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"The intangible cultural heritage, transmitted from generation to generation is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and gives them a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity."

(U.N. Resolution on Intangible Cultural Heritage, 2007)

CONTENTS

- | | |
|--------------------------------|-------|
| 1. The Unification of Cultures | 1-6 |
| 3 . ನಮ್ಮ ಉಪನಿಷತ್ತುಗಳು - 45 | 7-10 |
| 3. Endowment Programmes March | 11-12 |

THE INDIAN INSTITUTE OF WORLD CULTURE

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THE UNIFICATION OF CULTURES

- C. Rajagopalachari

[Shri C. Rajagopalachari's distinction both as a statesman and as a thinker is familiar to all the world. We have pleasure in printing below his address on "The Unification of Culture" which he gave as the S.L. Bhatia Endowment Lecture on 18 August 1966 at the Indian Institute of World Culture, Bangalore.]

IF ONE, WISHES to be a man of good health one should observe restraint in eating and drinking. If one wishes to be a good man, one should abstain from untruth and cruelty. If you wish to be a man of culture, you should try to forget your own self and keep the other fellow always in mind. It is only if the ego disappears from one's consciousness that one can attain the high characteristics of a cultured person. This applies as much to women as to men, to boys as well as to girls. It was, I think, Sir Walter Scott who said on his death-bed to his son-in-law, "Be a good man, my son." When Scott said, be a good man, he did not mean simply avoid sin. He meant something positive. Now being good in the positive sense is the essence of culture. To be cultured in behaviour is a positive achievement, not just avoiding sin.

These days culture has got mixed up with the arts, music, dancing, painting, sculpture, etc. We cannot help accepting this broader denotation. It has gone too far in public acceptance to be fought against. Words must after all be accepted in the sense in which most people have accepted them. That is the law of language. Culture is not only the conduct and behaviour of a good man but includes love of the arts.

Now there are some who wish to work for an integrated World Culture. I at first thought that the Institute which has conferred on me the honour of this opportunity was among them. But from the papers Sent to me I find this is not correct. The Institute was simply an Indian Institute of Culture at first. Later it adopted the name Indian Institute of World Culture.

But I do not find among the printed objects of the Institute anything like aiming at the unification of world cultures into pattern. Perhaps the name of the Institute should more properly be Indian Institute of World Cultures in the plural.

It is a very interesting issue whether a single unified culture is practicable; also whether it is on the whole a good thing to aim at a unified culture. I intend devoting my talk this night entirely and solely to this point.

A unified code of morals can be drafted for acceptance. Indeed all religions have done it. But culture, as I said before, is different from mere moral behaviour. Culture is made up of positive conceptions -do's and not don't's only — whereas moral codes, generally speaking, consist of don't's. Don't's can be uniform for all peoples. But do's must differ from place to place, from people to people. The culture of a people is what has grown among them to be recognized as contributing to the joy and happiness of the people as a whole-contributing positively, although not coming under the direction of law or government. Morality is governed by both social opinion and law. But culture is something free and positive. Laws and governments aim at preventing unhappiness, but culture is what contributes positively to joy. Compassion, for instance, is positive and contributes to happiness at both ends. No-one is liable to be punished by the courts for not being compassionate. Compassion in various degrees and forms is a part of the culture-pattern of a people.

Vegetarianism is based on compassion. It is not merely a hygienic issue. The Tamil scripture Kural puts it clearly: If people did not eat meat, no-one would take the trouble of slaughtering animals. The butcher is the product of the meat-eating habit of people. Helping one's distant relatives and one's clansmen has been a part of the culture of the people of India from time immemorial. It has not yet completely disappeared. No one could be punished for not doing it. But he who did not fall in line with that element of our culture was looked upon as a brute, whatever his rank in society. In spite of the growing pressure of the Western culture of individualism and the terrible pressure of the cost of living, the Indian culture of helping one's relatives near and distant has not yet completely disappeared, doing more service than Governmental socialism. Robbery, stealing, cheating, are infringements of the moral code and are infringements of the legal code also. Not to cheat is not culture. It is just avoiding a crime. But to be helpful and not to be completely immersed in looking after oneself is culture. Helpfulness expands in widening circles in proportion to one's capacity to be helpful. Help a few people, those nearest to you, if you are not able to do more. But if you are able to do it, help a wider circle. This is Hindu culture both in the North and in the South. Indeed I may claim that the oldest literature of the South lays great

emphasis on this. "Oppuravu" is the Kural word for this element of culture. We should preserve this word as a precious heritage. Be like a sweet-water reservoir or a fruit bearing tree in the middle of the village, said Tiruvalluvar. It is a pity that, as a result of the impact of Western individualism, this element of Hindu culture is rapidly disappearing.

Another example of positive behaviour falling within the ambit of culture is hospitality, the readiness to receive guests and callers at any time, which marks Hindu and Islamic social culture. Alms-giving is a striking feature in Indian and Semitic cultures. It is part of our general culture and not merely individual generosity. The utter loyalty of wife to husband, the utter obedience of sons to parents, are also essential elements in Hindu culture. Western culture laid emphasis on self-help, individuality, and the assertion of equality and liberty, which are also quite justifiable, but go contrary to the Hindu cultural elements of wide helpfulness, loyalty to husband, and obedience to parents. Boiled down, all cultures may rest on the same values. But measure and emphasis make a difference, and they go far.

Now, taking up the question ! posed at the outset, it is obvious that various peoples, who have lived and grown in relatively independent ways in the various parts of the globe where they have lived for thousands of: years, have developed different cultures with features and emphases differing from one another although a common humanity makes all people alike fundamentally. Western culture differs from Eastern, Semitic culture from Hindu culture, Indian culture from the Siamese and Chinese and Japanese cultures. Indeed the culture of North America differs from British or European culture, because of living for a long time in circumstances different from those of the mother countries. Rajputana culture is different from Tanjore culture; Coimbatore culture is different from Tirunelvely culture; and so on. Would it be a good thing to grind all these cultures into one world culture-behaviour, dancing, singing, painting, etc., all to be one admirable standardized pattern?

Things that come into mutual contact do tend to rub off angles and become similar and merge. Synthesis is natural. This natural evolution of sameness cannot be prevented. But is it good to accelerate and intensify this process or is it good to keep harmless differences going? Is the preservation of distinction in cultural features a good thing, or must we

seek to remove them as quickly as possible and work for a common world pattern? Does it help the totality of human joy to maintain these differences that have grown naturally, or would it be conducive to greater joy if we reduce them all to sameness and uniformity?

The form in which I have posed the question must have made it clear already that I would rather like to maintain these differing characteristics in cultures, so as to increase the joy of life. A Persian carpet with its multiple colours and chequered pattern is more beautiful than a single-colour dhurrie. Not only several types of music, or of dancing, or of other entertainments, but several differing but harmless types of human behaviour, in my opinion, add to happiness and joy on the whole; not uniformity.

Now, let me refer to the dynamic element of emulation which is roused by proximity and freedom of evolution without being restrained by the goal of uniformity or integration. Progress in the fields where human behaviour and talent count, as they do in the cultural field, is greatly accelerated and augmented by competition. Like production in the industrial field, the cultural arts are assisted by competition. They tend towards stagnation under standardization.

The German example in history is a striking demonstration of what I have said. Before the days of Bismarck, and for some time even during his Chancellorship, Germany was divided into numerous politically independent States, some of them exhibiting even active hostility towards Prussia, which was beginning to emerge in the eyes of the German nation as the hope and standard-bearer of democratic unification. In other parts of Germany there was no drive towards this kind of unity. But (and from here ! shall continue in the words of an excellent book of German history recently issued from Bonn)

all of them have contributed to the progress of the arts and science, winning for the nation a respected place among civilized mankind long before there existed a unified German Reich. Munich, the "Athens on the Isar River" with its humanist spirit and magnificent classicistic buildings, holds in this field a high rank. Its devotion to the arts, its excellent university, its operas and theatres, and last not least, its gaily cosmopolitan life made the city an attraction for friends of beauty and learning all over the world. In 1864 King Ludwig II, grandson of the

"Philhellene" Ludwig I, whose son Otto had become the first king of liberated Greece, ascended the throne of Bavaria. He was then only eighteen years old. His magic beauty, his profound love for the arts, his royal demeanour and a strange, fascinating romanticism which found expression in some of the castles he built, were in that sober bourgeois century like an island of golden legend. Among his first acts of government was to call Richard Wagner to his side, with whose genius he found an intimate communion. The lasting monument to their friendship and work is the Opera House at Bayreuth. It has remained a spiritual centre of Europe and a shrine of pilgrimage for music-lovers from all countries. But not Munich alone stands out as a German cultural centre.

The excellent theatres in Hamburg, Dresden, Leipzig, Weimar, Meiningen, Stuttgart, Dusseldorf and in many other cities are unequalled anywhere in such variety and dispersal. There are the famous museums of Munich, Dresden, Cologne, the Romanesque and Baroque treasures of Wurzburg, Augsburg, Bamberg, Nuremberg ; there is Heidelberg with its renowned university, second oldest in Germany; there are the ancient Hanseatic cities, Hamburg, Lubeck, Bremen, with their world-open spirit, and there are countless others, large and small, where the creative spirit has left its mark. And, of course there is Berlin, the very centre of intellectual, artistic, international life, with its University and Music Academy, its Technical University, its picture galleries, the Pergamon and the Egyptian Museums, its galaxy of theatres and concert halls.

The German record of culture demonstrates that it is not uniformity and merger but healthy competition which is the live force bringing about the rich growth of culture. Not only in Germany, but in Italy also, we could see the same phenomenon of national culture richly growing in spite of division into numerous politically independent regions. Competition in culture helps growth, especially where the emulation is among proximate communities who see one another more often than nations divided from one another by great distance.

I have cited Germany and Italy, whose cultural achievements were contemporaneous with great and deplorable political disunity. I might ask Indian historians to see when and under what conditions Indian literature, scholarship, and philosophy, our arts, music, dancing, architecture, painting, and sculpture, and all else falling within what we

call culture flourished. They flourished when India was divided into numerous politically independent or semi-independent states and when we did not know what political unity was. Have they improved under British unity or under our recently consummated Swarāj unity? Even after Swarāj, as long as the Indian States under the various Rajahs and chieftains were allowed to function, cultural arts thrive in competition. No particular advance in these fields has been achieved after the total integration of the States was achieved at the end of the first half of this century.

Even in the matter of education, especially in the early stages, I am very doubtful if we are wise in laying down hard rules and in insisting on uniformity, instead of encouraging a variety of methods and systems and promoting competition, leaving the initiative in the hands of autonomous managements. In every line of human activity, individual enterprise and competition fostered by a tolerance of dissimilarities is the real way to progressive evolution. I do not believe in working for unified culture. We should let nature work out the synthesis, not force it by artificial pressure. Natural synthesis is inevitable. The domination of one pattern of culture over another as a result of political shifts of power is also inevitable. But if the question is, What is good for culture? I vote for variety and competition and not for steam-rolling into uniformity. A hundred flowers may bloom, and all of them are separately beautiful; and the garden in which they bloom is also as a whole beautiful; separately and together they are sources of ineffable joy. Mao-tse Tung said this and he was right there. We should not under the pressure of political vanities and ambitions destroy variety. Vulgar uniformity is not culture or beauty though it may be politics of a kind.



(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರೆದಿದೆ)

(ಕಲೋಪನಿಷತ್: ಯಸ್ತವ್ ವಿಜ್ಞಾನವಾನ್ ಭವತಿ...)

3.5 ಯಾವನು ವಿಜ್ಞಾನವಂತನಲ್ಲವೋ, ಯಾವಾಗಲೂ ಅಯುಕ್ತವಾದ ಮನಸ್ಸಿನಿಂದ ಕೂಡಿರುವನೋ, ಅವನ ಇಂದ್ರಿಯಗಳು ವಶವಾಗದೆ ಇರುವುವು - ಸಾರಥಿಯ ತುಂಟ ಕುದುರೆಗಳು ಹೇಗೋ ಹಾಗೆ.

3.6 ಯಾವನು ವಿಜ್ಞಾನವಂತನೋ ಸದಾ ಯುಕ್ತವಾದ ಮನಸ್ಸಿನಿಂದ ಕೂಡಿರುವನೋ ಅವನ ಇಂದ್ರಿಯಗಳು ವಶವಾಗಿರುವುವು - ಸಾರಥಿಯ ಒಳ್ಳೆಯ ಕುದುರೆಗಳು ಹೇಗೋ ಹಾಗೆ.

3.7 ಯಾವನು ವಿಜ್ಞಾನವಂತನಲ್ಲವೋ, ಮನೋನಿಗ್ರಹವನ್ನು ಸಂಪಾದಿಸಿಕೊಂಡಿಲ್ಲವೋ ಸದಾ ಅಶುಚಿಯಾಗಿರುವನೋ ಅವನು ಆ ಪದವನ್ನು ಹೊಂದನು; ಸಂಸಾರವನ್ನು ಹೊಂದುವನು.

3.8 ಯಾವನು ವಿಜ್ಞಾನವಂತನೋ, ಮನೋನಿಗ್ರಹವನ್ನು ಸಂಪಾದಿಸಿರುವನೋ, ಸದಾ ಶುಚಿಯಾಗಿರುವನೋ ಅವನು ಆ ಪದವನ್ನು ಹೊಂದುವನು; ಮತ್ತೆ ಅಲ್ಲಂದ ಹುಟ್ಟಬರುವುದಿಲ್ಲ.

3.9 ಯಾವನು ವಿಜ್ಞಾನವೆಂಬ ಸಾರಥಿಯನ್ನು ಹೊಂದಿರುವನೋ, ಮನಸ್ಸೆಂಬ ಕಡಿವಾಣವನ್ನು ಹಿಡಿದುಕೊಂಡಿರುವನೋ, ಅವನು ಹಾದಿಯ ಆಚೆ ದಡವನ್ನು ಹೊಂದುತ್ತಾನೆ. ಅದುವೆ ವಿಷ್ಣುವಿನ ಪರಮಪದ.

ಮೇಲಿನ ಐದು ಮಂತ್ರಗಳಲ್ಲಿ ವಿಜ್ಞಾನವೆಂಬ ಪದವು ಬಂದಿದೆ. ಇಂದು ನಾವು ಯಾವುದನ್ನು Science ಎನ್ನುವೆವೋ ಅದಕ್ಕೂ, ಇಲ್ಲಿ ಹೇಳಲಾಗುತ್ತಿರುವ ವಿಜ್ಞಾನವೆಂಬ ಪದಕ್ಕೂ ಸಂಬಂಧವಿಲ್ಲ ಎಂಬ ಎಚ್ಚರಿಕೆಯನ್ನು ನಾವು ಮೊಟ್ಟಮೊದಲು ಹೊಂದಿರಬೇಕು. ವಿಜ್ಞಾನವೆಂಬ ಪದವನ್ನು Science ಎಂಬುದಕ್ಕೆ ಬಳಸಲು ಆರಂಭವಾಗಿ ಹೆಚ್ಚಿಂದರೆ ಒಂದು ಶತಮಾನವಾಗಿರಬಹುದು. 'Science' ಎಂಬ ಪದಕ್ಕೆ ಸಹ ಮೊಟ್ಟಮೊದಲಾದ ಅರ್ಥವೇ ಇಂದಿಗೂ ಉಳಿದಿದೆಯೆಂದಾಗಲಿ, ಇಂದಿರುವ ಅರ್ಥದಲ್ಲೇ ಪಾಶ್ಚಾತ್ಯರು ಹಿಂದೆಯೂ ಬಳಸುತ್ತಿದ್ದರೆಂದಾಗಲಿ ಹೇಳಲು ಸಾಧ್ಯವಿಲ್ಲವಷ್ಟೆ. ಇವೆರಡು ಶಬ್ದ-ಅರ್ಥಗಳ ಇತಿಹಾಸವನ್ನು ಇಲ್ಲಿ ಚರ್ಚಿಸುವುದು ಅವಶ್ಯವಿಲ್ಲ.

ಒಂದೇ ಸಾಧನವನ್ನು ಒಳ್ಳೆಯದಕ್ಕೂ ಉಪಯೋಗಿಸಬಹುದು, ಕೆಟ್ಟದಕ್ಕೂ ಬಳಸಬಹುದು, ಅಲ್ಲವೇ? ವೈದ್ಯನ ಕೈಯಲ್ಲಿಯೂ ಚಾಕುವಿರುತ್ತದೆ, ದರೋಡೆಕಾರನ

ಕೈಯಲ್ಲಿ ಸಹ ಇರುತ್ತದೆ. ಒಬ್ಬನು ಚಾಕುವಿನಿಂದ ಜೀವವನ್ನು ಉಳಿಸುವವನು; ಮತ್ತೊಬ್ಬನು ಅದರಿಂದಲೇ ಜೀವವನ್ನು ತೆಗೆಯುವನು!

ಹಾಗೆಯೇ ನಮ್ಮ ಬಳಿಯಿರುವ ಸಾಧನಗಳೂ: ಒಳ್ಳೆಯದಕ್ಕಾಗಿಯೂ ಬಳಸಬಹುದು, ಕೆಟ್ಟದಕ್ಕಾಗಿಯೂ ಬಳಸಬಹುದು. ಒಳ್ಳೆಯ ಹಾಗೂ ಬಲಶಾಲಿಯಾದ ಸಾಧನವಾದರೆ ಸ್ವಹಿತ-ಪರಹಿತಗಳೆರಡನ್ನೂ ಸಾಧಿಸಬಹುದು; ಅಥವಾ ಸ್ವಘಾತ-ಪರಘಾತಗಳೆರಡನ್ನು ಸಹ ಸಾಧಿಸಬಹುದು (ಘಾತವೆಂದರೆ ಹೊಡೆತ, ಕೊಲೆ). ಹಾಗೆಯೇ ಕೆಲವೊಂದು ಸಾಧನಗಳಿಂದ ಇಹಲೋಕ-ಪರಲೋಕಗಳೆರಡಕ್ಕೂ ಸಲ್ಲುವಂತಹ ಕ್ರಿಯೆಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳಬಹುದು; ಎರಡಕ್ಕೂ ಧಕ್ಕೆಯಾಗುವಂತೆ ಸಹ ಮಾಡಿಕೊಳ್ಳಬಹುದು. ನಮ್ಮ ಬಳಿ ರಥವೊಂದಿದ್ದರೆ ಒಳ್ಳೆಯ ಗುರಿಯತ್ತಲಾದರೂ ಓಡಿಸಬಹುದು; ಕೆಟ್ಟಗುರಿಯತ್ತಲಾದರೂ ಓಡಿಸಬಹುದು. ಕಾರಿನಲ್ಲಿ ಕುಳಿತು ಪುಣ್ಯಕ್ಷೇತ್ರಕ್ಕೂ ಹೋಗಬಹುದು; ಜೂಜುಕೋರರು-ಮದ್ಯಪಾನಿಗಳ ಕೂಟಕ್ಕಾದರೂ ಸಾಗಬಹುದು.

ಹೊರಗಣ ರಥವು ಅಂತಿರಲಿ, ಇನ್ನೂ ಹತ್ತಿರದ ಸಾಧನವಾದ ಈ ಶರೀರವೇ ಒಂದು ರಥ. ಈ ರಥವನ್ನು 'ತತ್-ಪದ'(ಅಥವಾ 'ವಿಷ್ಣುಪದ')ವೆಂಬತ್ತಲಾದರೂ ಓಡಿಸಬಹುದು; ಅಥವಾ, ಸಂಸಾರದಲ್ಲಿಯೇ - ಎಂದರೆ ಪುನಃಪುನಃ ಜನನ-ಮರಣಗಳ ಚಕ್ರದಲ್ಲಿಯೇ - ಸುತ್ತುತ್ತಾ ಇರುವಂತೆಯೂ ಮಾಡಿಕೊಳ್ಳಬಹುದು.

ಹೀಗೆ ಶರೀರವೆಂಬ ರಥವು ಹುಟ್ಟು-ಸಾವುಗಳೆಂಬ ಚಕ್ರಪಥದಲ್ಲಿಯೇ ಸುತ್ತುತ್ತಿರಲೋ ಅಥವಾ ಪರಮಪದವನ್ನೇ ಸೇರಲೋ ಬಳಸಲು ಬರುವುದು. ಹೀಗೆ ಎರಡರಲ್ಲಿ ಯಾವ ಗುರಿಯನ್ನಾದರೂ ಮುಟ್ಟಬಹುದು: ಎಲ್ಲಗೆ ಹೋಗಿ ಸೇರುವುವೆನ್ನುವುದು ಯಾವ ಮಾರ್ಗವನ್ನು ಹಿಡಿದು ಹೊರಟಿರುವೆಂಬುದರ ಮೇಲೆ ತೀರ್ಮಾನವಾಗುವುದಲ್ಲವೆ? ಎರಡು ಲಕ್ಷ್ಯಗಳಿಗೆ ಅನುಸಾರವಾಗಿ ಎರಡು ಮಾರ್ಗಗಳಿವೆ: ಒಂದು ಪ್ರವೃತ್ತಿಮಾರ್ಗ, ಮತ್ತೊಂದು ನಿವೃತ್ತಿಮಾರ್ಗ. ಈ ಎರಡರಲ್ಲಿ ಯಾವುದಾದರಲ್ಲಿ ಸಹ ಸಂಚರಿಸಲು ಶಕ್ಯವಿದೆ. ಪ್ರವೃತ್ತಿಮಾರ್ಗವಾದರೆ ಮತ್ತೆಮತ್ತೆ ಹುಟ್ಟುಸಾವುಗಳು. ಬದಲಾಗಿ, ಬರೀ ಯಾತಾಯಾತಗಳ ಈ ಮಾರ್ಗವು ಬೇಡವೆಂದರೆ ಅದನ್ನು ಬಿಟ್ಟು, ನಿವೃತ್ತಿಮಾರ್ಗದಲ್ಲಿ ಸಾಗಿದವಾದರೆ ಪರಮಪದವೆಂಬ ನಿಲ್ದಾಣ, ನೆಮ್ಮದಿಯ ನೆಲೆ.

ಯಾವುದು ಹೇಗಿದ್ದರೆ (ಅಥವಾ ಹೇಗಾದರೆ) ಸಂಸಾರಕ್ಕೇ ಕಟ್ಟುಬಿದ್ದಿರುವಂತಾಗುವುದು? ಹಾಗೂ, ಹೇಗಿದ್ದರೆ (ಅಥವಾ ಹೇಗಾದರೆ) ಶ್ರೇಷ್ಠವಾದ ಗಮ್ಯಸ್ಥಾನವನ್ನು ತಲುಪಬಹುದು? - ಎಂಬ ಪ್ರಶ್ನೆಗಳು ಇಲ್ಲಿ ಜಿಜ್ಞಾಸ್ಯವಾಗುತ್ತವೆ. (ಯಾವುದರ ಬಗ್ಗೆ ಜಿಜ್ಞಾಸೆಯು ಅವಶ್ಯವೋ ಅದು "ಜಿಜ್ಞಾಸ್ಯ").

ಇದಕ್ಕಾಗಿ ರಥ-ರಥಿ-ಸಾರಥಿ-ಪ್ರಗ್ರಹ-ಹಯ-ಮಾರ್ಗ-ಲಕ್ಷ್ಯ - ಎಂಬ ಏಳು ಅಂಶಗಳು ಯಾವುವು, ಹಾಗೂ ಅವು ಹೇಗಿರಬೇಕು - ಎಂಬುದನ್ನು ಪರಿಶೀಲಿಸಬೇಕಾಗುತ್ತದೆ. ಇಲ್ಲಿ ಪ್ರಗ್ರಹವೆಂದರೆ ಲಗಾಮು, ಹಯವೆಂದರೆ ಕುದುರೆ. ರಥಿಯೆಂದರೆ ರಥಸ್ವಾಮಿ, ಅರ್ಥಾತ್ ರಥದೊಡೆಯ.

ಶರೀರವನ್ನು ರಥವೆಂದಾಗ, ರಥಸ್ವಾಮಿಯೆಂದರೆ ಆತ್ಮನೆಂದರ್ಥ. ಶರೀರವೆಂಬ ರಥಕ್ಕೆ ಇಂದ್ರಿಯಗಳೇ ಕುದುರೆಗಳು. ಏಕೆ? ರಥವು ತಾನೇ ತಾನಾಗಿ ಓಡಿಬಿಡುವುದಿಲ್ಲ; ಕುದುರೆಗಳು ಎಳೆದತ್ತಲೇ ರಥವು ಸಾಗುವುದು. ಹಾಗೆಯೇ ಶರೀರವೂ ತಾನೇ ತಾನಾಗಿ ಎಲ್ಲೆಲ್ಲೋ ಸಂಚರಿಸುವುದಿಲ್ಲ; ಇಂದ್ರಿಯಗಳು ಸೆಳೆದಂತೆ, ಸೆಳೆದಲ್ಲಗೆ ಶರೀರವು ಸಾಗುವುದು.

ಕುದುರೆಗಳೆಲ್ಲಗೆ ಹೋಗಬೇಕೆಂದು ಮೊದಲು ತೀರ್ಮಾನಿಸುವವನು ಸಾರಥಿ. ಬುದ್ಧಿಯೇ ಸಾರಥಿ, ಈ ಶರೀರ-ರಥಕ್ಕೆ. ಬುದ್ಧಿಯ ತೀರ್ಮಾನವೆಂತೋ ಅಂತೆಯೇ ರಥಗತಿಯಾದರೂ. ಮತ್ತು ಸಾರಥಿಯಾದರೂ ರಥವನ್ನು ಓಡಿಸುವುದು ಹೇಗೆ?: ಕುದುರೆಗಳನ್ನು ನಿಯಮಿಸುವುದರಿಂದ, ಅಲ್ಲವೇ? ಕುದುರೆಗಳೂ ಸಹ ತಾವಾಗಿಯೇ ಪ್ರವರ್ತಿಸುವುದಿಲ್ಲ. ಕುದುರೆಗಳು ಎಡಕ್ಕೆ ತಿರುಗಬೇಕೋ ಬಲಕ್ಕೋ, ಮುಂದೆ ಹೋಗಬೇಕೋ ನಿಲ್ಲಬೇಕೋ - ಇವೆಲ್ಲವನ್ನೂ ಸಾರಥಿಯೇ ತೀರ್ಮಾನಿಸುವವ. ಹಾಗೆಯೇ ಇಂದ್ರಿಯಗಳ ಸಾಗುವಿಕೆ ನಿಲ್ಲುವಿಕೆ, ಅತ್ತಿತ್ತ ತಿರುಗುವಿಕೆಗಳನ್ನು ನಿಯಮಿಸುವುದು ಬುದ್ಧಿಯೇ.

ಸಾರಥಿಯ ಸಂಕಲ್ಪವನ್ನು ಕುದುರೆಗಳು ಅರಿತುಕೊಳ್ಳುವ ಪರಿ ಹೇಗೆ? ಅದಕ್ಕಾಗಿಯೇ ಅವಕ್ಕೆ ಲಗಾಮುಗಳಿರುವುದು, ಹಾಗೂ ಅವನ್ನು ಸಾರಥಿಯು ಬಳಸಿಕೊಳ್ಳುವುದು. ಹೀಗಾಗಿ ಸಾರಥಿಯು ಪ್ರಗ್ರಹದ ಮೂಲಕ - ಎಂದರೆ ಲಗಾಮಿನ ದ್ವಾರಾ - ಕುದುರೆಗಳಿಗೆ ಸೂಚನೆಯನ್ನು ಕೊಡುತ್ತ ಹೋಗುತ್ತಿರುವನು. ಲಗಾಮನ್ನು ಜೋರಾಗಿ ಎಳೆದುಕೊಂಡರೆ ಕುದುರೆಗಳು ನಿಲ್ಲುವುವು. ಲಗಾಮನ್ನು ಎಡಬದಿಗೆ ವಾಲಿಸಿದರೆ ಕುದುರೆಯು ಎಡಕ್ಕೂ, ಬಲಬದಿಗೆ ವಾಲಿಸಿದಲ್ಲಿ ಬಲಕ್ಕೂ ತಿರುಗುವುದು. ಶರೀರ-ರಥದಲ್ಲಿ ಇಂದ್ರಿಯಾಶ್ವಗಳನ್ನು ಬುದ್ಧಿ-ಸಾರಥಿಯು ನಡೆಸುವಲ್ಲಿ ಮನಸ್ಸೇ ಪ್ರಗ್ರಹವಾಗುವುದು. ಮನಸ್ಸೇ ಇಂದ್ರಿಯಗಳ ನಿಯಾಮಕ. ಮನಸ್ಸು ಇಂದ್ರಿಯಗಳಿಗೆಲ್ಲ “ಪ್ರಭು”: “ಇಂದ್ರಿಯಾಣಾಂ ಮನೋ ನಾಥಃ” - ಎನ್ನುತ್ತವೆ ಯೋಗಗ್ರಂಥಗಳು. (ತನ್ನ ನಾನಾವಿಭೂತಿಗಳ ಬಗ್ಗೆ ಹೇಳಿಕೊಳ್ಳುತ್ತಾ ಕೃಷ್ಣನು ತನ್ನ ಪ್ರಭುತ್ವಕ್ಕೆ ನಾನಾ ಉದಾಹರಣೆಗಳನ್ನು ಕೊಡುತ್ತಾ - ಇಂದ್ರಿಯಗಳಿಗೆ ಮನಸ್ಸು ತಾನು - ಇಂದ್ರಿಯಾಣಾಂ ಮನಶ್ಚಾಸ್ಮಿ - ಎನ್ನುತ್ತಾನೆ). ಸಾರಥಿಯ ಕೈಯಲ್ಲೇ ಲಗಾಮಿರುವಂತೆ, ಬುದ್ಧಿಯ “ಕೈಯ್ಯಲ್ಲೇ” ಮನಸ್ಸಿನ ನಿಯಮನವಿರುವುದು.

ಕುದುರೆಗಳು ಹಾದಿಯಲ್ಲಿ ಹಾದುಹೋಗುತ್ತವಷ್ಟೆ? ಇಂದ್ರಿಯಗಳೆಂಬ ಕುದುರೆಗಳ ‘ಹಾದಿ’ ಯಾವುದು? ಆ ಹಾದಿಯನ್ನೇ ವಿಷಯಗಳೆನ್ನುತ್ತಾರೆ. ಕಣ್ಣಿಗೆ ರೂಪವು “ವಿಷಯ”; ಕಿವಿಗೆ ಶಬ್ದವು “ವಿಷಯ”; ಇಂದ್ರಿಯ-ಗ್ರಾಹ್ಯವಾದದ್ದು “ವಿಷಯ”. ಐದು ಇಂದ್ರಿಯಗಳಾದ್ದರಿಂದ ಐದು ವಿಷಯಗಳು. ಶಬ್ದ-ಸ್ಪರ್ಶ-ರೂಪ-ರಸ-ಗಂಧಗಳು ಕಿವಿ-ಚರ್ಮ-ಕಣ್ಣು-ನಾಲಗೆ-ಮೂಗುಗಳಿಗೆ ವಿಷಯಗಳು. ಹೀಗೆ ಇಂದ್ರಿಯಾಶ್ವಗಳ ಮಾರ್ಗಗಳೆಂದರೆ ಈ ಐದು ವಿಷಯಗಳೇ ಸರಿ.

ರಥಿಯು ತಾನೆಲ್ಲಗಾದರೂ ಹೋಗಿ ಅದರ ಸುಖವನ್ನು ಪಡೆಯಬೇಕಾಗಿದ್ದರೆ ಆಗಲೇ ರಥ-ಸಾರಥಿಗಳನ್ನು ಹೊಂದಿಸಿಕೊಳ್ಳುತ್ತಾನೆ. ಸಾರಥಿಯು ಅಶ್ವ-ಪ್ರಗ್ರಹಗಳನ್ನು ಹೊಂದಿಸಿಕೊಳ್ಳುತ್ತಾನೆ. ಮಾರ್ಗ-ಲಕ್ಷ್ಯಗಳನ್ನು ಸಾರಥಿಯು ತೀರ್ಮಾನಿಸುತ್ತಿದ್ದಂತೆಯೇ ರಥವನ್ನು ಹೊರಡುತ್ತದೆ.

ರಥಿಗೆ ಎಲ್ಲರಿಗೆ ಹೋಗುವುದೂ ಬೇಕೆನಿಸಲಿಲ್ಲವೆನ್ನಿ; ತನ್ನ ಪಾಡಿಗೆ ತಾನಿರುತ್ತಾನೆ. ಭೋಗವು ಬೇಕೆಂದರೆ ಅದೆಲ್ಲ ದೊರಕುವುದೋ ಅಲ್ಲಗೆ ಅವನು ಹೊರಡಬೇಕು; ಆಗ ಎಲ್ಲ ಸಿದ್ಧತೆಗಳೂ: ಲಗಾಮೂ ಕುದುರೆಗಳೂ ಆಗ ಬೇಕಾಗುತ್ತವೆ. ಹೀಗೆಯೇ ಆತ್ಮನ ವಿಷಯದಲ್ಲೂ. ಆತ್ಮನು ಮನಸ್ಸು-ಇಂದ್ರಿಯಗಳೊಂದಿಗೆ ಸೇರಿದಾಗಲೇ ಆತನಲ್ಲಿ ಭೋಕ್ತೃತ್ವವುಂಟಾಗುವುದು.

ಸಾರಥಿಯು ನಿಪುಣನಲ್ಲವೆಂದುಕೊಳ್ಳು: ಅವನಿಗೆ ತಾನು ಮಾಡಬೇಕಾದದ್ದೇನು, ಬಡಬೇಕಾದದ್ದೇನು - ಇವುಗಳ ಬಗ್ಗೆ ವಿವೇಚನೆಯಿರುವುದಿಲ್ಲ. ಜೊತೆಗೆ ಕುದುರೆಗಳೂ ತುಂಟಕುದುರೆಗಳಾಗಿಬಿಟ್ಟರೆ ಮತ್ತೂ ಸರಿ! ಸಾರಥಿಯ ಹಿಡಿತಕ್ಕೇ ಬರವು ತುಂಟಕುದುರೆಗಳು!

ಹಾಗೆಯೇ ಬುದ್ಧಿಯಲ್ಲಿ ಕೌಶಲ್ಯವಿಲ್ಲದಿದ್ದರೆ ಎಲ್ಲ ಪ್ರವರ್ತಿಸಬೇಕು, ಎಲ್ಲ ನಿವೃತ್ತಿ ಬೇಕು? - ಎಂಬ ವಿಭಾಗವೇ ಅದಕ್ಕೆ ತೋರದು: ಹಾಗಾದಾಗ ತನ್ನ ಕುದುರೆಗಳೂ ಒಳ್ಳೆಯವೇ, ಅಥವಾ ಅಲ್ಲವೇ ತಿಳಿಯಲಾಗದು. ಹಿಡಿತಕ್ಕೆ ಸಿಗದ ತುಂಟಕುದುರೆಗಳು ಅವಾಗುತ್ತವೆ ಹೇಗೋ, ಹಾಗೆಯೇ ಇಂದ್ರಿಯಗಳೂ ಬುದ್ಧಿಯ ಹಿಡಿತಕ್ಕೆ ಸಿಗದಂತಾಗುವುವು.

ಆದರೆ ಸಾರಥಿಯು ವಿಜ್ಞಾನವಂತನಾಗಿದ್ದರೆ, ಅರ್ಥಾತ್ ಲಗಾಮುಗಳನ್ನು ಸರಿಯಾಗಿ ಬಳಸುವುದನ್ನರಿತವನಾಗಿದ್ದರೆ, ಆಗ ಕುದುರೆಗಳನ್ನು ಪಳಗಿಸಿಕೊಂಡಿರುತ್ತಾನೆ. ಅವನೇನಾದರೂ ವಿಜ್ಞಾನದಿಂದ ಕೂಡಿಲ್ಲದಿದ್ದರೆ ಆಗಿನ ಲೆಕ್ಕವೇ ಬೇರೆ. ಅವನಿಗೆ ಮನಸ್ಸೇ ಇಲ್ಲ, ತನ್ನ ಕೆಲಸವನ್ನು ಸರಿಯಾಗಿ ಮಾಡಲು. ಹೀಗಾಗಿ ಅಮನಸ್ಕ-ಅಶುಚಿ - ಎಂದೆಲ್ಲ ಕರೆಸಿಕೊಳ್ಳುತ್ತಾನೆ. ಆತನಿಗೆ ಗುರಿ ದೊರಕದು. (ವಿಜ್ಞಾನವೆಂದರೆ ಸರಿಯಾದ ಅರಿವು: ವಿಶೇಷವಾದ ಜ್ಞಾನವೇ ಜ್ಞಾನ. ವಿಜ್ಞಾನವಂತನೆಂದರೆ ತನ್ನ ಕೆಲಸಕ್ಕೆ ಬೇಕಾದ ಅರಿವು-ಚುರುಕು-ಪರಿಣತಿಗಳುಳ್ಳವನು).

ಹಾಗೆಯೇ ಇಂದ್ರಿಯಗಳ ಮೇಲೆ ಹತೋಟಿಯಿಲ್ಲದಿದ್ದಲ್ಲಿ ಬುದ್ಧಿಯು ತನ್ನ ಗುರಿಯನ್ನು ತಲುಪಲಾಗದು, “ಆ ಪದ”ವನ್ನು ಹೊಂದುವ ಬದಲು ಸಂಸಾರವನ್ನೇ ಹೊಂದುತ್ತದೆ: ಅರ್ಥಾತ್ ಸಂಸರಣವನ್ನೇ ಹೊಂದುವುದು.

ಇದಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ಸಾರಥಿಯು ವಿಜ್ಞಾನವಂತನಾಗಿದ್ದರೆ, ಅವನ ಮನಸ್ಸು ತಾನು ಮಾಡುವ ಕೆಲಸದತ್ತಲೇ ಇರುತ್ತದೆ. ಹೀಗಾಗಿ ಬುದ್ಧಿಯಲ್ಲಿ ಕಾಲುಷ್ಯವುಂಟಾಗದು. ಅಂತಹವನಿಗೇ “ಆ ಸ್ಥಾನ”ವು ದೊರಕುವುದು. “ಆ ಸ್ಥಾನ”ವೆಂದರೆ ಎಲ್ಲರಿಗೆ ಹೋಗಿದ್ದಾದಲ್ಲಿ ಮತ್ತೆ ಮತ್ತೆ ಹಿಂದಿರುಗಿ ಬರುತ್ತಿರುವುದಕ್ಕೆ ಆಸ್ತದಿಲ್ಲವೋ ಅದು: ಅರ್ಥಾತ್ ಮೋಕ್ಷಸ್ಥಿತಿಯೇ.

ಆ ಪದವನ್ನು ಹೊಂದುತ್ತಾನೆಂದರೆ ದಾರಿಯ ಗುರಿಯನ್ನು ಹೊಂದುತ್ತಾನೆಂದರ್ಥ. ಆ ಗುರಿಯಾದರೂ ವಿಷ್ಣುವಿನ ಪದವೇ. ಹೀಗಾಗಿ ವಿಷ್ಣುವಿನ ಆ ಪರಮಪದದಲ್ಲಿಯೇ ನೆಲೆನಿಲ್ಲುತ್ತಾನೆಂದರ್ಥ. ಪರಮಪದವೆಂದರೆ ಪ್ರಕೃಷ್ಟವಾದ ಸ್ಥಾನವೆಂದರ್ಥ.

(ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಮುಂದುವರಿಯುವುದು)

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THE INDIAN INSTITUTE OF WORLD CULTURE

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ENDOWMENT PROGRAMMES MARCH - 2021 PROGRAMMES WILL BE HELD WADIA HALL

March 9th Tuesday 6:00 PM : Sri N. Laxman Rao Memorial Endowment Programme **Topic : Water and Waste Water Management** Speaker : Dr. D N Ravi Shankar, (Technical Advisor, BWSSB) Donor : Dr Narayana Rao, Gramma Vikas

March 13th Saturday 6:00 PM : ಶ್ರೀಮತಿ ಜಯಲಕ್ಷ್ಮಿ ನಂಜುಂಡಯ್ಯ, ಶ್ರೀಮತಿ ಹನುಮಕ್ಕ, ಶ್ರೀ ವೆಂಕಟಪ್ಪ ಮತ್ತು ಶ್ರೀ ಸಿ. ಭೀಮ ರಾವ್ ಮತ್ತು ನಾಗರಾಜ ರಾವ್ ಸ್ಮರಣಾರ್ಥ ದತ್ತಿ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ ವಿಷಯ : ಕೃಷ್ಣ - ಎಂದೆಂದಿಗೂ ಪ್ರಸ್ತುತ ಭಾಷಣಕಾರರು : ಶ್ರೀ ಟಿ. ಎ. ಪಿ. ಶೆಣೈ ದಾನಿಗಳು : ಶ್ರೀ ಟಿ. ಬಸಪ್ಪ

March 14th Sunday 6:00 PM : Justice Sri B. Vasudeva Murthy Memorial Endowment Lecture **Topic : Mental Health and the modern-day Chitragupta** Speaker : Sri H J Subhash (Counsellor, NIMHANS)

March 20th Saturday 6:00 PM (ONLINE Program) : Meet the Author Speaker : Dr R Balasubramanian, **Topic : A Chat with author on his book "Leadership Lessons in Daily Living"** Presided over by : Dr. T. S Mohan (Member of Exe. Committee, IIWC)

March 26th Friday 6:00 PM (ONLINE Program) : A Special Program of Lecture **Topic : Plato's Dialogues - Cratylus** Speaker : Sri T. K. Jayaraman, IRS (Retd.)

March 28th Sunday 6:00 PM : Smt. Seethamma and Sri Sheshadri Memorial Endowment Programme Classical Vocal Concert Vocal : Vid. Aparna Pandit Violin : Smt. Ramya Chetan Mridanga : Smt. Deepikaa Sreenivasan Donor : Dr. S Shivashankar

March 31st Wednesday 6:00 PM : (ONLINE Program) : Smt. K. S. Padmavathi Memorial Endowment Lecture **Topic : Importance of Spirituality and Culture for Humanity** Speaker : Swamy Sharanu (Senior faculty at AOL) Donor : Smt. Kalpana K. L.

OTHER PROGRAMMES

March 2nd Tuesday 4:00 PM : Book Release by Smt. Tejaswini Ananth Kumar “ನೆನಪೊಂದು ಅರಳಿತು” by Sri Lakshmipathi Mavalli Presided over by : Sri Uday Garudachar Chief Guest : Sri M Udaya Shankar

March 16th Tuesday 5:00 PM : Sri Y M N Murthy Memorial Programme – Sri H S Lakshmi Narayana Bhatt (In association with IIWC)

March 21st Sunday 10:00 AM : AVOPA–Annual General Body Meet

March 28th Sunday 10:00 AM (WH) : Ankita Pustaka Book Release Programme

The other Programmes are by external individuals or organizations and are only hosted on the premises of the IIWC. IIWC does not necessarily endorse the views/opinions of the sponsors or the proceedings of the programmes and IIWC does not take any responsibility for these programmes.

WH: (Wadia Hall) MH: (Manorama Hall)

Holidays : March 11th Thursday – Maha Shivarathri
March 5th Friday – Arrangement for Book Sale
March 6th and 7th – Book Sale

USED BOOK SALES

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6th & 7th (Saturday & Sunday) March 2021

9 am to 5 pm

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***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 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.