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PHILOSOPHY OF EDUCATION

July 15th, 1950

The educational crisis is a reflection of the present wide-spread ideological crisis, stated Shri Raghavan N. Iyer of Elphinstone College, Bombay. Education, he said, received impacts from religion and science. The Personal God idea was reflected in teachers' attitudes, and Heaven for the good, in prizes, heightening the competitive spirit. Materialistic science offered no basis for morality. A synthesis was needed of the conflicting aims of educating for civilization, for culture and for citizenship. That which could synthesize these was the understanding of Man as a thinker, as Nature's highest product, reincarnating in a universe of law, with conscious life in Spirit as his goal. Then the effort would be, not to impose knowledge on the child, but to help him to develop and express his own innate ideas.

Shri K. Guru Dutt, Director of Public Instruction in Mysore State, who presided, closed with great praise for the lecturer's treatment of the subject, with which he entirely agreed. The job was to put these ideals into practice. His concept of true education was that it should make of man a gentle-man, an Aryan. A change of outlook on the part of educationists was required.

HUMANITY AND THE NEW PHYSICS

July 27th, 1950

The paper on this subject by Prof. Julian Benda, received through the courtesy of Unesco for a Discussion Meeting, was written to reassure those alarmed by the alleged collapse of fundamental and universally accepted concepts, which the new physics was erroneously supposed to have undermined. He took up one by one the concepts of space and time, of causality, of determinism and of rationalism, showing that the revised concepts were founded on the old ones, of which they were developments.

Dr. Ramachandra Rao, who presided, amplified the explanations of Professor Benda on the theories of Newton, Maxwell, Einstein and others, and showed the inability of science to make exact predictions regarding atomic behaviour to be due to lack of knowledge of all the factors involved, not to any breakdown in the principle of causality. He felt, however, that the fears which Professor Benda had written to allay were not troubling people very much; certainly they were not troubling

scientists.

Shri J. T. Pashupalaty, on the other hand, thought the paper very timely, as there was a good deal of confusion in the public mind due to the hasty generalizing and speculation indulged in by writers who were not scientists.

Dr. L. S. Dorasami raised the question of how far the new discoveries had affected the materialistic outlook in science, especially in physics.

Dr. Ramaswami thought that the discoveries since 1895, especially about the atomic world, had opened up a new ideation, but said nothing to reassure Shri M. H. Manchigiah, who had deplored the preoccupation of science with objective phenomena, to the exclusion of the subjective.

The Chairman concluded with the idea that the present-day popular fear of science was not fear of the metaphysician and the theorist but apprehension of practical scientific advance in the direction of discovering a new source of energy which would be applied immediately, with perhaps disastrous effects.

BACH BICENTENARY MEETING **July 29th, 1950**

Dr. Walter Graefe, who gave the Bach Bicentenary Lecture at the Institute under the chairmanship of Mr. Philip Spratt of Mysindia, had as his subject "Sebastian Bach: The Man and His Work." Dr. Graefe spoke chiefly of the life of the 18th-century composer who was to wield so subtle and yet so pervasive an influence on the development of Western music. Born in 1685 in a family which had before produced talented musicians, Bach had overtopped them all.

Little was known of his inner life, but details were available of his domestic life and his career. He had lived as a sober, respectable townsman, had married twice and had had many children, some of whom had had considerable musical ability, though the musical strain in the Bach line had faded out by the 19th century.

The details which the lecturer gave of Bach's compositions were supplemented by a selection of gramophone records illustrative of some of his best-known works and the great range and depth of the German composer's genius. Major R. Lalkaka, who had kindly brought the records, explained each to the audience most informatively.

THE COMMON PEOPLE MUST MEET TO BUILD ONE WORLD
THE PART OF THE U.S.A. AND OF INDIA
21st July 1951

Taking advantage of the presence in Bangalore of the directors and members of a non-governmental Travelling Seminar from the U.S.A., this meeting was arranged, for mutual benefit. The Directors of the Seminar, Dr. Alfred G. Fisk, Professor of Philosophy of San Francisco State University and Dr. Ruth C. Wright, Dean of Students of the College of the City of New York, were the chief participants from the American side. The meeting was under the Chairmanship of Shri B. P. Wadia.

Dr. Fisk made the statement that all problems in the world, whether political, economic, scientific, labour, or what-not were fundamentally rooted in human relationships. Human relationship was the primary factor and all these would find their legitimate place, when this was satisfactorily solved. How was the common man to solve this problem, facing every individual in the world today? Dr. Fisk suggested that every individual, no matter what his circumstances, could become a "bridge-builder" in his own home; from homes it would spread into the neighbourhood -islands of peace and human relationships. These islands uniting with islands formed elsewhere would make up continents, and finally the world would be engulfed by the power of fellowship, started by individuals at home in their daily walks of life.

Dr. Wright, when she spoke, tried to build a bridge of understanding between the peoples of India and her country. She showed that the Hollywood film industry and the large American monthly magazines sold all over the world were America's greatest enemies. For the films and advertisements were not true representatives of the manner of living of the common man in America. Of American women 60% worked and 94% of these women, one poll had showed, were working because it was requisite for them to do so for the sake of their family. Her plea to India was not to look upon America as Santa Claus but as a nation of common men like Indians, having the same obstacles and difficulties to overcome that Indians had.

The first speaker presenting the Indian point of view was Shri B. T. Parthasarathy. He traced the historical development of the concept of One World from Grecian times to the modern day. Then he went on to show the task lying before India to accomplish. While other European countries and, later, America had taken time to develop into the nations

they now were, India had to catch up in a very short time with the rest of the world. Having faith in the democratic ideal she hoped with the help of the democratic countries to live up to it.

Shri D. N. Hosali asked whether the common people of India were the 10% city dwellers or the 90% villagers. The villages were rife with superstition and full of orthodoxy. Therefore he felt that the meeting of the common people could only be between the educated classes of India and the other parts of the world. The ideal of One World could come about, he said, by military conquest or by a fusion of cultures.

Before the lively meeting was closed the audience asked many questions on American policies and other points of misunderstanding between the two countries. Not only did the directors of the Seminar answer these questions but other members of their group also contributed.

Shri B. P. Wadia closed the meeting by clearing the question as to who the common people were. The common people of India, he said, were the villagers and they were, though illiterate, in some respects more ethical and cultured than the "educated " city dwellers. These villagers were capable of following the idea of One World and of being active participants in the scheme, while the very education of the modern man gave a separative tendency. Human relationships, he said, could be established by men who spoke the language of the heart, not of the head. The common man anywhere understood, and could practise the teachings of the heart. All the great teachers of all countries had spoken of the unity of mankind. Krishna, Buddha, Jesus, Muhammad, had all said that Deity presided in the hearts of all men, not only in this or that community or sect. The Indian Institute of Culture, he said, existed to be a bridge-builder and to join with other bridge-builders in the mighty task of keeping before men the doctrine of the spiritual unity of all mankind. He closed his talk by thanking the Seminar for its contribution towards building a mighty link between the East and the West.

THE STUDY OF MODERN INDIAN HISTORY

3rd July 1951

Dr. Holden Furber, Associate Professor of History at the University of Pennsylvania, in India as a Fulbright scholar, lectured under the chairmanship of Shri P. Kodanda Rao of the Servants of India Society. The biographer of Henry Dundas, Viscount Melville, Dr. Furber had been

greatly interested in the history of India under the East India Company. Much of 17th-century Indian history, he declared, lay buried in the records of the East India and Dutch India Companies, but was accessible either in London, the Hague or New Delhi. He hoped that some young Indians would take up the research. The private records and diaries of educated Indians, perhaps still in their families, was another potential source. From 1650 to 1830, Englishmen in India had entered into the life of the people; many had engaged in research and left materials for future historians. From 1830-1885 English had been widely introduced; Indian ways had been looked down upon and Western ideas gradually assimilated. From 1885, when the Indian National Congress was born, Indian history had come to be written also by Indians, but there was room for much more attention on their part to the modern period.

ASIAN STUDIES IN THE UNITED STATES

5th July 1951

The past, the present and the future of Asian Studies in the U.S.A. were discussed by Dr. Holden Furber, in this lecture over which Prof. N. A. Nikam of the Maharani's College, Bangalore, presided. Elihu Yale had been Governor of Madras and the great New England thinkers had contacted Indian philosophy, but William D. Whitney at Yale and Charles Rockwell Lanman at Harvard had been pioneer American Sanskritists. Today South Asian studies, unknown before 1920, were offered by several universities, with funds derived partly from Rockefeller and Carnegie Foundation grants. They were taken advantage of chiefly by graduates so far. Many of the universities and colleges offered lectures in this field and several of the larger universities specialized in particular regions. There were, however, at present, not more than 200 experts on Asian subjects in the U.S.A. Dr. Furber made several suggestions by which their number could be greatly increased in the near future - seminars at which foreign lecturers could be welcomed, the spreading in America of books published in India, and the possible establishing of an American Academy, similar to those in Rome and Athens, upon Indian soil, to be open to Indian as well as American students.

THE INDIAN IDEAL OF FREEDOM OF THOUGHT

9th July 1951

Prof. A. N. Moorthy Rao presided at this lecture by Dr. M. Hafiz Syed, Retired Professor in the Oriental Department at the University of Allahabad. The lecturer urged returning to the ideals of Indian

philosophical thought. From Rig-Vedic times on, there had been tolerance in ancient India. Asoka was not the only ruler to honour all sects. However great the social restrictions, intellectual life had remained free. The demand for freedom was innate in man. If we thought wrongly, time would show us our errors. What we thought did affect us enormously, because as a man thinks, so he becomes," but no one was master of another's thought. Today the spirit of man had outgrown the old forms; dogmas were obstacles and had to be broken, the lecturer declared. The end of education, he said, was to transfer authority from the without to the within, to the immortal Inner Ruler. The recognition of Brahman as all was the Magna Carta of intellectual freedom.

RELIGIOUS EDUCATION IN THE SECULAR STATE

19th July 1951

Shri D. V. Gundappa, President of the Gokhale Institute of Public Affairs, Bangalore, presided at the symposium on this subject.

Shri K. Guru Dutt, Director of Public Instruction in Mysore State, who spoke first, said that "secular" meant only that the State was not narrowly religious. The British policy of non-interference with religion had so far governed, though the University Commission Report had recommended study of the lives of great religious leaders and of great religious books, as also some of the central problems of religion.

The Central Board of Education at its meeting in Mysore in 1945-6 had decided religious instruction to be the function of the home and the religious community. The State left the individual free. Gandhiji had favoured a secular State, but had felt that the educated classes needed to revert to the ancient traditions. Morals, Shri Guru Dutt felt, would deteriorate without a religious ideal. The example of the elders was very important in teaching religion as a way of life.

Prof. N. A. Nikam of the Maharani's College, Bangalore, questioned whether the universities could teach virtue, although they could teach comparative religions. The secular State, he said, being based on an ideal of religious liberty, was really on a religious basis itself, for all its secularity.

Dr. D. Gurumurti, Retired Principal of the Madanapalle College, defined the Secular State in terms of religious tolerance, rather than of mere neutrality. Man, he said, was a soul, possessing a body, but the spirit in

man was forgotten in educational matters. The youth of today lacked reverence because education was turned only towards preparation for earning a livelihood. He suggested a system of moral or religious education from the primary stage onward, which would cultivate a spirit of reverence and a sense of the Divine, while bringing out the universality of the doctrines of all the great religions. Viewing the majesty of nature or the creative work of man would help, but the example of the teacher could best impart religion; teaching it as a form was useless. The difficulty was in getting qualified teachers.

The Chairman stressed the difference between Religion as a search for truth, reverence for Life, the sensing of the Mystery and the Eternal Verities, holiness and practice of the great virtues-and the separate religions in which there was conflict. Each could follow whichever of the latter he liked, but all should follow Religion. The State and Religion, he said, were like the Pravritti and Nivritti Margas, the one going out and the other the way of return. The State had moral functions, but should control the exterior, whereas Religion should feed the interior.

Citizens had to learn to be good neighbours. The schools could teach great poetry, art and music and the history of all peoples, but not religions with a small "r"; these would receive their corrective from cultural bodies like the Indian Institute of Culture. The great mystics everywhere and the great moralities should be taught, as also such books as lead to holiness.

The world today, the Chairman felt, needed the Indian attitude of tolerance.

ROYAL CHARTERS IN ANCIENT INDIA

23rd July 1951

Dr. B. Ch. Chhabra, Epigraphist to the Government of India, illustrated his lecture with a charter consisting of strips of engraved copper plates, which were perforated and fastened together with the King's seal. He also passed among the audience photographs of other such charters and inscriptions. He explained the immense value of these title-deeds to historians for what they yielded of description of ancient social customs, etc. He also described the interesting ways in which these charters, in Prakrit or Sanskrit, with parts in the local tongue, found their way to the Epigraphist's office. Though these charters recorded a gift of land or of a township from the King, yet they sometimes had great literary value.

The lecture was under the chairmanship of Shri T. N. Sreekantaya.

THE LIBRARY OF CONGRESS

28th July 1952

The Library of Congress at Washington, D.C., was presented at this meeting by a lecture by Miss Ruth Cain, Director of the Library Service of the U. S. Information Service, Madras; a paper specially prepared by Dr. Walter H. Maurer on the work of his South Asia Section of the Library's Orientalia Division; a film of the Library of Congress and an exhibition of photographs of the Library and of a number of its publications, which was open also the next day.

Miss Cain described the working of the Library and how its staff of 1,500 maintain its collection of over 30 million items and make its bibliographic material promptly available not only to Members of Congress but also to private individuals requesting it. The Library even tries to obtain any work needed by a research scholar if it does not possess it itself. Research students and scholars represent a large percentage of the Library's million visitors a year; and special facilities, reserved desks and study rooms, are made available to hundreds of these.

Through its frequent exhibitions the Library brings its treasures to the acquaintance of the public, Miss Cain explained, and all are welcome at the recitals of chamber music in its fine concert room. The Library's Music Division, possessing one of the finest collections in existence, including several Stradivari violins, etc., was mentioned as one of many, others being the Divisions of Rare Books, Maps and Manuscripts, etc.

Dr. Maurer's paper, read by the Honorary Secretary, Dr. L. S. Dorasami, brought out the Orientalia Division's possession of many valuable collections, including the Tibetan Kanjur and Tanjur complete, in the Choni version, which consisted of 318 fascicules and had been transported in 90 wooden cases, by camel train, from the Choni Lamasery across the mountains and to Shanghai, a hazardous journey. The Division possessed also the entire collection of the German Indologist, Albrecht Weber. A catalogue prepared by the Division provided information on all the Library's lakhs of books dealing with Asian topics. The Library was trying to build up representative collections in all the Indian languages and was doing its best to spread appreciation, based on intelligent understanding, of India and neighbouring countries and their literatures.

The Chairman, Shri P. Kodanda Rao, spoke of the value of the Library of Congress to the American public and to the world. He suggested that the best place for any member of the audience to choose for research preparatory to the writing of a book about India would be that Library!

CIVILIZATION AND THE USE OF ENERGY

3rd July 1952

Shri C. Bhaskariah, Retired Deputy Auditor General of the Government of India, presided at this first lecture in the series suggested by Unesco on "Energy in the Service of Man. >>

Prof. S. Ramachandra Rao, Head of the Department of Physics in the Central College, Bangalore, brought out in his address how modern was the problem posed by the title, in so far as the mechanical use of energy was concerned, dating back only to the beginning of the 19th century. Coal had been used in smelting for centuries, but most of the heat released by the burning coal had been lost until the first steam-engine had been constructed. The invention had been applied not only to machinery but also to locomotives.

Then natural gas, petroleum and other oils had been used, involving less wastage than did the use of coal, and petrol had been widely used for motor cars.

Faraday's discovery in connection with the generation of electricity had revealed a great new source of energy; the huge hydro-electric plants were developments from that discovery.

The supplies of coal and oil available were not unlimited, however, and water might fail in times of drought, so other sources of energy had to be sought. The final source of energy was, of course, that from the sun, but even plants could utilize only very small percentages of it for their growth and man had not yet found really practical ways to harness it for mechanical purposes.

The latest form of energy discovered, nuclear energy, released by the fission of the atom, had been revealed under the stimulus of war-time research. Only a small quantity of uranium was required in the process and this discovery naturally revolutionized the problem of energy in the service of man, though it remained to apply it constructively and not merely for destruction.

Even aside from the possibilities of nuclear energy, the Chairman did not find too gloomy the picture of our vanishing sources of energy. Civilization, he said, had got on pretty well in ancient times without mechanical energy of the type now familiar to us, and no doubt the civilization of the future would do so too.

THE PRACTICAL ASPECT OF WESTERN PHILOSOPHY

8th July 1952

Speaking under the chairmanship of Shri K. Guru Dutt, Shri M. A. Venkata Rao, formerly of the University of Mysore, denied that Western philosophy was merely speculative. It had always, he maintained, had a strong undercurrent of moral values, leading to practical applications for the good of humanity.

He traced its course from Pythagoras, who had studied in India and who, in his school at Crotona, had insisted that self-discipline was necessary as well as knowledge. Socrates and then Plato had stressed the good life and given the ideal of the true, the good and the beautiful; and Plato had worked out in his Republic a system for the good society. Aristotle had put more emphasis on analytical reason. The Stoics and the Epicureans both had applied their philosophy. With Plotinus and the Neo-Platonists we had the great mystical tradition flowering.

That tradition had passed into the Christian Church in a limited form. St. Augustine reflected some of it, and when the Dark Ages drew to a close we had the reawakening in the great scholastic philosopher St. Thomas Aquinas. Many great writers had sustained the mystical element in philosophy; the lecturer quoted from St. Bonaventura and Meister Eckhart, many of whose sayings could be equated with those of Shankaracharya, as Dr. Radhakrishnan had shown.

The key-note of moral values had thus been maintained and when philosophy had freed itself from Church domination the philosophers, e. g., Hobbes in the 17th century, had still stressed moral values and the good life. It was only the Darwinian evolutionary ideas, with their emphasis on natural selection and the survival of the fittest, that had brought about loss of moral perspective and had led to the futility of much Western philosophy.

The Chairman remarked in closing that the criticism that Western philosophy was merely theoretical was made only in respect to its

development since, say, the time of Descartes. The stream of Western thought traced by the lecturer had become rather a side current than the main stream of Western philosophy as it had developed in the last few centuries.

NICOLAI HARTMANN'S PHILOSOPHY OF MORAL VALUES

10th July 1952

Mr. Philip Spratt, presiding over Mr. Venkata Rao's second lecture, mentioned the need for a bridge between metaphysics and ethics, which dealt with values as such but did not present the reason for applying them. Lacking that bridge, now that the sanctions of religion had been weakened, the West had dismissed metaphysics as lacking validity. The functions of morality had therefore passed into the hands of the psychologists, who had made a mess of them. A sound basis for ethics was urgently needed.

Mr. Venkata Rao showed how Hartmann had attempted to supply that basis. Born in 1882, he had had to serve against Russia in the First World War. He had devoted his leisure in the trenches to rethinking the problem of moral values. The three volumes of his work, published in 1926, and in English in 1932, dealt with the Phenomena of Morals, Moral Values and Moral Freedom.

Beginning with Ancient Greece, he had examined the virtues which had served well in each period. He had drawn from Plato's formulation, justice, wisdom, courage and self-control; from Aristotle, the Golden Mean"; from early and medieval Christianity, brotherly love, truth, trustworthiness, faith, humility, impersonality and social intercourse; and from the modern period, love of ideals as goals to be aimed at, with a sense of perspective and with creative insight; "radiant virtue, involving some conception of the glory of the inner soul; and "personality," which included love and spiritual ") communion."

Hartmann's great achievement was to bring the question of values to the fore, not dealing with the moral law. His sense of moral values equated with Dharma, but his approach was by way of a synthesis of empirical data and scientific reasoning, free from traditional religious concepts, and he dealt not only with the individual but also with the group and humanity as a whole. He had extracted what he found of value in Nietzsche's thought. Because of its scope his work was the more important; he had presented a spirited defence of man as an ethical

being pitted against the non-ethical forces at work in the world.

THE "MEGHADUTA" OF KALIDASA
17th July 1952

In his lecture on Kalidasa's exquisite lyric, Shri K. S. Nagarajan ascribed it to Kalidasa's most mature period. Written at about the same time as the Kumarasambhava, the Meghaduta or Meghasandesha had been the poet's most popular work. In English translation it had been instantly acclaimed in the West. The "Cloud Messenger," bearing to the wife of an exiled Yaksha his message of affection and of hope, was endowed by the poet with a mind. The description of its route not only was a triumph of creative imagination but also bore witness to Kalidasa's knowledge of the topography of India and of the meteorological conditions to be met at various stages of the journey. Though not all the old place names had been identified, enough were recognizable to indicate that Ramagiri, where the disgraced Yaksha was in exile, was probably in the Nilgiris in South India, while his home was on Mount Kailasa in the Himalayas.

The fact that the Cloud was instructed to make a detour en route to visit Ujjain no doubt showed it a favourite abode of the author; some believed it to be Kalidasa's birthplace, but the lecturer held that the poet was born in Kashmir.

In the poem there was a perfect blending of nature and human nature; they were beautifully harmonized. The Yaksha gave a charming picture of his own home and what his wife would be doing when the Cloud arrived, and how easily the Cloud could recognize her.

The message to be delivered was most simple and natural first the news as to the husband's safety and well-being; his solicitude for his wife; and details of how the days were passed in thinking about one another. Then came the words of hope, that the wheel of life must ever revolve; change there had to be as the wheel ran its round, and when the allotted term of exile should be over, their happiness would be all the greater because of the separation.

The Chairman, Shri S. Ramachandra Rao, also a Sanskrit scholar, spoke in closing of Kalidasa's perfect control of the imaginative faculty, as exhibited in this poem. The images were superb; not only might each stanza well be the subject of a painting; the very words and compounds used were graphic.

GREEK LIFE AND ART

21st July 1952

The Rev. H. K. Moulton of the United Theological College, Bangalore, lecturing under the chairmanship of Prof. N. A. Nikam of the Maharani's College, brought out how great were the achievements of Greek culture and how the Greek influence still dominated the scene; in the arts and drama especially.

During the period of Roman hegemony, Greek, not Latin, had been the lingua franca on the Mediterranean coasts. In philosophy, mathematics, medicine and even history, the Greeks had excelled. Greek sculpture had not since been equalled; the Greek statues stood as silent witnesses to the Greeks' passion for truth and beauty. As for drama, a well-known modern critic, E. V. Lucas, had named Æschylus, Sophocles and Euripides as three of the Western world's six greatest dramatists, considering that Shakespeare, Racine and Ibsen were the other three.

As samples of Greek literature the lecturer read from the Iliad Hector's farewell to Andromache and their child before going to his fatal combat with Achilles, from Plato's Phaedo the death scene of Socrates and a chorus from the Bacchae of Euripides. A lighter note was introduced by reading the witty passage about the sacrifice from The Birds of Aristophanes.

The lecturer was not sure whether the Greeks' love of freedom had been a virtue or a weakness. Their insistence on independence for each City State had meant that their lack of unity left them open to easy conquest. Their ideas of freedom, moreover, had not extended to women.

Even in athletics the Greek influence was still potent; the Olympic Games of today were a living link with the old Greek Games, which could be traced back for centuries before the Christian era.

The Chairman stressed in closing the need for recovering the Greek concept of reason. It was said that the Greeks had tolerated slavery, but also they had said that the real slavery was the slavery of the mind. Today we were living in a mechanical age and our minds were enslaved; we needed to get back the power of straight thinking and of forming logical concepts.

THE AMERICAN CONSTITUTION AND ITS GROWTH

22nd July 1952

Dr. Henry Hart, Head of the Department of Political Science in the University of Wisconsin, U.S.A., in India under the Fulbright programme to teach American Government in the University of Mysore, presided at this lecture by Dr. Ralph E. Purcell, American Vice-Consul and Director of the U. S. Information Library, Bangalore.

Dr. Purcell described the framing of the American Constitution, its make-up, its brevity, and the amendments over 160-odd years, affecting only a small percentage of the original clauses. It had been described as out of date, but Dr. Purcell maintained that the interpretation given to its clauses by the Supreme Court, in determining the constitutionality of legislation, had kept it a sufficiently flexible instrument to meet the changing developments of a rapidly growing country. No modification of it had been required even to accommodate President Roosevelt's New Deal. Even the validity of acts of the executive branch of the Government was subject to review by the Supreme Court. Also custom and usage brought in changes which in time were accepted.

Shri P. Kodanda Rao of the Servants of India Society raised the point in criticism that, as later Supreme Court decisions often reversed earlier ones, the American Government relied on an authority other than reason and was less democratic than the British, under which Parliament alone could make or alter laws after free debate.

Shri M. Ramaswamy, a distinguished authority on Constitutional Law, defended the American Constitution as providing a wide framework into which the changing pattern of life and thought could easily be fitted and in which that moving life could find its due support.

Dr. Hart paid tribute in closing to the Institute and to the large gathering which had listened and participated at a high level in a discussion of these fundamental principles of government. Such meetings, he said, were of the greatest value in helping to solve world problems.

EAST AND WEST

24th July 1952

This lecture by Shri K. Guru Dutt, Director of Public Instruction in Mysore State, was a continuation of his lecture on "India and the West," delivered at the Institute on March 6th, 1952. Whereas in that lecture, however, he

had emphasized more the material contacts, in this he dealt particularly with cultural contacts.

Beyond the evidence for contact with countries to the West which was given by the Indus Valley seals found in Sumeria and Asia Minor, details were lacking. But in Greek times the evidences were plentiful. Some of Pythagoras' teachings showed unmistakable evidence of their having been learned in India, which had also been the original source of the numerals called Arabic, after their transmitters. Arabia had transmitted to the West many other Indian things and concepts.

Plato and his followers, as also the Neo-Platonists and the Gnostic schools into whose teachings Buddhistic ideas had entered largely, had also been transmitters of Indian thought. Early in the Christian era, the Buddha had unwittingly been canonized as the Christian saint Josaphat (Bodhisat)! The wide infiltration also of Indian folklore, especially that recorded in the Panchatantra, into every corner of Europe was evident from the European fairy-tales.

The West, however, had not come in direct contact with India before the first traders had arrived, a few hundred years ago. The merchants had taken back not only goods but also descriptions of Eastern lands which had found their way into English literature. Charles Wilkins's first English translation of the Bhagavad-Gita towards the end of the 18th century had been followed a few years after by the translation of Shakuntala into both English and German. It had received high praise and European scholars had begun to take a serious interest in Sanskrit. Anquetil Duperron had already contributed the first translations of the Upanishads from a Persian version, translating them into Latin; Sir William Jones had translated the Manusmriti; etc. The resulting spiritual quickening of the intellectual life of Europe had been reflected in the work of such great philosophers and thinkers as Schopenhauer, Herder and Goethe, who had also praised unstintedly the Eastern writings.

After the first enthusiasm among the scholars, however, little had been done by the Indian Government to foster the interchange and the policy of Westernization had accelerated the already observable decline in Indian culture and Sanskrit learning even in India, a trend which had been reversed when a reawakening had come and the country had regained its freedom.

The Chairman, Shri N. Madhava Rao, Revenue Commissioner of

Mysore, recommended letting go the meaningless distinctions between East and West. Actually the North and South in the great continents represented greater differences, but these did not prevent national unity.



THE INDIAN INSTITUTE OF WORLD CULTURE

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CULTURAL PROGRAMMES JULY - 2023

PROGRAMMES WILL BE HELD IN WADIA HALL

July 14th Friday 5:30 PM : Centre for Budget and Policy Studies

Dr. Poornima Vyasulu Memorial Program

Speaker : Sri Sanjay Kaul (Retd. IAS Officer)

Topic : Karnataka's Post-election State

Budget: Some reflections

July 14th Friday to July 19th Wednesday : Suchitra Film Society

Suchitra-Puravankara Cinema and Cultural Foundation and The

Indian Institute of World Culture In Association with National Film

Development Corporation of India (NFDC - Ministry of Information and

Broadcasting) Presents CHITRABHARATI A Festival of Indian Cinema

– 10 films in 8 Indian Languages

July 14th Friday 3:00 PM : Inauguration of Film Fest

Film : Anna

Language : Kannada (2022)

Duration : 126 mins

July 15th Saturday 10:30 AM

Film : Siya

Language : Hindi (2022)

Duration : 108 mins

July 15th Saturday 3:30 PM : Smt. Usha Ashok Mirji,

Dr. D. V. Gundappa, Prof. K. S. K. Iyengar Memorial Programme

Film : Cinema Bandi

Language : Telugu (2021)

Duration : 99 mins

Collaboration : Sri K C Sekhar, Smt. Lina Balaraj

July 15th Saturday 6:30 PM : Dr. K. Manorama, Miss Beldona

Shantha Bai and Sri M. A. Ayodhyaram Memorial Programme

Film : Photo

Language : Kannada (2022)

Duration : 97 mins

Collaboration : Sri K. Vijaya Sarathy, Smt. Surekha Jayaprakash and

Smt. R. Kala Bhimanand

July 17th Monday 3:30 PM

Film : Kida

Language : Tamil (2023)

Duration : 123 mins

July 17th Monday 6:30 PM

Film : Ariyippu

Language : Malayalam (2022)

Duration : 107 mins

July 18th Tuesday 3:30 PM

Film : Mahananda

Language : Bengali (2021)

Duration : 132 mins

July 18th Tuesday 6:30 PM

Smt. Pankajamma and Sri Masti Venkatesha Iyengar,
Bokkasam Aswathanarayana Rao and Guru H S Krishna Murthy
Memorial Trust Programme

Film : Frame

Language : Marathi (2021)

Duration : 118 mins

Collaboration : Smt. Anuradha, Smt. B Vanaja & Smt. B Seema

July 19th Wednesday 3:30 PM

Film : Dhabari Quruvi

Language : Irula (2021)

Duration : 104 mins

July 19th Wednesday 6:30 PM

Film : Koli Esru

Language : Kannada (2022)

Duration : 90 mins

July 28th Friday 6:00 PM : Bharatiya Vidya Bhavan, Infosys
Foundation In Association with The Indian Institute of World Culture
Presents "Naata Raaga" Carnatic Vocal Concert

Vocal : Dr. Srikantham Nagendra Shastry (Along with Dr. Ambika
Shastry, Sri H. S. Karthikeya Sharma, Srikantham Nagadeepthi and
Srikantham Naga Pranathi)

Violin : Vidwan Achyuta Rao

Mrudanga : Sri Prashanth B. S.

OTHER PROGRAMMES : JULY - 2023

July 1st Saturday 6:00 PM : Bharatanatyam Dance Recital
Nigamsudha Performing Arts – Annual Day

July 3rd Monday 6:00 PM : ಗುರು ಪೂರ್ಣಿಮಾ ಗುರು ವಂದನ
ಕಾರ್ಯಕ್ರಮ ಉಪನ್ಯಾಸಕರು : ವಿದ್ವಾನ್ ಶ್ರೀ ಗಣೇಶ ಭಟ್ ಹೋಬಳಿ ವಿಷಯ :
ಗುರುರೂಪಿಣಿ ಲಲಿತಾ ತ್ರಿಪುರ ಸುಂದರಿ

July 5th Wednesday 6:00PM : Bharatanatyam Dance Recital

July 09th Sunday 10:00 AM : Book Release Program – Sawanna
Publications

July 16th Sunday 10:00 AM : ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮ ಸಂಸ್ಕಾರ ಸಂಗೀತ
ವಿದ್ಯಾಲಯ ವಿದ್ಯಾರ್ಥಿಯರಿಂದ

July 16th Sunday 6:00 PM : Bharatanatyam Dance Recital By
Students of Kinkini Natya Shale

July 22nd Sunday 6:00 PM : ಶ್ರೀ ಕೆ. ಎನ್. ಶ್ರೀಹರಿಯವರ ಸಂಸ್ಕರಣ
ಕಾರ್ಯಕ್ರಮ ಗಮಕ ವಾಚನ : ವಿದುಷಿ ಸಮುದ್ರತಾ ವಿಶ್ವಜಿತ್ ವ್ಯಾಖ್ಯಾನ :
ಡಾ|| ಎಂ.ಸಿ.ಪ್ರಕಾಶ್ ಭಾಗ : ಶ್ರೀಕೃಷ್ಣ ಸಾರಥ್ಯ, ಕುಮಾರವ್ಯಾಸ ಭಾರತದಿಂದ
Collaboration: Sanjeev Srihari

July 29th Saturday 6:00 PM : ರಂಗ ತಂತ್ರ ಅರ್ಪಿಸುವ ಟಿ. ಪಿ. ಕೈಲಾಸಮ್
ರವರ ನಾಟಕ "ಬಂಡ್ವಾಳಿಲ್ಲದ ಬಡಾಯಿ"

July 30th Sunday 6:00 PM : ರಂಗ ತಂತ್ರ ಅರ್ಪಿಸುವ ಟಿ. ಪಿ. ಕೈಲಾಸಮ್
ರವರ ನಾಟಕ "ನನಗ್ಯಾಕೋ ಡೌಟು"

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.
