

GANDHI AND SHELLEY

Gandhi's insistence on purity of motive in politics is based on his spiritual outlook on life. He appeals only to truth and non-violence, for he considers that an angry man is unfit to be entrusted with his own, much less with others' freedom. Love, self-purification and intellectual resistance to evil become the means of realizing a better social order. In Shelley's Prometheus, we have the true ideal of a satyagrahi. The essence of satyagraha lies in advancing a noble cause by cheerfully suffering for it. Gandhi says, "Love ever suffers, never resents, never revenges itself.

-- V.A. Thiagarajan

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MYSTICISM AND REASON

by

Sri K.C. Varadachary

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A recent writer on religious thought criticised Mysticism for its blindness. His definition of Mysticism was that it was "cognition without clear understanding". This misinterpretation is not new. We have the statement of Prof. George Santayana that it is vegetative stupor: "Mysticism is the most primitive of feelings and only visits formed minds in moments of intellectual arrests and dissolution". Lytton Strachey considered mysticism as unfit for the ordinary man: "The mystic's creed comes upon the ordinary man in the rigidity of its uncompromising elevation, with a shock which is terrible and almost cruel." Then there is the famous attack of Leonard Woolf upon mysticism as all quackery. Against all these criticism we have to weigh the emphatic statements and the still more clear and emphatic activities of real mystics.

The tendency of Mysticism is one thing, its principles or content another. What we have to discriminate between is this two-fold nature of mysticism, its phenomena and its real content. On the one hand we have the uncompromising rigidity of the mystic vision, its categorial imperative, an imperative that comes from its being so near a vision and an effect. On the other hand its moral elevation makes its utterances seem supremely indifferent to the actual historical situation. Its creative power in one sense despise the actual reality of obstruction and in the other sense it is absolutely realistic. This dual nature at once confuses its critics and attracts the worship of its admirers.

It is untrue to say that any one who holds steadfastly to a dogma or who is a devout votary of a belief is a mystic. Even a person's feeling and intense devotion to any cause without any rhyme or reason will not justify us in calling such a person a mystic. It would be an unwarranted identification of the mystic with the fanatic, who produces more heat than light, or rather, to adopt a fine description of fanaticism by Professor Bhattacharyya, produces "heat without light". Thus Hitler is regarded as a mystic even by such an eminent thinker as Bertrand Russel, being judged seemingly by his fanaticism rather than by his vision, by his frightful emotional outbursts rather than by his thought. Sincerity is not the only criterion in mysticism or for that matter in anything. Not even the claims of identification of individual ideals with cosmic purpose, as in the

case of Hitler at the present time, should be taken to be the real content of mystic life. Not a little of the modern criticism of mysticism owes its origin to this non-analysis of the content of true mysticism and to the pre-occupation with outer behaviour signs.

In the most interesting part of *The Two sources of Morality and religion*, Henri Bergson claims the mystic to be a moral and religious pioneer.

The ultimate end of mysticism is the establishment of a contact, consequently of a partial coincidence, with the creative effort of which life is a manifestation.

The mystic is one who leads mankind from the closed society into the open, from the customary cast-iron morality of the mass of the people into the conscience morality of high reason and intuition.

The great mystic is to be conceived as an individual being capable of transcending the limitations imposed on the species by its material nature, thus continuing and extending the divine action.

The mystic tries to leap over the forms and the framework of life that have been constructed by man through the long history of his planetary career. Living for the ordinary man consists in adapting himself to his environment ; for the mystic it is the adaptation of the environment to his own inward and spiritual life. The mystic thus makes a supreme demand upon the environment and according to Bergson, the passage through the centuries has been indelibly marked by the appearance of such mystics. The mystic's cognition refuses to be the handmaid of practical and immediate interests. It thus cannot be understood by either realists or idealists, though certain mystics who have withdrawn themselves from this supreme moral or social vocation into contemplation might well be called idealistic.

The life of contemplation that the usual type of mystic seeks is indeed due to the presence of the supreme rational element rather than to its lack. Plotinus and Shankara have held that the intellectual or rather the contemplative attitude is the highest mystic attitude. Spinoza too was a God-intoxicated man only intellectually. The mystic seeks the permanent behind the changing, or rather he seeks the permanent relationships of things amidst or abiding within temporal events.

Prof. Das Gupta in his *Hindu Mysticism* contends that mysticism holds reality to be super-rational, that it is beyond the rational intellect, that reason cannot understand it. A quite different type of experience, an

intuition or daiva, or direct cognition alone can make us apprehend reality. Absolutist thinkers like Bradley also claim such a possibility, and of course Bergson has always been the champion of the cause of supra-reason. We have to examine this view carefully. The whole definition seems to deal with the manner rather than the matter of cognition. Mysticism surely lays stress on the directness of apprehension, without the medium of relational thought. But the truth of mystical experience lies not in its directness but in its content, its import, its validity, its universality and its lack of personal uniqueness.

Every mystical experience, singularly enough, reveals at the beginning the partialitas-nature of the individual, but this stage yields immediately to the cognition of the intimate and integral if not utterly identical nature of the part with the whole, of the individual with the All (sarva). The modes or individuals cannot be thought of apart from the whole, and the life of the All suffuses, sustains and illumines even the darkest corners of individual experience. The mystic from then on becomes an instrument, a receiving station, passive in the hands of the Divine All. Spinoza, the most notable rationalist, and Plato, the most through going realist, both entered into the mystical experience after a rich and full and complete inward process of the realization of the All. Knowledge, as Nietzsche said in one of his most lucid moments, became a powerful affect in their case. **This supreme crowning achievement of reason that thinks in terms of the whole and reveals the relationship, abiding and enduring, which is the meaning of the word eternal, between the individual and the All, is a mystical experience of the highest order.** The quality of emotion in such an experience would be of the most sublime and could never approach the wild and untutored fanaticism which Professor Bhattacharyya attributes to it in his Foundations of Living Faith.

One other significant aspect of the mystical experience is that it leads to a more and more quiescent understanding of reality rather than to vitalistic and regressive manifestations in conduct. It leads to the ever greater apprehension of the welfare and progress of all rather than to nationalistic or racialistic creeds or even to the desire for the mere possession of arbitrary power. The charge of regression in conduct arising from mysticism is untenable **The greatest mystics of all time, Buddha, Shankara, Confucius, Jesus, have been the greatest forces for the peaceful regeneration of the race itself. Their power has been exercised towards peace, and their methods were not by any means dictatorial but only persuasive, as typified at their best Gandhiji in his doctrine of Non-violence or Satyagraha.**

Thus the significant fact emerges that a mystic is a constructive and creative thinker in the interests of the peace, the welfare and the true spiritual and moral progress of all life and not specifically of mankind. The gospel of the true mystic is the antithesis of imperialism and nationalism or racialism. The sativka-upasana, the practice of harmony in his moral and spiritual nature, is the true test of a mystic. To confuse this elevated state of mysticism with vegetative stupor, languor and lethargy of soul and thought, or with blind dogmatism and passion, shows an utterly false interpretation of mystic consciousness. The mystic does not aim at the annulment of life any more than he aims at egoistic self-assertion. He is neither a nihilist nor a fanatic.

True mysticism reveals first that it is the realization through discrimination and synthetic reason, which seeks a synoptic vision, which has become inward and sympathetic and which through such a keen exercise of its powers becomes almost direct and immediate insight. Such an insight, through its utter consecration to the highest purposes of life, discovers the interrelationships existing between the so-called parts and the whole, which might be called God, Substance, Brahman, the All.

Secondly, it displays the cultural unity of all through a dynamic activity that reveals the fullest qualities of the moral pioneer, who seeks to raise the customary and habit morality of the many to the level of universal truth. "Their revelation, whatever else is to be said about it, makes no claim to be any private truth." The mystic's morality is not solipsistic.

Thirdly, the mystic can never be the sponsor of material or naked power. He is so full of love for all in his realization of his unity with All that he is a worker against aggression and untruth and mere might. Mystics, though apparently solitary and retiring or contemplative beings, are not unsocial. Unlike Nietzschean superman, who are antisocial, egoistic, aggressive and even parasitic, the mystic seek to live in the interests of society and to promote its growth and welfare. The Hindu as well as some Christian mystics never knew what it was to be anti-social, and growth for them meant a deepening sense of unity and identity with all life.

Mysticism is not superstition ; it is the highest manifestation of spiritual life. It is not less mysticism that we need, but more of the true mysticism that comes from a devoted life of thought, thought that succeeds in becoming an 'affect' as Nietzsche said or a 'sensation' as Keats expressed it.

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದಿದೆ)

(ಕರೋಪನಿಷತ್ 2.16-17 ಏತರ್ಧ್ಯೇವಾಕ್ಷರಂ ಬ್ರಹ್ಮ..., ಏತದಾಲಂಬನಂ ಶ್ರೇಷ್ಠಂ...)

ಓಂಕಾರವನ್ನು ಕುರಿತಾಗಿ ಯಮನ ಮಾತು : “ಈ ಅಕ್ಷರವೇ ಬ್ರಹ್ಮ, ಇದುವೇ ಪರವಾದುದು; ಈ ಅಕ್ಷರವನ್ನೇ ಅರಿತು, ಯಾರೇನು ಬಯಸುತ್ತಾರೋ ಅದು ಅವರಿಗೆ ಸಲ್ಲುವುದು. ಈ ಆಲಂಬನವೇ ಶ್ರೇಷ್ಠವಾದುದು, ಈ ಆಲಂಬನವೇ ಪರವಾದುದು; ಈ ಆಲಂಬನವನ್ನರಿತು ಬ್ರಹ್ಮಲೋಕದಲ್ಲ ಶ್ರೇಷ್ಠನೆನಿಸುವನು.”

ಓಂಕಾರವು ಬ್ರಹ್ಮವಾಚಕವಾದುದು. ಎಂದರೆ ಬ್ರಹ್ಮವನ್ನೇ ಹೇಳುವಂತಹುದು. ಅದು ಬ್ರಹ್ಮಪ್ರತೀಕವೂ ಹೌದು. ಎಂದರೆ ಬ್ರಹ್ಮವನ್ನೇ ಪ್ರತೀಕಿಸುವುದು. ಬ್ರಹ್ಮವನ್ನು ಎರಡು ಸ್ತರಗಳಲ್ಲಿ ಅಪರಬ್ರಹ್ಮ ಹಾಗೂ ಪರಬ್ರಹ್ಮ ಎಂದು ಕಾಣುವುದುಂಟು. ಓಂಕಾರವು ಎರಡೂ ಆದುದು.

ಪರಬ್ರಹ್ಮದ ಅಭಿಧಾನವು ಓಂಕಾರದ ಮೂಲಕ ಅಗತ್ಯವಿದ್ದು - ಎಂಬುದಾಗಿ ಪ್ರಶೋಪನಿಷತ್ತೂ ಗೀತೆಯೂ ತಿಳಿಸುವುವು. ಓಂಕಾರವು ನಮ್ಮನ್ನು ಬ್ರಹ್ಮಕ್ಕೆ ಒಯ್ಯುತ್ತದೆ. ಹೀಗೆ ಓಂಕಾರವು ಬ್ರಹ್ಮಪ್ರಾಪಕ. ಬ್ರಹ್ಮವು ಲಕ್ಷ್ಯ ಅಥವಾ ಪ್ರಾಪ್ಯ - ಅರ್ಥಾತ್, ಸೇರಬೇಕಾದದ್ದು. ಕೆಲವೊಮ್ಮೆ ಪ್ರಾಪಕದ ಬಗ್ಗೆ ತೀವ್ರವಾದ ಗೌರವದಿಂದ ಅದನ್ನೇ ಪ್ರಾಪ್ಯವೆಂದು ಹೇಳಿ ಉಪಾಸನೆಯ ಹಿರಿಮೆಯನ್ನು ಹೇಳಲಾಗುವುದು.

ಭಗವಂತನ ನಾಮಗಳನ್ನು ಸ್ಮರಣೆ ಮಾಡುವುದು ಒಳ್ಳೆಯದಷ್ಟೆ. ಓಂಕಾರವೆಂಬುದೂ ಭಗವನ್ನಾಮವೇ, ಪ್ರಣವೆಂಬುದು ಓಂಕಾರಕ್ಕೇ ಸಲ್ಲುವ ಮತ್ತೊಂದು ಹೆಸರು. ನಾಮಜಪವು ಶ್ರೇಷ್ಠವೆಂದು ಪ್ರಸಿದ್ಧಿಯಿದೆಯಷ್ಟೆ. ಪ್ರಣವಜಪವು ಪರಮಶ್ರೇಷ್ಠವಾದುದು. ಯುಕ್ತವಾಗಿ ಅನುಷ್ಠಾನ ಮಾಡಿದಲ್ಲಿ ಜಪವು ಧ್ಯಾನದಲ್ಲ ಪರ್ಯವಸಾನಗೊಳ್ಳಬೇಕು. ಪರಮಶ್ರೇಷ್ಠವಾದ ಪ್ರಣವಜಪವು ಪರಮಪುರುಷನ ಧ್ಯಾನಕ್ಕೆ ರಾಜಮಾರ್ಗ. ಪ್ರಣವವನ್ನೇ ಪರಬ್ರಹ್ಮವೆಂದು ಹೇಳಬಹುದಾದಷ್ಟು ಪವಿತ್ರವದು. ಹೀಗಾಗಿ ಜಪಕ್ಕೂ ಪ್ರಣವ, ಧ್ಯಾನಕ್ಕೂ ಪ್ರಣವವೇ. ಜಪ್ಯವೂ ಓಂಕಾರ, ಧ್ಯೇಯವೂ ಓಂಕಾರ.

ಪಾತಂಜಲಯೋಗಸೂತ್ರದಲ್ಲ “ತಸ್ಯ ವಾಚಕಃ ಪ್ರಣವಃ” ಎಂದು ಹೇಳಿದೆ. ತಸ್ಯ ಎಂದರೆ ಈಶ್ವರಸ್ಯ. ಈಶ್ವರನಿಗೆ ವಾಚಕವಾದುದು ಪ್ರಣವ. ಎಂದರೆ ಪ್ರಣವದಿಂದ ವಾಚ್ಯನಾದವನು ಈಶ್ವರ. ವಾಚಕಸಿದ್ಧಿಯು ಕೈಗೊಡುತ್ತಿರಲು ವಾಚ್ಯಪ್ರಾಪ್ತಿಯು ಕೈಗೆಟುಕಿದಂತೆಯೇ ಸರಿ.

ಭಗವಂತನ ಅನುಗ್ರಹವನ್ನು ಸಂಪಾದಿಸಿದವರಿಗೆ ಎಡುಕದಿರುವುದೇನು? ಅವರು ಬಯಸಿದ್ದೆಲ್ಲಾ ಲಭಿಸುವುದು. ಪ್ರಣವದ ಯುಕ್ತಾನುಸಂಧಾನದಿಂದ, ಅಕ್ಷರ-ಜ್ಞಾನವುಂಟಾಗುವುದು. ಅಕ್ಷರವೆಂದರೆ ಅಕ್ಷರಮಾಲೆ - ವರ್ಣಮಾಲೆ ಎಂದೆಲ್ಲ ನಾವು ವ್ಯವಹರಿಸುವ ಅ ಆ ಇ ಈ ಮುಂತಾದದ್ದೂ ಆಗಬಹುದು. ಕ್ಷರವಿಲ್ಲದದನ್ನೂ ಅಕ್ಷರವೆನ್ನಬಹುದಷ್ಟೆ. ಕ್ಷರವೆಂದರೆ ನಾಶ. ನಾಶವಿಲ್ಲದ್ದು ಅ-ಕ್ಷರ. ಸೃಷ್ಟಿಯಿಲ್ಲ ನಾಶಹೊಂದುವುದೇ ಎಲ್ಲಾ; ಆದರೂ ನಾಶಹೊಂದದಿರುವ ವಸ್ತುವೂ ಒಂದುಂಟು. ಅದುವೇ ಜೀವ ಹಾಗೂ ಈಶ್ವರ. ಎಂದೇ ಪ್ರಕೃತಿಯನ್ನು ಕ್ಷರವೆಂದೂ, ಪುರುಷ (ಅಥವಾ ಜೀವ)ನನ್ನು ಅಕ್ಷರವೆಂದೂ ಹೇಳಿ, ಕ್ಷರವನ್ನೂ ಅಕ್ಷರವನ್ನೂ ಮೀರಿದ ಪರಮಪುರುಷನೇ ಪುರುಷೋತ್ತಮನೆಂದೂ ಹೇಳುವುದುಂಟು. ಗೀತೆಯಲ್ಲಿ ಹೀಗೆ ಹೇಳಿದೆ (15.18): ಜೀವತತ್ತ್ವ-ಈಶ್ವರತತ್ತ್ವಗಳು ಅಕ್ಷರ. ಪ್ರಣವವೂ ಅಕ್ಷರ. ಹೀಗಾಗಿ, ಅಕ್ಷರನೆನಿಸುವ ಜೀವನನ್ನು ಅಕ್ಷರವಾದ ಪ್ರಣವವು ಅಕ್ಷರನಾದ ಈಶ್ವರನ ಪರೈಂತ ಕೊಂಡೊಯ್ಯಬಲ್ಲದು.!

ಓಂ ಎಂಬುದೂ ಒಂದು ಅಕ್ಷರವೇ. ಅಕ್ಷರಾಭ್ಯಾಸವೆಂಬ ಒಂದು ಸಂಸ್ಕಾರವುಂಟು, ಮಕ್ಕಳಿಗೆ ಮಾಡಿಸತಕ್ಕದ್ದು. ಪ್ರಥಮಾಕ್ಷರವಾಗಿ ಎಳೆಯ ಮಕ್ಕಳ ಕೈಯಲ್ಲಿ ಬರೆಸುವ ಅಕ್ಷರವೆಂದರೆ ಪ್ರಣವಾಕ್ಷರವೇ! ಅಕ್ಷಯವಾದ ಶಾಶ್ವತವಾದ ಅಕ್ಷರವಸ್ತುವಿನತ್ತ ಒಯ್ಯಲು ಆರಂಭದ ಹೆಜ್ಜೆಯೇ ಅಕ್ಷರಾಭ್ಯಾಸದಿಂದ! ಹೀಗೆ ಜೀವನವೃಕ್ಷದ ಫಲವಾಗಿ ಚಡಬೇಕಾದುದ್ದೇ ಚೇಜವಾಗಿ ಆರಂಭದಲ್ಲೇ ಬೋಧಿಸುವ ಕ್ರಮ ನಮ್ಮ ದೇಶದ ಅಕ್ಷರಾಭ್ಯಾಸದಲ್ಲಿದೆ. ಭಗವಂತನನ್ನೇ ಕೊನೆಗೆ ದೊರಕಿಸಿಕೊಡಬಲ್ಲ ಈ ಅಕ್ಷರವು ಮಿಕ್ಕದನ್ನೂ ದೊರಕಿಸಿಕೊಡಬಲ್ಲದು. ಹೀಗೆ ಎಲ್ಲ ಅಪೇಕ್ಷೆಗಳನ್ನೂ ಸಾಧಿಸಿಕೊಡಬಲ್ಲದಾದುದನ್ನೇ ವಿದ್ಯಾರಂಭದಲ್ಲೇ ನಮ್ಮಲ್ಲಿ ಬೋಧಿಸಲಾಗುತ್ತದೆ. ಪ್ರಪಂಚದ ಬೇರೆ ಯಾವ ಸಂಸ್ಕೃತಿಯಲ್ಲೂ ಈ ಬಗೆಯ ಪರಿಷ್ಕಾರವಾದ ಕ್ರಮವು ಇರುವುದಿಲ್ಲವೆಂಬುದನ್ನೂ ನಾವು ಮನಗಾಣಬೇಕು.

ಎಲ್ಲವನ್ನೂ ಎಂದರೆ ಧರ್ಮಾರ್ಥಕಾಮಗಳಲ್ಲಿ ಯಾವುದನ್ನಾದರೂ ಪ್ರಣವೋಪಾಸಕನು ಪಡೆಯಬಹುದು. ಧರ್ಮಕ್ಕೆ ವಿರುದ್ಧವಲ್ಲದ ಅರ್ಥ-ಕಾಮಗಳನ್ನೇ ವಿವೇಕಿಯು ಬಯಸುವುದು. ಧರ್ಮ-ಅರ್ಥ-ಕಾಮಗಳು ಮೂರೂ ಸೇರಿದರೆ ಅದನ್ನು ತ್ರಿವರ್ಗವೆಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಇವುಗಳೊಂದಿಗೆ ಮೋಕ್ಷವೆಂಬುದೂ ಸೇರಿದರೆ ಚತುರ್ವರ್ಗವಾಗುತ್ತದೆ. ಈ ನಾಲ್ಕರ ಸಮೂಹವನ್ನೇ ಕೆಲವೊಮ್ಮೆ ಪುರುಷಾರ್ಥಚತುಷ್ಟಯವೆಂದು ಕರೆಯುವುದೂ ಉಂಟು.

ಹೀಗೆ ನಾಲ್ಕು ಪುರುಷಾರ್ಥಗಳ ಪ್ರಾಪ್ತಿಯು ಪ್ರಣವೋಪಾಸನೆಯಿಂದ ಸಾಧ್ಯವೆಂದು ಈ ಉಪನಿಷತ್ತು ಇಲ್ಲಿ ಹೇಳುತ್ತದೆ.

ಧ್ಯಾನವನ್ನು ಶೂನ್ಯದಲ್ಲ ಮಾಡಲು ಸಾಧ್ಯವಿಲ್ಲ. ಧ್ಯಾನಕ್ಕೆ ಆಲಂಬನವು ಆರಂಭದಲ್ಲ ಬೇಕೇ ಬೇಕು. ಅದು ಶುಭವಾಗಿರತಕ್ಕದ್ದು ಬಹಳ ಮುಖ್ಯ. ಎಂದೇ ಅದನ್ನು ಶುಭಾಲಂಬನ ಅಥವಾ ಶುಭಾಶ್ರಯವೆನ್ನುತ್ತಾರೆ.

ಅಂತಹ ಆಲಂಬನಗಳಲ್ಲಿ ಪ್ರಣವವೇ ಶ್ರೇಷ್ಠವೆಂದು ಈ ಉಪನಿಷತ್ತು ಹೇಳುತ್ತದೆ. ಪಂಚಾಕ್ಷರೀ-ಅಷ್ಟಾಕ್ಷರೀ-ದ್ವಾದಶಾಕ್ಷರೀ - ಮುಂತಾದ ಎಲ್ಲ ಮಂತ್ರಗಳಲ್ಲೂ ಪ್ರಥಮಾಕ್ಷರವೇ ಓಂಕಾರ.

ಹೀಗೆ ಎಲ್ಲ ಮಂತ್ರಗಳನ್ನೂ ವ್ಯಾಪಿಸಿರುವ, ಎಲ್ಲ ಮಂತ್ರಗಳಿಗೂ ಆದಿಯೆನಿಸುವ, ಈ ಪ್ರಣವವನ್ನು ಅರಿತವನು ಬ್ರಹ್ಮಲೋಕದಲ್ಲಿ ಸಹ ಪೂಜಿತನಾಗುತ್ತಾನೆ. ಬ್ರಹ್ಮಭೂತರಾದವರಿಂದಲೂ ಗೌರವಾದರಗಳಿಗೆ ಪಾತ್ರನಾಗುತ್ತಾನೆ.

ಹೀಗೆ ಇಹದಲ್ಲಿ ಅಪೇಕ್ಷಿತವಾದುದೆಲ್ಲವನ್ನೂ ದಯಪಾಲಿಸುವುದಷ್ಟೇ ಅಲ್ಲದೆ, ಪರದಲ್ಲೂ ಸೌಭಾಗ್ಯವನ್ನು ಕರುಣಿಸುವುದೇ ಈ ಪ್ರಣವಾಕ್ಷರ. ಇಂತಹ ಶ್ರೇಷ್ಠವಾದ ಪ್ರಣವೋಪಾಸನೆಯನ್ನೇ ಇಲ್ಲಿ ಹೇಳಿದೆ.

☆☆☆

ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಮುಂದುವರಿಯುವುದು...

Life of my life, I shall ever try to keep my body pure, knowing
that thy living touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing
that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my
love in flower, knowing that thou hast thy seat
in the inmost shrine of my heart.

And it shall be my endeavour to reveal thee in my actions, knowing it
is thy power gives me strength to act.

~ "Purity" - Rabindranath Tagore

THE INDIAN INSTITUTE OF WORLD CULTURE
No. 6, Sri B.P. Wadia Road, Basavanagudi, Bengaluru - 560 004. © : 26678581
ENDOWMENT PROGRAMMES JULY – 2020
PROGRAMMES WILL BE HELD ONLINE - WEBINAR

July 5th Sunday 6:00 PM : ಗುರು ವಂದನ ಕಾರ್ಯಕ್ರಮ

ವಿಷಯ : ಗುರು ವ್ಯಕ್ತಿಯೇ ತತ್ವವೇ?

ಉಪನ್ಯಾಸಕರು : ಡಾ|| ಮಾ. ಚಂ. ನಾಗರಾಜ

July 11th Saturday 6:00 PM : ವಿಶೇಷ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ

ವಿಷಯ : ಮನೆಯೇ ಮೊದಲ ಪಾಠಶಾಲೆ

ಉಪನ್ಯಾಸಕರು: ಶ್ರೀಮತಿ ಅಮೃತವರ್ಷಿನಿ

July 16th Thursday 6:00 PM : A Special Program of Lecture

Topic : The Beauty of the Nāndī verses of Kālidāsa

Speaker : Dr. K. S. Kannan D. Litt.

(Sant Rajinder Singh Ji Maharaj Chair Professor, IIT-Madras)

July 18th Saturday 6:00 PM : Smt. Usha Ashok Mirji Memorial

Endowment Lecture

Topic : COVID-19 and Diabetes

Speaker : Dr. U. Venkata Krishna Rao

(Diabetologist, SYNERGY) Donor : Smt. Lina Balaraj

July 24th Friday 6:00 PM : Lecture Series

Topic : Plato's Dialogues – Meno

(Can Virtue be taught? – Doctrine of Recollection)

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

Please Note : All programs will be streamed live through online platform.
Link details to attend the programs online will be communicated by Email
and WhatsApp a week before the programs.

For further details you can also call our office number – 080 – 26678581

In view of the ongoing COVID – 19 pandemic and government
guidelines, no programs are held at Wadia Hall and Manorama Hall for
the month of July 2020

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.

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 (SENIOR BATCH) : Directed by Sri Sanjay Chapolkar meets every 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.

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. |