The task of estimating the contribution of a man who was variously and fruitfully active all his life is a formidable one. However, there is no denying the fact as in the case of Gandhiji, that the man was greater than the sum total of his activities and achievements. The man himself presents a complex unity of many aspects. He was a saint who entered public life to purify it, not merely by words, but by deeds. He was a religious man who could look at his faith in the light of cold reason and even with a scientific outlook. He was politically influential, but refused to be political in a narrow sense. He was a writer on varied types of subjects that ranged from the individual to the universe. He was a visionary who did not shun the world. His tenacity of purpose, his sincerity, his devotion to self-chosen ideals, the purity of his heart and the sharpness of his mind were amazing indeed. The key to his success as a man of action was self-discipline and the ability to persuade others with his moral influence. Men of action do not always exercise their intellect with real keenness. But
Manjappa, notwithstanding his impressive practical achievements, had a sharp mind. He was a public figure who never sought popularity. In sum, his was a life that was great and rich, a life that refused to confine itself to narrow, conventional categories.

From 1906 to 1947, i.e., from the days of agitation against the partition of Bengal to the intensified struggle for freedom in the Forties, Manjappa ceaselessly toiled to educate the masses politically. But it has to be clearly understood that he did not interpret the term "Political" in a narrow sense. Under it may be included his comprehensive attempt to stimulate an active sense of nationalism. With this objective he undertook lectures, especially in the countryside. His approach was essentially constructive, and his emphasis was intensely ethical and religious. He would carry with him a one-stringed instrument, sing nationalistic songs, and exhort the rural folk to give up the evil habits of drinking tea and coffee, and smoking. He preached the Gandhian ideals, especially the Khadi ideal. He wrote a vast array of books which awakened the people to the greatness of their nation. No section of the public went without his influence. He educated the children in the language which they could follow, and he familiarised them with the lives
of our great men like Gandhiji, Basaveshvara and others. In his *Sthree Neeti Sangraha*, he sought to uphold the best ideals of womanhood. For adults he compiled *Buddhiya Matu*, which ran into twenty editions. Besides writing and lecturing on various subjects for all age groups, he established the *Satyagraha Samaj* in Hubli in 1922 and the *Satyagraha Ashram* near Harihar in 1923. He did more than any single person to spread Gandhism in Karnataka. Apart from this, his contribution to Swadeshi movement as a nationalist is very great. It should be recalled here, like Tilak who took advantage of religious festivals like Shivaji Jayanti and Ganesh Pooja to bring about political and national awakening among the masses, Manjappa also started the celebration of Basava Jayanti with the same purpose. Thus from 1919 onwards it became a national festival and he elevated Shri Basaveshvara to the national level. Speaking from the point of view of economics, it was Manjappa who spread the Khadi cult of Gandhiji through his journal *Khādi Vijaya, Udyoga* and his book *Khādi Shāstra*. When non-Brahmins were opposing Khadi as Brahmin movement, he discovered even a religious sanction to Khadi. Thereby he could attract even non-Brahmins to the Khadi cult, which in turn, strengthened the national movement led by the Congress. Thus he advanced the cause of freedom in
Karnataka by popularising the Congress, though he never identified himself with the Congress Party as such. Later on he veered towards the Hindu Mahasabha, but he had his disagreements with that body too. The truth is that he wanted to be so much to himself and free that it is unfair to judge him by his attachment to a particular institution or cause at a particular time. In all that he did, he considered himself to be first and foremost a nationalist. The goal of his life was a comprehensive regeneration of India as a nation. His efforts to examine her past were meant to provide the basis for such a regeneration. In a very real sense, each one of his activities, whatever its apparent form, may be related to this central purpose of nationalism (Rāṣṭriya Dharma).

Of course, Manjappa did not participate in the freedom movement directly, but he was an ardent nationalist charged with intense patriotism. It is this sense of patriotism in him that took him to the depths of the problem of patriotism in India. As a free thinker he analysed the nature of patriotism, factors that promote patriotism, and the causes for the absence of patriotism in India as a whole in a dispassionate manner. To him, before the advent of the British there was no sense of patriotism at the national level because there was no
single Indian polity any time in the history of India before the advent of the British. Politically India was divided into a number of kingdoms, principalities and petty principalities of all conceivable shapes and size. Even the Mughal Empire could not bring about an unified political system, and it could be achieved only by the British for the first time. So there could not be a sense of one nation and patriotism in India. Patriotism was confined to their own state or principalities expressed through their rulers. The rulers in turn were more conscious of their own position and prestige in relation to their neighbouring states and their rulers. It is only after the advent of the British that a political and administrative unification of India could be achieved, and as a result of education through English language and the overall impact of British rule, that a sense of nationalism and patriotism developed first among the educated Indians. They were introduced to modern Western ideas of liberalism, nationalism, democracy etc. Manjappa also imbibed the spirit of these ideas through his intellectual pursuits and began to contemplate on the need for building up a sense of Indian nationalism, strengthened through a patriotic fervour among the Indians. He wrote his Bhāratiyara Deshabhakti (1921) the first and the only treatise so far, which is a testament on patriotism written in his
Manjappa has analysed, in his thought-provoking book *Bhāratiyara Deshabhakti*, the broad principles of patriotism which generally move a people to patriotic endeavour. After examining the validity of the basic principles of patriotism, he has attempted to find out the causes for the absence of patriotism among the Indians in the past. Manjappa is of the opinion that Indians attached greater importance to religion rather than nation. Further, he has vividly shown how, on account of internal dissensions, they lost their freedom. The impact of the British Rule, Western ideas and institutions on Indian life has also been explained in the book. Therefore the book deserves to be read by all those who are interested in understanding the cultural and political evolution of India and her growth as a nation later.

Manjappa’s concept of patriotism necessarily included nationalism too. Naturally, while he discussed the concept of patriotism, he also dealt with the concept of nationalism. At the outset Manjappa held, not merely as a political expedient but as a principle, that the national interest must prevail over any partial or fragmentary interest. He was a vigorous critic of
all fissiparous tendencies that tended to weaken national unity. He recognised nationalism as basically a historical fact. This meant that nationalism in each case was the product of an evolving, historical process, and this process went on in accordance with its inner law—"The Rashtriya Dharma". A nation worth the name must evolve its own language and its specific ethos. But this does not mean that a nation should shut its windows against the world, and one should also be, at the same time, selective in assimilating any alien influence. Among the basic driving forces in India's national evolution, Manjappa considered two things as most important. The first was the dominance of the religious motif in her national life. The second was the tendency towards a synthesis, towards a peaceful process of absorption of foreign and hostile elements.¹

Manjappa's concept of nationalism was neither monistic nor chauvinistic. On the one hand, it did not require the repression of group life within, but it merely required that group life and individual life should not be pursued as ideals at the cost of national integration. On the other hand, his concept of nationalism was not aggressive. It did not imply a narrow minded

¹ Manjappa Hardekar, Ecchatta Hindusthana, Passim 60-61.
and fanatical love of one's own nation. Manjappa had the vision of the world state, though he did not work out its details or examine its practical implications. Manjappa was well aware that the ideal of nationalism was not indigenous to India and that the problem of sustaining this imported ideal had to be tackled. However, Manjappa tried to develop Indian nationalism in the light of particular historical, religious, linguistic and cultural conditions and environment of this country which are pronouncedly different from any western society. He made an attempt to remould the concept of "Rashtra Dharma" that was already known to Indians in the past, in the changed circumstances of the 20th century. In otherwords, he gave a new interpretation to the concept of nationalism to suit the Indian conditions.

Now turning to his attitude towards a new social and political order, he not only outlined the elements of the social order of his vision but also strove in his own way through personal examples to bring about these changes. Of course, it must be admitted that because of the usual limitations on the efforts of an individual, he could not achieve as much as he wanted to. But, however, he made sincere efforts
through his Satyagraha Ashrama and Almatti Vidyalaya to propagate his ideas. Manjappa, as a clear thinker, has made a sweeping survey of Indian history of about ten thousand years. He, thus, divides the periods of Indian history into: (1) the ancient India, (2) period of the revolution in thought; (3) subject India; (4) the period of freedom struggle; and (5) free India.

After carefully examining the different periods of Indian history, Manjappa explained India's decline with the help of the cyclic theory and prophesied that she would soon rise as an independent nation. The world Manjappa believed, had progressed from a religious phase to an economic phase, from a phase in which public power was personalised to a phase in which public power came to be nationalised. Manjappa quotes instances from Indian history to justify this. To him Rāmayana was a battle that was fought around two persons, Rāma and Rāvana. Curiously enough he compares it to the Second World War, wherein he said that the battle was between Germany and other nations. Manjappa shared the historical optimism of the 19th century and felt that India was on the threshold of a new era of happiness, and that history of mankind was moving in the right direction.

2. Ibid, p.54.
Of course, by the cyclic theory which he applied to India's history he prophesied in his book Ecchatta Hindusthāna (Awakened India) in 1946 that India would get her independence soon, came to be true, when India attained her independence on August 15th, 1947. But he had never envisaged the partition of Hindusthān into India and Pakistan. However, the partition did take place. He has not expressed any opinion specifically on this burning problem in his book Ecchatta Hindusthāna, though there are certain references in this regard.

A question may be raised at this juncture as to why and how partition took place. The Muslim demand for a separate state of their own was made in para 3 of the Lahore Resolution, which contains the demand that the areas in which there is a predominant Muslim population should be incorporated into an independent state. In other words, it meant that the Punjab, the North-Western frontier province, Baluchistan and Sind in the North-West and Bengal in the East, should be carved out into an independent state. The language used in the Resolution was rather ambiguous. But the basic demand was that these are to be separated from India and formed into a separate state.
This Muslim demand was based on two grounds:

(1) "The Muslims by themselves constitute a separate nation and desire to have a national home" of their own, and (ii) because experience shows that the Hindus want to use their majority to treat the Muslims as though they were second class citizens in an alien state. 3

The Muslims in India did have some grievances, as they pointed out from time to time. Their experience under the Congress rule had shown them that mere constitutional safeguards would not be helpful to "save them from the tyranny of the Hindu Majority". It may be also said that the Hindu-Muslim antagonism was deepened because of the refusal of the Congress to recognise the Muslim League as the only representative body of the Muslims, which it was not; and the refusal by the Congress to form Coalition Ministries. 3 But the fact remained that the Muslim League, though was not the only or the most representative Muslim organization, had managed to make itself the most vocal and clamorous, perhaps due to the fact that it had the patronage and the blessings of the British. As it is rightly pointed out by Dr. B.R. Ambedkar, the Congress should not have

had any compunction to deal with it (the League) for the purpose of effecting a settlement of the Hindu-Muslim question.... "The Muslims", he wrote, "rightly interpret this attitude of the Congress as an attempt to create divisions among them with a view to cause confusion in their ranks and weaken their front". Ambedkar perhaps, thought that since the Congress Presidents and Gandhiji himself had chosen to correspond and discuss in person with Mr. Jinnah as the leader of the League, the Congress ought not to have found any difficulty in recognising the League as the most important Muslim organization. The Congress, however, argued on its part that all the grievances of the Muslims, if any, would be looked into and adequate safeguards would be provided. But the feeling among Muslims was that they were going to be 'subject races' under the proposed Swaraj Constitution, with Hindus constituting the governing class. Thus their demand had become so strong that it was almost irresistible. This was clearly and powerfully voiced by Mr. Jinnah in his Presidential Adress to the Thirtieth Session of the League in April, 1943.

His utterances were sharper, and were made with a new emphasis unlike on previous occasions. He said: "...the quickest way to the freedom of the people of India, both Hindus and Moslems, is Pakistan". He further charged the Congressmen of trying to "turn the whole of India into a Gandhi Ashram"; but a Hindu Raj, he declared vehemently, would be resisted "as long as life is left in a single Moslem". It is clear from this that the Muslims were determined to have Pakistan. But the Congress leaders were not in favour of a separate nation, namely, Pakistan. According to Nehru, it would incite "all the reactionary, feudal, and socially backward groups to claim partition". Hence, he thought, it was not desirable in modern times to fall back upon such medieval and feudalistic solutions. But he came to accept the demand later, not because it was justifiable in law and logic, but because it became unavoidable, and under the stress of circumstances. He perhaps, realised that necessity knows neither law nor logic. The Congress also acquiesced in the Muslim demand later, as it was made a condition precedent for Indian independence. That is why Khan Abdul Gaffar Khan is reported to have disclosed, two individuals were prominent in agreeing to partition from the Congress.

6. The Times of India, 26th April, 1943.
side, and they were Jawaharlal Nehru and Sardar Vallabhai Patel. Of course, it was Shri C. Rajagopalachariar, whose was a lone voice then, that called out for an agreement on the issue between the League and the Congress when the League was reiterating its claim for Pakistan as the only acceptable solution for the Indian Constitutional problem. But Shri V.D. Savarkar, the then President of the Hindu Mahasabha suggested his own alternative to Pakistan. In his scheme, "India that was made up of two nations shall not be divided, but the people of both nationalities shall dwell in one country and shall live under the mantle of one single constitution; that the constitution shall be such that the Hindu nation will be enabled to occupy a predominant position that is due to it and the Muslim nation made to live in the position of subordinate co-operation with the Hindu nation". (Presidential address at the annual session of the Hindu Mahasabha held at Calcutta in December, 1939).

About the same time, Hardekar Manjappa came under the influence of the Hindu Mahasabha and those of the ideologies of Veera Savarkar. That is why he could visualise in his book रचनात्मक भारत, that Hindusthana should not be divided into India and Pakistan after the attainment of freedom from the British.
He thought the Muslim animus against the Hindus was to be attributed to the Hindus. The native communalism of the Hindus served to alienate the Muslims and to provoke them to have a separate Islam state that is Pakistan. Like Ambedkar he complained that the Communal Policy of the Congress and Gandhiji were responsible for such a thinking on the part of the Muslims to have a separate state of their own. However Manjappa said that both Muslims and Hindus have realised their defects. He rightly observed in his book Ecchatta Hindusthana that the Hindu Muslim antipathy would vanish in free India. The original Dravidians of India being initiated to the Aryan faith became Aryans and practised the teachings of the Vedas. Similarly, the Hindus and Muslims would be one people. Though history has not confirmed his prophecy, who could say at that time that it was an absolute impossibility. However, one can say that Hardekar Manjappa, a great nationalist of Karnataka, defended the idea of 'Akhanda Hindusthana' or one undivided India and fought for it through his books and papers.

Now a question may be posed at this juncture as to what was his vision of free India? Manjappa said that India after getting independence would be at

7. Sharana Sande, 6.4.1942.
cross-roads whether to adopt constitutional monarchy of England, or American system of democracy or American system of democracy or the Russian system of dictatorship. He was of the opinion that free India would be certainly influenced by political systems elsewhere. Though, he said, for some time British influence on India might be continued, it is not desirable, in the interest of the Indians, to adopt the British type of constitutional monarchy. Similarly Russian system of dictatorship also should not be encouraged in India. The most suitable and only alternative, Manjappa could suggest for India was the American model of democracy. He knew that even in France and the U.S.A., there is no perfect democracy. There is scope for improvement. Even then, said Manjappa, it guaranteed individual liberty and promoted the welfare of all. Thus he believed that it would be better for India to follow the American model, after purging it of such defects as economic inequality. As the present Indian Constitution does contain some features of American democracy and constitution, it speaks volumes for political insight and sagacity. Further, in free India today many are committed to the principle of 'growth along with social justice' and 'Garibi Hatao' and in this respect, free India, of late, is said to have been influenced to a

great extent by the Russian system. Even then Manjappa's dream to secure growth with social justice, to abolish inequalities, poverty, etc., and to make the country a secular one, to make the people work sincerely and honestly for promoting the welfare of the nation, is being increasingly realised by the present rulers.

Manjappa devoted considerable attention to the problem of the secular state. He endeavoured to uphold the idea of a secular state. But he was equally concerned with religion as he was an intensely religious person. He cited instances from Indian History to show the religious tolerance that prevailed among different groups of people in each community. What Manjappa really objected to was neither caste nor community as such but extreme and fanatical attitudes generated by both the communities and by different castes in each community. He believed that it must be possible for all groups to coexist on the basis of mutual understanding, respect and common political allegiance to a secular state. He always believed that 'to be a good Veerasaiva it is necessary to be a good Hindu and to be a good Hindu it is necessary to be a good Indian'.  

one and the same time. However, under the impact of more egalitarian ideas, he condemned the caste system in principle. He denied the importance of birth in determining the position of man in society. He opposed the practice of untouchability most vigorously. Further, he opined that caste and religious tensions would disappear under the pressure of economic progress. He believed in the apparent trend towards the predominance of economic interest as exhibited in the progressive movements in the history of the world. That is why in his book Ecchatta Hindusthana, he prophesied that "Hindus and Muslims would bury the hatchet of hatred in a free India as the Dravidians of ancient India when initiated to the Aryan faith started practising the teachings of the Vedas". But it is saddening to note that in the later period the Hindus and Muslims have clashed resulting in the death of many. India had to be divided into India and Pakistan. Even after the partition, the Muslims constitute a major minority community in India. However, attempts are being made to observe religious tolerance, mutual respect and political accommodation and the common political allegiance to a secular state.

The possibility of synthesis between the Indian and Western cultures has been a much debated question.

for the past century and a half in India. This question engaged the attention of Manjappa also. Like most Indians with progressive ideas, he was keenly aware of the difficulties it would present in practice. The problem, as he saw it, was one of assimilating as much as could be assimilated. He was forthright in his criticism of those who merely imitated the outward forms of Western culture. He distinguished between imitation of a superficial habit and understanding and assimilating an idea fully. He ridiculed at those Indians who were Westernised in dress and such other outward forms only but deeper down remained untouched by such good qualities of the Western people such as character, integrity, hard and sincere work, devotion to duty, love of their mother-land, etc. By and large it is true even today and it was properly assessed by Manjappa, being a true Indian himself. So he strongly advocated for the assimilation of the Western techniques of industrial and commercial organization, and the western skill in organizing and operating public and political institutions on sound lines with integrity and earnestness.

Manjappa was affectionately called by the people as 'Karnataka Gandhi'. When Gandhiji, launched the non-cooperation movement in 1920 to oppose the
Rawaltt Bills with the boycot of British titles and honours, schools, colleges, courts and foreign cloth, Manjappa came under the spell of Gandhiji. He accepted the nine tenets of Gandhism, namely, satya, ahimsa, brahmacharya, asteya, aparigraha, aswada, nirbhaya, swadeshi and aparishya nivarene. In interpreting Gandhism Manjappa emphasised on its religious and ethical aspects. He thought that Gandhiji himself was too political in the application of these principles. Of all the Gandhian ideals, Khadi had a special attraction for Manjappa. The programme of self-discipline in Gandhism appealed to his ascetic temperament. He thought that Gandhiji was only implementing some of the ideas adumbrated by Swami Rama Thirtha. He believed Gandhism to be an eclectic creed, and compared it, in his book Mahatma Gandhi Praneeta Satyagraha Dharma, with the basic tenets of Islam, Christianity and Buddhism. He found parallels to all the Gandhian ideals, except Khadi, in the scriptures of these faiths. However, he did succeed in finding religious sanction for Khadi in his own Veerasaiva faith in its 21st injunction. He developed it in his book Satyagraha Dharma. In brief, he lived as simple, as noble and as spiritually commanding a life as that of Gandhiji and thus became the greatest follower of
Gandhian ideals in Karnataka. In order to spread
Gandhism among the people of Karnataka he founded the
'Satyagraha Samaj' in Hubli in 1921; 'Satyagraha Ashrama' at
Harihar in 1922; and the Almatti Vidyalaya in 1927.
Further through his speeches, papers and books he
propagated the ideals of Gandhiji in Karnataka. For
these reasons, in one of the functions Shri Deshpande
Gangadhara Rao called him the "Karnataka Gandhi". While
Manjappa held Gandhiji in the highest esteem possible,
he was not a blind follower of Gandhiji. He could and
did criticize the Mahatma whenever the occasion
demanded it. He was a libertarian in outlook. Manjappa
disagreed with Gandhiji regarding the bonfires of
foreign cloth and supported Andrews' stand that 'it should
be distributed among the poor'. He also did not agree
with Gandhiji, regarding Swaraj as the only goal of the
Congress. He had sharp differences with the Mahatma on
the nature of Hinduism itself. He expressed his dis-
satisfaction with Gandhiji's term 'Harijan' for the
untouchables, as it has a communal overtone and he
preferred to call them the 'Adijan'. In taking such a
stand he exhibited an originality of thought and a
courage of his convictions. Even then Manjappa considered
Gandhiji a better leader of the masses than Subhas Chandra Bose. This shows his straight-forwardness, sense of tolerance and broad-mindedness.

In the social sphere, he emphasised the need for social freedom. Like Gandhiji and J.S. Mill, Manjappa said that social freedom is as important as political freedom. He opined that there cannot be any real social freedom until a comprehensive, homogeneous and uniform set of rules for social conduct are developed. In the existing situation, stated Manjappa, a real social revolution is imperative; political freedom is meaningless if it is not accompanied by social freedom also. He further said that it is the duty of social leaders of all denominations and persuasions, to come together and evolve a new set of rules of guidance in social conduct and behaviour. He opined that we should have not only a political Swaraj, but a social Swaraj too. For the attainment of social Swaraj Manjappa suggested the following measures:

1. The four Varnas or castes, based on the accident of birth, must disappear, because caste is responsible for many social evils.

ii. Untouchability in any form must disappear completely.

iii. The innumerable sub-castes must be made to disappear which alone would facilitate intermarriage among the main castes.

iv. Conversion to Hinduism from any other religion must be made easy.

v. Taboos on foreign travel, adult marriage and widow remarriage must disappear.

vi. Women should have full social freedom in all matters.

vii. Child marriage should be regarded as a crime on society.

viii. *Ahimsa* being a fundamental principle of the Hindu Dharma, animal killing for any cause must stop.

He further said that social reform is more complicated and more difficult than political reform. He suggested, therefore, that this should be carried on with absolute care, patience and circumspection, in gradual stages. Those who take up this work must carry the people with them not only through precept but also by example. It
is undeniable, though, that his technique of social reform generally was messianic, but it did rock India's social structure that had not been shaken since Buddha's times.

In the economic sphere, Kāyaka (Dignity of Labour) principle of Shri Basaveshvara appealed to him most and so he insisted on the maintenance of self-respect and dignity of every individual through Kāyaka philosophy. Further, like Gandhiji, he stood for the total abolition of exploitation and poverty and for a kind of equality which even the radicals considered rather extreme and impracticable. His concept of trusteeship was not a compromise with this ideal but a device, so novel that it made sense to very few, to bring about socialization of private property without depriving society of its wealth. Since change of ownership does not lead to a change in the system, nor does the abolition of private property remove the difference between the truly superior and the rest, it was a device, too, of ensuring that the superiors do not perpetuate. His plea for village industries, and stress on the spinning wheel as their symbol, was not a plea for a return to primitiveness. It was the only practical method available then for checking the drain of wealth and skill from the villages to the towns, preventing the growing social and cultural and economic hiatus between the two providing,
without any governmental help, desperately needed practical employment to the vast under-employed and under-productive rural masses, releying the incredibly abysmal poverty of the villages and thereby injecting some dynamism into an utterly stagnant economy. He not only preached and practised Gandhiji's Khadi cult but also gave a religious sanction to it. With this he could attract the non-Brahmins to the Khadi cult strengthen the national movement in this part (Karnataka) of India.

In the widest sense every leader is an educator, as he is one who dedicates himself to the task of propagating certain ideals and values. In fact, any one with a mission is perforce an educator. Manjappa was an educator in this sense, and he succeeded in influencing and changing the minds of not only men but also women and children. He tried to educate the whole of Karnataka through his writings and speeches on the Gandhian and nationalist ideals. He was also an educationist in this very broad sense. He was dissatisfied with the existing system of education and experimented on his own at his Vidyalaya which was founded in 1927 at Almatti in the Bijapur District. The school was started with public funds. It emphasised the moral and religious aspects of

education, as against the purely intellectual orientation as in other schools. His school was craft-centred and it sought to relate education to life. It was situated on a beautiful, elevated spot on the banks of the river Krishna.

As a writer, what is striking about Manjappa is the sheer quantity of his output and the range of subjects he wrote about. Not only that, the range of readership was also fairly diversified. His major works such as those dealing with Gandhi, Nationalism, the \textit{Rigvedasāra} (unpublished) and Indian history show an oriental mind at its best. He was also a master of a very lucid Kannada prose. It could be adopted quite adequately to different purposes. There is the deep sincerity and austere simplicity in his great autobiography \textit{Mūvattu Varshada Nanna Kānike} (Thirty years of my Public Life). One comes across a serious style of scholarly discourses in books on Gandhi, Basaveshwara and other themes. There is also the didactic style in his \textit{Buddhiya Mātū} (A word of Advice). In his \textit{Awakened India}, he handles political and historical themes in a language which seems to suit the sublime thoughts in them admirably. Finally, in his \textit{Rigvedasāra}, Manjappa writes about scientific subjects in a prose which could
well serve as a model to our text books writers. He wrote not for the sake of writing and literature alone, but mainly to present the results of his independent thinking. He was a believer in free thinking and he wrote fearlessly what he thought to be correct. Thereby his writings in the vernacular are a rich mine of his original thoughts on a number of current problems like Indian nationalism, Swadeshi, Basic education etc. No wonder all his writings are really thought-provoking and valuable for all times to come. Had he chosen to be only a writer he would have been a great success. He has more than 50 books in Kannada language to his credit. If he had written these books in English he would have become a writer of international fame. But unfortunately he could not understand and write in English though he tried his level best to learn this European language. However, thanks to the efforts of 'Hardekar Manjappa Smāraka Granthamāle', which has translated a few select books of Hardekar Manjappa, they are appreciated even in their English translation by non-Kannada speaking people.

Journalism is a tremendous force and a popular media for disseminating new ideas among people today. Manjappa took to journalism because through it, he could reach the masses easily. His Dhanurdhāri started in 1906,
aimed its shafts against every aspect of his countrymen's life and conduct that hindered advance and progress. He edited a monthly entitled *Khādi Vijaya* and later renamed as *Udyoga*, and through it inculcated among the people the value of dignity of labour. Later his *Sharana Sandesh* (a weekly) sought to educate the people in the fundamental moral and spiritual values of Indian life, which alone could wean mankind from the materialistic and suicidal path of living. For him journalism was not a profession but a mission. The main motive-force behind his journalistic endeavours was, of course, nationalism. He was among the greatest nationalist editors Karnataka has ever produced. His journalism was characterised by selfless courage and fierce independence of mind. That is why the mast-head of his journal *Sharana Sandesh* carried the following Vacana of Shri Basaveshvara:

"Like adamant in defence of right,
I am not one for deference.
Having renounced the world, the Sarana
Is not afraid of anyone, because
He dwells within the sovereign light
Of Lord Kūdala Saṅgama." 14

His editorials in *Sharana Sandesh* are a clear testimony to his close understanding of the national and international problems, and his brilliant style. So great was his

intellectual honesty that he refused to cater to the popular weakness for astrology, since he did not believe in it. He would sacrifice readers, rather than profess what he did not genuinely believe in. Some of his comments relating to the Second World War and its events are interesting even today. For instance, he thought it was a mistake on the part of the Congress to have accepted office under the 1935 Act, but he felt it was a greater mistake to have given it up so abruptly.

It can be said that such men are the salt of the earth and the only hope of the mankind. Like all others they live their allotted span of life and pass away. But unlike others they leave behind them ideas and ideals, which, if lived up to sincerely and betimes, would bring about the real progress mankind. In order to appreciate this, one should read the last few lines of Manjappa's autobiography. He rightly concludes his autobiography with a sense of great satisfaction and contentment in these words:

"Had I not taken the path I have actually taken, and got married, I might have done nothing more than adding 4 or 5, to our population, saved some 4 or 5 thousand rupees, and drawn by now a monthly pension of Rs. 15 to 20 as a teacher. However, as I look back now I take comfort from the thought that, instead of that, I have rendered some service to my fellowmen".15.

15. Manjappa Hardekar, Müvattu Varshada Nanna Kanike, p.86.
To sum up, Manjappa was not only Jnāna Yogi but also a Karma Yogi. His life was not a translated version or just an imitation of some one else. His was a self-made and a glowing life. He enlightened the Kannada people to a great extent through his writings. He adorned the minds and hearts of Kannadigas as an enlightened person himself. He spread Kannada culture effectively and at the same time spread the message of Indian unity. One can identify in his writings a happy blending of scholarship and heroic splendour.

A comparison between Manjappa and Swami Vivekananda would be interesting and in order. Both were saints and both propagated India's freedom. Both supported the freedom struggle without themselves joining any political party. Both strove for the regeneration of India with a religious fervour. They worked for the emancipation of untouchables, the poor, the women and such other neglected sections of the society. They were social reformers par excellence. Both had the greatest faith in Hinduism but at the same time they had respect for and tolerance towards other religions. Both were orators of high calibre. These comparisons notwithstanding, there were certain points of differences also between them. Manjappa was not fortunate enough to get higher education and, therefore, his sphere of activity was
confined to Karnataka only; whereas Swami Vivekanand was a graduate and he could propagate Indian religion and culture at international level. But it can be said that Manjappa achieved the same objective by remaining in Karnataka itself. He worked relentlessly in the service of the people and the country for nearly forty years. His greatest virtue was his willingness to accept his own shortcomings without any reservations. It is absolutely impossible to come across a person of Manjappa's calibre who worked sincerely for the people of the land without expecting anything from them.

As a writer, Manjappa secured topmost position. His grip over Kannada language was something extraordinary. His prose style was lucid and at the same time effective. He not only did research and wrote books on scientific lines but created literature for children and for different age-groups. In this regard he was a keen psychologist. If we accept that the work of literature is to train the emotions of the readers, one has to agree that Manjappa's contribution to Kannada literature is great. His writings are the best examples of Kannada prose style. Many of his works prove his research ability. As one who shaped the Kannada prose style, and thought he could very well be called the father of nationalistic literature in
Kannada during the twentieth century.

Bernard Shaw was once asked as to how he would like to be introduced to his readers, shaw's reply was 'through my works'. He further said, let people read his works and then assess him. This is equally applicable to Manjappa. His many sided personality may be understood through his writings. His articles and books are the most effective media to understand his personality. His autobiography, for instance, enlightens the readers regarding his achievements and also the short-comings in his life. His autobiography enlightens the readers and gives a clarion call for selfless, courageous and truthful service.

By a careful study of Manjappa as an author, one can easily determine his position in the field of literature of thought. As we know, Rousseau, Freud, Karl Marx, Darwin and other distinguished thinkers and writers brought about a revolution in thought. Such writers are very rare. Of course, there is no scarcity of authors who command a great popularity. One may remember here Bertrand Russel, Bernard Shaw and others.
In India, the writings of Gandhiji, M.N. Roy, Rabindranath Tagore, Premachand, Maithlisarana Gupta, Bankimchandra Chatterjee, Sharatchandra and others are quite popular. Manjappa did not participate directly in the freedom movement like some of these people. Had he joined the Congress party and undergone prison punishment, he would have become a great leader. But in that case the standard of his writing would not have been great. Rabindranath Tagore who wrote Janaganamana (National anthem) took active interest in the freedom struggle only after he attained literary fame. Smt. Sarojini Naidu, it is said, attained poetic talents before she joined the Congress party. But persons like Manjappa could not attain recognition like the authors in Bengali, Hindi or in Tamil, because the number of the Kannada speaking people was very less. Secondly, the province of Bengal and Bombay were a step ahead in education and as well as in freedom struggle compared to other provinces. Bengal was ahead of all provinces. This facility was not there for Kannada authors. Not only that. There was no united Karnataka province and the Kannada-speaking population was distributed into five different areas. Even then Manjappa's literary activity was kept-up and the quality of thought was not inferior to others. Of course, he was not a poet like others. Through his prose
writings, he brought a great awakening among the masses.

It is appropriate to compare him with poet Subrahmanya Bharati of Tamil Nadu. Both spread the message of nationalism in their respective lands. Both stood for the emancipation of untouchables. Both supported women's liberty. Both suffered in poverty and undertook writing as a profession. Both made efforts for the liberation of the country. But there were few differences between the two. If Subrahmanya Bharati inspired through his poems in the cause of freedom, Manjappa, through his prose writings brought national awakening. If Subrahmanya Bharati was married Manjappa undertook celibacy and led a saintly life. Though there were differences between them, both wholeheartedly served the country with a spirit of dedication. The works of both Manjappa and Bharati were appreciated by the people. In this way, when we compare Manjappa with others, though we find certain differences, he earned the name and fame even in the face of a number of problems and difficulties. Had he written in Hindi or in English and in other languages, no doubt he would have attained national and international fame. But, however, his nationalistic views are not inferior to others.
It would not be out of place here to reproduce the opinions and tributes paid by some of the contemporaries of Manjappa:

In the opinion of Mudaveedu Krishna Rao, "...His genius was amazing. His understanding was very sharp and quick. His writings and speeches revealed his flow of thought. Intellectually, morally and spiritually, he served the Kannada people in an unrivalled manner...."

Speaking about the value of the speeches of Manjappa, Rao Bahaddur P.G. Halakatti, "...His speeches were packed with wisdom, and they thrilled our hearts. He was in the forefront of our greatest speakers...."

To Alur Venkat Rao, "...His saintly life attracted the friendship of his worst enemies, ...He was gentleness itself; his thinking was clear and bold, but he was tolerant of other points of view...."

As Shri R.R. Divakar has rightly said about the 'life and mission' of Manjappa, "...Here was a man bursting with missionary zeal.... deeply concerned about our country, her spiritual heritage, her culture.... his message was that we should defend them with our lives, if necessary...."

Speaking about the magnetic personality of Manjappa, S. Nijalingappa has opined, "...His eyes were set to conquer the universe with love, his gentle smile to win all with love, his high forehead knit with thoughts of human predicament. His face was the home of every lofty ideal, and it drew me instantly the first time I met him.... I am lucky to have caught a little of his glorious influence...."

To Dr. D.R. Bendre Manjappa was, "...Clad in white Khadi—his body white, his forehead shining with white religious marks, all white, clean, pure and good....words as well as thoughts.... name was snow and he was pure and lofty as the snows...."
Commenting on the lectures and writings of Manjappa Shri S.B. Joshi rightly remarked, 
"......His spell-binding words inspired people to think afresh... his lectures and writings revolutionised our thought, gave us a new vision......"

To sum-up the life history of Manjappa, 'Kavyanand' has finely described him in the following verse:

"......This is his life-story—
Pure in words and dedicated in action;
Saintly in his work, truthful in deed and word,
Equally sympathetic to all, the same in sorrow and joy;
Strict in conduct and devoted to duty;
Always service was his life...."

These opinions truly represent a cross-section of the society. They are rich tributes paid by persons drawn from various fields such as: literature, science, politics and so on.

It is because of these reasons that Manjappa has become a celebrity worthy of rememberance by all Kannadigas, nay by all Indians. He can be rightly called the father of nationalistic literature and the literature of thought in Kannada. His life itself was a life of Platonic virtue, dedicated to the selfless service of his fellow-men in general and that of the downtrodden in particular. He pulled down the shackles of orthodoxy, both in thought and action, and was thus the beacon-light for the youth and for all the generations to come.
PROMINENT EVENTS IN THE LIFE OF HARDEKAR MANJAPPA

BIRTH : February 18th, 1886
DEATH : January 3rd, 1947

1886. Born in Banavasi of the Karwar District of the then Bombay Presidency on the 18th day of February in a poor family.

1903. Passed the Mulki Examination.

1903. Joined as a Primary School Teacher at Sirsi on a monthly salary of Rs.7/-.

1906. Influenced by the Swadeshi Movement led by Tilak and resigned his job.

1906. Started editing Dhanurdhari (Weekly) from Davanagere.

1910. Decided to lead a life of celibacy at the age of 25.

1911. Founded an 'Association of Devotional Singing' and arranged for religious discourses in the month of Shrāvana with the help of Mrutyunjaya Mahaswamiji of Virakta Math, Davanagere.
1913. Celebrated 'Shri Basava Jayanti' in a modern way.

1914. Visited Poona and took Darshana of Tilak, discussed about the concept of 'rebirth' and requested for permission to translate Geeta Rahasya (Unpublished, but published only in 1915), into Kannada.

1914. Attended the A.I.C.C. Session held at Madras.

1915. Dhanurdhari ceased due to the paucity of funds.

1915. Publication of Swakartavya Siddhānta (Principles of one's own Duty), the first book printed in Okkaligara Press of Bangalore.

1916. Published Buddhiya Mātu (Words of Advice).

1917. Visited Sholapur and collected information for writing the biography of Shri Vārada Mallappa, and the same was printed by the Subodhini Press, Sirsi & Published by himself.

1919. Came under the Influence of Gandhiji's activities in the freedom movement; wrote and published a biography of Mahatma Gandhi for the first time in Kannada.

1921. Started 'Rashtra Jeevana Granthamale'. Published under its auspices Bhārtiyara Deshabhakti (Nationalism of Indians) and the Biography of Swami Ramathirtha.

1922. Founded 'Satyagraha Samaj' in Hubli and published Satyagraha Dharma.

1923. 'Satyagraha Ashram' was founded at Harihar on the banks of river Tungabhadra.

1923. Adressed the Dharwar District Congress Session held at Haveri.

1923. Met Shri Bājaji at Bijapur who presided over the Provincial Assembly—adressed a mammoth gathering.

1924. Published Shri Basava Charitre (Biography of Shri Basaveshwara).

1924. Visited Sabarmati and stayed with Gandhiji in his Ashram and discussed about rebirth and Asteya (non-possession).

1924. Attended the A.I.C.C. Session, held at Belgaum under the Presidentship of Gandhiji, with his trained band of voluteers "Basaveshwara Sevādal". Distributed pamphlets entitled Satyagrahi-Basaveshwara written in Marathi and
Hindi languages among the delegates and successfully convinced them that Khadi is one of the principles of Veerasaivism—requested Gandhiji to address the 'Veersaiva Parishad'.

1923-24. Decided to shift the 'Satyagraha Ashram', from the banks of river Tungabhadra owing to the rainy season and heavy floods.

1925. Mother expires.

1925-27. Visited several places in the Districts of Gulbarga and Bijapur and delivered number of discourses on social reformation. Decided to settle down in Almatti on the advise of Shri Banthanal Mahaswami.

1927. Met Gandhiji on March 27th at Gulbarga and sought his guidance for establishing an Institution of National Education.

1927. On May 13th founded the 'Veersaiva Vidyalaya' at Almatti.

1928. Started editing Khādi Vijaya (monthly) from August, 13th.

1929. Khādi Vijaya was renamed as 'Udyoga' from February 13th.
1931. Started editing *Sharna Sandesh* (weekly) from August 17th.

1933. Published *Khādi Shāstra* (science of Khādi).

1934. Accompanied Gandhiji on his Karnataka tour in the cause of eradication of untouchability. The message from Gandhiji, "There is no religion without truth", was given to *Sharna Sandesh*.

1935. Published *Pramathachara Deepike* (A biography of Shri Murughendra Swamiji of Athani).

1935. For the first time celebrated Akkamahadevi Jayanti to create consciousness among the women folk.


1939. Brother Shri Mudhulingappa expires.

1940. Published Subodhasāra of Muppinashadakshari.

1942. Due to scarcity of paper, hand made paper was produced by him and used for his journals.

1945. Started 'Pragati Granthamālā' on the eve of his sixty-first birth day celebration.

1946. Published Ecchatta Hindusthāna (Awakened India) on the occasion of his sixty-first birth day celebration on February 18th.

1946. Ill-health.

1947. On the eve of his death on January 3rd, gave the following message.—

"Be Brave
Be pure
Be heroes of free India,
This is my last appeal to you".