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सत्यात् नास्ति परो धर्मः

*There is no greater Dharma than truth.*

An eco-friendly world, encapsulated in culture is a gift that every generation can give to its next generation.

The Indian Institute of World Culture, has been a contributor in this space since 1945.

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ನಮ್ಮ ಸಂಸ್ಥೆಯ ವಿಲ್ಲಾ ಚಟುವಟಿಕೆಗಳು ಹಾಗೂ  
ಕಾರ್ಯಕ್ರಮಗಳಿಗೆ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರದ  
ಕನ್ನಡ ಮತ್ತು ಸಂಸ್ಕೃತಿ ಇಲಾಖೆಯ ವತಿಯಿಂದ  
ವಿಶೇಷ ಅನುದಾನ ವದಗಿಸಲಾಗಿದೆ.

# THE INDIAN INSTITUTE OF WORLD CULTURE

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**Founded : 1945**

*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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## **OPENING OF THE LIBRARY**

On Thursday, 17th July 1947, the Library of the Indian Institute of Culture was formally opened at No. 6, North Public Square Road, Sir Krishna Rao Park, Basavangudi. Shrimati Sophia Wadia welcomed the gathering of about 300 persons, explained the aims and objects of the Institute and requested Rajadharmaprasakta Shri T. Singaravelu Mudaliar, Chairman of the Advisory Board of the Indian Institute of Culture, to declare the library open.

### **SHRI T. SINGARAVELU MUDALIAR'S ADDRESS**

Being very much interested in ancient Hindu civilisation, I believe, from what little I know of it, that India is the place where culture was very highly developed. I cannot quote a better authority on this point than Professor Max Müller who says:

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that Nature can bestow, in some parts a very paradise on earth-I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant-I should point to India. And if I were to ask myself from what literature we here in Europe-we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans and of one Semitic race, the Jewish-may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this only, but a transfigured life, again I should point to India.

It is also stated by another great authority that “ India is the source from which not only the rest of Asia but the whole Western world derived their knowledge and their religion.” We learn that the Hindus' civilisation, whose antiquity is placed thousands of years B.C.—as also revealed by the recent excavations in Mohenjo-daro and Harappa was carried to the distant parts of the world-so far as even America, Scandinavia and Australia ---by their colonisation of those parts.

The advancement of this civilisation was hindered by various circumstances--some say that the hindrance was due to providential circumstances and others say that historical occurrences in India also

stopped further development. We are the descendants of those highly civilised people but have not inherited fully their rich endowments. But what little we have inherited has enabled us to withstand the invasions of other nations and to preserve intact some of their high qualities, if not in spirit, at least in form.

Recent occurrences in the world have opened the eyes of the leading nations of the present-day world to the fact that they are not focussing their attention on right lines of development and it looks as if India will have to play her part again in pointing out the right path.

It is therefore in the fitness of things that this Institute is established in India and particularly in Mysore State, which offers asylum to all institutions for the development of knowledge and religion.

I would like to mention briefly the work that has so far been done by the Institute to achieve its aims. A hostel called the William Quan Judge Hostel has been started and is working on non-communal, non-sectarian lines. There young men receive attention, not only for the development of their bodies through a planned, healthy diet, but also for that of their minds and souls. It is common knowledge that our colleges educate, and universities confer degrees on young men but that real culture which broadens the horizon and deepens the perception of young men has not been emphasised. To achieve this object, lectures by competent speakers are given as they broaden the mental horizon of the student. In order to deepen perception, daily Devotional Meetings are held for 15 to 20 minutes. These lectures and the Devotional Meetings are also open to the public. The co-operation of the public in these activities is most welcome. This Hostel and the Library which is to be opened today are parts of a wider scheme to which a reference was already made by Mrs. Sophia Wadia. I may mention for your information that in the village of Yedyur a plot of land has been purchased and the promoters have spent already Rs. 35,000. On this plot, buildings for Hostel, Library, Lecture Hall and Ladies' Institute will be erected. Since it will take time for the building scheme to mature, this bungalow has been rented for the Library and 700 choice volumes have already been collected. Another set of books selected is on its way from abroad. We are planning to get new books every quarter. These books are selected by members of the Advisory Committee and we have appointed a special subcommittee for the management of the Library under the Chairmanship of Mr. D. V. Gundappa, who is evincing very great interest in the activities of the



Institute. For the running of the Library adequate funds are already provided by the promoters, who have set apart Rs. 20,000/- for building and hope to contribute more. I am sure that the public will co-operate and lend their support to such a great endeavour and I appeal to them for generous monetary contributions and personal service.

There cannot be a greater act of charity than the one undertaken by the Institute. To a Hindu, charity is one of the modes which is ordained for attaining salvation. It usually takes the form of building chatrams for destitutes to take shelter in or watering-troughs are constructed for quenching the thirst of dumb animals. Here is an Institute which provides for enlightening hungry and thirsty souls. As I said, there cannot be a greater form of charity than this. The door of this Institute is open to all who seek enlightenment.

Let me not keep you any longer. I know you are eager to hear Sir J. C. Ghosh. It gives me great pleasure to declare open the Library of the Indian Institute of Culture; may the Most High guide us and enable us to fulfil the noble objects of the promoters of the Indian Institute of Culture for which, I am sure, the public are very grateful. You will have an opportunity to look at the Library after you have heard the Inaugural Address of Sir J. C. Ghosh.

**SIR J. C. GHOSH'S INAUGURAL ADDRESS** Sir J. C. Ghosh, Kt., D.Sc. Head of the Indian Institute of Science, spoke as follows:--

I am very glad that the Indian Institute of Culture will soon have a home of its own planned on an adequate scale in Bangalore. The State of Mysore has been very generous to the Indian Institute of Science, and I hope she will be as generous to this new institution. I am glad that you recognise that science may have something to do with culture and that you consider that the Director of a Science Institute may not be a square peg in a round hole when asked to give an address to the members of your Institute.

A man of science generally likes to define a thing accurately; but culture is something which baffles definition. It is a result of man's creative activity and expresses itself in a variety of ways-through language, music, poetry, art, through philosophy and religion, through social habits and customs, through political and economic organisations, and last, but not least, through the pursuit of Science. Not one of them is separately

culture, but collectively they represent what we call Culture. It presupposes the existence of civilised society where men do not live by bread alone, but have sufficient leisure for the cultivation of the mind, where individuals are free to pursue their ways of life subject only to well defined laws, where toleration of values and ideals of life other than one's own is practised, as normal behaviour. Such civilisations have often in the past thrown up, as efflorescence, if I may use a chemical term, characteristic types of culture. Due to difficulties of intercommunication, each such type of culture has mostly influenced men limited to certain geographical areas. Thus Indian civilisation and culture were primarily the concern of India and the countries which we call the Far East. The Chinese civilisation had little influence outside its immediate orbit. The Roman, Greek and Hebrew cultures were mostly confined to the Mediterranean basin. Decline of civilisation and culture in the past was a regional calamity but not a world-wide disaster. There was the possibility that other countries would take up the torch of civilisation and maintain human progress. But things look different today. In the pursuit of science, man has made conquest of time and space; the world has shrunk with disconcerting rapidity. One can talk across it in a second and travel round it within a week. Modern science has also brought about changes in the last two centuries which have made a greater difference to human life and culture, than the changes which occurred in the whole of previous recorded history. With increasing control over Nature, conditions are being created which make it possible for one human civilisation to function on a global scale—one world, one civilisation, one culture. Can man rise to the height to which this vision beckons him ? I admire the wisdom of calling this place the Indian Institute of Culture, and not the Institute of Indian Culture.

If science has created the problem of a global civilisation, it has also fostered a global unity of intellectual life. It is commonly recognised that Science represents the great attempt of the human mind to discover the truths and laws of Nature. But it is not so easily recognised that Science is something more than the discovery of facts and of principles correlating them. Science represents a method, a confidence, a faith. It is a method of controlled observations and experiments recorded with absolute honesty. It is a confidence that truth can be discovered. It is a faith that truth is worth discovering

The contribution which this aspect of Science can make to the solution of human problems is too often overlooked. Confronted by a problem, what does a man of science do? He begins by sorting out pertinent facts. He discards the irrelevant critically. With infinite patience, he describes the known facts, classifies them, and, if possible, discovers correlations in the process. He then constructs a guiding hypothesis which explains the facts, but always tests its accuracy by designing new experiments and is always ready to discard or modify such a hypothesis in the light of new facts. It is the essence of the whole process that judgment is suspended when facts are being gathered, and that dispassionate intellectual honesty is always maintained. Surely such a mental discipline, which always enjoins the highest standards of intellectual honesty, has some meaning in the confused issues which are facing the world. They say that Truth is the first casualty in a war. Two global wars have left behind so many warring elements all the world over that mankind today has almost forsaken Truth, Science teaches that it is a crime to declare a moratorium on intellectual honesty even in times of war. Its method teaches patience; it stands for detachment and suspended judgment; it emphasises the value of both imagination and doubt. In a world swayed by emotion and passions, it shows us what the weighing of wisdom means. A scientific outlook in a people is a guarantee against wholesale misleading by propaganda. I am sure this Institute will value intellectual honesty above everything else and claim kinship with the Indian Institute of Science at least on that basis.

The progress of science has often demonstrated the fundamental unity of modern intellectual life. Its discoveries are often the result of sustained thinking and skilful observations of many minds in many countries striving towards a common goal. Take, for instance, the discovery of atomic fission. Fermi in Rome cogitated on the problem-why should uranium (atomic weight 238 ) be the heaviest elementary particle in nature ? Is it not possible to outwit nature and introduce into the core of the atom of uranium a particle which we call neutron with mass unity and electric charge 280 ? This was done and two new transuranium elements were obtained-neptunium and plutonium. This work was taken up by Hahn and collaborators in Berlin, who showed that, on bombardment by a neutron, the nucleus of the uranium atom sometimes breaks up into two parts which in their turn undergo a series of disintegration, liberating an incredibly large quantity of energy and, what is equally important, many fast neutrons. These neutrons should be available for producing

fission in a neighbouring uranium atom; and Hahn wondered why the areas of earth containing uranium in high concentration had not blown up. Bohr in Copenhagen showed that it was not the abundant uranium of atomic weight 238 which undergoes fission, but its rare companion of atomic weight 235 which behaves this way; and if Uranium 235 could be obtained in a concentrated form, it could form the ingredient of an atomic bomb.

The sequel to this international collaboration which led to the discovery of atomic fission forms a very significant chapter of human history. Fermi, Bohr, and Madame Lise Mietner, a distinguished scientific colleague of Hahn's, after many adventures, reached the U.S.A. in war-time; all determined to go to any length to overthrow the Nazi-Fascist domination of the Old World. They were mainly responsible for Einstein's meeting President Roosevelt and persuading him that the collaboration of American engineers with the refugee scientists from Europe might produce a weapon of warfare which the Axis Powers would not withstand. As a result of three years' intensive effort, atomic energy was brought under the control of man; and its first manifestation was the destruction by an atomic bomb, in a few minutes, of the city of Hiroshima, with its population of a quarter million, in 1945.

The atomic scientists are now appalled at the evil consequences that may result from their researches. They have formed themselves into an International Committee for Maintenance of Peace and Einstein as their chairman has issued the following appeal:

Through the release of atomic energy, our generation has brought into the world the most revolutionary force since prehistoric man's discovery of fire. This basic power of the universe cannot be fitted into the out-moded concept of narrow nationalisms. For there is no secret and there is no defence; there is no possibility of control except through the aroused understanding and insistence of the peoples of the world.

We scientists recognize our inescapable responsibility to carry to our fellow citizens an understanding of the simple facts of atomic energy and their implications for society. In this lie our only security and our only hope—we believe that an informed citizenry will act for life and not for death,

Sustained by faith in man's ability to control his destiny through the exercise of reason, we have pledged all our strength and our

knowledge to this work. I do not hesitate to call upon you to help.

It would be madness to turn a blind eye to the inexorable logic of events that are now shaping human destiny. The common man may not know, the intelligentsia may not appreciate, the wily politician may ignore, but the currents of human history are moving at a terrific speed with the advent of the atomic age. The atomic energy is a challenge to man. Our future civilisation will depend on how this challenge is met. It demands a new world order in which all the nations must strive for concord in feverish haste against time, will have to live together if they are to survive, as one human family in mutual interdependence. It is now one world or no world hereafter !

There was a poet and seer in India who had the vision of one world of the future long before the two global wars had forced this idea into the mental make-up of the world's statesmen and thinkers. Culture, no doubt, is difficult to define, but when we see one who is the embodiment of Culture, it is very easy to recognise him. Such a person was Gurudeva Rabindranath Tagore. He looked back through the windows of History, and discovered that the mission of India had always been that of a hostess who had to provide proper accommodation for numerous guests. Her civilisation and culture had, therefore, the appearance of a mosaic -the richer and the more picturesque, the more numerous the elements that have entered into its composition. A spirit of underlying unity, however, informs the diverse expression of her cultural life. But this unity has never been a dead uniformity-a living unity never is. Conflicting cultures have struggled for supremacy here; they have, however, in the end joined together in a mighty strain of new synthesis, each such entry marking a new level of achievement of the human spirit. Tagore recalls how a confluence of mighty rivers is regarded in India as the most appropriate place for divine worship, and transfers this imagery to the world of culture and sings passionately :- Hey More Chitta, etc., the first few lines of which may be given the following somewhat ineffectual English rendering:

Awake, my sleeping mind, awake in this holy land of Ind.,

At this sacred confluence of streams of many people,

Here on the shore of vast and complex humanity Do I stand with arms  
outstretched to salute Man divine And sing his praise in many a  
gladsome paean.

He wanted mankind not merely to pay lip-service to this ideal, but to live it  
in everyday work and worship. Hence he founded, about forty years ago  
in a corner of Bengal, Santiniketan Viswabharati-Yatra Viswam Bhavati  
Ekaneedam-where the whole world dwells, as it were, under one roof,-  
an international centre of learning and culture where people from many  
parts of the world live in amity, engage themselves in scholarly pursuits,  
preach and practise the gospel that Humanity is the only religion, Justice  
the only worship and love and reason are the two torches. One hopes  
that Santiniketan Viswabharati will continue to attract pilgrims from all  
over the world, who will congregate there to breathe in the atmosphere of  
this noble aspiration and recall to memory a devoted soul who lived there  
in harmony with all creation and often held festivals in which people from  
many lands joined to discover one another.

What better wish can I have for the Indian Institute of Culture in  
Bangalore than this—that its members may learn to live in harmony with  
all creation as the Gurudeva did, that the young folk here may receive an  
education which not merely gives them knowledge, but brings them up in  
sympathy with all existence! May they expand in love of Nature, of  
Beauty and of God, and attain fulness through His Grace!

Shri B. P. Wadia proposed a vote of thanks to the Chairman of the  
Advisory Committee and the Speaker of the evening.



(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರೆದಿದೆ)

4.1 ಪರಾಂಜಿ ಖಾನಿ...

“ಬ್ರಹ್ಮನು ಇಂದ್ರಿಯಗಳನ್ನು ಹೊರಮುಖವಾಗಿ ಕೊರೆದಿರುವನು. ಎಂದೇ ಮನುಷ್ಯನು ನೋಡುವುದು ಹೊರಮುಖವಾಗಿ; ಒಳಮುಖವಾಗಿಯಲ್ಲ. ಎಲ್ಲೋ ಒಬ್ಬ ಧೀರನಾದವನು ಅಮೃತತ್ವವನ್ನು ಬಯಸುತ್ತಾ ನೋಟವನ್ನು ಹಿಂದಿರುಗಿಸಿ ಪ್ರತ್ಯಗಾತ್ಮನನ್ನು ಕಂಡುಕೊಳ್ಳುವನು.”

ಏಕಾಗ್ರವಾದ ಬುದ್ಧಿಯನ್ನು ಅಗ್ರಬುದ್ಧಿಯೆನ್ನುವರು. ಅಗ್ರವಾದ ಬುದ್ಧಿಯಿಂದಲೇ ಭಗವಂತನನ್ನು ಗ್ರಹಿಸಲಾಗುವುದು. ಇದನ್ನು ತಿಳಿದೂ ಭಗವಂತನನ್ನು ಗ್ರಹಿಸಲು ಏಕೆ ಆಗುತ್ತಿಲ್ಲವೆಂಬ ಪ್ರಶ್ನೆಗೆ ಈ ಮಂತ್ರದಲ್ಲ ಉತ್ತರವಿದೆ. ಸಮಸ್ಯೆಯನ್ನರಿತರಲ್ಲವೆ ಪರಿಹಾರಕ್ಕಾಗಿ ಯತ್ನಿಸುವುದು?

ಬುದ್ಧಿಯು ಏಕಾಗ್ರವಾಗುವುದೆಂದರೇನು? ಒಂದನ್ನು ಹಿಡಿಯಬೇಕು, ಮಿಕ್ಕವನ್ನು ಬಿಡಬೇಕು. ಆದರೆ ಅದು ಸುಲಭಕ್ಕೆ ಸಾಧ್ಯವಾಗದಂತೆಯೇ ನಮ್ಮ ಸೃಷ್ಟಿಯಾಗಿದೆ - ಎನ್ನುತ್ತದೆ, ಈ ಮಂತ್ರ. ಹೀಗಾಗಿ ಸೃಷ್ಟಿಮೂಲದಲ್ಲಯೇ ಈ ಸಮಸ್ಯೆಯಿದೆ - ಎಂಬುದಾಗಿ ಈ ಮಂತ್ರವು ಹೇಳುತ್ತಿದೆ. ಅಲ್ಲಗೆ ತಪ್ಪು ಸಂಪೂರ್ಣವಾಗಿ ನಮ್ಮದಲ್ಲ - ಎಂದು ಹೇಳದಂತಾಯಿತಲ್ಲವೆ? ಪೂರ್ಣತಪ್ಪು ನಮ್ಮದಲ್ಲವೆಂದು ಕೇಳದರೇ ಎಷ್ಟು ಖುಷಿಯಾಗುವುದಲ್ಲವೇ?! ಈ ಮಂತ್ರದೊಂದಿಗೆ ಮುಂದಿನ ಮಂತ್ರವನ್ನೂ ಅನುಸಂಧಾನಮಾಡಿದಾಗ ಸತ್ಯಾರ್ಥವು ಅರಿವಾಗುತ್ತದೆ.

ಖ ಎಂದರೆ ಆಕಾಶ. ರಂಧ್ರವೆಂದರೂ ಖಾಯ ಎಡೆಯೇ; ಅವಕಾಶ/ಜಾಗಗಳಿಗೇ ಆಕಾಶವೆನ್ನುವುದೂ ಉಂಟು. ನಮಗೆಲ್ಲ ಐದು ಇಂದ್ರಿಯಗಳಿವೆ. ಅವೈದೂ ತೂತು ಕೊರೆದಂತೆಯೇ ಇವೆ. ಎಂದೇ ಇಂದ್ರಿಯಗಳನ್ನೂ 'ಖ' ಎನ್ನುವುದು. ತೂತುಗಳನ್ನು ಕೊರೆಯುವಾಗ ದಿಕ್ಕು ಗಣನೆಗೆ ಬರುವುದೂ ಉಂಟು. ಮಡಕೆಮಾಡುವವನು ಅದಿನ್ನೂ ಹಸಿಯಾಗಿಯೇ ಇರುವಾಗ ಐದಾರು ಕಡೆ ತೂತು ಮಾಡಿದನೆನ್ನಿ. ಮಡಕೆಯೊಳಗಿಂದ ಹೊರಮುಖವಾಗಿ ರಂಧ್ರಮಾಡಿದ್ದರೆ ಅದರ ಒಂದು ಗುರುತೂ ತಾನೇ ಬಿಟ್ಟುಕೊಂಡಿರುತ್ತದೆ. (ಅದು ಗೊತ್ತಾಗಬಾರದೆಂದು ಎಚ್ಚರವಹಿಸಿ ಅದನ್ನು ಹೊರಗಿನಿಂದ ಸಮ ಮಾಡಿಬಿಟ್ಟರೆ ಮಾತ್ರ ಆ ಗುರುತು ಮರೆಯಾಗಬಹುದು; ಅದು ಬೇರೆ.).

ನಮ್ಮ ತಲೆಯೇ ಒಂದು ಮಡಕೆಯ ಹಾಗಿದೆ - ತಲೆಕೆಳಕಾಗಿರುವ ಮಡಕೆಯನ್ನು ಅದು ಹೋಲುವುದಲ್ಲವೆ?

ಅದರಲ್ಲೂ 'ತೂತು'ಗಳಿವೆ. ಏಳು ತೂತುಗಳು ಕಾಣುತ್ತವೆ. ಅವೆಲ್ಲ ಒಂದನ್ನು ಬಿಟ್ಟರೆ



ಮಿಕ್ಕವು ಎರಡೆರಡರ ಜೋಡಿಗಳು - ಕಣ್ಣುಗಳಿಗಾಗಿ ಎರಡು, ಕಿವಿಗಳಿಗಾಗಿ ಎರಡು, ಮೂಗಿಗಾಗಿ ಎರಡು (ಹೊಳ್ಳೆಗಳು), ನಾಲಗೆಗಾಗಿ ಬಾಯಿಂಬುದೊಂದು. ಹೀಗೆ ಇವೆಲ್ಲಾ ಮನೆಗಿರುವ ಕಿಟಕಿಗಳಿಗೆ ಹೊರಗಡೆಯಿಟ್ಟಿರುವ ಬಾಗಿಲುಗಳಂತೆ ಇವೆ. ನಮಗೆ ತೊಂದರೆ ಕೊಡುವ ಸೊಳ್ಳೆ ಮೊದಲಾದವು ಬರುವುವೆಂದರೆ ಕಿಟಕಿಗಳ ಬಾಗಿಲು ಹಾಕಿಕೊಳ್ಳುವೆವು. ಇಲ್ಲವೆಂದರೆ ತೆಗೆದಿಟ್ಟೇ ಇರುವುದಾಗುತ್ತದೆ.

ಹಾಗೆಯೇ ಬಳಲದಾಗ ನಿದ್ರೆ ಮಾಡೋಣವೆನಿಸಿದಾಗ ಕಣ್ಣು ತೆಗೆದಿಟ್ಟುಕೊಂಡಿರುವುದು ಕಷ್ಟವೆನಿಸಿದಾಗ ಕಣ್ಣನ್ನು ಮುಚ್ಚಿಕೊಳ್ಳುವುದೇ ವಿನಾ, ಮಿಕ್ಕಂತೆ ಕಣ್ಣು ತೆರೆದೇ ವ್ಯವಹಾರವೆಲ್ಲವೂ. ಎಂದೇ ಇಂದ್ರಿಯಗಳು ಎಚ್ಚರವಿರುವಷ್ಟು ಹೊತ್ತು ಬಹಿರ್ಮುಖವೇ. ಕಣ್ಣು ಮುಚ್ಚಿದರೆ ನಿದ್ರೆ ಬರಬಹುದೇ ವಿನಾ, ಕಣ್ಣಿನೂ ಒಳಮುಖವಾಗುವುದಿಲ್ಲ. ಅರ್ಥಾತ್ ಇಂದ್ರಿಯಗಳ ಸಹಜ ಪ್ರವೃತ್ತಿಯೆಂದರೆ ಹೊರಗೆ ನೋಡುವುದೇ ಸರಿ.

ಕಣ್ಣು ಹೊರಗಣ ದೃಶ್ಯಗಳನ್ನು ನೋಡುತ್ತದೆ. ತನ್ನ ಹಿಂದಿರುವ, ತನ್ನ (ಎಂದರೆ ಕಣ್ಣಿನ) ಗುಡ್ಡೆಯ ಹಿಂದಿರುವ ಅಂಗಗಳನ್ನೂ ಅವುಗಳ ವರ್ಣ-ಪರಿಮಾಣ-ಕಾರ್ಯ ಮುಂತಾದವುಗಳನ್ನೂ ಅದು ನೋಡ(ಲಾಗ)ದು. ಕಿವಿಯು ಹೊರಗಣ ಧ್ವನಿಗಳನ್ನು ಕೇಳಬಹುದು, ನಮ್ಮ ಹೃದಯದ ಬಡಿತವೇ ಅದರ ಗಮನಕ್ಕೆ ಬಾರದು. ಹೀಗೆಯೇ ಇನ್ನಿತರ ಇಂದ್ರಿಯಗಳಿಗೂ.

ಈ ಕಾರಣದಿಂದಾಗಿಯೇ ಇಂದ್ರಿಯಗಳ ಪ್ರವೃತ್ತಿ ಬಾಹ್ಯವಿಷಯಗಳತ್ತಲೇ ಸದಾ. ಸರ್ವಸ್ವಾತಂತ್ರ್ಯವುಳ್ಳ ಸ್ವಯಂಭುವಿನ ಸೃಷ್ಟಿಯೇ ಹೀಗಿದೆಯೆಂದ ಮೇಲೆ ದೃಷ್ಟಿಯು ಒಳಮುಖವಾಗಿಲ್ಲವೆಂದು ಯಾರನ್ನು ದೂಷಿಸಬೇಕು, ಏಕೆ ದೂಷಿಸಬೇಕು? - ಎಂಬ ಪ್ರಶ್ನೆಯು ಸಹಜವಲ್ಲವೇ? ಎಲ್ಲರ ಹಣೆಬರಹವನ್ನು ಬರೆಯುವ ಬ್ರಹ್ಮನ ತಲೆಗೇ ಕಟ್ಟಬೇಕು, ಅಲ್ಲವೇ? ಅದು ಆತನ ಪಾಲಿಗೆ "ತನ್ನ ಹಣೆಬರಹ"ವೇ ಆಯಿತಲ್ಲ?!

ಎಂದೇ ಯಾರೋ ಒಬ್ಬನು - ಎಂದರೆ ಎಷ್ಟೋ ಸಾವಿರಾರು ಮಂದಿಯಲ್ಲೋ ಲಕ್ಷಮಂದಿಯಲ್ಲೋ ಒಬ್ಬನಷ್ಟೇ ಒಳಮುಖವಾದ ದೃಷ್ಟಿಯನ್ನು ಹೊಂದಿರುವುದು - ಎಂಬ ಅಭಿಪ್ರಾಯ ಈ ಶ್ಲೋಕದಲ್ಲಿ ಗೋಚರಿಸುತ್ತದೆ.

ಎಲ್ಲೋ ಯಾರಿಗೋ ಒಬ್ಬರಿಗೋ ಇಬ್ಬರಿಗೋ ಆಗುವುದೇನೋ ಸರಿ. ಸರ್ಕಸ್ಸಿನಲ್ಲಿ ಏನೇನೋ ಜಾಣ್ಮೆಗಳನ್ನು ತೋರುವವರಿರಬಹುದು. ಅಂತಹ ಜಾಣ್ಮೆಗಳು ಎಲ್ಲೋ ಸಾವಿರಾರು ಮಂದಿಯಲ್ಲೊಬ್ಬರಿಗಷ್ಟೇ ಇರುವುದು. ಹಾಗೆಂದು ಎಲ್ಲರೂ ಸರ್ಕಸ್ ಸಮರ್ಥರಾಗುವ ಆವಶ್ಯಕತೆಯಿದೆಯೇ - ಎಂಬ ಪ್ರಶ್ನೆ ಮುಟ್ಟಿಕೊಳ್ಳುತ್ತದೆ. ಹಾಗಾದರೆ ನಾವು ತಾನೆ ಈ ಒಳಮುಖತೆಗಾಗಿ ಒದ್ದಾಡುವುದೇನು, ಏಕೆ?

ಆದರೆ ಉಪನಿಷತ್ತು ಅಂತರ್ಮುಖವಾಗುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳವನನ್ನು ಧೀರನೆಂದೇ ಕರೆದಿದೆ. ಅವನೇ ನಿಜವಾದ ಧೀರ. ಅದೇಕೆ?

ಅದೇಕೆಂದರೆ ಆತನಿಗೆ ಬಹಳ ದೊಡ್ಡದೊಂದು ಫಲವು ದೊರೆಯಲಿದೆ. ಬಹಳ ಹಿರಿದಾದ ಫಲಕ್ಕಾಗಿ ಹಿರಿದಾದ ಶ್ರಮವೆಂದರೆ ಅದು ಸಮುಚಿತವೇ ಸರಿ. ಹಾಗಾದರೆ ಅದಾವ ಫಲದ ಬಯಕೆಯಿಂದ ಆತನ ಆ ವಿಶಿಷ್ಟಪ್ರಯತ್ನ ನಡೆದಿದೆ?



ಈ ಉತ್ಪನ್ನಫಲವೆಂದರೆ ಅಮೃತತ್ವ. ಆ ಅಮೃತತ್ವಕ್ಕೆ ಸಮನಾದ ಫಲವುಂಟೆ? ನಿಜವಾದ ಅಮೃತತ್ವವೇ ಅದು. ಅದೇನು, ಹಾಗಾದರೆ ನಿಜವಲ್ಲದ ಅಮೃತತ್ವವೂ ಉಂಟೇ? ಹೌದು, ಅಂತಹ ಅಮೃತತ್ವವೇನು, ಅಮೃತತ್ವಗಳೇ ಇವೆ. ಯಾವುವವು?

ಕವಿಗಳು ಅರಸುವ ಅಮರತ್ವವೊಂದುಂಟು. ದೀರ್ಘಕಾಲಕ್ಕೂ ಹೆಸರು ಉಳಿಯಬೇಕೆಂಬ ಹಂಬಲ. ಹಾಗೆ ಹೆಸರುಳಿಯುವುದೂ ಒಂದು ಅಮರತ್ವವೇ. ಅನೇಕ ಪ್ರಾಚೀನಕವಿಗಳನ್ನು ಇಂದಿಗೂ ಸ್ಮರಿಸಿಕೊಳ್ಳುತ್ತೇವೆ. ಹಾಗೆಯೇ ಅನೇಕರು ತಮ್ಮ ಶೌರ್ಯದಿಂದಾಗಿ "ಅಮರ"ರಾಗುತ್ತಾರೆ. ನಾನಾಬಗೆಯ ಕಲೆ-ವಿದ್ಯೆಗಳಲ್ಲಿ ದೊಡ್ಡ ಸಾಧನೆ ಮಾಡಿ, ವಿಶಿಷ್ಟವಾದ ಜನಸೇವೆ ಮಾಡಿ, ಅಮರರಾಗುವವರೂ ಉಂಟು.

ತಾವಲ್ಲದಿದ್ದರೂ ತಮ್ಮ ಹೆಸರಾದರೂ ಶಾಶ್ವತವಾಗಿ ಉಳಿಯಬೇಕೆಂದು ಎಷ್ಟು ಮಂದಿ ಪ್ರಯತ್ನಿಸುವರು! ಅಪಾರ ಕೀರ್ತಿಗೆ ಪಾತ್ರರಾಗಿ 'ಅಜರಾಮರ'ರಾದರು, 'ಕೀರ್ತಿಶೇಷ'ರಾದರು ಎಂದು ಮುಂತಾಗಿ ಹೇಳುವುದುಂಟಲ್ಲವೆ? ತಮ್ಮ ಹೆಸರಲ್ಲಿ ದಾನ-ಧರ್ಮ ಮಾಡುವವರಿಲ್ಲವೇ? ಅದು ತಪ್ಪೇ?

ಇವಾದರೂ ಪ್ರಶಸ್ತವಾದವೇ ಸರಿ. ಅಸುರರು ಬಯಸಿದುದು ಮತ್ತೊಂದು ಬಗೆಯ ಅಮರತ್ವವನ್ನು - ಸಶರೀರವಾದ ಅಮರತ್ವವನ್ನು. ಎಂದೇ ಪ್ರತಿಯೊಬ್ಬ ಅಸುರನೂ ತಪಸ್ಸು ಮಾಡಿ ಕೇಳಿಕೊಳ್ಳತಕ್ಕ "ತಕ್ಕ" ವರವೆಂದರೆ - ತಾನು "ಸಾಯಿಬಾರದೆ"ಬುದೇ. ಆದರೆ "ಅದು ಸಾಧ್ಯವಿಲ್ಲ"ವೆಂಬ ಉತ್ತರ ಬಂದ ಬಳಿಕವೇ ಬೇರೆಯ ವರಗಳನ್ನು - ಹೇಗಾದರೂ ಸಾವನ್ನು "ತಪ್ಪಿಸಿಕೊಳ್ಳುವ", ಅದಕ್ಕೆ "ಸಮಾನ"ವೆನಿಸುವ ವರಗಳನ್ನು, ಅಂತಹ ವರಗಳನ್ನೇ - ಕೇಳಿಕೊಳ್ಳುವುದು. ಜಗತ್ತಿಗೇ ಸೃಷ್ಟಿಯಿರುತ್ತದೆಂದಿರುವಲ್ಲಿ, ಭೌತಿಕವಾದ ಅಮರತ್ವವು ಯಾರಿಗೆ ತಾನೆ, ಹೇಗೆ ತಾನೆ, ಸಿದ್ಧಿಸಿತು? ಸಾಧ್ಯವಾದೀತು? ಆದರೆ ಅಸುರರಿಗೆ ಕಣ್ಣೆ ಪ್ರಮಾಣ. ಕಾಣಿಸುವುದು ಶರೀರ. ಅದೇ ತಾನು. ತಾನು ಉಳಿಯಬೇಕು. ಆ ತಾನು ಎಂದೂ ಅಳಿಯಬಾರದು! ಎಂದೇ ಸಾವು ಬೇಡ. ನಾ ಸಾಯಿ, ಸಾಯಲಾರೆ. ಎಷ್ಟು ಸಾವುಗಳನ್ನು ಕಂಡರೂ, ಅಯ್ಯೋ ಎಂದರೂ, ಅದು ಅವರಿಗಾಯಿತು, ತಾನೀಗ ಸಾಯುವ ಪ್ರಶ್ನೆಯೇ ಇಲ್ಲ. ಕೊನೆಗಾಲ ಬಂತೆಂದು ಗೊತ್ತಾದರೂ, "ಡಾಕ್ಟರೇ, ಹೇಗಾದರೂ ಮಾಡಿ ನನ್ನ..."

ಆದುದರಿಂದ ಭೌತಿಕವಾದ ಅಮರತ್ವವಾಗಲಿ, ಮೊದಲು ಹೇಳಿದ ಗೌಣಾರ್ಥದ ಅಮರತ್ವವಾಗಲಿ ಅಲ್ಲದ, ವಾಸ್ತವವಾದ ಅಮೃತತ್ವವೇನುಂಟೋ, ಅದನ್ನು ಬಯಸಿಯೇ ಈ ಅಂತರ್ಮುಖತೆಯನ್ನು ಸಾಧಿಸಿಕೊಳ್ಳುವುದೆನ್ನುವುದನ್ನು ಇಲ್ಲಿ ಹೇಳಿದೆ.

ಹಿಂದಿನ ವಲಯಲ್ಲಿ ಇಂದ್ರಿಯಗಳನ್ನು ಕುದುರೆಗಳೆಂದು ಹೇಳಿ ಅವು ನಮ್ಮನ್ನು ಎಲ್ಲೆಂದರಲ್ಲಿಗೆ ಒಯ್ಯಬಲ್ಲವೆಂದು ತಿಳಿಸಿತ್ತು. ಇಲ್ಲಿ ಅವು ಹೊರಕ್ಕೆಳೆಯುವ ರಂಧ್ರಗಳೆಂಬಂತೆ ತಿಳಿಸಿದೆ. ಬೇರೆ ಬೇರೆ ಬಗೆಯ ರೂಪಕಗಳ ಮೂಲಕ ಇಂದ್ರಿಯಪ್ರವೃತ್ತಿವೃತ್ತಿಸಾಮರ್ಥ್ಯಸಾಮರ್ಥ್ಯಗಳನ್ನು ಚಿತ್ರಿಸಲಾಗಿದೆ.

ಮತ್ತೊಂದು ಸಂಶಯವೊಂದು ಇಲ್ಲಿ ಮೂಡಬಹುದು. ಇಂದ್ರಿಯಗಳು ಸಹಜವಾಗಿಯೇ ಬಹಿಷ್ಕಾರವಾಗಿ ಸೃಷ್ಟಿಸೃಷ್ಟಿದ್ವಿಧ, ಅವುಗಳ ಅಂತರ್ಮುಖತೆಯೆಂಬುದು ಅಸಹಜವೆಂದಾಯಿತಲ್ಲವೆ? - ಎಂಬ ಸಂಶಯ. ಅದಕ್ಕೆ

ಉತ್ತರವಿಷ್ಟೆ. ಸ್ವಪ್ನವಾಗುವಾಗಲೇ ಬಹಿರ್ಮುಖವೆಂಬಂತೆ ಸೃಷ್ಟಿಸಲ್ಲಟ್ಟವೆ ಇಂದ್ರಿಯಗಳು - ಎಂಬುದಾಗಿ ಹೇಳುವುದಾದರೂ, ಇಂದ್ರಿಯಗಳ ಒಳಮುಖತೆಯು ಅಸಹಜವೆಂದಲ್ಲ. ಅದನ್ನು ಸಾಧಿಸುವುದೂ, ಆ ಬಗ್ಗೆ ಇತರರಿಗೆ ಮಾರ್ಗದರ್ಶನ-ಸ್ಫೂರ್ತಿಗಳನ್ನು ಕೊಡುವುದೂ, ಆ ಬಗ್ಗೆ ಸರಿಯಾದ ಅರಿವನ್ನು ಪಡೆದು ಉತ್ಸಾಹದಿಂದ ಸಾಧಿಸುವುದೂ ಅತಿವಿರಳ - ಎಂಬೇ ಕಾರಣದಿಂದಲೇ ಹಾಗೆ ಹೇಳಿದೆಯೇ ವಿನಾ, ಅದು/ಅವು ಅಸಹಜ-ಅಸಾಧ್ಯಗಳೆಂಬ ಕಾರಣದಿಂದಲ್ಲ.

ಮರುಷನಿಗೆ ಮೀಸೆ ಬರುವುದು ಸಹಜವೋ ಅಸಹಜವೋ? - ಎಂಬ ಪ್ರಶ್ನೆಯಂತೆಯೇ ಒಂದರ್ಥದಲ್ಲಿ ಇದೂ. ಸಹಜವೆಂದರೆ ಹುಟ್ಟುವಾಗಲೇ ಇರಬೇಕಿತ್ತು - ಎಂದು ವಾದಿಸುವುದಲ್ಲ. ಯೌವನವು ಬರುತ್ತಲೇ ಅದು ಮೂಡುತ್ತದೆ; ಅಲ್ಲಿಯ ತನಕ ಕಾಯಲೇಬೇಕಲ್ಲವೆ? ವರ್ಷಗಟ್ಟಲೆ ಮೊದಲು ಸುಳಿವೇ ಇಲ್ಲದಿದ್ದರೂ, ಮುಂದೆ ವಯಸ್ಸಹಜವಾಗಿ ತಾನೇ ಉಂಟಾಗುತ್ತದೆ. ಅಲ್ಲಗೆ, 'ಸಹಜ'ವೆಂಬುದಕ್ಕೆ ನಮ್ಮ ವ್ಯಾಖ್ಯೆಯೇನು? - ಎಂಬ ಪ್ರಶ್ನೆಯೇ ಮೊದಲಾಗುತ್ತದೆ.

ಹೀಗೆಯೇ ನಮ್ಮಲ್ಲಿಯೇ ಒಂದು ಪಕ್ಷತೆ ಮೂಡಿದಾಗ ಈ ಬಗೆಯ ಒಳಸೆಳೆತವೂ ತಾನಾಗಿಯೇ ಉಂಟಾಗಬಹುದು. ಅಲ್ಲಿಯವರೆಗೆ ಕಾಯಬೇಕಾದ ಆವಶ್ಯಕತೆಯೂ ಇರಬಹುದು. ಆದರೆ ಹುಡುಗನಿಗೆ ಮೀಸೆಮೂಡುವಂತೆಯೇ ಇದು - ಎಂದು ಪೂರ್ಣವಾಗಿ ಭಾವಿಸಬೇಕಿಲ್ಲ. "ಸಹಜತೆ"ಯೆಂದೊಡನೆ ನಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಏಳುವ ನಿರೀಕ್ಷೆಯೆಂತಹುದೆಂಬುದಕ್ಕೆ ಕನ್ನಡಿ ಹಿಡಿಯಲು ಹೇಳಿದ ಮಾತಿದಷ್ಟೆ. ಯುಕ್ತವಾದ ಮಾರ್ಗದರ್ಶನ ಸಿಕ್ಕಿ ಯುಕ್ತವಾದ ಅಭ್ಯಾಸವು ನಡೆದಲ್ಲ ಇದೇನೂ ಅಸಾಧ್ಯವಲ್ಲ. ಇದಕ್ಕಾಗಿ ಹಲವು ಜನಗಳಷ್ಟು ಕಾಯಬೇಕಾದುದೂ ಇಲ್ಲ.

ಸಾರವಿಷ್ಟೆ: ಸೂಕ್ಷ್ಮವಾದ ಮತ್ತು ಉತ್ಕೃಷ್ಟವಾದ ಯಾವುದೇ ಸಾಧನೆಗೆ ಸರಿಯಾದ ಗುರುವಿನ ಮಾರ್ಗದರ್ಶನ ಬೇಕು. ಉತ್ತಮವಾದ ಸಿದ್ಧಿಗೆ ಸರಿಯಾದ ತಪಸ್ಸು ಬೇಕು. ಯಮನಂತಹ ಗುರು, ನಚಿಕೇತನಂತಹ ಶಿಷ್ಯ - ಇಂತಹವರ ಸೇರ್ಪಡೆಯಾದಾಗ ಬ್ರಹ್ಮವಿದ್ಯೆಯು ಪ್ರಕಾಶಕ್ಕೆ ಬರುವುದು ಸದ್ಗುರು-ಸಚ್ಚಿಷ್ಯರ ಯೋಗದಿಂದ ಸದ್ವಿದ್ಯೆಯು ಬೆಳಗಿ ಜೀವ-ದೇವರ ಯೋಗವೇ ಸಿದ್ಧಿಸುವುದು. ಅದುವೇ ಅಮೃತತ್ವ. ಅಮೃತತ್ವಕ್ಕಾಗಿ ಅಂತರ್ಮುಖತೆ. ಇಂದ್ರಿಯಗಳ ಅಂತರ್ಮುಖತೆ ಕಷ್ಟವೇ; ಆದರೆ ಅಸಾಧ್ಯವಲ್ಲ. ಅದಕ್ಕಾಗಿ ತೆರಬೇಕಾದ ಬೆಲೆ ಹೆಚ್ಚೇ; ಆದರೆ ಅಷ್ಟು ತೆತ್ತದ್ದಕ್ಕೆ ದಕ್ಕುವ ಮೊತ್ತಕ್ಕೆ ಸಮನಿಲ್ಲ, ಸಾಟಿಯಿಲ್ಲ. ಫಲ ದೊರೆತೇಬಿಟ್ಟಾಗ ಪಟ್ಟ ಶ್ರಮ ಮರೆತುಹೋಗುತ್ತದೆ, ಹೌದು. ಆದರೆ ಪಟ್ಟ ಶ್ರಮಕ್ಕೆ ಅದೆಷ್ಟು ಪಟ್ಟು ಫಲ ದೊರೆಯಿತೆಂಬ ಆನಂದದೊಂದಿಗಿನ ಆಶ್ಚರ್ಯವೂ ಇರುತ್ತದೆ! ಈಗ ಬಹಿರ್ಮುಖತೆ ಎಷ್ಟು ಸಹಜವೋ, ಆಗ ಅಂತರ್ಮುಖತೆ ಅಷ್ಟು ಸುಲಭವಾಗುತ್ತದೆ! ದೊಡ್ಡ ಸಾಧನೆಗಾಗಿ ಪಾಡು ಪಟ್ಟದರೂ ಗುರಿ ಮುಟ್ಟದವನಲ್ಲವೇ ಧೀರ?

ನಮ್ಮ ನಚಿಕೇತನದಂತಹ ಧೀರ! : ಲೋಕ ಮೆಚ್ಚಿದ ಧೀರ, ಉಪನಿಷತ್ತು ಕೊಂಡಾಡುವ ಧೀರ! ಅಮೃತತ್ವ ಸಾಧಿಸಿದ ಧೀರ!!

(ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಮುಂದುವರೆಯುವುದು)

☆☆☆

## THE INDIAN INSTITUTE OF WORLD CULTURE

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

### SEPTEMBER CULTURAL PROGRAMMES - 2021

#### PROGRAMMES WILL BE HELD ONLINE - WEBINAR

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**September 5th Sunday 6:00 PM** : AVOPA and Smt. Kamalanjini  
Programme Felicitation Programme Presentation of  
AVOPA – Smt. Kamalanjini Award For Teaching Excellence to  
Dr. Smitha Segu, Professor in BMC

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**September 18th Saturday 6:00 PM** : ವಿಶೇಷ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ  
ವಿಷಯ : ಆನಂದ ಕುಮಾರಸ್ವಾಮಿ ಮತ್ತು ಭಾರತೀಯತೆ  
ಭಾಷಣಕಾರರು : ಎಸ್ ಸೂರ್ಯಪ್ರಕಾಶ ಪಂಡಿತ್  
(ಮುಖ್ಯ ಉಪಸಂಪಾದಕರು, ಪ್ರಜಾವಾಣಿ)

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**September 19th Sunday 6:00 PM** : Kum. Achala Ramesh Memorial  
Program Carnatic Flute Concert Flute : Sri M P Ramanuja Violin : Sri  
M N Sathyanarayan Mrudanga : Sri H Yeshwanth  
Donor : **Sri R. Ramesh and Family**

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**September 21st Tuesday 6:00 PM** : Smt. Nagarathna Lakshmana  
Rao Memorial Programme Devaranama and Bhakthi  
Sangeetha Vocal : Smt. Indira Achutha Rao and Party  
(Sri Rama Sangeetha Shaale, Basaveshwara Nagara)

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**September 24th Friday 6:00 PM** : A Special Programme of Lecture  
**Topic : Hippias Major (What is Beauty?)**  
Speaker : Sri T. K. Jayaraman, IRS (Retd.)

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**September 26th Sunday 6:00 PM** :  
Late Smt. V. Radhabai and Late Sri V. Vasudevamurthy  
Memorial Program Carnatic Vocal Concert  
Vocal : Vidushi Dr.T. S. Sathyavathi And Sri Sushrutha S. A.  
Violin : Vidwan Mattur R. Srinidhi Mrudanga : Vidwan K. U.  
Jayachandra Rao Ghata : Vidwan S. N. Narayana Murthy  
Donor : **Dr. V Ramamani**

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#### Holidays :

9th September : Swarna Gowri Vrata  
10th September : Ganesha Chaturthi

***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.**

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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 :** 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.**

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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.