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“He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent enquiry is a god among men.”

Plato

CONTENTS

- | | |
|---|-----|
| 1. This Month, That Year (1952) Lectures at Indian Institute of World Culture | 1-5 |
| 2. ನಮ್ಮ ಉಪನಿಷತ್ತುಗಳು - 49 | 6-9 |
| 3. Endowment Programmes July | 10 |

THE INDIAN INSTITUTE OF WORLD CULTURE

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THE PRACTICAL ASPECT OF WESTERN PHILOSOPHY

8th July 1952

Speaking under the chairmanship of Shri K. Guru Dutt, Shri M. A. Venkata Rao, formerly of the University of Mysore, denied that Western philosophy was merely speculative. It had always, he maintained, had a strong undercurrent of moral values, leading to practical applications for the good of humanity.

He traced its course from Pythagoras, who had studied in India and who, in his school at Crotona, had insisted that self-discipline was necessary as well as knowledge. Socrates and then Plato had stressed the good life and given the ideal of the true, the good and the beautiful; and Plato had worked out in his Republic a system for the good society. Aristotle had put more emphasis on analytical reason. The Stoics and the Epicureans both had applied their philosophy. With Plotinus and the Neo-Platonists we had the great mystical tradition flowering.

That tradition had passed into the Christian Church in a limited form. St. Augustine reflected some of it, and when the Dark Ages drew to a close we had the reawakening in the great scholastic philosopher St. Thomas Aquinas. Many great writers had sustained the mystical element in philosophy; the lecturer quoted from St. Bonaventura and Meister Eckhart, many of whose sayings could be equated with those of Shankaracharya, as Dr. Radhakrishnan had shown.

The key-note of moral values had thus been maintained and when philosophy had freed itself from Church domination the philosophers, e.g., Hobbes in the 17th century, had still stressed moral values and the good life. It was only the Darwinian evolutionary ideas, with their emphasis on natural selection and the survival of the fittest, that had brought about loss of moral perspective and had led to the futility of much Western philosophy.

The Chairman remarked in closing that the criticism that Western philosophy was merely theoretical was made only in respect to its development since, say, the time of Descartes. The stream of Western thought traced by the lecturer had become rather a side current than the main stream of Western philosophy as it had developed in the last few centuries.

NICOLAI HARTMANN'S PHILOSOPHY OF MORAL VALUES

10th July 1952

Mr. Philip Spratt, presiding over Mr. Venkata Rao's second lecture, mentioned the need for a bridge between metaphysics and ethics, which dealt with values as such but did not present the reason for applying them. Lacking that bridge, now that the sanctions of religion had been weakened, the West had dismissed metaphysics as lacking validity. The functions of morality had therefore passed into the hands of the psychologists, who had made a mess of them. A sound basis for ethics was urgently needed.

Mr. Venkata Rao showed how Hartmann had attempted to supply that basis. Born in 1882, he had had to serve against Russia in the First World War. He had devoted his leisure in the trenches to rethinking the problem of moral values. The three volumes of his work, published in 1926, and in English in 1932, dealt with the Phenomena of Morals, Moral Values and Moral Freedom.

Beginning with Ancient Greece, he had examined the virtues which had served well in each period. He had drawn from Plato's formulation, justice, wisdom, courage and self-control ; from Aristotle, the "Golden Mean"; from early and mediæval Christianity, brotherly love, truth, trustworthiness, faith, humility, impersonality and social intercourse; and from the modern period, love of ideals as goals to be aimed at, with a sense of perspective and with creative insight; "radiant virtue," involving some conception of the glory of the inner soul; and "personality," which included love and spiritual communion.

Hartmann's great achievement was to bring the question of values to the fore, not dealing with the moral law. His sense of moral values equated with Dharma, but his approach was by way of a synthesis of empirical data and scientific reasoning, free from traditional religious concepts, and he dealt not only with the individual but also with the group and humanity as a whole. He had extracted what he found of value in Nietzsche's thought. Because of its scope his work was the more important; he had presented a spirited defence of man as an ethical being pitted against the non-ethical forces at work in the world.

THE " MEGHADUTA" OF KALIDASA

17th July 1952

In his lecture on Kalidasa's exquisite lyric, Shri K. S. Nagarajan ascribed it to Kalidasa's most mature period. Written at about the same time as the Kumarasambhava, the Meghaduta or Meghasandesha had been the

poet's most popular work. In English translation it had been instantly acclaimed in the West. The "Cloud Messenger," bearing to the wife of an exiled Yaksha his message of affection and of hope, was endowed by the poet with a mind. The description of its route not only was a triumph of creative imagination but also bore witness to Kalidasa's knowledge of the topography of India and of the meteorological conditions to be met at various stages of the journey. Though not all the old place names had been identified, enough were recognizable to indicate that Ramagiri, where the disgraced Yaksha was in exile, was probably in the Nilgiris in South India, while his home was on Mount Kailasa in the Himalayas.

The fact that the Cloud was instructed to make a detour en route to visit Ujjain no doubt showed it a favourite abode of the author; some believed it to be Kalidasa's birthplace, but the lecturer held that the poet was born in Kashmir.

In the poem there was a perfect blending of nature and human nature; they were beautifully harmonized. The Yaksha gave a charming picture of his own home and what his wife would be doing when the Cloud arrived, and how easily the Cloud could recognize her.

The message to be delivered was most simple and natural : first the news as to the husband's safety and well-being; his solicitude for his wife; and details of how the days were passed in thinking about one another. Then came the words of hope, that the wheel of life must ever revolve; change there had to be as the wheel ran its round, and when the allotted term of exile should be over, their happiness would be all the greater because of the separation.

The Chairman, Shri S. Ramachandra Rao, also a Sanskrit scholar, spoke in closing of Kalidasa's perfect control of the imaginative faculty, as exhibited in this poem. The images were superb; not only might each stanza well be the subject of a painting; the very words and compounds used were graphic.

GREEK LIFE AND ART

21st July 1952

The Rev. H. K. Moulton of the United Theological College, Bangalore, lecturing under the chairmanship of Prof. N. A. Nikam of the Maharani's College, brought out how great were the achievements of Greek culture and how the Greek influence still dominated the scene; in the arts and drama especially.

During the period of Roman hegemony, Greek, not Latin, had been the lingua franca on the Mediterranean coasts. In philosophy, mathematics, medicine and even history, the Greeks had excelled. Greek sculpture had not since been equalled; the Greek statues stood as silent witnesses to the Greeks' passion for truth and beauty. As for drama, a well-known modern critic, E. V. Lucas, had named Æschylus, Sophocles and Euripides as three of the Western world's six greatest dramatists, considering that Shakespeare, Racine and Ibsen were the other three.

As samples of Greek literature the lecturer read from the Iliad Hector's farewell to Andromache and their child before going to his fatal combat with Achilles, from Plato's Phaedo the death scene of Socrates and a chorus from the Bacchae of Euripides. A lighter note was introduced by reading the witty passage about the sacrifice from The Birds of Aristophanes.

The lecturer was not sure whether the Greeks' love of freedom had been a virtue or a weakness. Their insistence on independence for each City State had meant that their lack of unity left them open to easy conquest. Their ideas of freedom, moreover, had not extended to women.

Even in athletics the Greek influence was still potent; the Olympic Games of today were a living link. Court decisions often reversed earlier ones, the American Government relied on an authority other than reason and was less democratic than the British, under which Parliament alone could make or alter laws after free debate.

Shri M. Ramaswamy, a distinguished authority on Constitutional Law, defended the American Constitution as providing a wide framework into which the changing pattern of life and thought could easily be fitted and in which that moving life could find its due support.

Dr. Hart paid tribute in closing to the Institute and to the large gathering which had listened and participated at a high level in a discussion of these fundamental principles of government. Such meetings, he said, were of the greatest value in helping to solve world problems,

EAST AND WEST

24th July 1952

This lecture by Shri K. Guru Dutt, Director of Public Instruction in Mysore State, was a continuation of his lecture on "India and the West," delivered at the Institute on March 6th, 1952. Whereas in that lecture, however, he had emphasized more the material contacts, in this he dealt particularly with cultural contacts.

Beyond the evidence for contact with countries to the West which was given by the Indus Valley seals found in Sumeria and Asia Minor, details were lacking. But in Greek times the evidences were plentiful. Some of Pythagoras' teachings showed unmistakable evidence of their having been learned in India, which had also been the original source of the numerals called Arabic, after their transmitters. Arabia had transmitted to the West many other Indian things and concepts.

Plato and his followers, as also the Neo-Platonists and the Gnostic schools into whose teachings Buddhistic ideas had entered largely, had also been transmitters of Indian thought. Early in the Christian era, the Buddha had unwittingly been canonized as the Christian saint Josaphat (Bodhisat)! The wide infiltration also of Indian folklore, especially that recorded in the Panchatantra, into every corner of Europe was evident from the European fairy-tales.

The West, however, had not come in direct contact with India before the first traders had arrived, a few hundred years ago. The merchants had taken back not only goods but also descriptions of Eastern lands which had found their way into English literature. Charles Wilkins's first English translation of the Bhagavad-Gita towards the end of the 18th century had been followed a few years after by the translation of Shakuntala into both English and German. It had received high praise and European scholars had begun to take a serious interest in Sanskrit. Anquetil Duperron had already contributed the first translations of the Upanishads from a Persian version, translating them into Latin ; Sir William Jones had translated the Manusmriti ; etc. The resulting spiritual quickening of the intellectual life of Europe had been reflected in the work of such great philosophers and thinkers as Schopenhauer, Herder and Goethe, who had also praised unstintedly the Eastern writings.

After the first enthusiasm among the scholars, however, little had been done by the Indian Government to foster the interchange and the policy of Westernization had accelerated the already observable decline in Indian culture and Sanskrit learning even in India, a trend which had been reversed when a reawakening had come and the country had regained its freedom.

The Chairman, Shri N. Madhava Rao, Revenue Commissioner of Mysore, recommended letting go the meaningless distinctions between East and West, Actually the North and South in the great continents represented greater differences, but these did not prevent national unity.

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರೆದಿದೆ)

3.14 ಉತ್ತಿಷ್ಠತೆ ಜಾಗೃತ

"ಎದ್ದು ನಿಲ್ಲ, ಎಚ್ಚರಗೊಳ್ಳು. ಶ್ರೇಷ್ಠರಾದವರ ಬಳಿ ಸಾಗಿ ಅರಿತುಕೊಳ್ಳಿರಿ. ಕತ್ತಿಯ ಅಲಗು ಹರಿತವಾದದ್ದು, ದಾಟಲು ಅಶಕ್ಯವಾದದ್ದು. ಅದರಂತೆಯೇ ಆ ಪಥವು ದುರ್ಗಮ - ಎಂಬುದಾಗಿ ಜ್ಞಾನಿಗಳು ಹೇಳುತ್ತಾರೆ."

ಕರೋಪನಿಷತ್ತಿನಲ್ಲೇ ಅತ್ಯಂತ ಪ್ರಸಿದ್ಧವಾದ ಮಂತ್ರವಿದು. ಸಾಮಾನ್ಯವಾಗಿ ಸ್ವಾಮಿ ವಿವೇಕಾನಂದರ ಧ್ಯಾನಚಿತ್ರದ ಅಡಿಯಲ್ಲಿ ಈ ಶ್ಲೋಕವನ್ನು ಹಾಕಿರುವುದನ್ನೂ ನೋಡುತ್ತೇವೆ. ಜೊತೆಗೆ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ Arise, Awake, and stop not till the goal is reached ಎಂಬ ಮಾತೂ ಮುದ್ರಿತವಾಗಿರುತ್ತದೆ.

ಆದರಿಲ್ಲ ತಿಳಿದುಕೊಳ್ಳಬೇಕಾದುದೇನೆಂದರೆ ಉತ್ತಿಷ್ಠತೆ, ಜಾಗೃತ - ಎಂಬ ಉಕ್ತಿಗೂ ಇಂಗ್ಲೀಷಿನಲ್ಲಿ ಕೊಟ್ಟಿರುವುದಕ್ಕೂ ಸಂಬಂಧವು ತೀರ ಕಡಿಮೆ - ಎಂಬುದು! "ಏಳಿ, ಎದ್ದೇಳಿ" ಎಂಬ ಭಾಗ ಪರವಾಗಿಲ್ಲ. ಆದರೆ ಮುಂದಿನದು ಮೂಲಕ್ಕೆ ಹೊಂದಾಣಿಕೆಯಾಗದು. ಇಲ್ಲಿ ಹೇಳಿರುವುದು ಗುರಿ ತಲುಪಲು ಜಾಗರಿತರಾಗಿ ಪ್ರಥಮವಾಗಿ ಮಾಡಬೇಕಾದುದೇನು? - ಎಂಬುದರ ಬಗ್ಗೆ. ನಿಲ್ಲದೆ ಹೋಗುತ್ತಿರಿ - ಎಂದಲ್ಲ. ಸುಮ್ಮನೆ ಮುನ್ನುಗ್ಗಿದರೆ ಮುಗ್ಗರಿಸುತ್ತೀರಿ, ಎಚ್ಚರಿಕೆ - ಎಂಬ ಧ್ವನಿಯ ಮಾತಿದೆ.

"ಎದ್ದು ನಿಲ್ಲ, ಎಚ್ಚರಗೊಳ್ಳು" - ಎಂದು ಹೇಳಿರುವುದೂ, "ಭೌತಿಕವಾದ ನಿದ್ರೆಯಿಂದ ಏಳಿ!" - ಎಂಬ ಅರ್ಥದಲ್ಲಿ ಅಲ್ಲ. ವಾಸ್ತವವಾಗಿ ನಾವು ನಿತ್ಯಗಟ್ಟಲೆ ಮಾಡುವ ಮಾಮೂಲ ನಿದ್ರೆಯ ಬಗ್ಗೆ ಮಾತೇ ಇಲ್ಲಲ್ಲ. ಅದನ್ನು ಹೇಳಲು ಉಪನಿಷತ್ತೂ ಬರಬೇಕಿಲ್ಲ. ಜೊತೆಗೆ ನಿದ್ರೆಯು ಎಲ್ಲರಿಗೂ ನಿತ್ಯವೂ ಬೇಕಾದದ್ದೇ ಸರಿ. ನಿದ್ರೆಗೆಡುವುದನ್ನು ಇಲ್ಲಿ ಪ್ರೋತ್ಸಾಹಿಸುತ್ತಿಲ್ಲ. ನಿಯತವಾದ ನಿದ್ರೆ ನಿತ್ಯವೂ ಬೇಕಾದದ್ದೇ. ಇಲ್ಲದಿದ್ದರೆ, "ನಿದ್ರೆಗೆಟ್ಟೆಯೋ ಬುದ್ಧಿಗೆಟ್ಟೆಯೋ?" ಎಂಬ ಗಾದೆಯ ಅನ್ವಯವೇ ಆಗುತ್ತದೆ! ಹೀಗಾಗಿ, ಇಲ್ಲಿ ಪ್ರಸ್ತಾವಿಸುತ್ತಿರುವುದು ಅಜ್ಞಾನವೆಂಬ ನಿದ್ರೆಯ ಬಗ್ಗೆ. ತಮಗೆ ಅಜ್ಞಾನವಿದೆಯೆಂಬುದರ ಬಗ್ಗೆಯೇ ಅಜ್ಞಾನವೇ ಸಾಮಾನ್ಯವಾದುದು!

ಜ್ಞಾನಿಗಳಿಗೆ ಯಾವುದು ಎಚ್ಚರವೋ ಅದು ಅಜ್ಞಾನಿಗೆ ನಿದ್ರೆ. ಯಾವುದು ಅಜ್ಞಾನಿಗೆ ಎಚ್ಚರವೋ ಅದು ಜ್ಞಾನಿಗೆ ನಿದ್ರೆ. ಈ ಬಗೆಯ ಅಭಿಪ್ರಾಯವನ್ನು ಕತ್ತಲನ್ನು ಕುರಿತಾಗಿ ಗೀತೆಯು ಹೇಳುವುದಲ್ಲವೇ? "ಸರ್ವಭೂತಗಳಿಗೂ ಯಾವುದು ಕತ್ತಲೋ, ಅಲ್ಲಿ ಸಂಯಮಿಯು ಎಚ್ಚರವಾಗಿರುತ್ತಾನೆ. ಜೀವಿಗಳು ಯಾವಾಗ, ಅರ್ಥಾತ್ ಯಾವುದರ ಬಗ್ಗೆ, ಎಚ್ಚರವಿರುವರೋ ಅದು ದರ್ಶನವುಳ್ಳ ಮುನಿಗೆ ರಾತ್ರಿ." ಗೀತೆಯ ಈ ಶ್ಲೋಕ ಪ್ರಸಿದ್ಧವೇ:

ಯಾ ನಿಶಾ ಸರ್ವಭೂತಾನಾಂ ತಸ್ಯಾಂ ಜಾಗರ್ತಿ ಸಂಯಮೀ ।
ಯಸ್ಯಾಂ ಜಾಗ್ರತಿ ಭೂತಾನಿ ಸಾ ನಿಶಾ ಪಶ್ಯತೋ ಮುನೇಃ ॥

ಮನುಷ್ಯತಿಯಲ್ಲಿ ಹೇಳಿರುವ ಈ ಮಾತೂ ಮಾನನೀಯವೇ. "ಸತ್ತ್ವಂ ಜ್ಞಾನಂ, ತಮೋಜ್ಞಾನಮ್". ಸತ್ತ್ವವೆಂದರೂ ಜ್ಞಾನವೆಂದರೂ ಒಂದೇ; ತಮಸ್ಸೆಂದರೂ ಅಜ್ಞಾನವೆಂದರೂ ಒಂದೇ. ಹೀಗಾಗಿ ಅಜ್ಞಾನವೆಂಬ ತಮಸ್ಸಿನಿಂದ ಆಚೆಗೆ ಬರಬೇಕು. ಸತ್ತ್ವವೆಂಬ ಬೆಳಕಿನತ್ತ ಸಾಗಬೇಕು.

ನಿದ್ರೆಯಲ್ಲಿರುವವನಲ್ಲಿ ಜಾಡ್ಯವಿರುತ್ತದೆ. ತಮಸ್ಸು ಜಾಡ್ಯವೇ. ಅದು ಕಳೆಯಬೇಕು, ಜ್ಞಾನದೀಪ್ತಿಯು ಮೂಡಬೇಕು.

ಎಚ್ಚರವಿದ್ದೂ ತೂಕಡಿಸುತ್ತಿರುವವರುಂಟು! ಕಣ್ಣು ತೆರೆದಷ್ಟರಿಂದಲೇ ಎಚ್ಚರದ ಲೆಕ್ಕವಲ್ಲ. ಮಂಪರು ಇನ್ನೂ ಉಳಿದಿದ್ದರೆ/ಸಾಗುತ್ತಿದ್ದರೆ ಲಾಭವಿಲ್ಲ. ಎಂದೇ 'ಉತ್ತಿಷ್ಠತ' ಎಂದು ಹೇಳಿದ ಮೇಲೆ 'ಜಾಗ್ರತ' ಎಂದೂ ಇಲ್ಲ ಹೇಳಿದೆ.

ಜಾಗ್ರದವನಿಗೆ ಬಂದಿರುವವನೇ ಎದ್ದು ನಿಲ್ಲಲಾಗುವುದು. (ಅರೆನಿದ್ರಾವಸ್ಥೆಯಲ್ಲಿ ಏನೋ ಕನಸಿನ ನಡುವೆ ಓಡಾಡುವವರು somnambulistಗಳು - ಅವರ ವಿಚಾರ ಬೇರೆ). ಆದ್ದರಿಂದ, ಎದ್ದು ನಿಂತಿರುವವನಿಗೆ 'ಜಾಗ್ರತ' ಎಂದು ಹೇಳಿದರೆ 'ನಿದ್ರೆ ಕಳೆದಿರುವವನು' ಎಂದಷ್ಟು ಮಾತ್ರ ಅರ್ಥವಾಗುವುದಿಲ್ಲ. ಬದಲಾಗಿ, ಬರೀ 'ಕಣ್ಣು ಬಿಡು' ಎಂಬುದಕ್ಕಿಂತ 'ವಿವೇಕದ ಕಣ್ಣನ್ನು ತೆರೆದಿಟ್ಟುಕೋ' ಎಂಬ ಅರ್ಥವೇ ಹೆಚ್ಚು ಸೂಕ್ತವಾದುದು.

"ಶತ್ರುಗಳು ನುಸುಳಿ ಬಂದಾರು, ಎಚ್ಚರವಾಗಿರು" ಎಂದು ರಕ್ಷಕಭಟರಿಗೆ ಹೇಳಿದರೆ, "ತೂಕಡಿಸುತ್ತ ಕುಳಿತಿರಬೇಡಿ" ಎಂದಷ್ಟು ಮಾತ್ರ ಅರ್ಥವಲ್ಲ. ಮೈಯೆಲ್ಲಾ ಕಣ್ಣಾಗಿಸಿ, ಮನಸ್ಸನ್ನು ಚುರುಕಾಗಿಟ್ಟುಕೊಂಡಿರಿ - ಎಂಬ ಅರ್ಥವು ಬರುತ್ತದಲ್ಲವೇ?

ತಿಳಿವಳಿಕೆ ಹೆಚ್ಚಾಗಿರುವವರು ಎಂದರೆ ಏನೇನನ್ನೂ ತಿಳಿದುಕೊಂಡು ಬಿಟ್ಟಿರುವವರೆಂದಲ್ಲ. ತುಂಬಾ "ಜನರಲ್ ನಾಲೆಡ್ಜ್" (ಸಾಮಾನ್ಯ ಜ್ಞಾನ) ಸಂಪಾದಿಸಿರುವವರಲ್ಲ. ವಿಶ್ವಕೋಶ (encyclopedia) ಗಳನ್ನೇ ಅರೆದು ಕುಡಿದುಬಿಟ್ಟಿರುವವರೂ ಅಲ್ಲ. ಯಾರು ಅತ್ಯಂತ ಮುಖ್ಯವೂ ಅತ್ಯಂತ ಸೂಕ್ಷ್ಮವೂ ಅತ್ಯಂತ ಗಹನವೂ ಅತ್ಯಂತ ಉಪಯುಕ್ತವೂ ಆದ ಅಧ್ಯಾತ್ಮಜ್ಞಾನವನ್ನು ಸಂಪಾದಿಸಿರುತ್ತಾರೋ ಅಂತಹವರೇ 'ವರ'ರು.

ಅಂತಹವರನ್ನು ಸಮೀಪಿಸಬೇಕು. ಅವರಿಂದ ಕೇಳಿ ತಿಳಿಯಬೇಕು.

ಈಗಿನ ಕಾಲದಲ್ಲಿ ಎಲ್ಲವನ್ನೂ self study ಸ್ವಪ್ರಯತ್ನಾಧ್ಯಯನದಿಂದಲೇ ಅರಿಯುವುದುಂಟಲ್ಲಾ?; ಅಥವಾ ಗೂಗಲ್ ಮಾಡಿ ತಿಳಿಯುವರಲ್ಲಾ ? - ಹಾಗೆ ಅಧ್ಯಾತ್ಮದ ವಿಷಯದಲ್ಲಿ ಮಾಡಲಾಗದು.

ವರರಾದವರು, ಎಂದರೆ ಶ್ರೇಷ್ಠರಾದ ಆಚಾರ್ಯರು - ಅಂತಹವರು ಮಾತ್ರವೇ ನಮಗೆ ಬೋಧವನ್ನುಂಟುಮಾಡಲು ಸಮರ್ಥರಾಗುವರು. ಅಂತಹವರಲ್ಲಿಗೆ ಹೋಗಿಯೇ ಜ್ಞಾನವನ್ನು ಸಂಪಾದಿಸತಕ್ಕದ್ದು.

ಏತಕ್ಕೆ ಹೀಗೆ? - ಎಂಬುದರ ಕಾರಣವನ್ನು ಶ್ಲೋಕದ ಉತ್ತರಾರ್ಥದಲ್ಲಿ ತೋರಿಸಿದೆ.

ಎಲ್ಲ ದಾರಿ ಸುಗಮವೋ ಅಲ್ಲ ನಾವೇ ಸಾಗಬಹುದು. ದಿಕ್ಕು ಯಾವುದು, ಹಾದಿ ಹೇಗೆ? - ಎಂಬ ಅಂಶಗಳ ಸುಳಿವು ಒಂದಿಷ್ಟು ಸಿಕ್ಕರೆ ಸಾಕು, ಹೋಗಲಾದೀತು. ಆದರೆ ಎಲ್ಲ ಹಾದಿ ಹಸನಲ್ಲವೋ ಅಲ್ಲ ಮಾರ್ಗದರ್ಶನ ಬೇಕು. ಹಳ್ಳಕೊಳ್ಳಗಳ ಜೊತೆಗೆ ಕಡಿಮೆ ಬೆಳಕಿನ ಹಾದಿಯಾಗಿ ಕಲ್ಲುಮುಳ್ಳುಗಳೂ ಇದ್ದಲ್ಲಿ - ಕಂಟಕಾಕೀರ್ಣವಾದ ಮಾರ್ಗವಾಗಿದ್ದಲ್ಲಿ - ಕೈಹಿಡಿದು ನಡೆಸುವವರು ಬೇಕು.

ಅಧ್ಯಾತ್ಮದ ಮಾರ್ಗವು ಹೇಗಿದೆಯೆಂಬುದನ್ನು ಒಂದು ಉಪಮೆಯ ಮೂಲಕ ಇಲ್ಲಿ ಹೇಳಿದೆ. ಕತ್ತಿಯ ಅಲಗು ಚೂಪಾಗಿರುವುದಲ್ಲವೇ? ಹಾಗೆ ಅದು; ದುರ್ಗಮವಾದ ದಾರಿಯದು.

ಕಿರಿದಾದ, ಎಂದರೆ ಹೆಚ್ಚು ಅಗಲವಿಲ್ಲದ, ಸೇತುವೆಯ ಮೇಲೆ ಸಾಗುವುದು ಸಹ ಸುಲಭವಲ್ಲ! ಹೆಜ್ಜೆ ತಪ್ಪಿತೋ, ಜಾರಿದವೋ, ಎಡವಿದೆವೋ ಪತನವು ಸಿದ್ಧವೇ! ಬದ್ಧರೆ ಪ್ರಪಾತಕ್ಕೆ. ಪರಿಸ್ಥಿತಿಯು ಹಾಗಿರಲು, ಇನ್ನು ಕತ್ತಿಯ ಅಲಗಿನಂತೆ ಚೂಪಾದ ಹಾದಿಯಿಂದ ಮೇಲೆ ಬೇರಿನ್ನೊಂದು ಹೇಳಲೇಬೇಕಿಲ್ಲವಷ್ಟೆ. ಎಷ್ಟೋ ವೇಳೆ, "ಬದ್ದೇನು ಕೆಳಗೆ!" - ಎಂಬ ಆತಂಕವೇ ಸಾಕು, ಬೀಳಸಲು! ಹಾಗಿರಲು ಎಚ್ಚರತಪ್ಪಿ ಬದ್ಧರೆ ಅಧೋಗತಿಯೇ!

'ಕವಿಗಳು' ಎಂದರೆ ಉಪನಿಷತ್ ಸಾಹಿತ್ಯದಲ್ಲಿ 'ಜ್ಞಾನಿಗಳು' ಎಂದೇ ಅರ್ಥ. ಹೀಗಾಗಿ ಕವಿಗಳೇ, ಎಂದರೆ ಬಲ್ಲವರೇ, ಈ ವಿಷಯವನ್ನು ತಿಳಿಸಿದ್ದಾರೆ. ಪೂರ್ಣವಾದ ತಿಳಿವಳಿಕೆಯಿಲ್ಲದವರು ಏನೇನೋ ಹೇಳಿ ಭಯ ಹುಟ್ಟಿಸುವ ವಿಷಯವಿಲ್ಲ.

ಎಂದೇ ಇಲ್ಲಿ "ದುರ್ಗ-ಪಥ" ಎಂದರೆ 'ದುರ್ಗಮವಾದ ಮಾರ್ಗ' ಎಂದಷ್ಟು ಮಾತ್ರ ಹೇಳಿದೆ, ಅದು 'ದುರತ್ಯಯ'ವೆಂದೂ ಹೇಳಿದೆ. 'ದಾಟ ಹೋಗಲಾರದ' ಎಂದು ಅದರ ಅರ್ಥ.

ಕತ್ತಿಯ ಅಲಗಿನಂತೆ ಚೂಪಾಗಿರುವಂತಹ ಪದಾರ್ಥದ ಮೇಲೆ ನಡೆಯಲು ಅಶಕ್ಯವಲ್ಲ. ಅದಕ್ಕೆ ಬಹಳ ಉತ್ಕಟವಾದ ಶಿಕ್ಷಣಬೇಕು. ಸುಶಿಕ್ಷಿತನಾಗಿದ್ದರೂ ಸಹ ಮಧ್ಯೆ ಎಚ್ಚರ ತಪ್ಪುವ ಸಂಭವವಿದೆ.

ಅವಧಾನವೆಂದರೆ ಎಚ್ಚರ. ಅವಹಿತನೆಂದರೆ ಎಚ್ಚರವಾಗಿರುವವನು. ಅನವಧಾನವೆಂದರೆ ಎಚ್ಚರ ತಪ್ಪುವಿಕೆ. ಪ್ರಮಾದವೆಂದರೂ ಅನವಧಾನತೆಯೆಂದರೂ ಒಂದೇ ಅರ್ಥ.

ಸುಶಿಕ್ಷಿತನಾದರೂ ಅವಧಾನವು ಬೇಕು. ಸಾವಧಾನನಿಗೂ ಸುಶಿಕ್ಷಣಬೇಕು. ಎರಡು ದೃಷ್ಟಿಗಳಿಂದಲೂ ಸಜ್ಜಾಗುವುದು ಜ್ಞಾನಿಗಳ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಮಾತ್ರ ಸಾಧ್ಯ. ಎಂದೇ ಸಮರ್ಥನೂ ಕರುಣಾಳುವೂ ಆದ ಶ್ರೀಗುರುವಿನ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಭಯವಿಲ್ಲದೆ ಸಾಗಬಹುದು; ಸಾರಿ, ಗುರಿಮುಟ್ಟಲೂಬಹುದು.

ಇಲ್ಲ ಗಮನಿಸಬೇಕಾದ ಮತ್ತು ಒಂದು ಅಂಶವಿದೆ. ಈ ಪರ್ಯಂತವೂ (ಹಾಗೂ ಮುಂದಕ್ಕೂ) ಉಪದೇಶವಾಗುತ್ತಿರುವುದು ನಜಿಕೇತನಿಗೆ, ಯಮನಿಂದ. ಆದರೆ ಈ ಮಂತ್ರದಲ್ಲಿ ಮಾತ್ರ "ಉತ್ತಿಷ್ಠತ, ಜಾಗ್ರತ ...ನಿಬೋಧತ" - ಎಂಬಲ್ಲಿ ಬಹುವಚನವೇ ಇದೆ. ("ಎದ್ದು ನಿಲ್ಲ, ಎಚ್ಚರಗೊಳ್ಳು", ಎಂಬಲ್ಲಿ). ಪುಟ್ಟಬಾಲಕನಿಗೆ ಬಹುವಚನ ಬೇಕೇ?

ಅಲ್ಲಗೆ, ಎಲ್ಲರಿಗೂ ಆತನು ಕೊಟ್ಟಿರುವ ಸಂದೇಶವಿದೆಂದು ತಿಳಿಯತಕ್ಕದ್ದು. ಅಲ್ಲಗೆ ಸಮಸ್ತ ಜನತೆಗೇ, ಇಡೀ ಲೋಕಕ್ಕೆ ಉಪನಿಷತ್ತಿನ "ಕಹಳೆ"ಯ ಸಂದೇಶವಿದಾಗಿದೆಯೆನ್ನಬಹುದು.

ಉಪನಿಷತ್ತಿನ ಈ ಮಾತನ್ನೇ ಬುದ್ಧನೂ ಪ್ರತಿಪಾದಿಸಿದ್ದಾನೆ.
"ಜಾಗರಂತಂ ಸುಣಾಥೇತಂ ಯೇ ಸುತ್ರಾ ತೇ ಪಬುಜ್ಞತಃ;
ಸುತ್ರಾ ಜಾಗರಿತಂ ಸೆಯ್ಯೋ ನಾತ್ಥಿ ಜಾಗರತೋ ಭಯಮ್ ||

"ಏಳಿರಿ ಕೇಳಿರಿ, ಮಲಗಿರುವವರು ಎಚ್ಚರಗೊಳ್ಳಿರಿ ಸುಪ್ತನಾಗಿರುವುದಕ್ಕಿಂತಲೂ ಎಚ್ಚರಿಕೆಯು ಶ್ರೇಯಸ್ಕರ. ಎಚ್ಚರವುಳ್ಳವನಿಗೆ ಭಯವಿಲ್ಲ".

ಬೈಬಲ್ಲನಲ್ಲಿ ಸಹ ಈ ಮಾರ್ಗದ ದುರ್ಗಮತೆಯ ಮಾತಿನ ಮಾರ್ಧನಿಯೇ ಇದೆ (Matthew 7.14).

ಹೀಗೆ ಈ ಉಪನಿಷತ್ತಿನ ಧೀರ-ಗಂಭೀರವಾಣಿಯು ನಮ್ಮ ಪರಂಪರೆಯಲ್ಲೇ ಕಣ್ಣು ತೆರೆಸುವ ಮಾತನ್ನಾಡಿದೆಯಲ್ಲದೆ, ಪ್ರಪಂಚದ ಹಲವು ಪ್ರಾಚೀನಮತಗಳಿಗೂ ಸ್ಫೂರ್ತಿ-ಮಾರ್ಗದರ್ಶನಗಳನ್ನಿತ್ತಿದೆ!

(ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಮುಂದುವರೆಯುವುದು)

★ ★ ★

THE INDIAN INSTITUTE OF WORLD CULTURE

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

ENDOWMENT PROGRAMMES JULY - 2021

PROGRAMMES WILL BE HELD ONLINE - WEBINAR

July 18th Sunday 6:00 PM

Smt. Usha Ashok Mirji Memorial Endowment Lecture

Topic : “ವರ್ತಮಾನದಲ್ಲಿ ಡಿ. ವಿ. ಗುಂಡಪ್ಪನವರ ಮಂಕುತಿಮ್ಮನ ಕಗ್ಗ”

Speaker : Sri Ramachandra

Donor : Smt. Lina Balaraj

July 24th Saturday 6:00 PM

ವಿಶೇಷ ಉಪನ್ಯಾಸ – ಗುರು ವಂದನ ಕಾರ್ಯಕ್ರಮ

ವಿಷಯ : “ಪರಮ ಗುರು”

ಉಪನ್ಯಾಸಕರು : ವೇದಾಧ್ಯಯಿ ಶ್ರೀ ಸುಧಾಕರ ಶರ್ಮ

July 25th Sunday 6:00 PM : Smt. Venkatamma and

Sri S. T. Raghavachar Memorial Endowment Lecture

Topic : GITA – The Divine Mother

Speaker : Vid. Dr. Srinidhi K Parthasarathi

Donor : Vidushi Smt. Vasumati Raghunath

July 30th Friday 6:00 PM : A Special Program of Lecture

Topic : Plato's Dialogues – Philebus (Pleasure and Knowledge)

Speaker : Sri T. K. Jayaram, IRS (Retd.)

Please Note : All programs will be streamed live through online platform. Link details to attend the program 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 July 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.

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.

Note : Both General Library and Children Library will be Open Only for borrowing class returning books from Tuesday to Friday as per current Government Guidelines till July 5th.

Will be revised in accordance with future Government Guidance.

Timings : 9.30 a.m. to 5.00 p.m.

**LET US ALL CONTINUE TO FOLLOW
COVID 19 PROTOCOL FULLY TO STAY SAFE.**

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.