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ವಿಶೇಷ ಅನುದಾನ ಒದಗಿಸಲಾಗಿದೆ.

THE INDIAN INSTITUTE OF WORLD CULTURE

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Lectures held at Wadia Auditorium during August 1954
WORLD PEACE DAY
5th August 1954

The Mayor of Bangalore, Shri H. S. Seetha Ram, presided at this Special Meeting on the eve of the anniversary of the dropping of an atom bomb on Hiroshima.

Messages received for the occasion from the Mayors of Hiroshima and Nagasaki and from Mr. Alfred W. Parker, an American worker for peace, were read by Shri Shankara Dorai- swamy. The first sounded a serious warning against the threat represented by the Bikini tests and urged the speedy and effective banning of all nuclear weapons.

Professor S. A. Asirvatham of St. Joseph's College, speaking first, commended such celebrations as helping to create a mentality conducive to peace. There were today four main obstacles to lasting world peace: mutual distrust between nations, colonialism or imperialism, racial discrimination and hostility between ideologies. These could be overcome by restoring religion and morality to their legitimate place, by allowing self-determination by colonial peoples, by ending racial discrimination everywhere and by accepting the possibility of peaceful co-existence. India's non-aggression and non-interference pact with China had set a pattern of agreement between a democratic and a Communist country.

Mr. Gordon Muirhead, a Bangalore Solicitor, who had served from 1946-49 as a relief worker with a Friends Service Unit in North India, brought the responsibility for peace down to the individual. Practically all the great religious teachers had been men of peace. Groups in all religions were opposed on principle to war. The Quakers for nearly three centuries had opposed it, less for the destruction it caused than for the damage it inflicted on the spiritual life of man.

There was no hope of peace unless men believed in the possibilities of the human individuality and in the spiritual life. Peace was more than a cessation of war and of dissension. It was positive and demanded a positive and daily effort. The way of life of each individual had a bearing on international relations. He paid a tribute to Gandhiji's peaceful efforts which, with the co-operation of like-minded people in England, had ended amicably the differences with Great Britain. India had made fine efforts in Korea and Indo- China in bringing about peace. One could see the spirit of Gandhiji working through people like India's Prime Minister.

Mr. Muirhead quoted with approval a recent plea to end injustice, social and political, not merely to defeat Communism but because it was an evil thing.

The Mayor said in closing the meeting that the world's present unwanted freedom from war was only the beginning of peace, for which hard effort and wise counsel would be necessary. He urged that a World Peace Centre be established by the UNO and all the Powers. It would, he claimed, facilitate the proper solution of the organizational and other problems of the One World in the making.

TAGORE DAY 7th August 1954

The Rev. L. M. Schiff presided at this Special Meeting, held annually by the Institute to honour the memory of the great Indian poet, philosopher, educationalist, rural welfare leader and nationalist of international sympathies. He spoke of his meeting in boyhood with Dr. Tagore as responsible for his coming to India many years ago, soon after graduating from Oxford. He spoke of Dr. Tagore's part in changing the West's idea of India and of his Shantiniketan, with its simplicity and beauty, as "one of the greatest creations of the Indian spirit in our time." His songs were on the lips of the common people of Bengal, whose language he had lifted to great heights. His devout humanism, Mr. Schiff said, could help to make a true brotherhood of the present world neighbourhood.

Maitraye Devi, who had come all the way from Calcutta to lecture at the Institute on "The Religion of Rabindranath," prefaced with a few remarks the reading of her inspiring paper, since published by the Institute in its Transaction No. 20.

The meeting, which had opened with the singing of an invocation, closed with the singing of the National Anthem, led by boys from the National High School in Bangalore.

THE FOUNDATION DAY MEETING-1954 and H. P. BLAVATSKY'S 123rd BIRTH ANNIVERSARY

12th August 1954

The capacity audience and the several hundred outside served by loud-speakers testified to the interest in this dual celebration at which His Excellency Shri Sri Prakasa, Governor of Madras, lectured under the chairmanship of Shri B. P. Wadia. Many distinguished guests were present, including Sir Mirza Ismail and Pradhanasiromani Raja-

mantrapravina Shri N. Madhava Rau, former Dewans of Mysore, Sir Samuel Runganadhan, Shri M. A. Srinivasan and Shrimati Srinivasan, Mr. Justice B. Vasudevamurthy and Shrimati Vasudevamurthy, Mr. Justice R. Venkataramaia, Shri A. R. Nageshwara Iyer, Shri K. Guru Dutt, Shri D. V. Gundappa, Mr. Pothan Joseph, Shrimati Maitraye Devi and Air Commodore and Mrs. S. N. Goyal.

After an invocation, there was the reading by Shrimati Sophia Wadia of a passage from *The Voice of the Silence* by Madame H. P. Blavatsky.

In welcoming the speaker, Shri B. P. Wadia referred to his patriotism and his learning, his tolerant attitude and his wide sympathies.

His Excellency Shri Sri Prakasa gave a terse but graphic picture of the 19th century to which Madame Blavatsky had come with her message of hope. There were militant nationalism in the West and colonialism in the East, industrialism with all the evils it had brought in poverty and misery, and materialism as the philosophy of science. She had preached internationalism and the brotherhood of all men; and her science was based on spirituality.

After founding in 1875 in New York the Theosophical Society she had come to India with Colonel Olcott, arriving in 1879. She found a people in subjugation to a foreign power. Some were distrusting the value of their own heritage and culture and imitating European ways. Others were repudiating everything foreign, withdrawing into orthodoxy to avoid complete submergence. She had done much to reconcile these factions. Her pointing to the wisdom and high achievements of ancient India, which she called "the home land and the Holy Land" of all nations, awoke pride in the people. So did her teaching that in the Himalayas there were great Masters of Wisdom who were of their own kith and kin and who exerted an influence for good on world events. She always declared that she had nothing to do with politics, but to arouse a subject people was bound to have political effects. Mrs. Besant, who was inspired by her, had taken part much later in India's struggle for freedom.

Theosophy, which Madame Blavatsky taught, was not theoretical. It was a way of life. It had brought together men and women of many races, creeds and castes. In England it had been the Theosophists who had welcomed to their homes and gatherings Indian students, when they were treated with indifference by others as coming from a subject nation. Madame Blavatsky and Mrs. Besant had laboured hard to make life more livable by the downtrodden and the outcast, and Colonel Olcott had

taught Indians their duty to their brethren by starting the first "Panchama" schools in Madras.

The three objects of the Theosophical Society were a great gift of enduring value which Madame Blavatsky had given to the world. The first proclaimed Universal Brotherhood and the second and third called for the comparative study of religions and of the hidden powers latent in man. The comparative study of religions was important because without that attitude religions divided instead of uniting; and many things now inexplicable or apparently incredible would be revealed by a study of man's latent powers. And it was by the preaching of Universal Brotherhood in all nations that an atmosphere might be created in which it might be generally practised.

Shri Sri Prakasa closed with the question whether we had been worthy of the trust that had been placed in us by Madame Blavatsky, who in her great work, *The Key to Theosophy*, had declared that "Theosophist is, who Theosophy does."

Following the concluding remarks by the President, the National Anthem was sung and the audience remained standing in their places until His Excellency had left the hall.

INDIAN INDEPENDENCE DAY

15th August 1954

This well-attended morning celebration of the Seventh Anniversary of India's gaining of her freedom was under the chairmanship of Shri K. Guru Dutt. It was opened by an invocation sung by six little girls and the playing of four records of Indian devotional music.

The first of the two speeches on "Independence and After" was by Janab Mahmood Sheriff, a former Minister of Mysore State and a Constituent Assembly Member. He said that India's enfranchisement had given her an honourable status and the opportunity to play the peacemaker. The success of her satyagraha technique had given a new consciousness and vigour to all subject nations. It had succeeded because it was based on spiritual ideals. Janab Sheriff avowed his belief in soul force. It was moral and spiritual values that would determine the world's fate. A nation's glory and economic and material prosperity depended on the citizens' character. For India to discharge her responsibilities every citizen should rise to his full stature. The linguistic problem, the problems of treatment of the Harijans and of minorities needed to be solved. They could be, with the spirit of camaraderie. He deplored the premature

consideration of linguistic provinces and urged the retention of English, while recognizing that Hindi should be studied too.

The second speaker, Professor K. Anantharamiah, urged first attention to the most important things. That demanded seeing things in proper proportion. Watchfulness, self-criticism and self-education were necessary as preparation for great tasks. Love of freedom had been thought to be innate. The totalitarian States disproved this. It had to be taught. He saw education as the fundamental problem. A new spirit had to be inculcated to make all the people united and ready to help weaker nations. Young people had to be taught the right approach to all matters—understanding, reverent but critical, and concerned for others' good. Unity of spirit and outlook demanded the reinterpretation or restating of ethical ideals in this larger context.

The Chairman paid a tribute to the great leaders of the freedom struggle and spoke of rededication to the service of the country for the good of all. Turning to the West, where the political sense had developed early, he brought out the similarity of ideals of ancient Greece and Rome to those of ancient India. He equated the stress in India on Dharma, or duty appropriate to the time and the occasion, with that of ancient Greece and Rome, respectively, on the "constitution" and on "law." Paraphrasing Aristotle, to live according to "Dharma" was not slavery but one's salvation. He recalled also the Roman concepts of Humanitas, the sense of human dignity, and of gravitas, the sense of responsibility and earnestness. They were applicable at all levels, from that of the student to that of the administrator.

THE SCHOOL IN THE LIFE OF ITALY **30th August 1954**

The Institute welcomed at this meeting Signora Ida de Robertis of Rome, who had served several Italian schools as teacher and principal, and the party of three Italian students who were touring India under her leadership. Their itinerary in Bangalore and Mysore had been arranged by the Institute for the Consul for Italy at Bombay. Before the meeting the young men had been welcomed by students of the William Quan Judge Cosmopolitan Home.

In introducing the speaker the Secretary of the Institute expressed appreciation of Signora de Robertis's keeping the engagement after a crowded tour, against the doctor's advice.

After her interesting lecture which appeared in the Italian Cultural Digest

of Bombay the three students, Signors D. Tosato, M. Taddei and P. Fiore, then answered questions from the audience, with the occasional help of Mr. L. G. Hemmadi of the Italian Consulate, Bombay, who was accompanying the party. The one who was fluent in English did the talking, the others sometimes suggesting points. They made a very favourable impression on the audience. It was brought out that education was free up to the high school, for which the fee was nominal, about Rs. 10/- a year. There was co-education in the high schools, not in the lower schools. Many students were said to be greatly interested in European federation and in internationalism, but few knew much about India. Gandhiji's name was known.

HOW A WORLD UNIVERSITY CAN PROMOTE EAST-WEST RAPPROCHEMENT

[Below we reprint in full the statement submitted by the Indian Institute of Culture to the Secretary of the International Society for the Establishment of a World University.]

The World University project testifies to the recognition that closer intellectual contacts are desirable between representatives of the various national and regional cultures. Also a more sympathetic appreciation of the contribution of different peoples to world culture, than the institutions of higher learning in various countries are providing. Such a World University, to which earnest young people can come from all quarters to study under carefully chosen preceptors of broad outlook and wide tolerance, will have a decidedly worthwhile contribution to make to world unity and peace. It will also produce a climate of opinion favourable to an effective World Government based upon equity and mutual good will and recognizing the essential dignity of man and the unity of the whole human family.

Learning to appreciate correctly the contribution of the East as well as of the West to scientific and material advance is obviously one way to promote East-West rapprochement. Modern psychology, for example, could learn much from ancient India. But we shall confine ourselves here to the development of a different suggestion.

It is our feeling that such a University can rise to the full measure of its opportunity only if its approach is to the imaginative sympathy as well as to the mind. We recommend that, in the research that the World University sponsors, in the exchanges of views which it encourages and in the teaching that it imparts, it seek to bring out and to trace the course

of the fundamental concepts upon which human culture in general is based and especially those that, in all eras and climes, have proved their potency to quicken and to keep alive in man his spiritual intuitions. Human beings and societies are alike in more ways than they are different. So too the ideas and ideals promulgated by the great spiritual teachers bear a striking resemblance to each other.

Nothing could be farther from our thoughts than to encourage substituting a drab uniformity for the richness imparted to the world cultural mosaic by the variations in individual, regional and national expressions at their best. But it is the pattern that gives the mosaic the charm that a heap of varicoloured bits would not possess. We believe, moreover, that search for the universal point of view which is neither Eastern nor Western, neither exclusively spiritual nor exclusively material, is reconcilable with the greatest diversity of expression.

A synthesizing world view, we suggest, is to be found expressed or implied, fully or partially, in the great religious formulations at their source, and the comparative study of these might very properly be a function of a World University.

True, the formal religions of today with their dogmas and rites, superstitions and special claims are too often separative forces, but dispassionate and unbiassed study should reveal the ray of universal truth which each enshrines, however obscured it may be. The finding and noting of the various points of agreement between these religious philosophies may be a very fruitful project. Truth, if absolute, hence omnipresent and universal, must underlie not only the present-day living religions, each the product of the thought and knowledge of numberless generations, but also those of past ages. Their echoes only have come down to us in the dim traditions of "primitive" peoples; there are grounds for suspecting these to be the decadent descendants of more enlightened forebears.

If all these formulations are approached with an open mind that recognizes that no formal religion can be wholly devoid of truth or wholly free from error, may it not be possible to discover their common substratum of truth? And what can be more conducive to true tolerance and catholicity than the discovery of the uniform sympathy in which religious thought has developed in every portion of the globe? The several religions may be compared to the colours of the spectrum into which the white light of truth has been broken, merging into each other by

imperceptible shadings but only when combined permitting the shining forth of that clear white light.

Common to many of these formulations are such teachings as those of a divine, eternal and universal Presence animating Nature but transcending human conceptions; of each man's essential unity with his fellows and with all in Nature; of a law of harmony or justice, bringing to each the due reaction from his every act, feeling, thought and deed, and of man's pilgrimage through many lives towards the perfect flowering exemplified by the Christs and Buddhas of the race.

There is food for the heart to be found in such a line of study. Besides it could contribute greatly to a more intimate relation between the East and the West. Western thought, which has generally stopped at Greece and Judæa in its search for its antecedents, will have to include in its purview the mystical and metaphysical systems of the East the disinterested action and devotion preached by Krishna; the compassionate ethics of the Buddha; the Sufis' insight into the identity of Soul and Over-Soul; the Tao and the Superior Man of ancient China; the Truth and Non-violent Resistance reiterated by Gandhiji. Easterners, on the other hand, can be helped to see reflections of their own highest concepts in the teachings of Pythagoras and Plato, the Mysteries of Greece, as in the writings of the Neoplatonists, the medieval mystics and the great Western poets and thinkers down to the present time. Is it not worth the while of a World University to show to East and West how firmly they have always been united by a shared ideal?

What sounder basis can there be for sympathy between peoples? What better preparation for the co-operative search for equitable applications of abstract principles than finding the latter confirmed in each other's spiritual and cultural traditions? And what can be better calculated to reveal that fundamental agreement than frank and temperate discussion, free from personalities and animosity? This approach would be facilitated by presenting to the students as literature the treasures of human thought that are universal in their message and appeal, regardless of their having been claimed by the followers of one or another creed. Not only the Sermon on the Mount but also the Bhagavad-Gita, Shankara's Crest Jewel of Wisdom, some of the great Upanishads, Lao Tse's Tao Teh King and the Meditations of Marcus Aurelius Antoninus, to mention but a few, would lend themselves well to such study.

In no field of human thought is there fixation at a particular cultural level, nor is there isolation, save at the cost of ingrowing and stagnation. Another fruitful line of inquiry would be studies of the stimulating effects of cross-fertilization of cultures, as seen in the history of art, music and literature.

Started and, no doubt, conducted as the World University will be by those committed to the ideal of internationalism, it will have to be on its guard against encouraging its students to accept passively even the ideal of One World or to overlook, in their enthusiasm for it, the great contributions to human culture and the commonweal which smaller groupings have made and have still to make, albeit in the frame of a united world. The inculcation of even the grandest principles will not suffice if these are blindly held. Intelligent tracing of the ties that bind all men together seems necessary to prevent both unquestioning acceptance of principles and intolerant rejection of those with narrower horizons. For tolerance even of intolerance and bigotry, the many-sided character of truth must be insisted on.

Vigorous and liberal minds, strictly trained in logical and accurate thought, are badly needed in the world today. The aim of the World University will naturally be to produce such minds, to create free men and women, free intellectually from rigid preconceptions, free emotionally from prejudices and predilections, and free from selfishness and the host of moral weaknesses that spring from it. We believe that these ends will be subserved by implementing the suggestions made.

Gallery Exhibitions during July 2026

Crimson Hues

The Indian Institute of World Culture (IIWC), hosted the vibrant group art exhibition "Crimson Echoes" at its Art Gallery from the 30th of June to the 5th of July, 2026. The exhibition featured an impressive collection of paintings by Mr. Shankar Prasad Sarma, Ms. Ankita Singh, and Dr. Jaya Sharma, showcasing the distinct artistic voices of three accomplished painters. The exhibition was inaugurated on the 30th of June, 2026 by Shri Ganapathi S. Hegde. The exhibition offered visitors an enriching visual experience through an engaging collection of landscapes, portraits, spiritual themes, figurative studies, nature-inspired works and intricate decorative compositions.

The exhibition unfolded as a journey through diverse artistic styles and subjects. Paintings featured nature prominently, with captivating landscapes portraying winding paths leading towards snow-clad mountains, expansive valleys illuminated by vibrant sunsets, rolling green hills carpeted with blossoms, tranquil rivers, and dramatic seascapes where sailing ships braved turbulent waves. The floral compositions on display, particularly studies of vivid blue blossoms, introduced a refreshing contrast through bold colour palettes. Beside floral compositions, certain artworks also captured the various stages of a leaf too, symbolizing ageing in a poetic manner. Together, these works celebrated the serenity and grandeur of the natural world. While one work depicted a bench amongst lush greens another work depicted a door amidst darkness, while they were mere objects, they symbolized deeper and larger meanings.

Portraiture and figurative paintings formed another significant segment of the exhibition. Expressive depictions of sages, devotional personalities and everyday individuals reflected both technical skill and emotional depth. A compelling portrait of a saint with a flowing beard, rendered in energetic strokes, drew considerable attention for its expressive character. Equally moving were paintings portraying maternal affection, village life, and domestic moments, where subtle gestures and carefully observed expressions conveyed warmth and human connection. While one man sat amongst racks of books deeply lost in thought another woman sat underneath an umbrella looking up while holding a lotus, as though she waited for someone.

Pencil studies, including an elegant sketch of a dancing woman decked

from head to toe in Indian finery, demonstrated remarkable precision and sensitivity to movement. Indian culture and spirituality resonated throughout the exhibition. Paintings depicting temple bells, devotional musicians immersed in prayer, and serene spiritual figures reflected the enduring inspiration drawn from India's rich cultural heritage. Paintings celebrating the rich dance traditions of Bharatanatyam and Kathakali too were on display. Several works explored traditional themes through contemporary artistic language, inviting viewers to appreciate familiar subjects from fresh perspectives. Intricately designed Mandala-inspired compositions Rajasthani miniatures and decorative geometric artworks revealed extraordinary patience and craftsmanship, encouraging close observation of their elaborate patterns and balanced symmetry.

The exhibition successfully brought together realism, imagination, tradition, and experimentation within a single gallery space. Each artwork reflected the individuality of its creator while collectively presenting a harmonious celebration of artistic expression. Crimson Echoes not only offered visitors aesthetic pleasure but also fostered meaningful engagement with nature, culture, spirituality, and everyday life.

Mario Miranda @100

The Art Gallery of the Indian Institute of World Culture, Basavanagudi, hosted a memorable exhibition celebrating the birth centenary of India's legendary cartoonist and illustrator Mario de Miranda. Held from the 7th of July to 29th of July, 2026, the exhibition presented an impressive collection of Mario's original cartoons, travel sketches, illustrations and paintings, drawing art lovers, students, cartoon enthusiasts and admirers of his work. It offered visitors an opportunity to experience Mario's extraordinary ability to transform everyday life into delightful works of art. Through his distinctive style and subtle humour, the exhibition demonstrated why his creations continue to remain relevant and cherished even decades after they were first drawn.

Born in Daman in 1926 as Mário João Carlos do Rosário de Brito Miranda, Mario possessed an innate talent for drawing from a very young age. Although he never underwent formal training in art, his keen eye for observation and remarkable imagination enabled him to establish himself as one of India's most celebrated cartoonists. Beginning his career as a freelance illustrator, he soon became associated with leading newspapers and magazines, where his witty cartoons won widespread admiration. His lively compositions, populated with expressive characters and intricate details, captured the humour hidden within

everyday situations without ever being harsh or cynical. His immense contribution to Indian art and journalism was recognized with the Padma Shri in 1988, followed by the Padma Bhushan in 2012.

The exhibition highlighted the extraordinary diversity of Mario's artistic vision. His celebrated depictions of Goa captured its unique blend of Portuguese heritage, village life, churches, bustling markets and relaxed coastal atmosphere with warmth and affection. Equally captivating were his travel illustrations from cities across the world, including San Francisco, Washington D.C., Barcelona, Moscow, Jerusalem, Istanbul, Macau, Portugal and Japan. Rather than merely portraying famous monuments, Mario filled each scene with animated crowds, street vendors, musicians, tourists, photographers and local residents, creating vibrant visual narratives that invited viewers to spend time discovering new details with every glance. Among the most memorable exhibits were the cartoons that showcased Mario's incomparable sense of humour. One of the audience favourites featured a bewildered elephant calmly asking,

"Quick! How does one say your elephant is standing on my foot in Hindustani?" The absurdity of the situation, presented with complete seriousness, reflected Mario's unique ability to find comedy in the unexpected. Another delightful cartoon showed a frustrated diner complaining,

"Sunday... and they are serving Monday's menu!", gently satirizing familiar everyday inconveniences. Several other works portrayed overcrowded buses, chaotic office spaces, fashionable social gatherings, lively cafés, noisy marketplaces, confused tourists and overenthusiastic photographers. Every illustration was filled with dozens of amusing expressions, conversations and visual jokes, rewarding attentive viewers with fresh discoveries each time they revisited the artwork. The cartoon of the audience's favourite Sri Da Ra Bendre too drew a lot of affection.

What made the exhibition truly remarkable was not merely the humour of the cartoons, but the humanity behind them. Mario Miranda observed people with affection rather than criticism, celebrating their quirks, habits and everyday interactions. His drawings remind us that life is best appreciated through curiosity, empathy and laughter.

Book reading circle during July 2026

The World Culture Reading Circle met two times during July 2026, exploring the interconnected themes of deity and home through extracts from world literature. The discussions examined how cultures imagine home, belonging, memory, faith, divinity, and the sacred in everyday life.

The first session explored the theme of Deity by examining literary representations of faith, religion, and the divine across cultures.

The first extract, Giovanni Guareschi's *The Little World of Don Camillo*, examined the relationship between faith and politics through the humorous exchanges between Don Camillo and Peppone. The stories emphasises forgiveness, courage, and the triumph of genuine faith over ideological conflict. Themes discussed were progression of lightness in the politics in the world of Don Camillo and the author's own conscience reflecting through Christ on a cross.

The second extract was Gabriel García Márquez's *A Very Old Man with Enormous Wings*, in which a mysterious winged old man arrives in a village after a storm. Rather than revering him, people exploit him, raising questions about miracles, belief, humanity's inability to recognise the sacred.

The final extract was Terry Pratchett's *Small Gods*, where the Great God Om appears as a powerless tortoise dependent upon the faith of a single believer, Brutha. Through satire, the extract distinguishes institutional religion from genuine belief and argues that faith derives its power from sincere devotion rather than authority.

Our second session focused on the theme of Home. The group examined three extracts that presented home as a physical space, an emotional refuge, and a source of identity.

We began with an extract from Henry David Thoreau's *Walden*, where the narrator reflects on building a simple life beside Walden Pond. The extract presents home as a conscious choice rooted in simplicity, self-reliance, and harmony with nature, encouraging readers to 'live deliberately' and discover life's essential truths.

The second extract was from Amit Chaudhuri's *Afternoon Raag*, which portrays home through memory, routine, and domestic intimacy. Through Mandira's Oxford room and the narrator's recollections of family life in Bombay, the extract shows that belonging is created by everyday rituals and familiar spaces rather than by architecture alone.

The final extract was from Banana Yoshimoto's Kitchen. Following the death of her grandmother, Mikage finds comfort in the kitchen, which becomes a symbol of warmth, healing, and chosen family. The extract demonstrates how ordinary domestic spaces can help rebuild life after grief.



CULTURAL PROGRAMMES AUGUST - 2026
PROGRAMMES WILL BE HELD IN WADIA HALL

August 1st Saturday 10:00 AM :

ಅವಳ ಹೆಜ್ಜೆ - ಮಹಿಳಾ ನಿರ್ದೇಶಿತ ಕನ್ನಡ ಕಿರುಚಿತ್ರಗಳ ಮರುಪ್ರದರ್ಶನ
(In Collaboration with Gubbi Vani Trust)

ಕಿರುಚಿತ್ರ	ನಿಮಿಷ	ನಿರ್ದೇಶಕಿ
ಸ್ವಾಗತ ಮತ್ತು ಚಿತ್ರೋತ್ಸವದ ಪರಿಚಯ - ಶ್ರೀಮತಿ ಶಾಂತಲಾ ದಾಮ್ಲೆ		
ಸೋರುತಿಹುದು ಮನೆಯ ಮಾಳಿಗೆ	24	ಅಶ್ವಿನಿ ಅನೀಶ್
ನಿತ್ಯ	14	ವನು ಪಾಟೀಲ್
ಕಾಶಿ ಕೈಲಾಸ	15	ಅನು ಕುಲಕರ್ಣಿ
ಗಜ್ಜೆ	12	ಹರ್ಷಿತ ಜಿ & ರಚನ ಸುವರ್ಣ
ದಾರಿ	9	ಸುಷ್ಮಾ ಭಾರದ್ವಾಜ್
ಎ ಲಿಟ್ ಕೇರ್	8	ಸೀಮಾ ಶಶಿಧರ್
Tea Break		
ಮೌನ ರಾಗ	20	ಸುನಯನಾ ಸುರೇಶ್
ಹುಲಿಯಪ್ಪ	15	ಸೌರಭಾ ರಾವ್
ಆ ಮಾಡಿ	8	ಶ್ರೇಯ ಸುನಿಲ್
ರೊಟ್ಟಿ	28	ಸುಪ್ರಿಯಾ ನಿವ್ವಾಣಿ
ನಿರ್ದೇಶಕಿಯೊಂದಿಗೆ ಪ್ರೇಕ್ಷಕರ ಪ್ರಶ್ನೋತ್ತರ		

August 7th Friday 6:00 PM : Smt V. Radhabai and

Sri V. Vasudevamurthy Memorial Program

Remembering Music Legends – Series 8

(Salil Chowdhury, Madan Mohan, O P Nayyar, Ravi Shankar Sharma, R D Burman)

Speaker : Sri H N Narahari Rao (President, Suchitra Film Society)

Collaboration: Dr. V Ramamani and Family

August 12th Wednesday 6:00 PM : Prof. V. Gopalaswamy Iyengar

and Prof G. Venkatasubbaiah Memorial Lecture

Topic : Issues of higher education in India

Speaker: Prof. S S Murthy

(Former Vice Chancellor, Karnataka Central University, Former Professor, IIT Delhi; Former Director, NITK Suratkal; Former Vice Chancellor CUK; and currently Member, BoG, IIIT Dharwad.)

Collaboration: Sri Ramakrishna Students Home, Grandchildren of Prof. V. Gopalaswamy Iyengar

August 14th Friday 3:00 PM : Indian Institute of World Culture
In collaboration with Babul film Society Presents
Babul Eco Film Festival Documentary Films on Environment from World over

August 19th Wednesday 6:00 PM : Sri Pathi Sridhara Shantha
Charitable Trust Memorial Programme
Carnatic Mandolin Concert
Mandolin : Vidwan Prasanna Kumar B
Collaboration : Sri Pathi Sridhara Shantha Charitable Trus

August 20th Thursday 6:00 PM : Founder's Day Programme
"Krumbiegel - The Maharaja's German Gardener"
A Film by MINDIA

August 27th Thursday 6:00 PM : ಶ್ರೀ ರಂಗಾ ನಾರಾಯಣ ಐಯ್ಯರ್
ಸ್ವರಣಾರ್ಥ ಉಪನ್ಯಾಸ ಕಾರ್ಯಕ್ರಮ
ವಿಷಯ : ಅದ್ವೈತಪರಂಪರೆಯಲ್ಲಿ ಪಂಚಕೋಶವಿವೇಕ
ಭಾಷಣಕಾರರು : ವೇದಾಂತ ಚಕ್ರವರ್ತಿ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ
ವಿದ್ವಾನ್ ಡಾ|| ಕೆ. ಜಿ. ಸುಬ್ರಾಯ ಶರ್ಮಾ ಸಹಯೋಗ : ಡಾ|| ಆರ್.ಎನ್ ನಾಗರಾಜ

OTHER PROGRAMMES : AUGUST - 2026

August 2nd Sunday 6:00 PM : Samanvaya Dance Academy - Rangapravesha
Bharatanatyam Dance Recital

August 9th Sunday 10.30 AM : World Culture Reading Circle Meet "The
Trembling Tiber" - A Black Poet's musing on Shakespeare's Julius Caesar

August 16th Sunday 10:00 AM : Carnatic Vocal Concert

August 16th Sunday 6:00 PM : Bharatanatyam Dane Recital

August 21st Friday 6:00 PM : "Sahitya Sahavasa" - Cultural Program
Azim Premji University

August 22nd Saturday 6:00 PM : Hindustani Vocal Concert

August 23rd Sunday 10:00 AM : Sawanna Publications – Akshara Aradhane
Book Release Program

August 23rd Sunday 6:00 PM : The Groove Bug Studio – Western Music
Program

August 29th Saturday 6:00 PM : Vijayachandrika Kala Sangha
Karaoke Music Program

August 30th Sunday 10:00 AM : Ankita Pustaka Book Release 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)**

Holidays : August 15th Saturday – Independence Day
August 21st Friday – Varamahalakshmi Vrata

***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.