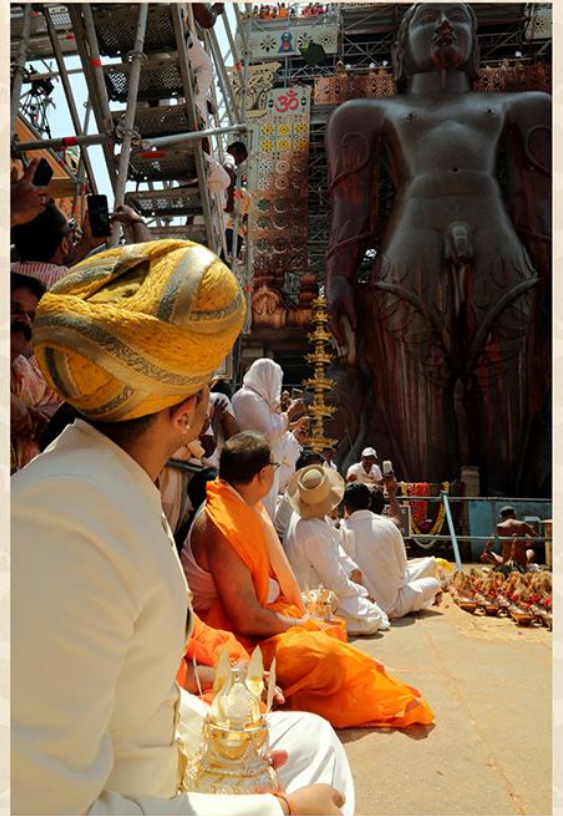
The anointing ceremony begins with Jalabhisheka, where holy water is poured from vessels. The Bahubali Mahamastakabhisheka Mahotsav is believed to be one of the most important religious occasions for Jains who leave no stone unturned in ensuring a splendid execution of the ritual.



Photographs from YKC Wadiyar's shravanabelagola visit



YKC Wadiyar climbing Vindhyagiri Hill



YKC Wadiyar witness
The Mahamastakabhisheka



Maharaja with the Rajata Kalasha



Maharaja Taking blessings of Jain Digambar Munis



YKC Wadiyar was given a tour of infrastructure and facilities setup given for the devotees



YKC Wadiyar with organizers and volunteers



Advent of The Yadavas

part 3

Ranadheera Kantheerava Narasaraja Wodeyar, The second son of Bettada, Chamaraja Wodeyar, brother of Raja Wodeyar I. He succeeded to the throne as the next of kin since Raja Wodayar II died without issue. His boyhood training was under his father at Terakanambi, and with his maternal uncle's sons at Hura. His sword play and his physical prowess have become legendary.

The period of Kantheerava Narasaraja Wodeyar's reign was even more turbulent than was normal in those days. Southern India was a

slow-boiling cauldron. The Vijayanagar Kingship had become the sick-man of India as Turkey had come to be known as the "sick man of Europe" in the 19th century. The Sultanates of Bijapur and Golkonda hemmed it on either side, and were seeking to tear it like wolves surrounding a dying lion. Incidentally they were trying to tear each other Also.



Ranadheera Kantheerava Narasaraja wodeyar seated on The Throne of Power.

stretching his arms for geographical morsels. Shivappa, Naik of Ikkeri, Chenniah of Nagamangala, Nanjunda Mudaliar of Periyapatna, and other smaller barons who studded the country, were all persons to be coped with in a large or small way. And Mysore's new Ruler was one who loved battle and revelled in victory.

The Moghul Empire was trying to extend its sway down south, and was forcing to subjection' both Muslim and Hindu rulers alike. The

Naik of Madura was also



Kantheerava Narasaraja Wodeyar was a clever tactician, and Ruler of vision, besides being an able warrior. The Dalvoys, with the army under command, and with a guiding hand in the Civil administration also, were practically Vice-Kings, and if left too long in their office were apt to prove a danger to the Ruler himself. There-fore he never kept anyone of them too long.- During his rather brief tenure of twenty years there were ten Dalvoys.

His sword play and his physical prowers have become legendary. Sometime after he had succeeded to the throne, the chief of Trichy hired 25 assassins and sent them to kill him. They came to Srirangapattanam and sneaked into the royal apartments in the night and hid them-selves behind the pillars. Resting after supper, Kantheerava Narasaraja Wodayar got suspicious and drew his famous sword, " Vijayanarasimha." The assassins swarmed on him in a body. He cut some of them with his sword, and made the others half-dead by the strength of his arms and feet. Then attendants came and drew from them the confession that they had been hired by the Chief of Trichy.



Pattada Katti or Royal Sword of Mysore Royal House

As a Ruler He studied the system of administration introduced by Raja Wodayar, and made proper appointments for collection of revenue, keeping of accounts, and protection of life and property. Hearing a rumor that his predecessor, Immadi Raja Wodeyar had been murdered by Dalvoy Vikramaraya, he made enquiries, and, removing him from office punished him and his tools. One Thimmappa Naika was appointed in his place. In the newly conquered territories he introduced suitable land revenue and taxation systems, and squeezed out persons who were rich and mischievous.

He was a deeply religious devotee, and built, extended and endowed Vaishnavite and Saivite temples at Srirangapattanam, Mysore, Melkote, Nanjangud, and other centres. He was a liberal patron of arts, and encouraged Sanskrit and Kanarese men of letters.

To be continued



Naamakarana of The Prince

25.02.2018

The baby boy of Maharaja Sri Yaduveer Krishnadatta Chamaraja Wadiyar and Maharani Smt Trishika Kumari Wadiyar was named '**Aadyaveer Narasimharaja Wadiyar**'. In a simple ceremony held at Bengalore Palace on Sunday.

The name has been mostly derived from that of his father Yaduveer and grandfather Srikantadatta Narasimharaja Wadiyar making it **Aadyaveer Narasimharaja Wadiyar**.

Clad in traditional clothing, the Wadiyar couple took part in the rituals associated with the naming ceremony which was strictly restricted to the royal clan.

The majestic hall where the rituals were conducted with ornate pillars was decorated with flowers. The cradle was decorated with Mysore Mallige.

Particular ceremony was attended by The Royal Families from in and around Mysore, Bengaluru and also Rajasthan, with H.H Rajmatha Dr Pramoda Devi Wadiyar supervising the rituals.

The naming ceremony rituals were conducted under the supervision of Brahmastra Swatantra Parakala Mutt Seer Srimad Abhinava Vageesha Brahmastra Swatantra Parakala Maha Desika Swamigalavaru, considered as 'Raja guru' of The Royal Family.



YKC Wadiyar and Trishika Kumari Wadiyar naming The Prince at The Palace, Bengalore.



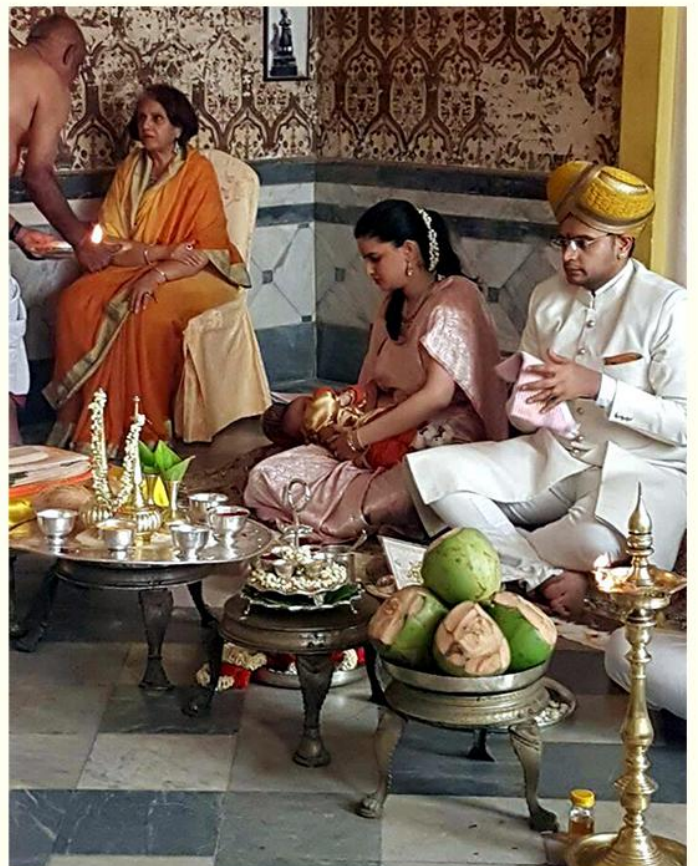
Photographs from The Naamakarana



Cradle decorated with mysore mallige flowers



H.H The Rajmata Dr Pramoda Devi wadiyar with her Grandson Aadyaveer Narasimharaja Wadiyar.



Rajmata and The Royal Couple engrossed in Namakarana Rituals



A letter from Swami Vivekananda to the late Maharaja of Mysore HH Chamarajendra Wadiyar X from Chicago, USA

23 June 1894

Shri Nârâyana bless you and yours.

Through your Highness' kind help it has been possible for me to come to this country. Since then I have become well known here, and the hospitable people of this country have supplied all my wants. It is a wonderful country, and this is a wonderful nation in many respects. No other nation applies so much machinery in their everyday work as do the people of this country. Everything is machine.



Swami Vivekananda engrossed in writing

Then again, they are only one-twentieth of the whole population of the world. Yet they have fully one-sixth of all the wealth of the world. There is no limit to their wealth and luxuries. Yet everything here is so dear. The wages of labour are the highest in the world; yet the fight between labour and capital is constant.

Nowhere on earth have women so many privileges as in America. They are slowly taking everything into their hands; and, strange to say, the number of cultured women is much greater than that of cultured

men. Of course, the higher geniuses are mostly from the rank of males. With all the criticism of the Westerners against our caste, they have a worse one — that of money. The almighty dollar, as the Americans say, can do anything here.



No country on earth has so many laws, and in no country are they so little regarded. On the whole our poor Hindu people are infinitely more moral than any of the Westerners. In religion they practice here either hypocrisy or fanaticism. Sober-minded men have become disgusted with their superstitious religions and are looking forward to India for new light.

Your Highness cannot realise without seeing how eagerly they take in any little bit of the grand thoughts of the holy Vedas, which resist and are unharmed by the terrible onslaughts of modern science. The theories of creation out of nothing, of a created soul, and of the big tyrant of a God sitting on a throne in a place called heaven, and of the eternal hell-fires have disgusted all the educated; and the noble thoughts of the Vedas about the eternity of creation and of the soul, and about the God in our own soul, they are imbibing fast in one shape or other.



Swami Vivekananda and others at the World Parliament of Religions, Chicago, 15 September 1893

Within fifty years the educated of the world will come to believe in the eternity of both soul and creation, and in God as our highest and perfect nature, as taught in our holy Vedas. Even now their learned priests are interpreting the Bible in that way. My conclusion is that they require more spiritual civilization, and we, more material.



A letter from Swami Vivekananda to the late Maharaja of Mysore HH Chamarajendra Wadiyar X from Chicago, USA

Continued ...

The one thing that is at the root of all evils in India is the condition of the poor. The poor in the West are devils; compared to them ours are angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is to give them education, to develop their lost individuality. That is the great task between our people and princes. Up to now nothing has been done in that direction.

Priest-power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are human beings. They are to be given ideas; their eyes are to be opened to what is going on in the world around them; and then they will work out their own salvation. Every nation, every man and every woman must work out their own salvation. Give them ideas — that is the only help they require, and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallization comes in the law of nature. Our duty is to put ideas into their heads, they will do the rest. This is what is to be done in India. It is this idea that has been in my mind for a long time. I could not accomplish it in India, and that was the reason of my coming to this country. The great difficulty in the way of educating the poor is this.

Supposing even your Highness opens a free school in every village, still it would do no good, for the poverty in India is such, that the poor boys would rather go to help their fathers in the fields, or otherwise try to make a living, than come to the school. Now if the mountain does not come to Mohammed, Mohammed must go to the mountain. If the poor boy cannot come to education, education must go to him. There are thousands of single-minded, self-sacrificing Sannyâsins in our own country, going from village to village, teaching religion. If some of them can be organized as teachers of secular things also, they will go from place to place, from door to door, not only preaching, but teaching also. Suppose two of these men go to a village in the evening with a camera, a globe, some maps, etc.



H.H Sri Chamarajendra Wadiyar X
Maharaja of Mysore

They can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. This requires an organization, which again means money.

Men enough there are in India to work out this plan, but alas! they have no money. It is very difficult to set a wheel in motion; but when once set, it goes on with increasing velocity. After seeking help in my own country and failing to get any sympathy from the rich, I came over to this country through your Highness' aid.

The Americans do not care a bit whether the poor of India die or live. And why should they, when our own people never think of anything but their own selfish ends?

My noble Prince, this life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive. One such high, noble-minded, and royal son of India as your Highness can do much towards raising India on her feet again and thus leave a name to posterity which shall be worshipped.

That the Lord may make your noble heart feel intensely for the suffering millions of India, sunk in ignorance, is the prayer of

— SWAMI VIVEKANANDA.
23 June 1894



Kalisu Foundation Library Project

03.01.2018

YKC Wadiyar unveiled the roadmap for the year 2018, for Kalisu Foundation. Interacting with press on the occasion, YKC Wadiyar said 'Our aim for 2018, besides our continued commitment to improving quality of teaching in government schools, is to provide 100 libraries to 100 schools via the '100 Jnanalaya: The Library Project'.



YKC Wadiyar Unveiling of the roadmap for the year 2018, for Kalisu Foundation

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 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.



Inauguration of Udasalamma Temple

02.02.2018

YKC Wadiyar Inaugurated the newly built temple of Sri Udasalamma Devi in Honnenahalli, Nagamangla Taluk, Mandya. Maharaja was welcomed by Sri Sri Sri Dr. Nirmalanandanatha Maha Swamiji, Peetadhyaksharu of Sri Adichunchangiri Mutt. Later YKC Wadiyar and Swamiji were taken on a procession.



YKC Wadiyar offering Purnahuti



Sri Nirmalanandanatha Swamiji and Maharaja



Icon of Goddess Udasalamma Devi

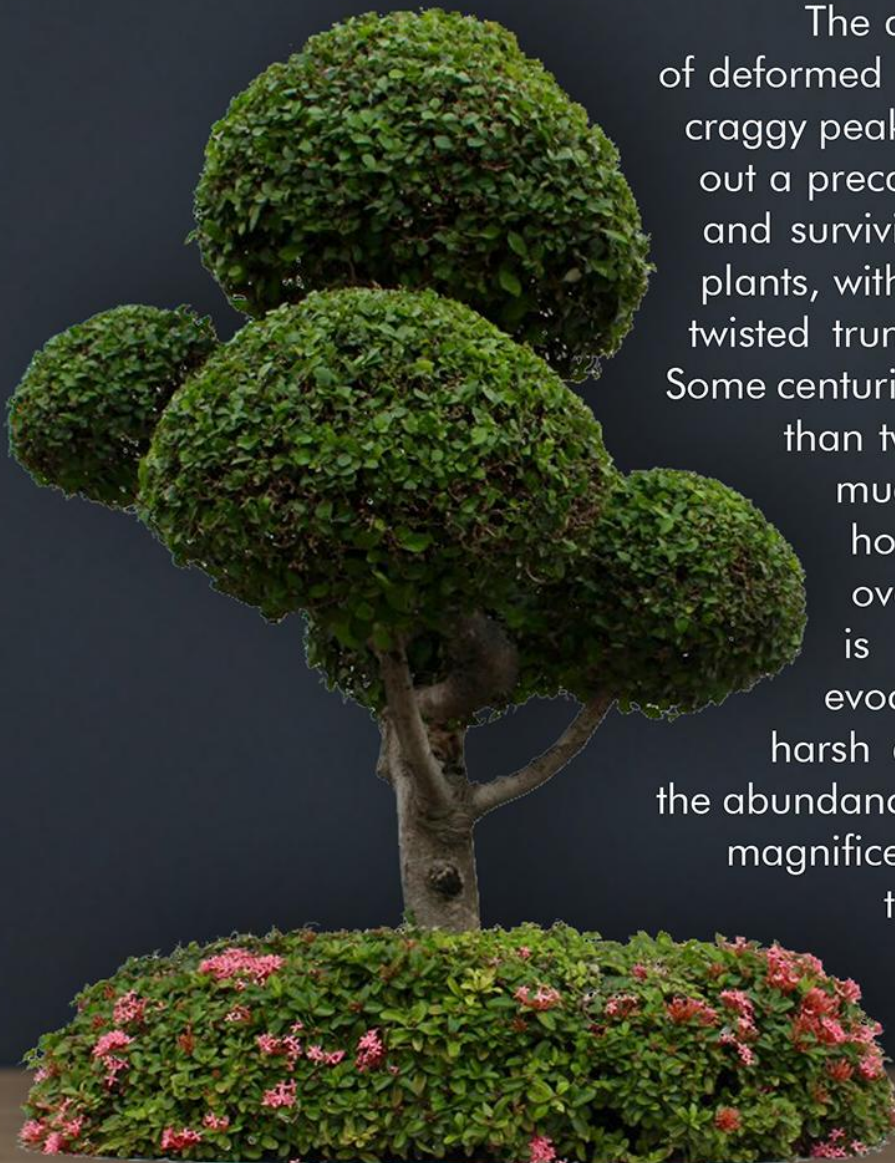


Vriksha Bonsai Exhibition

16.02.2018

Vriksha celebrated 28 years of its glorious existence by having an exhibition of Bonsais, Saikeis and Penjings at CKP on the 16th, 17th and 18th of February, 2018. The chief guest His Highness Yaduveer Krishnadatta Chamaraja Wadiyar and the guests of honour Sri Pedro Morales, International Bonsai Master and Sri Rajesh Krishna, playback singer gave the exhibition a splendid start.

The exhibition not only attracted a lot of visitors but also revealed the growing popularity of Bonsai as indicated by the number of people who expressed a desire to be initiated in this art.



The art of bonsai evokes the spirit of deformed trees and shrubs growing on craggy peaks and windswept cliffs. Eking out a precarious living in marginal soils and surviving severe weathering, these plants, with exposed roots and gnarled, twisted trunks, cling to life tenaciously. Some centuries-old trees never grow more than two feet high. Others slant so much that they grow almost horizontally or cascade down overhanging precipices. Bonsai is not an imitation but an evocation of nature, not only the harsh extremes of nature but also the abundance and perfection of nature. A magnificent, perfectly formed, healthy tree in a pot, depicting a tree in an ideal environment is as much a bonsai as a weather beaten tree clinging to a rock.

The purposes of bonsai are primarily contemplation for the viewer, and the pleasant exercise of effort and ingenuity for the grower. By contrast with other plant cultivation practices, bonsai is not intended for production of food or for medicine. Instead, bonsai practice focuses on long-term cultivation and shaping of one or more small trees growing in a container.



Maharaja inaugurating the Bonsai Exhibition.



YKC Wadiyar at the exhibition



YKC Wadiyar with other members of Vriksha Bonsai Circle



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.

