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**THE INDIAN INSTITUTE
 OF WORLD CULTURE**

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The saint-poets of Maharashtra realized that certain institutions of the Hindus blocked their unity, blocked the solidarity which is the supreme need of every community, and they tried to remedy this by raising the spiritual values to a place above the social values

— M.B. Atlekar

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Founder Presidents

Shri B.P. Wadia & Smt. Sophia Wadia

A voluntary non-political organisation registered under the Societies Act, with the objectives of promoting human brotherhood and culture.

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THE INDIAN INSTITUTE OF WORLD CULTURE

6, Shri B.P. Wadia Road, Basavanagudi, Bangalore-560 004.

NOTICE OF MEETING TO MEMBERS

Notice is hereby given that **the Sixty Third Annual General Body Meeting** of The Indian Institute of World Culture will be held on **Sunday, 17th January 2021 at 10:30 AM** in Wadia Hall of the institute situated at the above address to transact the following business:

1. Prayer
2. Obituary Notices
3. Welcome and call to order
4. To read and record the Notice of meeting of members
5. To approve the minutes of the previous Annual General Body Meeting held on November 24, 2019
6. To receive and adopt the Report of the Executive Committee together with the audited accounts for the year ended March 31st, 2020.
7. To approve Draft Budget for 2020-2021.
8. To appoint an Auditor for 2020-2021 and fix the remuneration
9. Suggestions and comments from the members
10. Any other subject/s with the permission of the chair
11. Chairman's Address
12. To elect five members for the Executive Committee. (Polling Period till 5 PM)

By Order of the Executive Committee

Bangalore
Date: 15-12-2020

Sd/-
(Arakali Venkatesh Prasad)
Honorary Secretary

Coffee, Tea at 10:00 AM
Followed by Lunch After AGM.

The Indian Institute Of World Culture Holiday List -2021

Sl.No	Date	Day	Particulars
1.	14-Jan	Thursday	Sankranthi
2.	26-Jan	Tuesday	Republic Day
3.	11-March	Thursday	Mahashivaratri
4.	13-April	Tuesday	Ugadi
*	1-May	Saturday	May Day- Book Sale*
5.	15-Aug	Sunday	Independence Day
6.	9-Sept	Thursday	Gowri Festival
7.	10-Sept	Friday	Ganesha Chaturthi
8.	2-Oct	Saturday	Gandhi Jayanthi
9.	6-Oct	Wednesday	Mahalaya Amavasya
10.	14-Oct	Thursday	Ayudha Pooje
11.	15-Oct	Friday	Vijaya Dashami
*	1-Nov	Monday	Rajyothsava/Book Sale*
12.	3-Nov	Wednesday	Naraka Chaturdasi
13.	25-Dec	Saturday	Christmas

May 1st & Nov. 1st : Book Sale

THE SAINT - POETS OF MAHARASHTRA - I

by

M.D. Atlekar

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

The Annual Report will be ready and members can collect a copy from the office on or after 30/12/2020.

It is essential that the questions regarding accounts / annual report are sent as early as possible to enable us to respond during AGM. Co-operation of all the members is requested.

Kindly update us with your current address, cell / landline number and e-mail id.

Members are requested to bring their Identity cards issued by the IIWC for attending the meeting. Those who have not obtained Identity cards may bring Voter's ID/Driving License/Aadhar card/Ration Card/ Passport/PAN Card for verification along with a copy of the notice sent by IIWC to them as it bears the Registration number of their Membership.

CALENDER OF EVENTS FOR THE ELECTION 2020

1. Start date for issue of Nomination forms	26.12.2020	10:00 AM
2. Last date and time for the receipt of Nominations	03.01.2021	4:00 PM
3. Publication of Valid Nominations	05.01.2021	11:00 AM
4. Last Date for withdrawal of Nominations	10.01.2021	1:00 PM
5. Publication of Final Valid Nominations	13.01.2021	4:00 PM
6. Election of 5 members to the Executive during Annual General Meeting on	17.01.2021	10:30 AM

For contesting to the Executive Committee, Patrons and the Life Members who have enrolled before 29.06.2020 are only eligible.

Applications for contesting for the Executive Committee should be sent in writing to the Hon. Secretary on an Application form which will be available in the Library/Office, duly proposed and seconded by valid members. For contesting, proposing and for seconding, the Members should have no arrears of subscription. A valid member is one who has no arrears of subscription. The list of valid members can be checked in the Office.

Sri L.N. Sharma, Retd. Assistant Divisional Manager, LIC and Life Member of the institute will be the Chief Polling Officer.

Marathi Literature is rich in what may be called spiritual poetry ; it is even believed by some that the old poets, who were rather saints than poets, neglected this world in order to be perfectly in order to be perfectly happy in the next. One school of thought holds that excepting Ramdas, an eminent saint of shivaji's time who was the spiritual preceptor of the great Maratha hero, none of the old Marathi poets taught anything useful to national progress or to wordly success. In opposition to this stands the verdict of the Late Mahadev Govind Ranade, by common consent the most profound thinker of nineteenth-century India ; he held that the success of Shivaji was made possible by the pioneer work of the great saint-opets of Maharashtra from Mukundraj and Dnyaneshwar to Tukaram and Ramadas and that, but for the inspiration these poets supplied and the mentality they created, there would have been no political revolution in the Deccan. Most of the early Maratha poets were men of saintly character who devoted all their life and energies to the service of the poor, the downtrodden and the ignorant. These early saint-poets undoubtedly moved on a spiritual plane, but they were not unmindful of the millions who have to tread the earth, fight their daily battles and earn their daily bread. In fact, it was to succour these that they wrote their works and also preached occasionally. They hated all hypocrisy and they inculcated a love for industrious habits, cleanliness, mental as well as physical, and a heroic spirit that should stand adamant against the most frightening calamities. In fairness to our own intellectual honesty, we must study them properly and find out what they stood for and what they achieved.

One great achievement reveals their democratic spirit and their concern for the common man— their determination to work for the masses and not to serve the interests of one class only. They wrote in Marathi, the speech of the ordinary people, at a time when writing in Marathi was looked down upon, and some of them wrote in such beautiful Marathi that even the finest Sanskrit compositions were surpassed. Dnyaneshwar, the greatest among them all, deliberately stated that the Vedas served only for the higher classes, but that the Bhagwat Geeta was for every one, and that he wrote in Marathi because

he wanted all—including Shudras, women and the ignorant—to know what is in the Geeta and the Vedas. Eknath, three hundred years after Dnyaneshwar, proclaimed the same message. Though his times were not so difficult as the latter', he was persecuted by the so called orthodox of his day. To write for all, to make even all highest knowledge available to all without distinctions of caste or sex, station or occupation—that was the spirit in which the earlier great works in Marathi were composed. Marathi has been a democratic language from its very birth. Mukundraj lived a hundred years earlier than Dnyaneshwar, who flourished in the thirteenth century for, alas, only two wonderful work the Dnyaneshwari and of his still more wonderful book called Amritanubhav makes us ask how such a brief life could pour forth such experience and such wisdom. Dnyaneshwara said that he would write in such a style that his words would compete with nectar itself, and those who have read the Dnyaneshwari will bear out the fact that the great poet-philosopher did not overstate his claim, Mukundraj, a hundred year earlier, wrote the Viveksindu, and though it is doubtful if his original language is preserved in the copies that we read today, it is certain that he wrote in a simple style. Dnyaneshwar used all the technique of the art of poetry to make his works as charming to read as they were sound in their philosophy of life.

Both Mukundraj and Dnyaneshwar followed the Adwait doctrine of the great Sankaracharya, but in raising man to spiritual heights they did not forget that he is made of flesh and bone and that he has to live this life. Mukundraj in describing a true disciple and a true preceptor. condemned hypocrisy in out spoken terms and censured men who in order to make wordly gains pretend that they are spiritually great. But in the Dnyaneshwari, or Bhavarthdipika, as Dnyaneshwari's wonderful work is also called, we get precepts both about how to live in this world and how to secure the greatest eternal bliss. Dnyaneshwar described the varieties of fools and knaves that we meet in this world, through—kind hearted and broad-minded as he was— he looked upon all knaves as fools. What he had written Ramdas amplified four centuries later, in a more popular but much less poetic style. Dnyaneshwar asked men to do everything efficiently and cheerfully. Whatever you do, do it beautifully was his message—while Ramdas explained the necessity for carrying on one's family life in an upright and determined manner, Dnyaneshwar, in his Amritanubhav or Anubhavamrit, soars to heights of thought that are difficult to understand except for intelligent and persistent students and explains how perfect joy can be attained even in this life. In fact, the Mukti

or the Moksha described in his philosophy, which as said is the same doctrine as that of Sankaracharya, is Jeevanmukti or the release in this life from all grief and temptation.

Just as the saint-poets wrote for the masses, they worked in a number of directions to raise their level of life. The temple at Pandharpur, which even now lakhs of devotees visit every year, became the shrine of a God who was democratic and who could be seen and worshipped by all, irrespective of caste or station or occupation in life. The Dnyaneshwari became the Bible of this new spiritual centre of Maharashtra. These saint-poets were believers in one ultimate Power, but they did not mind the worship of individual gods as means to the attainment of the ultimate truth. They were firm Adwaitwadins but they were not intolerant. True reformers that they were, and workers for the masses, they possessed an abundance of toleration. That is not to be taken as indicating slackness of principle. But they understood that before you could obtain the pure gold of principle, you must dig into the dust of concrete worship and varieties of worship.

The greatest names among these saint-poets of Maharashtra are Dnyaneshwar, Namdev, Eknath and Tukaram. The first two belonged to the thirteenth Century, Eknath to the sixteenth, and Tukaram to the seventeenth. But before we refer to them individually, we might note an important characteristic of that glorious age in Marathi literature. We find that among the writers of those times there were people not only of different caste but of different communities as well, and they all sat together and treated each other with a reverence and in a spirit of equality that deserves to be imitated by the present generation. We have among the poets of those days men and women, Brahmins and non-Brahmins, the last group including the so-called untouchables, And there is no doubt about the sincerity with which they wrote and preached. They were strong men and women who had battled with their desires and had conquered them—the greatest victory for any one—and they did not believe in sickly sentimentality. They were very humane, but they never forgave the wicked, whom they would punish with a strong hand. They preached non-violence, but Tukaram said in one of his lines that if a scorpion entered the house of God, one must kill it. They were men and women of great common sense, and they knew and preached that in order to ensure non-violence unless you can reform the violent you must destroy them."The protection of the good and the destruction of the and

the destruction of the wicked"-- these two planks of sound philosophy have been handed down from the Bhagwat Geeta, and the Marathi saint-poets followed that precept. A man may be good, they taught, but there are bad people who will not allow him to be good, and he must battle with them.

So the charge that these great writers inculcated timidity and flight from the world is a libel, arising probably out of ignorance. They did not ask people to give up this life—they clearly slated that the way men dealt with their Sansar makes them fit or unfit for paramarth. Do the duty that lies nearest, they preached, do it well, and then you will be fit to perform higher and ever higher duties. It will thus be seen that they taught a very valuable philosophy of day to day conduct, and though their ultimate goal was to attain spiritual heights, they never believed or preached that that could be done by neglecting one's ordinary duties or by doing them inefficiently or grudgingly. In days when Western ideas of nationalism were unknown in India, this teaching was really national education.

They interpreted freedom as victory over oneself, over one's instincts and desires, and they described complete self-control as complete freedom. Even after half a century of the new psychology this proposition must stand supreme as the test of everything that is good beautiful. The civilisation of man is measured by his progress along the lines laid down by this proposition, and let us remember that the Marathi saint poets never hesitated to lay it down with vigour and with insistence. All this thought current has revealed itself in the later Marathi literature. When we study the Marathi poets carefully, we realize that Dnyaneshwar stands behind them as their inspirer and their standard. The tributes paid to him by them are as affectionate as they are sincere and true.

(The II part will appear in the next issue of the Bulletin)

☆☆☆

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದಿದೆ)

(ಕಲೋಪನಿಷತ್ 3.1 ಋತಂ ವಿಬಂತ್ಯಾ...)

ಸುಕೃತಲೋಕದಲ್ಲಿಯ ಪರಮಹೃದಯಾಕಾಶದಲ್ಲಿಯ ಗುಹೆಯನ್ನು ಹೊಕ್ಕಿರುವ ಇಬ್ಬರುಂಟು. ಅವರು ಋತ-ಪಾನವನ್ನು ಮಾಡುತ್ತಿರುವರು. ಅವರನ್ನು ನೆರಳು-ಜನಿಲುಗಳೆಂದು ಬ್ರಹ್ಮವಿದರೂ, ಹಾಗೆಯೇ ನಾಚಿಕೇತಾಗ್ನಿಯನ್ನು ಮೂರು ಬಾರಿ ಜಯನ ಮಾಡಿರುವ ಪಂಚಾಗ್ನಿಯ ಉಪಾಸಕರೂ ಹೇಳುತ್ತಾರೆ.

ಯಮನು ಹೇಳುವ ಈ ಮಾತು ಸ್ವಲ್ಪ ಒಗಟಿನ ಮಾತಾಗಿ ತೋರುತ್ತದೆ. ವಿವರಣೆಯಲ್ಲಿ ಸ್ಪಷ್ಟತೆಯೊದಗುತ್ತದೆ. ಇದರ ಸಾರಾಂಶವಿಷ್ಟು: ಜೀವ ಹಾಗೂ ಬ್ರಹ್ಮ - ಇಬ್ಬರೂ ಹೃದಯದಲ್ಲಿ ನೆಲೆಸಿರುವರು - ಎಂಬುದು.

ಈ ಮಾತಿನ ಪ್ರಸ್ತುತತೆಯೇನು? - ಎಂಬ ಪ್ರಶ್ನೆ ಬರಬಹುದು. ಹಿಂದಿನ ಮಂತ್ರಗಳಲ್ಲಿ "ಯಾರು ತಾನೆ ಬ್ರಹ್ಮವನ್ನರಿಯಬಲ್ಲರು!" ಎಂದು ಕೇಳಲಾಗಿತ್ತು. ಅದು ನಿರಾಶೆಯನ್ನಂಟುಮಾಡುವುದು. ಆದರೆ ಇಲ್ಲಿ - ಹಾಗೆಂದು ಕೈಬಿಡಬೇಕಾಗಿಲ್ಲ - ಎಂಬ ಧೈರ್ಯವನ್ನು ಕೊಡುತ್ತಿದೆ, ಈ ಉಪನಿಷತ್ತು.

ಈ ಧೈರ್ಯಕ್ಕೆ ಆಧಾರವೇನು? ಏನೆಂದರೆ, ಜೀವನ ನೆಲೆಯೆಲ್ಲಯೋ ಬ್ರಹ್ಮನ ನೆಲೆಯೋ ಅಲ್ಲಿಯೇ ಇದೆಯೆಂಬುದು! ಅರ್ಥಾತ್ ಇಬ್ಬರೂ ಜೊತೆಗೇ ಇರುವರು. ಹೃದಯ ಅಥವಾ ಹೃದಯಗುಹೆಯಲ್ಲಿಯೇ ಇಬ್ಬರೂ ಇರುವುದು. ಹೃದಯಸ್ಥಾನದಲ್ಲಿಯೇ ಇಬ್ಬರೂ ಸದಾಕಾಲವೂ ಜೊತೆಯಾಗಿಯೇ ಇರುವರು. ಹೀಗಾಗಿ ಬ್ರಹ್ಮವು ಅದೆಷ್ಟು ದೂರವೆಂದುಕೊಂಡರೂ, ಅದು ಅಷ್ಟೇ ಹತ್ತಿರವೂ ಹೌದು - ಎಂಬುದನ್ನು ಇಲ್ಲಿ ಹೇಳಿದೆ. ಹೀಗಾಗಿ ಇದು ಅಸಾಧ್ಯವಾದ ಕೆಲಸವೆಂದು ಯಾರೂ ಕೈಬಿಡುವಂತಿಲ್ಲ. ಬ್ರಹ್ಮಪ್ರಾಪ್ತಿಯನ್ನು ಕಷ್ಟವೆನ್ನಬಹುದು, ಅಸಾಧ್ಯವೆಂದಲ್ಲ - ಎಂಬುದನ್ನು ಇಲ್ಲಿ ಸೂಚಿಸಿದೆ.

ಈ ಮಂತ್ರದಲ್ಲಿರುವ ಋತಪಾನ, ಸುಕೃತಲೋಕ, ಗುಹಾಪ್ರವೇಶ, ಛಾಯಾತಪ - ಮುಂತಾದ ಪದಗಳು ವಿವರಣೆಯನ್ನು ಅಪೇಕ್ಷಿಸುವುವು. ನಾನಾ ಪ್ರೌಢ ವ್ಯಾಖ್ಯಾನಗಳು ಇವಕ್ಕಿವೆ. ಅವನ್ನೆಲ್ಲ ಬಿಟ್ಟು ಸರಳವಾದ ಭಾವವನ್ನಷ್ಟೇ ಇಲ್ಲಿ ಗಮನಿಸಲಾಗಿದೆ.

ಸುಕೃತಲೋಕವೆಂದರೆ ಈ ಶರೀರವೇ ಸರಿ. ಸುಕೃತವೆಂದರೆ ಪುಣ್ಯ. ಸುಕೃತಸಾಧ್ಯವಾದ ಲೋಕವೆಂದರೆ ಮನುಷ್ಯಲೋಕವೇ. ಏಕೆ? ಮಹಾಪುಣ್ಯದಿಂದಲೇ ಈ ಮನುಷ್ಯಜನ್ಮವೆಂಬುದು ದೊರೆಯತಕ್ಕದ್ದು. ಏಕೆ? ಈ ಮನುಷ್ಯಜನ್ಮದಲ್ಲೇ ಹಿರಿದಾದುದನ್ನು ಸಾಧಿಸಲು ಸಾಧ್ಯವಾಗುವುದು. ಅರ್ಥಾತ್

ಇತರ ಪ್ರಾಣಿಜನ್ಮದಲ್ಲಿ ಏನನ್ನು ತಾನೆ ಸಾಧಿಸಲಾದೀತು? ಪ್ರಾಣಿಜನ್ಮದಲ್ಲಿ ಸಾಧಿಸಲಾಗುವುದೆಂದರೆ ಪ್ರಧಾನವಾಗಿ ಆಹಾರಸಂಪಾದನೆ - ಸಂತಾನಸಂವರ್ಧನೆಗಳೇ ಸರಿ. ಮನುಷ್ಯಜನ್ಮದಲ್ಲಿ ಅವನ್ನು ಸಂಪಾದಿಸುವುದಲ್ಲದೆ ಮತ್ತೂ ಹಲವು ಸಾಧನೆಗಳನ್ನು ಮಾಡಬಹುದು. ಜ್ಞಾನಸಂಪಾದನೆ, ಹಾಗೂ ಉತ್ಕೃಷ್ಟತಮವೆನಿಸುವ ಆತ್ಮಜ್ಞಾನಸಂಪಾದನೆ - ಇವುಗಳು ಮನುಷ್ಯಜನ್ಮಕ್ಕೆ ಮಾತ್ರವೇ ಸೀಮಿತ. ಹೀಗಾಗಿ ಈ ಮನುಷ್ಯಶರೀರವೇ ಸುಕೃತಲೋಕ. “ಮಾನವಜನ್ಮ ದೊಡ್ಡದೋ, ಹುಚ್ಚಪ್ಪಗಳರಾ!” ಎಂದು ದಾಸರು ಸರಳವಾಗಿ ಹೇಳಿಲ್ಲವೆ? “ನರಜನ್ಮ ಬಂದಾಗ, ನಾಲಿಗೆ ಇರುವಾಗ...” ಎಂದೂ ಕೇಳಿಲ್ಲವೆ? “ನರತನ ಸಮ ನಹೀಂ” ಎಂದು ತುಲಸೀದಾಸರೂ ಉದ್ಗರಿಸಿಲ್ಲವೆ?

ಜೀವನು ಶರೀರದೆಲ್ಲೆಡೆಯೂ ಇರುವನು: ಶರೀರದಲ್ಲಿ ಎಲ್ಲ ಮುಟ್ಟಿದರೂ “ನನ್ನನ್ನು ಮುಟ್ಟಿದೆಯೆಂದು ಹೇಳುವೆವಲ್ಲವೆ? ಆದರೂ ಜೀವನ ವಿಶೇಷನೆಲೆಯೆಂದರೆ ಹೃದಯವೇ - ಎನ್ನುವುದುಂಟು. ಹಾಗೆಯೇ ಭಗವಂತನೂ. ಭಗವಂತನೂ ಜಗತ್ತಿನಲ್ಲಿ ಎಲ್ಲೆಡೆಯೂ ಇರುವನು; ಆದರೂ ತೀರ್ಥಕ್ಷೇತ್ರಗಳಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಇರುವನು. ಹಾಗೆಯೇ, ಎಲ್ಲರ ಹೃದಯದಲ್ಲೂ ಇರುವನು; ಭಕ್ತರ ಹೃದಯದಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಇರುವನು - ಎಂದೆಲ್ಲಾ ಹೇಳುವೆವಲ್ಲವೆ? ಹೀಗಾಗಿ ಹೃದಯವೆಂಬುದು ಜೀವನ ವಾಸಸ್ಥಾನವೂ ಹೌದು, ಭಗವಂತನ ವಾಸಸ್ಥಾನವೂ ಹೌದು.

ಒಂದೇ ಕೋಣೆಯಲ್ಲಿದ್ದರೂ ಒಬ್ಬರು ಒಂದು ಮೂಲೆ ಮತ್ತೊಬ್ಬರು ಮತ್ತೊಂದು ಮೂಲೆ - ಎಂಬ ಬಗೆಯಾಗಬಹುದು. ಅದರ ಹೃದಯದ ವಿಷಯ ಹಾಗಲ್ಲ. “ಅವರು ತುಂಬ ವಿಶಾಲಹೃದಯರು” ಎಂದು ಹೇಳಿದರೂ ಅವರ ಹೃದಯದ ಅಳತೆ ಭೌತಿಕವಾಗಿ ಬಹುದೊಡ್ಡದೆಂದಲ್ಲ.

ಎಂದೇ ಹೃದಯದ ಗುಹೆಯ ವಿಷಯವನ್ನಿಲ್ಲ ಹೇಳಿದೆ. ಗುಹೆಯೆಂಬುದೇ ಒಂದು ರಹಸ್ಯಮಯವಾದ, ಕಿರಿದಾದ ಸ್ಥಾನವನ್ನು ಹೇಳುತ್ತದೆ. ಗುಹೆಯೊಳಗೆ ಇಬ್ಬರಿದ್ದರೆ, ಅವರು ಹೆಚ್ಚು ನಿಕಟವಾಗಿಯೇ ಇರುತ್ತಾರಷ್ಟೆ? ಹೃದಯಗುಹೆಯೆಂಬುದು ಕಿರಿದಾದ ಎಡೆಯೇ. ಹೃದಯಗುಹೆಯೆಂದರೆ ಬುದ್ಧಿಯೆಂಬ ವ್ಯಾಖ್ಯಾನವುಂಟು. ವ್ಯಾಸರನ್ನು ‘ವಿಶಾಲಬುದ್ಧಿ’ಯೆಂದು ಕರೆದರೂ, ಅಲ್ಲೂ ಅದರ ಅಗ್ರಸ್ಥಾನವೇ ಲಕ್ಷಣೀಯ. ಪರಮ-ಪರಾರ್ಥವೆಂದರೆ ಇಂತಹ ಸೂಕ್ಷ್ಮಸ್ಥಾನವೇ. ಏಕೆಂದರೆ ಪರಾರ್ಥ (ಅಥವಾ ಪರಾರ್ಥ್ಯ) - ಎಂದರೆ ಅತ್ಯುತ್ಕೃಷ್ಟ-ಸ್ಥಾನವೇ.

ಕೈ, ಕಾಲು, ಹೊಟ್ಟೆ, ಹೃದಯ - ಇವುಗಳೆಲ್ಲವೂ ನಮ್ಮ ಅಂಗಗಳೇ ಆದರೂ, “ನನ್ನ ಅಂತರಂಗ” ಎನ್ನುವಾಗ ಹೃದಯವನ್ನು ಮುಟ್ಟಿಕೊಂಡೇ ಹೇಳುತ್ತೇವೆ. ಅದಕ್ಕೆ ಹೋಲಿಸಿದಲ್ಲಿ ಕೈಕಾಲುಗಳೂ ಬಹಿರಂಗಗಳೇ! ಹೀಗಾಗಿ ನಮಗೆ ಅತ್ಯಂತ ನಿಕಟವಾದ ಅಂಗವೆಂದರೆ ಹೃದಯವೇ. “ಹತ್ತಿರ”ವೇನು? ನಮ್ಮ ಜೀವದ ತಾಣವೇ ಅದು. ಅದೆಲ್ಲದೆಯೋ ಅಲ್ಲೇ ದೇವನೂ ಇದ್ದಾನೆ. ಜೀವನೆಲ್ಲೋ ದೇವನಲ್ಲ! ಇಬ್ಬರೂ ಈ ಹೃದಯ ಗುಹೆಯೊಳಹೊಕ್ಕಿರುವವರೇ.

ಇನ್ನೂ ನಿಜವಾದ ಅರ್ಥದಲ್ಲಿ ಹೇಳುವುದಾದರೆ, ಪ್ರಾಣಕ್ಕೂ ಪ್ರಾಣನಾಗಿ, ಜೀವಕ್ಕೂ ಜೀವನಾಗಿ, ಚೈತನ್ಯಕ್ಕೂ ಚೈತನ್ಯನಾಗಿರುವವನೇ ದೇವ. ಅಬ್ರಹಾಮೀಯಮತಗಳಲ್ಲಿ ಹೇಳುವಂತಲ್ಲ: ಅಲ್ಲ, ದೇವನೆಂದರೆ ಎಲ್ಲೋ ಮೇಲೆ ದೂರದ

ಆಕಾಶದಲ್ಲಿರುವವನೆಂದು ಪ್ರತೀತಿ ಇಲ್ಲ ಹಾಗಲ್ಲ. ಹೃದಯದೇಗುಲದೊಳಗೇ ಸದಾ ಇರತಕ್ಕವನು. ಹೊರಗಡೆಯ ದೇಗುಲಗಳಲ್ಲಿ ಕಲ್ಲಿನ ಮೂರ್ತಿಗೆ ದೇವತ್ವವು ಸಿದ್ಧಿಸುವುದು ಯಾವಾಗಲೆಂದರೆ ಅದಕ್ಕೆ ಪ್ರಾಣಪ್ರತಿಷ್ಠೆಯಾದ ಬಳಿಕ. ಆದರೆ ಈ ಹೃದಯದೇಗುಲವೆಂದರೆ ಹಾಗಲ್ಲ. ಭಗವಂತನನ್ನು “ಪ್ರಾಣಕ್ಕೂ ಪ್ರಾಣ” ಎಂದು ಉಪನಿಷತ್ತು ಹೇಳುತ್ತದೆ. “ಪ್ರಾಣನಾಯಕ ನಮ್ಮ ಆದಿಕೇಶವರಾಯ” ಎನ್ನುತ್ತಾರೆ, ದಾಸರು. ಪ್ರಾಣದೊಂದಿಗೇ ಪ್ರಾಣನಾಯಕ.

ಹೀಗಾಗಿ ಭಗವಂತನಿಗಿಂತಲೂ ಹತ್ತಿರವಾದವರು ಮತ್ತೊಬ್ಬರಿಲ್ಲ. ಇದು ಪ್ರತಿಜೀವಿಗೂ ಅನ್ವಯಿಸುವ ವಿಷಯವೇ. ಆತನನ್ನು ಸರ್ವಾಂತರ್ಯಾಮಿಯೆಂಬ ಪದದಿಂದ ಹೇಳುವುದಿಲ್ಲವೇ?

ಇಷ್ಟಲ್ಲದೆ, ಜೀವ-ದೇವರಿಬ್ಬರನ್ನೂ ಋತಪಾನಮಾಡುವವರೆಂದು ಇಲ್ಲ ಹೇಳಿದೆ. ಏನು ಹಾಗೆಂದರೆ? ಕನ್ನಡದಲ್ಲಿ “ಮಾಡಿದ್ದುಣ್ಣೋ ಮಹರಾಯ” ಎಂಬ ಗಾದೆಯಿದೆಯಲ್ಲವೆ? “ವೇದ ಸುಳ್ಳಾದರೂ, ಗಾದೆ ಸುಳ್ಳಾಗದು” ಎಂಬ ಗಾದೆಯ ಮಾತಿನಂತೆ, ಇದುವೇ ಪರಮ ಸತ್ಯ. ಅರ್ಥಾತ್, ನಾವು ಮಾಡಿದ ಕರ್ಮಗಳ ಫಲವನ್ನು ನಾವು ಉಂಡೇ ತೀರಬೇಕಾಗುತ್ತದೆ - ಎಂಬುದೇ ಸತ್ಯವಾದದ್ದು. ಕರ್ಮಫಲವೆಂಬುದೇ ಸತ್ಯ; ಸತ್ಯವೆಂಬುದೇ ‘ಋತ’; ಇನ್ನು ‘ಪಾನ’ವೆಂದರೆ ಭೋಗಿಸುವುದು, ಉಣ್ಣುವುದು, ಅನುಭವಿಸುವುದು. ಹೀಗಾಗಿ ಜೀವನ ಪಾಲಿಗೆ ಋತ-ಪಾನವೆಂದರೆ ತಾನಾಚರಿಸಿದರೆ ಫಲವನನ್ನುಭವಿಸುವುದೇ.

ಆದರೆ ಭಗವಂತನು ನಿರ್ಲಪ್ತ. ಆತನಿಗೆ ಕರ್ಮವೆಂಬುದೇ ಇಲ್ಲ, ಇನ್ನು ಕರ್ಮಫಲವೆಂಬುದೇನು ಬಂತು? ಆತನಿಗಾವ ಋತ-ಪಾನ? - ಎಂಬ ಪ್ರಶ್ನೆ ಬರಬಹುದಲ್ಲವೆ? ಅದಕ್ಕೆ ಉತ್ತರ ಹೀಗೆ. ಜಗತ್ತೆಲ್ಲವೂ ಭಗವಂತನ ಆಲೆಯೇ ಅಲ್ಲವೇ? ನಾವುಗಳೇ ಆಟವಾಡುವಾಗ ಅದರ ‘ರಸ’ವನ್ನು ಅನುಭವಿಸುತ್ತೇವಲ್ಲವೇ? ಹೀಗೆ ದೇವನೂ ತನ್ನ ಆಲಾರಸವನ್ನು ಚಪ್ಪರಿಸುತ್ತಿರುವನೇ ಸರಿ. ಇದುವೇ ಅವನ ಪಾಲನ ಋತ-ಪಾನ.

ತಾನು ಮಾಡಿದ ಕರ್ಮದ ಫಲವನ್ನು ಜೀವನು ಅನುಭವಿಸಿದರೆ, ತಾನು ಮಾಡಿದ ಸಂಕಲ್ಪದ ಫಲವನ್ನು ದೇವನು ಆಸ್ವಾದಿಸುತ್ತಾನೆ. ಹೀಗೆ ಇಬ್ಬರೂ ಋತ-ಪಾನ ಮಾಡುವವರೇ.

ಕೆಲವೊಮ್ಮೆ ಹೀಗೂ ಹೇಳುವುದುಂಟು. ಜೀವನು ಮಾತ್ರವೇ ಫಲಭೋಕ್ತಾ. ದೇವನು ಏನನ್ನೂ ಭೋಗಿಸ. ಆದರೂ, ಮಾತನಾಡುವಾಗ ಸ್ವಲ್ಪ ವ್ಯತ್ಯಾಸ ಮಾಡಿ ಹೇಳುವೆವಲ್ಲವೇ?: ಕೆಲವೊಮ್ಮೆ ಸಮೂಹದಲ್ಲೊಬ್ಬರು ಗುರುತನ್ನು ಹೇಳಿ, ಮತ್ತಿತರರ ಗುರುತನ್ನೂ ಹೇಳದಂತಾಯಿತು - ಎಂದುಕೊಂಡುಬಿಡುವೆವಲ್ಲವೆ? ರಾಜನು ಹೋಗುತ್ತಿದ್ದರೆ ಅವನೊಡನೆ ಭತ್ತ ಹಿಡಿದವರೂ ಹೋಗುತ್ತಿರುತ್ತಾರೆ. ‘ಓ ಭತ್ತಧಾರಿಗಳು ಬಂದರು!’ ಎನ್ನುತ್ತೇವೆ. ಎಲ್ಲರ ಕೈಯಲ್ಲೂ ಭತ್ತವಿಲ್ಲದಿದ್ದರೂ, ಕೆಲವರ ಕೈಯಲ್ಲಿ ಕಂಡದ್ದನ್ನು ಹಿಡಿದು, ಮಿಕ್ಕವರಿಗೂ ಅದನ್ನೇ ಅನ್ವಯಿಸಿಬಿಡುತ್ತೇವೆ! ಇಲ್ಲೂ ಹಾಗೆಯೇ. ಜೀವನು ಮಾತ್ರ ಋತಪಾನಮಾಡಿದರೂ, ದೇವನಿಗೂ ಅದನ್ನೇ ಅನ್ವಯಿಸಿಬಿಡುತ್ತೇವೆ. (ಇದಕ್ಕೆ ‘ಭತ್ತಿನಾಯ’ ಎನ್ನುತ್ತಾರೆ).

ಈ ಜೀವದೇವರು ನೆರಳು-ಬೆಳಕುಗಳಂತೆ - ಎಂದೂ ಇಲ್ಲ ಹೇಳದೆ. ಛಾಯೆಯಿಂದರೆ ನೆರಳು. ಆತಪವಂದರೆ ಜಿಸಿಲು. ದೇವನು ಆತಪ ಅಥವಾ ಬೆಳಕು; ಜೀವನು ಛಾಯೆ ಅಥವಾ ನೆರಳು. ಬೆಳಕೆಂದರೆ ಜ್ಞಾನ. ನೆರಳು ಅಜ್ಞಾನ. ಜೀವನೂ ಬೆಳಕಿನ ಸ್ವರೂಪದವನೇ ಆಗಿದ್ದರೂ, ಅದನ್ನರಿತಿರುವುದಿಲ್ಲವಾದ್ದರಿಂದ ಅಜ್ಞ. ಭಗವಂತನು ಸರ್ವಜ್ಞ ಕತ್ತಲೆಯು ಅಜ್ಞಾನಕ್ಕೆ ಸೂಚಕ. “ಅಜ್ಞಾನತಿಮಿರಾಂಧಸ್ಯ” ಎನ್ನುವುದಿಲ್ಲವೇ?

ಹೀಗೆ ಜೀವ-ದೇವರು ಛಾಯೆ-ಆತಪಗಳು - ಎಂದು ಹೇಳುವುದು. ಹಾಗೆ ಹೇಳತಕ್ಕವರು ಎರಡನ್ನೂ ತಿಳಿದಿರಬೇಕೇ ಸರಿ. ದೇವನನ್ನು, ಅರ್ಥಾತ್ ಬ್ರಹ್ಮವನ್ನು, ತಿಳಿದವರು ‘ಬ್ರಹ್ಮವಿತ್’ ಆಗಿರುತ್ತಾರೆ. ಬ್ರಹ್ಮವೊಂದನ್ನು ತಿಳಿದರೆ ಎಲ್ಲವನ್ನೂ ತಿಳಿದಂತೆಯೇ ಸರಿ: ಹಾಗಾಗಿ ಅವರು ಜೀವವನ್ನೂ ತಿಳಿದಿರುತ್ತಾರೆ. ಎರಡನ್ನೂ ಬಲ್ಲವರು “ಛಾಯೆ-ಆತಪಗಳು ಇವು” - ಎಂಬುದಾಗಿ ಜೀವ - ದೇವರನ್ನು ಕರೆಯುವರು. ಜೀವತತ್ವ-ದೇವತತ್ವಗಳನ್ನರಿತ ಬ್ರಹ್ಮಜ್ಞರು ಹೀಗೆ ಹೇಳುವರು.

ಬ್ರಹ್ಮವಿದರೆಂದರೆ ಪರಿಪೂರ್ಣಬ್ರಹ್ಮಜ್ಞಾನವುಳ್ಳವರು. ಅವರಿಗೆ ಮಾತ್ರವಲ್ಲ, ಹೀಗೆ ತೋರುವುದು. ಆ ಪೂರ್ಣಜ್ಞಾನದ ಹತ್ತಿರಕ್ಕೆ ಸಾಗುತ್ತಿರುವವರಿಗೂ ತೋರುವುದುಂಟು. ವಿಶಿಷ್ಟವಾದ ಉಪಾಸನೆಗಳುಳ್ಳವರು ಪೂರ್ಣಜ್ಞಾನವನ್ನು ಸಮೀಪಿಸುವವರು. ವಿಶಿಷ್ಟವಾದ ಅಗ್ನಿಗಳನ್ನು ಉಪಾಸನೆಮಾಡತಕ್ಕವರು ಅಂತಹವರು. ಯಜ್ಞಸಂಬಂಧಿಗಳಾದ ಐದು ಅಗ್ನಿಗಳುಂಟು. (ಅವಕ್ಕೆ ಗಾಹಪತ್ಯ, ದಕ್ಷಿಣಾಗ್ನಿ, ಆಹವನೀಯ, ಸಭ್ಯ, ಆವಸಥ್ಯಗಳೆಂದು ಹೆಸರು). ಅವುಗಳ ಉಪಾಸನೆಯು ಕೈಗೊಂಡಿದವರಿಗೆ ಸಹ ಈ ಸತ್ಯವು ಗೋಚರಿಸುವುದು. ಹಿಂದೆ ಹೇಳಿದ ನಾಚಿಕೇತಾಗ್ನಿಯನ್ನು ಮೂರು ಬಾರಿ ಚಯನ ಮಾಡಿದವರಿಗೂ ಇದು ಗೋಚರ.

ಹೀಗಾಗಿ ನಾಲ್ಕಾರು ಮಂದಿಗೆ ಗೋಚರವಾಗಿರುವ, ಗೋಚರವಾಗತಕ್ಕ ಸತ್ಯವಿದು. ಬ್ರಹ್ಮವಿತ್ತಾದ ಯಮನೇ ಹೇಳುತ್ತಿರುವ ಮಾತಿದು. ಒಟ್ಟಿನಲ್ಲಿ, ದೇವನೆಲ್ಲರವನೋ?, ನಮಗೆ ದೊರೆತಾನೋ ಇಲ್ಲವೋ? - ಎಂಬ ಸಂಶಯವು ಅನವಶ್ಯ. ಒಳಗೇ ಇರುವವ. ಅಲ್ಲೇ, ಎಂದರೆ ಇಲ್ಲೇ, ಕಾಣಲಾಗುವವ - ಎಂಬ ಆಶಂಸನೆಯ ಮಾತು ಇಲ್ಲದೆ.

☆☆☆

THE INDIAN INSTITUTE OF WORLD CULTURE
No. 6, Sri B.P. Wadia Road, Basavanagudi, Bengaluru - 560 004. © : 26678581
ENDOWMENT PROGRAMMES JANUARY - 2021
PROGRAMMES WILL BE HELD ONLINE - WEBINAR

January 3rd Sunday 6:00 PM : AVOPA - Sri M. R. Arya Centenary Foundation Endowment
Topic : ವಚನ ಸಾಹಿತ್ಯದಲ್ಲಿ ಸಮಾಜ ವಿಮರ್ಶೆ
Speaker : Dr. Rajashree Kishore
(Women Excellency Awardee, Author & Researcher)
Presided Over By : Sri P. C. Balaraj, President-M.R. Arya Foundation
Guest of Honour : Sri Rajendra Prasad, President - AVOPA

January 9th Saturday 6:00 PM : A Special Programme of Lecture
Topic : Indian perspective on Botany over Ages
Speaker : Dr. Sundara Rajan, Retired Botany, HOD-St. Joseph College

January 14th Thursday 6:00 PM : ವಿಶೇಷ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ
ವಿಷಯ : ಸಂಸ್ಕೃತ ಎಂದಿಗೂ ಪ್ರಸ್ತುತ ಭಾಷಣಕಾರರು : ಡಾ|| ಗಣಪತಿ ಹೆಗಡೆ
(ಪ್ರಾಂಶುಪಾಲರು, M L A P U College, ಮಲ್ಲೇಶ್ವರಂ, ಬೆಂಗಳೂರು)

January 17th Sunday 10:30 AM : Annual General Body Meeting
(for members only)

January 29th Friday 6:00 PM : Special Lecture Program
Topic : Plato's Dialogues - Euthydemus
Speaker : Sri T. K. Jayaram, IRS (Retd.)

Holidays : January 14th Thursday- Makara Sankranti
January 26th Tuesday – Republic Day

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, selected programs are only held at Wadia Hall and Manorama Hall for the month of January 2021

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 April 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.