

BULLETIN
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OF WORLD CULTURE



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

THE INDIAN INSTITUTE OF WORLD CULTURE

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Founder Presidents

Shri B.P. Wadia & Smt. Sophia Wadia

A voluntary non-political organisation registered under the Societies Act,
with the objectives of promoting human brotherhood and culture.

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GANDHI JAYANTI
October 2nd, 1949

The celebration of the birth anniversary of Mahatma Gandhi is, alas, no longer the joyous occasion that it was when he was alive, but it offers his people the opportunity for renewing their inspiration and for examining the degree of success or failure in the effort incumbent on his sincere followers to implement his ideals.

The Indian Institute of Culture celebrated the day, in accordance with its custom, at a special meeting, under the presidency of VIDYABHUSHAN SHRID. K. BHARDVAJ.

The speaker of the evening was Dr. D. GurumurTI, who gave a detailed account of the life and activities of Gandhiji. He dealt with his South African experience first, and went on to the development, under his inspiring leadership, of the Satyagraha Movement in India, which, more than anything else, had been responsible for India's attaining her freedom.

The Chairman supplemented Dr. Gurumurti's talk most interestingly with many of his own personal reminiscences of India's great martyred leader. Through these he presented graphically the ideals of Gandhiji and showed how he had applied them in actual practice, in his handling of his supporters, his discipline, etc., not failing to point the lesson of the responsibility that rests on the surviving followers of Mahatma Gandhi.

There were energization and inspiration in the messages of both the Chairman and the lecturer.

UNITED NATIONS DAY
October 24th, 1949

JANAB O. S. NASARULLA SHERIFF, a former Minister of Mysore ate, who presided at this largely attended celebration at the Indian Institute of Culture, brought out in his presidential remarks the immense significance of this great world body, its importance to humanity at large and the successes it had already achieved along many lines. It had had some partial failures in the political sphere, but had made splendid headway in the social and economic spheres. People, he said, ought to think more about it and so give strength to its ideals that they might become operative. It deserved, assuredly, the support of all peace-loving and right-thinking people.

SHRI V. BALARATNAM delivered the speech of the evening, on "The United Nations Organization." He rehearsed briefly the steps which had led up to its formation just four years before and then outlined its structure, taking up the functions of the Security Council, those of the Economic and Social Council, with its various agencies like the International Labour Organization, the Food and Agriculture Organization, Unesco, the World Health Organization, etc., and then the work of the International Court of Justice and the appointment of its Judges. He referred appropriately to India's election as a member of the Security Council, important from the point of view of the adequate representation of Asia thereon.

Shri Balaratnam referred to the Preamble of the Charter and read the summary of its four basic aims, comparing them with the great ideals of Gandhiji which he considered they truly reflected.

He contrasted the powers wielded by the old League of Nations with those of the present U.N.O., which had tackled political and economic problems in a much more decisive manner. Its recognition that the maintenance of peace was bound up with the economic factor marked a distinct advance, as did its greater power to call for sanctions and to enforce its decisions. Its voice of sanity and arbitration had prevailed on many occasions when unruly passions would have precipitated grave crises, though the Atomic Energy Commission could not be counted among its successes.

It was necessary to change the that the cultural work of the U.N.O. held out great hope.

In closing, the speaker urged all sensible people to lend this great organization their moral and spiritual support. All the agony through which the world had passed should awaken men to the need for brotherhood and united effort. Let us resolve," he said, " that this beautiful flower sprung from the efforts of so many peoples of the world shall not be allowed to be crushed by power blocs or by the actions of ambitious individuals," ""

SCIENCE AND THE SIX SYSTEMS OF INDIAN PHILOSOPHY October 13th, 1949

In this lecture Prof. M. Chayappa developed further the results of his interesting comparative study of ancient Indian philosophy and modern

science, bringing out illuminatingly the parallels between some of the modern scientific findings and the concepts intuitively arrived at by the profound thinkers of this country in ancient times. The six systems or "points of view," each emphasizing particular facets of truth, have each its contribution to make to the confirmation of some of the hypotheses of modern scientists.

INDIAN CULTURE ABROAD

October 20th, 1949

From the great influence which India had exerted on the cultures of Asia and, through Greece and Rome, upon the West in past centuries, Dr. T. M. P. Mahadevan passed to India's present status. He saw as India's greatest asset the world esteem in which Gandhiji was held. Following his message, India could influence the world. Western interest in Sanskrit had given the modern science of linguistics; the need of the present was, he said, the discovery of Indian philosophy by the West with its gospel of universalism and of gentleness, which would give rise to a new science of ideas.

AMERICAN INTEREST IN INDIA

October 22nd, 1949

Dr. T.M.P. Mahadevan, who had spent a year in the U.S.A. on the invitation of Cornell University, lecturing on Indian philosophy, said that Western thinkers had usually dismissed Indian philosophy as mysticism or religious dogma whereas it was as rational as Greek philosophy. Since the war and India's fight for freedom, America had paid more sympathetic attention to India. He had found great interest in Indian culture as well as in Indian religio-philosophical thought. The recent EastWest Philosophical Conference in Hawaii had proved that the world could no longer be divided into East and West.

UNITED NATIONS' DAY

October 24th, 1950

This meeting at the Indian Institute of Culture was a joint celebration with the United Nations' Association of Bangalore, whose Vice-President, Shri P. Siva Shankar, presided, reading at the outset the message for the day of the Secretary-General, Mr. Trygve Lie.

Janab Mahomed Hanief, speaking on "The United Nations' Organization," mentioned the dangers besetting such an organization

and stressed the need for its support. Not domination by a group, but a balancing of diversities could bring about world unity. After sketching in the historical background, the speaker brought out the narrowing of distances by modern inventions and the establishment by science of a world of order, in which international and family clashes were but exceptions that proved the rule.

He did not think highly of a federated Europe with the old power groups still dominating. If it was for peace and not a veiled attempt at white domination, then the voice of the smallest nation should be heard and heeded. The desire for a better world, proved by the UNO's health and cultural organizations, was hopeful; but it was paralleled by the wish to maintain the system of privilege, which threatened to unleash destructive forces.

Shri Hanief stressed the need for a spiritual approach. Man as a spiritual being was more powerful than the atom bomb, but the establishment of a lasting brotherhood of all nations demanded cultivation of the forces of our own spiritual nature. The question had to become, not who was to possess what, but what services one could render to one's fellows, Lt. Col. S. V. Chari, Editor of The Daily Post, had as his subject "The United Nations' Organization and ECAFE." He commended the good work done by the UNESCO and WHO organizations, but felt that the work for the East by these bodies as well as by the Economic Commission for Asia and the Far East, the meetings of which he had attended as a delegate, was too largely dominated by Westerners, so that the methods were not really suited to the East.

He brought out also the danger that these specialized groups, each working on its own lines, might tend to lose sight of the main purpose of the UNO. That body's foundational principle was getting together and not allowing differences to prevail. Also, since the UNO's Charter bound not governments but the peoples together, a government chosen by a people must be given its place in the UNO.

Confusion had arisen because it had been forgotten that there must naturally be differences between East and West, but mutual understanding and co-operation had to be sought, stressing the points in common.

The Chairman asked in summing up what we were doing to make effective the Act of Faith" which the UNO was. Peace required

constructive thinking and acting along those lines which made for peace. Especially youth must be educated in the ways of peace. History books had to be changed to bring out, not cruelties and wrongs that bred hatred, but the underlying unity of mankind. The spirit of comradeship and the fact that there was no real conflict between races and cultures had to be instilled.

"We have the UNO," the Chairman concluded. "We have to make it work. As Tagore said, 'The canals are all dug but the waters are not flowing.' The Organization is here, but it requires our living thoughts and desires in the direction of peace to circulate as a beneficial current in the world."

SOME GREAT SUFIS AND THEIR SAYINGS October 12th, 1950

Sir Rustom Masani of the Indian Institute for Educational and Cultural Co-operation, Bombay, explained at the outset that the first stage of Sufism was the mystic stage, the second the philosophic, in which the mystics of Islam had come under Greek influence. Sufism had its roots in Islam and Iran particularly. The first source of Sufism had been Zarathustra's teaching of the higher unity into which the objective multiplicity of the universe was reduced. The second had been Quranic, and the third Christian.

The early Sufis had renounced formal worship, making surrender to the will of God their aim, together with the development of the highest moral qualities. They were Quietists. Not a few had claimed to have realized their identity with God. The whole of Sufism, Sir Rustom said, rested on the belief that when the phenomenal, the individual, self was lost, the Universal Self was found. Man was the reflection of God, but the mirror required to be polished.

He illustrated his points with numerous poems of the Sufis-Rabi'a, Rūmi and others.

SASTRI AND SMUTS October 14th, 1950

The Chairman, Shri S. G. Sastry, traced interesting parallels in the careers of the Rt. Hon. V. S. Srinivasa Sastri and General the Rt. Hon. Jan C. Smuts.

The lecturer, Shri P. Kodanda Rao of the Servants of India Society, which the late Shri Sastri had headed, dealt with their mutual relations from

1919, when Smuts had objected to Sastri's appointment as Indian Delegate to appear before the South African Commission to consider Indian grievances; he did not want any Indian sent and Sastri did not go. Later, Sastri as Indian Delegate to the Imperial Conference had, with Montagu's silent encouragement, won the consent of all the other Dominions' representatives to equal treatment for Indians already domiciled in their territories. Smuts, standing out against this, had been put in an unfavourable light, which he had never forgiven.

The two had met once later, after the Round-Table Conference in South Africa in 1925, but Smuts had kept the conversation on Holism and caste, evading political discussion. They had never met again, but had been at one in their faith in the Commonwealth.

INDIA AND WORLD DIPLOMACY

October 17th, 1950

Speaking under the chairmanship of Shri C. B. Srinivasa Rao, Prof. C. S. Krishnamurthi, Head of the Department of History and Economics at Vijaya College, Bijapur, dealt with the diplomatic policy of India since the coming of freedom, raising many controversial issues. He felt that India, instead of maintaining complete neutrality and judging each situation on its merits, should cast in her lot with the Democracies, in spite of their shortcomings, making a firm stand for freedom of speech and action.

He urged also consistency in the treatment of the de facto governments of China and Indo-China and analyzed at some length the problem in Kashmir. He felt that India's position vis-à-vis Pakistan on this and other problems would be improved by an unequivocal stand with the Democratic countries.

Shri P. Kodanda Rao contributed the observation that India had to be realistic in thinking about relations with other countries; she should not think she could expect help and at the same time withhold her support.

ENGLISH INFLUENCE ON RUSSIAN LITERATURE

October 28th, 1950

Under the chairmanship of Prof. P. K. Venkata Rao of St. Joseph's College, Bangalore, Mr. S. E. Hodgson of the Madras Office of the British Council covered a long period of Russian literary history but centred on the century from 1750-1850. It was then that indiscriminate imitation had given place to critical examination of foreign models and the extraction of

their quintessence. His study confirmed Pushkin's place in Russian literature "as the writer of genius who took the permanent features of Russia's past literature and the most suitable aspects of Western influence and created a new synthesis."

A crop of short-lived satirical journals adapting material from English journals had appeared in the late 18th century when, as the Empress Catherine II proudly declared, she was writing plays "in the manner of Shakespeare, that is, without observing the three unities." English novels had been translated-and imitated-about the same time. Karamzin had been the first to look at Shakespeare with critical appreciation, and Pushkin had followed "our father Shakespeare" in his own tragedies. By the middle of the 19th century, the age English influence had passed, except for what had been assimilated, though the literary achievements of Tsarist Russia retained an honoured place to this day, thanks to Gorky's influence.

GANDHI JAYANTI **2nd October 1951**

Shri P. Kodanda Rao of the Servants of India Society presided at the Special Meeting to celebrate Gandhiji's Birth Anniversary. The two speakers in the Symposium on "War and Peace" were Prof. V. Sitaramiah and Prof. L. S. Seshagiri Rao, both of the Central College, Bangalore, the former's subject being "Gandhi on War and Peace" and the latter's, "Tolstoy on War and Peace. ""

Professor Sitaramiah said that Gandhiji and the great Prince of Peace 2,000 years ago had taught the same doctrine in being Apostles of Peace. But Gandhiji had insisted that evil had to be resisted, even if one had to stand alone; the great benefactors of the race had always stood alone. Tangible victory had seldom been their lot.

Gandhiji had said that war was an unmitigated evil; wars bred more wars. Gandhiji's absolute faith in Truth and Righteousness and God as three names for the same thing had fired others' faith. Gandhiji's victories had been attained by making those non-violently resisted feel ashamed. It would be a pity if India depended for its protection on military might, but to change a nation took a long time. Peace would be established only when the soul of man had been re-educated to think in terms of the larger interests of the spirit.

Prof. Seshagiri Rao based his address on Tolstoy's later writings, which, he said, came from his heart, though they were not his best literary productions. Tolstoy named three grades in human development, pure individualism, recognizing oneself as part of the State and being prepared to sacrifice for it, and social consciousness subservient to Divine Law.

Tolstoy said that mankind was convinced of the futility of war, but Governments made war; therefore they should be done away with. He called on people to put Christ's teachings into practice and assume their own responsibility. As in the case of bees' swarming, one breaking away would be followed. One day the new ideas would have triumphed over the old ones. Men were blindly following the established order, following the path of destruction. They had to awaken from their dream or perish.

Prof. Seshagiri Rao read in conclusion some words of Tolstoy in his address to the Peace Congress in 1909, when he was in his eighties.

The Chairman said that both speakers had maintained a high level, but was there not a way for those who could not yet follow that high path? He suggested searching for the causes that made for war and bringing them to light, to get at least a breathing space.

This was not to minimize Gandhiji's achievement. Lord Mountbatten had said that Gandhi did in Calcutta what four divisions of troops could not have done in restoring order and good feeling. Lord Pethick-Lawrence had called it a miracle. He proposed that a message be sent to the latter and his wife, who were celebrating their Golden Wedding that very day, in which the Institute would extend to them felicitations and congratulations for all their work for India, etc., a proposal which was accepted by applause. Individuals might be ready to aspire to great heights, but Governments were not; Gandhiji's disciples in the Government of India were strengthening the country's defences. Wars would go on, human nature being what it was, but we must not glorify war.

Tolstoy had shown us the heights to which we had to aspire; meantime we could seek ways and means of lessening the strain by seeking and minimizing the causes of conflict, as the United Nations was endeavouring to do.

Shri Kodanda Rao read Gandhiji's letter of September 10th, 1935, to himself, in which he answered the inquiry whether he had got from

Thoreau his idea of Civil Disobedience. Gandhiji said he had already started the movement in South Africa before reading Thoreau's essay on "Civil Disobedience. After reading it, he had then called the movement "Civil Disobedience," but had later changed it to Civil Resistance.

Shri Kodanda Rao in closing applied to Gandhiji the lines of Fitz-Greene Halleck :

None knew thee but to love thee, Nor named thee but to praise.

UNITED NATIONS DAY
23rd October 1951

United Nations Day was celebrated by the Indian Institute of Culture with a Special Meeting under the chairmanship of Mr. Justice B. Vasudeva murthy.

Dr. E. M. Hough, who spoke first, brought out the importance of the United Nations to every individual, as the organization most hopeful for a united world and for permanent peace in justice and freedom. It had a sounder basis than the former League of Nations, stressing justice equally with peace, had as members the world's strongest nations and had shown decision in dealing with aggression. The ideals for which it stood, as set forth in the Preamble of its Charter, were vitally important. They implied recognition of the dignity of the individual, of the obligation to offer equality of opportunity to all, and, in showing war to be avoidable, emphasized the moral law, by which nations as well as individuals were bound.

The necessity for putting aside self-interest as the criterion for national policy and substituting the commonweal was brought out, as also the necessity for united action to solve many pressing problems, and the possibility of linking the Co-operative Movement with the United Nations effort was suggested. For true co-operation there were needed mutual tolerance; acceptance of differences as not necessarily implying inferiority; mutual appreciation, which the Institute, as well as Unesco among the United Nations Specialized Agencies, was trying to promote; and patience with each other's shortcomings. Dr. Hough stressed in that connection the need for moral education to supplement the efforts to raise standards of living and of education on a global scale. She called for enthusiasm for United Nations ideals and spoke of their value as a frame in which our humdrum duties and our efforts at self-improvement

were seen as having a new value and significance. Individuals had to realize their own stake in its success, and not be like the passenger on a trans-Atlantic liner who, on being told in mid-ocean that the ship was on fire, said comfortably, "We should worry! It's not our ship."

Shri P. Kodanda Rao of the Servants of India Society, speaking next, brought out some of the failures of the United Nations. In view of that Organization's great possibilities for good, it was necessary to see its shortcomings, that they might be overcome. Its chief function was to prevent war; it was only when it had failed to do so that armed intervention against aggression became necessary, as the lesser of two evils. From this point of view, the Korean action, while inevitable in the circumstances, was regrettable, though it was good that the conflict had been localized.

The United Nations, he said, had twice accepted rebuffs from the Union of South Africa; the Iranian Prime Minister had flouted the interim decree of the International Court; the differences alleged to exist between the United States and Russia, if actual, would be irreconcilable. He saw hope, however, in the far larger proportion of likenesses than of differences, not only in professed ideals but also in actual economic practices. Much was made of the "confiscation without compensation which men of property in Russia had suffered; but the income tax of the democracies differed only in name; it also was virtually confiscation without compensation, taking away from the rich to give to the poor in the shape of increased amenities, education, etc.

Dissenters in the Soviet Union were alleged to be liquidated, but he had no doubt that those responsible for the Government debated questions of policy, and the minority was forced to yield to majority opinion, as elsewhere. And behind the acquiescence in majority rule was always, in the democracies as elsewhere, the implied sanction of force; behind the Judge stood the policeman.

The United Nations was, however, the only hope today of a united world.

Mr. Justice B. Vasudevamurthy in his concluding remarks also stressed the importance of overcoming the weaknesses of the United Nations and especially the necessity of strengthening the Security Council. He spoke of the achievements of the United Nations in Indonesia, in Palestine, where he thought the Organization had averted World War by the settlement effected; and, through its Specialized Agencies, in the fields

of education, health, etc.

He suggested the importance to world understanding, in view of the conflicting reports about conditions in Russia, of a United Nations Commission investigating and reporting on what they actually were.

In closing, he declared that, if the United Nations were to fail, there existed no other organization which could take its place. Until, however, the International Court of Justice had power behind it to enforce its decisions, progress would be very slow and partial successes were the best that could be hoped for.

FREEDOM AND AUTHORITY IN INTERNATIONAL RELATIONS **25th October 1951**

The paper considered at this meeting under the chairmanship of Dr. D. Gurumurti, Retired Principal of the Madanapalle College, had been especially prepared for the Institute by Dr. Hans Kohn, internationally known writer on history and political science. In this essay, read by Shri L. Shankara Doraiswamy, Dr. Kohn took up the growth of the idea of combining maximum individual freedom with minimum coercion in the common interest, and its gradual spread from England, where it developed, to the Western democracies generally. The totalitarian idea was the exact reverse of this.

Every government, even a world government, depended upon a measure of agreement upon values, but even with opposing ideologies a modus vivendi could be found if international authority was confined to the suppression of aggression by whomsoever committed, leaving all countries free to develop along their own lines. As the sense of security increased, the fanaticism found in certain countries under newer forms of government would lessen and mutual suspicion and apprehensiveness would be allayed. Communists were not the only ones to commit aggression, but the new principle of authority within right limits that was being established in Korea might have a great bearing on world peace.

Dr. Gurumurti, as a background for the discussion, gave a summary of the main points in the paper, stressing especially the necessity for agreement upon basic human values and ideals, the flouting of which by South Africa, a member of the United Nations, weakened the UNO's position. People in general were not ready for the spiritual anarchy of complete self-determination, which required judging how far one could

exercise freedom without interfering with others. The level of each nation had to be raised before there could be a real community of ideas.

Mr. Philip Spratt, of Mysindia, who spoke first, pointed out that the paper's chief stress was on the need for suppressing aggression, which he considered insufficient. It might have been enough in 1914, when none had really wanted war, but, when a sufficiently strong Power was ready to defy public opinion, collective security, unless it could muster overwhelming force, was inadequate to check it. Communism, with its admitted object of world domination, threatened the diversified development by which humanity had so far progressed. The Communists would use physical aggression only in the last resort. By infiltration and propaganda, with which international authority could not deal, China with its hundreds of millions had been added to the Communist bloc. India lay open to similar tactics. The compact Soviet bloc embraced a third of the world, the other two-thirds being made up of some 60 nations, not fully united.

Shri C. B. Srinivasa Rao, the second speaker, reviewed the gradual growth of the idea of world government. He recalled Wells's requirements for it, which had included one religion, universal education, the abolition of poverty and a democratic form of government. He felt that there was hope in the United Nations and mentioned President Truman's recent pronouncement that a minority must realize the impossibility of opposing the will of the united peoples of the world. Shri Srinivasa Rao felt that things had been made more difficult by the partition of India, which had been accomplished without consulting either the , but he approved India's foreign policy.

people or GandhijiShri R. Ramachandra Rao Bhombore, brought out in his closing remarks particularly cogent points from Dr. Kohn's paper, with which he was in general agreement, while believing that it was indispensable for the individual nations to reform and remove inequalities and injustices at home like the disabilities of the Negroes in the United States and the Indians in South Africa. Justice, liberty, equality and fraternity should be allowed by all nations. He believed that, once the fear of aggression and exploitation was removed, the nations would work together; meantime sufficient authority at the Centre was necessary.

A question as to how effective pressure could be brought to bear upon a government when the government did not represent the people was not discussed for lack of time.

Dr. Gurumurti emphasized again, in closing the meeting, the necessity for similarity of outlook among the members of a world government or any government. He said also that propaganda was not all-powerful. It would, he believed, be impossible for Communism to penetrate India and change the national outlook, based as Indian civilization was upon respect for the individual. Hitler had been a master of propaganda, but the fire he lighted had ended in smoke. There were certain forces in human nature which could stand up against propaganda and external control. It was not enough to try to avoid hostilities; it was necessary to try to bring about community of minds.



THE INDIAN INSTITUTE OF WORLD CULTURE

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CULTURAL PROGRAMMES OCTOBER - 2023 PROGRAMMES WILL BE HELD IN WADIA HALL

October 2nd Monday 6:30 PM : Sri Neelakanta and Dr. Kusuma Bhat Cultural Program

"The Prophet and the Poet" An internationally acclaimed play by Bangalore Little Theatre based on the historic exchanges between Mahatma Gandhi and Rabindranath Tagore Written and Directed by : Prof. Vijay Padaki

Collaboration: Sri Neelakanta and Dr. Kusuma Bhat, Bangalore Little Theatre

October 6th Friday 6:00 PM : Smt. Jayalakshamma Manchigiah and Sri M. H. Manchigiah Sri R. N. Murthy, Smt R. Sarojamma and Sri K Raja Iyengar Memorial

Bharatanatyam Dance Recital Kum. Vidya Vishwanathan

Collaboration: Smt. Harini Dubey,
Smt. Shakuntala Shankar

October 13th Friday 6:00 PM : ಭಾರತೀಯ ವಿದ್ಯಾ ಭವನ್, ಇನ್‌ಫೋಸಿಸ್ ಫೌಂಡೇಷನ್ ಮತ್ತು ದಿ ಇಂಡಿಯನ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ವರ್ಡ್ ಕಲ್ಚರ್ ಸಹಕಾರದೊಂದಿಗೆ ಅರ್ಪಿಸುವ ಕರ್ನಾಟಕ ಸಂಗೀತ ವಿಶೇಷ ಕಾರ್ಯಕ್ರಮ

"ಅಷ್ಟಲಕ್ಷ್ಮೀ ಭಜೇಹಂ" ಅಷ್ಟಲಕ್ಷ್ಮೀ ಕೃತಿಗಳು ಧ್ಯಾನಶ್ಲೋಕಗಳೊಂದಿಗೆ ಶ್ರೀ ಟಿ. ಸುಂದರೇಶ ಶರ್ಮರಿಂದ ವಿರಚಿತ ಅಷ್ಟಲಕ್ಷ್ಮೀ ಕೃತಿಗಳು

ಗಾಯನ : ವಿದುಷಿ ಪದ್ಮಾಗುರುದತ್ ಹಾಗೂ (ಲಾವಣ್ಯ ಕೃಷ್ಣಮೂರ್ತಿ,
ಶಶಿ ಶ್ರೀನಿವಾಸ್, ಅಂಬಿಕಾ ದತ್, ಚೈತ್ರ ರಘುನಂದನ್, ಅಂಜನಾ ಪಿ.ರಾವ್,
ಭಾವನಾ ಪಿ.ರಾವ್, ವಸುಧಾ ಪ್ರಹ್ಲಾದ್, ಸುಗುಣಾಸಿಂಹ)

ಪಿಟೀಲು : ವಿದುಷಿ ನಳಿನಾ ಮೋಹನ್

ಮೃದಂಗ : ವಿದ್ವಾನ್ ರೇಣುಕಾಪ್ರಸಾದ್

October 15th to 25th 11:00 AM to 7:00 PM : Art Exhibition @ IWC Art Gallery INFOCUS (Dasara Festival)

October 15th Sunday 10:30 AM : ಶ್ರೀಮತಿ ವತ್ಸಲಾ ದೇವಿ ಆರ್. ನಾಯಕ್ ಮತ್ತು ಡಾ|| ಪೆರ್ಡು ರತ್ನಾಕರ್ ನಾಯಕ್ ಶ್ರೀ ಪಿ. ಎಸ್. ನಾಗೇಶ ರಾವ್, ಶ್ರೀಮತಿ ವಿ. ಭಾಗ್ಯಲಕ್ಷ್ಮೀ ಮತ್ತು ಶ್ರೀ ಯದಾಲಮ್ ಎಸ್. ಗೋಪಾಲಕೃಷ್ಣ ಶೆಟ್ಟಿ ಸ್ಮರಣಾರ್ಥ ಕಾರ್ಯಕ್ರಮ

ಭಕ್ತಿ ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮ

ಶ್ರೀ ನರಹರಿ ದೀಕ್ಷಿತ್ ಮತ್ತು ತಂಡದಿಂದ (ಪ್ರಸಿದ್ಧ ಸುಗಮ ಸಂಗೀತ ಗಾಯಕರು ಹಾಗೂ ಸಂಸ್ಥಾಪಕ ಅಧ್ಯಕ್ಷರು, ಸೃಜನ್ ಸಾಂಸ್ಕೃತಿಕ ಸಮೂಹ)

ಪ್ರಾಯೋಜಕರು : ಶ್ರೀಮತಿ ಅರ್. ವೈದ ನಾಯಕ್, ಡಾ|| ಜಿ. ವಿ. ನಿರಂಜನ್, ಶ್ರೀಮತಿ ಮೈಥಿಲಿ ರಾಮಸ್ವಾಮಿ ಮತ್ತು ಶ್ರೀ ಪಿ. ವಿ. ಸುದರ್ಶನ್ ಮತ್ತು ವೈ. ಎಸ್. ಜಿ. ಸನ್ ಮತ್ತು ಕುಟುಂಬ

October 15th Sunday 5:00 PM : Smt. Parvathamma and Sri M. V. Venkataramaiah (Ex-President, IIBC) 14th Memorial Programme Shraddha Drama by Theatre play show Collaboration: Smt. Parvathamma and Sri M. V. Venkataramaiah family members

October 20th Friday 6:00 PM : Sri Sular Vidya Shankar, Smt. Lalithamma and Smt. M. R. Indira Memorial Programme Light Music Programme By : Students of Pandit Puttaraja Gawai Trust for Disabled Vocal : Kum. Prabha, Kum. Radha, Kum. Vani, Kum. Rekha, Kum. Shankaramma and Kum. Manjula

Tabla : Sri Rakshit

Harmonium : Sri Chethan

Collaboration: Sri Ramakrishna S.V and Family

October 21st Saturday 4:00 PM : The Ganesh Shivaswamy Foundation and Destination Heritage Presents a Workshop @ IIBC Art Gallery "Inclusive Visions: A Sensitization Journey through Tactile Artworks" (Step into a world beyond sight)

October 25th Wednesday 6:00 PM : Srikantapuram Smt. Subbamma & Sri Aswartha Rao, Smt. Kamala & Sri Nagesha Rao, Smt. Y. M. Lalithamma Memorial Programme

"Dasara and the Royal Family

"Documentary on Sri Jayachamaraja Wodeyar

Collaboration: Sri S Syam Rao, Shri K.N. Dutt, Y.N. Jagannath

October 26th Thursday 6:00 PM : Sri S. Sreekanteswara Iyer & Smt S. Padmavathamma, Sri C V Nagendra, Smt. Kamalamma & G Subba Rao, Sri B. G. Rudrappa, Dr. D. L. Subrahmanyam and Renaissance Artists and Writers Association (RAWA) Programme Duet Bharatanatyam Dance Recital By : Vidushi Meghana Somasundar and Kum. Pranjali Nallur

Disciples of Guru. Vidushi Suchitra Alaknanda

(Artistic Director, Sanskriti Centre for Performing Arts)

Collaboration : Sri Sreekanteswara Iyer's family, Sri C V Nagendra family, Sri G. S. Ranganath, Smt. Parimala Rao, RAWA

October 27th Friday 6:00 PM : Bharatiya Vidya Bhavan, Infosys Foundation In Association with The Indian Institute of World Culture Presents "VaraaLi Raaga" Carnatic Vocal Concert

Vocal : Vidwan Sampagodu S Vighnaraja

(Accompanied by Kum. Mahitha Chakravarthy, Chi. Sarang Bhagavath, Chi. Ishaan)

Veena : Sri Sumukha

Violin : Vidwan H M Sindhu Suchethan

Mrudanga : Vidwan ASN Swamy

OTHER PROGRAMMES : OCTOBER – 2023

October 1st Sunday 10:00 AM : Anoor Anantha Krishna Sharma
Music Foundation Cultural Program

October 2nd Monday 10:00 AM : Sri Rama Kala Kendra
Hindustani Classical Concert – Sri Pravin Godhkindi

October 7th Saturday 10:00 AM : Sumeru Jain Foundation
Book Release Program

October 7th Saturday 6:00 PM : Bharatanatyam Dance Recital
Chitkala School of Arts

October 8th Sunday 10:00 AM : Sawanna Publications
Book Release Program

October 21st Saturday 6:00 PM : ಸಂಸ್ಕೃತ ಭಾರತಿ ರಂಗಪುಸ್ತಕ ತಂಡದಿಂದ
ಬೊಂಬೆಯಾಟ

October 22nd Sunday 10:00 AM : Sahitya Loka Publications
Book Release Program

October 22nd Sunday 4:30 PM : Classical Music Program
Team Anamika

October 28th Saturday 4:30 PM : Classical Music Program
Team Anamika

October 29th Sunday 10:00 AM : Book Release Program
Author : Sri Dhirendra

October 29th Sunday 6:00 PM : Kala Vaaridhi Institute of Dance
Bharatanatyam Duet Dance Recital

Holidays :

Oct 14th Saturday - Mahalaya Amavasya

Oct 24th Tuesday - Vijaya Dashami

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.

**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.