



THE MANDAYAM SRIVAISHNAVA SABHA (R), Bangalore



Souvenir

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“ Congratulations and Best wishes to Mandyam Sabha on the Centenary celebrations”



By

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Sridhar Venkatesh & Deepa Madhavan family

Mukund Venkatesh & Amrita Gandhi and family



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|| Srimathe Ramanujaya Namaha ||



SOUVENIR

Global Centenary Meet - 2016

1916-2016



The Mandayam Sri Vaishnava Sabha (R)
Yadugiri Yathiraja Mutt Building, 11th Cross, Malleswaram
Bangalore - 560 003



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Chairman's Message



It is a great pride & privilege that Mandayam Sri Vaishnava Sabha has completed 100 years of its existence and is stepping into 2nd Century. Thus, the year 2016 is a 'Mile stone' in the annals of sabha's history. Though Srivaishnavas have been existing for centuries, even from pre Ramanuja's days of 11th century, the specific identification of 'Mandayam Srivaishnavas' came into being in 1516, during Krishnadevaraya's reign.

Thus the Mandayam Community has completed 500 years of its existence, adding an other 'Mile Stone'. These two key events are being celebrated throughout the year 2016, by a specially formed Centenary Committee, consisting of 12 Leaders, organising nearly 40 programmes, starting with a religious curtain raiser at the temple town of Melukote & ending in a grandiose cultural finale in the great ambience of Jnana Jyothi auditorium in Central Bangalore. Lying in between are activities like Sports, Exhibition, Craft & Food Festival, a Seminar, a cultural show for the first time, by an autonomous combined group of Mandayams from Bangalore South & Mysore.

Nearly 60 volunteers are associated with the Centenary Celebrations. It is a great expression of Enthusiasm, pride & passion of our community in this wonderful Milestone event.

The 'Souvenir', which is in your hands now, can be termed as a Commemoration and will remain as reminiscence of nostalgia for posterity.

I congratulate Smt Indira Parthasarathy, the Leader for 'Souvenir' being systematic & professional in approach, has produced a very attractive & a meaningful 'souvenir'. I also offer my grateful thanks to her & her team of Srivas schar, M.A.N. Prasad & M.T. Srisailam for the excellent commitment, dedication, selfless inputs & seamless coordination.

I take this opportunity to thank all Centenary Leaders, volunteers, & the Sabha members for their unceasing effort & cooperation in making this Milestone a great event.

Natampally Narasimhan
Chairman - Centenary Committee



President's Message



The success of any organisation depends on the integrity, commitment and proactive behaviour of its members towards the organisation's goals. It also means well-spirited cohesive team work. Hence I am obliged to thank all the members of the Mandayam Srivaishnava Sabha and the office-bearers of its various committees. My special thanks to Sri. N. Narasimhan, our former President who continues to be our mentor.

A great many toils and sacrifices have been made in the past to bring our Sabha to its current station. Many have been the milestones achieved through its journey of the last ninety-nine years.

May the centenary year, this 2016, under the guidance of our seer Sri Yadugiri Yathiraja Ramanuja Narayana Jeer see great spiritual and religious fervour. Our honourable Jeer is spirited enough to spark a religious movement all in praise of Sri Ramanujar.

Upholding our culture, customs and tradition is our responsibility. With the involvement of eager and energetic youth, I am positive, we shall achieve this objective.

I thus conclude on a joyous note, positive that our efforts at spreading the message of Sri Ramanujar through Yathiraja Mutt and Mandayam Sabha, shall progress gloriously.

*I thank everyone of you Mandayam Iyengars for your zealous participation.
"Yendharo mahanu bhavulu!"*

"Oh no! 'Andharu mahanu bhavule!'"



- M.D. Jayasimha
President

From the Editor's desk



Dear Mandayams,

I am very happy to see this wonderful organization of our community "The Mandayam Srivaishnava Sabha" celebrating its centenary year and sailing into the next century. I would say that this is a huge achievement for any organisation. Our forefathers Sri M.O. Parthasarathy Iyengar started the Sabha and other stalwarts continued to build it to great heights. Now our Sabha stands tall and is executing its goal in spiritual, educational, cultural and philanthropic areas. As you are aware, our community people are spread all over the world and the advancement of technology has brought us all into a closely knit community. Our "Mandayam News" bulletin serves as a link to bring all Mandayams under one umbrella. Our community has been endowed with achievers in every field one can think of; be it education, science, medicine, sports, art, music, theatre, entrepreneurship, to name a few.

My association with the Sabha is 55 years old. I have seen it grow step by step and I am fortunate to witness this milestone. The Centenary Celebration Committee under the stewardship of Sri Natampally Narasimhan has taken the initiative to ensure the smooth functioning of the celebrations. Likewise the youngsters of our community are also playing a major part and their eager participation in all areas is something worthy to be mentioned. The Mysore Mandayams too have taken keen interest and have participated in all eagerness in the activities of the Centenary celebrations.

I am extremely happy to present to you the fifteen past presidents of the Sabha with their pictures in the souvenir. I thank Sri N. Narasimhan for giving me the opportunity to bring out this prestigious centenary souvenir. The souvenir committee members Sri Srivas Schar, Sri M.A.N. Prasad, Sri M.T. Srishailam and Sri M.D. Srinivasan (Baiju) have assisted me in collecting and editing the articles for which I am grateful. My sincere thanks to our Secretary Sri M.T. Narasimhan (Ravi) and Sri M.A. Dwaraki for actively procuring advertisements and financial contributions from our members. I wholeheartedly appreciate all those who have contributed towards donations in the form of advertisements and also to those who have sent in their articles which are published in this souvenir. I am indeed proud to be one amongst you. It is now for the youngsters to take the initiatives and activities forward. I wish the Mandayam Srivaishnava Sabha a glorious future in its second century.

Best regards,

"ಸರ್ವೇ ಜನ ಸುಖನೋಭವಂತು"

- Indira Parthasarathy





Sri Ramanujar

॥ श्रीः ॥
॥ श्रीमते रामानुजाय नमः ॥
॥ श्रीमदनन्तार्यमहागुरवे नमः ॥



Sri Anandalwan

MANDAYAM THIRUMALAI ANANDALWAN ACHARYA PEETHAM

Raja Veedhi, Tirunarayanapuram, Melkote



BENEDICTORY MESSAGE

Mahamahopadhyaya U.Ve. Vidwan
M.A. Lakshmithathacharya Swami
Presiding Acharya

I am delighted to note that the Mandayam Srivaishnava Sabha is celebrating its Centenary in the year 2016 in a grand and befitting manner and it is bringing out a Souvenir to commemorate this unique occasion. I congratulate all the office bearers of the Sabha for doing so.

I take this opportunity to exhort all members of this unique community to strive hard to revive and preserve the ancient traditions as espoused and propagated by our Divine Acharaya, Bhagavan Ramanuja, and further encourage the forthcoming generations to follow the same in letter and spirit.

“रामानुजार्यदिव्याज्ञा वर्धतामभिवर्धताम्”

Mahamahopadhyaya U.Ve. Vidwan
M.A. Lakshmithathacharya Swami



॥ श्रीपते रामानुजाय नमः ॥



श्री यदुगिरि यतिराज मठम्

ಶ್ರೀ ಯದುಗಿರಿ ಯತಿರಾಜ ಮಠ

SRI YADUGIRI YATHIRAJA MUTT

मूलस्थानम्-तिरुनारायणपुरम्, मेलुकोटे, मण्ड्य जिल्ला

H. H. Sri Sri Yadugiri Yathiraja Narayana Ramanuja Jeeyar



श्रीमद्वेदमार्गप्रतिष्ठापनाचार्यः उमयवेदान्तप्रवर्तकाचार्यः, शान्तिशामदमाचनन्तकल्याणगुणगणपरिपूर्णः, श्रीमत्परमहंसपरिव्रजकाचार्यः, श्रीसंयमिसार्वभौमशासनाधिगत
श्री यदुगिरि यतिराज सम्पत्कुमार सर्वविधकैङ्कर्य धुरंधरः, श्रीमद्रामानुजाचार्यनिरबधिक परमानुग्रह समधिगत श्री यदुगिरि यतिराजमठ परिब्रह्मिणालङ्कारिणीः
श्रीमच्छतौन्द्रप्रबण सत्सम्प्रदायनिष्ठागरिहः, श्री यदुगिरि यतिराज नारायण रामानुज यतिवरः इदम् मङ्गलमाशास्यते-

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MANGALASHANAM

Mandayam Iyengars is a close knit community spread across the globe. The community strives and has excelled in education, sports, medical science, research, software programming, etc. We see a number of them being very successful as Entrepreneurs also.

Mandayam Srivaishnava Sabha has been actively doing yeomen service to the Mandayam Iyengar community by organizing various events at different places ranging from sports to dance and musical concerts. It has also supported the needy by giving educational benefits. One of the best events that was conducted by the Sabha was the Global Mandayam Meet in 2008 for uniting members from across the globe.

We would like to congratulate all the members of Mandayam Srivaishnava Sabha on completion of 100 years of inception. Our Sri Mutt has a special affection towards the Sabha because it is functioning from our Sri Mutt premises since very long. The members of the Sabha have worked very hard in keeping the community together. Also we wish the Sabha a grand success on Centenary Celebration of the Sabha. Our Mangalashasanam for the Sabha is that it should achieve greater milestones in all their endeavours.

— श्रीयतिराजः

28th May 2016

H.H. Sri Sri Yathiraja Jeeyar Swami

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Ph : 080 2334 5260, Email: syym.blr@gmail.com, Web : www.yymutt.in



- ಶ್ರೀಃ -
 ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ
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ಬಿನ್ನಹ
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ಮಂಡಯಂ ಶ್ರೀವೈಷ್ಣವ ಸಭಾ

ಪರಮಪೂಜ್ಯರಾದ ಭಗವದ್ರಾಮಾನುಜಾಚಾರ್ಯರ, ವಿಶೇಷ ಅನುಗ್ರಹದಿಂದ ಒಂದು ಶತಮಾನದ ಹಿಂದೆ, ಆ ಕಾಲದಲ್ಲಿ ಸಮುದಾಯದಲ್ಲಿ ಸುಪ್ರಸಿದ್ಧರಾಗಿದ್ದ ಕೆಲವು ಮಹನೀಯರು ಸಮುದಾಯದ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಮೇಲ್ಕಂಡ ಈ ಸಭೆಯನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಅವರ ಅಮೋಘ ಸೇವೆಯಿಂದಲೂ, ಪರಮಾತ್ಮನ ಹಾಗೂ ಪರಮಾಚಾರ್ಯರ ಆಶೀರ್ವಾದ ಬಲದಿಂದಲೂ, ಸಾಮಾನ್ಯವಾದ ಒಂದು ಸಣ್ಣ ರುಠಿಯಂತೆ ಜನ್ಮ ತಾಳಿದ ಈ ಸಭೆಯು ಪ್ರಕೃತ ಪರಮ ಪವಿತ್ರವಾದ ಸರ್ವರಿಂದಲೂ ಪೂಜಿಸಲ್ಪಡುವ ಸುರ ನದಿಯಾದ ಗಂಗಾ ನದಿಗೆ ಸಮಾನವಾಗಿ ಸರ್ವತೋಮುಖವಾಗಿ ಪ್ರವಹಿಸುತ್ತಾ ಸಮಸ್ತ ಲೋಕದಲ್ಲೂ ಕಂಗೆಳಿಸುತ್ತಿದೆ. ಈ ರೀತಿ ಪ್ರಸಿದ್ಧರಾಗಲು, ಯಾವ ಪ್ರತಿಫಲವನ್ನೂ ಅಪೇಕ್ಷಿಸದ ಅನೇಕ ಮಹನೀಯರು ತಮ್ಮ ತಮ್ಮ ಮನ ಧನಗಳನ್ನು ಸಮರ್ಪಿಸುತ್ತಾರೆ ಎಂದರೆ ಅತಿಶಯೋಕ್ತಿಯಲ್ಲ. ಪೂರ್ವಜರಾದ ಅತಿ ಮೇಧಾವಿಗಳಾದ ಆ ಮಹನೀಯರ ಅಮೋಘ ತ್ಯಾಗವು ಪ್ರಶಂಸನೀಯ, ಮತ್ತು ಚಿರಸ್ಮರಣೀಯ. ಅವರು ತಮ್ಮ ಮುಂದಿನ ಪೀಳಿಗೆಯ ಉದ್ಧಾರಕ್ಕಾಗಿ ತೋರಿಸಿಕೊಟ್ಟ ದಾರಿಯಲ್ಲಿ ಮುಂದುವರಿಯುವುದಲ್ಲದೆ, ತಮ್ಮ ಸ್ವಶಕ್ತಿ ಮತ್ತು ಸ್ವಸಾಮರ್ಥ್ಯದ ಬಲದಿಂದ ಅನೇಕ ಯುವಕ, ಯುವತಿಯರು ಅವರ ಧ್ಯೇಯಗಳನ್ನು ಕಾರ್ಯ ರೂಪಕ್ಕೆ ತರುವಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿದ್ದಾರೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ ತಾವಾಗಿ ಅನೇಕ ನೂತನ ವೃತ್ತಿಗಳನ್ನು ಕಂಡುಹಿಡಿದು ಕಾರ್ಯಪ್ರವೃತ್ತರಾಗಿರುವುದು ಸಂತೋಷಜನಕವಾಗಿದೆ.

ಪ್ರಕೃತ ಅನೇಕರು ಚಿತ್ರಕಲೆ, ಸಂಗೀತ, ಭರತನಾಟ್ಯ, ಛಾಯಾಗ್ರಹಣ, ವೈದ್ಯವೃತ್ತಿ ಮೊದಲಾದ ಅನೇಕ ಕಲೆಗಳಲ್ಲಿ ಸುಪ್ರಸಿದ್ಧರಾಗುತ್ತಿರುವುದು ಹರ್ಷಜನಕವಾಗಿದೆ. ಇವರೆಲ್ಲರೂ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ತಯಾರಿಸಿ ಇನ್ನೂ ಅಧಿಕವಾದ ಕೀರ್ತಿಯನ್ನು ಪಡೆಯಲಿ ಎಂದು ಹಾರೈಸುತ್ತೇನೆ.

ಪ್ರಾತಃ ಸ್ಮರಣೀಯರೂ, ಪರಮಪೂಜ್ಯರೂ ಆಗಿದ್ದ ಕೆಲವು ಮಹನೀಯ ಸಂಸ್ಕಾರಕರ ನಾಮಧೇಯವೆಲ್ಲವನ್ನು ತಿಳಿಸಿದರೆ ಅತಿ ದೀರ್ಘವಾಗುವುದರಿಂದ ಕೆಲವು ಪ್ರಮುಖರ ಹೆಸರನ್ನು ಮಾತ್ರ ಸೂಚಿಸುವುದು ಸೂಕ್ತವೆಂದು ಭಾವಿಸುತ್ತೇನೆ. ಅವರನ್ನು ಸ್ಮರಿಸಿಕೊಳ್ಳದಿದ್ದರೆ ನಾವು ಕೃತಘ್ನರಾಗುತ್ತೇವೆ. ಅವರ ನಾಮಧೇಯಗಳು ರಾವ್ ಬಹದ್ದೂರ್ ಎಂ.ಟಿ. ಪಾರ್ಥಸಾರಥಿ ಅಯ್ಯಂಗಾರ್) ಹಾಗೆಯೇ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಇತ್ಯಾದಿ ಬಿರುದಾಂಕಿತರಾದ ರ. ನರಸಿಂಹಾಚಾರ್ಯರು, ಎಂ.ಟಿ. ನರಸಿಂಹಾಚಾರ್ಯರು (ಯತಿರಾಜ ಸ್ವಾಮಿ), ಜಯರಾಮವೆಂಕಟಾಚಾರ್ ಇತ್ಯಾದಿ. ಪ್ರಕೃತ ನಡೆಯಲಿರುವ ಶತಮಾನೋತ್ಸವದಲ್ಲಿ ಸಮುದಾಯದ ಸರ್ವರೂ ಭಾಗವಹಿಸಿ ಸಂತೋಷಪಡಲಿ ಎಂದು ಹಾರೈಸುತ್ತೇನೆ.

ಸಭೆಯು ಇತೋಕ್ಯತಿಯರಾಗಿ ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನಡೆಸುತ್ತಾ ವೃದ್ಧಿಯನ್ನು ಹೊಂದಿ ಮಹಾ ಸಾಗರದಂತೆ ವಿಜೃಂಭಿಸಲಿ ಎಂದು ಪರಮಾತ್ಮನನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಶ್ರೀರಸ್ತು

ಶ್ರೀದುರ್ಮುಖ, ಸಂ. ಜ್ಯೇಷ್ಠ, ಶುಕ್ಲ
 ನವಮಿ, ಸೋಮವಾರ

ಯಂ.ವಿ. ಸಂಪತ್ತುಮಾರಾಚಾರ್

ದಿನಾಂಕ : 13-6-16

ತಿರುನಾರಾಯಣಪುರಂ ಅರೈಯರ್ ಶ್ರೀರಾಮಶರ್ಮಾ

ಉಭಯ ನ್ಯಾಯವೇದಾಂತಾಲಂಕಾರಃ, ಪಂಚಭಾಷಾವಲ್ಲಭಃ, ಕನ್ನಡ ಪಂಡಿತಃ
ರಾಷ್ಟ್ರಭಾಷಾವಿಶಾರದಃ, ವಿದ್ವತ್ಕವಿರತ್ನಂ, ಶ್ರೀವೈಷ್ಣವ ಸಿಂಹಃ, ಭಾರತ ರಾಷ್ಟ್ರಪತಿ ಪ್ರಶಸ್ತಿಃ,
ನಿವೃತ್ತ ಪ್ರಾಂಶುಪಾಲಃ ಸರ್ವಕಾರೀಯ ಸಂಸ್ಕೃತ ಕಾಲೇಜ್ ಮೇಲುಕೋಟೆ 571 431



ಮಂಡಯಂ

“ಮಡಿ ಭೂಷಾಯಾಂ” ಎಂಬ ಧಾತುವಿನಿಂದ ಮಂಡಿಯಂ ಮಂಡಯಂ ಎಂಬ ಪದ ಹುಟ್ಟಿದೆ. ಸಕಲ ಸಂಪತ್ತುಗಳಿಂದ ಅಲಂಕೃತವಾದ ವಿದ್ಯಾವಂತರ ಅಗ್ರಹಾರಗಳಿಗೆ ಈ ಹೆಸರು ಶಾಸನಗಳಲ್ಲಿ ಉಲ್ಲೇಖವಾಗಿದೆ. ‘ಮಂಡನ’ ಎಂದರೆ ಒಡವೆಗಳು, ರಾಷ್ಟ್ರಕ್ಕೆ ಒಡವೆಯಂತಹ ಊರು ಮಂಡಯಂ.

ಕನ್ನಡ ನಾಡಿನಲ್ಲಿ ಕಾವೇರಿಯ ಉಪನದಿಗಳ ಸಹಿತ ತೊರೆನಾಡು ಎರೆನಾಡು ಬಯಲನಾಡು ಕುರುವಂಕ ನಾಡು ಗಂಗನಾಡು ಮುಂತಾದ ಪ್ರದೇಶಗಳಲ್ಲಿ, ರಾಮಾನುಜರಿಗಿಂತ ಶತಮಾನಗಳ ಪೂರ್ವದಲ್ಲೇ ತೊಂಡನೂರು ಕಿರಂಗೂರು ಶ್ರೀಕೇತನಪುರ ತಿರುಮುಕ್ಕೂಡಲು ಮಿರ್ಲೆ ನಾರಾಯಣಪುರ ತಲಕಾಡು ದುದ್ದು ಗಂಗವಾಡಿ ಎಡತೊರೆ ತಲಕಾಡು ಮಣ್ಣೆ ಸೆರ್ಗೂರು ಬೂದನೂರು ಮಂಡಿಯ ಮರುದೂರು ಮಳುವೂರು ಹಿರಿಯೂರು ತಿಪಟೂರು ದಿಡಗ ಹರ್ತಿಕೋಟೆ ಮುಂತಾದ ಅನೇಕ ಅಗ್ರಹಾರಗಳಲ್ಲಿ ಶ್ರೀ ವೈಷ್ಣವರು ನೆಲೆಸಿದ್ದರು. “ಶ್ರೀ ವೈಷ್ಣವ ಕೂಟ” ಎಂಬ ಮೇಲ್ನಾಡಿನ ಸಮೂಹವೂ ಇದ್ದುದು ಮಳೂರಿನ ಶಾಸನದಲ್ಲಿ ಉಲ್ಲೇಖವಾಗಿದೆ. ನಂಜನಗೂಡಿನ ಬಳಿಯ ಸುತ್ತೂರಿನ ಶ್ರೋತ್ರಿಯ ಅಗ್ರಹಾರದ ನಾರಾಯಣನ ಗುಡಿ ಶಾಸನವು ಸಾವಿರದ ನೂರೆರಡು ಹಾಡುಗಳಿರುವ ತಿರುವಾಯ್‌ಮೊಳಿಯ ಉಲ್ಲೇಖವನ್ನು ರಾಮಾನುಜರು ಬಹಳ ಹಿಂದೆಯೇ ಕೊಡುತ್ತದೆ. ಸುಮಾರು ಹೆಚ್ಚಾರ್ ಮಂಡಿಯಂ ಶ್ರೀವೈಷ್ಣವರೂ ಪೂರ್ವಶಿಖಿಗಳೂ ಪ್ರಾಚೀನ ಕನ್ನಡ ನಾಡಿನ ಶ್ರೀ ವೈಷ್ಣವರು ಎಂದು ಗುರುತಿಸಬಹುದು. ಮರುದೂರಿನವರೂ ಮಳುವೂರಿನವರೂ ಹೀಗೆಯೇ.

ಅನಾದಿ ಮಂಡಿಯ ಅಗ್ರಹಾರವೆಂದು ಶಾಸನಗಳಲ್ಲಿ ತಿಳಿಸಿರುವ ಹಳೇ ಬೂದನೂರು (ಪೂದನೂರು, ಪೂದೂರು) ನಿವಾಸಿ ಕೇಶವಾಚಾರ್ಯರ ಪುತ್ರ ಅನಂದಾಳ್ವಾನ್ “ತಿರು ಪೂದೂರು” ಕಿರುಗೂರಿನಲ್ಲಿ ಅವತರಿಸಿದ ಕನ್ನಡನಾಡಿನ ಒಬ್ಬ ಪ್ರಾಚೀನ ಆಚಾರ್ಯರು. ಇವರು ರಾಮಾನುಜರ ಯುವ ಶಿಷ್ಯರಾಗಿ ತಿರುಮಲೆಯಲ್ಲಿ ಸಕಲ ವಿಧ ಕೈಂಕರ್ಯ ನಡೆಸಿ

ನಿರ್ವಾಹಕರಾಗಿದ್ದ ವಿಷಯ ದಿವ್ಯಸೂರಿಚರಿತೆ ಗುರುಪರಂಪರಾ ಪ್ರಭಾವ ಮುಂತಾದ ಗ್ರಂಥಗಳಲ್ಲಿದೆ.

ರಾಮಾನುಜರು ತಿರುಪತಿಯ ಬಳಿ ಐದು ಮಂಡಿಯ ಅಗ್ರಹಾರಗಳನ್ನು ಕಟ್ಟಿಸಿಕೊಟ್ಟು ಅನಂದಾಳ್ವಾನ್, ನಲ್ಲಾನ್, ಮುಡುಂಬೈನಂಬಿ, ಇಳ್ಳೆಯಲ್ಲಿ, ಈಚ್ಚಂಪ್ಪಾಡಿ ಆಚ್ಚಾನರಿಗೆ ವಾಸಕೆ ಏರ್ಪಡಿಸಿದರೆಂದು ರಾಮಾನುಜಾಚಾರ್ಯ ದಿವ್ಯಚರಿತೆಯಲ್ಲಿದೆ. ಅನಂದಾಳ್ವಾನ್ ಗಾಜುಲು ಮಂಡಿಯ, ಇಳ್ಳೆಯವಿಲ್ಲಿಗೆ ಇಳ್ಳೆಯಮಂಡಿಯ, ಮುಡುಂಬೈನಂಬಿಗೆ ಮಧುರಮಂಡಿಯ, ಇನ್ನಿಬ್ಬರಿಗೆ ಇನ್ನೆರಡು ಮಂಡಿಯಗಳು ಜಹಗೀರಾಗಿ ಸೇರಿವೆ. ಇವರೆಲ್ಲರೂ ಮಂಡಿಯಂಶ್ರೀವೈಷ್ಣವರು. ಇವರು ರಾಮಾನುಜರ ಆಜ್ಞೆಯಂತೆ ತಿರುಪತಿ ಕ್ಷೇತ್ರವನ್ನು ರಕ್ಷಿಸುತ್ತಾ ಸಿದ್ಧಾಂತಪ್ರವರ್ತಕ ಆಚಾರ್ಯಪುರುಷರೆನಿಸಿ 74 ಸಿಂಹಾಸನಾಧಿಪತಿಗಳಲ್ಲಿ ಕೆಲವರಾಗಿದ್ದರು. ಹಿಂದೆಯೇ ಕನ್ನಡ ನಾಡಿನಲ್ಲಿ ಯಶ್ವಾ ವಡುಹನಂಬಿ ಕೊಂಗಿಲಾಚ್ಚಾರ್ಯ ಪರ್ತಿಕ್ಕೊಲ್ಲೈ ಅವಯ್ಯಾಳ್, ತೊಂಡನೂರುನಂಬಿ ಮಳುವೂರುನಂಬಿ ಮರುದೂರುನಂಬಿ ವಂಗಿಪುರತ್ತಾಚ್ಚಿ ತೊಂಡನೂರು ಅರೆಯರ್ ಇಯಲ್ಲಿಳ್ಳೈ ಅನಂದಾಳ್ವಾನ್, ಕಣೆಯಾರ್ ಶಿರಿಯಾಚ್ಚಾನ್, ಸೋಮಾಶಿಯಾಂಡಾನ್ ಮುಂತಾದ ಸುಮಾರು ಇಪ್ಪತ್ತಾರು ಸಿಂಹಾಸನಾಧಿಪತಿ ಆಚಾರ್ಯರು ರಾಮಾನುಜರಿಗಿಂತ ಹಿಂದಿನವರು. ರಾಮಾನುಜರ ಕಾಲದಲ್ಲಿ ಬಂದು ಸೇರಿದವರೂ ಮೇಲ್ನಾಡಿನ ಆಚಾರಗಳನ್ನು ಕಾಪಾಡುತ್ತಾ ಆಚಾರ್ಯಪುರುಷರಾಗಿದ್ದರು.

ಇವರಲ್ಲಿ ತಿರುಮಲೆಯಲ್ಲಿ ಮಂಡಿಯಂ ಅಗ್ರಹಾರದಲ್ಲಿದ್ದ ಗೋವಿಂದರಾಜ ಒಡೆಯರವರು ವಿಜಯನಗರದ ಕೃಷ್ಣದೇವರಾಯನ ಕಾಲದಲ್ಲಿ ತಮ್ಮ ಮೂಲ ಪುರುಷರ ಪ್ರದೇಶವಾದ ಮಂಡಿಯ ಪ್ರದೇಶವನ್ನು ದಾನವಾಗಿ ಪಡೆದು ತಮ್ಮ ಬಂಧುಗಳಾದ ಹದಿಮೂರು ಗೋತ್ರದವರೊಡನೆ ಮತ್ತೆ ಕನ್ನಡನಾಡಿನ ಮಂಡ್ಯ ಜನಾರ್ದನ ಅಗ್ರಹಾರಕ್ಕೆ ಬಂದು ನೆಲೆಸಿದರು. ತಿರುಪತಿ ಗಾಜುಲು ಮಂಡಿಯದಲ್ಲಿ ಈಗಲೂ ಜನಾರ್ದನನ ಗುಡಿಯಲ್ಲಿ ಮಾಂಡವ್ಯಯುಷಿವಿಗ್ರಹ ಇದೆ. ಹೀಗೆ ಈ ಪೈಕಿಯವರೆಲ್ಲರೂ ಮಂಡಯಂ ಶ್ರೀವೈಷ್ಣವರೆಂದು

ಕನ್ನಡನಾಡಿನಲ್ಲಿ ಹೆಸರುವಾಸಿಯಾಗಿ ವಿದ್ಯೆ ಅಧಿಕಾರ ನಾಗರಿಕತೆಗಳನ್ನು ಬೆಳೆಸಿದರು.

ವಿಜಯನಗರದ ಸದಾಶಿವರಾಯನ ಕಾಲದಲ್ಲಿ ಅಲೆಮಾರಿಯಾಗಿದ್ದು ಇಲ್ಲಿಗೆ ಬಂದು ಮದ್ದೂರು ಸಮೀಪ ಮಾರೀಚನಹಳ್ಳಿಯನ್ನು ದಾನ ಪಡೆದು ರಾಮಾನುಜಪುರ ಅಗ್ರಹಾರ ಮಾಡಿದವರು ಅನಂದಾಳ್ವಾನ್ ವಂಶದ ಕುನ್ನತ್ತೂರ್ ಅಯ್ಯನ್ ಸಂತತಿಯವರು.

ವಿಜಯನಗರದ ಸ್ಥಾಪನೆಗೆ ಮುಂಚೆಯೇ ಕಾಂಚೀಪುರದಿಂದ ಬಂದ ಮೊದಲಿಯಾಂಡಾನ್ ವಂಶದವರು ತಮ್ಮೊಡನೆ ಬಂದ ಶ್ರೀರಂಗಂ ಇಳೈಯವಿಲ್ಲಿ ಕೌಂಡಿನ್ಯ ಚಕ್ರವರ್ತಿ ಗೋಮತಂ ಮುಂತಾದವರೊಡನೆ ಕುಣಿಗಲ್ ಅಮ್ಮತೂರು ಮುಂತಾದ ಕಡೆ ನೆಲೆಸಿದರು.

ಕನ್ನಡ ನಾಡಿನಲ್ಲೇ ಹಿಂದಿನಿಂದ ಇದ್ದ ಅನೇಕರು ಹರವು ಕೇತನಹಳ್ಳಿ ಶ್ರೀರಂಗಪಟ್ಟಣ ಮೇಲುಕೋಟೆಗಳಲ್ಲಿದ್ದರು ರಾಮಾನುಜರ ಕಾಲದಲ್ಲಿ ನಾಗಮಂಗಲ ಅಗ್ರಹಾರದಲ್ಲಿ ನೆಲೆಸಿ ರಾಜರಾಗಿ ಆಳಿದ ಮಾರುತಿಯಾಂಡಾನ್ ವಂಶದವರು ತಮ್ಮ ಪರಿವಾರಗಳೊಡನೆ ಮೇಲುಕೋಟೆಯ ಅಭಿವೃದ್ಧಿಗೆ ಪ್ರೌಢ ದೇವರಾಯರ ಕಾಲದವರೆಗೂ ಶ್ರಮಿಸಿದ್ದಾರೆ. ಇವರೆಲ್ಲ ಲೋಹಿತ, ಗಾರ್ಗ, ಭಾರಧ್ವಾಜ, ಆತ್ರೇಯ, ಶ್ರೀವತ್ಸ ವಂಶಗಳಿಗೆ

ಸೇರಿದವರು. 74 ಸಿಂಹಾಸನಾಧಿಪತಿಗಳಾದ ಆಚಾರ್ಯ ಪುರುಷರು.

ಶ್ರೀರಂಗಪಟ್ಟಣದವರು ಟಿಪ್ಪು ಸುಲ್ತಾನರ ಕಾಲದಲ್ಲಿ ರಾಜವಂಶ ನೆರವಿಗಾಗಿ ಮದ್ರಾಸ್ ಚೆನ್ನೈನಗರವನ್ನು ಬೆಳೆಸಿ ಅಲ್ಲಿಂದಲೇ ರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರಿಗೆ ಉಪಕರಿಸಿ ಪ್ರಸಿದ್ಧರಾದರು. ಇವರಲ್ಲಿ ಕೌಶಿಕಗೋತ್ರದವರೂ ಭಾರಾದ್ವಾಜರೂ ಮುಖ್ಯ.

ಮೇಲ್ನಾಡೆನಿಸಿದ ಕನ್ನಡ ನಾಡಿನ ಮೇಲಾದ ಸದಾಚಾರಗಳನ್ನು ಪಾಲಿಸುತ್ತಿದ್ದ ಇವರೆಲ್ಲರೂ ಹೀಗೆ ನಾನಾ ವಂಶದವರು. ಎಲ್ಲರೂ ಮಂಡಯಂ ಅಗ್ರಹಾರದಿಂದ ಬಂದವರಲ್ಲ. ಮೇಲ್ನಾಡಿನ ಸಂಪ್ರದಾಯ ರಕ್ಷಣೆಗಾಗಿ ಕ್ರಿ.ಶ. 1915ರಲ್ಲಿ ಮಂಡಯಂ ಶ್ರೀ ವೈಷ್ಣವ ಸಭೆ ಆರಂಭವಾಗಿ ಲೌಕಿಕ ವಿದ್ಯಾಭ್ಯಾಸ ಸರಕಾರಿ ಅಧಿಕಾರ ರಾಜಕೀಯ, ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟ ಮುಂತಾದವುಗಳಲ್ಲಿ ಮುನ್ನಡೆಸಿದ ಅನೇಕರು ಈ ಮಹನೀಯರು. ಉನ್ನತ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಿ ವಿದೇಶಗಳಲ್ಲೂ ನೆಲೆಸಿರುವ ಇವರು ತಮ್ಮ ಮಂಡಯಂ ಶ್ರೀ ವೈಷ್ಣವ ಸಭೆಂಜುನ್ನು ನೂರು ವರ್ಷಗಳ ನೆನಪಿನಲ್ಲಿ ವೈಭವೀಕರಿಸುತ್ತಿರುವುದು ಬಹಳ ಸಂತೋಷದ ವಿಷಯ. ಇಂತು ಇಂದಿರಾ ಪಾರ್ಥಸಾರಥಿ ಎಂಬ ಮಹಿಳೆಗಾಗಿ ಈ ಪ್ರಬಂಧವನ್ನು ಈ ದಿನ 14-6-2016 ರಂದು ಬರೆದಿದ್ದೇನೆ.

ಫೋನ್ : 097400 80619



ಶ್ರೀ ಯದುಗಿರಿ ಯತಿರಾಜಮಠದ ಜೇಯರ್ ಸ್ವಾಮಿಗಳು (1103-2005)

- (1) ಶ್ರೀ ದೇಶಾದ್ರಿ ಕೆಲ್ಲಿ ತಿರುನಾರಾಯಣ ರಾಮಾನುಜ ಜೇಯರ್; (2) ಶ್ರೀ ತಿರುನಾರಾಯಣ ಜೇಯರ್; (3) ಶ್ರೀ ಯತಿರಾಜ ಜೇಯರ್; (4) ಶ್ರೀ ಯದುಗಿರಿ ನಾರಾಯಣ ಜೇಯರ್; (5) ಶ್ರೀ ರಾಮಾನುಜ ಜೇಯರ್; (6) ಶ್ರೀ ವೇದಾಂತಿ ರಾಮಾನುಜ ಮುನಿ; (7) ಶ್ರೀ ಕುಣಿಗಲ್ ಸ್ವಾಮಿ (ಬಹುಕುಟುಂಬಿ ಸ್ವಾಮಿ); (8) ಶ್ರೀ ಪ್ರತಿವಾದಿ ಭಯಂಕರಂ ಸಿಂಗ್ರಿ ಅಯ್ಯಂಗಾರ್; (9) ಶ್ರೀ ತಿಟ್ಟುಮಲ್ ಆಂಡಾಲ್ವಾರ್ ಸ್ವಾಮಿ; (10) ಶ್ರೀ ಚಂದೋಗ್ಯಮ್ ಕುಪ್ಪಣ್ಣ ಅಯ್ಯಂಗಾರ್; (11) ಶ್ರೀ ನಟೇರಿ ವರದಾಚಾರ್ಯ (ಚಿನ್ನ ಸ್ವಾಮಿ); (12) ಶ್ರೀ ಮುದಿಗುಂಬಂ ವೆಂಕಟಾಚಾರ್ಯ; (13) ಶ್ರೀ ಪೆರಿಯಕುಮಾರ ಶಿಂಗಾಚಾರ್ಯ; (14) ಶ್ರೀ ನಾಟಂಪಲ್ಲಿ ಅಳಸಿಂಗಾಚಾರ್ಯ; (15) ಶ್ರೀ ನಾಟಂಪಲ್ಲಿ ತಿರುನಾರಾಯಣ ಪೆರುಮಾಳ್; (16) ಶ್ರೀ ಜೇಯರ್ ಸನ್ನಿಧಿ ತಿರುಮಲಾಚಾರ್ಯ; (17) ಶ್ರೀ ಚಿನ್ನಕುಮಾರ ಶಿಂಗರಾಚಾರ್ಯ; (18) ಶ್ರೀ ಕುಟ್ಟಿ ತಂಬಿ ದಾಮೋದರಮ್ ಅಳಗಿಯ ಸಿಂಗಾಚಾರ್ಯ; (19) ಶ್ರೀ ಕೋಪೆ ವೆಂಕಟಾಚಾರ್ಯ; (20) ಶ್ರೀ ಅಸುರಿ ಆನಂದಾಳ್ವಾರ್ (21) ಶ್ರೀ ಕೃಷ್ಣಕುಮಾರ್ ತಿರುವೆಂಕಟಾಚಾರ್ಯ; (22) ಶ್ರೀ ಅಯ್ಯನೆಯ್ಯಂಗಾರ್; (23) ಶ್ರೀ ರಾಮಾಜುಜಮುನಿ ನಾರಾಯಣ ಅಯ್ಯಂಗಾರ್; (24) ಶ್ರೀ ಅಸುರಿ ಶ್ರೀನಿವಾಸ ಅಯ್ಯಂಗಾರ್.

Dr. Mandayam Ananthanpillai Venkatakrisnhan,

M.A.,M.Phil.,Ph.D.,D.Litt.

Prof. and Head, (Retd.)
Department of Vaishnavism,
University of Madras.

Editor,
GEETHACHARYAN
7, South Mada Street,
Triplicane,
Chennai 600 005
mavkrishnan@gmail.com



I am extremely happy to know that Mandayam Srivaishnava Sabha is celebrating its 100th year of establishment. As per the Vedic statement 'Satamanam Bhavati Satayuh purushah' if a person lives for one hundred year, that itself is a great achievement. But it is very rare. More in the case of an Organisation because of several reasons. But overcoming all hurdles, our Sabha is completing one hundred year is no small achievement. At this juncture, we should remember and thank all the office bearers who have nourished this organization throughout these hundred years and handed it over to the present generation. In their footsteps, we should also do the same and hand it over to the next generations. I pray Lord Parthasarathy for the grand success of the Centenary Celebrations of Mandayam Srivaishnava Sabha.

**Mandayam Ananthanpillai
Venkatakrisnhan**

**List of Past Presidents of
The Mandayam Srivaishnava Sabha
(1915-2015)**



**Sri M.O. Parthasarathy Iyengar
1915**



**Sri R. Narasimhachar
1916**



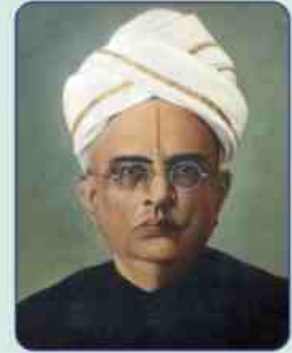
**Sri M.A. Parthasarathy Iyengar
1918**



**Sri M.O. Parthasarathy Iyengar
1921-1924**



**Sri R. Narasimhachar
1924-1934**



**Sri M.A. Thirunarayanacharier
1935-1945**



**Sri M.A. Narayana Iyengar
1946-1947**



**Sri M.N. Anandalwar
1947-1954**



**Sri D.S. Mandyam
1955-1973**



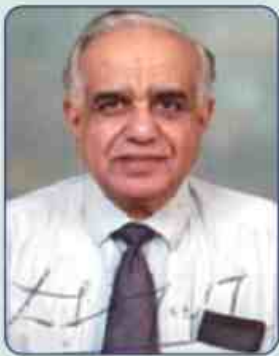
Sri M.D. Rajagopalan
1973-1974



Sri Dr. S.S. Jayaram
1975-1990



Sri R.A. Krishnaswamy
1991-1994



Sri D.S. Murthy
1995-1997



Sri M.D. Ramanujam
1998-2012



Sri N. Narasimhan
2012-2015





THE MANDAYAM SRIVAISHNAVA SABHA (R)



Sri M.D. Jayasimha
President



Sri M.T. Narasimhan (Ravi)
Secretary



Sri N. Narasimhan
Chairman, Centenary Committee



Sri M.A. Ramaprasad
Treasurer

LEADERS - SUB COMMITTEES



History
Leader :
Sri M.K. Sridhar



Funding
Leader :
Sri M.A. Dwaraki



Souvenir
Leader :
Smt. Indira Parthasarathy



Seminar
Leader :
Sri M.A.N. Prasad



Cultural
Leader :
Kum. M.A. Shakuntala



Sports
Leader :
Sri M.D. Seshanarayan



Food Fest
Leader :
Kum. M.B. Thanga



Craft Fest
Leader :
Smt. Jaya Char



Youth Forum
Leader :
Sri M.A. Parthasarathy



Membership
Leader :
Sri M.V. Varadarajan



Exhibition
Leader :
Dr. M.C. Sampathkumar



Bangalore South
Leader :
Sri R.M. Srinivasan



Webcasting:
Leader :
Sri Mathre Rangarajan



Mysore
Leader :
Sri M.K. Krishnakumar



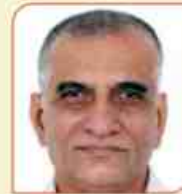
Chennai
Leader :
Sri A.N. Parthasarathi



Funding
Leader :
Sri M.K. Srinivasan



Overseas
Leader :
Sri M.P. Srinivasan



Co-Ordinator
Leader :
Sri M.K. Sridhar

MYSORE MANDAYAMS



Standing (L to R) : SriVani, Padmashree, Nandini, Rekha, Padmaja, Vaishnavi, Narasimha and Mohan
Sitting (L to R) : Nagamani, Shalini, Malini, KrishnaKumar, Vasantha Ramaswamy and Pushpa Simha

VOLUNTEERS



OFFICE BEARERS OF THE MANDAYAM SRI VAISHNAVA SABHA



Sitting (L to R) : M.D. SRINIVASAN (BAIJU), M.T. NARASIMHAN (RAVI), M.D. JAYASIMHA, M.A. RAMAPRASAD, MYTHILI MANDAYAM and R.M. SRINIVASAN
Standing : M.K. NARAYAN, Y.G. SRINIVAS, Y.G. RAJGOPAL and J. SRINIVASAN

MANDAYAM YOUTH FORUM



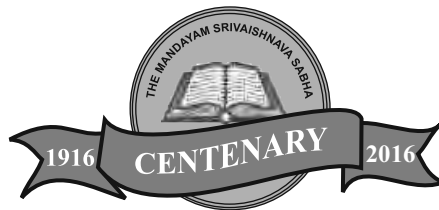
THE MANDAYAM SRIVAISHNAVA SABHA (R.)

OFFICE BEARERS OF THE CENTRAL COMMITTEE

NAME	MOBILE NO	EMAIL ID
M.D.Jayasimha, President	9449053907	Mdjayasimha9@gmail.com
Mythily mandyam, Vice president	9632122900	mithila.ma@gmail.comM.A.
Ramprasad, Treasurer	9980369596	ramaprasadma@gmail.com
M.T Narasimhan [Ravi], Secretary	9845016126	ravi.utpl@gmail.com
R.M Srinivasan, JT. Secretary	9341234327	ravirm@yahoo.com
M.D Srinivasan (Baiju), JT. Treasurer	9242795874	mdsrinivasan26@gmail.com

LIST OF COMMITTEE MEMBERS

Name	Ph No	E-mail
Y.G. Jayaram	080-23484090	NA
J. Narasimhan	9243492700	jaggunarasimhan@gmail.com
M.K. Narayan	9844031462	lalimkn@gmail.com
M.T. Parthasarathy	9448850467	sarathyntp@yahoo.com
Y.G. Rajagopal	9845534741	raja3753@hotmail.com
Y.G. Srinivas	080-28486958	syg1949@gmail.com
Smt. Sujatha Vasam	9845375827	sujivasan@yahoo.com
Smt. Thangamani	9019114253	NA
M.K. Varadarajan	080-23461208 7795880903	vedavalli.varadarajan@gmail.com



**CONSTITUTION OF
THE MANDAYAM SRIVAISHNAVA SABHA
(Registered under the Mysore Society Regulation III of 1904)**

(Amended upto 31st January 1962)

ARTICLE 1 - NAME

The name of the association shall be “The Mandayam Srivaishnava Sabha”.

ARTICLE II - OBJECTS

The objects of the Sabha will be

1. to provide for the education of the poor and deserving students of the community.
2. to relieve the indigent members of the community in case of distress or necessity.
3. to accept the guardianship of the person and property of orphan minors of the community.
4. to undertake the administration of charities established by the members of the community or for their benefit.
5. to undertake periodic social surveys of the community.
6. to encourage and foster literary, artistic or other talent in the members of the community.
7. to engage in any other movement or measure that may be conducive to the general well being and progress of the community.

N.B. Matters affecting politics will be excluded.

ARTICLE III - MEANS

These objects will be realized by the following means

1. Educational

- i. Opening and maintaining Vidyarthi Nilayams (Students Hostels) at suitable places to provide boarding and lodging to students of the community.
- ii. Giving free scholarships to deserving students.
- iii. Giving loan-scholarship to students studying for technical examinations.

2. Social :-

- i. Arranging for social gatherings, communal conferences, lectures on useful topics and studying classes for the benefit of the members of the community.
- ii. Making a social survey of the community in all its aspects and publishing the same from time to time.

3. Philanthropic

- i. Undertaking or assisting in the administration of religious and charitable institutions, trusts and endowments established by the members of the community or for their benefit.
- ii. Providing indigent members of the community with pecuniary or any other assistance.
- iii. Looking after the person and property of the orphan minors or other helpless members of the community.

The affairs of the Mandayam Sri Vaishnava Sabha (R.) are managed by the Central Committee called Karya Nirvahak Mandali, which consists of patrons and ten members elected by the Annual General Body Meeting.

This Central Committee elect President, Vice President, Vice President, Secretary, Treasurer & Office Bearers. The tenure of the Central Committee is 3 years and will look after the objects of the Sabha.

Mile stones in the Centenary Mandayam Sabha 1916-2016

During the twentieth century a number of small groups in the Mandayam Community were formed with a great desire and ambition to grow and develop through education and knowledge and also physical fitness through exercises. These were mainly in Bangalore and Mysore. Formation of a united association of Mandayams could not take place till 1915. Let's now look at the chronological birth, growth and development of the united association of Mandayam community members, named as the Mandayam Sri Vaishnava Sabha.

14th July 1913 : Seed Money for the Sabha

Sri U.Ve. Dewan Bahadur M.O. Parthasarathy Iyengar donated Rupees One Lakh as seed money and created a 'Trust' called as M.O.P. Iyengar's Trust. It was his magnanimity, breadth of vision and the regard and affection for Mandayam Sri Vaishnavas that laid the foundation for the future Sabha. Looking at the value of money during that era, the sum of Rs. 1 Lakh would seem a very large amount.

Sept. 1913 : Proposal for an annual meet

The Mandayam Community, in grateful regard for the enormous Dharma viz donation, honoured Sri M.O. Parthasarathy Iyengar in the Sannidhi of Sri Venugopalaswamy Temple in Malleswaram, Bangalore.

On this occasion it was proposed and decided that Mandayams should assemble and hold an annual meet/conference.

15th December 1915 : Need to form an Association

Pursuing the decision taken at Malleswaram Sri Venugopalaswamy Temple, Mandayam Sri Vaishnavas met in Hindu Primary School at Tiruvallikeni, Madras under the Presidentship of Sri U.Ve. Dewan Bahadur M.O. Parthasarathy Iyengar and decided that there is a need to form an Association/Sabha of all the members of the community.

28th February 1915 : Resolve to hold a first Meeting

The Assembly met again and the Bangalore community members decided that the first meeting should take place in Bangalore and accordingly all outstation members were invited to Bangalore



ಮೊದಲನೆಯ ಮಂಡಯಂ ಸಮ್ಮೇಳನ, ಬೆಂಗಳೂರು

25th September 1915 : First Meeting

It took place on a very grand scale in Bangalore under the presidentship of Sri U.Ve. Dewan Bahadur M.O. Parthasarathy Iyengar.

30th December 1916 : Sabha's Birth and formation of the Central Committee

On this day, Mandayam Sri Vaishnava Sabha was born under the Presidentship of Sri U.Ve. Praktana Vimarshana Vichakshana Prachya Vidya Vaibhava Rao Bahadur R. Narasimhacharya.

A Central Committee was formed to promote and execute the objectives of Mandayam Sri Vaishnava Sabha. It is the same Sabha constituted in 1916 that is continuing today.

July 1917 : Mysore Students' Home and Malleswaram Paatashala

On behalf of the Sabha, Subscriptions, donations etc were collected. With the Money thus collected two very important landmark events took place, which are namely.

1. The auspicious inauguration of the "Mysore Students' Home" at Mysore and award of

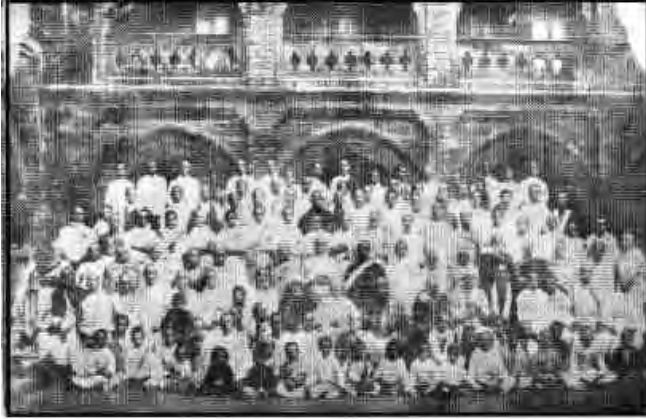
money scholarships to deserving students of the community at various places.

2. The commencement of the Sanskrit Veda & Tamil Prabhandam classes at the Malleswaram Sanskrit School [Paatashala] situated in the Sri Venugopaldaswamy Temple premises.

The establishment of these institutions reflects greatly the prevalent mind of the Mandayams in those times that was mainly to promote and develop education and the foundation for a spiritual character. This meant in short, spreading Sri Vaishnavism through an organized and collective source.

1st June 1918 : Freeship at Students' Home

The Third Grand Sabha was held at Mysore under the Presidentship of Sri U.Ve. Diwan Bahadur M.O. Parthasarathy Iyengar with a lot of pomp, gaiety and grandeur. At the meeting, a consensus was reached to run the Mandayam Students' Home determinedly, without fail. 8 Free, 2 half free and 6 paying boarders were inducted.



ಎರಡನೆಯ ಮಂಡಯಂ ಸಮ್ಮೇಳನ, ಮದ್ರಾಸ್

1918-1919 : Melkote and Madras

Apart from 'Mandayam Students' Home' at Mysore, in Tirunarayanapuram, owing to the generosity and goodwill shown by Sri M.K. Tirumalacharya Swami, one place was supposed to be established. Simultaneously, in Madras, owing to the extra ordinary magnanimous nature of Sri U.Ve. Diwan Bahadur M.O. Parthasarathy Iyengar, an educational institution was established in one of his houses.

1918-1925 : A Break of 7 years

After the 3rd Grand Sabha in 1918-1919, annual meets did not take place till 1925, because of difference of opinions regarding the prescribed atonement for those who went abroad and returned by sea/steamer and various other causes.

26th December 1925 : Formation of Sub-Committee

The Fourth Meet, under the Presidentship of Sri U.Ve. Rao Saheb R.A. Srinivasa Iyengar was held with great celebration. During this meet the formation of 'Mandayam Sri Vaishnava Sabha' was confirmed. A Sub-Committee was formed to frame the Rules & Regulations of the Sabha adhering to the stated objectives.

11th April 1926 : Rules and Bye-laws

The Sub-Committee submits the Report of Rules, Regulations/Bye-Laws to the Central Committee and it was accepted.

This was the official naming ceremony of the 'Mandayam Sri Vaishnava Sabha'. From this day, the Mandayam conferences were separated from the sabha. The Govt. of Mysore sanctioned a Building Grant of Rs. 5,000/- to Mandayam Students' Home.

29th December 1928 : Fifth Meet

The Fifth Sabha meet was held under the Presidentship of Professor U.Ve. M.T. Narayana Iyengar, with a lot of enthusiasm and resolved to take greater interest in the community.

30th December 1928 : Constitution

Twelve years after the initiation of Sabha, a constitution was framed and the name of the Sabha was changed to 'The Mandayam Srivaishnava Sabha' which it bears now. The Central Committee was reconstituted in accordance with the new constitution, comprising of the following members.

27th December 1938 : Sixth Meet

The Sixth Sabha Meet was held at Madras with style and grace, under the Presidentship of Sri U.Ve. M.A. Singlachar Swami.



ಆರನೆಯ ಮಂಡಯಂ ಸಮ್ಮೇಳನ, ಮದ್ರಾಸ್

Oct. 1934 : Registration of the Sabha

Under the newly formed constitution, and the designation of 'The Mandayam Sri Vaishnava Sabha', the sabha was registered under the Mysore Societies Registration

Regulation of 1904. Also, during this period Sabha purchased the building in which the Home is located now, through the benevolence of Swami Sreevasananda (Rs. 4,000), Swami Appalacharya Swami (Rs. 1,750) and Rao Bahadur R. Narasimhachar (Rs. 1,000).



ಮೊದಲನೆಯ ಮಂಡಯಂ ಮಹಿಳಾ ಸಮ್ಮೇಳನ, ಮಂಡ್ಯ

19th April 1935 : First Meeting of Mandayam Ladies, Mandya

The Seventh Meet took place at the birthplace of the Mandayam Sri Vaishnava Community, viz Mandya in the Sri Lakshmi Janardhana Temple premises. It was a grand celebration under the Presidentship of Sri U.Ve. Rao Bahadur M.A. Tirunarayanachar.

During the same time, the First Meeting of the Mandayam Ladies was held under Sow.

Ranganayakkamma Mandayam with great demeanor. All Mandayam Ladies participated in this function with special dedication and excellent co-operation.

It was also decided to take over the work of the Vairamudi Mantapa Nirmana Sabha and arrange to have the Vairamudi Mantap Utsavam in the Vidyarthi Nilayam at Mysore.



ಎರಡನೆಯ ಮಂಡಯಂ ಮಹಿಳಾ ಸಮ್ಮೇಳನ, ಬೆಂಗಳೂರು

1916 - 1935 20 years : Highlights

This most important beneficiary gain of the above mentioned activities of the Sabha, during 1915-1935 - a period of 20 years, is the establishment of the Mandayam Students' Home at Rama Vilasa Agrahara in Mysore, constructed at a cost of Rs. 5,525 raised as a debenture loan. Many generous hearted Mandayams contributed money to this building.



ಕಾಲಕ್ಷೇಪಗೋಷ್ಠಿ : ಮಲ್ಲೇಶ್ವರದ ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲಿ

Our Community owes a sincere gratitude to the forethought of the visionary - Retired Asst. Commissioner Sri R. Tirunarayana Iyengar, for his plan of raising the debenture loan and also for procuring 10 acres of agricultural land. One cannot

forget Sri. U.Ve. Appalacharya Swamigal and Sri U.Ve. Kumara Srinivasa Iyengar for their ceaseless, devoted efforts to develop the Home into a reputable institution. Their efforts were reflected by the love and affection of students towards them. Late Sriman Appalachar Swamy of Mysore endowed ten acres of land around Srirangapatna to Sabha for religious and charitable purposes and also for maintenance of Students' Home. 36 Pallas of Paddy used to be delivered annually.

1936-37 : Mandayam Home : Govt. Grant

The Sabha was not able to utilise the Government Grant of Rs. 5,000/- given in 1936 for the purchase of a building for Vidyarthi Nilayam in Mysore. The grant lapsed. In 1936, after the new building was purchases, Govt. gave a grant of Rs. 1,000. Balance of Rs. 4,000/- was given in 1939.



ಮೈಸೂರು ಮಂಡಯಂ ವಿದ್ಯಾರ್ಥಿ ನಿಲಯದಲ್ಲಿ ತೆಗೆದ ಸಮೂಹ ಚಿತ್ರ

1938-39 : Maharaja's Grant of 10 Acres of Wet Land

It is important to note that His Highness Maharaja of Mysore granted 10 acres of wet land irrigable by Irwin Canal in Guttalu Village, Mandya Hobli at a concessional rate of Rs. 50 per acre. This land given on lease to Ryots started giving returns of nearly Rs. 250/year which was utilised for maintenance of Students' Home.

1939-45 : Second World War

This was the period of second world war. Sabha continued with its normal activities. The Debenture Loan raised in 1936 fell due and holders were requested to release the debentures as their donation to the poor.

1946-1949 : Jayalakshmpuram Site

1. Mysore Trust Board granted a site of 100' x 180' free of cost to construct a building for

Vidyarthi Nilayam, in Jayalakshmpuram. Liberal donations from members were requested to construct the building.

2. Sri M.C. Rajamannar suggested important constitutional changes.

a. Donation shall be

- for Patrons - Rs. 1,000 and above
- Vice Patrons - Rs. 500 and above
- Donors - Rs. 250 and above
- Life Members - Rs. 100 and above
- Ordinary Members A - Rs. 1 and above
- B - Rs. 4 and above

b. Central Committee to consist of

All Patrons, and a President, Vice President, a Secretary and ten other members except patrons, all elected at A.G.M. of Sabha.

1955-57 : Paddy from Lands

Mandayam Lands were in good condition and as a return, Sabha got 61 Pallas, 10 Seers of Paddy in addition to a revenue of Rs. 87 - Annas 7 - Paise 7, by the Lessee.

Appalachar Swami's endowment of 10 Acres wet land gave 18 Pallas of Rice each year.



ಮಂಡ್ಯದ ಶ್ರೀ ಜನಾರ್ಥನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಕೆಲವು ಮಂಡಯಂ ಮೆಹಾಜನಗಳು

1959-62 : Literary & Merit Awards

Literary activities were started with Pandit R.A. Krishnamacharya speaking on "Sacredness of Pilgrim Centres". M.A. Srinivasan of Gowribidanur gave an interesting lecture on his experience of visit to Russia, specifically on Education System. There was a unique function to celebrate "Tiruppavai" with a lecture by Pandit Krishnamacharya.

Sabha adopted a new feature for encouraging Merit and Talent in the members of the community. The first awardees were:

1. M.A. Lakshmi Thathachar - 1st rank in Elec. Engg. (Book costing Rs. 10/-)
2. M.A. Yadugiri - 1st Rank in BA with Gold Medal (Book costing Rs. 10/-)
3. S. Narasimharajan - National Basketball (Silver Photo costing Rs. 5/-)

To attract youth to the Sabha, Sabha granted to the oldest sports club - YMMA a sum of Rs. 25/- and City Hockey club a sum of Rs. 5/- who produced sportsmen at National and International levels. Similarly help to needy students and relief to indigent members of the community was started.

1963-66 : Reaching a capital of Rs. 32,000/-

Mandayam Socials in 1963 was a unique whole day function including sports, cultural activities and Thadiyaradanam. Nearly 800 members participated in the function. In 1965, a landmark in Financial status was achieved in reaching an invested capital of Rs. 32,000/-. Competitions in Geetha Recitation was started to perpetuate the memory of Puducheri brothers who sacrificed their lives in the freedom struggle for independence.



ಮಲ್ಲೇಶ್ವರಂ ಬ್ಯಾಡ್ಮಿಂಟನ್ ಕ್ಲಬ್

1967-74 : First Mandayam Bulletin

The first Mandayam Bulletin, as a quarterly publication was started. It was decided to hold Annual Socials without fail and also to start a "Social Survey" of our community.

Further, the Sabha, as part of its cultural activities started holding Music & Pasharam Competitions.

By 1969, nearly 800 students had derived the benefit of free education from Mysore Students' Home. From the year 1967, Sabha started encouraging Vedic, Sanskrit scholars by offering scholarship. Financial aid to poor ladies, poor families and educational aid to poor students was around Rs. 3,000/-

City Improvement Trust Board took objection against Sabha for keeping the Jayalakshmiapuram site vacant without constructing Students' Hostel as per lease condition. This was discussed and Sabha asked for donations to construct the building.

The Sabha held as on 31/12/70, a total amount of Rs. 73,052 in Fixed deposits out of which Rs. 62,273/- was earmarked towards Trusts, Endowments and Life Membership Subscriptions.

Due to Land Reforms Act of 1974, the annual delivery of Paddy from 10 acres of wet land given by Appalachar Swamy was stopped.

1975-1979 : Diamond Jubilee of Mysore Students' Home/Yajurupakarma

Mandayam Vidyarthi Nilayam established in 1917, celebrated its Diamond Jubilee - 60 years on 19/11/1978. For the first time, Yajurupakarma was conducted by the Sabha. About 30 members performed upakarma. Ninth Mandayam Conference was held on 12th, 13th and 14th May 1977 at Bangalore, well attended by members residing in India and abroad. There were discussions, debates on matters of vital



ಮಂಡಯಂ ಯುವಕ ಸಂಘ, ಬೆಂಗಳೂರು

importance to community, concluding daily with variety entertainment. The highlight was honouring vaidiks/vidwans by H.H. Yadugiri Yathiraja Narayana Ramanuja Jeeyar.

1980 : Genealogy Book : A Great Effort

The Book on Mandyam History and Vamshaparampara of the Mandayam Community, compiled by Sri Assuri Srinivasa Iyengar, Sri R.N.T. Iyengar and Sri S.N. Gopal was released. It was a great effort in producing this monumental work.

For the first time, during February 1980, Thyagaraja Aradhana was held at Gokhale Institute of Public Affairs in Malleswaram.



ಮಂಡಯಂ ಯುವಕ ಸಂಘ, ಮದ್ರಾಸ್

1987 : Surrender of Lands at Mandya

Karnataka Govt. Awarded compensation against the surrender of Lands at Mandya amounting to Rs. 42,150/- Ramanujacharya Tirunakshatram Cultural Programmes were started as an annual celebration from the year 1988.

1991-94 : Platinum Jubilee

Sabha celebrated Platinum Jubilee on year long celebrations in 1992 with Keynote address by Sri Tiru. The cultural function was held at Varadachar Memorial Hall. The Highlight was a two hour programme in memory of Sri M.O.P. Iyengar who donated Rs. 1 lakh in 1915 as seed money.

More than 200 story books and Sewing Machines of YWMA were shifted to the Sabha office to make them available for community members. A 'Ladies Wing' was formed to channelise their enthusiasm in bringing talents old and young.

2000-2006 : Beginning of the New Millennium

Cultural activities took the prime seat in the functions. Mandayam socials started garnering more participation. Thyagaraja and Purandaradasa Aradhane, Aadi Vellikilammai Celebration, organised visits to Melkote, and other temple towns near Mysore, increasing efforts by the Managing committee to stabilise the bequeathed properties, recognition of Merit in various fields with awards etc. have become regular features. One cannot but pay homage at this juncture to late R.A. Krishnaswamy, without whose untiring efforts, 'Ramanuja Samskriti Bhavana' would not have been built. This is now the venue for all Sri Vaishnava Sabha functions. With increasing Non-resident Mandayams, Sabha is now global. In conclusion, Sabha's continuation of original objectives laid by founding fathers in promotion of education, knowledge, social and philanthropic activities is largely due to selfless efforts of all members starting from 1913 till today. Sabha thanks everyone and wishes the best for future.

2015-2016 : Addition of Asset

Ramanuja Pilgrim Assistance Centre, a building with 9 rooms, was acquired as a Philanthropic contribution from Smt. K.T. Padma, a Mandayam. This has been upgraded as a guest house for Pilgrims and other visiting Melkote, at a reasonable cost. It is a self sustaining Asset.

The Old Mandayam Vidyarthi Nilayam on Ramavilas Road, Mysore which is nearly 80 years of age, has been reconstructed as a commercial building with a view to earn rental revenue which would greatly improve the finances of Sabha in future. It is a great achievement of pride to say that the total cost of Rs. 3 crores has been met by the Sabha's members in the form of Loan. It is a great privilege honour for the Mandayam community, during the Centenary year 2016. That the Nilayam is dedicated to the Mandayam Srivaishnava Sabha.

Articles
&
Anecdotes

ಮಂಡಯಂ ಸಭೆಯ ಶತಮಾನೋತ್ಸವ

ನೂರು ವರ್ಷಗಳಾಗಿಹುವು ನಮ್ಮ ಮಂಡಯಂ ಸಭೆಗೆ ಇಂದು
ಎಲ್ಲರೂ ಸೇರಿ ಆಚರಿಸೋಣ ಈ ಶತಮಾನೋತ್ಸವವನು |
ಸಂಭ್ರಮದಿಂದ ನೂರು ವರ್ಷಗಳ ಹುಟ್ಟುಹಬ್ಬವ ಮಾಡೋಣ
ಸಡಗರದಿಂದ ಎಲ್ಲರೂ ಸೇರಿ ಶುಭವನು ಕೋರೋಣ ||

ನೂರು ವರ್ಷಗಳ ಹಿಂದೆ ನಮ್ಮ ಹಿರಿಯರು ಸೇರಿ ರಚಿಸಿದರು
ಸಭೆಯೊಂದನು ಸಮುದಾಯದ ಏಳಿಗೆ, ಒಳಿತಿಗೆ ಎಂದು |
ಎಲ್ಲರಿಗೂ ಆದರ್ಶವಾದ ಮೇಲ್ವಿಚಾರಣೆಯ ಹಾಕಿದರು
ವಿದ್ಯೆ, ಕಲಿಕೆ, ಜ್ಞಾನಾರ್ಜನೆಯೇ ಮುಖ್ಯ ಎಂಬುದ ಸಾರಿದರು ||

ಆಗಿನ ಕಾಲದ ವಿದ್ಯಾರ್ಜನೆಗೆ ಪಯಣಿಸಬೇಕಿತ್ತು ಪಟ್ಟಣಕ್ಕೆ
ಅಲ್ಲಿ ಉಳಿದುಕೊಂಡು ಓದಲು ಬೇಕಿತ್ತು ಸೌಕರ್ಯಗಳು |
ಇದ ಮನಗಂಡು ಹಿರಿಯರು ಕೂಡಲೆ ಸ್ಥಾಪಿಸಿದರು ಒಂದು
ವಿದ್ಯಾರ್ಥಿ ನಿಲಯವ ಮೈಸೂರಿನಲ್ಲಿ, ನಮ್ಮ ಯುವಕರ ಸಲುವಾಗಿ ||

ದೂರದ ಮೈಸೂರಲ್ಲಿ ಓದಲು ಇದು ಬಹಳ ನೆರವಾಯ್ತು
ಯುವಕರಿಗಲ್ಲಾ ಮನೆಯಿಂದ ಆಚೆ ಮತ್ತೊಂದು ಮನೆ ಆಯ್ತು |
ಬಹುಮಂದಿಗೆ ವ್ಯಾಸಂಗ ಮಾಡಲು ಈ ನಿಲಯವಾಯಿತು ಆಸರೆ
ಮುಂದಕ್ಕೆ ಆದರು ದೊಡ್ಡ ಹುದ್ದೆಯ ಸೇರಿ ಅವರೆಲ್ಲಾ ಸಾಹೇಬರು ||

ವಿದ್ಯಾರ್ಥಿ ನಿಲಯದ ಕಟ್ಟಡಕ್ಕಾಯಿತು ವಯಸ್ಸು ಎಂಟು ದಶಕಗಳು
ದುರುಸ್ತಿ ಮಾಡಲು ಸಾಧ್ಯವಾಗದ ಪರಿಸ್ಥಿತಿಯನ್ನು ತಲಪಿತ್ತು |
ಅಲ್ಲೇ ಹೊಸದೊಂದು ಭವ್ಯ ಭವನವ ಕಟ್ಟುವ ನಿಶ್ಚಯವಾಯಿತು ಸಭೆಯಲ್ಲಿ
ಸದಸ್ಯರೆಲ್ಲಾ ಭವನವ ಕಟ್ಟಲು ಮುಂದಾದರು ಹಣವನು ಹೂಡಿ ||

ಮೂರು ಮಹಡಿಯ ಭವ್ಯ ಭವನವು ನಿಂತಿಹುದು ಆ ಸ್ಥಳದಲಿ ಇಂದು
ಇಂದಿನ ಪೀಳಿಗೆ ಕೊಡುತಿಹುದು ಸಭೆಗೆ ಇದನು ಶತಮಾನೋತ್ಸವದಂದು |
ಮೇಲುಕೋಟೆಯಲಿ ಸ್ಥಾಪಿಸಿಹರು ಯಾತ್ರಿಗಳಿಗೊಂದು ತಂಗುದಾಣ
ಇವೆರಡೂ ಈ ಪೀಳಿಗೆ ಸಭೆಗೆ ಕೊಟ್ಟಿರುವಂತಹ ಬಹುಮಾನ ||

ಇಂದು ನಮ್ಮ ಸದಸ್ಯರೆಲ್ಲಾ ವಿಶ್ವವ್ಯಾಪಿ ಆಗಿಹರು
ಶತಮಾನೋತ್ಸವ ಆಚರಿಸಲು ಎಲ್ಲರು ಒಂದಾಗಿ ಸೇರಿಹರು |
ವರ್ಷವಿಡೀ ಸಂಭ್ರಮದಿಂದ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಆಯೋಜಿಸಿಹರು
ಹಾರೈಸೋಣ, ಮುಂದುವರಿಸಲಿ ಈ ಸೇವೆಯ, ನಮ್ಮ ಸಭೆಯು ಚಿರಾಯುವಾಗಿರಲಿ ಎಂದು ||

- ಎಂ.ಏ.ಎನ್. ಪ್ರಸಾದ್

ವಿಶಿಷ್ಟಾದ್ವೈತ ದರ್ಶನದ ಸಂಕ್ಷಿಪ್ತ ಪರಿಚಯ

ಆಳ್ವಾರರು, ಶ್ರೀಮನ್ನಾಥಮುನಿಗಳು, ಶ್ರೀ ಯಾಮುನಾಚಾರ್ಯರು ಇನ್ನಿತರ ಶ್ರೀವೈಷ್ಣವ ಪೂರ್ವಾಚಾರ್ಯರುಗಳ ಪರಂಪರೆಯಲ್ಲಿ ಆಗಮಿಸಿದ ಭಗವದ್ರಾಮಾನುಜರು ತಮ್ಮ ನವಗ್ರಂಥಗಳ ಮೂಲಕ ಪ್ರತಿಪಾದಿಸಿದ ಸಿದ್ಧಾಂತವೇ ವಿಶಿಷ್ಟಾದ್ವೈತ. ಈ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಬ್ರಹ್ಮವಸ್ತು ಅದ್ವೈತವಾದರೂ, ತನ್ನದೇ ಅಂಶಗಳಾದ ಮತ್ತು ತಾನು ಅನುಪ್ರವೇಶ ಮಾಡಿರುವ ಚಿದಚಿತ್ತುಗಳಿಂದ ವಿಶಿಷ್ಟನಾಗಿದ್ದಾನಾದ್ದರಿಂದ ವಿಶಿಷ್ಟಾದ್ವೈತವು.

ಈ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಮೂರು ತತ್ವಗಳು ಪ್ರತಿಪಾದ್ಯವಾಗಿವೆ:

1. **ಚಿತ್ತತ್ವ:** ಇದು ಜೀವ, ಜೀವಾತ್ಮ, ಪ್ರತ್ಯಗಾತ್ಮ, ಕ್ಷೇತ್ರಜ್ಞ ಎಂದೂ ಕರೆಸಿಕೊಳ್ಳುವ ಚೇತನ. ಚಿತ್ತತ್ವಸ್ವರೂಪದ ಲಕ್ಷಣಗಳು - ಅಜಡತ್ವ, ನಿತ್ಯತ್ವ, ಅಣುತ್ವ (ಸೂಕ್ಷ್ಮತ್ವ), ನಿರವಯವತ್ವ, ಅಚಿಂತ್ಯರೂಪತ್ವ, ಅವ್ಯಕ್ತತ್ವ, ನಿರ್ವಿಕಾರತ್ವ, ಜ್ಞಾನಾನಂದಸ್ವರೂಪತ್ವ, ಇತ್ಯಾದಿ. ಇದು ಪರತಂತ್ರ. ಇದು ದೇಹ, ದಶೇಂದ್ರಿಯಗಳು, ಮನಸ್ಸು, ಬುದ್ಧಿ, ಪ್ರಾಣಗಳಿಗಿಂತ ವಿಲಕ್ಷಣವಾದದ್ದು.
2. **ಅಚಿತ್ತತ್ವ:** ಇದು ಜಡ ದ್ರವ್ಯ, ಅಚೇತನ ಪ್ರಕೃತಿ.
3. **ಈಶ್ವರ ತತ್ವ :** ಇದು ಏಕರೂಪ ಪರಬ್ರಹ್ಮವಸ್ತು, ಶ್ರೀಮನ್ನಾರಾಯಣ, ಸರ್ವೇಶ್ವರ, ಪರಮಾತ್ಮ, ಭಗವಂತ. ಉಭಯಲಿಂಗ ಲಕ್ಷಣವುಳ್ಳದ್ದು - ಅಖಿಲಹೇಯಪ್ರತ್ಯನೀಕತ್ವ (ಯಾವ ವಿಧವಾದ ಹೇಯಗುಣಗಳ ಸಂಬಂಧವೂ ಇಲ್ಲದ), ಮತ್ತು ಕಲ್ಯಾಣೈಕತಾನತ್ವ (ಎಲ್ಲಾ ಕಲ್ಯಾಣಗುಣಗಳಿಗೂ ಆಶ್ರಯವಾದ). ಜ್ಞಾನಾನಂದೈಕರೂಪತ್ವ, ಷಾಡ್ಗುಣಪರಿಪೂರ್ಣತ್ವ (ಜ್ಞಾನ, ಬಲ, ಐಶ್ವರ್ಯ, ವೀರ್ಯ, ಶಕ್ತಿ, ತೇಜಸ್), ಶ್ರೀವಲ್ಲಭತ್ವ (ಲಕ್ಷ್ಮೀವಲ್ಲಭತ್ವ), ಜಗದ್ವ್ಯಾಪಾರತ್ವ, ಇತ್ಯಾದಿ. ಈ ಪ್ರಪಂಚಕ್ಕೆ ನಿಮಿತ್ತೋಪಾದಾನ ಕಾರಣಗಳೂ ಪರಮಾತ್ಮನೇ. ಕರ್ಮಾಧ್ಯಕ್ಷ, ಕರ್ಮಗಳಿಗೆ ಫಲಗಳನ್ನು ಕೊಡುವವ; ಸ್ವತಂತ್ರ. ಈ ಜಗತ್ತೆಲ್ಲಾ ಪರಮಾತ್ಮನ ಲೀಲಾವಿಭೂತಿ.

ಒಂದು ಜೀವಾತ್ಮ ಇನ್ನೊಂದಕ್ಕಿಂತ ಭಿನ್ನವಾದದ್ದು; ಹೀಗಾಗಿ ಇಲ್ಲಿ ಆತ್ಮಬಹುತ್ವ ಜೀವಾತ್ಮ-ಪರಮಾತ್ಮ ಭೇದಗಳು ಪ್ರತಿಪಾದ್ಯವಾಗಿವೆ. ಈ ಜೀವಾತ್ಮನ ಈಗಿನ ಜ್ಞಾನವು ತನ್ನ ಅನಾದಿಕಾಲ ಅನಂತಕರ್ಮವಾಸನೆಗಳಿಂದ ಕೆಲವೊಮ್ಮೆ ಸಂಕುಚಿತವಾಗಿಯೂ ಕೆಲವೊಮ್ಮೆ ವಿಕಸಿತವಾಗಿಯೂ ಇರುವ

ಧರ್ಮಭೂತಜ್ಞಾನವಾಗಿದ್ದು; ಇದರಿಂದಾಗಿ ದೇವ, ಮನುಷ್ಯ, ತೀರ್ಥ, ಸ್ಥಾವರ ಮೊದಲಾದ ಜನ್ಮಗಳ ಪ್ರಾಪ್ತಿ.

ಮೂರು ಬಗೆಯ ಚೇತನರು

1. **ಬದ್ಧ :** ದೇಹೇಂದ್ರಿಯಗಳಲ್ಲಿ ಬದ್ಧ, ಸಂಸಾರಿಗಳು, ಕರ್ಮವಶ್ಯರು.
2. **ಮುಕ್ತ :** ಸತತ ಸಾಧನೆಯಿಂದ (ಕರ್ಮಯೋಗ, ಜ್ಞಾನಯೋಗ, ಭಕ್ತಿಯೋಗ, ಶರಣಾಗತಿಗಳ ಮೂಲಕ) ಸಂಸಾರಬಂಧನವನ್ನು ಕಳಚಿ ಜೀವಾತ್ಮಸಾಕ್ಷಾತ್ಕಾರ, ಪರಮಾತ್ಮಸಾಕ್ಷಾತ್ಕಾರಗಳನ್ನು ಪಡೆದವರು. ಪೂರ್ವಕಾಲದಲ್ಲಿ ಬದ್ಧರಾಗಿದ್ದು ಕಾಲಾಂತರದಲ್ಲಿ ಮುಕ್ತರಾದವರು.
3. **ನಿತ್ಯ :** ಸದಾ ಮುಕ್ತ, ಪರಮಾತ್ಮನ ನೇರ ಕೈಂಕರ್ಯಗಳಲ್ಲಿ ಸರ್ವದಾ ನಿರತರಾದವರು; ಶೇಷ, ಗರುಡ, ವಿಶ್ವಕ್ಸೇನ ಇನ್ನಿತರರು.

ಅರ್ಥಪಂಚಕ

ಪ್ರಾಪ್ಯಸ್ಯ ಬ್ರಹ್ಮಣೋ ರೂಪಮ್ ಪ್ರಾಪ್ತುಶ್ಚ ಪ್ರತ್ಯಗಾತ್ಮನಃ |

ಪ್ರಾಪ್ತೃಪಾಯಂ ಫಲಂ ಚೈವ ತಥಾ ಪ್ರಾಪ್ತವಿರೋಧಿ ಚ ||

ಇಲ್ಲಿ ಪ್ರಾಪ್ಯವು ನಾವು ಪಡೆಯಬೇಕಾದ ಬ್ರಹ್ಮಸ್ವರೂಪ; ಪ್ರಾಪ್ತೃ ಜೀವಾತ್ಮ; ಉಪಾಯವೆಂದರೆ ಕರ್ಮ, ಜ್ಞಾನ, ಭಕ್ತಿ, ಶರಣಾಗತಿ; ಫಲವೇ ಮೋಕ್ಷ, ಭಗವತ್ಪ್ರಾಪ್ತಿ; ಸಾಧನಾಮಾರ್ಗದಲ್ಲಿ ಬರುವ ಅಡ್ಡಿಗಳೇ ವಿರೋಧಿಗಳು.

ಸಾಧನಾಸಪ್ತಕ

1. **ವಿವೇಕ :** ಆಹಾರಶುದ್ಧಿ, ಇದರಿಂದ ಸತ್ವವೃದ್ಧಿ. ಜಾತಿಮುಷ್ಠಿ, ಆಶ್ರಯದುಷ್ಟ, ನಿಮಿತ್ತದುಷ್ಟ ಆಹಾರವನ್ನು ಸ್ವೀಕರಿಸದಿರುವುದು.
2. **ವಿಮೋಕ :** ಕಾಮಕ್ರೋಧಗಳಿಗೆ ವಶವಾಗದಿರುವುದು. ಇಂದ್ರಿಯನಿಗ್ರಹ.
3. **ಅಭ್ಯಾಸ :** ಪರಮಾತ್ಮನ ದಿವ್ಯಮಂಗಳವಿಗ್ರಹದಲ್ಲಿ ಮನಸ್ಸನ್ನು ಹಿಡಿದು ನಿಲ್ಲಿಸುವುದು, ದಿನನಿತ್ಯದ ಧ್ಯಾನಾಭ್ಯಾಸ.
4. **ಕ್ರಿಯಾ :** ನಿತ್ಯನೈಮಿತ್ತಿಕ ಕರ್ಮಗಳ ಅನುಷ್ಠಾನ. ಸ್ವಾಧ್ಯಾಯ, ಪಂಚಮಹಾಯಜ್ಞಗಳು, ದಾನ, ತಪಸ್ಸು.
5. **ಕಲ್ಯಾಣ :** ಸಾಧಕನು ಸಂಪಾದಿಸಬೇಕಾದ ಸದ್ಗುಣಗಳು - ಸತ್ಯ, ಆರ್ಜವ, ದಯೆ, ದಾನ, ಅಹಿಂಸೆ, ಅನಭಿಧ್ಯಾ.

6. ಅನವಸಾದ : ಮಾನಸಿಕವಾಗಿ ದೈನ್ಯವಿಲ್ಲದಿರುವುದು.

7. ಅನುದ್ಧರ್ಷ : ಅಮಿತವಾದ ಹರ್ಷವಿಲ್ಲದಿರುವುದು.

ಶರೀರ-ಶರೀರಿ ಭಾವ

ಪರಮಾತ್ಮನು ಶರೀರಿ (ನಿಯಾಮಕ), ಜೀವನು ಶರೀರ (ಚೇತನ ಅಚೇತನಗಳೆರಡೂ ನಿಯಾಮ್ಯ).

ಪರಮಾತ್ಮನು ಶೇಷಿ, ಜೀವನು ಶೇಷ.

ಪರಮಾತ್ಮನು ಆಧಾರ, ಜೀವನು ಆಧೇಯ.

ಭಗವದ್ರಾಮಾನುಜರ ನವಗ್ರಂಥಗಳು

1. ವೇದಾರ್ಥಸಂಗ್ರಹ - ವೇದಗಳಿಗೆ ಮತ್ತು ಉಪನಿಷತ್ತುಗಳಿಗೆ ವ್ಯಾಖ್ಯಾನ (ಶ್ರುತಿ ಪ್ರಸ್ಥಾನ).
2. ಶ್ರೀಭಾಷ್ಯ, ವೇದಾಂತದೀಪ, ವೇದಾಂತಸಾರ - ಬ್ರಹ್ಮಸೂತ್ರಗಳಿಗೆ ಭಾಷ್ಯ, ವ್ಯಾಖ್ಯಾನಗಳು (ಸೂತ್ರ ಪ್ರಸ್ಥಾನ).

3. ಗೀತಾಭಾಷ್ಯ (ಸ್ಮೃತಿ ಪ್ರಸ್ಥಾನ).

4. ಶರಣಾಗತಿ ಗದ್ಯ, ಶ್ರೀರಂಗ ಗದ್ಯ, ಶ್ರೀ ವೈಕುಂಠ ಗದ್ಯ - ಗದ್ಯತ್ರಯ.

5. ನಿತ್ಯಗ್ರಂಥ.

ಸಾರಾಂಶ

ಹೀಗೆ ಶುದ್ಧಸ್ವರೂಪದಲ್ಲಿ ಸೂಕ್ಷ್ಮ ಚಿದಚಿದ್ವಿಶಿಷ್ಟನಾದ ಪರಮಾತ್ಮನು ಚೇತನೋಜ್ಜೀವನಾರ್ಥವಾಗಿ ಸೃಷ್ಟಿ ಕಾರ್ಯಕ್ಕೆ ಬೇಕಾದ ಪಂಚೀಕರಣವನ್ನೂ, ವೇದೋಪದೇಶವನ್ನೂ ಮಾಡಿ ನಿಮಿತ್ತಕಾರಣನಾಗಿ, ಸ್ಥೂಲ ಚಿದಚಿತ್ತುಗಳಲ್ಲಿಯೂ ತಾನೇ ಅನುಪ್ರವೇಶ ಮಾಡಿ ಉಪಾದನ ಕಾರಣನಾಗಿರುವನು. ಹೀಗೆ ಸೂಕ್ಷ್ಮಸ್ಥೂಲ ಚಿದಚಿದ್ವಿಶಿಷ್ಟನಾದ ಪರಮಾತ್ಮನಿಗೆ ಅಭೇದವನ್ನು ಪ್ರತಿಪಾದಿಸುವುದೇ ವಿಶಿಷ್ಟಾದ್ವೈತ ಸಿದ್ಧಾಂತಾಭಿಪ್ರಾಯವು.

|| ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ||

ಬರವಣಿಗೆ - ಅವಿಜ್ಞಾತ



Birth of Mandyam.com

This had its origin on November 20th, 1998 in California, U.S.A. The idea was expressed the previous day, that is on the 19th and the web was created the Very Next Day by Sri Nagarajan (son of Sri M.K. Sridhar)!!!

The basis of starting this web site is very interesting. Pictures of H.H. Sri Osurismwamy's, (our most recent Swamiji of Sri Yathiraja Mutt) 90th Thirunakshthram (birth day) celebrations, which coincided with the inauguration of Sri Ramanuja Samskruthi Bhavan, were brought to the U.S.A. But they could be seen only by a handful of people. It was then the IDEA was born to create a WEBSITE and put the pictures on it so that more people could view them. Though the web was created the NEXT day and the pictures uploaded, there was NO further activity for nearly two years !!!

It was on May 29th, 2000, that The Mandyam.com URL resurfaced in Australia by Sri Ram Singlachar and got registered there!!! This was followed by articles written by Sri Singlachar about the Olympics in Australia. This was followed by articles written by children about their vacation in U.S.A. These were enjoyed by all who read them and THUS set the ball rolling. Now it is wide spread and a Lot of Information is gathered and enjoyed. This web site is being used well.

MTS

Sri Krishna Bhakti, in Kulashekharalvar's Mukundamala

by M.K. Narasimhachar

The saintly king Kulashekhar, of the Chera dynasty in Kerala, lived more than a millennium ago in India. Historians place him as a ruler in the 9th century. He was the 9th Alvar—one of 12 mendicant saints venerated by South Indian Srivaishnavism.

Kulashekharalvar's composition *Mukundamala* is indeed a great garland of bhakti to Krishna. This hymnal garland offered to Sri Krishna contains forty scintillating shlokas. Each shloka is suffused with Krishna bhakti.

Although it was written centuries ago, it speaks to us today with a fresh voice of truth.

Sri Bhishma says in the *Sahasranama Stotram* that the actions of meditating, prayer, and bowing down to the Lord are the essence of worship.

*"Jagat prabhum deva devam anantham purushothamam stuvan nama sahasrena
purushaha satatohitaha tamaevachaarchyam nityam bhaktya purusham avyayam
dhyayam stuvan namasyamshcha yajamana stamevacha"*

In *Mukundamala*, Shloka 8 is a chapter on worship to Sri Krishna and the description is as follows:

*"Chintamayi Harimeva Santatam
Manda Manda Hasitananambujam
Nanda Gopa Tanayam Paratparam
Naradaadi Muni Brinda Vanditam"*

Translation:

I always think of Lord Hari whose face has a joyful smile, the son of the Cowherd King Nanda; is the supreme absolute truth. Worshipped by sages like Narada, Sr Krishna has shown that he is "Paraatpara" from the beginning; He has shown himself as Maha Vishnu with his four arms holding Shankha, Chakra, Gadha, Padma; to Vasudeva and Devaki, his parents.

Also Shloka 16 of the *Mukundamala* says:

*"Jihve Keerthaya Keshavam, Mura ripum
Cheto Bhaja Sridharam Pani dwandva samarchaya
Achyuta katha Stotra dwayam tam srunu
Krishnam lokaya lochana dwayam
Harer gachchanghri yugmaalayam
Jighra ghrana Mukunda pada Tulasim
Murdhanya Madhokshajam"*

Translation:

Oh my tongue, praise Keshava, vanquisher of Mura the demon
Oh my mind, sing the name Sridhara, oh my hands, do the puja
Oh my ears, listen to the names of Achyuta

Oh my eyes, look at Sri Krishna
Oh my feet, visit the temple of Hari
Oh my nose, smell the Tulasi from Mukunda's feet and my head
Bow down at Mukunda's lotus feet

Also noteworthy is Shloka 20 below:

*"Badhdhenanjalina Natena shirasa Gatraissaromodgamaihi kanthena swara gadgadaina
Nayanenodgirna bashpambuna nityam twatcharanaravinda yugala dhyanamruta swadina
Asmakam saraseeruhaksha satatam sampadyatam jeevitam"*

Translation:

Palm pressed in prayer Head held down in reverence
Our being tingling in ecstasy, speechless, eyes wet with love for you, Krishna
We seek this fortune for us, forever everyday
While we savour the nectar of devotion

In Shloka 20 Kulashekharalvar has also described the daily routine of a devotee of Sri Krishna. (The Lord himself has mentioned this to Udhdhava in the *Bhagavatham*.)

All of the above verses in the Mukundamala have guided me in my search for peace through Bhakti of Sri Krishna.

About the Author

Sri. M.K. Narasimhachar is a senior member of our Mandayam Iyengar Community and has spent many of his retirement years devoted to writings and art related to Lord Krishna. He and his esteemed spouse Smt. Rama Narasimhachar are celebrating their 70th Wedding Anniversary this July 2016. They like the above shlokas very much and recite them together daily.

“The Paradise on Earth”

Badrinath is situated at the height of 10,248 feet above sea level. Surrounded by the snow covered by peaks of Himalayas, Sri Badarinath is situated on the right bank of river Alakananda, which is always praying Lord Badarinath in its roaring voice. The hot water tank or Taptakund is the boon of nature. Pilgrims take bath in this tank. Other hot water tanks are Naradakund and Suryakund. The idol of Lord Badri Vishal is seated in the inner most part - the graph - garbha. The canopy is covered with a sheet of gold, and this was an offering made by Queen Ahalyabhai. The darshan mantap is a small rectangular area where pujas are performed. It can only accommodate a few people. The Sabha Mantap is an outer hall where the devotees stand for darshan and it is only possible for a few people to attend it.

Some of the special morning pujas are abhishek, mahabhishek, Srimad-Bhagwat and Gita path.

WHAT IS MUKTI?

by Raghunandan Manikarnika

For mukti, I and Mine should go.

For it to go, such thoughts should go.

For thoughts to go, god's grace should descend.

For God and guru's grace, one has to surrender the ego as said by our guru Ramanuja Acharya.

Only after I and Mine is gone, one can speak about Advaita, vishista advaita and dwaitha.

People generally say that one does not want to be sugar but should be separate so as to taste sugar, That is, they want to keep the ego as a separate entity to taste sugar. That is not what the acharyas explained to us. This misconception is the problem of our present generation.

According to Ramana Maharshi, Ramakrishna Paramahansa once the i-thought or ego goes, you merge in the reality and loose your separate identity and become part of Universal 'I am' as existence, consciousness and bliss. You are eternal. There is only Jnana and not Jnanis. That is your own swaroopa.

One has to bring the waking state to the state of deep sleep in sushupti, then only full consciousness of atman will shine.

Lot of fake gurus are there in the world and that too in India, they are more so. About this, Ramakrishna Parahansa speaks about an ordinary snake catching hold of a frog. Neither it can swallow nor it can kill the frog. That is, these fake gurus cannot kill the ego of the disciple nor they can realize the truth for themselves for they are after name and fame or wealth, etc.

As long as we have ahankara or ego, we are in no position to sepak about advaita, vishishta advaita and dwaitha. As long as we judge through mind we can say whatever we think for argument purposes only and not for final understanding.

Only after our ego is lost and we emerge as pure Consciousness as sat-chit-ananda, we are in a position to say which is true, for it is through our mind we speak which will be completely annihilated on the destruction of our ego.

Pearls of Bhagavad Gita

“Perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye. Spirituality implies equanimity.

- *The Bhagavad Gita*

“Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation.”

- *The Bhagavad Gita*

Samskaras - An Ayurvedic Perspective

Dr. Divyasri (Mandayam periyannaji family)

Associate Professor & Consultant Ayurvedic Child specialist

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Ayurveda one of the oldest sciences of medicine, has a holistic approach towards the maintenance of health of an individual. Kaumarabhritya, one amongst the 8 branches of Ayurveda deals with the care of the baby right from the day of conception till the age of 16 years. The term 'Kaumarabhritya' means nurturing the child - which includes care of a healthy baby, prevention of diseases, nourishment of the child and treatment of diseases.

Childhood is the precious period of growth and development where there is a continuous change occurring every moment. Growth is increase in size and development is a functional maturity. Every individual goes through this period of life where he learns and earns maturity at every stage of development.

Samskaras are those sacraments or religious rites performed at every important milestone the child attains 'Samskaro hi gunantaraadhanam uchyate' - that which brings about a refinement, perfection, purity is samskara. Growth and development are influenced by several factors such as genetic, environmental, hormonal, nutritional, social, emotional and cultural. Samskaras influence these factors and thereby bring about a modification and perfection in growth and development. These rites render spiritual support and appreciation at various stages of development.

The grihyasutras give a vivid explanation of samskaras; of course the Ayurvedic texts too elaborate few of them with relevance to development of the child. There are more than 108 samskaras and upasamskaras. But 16 of them are of greater importance and have been

collectively termed as Shodasha samskaras. Samskaras are performed before the birth and after death of the individual covering his whole life span. Most of the samskaras are to be performed during pregnancy and during childhood i.e. when development is in progress.

Prenatal Samskaras - Samskaras before the birth of the baby

Garbhadhana - It is a rite by which the married couple tries for the achievement of conception.

Ayurveda states that the couple need physical and mental preparation for Garbhadhana a month prior to that. Both of them have to undergo purificatory procedures (Panchakarma) for one month and advised to take specific type of food on that particular day. The food stuff they consume have a long lasting impact on the baby. For example, if they indulge in foods which increase Vata, the future progeny may be susceptible to speech defects and genetic disorders. Also they are expected to have a pleasant and stable mind, as a worried and sorrowful state of mind renders a progeny with psychological disturbances.

Garbhadana samskara brings a refinement and purification of shukra-semen, Artava-ovum and the kshetra-uterus where the fetus grows for the whole of 9 months. Thus the planning of a healthy and excellent progeny begins even before conception and has rightly been given importance in our hindu religion, being performed as a samskara.

Pumsavana - This is the first samskara performed after the conception has been achieved, Pumsavana plays a vital role in influencing the

mother and the fetus through the complete course of pregnancy. The prime benefit is 'Garbhasthapana' i.e. healthy pregnancy without any complications of the mother and baby till delivery. Few medicines are used in the form of juice which is instilled into the nostrils of the pregnant women which get absorbed into the circulation. They are expected to protect both the mother and the fetus and promote normal development of the fetus. This ought to be performed at the earliest, before completion of two months i.e. when the foundation of various organ systems are being laid down in the fetus.

Seemantonnayana - Samskaras after the birth of the baby

Most of the samskaras are focused on the Balyavastha, from birth upto 16 years. It is perfect planning by our rishis who realized the importance of child rearing. Childhood is a period of continuous change physically and psychologically and a proper refinement is essential at different turns and challenges that a child faces in his life. I would like to highlight few of the postnatal samskaras here.

Jatakarma - A samskara performed immediately after the birth of the baby. On this occasion the newborn baby is given the combination of honey and ghee to lick, which is an initial immunization given to the baby. It also helps to cleanse the stomach of the contents like amniotic fluid, hair, dead skin etc. which are swallowed during the fetal life.

Namakarana - Naming ceremony, preferably done on 11th day or 100th day depending on the health status of the baby. The baby is given a suitable name giving due considerations to the nakshatra and month he is born in. It helps the baby to

recognize himself as an individual in the society and thus in the establishment of the individual identity.

Sooryodaya darshana & Chandradarshana samskara - Child is made to look at the rising sun and moon at one month of age. This is the age when fixation of gaze occurs and this samskara aids in improving the visual ability of the baby.

Nishkramana - Baby is taken out of the house for the first time to a temple at 4th month of age. At this age the baby achieves head control, laughs and learns to play with toys. So this is the right time to expose the baby to the outer world which provides various stimuli for a better social development.

Phalaprashana - It is performed at 6 months when the baby is introduced to top feeds for the first time. The breast milk is deficient in certain trace elements and minerals and can no more serve as a complete food to the baby. Thus the baby is supplemented with fruit juices which provide Vitamin C and other micro-nutrients essential for growth.

Karnavedhana - Piercing the ear has 2 fold purposes - Rakshana and Bhooshana i.e. protection and ornamental purpose. The prime purpose is to provide protection by initiating immunity. The wound created on the body triggers the immune response there by rendering immunity.

Each samskara is a religious act seeking the blessings of the almighty and elders at each developmental milestone the child achieves. Samskaras are not just the rites to be performed mandatorily but do have reasoning, carry moral values and give a definite framework to the life of an individual. They also aid in the assessment of milestones - normal or delayed and plan for a timely medical intervention when required.



My experiments and experiences with Reiki and other healing systems

R.A. Srimati

It all happened in Chennai in 1989 when I had just retired from Central services. I was living alone and suddenly one day I became completely immobile because of a severe slip disc and had to be hospitalised. My relatives insisted that I shift to Bengaluru from Chennai so that I could be taken care by them. The orthopaedic surgeon suggested a few exercises but the pain persisted and found it difficult to climb stairs and lift fairly heavy objects.

It was during this time that Reiki, a Japanese healing system, was slowly becoming popular in Bengaluru. Reiki is known to promote healing and is a technique for stress reduction and relaxation. My scientific thinking forbade me to believe in such alternative healing systems. My niece and couple of friends wanted me to try out Reiki system of healing. A couple known to me came to Bengaluru and insisted that I learn and practice this system. With great reluctance, I learnt and practiced it for 21 days sincerely. I was told that this healing technique would bring tremendous changes in my system and all the negative energy would be dispelled and fill me with positive energy of the universe. The 21 day practice brought about visible a few visible changes in me. I could bend a little, climb a few stairs and was able to walk a few steps. I was taken aback by this improvement and became

stronger physically and mentally. I understood that Reiki was destined to play an important role as an accepted and valued healing practice.

I began to pursue this system and learnt the higher levels from different well known healers and immersed myself reading a whole lot of books on this subject. I graduated to the masters' level with different kinds of Reiki. I was slowly approached by people to teach and heal and this eventually became a way of life.

Reiki is a non-invasive, completely benign healing technique. It is based on the idea that an unseen "life force energy" flows through us and is what causes us to be alive. If one's "life force energy" is low, then we are more likely to get sick or feel stress, and if it is high, we are more capable of being happy and healthy. 'Re' means universal and 'ki' means life force energy; what we call 'prana' in Sanskrit is called 'ki' in Japanese, 'chi' in Chinese. Reiki promotes harmony with others and is spiritual in nature. It is not a religion by itself and recommended that one practice certain simple ethical ideals to promote peace and harmony, which are nearly universal across all cultures. It has the added advantage of healing self and others.

MANDAYAM SABHAS ANNUAL PROGRAMMES

It is heartening to note that The Mandayam Srivaishnava Sabha Celebrates four programmes a year. It is a mixture of cultural, spiritual and social activities. To start with, during the month of February Tyagaraja Aradhana is being celebrated focusing mainly on Music. Highlight of the programme is singing Tyagaraja Pancarathna Keerthanas as a group.

Second programme is Ramanujacharya's Thirunakshatram during the month of May. It is purely a spiritual one and devoted to Acharya's Teachings and life style. The Third Programme is Adivellikilamai Celebrations. Community women take part enthusiastically in lighting the Pachmav valekku and giving Pachmav unde in vethale pak. All the programmes are concluded with thadiyaradhanam. The final programme in December is a social gathering and cultural programme followed by a grand feast. Sports activities are conducted during the month of November and December for the young and old. All the programmes are conducted in Ramanuja Samskithi Bhavana, Malleswaram.

How to become a successful Entrepreneur

M.D. Rajasimha

In my career spanning over four decades, I did come across varied facets of personalities who did venture to become entrepreneurs. I could attribute the success rate among them as negligible. Why this failure? Why can't all entrepreneurs become successful in business?

In order to analyze this we need to know "who is a successful entrepreneur". The answer is, one who is successful in his endeavor. As rightly said "*Success comes to those who dare and act*". To become an entrepreneur one needs to be constantly enterprising. Should have the drive and energy in achieving something, for which he should have a definite goal. He needs to ignite himself and constantly recharge his batteries. An entrepreneur needs to do his business seriously and should not get side tracked.

In order to motivate youngsters to become successful entrepreneurs I have summed up few tips

As per the survey conducted among successful entrepreneurs it is learnt that only a third of new business survive for ten years or more. How to make them thrive longer. The answer being:

Love What You do

The road to success is not an easy path. You need to be passionate about your product, positive and maintain your optimism. You should always think your product is the best and you need to update keeping in view the global standards. Your business should derive personal satisfaction, financial gain, stability and employment. If you don't enjoy what you are doing then the chances of your success are very less and your efforts will go futile.

Building a team of visionaries

You need to build a team of core experienced people who can demonstrate the type of organization you want to be. For this, the persons working for you should have the burning desire to achieve their target and in climbing the ladder of success. Evolve Innovative Ideas to solve problems and in curing defects in the system.

Entrepreneurs need to think out of box and should constantly upgrade skills and technologies with the vision of attaining the desired goals. In this complex world of competition, precision and accuracy is the key in achieving cutting edge technology.

Create delightful customer experience

Winning the customer is the most crucial job which can be achieved if everyone in the company understands

their role and analyze how best they fit into the brand in creating a chain of delightful customers.

Assimilate things from people who are smarter in business

Identify people who are smarter than you in your domain and enrich yourself in sharpening your skills in areas you are lacking.

Don't compromise on quality

The key success in business is to establish a philosophy and have everyone in the business buy into it. As long as the quality is not compromised the customer may not knock the door elsewhere for a good product.

Good planning of your business

Any business without proper planning and without setting proper goals will not give the desired results.

Shrewd Financial Management

The life of any business enterprise is cash flow. For buying inventories, to pay for services, for promotion and marketing of your business, you need to manage funds wisely. I have come across lot of entrepreneurs who have mismanaged the loans sanctioned by the financial institutions for their personal commitments and ultimately landed in trouble and reached the stage of closure of business with heavy debts.

Avoid high technologies in initial stage of business

Try to avoid getting overly caught up in the high tech world. But you should also know how to take advantage of using it. With the Internet world dominating in e-commerce business, one can manage with limited man power and overheads. Please note that the technology you adopt is to help in the promotion of your business and not to impress somebody.

Limit the number of hats you wear

It is seen some business enterprises will venture in as many areas possible to become rich over night. Not all can succeed in this. The ability to multitask in fact is a common trait shared by successful entrepreneurs. A successful entrepreneur also knows what is good to him and what the tasks he needs to delegate to others are.

Like any activity you pursue, there are certain **musts** which are to be complied in any chosen activity. For example: to drive a vehicle on road one must have the driver's license. Similarly to excel in sports one must train and practice. To retire peacefully one must be a shrewd investor and plan his investment wisely. You should have similar zeal in achieving your goal as a successful entrepreneur.

Young women's Mandayam Association – A flashback

The Y.W.M.A. [Young Women's Mandayam Association] was a pioneer in starting an association for women to play basketball in Malleswaram. In the 1960s women were not encouraged to play games like basketball, volleyball and throw ball. Smt.Seeta, Smt.Shakuntala, Smt.Thanga along with Smt.M.B.Thanga and Late M.O.Vijaya inspired and brought many women in Malleswaram to play outdoor games. They formed the YWMA with the support of other Mandayam women. Late Sri.M.A.Radhakrishna [RTO Babu], Late Sri M.A.Ramu [Palahalli family], R.N.T.Iyengar and Sri M.N.Krishnaswamy [M.N.K] ably guided the formation of our association. A constitution and bye-laws were framed to get it registered. It was affiliated to the state basketball, volley ball and badminton associations. Frank Kaufman, an American coach for the Mysore state basketball team inaugurated the Y.W.M.A. basketball team.

During 1959-1960, Y.M.M.A. conducted the first All India Floodlit Basketball Tournament in India. Later, Y.W.M.A. also joined the tournament for women. Y.W.M.A won many prestigious trophies and rolling shields. The Aramuda Iyengar Rolling Shield, Fortiers' Basketball trophy were a few. Y.W.M.A. also won outstation tournaments conducted at Hassan, Chitradurga, Bhadravati and Hospet.

In Volleyball many ladies from Y.W.M.A. have represented Mysore state and were winners/runners up in State league and South Zone championships held in Bengaluru and Hyderabad under the tutelage of Sri K.M.V Swamy and Sri Stanley.

Participants from YWMA won many state league tournaments like the T.B.Dam tournament and the ones hosted by Shivamogga Club apart from the ones at Kolar and Chickamagaluru in Ball Badminton.

Cultural activities of the Y.W.M.A.

YWMA became a sought after cultural hub for activities in Malleswaram. Smt.Seeta who was promoting postal investments, received a cash award of Rs.2000/ by the Social Welfare Board to buy books to set up a library and 2 sewing machines for its tailoring classes. Meanwhile Smt.M.K.Yegamma introduced Sri V.Subramanya, an arts and crafts teacher who taught tailoring, doll making, rainbow work, feather work, hand and machine embroidery and other such crafts. These classes were conducted in Sanskrit Paatashala adjoining the Venugopala Swamy Temple, Malleswaram. The library was housed in the front room of the paatashala and was overseen by Smt.Indira Parthasarathy. Every year crafts exhibitions were conducted to showcase the work done by the students. The students won many prizes in the prestigious Mysore Dasara exhibition.

Many dignitaries namely B.Indiramma Venkoba Rao, Sri MPL Shastri and P.Ramdev were invited to inaugurate the exhibition which was received with an overwhelming response. The people in Malleswaram appreciated the work done by Y.W.M.A.

When the association was at the helm of its indoor and outdoor activities, authorities of Sanskrit Paatashala wanted the premises to be vacated to be given to a Tamil School. With no proper place to conduct its activities, Y.W.M.A wound up its activities and lived on under the banner of Mandayam Srivaishnava Sabha.

It was an exciting, fun filled and a very satisfying journey for all of us to be a part of this prestigious YWMA.

Smt. M.A. Shakuntala



A Journey down the memory lane - Remembering some of the Stalwarts

As we are celebrating the centenary of Mandayam Sabha, our thoughts go back to the years gone by and one tends to recall the events and people associated with it. My association with Mandayam activities started quite early. Possibly, this was due to the fact that my uncles were very actively involved with the community activities and YMMA, and I was naturally drawn into it. The uncles I am talking about are M.A. Ramaswamy - Ramu - who was the secretary of YMMA for a long time; R.N. Thirunarayana Iyengar - popularly known as RNT - who was actively involved with YMMA and Sabha for a very long period; and M.N. Krishnaswamy - MNK - now settled at San Diego, USA. The fourth musketeer along with these three was M.A. Radhakrishna - Babu.

I think basketball could be called as a community sport of Mandayams, because there was a time when virtually every Mandayam family had a person or two playing basketball. Those days, YMMA was at its peak and they used to regularly participate in basketball tournaments in various places like Mysore, Kottayam, Periyakulam, Coimbatore, Bombay, etc. I remember accompanying my uncles once, when I was 7 or 8 years old to Mysore for Dasara tournament. Then there was the All India Flood Lit tournament held by YMMA which was a very grand event.

Those days - that is in the 50's - the social meet of the community was called as Sri Krishna Jayanthi Celebrations and the lead in organizing this was taken by the YMMA. So here again the quartet mentioned above were involved. Those days, an exhibition of handicrafts and works of art made by our community members used to be held at the 1st floor of the Yathiraja Mutt building, where presently our office is located. It had no partitions then and was a huge, long hall suitable for holding such an event. We needed

tables, chairs, etc. for this. RNT used to get a trolley from his office for carting such materials and we four cousins - that is Dwaraki, his brother Srinath, late Narasimhan (burudu) and myself - used to



M.N. Krishnaswamy

go to various houses of our community members and collect tables, chairs, stools etc and load the trolley with them and cart them to the venue. Being able to pull a trolley on the streets was not only something rare and novel, it was a great fun too. Of course, collecting these items involved returning them too, in a similar manner.

My uncle Ramu was a very soft spoken and quiet gentleman. He was good sportsman. He was the secretary of YMMA for a long period and took very active part in its activities. He was a good basketball referee and used to officiate in many matches. He was actively involved in conducting Sri Krishna Jayanthi celebrations also. I recall, as a school going kid, often doing small errands for my uncle, like delivering letters or getting signature on the letters, etc. from the President or Vice President of YMMA, namely S.A. Srinivasan and M.O.T. Chari.

RNT, who was a nephew of my grandfather came to Bangalore to continue his studies after high school and was staying with us. He later joined the office of the Indian institute of science. He came up the hard way and was a self-made man. Very disciplined and meticulous, he was very good at handling finances. He was the treasurer of YMMA. Later he was chosen the treasurer of state level and All India level Basketball Federation and he handled the assignment very successfully. Simple and frugal, he believed in working with the barest minimum

requirements. I remember that for some reason the social meet of Mandayams had got discontinued for some time and in sixties there was an attempt to revive it. We had to start from scratch, by collecting the addresses of all the community members. The work was split into two parts. R A Krishnaswamy and a few others were to collect the addresses of all living beyond Majestic; and RNT and myself were to collect the addresses of all living to the North of Majestic. I recall the two of us plodding along every evening and compiling the details.

RNT had a very good sense of humour and always used to come out with some very witty comments. He used to compose some witty songs too. He was the one who inspired us to start the Palalli Narayana Iyengar Charities. He had once come to Bombay and stayed with us. Seeing both of us actively involved in a lot of voluntary work, he said “why don't you do something in memory of your grandfather? He has done so much of good work for the community”. This thought he put into our heads ultimately resulted in our creating a charitable trust in our grandfather's memory.

A long-time resident of Malleswaram, RNT moved to Kammanahalli after his retirement. But the distance did not diminish his spirit, involvement, or commitment to the Mandayam Sabha. He used to come every day from Kammanahalli, changing two buses, and would attend to Sabha's work. RNT has contributed immensely to the growth of Mandayam Sabha



M.A. Ramaswamy (Ramu) & M.A. Radhakrishna (Babu)



The YMMA team. In the front row left to right are M.A. Ramaswamy, Dr. S.S. Jayaram (President) and M.A. Rangaswamy; in the rear row are R. Alwar, M.K. Narasimhalyengar, M.N. Krishnaswamy, M.A. Radhakrishna and Sampath

and YMMA. His role in compiling the data and bringing out the book on genealogy has been monumental.

MNK, popularly known as Kittu, was another soft spoken gentleman. Always affable and friendly, he was also very active in YMMA and community activities. He was a good basketball referee and would officiate matches regularly. He later moved out of Bangalore.

Radhakrishna or Babu was a natural leader and a very good sportsman. He was good at many sports. He played for YMMA for a very long period and more than merely playing, he was a great force behind that team. He was like a big brother to all. These four people were the force that inspired and encouraged the formation of YWMA.

It was indeed my good fortune that I happened to be associated closely with these people. It was a good experience and good learning.

In these hundred years of Mandayam Sabha, I am sure that there would be many such stalwarts who have contributed to its growth. I am sharing here with the readers my small personal experience with these stalwarts.

M.A.N. Prasad



ಸಂಗೀತ ಸಾಹಿತ್ಯ ಕಲಾವಿಹೀನಃ

ಸಂಗೀತ ಸಾಹಿತ್ಯ ಕಲಾವಿಹೀನಃ |

ಸಾಕ್ಷಾತ್ ಪಶುಃ ಪುಚ್ಛವಿಷಾಣಹೀನಃ ||

(ಸಂಗೀತ, ಸಾಹಿತ್ಯ, ಕಲೆಗಳಿಲ್ಲದವನು ಬಾಲ ಮತ್ತು ಕೊಂಬುಗಳಿಲ್ಲದ, ಒಂದು ಪಶುವಿಗೆ ಅಥವಾ ಪ್ರಾಣಿಗೆ ಸಮಾನ)

ಈ ಮೇಲಿನ ಶ್ಲೋಕ-ವಾಕ್ಯ ಅಡುಗೆ ಮನೆಯಲ್ಲಿ ಅಡುಗೆ ಮಾಡುತ್ತಿದ್ದ, ಕವಿತಾಳ ಮನದಲ್ಲಿ ಮಿಂಚಿನೋಪಾದಿಯಲ್ಲಿ ಸುಳಿಯಿತು. ಚಿಕ್ಕಂದಿನಲ್ಲಿ ಕವಿತಾಳ ತಂದೆ, ಮೇಲಿನ ಶ್ಲೋಕ ಮತ್ತು ಇಂಥದೇ ಶ್ಲೋಕ ವಾಕ್ಯಗಳನ್ನು ಆಗಾಗ ಹೇಳುತ್ತಿದ್ದರು. ಮತ್ತು ಅವುಗಳ ಅರ್ಥಗಳನ್ನೂ ವಿವರಿಸುತ್ತಿದ್ದರು. ಆದರೆ ಎಲ್ಲಕ್ಕಿಂತ ಮಿಗಿಲಾಗಿ, ಈ ಮೇಲಿನ ಶ್ಲೋಕ-ವಾಕ್ಯ ಮಾತ್ರ ಕವಿತಾಳ ಮನಸ್ಸಿನಲ್ಲಿ ಗಾಢವಾಗಿ ಅಚ್ಚಳಿಯದೇ ನಿಂತಿತ್ತು. ಇಷ್ಟು ವರ್ಷಗಳೂ ತಾನು ಈ ಬಗ್ಗೆ ಯೋಚಿಸಿಯೇ ಇರಲಿಲ್ಲವಲ್ಲ. ಅದರ ಅರ್ಥದ ಬಗ್ಗೆಯೂ ತಲೆಕೆಡಿಸಿಕೊಂಡಿರಲಿಲ್ಲ. ಈಗ ಅದಕ್ಕೆ ಸಮಯ ಬಂದಿದೆ ಎಂದುಕೊಂಡಳು. ಸರಿ ಈ ಬಗ್ಗೆ ಸ್ವಲ್ಪ ತಲೆ ಕೆಡಿಸಿಕೊಳ್ಳೋಣ ಎಂದು ಅವಳ ಯೋಚನಾಲಹರಿ ಹರಿಯಿತು. ಸಂಗೀತ ಅಥವಾ ಸಾಹಿತ್ಯ ಯಾವುದಾದರೂ ನ್ನೊಂದನ್ನು ಗಟ್ಟಿಯಾಗಿ ಹಿಡಿದುಕೊಳ್ಳಬೇಕೆಂದು ದೃಢವಾಗಿ ಮನಸ್ಸು ಮಾಡಿದಳು.

ಕವಿತಾಳಿಗೆ ಸಂಗೀತವೆಂದರೆ ಬಹಳ ಅಭಿಮಾನ. ಸಂಗೀತ ಕಲಿಯಬೇಕೆಂದು ಚಿಕ್ಕಂದಿನಲ್ಲಿ ಅಭಿಲಾಷೆ ಪಟ್ಟಳು. ಉತ್ಸಾಹದಿಂದ ತನ್ನ ನಾಲ್ಕಾರು ಗೆಳತಿಯರೊಂದಿಗೆ ತಾನೂ ಸಂಗೀತ ಶಾಲೆಗೆ ಸೇರಿಕೊಂಡಳು. ಗೆಳತಿಯರೊಂದಿಗೆ ಸಂಗೀತ ಕಲಿಯಲು ಪ್ರಾರಂಭಿಸಿದಳು.

ಗುಂಪಿನಲ್ಲಿ-ಗೋವಿಂದ ಎಂಬಂತೆ ಎಲ್ಲರ ಜೊತೆಯಲ್ಲಿ ಹಾಡುತ್ತಿದ್ದಳು. ಅದೇನೂ ಅವಳಿಗೆ ಕಷ್ಟವಾಗಿ ತೋರಲಿಲ್ಲ. ಅಬ್ಬ ಸಂಗೀತ ತನ್ನ ಕೈಗೆಟುಕಿದೆ ಎಂದು ಸಂಭ್ರಮಪಟ್ಟಳು. ಸಂಗೀತ ಶಿಕ್ಷಕಿಯೂ ಸಹ. “ಒಟ್ಟಿನಲ್ಲಿ ಧೈರ್ಯವಾಗಿ ಹಾಡುತ್ತಿದ್ದಾಳೆ. ಪರವಾಗಿಲ್ಲ. ಮುಂದುವರಿಸಿಕೊಂಡು ಹೋಗಲಿ” ಎಂದರು. ಏನೂ ಆಕ್ಷೇಪವೆತ್ತಲಿಲ್ಲ. ಅದು ಹೀಗೇ ಮುಂದುವರಿಯುತ್ತಿದ್ದಾಗ, ಒಂದು ದಿನ ಅದು ತನ್ನ ಭ್ರಮೆ ಎಂದು ಬೇಗನೇ ಕವಿತಾಳಿಗೆ ತಿಳಿಯಿತು. ಕವಿತಾಳಿಗೆ ಪಕ್ಕಾ ದೋಸ್ತ ಆಗಿದ್ದ ಆತ್ಮೀಯ ಗೆಳತಿಯ, ಪಕ್ಕ ಕುಳಿತುಕೊಂಡು, ಅವಳನ್ನು ಅನುಸರಿಸಿಕೊಂಡು ಹಾಡುತ್ತಿದ್ದಳು. ಆ ಗೆಳತಿಗೆ ಸಂಗೀತ ಜ್ಞಾನವೂ ಇದ್ದು ಚೆನ್ನಾಗಿ ಹಾಡುತ್ತಿದ್ದಳು. ಕಾರಣಾಂತರಗಳಿಂದ ಅವಳು ಬೇರೆ ಊರಿಗೆ ಹೋಗಬೇಕಾಗಿ ಬಂದುದರಿಂದ, ಸಂಗೀತ ಶಾಲೆಯನ್ನು ಬಿಡಬೇಕಾಗಿ ಬಂದಿತು. ಕವಿತಾಳಿಗೆ ಪಕ್ಕ ಬಲವಾಗಿದ್ದ ಸ್ನೇಹಿತೆ ಇರಲಿಲ್ಲ. ಶಿಕ್ಷಕಿಯು, ಕವಿತಾಳಿಗೆ ಒಂಟಿಯಾಗಿ ಹಾಡಲು ಹೇಳಿದಾಗ ಅವಳಿಗೆ ಭ್ರಮೆ ನಿರಸನವಾಗಿತ್ತು. ಸಂಗೀತ ದೇವತೆ ಅವಳಿಗೆ ಪ್ರಸನ್ನಳಾಗಿರಲಿಲ್ಲ. ಮರಳಿ ಯತ್ನವ ಮಾಡಲು ಅವಳ ಮನಸ್ಸು ಒಪ್ಪಲಿಲ್ಲ.

ಆತ್ಮೀಯ ಗೆಳತಿಯ ಅಗಲಿಕೆ ಒಂದೆಡೆ ಬೇಜಾರಾಗಿತ್ತು. ಅಂತೂ ಏನೋ ಒಂದು ಕಾರಣದಿಂದ ಇತಿಶ್ರೀ ಹಾಡಿದಳು. ಈಗ ಕವಿತಾ ಒಬ್ಬ ಸಾಮಾನ್ಯ ಮಧ್ಯಮ ವರ್ಗದ ಸದ್ಯಹಿಣಿ. ಎರಡು ಮಕ್ಕಳ ತಾಯಿ. ಪತಿ ದೇವರು ಸರ್ಕಾರಿ ಉದ್ಯೋಗಸ್ಥರು. ಒಂದು

ಒಳ್ಳೆಯ ಗೌರವಾನ್ವಿತ ಹುದ್ದೆಯಲ್ಲಿರುವವರು. ಕೈತುಂಬ ಸಂಬಳ. ಏರಿಳಿತಗಳಿಲ್ಲದೆ ಸಂಸಾರ ರಥ ಸುಗಮವಾಗಿ ಸಾಗುತ್ತಿತ್ತು.

ಆರಕ್ಕೆ ಏರದ, ಮೂರಕ್ಕೆ ಇಳಿಯದ ಮನೋ ತತ್ವವನ್ನು ಮೈಗೂಡಿಸಿಕೊಂಡಿದ್ದ ಕವಿತಾ, ದೈವಭಕ್ತಿಯೂ ಆಗಿದ್ದಳು. ದೈನಂದಿನ ಕೆಲಸ ಕಾರ್ಯಗಳು, ಬಿಡುವಿನ ವೇಳೆಯಲ್ಲಿ ದಿನಪತ್ರಿಕೆ, ವಾರಪತ್ರಿಕೆ, ಮಾಸ ಪತ್ರಿಕೆಗಳನ್ನು ಓದುವುದು, ಟಿ.ವಿ. ನೋಡುವುದರಲ್ಲೇ ದಿನಗಳು, ಮಾಸಗಳು, ವರ್ಷಗಳು ಕಳೆದುಹೋದವು.

ಎಂದೋ ಒಂದು ಸುದಿನ ಮತ್ತೆ ಅದೇ ಶ್ಲೋಕವಾಕ್ಯ ಮನದಲ್ಲಿ ಮಿಂಚಿತು. ತಾನು ಸಂಗೀತಕ್ಕೆ ಪೂರ್ಣ ವಿರಾಮವನ್ನು ಕೊಟ್ಟಂತೆಯೇ. ಇನ್ನು ಮುಂದೆ ಯಾವುದಾದರೂ ಬರವಣಿಗೆಯಲ್ಲಿ ತೊಡಗಿಸಿಕೊಂಡರೆ ಹೇಗಿರುತ್ತೆ? ಅಂತ ಹೊಸ ಆಲೋಚನೆಯೊಂದು ಮನವನ್ನು ಹೊಕ್ಕಿತು. ಹೌದು ಅದೇ ಸರಿ. ಎಂದು ಕವಿತಾ ನಿಶ್ಚಯಿಸಿಕೊಂಡು, ನಿಶ್ಚಯವೇನೋ ಆಯಿತು. ನಂತರ ನಿಶ್ಚಿಂತೆಯಾಗಿರುವುದು ಸಾಧ್ಯವೇ? ಯಾವ ರೀತಿಯ ಬರವಣಿಗೆ? ಗದ್ಯವೋ, ಪದ್ಯವೋ ಎನ್ನುವ ತಾಕಲಾಟ ತುರುವಾಯಿತು.

ಗದ್ಯಂ ವದ್ಯಂ - ಪದ್ಯಂ ಹೃದ್ಯಂ ಎಂಬ ನುಡಿ ಮುತ್ತನ್ನು ಎಲ್ಲೋ ಓದಿದ್ದು ಜ್ಞಾಪಕಕ್ಕೆ ಬಂತು. ಹೃದ್ಯವಾದ (ಹೃದಯಂಗಮನವಾದ) ಪದ್ಯವನ್ನೇ ಬರೆದರೆ ಬಹಳ ಸುಂದರವಾಗಿರುತ್ತದೆಂತೆನಿಸಿದಳು. ಒಂದಂತೂ ತೀರ್ಮಾನ ವಾಯಿತು. ಪದ್ಯ ರೂಪದಲ್ಲೇ ಬರೆಯುವುದು ಎಂಬುದು. ಆದರೆ ಅದು ದ್ವಿಪದಿಯಲ್ಲಿಯೋ, ತ್ರಿಪದಿಯಲ್ಲಿಯೋ, ಷಟ್ಪದಿ ಅಥವಾ ಅಷ್ಟಪದಿಯಲ್ಲಿಯೋ ಎಂಬ ಗೊಂದಲದ ನಡುವೆ ತಡಕಾಡಿದಳು. ದ್ವಿಪದಿ ಮತ್ತು ತ್ರಿಪದಿ ತುಂಬ ಚಿಕ್ಕದಾಯಿತು. ಷಟ್ಪದಿ, ಅಷ್ಟಪದಿಗಳು ತುಂಬ ಉದ್ದವಾದವುಗಳು. ಅವುಗಳನ್ನು ಬರೆಯುವುದಕ್ಕೂ, ಓದುವುದಕ್ಕೂ ತುಂಬ ತಾಳ್ಮೆ ಬೇಕು. ಈಗಿನ ಕಾಲದಲ್ಲಿ ಯಾರಿಗೆ ಅಷ್ಟು patience ಇರುತ್ತದೆ. ಆದ್ದರಿಂದ ಅವುಗಳೆರಡೂ ಬೇಡ. ಮಧ್ಯಮವಾಗಿರುವ ಚೌಪದಿ ಅಥವಾ ಚತುಷ್ಟಪದಿಯಲ್ಲಿಯೇ ಬರೆದರೆ ಉತ್ತಮ ಎಂದು ನಿರ್ಧಾರವಾಯಿತು. ಆದರೆ ಅದಕ್ಕೂ, ಮತ್ತೊಂದು ದ್ವಂದ್ವ ತಲೆ ಹಾಕಿತು. ಬರೆಯುವುದು ಹಳಗನ್ನಡವೋ, ನವ್ಯವೋ ಎಂಬ ಆತಂಕ ಸೃಷ್ಟಿಯಾಯಿತು. ಹಳಗನ್ನಡ ಕಬ್ಬಿಣದ ಕಡಲೆಯಂತೆ, ಬಹಳ ಗಟ್ಟಿ, ತನಗೆ set ಆಗುವುದಿಲ್ಲ. ಇನ್ನು ನವ್ಯವೋ, ತನಗೆ ಅದರ ತಲೆ-ಬುಡ ಅರ್ಥವಾಗುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ ಎರಡೂ ಬೇಡ. ಸುಲಿದ ಬಾಳೆಯ ಹಣ್ಣಿನಂತಿರುವ, ಸವಿಯಾದ ಕನ್ನಡದಲ್ಲಿಯೇ ಬರೆಯೋಣ ಎಂದುಕೊಂಡಾಗ ಮನಸ್ಸಿಗೆ ಸರಿ ಎನಿಸಿ ಋಷಿಯಾಯಿತು.

ಈ ಎಲ್ಲ ತೀರ್ಮಾನಗಳೂ ಅಡುಗೆ ಮಾಡುತ್ತಿದ್ದಾಗಲೇ ಆಗುತ್ತಿದ್ದವು. ಕೆಲವರು, ಸಂಗೀತ ಕೇಳುತ್ತಲೋ, ಇಲ್ಲ ತಾವೇ ಹಾಡುತ್ತಲೋ, ಕೆಲಸ ಮಾಡುತ್ತಿರುತ್ತಾರೆ. ಆದರೆ ಕವಿತಾ ಮಾತ್ರ ಆಲೋಚನೆ ಮಾಡಿಕೊಂಡೇ ಅಡುಗೆ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದಳು. ಇದರ ಪ್ರಭಾವದಿಂದ ಉಪ್ಪಿಟ್ಟಿಗೆ ಎರಡು ಸಾರಿ ಉಪ್ಪು ಬೀಳುತ್ತಿತ್ತು. ಸಾರಿಗೆ

ಉಪ್ಪಿನ ಸಂಪರ್ಕವೇ ಇರುತ್ತಿರಲಿಲ್ಲ. ಒಂದು ದಿನ ಪಾಯಸಕ್ಕೆ ಇಂಗಿನ ಒಗ್ಗರಣೆ ಬೀಳುವುದಕ್ಕೆ ಮುಂಚೆಯೇ ಎಚ್ಚಿತ್ತುಕೊಂಡಳು. ಇನ್ನು ಇದು ಮುಂದುವರೆದರೆ ಸರಿ ಹೋಗುವುದಿಲ್ಲ ಸದ್ಯಕ್ಕೆ ಇಷ್ಟು ಸಾಕು ಎಂದು. ಈ ಯೋಚನೆಗಳಿಗೆ ವಿರಾಮ ಕೊಡೋಣ, ಕಾಲ ಬಂದಾಗ, ಪೆನ್ನು, ಪುಸ್ತಕ ಕೈಗೆತ್ತಿಕೊಂಡರಾಯಿತು. ಪದಗಳನ್ನು ಬರೆಯುತ್ತಿದ್ದರೆ ಅಥವಾ ಗೀಚುತ್ತಿದ್ದರೆ, ಒಂದು ಕವಿತೆ ತಾನೇ ಹೊರ ಹೊಮ್ಮುತ್ತೆ, ಪದಗಳನ್ನು ಜೋಡಿಸುವುದು ಅದೇನು ಮಹಾಕಷ್ಟ? ಒಂದು ಗಂಟೆಯೂ ಬೇಡ ಎಂದು ಸಮಾಧಾನಪಟ್ಟುಕೊಂಡಳು. “ಅಪ್ಪಾ ಭಟ್ಟರ ಮಗಳಾಗಿ, ತಿಪ್ಪಾ ಭಟ್ಟರ ಸೊಸೆಯಾಗಿ ಲವಣ ಎಂದರೆ ಗೊತ್ತಿಲ್ಲವೇ” ಎಂಬ ಗಾದೆ ಮಾತು ಜ್ಞಾಪಕಕ್ಕೆ ಬಂತು. ತಾನು ಚಿಟಿಕೆ ಹೊಡೆಯುವುದರಲ್ಲಿ ಒಂದು ಪದ್ಯ ಬರೆದು ಬಿಡಬಹುದು ಎಂದುಕೊಂಡಳು. ಬೇಗನೇ ಆ ಕಾಲವೂ ಕೂಡಿ ಬಂದಿತು ಯಾವುದೋ ಕೆಲಸದ ನಿಮಿತ್ತದಿಂದ ಪತಿ ದೇವರು ಬೇರೆ ಊರಿಗೆ ಹೋಗಿದ್ದರು. ಅವಳಿಗೆ ಅದು ಅನುಕೂಲ ವಾಯಿತು. ಮಧ್ಯಾಹ್ನದ ಹೊತ್ತಿನಲ್ಲಿ ಆದರೆ disturbance ಜಾಸ್ತಿ ಇರುತ್ತೆ. ಆಗ ಬೇಡ ರಾತ್ರಿ ಎಲ್ಲ ಕೆಲಸ ಮುಗಿಸಿದ ಮೇಲೆ ಕುಳಿತರಾಯಿತು ಆಗ ಮಕ್ಕಳೂ ಮಲಗಿರುತ್ತಾರೆ. ಆರಾಮವಾಗಿ ಯೋಚಿಸಿ ಬರೆಯಬಹುದು ಎಂದು ಕೊಂಡಳು. ಅದೇ ರೀತಿ ಒಂದು ದೊಡ್ಡ ಖಾಲಿ ಪುಸ್ತಕ, 2-3 ಪೆನ್ನುಗಳು (ಒಂದು ಬರೆಯದಿದ್ದರೆ ಮತ್ತೊಂದು, ಅದೂ ಸರಿಯಿಲ್ಲದಿದ್ದರೆ ಇನ್ನೊಂದು) ಎಲ್ಲ ಸಜ್ಜುಗೊಳಿಸಿಕೊಂಡು ಆರಂಭಿಸುವಾಗಲೇ ಗಂಟೆ 11.30. ನಿದ್ರೆ ಕಣ್ಣೆಳೆಯುತ್ತಿತ್ತು. ನಿದ್ರೆಯನ್ನು ನಿವಾರಿಸಲು Strong Tea ಮಾಡಿ ಕುಡಿಯೋಣ ಎಂದು ಎದ್ದಳು. ಮಾಡಿ ಮುಗಿಸಿ ಕುಡಿಯುವ ಹೊತ್ತಿಗೆ ಗಂಟೆ 12ರ ಮೇಲಾಗಿತ್ತು. ಸಮಯ ಎಷ್ಟಾದರೂ ಪರವಾಗಿಲ್ಲ, ಕೈಹಿಡಿದ ಕೆಲಸವನ್ನು ಮುಗಿಸಿಯೇ ತೀರಬೇಕೆಂಬ ದೃಢ ನಿಶ್ಚಯ ಮಾಡಿಯಾಗಿತ್ತು. ಆದ್ದರಿಂದ ಏನೋ ಪದಗಳನ್ನು ಬರೆಯುತ್ತಾ (ಗೀಚುತ್ತಾ) ಹೋದಳು. ಕೆಲವಕ್ಕೆ ಅರ್ಥವಿತ್ತು, ಕೆಲವಕ್ಕೆ ಇಲ್ಲ. ಪದಗಳನ್ನು ಜೋಡಿಸಲು ಆಗಲೇ ಇಲ್ಲ. ನಿದ್ರೆಯ ಜೊತೆಗೆ ಮೈ-ಕೈ ಭಾರವೂ ಆಗಿ ಹಾಸಿಗೆ ಕಂಡೇನೇ ಅನಿಸಿತು. ಆದರೆ ಮನಸ್ಸು ಸೋಲೋಪ್ಪಲು ಸಿದ್ಧವಾಗಿರಲಿಲ್ಲ. ನಾವು ಇಚ್ಛಿಸಿದಾಗ ಪದ್ಯ ಬರೆಯುವುದು, ಅದೇನು ಅಂಗಡಿಯಲ್ಲಿ ದುಡ್ಡು ಕೊಟ್ಟು ಕೊಳ್ಳುವ ವಸ್ತುವೇ? ಕವಿತಾಳಿಗೆ ಅದರ ನಿಜಾಂಶ ತಿಳಿಯಿತು. ಕಡೆಗೆ ತಾನು ಇಷ್ಟು ಹೊತ್ತು ಮನದಲ್ಲಿ ಅನುಭವಿಸಿದುದನ್ನೇ ಬರೆದಳು.

ಮೂಡಿದೆ ಬರೆಯಬೇಕೆಂಬ ಬಯಕೆ ಮನದಲ್ಲಿ,
ಮೂಡಲೊಲ್ಲವು ಅಕ್ಷರಗಳು ಕಾಗದದಲ್ಲಿ,
ಮಾಸಿವೆ ನೆನಪುಗಳು ಮಸಕು-ಮಸುಕಾಗಿ,
ಹುದುಗಿ ಹೋಗಿವೆ ನೆನಪಿನಾಳದಲ್ಲಿ.

ದಿನನಿತ್ಯದ ಜಂಜಡದಲ್ಲಿ,
ಪುನರಾವರ್ತನೆಯ ವರ್ತುಲದಲ್ಲಿ,
ಆಲಸ್ಯದ ಮಂಪರಿನಲ್ಲಿ,
ಎಲ್ಲವೂ ಅಪೂರ್ಣ ಚಿತ್ರವಾಗಿ,

ಭಾವನೆಗಳು ಅರಳಲಿಲ್ಲ.
ಯೋಚನೆಯಲಿ ಹುರುಳಿಲ್ಲ

ಅನುಭವದ ಆಳವಿಲ್ಲ
ಪಟ್ಟುಬಿಡದ ಭಲವಿಲ್ಲ

ಸುಂದರ ಪ್ರಕೃತಿಯ ಚಿತ್ರಣವೋ,
ತಿಳಿಹಾಸ್ಯ ಲೇಖನವೋ,
ನೈಜ ಸಮಸ್ಯೆಗಳ ವರ್ಣನೆಯೋ,
ನೂರೊಂದು ವಿಷಯಗಳುಂಟು.

ಎತ್ತಣೆಂದ ಪ್ರಾರಂಭ?
ಎಲ್ಲಿಗೆ ಮುಕ್ತಾಯ?
ಬಗೆಹರಿಯದ ವಿಚಾರ,
ಮನವ ಮುಸುಕಿದ ಚಿಂತನ

ಮೂಡಿದೆ ಬರೆಯಬೇಕೆಂಬ ಬಯಕೆ ಮನದಲ್ಲಿ,
ಮೂಡಲೊಲ್ಲವು ಅಕ್ಷರಗಳು ಕಾಗದದಲ್ಲಿ.

ಅಬ್ಬಾ, ಏನೋ ಒಂದು ಬರೆದು ಮುಗಿಸಿಯಾಯಿತು. “ಬರಿ ಕೈಗಿಂತ ಹಿತ್ತಾಳೆ ಕಡಗ ಮೇಲು” ಎಂಬ ಗಾದೆ ಮಾತಿನಂತೆ, ಏನೂ ಇಲ್ಲದ್ದಕ್ಕೆ ಇಷ್ಟಾಯಿತಲ್ಲಾ ಎಂದೆನಿಸಿದರೂ, ಇದು ಏನೇನೂ ಸಾಲದು ಮುಂದಿನ ಸಲ ಇನ್ನೂ ಉತ್ತಮವಾಗಿ ಬರೆಯೋಣ ಎಂದು ಆತ್ಮ-ವಿಶ್ವಾಸ ತುಂಬಿಕೊಂಡಳು. ಅಷ್ಟರಲ್ಲಿ ಹಾಲು ಹಾಕುವವರ Horn ಶಬ್ದದ ಜೊತೆಗೆ ಮೋಟರ್ ಬೈಕ್‌ಗಳ ಗುಡುಗುಡು ಶಬ್ದ ಎಲ್ಲವೂ ಬೆಳಗಾಗುತ್ತಿದೆ ಎಂದು ಹೇಳಿದವು. ಇನ್ನೆಲ್ಲಿಯ ನಿದ್ರೆ ಅವಳ ಮಾಮೂಲು ದೈನಂದಿನ ಕೆಲಸ ಕಾರ್ಯಗಳು ಪ್ರಾರಂಭವಾದವು. ಆದರೆ ಒಂದು ಬಗೆಯ ಆತ್ಮ ತೃಪ್ತಿಯೊಂದಿಗೆ.

ಶ್ರೀಮತಿ ಆಚಾರ್



ಸಾರ್ಥಕ ಮನುಷ್ಯನ ಒಂಭತ್ತು ಲಕ್ಷಣಗಳು

ದೇಶ - ಗೌರವ - ರಾಷ್ಟ್ರದ್ವೇಷ - ಈ ಮೂರಕ್ಕೆ ಹೋರಾಟ
ಆಸೆ, ಕೋಪ, ನಾಲಿಗೆ - ಈ ಮೂರನ್ನು ಹತೋಟಿಯಲ್ಲಿಡು.
ವ್ಯಾಪಾರ, ಪ್ರಯಾಣ, ಮದುವೆ - ಈ ಮೂರಕ್ಕೆ ಆತುರ ಪಡಬೇಡ.
ಬುದ್ಧಿಶಕ್ತಿ, ಸಾಮರ್ಥ್ಯ, ಸಂತೋಷ - ಈ ಮೂರಕ್ಕೆ ಬೆಲೆಕೊಡು
ಹಣ, ಸಮಯ, ಶಕ್ತಿ - ಈ ಮೂರನ್ನು ವ್ಯರ್ಥ ಮಾಡಬೇಡ.

ಧರ್ಮ, ನ್ಯಾಯ, ವಿನಯ - ಈ ಮೂರಕ್ಕೆ ಗೌರವ ಕೊಡು.
ಧೈರ್ಯ, ವಾತ್ಸಲ್ಯ, ಶಿಷ್ಟಾಚಾರ - ಈ ಮೂರನ್ನು ಪ್ರೀತಿಸು.
ಅನ್ಯಾಯ, ಅಹಂಕಾರ, ಸ್ವಾಮಿದ್ರೋಹ - ಈ ಮೂರನ್ನು ದ್ವೇಷಿಸು.
ಸಾವು, ದುಃಖ, ಸೋಲು - ಈ ಮೂರಕ್ಕೆ ಸಿದ್ಧನಾಗು.

ಸಂಗೀತವನ್ನು ಹೇಗೆ ಕಲಿಸಬೇಕು?

1:1 ಶಾಸ್ತ್ರೀಯ ಸಂಗೀತವನ್ನು ಕಲಿಸುವುದಕ್ಕೆ ಒಬ್ಬ ಗುರು ಅಥವಾ ಸಂಗೀತಗಾರನಿಗೆ, ಮೊದಲ ಅರ್ಹತೆ ತಾನು ಪರಂಪರಾಗತ ಗುರುವಿನಿಂದ ಕಲಿತು, ಅದನ್ನು ಸಾಧನೆಯಿಂದ ಕರತಲಾಮಲಕ ಮಾಡಿಕೊಂಡು ಅದನ್ನು ಮುಂದಿನ ಪೀಳಿಗೆಗೆ ಹೇಗೆ ಲಕ್ಷ್ಯ ಮತ್ತು ಲಕ್ಷಣ ಸಂಪ್ರದಾಯದಲ್ಲಿ ತಲುಪಿಸಬೇಕೆಂಬುದು ಬಹಳ ಮುಖ್ಯವಾದ ವಿಚಾರ. ಮೊದಲ ಪಾಠಗಳನ್ನು ಶಾಸ್ತ್ರೀಯ ಸಂಗೀತದಲ್ಲಿರುವ ಸರಳೆ, ಜಂಟಿ, ಅಲಂಕಾರ ಮುಂತಾದವುಗಳನ್ನು ಪಾಠ ಮಾಡಿದ ನಂತರ ಅವರ ಶಾರೀರ ಅಭಿವೃದ್ಧಿಯಾಗಿ, ಸ್ಥರಸ್ಥಾನಗಳು ಗಂಟಲಿನಲ್ಲೂ ಸರಿಯಾಗಿ ಕೂರಲು, 'ಅಕಾರ ಸಾಧನೆ'ಯನ್ನು ಈ ಪ್ರಾರಂಭಿಕ ಪಾಠದಲ್ಲಿ ಮಾಡಿಸಿದರೆ, ಕಂಠವು ಸುಶ್ರಾವ್ಯವಾಗುವುದಲ್ಲದೇ ನಂತರ ಗೀತೆ ಮುಂತಾದವುಗಳನ್ನು ಹೆಚ್ಚು ಹೆಚ್ಚು ರಾಗಗಳಲ್ಲಿ ಮುಂದುವರಿಸಿದರೆ ಗೀತೆಯು ಸುಲಭವಾಗಿ ಒಂದು ಸ್ವರಕ್ಕೆ ಒಂದು ಸಾಹಿತ್ಯಾಕ್ಷರ ರೂಪಿಸಿರುವುದರಿಂದ ಬೇರೆ-ಬೇರೆ ರಾಗಗಳಲ್ಲೂ ಪರಿಚಯಿಸಿಕೊಳ್ಳುವುದು ಸುಲಭವಾಗಿರುವುದಲ್ಲದೇ ರಾಗಗಳ ಪರಿಚಯವೂ ಆಗುತ್ತದೆ. ಇದಾದ ನಂತರ ಲಕ್ಷಣ ಗೀತೆಗಳನ್ನು ಕಲಿಸಬೇಕು. ಆನಂತರ ಸ್ವರಜತಿಗಳನ್ನು ಅಪರೂಪ ರಾಗಗಳಲ್ಲಿ, ಮಾಡುವುದು ಬಹಳ ಒಳ್ಳೆಯದು. ಅದೂ ಅಲ್ಲದೇ ವೀಣೆ ಶೇಷಣ್ಣನವರ ಝಂಝಾಟಿ ಸ್ವರಜತಿಯನ್ನು ಪಾಠ ಮಾಡಿ (ಮೊದಲು ಸಾಮಾನ್ಯ ಶೃತಿಯಲ್ಲೂ) ಆನಂತರ ಮಧ್ಯಮ ಶೃತಿಯಲ್ಲಿ ಹಾಡಿ ಅಥವಾ ನುಡಿಸಬೇಕು. (ವೀಣೆಯಲ್ಲಂತೂ ನೇರವಾಗಿ ಮಧ್ಯಮ ಶೃತಿಯಲ್ಲೇ ಪಾಠ ಮಾಡಿದರೆ, ಮೆಟ್ಟಿಲುಗಳ ವ್ಯತ್ಯಾಸದಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳು ತಬ್ಬಿಬ್ಬಾಗುವ ಸಾಧ್ಯತೆ ಇದೆ.

1:2 ವರ್ಣಗಳು : ಒಬ್ಬ ವಿದ್ಯಾರ್ಥಿಗೆ ಒಟ್ಟು 18 ರಿಂದ 22 ಆದಿಕಾಲದ ವರ್ಣಗಳನ್ನಾದರೂ ಕಲಿಸಬೇಕು. ಆದರೂ ಎಲ್ಲಾ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅವರ ಅನುಭವದಂತೆ ಅಟ್ಟತಾಳದ ವರ್ಣಗಳು ಕ್ಷಿಪ್ಪಕರವಾದುದೆಂದೇ ಅಭಿಪ್ರಾಯವಿದೆ. ಅದನ್ನು ಮೂರು ಕಾಲಗಳಲ್ಲಿ ಸರಿಯಾಗಿ ಹಾಡಲು ಬಹಳ ಶ್ರಮ ಪಡಬೇಕು, ಈ ವೇಳೆಗೆ ಈ ವಿಧಾನದಲ್ಲಿ ಪಾಠ ಮಾಡಿದರೆ ಕರ್ನಾಟಕ ಶಾಸ್ತ್ರೀಯ ಸಂಗೀತದ ಒಂದು ಪರಿಚಯ ಸರಿಯಾದ ಕ್ರಮದಲ್ಲಿ ಆಗುತ್ತದೆ ಮತ್ತು ಅವನು ಮುಂದೆ ಬೇಕಾದ ರಾಗಗಳನ್ನೂ ಬೇಕಾದ ಕೃತಿ ಅಥವಾ ದೇವರ ನಾಮ ಜಾವಳಿ ವಚನ ಏನನ್ನು ಬೇಕಾದರೂ ಗುರುವಿನಿಂದ ಕಲಿಯಲು ಅರ್ಹನಾಗುತ್ತಾನೆ.

1:3 ಶಾಸ್ತ್ರೀಯ ಸಂಗೀತದಲ್ಲಿ ಒಳ್ಳೆಯ ಸಂಗೀತಗಾರನಾಗಲು ಈಗ ಸಕಲ ಸೌಲಭ್ಯಗಳಿವೆ. ಸಂಗೀತ ಗುರುವು ಪಾಠ ಮಾಡುವಾಗ ವಿಡಿಯೋ ಕ್ಯಾಮರದಿಂದ ಸಂಗ್ರಹಿಸಿ ಅದನ್ನು ಟೆಲಿವಿಷನ್ ಅಥವಾ ಗಣಕಯಂತ್ರಕ್ಕೆ ಹೊಂದಿಸಿ ಕೇಳುತ್ತಾ ಸಾಧನೆ ಮಾಡಬಹುದು. ಇದಲ್ಲದೇ ಸಂಗೀತದ ಕಾನ್ಫರೆನ್ಸ್‌ಗಳನ್ನು ಸಂದರ್ಶಿಸಿ ಬಹಳ ವಿಚಾರಗಳನ್ನು ತಿಳಿಯುವ, ಚರ್ಚಿಸುವ ಅವಕಾಶಗಳೂ ಈಗಿನ ಕಾಲದಲ್ಲಿ ಈ ಪೀಳಿಗೆಯ ಸಂಗೀತ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಲಭ್ಯ. ಇದಲ್ಲದೇ ಸಂಗೀತದ ವರ್ಕ್ ಶಾಪ್‌ಗಳು ನಡೆದು ಎಲ್ಲ ಮಟ್ಟದ ಮಾಹಿತಿಗಳನ್ನು ಗಳಿಸುವುದಲ್ಲದೇ ಸಂಗ್ರಹಿಸಲೂಬಹುದು.

2. ಸಂಗೀತವನ್ನು ವಿದ್ಯಾರ್ಥಿಗಳು ಹೇಗೆ ಕಲಿಯಬೇಕು?

1:4 ಸಂಗೀತ ವಿದ್ಯಾರ್ಥಿಗಳು ತನ್ನ ಪಾಠದ ಸಮಯಗಳಲ್ಲಿ ಸಹನೆಯಿಂದ ಆ ಮೂಲಾಗ್ರವಾಗಿ ಗ್ರಹಿಸಲು ಮೊದಲ ಅಂಶ ಏಕಾಗ್ರತೆ. ಇದಕ್ಕೆ ಸಂಗೀತದ ಮೇಲಿರುವ ಪ್ರೀತಿ ಮತ್ತು ಭಕ್ತಿ ಕಾರಣವಾಗುತ್ತದೆ. ಒಬ್ಬ ಉತ್ತಮ ವಿದ್ಯಾರ್ಥಿಯು, ಒಬ್ಬ ಉತ್ತಮ ಸಂಗೀತಕಾರನಾಗಲು ಬಯಸಿದರೆ, ಅವನ ಮೊದಲ ಪ್ರಯತ್ನ ಕ್ರಮವಾಗಿ ಸಂಗೀತ ಶಾಲೆಗೆ ಬರುವುದು. ಆನಂತರ ಇಲ್ಲಿ ಪಾಠ ಮಾಡುವ ಸಮಸ್ತವನ್ನೂ ಚೆನ್ನಾಗಿ ಏಕಾಗ್ರತೆಯಿಂದ ಗ್ರಹಿಸುವುದು. ಅದನ್ನು ಚೆನ್ನಾಗಿ ತಲೆಯಲ್ಲೂ ಹಿಡಿದಿಟ್ಟುಕೊಂಡು ಆನಂತರ ಅದನ್ನು ಸಾಧನೆಗೆ ಅಳವಡಿಸಿ ಅದನ್ನು ಕರಗತ ಮಾಡಿಕೊಳ್ಳಬೇಕು.

3. ಸಂಗೀತವನ್ನು ಕೇಳುವ ವಿಧಾನ

1:5 ಸಂಗೀತ ವಿದ್ಯಾರ್ಥಿಗಳು ಕಛೇರಿಗಳಿಗೆ ಹಾಜರಿ ಹಾಕುವುದು ಬಹಳ ಮುಖ್ಯ. ಹೇಗೆಂದರೆ ಅವರು ಇಲ್ಲಿ ಕಲಿಯುವ ಅಂಶ ಬಹಳ ಇದ್ದು, ಕೇಳುವ ವಿಧಾನವೂ ಮುಖ್ಯ. ಹೇಗೆಂದರೆ, ಒಬ್ಬ ಸಂಗೀತ ವಿದ್ಯಾರ್ಥಿ ಯಾದವನು ಒಂದು ಸಂಗೀತ ಕಛೇರಿಯನ್ನು ಕೇಳಬೇಕಾದರೆ ಚೆನ್ನಾಗಿ ಅದರ ಬಗ್ಗೆ ಮನಸ್ಸಿನಲ್ಲಿ ಯೋಚಿಸಿ, ಅದೇ ಪ್ರಕಾರ, ಕಛೇರಿಯಲ್ಲಿ ಹಾಡುತ್ತಿರುವವರ ಅಥವಾ ನುಡಿಸುತ್ತಿರುವವರ ಸಂಗೀತವನ್ನು ಕೇಳಲು, ಮೊದಲು ಏಕಾಗ್ರತೆ ಆನಂತರ ಅವರು ಯಾವ-ಯಾವ ರಾಗದಲ್ಲಿ ಪ್ರಥಮ ಹಂತದಿಂದ ಹೇಗೆ ವೃದ್ಧಿಸುತ್ತಾರೆ. ಅದರಲ್ಲಿ ಮುಖ್ಯಾಂಶಗಳು ಯಾವುವು (ಪುಸ್ತಕದಲ್ಲೂ ಗುರುತಿಸಿಕೊಳ್ಳುವುದು) ಮತ್ತು ಆ ರಾಗ ತಮಗೆ ಪಾಠವಾಗಿದ್ದರೆ, ಇಲ್ಲಿ ಹಾಡುವಾಗ ಈ ಸಂಗೀತಗಾರ ಆ ರಾಗವನ್ನು ಹೇಗೆ ಬಳಸಿದ? ಅದರ ರಹಸ್ಯಗಳೇನೇನು? ಕೃತಿಗಳನ್ನು ಹಾಡುವ ವಿಧಾನ ಹೇಗೆ? ಹೀಗೆಲ್ಲಾ ಯೋಚಿಸಿ

ಆನಂತರ ಮುಂದಿನ ಸಂಗೀತಶಾಲೆಯಲ್ಲಿ ತಮ್ಮ ಗುರುವಿನೊಂದಿಗೆ ಚರ್ಚಿಸಬೇಕು.

1:6 ಚಿಕ್ಕಿತ್ನೆಗಳಲ್ಲಿ ಸಂಗೀತ ಚಿಕ್ಕಿತ್ನೆಯೂ ಒಂದು. ವೇದಗಳ ಕಾಲದಿಂದಲೂ ಆರೋಗ್ಯವಾದ ಮನಸ್ಸಿಗೆ ಸಂಗೀತದ ಪ್ರಯೋಗವನ್ನು ಮಾಡಿ ಉಪಚರಿಸುತ್ತಿದ್ದರು. ಈಗ ಇದರ ವ್ಯಾಪ್ತಿ ಮತ್ತು ನಂಬಿಕೆ ಎಷ್ಟು ಆಳವಾಗಿರುವುದೆಂದರೆ ವೈಜ್ಞಾನಿಕವಾಗಿ ಪರೀಕ್ಷಿಸಿ, ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ಒಂದು ಭಾಗವಾಗಿ, ಇದರ ಪದವಿಗಳನ್ನು ಪಡೆದ ಸಂಗೀತ ಚಿಕ್ಕಿತ್ನರನ್ನು ಹಾಸ್ಪಿಟಲ್ ಮುಂತಾದ ಕಡೆಗಳಲ್ಲಿ ನೇಮಕ

ಮಾಡಿ ರೋಗಿಗಳಿಗೆ ಇದರ ಪ್ರಭಾವದಿಂದ ಅವರ ರೋಗ ರುಜಿನಗಳನ್ನು ವಾಸಿ ಮಾಡಲು ಸಹಕರಿಸುತ್ತಿದ್ದಾರೆ. ಹಸುಗಳು ಸಂಗೀತವನ್ನು ಕೇಳಿ ಜಾಸ್ತಿ ಹಾಲು ಕೊಡುವುದು ಸಾಮಾನ್ಯ ಮಾತಾಗಿದೆ. ಹೀಗೆ ಸಂಗೀತವೇ ಎಲ್ಲ, ಸಂಗೀತವೇ ಮೂಲ, ಸಂಗೀತವೇ ಉಸಿರು.

ಸೂತ್ರ : 'ಸಂಗೀತಕ್ಕೆ ಒಂದು ಜೀವನ ಸಾಕು, ಒಂದು ಜೀವನ ಸಂಗೀತಕ್ಕೆ ಸಾಲದು'.

ವೀಣಾ, ವಿದುಷಿ ರಾಧಾ ಶ್ರೀಶೈಲಂ



Winners Versus Losers

The winner is always a part of the answer.

The loser is always a part of the problem.

The winner always has a programme.

The loser always has an excuse.

The Winner says, "let me do it for you".

The loser says "that is not my job".

The winner sees an answer for every problem.

The loser sees a problem for every answer.

A winner makes commitments.

A loser makes promises.

Winners have dreams.

Losers have schemes.

Winners say, "I must do something".

Loser say, "something must be done".

Winners are a part of the team.

Losers are apart from the team.

Winners see possibilities.

Losers see problems.

Winners see the gain.

Losers see the pain

ಶ್ರೀ ವೆಂಕಟೇಶ ಶ್ರೀ ಪಾದರೇಣು ಅವಲಂಬನ ಸ್ತೋತ್ರ

ನಿನ್ನ ಶ್ರೀಪಾದ ಪಂಕಜ ರಜ |
ಎನ್ನ ಶಿರದಲ್ಲಿರಲಿ ನಿಜ ||
ನಿನ್ನರಸಿ ಸಿರಿ ಬಿತ್ತುವ ಶ್ರೀ ಪಾದರೇಣು |
ಸಿರಿಗರಿಗೆ ಉಕ್ಕುವ ಜಾಗ ಕಾಣು || 1 ||

ತ್ರಿಜಗವನೆ ಅಳೆದ ಪಾದದ ಧೂಳು |
ಬ್ರಹ್ಮನೆ ತೊಳೆದ ಪಾದವ, ಕೇಳು ||
ಶಿಲೆಯಾಯಿತು ಮತ್ತೆ, ಮಹಿಳೆ |
ಪಾದರಜದ ಮಹಿಮೆ ಎನಿತು ಪೇಳೆ || 2 ||

ಭಾರತವನೆಲ್ಲ ನಡೆದ ಪದರಜ |
ಶರಣಾಗತಿ ತರುವಿಗದೇ ಬೀಜ ||
ಭರತ, ಗುಹ, ಜಟಾಯು, ಶಬರಿ |
ಮಾರುತಿ, ಸುಗ್ರೀವ, ವಿಭೀಷಣರ ಗುರಿ || 3 ||

ಕಾಳೀಯನ ಶಿರ ಮಾಡಿದ ಪುಣ್ಯ |
ಶಕಟ, ಯಮಳಾಜುನರ ಶರಣ್ಯ ||
ಗೋಪಸ್ತ್ರೀಯರಿಗದೇ ಚಂದನ ಲೇಪ |
ಧಾರಣ ಮಾತ್ರದಿ ಕಳೆವುದು ಪಾಪ || 4 ||

ಪಾಂಡವರೆಲ್ಲ ನೆನಸಿದ ಪಾದರೇಣು |
ದ್ರೌಪದಿ ಮನದಿ ನೆಲೆಸಿದೆ ನೀನು ||
ಗಜೇಂದ್ರ, ಧೃವ, ಬಲಿ, ಪ್ರಹ್ಲಾದರಿಗೊಲಿದ ಪಾದ |
ದಾಸವರೇಣ್ಯರ ಶರಣ್ಯ ರಜವೆ ನಾದ || 5 ||

ತಿರುಮಲೆಯಲ್ಲೂ ನೆಲೆಸಿದ ರೇಣು |
ತಲೆಯ ಮೇಲೆ ಸದಾ ಇರಲಿ ಕಾಣು ||
ಅಂದಿನಿಂದ ಇಂದಿನವರೆಗೂ ಪಾದ ಪಂಕಜ |
ನಂಬಿದೆ ನಾನು ನಿನ್ನ ಶ್ರೀಪಾದರಜ || 6 ||

ಎಂ.ಸಿ. ನರಸಿಂಹನ್
'ಶ್ರೀನಿವಾಸ', 1639, 9ನೇ ಮೇನ್, 'ಎ' ಬ್ಲಾಕ್
ರಾಜಾಜಿನಗರ ಎರಡನೇ ಹಂತ
ಬೆಂಗಳೂರು - 560 010
ದೂರವಾಣಿ : 2337 7512

ಮಂಡಯಮ್ ಅಯ್ಯಂಗಾರ್ ಅಂದರೆ ಕೆಲವರು ಬೇರೆ ಅಯ್ಯಂಗಾರ್‌ಗಳು ಕೇಳುತ್ತಾರೆ. “ಮಂಡಯಂ ಎಂದರೆ ಯಾರು” ಎಂದು. ನಮ್ಮ ಉತ್ತರಕ್ಕೆ ಕಾಯದೆ ಅವರೇ ಹೇಳುತ್ತಾರೆ ಮಂಡ್ಯದವರೆಂದು. ಈ ಪ್ರಶ್ನೆಗೆ ನಮಗೂ ಸರಿಯಾದ ಉತ್ತರ ಗೊತ್ತಿಲ್ಲವಾದ್ದರಿಂದ ನಾವು ಅದು ಸರಿಯಾದ ಉತ್ತರವೆಂದು ತಲೆ ಆಡಿಸುತ್ತೇವೆ. ಪ್ರಾಯಶಃ, ಈ ಮಂಡಯಂ ಸಮುದಾಯ ಕೇವಲ ದಕ್ಷಿಣ ಕರ್ನಾಟಕದ ಕೆಲವು ಬೇರೆ ಅಯ್ಯಂಗಾರ್‌ಗಳಿಗೆ ಮಾತ್ರ ತಿಳಿದಿರಬಹುದೆಂದು ತೋರುತ್ತದೆ. ತಮಿಳುನಾಡು, ಆಂಧ್ರ ಬಿಟ್ಟು ದಕ್ಷಿಣ ಕರ್ನಾಟಕದಲ್ಲಿ ಇನ್ನೂ ಹಲವಾರು ಬಗೆಯ ಅಯ್ಯಂಗಾರ್‌ಗಳು ಇದ್ದಾರೆ - ಹೆಬ್ಬಾರ್, ಕೀಳ್ನಾಟ್, ಹೆಮ್ಮಿಗೆ - ಹೀಗೆ ಇನ್ನೂ ಹಲವಾರು.

ಸ್ವಾರಸ್ಯದ ವಿಷಯವೆಂದರೆ, ಒಬ್ಬೊಬ್ಬರ ಭಾಷೆ, ಆಚಾರ ವಿಚಾರಗಳು ಹಾಗೂ ಅನುಷ್ಠಾನಗಳು ಬೇರೆ ಬೇರೆ. ಇವುಗಳು ಸ್ವಲ್ಪ ಭಿನ್ನವಾಗಿದ್ದರೂ, ಶ್ರೀ ರಾಮಾನುಜಾ ಚಾರ್ಯರು ಎಲ್ಲರಿಗೂ ಪರಮಾಚಾರ್ಯರೇ, ಇದು ಬಹಳ ಸಂತೋಷದ ವಿಚಾರ. ಇನ್ನು ಮಂಡಯಂ ಅಯ್ಯಂಗಾರ್‌ಗಳಿಗೆ ಆದ ವಿಚಿತ್ರ ಪ್ರಸಂಗಗಳು.

ನಾನು ಕಾಲೇಜು ವಿದ್ಯಾಭ್ಯಾಸ ಮುಗಿಸಿ ಕಾರ್ಯಾರ್ಥವಾಗಿ ಮದರಾಸಿಗೆ ಹೋಗಬೇಕಾಯಿತು. ರೈಲಿನಲ್ಲಿ ಪ್ರಯಾಣ ಮಾಡುತ್ತಿದ್ದಾಗ ನಮ್ಮ ಕೋಚಿನಲ್ಲಿ ಬರೀ ಶುದ್ಧ ತಮಿಳು ಮಾತಾಡುವವರೇ ಇದ್ದರು. ನನಗೆ ಅವರ ತಮಿಳು ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ ಅರ್ಥವಾದರೂ, ನನ್ನ ತಮಿಳು ಯಾರಿಗೂ ಅರ್ಥವಾಗುತ್ತಿರಲಿಲ್ಲ. ನನಗೆ ನಮ್ಮ ತಮಿಳಿನಲ್ಲಿ ಮಾತಾಡುವ ಧೈರ್ಯವೂ ಇರಲಿಲ್ಲ. ಆಗ ನನಗೆ ಅನ್ನಿಸಿತು, ಮಂಡಯಮ್ ಅಯ್ಯಂಗಾರ್‌ಗಳಿಗೆ ಶುದ್ಧ ತಮಿಳು ಕಷ್ಟ ಎಂದು. ಮದರಾಸಿನಲ್ಲಿ ಒಂದು ಅಂಗಡಿಗೆ ಹೋಗಿ ಅಂಗಡಿಯ ಮುಂದೆ ಕುಳಿತಿದ್ದ ಹುಡುಗನನ್ನು ಕೇಳಿದೆ” ಅಂಗೆ, ಅಂಗಡಿ ಎಜಮಾನ್ ಇಲ್ಲ” ಎಂದು. ಆ ಹುಡುಗ ನನ್ನ ಮುಖ ನೋಡುತ್ತ ಹೇಳಿದ, “ಎನ್ನಯ್ಯಾ ಪೇಷಾಯ್” ಎಂದು. ನಾನು ಮತ್ತೆ ಹೇಳಿದೆ, “ಓನರ್ ಇಲ್ಲಯಾ”? ಅವನು ಹೇಳಿದ, “ಮುದಲಾಳಿಯಾ, ಅಪ್ಪಡಿ ಶೋಲ್ಲು” ಎಂದ.

ಒಂದು ಸಾರಿ ಜೆ.ಪಿ. ನಗರದ ಶ್ರೀನಿವಾಸ ದೇವಸ್ಥಾನದಲ್ಲಿ ನಮಗೆ ಸಮೀಪದ ಪರಿಚಯಸ್ಥರೊಬ್ಬರು ಕೈಂಕರ್ಯ ಏರ್ಪಡಿಸಿದ್ದರು. ಅವರು ಕೀಳ್ನಾಟ್ ಅಯ್ಯಂಗಾರ್‌ಗಳು. ಅವರಲ್ಲೊಬ್ಬ ಹಿರಿಯ ವ್ಯಕ್ತಿ ಮಂಡಯಮ್ ಅಯ್ಯಂಗಾರ್‌ಗಳನ್ನು ಪ್ರಶಂಸಿಸಿದ್ದೇ ಪ್ರಶಂಸಿಸಿದ್ದು. ಅವರು

ಮಂಡಯಂ ಅಯ್ಯಂಗಾರ್‌ಗಳು ಬಹಳ ಇನ್ನೆಲಿಜೆಂಟು, ಎಂಟರ್ಪ್ರೈಸಿಂಗ್ ಮತ್ತು ಎಲ್ಲಾ ವಿಧದಲ್ಲಿಯೂ ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲಿಯೂ ಮುಂದುವರಿದವರು ಎಂದು ಪ್ರಶಂಸಿಸಿದರು.

ನಾವು ಕೀಳ್ನಾಟ್ ಅಯ್ಯಂಗಾರ್ ಕುಟುಂಬದವರೊಂದಿಗೆ ಹರಟುತ್ತಿದ್ದಾಗ, ಅವರಲ್ಲೊಬ್ಬರು ತಮಾಷೆ ಮಾಡಿದರು. “ಶೆತ್ ಪೋ ಆಚಿ ಪೋಯಿ” ಎಂದು ಮಂಡಯಂ ಅಯ್ಯಂಗಾರ್ ಹೇಳಿದಾಗ, ಅವರು ಕೇಳಿದರಂತೆ, “ಅಯ್ಯೋ, ಯಾರ್ ಶೆತ್ತೋನಾ” ಅಂತ.

ಒಬ್ಬ ವ್ಯಕ್ತಿ ತಮಿಳಿನಲ್ಲಿ ಹೇಳಿದರು, “ನೋಡಿ, ತಮಿಳುರಾಗಿ ತಮಿಳ್ ಮಾತನಾಡದೆ ಬೇರೆ ಭಾಷೆ ಹಾಗೂ ಇಂಗ್ಲೀಷ್‌ನಲ್ಲಿ ಮಾತಾಡುತ್ತಾರೆ. ಇದು ಅವಮಾನಕರ” ಎಂದು. ಶುದ್ಧ ತಮಿಳಿನಲ್ಲಿ ಮಾತಾಡುವಾಗ ಆಗುವ ನಮ್ಮ ಕಷ್ಟ ಅವರಿಗೆ ಹೇಗೆ ತಿಳಿಯಬೇಕು?

ನಮ್ಮ ಮನೆಯಲ್ಲಿ ಎರಡು ತೆಂಗಿನ ಮರಗಳಿತ್ತು ಹಾಗೂ ನಾವು 3-4 ತಿಂಗಳಿಗೊಮ್ಮೆ ಕಾಯಿ ಕೀಳಿಸುತ್ತಿದ್ದೆವು. ನಮ್ಮ ಮನೆ ಕಟ್ಟಿಸುವಾಗ ವಾಚ್ಮನ್ ಆಗಿದ್ದ ಪನ್ನೀರ್ ಬಂದು ಕೀಳುತ್ತಿದ್ದ. ಅವನಿಗೆ ನಾನು ಹೀಗೆ ಹೇಳುತ್ತಿದ್ದೆ, “ಪನ್ನೀರ್, ನಾಳಕ್ಕೆ ವಂದ್ ತೇಂಗಾಯ್ ಪಿಚ್ಚುಡುಪ್ಪ”. ಅವನು ಉತ್ತರಿಸುತ್ತಿದ್ದ, “ಸರಿ ಸಾರ್, ನಾಳಕ್ಕೆ ಕಾಲಿಯಲೇ ಶೀಘ್ರಂ ವಂದ್ ಕಾಯ್ ತಳ್ಳಿ ಕುಡುಪ್ಪೆ” ಎಂದು

ನಮ್ಮ ಮಂಡಯಮ್ ತಮಿಳಿನ ಕೆಲವು ಪದಗಳು ಶುದ್ಧ ತಮಿಳಿನಲ್ಲಿ ಅಪಾರ್ಥವಾಗುವ ಸಂದರ್ಭಗಳೂ ಇವೆ. ನಮ್ಮ ತಮಿಳು ಒಂದು ವಿಕಸಿತ ಭಾಷೆ ಎಂದೇ ಹೇಳಬಹುದು. ಏಕೆಂದರೆ ಇದರಲ್ಲಿ ತಮಿಳು, ಕನ್ನಡ ಹಾಗೂ ಸಂಸ್ಕೃತ ಪದಗಳು ಸೇರಿವೆ. ಕೈ ಕಾಲು ತೊಳೆಯಲು ಅಥವಾ ಸ್ನಾನ ಮಾಡುವ ನೀರಿಗೆ “ಜಲೊಂ” ಎನ್ನುತ್ತೇವೆ. ಕುಡಿಯುವ ನೀರಿಗೆ “ತೀರ್ಥೋಂ” ಎನ್ನುತ್ತೇವೆ. ಇವು ಸಂಸ್ಕೃತ ಪದಗಳು. ಆದರೆ, “ಓತಕ್”, “ಓದ್”, “ಅಂಗ್”, “ಶೆತ್”, “ಉಂಡ್” ಹೀಗೆ ಹಲವಾರು ಪದಗಳು ಹೇಗೆ ಮತ್ತು ಎಲ್ಲಿಂದ ಬಂದುವು ಎಂಬುದು ಒಂದು ಒಗಟೇ ಸರಿ.

ಯಾರು ಏನೇ ಹೇಳಲಿ, ಹಾಸ್ಯ ಮಾಡಲಿ, ನಗಲಿ, ನಾವು ಮಾತ್ರ ನಮ್ಮ ಭಾಷೆಯನ್ನು ಬಿಡುವುದು ಬೇಡ. ಮುಂದುವರಿಸೋಣ. ಅವರವರ ಭಾಷೆ, ಆಚರಣೆ ಹಾಗೂ ಆಚಾರಗಳು ಅವರವರ ಸಂಪತ್ತು. ಈ ಸಂಪತ್ತನ್ನು ಕಾಪಾಡಿ ಇಟ್ಟುಕೊಳ್ಳುವುದು ಎಲ್ಲಾ ಮಂಡಯಂ ಅಯ್ಯಂಗಾರ್‌ಗಳ ಕರ್ತವ್ಯ.

ಈ ಲೇಖನ ಮುಗಿಸುವ ಮುಂಚೆ ಒಂದೆರಡು ತಮಾಷೆ ನಗು ಮಾತುಗಳು. ಮನೆಯಲ್ಲಿ ನಾವುಗಳು ಮನೆಯವರು ಹರಟುತ್ತಿದ್ದಾಗ ನಾನು ತಮಾಷೆಗೆ ಸ್ವಲ್ಪ ಶುದ್ಧ ತಮಿಳನ್ನು ಸೇರಿಸಿ ಮಾತಾಡಲು ತೊಡಗಿದೆ. ಒಡನೆಯೇ ಮಕ್ಕಳು ಒಂದೇ ಬಾರಿಗೆ ಹೇಳಿದರು, “ಅಯ್ಯಾ, ಇಂದ್ ತಮಿಳ್ ವಾಣ, ಪೋರೊಂ. ಸರಿಯ ಎಂಗಡೆ ತಮಿಳ್ ಲೇ ವಾರ್ತೆ ಚೊಲ್ಲು” ಎಂದು.

ಕೊನೆಯಲ್ಲಿ ಮಂಡಯಂ ತಮಿಳ್ಳಲ್ಲಿ ಒಂದು ಕವನ -

“ಆರಕ್ ಆರ್ ಉಂಡು, ಇಂದ್ ಸಾಲತ್ ಸಂಸಾರತ್ತೆ,
ಜಲತ್ ಮೇಲ್ವೀ ಗುಳ್ಳೆ ನಿಚೋಂ ಅನ್ನ ಹರಿಯೇ,
ಆರ್ ಆರ್ ಉಂಡು.

ದಹೊಂ ಅಂಟ್ ಕಂಡ್ರಕ್ ನಾನ್ ಪೋನೆ,
ಕಂಡ್ರತೀ ಜಲೋಂ ಒಣಂದ್ ಖಾಲೀ ಅಚೀ ಹರಿಯೇ,
ಆರಕ್ ಆರ್ ಉಂಡು”.

ನಾಗಮಂಗಲಮ್ ಶಿಂಗ್ಲಾಚಾರ್ ಶ್ರೀನಿವಾಸನ್

ಒಂದು ಊರಿನಲ್ಲಿ ಬ್ರಾಹ್ಮಣೇತರರು ತಾವೂ ಬ್ರಾಹ್ಮಣರೆಂದರು. ಬ್ರಾಹ್ಮಣರು ಅಲ್ಲ ಎಚಿದರು. ಇಬ್ಬರಿಗೂ ವ್ಯಾಜ್ಯವಾಗಿ ದೂರು ಅಧಿಕಾರಿಗಳವರೆಗು ಮುಟ್ಟಿತು.

ಅಧಿಕಾರಿ ವಾದಿ ಪ್ರತಿವಾದಿಗಳನ್ನು ಒಂದು ದಿನ ಕರೆಸಿದನು. ಎರಡು ಪಕ್ಷದವರೂ ಬಂದು ಅವನ ಕಛೇರಿಯ ಹೊರಗೆ ಕಾದು ಕುಳಿತರು.

ಅಷ್ಟು ಹೊತ್ತಾದ ಮೇಲೆ ಅಧಿಕಾರಿಯು “ಬ್ರಾಹ್ಮಣರನ್ನು ಒಳಕ್ಕೆ ಕರೆ” ಎಂದು ಬಾಗಿಲಿನವನಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿದನು. ಅವನು “ಬ್ರಾಹ್ಮಣರು ಒಳಕ್ಕೆ ಬನ್ನಿ, ಅಪ್ಪಣೆಯಾಗಿದೆ” ಎಚಿದನು.

ಬ್ರಾಹ್ಮಣರು ಒಳಕ್ಕೆ ಹೋದರು. ಇತರರು ಹಾಗೆಯೇ ಕಾದು ಕುಳಿತಿದ್ದರು.

ಅಧಿಕಾರಿಯು ಹೊರಗೆ ಬಂದು “ನೀವೇಕೆ ಒಳಕ್ಕೆ ಬರಲಿಲ್ಲ? ಈಗ ತಿಳಿಯಿತೆ ಬ್ರಾಹ್ಮಣರು ಯಾರು, ಬ್ರಾಹ್ಮಣೇತರರು ಯಾರು?” ಎಂದನು.

ವ್ಯಾಜ್ಯ ಸುಲಭವಾಗಿ ಬಗೆ ಹರಿಯಿತು.



Top 6 Quotes from Soldiers

1. “Either I will come back after hoisting the tricolour, or I will come back wrapped in it, but I will be back for sure”.
- Capt. Vikram Batra, Param Veer Chakra
2. “What is a lifetime adventure for you is a daily routine for us”.
- Ladakh Leh highway sign board Indian Army
3. “If death strikes, before I prove my blood, I swear I’ll kill death,”
- Capt. Manoj Kumar Pandey, Param Veer Chakra 1/11 Gorkha Rifles
4. “Our flag does not fly because the wind moves it, it flies with the last breath of each soldier who died protecting it”.
5. “To find us, you must be good, to catch us you must be fast, but to beat us.....you must be kidding”.
6. “May God have mercy on our enemies, because we won’t”.

ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯ ನಮಃ
 ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಪ್ರಕಟಣೆ
 ಕನ್ನಡದ ಪ್ರಪ್ರಥಮ ವಿಶಿಷ್ಟಾಧ್ಯಾತ್ಮಿಕ ವೇದಾಂತದ ಸ್ವತಂತ್ರ ಕೃತಿ
 ಗ್ರಂಥರಚನೆ : ಪೂರ್ವ ಉತ್ತರ ಮೀಮಾಂಸಾ ಭೂಷಣ, ವಿದ್ಯಾನಿಧಿ
 ಬಾಲಧನ್ವಿ ಮಂಡಯಂ ದೇವಶಿಖಾಮಣಿ ರಾಮಾನುಜಾಚಾರ್ಯರು

ಗ್ರಂಥ : “ತತ್ವ ಶುದ್ಧಿ” ಸಾವಿರ ಪುಟಗಳ ವೇದಾಂತ ಗ್ರಂಥ

ಶ್ರೀಮಾನ್ ಉ.ವೇ. ರಾಮಾನುಜಾಚಾರ್ಯರು 1910-1930ರಲ್ಲಿ ಸಂಸ್ಕೃತ ಮತ್ತು ಕನ್ನಡದಲ್ಲಿ ಮಹಾವಿದ್ವಾಂಸರಾಗಿದ್ದರು. ಮೂಲತಃ ಮೇಲುಕೋಟೆ ಯವರಾದ ಇವರು ಮೇಲುಕೋಟೆಯ ಸಂಸ್ಕೃತ ಶಾಲೆಯಲ್ಲಿ ಪ್ರಾಥಮಿಕ ವಿದ್ಯಾಭ್ಯಾಸ ಮುಗಿಸಿ ನಂತರ ಮೈಸೂರಿನ ಮಹಾರಾಜಾ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನಲ್ಲಿ ಉನ್ನತ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಮುಗಿಸಿ ವಿದ್ವಾಂಸರಾದರು. ಮೈಸೂರಿನ ರಾಜರು ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಆಸ್ಥಾನದಲ್ಲಿ ಆಸ್ಥಾನ ವಿದ್ವಾಂಸರಾದರು. ರಾಜರಿಗೂ ಗುರುಗಳಾಗಿದ್ದರು. ಇವರ ವಿದ್ವತ್ತಿಗಾಗಿ ಇವರಿಗೆ ಅನೇಕ ಬಿರುದು ಬಾವಲಿಗಳು ಲಭಿಸಿದವು.

1. ಪೂರ್ವೋತ್ತರ ಮೀಮಾಂಸಾ ಭೂಷಣ, 2. ವಿದ್ಯಾನಿಧಿ, 3. ಬಾಲಧನ್ವಿ ಎಂಬುವುದೇ ಬಿರುದುಗಳು.

ಈ ವಿದ್ವಾಂಸರು ರಚಿಸಿದ ಗ್ರಂಥ ತತ್ವಶುದ್ಧಿ. ಅದೂ ಕನ್ನಡ ಭಾಷೆಯಲ್ಲಿ ಅದರ ಪ್ರಕಟಣೆಗೆ ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ಧನ ಸಹಾಯ ಮಾಡಿದುದು ವಿಶೇಷವೇ ಸರಿ. ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ರಿಜಿಸ್ಟ್ರಾರ್ ಆಗಿದ್ದ ಬಿ.ಎಂ. ಶ್ರೀಕಂಠಯ್ಯನವರು ಗ್ರಂಥದ ಶ್ರೇಷ್ಠತೆಯನ್ನು ತಿಳಿದವರಾಗಿದ್ದರಿಂದ ಧನ ಸಹಾಯಕ್ಕೆ ಮುಂದಾದರು. ಧನಸಹಾಯದ ಪತ್ರದ ಸಂಖ್ಯೆ : 14832/28-29 ತಾ. 7-3-28 ಮೇ 1928

ವಿದ್ವಾಂಸರು ಮದರಾಸಿನ ಅಡೈಯಾರ್ ಪುಸ್ತಕಾಲಯದಲ್ಲಿ ಪ್ರಧಾನ ಪಂಡಿತ ಪದವಿಯಲ್ಲಿ 8 ವರ್ಷಗಳ ಸೇವೆ ಸಲ್ಲಿಸಿ ಅಹಿರ್ಭುದ್ಧಯ ಸಂಹಿತಾಗ್ರಂಥವನ್ನು ಪ್ರಕಟಿಸಿದರು.

ದರ್ಶನ ಗ್ರಂಥಗಳ ಸಂಶೋಧನೆಯಲ್ಲಿ ನಿರತರಾದ ಇವರು ಮಾಡಿದ ಉಚಿತವಾದ ಟಿಪ್ಪಣಿಗಳು ಮತ್ತು ವಿವರಣೆಗಳು ಎಲ್ಲ ವಿದ್ವಾಂಸರುಗಳಿಂದ ಮುಕ್ತ ಕಂಠದಿಂದ ಹೊಗಳಿಕೆಯನ್ನು ಪಡೆದವು.

ಇವರು ದೇಶ ಪರ್ಯಟನೆಗೆ ಆಸೆಪಟ್ಟು ಉತ್ತರ ಭಾರತಕ್ಕೆ ವೇದಾಂತದ ಪ್ರಚಾರಕ್ಕಾಗಿ ಹೊರಟರು. ಕಾಶಿ, ಪ್ರಯಾಗ ಇತ್ಯಾದಿ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ತಾತ್ವಿಕ ಉಪನ್ಯಾಸಗಳನ್ನು ನೆರವೇರಿಸಿದರು. ಇವರ ಉಪನ್ಯಾಸದ ಪಾಂಡಿತ್ಯವನ್ನು ಕಂಡು ರೀವಾ

ಸಂಸ್ಥಾನದ ಮಹಾರಾಜರು ಇವರನ್ನು ಅಯೋಧ್ಯೆಯಲ್ಲಿ “ಶ್ರೀವೈಷ್ಣವ ಮಹಾ ವಿದ್ಯಾಲಯ” ಎಂಬ ಶಾಲೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿ 1915ರಲ್ಲಿ ಇವರನ್ನು ಅಧ್ಯಕ್ಷರನ್ನಾಗಿ ಪದವೀಗೊಳಿಸಿದರು. ನಂತರ ಬೃಂದಾವನದ ಸಂಸ್ಕೃತ ಶಾಲೆಗೂ ಅಧ್ಯಕ್ಷರಾಗಿ ಕರ್ತವ್ಯ ನಿರ್ವಹಿಸಿದರು. ನೂರಾರು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ವಿದ್ಯಾದಾನವನ್ನೂ ಮಾಡಿದ ಇವರು, ಕಾಶೀ, ಪ್ರಯಾಗ, ಬೃಂದಾವನ, ಮಧುರಾ, ದೆಹಲಿ, ಕಲ್ಕತ್ತಾ ಇವೇ ಮೊದಲಾದ ನಗರಗಳಲ್ಲಿ ವೈಷ್ಣವ ಸಿದ್ಧಾಂತದ ಬಗ್ಗೆ ಪ್ರವಚನ - ಉಪನ್ಯಾಸಗಳನ್ನು ಮಾಡಿ ಎಲ್ಲರಿಂದಲೂ ಪ್ರಶಂಸೆಗಳಿಗೆ ಭಾಜನರಾದರು.

ಈ ರೀತಿ ಹತ್ತಾರು ವರ್ಷಗಳು ಉತ್ತರ ಭಾರತದಲ್ಲಿ ವೈಷ್ಣವ ತತ್ವ ಪ್ರಚಾರವನ್ನೂ ಮಾಡಿದ ಇವರು 1923ರಲ್ಲಿ ಬೆಂಗಳೂರಿಗೆ ಅಂದರೆ ಸ್ವದೇಶಕ್ಕೆ ಹಿಂತಿರುಗಿ ಮಲ್ಲೇಶ್ವರದಲ್ಲಿ ಬಹಳ ಪ್ರಸಿದ್ಧರಾಗಿದ್ದ ಪ್ರಾಕ್ತನ ವಿಮರ್ಶಾ ವಿಚಕ್ಷಣ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ರಾವ್ ಬಹದ್ದೂರ್ ಅವರಲ್ಲಿ ವಾಸ ಮಾಡಿ ಅಲ್ಲಿಂದಲೇ ವಿಶೇಷ ಉಪನ್ಯಾಸಗಳನ್ನು ಮಾಡಿ ಜನಮನವನ್ನು ರಂಜಿಸಿದರು. ಇವರ ಉಪನ್ಯಾಸಗಳನ್ನು ಕೇಳಿ ಸಂತೋಷ ಪಟ್ಟ ಜನಗಳ ಕೋರಿಕೆಯಂತೆ ಸ್ವತಂತ್ರ ಕೃತಿಯಾಗಿ ರಚಿಸಿದ ವೇದಾಂತ ಗ್ರಂಥವೇ “ತತ್ವಶುದ್ಧಿ”.

ಈ ಗ್ರಂಥವು ವಿಶಿಷ್ಟಾಧ್ಯಾತ್ಮಿಕ ದರ್ಶನದ ಕನ್ನಡದ ಪ್ರಪ್ರಥಮ ಗ್ರಂಥ. ಆಗಿನ ಕಾಲದ ಪ್ರಸಿದ್ಧ ದಾರ್ಶನಿಕರಾದ ಲಕ್ಷ್ಮೀಪುರಂ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು ಮತ್ತು ಪ್ರೊಫೆಸರ್ ಎಂ. ಹಿರಿಯಣ್ಣನವರು ಇವರ ಕೃತಿಯನ್ನು ಮುಕ್ತ ಕಂಠದಿಂದ ಹೊಗಳಿದ್ದಾರೆ.

ನವೀನಂ ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೈಸೂರಿನ ಮಹಾರಾಜರಿಗೆ ಧರ್ಮಾಧಿಕಾರಿಗಳಾಗಿದ್ದರು. ಅವರು ಇವರನ್ನು ಕನ್ನಡಿಗರಿಂದ ನೀವು ಕನ್ನಡ ದೇಶಕ್ಕೆ ಸೇವೆ ಸಲ್ಲಿಸಬೇಕೆಂದು ತಿಳಿಸಿ, ಸಂಸ್ಕೃತ ಪ್ರೊಫೆಸರ್ ಎಂ. ಹಿರಿಯಣ್ಣನವರ ಸಹಕಾರದೊಂದಿಗೆ ಇವರನ್ನು ಮಹಾರಾಜಾ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನಲ್ಲಿ ಸೇವೆ ಸಲ್ಲಿಸಲು ಪ್ರೇರೇಪಿಸಿದರು. ಅದರಂತೆ ಇವರು ಮೀಮಾಂಸಾ ಪ್ರೊಫೆಸರ್ ಆಗಿ ಅದ್ಭುತ ಸೇವೆ ಸಲ್ಲಿಸಿ ಅನೇಕ ವಿದ್ವಾಂಸರುಗಳನ್ನು ತಯಾರಿಸಿದರು. ಈ ರೀತಿ

ಇವರು ಸಂಸ್ಕೃತ ಭಾಷೆಗೆ, ಕನ್ನಡ ಭಾಷೆಗೆ ಮತ್ತು ದಾರ್ಶನಿಕ ವಿಷಯಗಳಿಗೆ ಮಾಡಿದ ಸೇವೆ ಅನ್ಯಾದೃಶವಾದುದು.

ಇವರ ಸಮಕಾಲೀನರು ರಾವ್ ಬಹುದೂರ ನರಸಿಂಹಾಚಾರ್ ರಾಮಾಯಣ ಮಹಾಭಾರತ ಗ್ರಂಥಕರ್ತ ದೇವ ಶಿಖಾಮಣಿ ಅಳಗಿಯಶಿಂಗ್ರಾಚಾರ್, ಜಟಾವಲ್ಲಭ ಶಿಂಗ್ರ ಅಯ್ಯಂಗಾರ್, ಪ್ರತಿವಾದಿ ಭಯಂಕರಂ ಅಣ್ಣಂಗರಾಚಾರ್. ಇವರಿಗೆ ಕಂಡ ಕೃಷ್ಣ ಬೃಂದಾವನ ಪಂಡಿತರು ಮತ್ತು ಅಯೋಧ್ಯಾ ಪಂಡಿತರು ಎಂಬ ಹೆಸರೂ ಇದೆ.

ದೇವಶಿಖಾಮಣಿ ರಾಮಾನುಜಾಚಾರ್ಯರು ಯತಿರಾಜ ಮಠದ ಶಿಷ್ಯರಾದ ಎಂ.ಡಿ.ಎಸ್. ಎಂದು ಕರೆಯಲ್ಪಡುವವರ ಪಿತೃವರ್ಯರು.

ಸರ್ವೇ ಜನಾಃ ಸುಖಿನೋ ಭವಂತು
ಸಮಸ್ತ ಸನ್ಮಂಗಳಾನಿ ಭವಂತು

ಗ್ರಂಥಾನುಣ : ತಿರುಪತಿ ದೇವಸ್ಥಾನದವರು ಸಪ್ತಗಿರಿ ಪತ್ರಿಕೆಯಲ್ಲಿ ದೇವಶಿಖಾಮಣಿ ರಾಮಾನುಜಾಚಾರ್ಯರು ಸಾಧನೆಯನ್ನು ಪ್ರಕಟಿಸಿದ್ದಾರೆ. (1988ರಲ್ಲಿ)



ಗುಡ್ ಟೀಚರ್

ವಿವೇಕಾನಂದ ದೃಷ್ಟಿಯಲ್ಲಿ ಶಿಕ್ಷಕರು : * ತ್ಯಾಗಶೀಲರಾಗಿರಬೇಕು * ವೇದಾಂತಸತ್ಯ ಗ್ರಹಿಸಬೇಕು. * ಪವಿತ್ರ ಜೀವನ ನಡೆಸಬೇಕು. * ಎಲ್ಲ ಮತಗಳ ಸಾರಾಂಶವೂ ಒಂದೇ ಎಂದು ಅರಿಯಬೇಕು. * ನಿಸ್ವಾರ್ಥರಾಗಿರಬೇಕು.

ಎ.ಪಿ.ಜಿ. ಅಬ್ದುಲ್ ಕಲಾಮ್ ರ ದೃಷ್ಟಿಯಲ್ಲಿ ಶಿಕ್ಷಕರು : “ಶಿಕ್ಷಕರು ಮಕ್ಕಳಿಗೆ ಕಿಟಕಿಯಂತೆ. ಮಕ್ಕಳ ಅಭ್ಯಾಸಕ್ಕೆ, ಪರಿಚ್ಛಾನಕ್ಕೆ ಅವರೇ ಆಧಾರ. ಅವರಲ್ಲಿ ಸೃಜನಾತ್ಮಕತೆಯನ್ನು ಜಾಗೃತಗೊಳಿಸುವ ಆದರ್ಶಮೂರ್ತಿಯ ಪಾತ್ರ ಪೋಷಣೆ ಆತನದೇ.

ತಾಯಿ, ತಂದೆ, ಶಿಕ್ಷಕ - ಈ ಮೂವರನ್ನೊಳಗೊಂಡ ಸ್ವರೂಪವೇ ನನಗೆ ತಿಳಿದಿರುವ ಆದರ್ಶಮೂರ್ತಿ.

ವಿದ್ಯೆಯನ್ನು, ಶಿಕ್ಷಕ ವಿದ್ಯಾರ್ಥಿಗಳ ಸಂಬಂಧಗಳನ್ನು ನೋಡಬೇಕಾದ್ದು ದೇಶದ ಏಳಿಗೆಯನ್ನು ದೃಷ್ಟಿಯಲ್ಲಿಟ್ಟುಕೊಂಡೇ ಹೊರತು ವ್ಯಾಪಾರ ಪ್ರಯೋಜನಗಳನ್ನು ದೃಷ್ಟಿಯಲ್ಲಿಟ್ಟುಕೊಂಡಲ್ಲ.”

ಮಾಂಟೆಸ್ಸೋರಿ ಅವರ ದೃಷ್ಟಿಯಲ್ಲಿ ಶಿಕ್ಷಕರು : “ಮಕ್ಕಳನ್ನು ಸಹಜ ರೀತಿಯಲ್ಲಿ ವರ್ತಿಸುವಂತೆ ಇರಿಸಬೇಕು. ಅವರ ಮೇಲೆ ನಿಯಂತ್ರಣವಿರುವಂತೆ ಅವರಿಗೆ ಅನ್ನಿಸಬಾರದು. ಶಿಕ್ಷಕರೆಂದರೆ ಭಯವಿರಕೂಡದು. ಅದೇ ರೀತಿಯಾಗಿ ಮಕ್ಕಳಿಗೆ ಪ್ರತಿಯೊಂದಕ್ಕೂ ಲಂಚ ಕೊಡುವುದು, ಶಿಕ್ಷಿಸುವುದು ಸ್ವಲ್ಪ ಮಾತ್ರವೂ ಸರಿಯಲ್ಲ.”

ಸಾಕ್ರಟೀಸ್ ರ ದೃಷ್ಟಿಯಲ್ಲಿ ಶಿಕ್ಷಕರು : “ನನ್ನನ್ನು ಗುಡ್ ಟೀಚರ್ ಎಂದು ಎಲ್ಲರೂ ಹೇಳುತ್ತಾರೆ. ನಿಜಕ್ಕೂ ಅದರಲ್ಲಿ ಸತ್ಯವಿಲ್ಲ. ನಾನು ಮಾಡಿದ್ದೆಲ್ಲಾ ನನ್ನ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಆಲೋಚಿಸುವಂತೆ ಮಾಡಿದೆ. ಅಷ್ಟೇ!”

ಅಬ್ರಹಾಂ ಲಿಂಕನ್ ರ ದೃಷ್ಟಿಯಲ್ಲಿ ಶಿಕ್ಷಕರು : “ವಿದ್ಯೆಯ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಕುರಿತು ಒತ್ತಿ ಹೇಳುವ ದುರ್ಗತಿ ಯಾವ ದೇಶಕ್ಕೂ ಬರಕೂಡದು. ಶಿಕ್ಷಕ ವೃತ್ತಿಯಲ್ಲಿರುವವರೇ ವಿದ್ಯೆಯ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಗುರ್ತಿಸಿ, ತಮ್ಮನ್ನು ತಾವು ಅರಿತುಕೊಂಡರು, ಸಮಾಜಕ್ಕೆ ತಕ್ಕ ನ್ಯಾಯವನ್ನು ತಂದುಕೊಡಬೇಕು.”

ಡಾ|| ಎಸ್. ರಾಧಾಕೃಷ್ಣನ್ ರ ದೃಷ್ಟಿಯಲ್ಲಿ ಶಿಕ್ಷಕರು : “ಶಿಕ್ಷಕರು ಕ್ರಮ ಶಿಕ್ಷಣದೊಡನೆ ತಮ್ಮ ವೃತ್ತಿಯನ್ನು ನಿರ್ವಹಿಸುತ್ತಾ ಒಳಿತು ಕೆಡಕುಗಳು ಬಗೆಗೆ ಮಕ್ಕಳಿಗೆ ಹೇಳಬೇಕು. ಹಂಸ ನೀರನ್ನು ಹಾಲನ್ನೂ ಬೇರ್ಪಡಿಸುವಂತೆ ಸಮಾಜದಲ್ಲಿನ ಒಳಿತು, ಕೆಡಕುಗಳನ್ನು ವಿದ್ಯೆ ಮಾತ್ರ ಬೇರ್ಪಡಿಸಬಲ್ಲದೆಂದೂ, ಆ ಬಾಧ್ಯತೆಯನ್ನು ಶಿಕ್ಷಕರೇ ವಹಿಸಬೇಕೆಂದು ಅವರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟರು.”

When my husband and I undertook a 2 month self drive trip in USA. A visit to Alaska was also on the itinerary. However, the nature of our Alaska trip acquired a totally different color from the rest of our US tour, when we changed our earlier plan of taking a package cruise to Alaska. Instead, we ended up flying over Alaska for 12 consecutive days in a 4 seater Mooney aircraft owned and piloted by my husband Ranga Raj's friend, Gopal Ramachandran. It was a 12 day sky borne, water borne and land borne tour of Alaska averaging about 2 hours of flying per day, and yielding memories to last a lifetime. Words are inadequate to describe the pristine beauty of Alaska - its breath taking landscape, awe inspiring mountain peaks, glaciers and the amazing wildlife. The added thrill was that we planned our day to day itinerary in Alaska on the spur of the moment, constrained only by the weather forecasts which influence the flying routes and schedules.

Almost all islands with tourism potential in Alaska have an average population of about 2500 with their main source of income from tourism, fisheries and lumbering. While at Petersburg, we took a 6-hour cruise to Leconte glacier. As we cruised through the icy aquamarine blue waters we watched in fascination sea lions climbing on to and lazing around the buoys and the lower mountain-slopes, otters swimming, and harbor seals lazing on innumerable ice floats. As we neared the glacier, we were enthralled by the fabulous sights of the shining blue glaciers, and were witness to a big chunk of the glacier calving into the sea with a deafening thud from a distance of 200 ft which was a unique experience. The captain also obliged by parking the ferry just adjacent to a huge ice berg, enabling my husband and I to reach out and touch it - bringing out the child in us for those few minutes.

From Petersburg, we flew to Skagway, a quaint little town with many buildings from the gold rush era and a museum showcasing Skagway's history and depicting the lives of the native tlingits of South east Alaska. Our next destination was

Seward, where we spent the day cruising in the crystal clear waters of the Kenai Fjord, flanked on either side by the mountain glaciers and cascading waterfalls --- We saw flying bald eagles and had the rare opportunity of watching hump-back whales cavorting in the water at close quarters. From Seward, we flew to Anchorage. From Anchorage, we flew to Wrangell Island.

Next, we flew to Sitka, where we trekked through the Totem Park, which has a number of totem poles spread out in it. The Totem poles whose average height is around 70 ft, are works of art in wood, intricately carved and brightly painted. They are powerful reminders of the rich cultural history of the Tlingits, each pole depicting the story of a particular clan.

Our entire Alaska trip meant flying at different heights varying from 200 ft. to 14000 ft., over majestic mountains, glaciers, dormant volcanoes, fjords, pristine forests, the Pacific ocean, marine and terrestrial wildlife. We often flew in cloudy skies with practically zero visibility on our return journey. The strategy for safe flying in such conditions was to fly at low heights (200 ft.) over the sea just along the coast, in order to avoid hitting any raised land mass.

Our flight back provided a fascinating repeat view of the glaciers and islands of Alaska as well as the Cascade mountain ranges. At the end of it, I was thankful to God Almighty and our pilot-friend for having brought us back safely, and for having had the opportunity to tour around in the beautiful state of Alaska.



Ice berg-Leconte Bay

by Mrs. Meera Raj

Benefits of Organic Food

Our everyday diet plays an important role in maintaining good health. The foods we choose can help in the prevention of many illnesses, thus increasing the quality of life. In the supermarkets nowadays, there are more food choices than ever before. This can often lead to confusion in determining what food choices are the healthiest.

Organic foods are defined as those foods that are grown without the use of synthetic fertilizers or pesticides. Pesticides are chemical or control agents made to kill insects, weeds and fungal pests that damage crops. In large amounts these have been found to cause different illnesses including cancer. A few studies have reported that organic produce has higher levels of Vitamin C, certain minerals and antioxidants.

A brief introduction to some healthy organic alternatives that are available:

Millets

They are one of the oldest foods known and the first cereal grain to be used for domestic purposes. Millets include jowar (great millet), ragi (finger millet), korra (foxtail millet), arke (kodo millet) and sama (little millet). These may look coarse and unappealing for an eye that's accustomed to mill polished white rice, but once you master the art of cooking these well, the health benefits are for you to enjoy. They are highly nutritious and release lesser percentage of glucose and hence suitable for diabetes. Millet flours can be used to make dosa, chappati and pizzas.

Amaranth

Amaranth or Rajgira contains more than three times the average amount of calcium and is also high in iron and is also the only grain which contains Vitamin C. It is a pseudograin like Quinoa and is gluten free and rich in minerals and Omega-3. Many experts also believe that consuming rajgira on a daily basis can help improve one's eyesight.

Apple Cider Vinegar

Originally used as a food preservative with medicinal uses. Apple Cider Vinegar is made by

crushing fresh organic apples and it contains many essential minerals useful for growth, repair & maintenance of the body. This ancient recipe has been used as cure for numerous ailments. Multiple studies have shown a correlation between apple cider vinegar and lower blood sugar levels, lowered cholesterol levels and weight loss. The antiglycemic effect of the acid in apple cider vinegar is what helps with insulin sensitivity.

Super Foods

They are typically power-packed with phytonutrients that provide for enhanced blood sugar control, mental performance, physical stamina and energy. Many of these foods are particularly high in protein and Omega 3s (good anti-inflammatory fats), which are critical building blocks for growing kids. They also give us a generous dose of either B vitamins (to support our nervous system and stress hormone glands), or fiber (to help balance our blood sugar, and aid digestion). Some of the popular options are Gojiberries, Chia seeds, Flax seeds, Pumpkin & Sunflower seeds.

Organic Skin Products

Most people actively try to minimize the amount of toxins that enter their body. They eat good food, they drink purified water, they breathe purified air, and some even take added measures to detoxify their body. However, what many people don't realize is that toxins can be absorbed through their skin. Many people have sensitive skin that doesn't respond well to chemically laden products. By using organic/natural skin products, you might be able to avoid, or at least reduce, the skin problems that are caused by irritating chemical ingredients.

Switching to Organic does not necessarily mean something new. In fact, it leads us back to our roots, to the kind of lifestyle led by our forefathers, where chemicals were not yet used. One can also start organic farming in their balcony/garden by growing your own vegetables and fruits with the help of compost from your kitchen waste.

Adopt the Organic way and contribute to a sustainable environment.

- By Vriksh (<http://www.facebook.com/vriksh>)

Letter of Pride

THE WHITE HOUSE
WASHINGTON

January 19, 2009

Dear Friend,

Thank you for taking the time to write. I have heard many personal accounts from individuals and families across our country, and I appreciate your sharing your story with me.

Each day, I read letters from Americans who tell I stay connected to their real-life and diverse experiences. By working together and involving all Americans in shaping the policies that affect us, we will build a brighter future for ourselves and our nation.

Thank you again for sharing your story with me. I wish you all the best in the future.

Sincerely,



THE WHITE HOUSE
WASHINGTON, DC 20503

SOUTHERN MD 2003
12 345 2345 678 9 10



Mandyam B. Kamatamma
2909 West 35th Street
Oak Brook, IL 60521

October 26, 2009

Dear Mr. President/Obama:

I am glad to write a letter to you. Of course, you may not have time to see and read every letter in your busy schedule. But I hope you will make an exception in my case. I am an 89 year old lady of Indian (Tamil) origin, now a US citizen. I saw the Jewel (also called Deepavali) celebrations in the White House on the computer, which my son-in-law sent to me. I was very glad to see that you took great interest to participate in the celebrations. My grand daughter from Phoenix called me on the phone and asked me to see it on the computer. I am also happy you will be losing India's wise Prime Minister Mr. Manmohan Singh and hope the meeting will result in better understanding and enduring relationship between the two countries.

When I was 50 years old, my late husband, who was the Chief Engineer in the state of Karnataka, India and the ladies at the Ladies Club asked me to host the National Flag of India on India's Independence Day. That is an unforgettable moment for me even today. I hope your experience of the Oval will stay unforgettable in your mind when you are 100 years old and beyond.

Mandyam B. Kamatamma
Mandyam B. Kamatamma

2909 W 35th Street
Oak Brook, IL 60521

THE WHITE HOUSE
WASHINGTON

We would like to extend our deepest thanks and appreciation for your generous gift.

It is gratifying to know that we have your support. As we work to address the great challenges of our time, we hope you will continue to stay active and involved.

Again, thank you for your kind gift.



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SWAMI VIVEKANANDA'S QUOTES



- * "Take up one idea. Make that one idea your life - think of it, dream of it, and live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success that is the way great spiritual giants are produced.
- * "All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is law of life, just as you breathe to live."
- * "All power is within you, you can do, anything and everything. Believe in that do not believe that you are weak. You can do anything and everything, without even the guidance of any one. Stand up and express the divinity within you...., within each of you there is the power to remove all wants and all miseries."

Ramanuja Pilgrim Assistance Centre at Melkote

M.A. Dwaraki

For a long time the Mandayam community felt that there needs to be a clean guest house with a good ambience and facilities for a comfortable stay at Melkote. In the early part of March 2011, Mandayam Sabha got an indication of realizing this dream, as it was fortunate enough to get an offer of an old building in Melkote, from its owners. The Mandayam Sabha was successful in the later part of 2011 in purchasing a property – a house with about 10 rooms – situated on the way to the Sri Yoga Narasimha Temple on the hill. The property belonged to late Sri. M.C. Parthasarathy of Mandya and transfer of this to Sabha was possible due to the magnanimity and the desire to help the community, on the part of Smt. K.T. Padma, wife of Sri. M.C. Parthasarathy and Smt. M.C. Jayamma, his sister.

The Mandayam Sabha decided to convert this old house into a pilgrim Assistance Centre. This required certain modifications and repairs to make it suitable for that purpose. Sabha took up these works in real earnest. A bore well was sunk. The roofs were treated for leakage and weather proofing. The place was made self-sufficient by renovating / building kitchens and bathrooms. As there are frequent power cuts at Melkote, Bio Mass heaters were installed for the supply of hot water. A solar powered back up for an inverter and street / yard lighting was also installed. The building now has 10 well furnished rooms with modern bathrooms attached; and a big hall and dining area. Thus the place could be used for holding small functions like birthdays, upanayanams, aarathis, etc in which the guest would be up to 100.

The funding for all these expenses came from our community members, who responded positively to the call for donations made by the Sabha. Sri



Yathiraja Ramanuja Trust also gave its generous support. The solar power unit was totally funded by the Mandayams in USA and Canada and the Rotary clubs of Bangalore Peenya and San Diego (USA).

All the repair and remodeling work was completed within a year and on 11th March 2012, the place was made ready for a Pratishtapana Homam, which was performed by the Chief Priest of the temple amidst the chanting of shlokas and Prabandhams by the Goshti.

It has now been three years since the Pilgrim Centre has been thrown open to the public. In these years the Ramanuja Pilgrim Assistance Centre (RPAC) has been a favourite destination of many tourists and has been performing well. It has been generating an average revenue of Rs. 6 to 8 lakhs per annum.

We have been getting bulk bookings from Engg. Colleges, where they come in batches of 30 to 40 students to do project work. The Facility provided for cooking is highly appreciated. In view of this trend, we have now equipped the place with 40 mattresses, 4 additional bathrooms and 4 additional toilets to cater to such large batches of visitors.

RPAC is an ideal location for family functions like upanayanams, birthdays, etc., where the list of invitees is around 100. The lodging facilities, the kitchen for mass cooking, dining tables, availability of water 24 hours, adequate bathrooms and toilets, makes it ideal for such functions. In fact, we have had a couple of such functions already performed here and the hosts have been extremely satisfied with the ambience of the place – in the sacred place of Melkote and good facilities provided.

RPAC has been built by raising donations from our members and the accrued internal cash resources of Sabha, without raising any loan. RPAC is self-sustaining.

Sabha request all Mandayams to visit Melkote and stay at the RPAC and have the blessings of Sri Ramanujacharyar and Sriman Tirunarayana Swamy.

ARRANGEMENTS FOR FOOD/COFFEE ETC.

Guests who wish to prepare Coffee/Tea or light snacks and simple food themselves can utilize the

Kitchen facilities, at a nominal cost by utilizing vessels, and facilities available.

Wholesome vegetarian food can be arranged to be brought from Subbanna Mess, by stainless steel tiffin carriers, available at the Centre. However, if more than 10 guests are requiring food, the Mess will cater it to the Centre. The telephone Nos. of the Mess are as follows:

- (1) **Mr. Subbanna** - 94483 83775
- (2) **Mr. Shankara** - 98435 41738

The rooms have to be reserved in advance and will be done on first cum first serve basis. Persons desirous of booking rooms may contact anyone of the following persons:

- M.C. Krishna** (94498 02929)
(Email: mc.nationalcollege@gmail.com)
- M.A. Dwaraki** (94494 44382)
(Email: dwaraki.mandyam@gmail.com)
- M.K. Srinivasan** (080-41127295)
- G.C. Nagaraj** (99454 42337) (Caretaker)

List of Hon. Secretaries of The Mandayam Srivaishnava Sabha (1916-2016)

(1) Sri M.T. Narayan Iyengar (1916-1924);	(13) Sri M.R. Krishna (1979-1981) Sri R.N.T. Iyengar
(2) Sri M.A. Narayana Iyengar (1924-1936)	(14) Sri R.N.T. Iyengar (1982-1983)
(3) Sri Manni Singrachari (1936-1948)	(15) Sri R.N.T. Iyengar (1984-1985) Sri M.D. Srinivasan
(4) Sri M.R. Singlachar (1955-1958)	(16) Sri R.N.T. Iyengar (1986-1990) Sri M.D. Jayasimha
(5) Sri M.A. Rangaswamy (1958-1961)	(17) Sri R.N.T. Iyengar (1991-1992) Sri M.D. Srinivasan
(6) Sri M.J. Narayana Iyengar (1961-1962)	(18) Sri M.D. Jayasimha (1993-1994) Sri M.K. Narasimhan
(7) Sri M.D. Ramaswamy Iyengar (1967-1971)	(19) Sri M.D. Jayasimha (1995-2000)
(8) Sri R.A. Alasingrachar (1971-1973)	(20) Sri M.C. Sampath Kumaran (2001-2004)
(9) Sri M.K.V. Acharya Sri M.C. Parthasarathy (1973-1974)	(21) M.A. Dwaraki (2006-2012)
(10) Sri M.V. Parthasarathy Sri M.D. Rajagopalan (1974-1975)	(22) M.D. Jayasimha (2012-2015)
(11) Sri M.V. Parthasarathy (1975-1976) Sri R.A. Parthasarathy Iyengar	(23) M.T. Narasimhan (Ravi) (2015-Now)
(12) Sri M.V. Parthasarathy (1977-1978)	

Sri Lakshminarasimha Parabramhane Namaha

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Makaram Sreenivasan, U.K.
Makaram Ramanujan, U.S.A.
Makaram Ananth, U.S.A.**

**Best Wishes
to
Centenary Celebration
of
The Mandayam Srivaishnava Sabha
(1916-2016)**

*In Memory
of
My dear Father
Late Natampalli Parthasarathi*

Dr. Latha Venkataram

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*With best wishes
to
Mandayam Srivaishnava Sabha
on
its celebration of Centenary 2016*

From

Natampally Narasimhan	
Sheila Narasimhan	
Natampally Rangaraj	USA
Sujata Makaram	USA
Narayana Makaram	USA
Nikhil Makaram	USA
Aditya Makaram	USA
Sachin Makaram	USA



ನನ್ನ ಪೂಜ್ಯ ತಾತ
ಲೇಟ್ ಮಾತ್ರ ನರಸಿಂಹ ಐಯ್ಯಂಗಾರ್
ಮತ್ತು
ಪೂಜ್ಯ ಪಾಟಿ
ಲೇಟ್ ವೆಂಗಡಮ್ಮ

ಹಾಗೂ

ನನ್ನ ಪೂಜ್ಯ ತಾಯಿ
ಲೇಟ್ ಕುಮುದವಲ್ಲ
ಅವರ ನೆನಪಿನಲ್ಲಿ

ಮಂಡಯಂ ಶ್ರೀ ವೈಷ್ಣವ ಸಭಾದ
ಶತಮಾನೋತ್ಸವಕ್ಕೆ ಶುಭ ಕೋರುವ

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YOGI PARTHASARATHY IYENGAR (1840-1907)



Yogi Parthasarathy Iyengar (1840-1907)

A grandson of the illustrious Pradhan Thirumala Rao, a first graduate in science and law of the newly established Madras University and with a well grounded traditional upbringing, well versed in the Shastras, practiced law with his brother Thirumalachariar at the Madras High Court as a vakil and with his brother brought out a pioneering treatise "Green Book of 192 Hindu Law Authorities". He



Alasinga Perumal (1865-1909)

was in the forefront of many achievements, be it the establishment of the Saraswathi Bhandar, discovering and publishing many ancient manuscripts on establishment of traditional patashalas in Melkote, Sriperambadur, Bangalore and assisting the Yathiraja Jeeyar in the propagation of the Sri Vaishnava Sampradaya in North India. His most culminating achievement was the establishment of Sri Sethurama Temple in Ayodhya 100 years ago. The divine inspiration and the travails he underwent is well chronicled. Though he did not live to see the Samprokshanam in 1934, his noble wife Yogi Singammal accomplished the task with great dedication.

The most notable event in his life - at the special request of Rev. William Miller, Principal of the Madras Christian College, - he sent a merited literary paper of 4000 words on "Orthodox Hinduism" to the Parliament of Religious held at Chicaco in 1893. He was however not satisfied with this and wanted someone to personally participate and present the tenets of "Sanathana Dharma" at the Conference and directed his nephew Sri Alasinga Perumal to take steps. What Yogiji achieved in his sixty seven years of life left an indelible mark on our Samudaya.

With Blessings from Sri Lakshmi Narasimha



**Sri Manikarnike Gunja Sri lakshmi Narasimha Swamy
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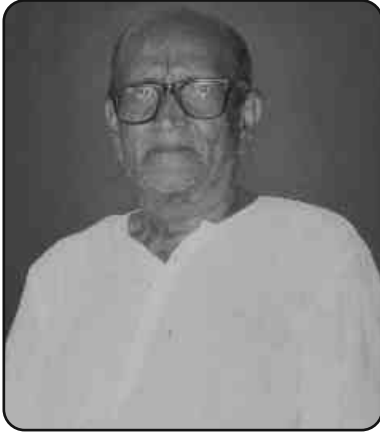
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8. Shree Prasadam
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10. Swami Ramanuja Health Services
11. Go - loka (Goshala)

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॥ श्रीमते रामानुजाय नमः ॥
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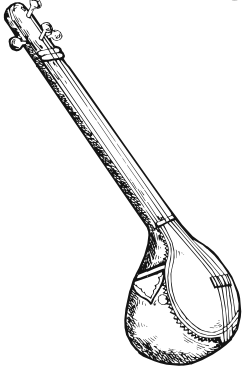


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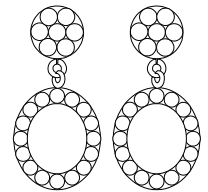
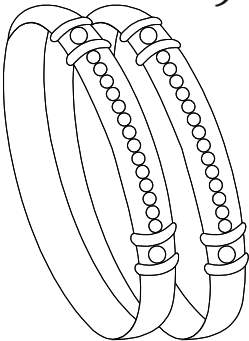
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We thank the Chairman and Committee members
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(Srivas)

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*Your memory is our keepsake with which we'll never part
... God has you in his keeping, we have you in our hearts.*

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PARTHASARATHY M.T (SON-IN-LAW) AND FAMILY,
NAGARAJAN M.A. (SON-IN-LAW) AND FAMILY,
GRAND CHILDREN AND GREAT GRAND CHILDREN**

IN MEMORY OF MY PARENTS



**LATE. R.M SRINIVASA IYENGAR
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*Wishing "The Mandayam Srivaishnava Sabha –
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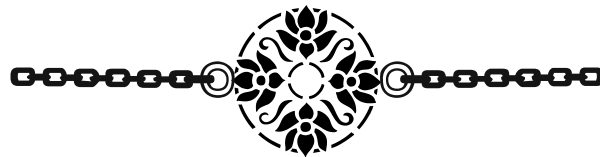


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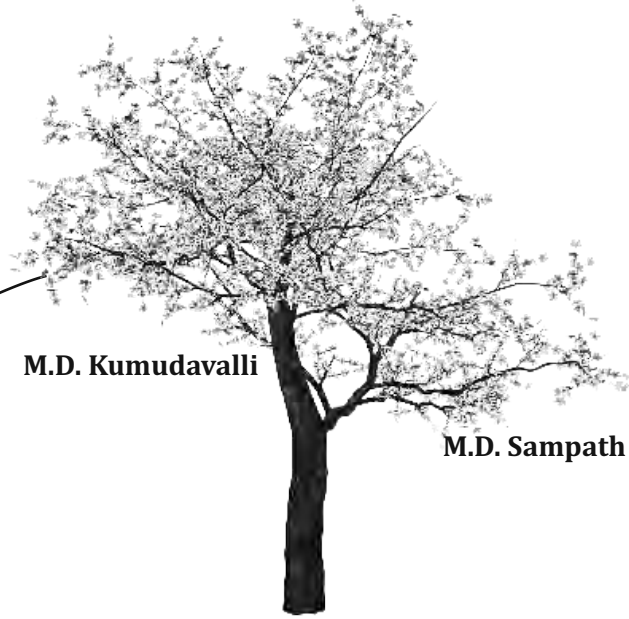
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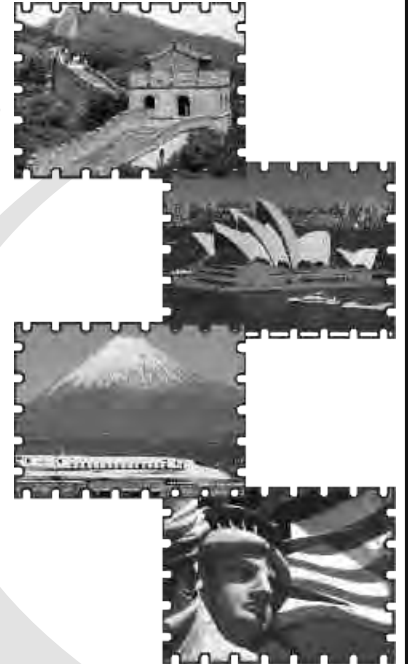
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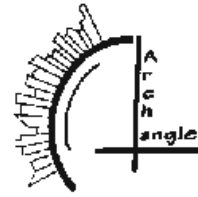
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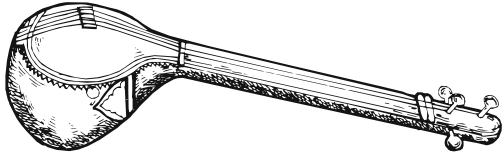
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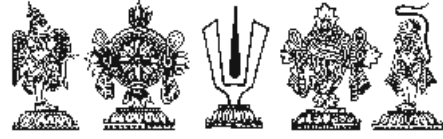
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INDEX

COVER PAGES

Front Inner cover 1 : Mobile Mane	
Front Inner Cover 2 : Meera Venkatesh	
Front Inner Cover 3 : Penguins	
Back Cover : Kaiser-i-Hind Silks	
Back Cover Inside 1 : Amco Batteries	
Back Cover Inside 2 : Matrix Telecom Security	
Back Cover Inside 3 : Uniserve Telecom Pvt. Ltd.,	

COLOUR ADVERTISEMENTS

1. Luxuria	55
2. Orkay Foods	56
3. Dr. C.N. Ashwathnarayan Foundation	57
4. Peeve Engineering Enterprise	58
5. I-MAX	59
6. Ramya Enterprises	60
7. Makaram Family	61
8. Dr. Latha Venkataram	62
9. Fluent Technologies	63
10. Taurus Enterprise	64
11. Natampally Narasimhan	65
12. Amarnath	66
13. Forind Nutrients Pvt. Ltd.,	67
14. Mathre Family	68
15. Venson Electricals Private Limited	69

FULL PAGE BLACK & WHITE ADVERTISEMENTS

1. Manikarnite Seva Trust	71
2. S.A. Srinivasan & Co.,	72
3. Tippani Family	73

4. Mandayam Annaswamy Family	74
5. Hydroline Products Pvt. Ltd.,	75
6. Macurex Sensors Pvt. Ltd.,	76
7. Srivas Schar's Parents	77
8. Mandayam Verambudhi Family	78
9. Bureau of Industrial Security Services	79
10. M.A. Murali & Mala Murali	80
11. EE Elixer Engineering	81
12. M.K. Sree Narasimhachar	82
13. Sri Prasadam Trust	83
14. Stelligence Pharmscience Pvt. Ltd.,	84
15. Syndicate Hardware Mart	85
16. M.P. Birla Institute of Management	86
17. Elite Detectives Pvt. Ltd.,	87
18. TransCal	88
19. The Malleswaram Co-operative Bank Limited	89
20. M.K. Yeggamma (Kope Family)	90
21. Sri Yadugiri Yathiraja Mutt	91
22. Alwar Thirumalaiyengar Swamy Family	92
23. R.A. Krishnamacharya	93

HALF PAGE BLACK & WHITE ADVERTISEMENTS

1. Kaizent Events	94
2. Winking Lenses	94
3. Ranjani Institute of Music	95
4. Darpan Jewellers	95
5. Jewelite (H.K.) Limited	96
6. RR Marvel Infra	96
7. Macer Automotive Systems Pvt. Ltd.,	97

9. Surendra Swaroop	122	15. Srinidhi Printers	124
10. Apoorva Academy of Music	122	16. The Bangalore Education Society (Regd.)	124
11. M.V. Sridhar	123	17. Indus UTH HS	124
12. Bayir Extracts Pvt. Ltd.,	123	18. Sri Adinarayana Medicals	124
13. Vedadharmā Paripalana Sabha	123	19. Hamsadhwani Creations	125
14. Aparna Raaj	123	20. Lakshmi Ammanji, R.M. Srivas	125



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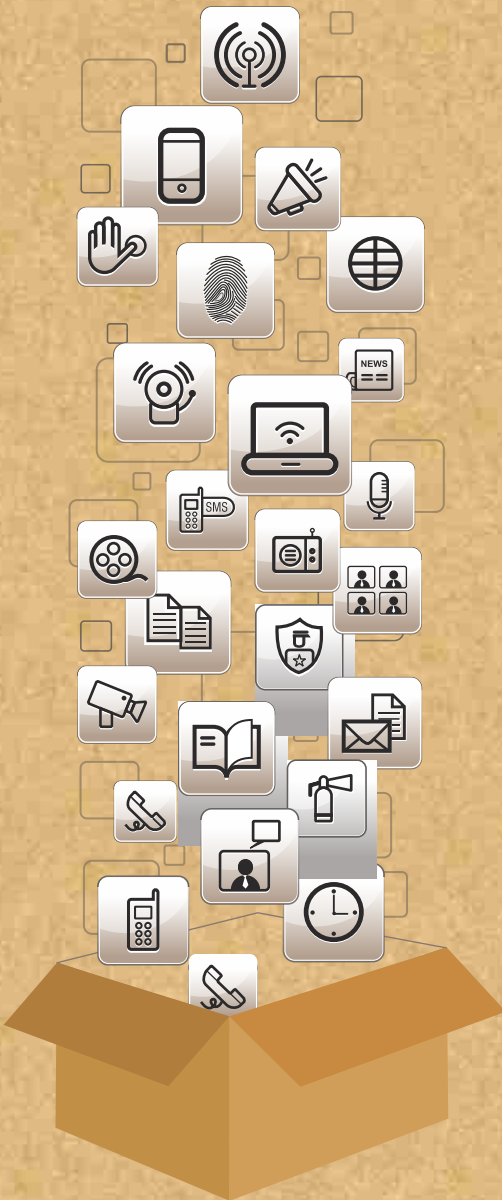
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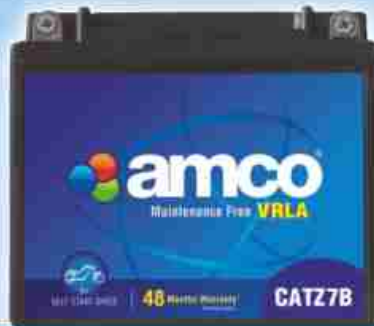
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