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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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AN UPDATE OF 1950 - INDIAN INSTITUTE OF CULTURE

I. - PHILOSOPHY BEHIND IIC

The true test of civilization is, not the census, nor the size of cities, nor the crops, but the kind of man that the country turns out. -RALPH WALDO EMERSON.

We have a comparatively decent system of common schools, schools for children only, but no schools for ourselves. It is time that we had uncommon schools, that we did not leave off our education when we begin to be men and women.-HENRY DAVID THOREAU.

If a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats -still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

-H. P. BLAVATSKY.

In these three quotations are enshrined the object, purpose and method of work of the Indian Institute of Culture. Our main object is to improve the standard of citizenship. In this country, as elsewhere, a broader, a more humane ideal of patriotism needs to be held up. Progressive governments are run by methods verging on the barbaric. Rivalries in the international world cannot but tarnish the fair ideal of citizenship. Large cities impoverish village life just as powerful nations impoverish small ones, each of which-villages and little states has its own message for all.

Thoreau also is right: schools for higher education, where uncommon ideas are taught so that men and women may become more responsible, more understanding and more appreciative of classes and communities and nations other than their own, are very few. The Indian Institute of Culture aims at becoming a model school of this uncommon type where the citizen can learn and recognize his obligations to others, without making any distinction of sex, class, race, religion or nation. Its ideal is to become a Brotherhood by the method advocated by H. P. Blavatsky in the above-quoted words.

The Individual must be taught to see the value of World-Citizenship, to appreciate the remedy which a World-State offers for banishing wars, and putting an end to economic and social exploitation. This education is ideally not only a theoretical process, such as that which so far we have

been able to carry out through our lectures and meetings, our discussion groups and our publications. There is also the applied branch of the science of world citizenship; man must be taught to live, labour and love to the greater glory of divine and deathless culture. If we are to live like brothers, the mind requires to be trained to think in universal and impersonal terms; the heart, in order to become intelligent, has to learn that "inaction in a deed of mercy becomes an action in a deadly sin." Great ideas demand insight and insight is the faculty of the Soul, as reasoning is the faculty of the mind, which is the Soul's instrument. An opportunity has been created in our William Quan Judge Cosmopolitan Home for the finding of ways and methods of application of the great moral and intellectual principles taught by true Sages of the ancient and the modern world. So far we have been sowing the seeds and we must watch for their sprouting and be ready to tend and nurture the new growth. In several ways we have been helping individuals to see as we see, with the eye of faith and devotion, and to sacrifice in the service of a great ideal. It is individuals inspired by a living and vibrant idealism who alone can help the coming age.

In our last Report we quoted some words of Shri Rajagopalachari who had used the Sanskrit term Vinaya for culture. Our esteemed friend Shri Bhagawan Dasji of Benares has drawn our attention to two other terms Shishtata and Sabhyata. While Vinaya conveys the idea of the training and discipline necessary for one aspiring to be a cultured individual, Shishtatā may well be valued as the Wisdom-Culture which creates Sabhyata, the civilization of civilized men. The spirit of noblesse oblige permeates the mind of the Sage whose deeds shine because they are those of a true gentleman. A few at least of the Human Family must undertake the attainment of the stature of the Wise Man of mental equipoise and skilful action described in the Second Chapter of the Bhagavad-Gita.

The great fundamentals of Culture, universal and omnipotent, may be briefly named as these :

(1) The immortal Spirit in man, joined to the Universal Spirit in Nature, manifests Itself in the processes of moral, mental and bodily evolution. It works itself up to the point of human self-consciousness by Natural Impulse. From that point onwards, by self induced and self-devised ways and means it attains Enlightenment.

(2) The Law of Periodicity, of Cycles, of Yugas, is ever at work from causes to effects-the latter, in their turn, again becoming causes. Days

lengthen into months, seasons, years, the division of a second in time spiraling into a sidereal year of 25,000-odd years.

(3) In the manifestation of Culture the Law of Cycles works creating, destroying and re-creating civilizations. Now in one part of the world, then in another, civilizations flourish and in dying out leave behind their monuments-wondrous and moving vestiges of what has been. These cycles do not affect all mankind at one and the same time, but at certain epochs civilizations almost global arise and such an age is now dawning.

4) Culture does not manifest fortuitously but according to the Law of Karma-Nemesis. There is a method in the succession of events; they germinate and unfold. It is not by accident but under Law that history repeats itself.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect-the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

(5) The moral aspect of the Law of Karma Nemesis provides for the action of human free-will. Bhishma, the grandsire of the Pandavas and the Kauravas alike, proclaimed that "Exertion is greater than Destiny." The pages of history are darkened by men of much learning but little wisdom, as they are brightened by men of true culture.

We of the Indian Institute of Culture derive our inspiration from these great and potent ideas. Our faith is deep and our hopes are high, even though our achievements so far have been small in number and none, perhaps, superlative in quality. We are not satisfied with what we have accomplished, but neither need we be ashamed of the Institute's record. With limited resources a handful of us have laboured and the results are chronicled below.

II.-OUR ACTIVITIES IN 1950 AND THE RESPONSE

All the activities described in our previous Reports have been continued

in 1950.

The William Quan Judge Cosmopolitan Home, opened in 1945, has had its usual complement of young men living away from home to attend Bangalore's several educational institutions, who have been learning the lessons of brotherhood by living with other students of different castes and social backgrounds, on a footing of full equality. All who join the Cosmopolitan Home accept the implications of its motto :

To fit its members to become true citizens of a Republic of Brotherhood in this land, and brothers to all men and nations throughout the world.

For they all subscribe to the following clause :

I declare my sympathy with the ideal of Universal Human Brotherhood and will endeavour to cultivate the attitude of brotherliness in my daily living.

The short daily gatherings at the Home, for the presentation of unsectarian moral and philosophical truths, as enunciated by the great teachers, poets and leaders of mankind in different ages, are attended by all the students living there, and by any of the public who wish to take advantage of the meetings and a few do so.

Many parents have spontaneously expressed their appreciation of what the Cosmopolitan Home's ordered programme and co-operative discipline have meant for their boys, in the way of character training and the forming of habits of orderly living guided by high ideals. Public approval of the Home's cosmopolitanizing effort has been wide-spread.

The Free Library and Reading-Room maintained by the Institute have continued to grow, 1376 books, 549 pamphlets and brochures and 270 bound volumes of periodicals having been added to its collections in 1950, bringing the totals to 4263, 1461 and 680, respectively. The library has enjoyed the co-operation of many public and official bodies, as well as of individual friends in different countries, who have generously augmented its collection and hence increased its usefulness. Valuable contributions have been received from the Yale and Stanford Universities, the Smithsonian Institution at Washington, the Institute of Pacific Relations, the Danish Society, and the diplomatic and consular representatives in India of Australia, Belgium, Denmark, Spain and Switzerland. The UNO, the Unesco, the U.S. Information Service, the U. S. Book Exchange, the British Information Services, the British Council, the Hazen Foundation, the Canadian Association for Adult Education and the Soviet News Agency have also sent many publications,

brochures, pamphlets and periodicals. Mr. W. D. TenBroeck of Bombay and several other friends have been generous in sending books.

The daily attendance at the Institute Library has been very good and some 11,000 visits have been recorded. During the year, free lending facilities have been made available to members of the Institute and to residents of the William Quan Judge Cosmopolitan Home.

While the great majority of the Library's volumes are in English, there is a good selection of books in the regional language, Kannada, augmented during 1950 by a gift by Shri T. Ramachandaran, an Institute member, of 250 volumes.

The reading-tables receive nearly 100 periodicals and also make widely available United Nations and Unesco material and reports on various developments looking towards unity and peace. The cultural purpose of the library has been borne in mind in the selection of volumes for its shelves.

Two handsome gifts were received from different friends of the Institute. One was an Ampro "Premier 20" 16 mm. Silent/Sound Projector which has already proved most valuable in adding to the interest of several lectures. The second, of 69 selected records in 19 categories of folk-songs of different countries, will prove an attraction, as recitals are planned to utilize these.

There has been no interruption in the Institute's programme of public activities since July 1947. In 1950, besides our Special Meetings, Public Lectures, Book Discussion Group Meetings, Ladies' Meetings and Kannada Lectures, interspersed with Musical Recitals, a new activity was added, Discussion Meetings. At each of these a paper sent to the Institute for the purpose, and in many cases especially prepared for one of these meetings by a sympathizer with our undertaking who is precluded by distance from speaking on our platform, is read and then discussed. The practice has been to circulate advance copies of the paper to be read among some of the keenest participants in the Institute's programme, who are thus ready to make constructive criticisms and contributions to the discussion. Several of these papers have been received through the courtesy of Shri Baldun Dhingra and Mr. Lars J. Lind of the Unesco Headquarters in Paris but most of them have been sent by individual friends. While the attendance in general has been smaller than that at the Public Lectures and the Special Meetings, the keen interest and energization of those participating has made up in

quality any quantitative lack. We feel that this activity is definitely worth while and very promising.

An analysis of the meetings follows:

There were 18 Special Meetings in 1950, of which II subserved directly the cause of international brotherhood and peace; 5 were in commemoration of National heroes and events; I was in honour of the Buddha's Anniversary and I, held on the Institute's own anniversary, was for Indian Institute of Culture Day." (For particulars see pp. 25ff.)

Of the 15 Discussion Meetings, 6 were on science, including its social implications, 3 on international understanding; 2 on philosophico-ethical and 2 on philosophicoscientific subjects; and I was on a problem of Democracy.

There were 41 general lectures in 1950, 11 of them contributing to the understanding of different cultures and between peoples; 9 were on Indian culture and problems; 5 on philosophy-ethical subjects; 3 on psychology and education; 7 on general cultural topics and 2 on world peace; while 4 promoted inter-religious understanding.

During 1950, 20 books were reviewed in the Book Discussion Group. These are less easy to classify, but their range and value will be apparent from a glance at the list on pp. 117-18. Their choice was dictated by the principles which govern the Institute's effort; namely, the widening of the mental horizon, the deepening of understanding and the touching now and again of deeper chords than those which vibrate to the cogitations of the reasoning mind.

Of the II lectures in Kannada during 1950, 8 were literary in theme, including one on the Persian lyric poet Hafiz; I was on a religio-philosophical subject; I was on Aryavarta" (the ancient name of India); and I on a " general cultural subject. (For particulars, see p. 119-20) Ladies attend the general lectures in considerable numbers, but there were 9 lectures in 1950 specially for the Ladies' Group. Of these, 7 were on literary subjects; I was historical; and I on "Women's Rôle in the New Order."

The Musical Recitals, all largely attended, which were arranged during 1950.

Space limitations alone are responsible for our not giving summaries of the admirable oral reviews presented before the Book Discussion Group, the lectures before the Ladies' Group, which would be of interest

to many, and the lectures delivered monthly in the Kannada language.

Particulars have also not been given of the five delightful musical recitals during 1950, arranged by the Indian Institute of Culture in the conviction that the arts are no less important for cultural enrichment than are the more strictly intellectual programmes. The Indian ragas, rendered by qualified Indian artistes, can always be trusted to make their appeal to the Indian ear, but of special value from the point of view of awakening international sympathies were the two recitals by foreign singers.

The first was the talk on "Folk-Songs and Shakespeare," charmingly illustrated with songs to her own guitar accompaniment, which Miss Victoria Kingsley, English concert singer, gave on October 10th. She brought out in her introductory remarks that in the European folk-songs one got something approximating the Indian ragas, illustrating the point with a song from the English-Scottish borders and another from Northern India. She then sang a group of English songs, chiefly from the 17th and 18th centuries, another group of folk songs in Gaelic from the Hebrides, some Spanish and other European songs and a selection of folk-songs of Argentina and Bolivia, concluding her recital with a group of North American songs, including some Negro spirituals. Among the songs in the English group, she gave a beautiful rendering of Ariel's song from *The Tempest*: "Where the bee sucks, there suck I."

Lovers of Karnatic music were surprised and delighted by the facile and accurate renderings of a young Scotsman, Mr. John R. Marr, in his recital on October 21st. He prefaced each song with an explanation of its nature, showing a thorough grasp of the whole theory of this school of Indian music, which had appealed to him from his boyhood, when he had heard it in a B. B. C. broadcast. While on war service in the East he had collected gramophone records of Karnatic music. Mr. Marr, who is taking Tamil and Sanskrit at the London University, to help his study of Karnatic music, has also learnt Telugu there, and customarily renders his songs in that language. He came to India in August 1950, on the invitation of the Annamalai University, for a short course in Karnatic music under the guidance of Chittor Subramaniam. Sangita Bhushana Shri G. Nagaraja Rao, who introduced his friend, thought that Mr. Marr was probably the first European to have made such a practice of the art of Karnatic music as to be able to give a recital to an Indian audience.

There has also been no category in which to place such a pleasant gathering for tea and conversation as that which was arranged on March

23rd to welcome Mr. Gerard Swope, Chairman of the American Institute of Pacific Relations and former President of the General Electric Company, and Mrs. Swope. On that occasion they and Shri M. S. Iyengar, Manager of the International General Electric Company of Bangalore, met Sir Samuel and Lady Runganadhan, Shri D. V. Gundappa and Shri Masti Venkatesa Iyengar at the home of the Honorary Secretary.

The Indian Institute of Culture was host to an interesting group of foreign visitors on October 9th, when about 50 friends of the Institute were invited to meet Dr. R. U. Hingorani, Harley Street eye specialist, his wife and their barrister daughter, and his party. These included several members of the medical profession -five other ophthalmic surgeons, Messrs. Greaves, Henry Berney, George Black and Trevor Roper and Dr. D. Barton; an orthopædic surgeon, Mr. Watson; and a wellknown physician, Dr. Heather. Also of Mr. Hingorani's party were Mr. Hermon Ould, General Secretary of the International P.E.N.; Mr. William Norman Ewer, Foreign Editor of the Daily Herald, and Mrs. Monica Ewer, herself a writer and a dramatic and film critic; Miss Victoria Kingsley, concert artiste, whose musical recital at the Institute on the following evening is described above; and an American writer, Mr. Ira Morris, and Mrs. Morris.

After tea Mr. Hingorani introduced his colleagues and friends to the company and Mr. Ewer, a good friend of India, who had worked for this country's freedom, gave a short talk, in which he pleaded for the maintenance of the cultural link between India and England, remarking that the Western countries owed a great debt to Indian culture.

Dr. Hingorani's party, who had arrived in India the first week in October, were eager to know not only all they could about Indian art and architecture but, above all, to know the people, so as to form a closer bond between East and West.

Mr. Hermon Ould, the International Secretary of the P. E. N. Club, was happy to meet several members of the All-India Centre of the P. E. N. in Bangalore.

Much of the effort of the Indian Institute of Culture has been directed to strengthening the hands of the United Nations and Unesco in this part of the globe, in their work for a united world. United Nations Day was celebrated at the Institute on October 24th, in a joint function of the Indian Institute of Culture and the United Nations Association of Bangalore, and Human Rights Day was celebrated on December 11th. The Institute

continues to be a Voluntary Correspondent-Speakers' Unit of the United Nations Organization, and has had most valuable co-operation from the United Nations Information Centre at New Delhi, where it has good friends in the Director and Deputy Director, Dr. B. Leitgeber and Shri Kamal Kumar, respectively.

From the Unesco at Paris, its Science Co-operation Office for South Asia at Delhi (Dr. Alexander Wolsky, Principal Scientific Officer, and Shri P. C. Bandopadhyaya, Assistant Scientific Officer), as also from the Indian National Commission for Co-operation with Unesco (Shri P. N. Kirpal of the Ministry of Education), we have had highly appreciated co-operation, Dr. Wolsky wrote us on April 8th, 1950:

"We are following with the keenest interest these activities and have already noted with satisfaction from your programme for March that you had two special Unesco meetings in that month on "Food and People" and on "International Understanding. I wish to congratulate you on this most useful and most encouraging activity."

And again on August 17th, 1950:

"If I will be free at the time of the completion and opening of your new auditorium I will be pleased to be present and do what I can to contribute to your noble efforts.

From the Paris Headquarters of Unesco we have continued to receive active co-operation and encouragement. Dr. Jaime Torres Bodet, Director-General of Unesco, wrote us on May 9th, 1950:

"I read with pleasure your news on the activities of the Indian Institute of Culture and I particularly appreciate the importance you give in your programme to questions related to Unesco's work and aims.

Dr. Armando Cortesao, Secretary-General, Unesco Project on "The Scientific and Cultural History of Mankind," has co-operated actively with us and two of our Discussion Meetings have been devoted to the consideration of scholarly papers of his, which were sent for the Institute's use. He wrote us on August 25th, 1950:

"I am most impressed by the activity developed by the Indian Institute of Culture and think that you are developing a very useful and remarkable work. I hope that eventually you will publish the very interesting papers which have... been discussed at the meetings of your Institute as well as the discussions; these will constitute very valuable symposia and will be the best way of not losing the results of such a brilliant intellectual activity.

I must say that I am very impressed by this intellectual activity which otherwise does not surprise me at all since I know the taste your countrymen have always shown in the questions of spirit.

"What matters, I think, is how to place your discussions on the general picture of value judgments according to the field they cover; mankind needs to know the best that has been produced by the thinkers in order to co-ordinate all efforts and spiritual values and to show how they can contribute to what may be called a world civilization. That is, in my view, the highest role to be played by so distinguished institutions as the Indian Institute of Culture. "

While we evaluate with due modesty the Institute's achievements so far, we are grateful that the ideals which inspire our effort have met with so appreciative a response.

We are particularly grateful to Shri Baldun Dhingra of the Mass Communications Department, Press Division of Unesco, who has been indefatigable in sending us material of value for our meetings and for the Institute's Free Library. He wrote us on September 6th, 1950:

"We have all read with very great pleasure and increasing admiration about the excellent work done by the Indian Institute of Culture. " And again on October 26th, 1950: "You are doing a very great deal indeed to help make better known the work of Unesco and we thank you for the most valuable co-operation you are giving us.

We are grateful also to Mr. Vladimir Hercik, Head of the Non-Governmental Organizations Division of Unesco's Bureau of External Relations; to Mr. Lars J. Lind of the Department of Mass Communications, Press Division; to Dr. G. A. Raadi, Representative of the Director General for the Middle East; and to other officials of Unesco for co-operation extended and for sympathy with our efforts which they have expressed.

The Indian Institute of Culture has continued to receive valued co-operation from the British Council, two members of whose Madras Office, Mr. S. E. Hodgson and Mr. J. B. Press, have lectured at the Institute in 1950. It has also had the much appreciated co-operation of the British Information Services, Madras.

The United States Information Service has been particularly helpful in keeping the Institute informed of visiting American lecturers, and in getting material for the Institute Library.

Highly appreciated accessions to the Institute's Free Library in 1950 have been received also through the kindness of the High Commissioner for Australia; the High Commissioner for Canada; the Chargé d'Affaires of the Italian Embassy; the late Don Juan Francisco Cuadrón, Consul for Spain, whose recent sudden death was deeply regretted by our Institute; and His Excellency Dr. Arnin Daeniker, Minister for Switzerland, a good friend of long standing of our effort.

From Dr. Juan Marin, Chilean Chargé d'Affaires at New Delhi, we received the following heartening words, under date of August 18th, 1950:

"Now that my perusal of the Report of the Indian Institute of Culture for 1949 has been concluded, I wish to express to you and to the Institute my most sincere congratulations for the work you have done, which proves that in the cultural field your organization is a thing very much alive, alert and vigilant. We should like to have, here in the capital, an institution like yours.

I am looking forward to a new visit to Mysore State for having the privilege of addressing the Institute on some cultural matters concerning Chile, my country."

And from Prof. Tan Yun-shan, of the Cheena Bhavana, Santiniketan, came the following kind words in a letter of August 13th, 1950:

Your illuminating publications on Eastern and Western cultures, the gist of speeches on cultural problems delivered by a large luminary of notable public men and the celebration of memorable events in our public life presented in the Report are clear indications of the progress and popularity of your Institute."

It is the international aspect of the Institute's work that makes its widest and most spontaneous appeal. Thus in a letter of September 14th, 1950, Mr. David Ennals, Secretary of the Council for Education in World Citizenship, London, wrote:

"I was particularly glad to note how many of your lectures and special meetings were concerned with different aspects of the work of the United Nations and the cause of international understanding."

Many unofficial tributes to the Institute's efforts to give opportunities for getting acquainted with the culture of other countries have been received. For example, Sir Eugen Millington-Drake, who in the previous October had given delightful interpretative readings of Hispanic

American epic poetry in English translation, wrote us on May 10th, 1950:

"Perhaps my most vivid memory of Bangalore is the evening I gave the lecture on South American literature—a field presumably unknown to most of the intellectuals gathered there together, and it was encouraging to note the extraordinary interest with which they followed it and examined the books, etc., which I had with me afterwards."¹

Mr. Darrell Berrigan, American correspondent in India, connected with The Saturday Evening Post, wrote us on April 30th, 1950: "It seems to me that such movements should be supported wherever they are in whatever country and that, through them, our cultures may meet to the mutual advantage of all nations."

One more reaction from a foreign sympathizer with our undertaking we shall quote. It came from Dr. George H. Shuster, President of Hunter College of the City of New York, now serving at Munich as Land Commissioner of Bavaria. He wrote us on March 29th, 1950:

"It seems to me that you have approached the problem of international intellectual understanding with more vigour than any one else I know."

Sir Samuel Runganadhan, Former High Commissioner for India at London, now living in Bangalore, who has given highly appreciated co-operation in the Institute's programme, wrote on August 4th, in acknowledging the Report of the Indian Institute of Culture for 1949:

"I have nothing but commendation for all the excellent work recorded in the Report and I offer you my best wishes for the continued success of the Institute."

The formal listing of meetings does not cover the many pleasant friendships made, not only with visiting foreign friends, but also by correspondence with distant well-wishers, one of whom, Dr. Dorothy L. Keur of Hunter College, New York, wrote the Honorary Secretary of our Institute last October :

"In these troubled times, when so many forces around us are crying out destruction, I feel that every handclasp of friendship across seas and national, racial and religious barriers, is a very small symbol of the goodwill toward constructive peace. Hence my pleasure at our continuing correspondence and contact.

Publicity was given to the Institute's work in Norway in July 1950 in two articles on "The Truth About India" and "Intellectual Life and Social Work in India." The first appeared over the signature "Kanya" in the Norges

Kvinner and the second, by Miss Agnes Heber, appeared in the Arbeiderbladet, both journals being published in Oslo. Each of these articles gave a prominent place to the cultural efforts of the Indian Institute of Culture and set forth its ideals and its programme in some detail. Such interpretations of the Institute's aims and activities to the people of other countries is valuable for the strengthening of the ties of interest and sympathy between cultured individuals and cultural bodies in different parts of the world, and are a highly appreciated contribution to the Institute's work.

We are grateful to Mr. William D. Allen of New York for what he has done through his World-in-Brief News Service to acquaint his countrymen with what the Indian Institute of Culture is trying to contribute to cultural enrichment and understanding between peoples, and to Prof. Archie J. Bahm of the University of New Mexico, who has been giving American teachers of philosophy news of our Institute in his mimeographed Oriental Philosophy Newsletter.

We offer no apology for quoting these tributes, which are not to the persons concerned in the Institute's effort, but to the ideals for which it stands. As we remarked in our last Report,

the very fact that the Institute's idealistic venture has evoked appreciation from several leading minds in so many parts of the world is in itself an evidence of a wide-spread community of thought most hopeful for world unity,

From January 1950, edited reports of the following lectures delivered or original papers read and discussed in 1950 at the Indian Institute of Culture have been published in the Institute's monthly organ, The Aryan Path. Lectures delivered in person are indicated by an asterisk.

(1) Life and Immortality from a Scientist's View-Point," by Dr. Alexander F. Skutch, published in March 1950.

(2) (1 What Is Personal Greatness and How Is It Achieved?" by Dr. Arthur E. Morgan, published in April 1950.

(3) "The Scientific Concept of Race and World Peace," by Dr. Dorothy L. Keur, published in April 1950,

(4) *"The Emergence of a New Culture, " by Dr. Ralph E. Turner, published in May 1950.

(5) ** Panditharaja Jagannatha: Court Poet of Shah Jahan," by Sahityalankara Shri K. S. Nagarajan, published in July 1950.

(6) *The Rôle of the University in Social Development: A Symposium," by Dr. Paul Anderson, Dr. William Stuart Nelson, Dr. Ruth C. Wright and Dr. Sherman Scruggs, published in October, 1950.

(7) *Human Relations Across National Frontiers Principles to Guide Human Attitude, by Dr. Paul Weaver, published in November 1950. }}

(8) *Children Without Fear, by Dr. M. V. Govindaswamy, published in January, 1951. (9) *Public Life," by Prof. M. C. Munshi, published in February, 1951.

*** (IO) The Internationality of Literature, " by Dr. Wallace Stegner, published in March 1951.

[Reports of six lectures delivered during 1949 but which appeared in The Aryan Path in the early months of 1950 are listed in our Report for 1949 on pp. 17-18.]

The following additions to the number of the Institute's publications have been made, each containing a paper specially prepared by a friend at a distance for one of the Institute's Discussion Group Meetings:

Transaction No. 4. Some Philosophical Concepts of Early Chinese Medicine. By Dr. Ilza Veith. No. 5. Reprint No. 5. The History of Scientific Thought with Special Reference to Asia. By Dr. H. J. J. Winter. Reprint No. 6 The Scientific Concept of Race and World Peace. By Dr. Dorothy L. Keur. Ahimsa on the Farm. By Dr. Alexander F. Skutch.

We are planning to publish also in the near future the following two Transactions:

Transaction No. 6. East and West: Some Aspects of Historical Evolution. By Prof. Constantin Regamey. Transaction No. 7. The Heroines of Kalidasa. By Samskrita Visarada Shri S. Ramachandra Rao.

The laying of the foundation stone for the Institute's new Hall and Library building on July 29th, in the presence of a few regular supporters of the Institute's effort, Advisory Committee Members, etc., not being announced as a public meeting, found no place in the lists of regular activities. It was a simple ceremony. There were readings from the Bhagavad-Gita, the Dhammapada and The Voice of the Silence and a talk by Shri B. P. Wadia. He spoke of the need for such an Institute as ours. The people in India needed not so much head learning as practice of the inner wisdom, theirs as a heritage from the past, a moral code laid down by the Great Sages. Indians knew it in their heart of hearts, but had to be helped to apply it in their daily lives. They had to get away from their

mediocrity and begin to take part in the building up of a new civilization in India which, while rooted in the old wisdom, would have to take into account the present trend towards mechanization and industrialization. India could work through this phase and finally work out her own salvation.

III. THE FUTURE

The future of the world looks very dark in this first month of 1951. There is a "dark night of the Soul" for the individual who is unfolding his heart like the lotus to drink the glory of the Dawn. There is a dark night for the nations-now one, then another. There are rarer epochs when the whole of the human race experiences the dark night of the soul; when, enveloped by thick clouds of greed and impatience, wrath and lust for power, it becomes Orphan Humanity. Such an epoch is our own. In such a cycle mankind forgets that it has Fathers and Elder Brothers, the Buddhas and the Christs of the human family. In the night, the thief and the prostitute forget that day will dawn, when Karma-Nemesis will punish their iniquities; and so during the dark night of the World Soul, when extortionists and exploiters indulge in evil rooted in hate. But there is a very large number of minds who have begun to see that the real function of man in the night of troubles is to refresh his mind in lofty dreams, in ideation founded upon moral principles and mental rectitude.

The purpose and meaning of the ever-recurring phenomena of waking and sleeping are missed by people who do not believe in the existence of the Soul, or who

understand its place in evolution in a topsy-turvy way. Sleep is not oblivion and dreams are not merely psychophysiological reflections of waking consciousness and brain. Man is more than his brain which is the vehicle of the mind. He is more even than his mind, for mind itself is the vehicle of Man, the Thinker, the Dreamer of true dreams, the Seer of profound visions.

A few, but not a negligible number, tonight are dreaming bold and lofty dreams; their names do not always appear in newspapers and their voices are not always to be heard on public platforms. Sometimes the world does not know all its greatest men; also it does not hear of all the potent movements. Though the world has shrunk, and space and time no longer divide men and lands as they did in centuries past, there are the barriers of differences of thought and feeling, in outlook and in insight into the problems of human fate and destiny, in human will to progress, in

exertion and, above all, in attitude to human brotherhood.

Deity is Law.

...it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. The saying of Jesus: "With what measure you mete it shall be measured to you again (Matthew, vii. 2), neither by expression nor implication points to any hope of future mercy or salvation by proxy. This is why, recognizing as we do in our philosophy the justice of this statement, we cannot recommend too strongly mercy, charity and forgiveness of mutual offences. Resist not evil, and render good for evil are Buddhist precepts, and were first preached in view of the implacability of Karmic law.

These words were written by H. P. Blavatsky in 1889 in *The Key to Theosophy*. They are true today. They point to the real causes of the darkness in which humanity gropes today, and also to ways whereby new effects can be created in the very midst of the chaos which prevails.

The future work of the Indian Institute of Culture is inspired by these grand ideas: Moral principles must control and dominate thoughts. We labour to transmute selfishness into unselfishness, greed into generosity, enmity into friendliness, competition into compassion.

Sentimental preaching cannot achieve this transmutation for emotionalism is not philosophy. Social service will not do it, for it works with apparent effects while the hidden causes remain. "A tree grows up again even though it is cut down, if the roots remain. If you see the creeper springing up, cut its root by means of Wisdom (Pragna)" taught the Buddha in the *Dhammapada*, in his verses on Thirst for Life. Right Wisdom is necessary and the mass mind of the race can be purified and enlightened by individual effort at studying, applying and promulgating the Wisdom-Religion, the BodhiDharma of Gautama Buddha, that to which Jesus the Christ pointed as the Law and the Prophets. In that book of Universal Wisdom, the *Bhagavad-Gita*, the Master Krishna taught :

Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. As the natural fire, O Arjuna, reduceth fuel to ashes, so does the fire of knowledge reduce all actions to ashes. There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. (IV, 36-38)

Civilizations are national and represent the temporary bodily and mental activities of the World Soul which is global, the never-perishing Culture which is nourished on the Good, the True and the Beautiful in every civilization. It is a direct appeal to that Universal and Impersonal Culture which the Indian Institute of Culture makes, so that the many may be helped to rise to the status of Man, above the distinctions of caste and class, race and religion, community and nation, continent and sex. We of the Indian Institute of Culture see the truth of the wise words of St. James (IV, 1-3):

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

Ye lust, and have not ye kill, and desire to have, and cannot obtain ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

We are not seeking to gain a name or to possess power. We are not agitated by the passing of the national civilizations of today with their geographical boundaries. We are looking for the Dawn of the Cosmopolitan, International, World State founded on the rock of Fraternity, without which equality of opportunity for the individual cannot be, or the real enjoyment by him of Liberty.

To help in the hard labour of creating a spiritual Aristocracy is our object. We press into our service all that ennobles the Mind, all that enlightens the Heart, and gratefully salute the Prophets and the Poets who inspire us in our task. Our William Quan Judge Cosmopolitan Home, our Library, our lectures and other meetings, our growing correspondence with men and women of good-will all over the world, and such plans as we are now conceiving for the consolidating and expanding of our work are all for that one grand purpose, however inadequately and feebly served so far. We aspire to worship the Goddess of Culture with such friends as will co-operate with us by giving of their time, money and work. Our aspiration is less to raise a visible temple built by human hands than to bring materials, though but a stone or two, for the enduring Temple of Immortal Wisdom that is slowly rising, that Living Temple which the Master-Builders are rearing without the sound of hammer or of chisel.



THE INDIAN INSTITUTE OF WORLD CULTURE
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CULTURAL PROGRAMMES FEBRUARY - 2024
PROGRAMMES WILL BE HELD IN WADIA HALL

February 1st Thursday 6:00 PM : Dr. M. D. Parthasarathy and
Smt. Sushila Parthasarathy Memorial Programme
Bharatanatyam Duet Dance Recital
By : Kum. Srujana Purohit And Kum. Shreya Gururaj
(Disciples of Shri P Praveen Kumar)
Collaboration: Smt. Malini Sriram and Family

February 22nd Thursday 6:00 PM : Smt. Pendakur Ramakka
And Smt. Padma and Sri H. K. Ramachandra Murthy Memorial
Programme Vocal : Dr. M. A. Madhuvanthi
Violin : Vidwan Achutha Rao
Mridanga : Vidwan A.S.N. Swamy
Collaboration: Prof.V Setty Pendakur and Mrs. Rajinder Pendakur,
Smt. Vidya and Sri Sudhindra

OTHER PROGRAMMES : FEBRUARY - 2024

February 3rd Saturday 10:00 AM : Saakshi Trust
Book Release Program

February 3rd Saturday 6:00 PM : "Rhythms"
Karaoke Music Program

February 9th Friday 6:00 PM : Sanjog Bansuri Mahavidyalaya
Music Program

February 11th Sunday 10:00 AM : Sawanna Publications
Book Release Program

February 11th Sunday 6:00 PM : Bharatanatyam Dance Recital
By : Kum. Keerthi (Student of Kalakshithi)

February 13th Tuesday 6:00 PM : Award Ceremony

February 14th Wednesday 6:00 PM : Presentation and Book
Release Program Author : Huli Amarnath

February 17th Saturday 6:00 PM : Kaladyana Institute "Sarvam
Tvam" A Classical Dance Production

February 18th Sunday 10:00 AM : Sahitya Prakashana
Book Release Program

February 18th Sunday 6:00 PM : “Bechi Rasayana”

Drama program by team Dramatricks

February 24th Saturday 6:00 PM : “Anu Pallavi Band” Presents

Karaoke Music Program

February 25th Sunday 10:00 AM : Ankita Pustaka Book Release

Program

February 25th Sunday 6:00 PM : Antaranga Bahiranga

Kannada Drama Program

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, Dr. Ramaa and Ambuja Rao Meets every Tuesday and Thursday between 3.30 pm to 5.30 pm

ART CLASSES : Directed by Sri Sanjay Chapolkar meets every
(SENIOR BATCH) Friday, Saturday and Sunday 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.
