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“Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya’s SELF; a shoreless universal essence, the everlasting right, and fitness of all things, the law of Love eternal.

“The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.”

- The Voice of the Silence

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# THE INDIAN INSTITUTE OF WORLD CULTURE

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## **THE BUDDHA AND BUDDHISM 6th July 1954**

This first in a series of lectures by Bhikshu Sangharakshita, "A Survey of Buddhism: Its Doctrines and Methods Through the Ages," was under the chairmanship of Shrimati Sophia Wadia. She spoke of the world's need today for the Buddha's teachings with their appeal to the mind and the heart. She introduced the English-born Bhikshu as a poet and an essayist, and a frequent contributor to The Aryan Path. She read "Buddham Saranam Gacchami" from his recently published Messengers from Tibet and Other Poems.

Bhikshu Sangharakshita referred to the line of Buddhas, reopening always the overgrown Path to Nirvana. Indians revered Gautama Buddha, while knowing little of His teachings, apparently simple but difficult to practise. The basic teachings underlying all schools of Buddhism, as given by the speaker, were: the basic Oneness of Life; dependent origination (This thing arising, that arises; this not arising, that does not arise), with its formulation in the twelve Nidanas and the Four Noble Truths, which show how to overcome suffering by the destruction of ignorance and desire and the practice of true ethics; the dynamic nature of existence and the need to slow down the motion by mindfulness, constant awareness of acts, words, feelings and thoughts as well as of spiritual truths, as a preparation for the tranquil meditation which reflects wisdom.

He said there was much in common between the teachings of Gautama and those of modern Theosophy, to which all Western students of Eastern thought were under a debt of gratitude for Theosophy had made familiar to the West the terms for concepts for which there were no satisfactory equivalents in English, such as Samsara, Nirvana, etc.

Buddhist literature was on display in the foyer and an exhibition of photographic reproductions of Buddhist art had been arranged.

## **HINAYANA AND MAHAYANA 8th July 1954**

Rajadharmaprasakta Shri A. S. R. Chari, a retired Judge of the Mysore High Court, presided at this lecture in which Bhikshu Sangharakshita spoke on the two principal schools Buddhism.

The lecturer stressed the fundamental unity of Buddhism on the spiritual level, all schools seeking for their followers Enlightenment like the Buddha's. Differences in religious practices and even doctrinal divergences did not affect this unity because teachings and practices were given only a relative value, like a raft to be discarded when the

stream was crossed. Hinayana and Mahayana both rested on the Nikayas embodying the earliest recorded teachings of Gautama, but Mahayana had developed out of them an ontological view with its Trikaya doctrine, giving Buddhism a universal significance and bringing the Absolute Reality through the aspect of Compassion into intimate relation with the world. It emphasized the Bodhisattva ideal and the salvation of all. It was more positive in its concept of Nirvana and the spiritual life and stressed the whole monastic order less and the Guru more, which had favoured the rise of different schools. But both Hinayana, conservative and centripetal, and Mahayana, liberal and centrifugal, were necessary for Buddhism, Hinayana preserving it from disintegration and Mahayana from putrefaction. Buddhism as a Path to Enlightenment had always existed; the Path was one for all but the means to reach the goal varied with the pilgrims, as The Voice of the Silence put it.

The Chairman said that through the lapse of time all religions tended to become institutionalized but Buddhism was not really a religion but the Bodhidharma, a way of life and in its fundamentals it was everywhere the same.

### **THE SCHOOLS OF MAHAYANA 10th July 1954**

Under the chairmanship of Shri M. A. Venkata Rao, Bhikshu Sangharakshita explained how the many schools of Mahayana Buddhism could be broadly brought under an organic and functional classification. This was according to their emphasis on one or another of the first four of the "Five Spiritual Faculties" recognized in Buddhism, the fifth, Constant Mindfulness, being necessary to them all. The faculties of Wisdom and Faith were necessary to each other; so with Meditation and Activity. All were balanced in the Buddha's teachings and should be in the individual. These four, however, characterized especially the Madhyamikavada, the Devotional, the Yogacharya or Vijnanavada, and the Tantric schools, respectively. There was much overlapping, some teachers belonging to two or three schools, but these were the major schools, around which the minor ones tended to group themselves.

The first, stressing spiritual wisdom, received the most attention, as being the most important in Mahayana Buddhism. Nagarjuna, its greatest teacher, distinguished between Absolute Truth, Sunyata or Reality empty of any particular selfhood, and relative truth, which included even the Buddha's teachings.

The Devotional School, popular in China and Japan, taught salvation by faith. It had arisen when the Madhyamika had become

almost purely intellectual.

Asanga had written the greatest works of the Yogacharya School . It elaborated the Trikaya doctrine and that of Emanations. It showed the way through meditation to the cessation of desire. Zen Buddhism was one expression of it.

Tantric Buddhism had arisen out of the idea that every consciousness reflected Pure Consciousness or the highest principle. It was highly ritualistic and esoteric, stressing the need of a Guru before attempting practices. It had produced some great figures and should not be judged by the abuses which had developed in it. Most of its followers today pursued practices to gain psychic powers, which was not strictly in line with Buddhism. It taught an elaborate system of correspondences and the need to synthesize completely reason and devotion, which reflected the Wisdom and Compassion aspects of the Absolute Consciousness. Tantrik Buddhism used sexual symbolism for these complementary aspects.

The lecturer said that the teaching of all the schools was necessary to the understanding of Buddhism and to a balanced spiritual life. All were drawn together in the Bodhisattva ideal.

Shri Venkata Rao said the audience had been taken on a vast journey by a luminous and persuasive guide. The development of Buddhist thought from one step to another had been clearly brought out in the speaker's instructive and illuminating address.

### **THE BODHISATTVA IDEAL 12th July 1954**

The Chairman, Shri G. P. Rajaratnam, declared that the Bodhisattva ideal was not a Mahayanist innovation. The Pali scriptures referred to the Paramita Path and the Buddha's previous lives as a Bodhisattva. Hinduism also had the ideal of Compassion.

Bhikshu Sangharakshita said that the Bodhisattva ideal was the fruit which the other parts of the great tree of Buddhism existed to produce. The Bodhisattva Path, Mahayana taught, was open to all, laymen as well as monks, though faith in the Bodhisattva instead of emulation of him was the easier, passive path.

The lecturer refuted the idea that the Buddha had preached individual salvation, citing Pali texts. Nirvana was not something to be added to the separate self; it was not annihilation but the illusory self was to be got rid of. Theravada and Mahayana equally enjoined the practice of ethics, wisdom, etc., though some Theravadins had stressed

individual salvation, while Mahayana said the Bodhisattva's aim must be to save others, but both taught that separate personalities were ultimately not real.

For becoming a Bodhisattva devotional practices were enjoined. These included praise of all Buddhas, taking refuge in the Buddha, the Dhamma and the Sangha, admitting one's faults, rejoicing in others' virtues, preaching and transferring one's merit to others, abjuring self-righteousness and desire of reward. The first emergence of the thought of Enlightenment for the good of others and the vow to serve and save all sentient beings; to destroy all evil passions; to learn and teach others and to lead all beings towards Enlightenment made a man a Bodhisattva. This was the first conjunction of Wisdom and Compassion, which in the higher stages were perfectly equilibrated. Then followed the practice of the six great virtues (four in Theravada), into which the steps of the Noble Eightfold Path could be fitted. The Pali Jataka tales of the historical Buddha's previous lives, and Mahayana's corresponding stories, showed the aim of attaining Buddhahood running through them all, whatever was gained in one life being carried through into the next.

Compassion was the ultimate expression of the inmost and deepest reality. Pity was only the faintest shadow of it. In the later stages the Bodhisattva became an impersonal cosmic force, through which the manifestation of Compassion was made possible, a window through which the rays of the great Spiritual Sun could shine. The Bodhisattva Path led ultimately to oneness with the Compassion and Wisdom of the Absolute Truth itself,

All should know something about Buddhism as part of the great heritage of Indian culture. Buddhism was not a doctrine for academic discussion but a Path to be trodden by all.

The Chairman praised the sincerity and learning of the exposition of Buddhism in the four lectures by Bhikshu Sangharakshita. He had brought out the fundamental unity of Buddhism. The Truth was one. If it was seen in all its aspects, quarrels would cease.

## **QUESTION AND ANSWER MEETING ON BUDDHISM**

**13th July 1954**

About 60 written questions on Buddhism having been submitted for Bhikshu Sangharakshita to answer at this meeting under the chairmanship of Shrimati Sophia Wadia, he answered all briefly, grouping related questions, and making the following points, among others:

"Hinduism" was a modern term of Western origin. The Buddha had found certain teachings in India, accepted some and rejected others such as animal sacrifice and caste by birth. It was not fair to say that India fell prey to foreign invasion because of Buddhism; Hinduism was in the ascendency at the time of the Muslim invasion; and the revival of the caste system after the downfall of Buddhism had divided the people and made them an easy prey.

Bhikshu Sangharakshita ascribed the decline of Buddhism in India to people's thoughts having taken a different turn; Brahmin hostility had not been a decisive factor in most places. The Sangha had disappeared after the razing by the Muslim invaders of Nalanda and other universities in which the Sangha had become centralized.

Buddhism did not, like Jainism, have Ahimsa as its highest teaching, though monks were required to observe it fully and laymen as much as possible, sacrificing sometimes the lower to the higher good. Inability to practise ahimsa fully reflected itself in the state of mankind. Everyday Buddhist morality consisted chiefly in unselfishness, which rested on the metaphysical postulates of the unreality of the self and the world.

Buddhism was still strong in Cambodia and Thailand and had revived in China and Japan and somewhat in Burma and Ceylon, where the revival was started by Col. H. S. Olcott, who had started many Buddhist schools, and by Madame Blavatsky who was hoped that there would be celebrations on a grand scale, in India and elsewhere, of the 2500th anniversary of Buddha in 1956.

Chinese suzerainty had not disturbed the Sangha in Tibet; it had strengthened the determination of the Tibetans to resist Communism as contrary to Buddhism.

There had been no more influential person in Tibet than Tsong-kha-pa, who had reformed the Sangha in the 14th century, enforcing the observance of monastic discipline, including celibacy, the wearing of the uniform and residence in monasteries. He had also purified Tantra of many of its sexual elements and incorporated it in Mahayana Buddhism.

Other answers dealt with Nirvana's being the cessation of all desires; the rationality of belief in rebirth; the impersonality of the Divine Principle; the fitness of Buddhism, having universal brotherhood as its basis, as a world religion; Buddhism's denial of reality to the concept of the separate "I," while it conceded in a relative sense the existence of the

individual soul which enjoyed the fruits of action; the worthy part played by Bhikunis or nuns in Buddhism, a Bhikuni being the abbess of a monastery with 1,000 monks; the advantages of the monastic order for reaching a higher state, though the spiritual life was not closed to laymen; and the value claimed by some for the strict monastic self-control as a spiritual solution of the problem of mounting population,

Buddhism, Bhikshu Sangharakshita said, was not antagonistic to progress in the exact sciences or to material progress in the sense of a comfortable existence free from want and free from fear, but it was irreconcilable with the civilization of cut-throat competition, based on a materialistic philosophy of life. Buddhism would revive in India when recognized as part of the country's cultural heritage and as a path or method helpful to many for realizing the truth that underlay the Indian tradition. But that would not be so long as people were fascinated by the glamour of Western civilization.

Shrimati Sophia Wadia, in thanking Bhikshu Sangharakshita for his enlightening lectures on Buddhism, mentioned his having brought out the key-note of impersonality and that the highest Wisdom and Compassion went together in Buddhism as in Theosophy.

#### **THE "VOICE OF THE SILENCE" 15th July 1954**

Presiding over this closing lecture of Bhikshu Sangharakshita, Shri B. P. Wadia said that The Voice of the Silence had a universal message. He gave excerpts bringing out its teaching of Compassion Absolute as the great archetypal virtue and that to live in the eternal demanded feeling one's unity with all.

The speaker said that The Voice of the Silence contained spiritual truth, which appealed to the heart. Spiritual progress was impossible without recognition of the distinction the book called for, between Head-learning and Soul-wisdom. The inner spiritual sense in each could open the mind to truth. Head-learning had to be transmuted by spiritual experience into Soul-wisdom. Trying, like many other great scriptures, to create in us Soul-wisdom, The Voice of the Silence resorted to paradox and poetry. The very title, which held the essence of Mahayana Buddhism, was a paradox, and the book abounded in them. It was also full of most beautiful poetry. Metaphors and similes rested on universal correspondences intuitionally perceived and could better awaken Soul-wisdom in the heart than reasoned argument could. Madame Blavatsky seemed concerned in her translation not only to reproduce the concepts but also to create in English poetic forms certain Mantraic combinations



of sounds which might awaken spiritual consciousness. The Voice of the Silence was like an ocean, from which he had taken a couple of drops. He recommended its reading and study in the effort to awaken Soul-wisdom.

The speaker then answered illuminatingly some questions on practical ethics, giving the Buddhist teachings on overcoming animosity and anger and accepting a life of self-sacrificing service of others, not easy-chair dreaming of serving humanity.

The Chairman thanked Bhikshu Sangharakshita for his five stimulating lectures, ending with this introduction to a small but great book. It was the work of a very much misunderstood woman, Madame Blavatsky, whose teachings, with those of her colleague, William Quan Judge, were the inspiration of the labour of love represented by the Indian Institute of Culture. The aim was not to proselytize but to awaken minds and hearts to the recognition of the One Self shining in all, though shining forth differently.



(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದಿದೆ)

ರಥೋಪಮೆಯು ಪ್ಲೇಟೋನಿನ ಮಾತುಗಳಲ್ಲೂ ಬರುತ್ತದೆ. ಆದರೆ ಪ್ಲೇಟೋನಿನ ಮಾತಿಗೆ ಆಧಾರವೂ ಈ ಉಪನಿಷತ್ತಿನ ಮಾತೇ - ಎಂಬ ವಿಚಾರವನ್ನು ಪಾಶ್ಚಾತ್ಯರೇ ಹೇಳಿರುವುದೂ ಉಂಟು. ಬೇರೆ ಮತ್ತೊಂದೆರಡು ಉಪನಿಷತ್ತುಗಳಲ್ಲೂ ಈ ಉಪಮೆಯು ಬಂದಿದೆ.

ಕೆಲವರು ಶರೀರವನ್ನು ನಿಂದಿಸುವರು. ಅಯ್ಯೋ ಈ ಹಾಳು ಶರೀರವೇ ಒಂದು ಬಂಧನವೆನ್ನುವರು. ಈ ಶರೀರದಲ್ಲಿರುವುದೆಲ್ಲ ಬರೀ ಮಾಂಸ-ಮೂಳೆ - ಎನ್ನುವರು. ನಂಬದಿರು ಈ ದೇಹವ - ಎನ್ನುವರು. ಇದು ಕಾಮ-ಕ್ರೋಧಗಳ ಬೀಡು ಎಂದು ಭಾವಿಸುವರು. "ಈ ದೇಹ ಮೂರುದಿನ, ಅಷ್ಟೆ" - ಎಂದುಕೊಂಡು "ಅಷ್ಟರಲ್ಲ ಎಲ್ಲ ಸುಖವನ್ನೂ ಪಡಬೇಕು" - ಎನ್ನುವವರೂ, "ಇಹಲೋಕದ ಸೆಳೆತಬಿಡು, ಪರಲೋಕದತ್ತ ದೃಷ್ಟಿ ಹರಿಸು" ಎನ್ನುವವರೂ ಇರುವರೆ. ದೇಹವು ತುಚ್ಛ, ಮಲ-ಮೂತ್ರಗಳ ನೆಲೆ, ಅತ್ಯಂತ ಮಲಿನ - ಎಂದೆಲ್ಲ ಅಂದುಕೊಳ್ಳುವರು.

ಆದರೆ ಈ ಉಪನಿಷತ್ತು ಮಾಡಿಸುವ ದರ್ಶನವೇ ಬೇರೆ. ಶರೀರವನ್ನು ಚೆನ್ನಾಗಿ ಇಟ್ಟುಕೋ. ಗುರಿ ತಲುಪಬೇಕೋ ಇಲ್ಲವೋ? ದೂರದ ಪಯಣವೆಂದರೆ ಗಾಡಿಯನ್ನು "ಸರ್ವಿಸ್" ಮಾಡಿಸಿಕೊಂಡೇ ಹೊರಡುವುದಲ್ಲವೇ? ಗಾಡಿಯನ್ನು ಅಚ್ಚುಕಟ್ಟಾಗಿಟ್ಟುಕೊಂಡು ಸಾಗಬೇಕು. ಕುದುರೆಗೆ ಹೊಟ್ಟೆಗೆ ಹಾಕದಿರಲಾದೀತೇ? ಅದು ಬಯಸುವ, ಆದರೆ ಆರೋಗ್ಯಕರವಾದ, ಆಹಾರ ಕೊಡಬೇಕು. ಲಗಾಮು ಸುಲಕ್ಷಣವಾಗಿದೆಯೇ? ಕುದುರೆಗಳ ಮೇಲೆ ಹಿಡಿತವಿದೆಯೇ? - ನೋಡಿಕೊಳ್ಳಬೇಕು. ಸಾರಥಿಯು ಪ್ರಸನ್ನನಾಗಿರುವಂತೆ ಗಮನಿಸಿಕೊಳ್ಳಬೇಕು. ಸಜ್ಜಾದ ರಥದಲ್ಲ ಕುಳಿತು ಸುಖಪ್ರಯಾಣಮಾಡಿ ಕ್ಷೇಮದಿಂದ ಗುರಿಯನ್ನು ತಲುಪಬೇಕು.

ಹಾಗೆಯೇ ಶರೀರವನ್ನು ದೃಢವಾಗಿಟ್ಟುಕೊಂಡು, ಇಂದ್ರಿಯಗಳನ್ನು ಪಟುವಾಗಿರಿಸಿ, ಮನಸ್ಸನ್ನು ಪ್ರಫುಲ್ಲವಾಗಿ ಹಾಗೂ ಬಿಗಿ ಕಾಪಾಡಿಕೊಳ್ಳುವಂತೆ ಇಟ್ಟುಕೊಂಡು, ತಲುಪಬೇಕಾದ ಲಕ್ಷ್ಯವನ್ನು ಕುರಿತ ಸ್ಪಷ್ಟತೆ-ಖಚಿತತೆಗಳನ್ನು ಹೊಂದಿರುವಂತೆ ಬುದ್ಧಿಯನ್ನಿಟ್ಟುಕೊಂಡಿರಬೇಕು. ಹಾಗಿದ್ದಾಗ ಲಕ್ಷ್ಯವನ್ನು ತಲುಪುವುದು ನಿಶ್ಚಿತ. ಇದುವೇ ಯೋಗದ ಹಾದಿ.

ಯೋಗಾಭ್ಯಾಸ ಮಾಡುತ್ತಿರುವವನ ಕಾಯವು ದೃಢವಾಗುತ್ತದೆ. ಇಂದ್ರಿಯಗಳು ಪಟುವಾಗುತ್ತವೆ. ಮನಸ್ಸು ಬಿಗಿ ಸಾಧಿಸುತ್ತದೆ. ಬುದ್ಧಿಯಲ್ಲಿ ತಿಳಿವಳಿಕೆಯ ಸ್ಪಷ್ಟತೆ ಮೂಡುತ್ತದೆ. ದೇಹೇಂದ್ರಿಯಮನೋಬುದ್ಧಿಗಳೆಲ್ಲ ಉದಾತ್ತಲಕ್ಷ್ಯದತ್ತ ಸಾಗಲು ಬೇಕಾದ ಐಕಮತ್ಯವು ಈ ನಾಲ್ಕರಲ್ಲೂ ಉಂಟಾಗುತ್ತದೆ. ಹೀಗೆ ಇಹದಲ್ಲಿದ್ದೂ ಪರವನ್ನು ಸಾಧಿಸುವ, ಇಹದ ಸುಖದಿಂದ ವಂಚಿತವಾಗದೆ ಪರವನ್ನು ಸಾಧಿಸುವ,

ಇಹದ ಸುಖಗಳೆಲ್ಲ ತ್ಯಾಜ್ಯಾತ್ಯಾಜ್ಯಗಳ ಬಗ್ಗೆ ವಿವೇಚನೆಯುಳ್ಳ ಈ ಇಹ-ಪರಗಳ ಏಕೀಭವನವೇ ಯೋಗ. ಯೋಗವೆಂದರೆ ಸೇರ್ಪಡೆ. ಇಹ-ಪರಗಳ ಸೇರ್ಪಡೆಯೇ ಯೋಗ. ಪರವೆಂದರೆ “ತದ್ ವಿಷ್ಣೋಃ ಪರಮಂ ಪದಂ” ಎಂದು ಇಲ್ಲ ಹೇಳಿರುವ ಎಡೆ. “ಮಾಧುರ್ಯರಸದ ಚಿಲುಮೆಯಿರುವ ಎಡೆ” ಎಂದು ಋಗ್ವೇದವೇ ಹೇಳಿರುವ ಸ್ಥಾನ “ವಿಷ್ಣೋಃ ಪದೇ ಪರಮೇ ಮದ್ವ ಉತ್ಸಃ”.

### 3.10 ಇಂದ್ರಿಯೇಭ್ಯಃ...

ಇಂದ್ರಿಯಗಳಿಗಿಂತಲೂ ಇಂದ್ರಿಯವಿಷಯಗಳು ಶ್ರೇಷ್ಠವಾದುವು. ವಿಷಯಗಳಿಗಿಂತಲೂ ಮನಸ್ಸು ಶ್ರೇಷ್ಠವೆನಿಸುವುದು. ಮನಸ್ಸಿಗಿಂತಲೂ ಬುದ್ಧಿಯು ಶ್ರೇಷ್ಠ. ಬುದ್ಧಿಗಿಂತಲೂ ಮಹತ್ತಾದ ಆತ್ಮನು ಶ್ರೇಷ್ಠನು.

### 3.11 ಮಹತಃ ಪರಮವ್ಯಕ್ತಂ...

“ಮಹತ್ತಿಗಿಂತಲೂ ಅವ್ಯಕ್ತವು ಮಿಗಿಲು. ಅವ್ಯಕ್ತಕ್ಕಿಂತಲೂ ಪುರುಷನೇ ಮಿಗಿಲಾದವನು. ಪುರುಷನಿಗಿಂತಲೂ ಮಿಗಿಲಾದುದು ಏನೂ ಇಲ್ಲ. ಅದೋ ಅದುವೇ ಪರಾಕಾಷ್ಠೆ! ಅದುವೇ ಪರಮಗತಿ!

ಈ ಎರಡು ಮಂತ್ರಗಳೆಲ್ಲ ಒಂದು ಮಹತ್ತಾದ ತಾರತಮ್ಯವನ್ನು ಹೇಳಿದೆ. ತಾರತಮ್ಯವೆಂದರೇನು? ತರ-ತಮ-ಭಾವವೇ ತಾರತಮ್ಯ. ಹಾಗೆಂದರೇನು? ಎರಡು ಕೆಲಸಗಳವೆಯೆನ್ನಿ; ಮೊದಲನೆಯದು ಕಷ್ಟ, ಎರಡನೆಯದು “ಇನ್ನೂ ಕಷ್ಟ” ಎಂದಾದರೆ, ಎರಡನೆಯದನ್ನು “ಕಷ್ಟತರ” ಎನ್ನುತ್ತೇವೆ. ಅವಕ್ಕಿಂತಲೂ ಕಷ್ಟವಾದದ್ದಿದ್ದರೆ ಅದನ್ನು “ಕಷ್ಟತಮ” ಎನ್ನುತ್ತೇವೆ. ಹೀಗೆ ಕಷ್ಟ-ಕಷ್ಟತರ-ಕಷ್ಟತಮ - ಎಂಬಲ್ಲಿ ‘ತರ’-‘ತಮ’ಗಳು ಕಾಣಿಸಿಕೊಂಡವು, ಅಲ್ಲವೆ? ಇದೇ “ತರ-ತಮ”ಭಾವ, ತಾರತಮ್ಯ.

ಒಂದಕ್ಕಿಂತ ಮತ್ತೊಂದು ಹೀಗಿದೆ - ಎಂದು ಹೇಳುವಾಗ ಈ ತಾರತಮ್ಯದ ಬಳಕೆಯಾಗಿರುತ್ತದೆ. ಐದು ಇಂದ್ರಿಯಗಳಿವೆ. ಅವನ್ನು ಸ್ಥೂಲವೆಂದುಕೊಳ್ಳಬಹುದು. ಏಕೆಂದರೆ ಅವಕ್ಕಿಂತಲೂ ಅರ್ಥಗಳು ಮಿಗಿಲಾದವು. ಏನು ಹಾಗೆಂದರೆ? ಅರ್ಥಗಳೆಂದರೆ ಇಂದ್ರಿಯವಿಷಯಗಳು. ಕಣ್ಣಿಗೆ ರೂಪವು ‘ಅರ್ಥ’. (ಇಲ್ಲ! ಅರ್ಥವೆಂದರೆ Meaning ಅಲ್ಲ, purpose ಅಲ್ಲ). ಅಂದರೆ, ರೂಪವು “ಕಣ್ಣಿನ ಸೀಮೆಗೆ ಒಳಪಡುವುದು”, ಎಂದರ್ಥ. “ಕಣ್ಣಿಗೆ ವಿಷಯವಾದದ್ದು ರೂಪ” - ಎಂದರ್ಥ. ಹಾಗೆಯೇ ಕಿವಿಗೆ ಶಬ್ದವು “ಅರ್ಥ”. ಹೀಗಾಗಿ ಶಬ್ದ-ಸ್ಪರ್ಶ-ರೂಪ-ರಸ-ಗಂಧಗಳು ಪಂಚೇಂದ್ರಿಯಗಳ “ಅರ್ಥ”ಗಳು.

ಇಂದ್ರಿಯಗಳು ನಮ್ಮ ಅಧೀನದಲ್ಲರುತ್ತವೆ - ಎಂದು ಸಾಧಾರಣವಾಗಿ ಹೇಳಬಹುದು: ಕಣ್ಣನ್ನು ಬೇಕೆಂದರೆ ಬಿಡಬಹುದು, ಬೇಡವೆಂದರೆ ಮುಚ್ಚಿಕೊಳ್ಳಬಹುದು. ಉಳಿದ ನಾಲ್ಕು ಇಂದ್ರಿಯಗಳಿಗೆ ಹೊರಗಿನಿಂದ ಕವಚ/ರಕ್ಷೆಯನ್ನು ಹಾಕಿ/ಮುಚ್ಚಿ ನಮ್ಮ ವಶದಲ್ಲಟ್ಟುಕೊಳ್ಳಬಹುದು.

ಆದರೆ ನಮಗೆ ಇಷ್ಟವಾಗುವ ಶಬ್ದವೋ ರೂಪವೋ ಬಂದಾಗ - ಅಂದರೆ ಆಕರ್ಷಕ ಗಾನವೋ ದೃಶ್ಯವೋ ಬಂದಾಗ - ಕಿವಿ ಮುಚ್ಚಿಕೋ ಕಣ್ಣು ಮುಚ್ಚಿಕೋ ಎಂದರೆ ಒಂದಿಷ್ಟು ಹಿಂಸೆಯೇ ಆಗುತ್ತದೆ. ಇಲ್ಲ ಕಿವಿ-ಕಣ್ಣುಗಳು ಇಂದ್ರಿಯಗಳು, ಶಬ್ದ-ರೂಪಗಳು ಅರ್ಥಗಳು. ಈ ಅರ್ಥಗಳೇ ಇಂದ್ರಿಯಗಳಿಗಿಂತ 'ಮಿಗಿಲು', ಅಂದರೆ ಪ್ರಬಲ, ಅಥವಾ "ಪರ". ಹೀಗೆ ಪಂಚೇಂದ್ರಿಯಗಳಿಗಿಂತ ಪಂಚೇಂದ್ರಿಯಾರ್ಥಗಳೇ ಪರ. ಇದು ಒಂದು ಘಟ್ಟ.

ಮುಂದಿನ ಘಟ್ಟವೆಂದರೆ ಈ 'ಅರ್ಥ'ಗಳಿಗಿಂತಲೂ 'ಪರ'ವಾದುದೆಂದರೆ, ಮಿಗಿಲಾದುದೆಂದರೆ, ಮನಸ್ಸು. ಮನಸ್ಸು ಹಿಡಿತದಲ್ಲದ್ದರೆ ಈ ಅರ್ಥಗಳ ಆಟ ನಡೆಯದು. ಹೀಗಾಗಿ ಅರ್ಥಗಳಿಗಿಂತಲೂ ಮನಸ್ಸು ಪರ.

ಮತ್ತೊಂದು ಘಟ್ಟವೂ ಇದೆ. ಮನಸ್ಸು ಹೀಗೊಮ್ಮೆ ಹಾಗೊಮ್ಮೆ ಆಡುತ್ತಿರುತ್ತದೆ. ಆದರೆ ಹೀಗೇ ಮಾಡಬೇಕೆಂಬ ತೀರ್ಮಾನವು ಬಂದುಬಿಟ್ಟಲ್ಲ, ಮನಸ್ಸಿಗೂ ಸ್ವಾತಂತ್ರ್ಯವಿಲ್ಲ. ತೀರ್ಮಾನಮಾಡುವುದು ಬುದ್ಧಿ. ಮನಸ್ಸೆಂಬುದು ಸಂಕಲ್ಪ-ವಿಕಲ್ಪಾತ್ಮಕ; ಆದರೆ ಬುದ್ಧಿಯು ನಿಶ್ಚಯಾತ್ಮಕ. ಹೀಗಾಗಿ, ಬುದ್ಧಿಯು ಮನಸ್ಸಿಗಿಂತಲೂ ಪರ.

“ಮಹತ್ತ್ವಕ್ಕಿಂತಲೂ ಪರವಾದುದೆಂದರೆ ಅವ್ಯಕ್ತವು. ಅವ್ಯಕ್ತಕ್ಕಿಂತಲೂ ಪುರುಷನು ಪರ - ಹೀಗೆಂಬ ಹೇಳಿಕೆಯೆಲ್ಲ 'ಅವ್ಯಕ್ತ' ಎಂದರೇನೆಂಬುದರ ಬಗ್ಗೆ ನಾನಾ-ವ್ಯಾಖ್ಯಾನಗಳಿವೆ. ಅವ್ಯಕ್ತ (ಅಥವಾ ಪ್ರಕೃತಿ ಅಥವಾ ಪ್ರಧಾನ) ಎಂದರೆ ಎಲ್ಲ ತತ್ತ್ವಗಳ ಮೂಲ (ಪುರುಷನನ್ನೊಬ್ಬನನ್ನು ಬಿಟ್ಟು) - ಎಂಬುದೇ ಸಾಂಖ್ಯದರ್ಶನಾನುಸಾರಿಯಾದ ಅರ್ಥ.

ಅವ್ಯಕ್ತವೆಂಬುದು ರಥಕ್ಕೇ ಸೂಚಕವಾಗಬಹುದು. ಶರೀರವು ರಥವೆಂದಿದೆಯಷ್ಟೆ. ಶರೀರವೆಂದರೆ ಸ್ಥೂಲಶರೀರವು ಹೌದಾದರೂ, ಸೂಕ್ಷ್ಮಶರೀರವನ್ನೂ ಅದು ಲಕ್ಷಿಸಬಹುದು. ಜೀವನೆಸಗುವ ಸರ್ವಕಾರ್ಯಗಳಿಗೂ ಅವಕ್ಕೆ ಬೇಕೆನಿಸುವ ಪ್ರವೃತ್ತಿಗಳಿಗೂ ಈ ಸೂಕ್ಷ್ಮಶರೀರವೆಂಬುದೇ ಮೂಲ ಹಾಗೂ ಪ್ರೇರಕ.

ಇನ್ನು ಈ ಅವ್ಯಕ್ತಕ್ಕೂ ಮೂಲಭೂತವಾದ ತತ್ತ್ವವೆಂದರೆ ಪುರುಷನೇ ಸರಿ. ಪುರುಷನೆಂದರೆ ಭಗವಂತನೇ. ಆತನೇ ಎಲ್ಲಕ್ಕೂ ಅಂತರ್ಯಾಮಿ.

ಇಲ್ಲೆಲ್ಲಾ ಹೇಳುತ್ತಿರುವುದು ಹಿಂದು ಹಿಂದಿನ ತತ್ತ್ವಗಳನ್ನೇ. ನಮ್ಮ ಸ್ಥೂಲಶರೀರವು ಪಂಚೇಂದ್ರಿಯಗಳ ಎಡೆ. ಪಂಚೇಂದ್ರಿಯಗಳು ಪಂಚಭೂತಗಳ ಲೆಕ್ಕಕ್ಕೆ ಸರಿಬರತಕ್ಕವು. ಈ ಪಂಚಭೂತಗಳ ಹಿಂದಿರುವ ತತ್ತ್ವಗಳೆಂದರೆ ಪಂಚತನ್ಮಾತ್ರಗಳು. 'ಅರ್ಥ'ಗಳೆಂದರೆ ಈ ತನ್ಮಾತ್ರಗಳೇ ಸರಿ. ಇವಕ್ಕೂ ಹಿಂದಿರುವ ತತ್ತ್ವವೆಂದರೆ ಮನಸ್ಸೇ. ಮನಸ್ಸಿಗೂ ಹಿಂದಿನದು ಬುದ್ಧಿ. ಅದಕ್ಕೂ ಹಿಂದಿನದು ಮಹತ್ - ಎಂಬುದು. ಮಹತ್ತಿಗೂ ಹಿಂದಿನದು ಅವ್ಯಕ್ತ. ಅದಕ್ಕೂ ಹಿಂದಿನದು ಪುರುಷತತ್ತ್ವ.

ಎಲ್ಲಕ್ಕೂ ಹಿಂದಿರುವ ತತ್ತ್ವವದಾದ್ದರಿಂದ, ಅದಕ್ಕಿಂತಲೂ ಹಿಂದಿರುವುದು ಯಾವುದೆಂಬ ಪ್ರಶ್ನೆಯೇ ಸಾಧುವಲ್ಲ. ಅದುವೇ ನಿರ್ಲಾಭವೆಂದಮೇಲೆ ಅಲ್ಲಂದ

ಹಿಂದಕ್ಕೆಂದು ಹೋಗುವುದಾದರೂ ಎಲ್ಲಗೆ? ಎಂದೇ ಅದನ್ನು ಪರಾಕಾಷ್ಠಾ ಎಂದಿದೆ.

ಮುಂದಿನ ತತ್ತ್ವಕ್ಕೆ ಹಿಂದಿನದು ಗತಿ - ಎಂದು ಹೇಳುವ ಲೆಕ್ಕದಲ್ಲಿ, ಪುರುಷತತ್ತ್ವವೆಂಬುದೇ ಪರಾಗತಿ, ಕೊನೆಯ ನೆಲೆ.

“ಹಿಂದಿನ ತತ್ತ್ವ”ವೆಂದರೆ ಮುಂದಿನ ತತ್ತ್ವವನ್ನಾಳುವ ತತ್ತ್ವ: ಮುಂದಿನ ತತ್ತ್ವಕ್ಕೆ ನೆಲೆಯಾಗಿಯೂ, ಅದಕ್ಕಿಂತಲೂ ಸೂಕ್ಷ್ಮವಾದದ್ದೂ ಅದಕ್ಕಿಂತಲೂ ಪರವಾದುದೂ, ಹಾಗೂ ಅದಕ್ಕೆ ಒಳಗಿರುವುದೂ ಅದಕ್ಕೆ ಬಲಗೊಡುವುದೂ ಅದಕ್ಕೆ ಗತಿಯಾಗಿರುವುದೂ ಆದದ್ದು.

ಸೃಷ್ಟಿಕ್ರಮದಲ್ಲಿ ಹಿಂದಿನ ತತ್ತ್ವವು ಮುಂದಿನ ತತ್ತ್ವಕ್ಕೆ ಎಡೆಮಾಡಿಕೊಡುತ್ತದೆ, ಇಂಬುಗೊಡುತ್ತದೆ - ಹಿಂದುಹಿಂದಿನದು ಮುಂದುಮುಂದಿನದಕ್ಕೆ: ಪಂಚಭೂತಪರ್ಯಂತವಾಗಿ (ಅದನ್ನೇ ಮತ್ತೊಂದು ಪರಿಯಲ್ಲಿ ಹೇಳುವುದಾದರೆ ಪಂಚೇಂದ್ರಿಯಪರ್ಯಂತವಾಗಿ).

ಸೃಷ್ಟಿಕ್ರಮವೆಂದರೂ ಪ್ರವೃತ್ತಿಕ್ರಮವೆಂದರೂ ಒಂದೇ. ಹಾಗೆಯೇ ಲಯಕ್ರಮ ಅಥವಾ ನಿವೃತ್ತಿಕ್ರಮವೆಂದರೂ. ನಿವೃತ್ತಿಕ್ರಮದಲ್ಲಿ ಹೆಜ್ಜೆಯಿಡುತ್ತಾ ಹೋದಲ್ಲ, ಮುಂದಿನ ತತ್ತ್ವಕ್ಕೆ ತನ್ನ ಹಿಂದಿನದೇ “ದಿಕ್ಕು”, ಅದೇ “ಗತಿ”. ದಿಕ್ಕೆಂದರೂ “ಕಾಷ್ಠಾ” ಎಂದರೂ ಒಂದೇ. ಹೀಗೆ ಮುಂದುಮುಂದಿನ ತತ್ತ್ವಗಳಿಗೆ ಹಿಂದುಹಿಂದಿನ ತತ್ತ್ವಗಳೇ ಕಾಷ್ಠಿಯಾದಂತಹವು, ಹಾಗೂ ಗತಿಯಾದಂತಹವು. ಈ ಕಾಷ್ಠಿ ಹಾಗೂ ಗತಿಗಳೆಲ್ಲ ಮುಂದುಮುಂದಿನವು “ಅಪರ”ವಾದರೆ, ಹಿಂದಿನದು “ಪರ”.

ಇನ್ನು “ಪರಾಕಾಷ್ಠೆ” ಹಾಗೂ “ಪರಾಗತಿ”ಯೆಂಬುದು ಎಲ್ಲಕ್ಕೂ ಅಂತರ್ಯಾಮಿಯಾದ ತತ್ತ್ವಕ್ಕೆ ಅನ್ವಯಿಸುವುದು. ಅದುವೇ “ಪುರುಷ”ನೆಂಬ ತತ್ತ್ವ. ಪುರುಷನೆಂದರೂ ಭಗವಂತನೆಂದರೂ ಒಂದೇ. ಹೀಗೆ ಇಂದ್ರಿಯ-ಅರ್ಥ-ಮನಸ್-ಬುದ್ಧಿ-ಮಹತ್-ಅವ್ಯಕ್ತ-ಪುರುಷ - ಎಂಬ ಏಳು ಸ್ತರಗಳನ್ನು ಹೇಳಿದೆ. ಸ್ಥೂಲದಿಂದ ಆರಂಭಿಸಿ, ಸೂಕ್ಷ್ಮದ ಮೂಲಕ ಹಾದು, ಪರತತ್ತ್ವವಾದ ಪುರುಷನ (ಅರ್ಥಾತ್ ಭಗವಂತನ) ಪರ್ಯಂತವಾಗಿ ಅಂತರ್ಮುಖವಾದ ನಡೆಯಲ್ಲಿ, ಭಗವಂತನಲ್ಲಿಗೆ ಹೋಗಿ ನಿಲ್ಲುವಂತೆ ತಾರತಮ್ಯವನ್ನು ಹೇಳಲಾಗಿದೆ.

(ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಮುಂದುವರೆಯುವುದು)

☆☆☆

***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 in removed.

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## 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.

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**Note :** The institute will remain CLOSED till May 10th as per the current COVID 19 government guidelines.

**" All Programs for May Stands Cancelled due to the Prevailing COVID 19 Situation. "**

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### 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.