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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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UNESCO SPECIAL MEETING
INTERNATIONAL UNDERSTANDING
March 25th, 1950

Sir M. Ruthnaswamy, former Vice-Chancellor of the Annamalai University, deplored the persistence of international suspicion and distrust. He traced it to the survival of obsolete ideas about relations between States, the notion that military preparedness was the only national defence; the ideas that defence of the State was more important than defence of peace, and that wars were inevitable; the false principle that one nation's gain must be another nation's loss. They were all rooted in materialism.

There must be substituted the idea of peace as the end and the means of all political endeavour, that of the interdependence of States, that of the mutual dependence of nationalism and internationalism and that of morality in international affairs. "Nations can supplement each other's culture," he declared, and knowledge about the life, ideas and culture of other nations was indispensable, though international travel having become international travail made direct knowledge difficult to acquire.

The ground for international understanding should be laid in the education of children. The truth of history should be presented, even when discreditable to the country concerned. But adult education was also necessary for international sympathy and understanding and for peace. That was the work for such an institution as the Indian Institute of Culture,

India, he said, was well placed, geographically and historically, for the cultivation of internationalism. He hoped that, just as the international contribution of Switzerland had been the Red Cross, so India, well situated to play a part similar to that of Switzerland in Europe, would contribute to international understanding by cultivating the international attitude and practising international principles, and thus fulfil her destiny.

Sir Samuel Runganadhan, former High Commissioner for India at London, who presided, agreed with Sir M. Ruthnaswamy that international understanding could better be promoted through individual contacts and cultural activities than through official contacts between Governments, though information services were important up to a point. A nationalism free from narrow prejudices against other nations and ready to co-operate with them for common ends was the desideratum and required a new pattern of thinking. India would have to shed her

fissiparous tendencies and prejudices to achieve the sound and healthy national outlook necessary to international understanding.

Education should be directed at producing the international outlook. In these days of terrific propaganda for various ideologies, we want a large body of intelligent and active-minded citizens who will think clearly and dispassionately on public affairs and mould and guide public opinion. I attach great value, therefore, to the small Institute here and other similar organizations, which are seeking to widen the knowledge and outlook of young men and women so as to fit them for intelligent citizenship. We want hundreds of these institutes throughout the length and breadth of India. Great responsibility rests on these, not only to develop this right type of nationalism, but also to promote friendly feelings towards all other nations."

We did not want our newly acquired freedom, Sir Samuel said in closing, to be swallowed by any so-called social and economic justice. So we have to endeavour "" to evolve a new responsible co-operative society, in which freedom and justice would be harmonized." That was, he said, the third way, between the two great ideologies which were splitting the world in two.

Shrimati K. Ramunni Menon, Prof. M. C. Munshi, Prof. N. A. Nikam and Shri G. S. Ullal participated in the interesting discussion which followed, which covered the possibilities of a world government, India's standing abroad and the need for an Indian Council of Cultural Relations.

WHAT IS PERSONAL GREATNESS AND HOW IS IT ACHIEVED ?

March 2nd, 1950

This paper, sent by Dr. Arthur E. Morgan, American educationist and former Chairman of the Tennessee Valley Authority, was read by Shri L. Shankara Dorasami and published in The Aryan Path for April 1950.

Prof. N. A. Nikam, who led the discussion, was in full agreement with Dr. Morgan's proposition that personal greatness was in the inner life, but would not himself concede so much importance to what the outer environment could yield. He thought, too, that in India there was not the same danger in the leadership concept.

Dr. D. Gurumurti took up from the Chair the Theosophical idea of genius as the activity of the Ego in man; without any advantages at all, some had shown forth their inherent mastery and greatness. He offered in illustration the case of Gandhiji in South Africa; it had not been the situation that had made the man; the situation had provided the

opportunity, but the man had to be prepared for the task.

HANS CHRISTIAN ANDERSEN-A REVALUATION

March 14th, 1950

This paper, sent by Mr. Elias Bredsdorff, Danish Lecturer at Cambridge University, for reading a few days after he presented it before the London P.E.N. Club, was read by Dr. L. Dorasami and discussed at a meeting under the chairmanship of Prof. K. Anantharamiah. It revealed a different side of Andersen's life and character than that commonly known, a less pleasant side. But, in presenting the sordidness of the background from which he had risen, it bore witness to the genius of the great writer of children's stories. If Andersen had had an exaggerated love of praise and a weakness for the society of the great, he also had sympathized with the poor, and he had had warm friends, which showed that there was something admirable in his character.

Professor Anantharamiah felt that Mr. Bredsdorff, while bringing to light the details unfavourable to Andersen, had yet tried to defend him. There were skeletons in every family cupboard. There was no discredit to Andersen in having painted his early life and background in happier colours than the facts warranted, but there was in his having refused to acknowledge his half-sister, and in his having hit back at the hand that fed him and the society to which he craved entrance. Meredith, too, had been snobbish, but had recognized his snobbishness as a weakness. Professor Anantharamiah cautioned, in closing, against reading into everything that Andersen had written as a fairy-tale a self-portrait deliberately done.

The paper having been rather long, time did not permit further discussion.

THE CONSTITUTION OF INDIA

March 9th, 1950

Shri P. Kodanda Rao of the Servants of India Society, speaking on the new Indian Constitution, emphasized the point that the Constitution was not sacrosanct but subject to amendment as need arose, and with much less difficulty than, for instance, in the U.S.A. The States were, according to the de jure position, more subservient to the Central Government than the old Provinces had been. There were certain anomalies in practice, as in the position of the Nizam of Hyderabad, which was one thing de jure and another de facto. The exact status of the President remained to be judicially defined.

WHAT ANTHROPOLOGY BRINGS TO THE MODERN IDEA OF CULTURE

March 18th, 1950

Dr. Louis Dumont, Assistant, French National Museums, who came to India last year for a research project, studying Dravidian culture, brought out in this lecture that the term "primitive culture " could no longer be used in the old sense. It was constantly happening that higher craftsmanship was found to have prevailed in an earlier than in a later culture. The growth from totemism was also, he declared, no longer a valid concept. Primitive and savage and civilized and cultured peoples both existed, side by side. Dr. Dumont spoke of early man's perception of the intimate relationship between the seen and unseen worlds and brought out how, at the points of contact between them, such as birth and death, seedtime and harvest, they had felt it necessary to proceed with caution and so had had particular ceremonies connected with each. What he said was a contribution to the breaking down, not only of barriers raised on erroneous concepts of the past but also of those resting on existing cultural differences.

VALMIKI AND KALIDASA

March 23rd, 1950

Shri Devadu Narasimha Sastry compared most interestingly Valmiki, author of the Ramayana, with the great classical dramatist Kalidasa. The lecturer rejected the date assigned to Kalidasa by the Western Orientalists, maintaining that he should be placed before the Christian era and calling upon Indians to show their confidence in their own chronology. It was the lecturer's thesis that Kalidasa had embodied Valmiki in his own themes, taking incident after incident from the Ramayana and giving what was essentially the same situation in a new framework. For example, Rama's rejection of Sita after the slaying of Ravana was paralleled by Dushyanta's rejection of Sakuntala in Kalidasa's play of that name. Vikrama's madness he compared with Rama's despair at the loss of Sita. Even the Meghaduta (Cloud-Messenger) concept of Kalidasa had its parallel in the Ramayana. Shri Sastry praised Kalidasa's Vikramorvasi as the finest of his works.

THE ALBIGENSIAN STRUGGLE FOR SPIRITUAL FREEDOM AND WHAT IT MEANS FOR US TODAY

8th March 1951

The Discussion Meeting to consider this paper, specially prepared for the Indian Institute of Culture by Mrs. Hannah Closs, author of *High Are the Mountains and of And Sombre the Valleys*, was under the presidency of Prof. N. A. Nikam of the Maharani's College, Bangalore. A condensed version of the paper, which was read at the meeting by Dr. L. S. Dorasami, the Honorary Secretary of the Institute, was published in *The Aryan Path* for June 1951.

Shri C. B. Srinivasa Rao, Retired Judge, who opened the discussion, found that the things which the Albigenses had questioned in the established Christian religion in the 12th century were exactly those which he found unacceptable today. He spoke of the historical background of the period in Europe, mentioning the crusades, feudalism, the Age of Chivalry, and the struggle for temporal power between the Pope and the Emperor.

Shri U. D. Narayana Murthy, Retired Sub-Judge, took up the philosophical tenets of the Albigenses. He thought they could be called Vedantins, Vedantism being all-inclusive. Their asceticism seemed to be a distinctly Advaitic feature. Their dualism had much in common with Madhava. Their faith seemed, however, to be largely Manichæan. He compared the "Grail concept with the verse in the Upanishads about the Golden Vase which veils the true Sun's glory.

Shri Devadu Narasimha Sastry thought that the Albigensian beliefs were reminiscent of many older faiths, including that centred around Osiris and Isis, for whom he claimed an Indian origin. He mentioned in passing that the accepted dates of those older teachings, and, in fact, the whole chronology put forward by the Orientalists would some day have to be discarded in favour of one more in line with Indian tradition, which would push back considerably all the old religions. He referred briefly to the religions of Babylon and Persia. Shri Sastry considered the ascetic element in the Catharist practice to savour more of Jainism and Buddhism than of Vedanta.

In the short time at his disposal the Chairman, Professor Nikam, brought out that the Albigenses were less concerned with doctrines than with a way of life. They had preserved some fragments of the one, ancient religion which was a way of life; other fragments of it were to be found in all religious systems. It was, he suggested in closing, the concept of religion as a way of life to which the modern world had to return.

The discussion aroused much interest and would have been prolonged if

time had permitted.

NON-VIOLENCE: THEORY AND PRACTICE

15th March 1951

Prof. K. Anantharamiah, lecturing under the chairmanship of Principal K. Sampathgiri Rao of the National College, said that non-violence, simple in definition but complex in practice, had been exercising the Indian mind for centuries. Its right understanding was vital if catastrophe was to be avoided by the modern world. Fear was the root of violence; shed fear and hatred was also shed. Then there was real bravery, reluctant to use force. The Greek tragedies showed how revenge bred revenge until someone broke the cycle of hate.

Non-violence had its limitations, however. Success in using it depended on others' being reachable by moral force. Professor Anantharamiah praised Britain's unprecedented magnanimity in bestowing freedom on her largest possession. Force sometimes had to be used, but without malice; but only non-violence in international affairs promised the salvation of the world today.

INDIA IN CAMBODIA

22nd March 1951

In this lecture, given under the chairmanship of Dr. B. K. Kottar, Associate Editor of Mysindia, Mlle. Suzanne Karpelès, a French anthropologist who has founded Buddhist institutions in Cambodia and Laos, dealt with the presentday life in Cambodia. It follows, she explained, the old pattern, with modifications such as the substitution of an umbrella of yellow cloth for the Buddhist monk's ancient one of palm leaf and of a vacuum flask for his old water filter. At the cremation place the Buddha's words about the transience of life are chanted. The King sprinkles flower-scented water over the old Khmer statues of Brahminical deities on one day and over a statue of the Buddha on the next; and the ordinary folk likewise perform similar ceremonies. Mlle. Karpelès told some charming stories from Cambodian folklore, and showed slides of the Cambodian court dances with their delicate grace and Indian mudras. India is, she said, for Cambodia as for Laos, the land of the Buddha, whence they have received spiritual treasures, and India could play a great part in these Eastern lands by revivifying her ancient culture and electrifying them into renewed activity.

INDIAN INFLUENCE IN THE KHMER KINGDOM

24th March 1951

Mlle. Suzanne Karpelès, lecturing under the chairmanship of Rajadharmaprasakta Shri A. S. R. Chari, a Retired Judge of the Mysore High Court, described the history of the ancient Khmer Kingdom, now modern Cambodia, and its culture. It had reached its zenith with the construction in the 11th and 12th centuries A.D. of the magnificent Angkor Vat. That temple, many fine photographs of which were shown with the epidiascope, depicted in its carvings scenes from both Hindu and Buddhist mythology, the two religions having flourished side by side in Khmer without friction. The Mahayana Buddhism of the early period had given place to Buddhism as found in Ceylon, Burma and Siam. The French Research Institute was largely responsible for bringing to light the glories of the vanished Khmer Kingdom.

SOCIOLOGICAL EDUCATION IN MODERN DEMOCRACY

26th March 1951

Dr. Wolmer Clemmensen, Secretary of the Danish-India Society of Copenhagen, lecturing under the chairmanship of Shri K. Guru Dutt, Director of Public Instruction in Mysore, emphasized the need of teaching the masses to think for themselves. Lest they should passively accept domination, they had to be taught to practise real democracy, to take care of the precious gift of freedom. Sociology, taught on a wide scale, would bring home to the people their prejudices, intolerance and resistance to change, and so help them to objectivity, not only in matters of daily life but in larger issues, thus promoting tolerance and justice. The Danish Folk School Movement offered a pattern for the teaching of democratic ideals and the arousing of social-mindedness, to which collective sociological research as well as teaching had a contribution to make.

THE NEED FOR A WORLD IDEAL

27th March 1951

Mrs. Caresse Crosby, Founder of "Women of the World Against War," brought out the need of a world ideal of world citizenship in this lecture under the chairmanship of Shri R. Balasubramaniam, Retired Sub-Judge (Madras). The people of good-will all over the world should get together. Mrs. Crosby had published the literature of the world citizenship group started in Paris a couple of years ago. It had made some progress in Southern France and in Italy, where the World Government groups would meet in April. She had hopes for work with women and advocated each country having a woman as Peace

Secretary. She favoured adult as well as student exchanges between countries, etc. India as a new nation could strike out new lines and adopt new ideas.

OUR CHANGING SOCIAL INSTITUTIONS

1st March 1952

Prof. W. F. Ogburn, Professor of Sociology of the University of Chicago, in this lecture, presided over by Dr. N. S. N. Sastry of the Department of Social Sciences, Indian Institute of Science, Bangalore, discussed recent trends in economics, government, religion and the family.

The trend in economics, he said, was towards bigness. Power went with big business, and monopolies, cartels, etc., resulted. The latter, crossing national boundaries, had some potentialities of internationalism; their voice might influence governments towards conciliation and settling disputes. In agriculture, the probable trend was towards consolidation of holdings and collectivization.

The trend in governments was also towards bigness ; they tended to develop into welfare States, rendering many services to their citizens. Many countries had gone towards Socialism; the trend towards government ownership was marked even in Western Europe, though not in the U.S.A. The growth of administrative functions led to bureaucracy and less control by the citizen. This led to autocracy in the case of aggressive States especially.

There was a trend away from religion as a controlling factor, though this did not mean necessarily a decline in morals; the two were distinct. The arts and healing were both secularized. The separation of Church and State was the trend; even in Turkey they were separated. Only Pakistan had adopted the old theocratic form.

The joint family, once a wide-spread institution, survived only in India and China. The decline in parental power and the breaking up of the family had followed the ceasing of the economic necessity which had held it together. Many women had entered the business field and the children were looked after in their schools. The family institution still survived, however, for the majority in the U. S. A., and divorce statistics were misleading, the great majority of divorces occurring in the first year or so of married life.

The economic and governmental trends were due to technological inventions; government had to grow apace with industry. The religious decline Professor Ogburn ascribed to the scientific or materialistic

outlook and the decline of the family to increased knowledge of contraceptives.

Curiously enough, though the trend in business and government was towards less freedom for the individual, in the fields of religion and the family, individual liberty had increased. The individual had to decide whether he wanted to encourage these trends or to discourage them.

THE SOCIAL EFFECTS OF TECHNOLOGY

4th March 1952

Prof. W. F. Ogburn's second lecture, under the chairmanship of Prof. N. A. Nikam, traced the widespreading effect of a single invention, television, on the users as well as the producers. In the U. S. A., where 10,000,000 sets were already in use, much time formerly spent elsewhere, as at cinemás, reading, etc., naturally went into watching the television screen. In Southern California alone, over 200 cinemas had closed. Another analysis was that of the effect of the motor-car on the railways, on hotel business, etc., and still another reference was to the aeroplane's effect on warfare. The moving of industries into factories had led to the desertion of homes and a rise in the number of divorces.**] EDid human beings have to accept the idea of inevitability or could they choose not to be the slaves of the machine? There were movements to outlaw war, to form a world government, etc., but progress was slow. The adjustments of society to the new inventions tended to lag behind. It had taken 50 years before the law required safety devices to be put on machines. He summed up the effect of all the technological advance as a rise in the standard of living, but admitted in answer to a question that he doubted if this brought more happiness.

Asked about the effect of technology on morals, he thought that its tendency was to break down outer codes of behaviour; women's having had to come out to earn their livelihood had brought about many changes. A new idea, if adopted, would have the same effect as a new invention, but just as 95% of inventions did not materialize, so with ideas. The Golden Rule, for example, had still to be adopted, though he had seen a list of 24 religions which included it among their teachings.

INDIA AND THE WEST

6th March 1952

Shri B. V. Narayana Reddy, Manager of the Bank of Mysore, presided at this lecture by Shri K. Guru Dutt, Director of Public Instruction, Mysore State. Shri Guru Dutt had collected evidences of India's contacts with the

West going back to Mohenjo-daro and Harappa, for seals of the former had been found in Sumeria. They covered about 1,000 years, from 2300 to 3500 B.C. He described the high state of culture found in the excavations: drainage, a highly advanced type of housing, jewelry, and no implements of war.

The next contacts had been with Arabia, Assyria, Phoenicia and Palestine. The evidences of Greek contact were many, and philosophy as well as commodities had been exported. Herodotus had given many details about India. Shri Guru Dutt discounted a very great influence from the invasion of Alexander, who had, however, visited the great University of Taxila. Megasthenes had described the wonders of India with enthusiasm.

The lecturer said that all this and the fact that Indian shipping had been highly developed and continued until destroyed by the East India Company showed the idea of "the brooding East" to be a myth. The Roman trade with India was well known. Later, Indian ideas had reached Europe via the Arabs.

Shri Guru Dutt passed on to Alberuni's India and that of other great travellers, and the pictures given by Marco Polo and Vasco da Gama. Even in the period of the East India Company, there had been bright spots in Indo-Western intercourse, as in the translations by Sir William Jones and others.

Shri Narayana Reddy, in summing up, pointed to how far short of the glories of the past modern India fell. He urged that Indians use them for the recreation of the present.

UNESCO AND SOCIAL SCIENCE

18th March 1952

Dr. J. D. N. Versluys, Social Science Officer of Unesco at New Delhi, lectured under the chairmanship of Shri P. H. Krishna Rao, Administration Officer for U.N. Population Studies. He brought out Unesco's two lines of activity in this field: one, promoting international co-operation in the social sciences; the other, organizing studies on opinions held by different groups, including both the tensions project and the "Ways of Life" studies in 14 countries.

He brought out that statistical methods in the social studies lacked the certainty they offered in the natural sciences. Furthermore, the whole set of opinions might abruptly change. "National stereotypes" were, he said, based on very loose foundations and prejudices against other peoples

were easily exploited by politicians to create tension.

Six international associations for the branches of the social sciences had been formed with the support or on the initiative of Unesco and these might prove of great importance for promoting these studies. This year an International Social Science Council was being created, which should facilitate unbiased approach to the problems studied. International studies on a large scale, by teams which would include representatives of different social sciences as well as of different countries would thus become possible.

Dr. Versluys dealt also with Unesco's Race Studies and the study of the influence of changing technology, referring to the disastrous consequences of too rapid industrialization.

INDIA AND JAPAN **27th March 1952**

Dr. Richard L. Park of Harvard University, speaking under the chairmanship of Lt. Col. S. V. Chari, Editor of The Daily Post (Bangalore), felt that India and Japan would have much to do with each other in the future. At present India had a leading position and Japan had had to remain in the background, but she could not be left out of account.

The two had had little to do with each other in the past few centuries but great changes were taking place in Asia and the ferment was affecting Japan also. Social changes and a great, t revolution of ideas were under way, producing tension. Japanese industry had made a remarkable recovery and in Tokyo and Yokohama the pre-war productive levels were being passed, despite difficulties in obtaining raw materials, but the decline in the silk-stocking market had had a serious effect in Japan.

Dr. Park dealt with the intensive cultivation of the arable land available, but the population had increased by several million since before the war and food importation was very necessary; hence the need for exports to balance it. The wide-spread use of electricity permitted the decentralization of industries. Manufacturing was spread throughout the country, even in the villages. Large plants only handled the heavy parts and did the assembling.

Education was wide-spread, the percentage of literacy being over 90. Inadequacy of facilities for higher education, however, resulted in a lack of breadth of understanding. The people were responsive to official orders, and had a greater capacity for work than most Indians, though the Japanese environment was easy for the Indian socially. Japanese

social etiquette was, however, very strict. The Japanese had a remarkable æsthetic sense, but he thought that Japanese art was more formalized than Indian. He felt that there was a kinship between the music of Japan and that of India.

The Chairman, who, like the lecturer, knew Japan at first hand, from a visit he had made to the country in the '30's, had found the Japanese very easy to understand and to live with.



THE INDIAN INSTITUTE OF WORLD CULTURE

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

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

March 2nd Saturday 10:00 AM : Sri L. N. Simha Memorial

Programme Carnatic Vocal Concert

Vocal : Kum. Aditi B Prahalad

Violin : Vidwan S P Anantha Padmanabha

Mridanga : Vidwan Trichy G Aravind

Collaboration: Smt. Lalitha Simha and Family

March 8th Friday (Shivarathri) 6:00 PM - 8:00 PM :

Sri T Srinivasa Murthy, Smt. K. S. Padmavathi,

Sri Kota Srinivasa Murthy & Smt. K. S. Anasuya Memorial

Programme

In Association with Percussive Art Centre

Centenary celebrations of Vidwan A. Veerabhadraiah and in memory of

Vidwan A. V. Kashinath Carnatic Instrumental Concert Violin Trio

Vidwan T. S. Krishna Murthy Vidwan J. K. Sridhar and

Vidwan Dr. R. Raghuram Double Khanjari Vidwan A. S. N. Swamy

and

Vidwan Bhargava Halambi

Guest of honour :Sri Shyama Sunder Sharma

(Renowned Educationist and Connoisseur)

Sponsor : Dr. Phaneesha M. S.

Collaboration: Sri T Srinivasa Murthy Endowment Fund, K.L. Kalpana,

Sri Kota S Kodanda Ram and Brothers

March 8th Friday (International Womens' day) 8:30 PM – 9:30PM

Smt. Kamalamma Venkatanarasu and

Sri Agnihotram Ramanuja Thatachariar Memorial Programme

“Kanasinolage Kanasu (Dream within a Dream)”

Sangeeta Roopaka (Music Drama)

Enactment on Trinity of Carnatic Music –

Muthuswamy Dikshitar, Shama Shastry, Tyagaraja

By : Jain University Students (all women's group)

Collaboration: Smt. Prasanna Parvathi, Dr S K Raman

March 28th Thursday 6:00 PM : Smt. Seethamma & Sri Seshadri

Memorial Programme Carnatic Vocal Concert

Vocal : Smt. Amrutha. V, Violin : Kum. Hrishitha Kedage

Mridanga : Vidwan R. Narasimhan Collaboration : Dr. S Shivashankar

OTHER PROGRAMMES : MARCH – 2024

March 3rd Sunday 6:00 PM : Swara Sambhrama Presents "Kogile Haadide Kelideyaa" Karaoke Music Program

March 9th Saturday 10:00 AM : Book Release Program
Author : Ashwin K

March 10th Sunday 5:00 PM : "Sapthak" Presents Hindustani Vocal Concert

March 15th Friday to March 24th Sunday 5:30 PM :
Inaugration of Paintings @ IIWC Art Gallery

March 15th Friday 6:30 PM : Tribute to A K Ramanujam
S G Vasudev Film Screening and Panel Discussion
Panelists : Sri Prakash Belavadi, Dr. Pramila Lochan, Sri AM Prakash
Smt. Vanamala Vishwanath

March 16th Saturday 5:00 PM : Flute and Feet Presents Music and Dance Program "Nada Abhinayam Festival"

March 17th Sunday 10:00 AM : Ankita Pustaka Book Release Program

March 17th Sunday 5:00 PM : Flute and Feet Presents Music and Dance Program "Nada Abhinayam Festival"

March 24th Sunday 6:00 PM : Sri M A Narasimhachar Music Foundation Carnatic Vocal Concert

March 26th Tuesday 6:00 PM : Lecture Program on the occasion of Birthday of Ba. Na. Sundara Rao **Topic : Thousand Heroes of Bangalore** Speaker : Sri PL Udaya Kumar

March 29th Friday 6:00 PM : Krishna Sangeetha Sabha Music 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.
