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**PRECEPTS OF NAGARJUNA**

Walk calmly, without excitement or arrogance  
 Speak the truth frankly, without deception or guile  
 Dwell in peace and mildness, without whims or quarrels  
 Act agreeably and smile when you talk

Do not babble many useless words  
 Do not, unthinkingly, walk into a riot  
 Do not drink wine or other intoxicants  
 Be as charitable as your means allow

Have compassion and help the lower forms of life  
 Exert yourself to the utmost in Dharma and virtue  
 Keep pure the oaths and vows you have taken  
 Do this and peace and joy will be yours

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## BUDDHIST MONASTICISM AND ITS FRUITS – II

by

Kenneth J. Saunders

*(Continued from previous issue)*

The code of discipline has become more elaborate ; the fully developed Pali code has 227 rules, that of the Mahayan of China has 250, and that of Tibet 253. In all these codes there are four capital or mortal sins which lead to expulsion from the community; next come thirteen sins which are punished with temporary exile from the Order. Other sins are "doubtful", those punished by confiscation, those requiring acts of penance, of which there are ninety two, many very trivial ; there are also others which must be confessed. A more positive statement follows, laying down the rules for monk, who must be circumspect in all things such as clothing, manner of sitting and eating etc., to protect the order from outside criticism and to make life within it more tolerable. There are eighty-five such positive rules in the Pali texts, to which the Chinese text adds three.

Twice a month there is a public confession of sins, and an announcement of penalties by the senior monk.

Ordination or Upa-Sampada formerly began with a simple formula, "I take refuge in the Buddha, the Law and the Order", but is now much more elaborate, each candidate being presented by his tutor who is responsible for his training, and who witnesses that he is not junior or maimed, a leper or a criminal, and that he has been duly instructed in the teaching of the Three Baskets of Buddhist scriptures.

A day in a monastery of Southern Buddhists began at dawn. The Samaneras or young recluses, usually small boys, wait upon their seniors, and then all spend a period of meditation. This is followed by the aims-begging procession. In single file and with downcast eyes the monks enter a village and collect their food in alms-bowls, neither asking for gifts nor returning thanks. On the return to the monastery this food, or a substitute, is eaten, and there is a further period of meditation and rest followed by occasional instruction of the younger monks in the Pali Scriptures and some instruction of other Children.

The monks have often been educators, and in Burma elementary education is largely in their hands ; they have maintained a higher moral

standing in Southern Asia than in the Far East, and are worthy School massers. Their lessons are usually confined to reading and writing, and the object is to inculcate a simple lay Buddhism. "The Song of the Eight Blessings" and other lay summaries are taught to small classes of boys when they are for a brief time Samaneras or novices ; all boys in Burma and many in Siam go through this novitiate.

Like Christianity, Buddhism has developed many forms, and the monastic life has reflected clearly the changes from the way of the Elders, austere and stoical, to the way of Evangelists of the Eternal and of the good news that he had been embodied among men and would open salvation to all. The ideal of Sainthood too underwent change, until it became very Christian in its emphasis on self-sacrifice and service. So the individualistic "hymns of the Brethren" which celebrate their own liberation from domestic bonds and from Samsara give place to corporate hymns celebrating the mercy of Amitabha and the joys of his paradise. During the first period, Buddhism developed into more popular and picturesque forms—the monk became a priest, the shrine an altar, the cell for confession a cathedral.

The Buddha himself is made responsible for the gradual elaboration of monasteries ; "I allow, O Monks, five kinds of shelter, viharas, plastered bungalows, two-storied houses, attics and caves."

Such great abbeys as Ajanta reveal in their structure the development of Buddhism into a highly organized and popular religion. Surrounding the great cathedral are rows of monastic cells, and at the east end is the great altar upon which the Buddha is seated in the attitude of a Hindu god. The old Stupa, or burial mound, once the central object of worship, is here seen developed into an altar, as the Buddha has developed into a god and the monk into a priest. At the same time a hierarchy grew up ; the simple band of mendicant friars with which Buddhism began grew into a very highly organized Church, the elder brother often becoming Abbot of a large Order. So powerful did these ecclesiastics become that in Ceylon at times they overshadowed the king. In China they had great influence at many courts, though they met with steady resistance from Confucian scholars who held all the chief secular offices, and suffered abuse and even violent persecution which is likely to recur. The modernist and secular trend of Chinese thought is attacking Buddhism as a Mediaeval superstition" and as an "opiate".

In Japan they grew so powerful that the saying, "Three things the Emperor cannot control ; the river in flood, the dice and the monks", became classical.

The Emperor in question himself became a monk, and the great monastic houses were fortresses of armed retainers and owned another in arrogance and luxury. Their power as land owners and landlords has grown steadily ; Buddhist temples have very valuable holdings in the crowded quarters of such Japanese cities as Osaka and Kyoto, where their care for the masses has been rewarded as land values have risen. They were often exempted from taxation and had other "privileges of clergy" added to their power in Japan. In Ceylon they own about a third of the cultivated land.

The monk is allowed three garments, which originally were to be made of patches of cloth from the rubbish heap, but are now often of fine silk.

In Korea the monastic robe is just a modification of the dress of the lay people, but in Japan there is nothing more gorgeous than a procession of Buddhist priests in their brocaded robes, for the cult of an Eternal Buddha is quite different from the imitation of the friar Sakyamuni and the austerity of his path. In addition the monk must have an alms-bowl, a razor, a toothpick and a water-strainer. In some countries he is forbidden to have other property, but in Siam, where the chief Abbot or Sangharat is a brother of the King, the monastic rooms are often quite ornate. The whole order is ruled by him and three other Chief Abbots assisted by four Assessors, and the King himself come in procession to make elaborate gifts of clothing etc.,

Yet the admirable spirit of the early monks and runs is sometimes recaptured, and that is the spirit of the idealist who is happy in the possession of inner calm and peace.

For the rest, the same monastic rules are nominally in force in all Buddhist countries, though the married priesthoods of the Jodo and Shinshu sects in Japan represent a remarkable development.

The Buddhist monks come from all classes of society - Chinese and Korean monks are often famine orphans and foundlings who have grown up in the monasteries. Early Buddhist books and inscriptions prove that this has always been a strength to the Sangha. The Order is called in

early inscriptions as well as texts Cattudisa Bhikkahusangha," the "Order of Mendicants of the Four Quarters", a reference apparently to catholicity and democracy. The psalms of the early monks and nuns show them to have been of many classes of society, sweepers as well as Brahmins, actors, acrobats, prostitutes as well as merchants and other householders. It was always very democratic. While groups such as the Eta in Japan and "Temple Serfs" in Burma are considered beyond the pale, these are aberrations; the Buddhist Sangha has on the whole been true to the anti-caste attitude of its founder, however widely it has varied in the strictness with which it has kept the rules of simplicity in clothing, vegetarian diet, abstinence from worldly possessions, etc.

In contrast to the occasional tendency to worldliness we may instance the civilizing power of these Brethren of the Middle Path, to whose credit are the following achievements :-

1. They were pioneers of international goodwill.
2. They were middlemen of culture. Through them China and India began to exchange not only ideas but images, books and pictures.
3. Korea sent to Japan the fine civilization which resulted from the marriage of India and China.
4. They carried medical science as well as religious idealism and stimulated such arts as printing, the earliest printed books in Japan, and perhaps in China, being Buddhist.

As the lay-devotees grew in number and the monks' influence increased, the monastery became a centre of art and learning, and there grew up great abbeys, such as those of Ajanta in Western India and Anuradhapura in Ceylon, and great University foundations such as Nalanda in East India and Taxila in the north-west. These flourished from about the first century of our era to the seventh, and Buddhism during this time spread its influence to China, Korea. Japan and the Islands of the Pacific.

This is the greatest epoch of Buddhism—the veritable Golden Age of its secular as well as its religious influence.

The Gupta renaissance in India, no less than that of T'ang in China and

the awakening of Japan under Shotoku's regency, is the fruit of the seeds sown by Sakyamuni in the sixth century B.C. Its carriers were in all cases monks. There were two other great eras—that of Asoka (third century B.C.) when Ceylon was civilized by a Buddhist mission, and that of Kanishka (first Century A.D.) when the barbarians who conquered North-West India became Buddhist, and Buddhism began its long pilgrimage through the hinterland of the Himalayas.

If Christianity produced hermits and stoics, so did Buddhism; if the former produced a St. Francis of Assisi and Bernard of Clairvaux, the latter produced a Honen and a Shinran, joyous hymn-writers and preachers of the twelfth and thirteenth centuries. Nor did either religion fail to commend itself to men of great intellect. An Augustine in one church may be compared with a Buddhaghosa in the other, an Aquinas with a Nagarjuna, a Dominic with a Kukai. And the monastery stands revealed as the home of learning as well as of superstition ; of creative activity as well as of deadening inertia. As the Buddha reminded his monks, "Aryan silence is one thing - torpor another", and the life of retreat from the world is not so easy as it sounds.

But there has also come down the centuries that other saying :-

One is the path leading to riches,

Another is that leading to Nirvana,

and it is not the least of the glories of Buddhism that it has never lacked devotees of poverty, who were often missionaries in difficult fields, the byproduct of whose devotion has been one of the world's great civilizations. Monasticism, like the mysticism which called it into being, "has a massive historic vindication".

☆☆☆

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದಿದೆ)

(ಕರೋಪನಿಷತ್ 2.24 ನಾವಿರತೋ...)

ಯಾವನು ದುರಾಚಾರವನ್ನು ತೊರೆದಿಲ್ಲವೋ, ಯಾವನು ಶಾಂತನಲ್ಲವೋ, ಯಾವನು ಸಮಾಹಿತನಲ್ಲವೋ, ಯಾವನು ಮನಃಶಾಂತಿಯನ್ನು ಹೊಂದಿಲ್ಲವೋ ಅಂತಹವನು ಪ್ರಜ್ಞಾನದಿಂದ ಕೇತನವನ್ನು ಪಡೆಯನು.

ಚೆನ್ನಾಗಿ ಓದುವುದೆಂಬುದು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಒಂದು ಲಕ್ಷ್ಯವಾಗಿರುತ್ತದೆ. ಒಂದು ಲಕ್ಷ್ಯವನ್ನು ಸಾಧಿಸಬೇಕೆಂದರೆ ವಿಧಿ-ನಿಷೇಧಗಳು ಜೊತೆಗೇ ಬರುತ್ತವೆ. ವಿಧಿಯೆಂದರೆ ಇಂತಹುದನ್ನು ಮಾಡಬೇಕು - ಎಂದು ಹೇಳುವಂತಹದು. ನಿಷೇಧವೆಂದರೆ ಇಂತಹುದನ್ನು ಮಾಡಬೇಡ - ಎಂದು ಹೇಳುವಂತಹದು. ಸಾಧನೆಯು ಚೆನ್ನಾಗಿ ಆಗಬೇಕೆಂದರೆ "ಇದು ಬೇಕು-ಇದು ಬೇಡ" ಎಂದು ಹೇಳುವುದು, "ಇದನ್ನು ಮಾಡಬೇಕು-ಇದನ್ನು ಮಾಡಬಾರದು" ಎಂದು ಹೇಳುವುದು - ಇವೆಲ್ಲ ಜೊತೆಗೇ ಬರುತ್ತವೆ.

ವಿಧಿ-ನಿಷೇಧಗಳು ಏಕಿರಬೇಕು? - ಎಂದರೆ, ಅವಿಲ್ಲದಿದ್ದರೆ ಗುರಿಯನ್ನು ಸಾಧಿಸಲು ಸಾಧ್ಯವೇ ಆಗುವುದಿಲ್ಲ, ಅಥವಾ ಶೀಘ್ರವಾಗಿ ಗುರಿಮುಟ್ಟಲಾಗುವುದಿಲ್ಲ. ಮಧ್ಯಕಾಲದಲ್ಲಿ ಉಂಟಾದ ಆಸೆಗಳನ್ನು ಗುರಿಸಾಧಿಸುವ ಪರ್ಯಂತ ಬದಿಗಿಟ್ಟು, ಲಕ್ಷ್ಯಸಾಧನೆಯ ಬಳಕೆ, ಬೇಕಿದ್ದಲ್ಲಿ, ಅವುಗಳತ್ತ ಗಮನಕೊಡಬಹುದು. ಲಕ್ಷ್ಯಸಾಧನೆಗೆ ಯಾವುದು ಅನುಕೂಲವೋ ಅಂತಹವನ್ನು ಮಾತ್ರ ಮಾಡತಕ್ಕದ್ದು. ಲಕ್ಷ್ಯಸಾಧನೆಗೆ ಯಾವುದು ಪ್ರತಿಕೂಲವೋ ಅದನ್ನು ತೊರೆಯತಕ್ಕದ್ದು. ಅನುಕೂಲಕ್ಕೆ ವಿರುದ್ಧವಾದದ್ದು ಪ್ರತಿಕೂಲ.

ಹಾಗೆಯೇ ಜೀವನಕ್ಕೂ ಲಕ್ಷ್ಯವುಂಟು. ಅದಕ್ಕೂ ಸಾಧಕ-ಬಾಧಕಗಳುಂಟು. ಅವೇನೆಂಬುದನ್ನು ಶ್ರುತಿ-ಸ್ಮೃತಿಗಳು ಹೇಳುತ್ತವೆ. ಶ್ರುತಿಗಳೆಂದರೆ ವೇದಗಳು. ಸ್ಮೃತಿಗಳೆಂದರೆ ಧರ್ಮಶಾಸ್ತ್ರಗಳು. "ಮಾಡು" ಎಂದು ಅವುಗಳು ಹೇಳುವ ಮಾತುಗಳು ವಿಧಿಗಳು. ಹಾಗೆಯೇ, "ಮಾಡಬೇಡ" ಎಂದು ಅವು ಹೇಳುವ ಮಾತುಗಳು ನಿಷೇಧಗಳು. ತದನುಸಾರ ಮಾಡಬೇಕಾದದ್ದು ವಿಹಿತ-ಕರ್ಮ. ಮಾಡಬಾರದ್ದು ನಿಷಿದ್ಧ-ಕರ್ಮ.

ಪಾಪಕರ್ಮಗಳು ಅಧ್ಯಾತ್ಮಸಾಧನೆಗೆ ಬಾಧಕವೋ ಮಾರಕವೋ ಆಗಿರುತ್ತವೆ. ಪಾಪದ ನಡೆಯೇ ದುಶ್ಚರಿತವೆನಿಸುವುದು. ಇದಕ್ಕೆ ವಿರುದ್ಧವಾದದ್ದು, ಎಂದರೆ ಸರಿಯಾದ ನಡೆಯೇ, ಸುಚರಿತ. ದುಶ್ಚರಿತವನ್ನು ಬಿಡದವನು ಆತ್ಮಸಾಧನೆಯಲ್ಲಿ ಪ್ರಗತಿ ಸಾಧಿಸಲಾರ. ದುಶ್ಚರಿತವುಳ್ಳವನಿಗೆ ಅಧ್ಯಾತ್ಮದ ರುಚಿಯೇ ಬರದು.



ಇಂದ್ರಿಯ-ಚಾಪಲ್ಯವಿದ್ದರೂ ಗುರಿಯನ್ನು ಸಾಧಿಸಲಾಗದು. ಇಂದ್ರಿಯ-ಚಾಪಲ್ಯದಿಂದ ಮನಸ್ಸು ಅಶಾಂತವಾಗುತ್ತದೆ. ಶಾಂತಿಯಿಲ್ಲದವನೂ ಆತ್ಮಸಾಧನೆ ಮಾಡಲಾರ. ಸಮಾಧಾನವೆಂದರೆ ಸಮಾಧಿ. ಸಮಾಧಿಯೆಂದರೆ ಚಿತ್ತದ ಏಕಾಗ್ರತೆ. ಅದಿಲ್ಲದವನೂ ಸಾಧಿಸಲಾರ. ಹಾಗೆಯೇ ಕ್ಷೋಭೆಗೊಂಡ ಮನಸ್ಸುಳ್ಳವನೂ ಸಾಧಿಸಲಾರ.

ಪ್ರಜ್ಞಾನದಿಂದಲೇ ಆತ್ಮನನ್ನು ಪಡೆಯುವುದಾದರೂ, ಮೇಲೆ ಹೇಳಿದ ನಾಲ್ಕು ಬಾಧಕವಾದ ಕಾರಣಗಳನ್ನು ಗಮನಿಸಬೇಕು. ಹೀಗೆ ಎಚ್ಚರದ ಮಾತನ್ನು ಯಮನು ಹೇಳುತ್ತಾನೆ.

## 2.25 ಯಸ್ಯ ಬ್ರಹ್ಮ ಜ

ಯಾವನಿಗೆ ಬ್ರಹ್ಮವೂ ಕ್ಷತ್ರವೂ - ಎರಡೂ ಅನ್ನವಾಗಿರುವುದೋ, ಯಾವನಿಗೆ ಮೃತ್ಯುವು ಉಪ್ಪಿನಕಾಯಿಯೋ, ಅಂತಹವನನ್ನು ಆತನು ಹೀಗಿರುವನೆಂದು ಅರಿತಿರುವವರಾರು?

ಭಗವಂತನು ಒಂದು “ದೊಡ್ಡ ಭೂತ”ದಂತೆ. ಭೂತಗಳು ಎಲ್ಲವನ್ನೂ ತಿಂದುಹಾಕಿಬಿಡುವುವಲ್ಲವೇ? ಭಗವಂತನು “ವಿಶ್ವ-ಭುಕ್”, ಎಲ್ಲವನ್ನೂ ಕಬಳಿಸುವವನು: ಪ್ರಳಯಸಮಯದಲ್ಲಿ ಜಗತ್ತೆಲ್ಲವೂ ಪರಮಾತ್ಮನಲ್ಲೇ ಆನವಾಗುವುದಷ್ಟೆ? ಆತನೊಳಗೇ ಸೇರಿಕೊಂಡುಬಿಡುವುದಷ್ಟೆ?

ಇದನ್ನು ವಿಷ್ಣುಸಹಸ್ರನಾಮವು ಹೀಗೆ ಹೇಳುತ್ತದೆ:

ಏಕೋ ವಿಷ್ಣುರ್ ಮಹದ್-ಭೂತಂ ಪೃಥಗ್-ಭೂತಾನ್ಯನೇಕಶಃ |

ತ್ರೀನ್ ಲೋಕಾನ್ ವ್ಯಾಪ್ಯ ಭೂತಾತ್ಮಾ ಭುಂಕ್ಷೇ ವಿಶ್ವ-ಭುಗ್ ಅವ್ಯಯಃ ||

ಲೋಕವು ನಿಂತಿರುವುದು ಧರ್ಮದಿಂದ. ಧರ್ಮ-ತತ್ತ್ವವನ್ನು ನಿರೂಪಿಸುವುದು ಬ್ರಹ್ಮಶಕ್ತಿಯ ಕಾರ್ಯ. ಧರ್ಮವನ್ನು ರಕ್ಷಿಸುವುದು ಕ್ಷತ್ರಶಕ್ತಿಯ ಕಾರ್ಯ. ಹೀಗೆ ಬ್ರಹ್ಮ-ಕ್ಷತ್ರಗಳೇ ಮುಖ್ಯವಾಗಿ ಜಗತ್ತಿಗೆ ಧಾರಕ. ತಲೆಯೂ ಕೈಗಳೂ ಹೇಗೆ ಮೈಯನ್ನು ರಕ್ಷಿಸುವುದೋ ಹಾಗೆ.

ಹೀಗೆ ಜಗತ್ತನ್ನು ರಕ್ಷಿಸತಕ್ಕ ಬ್ರಹ್ಮ-ಕ್ಷತ್ರಗಳೇ ಭಗವಂತನಿಗೆ ಓದನವೆಂದು ಇಲ್ಲಿ ಹೇಳಿದೆ. ಓದನ ಎಂದರೆ ಅನ್ನ. ಅಂದರೆ, “ರಕ್ಷಕರ ಸಮೇತವಾಗಿ ಜಗತ್ತನ್ನು ನುಂಗಿ ಹಾಕುವವನು” ಭಗವಂತನು. ನಮಗೆಲ್ಲ ತಿಳಿದಿರುವಂತೆ ಆಯುಸ್ಸು ಮುಗಿದಿರುವವರನ್ನೆಲ್ಲ “ಮುಗಿಸುವವನು” ಯಮ. ಎಲ್ಲರೂ ಯಮನಿಗೆ ತುತ್ತಾಗುವವರೇ. ಒಮ್ಮೆ ಬಾಯಿಗೆ ಹಾಕಿಕೊಳ್ಳುವುದು ತುತ್ತ. ಎಲ್ಲರನ್ನೂ ತುತ್ತಾಗಿಸಿಕೊಳ್ಳುವ ಅಂತಹ ಯಮನು ಸಹ ಉಪ್ಪಿನಕಾಯಿಯ ಹಾಗೆ, ಭಗವಂತನಿಗೆ. ನಾವು “ಕಾಲೋ ಜಗದ್-ಭಕ್ಷಕಃ” ಎಂದುಕೊಂಡರೆ, ಆ ಕಾಲನೇ, ಅರ್ಥಾತ್ ಯಮನೇ, ಭಗವಂತನಿಗೆ (ಆಹಾರವಲ್ಲ.) ಉಪಸೇಚನ (ಎಂದರೆ ಉಪ್ಪಿನಕಾಯಿ)!

ಮೃತ್ಯುದೇವತೆಯಾದ ಯಮನೇ ಈ ಶ್ಲೋಕವನ್ನು ಹೇಳುತ್ತಿದ್ದಾನೆಂಬುದನ್ನು ನಾವು ಮರೆಯುವಂತಿಲ್ಲ. ಲೋಕವೆಲ್ಲ ಯಾರಿಗೆ ಹೆದರುವುದೋ, ಅಂತಹ ಯಮನೇ ಹೆದರುವ ಸಂನಿವೇಶದ ಬಗ್ಗೆ ಇಲ್ಲಿ ಹೇಳಲಾಗಿದೆ.

ನಾವೆಲ್ಲರೂ ಹಿಂದೆ ಏನೇನಾಗಿದ್ದೆವೆಂಬುದನ್ನು ಯಮನು ಬಲ್ಲ. ಚಿತ್ರಗುಪ್ತನ “ವರದಿ”ಯೆಲ್ಲ ಎಲ್ಲ ಲೆಕ್ಕಗಳೂ ಇರುತ್ತವೆ! ಅಂತಹ ಯಮನೇ ಇಲ್ಲವಾಗುವ ಸ್ಥಿತಿ ಬಂದಾಗ ಹೇಳುವುದೇನು? ಯಮನ ಬಗೆಗೇ ಏನನ್ನೂ ಹೇಳಲಾರದ ನಾವು ಯಮನನ್ನೇ ನುಂಗಿಕೊಳ್ಳುವ ಈ ‘ಭೂತ’ದ ಬಗ್ಗೆ ಹೇಳುವುದೇನಿದೆ? ಅದು ಎಲ್ಲದೆಯೆಂದಾಗಲಿ, ಹೇಗಿದೆಯೆಂದಾಗಲಿ, ಯಾರು ತಿಳಿದಾರು?!

ಭಗವತ್ತತ್ತ್ವವನ್ನು ಅರಿಯುವುದು ಸುಲಭವಲ್ಲವೇ ಅಲ್ಲವೆಂಬುದನ್ನು ಇಲ್ಲಿ ಒತ್ತಿ ಹೇಳಲಾಗಿದೆ.

ಇಲ್ಲಿಗೆ ಕರೋಪನಿಷತ್ತಿನ ಎರಡನೇ ವಲ್ಲ ಮುಗಿಯಿತು. ವಲ್ಲಯೆಂದರೆ ಬಳ್ಳಿ. ವೇದವೃಕ್ಷದ ಜ್ಞಾನವೆಂಬ ಕಾಂಡದ ಬಳ್ಳಿಯದು.

★ ★ ★

ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಮುಂದುವರೆಯುವುದು...

**THE INDIAN INSTITUTE OF WORLD CULTURE**

No. 6, Sri B.P. Wadia Road, Basavanagudi, Bengaluru - 560 004. © : 26678581

**ENDOWMENT PROGRAMMES DECEMBER - 2020**  
**PROGRAMMES WILL BE HELD ONLINE - WEBINAR**

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**December 4th, Friday 6:00PM : ವಿಜೇಶ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ**

ವಿಷಯ : "ಮಹಿಳೆಯರಲ್ಲಿ ಸಾಮರ್ಥ್ಯದ ಪ್ರೇರಣೆ"

ಉಪನ್ಯಾಸಕರು : ಶ್ರೀಮತಿ ವಂದನಾ ಶಾಸ್ತ್ರಿ, ವೈಯಕ್ತಿಕವಿಕಸನ ತರಬೇತುದಾರರು

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**December 12th , Saturday 6:00PM : ವಿಜೇಶ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ**

ವಿಷಯ : ಜೀವಿ ಇಂದಿಗೂ ಏಕೆ ಪ್ರಸ್ತುತ?

ವಕ್ತಾರರು : ಶ್ರೀ ವೈ.ವಿ. ಗುಂಡೂರಾವ್, ರಂಗಭೂಮಿ ಕಲಾವಿದರು ಹಾಗೂ ಪ್ರಸಿದ್ಧ  
ಹಾಸ್ಯ ವಿಷಯದ ವಕ್ತಾರರು

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**December 19th, Saturday 6.00PM : Surya Prakash Memorial**

Endowment Lecture program

**Topic : Unveiling the Science behind Vedic Astrology**

Speaker : **Ms. Archana Murthy**, Wellknown Astrologer.

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**December 20th, Sunday 6.00 PM : Sri H. Nanjundiah and Smt. Sushila**

Nanjundiah Memorial Endowment Programme.

Hindustani Classical Vocal Concert,

Vocal : Kum. Hiranmayee S. Harmonium : Shri Madhusudan Bhat,

Tabla : Shri Sumit Naik

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**December 25th , Friday 6.00PM : \*Special Lecture Program Plato's**

Topic : Dialogue: Parmenides

Speaker : Sri. T.K. Jayaraman, Retd., IRS

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**December 26th, Saturday 6.00 PM : ವಿಶೇಷ ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮ :**

ಸುಗಮ ಸಂಗೀತ "ಭಕ್ತಿ ಭಾವ ಸಿಂಚನ"

ಪ್ರಸ್ತುತಿ : ಶ್ರೀಮತಿ ಸಂಧ್ಯಾ ಶ್ರೀನಾಥ್ ಮತ್ತು ತಂಡದವರಿಂದ

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Holidays : December 25th, Friday Christmas

Please Note : All programs will be streamed live through online platform.  
Link details to attend the programs online will be communicated by Email  
and WhatsApp a week before the programs.

For further details you can also call our office number – 080 – 26678581

In view of the ongoing COVID – 19 pandemic and government  
guidelines, no programs are held at Wadia Hall and Manorama Hall for  
the month of December 2020

## ***Our Recent Publications Transactions List available in the Library / Office***

### **SPECIAL CLASSES**

- ART CLASSES : Directed by Sri T.K.N. Prasad, Meets every Tuesday and Friday between 3.30 pm to 5.30 pm
- ART CLASSES : Directed by Sri Sanjay Chapolkar meets every (SENIOR BATCH) Thursday & Saturday between 11:30 am to 2:30 pm and 3:30 pm to 6:30 pm
- BHAJAN CLASSES : Started by Late Prof. N. Krishnaswamy, Meets every Wednesday, from 6.00 to 7.00 pm Rs. 20.00 per month.

**Note :** The above classes will recommence after the Government restrictions regarding COVID - 19 is removed.

Souvenir to mark the 75th year of the institute as part of Platinum Jubilee is deferred to year end (March 2021) due to the current COVID19 Situation.

### **ACTIVITIES**

- Library has a collection of about 80,000 volumes on culture, history, literature, philosophy etc.
- Reading Room receives about 200 magazines and periodicals from all over the world.
- Children's Library has about 20,000 books in a separate building and caters to the needs of students and youth.
- Behanan's Library has a special collection of important works and reference books.
- Publication consist of a monthly bulletin, transactions, books and reprints. Sale as well as exchange arrangements are welcome. Programmes are held each month consisting of literary, visual and performing arts. About 15 to 20 activities are planned every month.
- Bequests, donations and endowments enjoy 80% Concession. Inquiries invited.

Book Post

**Note :** Institute Library will be open only for borrowing & returning the Books by the members. Library is CLOSED for public reading as of now.

### **OFFICE WORKING HOURS**

- WORKING DAYS : Tuesday to Sunday (Monday Holiday)
- OFFICE TIME : 10.00 a.m. - 4.30 p.m.
- Library : 9:00 a.m - 6:00 p.m.