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“He reviled me, he beat me and conquered and then plundered me,” who express such thoughts tie their mind with the intention of retaliation. In them hatred will not cease.

“He reviled me, he beat me and conquered and then plundered me,” who do not express such thoughts, in them hatred will cease.

In this world never is enmity appeased by hatred; enmity is ever appeased by Love; This is the Law Eternal.

The many who know not this also forget that in this world we shall one day die. They do not restrain themselves. But those who recognize the Law end their quarrels soon.

- Dhammapada

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Post Box 402, # 6, Sri B.P. Wadia Road, Basavanagudi, Bengaluru - 560 004.

☎ 26678581 Website : www.iiwcindia.org

E-mail : honsecretaryiiwc@gmail.com

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ARANYAKA

(Source : *The Aryan Path*, May 1939)

Now the venerable Upali came to see the Exalted One and said :

"Sir, I desire to frequent woodland haunts in the forest, to be a lodger in solitude."

"Upali, to frequent woodland haunts in the forest and to be a lodger in solitude are things hard to compass. A hard thing it is to dwell secluded. It is hard to find delight in living alone. The woods strain the mind even of a monk who has not won concentration of mind, yet I will frequent woodland haunts in the forest, I will be a lodger in solitude", of him it is to be expected that either he will sink to the bottom or float on the surface.

"Imagine, Upali, a great pool of water. There comes an elephant seven or eight cubits in height. He thinks thus : 'Suppose I plunge into this pool of water and amuse myself with the sport of squirting water into my ears or over my back. When I have enjoyed this sport and washed and drunk and come out again, suppose I go whithersoever it please me.' So in he goes, enjoys and comes out and proceeds whithersoever it please him. How can he do it ? The great bulk of his person, Upali finds a footing in deep water.

"But suppose a cat should come and say to itself : 'What difference is there between myself and an elephant ? Suppose I plunge into this pool of water and amuse myself ? When I have enjoyed this sport and washed and drunk and come out again, suppose I go whithersoever it please me ? So he springs into that pool of water hastily and without consideration. Then this is to be expected of him : Either he will sink to the bottom or float on the surface. Why so ? The smallness of his person, Upali, finds no footing in deep water.

"Just in the same way, Upali, whoso should say : 'Though I have not won concentration of minds, yet I will frequent woodland haunts in the forest, I will be a lodger in solitude' - of him it is to be expected that either he will sink to the bottom or float on the surface, Learn to obtain concentration - footing ere you enter the woodlands."



BUDDHIST MONASTICISM AND ITS FRUITS

(Source : *The Aryan Path*, May 1939)

[From the pen of the late Dr. Kenneth James who was one of the recognized Western authorities on Buddhism. He studied Buddhism in Ceylon, and toured Asia for study in the field of religions. -- Editor of The Aryan Path]

Buddhism is tree with many roots and many fruits. In popular culture, in early monism, in ordinary lay morality, in the visions of the upanishads it is rooted : in the life of Sakyanmuni these are taken up and welded into a Mystic Path—a ladder of morality leading to a transcendental experience—*Nibbana*, Bliss, or Reality itself. Through his teachings and practices the sap of life passed into monasticism on the one hand and the civilizing work of laymen like Asoka and Shotoku on the other.

The Aryan invaders of India developed a practice of solitary meditation which was to have far-reaching results. Its roots are in the idea of *tapas* (austerity). These early ascetics, forest-dwellers who practised meditation, sought the transcendental realization of *Atman*, in which they found both escape from Transmigration and ultimate truth.

The setting of the Buddha's early life and teachings was in the foothills of the Himalayas, where he was familiar no doubt with the figures of hermits, seated under forest trees or in mountains caves, and as he passed to North-East India he must have met mendicant preachers who went about teaching various ways of salvation. We meet these *Paribrajakas* in the Buddhist books and elsewhere, engaged in wordy warfare and asking aims from all. Other names are given these "Mendicant teachers", such as *Bhikkhu* and *samana*, the first meaning "mendicant" and the second, "recluse". During the rainy season they used to go into retreat, which practice led to the change from an eremitic to a cenobitic life.

The secular setting for these teachers was in the small cities and villages of India belonging either to kingdoms or little republics. These political forms seem to have been reflected in the organization of the groups as they developed into ordered or *sanghas*. If a great teacher appeared he might be invited to head such an order, to rule it with the authority of a king by divine right or with the more democratic power of an elected president. The leader generally chose his successor. Gautama the

Buddha became an authoritative ruler of a well-organized order but he refused to appoint a successor ; in this he was wise and perhaps original.

His order seems to have begun quite simply as earnest seekers joined him, and the oldest Buddhist texts encourage these friars to be "Solitary as the elephant", to be, in fact, munis or monks, avoiding the habitations of men and practicing meditation. The earliest cells are solitary and single ; the texts are full of admonitions : "Alone man lives as Brahma : in pairs as the lesser gods : more than this is a village." But as we also know from other texts, the Buddha was soon joined by men who had belonged to well organized orders. His two first Brahmin converts, Siriputta and Moggallana, had belonged to a group of two hundred and fifty friars under Sanjaya, who offered to share the leadership of the order with them rather than have them join the new teacher. The Buddhist reform was a lay movement, closely imitating the organization and methods of the orthodox, but heretical in its resistance to Brahmin claims, to the more rigid rules of caste and to animal-sacrifice.

From the first Buddhism claimed to be not only a Middle Path but also a Twofold Path. It offered a way between the extremes of austerity and of self-indulgence ; the way of the monk, the Eightfold Path to Nirvana; for the layman, rebirth in a better state through almsgiving and morality. "The monks are the harvest-field of merit" ; the laity in supporting them and in following the simple ethic of the Buddha may attain salvation. The way for the monk and nun is at once more direct and much more difficult - it is the way of a temperate asceticism and of difficult practices of mystical or transcendental contemplation. For the layman Buddhism offered a simple ethic such as we find in the edicts of Asoka, with occasional emphasis upon mild asceticism.

The rules of moral conduct for these two groups were at first very simple. In an early story we find a monk organizing preaching missions and encouraging his friars to return every six months to recite the moral teachings, which he calls the bond of Patimokkha. This recitation consisted in verses preserved also in the Dhammapada :-

Patience is the highest austerity
Long-suffering is the highest Realization.
No true recluse is he who strikes another ;
No religious is he who uses insolent words.

This very simply creed is an attempt to make spiritual and moral qualities a substitute for the old austerity, and to insist that man is not a religious leader by birth or by pride of bearing. It is followed by a famous summary common to monks and laity :-

To lay aside all evil, to put on good
To cleanse the thoughts within us, this is the rule of the Buddhas.

Patimokkha seems to mean "that which prevents scattering", a bond holding the little community together ; as the sect developed into an Order the *Patimokkha* became elaborated into a more systematic "confession". Asoka's edicts warn the monks against schism and commend a code of laws already in existence.

To what extent this code was the nucleus of the *Patimokkha* we do not know, but Asoka attributes whatever is well said to the Buddha, and the tradition that he made rules as occasion demanded seems credible. The legend that a Council was held immediately after his death to decide matters of discipline is also credible, through the detailed story of what happened is probably of later date.

The occasion of it was the lack of discipline of a group of monks who sought to make the Middle Path of the Buddha even less exacting. That the second council was called by Asoka to fix the Canon is more probable, for by the third century B.C. we have strong evidence not only in his edicts but also in other rock engravings that the Order was well established, widespread and well disciplined. The regular name for a disciplined monk was "one accomplished in the 150 regulations".

(Concluding part will appear in the next issue of the Bulletin)



(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದಿದೆ)

(ಕರೋಪನಿಷತ್ 2.22 ಅಶರೀರಂ ಶರೀರೇಷು...)

ಅನಿತ್ಯವಾದ ಶರೀರಗಳಲ್ಲಿ ನಿತ್ಯನಾಗಿರುವವನೂ ಮಹತ್ತಮನೂ ಸರ್ವವ್ಯಾಪಿಯೂ ಆದವನು ಪರಮಾತ್ಮನು. ಆತನನ್ನು ಅರಿತಾದ ಬಳಿಕ ಧೀರನು ಶೋಕಿಸುವುದಿಲ್ಲ.

‘ಶರೀರ’ ಎಂಬ ಪದವನ್ನು ಯಾರು ಕೇಳಿಲ್ಲ? ಅದಕ್ಕೆ ದೇಹವೆಂದೇ ಅರ್ಥ. ಆದರೂ ‘ಶರೀರ’ ಎಂಬ ಪದದಲ್ಲಿ ಒಂದು ವಿಶೇಷವಿದೆ. ‘ಜದ್ವಹೋಗುವಂತಹುದು’ ಎಂಬ ವ್ಯುತ್ಪತ್ತಿ ಅದಕ್ಕಿದೆ. (ವ್ಯುತ್ಪತ್ತಿ ಎಂದರೆ ಶಬ್ದವು ಹೇಗೆ ಹುಟ್ಟಿಕೊಂಡಿತು? - ಎಂಬುದನ್ನು ತಿಳಿಸುವ ಬಗೆ). “ಶೀರ್ಯತೇ ಇತಿ ಶರೀರಮ್” ಅದನ್ನೇ ಮತ್ತೊಮ್ಮೆ ಜ್ಞಾಪಿಸಲು ಅನವಸ್ಥವೆಂದೂ ಇಲ್ಲಿ ಕರೆದಿದೆ. ಶರೀರಗಳು ಅನವಸ್ಥಗಳು ಅಂದರೆ ಅವುಗಳಿಗೆ ಸ್ಥಾಯಿತ್ವವಿಲ್ಲ.

ಎಲ್ಲ ಶರೀರಗಳ ಪಾಡೂ ಇದೇ. ಯಾವೊಂದು ಪ್ರಾಣಿಯ ಶರೀರವೂ ಶಾಶ್ವತವಲ್ಲ. ಜಗತ್ತೇ ಶಾಶ್ವತವಾಗಿ ಉಳಿಯದೆಂದಮೇಲಂತೂ ಎಲ್ಲ ಶರೀರಗಳೂ ನಶ್ವರವೆಂದು ಹೇಳಿದಂತೆಯೇ ಸರಿ. ಆದರೆ ಎಲ್ಲ ಶರೀರಗಳಿಗೂ ಜಾಯತೇ-ನಶ್ಯತಿಗಳು, ಎಂದರೆ ಹುಟ್ಟು-ಸಾವುಗಳು, ಇರತಕ್ಕವೇ.

ನಮಗೆ ಶರೀರಗಳು ದೊರಕುವುದು ಹೇಗೆ? - ಎಂಬುದನ್ನೊಮ್ಮೆ ಗಮನಿಸಿದರೆ ಇದರ ಮರ್ಮವು ಗೊತ್ತಾಗುತ್ತದೆ. ನಾವು, ಎಂದರೆ ಜೀವಿಗಳು, ನಾನಾವಿಧವಾದ ಕರ್ಮಗಳನ್ನು ಮಾಡಿರುತ್ತೇವೆ. ಕರ್ಮಗಳಿಗನುಗುಣವಾಗಿ ಶರೀರಗಳು.

ಹಾಗಿದ್ದರೆ ಭಗವಂತನ ಶರೀರಕ್ಕೂ ಇದು ಅನ್ವಯಿಸಬೇಕಲ್ಲವೆ? - ಎಂಬ ಪ್ರಶ್ನೆ ಬರಬಹುದು. ನಮ್ಮ ಶರೀರಕ್ಕೂ ಭಗವಂತನ ಶರೀರಕ್ಕೂ ಒಂದು ಭೇದವಿದೆಯೆಂಬುದನ್ನು ಮರೆಯಬಾರದು. ಅವತಾರಮಾಡಿದಾಗಿನ ಭಗವಂತನ ಶರೀರವೂ ಒಂದು ದಿವಸ ಕೊನೆಗಾಣುವುದಾದರೂ, ಆ ಶರೀರವು ಕರ್ಮಕೃತವಲ್ಲ.

ಶರೀರಗಳೆಲ್ಲದರಲ್ಲೂ ಭಗವಂತನು ಇರುತ್ತಾನೆ. ಅಂತರ್ಯಾಮಿಯಾಗಿ ಇರುತ್ತಾನೆ. ಶರೀರವು ನಶ್ವರವಾದರೂ, ಆತ್ಮಸ್ವರೂಪನಾದ ಭಗವಂತನು ಅನಶ್ವರ.

ಕೃಷ್ಣನೇ ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಹೇಳುವಂತೆ “ಅಂತವಂತ ಇಮೇ ದೇಹಾಃ” ಈ ದೇಹಗಳಿಗೆಲ್ಲ ಕೊನೆಯುಂಟು. ಆದರೆ ಭಗವಂತನು ಅಶರೀರನಾಗಿ ಇವುಗಳೆಲ್ಲವನ್ನು. ಶರೀರಕ್ಕೆ ನುಖ-ದುಃಖಗಳುಂಟಾದರೂ, ಶರೀರದೊಳಗಿರುವ ಪರಮಾತ್ಮನಿಗೆ ಇವು ಅಂಟವು.

ಆ ಪರಮಾತ್ಮನು ಶರೀರದೊಳಗೆ ಇರುವನು - ಎಂದು ಹೇಳಿದ ಮಾತ್ರಕ್ಕೆ ಶರೀರದ ಅಳತೆಯು ಆತನನ್ನು ಮಿತಿಗೊಳಿಸಲಾರದು. ಶರೀರವು ಕಿರಿದಾಗಿರಲಿ ಹಿರಿದಾಗಿರಲಿ ಆತನು ಅತ್ಯಂತ ಮಹತ್ತಾಗಿರುವವನೇ. “ಮಹತೋ ಮಹೀಯಾನ್” ಎಂದು ಈ ಹಿಂದೆಯೇ ಹೇಳಿತ್ತು. ಮಹತ್ವದೊಂದಿಗೆ ವಿಭುತ್ವವೂ ಅವನಲ್ಲದೆ. ವಿಭುವೆಂದರೆ ವ್ಯಾಪಿ. ಹೀಗೆ ಆತನು ಸರ್ವಾತಿಶಾಯಿ, ಎಲ್ಲಕ್ಕೂ ಮಿಗಿಲು, ಹಾಗೂ ಸರ್ವವ್ಯಾಪಿ, ಎಲ್ಲೆಡೆ ಇರುವವ.

ಆತನನ್ನು ತಿಳಿದವನು ಧೀರ. ಧೀರನೆಂದರೆ ಧೀಮಂತನೆಂದೇ. ಭಗವಂತನನ್ನು ಅರಿತುಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯವೇ ಧೀ. ಧೀರನೇ ಮನನ ಮಾಡಬಲ್ಲನು, ಮನನ ಮಾಡುವ ಪ್ರವೃತ್ತಿಯುಳ್ಳವನು. ಸಾಮರ್ಥ್ಯವಿದ್ದರೂ ಪ್ರವೃತ್ತಿಯಿಲ್ಲದಿದ್ದರೆ ಕೆಲಸವಾಗದು. ಹಾಗೆಯೇ ಪ್ರವೃತ್ತಿಯಿದ್ದರೂ ಸಾಮರ್ಥ್ಯವಿಲ್ಲದಿದ್ದರೆ ಕಾರ್ಯವು ನಡೆಯದು. ಈ ಧೀತತ್ವದಿಂದಲೇ ಪರಮಾತ್ಮನ ಮನನವನ್ನು ಧೀರರು ಮಾಡಬಲ್ಲರು.

ಹಾಗೆ ಮಾಡಿದ ಧೀರರಿಗೆ ಶೋಕವೆಂಬುದು ಇನ್ನಿರದು - ಎಂದು ಇಲ್ಲಿ ಹೇಳಿದೆ. “ಧೀರೋ ನ ಶೋಚತಿ”. ಮಹಾನ್ ಹಾಗೂ ವಿಭು ಎನಿಸಿಕೊಂಡ ಈ ಆತ್ಮನನ್ನು ಅರಿತಲ್ಲಿ ದೊರೆಯುವ ಲಾಭವೇನೆಂಬುದನ್ನು ಇಲ್ಲಿ ಹೇಳಿದೆ. ಆತ್ಮಜ್ಞನಾದವನಿಗೆ ಇನ್ನು ಶೋಕವೆಂಬುದೇ ಇರದು. ಗೀತೆಯಲ್ಲಿ ಸಹ ಈ ಅಭಿಪ್ರಾಯವು ವ್ಯಕ್ತವಾಗಿದೆ. ಆತ್ಮನಲ್ಲಿ ನೆಲೆ ನಿಂತಮೇಲೆ, ಎಂತಹ ಅಂತಸ್ತತ್ವವು ಉಂಟಾಗುವುದೆಂದರೆ, ಜೀವನದಲ್ಲಿ ಅಕಸ್ಮಾತ್ತಾಗಿ ದೊಡ್ಡ ದುಃಖವೇ ಬಂದೊದಗಿದರೂ ಆತನು ವಿಚಲಿತನಾಗನು. “ಯಸ್ಮಿನ್ ಸ್ಥಿತೋ ನ ದುಃಖೇನ ಗುರುಣಾಪಿ ವಿಚಾಲ್ಯತೇ” (ಗೀತೆ 6.22)

2.23 ನಾಯಮಾತ್ಮಾ ಪ್ರವಚನೇನ ಲಭ್ಯಃ.

ಈ ಆತ್ಮನನ್ನು ಪ್ರವಚನದಿಂದ ತಿಳಿಯಲಾಗದು. ಮೇಧಾಶಕ್ತಿಯಿಂದಲೂ ತಿಳಿಯಲಾಗದು. ದೊಡ್ಡಪಾಂಡಿತ್ಯದಿಂದಲೂ ತಿಳಿಯಲಾಗದು. ಈ ಆತ್ಮನೇ ಯಾರನ್ನು ಆರಿಸಿಕೊಳ್ಳುತ್ತಾನೋ ಆತನಿಗಷ್ಟೇ ಆತ್ಮನು ಲಭ್ಯ. ಆತನಿಗೆ ತನ್ನ ಸ್ವರೂಪವನ್ನು ತಾನೇ ತೋರಿಗೊಡುತ್ತಾನೆ.

ಆತ್ಮನನ್ನು ಹೇಗೆ ಹೇಗೆ ತಿಳಿಯಲಾಗದು? - ಎಂಬುದನ್ನು ಶ್ಲೋಕದ ಪೂರ್ವಾರ್ಧದಲ್ಲಿಯೂ, ಹೇಗೆ ತಿಳಿಯಬಹುದು? - ಎಂಬುದನ್ನು ಅದರ ಉತ್ತರಾರ್ಧದಲ್ಲಿಯೂ ಹೇಳಿದೆ.

ಪ್ರವಚನ, ಮೇಧೆ, ಹಾಗೂ ಬಹುಶ್ರುತತ್ವ - ಇವುಗಳಿಂದಲೇ ತಿಳಿಯಲಾಗದು. ಆದರೆ ಆತ್ಮನೇ ತನ್ನನ್ನು ತಿಳಿಸಿಕೊಡಬೇಕೆಂದು ಬಯಸಿದರೆ ಆಗಬಹುದು - ಎಂದು ಹೇಳಿದೆ.

ಪ್ರವಚನವೆಂಬುದಕ್ಕೆ ಕನ್ನಡದಲ್ಲಿ ಪ್ರಸಿದ್ಧವಾದ ಅರ್ಥವಿದೆ - ಪ್ರವಚನ ಮಾಡುವುದು - ಎಂಬುದಾಗಿ. ಪ್ರಕೃತ, ವೇದಾಧ್ಯಯನವೆಂದೋ ಮನನವೆಂದೋ

ಅರ್ಥಮಾಡಿಕೊಳ್ಳಬಹುದು. ಮನನಕ್ಕೆ ಪೂರ್ವಭಾವಿಯಾಗಿ ಶ್ರವಣ ಎಂಬುದುಂಟು. “ಬಹುಭ್ಯಃ ಶ್ರೋತವ್ಯಂ, ಬಹುಧಾ ಶ್ರೋತವ್ಯಂ” ಎಂಬ ಮಾತಿದೆ. ಸದ್ವಿಷಯಗಳನ್ನು ಹಲವು ಮಂದಿಯಿಂದ ಕೇಳಿತಿಳಿದುಕೊಳ್ಳಬೇಕು ಬಗೆಬಗೆಯಾಗಿ ಕೇಳಿತಿಳಿದುಕೊಳ್ಳಬೇಕು, ಎಂದು ಇದರ ಅರ್ಥ. ಹೀಗೆ ಇಷ್ಟೆಲ್ಲ ಕ್ರಮವನ್ನು ಹೇಳಿದ್ದರೂ ಇದಾವುದರಿಂದಲೂ ಪರಮಾತ್ಮನನ್ನು ಕಾಣಲಾಗದು.

ಕುಳಿತೋದುವುದು, ಓದಿದ್ದನ್ನು ಮನನಮಾಡುವುದು, ಓದಿದವರು ಹೇಳುವ ವಿವರಣೆಗಳನ್ನು ಕೇಳುವುದು, ಅದರ ಮನನವನ್ನು ಮಾಡುವುದು - ಇತ್ಯಾದಿಯಾದ ಇವಕ್ಕೆಲ್ಲ ಅತ್ಯಂತ ಉಪಯೋಗಿಯಾದದ್ದೆಂದರೆ ಮೇಧಾಶಕ್ತಿ.

ಅಧ್ಯಯನವೆಂಬುದಕ್ಕೆ ಎರಡು ಅಂಗಗಳು ಆಚಾರ್ಯನು ಹೇಳಿದುದನ್ನು ಗ್ರಹಿಸುವುದು, ಹಾಗೂ ಗ್ರಹಿಸಿದ್ದನ್ನು ಧರಿಸುವುದು. ಧರಿಸುವುದು ಎಂದರೂ ಧಾರಣಮಾಡುವುದು ಎಂದರೂ ಒಂದೇ ಅರ್ಥ. ಶ್ರವಣ-ಮನನಗಳಿಗೆ ಉಪಕಾರಿಯಾದುದು ಮೇಧಾಶಕ್ತಿ. ಮೇಧಾಶಕ್ತಿಯು ಚೆನ್ನಾಗಿರುವವರಿಗೆ ಧಾರಣಾಶಕ್ತಿಯು ಚೆನ್ನಾಗಿರುವುದು. “ಮೇಧಾ ಧೀರ್ ಧಾರಣಾವತೀ” - ಎಂದೇ ಹೇಳುವರು. ಮೇಧೆಯು ಚೆನ್ನಾಗಿರುವವರಿಗೆ ಒಮ್ಮೆ ಹೇಳಿದರೆ ಸಾಕು. ಗ್ರಹಿಸುವುದಲ್ಲದೆ, ಗ್ರಹಿಸಿದ್ದದನ್ನು ಸ್ಮರಣೆಯಲ್ಲಿ ಚೆನ್ನಾಗಿಟ್ಟುಕೊಳ್ಳಬಲ್ಲರು. ಆದರೆ ಇದಾವುದೂ ಪ್ರಯೋಜನಕ್ಕೆ ಬಾರವು - ಎನ್ನುತ್ತದೆ ಉಪನಿಷತ್ತು.

ಆತ್ಮನೇ, ಎಂದರೆ ಪರಮಾತ್ಮನೇ ಒಲಿದಲ್ಲಿ, ಆಗಲಷ್ಟೆ ಆತ್ಮಜ್ಞಾನವು ಘಟಿಸುವುದು. ಪರಮಾತ್ಮನು ತನ್ನನ್ನು ತಾನೇ ತೋರಿಕೊಳ್ಳುವುದಾಗಿ ಇಲ್ಲಿ ಹೇಳಿದೆ. ಪರಮಾತ್ಮನನ್ನು ಒಲಿಸಿಕೊಳ್ಳುವ ಹೃದಯವನ್ನು ಬೆಳೆಸಿಕೊಂಡಲ್ಲಿ ಅದರ ದ್ವಾರಾ ಗುರಿಯನ್ನು ಸಾಧಿಸುವುದೇ ವಿನಾ, ಪಾಂಡಿತ್ಯವೃದ್ಧಿ ಮಾತ್ರದಿಂದಲೇ ಇದಾಗಿಬಿಡುವುದಲ್ಲ. ಶ್ರವಣ-ಮನನಗಳೊಂದಿಗೆ ಭಕ್ತಿಧ್ಯಾನಗಳನ್ನೂ ಬೆಳೆಸಿಕೊಳ್ಳುವುದನ್ನು ಇಲ್ಲಿ ಸೂಚಿಸಿದೆ.



ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಮುಂದುವರಿಯುವುದು...

THE INDIAN INSTITUTE OF WORLD CULTURE

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

ENDOWMENT PROGRAMMES NOVEMBER - 2020

PROGRAMMES WILL BE HELD ONLINE - WEBINAR

November 1st, Sunday 6.00PM : ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮ

ವಿಷಯ : ರಾಜ್ಯೋತ್ಸವ ಕಾರ್ಯಕ್ರಮ - ಕನ್ನಡ ಗೀತೆಗಳು

ಸಂಗೀತಗಾರರು : ಶ್ರೀಮತಿ ಆಶಾ ಜಗದೀಶ್ ಮತ್ತು ಶ್ರೀಮತಿ ಅನುಪಮಾ ಅರವಿಂದ್ ಮತ್ತು ತಂಡದವರು

November 3rd, Tuesday 6.00PM : ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ

ವಿಷಯ : ಕರ್ನಾಟಕ ನಾಡ ಹಬ್ಬ - ಸಂಭ್ರಮ, ಭಾಷೆ, ಭಾವನೆ

ಉಪನ್ಯಾಸಕರು : ಡಾ|| ವಿ.ಬಿ. ಆರ್ತಿ, ವ್ಯಕ್ತಿತ್ವ ವಿಕಸನ ತರಬೇತುದಾರರು
ಸಂಸ್ಥಾಪಕಿ - ವಿಭು ಅಕಾಡಮಿ.

November 21st, Saturday 6.00 PM : Book Review Session

Book : Atomic Habits by James Clear

Reviewer : Dr. K.S. Kannan, Chair Professor - IIT Madras

November 27th, Friday 6.00PM : Lecture Program

Topic : Plato's Dialogues - Theaetetus

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

November 28th, Saturday 6.00 PM : Book Review Session

Book : Tao of Physics by Fritjof Capra

Reviewer : Sri Muthu Bhuvana Sundaram T

Senior Data Scientist, IBM,

November 29th, Sunday 6.00 PM : ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮ

ವಿಷಯ : ಕನಕ ನಮನ - ವಾಚನ ಹಾಗೂ ವ್ಯಾಖ್ಯಾನ

ಸಂಗೀತಗಾರರು : ಡಾ|| ಟಿ.ಎಸ್. ಸತ್ಯವತಿ ಮತ್ತು ತಂಡದವರು

Holidays : November 1st, Sunday : Kannada Rajyotsava

November 14th, Saturday : Deepavali

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 November 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 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 80G 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.