

BULLETIN THE INDIAN INSTITUTE OF WORLD CULTURE



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CONTENTS

- | | |
|--|-------|
| 1. Lectures held during November 1952 @ Wadia Hall | 1-7 |
| 2. Exhibitions held at Art Gallery during October 2025.
(Write-ups by Prithvi Prabhu) | 8-12 |
| 3. Cultural Programmes - November | 11-13 |



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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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(for circulation among members only)

6th November 1952

Shri B. V. Narayana Reddy, General Manager of the Bank of Mysore, felt that poetry offered a safer guide to life than either science or philosophy. The text-books of science were constantly changing and science offered no scope for the emotions. Philosophy in these days seemed rather to offer doubts than satisfactory solutions of life's problems. He cited Wordsworth's and Matthew Arnold's views on poetry.

Poetry's appeal, Shri Reddy said, was through melodious sound. There were lines of Wordsworth that had power, as the Vedas had when so chanted as to bring out their mantramic quality. Science confirmed the Hindu idea of the world being created by sound or vibration. Wordsworth's "Ode" on the "Intimations of Immortality..." and Shelley's "To a Skylark" let us float out of ourselves, as it were, on their magic words. But poetry also enabled us to realize the permanent in the midst of the fleeting; it made us feel at home in the universe.

Shri Reddy found in Browning the transfiguration of love and mentioned a Telugu poem which conveyed the kinship of all beings. Death could be cheerfully faced if one were sustained by Tennyson's "Crossing the Bar" and suffering could be patiently borne by minds chastened by Shakespeare's dramas.

We could not all be Newtons or Galileos, Kants or Shankaras, but, understanding poetry, we could find our links even in the commonplaces of life. The lecturer called the appreciation of poetry the sublimest function of the human spirit.

Prof. K. Anantharamiah of the Central College, Bangalore, who presided, agreed that literature no doubt made the greatest appeal to the human mind, though science gave a valuable discipline and philosophy had its own great appeal.

Modern poetry was trying to interpret the modern spirit and the age in which we were living. Modern poets might not succeed in depicting life today as well as the Victorians had depicted the maturity of their age, but they need not therefore be condemned.

In the discussion which followed, scientists and the scientific mind were defended by Shri M. Ramaswamy, who said that many of the early scientists had, like Einstein today, been great humanists; there had been no dwarfing of their lives by their scientific researches.

The lecturer, however, recalled Darwin's confession that in giving so much time to science he had given too little to poetry, and felt that he had missed much.

COMPARISON AS AN INTEGRAL FACTOR IN THE PHILOSOPHICAL ENTERPRISE

13th November 1952

Mr. Karl H. Potter, an American Fulbright Scholar at the Andhra University, Waltair, proposed a search for a synthetic world philosophy as a step toward the discovery of true and ultimate universal principles. Such a search should not be undertaken as a means even to ends so desirable as human understanding and world peace. It was everybody's job to foster intercultural understanding; the philosopher's aim was the discovery of truth. He might legitimately be expected to offer some of his theory for application to present-day ills, but people must not wait for a leader to whom to hand over their problems. For a leader to arise, they themselves had to be seeking solutions.

The analytical and intuitional approaches were complementary, neither was characteristic only of the East or of the West. The seer's insights had to be analyzed and proved by later scholars. Philosophers' patterns differed but the patterns common to their respective particular schools might be fitted into each other.

The framing of a synthetic world philosophy demanded agreement on logical principles, the tracing of the similarities of pattern that constituted the different schools of thought, the summarizing of the arguments for each view and the search for the basis of the major premises on which each argument rested.

Dr. D. Gurumurti, who presided, said that each had to work out truth for himself. Philosophical methods could give valuable aid to the realization of truth. The ground had to be prepared, the data accumulated and thought given to the subject and then intuition, which soared above the slower methods of ratiocinative thought, could flash the solution, so to say, on to the prepared surface. The scholar, i.e., the reasoner, he agreed, had his rightful place as well as the seer.

SCIENCE AND RELIGION: DO THEY CONFLICT?

15th November 1952

Mr. Karl H. Potter in his second lecture, under the chairmanship of Shri C. Bhaskariah, avoided the old grounds of dispute between science and

religion. He ascribed such disputes to misapprehension of the legitimate spheres of religion and science and pleaded for the laying aside of prejudice in considering the subject.

Spiritual yearnings, Mr. Potter said, represented a basic urge in human nature. To realize his potentialities to the full, man had both to work and to worship. Religion represented man's search for order, and for a guiding principle. The aspects of the religious way of life were given as (1) the doctrines known by the believer, (2) the method of authority and intuition by which he knows them and (3) the attitude of complete faith in the truth of those doctrines. Similarly the scientist's way of life had three facets: (1) the result of his experiences and the natural laws deduced therefrom, (2) his method of hypothesis and induction and (3) his attitude of accepting nothing until proved, and proceeding step by step to enunciate laws of more and more universal character. Mr. Potter held that, it being possible to imagine a religion which held boldly all the tenets now endorsed by science and science's finding sensible evidence for a guiding principle of the universe, there was no necessary conflict in belief between them; nor did their methods conflict. Even their attitudes were not necessarily in conflict; religion and science operated on different levels and both attitudes were important to a well-rounded character. The wall of controversy dissolved before analysis; and science and religion could be seen to be related within some larger whole.

In answer to questions Mr. Potter brought out that philosophy, which had to include both science and religion, recognized no conflict between them; and that the proof of religion was within oneself: one felt the need.

The Chairman developed the last point. People who had ignored religion turned to it when overtaken by such calamities as poverty, disease and death, the sight of which had sent the Buddha on his quest for help for man.

AMERICAN TRADE UNIONS IN ACTION

20th November 1952

Mrs. Virginia B. Hart, Lecturer in Labour Economies at the University of Wisconsin, traced briefly the history of trade unionism in the U.S.A. Trade unions now included a third of the country's possible workers, or a tenth of the total population of, say, 150,000,000. There were local, State and Federal Unions. The American Federation of Labour and the younger Congress of Industrial Organizations comprised, respectively, about 7,000,000 and 5,000,000 members. The American mining and

railway workers were fully organized; clerical workers much less fully. Many colleges gave courses in trade unionism. She mentioned that a Trade Union College had just been opened in Calcutta, aided by funds from the U.S.A. and from Europe.

Not only were the American unions the agencies for collective bargaining between employees and the employers; they had assumed responsibilities for education and for social welfare and its leaders had a say not only on municipal matters but also on national issues, so there was no need for a Labour Party. The unions concerned themselves little with politics. Union funds could not be used for political objects, though educational funds could be raised for giving members facts regarding party policies. Most contracts provided for an arbitrator in case of disputes, and his decision was binding on both parties.

The press made much of strikes but little of the settlements peacefully arrived at. Employers now saw the advantage of dealing with a single group. If they could not discharge an employee arbitrarily the union on its part had to see that its members kept their part of the bargain.

Except in the Southern States the unions stood firmly against discrimination, whether based on race, colour or sex. They were working steadily for equal pay for equal work throughout the country.

Shri R. Ramachandra Rao Bhombore, former Labour Commissioner of Mysore State, who presided, mentioned that the idea of collective bargaining was already in vogue in India. He was struck, however, by the non-political nature of trade union organizations in America, by their ability to get what they wanted for their workers and by the lack of compulsory arbitration there. He felt that India had much to learn from America in this field. "

THE SPRINGS OF CONDUCT

21st November 1952

Sir Samuel Runganadhan, former High Commissioner of India in London, presided over this meeting at which Dr. L. R. Phillips, Representative in India of the British Council, dealt with the factors influencing character during the formative years, with particular reference to the life of George Bernard Shaw.

He described intelligence, temperament and physique as the three main streams of heredity. Intelligence, which retained its relative position throughout life, had as its chief function, he said, the giving of the power

of adaptation to environment. Maladjustment could in some cases be overcome and individuals be brought into a harmonious relationship with society by changes in the environment. All life, however, was a facing of new situations; we had to conquer them or go under.

Dr. L. R. Phillips dealt with the sensitiveness of the small child to impressions of love or of neglect, to witnessing cruelty, etc. The connection between conduct and environment was close. The child had to adjust himself also to the school environment.

not only to the home but Many felt the strain and sought compensation, falling in some cases into one or another type of insanity. In paranoia they created an illusionary world in which they played leading rôles, such as that of King or Messiah; in dementia there was withdrawal and indifference, a running away from the field of conflict. Such books as Dale Carnegie's, telling people how to make friends, were popular because they helped to lessen the strain.

Shaw's father's intemperance notwithstanding, Shaw's life in his unconventional home had been a happy one, with plenty of music and freedom to speak one's mind. The atmosphere of school had given him a great psychic shock but, though he was badly treated, he remained normal, having an outlet into the world of books.

The Irish environment of the day, however, was more than so brilliant an intelligence could stand. He had run away but had overcompensated for it by his exhibitionism, liking to outrage public opinion. All of us had to make some compensative adjustments; this gave a clue to many strange features in Shaw's life. The world might laugh at an unconventional person but it really did not like the non-conformist, which might account for the present difficulty in collecting funds for maintaining his house as a museum.

Asked whether Shaw's work would last, Dr. Phillips did not think he could be classed with the immortals. He thought his popularity would fade and probably not revive.

The Chairman spoke of the good work of the British Council in India and elsewhere and of the need for: strengthening the cultural ties between India and Britain. He dwelt upon the problems India faced in maintaining: a high standard of English now that English was no longer the medium of high-school instruction. He hoped the Council could assist by having English instructors tour the Indian high schools and colleges.

Dr. Phillips said the British Council had this problem in mind and was trying to help meet it. It recognized the unifying power of the English language and felt that it would be a very great pity, when so many countries were doing all they could to acquire English, if India let the great asset of her knowledge of English slip away.

BHASKARA-THE VEDANTIST.

27th November 1952

Prof. Daniel H. H. Ingalls, who heads the Sanskrit Department at Harvard University, U.S.A., described Bhaskara as a great Vedantist, closer to Shankara, in spite of the points on which he disagreed with him, than either Ramanuja or Madhwa. He said much of Shankara in his commentaries, of which only his Brahmasutras, in a very poor edition, survived. The seven extant chapters of his Gita commentary Professor Ingalls himself hoped to edit for publication shortly.

On fundamental cosmogonical concepts, as in the presupposition that ethics would already have been developed before Vedanta, aiming at the attainment of Moksha or salvation, was taken up, all Vedantists were at one, the lecturer said. But on several other points Bhaskara took issue with Shankara. Bhaskara, denying the illusory nature of the individual self, made no distinction between Iswara and Paramatma. He maintained both action and knowledge to be necessary for attaining Moksha; also that Moksha could not be attained until after death. He considered the motive force in evolution to be Shakti. While Bhaskara's school seemed to have died out, there might, Professor Ingalls suggested, be a continuation of it in Kashmir Saivism.

The approaches of Bhaskara and Shankara were very different. The former was the scholar, relying on scriptural authority and seeing the attainment of liberation as a gradual process through very many incarnations. Shankara was a brilliant mystic, getting at truth in a flash by direct intuitive perception.

In answer to a question he compared Bhaskara to Spinoza and Shankara to Bradley among Western philosophers.

The Chairman, Shri M. P. L. Sastry, a distinguished Sanskrit scholar, summed up the points made. He felt that Shankara's doctrine, that the attainment of the Turiya state was possible while in the body, was more hopeful than Bhaskara's. By the increase in number of such freed souls, there was hope that mankind could be brought to realize a heaven on earth.

THE UNITED NATIONS

28th November 1952

Stephen M. Schwebel, a world student leader associated with the New York Office of the World Federation of United Nations Associations, speaking under the chairmanship of Shri N. K. Murti of the Indian Institute of Culture's William Quan Judge Home, presented ably the positive achievements of the United Nations.

The Korean struggle, with its collective challenge of forceful violation of others' territory, represented a great advance in international morality, whatever its outcome might be. The International State would take a long time to build but this international attempt to keep the criminal in order showed the possibility.

The peaceful settlement of the Indonesian question was a very great success of the United Nations. The Dutch had been sensitive to public opinion and many lives had doubtless been saved. The feeling against colonialism was evident at UN meetings.

The Palestine problem had not been so successfully settled for several reasons, which the lecturer gave, and the plight of the many refugees was sad.

However little there seemed to Indians to have been achieved in Kashmir, the cease-fire had been effective in averting the threat of war.

Other important achievements of the UN mentioned by the speaker were the Human Rights Declaration, the technical assistance to under-developed countries and the Trusteeship Council, safeguarding the rights of non-self- governing peoples. Even though the Human Rights Declaration might be claimed to stand only for an ideal, the force of an ideal was tremendous.



EXHIBITIONS HELD AT ART GALLERY DURING OCTOBER 2025

Phadnis 100

The Indian Institute of World Culture hosted a solo artist exhibition at its Art Gallery, titled "Phadnis 100" which was inaugurated on the 3rd of October, 2025 by eminent personalities, Dr. Chinmaya Chigateri, Shri Nanjunda Swamy and Shri Sanjay Madhav Kabe. The exhibition had 91 artworks by the legendary cartoonist Shri Shivram Dattatreya Phadnis (S. D. Phadnis),

a true vibrant celebration of wordless humour. SD Phadnis known for his keen eye for the absurdities of daily life, the exhibition presented a curated collection of his signature captionless cartoons.. The exhibition offered visitors a refreshing dive into irony and human folly, all painted in Phadnis' distinctive, colourful style.

Born in 1925, S. D. Phadnis is a veteran Indian cartoonist and illustrator who studied at the prestigious Sir J. J. School of Art, Mumbai. His career took flight in the 1950s, particularly because of his long standing association with the popular Marathi magazine Mohini, where his humorous, multicoloured illustrations for the Diwali issue covers set a new trend. Unlike many of his contemporaries, Phadnis chose to stay far from direct political satire, focusing instead on

the subtle, observational and often with hues of irony, found in middle-class life and husband-wife dynamics which made its way into the hearts of people. He is best recognized globally for his ability to tell a complete story in a single frame without using a single word, proving that art is an universal language that transcends barriers of language, region, or class. A recurring theme in his works, is the juxtaposition of modernity and tradition. Set in the mid-20th century, it beautifully displays vintage clothing and lifestyle. Phadnis often places characters rooted in traditional Indian life, like women in vibrant sarees or men in specific regional attire, into hilariously contemporary or near to impossible scenarios. Another central theme is domestic life, particularly the humorous friction and dynamics between married couples. His characters' faces and postures are highly expressive and imitative, ensuring the

punchline lands perfectly, without a single line of text.

While all the 91 works are pure gems of humour and irony, a few find mention here. Veer Hanuman Guard in a train, which depicted a small,

moustachioed guard hilariously defeated on the floor by a woman whose incredible size snapped her seat's shackles. In another one, we are transported to the deserts of Rajasthan where a woman traveller has tied a cloth to serve as cradle for her child, but the twist is that it is tied from the hump to neck of the camel. One shows a woman frustrated as her vessel refuses to fill up entirely, but we see a man far off who has connected a pipe to the vessel to water his plants. In one we see a post-box so full that it has a pot belly while in another, a dog is seen barking at a bone in a danger sign board. A mother singing which is mistaken as grief by her child who offers her toys to play with. A woman is fast asleep while her cat is up to collect milk from the milkman. A lady flabbergasted at a man holding a snake instead of a water pipe. A couple seeing a long queue at a temple decide to worship the lord while viewing him through a binoculars. A woman draped in a catprinted saree standing beside a man in rat-printed shirt. A woman plugging the cable of a

kitchen appliance into her husband's nostrils instead of the socket. A four armed Indian goddess statue offering two of her hands to a Greek goddess structure with mutilated hands. Many works showed humorous parallels of life too, like one showed a woman trimming her hair off while a man stands determined applying hair oil on his bald head.

The exhibition successfully demonstrated that Phadnis' work is not merely about making one laugh, but about keenly observing human nature with a benevolent eye, delivering profound, often ironic, truths through the universal language of simple forms and bold colours. The 91 cartoons on display were a masterclass in visual storytelling. The irony in his works, is never cruel but is rooted in empathy that define the human condition.

Artist S. Jayarama Reddy's "Landscapes of the Lens"

The Indian Institute of World Culture hosted a solo artist exhibition at its Art Gallery, titled "Landscapes of the Lens," featuring the vibrant watercolor paintings of senior artist Sri S. Jayarama Reddy. The show was inaugurated on the 23rd of October, 2025 by eminent artist, Shri P. Sampath Kumar, Shri V.Hariraam and Shri U. Bhaskar Rao .The show offered the viewers a colorful journey through nature, through works which were rendered with artistic sensibility. Jayarama Reddy's artistic journey began after graduating with a diploma from the Kalamandir School of Arts, Bangalore in 1983, even before which he was a B.Sc. graduate from Government Science College. He has been a constant

face in the art scene for decades now, with exhibitions dating back to 1982, and this latest exhibition continues his exploration of the natural world, moving beyond mere surface representation of nature but looking at it in a deeper and meditative sense. He has constantly looked out for inspiration from landscapes that are from distant locations rather than working on his immediate surroundings.

This exhibition is a vibrant showcase of the artist's technical skill and the fine use of the watercolor medium. His chosen landscapes are a testament to his judgement and understanding of space and time, capturing the sheer diverse moods and textures of nature. The display showcases a vast panorama of geographical forms and features: from vast mountains with imposing glaciers and tiny lakes amongst hills to serene scapes of a stream leading its way to mountains with a small wooden bridge and powerful gushing waterfalls. Some works had fine details like a black van seen between trees and a lone tree set in a plain which is washed with hues of green and yellow or car on a road leading to glacial mountains and waves which are green and blue and subtle natural compositions like a mountain's reflection seen in a blue lake and a water body set by a rocky landscape. His paintings also include glimpses of human interactions with nature, with depictions of people trekking on pathways and various structures.

A Colonial English style structure to a native hill side dwelling, all seamlessly blended itself under one roof at this exhibition.

The exhibitions had works that were not merely reproductions of images but rather "selections of the essential elements of the beauty in wilderness." The artist carefully and sensitively uses color and light that elevates his subjects, transforming mere works into a surreal experience.

This exhibition is a must-see for anyone seeking an art experience that is both technically masterful and spiritually enriching, offering a quiet, moving dialogue with the wilderness.

What truly elevates the artist's work beyond mere beauty of the nature is his philosophical approach. His commitment to painting landscapes comes from a deep-rooted belief that "all elements of nature...share an essential democratic quality



THE INDIAN INSTITUTE OF WORLD CULTURE
No. 6, Sri B.P. Wadia Road, Basavanagudi, Bengaluru - 560 004. © : 26678581
CULTURAL PROGRAMMES NOVEMBER - 2025
PROGRAMMES WILL BE HELD IN WADIA HALL

BOOK SALE

November 1st Saturday 9:00 AM to 5:00 PM :

(1st Floor Hall, IIWC Premises)

Used Books, Magazines Sale at Attractive Discounted Prices

November 9th Sunday 10:00 AM : Children's Cultural Festival - 2025
COMPETITION IN PAINTING

November 16th Sunday 4:00 PM : Prize Distribution (1st Floor Hall)
Supported by : Smt. and Sri M. K. Sunkad, Sri Harish Shenoy and
Sri T. K. N. Prasad

November 13th Wednesday 6:00 PM :

Smt. A N Jayamma and Sri A N Narayana Murthy Memorial Cultural
Programme "The Art Quartet - Where Rhythm Meets Melody" A
collaborative presentation By:

Vidushi Kruthika Thyagarajan

Vocal : Sri Rohith Bhat Uppoor

Flute : Sri Rakesh Dath

Mridangam : Sri Vinay Nagarajan

Collaboration : Smt. Padmaja Prabha Prasad,

Sri A N Prakash and Sri A K Prasad

November 20th Thursday 6:00 PM : Sri Muchukunta Rangachar
Mukunda Memorial Programme

Carnatic Vocal Concert

Vocal : Vid. Medha Vidyabhushana

Violin : Vid. Pradesh Achar

Mridangam : Vid. Nagendra Prasad S P

Ghatam : Vid. Srinidhi R Koundinya

November 27th Thursday 6:00 PM :

Sri Neelakanta and Smt. Kusuma Bhat Cultural Programme

Documentary Film Show on Dattaram Wadkar – A prominent Indian
music director Directed by Ashok Rane

Followed by a talk by Sri Narahari (President, Suchitra Film Society)

Collaboration : Dr.Kusuma Bhat

OTHER PROGRAMMES : NOVEMBER – 2025

November 1st Saturday 6:00 PM : Sapthak Presents Hindustani Vocal Concert

November 2nd Sunday 6:00 PM : Music Award Program

November 5th Wednesday 6:00 PM : Karaoke Music Program

November 6th Thursday 6:00 PM : Param Vedanta - Lecture Program
Speaker : Sri Anubhavanandaji

November 7th Friday 6:00 PM : “Samgeeth” – Musical Show

November 8th Saturday 10:00 AM : Book Release Program

November 8th Saturday 6:00 PM : Cultural Program Azim Premji University

November 9th Sunday 6:00 PM : Bharatanatyam Dance Recital

November 15th Saturday 10:00 AM : Bharatanatyam Dance Recital

November 15th Saturday 6:00 PM : “Swararchane” – Music Program

November 16th Sunday 10:00 AM : Sawanna Publications - Book Release Program Anniversary Celebrations

November 16th Sunday 6:00 PM : Panel discussion (On the occasion of 150th Anniversary of the Theosophical Movement) Topics Universal Brotherhood of Humanity - the basis for social harmony and world peace
Speaker : Dr. Murali Krishna Kora Common Basis of World Religions and Philosophies Speaker : Sri Shashank Shashidhar, (Legal practitioner)
Law of Progression and Perfection of Man By Sri Vikash Khanna, (Software Engineer)

November 18th Tuesday 6:00 PM : “ವಚನ ದಿನಿ” – ಕೊಳಲು ಮತ್ತು ಗಾಯನ ಏಕ ಪಾತ್ರ ಅಭಿನಯ – ಶ್ರೀ ಬಾಪು ಪದ್ಮನಾಭ ರವರಿಂದ

November 23rd Sunday 10:00 AM : Sri Rama Kala VEDIKE Carnatic Vocal Concert

ART GALLERY SHOWS – NOVEMBER – 2025

November 5th Wednesday - November 10th Monday :
Cultural Renaissance – By Team Asha – The Hope Art Gallery Show @ IIWC Art Gallery

November 13th Thursday - November 18th Tuesday :
Theosophical Art Exhibition Art Gallery Show @ IIWC Art Gallery

November 19th Wednesday – November 23rd Sunday :
Group Show – Sri Malayadri and Team Art Gallery Show @ IIWC Art Gallery

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)**

Holidays:

November 1st Saturday : Kannada Rajyothsava

USED BOOKS SALE

Saturday, November 1st Used Books, Magazines Sale

At Attractive Discounted Prices

9 AM to 5 PM

ALL ARE WELCOME

***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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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.
