

# BULLETIN THE INDIAN INSTITUTE OF WORLD CULTURE



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# THE INDIAN INSTITUTE OF WORLD CULTURE

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**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.

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## **The Indian Institute Of World Culture Holiday List - 2024**

<b>Date</b>	<b>Day</b>	<b>Particulars</b>
15-Jan	Monday	Sankranthi
26-Jan	Friday	Republic Day
8-March	Friday	Maha Shivaratri
9-April	Tuesday	Ugadi
1-May	Wednesday	May Day- Book Sale*
15-August	Thursday	Independence Day
16-August	Friday	VaraMahaLakshmi Vrata
6-September	Friday	Gowri Festival
7-September	Saturday	Ganesha Chathurthi
2-October	Wednesday	Gandhi Jayanthi/ Mahalaya Amavasye
11-October	Friday	Ayudha Pooje
12-October	Saturday	Vijaya Dashami
31-October	Thursday	Naraka Chaturdashi
1-November	Friday	Rajyothsava / Book Sale*
2-November	Saturday	Balipadyami

**MAY 1ST & NOV 1ST : BOOK SALE**

Weekly Holiday – Monday

## **AT HOME, 12th JANUARY 1948**

Shri E. V. Ganapati Iyer, B.A., M.C.S., Director, Indian Institute of Science, and Vice-Chairman, Advisory Committee, Indian Institute of Culture, and Shrimati Iyer were host and hostess to a distinguished gathering at an "At Home" on the 12th of January, 1948, to acquaint the Bangalore public with the recently established Indian Institute of Culture, its aims and its activities. The 150 guests included: Professor K. Anantharamiah, M.A. Shrimati A. S. R. Chari.

Rajasevaprakashta P. Subrama Chetty, Minister for City Municipalities and Muzrai.

Shri Yavatam Subbiah Chetty.

Shri H. C. Dasappa, B.A., B.L., Minister for Finance and Industries.

Shri Rama Durai, Representative, The Indian Express, Madras.

Shri K. Guru Dutt, B.A., M.C.S., Secretary, Mysore Constituent Assembly.

Shri D. N. Hosali, Editor, Mysindia, and family.

Shri K. S. Gopalswami Iyengar, Representative, The Hindu, Madras.

Shri K. T. Bhasyam Iyengar, B.A., B.L., Minister for Law and Labour.

Rajadharmaprakashta Shri A. R. Nageswara Iyer, Retired Judge, Mysore High Court.

Shri C. Subramani Iyer, B.A., B.L., Retired Judge, Mysore High Court.

Rajasevaprakashta Shri T. G. Rama Iyer.

Dr. and Mrs. G. T. Kale.

Janab A. A. Khan, Retired Inspector General of Police. Dr. O. H. Koenigsberger, Government Architect. Mr. G. H. Krumbiegel.

Shri M. Lakshminarasappa.

Dr. M. N. Mahadevan.

Shri R. S. Mani, Representative, The Madras Mail. Sir A. Ramaswami Mudaliar, Dewan of Mysore. Professor N. A. Nikam, M.A., Dr. Malcolm Pitt.

Sir S. P. Rajagopalachar, B.A., Retired Chief Minister, Gwalior.

Shri K. Ramaswami, Representative, The Hindu, Madras. Shrimati B.



Seshagiri Rao.

Captain B. S. Raghavendra Rao, Financial Secretary. Shri C. N. Narasinga Rao, President, City Improvement Trust Board.

Professor L. Narayana Rao.

Shrimati N. Madhava Rao.

Shri N. Subba Rao, B.A., C.E., Retired Superintending Engineer, Mysore. Retired Chief Engineer, Hyderabad. Shri H. Siddaiya, B.A., LL.B., Minister for Agriculture. Captain R. B. Subramanyam and Shrimati Subramanyam. Captain and Mrs. N. Sundaram.

Mr. M. S. Thacker, Indian Institute of Science, and Mrs. Thacker.

Shri D. S. Venkanna.

Rao Bahadur Prof. B. Venkatesachar, M.A.

The meeting was opened by a speech by Shri Ganapati Iyer. Addresses were also given by Shri B. P. Wadia, Sir A. Ramaswami Mudaliar and Shri H. C. Dasappa.

### **WELCOME SPEECH BY SHRI E. V. GANAPATI IYER**

It is a great pleasure and a privilege to welcome you all to this function, on behalf of the Indian Institute of Culture, and I feel called upon to say a few words on this occasion relative to the purposes of this Institute.

I need hardly tell this gathering that we are passing through a critical phase in the world-more so in India itself-an epoch-making period, which is so not merely from the political but also from the social and the cultural points of view. The historian of the future, writing of the age of the two world wars might well describe it as a period in which the political and economic effects caused by the industrial developments of the late nineteenth century were revolutionized by violence, with significant results for the cultural and social history of the peoples.

That men's minds are still deeply disturbed and that the economic foundations of the world order still continue to conflict with a critical insight into the social and cultural thought of the people after the two wars is the significant thing that characterizes current thinking in the countries of the world.

Here is what one of the greatest thinkers of the world

wrote of the times before the dawn of the twentieth century :- "Culture and Civilization are spreading and conquering even the most benighted

regions of the globe.... But yet, notwithstanding the growth and increase of all conditions to promote comfort, the human race is today more discontented, more irritated and more restless than ever before. ""

(Max Nordan, in *The Lies of Our Civilization*) And here is a focus of the world situation and its agitated mind after the first world war, as given us by James Harvey Robinson in 1921 in his work which H. G. Wells called a cardinal book, *The Mind in the Making* :"} ((

"...few people realize how novel is the almost universal preoccupation with business which we can observe on every hand but to which we are already so accustomed that it easily escapes the casual observer. But, in spite of its vastness and magnificent achievements, business, based upon mass production and speculative profits, has produced new evils and reinforced old ones which no thoughtful person can possibly overlook. Consequently, it has become the greatest issue of our time and the chief subject of discussion....

"Nevertheless, there were many before the war, not themselves suffering conspicuously from the system, who challenged its beneficence and permanence, the name of justice, economy and the best and highest interests of mankind as a whole. Since the war many more have come to the conclusion that business as now conducted is not merely unfair, exceedingly wasteful and often highly inexpedient from a social stand-point, but that from an historical standpoint, it is intensely unusual, unstable, complicated, unreliable and temporary.' It may prove to be the chief eccentricity of our age; quite as impermanent as was the feudal system or the rôle of the mediæval church and monarchs by the Grace of God, and destined to undergo changes which it is now quite impossible to forecast.

"And so we have reached our present plight, after the break-up of the structural foundations by yet another war, with one further important development, in the process. With the end of the war has arrived liberty, independence, to more nations, especially the nations of Asia, not to say India itself. Also, along with that, the complete emancipation of all races of people, including what were called till recently the exploited and coloured peoples, and the emancipation of women. In this changed world, as Wendell Willkie says in his *One World*, there will be lots of tough problems ahead. Not all the peoples of the world are ready for freedom or can defend it the day after tomorrow. But they do not ask that we solve the problems for them. They are neither so foolish nor so faint-hearted.

They ask only for the chance to solve their own problems with economic as well as political co-operation. For the peoples of the world intend to be free not only for their political satisfaction but also for their economic advancement."

It is against this background that we have to pause, look and work for achieving progress. The conflict between political and economic development on the one hand, and social and cultural progress on the other, must be removed. We should adopt the methods and investigations of scientific knowledge in our task of harmonizing and adjusting these contacts, for it is clear that our convictions on important matters are not the result of knowledge or critical thought, nor are they often dictated by supposed self-interest. Most of them are pure prejudices and it should be our pride to revise our ideas and not to adhere to what passes for respectable opinion when such opinion can frequently be shown to be not respectable at all. Once this is done and we come critically to examine our traditional beliefs, we shall find some of them sustained by experience and scientific reasoning while others must be revised to meet new conditions and our more extended knowledge.

Social and cultural progress is not so much a fruit of faith as of knowledge and intelligence.

Culture" may be indicated as meaning those characteristics of society displayed as the result of the impact of the forces of the age, viz., knowledge, intelligence, faith, tradition, environment, conduct, philosophy, ethics, business and science, upon it. Hence we frequently speak of the culture characteristic of each age and it will display itself in its multiple activities, architecture, philosophy, poetry, drama and fiction, art and science, politics and the laws and conventions of society.

While the findings of modern science have shaken the hold of the sources of mediæ val authority, they have been inadequate to loosen our inveterate habit of relying on the more insidious authority of current practice and belief. We still assume that received dogmas and faith represent the secure conclusions of mankind and that current institutions represent the approved results of much experiment in the past. Yet, in the modern world the incredible revolution has taken place that secular authority has superseded in nearly all matters the old ecclesiastical régime, and religious dogma has been neglected in matters of public concern and reduced to a question of private taste and preference. In the middle ages the assumption was general that the social, economic and

religious order was fairly standardized and none thought that human efforts should be directed to making the lot of humanity progressively better by intelligent reforms in the light of advancing knowledge.

Thus we come to the complex of modern culture, superposed on the survival of those ages, moulded and transformed by the industrial revolution of the nineteenth century, the all-pervasive character of business and commerce and financial economy in the modern world, and the intelligence and force of the great thinkers of the world-Rousseau, Mill, Marx, Lenin and last, perhaps the greatest of all, Gandhi. The removal of untouchability, that result of mediæval bigotry and ignorance, the display of self-respect and of honour, by the lowliest and humblest of the citizens, the creed of non-violence that can face unflinchingly the strongest violence, the oneness of prayer and the perception of truth that unifies all creeds and castes in spirit-these are his glorious contributions to the characteristics of modern Indian culture.

The Indian Institute of Culture is a humble institution formed for the purpose of promoting cultural contacts and progress and giving a proper appreciation of values to society. There is a new spirit passing through the people and civic ideals of almost unique magnificence are more and more taking hold of the public mind and the Institute aims at helping to provide facilities and moulding people's thinking, especially in the younger generation, in a manner which will enable them to exercise their intelligence and critical examination for continual progress. It believes in the ministry of books, instruction in ethics and prayer, the necessity of discipline and the value of fraternization and social democracy.

The greatest glory of the present age is the spread of knowledge and the facilities open to the humblest person for its acquisition. Indeed, great stress has to be laid upon a love of reading as a moral and intellectual safeguard for For the stimulus of self-development every young man. and culture, the study of books is indispensable, but the ministry of books is not so much through reading widely as through reading well. To carry the torch of cultural progress and to play a worthy part in the world social order, we have to read not merely to inform ourselves and add to our knowledge but also to instruct our impulses and to nourish in ourselves fine and noble intelligence and volition. Therefore those greatest of books, which are works of creative imagination and penetrating intelligence, are worth far more than mere numbers. In such fashion does this Institute purpose building up its infant library.

It now remains for me to express our appreciation and offer our thanks to Shri B. P. Wadia, whom the audience knows very well as a great social leader over a long period of work, for his initiative and help not only in promoting this Institution with the certainty of a great future lying before it but also in arranging to place it on a sound footing capable of expanding and increasing usefulness in the years to come.

I wish to express also my gratitude to all the worthy guests who have responded to my invitation and contributed to the further success of this Institution by their very presence this evening. In particular I am deeply indebted to Sir Ramaswami Mudaliar and Shri Chengalraya Reddy (who unfortunately is absent owing to sudden indisposition) for agreeing to give us talks this evening although amidst their multifarious responsibilities they should have found it hard and taxing. We greatly appreciate their taking on the labour of love for this Institution and we look forward to their inspiring talks from the fulness of their wide knowledge of human affairs, and their international social and cultural contacts.

### **ADDRESS OF SHRI B. P. WADIA**

I regret, Dewan Sahib, that I am not able to couple the name of the Prime Minister with yours and to thank both of you, as also you, Ladies and Gentlemen, who have gathered here, for evincing interest in an Institution which has recently come to birth. You have heard a discourse given by my esteemed friend Shri E. V. Ganapati Iyer about the conditions which make the emergence of culture at the present hour of the first value and importance. Culture deals chiefly with the assimilation of knowledge gathered through experience. Culture is not only a matter of head learning and of intellect; it manifests as the insight of the heart; it brings to birth a real appreciation of not only one but of all branches of knowledge. This appreciation which is cultural is used for the benefit of the world at large. Culture may well be defined as a response which the heart makes to assimilated knowledge; and it expresses itself in

nobility of mental bearing and in moral integrity. The great teaching of the ancient Sages and Seers is that there is but one great body of knowledge, which has many branches. The One manifesting as the many holds true in the domain of knowledge as it does in the domain of the Spirit. This Institute is for young and old, for men and women, for persons of all castes and creeds and religions; it recognizes no differences; and it tries, as a humane association, to work humbly for

Man. To us it is of secondary importance whether a man is a Hindu, a Mussulman, a Parsi or a Christian. True culture enables an individual, whatever his religion, to rise above it; whatever his position, to elevate it. The man of culture recognizes that Truth has many sides. He therefore not only supports the point of view which is his own, but also learns to appreciate and to assimilate other points of view, so that he may have a wider vision of things and a deeper

This Institute has several aspects. We have the William Quan Judge Hostel work, recently started. We hold that education should recognize not only the physical bodily training, especially essential in this country; not only the intellectual and mental training so much needed in the present world of competition; but also the neglected emotional nature in man; and, above all, education should take into account the immortal Entity that sits in the heart of everyone, whether Hindu or Mlechchha, Mussulman or Kafir, Christian or Heathen. Man must learn to recognize the latent Divinity within him and live, not like an animal man, but like a human man, passing on to Divine Kingship. That ideal may seem distant, but no ideal that is near to us and is easily realizable is worth working for. A distant ideal gives us strength.

So we have hopes of producing men who will see that religion becomes scientific, that religion is not a matter of belief, but of fearless investigation; we want our young men to learn the technique of regeneration, to bombard their atomic soul and release a spiritual force, not to destroy but to regenerate others. And we want to make science religious; that which is outside the scope of science in the opinion of so many of that great and august fraternity of scientists must gain recognition. Everywhere there is an absence of reverence for Nature. This reverence must come into the lives of men. India must once again produce those great minds and hearts wedded to speculation which is exact, living their lives accurately and beautifully, and making efforts to serve the world by that most priceless of all sciences, the Science of the Soul.

Great and magnificent notions ? Yes. But that is how we are beginning in our Hostel today. We have there what we call a Devotional Meeting every evening for fifteen or twenty minutes. We do not teach any particular religion. We teach Religion, which, being the Pure Source, is superior to all religions. We take the teachings, the verities proclaimed by the minds and hearts of all the Great Souls of the hoary past, of every country in the world. Our young men are beginning to get something of the knowledge

of the science of religion as well as of the religion of science.

We have also another plan which we want to bring to birth some time in the future. We have in mind an institution for our young women. Man and woman are different and yet alike; they are one in two and two in one, like Spirit and Matter. Companionship between them is the goal to be realized in the grihastha stage; and for that the future mother has to be trained.

We feel sure that as the years go by, in the progress of the New Social Order, we shall be making a real contribution towards the building and construction of that Order. Creative activity is a pressing necessity for our country. It is no use, my friends, saying, as so many people say, that we are idealists and visionaries. It is necessary for us to recognize that it is the Religion of Life that produces virtue and goodness, wisdom and strength, beauty and grandeur. That is real religion; not what passes for religion but stands in the way of our real advance.

But that does not mean that we are going to adopt that which looks like failure in the Western world. Industrialization and business methods were referred to by Mr. Ganapati Iyer. Great thinkers of today, like Alexis Carrel, whose work ought to be better known than it is at present, are beginning to realize that industrialization is not a channel for real progress or advancement of civilization; and please remember that he is speaking of the industrialization of the United States of America. We want something better, something nobler for man.

Socialism? Yes. Communism? Yes. But the Socialism and the Communism taught by Jesus, by the Buddha, by Krishna. Who can be a greater Socialist than Krishna, who says in the Gita that he is seated in the heart of every human being; not every Brahmin, not every Hindu, but every man? That great democratic idea the Buddha taught when he spoke to Upali the barber; when Upali asked: Master, is Nirvana for such as I?" the Buddha replied: Yes, Upali, Nirvana is also for such as you"-of the barber caste. Can we say that Socialism or Communism of that type is of no value, or impractical? In the great community of the Saints and the Sages it has been tried and worked out successfully; in the great Sangha of the Buddha we find an expression of it; the community of the Essenes is another example. If we can set the world of today thinking of such examples and send it to the knowledge of the ancient Sages, Seers and Poets, we shall be contributing something of a substantial nature towards the great Ideal that we have set before us. Let us strive for that.



But let us remember that India in rising should not rise for herself alone. She should bring her ancient message in a new and vital and viable form to the modern world. That is our hope. We work in humble but confident hope, and surely we want your help, your moral support, your advice, your co-operation. To do what? To do that which is very necessary, friends, in modern India and in the India of the modern world. To learn to work together in the united Spirit of Life, whereby we may be able to bring peace which will banish war from the world and bring to us the vision splendid of a united world in which India shall play an important part. One indivisible humanity, one world, one people; each nation giving its own message, however small or however great that nation. And, for the contribution which this Nation has to make, let every single man and woman of this great country feel the responsibility !

### **ADDRESS OF SIR A. RAMASWAMI MUDALIAR**

I did not need any pressing invitation from Mr. Ganapati Iyer for being present here at this function, and that for two reasons. The first because the name of the Institution itself is an attraction for anybody who wants to be present here and secondly for a more personal reason. Mr. Wadia, who looks very humble now, who looks peaceful, who looks very sedate, I knew Mr. Wadia in the stormy days during the first world war. Mr. Wadia's name was a name to conjure with, certainly in the Madras Presidency at any rate. I recall the days in 1916-1917-1918 when the mighty structure of the administration was almost shaken to the very foundation by three stalwarts, among whom one was Mr. Wadia. The passage of time gives one a better perspective of the forces that were arrayed by this figure and the indomitable courage that must have been his characteristic nature. I recall the time when the Swaraj Movement was undertaken.

There is another aspect of Mr. Wadia's life in those days which should even more require mentioning. It is his sympathy with labour. I suppose most of you do not realize that it was Mr. Wadia who first started the Trade Union Movement in India. The first Labour Union was formed by Mr. Wadia in the Buckingham and Carnatic Mill area, at a time when there was nobody to speak for labour, when labour's voice was unheard, when there were no top-ranking men who were willing to forward the cause of the downtrodden and the oppressed. It was left to Mr. Wadia and a small group of people in Madras among whom is the present Deputy Mayor of Madras, my very esteemed friend; it was left to them to organize the Labour Movement and to lay the foundations that movement which is



now causing headache to our Mr. Bhasyam. For these two reasons I felt impelled to accept very readily the invitation Mr. Ganapati Iyer very kindly extended to me.

I am glad that this Institution has been formed here and, knowing Mr. Wadia, his indomitable courage, his perseverance and his sustained energetic nature when once he determines to do a thing, I know that he will do it magnificently. I have therefore no hesitation in saying that this Institution will be built on strong foundations and that it will prosper, and prosper brightly in the course of time, for it deserves to prosper; for what are the objects of this Institution? Mr. Ganapati Iyer in his excellent discourse drew us a picture of what was happening in the world today. He drew attention to the culture that prevailed in different places at different ages and pointed out some of the reasons for the gloomy situation that prevails at the present time. If I may be permitted to say so, he has drawn too gloomy a picture of the situation. There are a great many reasons why that picture has some dark shades here and there, but I am sure that the forces at work in the recent war are beginning to take a turn, particularly in India. I have always been an optimist. While at present omens are dark they may not in actual practice result in such bad prognostications as we are now disposed to make. Mr. Ganapati Iyer in the course of his remarks referred a great deal to business practices. There are reasons why those who have never been associated with business should take a very serious view of business conditions and ethics at the present time in many parts of the world, but I venture to hope that even among business men and industrialists there is a growing tendency for improvement, due perhaps to the sense of frustration of their own purposes they have been experiencing. They are awakening from the point of view of pure self-interest to what is really expected of them and to a desire to march along with other forces of progress in socialism which are so evident in the world today.

There is one factor which comes to my mind, a feature to which even the Gita refers. In that sacred book, which we all revere and which we hope will be revered more and more by all people whatever their caste, creed or religion, in the opening passages, where Arjuna speaks of the destruction that would take place in that fratricidal war if the Pandavas and the Kouravas were to proceed with it, Arjuna advances several reasons for not carrying on the war and one of his reasons is this: he says that if we fight we will all perish, caste distinctions will vanish, immorality will prevail and all will lose their sense of proportion. Therefore, he says, it

is better for me to avoid this war as otherwise considerable evil consequences will follow. Of course Lord Krishna was determined to carry on the war and Arjuna's attention was drawn to his duty as a Kshatriya which demanded that he fight the battle whatever consequences might follow.

I am bringing this illustration to show that in any war a certain amount of destruction and evil effects are inevitable, bound to follow. In fact they are necessary and therefore the present troubles have to be taken in that light and if we view them only through their dark side we will be misled. Basing our confidence on events which have happened in the pages of history, let us hope that this is only a passing phase in the morality of men and women all over the world and that very soon will emerge in all countries, and especially in this country more than elsewhere, a State where we can revive the most precious ethics.

Ladies and Gentlemen, this is the Indian Institute of Culture. A previous speaker at this Institute, Sir J. C. Ghosh, observed that the name had been properly chosen. It was properly called the Indian Institute of Culture and not the Institute of Indian Culture; a subtle distinction, but a distinction all the same, a distinction which seeks to emphasize that culture has no boundaries. It means that in this Institute it is not intended to impart only Indian culture.

This brings us to the recognition of that feature of culture which is universal. There are several aspects which make a man cultured and being cultured is not a fixed and rigid condition. I believe it was Matthew Arnold who said that culture meant a passion for sweetness and for light and, what was even more important, a desire to propagate that sweetness and that light. We understand what is meant by sweetness and light. We can understand what light is; light alone can dispel darkness. But what is that light? It is the light of knowledge, of understanding, of experience. Experience alone can bring no light to any one. Then sweetness. What is sweetness? He is a sweet man, we say. When we describe a man as a sweet man, we mean a man of equipoise; a temperament that is calm; a man who has toleration for others. It is this toleration that constitutes sweetness and it is that sweetness that connotes culture.

May I say that, above all, toleration is the very essence of that culture and is needed more than any other thing? So I would emphasize that the essence of culture is toleration. You know it is not a quality that is easily

achieved, but it is a quality that can be practised without any reserve whatsoever. If there is one thing, throughout the history of this country, that stands uppermost in the life of any person worth the name, whether he belongs to this town or that city, this religion or that creed, whether a Hindu or a Muslim, it is this spirit of toleration which is emphasized. I remember very well of Swami Vivekananda, at whose feet I had the good fortune to learn and by whose grace my life has been blessed, that in all his speeches from Almora to Colombo the unique quality he depicted and emphasized was this toleration. He said that it was this quality which made India great ; this was the land which refugees from all foreign countries, persecuted and driven away from their native soil, had sought as their home-and he cited for example the white Jews who landed and settled in Cochin. This was possible because of the quality of toleration which the people of this country extended. So we find Swami Vivekananda teaching this most priceless quality and tradition exemplified in Hindu culture.

My friend Mr. Wadia and Mr. Ganapati Iyer spoke of many disabilities which we are trying to remove. Reference was aptly made to the efforts made by that great leader, Gandhiji, in regard to the upliftment of the depressed classes and how essential a social problem it is. May I say that this problem, serious as it is, and one to be tackled with all the energy that we can command and which is being done now all over the country, is not confined to this land? May I recall a personal incident in one of my travels through the United States of America, a most civilized and advanced country of the world and which was referred to in the discourse of Mr. Ganapati Iyer? I met a gentleman in the dining saloon in a train to Chicago and he at once recognized me as a Madrassi. I was surprised at that recognition, because there was nothing external, neither caste-mark on my face nor a turban, that could make such a recognition easy. So I asked him what made him think that I was a Madrassi and he said that it was on account of the English that I was speaking. That was comforting in a way. Then we got into a conversation and he asked me something about the Depressed Classes. I said, "May I assure you that we who do not belong to the Depressed Classes are mightily ashamed of the treatment that is meted out by some? We are bold in confessing that it is wrong and we are trying to redeem the situation. While I agree that we have to be blamed, we are trying to set right the situation. But may I ask a question? I went the other day to the International Monetary Conference. I took the train in New York and by the morning I was somewhere near the

Southern States. There were many fellow passengers, Negroes, men and women, travelling in the first-class carriages in the train. At 7 o'clock in the morning I found all of them going towards one end; all of them; 1st class, 2nd class, and 3rd class passengers. Immediately the border line was crossed to the Southern States the Negroes have to be segregated. I travelled and when I reached the station at our destination I found that there were booking offices for 1st class passengers and booking offices for 3rd class passengers separately. This is all right because in India also we have the same. But what struck me as curious was there were 1st class booking offices for two different kinds of people; viz., 1st class booking office for whites and 1st class booking office for the coloured; 2nd and 3rd class booking offices for whites and 2nd and 3rd class booking offices for the coloured; 1st class restaurants for the whites, 1st class restaurants for the coloured; 2nd and 3rd class restaurants for the whites and 2nd and 3rd class restaurants for the coloured. And so on it went." I said I could even understand this, with somewhat similar things in India, but I had got more shocked when I had gone to the place which was reserved for our stay. There I had found that the Negroes were to prepare the bedding, were mixing and mingling with the whites, were preparing the food, were arranging the baths; in fact they took part in every domestic affair of the Whites. So I turned round to my friend and said, "Whereas our Depressed Classes are not allowed by the customs and manners dating from ancient times, to get near the kitchen or the house, much less to engage in domestic work, here you allow the Negroes near you, you engage them in every activity and yet in railway carriages you segregate them!" My friend was not from the Southern United States but nevertheless he caught my point of view.

So the culture that we want in India is not that type of culture which we see in advanced and civilized countries like the U.S.A. In culture what is important and essential is toleration, as I have said before. If I may say so, the essence of, or the characteristic of a cultured man is this: That he should be able to put up with the point of view of other men, try to understand their feelings and, having understood them, try to adjust and work in co-operation with them.

These are changes which are going to come about. There is no doubt about that. The only thing is, at what pace and how rapid will the change be, and the duty of all of us and the purpose of the Indian Institute of Culture must be to bring about that change quickly for the progress of mankind, for the stability of civilization; otherwise there are very poor

chances for the survival of any civilization. A toleration for other people's views, whether or not they be of our caste, religion or nation, forgetting the differences.

That is, in all things we have to realize human equality and unless we try to promote that fraternal feeling, that co-operation, that brotherhood, there is no hope. I do not suggest that in all matters all will be equals intellectually, but by that quality of toleration we can promote that goodwill. It is said that God's mills grind slowly, but grind finely and with exactitude and in my own life and in my own experience I have seen many examples of the truth of this statement.

Now to close, this Indian Institute of Culture with its honoured patron, if I may call him so, Mr. Wadia, I am sure will serve the purpose for which it has been founded and will gather together men and women who will work broad-mindedly, showing toleration for others and promoting cultural unity. I wish the Institute a long life, a splendid progress that will illumine the entire country and the people and that its sphere and influence may spread to a wider and wider area, embracing all humanity.

#### **ADDRESS OF THE HON. SHRI H. C. DASAPPA**

It has not been altogether unusual for me to deputize for others. I may tell you that I am not very happy over it. For one thing, when I have to deputize, I have to do so because the gentleman for whom I have to deputize is indisposed or otherwise not fit enough to attend the function which was really meant for him. Anyway, I must say in this case it is a unique exception, for to participate in such a function is a great pleasure and privilege to me. I must say, however, following as I do such eminent worthies as Mr. Wadia, one of my very old friends, and, may I say, Sir, another no less old friend, Sir Ramaswami Mudaliar, it would be very fool-hardy for me to make any lengthy observations. I have been asked to speak in place of the Chief Minister, possibly because I belong to that part of the Cabinet which is known as the Popular Ministry. I am therefore supposed to represent the people. If I were asked which is a worthier rôle, to represent the people on the strength of their votes or to represent the people as one inheriting and embodying their culture, I would have no hesitation in voting for the latter. Therefore I am rather nervous about adding anything more to what has emanated from their lips. Words of wisdom and of learning were poured forth into your ears; what more can I say?

We were reminded more than once of the two great wars that took place and the destruction which they wrought. It all depends upon how you view these things. If you have a little touch of the Vedantic outlook you will not bother yourself with all this. It all depends upon how we evaluate the experiences the world has gone through. I am reminded of the definition of an Optimist and a Pessimist, who are rather difficult to define. There is a bottle half-full. The optimist says, Ah! the bottle is half-full, I am very glad. The pessimist on the other hand says dolorously, "The bottle is half-empty!" So, you see, much depends upon the way in which we look upon things. No doubt these two great wars have been tremendously destructive. They have stirred human hearts deeply and made many people sceptical and nervous about the future of the world. But I must be forgiven for saying that I see in these wars, and the last war particularly, a tremendous step forward for Humanity-an achievement which I suppose very long years of peace would never have attained. We know, for instance, how much the whole of humanity has become one. It is today possible for us to conceive of one common brotherhood. It is coming much nearer than ever before, I should think. And the very fact that today we have gathered here under such pleasant auspices and are able to concretize those fine visions which were seen by Swami Vivekananda and Sri Ramakrishna Paramahansa is itself a happy omen. We are much nearer the realization of those ideals and those heights which they wanted our country to reach. Shakespeare has said, "There is some soul of goodness in things evil, would men observingly distil it out.

Now, gentlemen and friends, I should not like to dwell on the various matters to which the previous speakers have referred. One outstanding reality is that these days are days of the common man. It is no longer possible for any class, any privileged class or any privileged caste, to think of dominating society or the people. It does not need much argument to prove it. We see everywhere a tremendous urge on the part of the common, ordinary man seeking to assert his rights in ways not altogether pleasant even to their own leaders. Sir Ramaswami Mudaliar was referring to the headache for my friend Bhasyam, who is certainly a very worthy representative of Labour. Now I say this Indian Institute of Culture must fit in with the growing fact of the common man and his place in the present scheme of things. Swami Vivekananda, to whom Sir Ramaswami Mudaliar referred, stood out for the common man, the Daridra Narayan and the Institute's aim must be to foster the happiness of these Daridra Narayans. We must always stand up for the under-dogs,



for the amelioration of the poor and the depressed. If no salvation can be offered to these Daridra Narayans, of what avail is our culture, I ask? It is not enough if we stock a large library, pore over all the books and devour all their knowledge. Mention was made and quite rightly, of Mahatma Gandhi. Why is he called a Mahatma? Is it because of his book-knowledge? When I was with Gandhiji, I remember one day his asking me in a somewhat reminiscent mood, "Why is it that people call me a Mahatma? It is because all the twenty-four hours of the day, whether waking or sleeping, I am always thinking of the poor and the destitute and how to better their condition." Therefore it is that I say when we think of culture we must lay emphasis on this aspect of the matter. Unless a man thinks of alleviating the lot of the common man his claim to call himself a cultured man vanishes.

Well, sir, there is another allied question, and that is the unhappy lot of the Harijans. Now this war, if it has done anything, has shaken the very foundations of the old structure of society. It is today impossible for us to think in terms of any men or community or caste regarding themselves as superior. Those days are gone and gone for good. I may tell you that just today the Legislative Assembly has passed the Temple Entry Bill. That is a thing which will do Mysore much good; anyway, it has become inevitable. We would look small today if such a reform were not brought into force. In the old days in the Legislative Council, the Government Whip would go round and even Europeans and other officials would vote against such a measure. One who would object to such a wholesome measure is here with us today, Sir Rajagopalachari. He would leave a loophole, however, in that the main reason would be that the country was not yet prepared for the reform. I am very happy to tell you that this reform is now going to be on the statute book. I have just one other matter to refer to. I am surprised that our other friends here omitted it; and that is the position of my sisters in the land. Whatever the days might have been in the past, when our women were living in cloistered seclusion, those are all gone, I have absolutely no doubt, and I see already in India the women realizing the rôle they have to play in society. They can no longer remain confined to the kitchen. They are coming up to help in every reform and I am sure they are going to become active participants in reshaping this land into something more beautiful. Gandhiji's efforts have greatly contributed to this awakening and whenever he refers to the Daridra Narayans he never omits to say that unless our sisters take active interest in the reconstruction of our society, their progress cannot

be fast. That is why in the Kasturbai work he insisted that all the workers must be women only. I know already there are women who have taken to this field of service for the country, but an Institution like this must foster and produce cultured (in the sense of rendering service) women.

Now to close, although some of the events in the country or rather in parts of the country, may be casting a great gloom, I hope, Sir, that out of the cataclysm something will come out which will bring solace to our hearts. The dynamic side of non-violence is love. The world is in need of that supremest of virtues, love. For what we see around is all hate, greed and selfishness. In the words of the great poet Omar Khayyam I would say :

" Ah love! could you and I with fate conspire To grasp this Sorry Scheme of things entire, Would we not shatter it to bits-and then Re-mould it nearer to the Heart's Desire ?"

I am sure that in that fine and glorious task this Indian Institute of Culture will play its full rôle: I wish it all success,

Some works of Indian art and culture were next screened by the management of the Sri Jayachamarajendra Occupational Institute and witnessed by the gathering.





**THE INDIAN INSTITUTE OF WORLD CULTURE**

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

**CULTURAL PROGRAMMES JANUARY - 2024**  
**PROGRAMMES WILL BE HELD IN WADIA HALL**

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**January 2nd Tuesday 6:00 PM** : Sri K. Srinivasan and Kumari B. Gayathri Memorial Programme  
Carnatic Vocal Concert Vocal : Vidushi Manasi Prasad  
Violin : Vidushi Aditi Krishnaprakash  
Mridanga : Vidushi Ranjini Siddanthi Venkatesh  
Collaboration : Sri K. Vijayaraghavan

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**January 18th Thursday 6:00 PM** : Sri Nandi Subbaiah Setty, Smt. Ashwathamma Subbaiah Setty and Sri Y Hanumappa Reddy, Shri B. V. Suryanarayana Rao Memorial Programme  
Carnatic Vocal Concert  
Vocal : Sri Shyam Kumar  
Collaboration : Sri N. S. Satyanarayana Gupta and Sri T. Basappa, Sri B.S. Chandrasekhar Rao and Family

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**January 24th Wednesday 6:00 PM** : Puliur Shri R. Krishnaswami Iyengar and Smt. V. Janaki, And Smt. V. S. Mahalakshmi Subba Rao, Smt. Mani Rangaraj Memorial Programme  
Carnatic Vocal Concert  
Vocal : Vidwan K S Giridhar  
Violin : Vidwan Govind Madhav  
Mridangam : Vidwan Sunil Subrahmanya  
Collaboration : Shri K. Gopal, Smt. Prasanna Parvathi, Sri Kumar

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**January 25th Thursday 6:00 PM** : Shri Chintalapalli Krishna Murthy, Smt. Rukmanamma and Shri B. N. Govindiah Setty, Smt. Radhamma Gopalakrishna Gupta Memorial Programme  
Carnatic Vocal Concert  
Vocal : Chi Amogh Kashyap  
Violin : Sri Keshav Mohan Kumar  
Mridangam : Sri Nandan Kashyap  
Collaboration : Smt. Vijaya Balakrishna, Smt. and Sri B. N. Govindiah Setty, Smt. A. K. Vasundara

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**January 31st Wednesday 6:00 PM** : AVOPA - Sri M. R. Arya Centenary Foundation Programme Sri K. P. Rao and Sir M. N.

Krishna Rao Memorial Programme

Lecture demonstration on Sri Tyagaraja and Ramayana

By : Dr. T S Satyavathi

Collaboration : AVOPA, Bangalore, Smt. Prabha Murthy

Sri M. R. Narendra

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**OTHER PROGRAMMES : JANUARY – 2024**

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**January 5th Friday 6:00 PM** : Sri MA Narasimhachar Music Foundation

Carnatic Vocal Concert

Vocal : Vidwan S Shankar

Violin : Vidwan Achyuth Rao

Mridangam : Vidwan Sri Nikshit Puttur

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**January 6th Saturday 10:00 AM** : Academy for Acupressure and

Acupuncture Book Release Program

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**January 6th Saturday 6:00 PM** : Bhavageethe Program

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**January 12th Friday 3:30 PM & 7:00 PM** : Kriyative Theatre Trust

Drama Program – “Singarevva and the Palace”

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**January 13th Saturday 3:30 PM & 7:00 PM** : Kriyative Theatre Trust

Drama Program – “Shakespeare’s Wife”

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**January 14th Sunday 3:30 PM & 7:00 PM** : Kriyative Theatre Trust

Drama Program – “Kaveri of Kittale Villa”

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**January 13th Saturday 5:00 PM (1st Floor)** : Book Release Program

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**January 20th Saturday 6:00 PM** : Bharatanatya Dance Recital

By : Kum. Vibha

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**January 21st Sunday 10:00 AM** : Smt. M K Jayamma & Sri BSR

Sastry Trust Seminar on “Make Men and Make Nation”

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**January 27th Saturday 6:00 PM** : Swara Samskruthi Trust

Hindustani Music Concert

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**January 28th Sunday 10AM** : Ankita Pustaka Book Release

Program

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**January 28th Sunday 6PM** : Nadaloka Presents Carnatic Music

Program

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**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) Thursday & Saturday between 11:30 am to 2:30 pm and 3:30 pm to 6:30 pm

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## 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.**

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### 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.

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