

BULLETIN
THE INDIAN INSTITUTE
OF WORLD CULTURE



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CONTENTS

- | | |
|--|----|
| 1. Gallery Exhibitions in April 2026 | 1 |
| 2. Reading circle during April 2026 | 4 |
| 3. Lectures held in Wadia Hall during May 1955 | 6 |
| 4. Cultural Programmes May 2026 | 15 |



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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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Solo Show of paintings by Chandramohan Kulkarni

Article by Prithvi Prabhu

The Indian Institute of World Culture, recently hosted a profound solo exhibition by Mr. Chandramohan Kulkarni, showcasing a body of work that bridges the gap between traditional sensibilities and modern digital frontiers in its Art Gallery. Running from April 9th to 16th, 2026, the show highlighted the career of a visionary artist who has received the prestigious Satyajit Ray Award and the Godavari Gaurav Puraskar. Mr. Kulkarni is a multidisciplinary force whose influence spans over three decades across drawing, sculpture, and advertising. His unique style, described as inherently unbound, refuses to be restricted by rigid compartments or technical limitations, allowing him to explore the turbulent, dreamlike state of the subconscious mind through his imagery.

Kulkarni's contribution to Marathi literature is monumental, having designed thousands of book covers that have defined the visual language of contemporary regional writing. This exhibition, however, specifically emphasizes his mastery of the digital canvas. By utilizing tools like the Apple iPad and apps such as ArtRage and Layers Pro, he seeks to de-mystify digital media for other artists. He views the computer as a medium to be exploited according to individual needs rather than a tool for uniform output. His work demonstrates how digital techniques can be used to create a solid technical base upon which anyone can build their own artistic structure according to their personal inclinations.

The paintings within the collection reveal a fascinating richness of content, moving seamlessly between rural Indian life and global architectural forms. In the various native village scenes, Mr. Kulkarni captures the warmth of his home in Pune and the wider Maharashtra region. One notable painting depicts two women in traditional Rajasthani attire standing before a textured, ochre-colored wall, while another shows the quiet dignity of a thatched-roof dwelling. These pieces manage to translate the tactile essence of mud walls and rural sunlight into the digital medium with remarkable sensitivity. Even when rendered on a screen and printed on canvas, the soul of the soil remains palpable in every stroke.

The exhibition also features works that suggest a more suburban or international influence, characterized by clean lines and minimalist compositions. A recurring motif in Kulkarni's work is the presence of kites or small airborne objects, which float in the hazy skies of his landscapes,

such as in the painting of a white chapel with a blue arched door. Other works focus on modern domesticity, featuring modest homes and vehicles like a pickup truck parked in a driveway, rendered with broad, confident digital brushwork. These pieces highlight his ability to handle digital media most effectively, blending the precision of graphic art with the emotional depth of traditional painting. All the works are embedded with text within the painting, suggesting the location that served as an inspiration for the work.

Ultimately, Chandramohan Kulkarni's exhibition is a testament to an artist whose work has travelled from local roots to international recognition at institutions like the Imperial War Museum in the UK. By sharing his techniques and perceptions, he invites the viewer into a world where technology does not replace the human touch but rather serves as a new vessel for it. His art has come a long way, evolving into a sophisticated exploration of human relationships and subconscious states while maintaining a style that remains authentically free and unfettered. For the attendees, the show provided an inspiring look at how a sensitive artist can continuously redefine the boundaries of his craft.

Solo Show of paintings by Uday Palnitkar

Article by Prithvi Prabhu

The Indian Institute of World Culture, recently hosted a solo exhibition of works by the eminent artist Mr. Uday Palnitkar. The exhibition, which culminated in a captivating acrylic painting demonstration on Sunday, April 26, 2026, offered a profound look into the veteran artist's lifelong conversation with the natural world. A graduate of the prestigious J.J. School of Art in 1981, Mr. Palnitkar brings a seasoned designer's eye and a poet's soul to the canvas, a journey that began in Pune under the dedicated mentorship of his father, Mr. V.M. Palnitkar. Having established his interior design firm, Pratibha Creations, in Bengaluru in 1989, his professional background in spatial aesthetics deeply informs the balance and composition of his visual art.

Palnitkar's body of work is a testament to the power of observation, showcasing a versatility that transitions seamlessly between vibrant acrylics and intricate, monochromatic pen-and-ink drawings. While he is widely celebrated for his Leh-Ladakh series, this collection highlights his evolving relationship with the landscape since moving his studio to the serene backwaters near Bengaluru. His acrylic paintings provide a lush, sensory experience, capturing the ephemeral quality of light filtering

through foliage and the quiet depth of the water's edge. These works are evocative, filled with a sense of tranquility that invites the viewer to step out of the frantic pace of modern life and into a world defined by light and shadow.

The pen-and-ink works featured in the exhibition reveal the skeletal beauty and complex geometry of nature through a masterclass in texture and value. In several pieces, the artist explores the architectural strength of trees, using dense networks of stippling and cross-hatching to give weight to sprawling banyan roots and life to delicate canopies. Other panoramic sketches depict rural nostalgia, where organized clusters of village houses sit against the rugged, chaotic textures of flat-topped mountains and rocky outcrops. Even in the absence of color, Mr. Palnitkar manages to convey the presence of brilliant sunlight, utilizing the stark white of the paper to represent the clarifying light of the Indian afternoon hitting dry brush and stone.

The sheer volume of work on display, encompassing his three solo exhibitions and numerous group showings, reflects a prolific career dedicated to the pursuit of artistic excellence. His ability to capture the specific spirit of a place, from the rugged heights of the Himalayas to the verdant outskirts of Karnataka, demonstrates a rare geographical empathy. This sensitivity is why his work has found a permanent home in such a vast array of corporate and private collections. By bridging the gap between traditional representation and a modern, minimalist focus on mood, Mr. Palnitkar ensures that his landscapes remain relevant to a contemporary audience seeking a moment of respite.

Watching Mr. Uday Palnitkar work during the live demonstration was to witness a blend of technical precision and intuitive expression honed through decades of painting since childhood. As the exhibition concludes on April 27, 2026, it leaves behind a legacy of quiet endurance, proving that Palnitkar does not merely paint nature; he translates its heartbeat into a timeless visual language.

World Culture Reading Circle

Article by Aniruddh

The World Culture Reading Circle met twice in April, exploring two themes that were relevant and yet very different from each other.

Our first session was held on Easter Sunday, where we explored the theme of rebirths and resurrections across literature from different parts of the world. The group examined three extracts together. The first was from Polish science fiction writer Stanisław Lem's iconic novel *Solaris*. The second was from the Booker Prize-winning *The Seven Moons of Maali Almeida* by Sri Lankan writer Shehan Karunatilaka. The last was from *Beloved*, the Pulitzer Prize-winning novel by Nobel laureate Toni Morrison.

In *Solaris*, resurrection and rebirth were presented as a scientific problem, which then transmutes into a struggle with guilt, love, memory, and the limits of human knowledge. Without descending into mysticism or pop psychology, the extract prompted the group to question whether science, with its rational approach, can ever truly comprehend the universe and its functioning.

The extract from Shehan Karunatilaka's novel presented resurrection as a messy bureaucracy haunted by the violence of civil war. With sardonic wit and scathing humour, Karunatilaka presents rebirth as an extremely messy affair, one that does not necessarily redeem life, but may only extend the pain and suffering of a violent existence in war-torn Sri Lanka.

In Toni Morrison's *Beloved*, we remarked that resurrection becomes an allegory of racial and historical memory. The trauma and injustices of the past take human form, becoming a conduit for grief, repentance, and also the possibility of reconciliation.

Our second session in April was inspired by the numerous state elections taking place across the country. The group examined the ideas of casting a vote and of elections across time and cultures.

We began with an extract from Mary Beard's *Pompeii*, where graffiti written on the walls of the ruined city, surviving across nearly two thousand years, reveals a lively culture of elections, vote-seeking, and campaigning. We examined the limitations of the system that Beard brings up, and how she questions our romantic projections of the past. She brings alive, in strikingly contemporary terms, a quasi-democratic culture with flaws that are familiar to us as modern readers. The excerpt

was startling in its modernity and thought-provoking in its presentation of democracy as a flawed engine, always trying to do its best and often failing.

The second excerpt was from V. S. Naipaul's *The Writer and the World*, from his essay on an election in Ajmer, written in the 1970s, just after the Congress party was famously split by Indira Gandhi. Here too, as in Pompeii almost two thousand years earlier, we noticed that elections were reduced to something like a family affair, both on a larger political scale and on a smaller personal one. Naipaul's precise methods and unrelenting attitude towards postcolonial society became points of debate and lively discussion.

The last excerpt was from Ben Okri's Booker Prize-winning novel *The Famished Road*, where magical realism collides with electoral politics in the ghetto, poisoning both minds and bodies. The hard-hitting text stimulated discussion on electoral politics across time and cultures, especially on how promises, spectacle, hunger, power, and manipulation always gather around the act of voting.

Together, the two April sessions moved from resurrection to representation, from the return of the dead to the ritual of the ballot. Across these very different texts, the group continued to explore how literature helps us understand not only cultures that are distant from our own, but also the very structures, anxieties, and hopes that make us all recognisably human.

MEMORIAL MEETING FOR DR. L. S. DORASAMI

1st May 1955

A Memorial Meeting was held three days after the sudden passing away of Dr. L. S. Dorasami, the Institute's Secretary since its inauguration in 1945. Shri B. P. Wadia presided.

Fine tributes to Dr. Dorasami were paid by five speakers. Shri K. Guru Dutt praised especially his sense of fitness and his quiet control. "His memory will ever remain with us as a chastening force, restful and luminous."

Shri P. Kodanda Rao spoke of Dr. Dorasami's achievement in making the Institute internationally known, as he had found it on his recent world tour, and of his insistence that the lecture planned for the very day he died should be given.

Janab Mahmood Shariff had found in Dr. Dorasami all the qualities of the true gentleman. He had wanted to bring Bangalore people of different groups on a common platform. And, ill and suffering for some time, he had carried on, determined to continue his service.

Mr. Gordon F. Muirhead spoke of his uniform kindness and courtesy and of his devotion to the Institute, which meant that respect for him could be shown by seeing that its work was carried on.

Dr. M. N. Mahadevan, Dr. Dorasami's physician for many years, praised his courage and endurance, his thoughtfulness and faithfulness to his principles, as also his strenuous efforts for the Institute.

Following the addresses and the Chairman's closing remarks, two Resolutions of appreciation and of condolence, moved by Shri B. Vasudevamurthy, were unanimously passed by the audience standing in silent homage for two minutes at the meeting's close.

BUDDHA JAYANTI

5th May 1955

This meeting on the eve of the triple anniversary of Gautama the Buddha's birth, enlightenment and passing away was addressed by Dr. T. M. P. Mahadevan, Professor of Philosophy in the University of Madras. Professor V. Sita-ramiah presided.

Dr. Mahadevan emphasized that the Buddha's mission (like that of Shankara later, with his similar teachings) had been to reform Hinduism. When animal sacrifice, ritualism and logical wrangling were rampant, he

had stressed ahimsa, the good life and the perfectibility of man.

Sorrow was universal, because impermanence characterized pleasure as well as pain. Ignorance of the transience of all substantial things led man to identify himself with the impermanent. (Buddha had not denied there being a transcendent Self.) The cause of sorrow being ignorance, its destruction was sorrow's cure, the gaining of Nirvana, a state of positive bliss. A destination being meaningless without a road to it (as also vice versa) the Eightfold Path was shown. Its main ingredients were Shila or conduct in terms of ahimsa, Samadhi in the sense of a steadied and clarified mind, and Prajna (Wisdom) resulting from the former two.

Buddhism as a separate religion had disappeared from India, but it had been absorbed into Hinduism, which recognized the Buddha as an Avatar. He would be honoured as long as the spirit of India lived and there were aspirants to spiritual freedom. He deplored the attempt of some politicians to set Hinduism and Buddhism against each other as rival religions.

The Chairman praised especially the Buddha's life of renunciation and the beautiful ideal of the Bodhisattva, of refusing Nirvana to serve the ignorant and the unfree. Pure religion, he said, had the heat and fluidity of molten metal; it hardened when poured into moulds.

WORLD CALENDAR REFORM

9th May 1955

Professor M. S. Thacker, who presided, introduced Professor A. D. Ross, Professor Emeritus and former Vice-Chancellor of the University of Western Australia, as an ardent worker for co-operation between scientists and for world calendar reform.

Professor Ross described the difficulties of measuring time as compared with measuring length and mass. He traced the history of calculating time from the lunar month of the Indians, Chinese and Babylonians through Julius Cæsar's 365-day year of twelve months with a leap year every fourth year to the Gregorian Calendar now used. It was more accurate but its unequal months and quarters made it unsuitable as a civil calendar.

The League of Nations had taken steps towards calendar reform, the hope of which now lay with the United Nations. Twenty nations had passed favouring resolutions but repeatedly calendar reform had been crowded off the United Nations agenda.

The proposed World Calendar had twelve months with an equal number of working days. The 1st, 4th, 7th and 10th months began on Sunday and had thirty-one days, whereas the rest had thirty. The 2nd, 5th, 8th and 11th months began on Wednesday and the 3rd, 6th, 9th and 12th on Friday. Each quarter, therefore, had 91 days. Before January 1st a World Day was proposed, having no week-day designation, for "meditation on the Brotherhood of Man and the necessity for World Peace if the world was to be the happy place it could be." An otherwise undesignated Leap Year Day would come every fourth year between the sixth and seventh months. He described the advantages to business and world unity of such a uniform civil calendar, which need not interfere with religious calendars.

Dr. Thacker mentioned Dr. Saha's work on a calendar to synthesize religious festival days in North and South India.

GOPAL KRISHNA GOKHALE DAY

12th May 1955

Shri P. Kodanda Rao of the Servants of India Society founded by Shri Gopal Krishna Gokhale presided at this Special Meeting to celebrate Shri Gokhale's birth anniversary, at which Shri D. V. Gundappa, President of the Gokhale Institute of Public Affairs, Bangalore, was the speaker.

Gokhale, with his self-confidence and self-control, had blended scientific realism with humanistic idealism, Shri Gundappa said. His aim had been justice to all. Leading the moderate workers for Dominion status half a century ago, he had prepared the anvil for the iron which, after his passing away in 1915, Gandhiji had struck when it was hot. His speeches and writings showed his high sense of human values and contained political principles and ideals that were still valid. A scientist among statesmen, he had carefully studied various issues and sought to educate public opinion on needed reforms. He had also worked for schools for the people. Shri Gundappa stressed the need in a democracy for active, disinterested, national-minded citizenship. Retired professors might well, he suggested, devote considerable time to examining the country's problems.

The Chairman warmly endorsed the tribute paid to Gokhale. By comparison with the early years of the century, public opinion today seemed at a rather low ebb. Considering parties an unnecessary evil, and the present second chamber in the Legislature redundant, Shri

Kodanda Rao developed Shri Gundappa's proposal of utilizing the experience of highly qualified retired men. He advocated an Upper Chamber in the Legislature with such members as retired Supreme Court Judges, legislators of several years' standing, Secretaries to the Government of India and other high retired officials. Such an Upper Chamber might, he thought, rectify the deficiencies of an uneducated electorate.

CHILD REARING IN THE MODERN WORLD

14th May 1955

Miss Leela Bhaskariah of the Maharani's College presided at this lecture given by Mrs. Eugene P. Link, an American mother and teacher, under the joint auspices of the Institute and the Child Study Association, Bangalore.

Mrs. Link said there was no one right way of rearing children. The type of family, the family's place in society and whether the society was old or new, agrarian or industrial, all had to be considered. A joint family or a co-operative farm like those in Israel, which she had visited, provided many social interactions. The nursery schools, etc., in America helped to provide these varied interactions, needed to help children to grow into flexible and adaptable adults. Learning to work out conflicts was one way of becoming a world citizen.

New countries were freer than old ones from rituals which might help or burden children; and in them children might have a greater sense of ability to do new things. India was both old and new, but while America emphasized the child's learning many skills and his independence, India stressed what the child was. Children were more easily absorbed into agrarian than into industrial societies. All children needed security; the sense of belonging to the family, community and nation and to the world; and the opportunity to be creative. She spoke also of the value of nationwide Child Study Associations and of Parent Teacher Associations.

Dr. Aileen D. Ross of McGill University, Canada, suggested travel as a broadening educational factor; and Dr. Isabella Thoburn, Executive Secretary of the United States Educational Foundation in India, mentioned special types of education for children above as well as below the average.

Miss Bhaskariah analyzed penetratingly India's educational problems today; the bad influence of the cinema; the little attention now paid to the moral lessons of the old stories of Rama and Krishna; the language

problem; the paucity and expense of good schools, especially in the villages; and the need of raising the level of primary education by improving the teachers' lot; and of providing at least a minimum of education for the mothers.

THE AMERICAN ECONOMY AND ITS IMPACT ON THE MODERN WORLD

16th May 1955

Lecturing under the chairmanship of Shri B. Vasudeva-murthy, Professor Joseph L. McConnell of the University of Illinois, a Fulbright Lecturer at the Punjab University, spoke of the responsibility of all modern countries for the impact of their economic policies on other countries.

The U.S.A. had a great and growing lead in wealth and, through its films and magazines, etc., was setting consumption standards throughout the world. Naturally a great agricultural country, it was today producing about half the world's manufactures. Labour was the scarce factor in American production and the resulting high incomes permitted not only a high standard of living but also great savings. These had to be put into circulation in the country to maintain full employment.

Measures believed to be adequate had been taken to prevent another major depression, but maintaining relatively full

employment was important not only for the United States itself but also for other countries. A depression in the U.S.A. would have far-reaching repercussions. Although its foreign trade accounted for a very small percentage of the national income, it was large in the aggregate; e.g., the United States was India's largest customer.

Protective tariffs, unemployment compensation, old age pensions, and the stabilizing of farm prices were features of the American economy, but the giving away of part of the surplus in aid to under-developed economies was also desirable. He urged India's speeding up of the process of getting ready to utilize effectively greatly increased aid, by providing new roads, dams, technical education and new agricultural methods to increase production and release surplus farm labour.

Shri Vasudevamurthy said that India had much to learn from the American economy, although she aimed at a Welfare State, with a Socialist economy. Bhoodan was a characteristically Indian development. American aid had been helpful but he urged that it should

appear not as the gift of superfluity but of sacrifice. If those who came to India would try to live in sympathy with Indians, at the Indian level, it would benefit both Americans and Indians.

WAR ITS CAUSES PEACE ITS CONDITIONS

17th May 1955

Professor K. Anantharamiah presided over this lecture by Professor Charles P. Schleicher of the University of Oregon, Dean of the American Seminar held in Bangalore under the sponsorship of the U.S. Educational Foundation in India.

Professor Schleicher expressed warm appreciation of the Institute and its stimulating programmes, before considering the single causes to which different groups ascribed war, a problem of multiple causation. These included allegedly ingrained human pugnacity, personal maladjustment and immaturity in leaders and the led; expectancy of hostilities; cultural, ideological and economic differences, trade barriers, the self-interest of munitions makers and bankers, different types of government and full national sovereignty. It was impossible to eliminate them all, but just as eliminating one contributing factor would prevent a physical explosion, so a sufficient number of these elements could be controlled to prevent war; a beginning could be made with the more tractable ones.

Professor Schleicher then considered the conditions to which different groups looked for peace. He questioned the validity of most of these expectations, e.g., the hope of sufficient community of feeling and harmony of interests among sovereign nations to prevent war; the effectiveness of defensive alliances between peace-loving states to ensure a preponderance of power; and the fear of mutual destruction-"a balance of terror."

He disclaimed being a cynic; love and friendship and good will were what mattered. He considered individual freedom and welfare important and doubted these being compatible with national sovereignty. World Government might be tried; at least such wars as arose between dissident elements would be civil wars. Such Institutes as this could arouse public interest in these problems.

Professor Anantharamiah felt that moral forces were getting stronger. Meantime America's and Russia's mutual fears had to be allayed.

FILM DISPLAY

23rd May 1955

The Office of the High Commissioner for Canada furnished three of the educational and cultural films shown: How to Build an Igloo, One Man's Opinion, and Toronto Symphony. The first demonstrated the construction of this Eskimo dwelling and conveyed considerable information about these nomadic people of the Hudson Bay region. One Man's Opinion taught an important lesson in democracy, showing one student courageously standing out against the mass pressure to conform which his classmates brought to bear upon him. Toronto Symphony reproduced the playing of part of a symphony by Tchaikovsky. The United States Information Library, Bangalore, provided There's Music in the Town, showing the concert ensemble of the high school in Rochester, New Hampshire, and the place which music held in the life of this small New England town. Nevada and Its Natural Resources showed the mineral wealth of this western State, and the transformation wrought in its former barrenness.

BASAVANNA AND WORLD PROGRESS

26th May 1955

Shri D. H. Chandrasekhariah, a former Minister of Mysore State, presided at this lecture by Shri Masti Venkatesa Iyengar on a great religious devotee and reformer of some eight or nine hundred years ago.

The lecturer brought out how Basavanna, in reviving the Veerashaiva religion in Karnataka and bringing about moral and social reforms, had been serving not merely a small group but world progress. What distinguished the saint at his higher stage of development from the savage were awareness of the purpose of life, an outlook that ruled out fear of death, readiness to sacrifice himself for others' good, recognition of all human beings as friends and brothers, and a power to arouse self-respect in the down-trodden that could be called divine.

Basavanna had shown all these qualities and had shown the way to serve the world when few were thinking of world service. He had raised the status of women and of the depressed classes. He had upheld the dignity of labour and insisted that all should work but that the occupation should not determine the worker's status. He had decried animal sacrifice, demanding extreme ahimsa. And he had left a wealth of inspiring sayings known as Vachanas, some of which the lecturer read in his own English translation. Many even of the humbler followers of Basavanna had also composed Vachanas of considerable merit.

Basavanna had objected to accumulating wealth, holding that all possessions beyond one's needs should be used for others. And he had practised this. If a World State came into being in which the stronger nations would help the weaker, it would be the fulfilment of the vision of Basavanna and all other great teachers.

The Chairman summed up the lecturer's points, adding an informative account of the Veerashaiva religion, which had no temple worship.

**INAUGURATION OF "THE GREAT SCRIPTURES" SEMINAR 29th
May 1955**

The Vice-President of India, Dr. S. Radhakrishnan, inaugurated the Seminar on "The Great Scriptures," held under the joint auspices of the Union for the Study of the Great Religions and the Indian Institute of Culture, at 11 a.m.

By way of invocation Miss Shakuntala Nikam read brief selections from the scriptures of seven great religions, prefaced and followed by sentences from the writings of Gandhiji and Madame H. P. Blavatsky.

Dr. T. M. P. Mahadevan, Area Secretary of the Union, outlined its history and aims before reading the messages from Shri C. Rajagopalachari, former Governor-General of India, many Governors, Chief Ministers and other officials, heads of religious bodies and other organizations, the General Secretary of the Union in Oxford, and individual well-wishers.

Shri B. P. Wadia, in welcoming the distinguished speaker and all present, stressed the importance of inspiring, immortal ideas. One such was the brotherhood of religions, all rooted in the one Truth.

Dr. Radhakrishnan called the Indian Institute of Culture "a symbol of the very purpose of the Union for the Study of the Great Religions."

The world, he said, needed psychical and spiritual unification added to its other types of unity. Sectarian rivalries played into the hands of materialism. Every religion ought to reorient itself to the modern forces-of science, humanism and world unity. Religions preaching incredible dogmas or encouraging social evils or making for discord were unacceptable to men of awakened social conscience, interested in world spiritual unity.

The dispassionate spirit and method of science had sustained the religious spirit. He quoted Einstein on the scientist's "rapturous amazement at the harmony of nature." But it was not by knowledge that the Supreme Spirit could be reached, dangerous though faith without wisdom had been said to be. Going from rationality to spirituality meant a

qualificative change in man's inner nature. The reality of religion was being spiritually reborn. Mahaveera was a great hero because he bent his nature to his will.

All the great religions were rooted in the experience of spiritual rebirth. Bodily hearing, mental understanding and spiritual realization were different stages. The last, when experienced, was indescribable in ordinary terms, but it was spoken of by not a few.

Dr. Radhakrishnan quoted Canon Raven against claims to absolute finality for any church or scripture; Asoka and the Prophet of Arabia on tolerance; and Gandhiji on the duty of cultured people to read the world's various scriptures. Dr. Schweitzer had said the religions should move towards a common way of thinking; and Dr. Toynbee viewed the higher religions as components of a single scheme.

No compromise in fundamental convictions was called for to recognize elements of vitality and strength in every religion. If the religions could spiritualize each other, each taking the best in the others and giving its best to all, they would help this world, groping in search of its soul.

THE UNITY OF RELIGIONS

29th May 1955

Dr. S. Radhakrishnan, the Vice-President of India, presided at this lecture by Shri B. P. Wadia in the Seminar on "The Great Scriptures" programme, a Seminar sponsored jointly by the Union for the Study of the Great Religions and the Indian Institute of Culture.

The Chairman said that the bringing together of East and West was characteristic of our age. Both the scientific outlook and religious aspiration were possible for all and in the new world they would have to be harmonized.

Mr. Wadia said that the comparative study of religion established the basic unity of the teachings of all the great prophets, however great were the surface differences subsequently introduced by the priests. All religions taught human unity and fostered compassion. The proper aim of a religious life was not attaining Moksha but gaining perfection for the better service of mankind.

In his concluding remarks Dr. Radhakrishnan expressed the hope that others' scriptures would be studied, not for finding fault with them but for discovering their elements of vitality.

☆☆☆

THE INDIAN INSTITUTE OF WORLD CULTURE

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CULTURAL PROGRAMMES MAY - 2026

PROGRAMMES WILL BE HELD IN WADIA HALL

May 8th Friday 6:00 PM : Lecture Series on Kalidasa's Works – 6

ಮಹಾಕಾವ್ಯ ಕುಮಾರಸಂಭವ,

ಉಪನ್ಯಾಸ : ವಿದೂಷಿ ಡಾ|| ಟಿ. ಎಸ್. ಸತ್ಯವತಿ

(ಕನ್ನಡ ಮತ್ತು ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರು)

May 10th Sunday 10:30 AM : ಏಕವ್ಯಕ್ತಿ ತಾಳಮದ್ದಲೆ ಕಾರ್ಯಕ್ರಮ

ಪ್ರಸಂಗ : “ಪ್ರಕ್ಷುಬ್ಧ ರಾಧೇಯ”

ಅರ್ಥದಾರಿ: ಶ್ರೀ ದಿವಾಕರ ಹೆಗಡೆ, ಕೆರೆಹೊಂಡ

ಭಾಗವತರು : ಶ್ರೀ ಅನಂತ ಹೆಗಡೆ ದಂತಳಿಗೆ

ಮದ್ದಲೆ ವಾದಕರು : ಶ್ರೀ ಅನಂತ ಪದ್ಮನಾಭ ಫಾಟಕ್

May 14th Thursday 6:00 PM : Lecture Series on Kalidasa's Works–7

ನಾಟಕ ಅಭಿಜ್ಞಾನ ಶಾಕುಂತಲ

ಉಪನ್ಯಾಸ : ವಿದ್ವಾನ್ ಕೃಷ್ಣರಾಜ ಕೂಟಪಾಡಿ

(ಕನ್ನಡ ಮತ್ತು ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರು)

May 15th Friday 6:00 PM : Smt. Subhadra Bai and Prof. B. S.

Madhava Rao Memorial Programme Hindustani Vocal Concert

Vocal : Smt. Aarti Nair

Tabla : Sri Narayan Sail

Harmonium : Sri Basavaraj Hiremath

Collaboration : Madhava Rao Family

May 19th Tuesday to May 20th Wednesday

FIPRESCI - India Film Festival : Cinemas of India

May 19th Tuesday

2.30 PM Victoria / Malayalam / 85 mins

4.30 PM In The Name of Fire / Magadhi / 99 mins

6.30 PM Whispers of the mountains / Rajasthani / 90 mins

May 20th Wednesday

11.00 AM Adamya / Bengali / 110 mins

4.00 PM Magazine / Marathi / 110 mins

6.30 PM Feminist Fathima / Malayalam / 100 mins

May 28th Thursday 6:00 PM : ಶ್ರೀಮತಿ ಪಂಕಜಮ್ಮ ಮತ್ತು ಶ್ರೀ ಮಾಸ್ತಿ
ವೆಂಕಟೇಶ ಅಯ್ಯಂಗಾರ್ ಸ್ಮರಣಾರ್ಥ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ
ವಿಷಯ : ಮಾಸ್ತಿ ಕೃತಿಗಳಲ್ಲಿ ಜೀವನ ದೃಷ್ಟಿ
ಉಪನ್ಯಾಸಕರು : ಶ್ರೀ ಎಸ್. ಆರ್. ವಿಜಯ್ ಶಂಕರ್
(ಹಿರಿಯ ಕನ್ನಡ ವಿಮರ್ಶಕರು) ಸಹಯೋಗ : ಶ್ರೀಮತಿ ಅನುರಾಧಾ

OTHER PROGRAMMES : MAY – 2026

May 1st Friday 10:00 AM : Book Release Program Samruddha Sahitya

May 1st Friday 6:00 PM : Bharatanatyam Dance Program

May 2nd Saturday 6:00 PM : Carnatic Vocal Concert

Vocal : Sri Gokul Hariharan (Student of Sri H S Sudhindra)

May 3rd Sunday 10:00 AM : Aham Brahmasmi Foundation

Vedanta Shravana

May 9th Saturday 6:00 PM (P) : Bhanumathi Natyakala Mandiram

Bharatanatyam Dance Recital

May 13th Wednesday 6:00 PM : Classic Pearls Present Music Program

May 16th Saturday 5:30 PM : Smt. M. Indiramma & Sri M. L. Venkataramaiah

Memorial Programme Carnatic Flute Concert

Flute : Vidwan Sri Sampagodu S Vighnaraja

Violin : Vidwan Sri Mattur Srinidhi

Mridangam : Vidwan Sri Tumkur B Ravishankar

Khanjira : Vidwan Sri Guruprasanna G

Collaboration : Smt. Harini Subramaniam & Family

May 21st Thursday 6:00 PM : "Rhythms" Presents Karaoke Music Program

May 22nd Friday 6:00 PM : "Sahitya Sahavasa" Cultural Program by Azim

Premji University

May 23rd Saturday 6:00 PM : "Swaarachane" Music Program

May 31st Sunday 10:00 AM : Karaoke Music Program

Holidays : 1st May, Friday – Labour Day

ART GALLERY SHOWS – MAY-2026

May 12th Tuesday - May 18th Monday

"Asha" – The Hope Art Gallery Show @ IIBC Art Gallery

ALL ARE WELCOME

The other Programmes are by external individuals or organizations and are only hosted on the premises of the IIBC. IIBC does not necessarily endorse the views/opinions of the sponsors or the proceedings of the programmes and IIBC 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, Ambuja Rao and Prithvi Prabhu Meets every Tuesday and Thursday between 4.30 pm to 5.45 pm

ART CLASSES : Directed by Sri Sanjay Chapolkar meets every
(SENIOR BATCH) Friday, Saturday and Sunday between 10:30 am to 1:30 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	:	9:30 a.m - 7:00 p.m.
