

BULLETIN THE INDIAN INSTITUTE OF WORLD CULTURE



Vol. 44, No. 9 ISSN 0251 - 1630 Monthly Bulletin September - 2023

CONTENTS

- | | |
|--|-------|
| 1. Lectures held at Wadia hall during
September 1949, 1950 & 1951 | 1-11 |
| 2. Cultural Programmes - September 2023 | 12-15 |
| 3. Notice of The 66th Annual General Body
Meeting To Members | 16 |



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

THE INDIAN INSTITUTE OF WORLD CULTURE

Post Box 402, # 6, Sri B.P. Wadia Road, Basavanagudi, Bengaluru - 560 004.

☎ 26678581 Website : www.iiwcindia.org, E-mail : honsecretaryiiwc@gmail.com

iiwc.library@gmail.com

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.

LIST OF MANAGING COMMITTEE MEMBERS FOR 2022-2023

President	:	Dr. T S Sathyavathi
Vice President	:	Dr. Vijayalakshmi I. Balekundri
Hon. Secretary	:	Sri Arakali Venkatesh Prasad
Joint Secretary	:	Sri Prasanna Kumar M R
Treasurer	:	Sri Vishveshwara Sharma
Members	:	Dr. Mohan T S Smt. Sarojini Bharadwaja Sri Thimmaraja Setty T K Sri Sathisha K. S. Sri Amit Kumar K H Sri B R Prabhakar

MEMBERSHIP

PATRON	Rs. 2,00,000.00
LIBRARY MEMBERSHIP	Rs 5,000.00 (Refundable)
LM - ID CARD	Rs. 100.00*
STUDENT MEMBERSHIP	Rs. 250.00*
SM ID CARD	Rs. 50.00*
ADMISSION	Rs. 50.00*
LIBRARY DEPOSIT Per Book	Rs. 500.00
BULLETIN SUBSCRIPTION p. a.	Rs. 50.00*

* GST Extra as Applicable

Printed by : Sri Venkateswara Printers, Rajajinagar, Bengaluru -10.

☎ : 23157955, 23307219

(for circulation among members only)

SOME MYSTICS I HAVE MET

September 1st, 1949

Shri Gurdial Mallik, whose own leaning towards the mystical may be supposed to have brought him into contact with more individuals of mystical yearnings and aspirations than the average man would meet, described some of those so encountered, bringing out how dominant over worldly interests is the mystic urge towards union with the Divine. Some of those whom he described had been following ordinary mundane careers before they became mystics, but as soon as the mystic urge had seized them, they had been prepared to relinquish all worldly ambition in quest God-realization.

RASA-ESTHETIC SENTIMENT-IN POETRY September 8th, 1949

Shri T. N. Sreekantaya explained that rasa was the æsthetic experience which transcended personal limitations. Without evoking in the reader the appropriate rasa or feeling, a poet or a playwright failed. The wellevoked rasa lifted the reader or the watcher of a play out of his circumstances and placed him in others where he had new experiences; it helped us to break the shell of the physical man.

TIME, SPACE AND OUR MENTAL GEARS September 22nd, 1949

Rajasevaprakashta Shri R. N. Mirza showed the relativity of time by the fact that some were able to do extremely difficult sums almost incredibly fast, and in dream, released from brain substance, the mind could act with the speed of light. The correct understanding of time and space go, he said, to prove that there exists in man that which transcends the limitations of both, and therefore proves man's ability to become master of the universe.

SCIENCE AND THE DEVELOPMENT OF CULTURE

September 7th, 1950

Prof. N. A. Nikam of the Maharani's College, Bangalore, presided at the discussion of the paper on this subject which Dr. Armando Cortesao, Secretary General of the Unesco Project on "The Scientific and Cultural History of Mankind" had read at the 6th International Congress of the History of Science, held at Amsterdam in August 1950, and which he had consented to have considered at a Discussion Meeting of the Institute. Dr. Cortesao's paper, read by Shri L. Shankara Dorasami began with Dr. Sarton's definition of science as 'systematized knowledge or what has

been taken as such in different ages and at different places. Dr. Cortesao said that for the historian science was a system of truths based on factual knowledge, appreciable only in historical perspective. The historian of science was a Humanist in the widest sense, interested in every aspect of human development.

Magic he called primitive science, because in early times man had not had at his disposal the wealth of scientific knowledge. He referred to alchemy, astrology, medico-magical practices, as the harbingers of modern medicine, astronomy, etc., saying that they deserved the serious attention of the historian of science.

He culled several conclusions from Unesco's "Enquiry into the Interrelations of Cultures." Culture, he said, was admitted to have both its material and its spiritual aspects but in defining civilization and culture the former was considered a special aspect of more advanced culture or "civilized culture." Thus there was a heritage of culture and then its evolution under education and scientific and social development. Science, being fundamentally humanistic, had always played a leading rôle in the development of culture and must do so in the progress of universal culture and world civilization.

Another definition was that of Dr. W. H. Kelly, an anthropologist. "By culture we mean all those historically created designs for living, explicit and implicit, rational, irrational and non-rational, which exist at any given time as potential guides for the behaviour of men.

Science, Dr. Cortesao affirmed in closing, was the paramount factor of cultural development.

The Chairman agreed with Dr. Cortesao's propositions. There was undoubtedly a very close connection between science and culture; scientific development was a manifestation of the culture of the human mind. But culture was not only an explanatory and descriptive concept, it was essentially a teleological concept. A culture was not only an explanation or a description of how a people had lived in the past and were living now, but was, besides, what a people lived for. A culture might arise as the interaction between the environmental conditions and the people living amidst them, but a culture also was. As Aristotle had said, the State had arisen for the sake of life; but was for the sake of the good life. A culture was not only how a people used the tools of culture but how they experienced a certain "Greatness."

A culture was something dynamic, a process in which, while we might be in a given situation, speaking historically, we were always passing from it to another. So culture or the cultural process might be defined as a bridge over which, or because of which, we passed from one position to its opposite; the natural and the transcendent; the scientific, the ethical and the religious; from the national culture to the universal culture.

The very close connection between science and culture was, he said, pointed out, but nothing was said in the paper about the relation between culture and mythology,

and mythologies furnished as important evidence of the culture of a people as their mathematical and scientific ability. A very high degree of ability in mathematical calculations of unknown possibilities characterized the modern scientific mind, as revealed in the eminent men of science; the same sort of ability, though differently directed, had been a striking characteristic of the imagination of the ancient mind, which was somehow lost to us. Nevertheless, this was also the index of the culture of a people.

Shri J. T. Pashupalaty thought the paper very good indeed but found the spiritual aspect of culture lacking; our civilization was not the last word of culture. Was it not necessary for science itself to become "cultured" and did it not have its dogmas just like the religions ?

Shri C. B. Srinivasa Rao declared himself much in favour of the modern scientific outlook.

Shri M. V. Venkataramiah took exception to the paper's "anthropological" definitions of culture which led to the placing of civilization higher than culture and which really denied true culture to earlier periods of history in which we knew there had been the very highest culture. The true cultural background, he maintained, lay in concepts of truth, goodness and beauty.

These points were then thrashed out by the audience, Shri Kothare, Shri Narayan Murti and several others taking part. The writer of the paper had advocated the serious study of the ancient knowledge and Mr. J. O. Mackenzie dealt briefly with the magic of the ancients, bringing out their wise abstention from revealing the knowledge of its practice broadcast and their restriction of it to those morally fitted.

The meeting was very lively and minds were active and it was clear that

many were not disposed to accept blindfold what modern science had to offer as a criterion of culture.

FREEDOM OF SPEECH

September 14th, 1950

The subject, said Shri G. S. Ullal, who presided, revolved round the freedom of the individual to speak what he would and the freedom of the State to exist and function.

Shri N. Kasturi spoke of those who had died for freedom of speech. Democracy recognized individual freedom. He examined Article 19 of the Indian Constitution. It recognized certain rightful limitations on freedom of speech-libel, etc.-but who was to define decency and morality? The clause about speech which tended to undermine the State would be subject to abuse by an unscrupulous government. He stressed the need of training students to think for themselves and to rise above prejudice.

Shri V. T. Srinivasan thought the quarrel was not between the individual and the State, but between the individual and society, the fear of public opinion. He favoured the most unrestricted freedom of speech, and national states giving place to a World State, so that all problems could be thrashed out on their merits and would not be decided on political grounds. There was intellectual lethargy. Where people got too conservative, thought died. We had to learn to sift ideas. He felt there was no need to define what was decent and moral. Human nature on the whole was sensible and would throw out what was not, in time.

Shri C. B. Srinivasa Rao quoted Voltaire and Mill on truth being no monopoly of any and truth being strengthened by bringing truth and error together. He welcomed the recent Court decision conceding the right to create disaffection with a party government, so long as there was no incitement to or commission of violence.

Shri G. S. Ullal, in summing up, dwelt on Shri Kasturi's plea for education and detailed the American experience in winning freedom of speech. Where, as in India, 90% of the Legislature were of one party, any opposition to the Government might be considered seditious. The idea of a Supreme Court was that could call in question the acts of the Government and defend the people's rights; that was why the judiciary was separate from the administration.

IRANIAN FRESCOES AND CAMEOS PERIOD: c. 500 B. C.

September 21st, 1950

Rajasevapasakta Shri R. N. Mirza, Additional Director of Supplies of Mysore, first gave the historical setting for his lantern slides of the rock carvings depicting the victorious career of Darius I, who came to the Persian throne soon after the death of Cyrus, who had conquered Babylon. The carvings, showing Darius with arm uplifted and the usurper prostrate, with captive chiefs bound beside him, are about 400 ft. from the bottom of a 1700-ft. hill behind the small town of Behistan, on the old China-Greece trade route. Wall carvings from Persepolis as well as these showed the fravarshi, with wings outspread, above Darius' head, this representing the divine spirit in man, his inner, immortal essence, which the true Iranian prayed should guide him. The cuneiform inscriptions, in Persian, Babylonian and Elamitic, had first been deciphered about a hundred years ago by Sir Henry Rawlinson.

PARACELSUS DAY

24th September 1951

The Honorary Secretary of the Indian Institute of Culture, Dr. L. S. Dorasami, gave the address on this 410th anniversary of Paracelsus' death, under the chairmanship of Shri R. Ramachandra Rao Bhombore. He brought out the great contribution of the 16th-century physician in helping to free men's minds from authoritarianism and superstition in chemistry and medicine. Not only was Paracelsus credited with the discoveries of hydrogen and nitrogen; he had led physicians to study the book of nature, had introduced the study of occupational diseases and suggested remedies for those affecting miners, and had also studied diseases of the mind, in healing which he had been very successful, as well as in bringing about physical cures, employing minerals in drugs, though not in their crude forms. He had insisted that physicians should consider not only the ailments of the body, but the whole man. His understanding of the sevenfold constitution of man and of various other matters proves that he had somehow obtained Eastern wisdom. He had spent much of his life in travel, and the evidence seemed to point to his having visited India.

Paracelsus was an alchemist and the Father of European Occultism. He had spoken of three chief elements in man, Salt, Sulphur and Mercury," which seemed to correspond with body, spirit and soul, and referred also to the vital principle in man, corresponding to the prana of Indian

philosophy; and to the astral body, corresponding to the subtle electrical sukshma sarira; and the sidereal influences playing upon man. (He was a student of astrology.) He had mentioned also the Kamic elements in man as well as the mind and the higher triad of man's principles.

Paracelsus had anticipated psychosomatic theory in ascribing to mental conditions all disease except that arising from accident.

Dr. Dorasami sketched the main facts of the history of Paracelsus' 48 years, his training as a physician by his father before he went to the University of Basle, how he had been hated by the apothecaries of his day for overthrowing the old superstitions in the fields of medicine and chemistry, and how many books he had written, some of those ascribed to him, however, being probably from the pens of some of his many pupils.

Paracelsus had made a great mark upon his time and his contribution to scientific and philosophical thought was still very important indeed.

CHILDREN

I.-HOW DO WE LEARN ABOUT OUR CHILDREN?

3rd September 1951

In this first of five lectures by Dr. M. V. Govindaswamy, Superintendent of the Mental Hospital, Bangalore, under the chairmanship of Shri B. P. Wadia, it was brought out how little conscious Indians in general are of the psychological problems of child-rearing. After referring to developments and findings in psychological studies in the West, Dr. Govindaswamy stressed the importance of the parent-child relationship and the proper adjustment of emotions and affections during the first few years. Starving a child's affections meant abnormality in later life.

II.-THE HOME OF THE CHILD

10th September 1951

After referring to American observation studies of children, Dr. M. V. Govindaswamy named the needs of the child as love, security, being made to feel that it is wanted and belongs to the family, and being accepted for what it is. Parents' plans for the child's future should not interfere with his normal development. Problem parents made problem children. Delinquency often followed unstable home conditions. Allowance had to be made for the animal impulses and curiosity of children. The role of toys in child development was brought out, the

important thing being not their beauty or intrinsic value but the imaginative use the child made of them.

III. THE SCHOOL OF THE CHILD

17th September 1951

In this third lecture in his series, Dr. M. V. Govindaswamy said that the school's function was to be a bridge between the home and the outside world. He dealt particularly with nursery schools. Most educators had forgotten the child, but Mme. Montessori had freed him from many restraints, while leaving the training tied to the academic system. Children needed control from their elders or they were miserable. The value of drama for children was brought out. Competent teachers were more important than fine buildings.

IV. THE WONDERLAND OF CHILDREN

25th September 1951

The fairy-tale best fits the wonderland of children, according to Dr. M. V. Govindaswamy, who in this fourth lecture in his series examined the importance of phantasy in the development of the child. There were great similarities in folklore from one country to another. In fairytales physical laws were suspended. The child became in imagination one or another character. The old tales were better than the recent ones; children asked for the old ones to be told again and again. Alice in Wonderland required a lecture by itself.

Shri B. P. Wadia, who presided, said that the invisible world of the devas, the gods, the sages and the rishis had the same power on the adult mind as the fairy world had on the child's emotions. The nature spirits, fairies, devatas of the child's fairy-tales might lead adults to the recognition of the invisible world of reality.

V. CHILDREN IN WANDERLAND

29th September 1951

Dr. M. V. Govindaswamy in this closing lecture of his series referred to the need of help for difficult children. The child's need for affection, security, etc., not met, led to difficulties. Dickens's portraits of children were analyzed; also George Eliot's; Barrie's were mentioned too; and Kipling's Kim. The Sanskrit poets were most helpful, depicting many episodes of children. Passing to present-day child problems, Dr. Govindaswamy referred to the "ance Units" abroad, with their social

workers and clinics. Several problems in the home were mentioned; eating difficulties; bed-wetting, etc., which should be handled without anxiety or undue stress. Children's delinquency was often Of all children in Wandera device to attract attention. land, Dr. Govindaswamy thought that 60% to 70% could be brought back to a normal state of mind. Elementary centres of child welfare were greatly needed throughout India. The series of lectures had sought to awaken interest in the whole problem, so that some fruitful developments might follow.

Shri B. P. Wadia, in his concluding speech from the Chair, said that the subject was neglected in India. We needed to understand it and to draw on not only the modern psychological solutions but also on our own heritage to help us, which brought in the question of soul values and what had been brought over from prior lives.

PROHIBITION vs. EXCISE

6th September 1951

Shri P. Kodanda Rao, Minority Member of the Madhya Pradesh Prohibition Enquiry Committee, analyzed the experience in that Province, which was half wet and half dry. Excise in the wet area had doubled in the last year or so. Excise was meant to check liquor consumption but had become valued as a source of revenue. Shri Kodanda Rao called it a degrading and inequitable tax, easily replaceable by other taxes.

Prohibition had been more effective in checking over-all indulgence in alcohol, most Indians being law-abiding and drinking intoxicants being frowned on by religion and social custom. He felt, however, that individual rationing, already introduced in Sweden, would more effectively keep people temperate and within bounds, allowing a moderate supply to individuals who could not do without liquor and putting the bootlegger out of business by properly adjusting the excise tax. He stressed the importance of enlightened public opinion to back up the law.

The Chairman, Shri B. P. Wadia, mentioned the advantage which Gandhiji's religious and moral approach to the problem had given us. The problem had its profoundly moral as well as economic aspects. Individuals should sacrifice for the sake of the country.

AMERICA AND INDIA

11th September 1951

In this lecture under the chairmanship of Prof. B. R. Seshachar, Professor of Zoology in the Central College, Bangalore, Mr. Stanley R. Chartrand, American Consul and Public Relations Officer of the United States Information Service, Madras, stressed the universal respect in America for Gandhiji, though Americans in general had not known much more about India. The two countries had in common their political heritage from the same mother country, including its democratic tradition, but in presentday politics Indians and Americans did not always see eye to eye.

The statement of India's Prime Minister that the American offer of wheat was acceptable without strings had cleared the position, paving the way for the loan, which many Americans had anticipated with individual or group gifts of food. The work of the U. S. I. S., which was shortly opening a Library in Bangalore, under Dr. Purcell, who had accompanied Mr. Chartrand to the lecture, was to help Indians to understand Americans. Its work was fivefold, operating through a free public reference library for information, not propaganda; films; a press section; a Voice of America radio programme; and an exchange of persons programme which was most important.

India's culture and America's material progress could be blended with profit. Some of the things that America had India did not want, but others could be not grafted on but hybridized, so to say, with India's culture.

In answer to questions, Mr. Chartrand brought out that America's former isolation policy had been given up; and explained that the U. S. I. S., though it acted also for trade purposes, was as non-political as the British Council in its objectives.

CARLYLE AND VEDANTA

20th September 1951

Speaking under the chairmanship of Shri L. S. Seshagiri Rao of the Central College, Bangalore, Shri D. A. Subba Rao brought out that, though Carlyle does not show a direct acquaintance with Vedanta texts, he had been led by his own meditations as well as by the influence of German thinkers and of Sir William Jones towards the same truths. He had taught the doing of actions for their own sake, urging fearless

performance of duty and a return to the eternal values, renouncing the lower ones.

The Chairman considered that Shelley's Prometheus Unbound had more influence on Carlyle than he had received from Eastern sources, though there were points of similarity between Carlyle and Vedanta-his appreciation of the value of suffering, the conquering of the expectation of reward, etc. Carlyle's theory of heroes was related to the Hindu concept of Avataras; his heroes were not merely men great in deeds but men who had power to reconstruct.

ANCIENT IRAN OF ZOROASTER AND TAKLAMAKAN (THE GOBI DESERT)

27th September 1951

Rajasevapasakta Shri R. N. Mirza referred first to the Western explorers of the Gobi region, especially Sven Hedin and Sir Aurel Stein, giving interesting points about their background. He mentioned also the work of scholars like Prof. A. V. Williams Jackson and Dr. Arthur Upham Pope, whose services in making Iran known better in the West had been valuable.

Shri Mirza dealt with the Zoroastrians and their reverence for the sun as the source of life, a reverence shared by some among the Iranian Muslims. The Zoroastrian theory of magnetic energy should, he said, be appreciated by modern scientists, who are concerned with magnetic, solar and cosmic radiation. It could dispel materialism. The storehouse of this energy in the individual man was the Fravarshi or Ferouer, which sometimes acted as a Guardian Angel.

He sketched the awesome dimensions and features of the Gobi Desert, describing Sir Aurel Stein's trip in search of the old China trade route, which he had found by coming upon one Chinese coin and then a string of them at scattered intervals, evidently fallen from a leaking sack. Following up this clue Sir Aurel had come upon ruins and found in the ancient town where Firdausi had lived a beautiful picture of a bearded Persian carrying a mace, showing that the Persians had travelled east, taking their culture with them. A slide of the picture was shown.

Shri B. P. Wadia, who presided, spoke of the force of destiny in which great and little men played their parts. Sir Aurel's coolies had shared in the discovery. He mentioned that not only had human beings each a

Fravarshi, according to Zoroastrianism, but all things and beings as well,
up to Ahura Mazda himself.



THE INDIAN INSTITUTE OF WORLD CULTURE

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

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

September 3rd Sunday 10:30 AM : Annual General Body Meeting
(for Life Members Only)

September 3rd Sunday 6:00 PM : Bharatiya Vidya Bhavan, Infosys Foundation In Association with The Indian Institute of World Culture Presents "Aarabhi Raaga" Carnatic Vocal Concert

Vocal : Vidushi Kalavathy Avadhoot

Accompanied by: (Vidushi Varada Kulkarni, Vidushi Srilakshmi Anand & Vidushi Harshini Kiran)

Violin : Vidushi Charulatha Ramanujam

Mridangam : Vidwan Anirudh Bhat

September 5th Tuesday 5:30 PM : AVOPA and Smt. Kamalanjini Programme Felicitation Programme
Carnatic Vocal Concert

By Vidushi Dr. Ramya C R and team

Followed by Presentation of AVOPA – Smt. Kamalanjini Award For Teaching Excellence to
Vidushi Dr. Ramya C R

September 7th Thursday 6:00 PM : Prof. K. Venkatagiri Gowda Centenary Memorial Lecture (Ph.D. London School of Economics, Longest serving HOD Economics, BU & MP of Bangalore South)
Inaugural Address: Justice S. R. Bannurmah (Chairman Karnataka State Law Commission, GOI)

Topic : Epitomising Inflation and Growth - Lessons from India

Speaker : Dr. Charan Singh (CEO - EGROW Foundation, Chairman - Punjab and Sind Bank, Former Senior Economist – IMF, Former RBI Chair Professor - IIM Bangalore)

Collaboration : Dr. Rekha Jagannath

September 8th Friday 6:00 PM : Smt. Leela R. Sastry, Smt. Nagarathna Lakshmana Rao, Smt. Rangubai Karpur and Sri Karpur Subba Rao and Sri M. L. Shankaranarayana Rao Memorial Programme Carnatic Vocal Concert (Bhakthi Sangeetha)

Vocal - Vidwan Vinay Sharva

Violin - Vidwan Mathur Srinidhi

Mridangam - Vidwan B S Prashanth

Collaboration : Sri T. Rajeswara Sastry, Smt. Sujatha Nagaraja, Dr. Sateesh V. L. and family, Shri K. S. Sathya Narayana Murthy

September 15th Friday 6:00 PM : ಕುಮಾರಿ ಅಚಲಾ ರಮೇಶ್ ಸ್ಮರಣಾರ್ಥ ಕಾರ್ಯಕ್ರಮ ಉಪನ್ಯಾಸಕರು : ಶ್ರೀ ಪ್ರಮೋದ್. ನ.ಗೋ (ಸೊಲ್ಯುಷನ್ ಕನ್ಸಲ್ಟೆಂಟ್ ಅಟ್ ಅವೆಟ್) ವಿಷಯ : ಆಧುನಿಕ ಯುಗದಲ್ಲಿ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಪ್ರಸ್ತುತತೆ

September 22nd Friday 6:00 PM : ಜಸ್ಟಿಸ್ ಎಸ್. ರಂಗರಾಜನ್, ಡಾ|| ಜಯಲಕ್ಷ್ಮಿ ಟಿ. ಕೆ., ಶ್ರೀ ಪಿ. ಎಸ್. ನರಸಿಂಹನ್, ಪ್ರೊ. ಎಸ್. ಕೆ. ರಾಮಚಂದ್ರ ರಾವ್ ಟ್ರಸ್ಟ್ ಸ್ಮರಣಾರ್ಥ ಕಾರ್ಯಕ್ರಮ
ಉಪನ್ಯಾಸಕರು : ಶ್ರೀ ರಂಗಸ್ವಾಮಿ ಮೂಕನಹಳ್ಳಿ
ವಿಷಯ : ಏರುತ್ತಿರುವ ಭಾರತದ ಆರ್ಥಿಕತೆ, ಅದರ ಇಳಿಯುತ್ತಿರುವ ರೂಪಾಯಿ ವೌಲ್ಯ...?

ಸಹಯೋಗ : ಶ್ರೀ ಆರ್. ಶ್ರೀನಿವಾಸನ್, ಶ್ರೀ ವಿ. ಎಂ. ಲಕ್ಷ್ಮೀನಾರಾಯಣ, ಎಸ್. ಕೆ. ರಾಮಚಂದ್ರ ರಾವ್ ಸ್ಮರಣಾರ್ಥ ಟ್ರಸ್ಟ್

September 24th Sunday 10:00 AM : ಶ್ರೀಮತಿ ವಿ. ರಾಧಾಬಾಯಿ ಮತ್ತು ಶ್ರೀ ವಿ. ವಾಸುದೇವಮೂರ್ತಿ ಸ್ಮರಣಾರ್ಥ ಕಾರ್ಯಕ್ರಮ
ಹರಟೆ ಕಾರ್ಯಕ್ರಮ
ಶ್ರೀ ಎಂ ಎಸ್ ನರಸಿಂಹ ಮೂರ್ತಿ ಶ್ರೀ ವೈ ವಿ ಗುಂಡು ರಾವ್ ಮತ್ತು ಶ್ರೀ ಡುಂಡಿರಾಜ್
ಪ್ರಾಯೋಜಕರು : ಡಾ|| ವಿ. ರಮಾಮಣಿ

September 29th Friday 6:00 PM : Renaissance Artists and Writers Association (RAWA) Programme
Bharatanatyam Dance Recital By : Vidushi Smt. Meghana Somasundar and Kum. Pranjali Nallur
(Students of Sanskriti Centre for Performing Arts)
Collaboration : RAWA

OTHER PROGRAMMES : SEPTEMBER - 2023

September 1st Friday 6:00 PM : Bharatanatyam Dance Recital
Kum. Veena Nidhi, Kalanidhi School of Dance

September 2nd Saturday 10:30 AM : ಕನ್ನಡದ ಖ್ಯಾತ ಹಾಸ್ಯನಟ ದಿ||
ಶ್ರೀ ನರಸಿಂಹರಾಜು ಅವರ ಜನ್ಮಶತಮಾನೋತ್ಸವ ಕಾರ್ಯಕ್ರಮ ವಿವಿಧ ಚಿತ್ರಗಳ
ತುಣುಕುಗಳ ಪ್ರದರ್ಶನ ಮತ್ತು ಉಪನ್ಯಾಸ

September 8th Friday 10:00 AM : (On Invitation Only)
Combett Institute Student Conference

September 9th Saturday 10:00 AM : (On Invitation Only)
EuroKids Grand Parent's Day Program

September 9th Saturday 7:30 PM : ಹಿಂಗ್ ಮಾಡಿದ್ದೆ ಹೆಂಗೆ
Drama Programme – Team Antaranga Bahiranga

September 10th Sunday 10:00 AM : Arka Dance Academy
Annual Day

September 10th Sunday 6:00 PM : Abhigna – Program on Ananda
Coomaraswamy

September 16th Saturday 10:00 AM : (On Invitation Only)
Book Release Program Author : Sri V. Chandra Rao

September 16th Saturday 6:00 PM : Bharatanatyam Dance Recital
Nupura School Program

September 17th Sunday 10:00 AM : Geetanjali School of Dance
Annual Day Programs

September 24th Sunday 6:00 PM : Drama Program – “Beechi
house” By: Dramatics team

September 28th Thursday to September 29th Friday
PERUVIAN FILM FESTIVAL - 2023
Screening Schedule for Peru films:

Thursday, 28-09-2023

10.30 AM Cities in the Cloud Directed by Paul M. M. Cooper
(Peru / 2022 / 90 mins / Documentary).

3.30 PM Delicious dry fruit (Deliciosa Fruta Seca)
Directed by Ana Caridad Sánchez

(Peru / 2017/ 82 mins)

6.30 PM Don't Call Me Spinster (No Me Digas Solterona)
Directed by Ani Alva (Peru / 2018 / 108 mins)

Friday, 29-09-2023

10.00 AM Peru's City of Ghosts Directed by Thierry Ragobert
(Documentary/1999 / 45 minutes)

11.00 AM Margarita: that sweet chaos Directed by Frank Pérez-
Garland (Peru / 2016 / 94 mins)

3.00 PM The Best Families (Las mejores familias)
Directed by Javier Fuentes-León (Peru/Colombia /
2020 / 99 mins)

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)**

NOTICE OF THE 66TH ANNUAL GENERAL BODY MEETING TO MEMBERS

Founded:1945,

Phone : 26678581

Regd. On 9-10-1957 No.1637/ 57-58

THE INDIAN INSTITUTE OF WORLD CULTURE

6, Shri B.P. Wadia Road, Basavanagudi, Bangalore-560 004.

NOTICE OF MEETING TO MEMBERS

Notice is hereby given that the Sixty Sixth Annual General Body Meeting of The Indian Institute of World Culture will be held on Sunday, 3rd September 2023 at 10:30 AM in Wadia Hall of the institute situated at the above address to transact the following business:

1. Prayer
2. Obituary Notice
3. Welcome and call to order
4. To read and record the Notice of meeting of members
5. To approve the minutes of the previous Annual General Body Meeting held on 24th December 2022.
6. To receive and adopt the Report of the Executive Committee together with the audited accounts for the year ended March 31st, 2023.
7. To approve Draft Budget for 2023-2024.
8. To appoint an Auditor for 2023-2024 and fix the remuneration
9. Suggestions and comments from the members
10. Any other subject/s with the permission of the chair
11. President's Address
12. To elect five members for the Executive Committee. (Polling Period till 5 PM)

By Order of the Executive Committee

Bangalore

Date: 05-08-2023

Coffee, Tea at 10:00 AM

Followed by Lunch After AGM.

Sd/-

(Arakali Venkatesh Prasad)

Honorary Secretary

The Annual Report will be ready and members can collect a copy from the office on or after 23-08-2023.

It is essential that the questions regarding accounts / annual report are sent as early as possible to enable us to respond during AGM. Co-operation of all the members is requested.

Kindly update us with your current address, cell / landline number and e-mail id.

Members are requested to bring their Identity cards issued by the IIWC for attending the meeting. Those who have not obtained Identity cards may bring Voter's ID/Driving License/Aadhar card/Ration Card/ Passport/PAN Card for verification along with a copy of the notice sent by IIWC to them as it bears the Registration number of their Membership.

***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.
-

**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.
