

# A study on contributions of Malladihalli Sri SriRagavendraSwamiji to the field of education- case study

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**Abstract:** Education is a great generator and the director or once power. In order to provide such an essence, society has developed number of specialized institutions to carry out their functions of education. Such one agency the school is created by the society to import education.

The importance of education has always been realized by all people at all times. It is thus obvious that private educational enterprises now stands at cross roads, Its basic strength, the capacity to attracted talented and devoted persons or to collect voluntary contributions from the public by appealing to nationalistic sentimental, have also disappeared largely. The problems started may be applicable to institution managed and organized by Sri Sri Raghavendra Swamiji in Anatha Sevashrama, Malladihalli also. It is therefore, necessary to review the entire position and to determine the role of the private Institutions of the said Anatha Sevashrama Institution.

**Keywords:** Social Service, Self Service, Community, Controbutions To Soceity.

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## 1. SOCIAL AND EDUCATIONAL CONTRIBUTIONS OF TIRUKA

(“Self Service, Service to the People”- Tiruka)

### NEEDS FOR THE STUDY:

In the pre- Independence and post Independence periods the private enterprises in the field of educational Institutions in India. On the whole increased from 1,01,678 in 1949-50 to 1,56,353 in 1960-61, Schools in the state of Karnataka, 164 were semi govt schools, 257 Semi-Government the remaining 910 private in the 1971-72, the total no of secondary school is 2,060 in the state of Karnataka, now in 2018-19 the total no of secondary schools is 9499 Government in the state of Karnataka.

AnathaSevashrama Institution has entered the field of private enterprise, since 1941. It running all kinds of educational Institutions ranging from pre-primary, primary, secondary, high secondary school, Junior College, D.Ed College, B.PEd, B.Ed College, ITI college, Ayurvedic Medical college and even graduate courses in big cities, towns. If the people of locality come forward to assist through it being a small Institution but it is providing a sound education to the community.

Yet it is not free from defects or drawbacks. The research hopes that the present study will be quite helpful in finding out its strength and weaknesses on the basis of the findings it may be possible to offer suggestions for the elimination of the weak points and still strength ling of the strong points.

**STATEMENT OF THE PROBLEM:**

**“A Study on Contributions of Malladihalli Sri Sri Raghavendra Swamiji to the field of Education”**

**OBJECTIVES OF THE STUDY:**

1. To know the origin and development of Malladihalli Anatha Sevarshrama.
2. To know the life History (Auto Biography) of Malladihalli Sri Sri Raghavendra Swamiji.
3. To know the social contribution of Malladihalli Sri Sri Raghavendra Swamiji through development in integrated Education.
4. To know the Educational contributions of Malladihalli Sri Sri Raghavendra Swamiji through Literate Activities.
5. To know the cultural contributions of Malladihalli Sri Sri Raghavendra Swamiji to Society.
6. To know the secularism attitude of Malladihalli Sri Sri Raghavendra Swamiji in the society.
7. To know the Educational contributions of Malladihalli Sri Sri Raghavendra Swamiji through the field of physical Education.
8. To know the educational contributions of Malladihalli Sri Sri Raghavendra Swamiji through the field of Ayurveda.
9. To know the Job opportunities provided by Malladihalli Sri Sri Raghavendra Swamiji in pre-and post Independence days to the people of the society
10. To know the measures taken by Malladihalli Sri Sri Raghavendra Swamiji to Literacy.
11. To know the social contributions of Malladihalli Sri Sri Raghavendra Swamiji to the society.

**INVESTIGATORS INTEREST:**

The Investigator is an educational administrator and supervisor. The criticism leveled against the private intuitions by the class teacher is also instigated. Much more than this, the Investigator knows the intuitions and outputs of the private intuitions knowing his educational carrier. The Investigator belongs to a village, Rangaura in Chitradurga District which is near to Holalkere taluk, where the Anatha Sevashrama is functioning. These above mentioned factors made me take an interest in the said topic.

**SCOPE OF THE STUDY AND LIMITATION:**

Anatha Sevashrama Institution has done much work in various fields in various forms for the uplift of the community people. The activities of this institution can be studied under the following divisions via, Religion activities, Educational activities like social activities, unique physical education training, literary activities.

This expansive nature of the problem forces to limit this study to educational activities only. The management of the hostels has not been studied, the unique future of physical training has not been touched, because as they involve a separate study. The scope of the study is wide but the investigators have confined it only to educational aspects.

**METHODOLOGY:**

For the present study the researcher has used qualitative research under that case study method.

**2. CASE STUDY**

In qualitative approach, in order to understand a phenomenon some cases are selected and an in-depth study of these cases is undertaken. A case or unit may be a person or an institution, a social group, a community or a village. The case study unfolds the interaction between the various factors influencing the phenomena.

Since the case study involves deeper study over a longer span of time involving personalised techniques of data collection such as observation, interview, etc., the sample in this approach has to be kept small the researcher has to be very cautious to avoid bias in favour or against the subjects studied.

**TOOLS USED FOR COLLECTION OF DATA:**

For the present study the researcher used the following tools used in qualitative research. They are

Interview, Observation, Documentary analysis, Audio-Visual data analysis-Audio Tapes, Video Tapes, photographs, Diagrams, Drawing & paintings, Cognitive maps & focus Groups.

The researcher himself prepared the standardized tools for collecting relevant data they are as follows.

**RESEARCH TOOLS (A)**

1. Interview Questionnaire for senior citizens
2. Institutions information collection format-I
3. Institution employees information collection format-II

**RESEARCH TOOLS (B)**

1. Admission Data collection format-I
2. Job data collection format-II
3. Data collection of Yoga education format-III
4. Data collection of Ayurveda format-IV
5. Data collection of literacy format-V

**ANALYSIS OF THE DATA**

1. From the present study researcher collected the relevant data and information by using the above said tools and finally summarizes the information in descriptive manner. Under that in this paper researcher collect the information to fulfill the objective "To know the social contributions of Malladihali Sri SriRaghavendraSwamiji to the society".

Under this objective researcher analyze the collected data and summarizes as follows

The researcher after collecting the relevant data and information using different research tools he analyses and observe and consolidated the data collected and he summaries the descriptive summary of the research is as follows.

**3. "SELF SERVICE" "SERVICE TO THE PEOPLE" – THIRUKA**

This inspiring history of this service-oriented Ashram is quite insignificant when compared with the vast history of this ever expanding universe. The achievement of this Ashram is like a drop of water in a big ocean or a mere speck of earth beside a mountain! But when we consider the longevity and the limited capacity of the human being, this achievement, however insignificant it might be, is indeed stupendous. What attracts the public eye here is its simple, sincere and unostentatious selfless service. The Anathasevashrama has changed the façade of an obscure moffusil area into a sacrosanct Ashram with the dimensional objective of social, cultural and educational interests. The Gandhi an spirit has been the motivating force to guide the destiny of this Ashram. The man behind this movement is neither a government even an orthodox Swami but a humble cheddyclad Tiruka or a beggar. This Tiruka is so unusual that he made beggars out of eminent personalities in the fields of politics, business, religion, education etc., in name and fame. The biography of this Tiruka is so entwined with the history of the Ashram that they cannot be segregated. Thus Tiruka who is well-known as H.H. Sri SriRaghavendraSwamiji all over the country is the kingpin of this Ashram and any effort to know it without reference to his biography is a meaningless exercise.

The beaten track which was trodden by the Anathasevashrama was by no means an easy one. It was strewn by thorns all along. The unsavoury experiences confronted by the Tiruka during long journey had been disgusting. The reward he got for his astounding work was a spitting in his face. Disregarding the humiliating experiences, the Tiruka went ahead with his socio-spiritual activities with the avowed aim of serving the lowly and the weaker sections of the Society.

Seventy-four year ago, this ancient country of ours was fettered by the servile bonds of a foreign government. The victimized and vexed people of India were cross with the despotic rule of the imperialistic power. There was pandemonium everywhere. Traitors, profiteers, opportunists and sycophants who called themselves as patriots kept the

nation at bay. The nation writhed in pain. The nation needed men like Tiruka to free itself from the clutches of these exploiters. Tiruka plunged himself into this struggle and moved about in the country training thousands of volunteers to fight for the nation's freedom. At last, India was freed from the yoke of the foreign rule. While the revolutionary India became and Independent India, the people with selfish motives raised their ugly heads again to contaminate the national life. Power and pelf became their only goal. Infighting among the so called politicians of the day became the order of the day. The cherished aims of such national leaders as Gandhiji and Vinobaji that the reconstruction should start at grass root level was given a go-bye. The people turned a deaf ear to the call of the father of the nation who asked them not to forget the welfare of the rural India and the down-trodden.

The Tiruka who had a clearer vision of further India responded to the call of the father of the nation immediately, and the result was that a charitable institution in the name of Anathasevashrama took its birth in a remote, murky, obscure and forbidden village of Malladihalli, the objectives of which are universal fraternity and world peace. The Ashrama did not come about for the sake of an individual but for the good of the commonweal. That auspicious occasion dates back to Shivarathri of 1943 (SalivahanaSaka 1864, ChitrabhanuSamvastara).

The phrase 'Service to the people' appears to be quite simple on paper. But it is not that simple when it is put into practice. Such work demands tremendous sacrifice and firm resolution. The social worker has to run through the severe gauntlet of the vested interests who always find one reason or the other to vilify or denigrate his selfless work. The Tiruka thwarted such vilifying attempts and proceeded ahead with the same zeal not to stop till the goal is reached. His understanding of the problems was deep and penetrating. His strategy had to operate on two levels; to beg and to serve. The very first alms of an unknown mother of Malladihalli itself into an ever yielding begging bowl. The service and the selfless Karma of Tiruka manifested themselves as an educational and cultural organization which has now reached the milestone of 76<sup>th</sup> year.

This is no miracle and no mysterious performance. It is the fruit of tireless and incessant effort of the Swamiji who had to spend days together to get a trifle in kind or cash. His bleeding feet would drag him back after such week long begging trips. Begging is indeed a shame. But when it comes to render service to the people, the ignoble profusion becomes noble.

The Anathasevashrama took its birth in a stinking cottage. As days passed, the institution developed and is now housed in spacious buildings. A mutt to commemorate the memory of the divine apostle ParappaSwamy was also established. The Ashrama is now having a string of buildings everywhere in its premises. The buildings of Ayurvedic Hospital with its research component, Students Hostel, Gymnasium, Dharmshala, Bhojanashala, Residential Quarters, Nursery School, Goshala, Tapovana for spiritual practices in which there are four SadhanaMantapas, Yoga Mandir located side by side. A spacious VyasaPeeta with enough accommodation not only for educational activities but for matrimonial functions and for seminars is located in front of the Tapovan. AnnapoornaMandir is constructed for providing board and lodging facilities. A student Hostel a Junior College building have been constructed furnishing necessary facilities. And a Teachers' Training College and the College of Physical Education. College of using Elsewhere in the three High Schools are also run for the benefit of backward and tribal people.

An Ayurvedic Hospital attracts twenty five to thirty thousand patients in a year from the nooks and corners of the country. The patients enjoy the facilities of medical treatment and board and lodging, all free of cost. Every year, training courses in yoga are conducted from 4<sup>th</sup> October to 25<sup>th</sup> October for the benefit of the young aspirants. The BalaBelaku Sahitya Male, a publication center of the Ashrama, has published a good number of books of good taste. The Ashrama has also made headway in the fields of music, dramatics, dance and other faculties of fine arts. Particular emphasis has been laid on conduct and discipline in every phase of life in the Ashrama which finally becomes the firm foundation of the enlightened citizenship of the country. Nearly four hundred students are lodged and fed free in the hostel every year.

A coconut garden with a thousand plants has been raised to meet the day to day expenditure of the Ashram. Amidst the garden, the Brindvan of Sri PaliniSwamy, the Guru of Tiruka, is situated to perpetuate his memory.

Whatever may be the achievement, whether minor or major, important or unimportant, mountain or molehill, the Tiruka owes all its credit to the Almighty. He thinks that he is a mere instrument in His hands. He feels that all his achievements were the result of his spiritual intercourse with God. He refers to the divine guidance he received from time to time to get over the innumerable hurdles placed by anti-Social elements, both from within and without, challenging the very existence of the Ashram. The Swamiji has good-will even for these self-styled ill-wishers and says. "Oh! My Lord, they know not what they are doing. Please forgive them". He only appeals to these bad elements to introspect as to why they should not invest

their energy for better purposes. Though old age has withered his life. (yet, young in spirit) he is not at all afraid of the impending death. He rather welcomes the certain death as he has cleared the mundane debts with a clear conscience. He prays god only for good health so that he can render an estimated service to the daridranarayana as long as he hold his breath.

As the Ashram developed, its name and fame spread far and wide. Naturally selfish people did try to rule Tirukafro corrupt practices in monetary affairs. Some people not knowing that the Swamiji was already in receipt of five awards, promised to get him the same through their influence with the chief Minister. This was a bait to get him into their fold for exploitation. It did not work, and they returned disappointed. Those fools never knew that his service to the poor was uninhibited. Some VIP'S went to the extent of extracting loans from him adulating his services in his face. When they did not succeed they went berserk assassinating his character. These are stray instances amongst hundreds wherein pressure from different quarters of the exploiters was brought on the Tirukafro corrupt practices. To quote other examples. A clerk of the Ashrama wanted to use the CARE milk for domestic cooking. A Taluk Board President demanded the award of a scholarship to the ineligible son of his near relative. A weakling brought influence to secure a seat in the college of Physical Education. A lakhier wanted the Ashrama to look after a bankrupt parent of nine children. A well-known writer wanted to leave his harassed daughter to be looked after by the Ashrama. A suspended corrupt government official wanted the Tiruka to influence the higher up for a way out of disciplinary proceedings. A reputed Swamiji of a mutt wanted the Tiruka to canvass in favour of his candidates in the general elections. He rightly turned down all these pleas as he was dead against corrupt practices. In all such instances, he never swerved from the naïve path of truth, nor would he swerve in future. In this manner the Swamiji toured all over the State on foot and collected lakhs of rupees for his Ashrama disregarding all the obstacles that he encountered on the way. He would come back to his Ashrama dragging his bleeding feet on every week and to treat his ailing public. He has been doing this for over more than 65 years and indeed what a service!.

This Socio-spiritual center does not need substantial help from all sources. If the Ashrama were to get as much help as it had planned it would have by this time been a model organization not only to Karnataka but to entire India. No doubt the government is coming in a small way to help it. But there is no such help from the rich mutts and other charitable institutions. They must come out on a large scale to help the Ashrama to grow. Let us hope so.

This Ashrama has been frequented by many eminent persons of great repute despite many obstructions from the jealous politicians of the locality. May their tribe increase!

The persons who visited the Ashrama include great statesmen, Governors, Chief Ministers, Central Ministers, distinguished writers, Journalists, educationists and good many foreign visitors from USA, UK, Australia and the continent. Their unreserved comments are a testimony to the Swamiji, the many splendored personality.

"It was never in my imagination, Swamiji", exclaimed Sri B. D. Jathi, "that you have built an organization like this in a corner of a village. I had indeed a wrong notion till I came here and beheld the organization."

Sri Ashok Mehta observes that the Ashram is like a lotus spreading newer petals unmindful of the surroundings. It grows and scatters light.

"I am grateful to Sri Shivaprakasham" said Sri Mohanlal Sukhadia, "who has been responsible for my visit to this place. Swamiji without pretending to be a Sadhu is doing yeoman service to it even in a humble way. I am much impressed with the ideals of the Swamiji".

"I was taken round the Ashram with Sri Krishna Murthy Rao, the Speaker" said Dr, Srimali, "The Ashram has become a nucleus of rural reconstruction through its multifarious social services. I wish it every success".

"I have heard a proverb. God is the last resort of an orphan. Your Ashrama is doing such work as to be done by God", said Dr. D.V. Gundappa.

"An excellent institution, by any standard". That was the remark by Mr. Thahamkar, the London representative of Deccan Herald.

Sri A. C. Deve Gowda, the eminent educationist has recorded his impressions as: 'The various activities here have one common purpose, viz, service to humanity'.

A professor from University of Florida, USA has this much to say. "I am sure that the work being done here will do much to improve the education in this country".

Another from Sweden. "After a full day's visit to this Ashrama we are quite surprised to learn how one man has been able to create such an impressive institute. We are all very grateful to have this opportunity to visit this. Foundation "With all good wishes to a very good project", said North Hull from England.

Such encomiums are always pleasing to hear. The eulogies are wonderful and excellent. But it fails to feed Tiruka's thirst. If the Ashram were to get the estimated help, the Tiruka even in this down of life has the confidence to establish not one Ashrama But hundreds of Ashramas as this. It is a pity that such responsible persons as Sri SahukarChannaiah, the then president of Karnatak Pradesh Congress committee and an ex-minister of the state did not keep up the promise of donations to the extent of thousands of rupees.

"The Ashram is the property of the Mother Land", the Minister of transportation Sri K.H. Ranganth said, "This gigantic Ashram, the image of Sri SriRaghavendraSwamiji needs the co-operation on one and all".

The Tiruka is not a theorist. This is evident from the selfless service which is being rendered by him. His sphere of activities is also rendered by him. His sphere of activities is also extended to the nooks and corners of this country and many the entire Universes. His mind revolves round the various problems that confront the country. He thinks of the problem of food. He says that artificial scarcity of food has been created by unprincipled hoarders who do not allow other to share the fruits of the mother earth. That is his earnest' opinion.

Once Mr. Aspinal, the Commissioner of Broadcasting in Australia, accompanied by his wife chanced to visit the Ashram. He was supremely satisfied with the various activities of the Ashrama. He then asked Swamiji as to the reasons for wars, bloodshed and mental distress in this troubled universe. The Tiruka told him that unfortunately the people world over have forgotten the famous principle of "Live and let live" preached by Jesus Christ that apostle of love and non-violence. He also added that the very followers of Jesus Christ are trying to destroy their neighbours, totally disregarding the the gospel of their Lord.

The Aspinals whole heartedly endorsed the opinion of the Swamiji and carried his noble message to their native country. During the course of speech in the Ashram Mr. Aspinal declared that Swamiji was a great Karma Yogi and added that he would have carried him on his shoulders had he been born in his country. His wife complimented him and said, "Swamiji! You are a gem".

Subsequently the Aspinal couple invited the Swamiji to visit their country and even sent an aspirant to learn yoga. But owing to the Swamiji's fatal illness, he could not teach him not could he visit the Penguin land.

Besides many foreigners, Ashram had the unique privilege of having as its guests in Sri Krishnadas Gandhi, VenBuddarakhitaTera, theSwamiji's of the mutts of Sirigere, Chitradurga, Siddaganga, Pejavara, Suttur and Avani. Very recently we had a Belgium woman for over six months to learn yoga. All these persons had great admiration for the Tiruka and his Ashram. His troubled life has found some solace in hearing such praises. For some of us "the back-yard herby is no medicine".

The government of Karnataka has also awarded public service medals at least five times. He rejected them as Caesar rejected the crown 'thrice' Instead he asks the Government to grant him lands and substantial amount for his 78 lakh project. He said to the then Chief Secretary, "I don't want garlands. I want grants" The request fell on deaf years.

The Swamiji feels that he miles to go. The problems he faces are quite many. The problem of beggars. Orphans, delinquent children, widows and the unmarriedposestremendous problems. Besides, the lach of religious attitude on the part of the people appears to be the gravest. In order to solve theses he needs dedicated volunteers who should be prepared to work day in and day out. He does not want people who are disgusted, disappointed and perverted in life. He knows that such people create problems instead of solving them. *His call is therefore for only lengthened servants of society and not for upstarts in life.* He or she who responds to this call would get three bare facilities namely food, clothing and shelter and nothing else.

#### 4. CONCLUSION

In the above said summary proceeding to this an attempt was made to discuss the various problems of private enterprises with particular reference to AnathaSevashrama Intuition. Data collected through interview, opinion and information collection was made use of to arrive at probable conclusions touching various problems this present summary the investigator will Endeavour to summarie the conclusion and some suggestions will be given at the end for further research

**SUGGESTIONS FOR FURTHER RESEARCH:**

An investigation into the study of teacher- parent participation in the institutions of Sri Anathasevashrama Institution.

A critical study of training institution that are managed by Sri Anathsevasrama Institution.

A study of the hostels that are managed by Sri AnathaSevasrama Institution

An investigations into the study of job oriented occurs that are given by the multipurpose high school in Malladihalli.

An investigation into the study of “unique physical training’ provided by the Sri Ananthasevshrama Instruction.

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