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

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MODERN MAN PSYCHO-ANALYZED

June 1st, 1950

This paper by Dr. Lin Yutang, received by the Institute through the courtesy of Unesco, and read by Shri L. Shankara Dorasami, analyzes perspicuously the restlessness of the modern spirit. It traces this, and the emotional emptiness characteristic of the modern man, to his loss of faith and of the assumption of human purpose. The materialism of the latter half of the 19th century led to science overshooting its mark by dismissing values from the universe; and "materialism and pessimism are natural twins." The fatal step is confusing force and values. The true values of life are all there, Dr. Lin Yutang declares, but when, he asks, will modern man find his lost inheritance" ?

Prof. N. A. Nikam did not share the author's pessimism, convinced that through suffering humanity learned to build better. He did not feel that a new faith was needed but rather a reaffirmation of faith.

Dr. T. M. P. Mahadevan of the Madras University traced man's internal chaos, the "private anarchy" from which Dr. Lin Yutang said that international anarchy stemmed, not to man's mind but to its overstimulation at the expense of something in him which was deeper. Values had been not so much denied as ignored, which was worse. Man had to recover his lost soul.

Dr. N. S. N. Sastry made the point that psychoanalysis meant and included psycho-synthesis. Dr. Lin Yutang had suggested integration. He summed up the paper's message as Modern man seeks the values that are lost.

The Chairman, Mr. Philip Spratt of Mysindia, felt that it was the mind of the modern Western man that the paper had analyzed. The West wanted to show that life was worth while. Gandhiji had had that spirit of vigorous striving but had not been able to inspire the majority of his countrymen to emulation. Mr. Spratt implied that it remained for India to give a practical demonstration of the value of concern for the Soul.

WORDSWORTH CENTENARY MEETING

June 8th, 1950

Giving the Wordsworth Centenary Lecture on Wordsworth: His Poetry and His Philosophy, under the presidency of Dr. T. M. P. Mahadevan, Shri P. K. Venkata Rao, Professor of English at St. Joseph's College,

Bangalore, analyzed Wordsworth's poetry from the point of view of its author's progressive development. At first a mere description of Nature, it had developed into an expression of the poet's feeling of the spirit behind Nature, and later bore witness to his identification of the latter with the same spirit in man. Professor Venkata Rao suggested also that the poet's sympathy with suffering had led him to the realization of order in the universe, in harmony with which man could find freedom. He read illustrative passages from Wordsworth's "Ode to Duty" and his "Tintern Abbey. ({})

Dr. Mahadevan, Head of the Department of Philosophy in the University of Madras, spoke of the distinction between the poet and the philosopher. The poet was one who saw into the essence of things and communicated his heart impressions in verse, while the philosopher reached towards the same goal by the communication of ideas which raised the consciousness through reason and logic. If Wordsworth was a pantheist, he said, he was in good company, not only that of Western philosophers like Spinoza, but also that of the authors of the nature hymns of the Vedas, which bore witness to their deep sense of the kinship between man and Nature.

BUDDHIST AND JAIN THOUGHT FOR OUR TIME

June 13th, 1950

There was lively interest and participation in the comparative discussion centring around two papers read by Mr. Philip Spratt at this meeting under the chairmanship of Rajadharmaprasakta Shri A. S. R. Chari. The discussion was led by Dr. Felix Valyi, Hungarian Orientalist, one-time Editor of The League of Nations Review. The paper on "Buddhism and the Vital Problems of Our Time" was written by Prof. Helmuth von Glasenapp of the University of Tübingen, and that on "Jain Thought as Applied Today" by Shri Acharya Tulsiram, Head of the Swetambara Terapanthi Mahasabha. The former had been broadcast from Munich and published in Universitas, Stuttgart.

Prof. von Glasenapp, not a Buddhist but an authority on Buddhism, traced its spread, its peaceful co-existence with other religions in the Far East, and showed how dogmatic theological Buddhism differed from Christianity and Islam, in substituting for the Personal God idea that of unalterable Law. It taught Karma and reincarnation and stressed the importance of ethics, including prominently motive.

Jainism, comparatively neglected by the Orientalists, was, Dr. Valyi brought out, on the strength of Shri Acharya Tulsiram's answers to his questions compiled in this paper, at one with Buddhism on the essentials, like Karma and Dharma, as it was obviously on Ahimsa. He brought out how closely knit were the Jain lay community and the monastic order which the former supported. The Jains were most liberal and helpful to others and practised rigid self-discipline.

Shrimati Sophia Wadia brought out in the discussion how necessary to modern civilization was the Buddhist and Jain concept of discipline, which was also that of modern Theosophy. She contested Prof. von Glasenapp's point that Buddhism had deteriorated, claiming that the deterioration was less than in other religions and bringing out also that the criterion of Buddhism, as of other religions, should be the teachings of its first prophet or leader. The Buddha had not denied the true Ego but only the permanence of the false ego or personality. Buddhism recognized the superconscious and its meditation aimed at opening the door to it. The final goal of Buddhism, moreover, was not Nirvana but its renunciation for the sake of mankind.

Discussion turned on the practice of vegetarianism in Buddhist countries and the question of why Buddhism had died out in India, where it had spread so widely, was debated with some warmth, one suggesting that the Moguls were responsible, another ascribing its decline to weakness on the part of Buddhism itself. The part played by Hindu orthodoxy in driving it out of India was implicit in Dr. Valyi's assertion that it was not that Buddhism had failed in India (the proof being its success elsewhere), but that India had failed the Buddha. The paper by Prof. von Glasenapp was published in Mysindia during July 1950.

THE "GITA" WAY OF LIVING

June 19th, 1950

Dr. B. Ch. Chhabra, Government Epigraphist, first dealt with the point that those desirous of understanding the Gita had to assume the position of Arjuna, listen to the Divine Flute-player and attune themselves to His music. The Gita had a universal appeal, the people who claimed the book to be impractical and out-of-date to the contrary notwithstanding. Its main theme was the performance of all duty harmoniously, without looking for a desired result.

This lecture was published, in somewhat condensed form, in The Theosophical Movement (Bombay) for November 1950.

POETRY AND TRUTH

June 22nd, 1950

Poetry should not be written for art's sake alone nor should it be a mere truthful photograph of life, said Prof. A. N. Moorthy Rao. All art, including poetry, had to be invested with meaning but it was all from a partial point of view, as the portrayal of the whole truth was impossible. The effort should, however, be to get as many facets of truth as possible, so that more and more of the picture might be seen.

THE PRESENT CRISIS IN PSYCHOLOGY

28th June 1951

Dr. M. V. Govindaswamy, Superintendent of the Mental Hospital, Bangalore, presided and led the discussion which followed Shri L. Shankara Doraiswamy's reading of Dr. J. R. Smythies' paper on this subject, which had been sent for one of the Institute's Discussion Meetings, and which was published in The Aryan Path for November 1951.

S Dr. Govindaswamy, opening the discussion, saw the present crisis as one in modern thought and not only in psychology. He mentioned how little was yet known about the brain structure, the recent frontal brain operations having advanced knowledge but little. He mentioned Freud's pioneer place in the new psychological developments, parapsychology being the latest entrant into the field. The question of what time was had been raised by the work of Dunne and Rhine. The ordinary man would give it up.

Dr. N. S. N. Sastry questioned there being a crisis in psychology, nor could he follow the writer's reference to additional dimensions. His own investigations in parapsychology had, however, yielded far better results than chance could account for. He referred to a higher layer of common consciousness reaching up to which might account for thought transference, according to one theory. The mind was not confined to the brain, but the Soul was above both mental and physical impressions. The mind, he suggested, had to be recognized as an energy.

Shri B. P. Wadia referred to the present challenge of the facts of extra-sensory perception to the materialists. He mentioned the duality of "Manas," as both the thinker in its higher aspect and the lower mind. He spoke also of a term used by the ancients, "Sutratma," the thread-soul,

the thread on which the beads of separate existences were strung. Krishna spoke in the Gita of this ego drawing together the five senses and the mind for the purpose of incarnation; and then dropping them again. The thinker remained objective; yoga was the uniting of the two minds. Modern investigators were seeking objective proofs of subjective processes. The mystics had no doubt of the realities of which they spoke, but each had to realize for himself. It was the flight of the alone to the Alone" of Plotinus. The great Truths did exist and the genius who used a higher faculty than reason had access to them. ""

The Chairman in summing up mentioned other states of perception being often illusory, but conceded the possibility of past events being sensed by some people, as in the adventure of two ladies in the Versailles Gardens, who had an authentic vision of them as in the late 18th century.

He suggested that words like "mind" could be used, not only as " nouns," but also as "verbs," or forces, shaktis. As to the Great Beyond, which Dr. Smythies' paper mentioned in connection with additional dimensions, Dr. Govindaswamy said that the Buddha had remained silent about it, and the Vedanta spoke of it as the "Great Light."

RECENT TRENDS IN AMERICAN EDUCATION

5th June 1951

Dr. Chris A. De Young, Dean of the Graduate School, Illinois State Normal University, a lecturer in India under the Fulbright Act, stationed at the Central Institute of Education, University of Delhi, gave his illustrated lecture on this subject under the chairmanship of Prof. B. R. Seshachar, Central College, Bangalore. He spoke of how highly decentralized the administration of education in America was, and of its democratic control, of the secular education in all public-supported schools, and of the emphasis on learning to do things with the hands, of which he was sorry to find so little yet in India, where he had taught years ago; examinations were still over-emphasized, he found. He stressed the influence of the home in education, as also the need of child understanding and guidance. He would have schools library-centred. Apropos of religious education, Dr. De Young said that religion could not be taught; it could only be caught; and a true educator, by the influence of his own life and spirit, would give the necessary spiritual quickening to his pupils.

PHILOSOPHY AS DARSANA

7th June 1951

Under the chairmanship of Shri K. Guru Dutt, Director of Public Instruction of Mysore State, Dr. T. M. P. Mahadevan, the Head of the Department of Philosophy of the University of Madras, traced first the history of Western philosophy from the 16th century, when, freeing itself from theology, philosophy had begun to become the handmaid of science. Logical Positivism, denying all validity to metaphysics, had been its final product.

Eastern philosophy, by contrast, was darsana, a view of reality by means of a transcendental experience. The goal in the East was not only a view of life but a way of life. There were logical systems in India, such as Nyâya and Buddhism, and Pûrva-mîmâmsâ might be considered a kind of pragmatism, but pragmatism had not taken root in India. The test of philosophy was realization, immediate experience of Reality, which was possible because Reality was not other than ourselves.

STAGE PRODUCTION FOR AMATEURS

9th June 1951

Miss Irene Buller (Mrs. G. P. Alexander) of the London stage, lecturing on this subject under the chairmanship of Shri G. S. Ullal, not only gave many hints for the successful amateur production of plays but also imparted something of her own enthusiasm for the importance and the possibilities of the amateur stage. She brought out the need to consider the talent available in choosing the play, to find the best producer possible and give him full control, to fill in the background by studying the characters and their setting, to identify oneself with the part, to take the work seriously and to divide the tasks among the members of the company, with due attention to the audience's convenience and pleasure. The pointers given ranged from clothes, good carriage and keeping the eyes up, to careful listening by the actors and conscientious alertness in the prompter. Please keep the stage alive, a vital part of the world you live in!"

TIME AND MUSIC

11th June 1951

Pandit Narayana Rao, lecturing under the chairmanship of Vidyabhushan Shri D. K. Bhardvaj, said that music was more than an

expression of the emotions and higher sentiments through the medium of sound; it was the expression of the divinity in man. But it had many levels, from the most metaphysical, the Sound, the Word, by which the universe was created, down to the physical. Modern science did not understand the flow of time and how the different times of day produced different moods or states of consciousness, due to the attunement of man with Nature. The ancient Rishis had recognized this relationship and said that only certain ragas appropriate to each time of day should be played then. The lecturer described the various ragas, with their predominant notes and their intended effect, demonstrating the twilight ragas with vina accompaniment.

THE INFLUENCE OF THE GREEK AND LATIN CLASSICS ON ENGLISH LITERATURE

21st June 1951

This lecture by Mr. S. C. G. Bach, Regional Representative of the British Council at Madras, was given under the chairmanship of Prof. P. K. Venkata Rao of St. Joseph's College, Bangalore. Mr. Bach sketched first the content of Greek literature from Homer to its peak in the 5th century B.C., the Roman classical literature having been modelled on the Greek. The classical idea had been characterized by objectivity or impersonality, humanism, the exaltation of reason, symmetry and simplicity. All literary forms were Greek, though perhaps they were basic and the Greeks had only developed them.

The influence of the Greek and Roman classics on English had grown from the Norman Conquest, affecting the language as well as the current of thought. Shakespeare had made the classical culture completely his own. The Renaissance era of expansion had been succeeded by the Augustan, with its greater emphasis on classical forms. Even today, in our day of industrialism and scientific expansion, the classical tradition persisted to some extent and bade fair to revive. Even modern writers could not get away from the myths, which, whether historically based or enshrining philosophical or natural truths, touched upon issues of permanent importance to man.

THE CITIZEN OF TOMORROW

23rd June 1951

Mr. Justice B. Vasudevamurthy of the High Court, Bangalore, presided at this breezy address by the wellknown writer and humorist, Mr. Justice A.

S. P. Ayyar of the Madras High Court. Mr. Ayyar started on the theme of the essential oneness of humanity and the need for shedding insularity and becoming citizens of the world. The citizen of tomorrow would have to shed his separative tendencies. Man, he said, had in him the god as well as the animal, and the intelligence to choose between dharma and adharma, right and wrong. He touched on the secular state not being an iconoclastic state; each was free to follow the religion of his choice. All religions had their messages, and these did not conflict. The ideal was the well-being of the world; Heaven was not some far-away place but had to be brought down on earth. He advocated doing away by education with rigid castes, one law for all people, and economic sufficiency for all. His points were interspersed and illustrated with many witty anecdotes in the lecturer's characteristic vein.

FRIEDRICH FROEBEL HIS EDUCATIONAL SYSTEM AND METHOD

21st June 1952

Miss M. E. Robinson, Principal of the Home School, Basavangudi, who presided at this meeting, held on the centenary of the death of Friedrich Froebel, said that he had first showed the necessity for the child to have its own world, not chopped-off bits of the world of its parents. Though he had thought his life-work a failure because the year before he died the Government had closed his school, the seed of his thought had sprouted and for 100 years children everywhere had had a brighter childhood and better schooling as a result.

The lecturer, Shri T. V. Thimmegowda of the Department of Public Instruction of Mysore State, first sketched Froebel's life, his unhappy early childhood, except for freedom to roam in the garden and the woods, his happier years from 10 to 15 with an uncle who gave him affection and sent him to school, his later unsuccessful efforts to get higher education and to find the right calling.

Then he had become a teacher, studied under Pestalozzi and worked out the principles underlying education. Starting with the premise of an energizing, self-conscious, eternal unity and an eternal law underlying all things, Froebel maintained that all things born from that Divine Unity or God partake of its nature. He held that the object of education, as of life, was to unfold the Divinity which is in every man in germ. This, the speaker said, did not diverge from Indian thought. Froebel saw the purpose of education as being to lead the child to a knowledge of himself and his

connection with all others and with God, and so to a holy life.

His method in his kindergarten was to present to the young child objects to stimulate interest, expand awareness, and awaken activity—a ball, symbolizing the unity of life; a cube divided into segments which could be put together again, etc. His idea was of a family school with equality and the co-operation of all to develop a social sense. Children were to learn by doing, play as well as work being educative.

Shri Thimmegowda concluded by contrasting with Froebel's educational theory that of the late John Dewey, another great educator, who set no limits to the possibilities of man's development but lacked Froebel's spiritual outlook. The lecturer thought that Froebel's ideas needed to be more stressed today and the educational curriculum remodelled accordingly.

Miss Robinson in her closing remarks spoke of Froebel's ability to enter into the very mind of the child. He had carefully watched children, got down to their level and made small furniture and other things for the child's own world. His not being an armchair educator had been an important factor in his success.



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(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದಿದೆ)

ನಮ್ಮ ಉಪನಿಷತ್ತುಗಳು - ಎಂಬ ಸುದೀರ್ಘಲೇಖನಮಾಲೆ ಇದೀಗ ಮುಕ್ತಾಯಗೊಂಡಿದೆ. ಸಿಂಹಾವಲೋಕನರೂಪವಾದ ಈ ಲೇಖನವು ಈ ಸರಣಿಯಲ್ಲಿ ಎಪ್ಪತ್ತೆರಡನೆಯದು. ಅಂದರೆ, ಸತತವಾಗಿ ಆರು ವರ್ಷಗಳ ಕಾಲ ವಿಜ್ಞೇದವಿಲ್ಲದೆ ನಮ್ಮ ಇಂಡಿಯನ್ ಇನ್ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ವರ್ಲ್ಡ್ ಕಲ್ಚರ್ ನ ಬುಲೆಟಿನ್ ನಲ್ಲಿ ಮೂಡಿಬಂದಿದೆ. ಇದರ ಬಗ್ಗೆ ನನ್ನ ಅನುಭವವನ್ನು ಚಿತ್ರಿಸುವ ಕಿರುಲೇಖನವೊಂದನ್ನು ಬರೆದುಕೊಡಲು ನಮ್ಮ ಜನಪ್ರಿಯ ಕಾರ್ಯದರ್ಶಿಗಳಾದ ಶ್ರೀ ಅರಕಳ ವೆಂಕಟೇಶ್ ಅವರು ಸೂಚಿಸಿದರು. ಅದಕ್ಕಾಗಿ ಈ ಲೇಖನ.

ಆರಂಭದಲ್ಲಿ ಇದ್ದ ಉದ್ದೇಶಕ್ಕೂ ಆಮೇಲಿನ ಕಾಲದಲ್ಲಿ ಮೂಡಿದ ಉದ್ದೇಶಕ್ಕೂ ಸ್ವಲ್ಪ ವ್ಯತ್ಯಾಸವಿದೆಯೆಂದೇ ಹೇಳಬೇಕು. ಮೊದಲು ಭಾವಿಸಿದ್ದು ನಮ್ಮೆಲ್ಲ ಉಪನಿಷತ್ತುಗಳ ಒಂದು ಪರಿಚಯವನ್ನು ಕೊಡುವುದೆಂದು. "ಎಲ್ಲ ಉಪನಿಷತ್ತುಗಳು" ಎಂದು ಹೇಳುವುದೂ ಕಷ್ಟ. ಮುಖ್ಯವೆಂಬುದಾಗಿಯೋ ಪ್ರಾಚೀನವೆಂಬುದಾಗಿಯೋ ಪರಿಗಣಿತವಾದ ಉಪನಿಷತ್ತುಗಳನ್ನು ಪರಿಚಯಿಸುವುದು ಸೂಕ್ತವೆನಿಸಿತ್ತು. ಅಲ್ಲಗೆ ಒಂದು ಹತ್ತು-ಹನ್ನೆರಡು ಉಪನಿಷತ್ತುಗಳನ್ನಾದರೂ ಸಂಕ್ಷಿಪ್ತವಾಗಿ ನಿರೂಪಿಸುವುದು ಉದ್ದೇಶವಾಗಿತ್ತು.

ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ಎಲ್ಲವೂ ಗಾತ್ರದಲ್ಲಿ ಸಮವಲ್ಲ. ಈಶಾವಾಸ್ಯೋಪನಿಷತ್ತು ಬಹಳ ಪುಟ್ಟ ಉಪನಿಷತ್ತು. ಒಂದೇ ಪುಟದಲ್ಲಿ ಅದನ್ನು ಮುದ್ರಿಸಬಹುದು. ಅದರಲ್ಲಿರುವುದು ಹದಿನೆಂಟೇ ಮಂತ್ರಗಳು. ಉಪನಿಷತ್ತುಗಳಲ್ಲಿಲ್ಲ ಬಹಳ ದೊಡ್ಡದಾದ ಉಪನಿಷತ್ತು ಬೃಹದಾರಣ್ಯಕೋಪನಿಷತ್ತು. ಅದು ಬೃಹತ್ತೆಂಬುದನ್ನು ಅದರ ಹೆಸರು ಸಹ ಸೂಚಿಸುತ್ತದೆ. ಭಾಂದೋಗ್ಯೋಪನಿಷತ್ತು ಸಹ ದೊಡ್ಡದೇ. ಬೃಹದಾರಣ್ಯಕೋಪನಿಷತ್ತಿಗಿಂತ ಗಾತ್ರದಲ್ಲಿ ಸ್ವಲ್ಪವೇ ಚಿಕ್ಕದು. ಈಶಾವಾಸ್ಯಕ್ಕೆ ಸುಮಾರು ಮೂವತ್ತು ಪಟ್ಟು ದೊಡ್ಡವು ಇವೆರಡೂ ಉಪನಿಷತ್ತುಗಳೂ.

ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯು ನಿಂತಿರುವುದೆಲ್ಲಾ ವೇದದ ಮೇಲೆ. ವೇದವೇ ಭಾರತದ ಪ್ರಾಚೀನತಮ ಗ್ರಂಥ. ಬರೀ ಭಾರತಕ್ಕೇನು. ವಿಶ್ವಕ್ಕೇ ಅತ್ಯಂತ ಪ್ರಾಚೀನವೆನಿಸುವಂತಹ ಗ್ರಂಥವದು. ವೇದವು ಏನು ಹೇಳುತ್ತಿದೆಯೆಂಬುದನ್ನು ಅದರ ಹೆಸರೇ ಹೇಳುತ್ತದೆ. ವೇದ ಎಂಬ ಪದಕ್ಕೆ ಜ್ಞಾನ ಎಂದೇ ಅರ್ಥ. 'ವಿದ ಜ್ಞಾನೇ' ಎಂಬ ಧಾತುವಿನಿಂದ ಬಂದಿರುವ ಪದವದು.

ವೇದಗಳು ನಾಲ್ಕು. ಪ್ರತಿಯೊಂದರಲ್ಲೂ ನಾಲ್ಕು ಭಾಗಗಳು - ಸಂಹಿತೆ, ಬ್ರಾಹ್ಮಣ, ಆರಣ್ಯಕ ಮತ್ತು ಉಪನಿಷತ್ - ಎಂಬವೇ ಆ ನಾಲ್ಕು ಭಾಗಗಳು. ನಾಲ್ಕೂ ಹೇಳುವುದೂ ಏಕತತ್ವವನ್ನೇ. ಸಂಹಿತೆಗಳು ದೇವತಾಸ್ತುತಿರೂಪಗಳು. ಅವುಗಳ ಪ್ರಥಮವ್ಯಾಖ್ಯಾನಗಳು ಬ್ರಾಹ್ಮಣಗಳು. ಯಾಜ್ಞಿಕೀಪ್ರಕ್ರಿಯೆಗಳನ್ನು ತಿಳಿಸತಕ್ಕ ಗ್ರಂಥಗಳು ಅವು. ಆರಣ್ಯಕಗಳು, ಮತ್ತು ಅವಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿ ಉಪನಿಷತ್ತುಗಳು. ಆಧ್ಯಾತ್ಮಿಕ ತತ್ವಗಳನ್ನು ತಿಳಿಸಿಕೊಡತಕ್ಕ ಕೃತಿಗಳು. ಸಂಹಿತೆಗಳಿಂದ ಆರಂಭಿಸಿ ಉಪನಿಷತ್-ಪರ್ಯಂತವೂ ಏಕತತ್ವವನ್ನೇ ನಾನಾಪ್ರಕಾರವಾಗಿ ನಿರೂಪಿಸಲಾಗಿದೆ. ಇವುಗಳಲ್ಲಿಯ ಏಕಸೂತ್ರತೆಯನ್ನು ಅರಿಯುವುದು ಸಹ ಬಹಳ ಸುಲಭವಾದ ಕೆಲಸವೇನಲ್ಲ.

ಉಪನಿಷತ್ತುಗಳ ಭಾಷೆಯೂ ಸುಲಭವಲ್ಲ. ಭಾಷೆಯು ಸರಳವಲ್ಲವೆಂದಲ್ಲ. ಗಹನವಾದ ವಿಷಯಗಳನ್ನು ತಿಳಿಯಾದ ಭಾಷೆಯಲ್ಲಿ ತಿಳಿಸುವ ಭಾಗಗಳೂ ಅವೆಲ್ಲವೆಂದಲ್ಲ. ಆದರೆ ಸಂಸ್ಕೃತಭಾಷೆಯ ಬೆಳವಣಿಗೆಯ ವಿಶಿಷ್ಟವಾದ ಘಟ್ಟವಾಗಿದ್ದು, ವೈದಿಕಭಾಷೆಯು ಸ್ಪಷ್ಟತೆಯತ್ತ ಪರ್ಯವಸಿಸುವಲ್ಲಿಯ ಮುಖ್ಯ ಘಟ್ಟಗಳಲ್ಲಿ ಒಂದಾಗಿದೆ. ಉಪನಿಷತ್ತಿನ ಭಾಷೆ. ಹೀಗಾಗಿ, ಎಷ್ಟೋ ವೇಳೆ ಕೆಲವೆಡೆ ಅವನ್ನು ಅನುವಾದಿಸುವುದೇ ಕಷ್ಟ. ಅನುವಾದ ಮಾಡಿದರೂ ಅದರ ತಾತ್ಪರ್ಯವೇನು? ಪೂರ್ವಾಪರಸಾಂಗತ್ಯವೇನು? ಅಲ್ಲಿಯ ವಾಕ್ಯರಣಿಯ ಮುಖ್ಯ ಘಟ್ಟಗಳೇನು? ಸೂಕ್ಷ್ಮಸ್ತರಗಳೇನು? ಇಂದಿಗೆ ಅನ್ವಯವೇನು? - ಎಂದು ಮುಂತಾದ ಪ್ರಶ್ನೆಗಳನ್ನು ಉತ್ತರಿಸಲು ನಮ್ಮ ಪರಂಪರೆಯಲ್ಲೇ ಹಲವು ಪ್ರಯತ್ನಗಳು ನಡೆದಿವೆ. ತಮ್ಮದೇ ಆದ ಇತಿಮಿತಿಗಳ ನಡುವೆಯೂ ವಿಶಿಷ್ಟವಾದ ಧೈರ್ಯದಿಂದ ಪಾಶ್ಚಾತ್ಯರೂ ತಮ್ಮ ಮತಿಗನುಗುಣವಾಗಿ ಪ್ರಯತ್ನಪಟ್ಟಿರುವವರೇ. ಇನ್ನು ಇಲ್ಲಿಯ ಧಾರ್ಮಿಕ ಪರಂಪರೆಯಲ್ಲಿಯೇ ದ್ವೈತ-ಅದ್ವೈತ-ವಿಶಿಷ್ಟಾದ್ವೈತ ಮೊದಲಾದ ಸಿದ್ಧಾಂತಗಳು ಪರಸ್ಪರ ವಿಮತಿಗಳನ್ನು ಪ್ರಕಟಿಸಿರುವುದೂ ಉಂಟು. ಇವೆಲ್ಲ ಕಾರಣಗಳಿಂದಾಗಿ, ಇಂದಿನ ನಮ್ಮ ಜನರು ಗೀತೆಯನ್ನಾದರೂ ಓದಿಯಾರು, ಉಪನಿಷತ್ತುಗಳೆಂದರೆ ಸುಲಭಸಾಧ್ಯವಲ್ಲವೆಂದುಕೊಂಡು ಕೈಬಿಡುವುದೇ ಹೆಚ್ಚು.

ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಮುಖ್ಯವೆನಿಸುವ ಉಪನಿಷತ್ತುಗಳಲ್ಲಿಯ ಮುಖ್ಯವಾದ ತತ್ವಗಳನ್ನಾದರೂ ಸರಳವಾದ ಭಾಷೆಯಲ್ಲಿ ತೆರೆದಿಡುವ ಪ್ರಯತ್ನವೊಂದನ್ನು ಮಾಡಬೇಕೆಂದು ಮನಸ್ಸಿಗೆ ಬಂದುದು ಸುಮಾರು 2016ರಲ್ಲಿ. ಆ ಸಂದರ್ಭದಲ್ಲಿ ಅಂದಿದ್ದ ಕಾರ್ಯಕಾರಿಸದಸ್ಯರ ಸಭೆಯು ಈ ಕೆಲಸವು ಪ್ರಾರಂಭವಾಗಬೇಕೆಂದು ಸೂಚಿಸಿದ್ದಕ್ಕಾಗಿ ಬರವಣಿಗೆಯನ್ನು ಆರಂಭಿಸುವುದಾಯಿತು.

ಆರಂಭದಲ್ಲಿ ಉಪನಿಷತ್ತುಗಳನ್ನು ಕುರಿತಾದ ಸಾಧಾರಣಪರಿಚಯವನ್ನು ನೀಡುವ ಹಲಕೆಲವು ಪ್ರಾಥಮಿಕ ಲೇಖನಗಳು ಬಂದವು. ಉಪನಿಷತ್ತುಗಳ ಒಂದು ಒಟ್ಟಾರೆ ನೋಟವನ್ನು ಇಂದಿಗೆ ಅವುಗಳ ಉಪಯುಕ್ತತೆಯನ್ನು ಸಂಕ್ಷಿಪ್ತವಾಗಿ ಚಿತ್ರಿಸಿ ಮೊಟ್ಟಮೊದಲನೆಯದಾಗಿ ಕರೋಪನಿಷತ್ತನ್ನು ತೆಗೆದುಕೊಳ್ಳುವುದಾಯಿತು. ಈ

ಉಪನಿಷತ್ತಿನ ಪ್ರಾಮುಖ್ಯ-ಪ್ರಭಾವಗಳ ಒಂದು ಸ್ಥೂಲಪರಿಚಯವನ್ನು ಕೊಟ್ಟು ಉಪನಿಷತ್ತಿನ ನಿರೂಪಣೆಯನ್ನು ಆರಂಭಿಸಿದ್ದಾಯಿತು.

ಒಂದೊಂದುಪನಿಷತ್ತಿಗೆ ಎಂಟು-ಹತ್ತು ಲೇಖನಗಳನ್ನು ಬರೆಯುವುದೆಂದುಕೊಂಡು ಆರಂಭಮಾಡಿತಾದರೂ ಇನ್ನೂ ವಿಸ್ತೃತವಾಗಿಯೇ ಬರಬೇಕೆಂಬ ಕೆಲವರ ಒತ್ತಾಯದ ಮೇರೆಗೆ ಮುಂದುಮುಂದಕ್ಕೆ ಕಳೆದಲ್ಲಯ ಒಂದೊಂದು ಮಂತ್ರವನ್ನೂ ಕುರಿತು ವಿವರಣಾತ್ಮಕವಾಗಿ ಬರೆಯುವುದಾಯಿತು.

ದ್ವೈತ-ಅದ್ವೈತ-ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತಪ್ರತಿಪಾದಕರು ಉಪನಿಷದ್ವಿವರಣೆಗಾಗಿ ಸಾಕಷ್ಟು ಶ್ರಮಿಸಿದ್ದಾರೆ. ಅನೇಕ ಸದ್ವಿಚಾರಗಳನ್ನು ಮಂಡಿಸಿದ್ದಾರೆ. ಆದರೆ ಅಲ್ಲೊಮ್ಮೆ ಇಲ್ಲೊಮ್ಮೆ ಪಾಂಡಿತ್ಯದ ಅತಿರೇಕವೋ ಸ್ವಮತಪ್ರೀತಿಯ ಅತಿಶಯವೋ ಕಂಡುಬರುವುದೂ ಸಹಜವೇ ಆಗಿದೆ. ಉಪನಿಷತ್ಕಾಲಕ್ಕೂ ನಮ್ಮ ಕಾಲಕ್ಕೂ ಬಹಳವೇ ಅಂತರವಿರುವುದರಿಂದ, ಉಪನಿಷತ್ತುಗಳಲ್ಲಿಯ ಎಷ್ಟೋ ಶಬ್ದಗಳು ಇಂದಿಗೆ ಬಳಕೆಯಲ್ಲದಿರುವುದು, ಅರ್ಥಾಂತರವನ್ನು ಹೊಂದಿರುವುದು ಮುಂತಾದ ಸಮಸ್ಯೆಗಳು, ವಾಕ್ಯದೊಳಗೇ ಅನ್ವಯದ ಸಮಸ್ಯೆಗಳು, ಈ ಮಧ್ಯೆ ಸಂಧಿ-ಸಮಾಸಗಳ ಕ್ಲೇಶಗಳು - ಇವೆಲ್ಲವೂ ಸಂಸ್ಕೃತಜ್ಞರಿಗೆ ಬೋಧವಾಗುವಂತೆ ಅಥವಾ ರುಚಿಸುವಂತೆ ಉಳಿದವರಿಗೆ ಆಗಲಾರವು. ಇಂದಿನ ಜನತೆಯ ರುಚಿ-ಸಾಮರ್ಥ್ಯಗಳು ಆಧುನಿಕ ಶಿಕ್ಷಣಕ್ರಮದಿಂದಾಗಿ ಬಹಳವಾಗಿ ಮಾರ್ಪಟ್ಟವೆ, ಕ್ಷಯಿಸಿವೆ ಕೂಡ.

ಹೀಗಾಗಿ ಆಧುನಿಕರಿಗೆ ರುಚಿಸಬಹುದಾದ ಬಗೆಯಲ್ಲಿ ನಿರೂಪಿಸಲು ಇಲ್ಲಿ ಯತ್ನವನ್ನು ಮಾಡಿದೆ. ನಾನಾಭಾಷ್ಯಗಳನ್ನೂ ಅಧುನಿಕಪ್ರತಿಪಾದನೆಗಳನ್ನೂ ಗಮನಿಸಿ, ಇಂದಿನವರಿಗೆ ಹೆಚ್ಚು ಶ್ರಮವಿಲ್ಲದೆ ಮನಸ್ಸಿಗೆ ಮುಟ್ಟಬಹುದಾದ ಅಂಶಗಳನ್ನು ಕಷ್ಟವಿಲ್ಲದೆ ರುಚಿಸುವಂತಾಗಿಸುವ ಯತ್ನವೊಂದನ್ನು ಮಾಡಲಾಗಿದೆ.

ಅನೇಕ ಮಂದಿಯ ಆಸಕ್ತಿ-ಪ್ರೋತ್ಸಾಹನಗಳಿಂದ ಈ ಆರು ವರ್ಷಗಳ ಲೇಖನಮಾಲೆ ಮೂಡಿಬಂದಿದೆ. (ಸುಮಾರು 200 ಪುಟಗಳನ್ನೂ ಮೀರಿರುವ) ಇಲ್ಲಿಯ ಎಲ್ಲ ಕಂಠಗಳನ್ನೂ ಸಂಕಲಿಸಿ, ಅಲ್ಲೋ ಇಲ್ಲೋ ಅತಿಸಂಕ್ಷೇಪ-ಅತಿವಿಸ್ತಾರಗಳಿರದಂತೆ ಆದ್ಯಂತವಾಗಿ ಒಂದು ಏಕರೂಪತೆಯನ್ನು ತಂದು, ಒಂದು ಪುಸ್ತಕವಾಗಿಯೇ ಪ್ರಕಟಿಸುವುದು ಯುಕ್ತವೆಂದು ಹಲವರು ಹಲವು ಬಾರಿ ಸೂಚಿಸಿರುವುದೂ ಉಂಟು.

ಒಂದು ಗಹನವಾದ ಸಾಹಿತ್ಯವನ್ನು ಓದುಗರ ಮುಂದೆ ಪ್ರಸ್ತುತಪಡಿಸಲು ಅವಕಾಶವಿತ್ತ ನಮ್ಮ ಸಂಸ್ಥೆಯ ಅಧಿಕಾರಿವರ್ಗಕ್ಕೆ ನಾವೆಲ್ಲರೂ ಋಣಿಗಳೇ. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಕೆಲವು ಮುಖ್ಯ ಕಾಳಜಿಗಳನ್ನು ವ್ಯಕ್ತಪಡಿಸುವ ಈ ಉಪನಿಷತ್ತು ಭಾರತೀಯರ ಮರುಓದು ಮರುಪರಿಶೀಲನೆಗಳಿಗೆ ಆಗಾಗ್ಗೆ ವಿಷಯವಾಗುತ್ತಿರಬೇಕಾದುದು ಅವಶ್ಯವಷ್ಟೆ. ಈ ಉಪನಿಷತ್ತಿನ ಕಥಾಭಾಗವೋ, ರೂಪಕಗಳೋ, ಅವುಗಳ ನಿರೂಪಿಸುವ ತತ್ವಗಳೋ, ಅವನ್ನು ಕನ್ನಡದಲ್ಲಿ ವಿಶದಪಡಿಸಿರುವ ಈ

ವಿಸ್ತೃತನಿರೂಪಣೆಯೋ - ಜನಮಾನಸವನ್ನು ತಲುಪಿ ಜೀವನಪರಿಷ್ಕಾರಕ್ಕೆ ಒಂದು ಸ್ಫೂರ್ತಿಯನ್ನೋ ದಿಕ್ಕನ್ನೋ ಹಾದಿಯನ್ನೋ ಒಂದಿಷ್ಟಾದರೂ ಸ್ಫುಟಪಡಿಸಿದ್ದರೆ, ಈ ಸಂಸ್ಥೆಯ, ಹಾಗೂ ಅದರ ಅಂಗವಾಗಿ ಕೆಲಸಮಾಡಿದ ನನ್ನ, ಪ್ರಯತ್ನಗಳು ಸಾರ್ಥಕ.

ಎಲ್ಲರಿಗೂ ವಂದನೆಗಳು.

ಕೆ. ಎಸ್. ಕಣ್ಣನ್

Website: <https://sites.google.com/view/kskannan>



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CULTURAL PROGRAMMES JUNE - 2023 **PROGRAMMES WILL BE HELD IN WADIA HALL**

June 2nd Friday 6:00 PM : Smt. Nalini Raghunatha Rao,
Sri B. V. Narayana Reddy, Sri Pathi Radhakrishna Vittalabhai
Memorial Programme
Carnatic Vocal Concert
Vocal : Vidushi Medha Manjunath
Violin : Vidwan Janardhan S
Mridanga : Vidwan Anoor Vinod Shyam
Collaboration : Dr.K Raghunatha Rao , Smt. Amulya Reddy,
Smt. Radhakrishna Vittalbai

June 18th Sunday 6:00 PM : Smt. Kamala Ramaswamy and
Sri C. R. Ramaswamy Memorial Programme Hindustani Vocal Concert
Vocal : Vid. Smt. Bharathi Prathap
Harmonium : Vid. Shri Gourav Gadiyar
Tabla : Vid. Shri Shrivatsa Koulgi
Collaboration : Dr. Bakula Kashyap

OTHER PROGRAMMES : JUNE – 2023

June 11th Sunday 10:00 AM (WH) : ಭಾಗವಿ ನಾರಾಯಣ್ ಮತ್ತು ಮೇಕ್-ಅಪ್ ನಾಣಿ ಸ್ಮರಣಾರ್ಥ ಕಾರ್ಯಕ್ರಮ ಚಲನ ಚಿತ್ರಗಳಿಂದ ಆಯ್ದ ಭಕ್ತಿ ಗೀತೆಗಳು

June 11th Sunday 4:30 PM (WH) : ಗಮಕ ಸಂಗೀತ ರೂಪಕ – ಅಭಿನಂದನಾ ಸಮಾರಂಭ

June 16th to 25th June : IIWC Art Gallery – Painting exhibition
By : Sri Malayadri & team

June 23rd Friday 6:00 PM (WH) : BhavaNoopura Nrutya Shale
Annual Day and 10th Anniversary Celebrations

June 24th Saturday 10:00 AM : Preethi Pustaka Prakashana Book
Release Program

June 24th Saturday 6:00 PM (WH) : Sunaada Chaitanya Yoga
Dhaama Carnatic Classical Concert

June 25th Sunday 10:00 AM : Book Release Program – Ankita
Puataka

June 25th Sunday 6:00 PM (WH) : Bharatanatyam Dance Recital

ALL ARE WELCOME

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)**

***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

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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**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. - 5.00 p.m.
Library	:	9:00 a.m - 7:30 p.m.
