

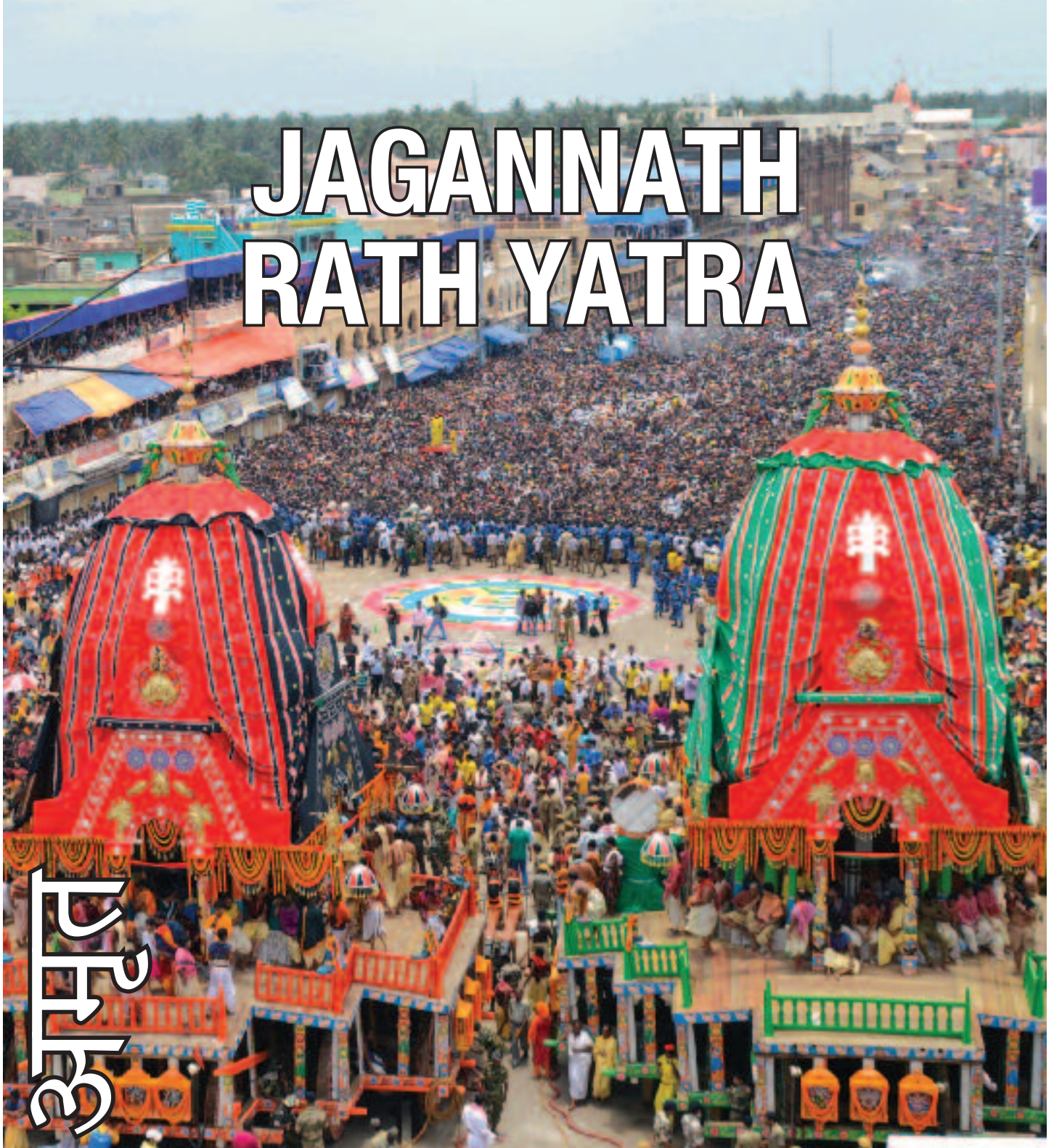
# AMRIT

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A coffin carrying a body of a Srebrenica victim 11 July 2015

## JAGANNATH RATH YATRA



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## From the Ambassador's Desk



Dear Reader,

I never realised how 23 wonderful months have passed since I took office in this charming capital of Europe and it is now time for me to say 'good bye'.

Amrit, meanwhile, has taken shape, gathered wings and soared high in the firmament of an extremely productive relationship, characterising perhaps all major areas of human development, binding our peoples like never before. And yet I feel my task is unfinished. So much to do, to touch the horizons of imagination and connect all that into a synergetic reality, given the palimpsest of cultures which have formed the leitmotif of an evolving relationship. This shall happen, I am sure, as both our countries shall scale newer heights. History will stand witness.

Here, in the confines of my space, looking out through the window panes, I see the evening sun melting, forging a delightful hue in the Budapest skies. And the distant hills of Buda standing atop the majestic Danube, or 'Duna' as it is known in local parlance, beckoning to people who have touched the core of the city, again and again. I have thus promised myself that I shall return, to be part of these ethereal surroundings in whatever form, student, tourist, academic, visitor, no matter.

I shall therefore not miss those glorious views from the patio of India House where many an activity played out in my short but eventful stay. And even in this month of July, in this sweltering heat when the day temperature stuck to an average 36°C for nearly half of the month, we could have successful events in our precincts with a Vedanta function to cap it all. The International Day of Yoga, followed by the Ratha Yatra, performed the ISKCON way in the heart of Budapest, were delightful vignettes of an assimilative culture and the power it has on people to enhance them, make them part of the India success story. The story has of course several dimensions,

importantly the economic, and we had an investors delegation led by the CII to prospect business opportunities which could lead to further strengthening of our bilateral economic ties.

My last official visit to Bosnia was consumed by agonies of the not-so-distant past when thousands of men and children had needlessly sacrificed their lives in the killing fields of Srebrenica, an event which was to shake the conscience of the world and bring the big powers to the table to find a way out of the 3-year old ethnic strife which had swept the country from 1992-95. The scars are still fresh and ooze blood from time to time, as it did once again on a punishing hot day in the Potocari Memorial. More on that in my Bosnia diary. History has been unforgiving, for reasons which are as trivial as they are redundant in today's times, to this 3.5 million people nestling in the verdant nature of the Balkans, waiting for prosperity to come one day.

The celebrated Indian poet Rabindranath Tagore, much revered in Hungary because of his iconic 3-week stay on the shores of Balaton lake in November 1926, inscribed these immortal words to pour out his emotions to the warm and friendly Hungarian people, which today lie inscribed under the bard's bust in the sylvan surroundings of the Tagore promenade in Balatonfüred. These words, "let the people know that here was a traveller who loved them a lot", echo in my conscious state of rhapsody, when I look around one last time, and wonder if they could be mine too.

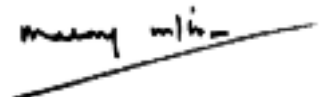
I shall not let you go, the mother cries out to her child about to depart for the distant shores in one of Tagore's best known works, and it seems to me as if my peripatetic life is just about taking a new course when I depart for the distant shores of my motherland, with the fond hope that I return again. To this land, her people, her air and water which had nourished me all this while.

Let our collective strengths mature into expressions of bonhomie and friendship of the highest kind. Let you, the people of Hungary, find in India and her people the warmest of purposes, to tread further.

Sahanoh bhabatu,  
Sahanoh bhunaktu,  
Sahavira karava vahai  
Tejasvi, vidhitamastu,  
Ma vidhvisa vahai  
—(The Vedas)

The song of togetherness with its abundant pledge to live a complete life could not have found a better expression, than in the idyll of Indo-Hungarian companionship.

Stay blessed, always.



Malay Mishra

## Lunch at Foreign Ministry



**LEFT:** Farewell Party hosted by Parliamentary State Secretary in honour of departing Ambassador.

**RIGHT:** Ambassador with Parliamentary State Secretary in the Farewell Party

Parliamentary State Secretary, Mr László Szabó of Foreign Ministry hosted an informal dinner in honour of Ambassador on his departure to India

upon completion of his tour of duty. The dinner was attended by senior Foreign Ministry officials as well as Mr. Vijay Khanduja, First Secretary at the Embassy.

The attendees covered issues of mutual interest during the event. It was the first of such lunch hosted by the Foreign Ministry for a departing Ambassador. ■

## Meeting with Sandor Denes, Mayor of Nagykanizsa and Peter Cseresnyes, President of the Indo-Hungarian Parliamentary Friendship Society

On 22 July Sandor Denes, Mayor of Nagykanizsa and Peter Cseresnyes, former Mayor to Nagykanizsa, currently serving as the President of the Indo-Hungarian Parliamentary Friendship Society paid a farewell visit to Ambassador who will be demitting office at the end of this month. During the meeting, they discussed the special relationship between the town of Nagykanizsa and India expressed the wish to further strengthen ties in the fields of economy, diplomacy and culture as well. In addition to further potential investments they also discussed the possibility of hosting an exhibition of the famous Brunner mother-daughter painting duo whose artistic works are currently in the possession of Nagykanizsa, their home town. The Ambassador felt that a touring exhibition of the Brunners in India would provide a great opportunity for India to get better acquainted with the Brunners' work, given their life long attachment to India and personal



Ambassador receiving a certificate from the former and present Mayor of Nagykanizsa

acquaintance with some of the top leaders of India's freedom movement. During the meeting the possibility of a more proactive co-operation between the two countries on a Parliamentary

level was also discussed with Mr Cseresnyes. The exchange of Hungarian and Indian Parliamentary delegations would likely play a prominent role in the near future, thus boosting bilateral



relations in an important area. At the end of the meeting gifts were exchanged during which Ambassador assured his guests of his fond memories and warm friendship with Hungary and its people. Both the Mayor and Mr Cseresnyes presented a

certificate of goodwill to Ambassador Mishra on behalf of the Municipality of Nagykanizsa for his contribution to the growth of cordial relations between the Embassy and Nagykanizsa in particular. ■

## Farewell Call on H.E. László Kövér, Speaker of the Assembly

On 27 July Ambassador paid a farewell visit to H.E. László Kövér, Speaker of the Assembly in his illustrious office in the Parliament. During the meeting, the strengthening of bilateral relations with a particular focus on plans for a Hungarian parliamentary delegation to visit India in the future was discussed. As perhaps one of the greatest achievements, they highlighted the importance of the Stipendium Hungaricum Fellowship Scheme under which 200 scholarships is to be given to Indian students for pursuing high education in the prominent universities

of Hungary. Mr. Kövér mentioned his fond memories from his official visit to India with a heartfelt remark on the hospitality of her people. Meanwhile, Ambassador ensured Hon'ble Speaker of his affections for Hungary and its people, which has inspiring him even more to return to the country in the future. As Mr. Kövér noted, it is very unique among Ambassadors in Hungary to develop such strong bonds to the country during their service. The meeting concluded with mutual exchange of gifts and good wishes for all future endeavours to both parties. ■

# Bosnia Diary

By Malay Mishra



**LEFT:** Ambassador with Mr. Milorad Dodik, President of the Republic of Srpska.



**RIGHT:** Ambassador with Mr. Igor Crnadak, Minister of Foreign Affairs

This will be my last column on the wonderful country in South-East Balkans, hyphenated Bosnia and Herzegovina (BiH), of which I was in charge as India's representative for nearly 20 months. A period of life, inimitable, unforgettable and clearly an optimum treat to the aesthetics. BiH has perhaps all the physical and natural features which one could imagine, and more.

India's relations with the country, dating back to the heady days of Belgrade where the Non-Aligned Movement

(NAM) was born with the famous Nehru-Tito handshake, with leaders from Egypt, Ghana and Indonesia subsequently joining in, have only moved to the ascendant. That, despite the subsequent break up of Yugoslavia and formation of six States, erstwhile parts of the Yugoslav Federation. And India was quick to recognise the newly emerging country, coming out of the embers of the bloody ethnic war which lasted three full years in the early 1990s, soon after in 1995 and BiH opened their Resident Mission two years later in Delhi.



**LEFT:** Ambassador paying a farewell call on Dr. Mladen Ivanic, Chairman of the Presidency of BiH.



**RIGHT:** Ambassador with chief advisor to the Mayor of Mostar, Ms Rudmila

Our Mission in Budapest is however still concurrently accredited to BiH, an unfortunate reality which has not added any real good to our emerging bilateral relations, except keeping India away from all the diplomatic and political happenings, important as they seem, both in the regional as well as international contexts. The need to set up a Resident Mission is felt much more now than ever before and has been the subject of constant inquiry from the BiH authorities. With all major countries having their local presence, India's absence is conspicuous and an anathema of sorts, particularly with our Missions functioning actively in neighbouring Belgrade, Zagreb and Ljubljana. The Mission in Budapest has been however as active as it could be in discharging its concurrent responsibilities, and we have moved in several new areas, agriculture, manufacturing, defence collaboration, even amidst periodic instability of the State in projecting itself as a cohesive and centralised State entity.

With that background etched against my farewell visit, things looked promising however. With an important

Ministerial visit coming up from our side at the end of the year to take stock of all bilateral matters and plan a road map for the future, a closer economic and cultural relationship is possible. BiH, unfortunately, is caught in the pipedream of joining EU one day and has put nearly all its eggs in the EU basket. If that incentivises the governments there, both at the State and Entity levels, to work towards steady social and economic reforms, so much the better.

The burning question of the day when I stepped on to the soil of Sarajevo was the Srebrenica 'genocide' issue. The same day, 8th July, 3 days to go before the commemoration of the 20th anniversary of the massacres in Srebrenica, the most gruesome in the annals of BiH history and the most since World War II, the UK-sponsored resolution on treating the killings as 'genocide' came up before the UN Security Council, to be promptly vetoed by Russia with China abstaining. While the UNSC remained divided on the issue, BiH was badly polarized. The Presidency was virtually split with the Chairman,



**LEFT:** Queen of Jordan giving her commemoration speech. **RIGHT:** Former US President, Mr Bill Clinton signing the Condolence Book, at his left corner former Secretary of State, Madeleine Albright





**Srebrenica-Potocari Memorial and Cemetery on the occasion of the 20. anniversary of commemorating to the Srebrenica killing**

Mladen Ivanic of Serb extraction denouncing usage of the word 'genocide' which had a pernicious connotation of branding the killings as 'ethnic cleansing' perpetrated by the Bosnian Serbs against the Muslims, thus denying the role of the latter as perpetrators too. The Muslim majority however supported the Resolution, thus again inflaming ethnic tensions, subterranean but still alive in the body politic of this ethnically fragmented country.

I witnessed history being made in the scorching heat of the Potocari Memorial grounds and the cemetery in the company of a dozen world leaders led by the redoubtable former President of the US, Bill Clinton. Almost all neighbouring countries were represented at the highest levels, while there were dignitaries from the Arab world and Turkey besides a few from Europe as well. Nearly a dozen speakers on the stage, one after the other, denounced the event as 'genocide' in their condolence addresses and the stage was set for something sinister to follow.

The target of mass fury and passion was the Serbian PM, who had shown his goodwill, despite the initial objections of the Serbian government to usage of the term 'genocide', to attend the event. As the procession of dignitaries, and I was a part of that, moved from the Commemoration Hall, after the signing of the Condolence Register, witnessing an exhibition and film on those dastardly events and the speeches, towards the Potocari cemetery, all hell broke loose. PM Vucic of Serbia was surrounded and physically assaulted by a group of youth charged with the heat of the moment, the heat produced both by history and the harsh weather. The PM's glasses were broken, his face bled profusely as the occurrence understandably made it to the global headlines. It was big power play at its worst in the tiny corner of the Balkans. The powder keg had blown up again.

Cries of 'Allahu Akbar' rent the air as the Imam

conducting the prayers appealed for peace while the thousands of frenzied masses bowed down on the hot grass to pray for the departed, all 8300 of them, adults and young boys, separated from their mothers, sisters and daughters. With the latter wailing on the side, 100 odd coffins draped in green chadar came out in ceremonial procession to be buried among their dead compatriots, some 6000 plus victims of this mindless carnage.

With the temperature soaring at 40°C, a melange of passion, ecstasy and melancholy, the cemetery ground was wet, with sorrows of the present mingling with the blood of the past. It was a surreal atmosphere. As I crawled out of the place amidst the jostling crowds, I looked askance at the ocean of humanity around and a question came to my mind, 'is the suffering over?' The question kept lingering as my car pushed its way through the defiant crowds and I left behind Srebrenica, the Potocari Memorial and countless memories buried in those grassy lawns.

My sojourn in Sarajevo being over, with a few important bilateral meetings, a community farewell and a media briefing, it was time for me to bid goodbye to one of the most vibrant and cosmopolitan cities in the region, and head to Mostar. Mostar is one of the liveliest places of BiH, capital of the province of Herzegovina and repository of the famous 16th century old Bridge (Stari Most) over the crystal blue Neretva river. Built at the height of Ottoman glory, it abounds with visitors the year round. Known to be the cultural gateway to the Adriatic with a thin slice of land dividing BiH and Croatia, the city with a majority of Croat Christians sees some Muslims and a smattering of Serbs as well. We have showcased two back-to-back cultural events in the recent past to appreciative audiences and many more can be planned with the cooperation of the Mayor's office. Importantly with no elections having been held in the country for nearly 5 years, the local administration seems to be in a state of freeze. The overall decline in the number of tourists is not helping the matter either.

My last halt, and a significant one at that, was Banja Luka, the capital of Republika Srpska (RS), Straddling nearly 35% of land and rich in minerals, natural and hydro energy and with an abundant green cover, the region has no dearth of potential. India hitherto has been watching the local developments and the obvious dissimilitude between positions taken by the RS and Federal Government, leading to a rather sad image of the country, right when it needs to put its house in utmost order.

My fears may soon be overcome by reality and BiH may soon see the light at the end of the tunnel, after a night of momentary darkness. Nature, extravagant and gorgeous as it has been in all parts of the country, could well be the saving grace. ■



# NAVA KALEVARA

By Rahul Acharya

Literally “Nava Kalevara” means “new body”. The main Deities on the Ratna simhasana, Jagannatha, Balabhadra, Subhadra and Sudarshana, are made of neem wood, a special type of wood with medicinal properties which cannot be easily destroyed by insects. However, according to the Silpa sastra the wooden Deities need to be renewed from time to time, and this is done cyclically by a very special ritual that celebrates a human-like event of “death and rebirth” for Jagannatha.

The Nava Kalevara (“new body”) celebration takes place every 12 to 19 years, according to the astrological calculation. The astrologers must find a year with two full moons in the month of Asadha (yoda asadha or “double asadha”), which is called Adi Purushottama masa. The last Navakalevara ceremony was held in 1996.

According to the Suta Samhita:

yada bhavati cha sarho maso’ yam tu malimluchah  
tada bhavet prabhor guhyo-lila goloka-sambhavah

“Among the months the Purushottama masa or Mala masa is the most important. Among the Purushottama masas, the Asadha Purushottama masa is also known as Guhya Purushottama masa, a very secret month in which Jagannatha exhibits His Goloka lila.”

The particular year in which there are two Asadha months is the year of the Nava Kalevara. On the day of Dasahara during the Vasanti Durga puja, the day after Rama Navami the Pokharia (inner sanctum) is cleaned after Madhyana Dhupa, then at an auspicious moment all the Daitas and Pati Mahapatras get together along with the Badagrahis (the four Sevakas who are responsible for the worship of the four Badas or “the four main groups of Deities”) in front of Jagannatha at the Ratna simhasana. The Pati Mahapatra ascends the Ratna simhasana and gets the ajna-mala from Bada Thakura, then offers it to the Badagrahi. He then goes to Subhadra and Jagannatha and does the same thing, and holding the ajna-mala from Sudarshana descends the Ratna simhasana amidst the sounds of bugles (long trumpets). The Pati Mahapatra leads the way with the ajna-mala from Sudarshana, followed by the Badagrahis holding the ajna-malas from Balabhadra, Subhadra and Jagannatha, and then by the Sabara Sevakas (Daitas) walking to the Anabasara pindi.

The main archaka (priest) of Jagannatha, the Bhitara parikshaka, ties one of Jagannatha’s khandua (a typical

Odissi sari that was used by Jagannatha) to the head of each of the Pati Mahapatra and the Badagrahis, and gives them some Mahaprasada as a symbol of permission from Jagannatha to perform this special service. They then go to the Jaya Vijaya dvara, where the sari-tying ceremony takes place for the Deula karana, Padiya karana, Lenka, Behera, Khuntia and Vishvakarma. Then they are officially requested to take up their respective tasks, and to the sound of the bira kahalis (a long bugle) they walk to the gate of the King’s palace (Sri Nahara). There the chief of the Daitas called Visvavasu accepts a sacred betel nut from the Rajguru. The Rajguru directs the King to perform the acharya varana ceremony to appoint the Acharya for the vanajaga yatra (the forest journey). After obtaining permission, they walk to the Jagannatha vallabha gardens, where they place the ajnamalas on a special platform. They spend the day and the night there, and on the night of the next day they carry the ajna-mala towards the temple of Goddess Mangala at Kakatpur, situated on the banks of the river Prachi.

The Lenka Sevaka holds a chakra danda made of silver, leading the way. Travelling on foot, they first reach the Deuli Matha, situated on the bank of the river Prachi. The next day, the main Acharya of Goddess Mangala’s temple is informed of the imminent arrival of the vanajaga yatris; as soon as he gets the news he makes arrangements to receive them with great pomp and takes them into the temple. By this time, the Sakala Dhupa of Mother Mangala has been completed. The Lenka Sevaka places the chakra danda on a pedestal inside the temple, and the main Acharyas start reciting the Chandi patha in the Jagamohana of the temple as the Sevakas of the Goddess conduct the upachara puja and offer the Mahaprasada that has been brought for Her along with the flower garlands, in the presence of the Daitas and the Pati Mahapatras. With the blessing of Goddess Mangalas, the Daitas and the Acharyas return to the Deuli Matha where they personally cook and eat havishyanna. After lunch they return to the Maha Mangala temple, where they solemnly deliver a letter to Goddess Maha Mangala asking for guidance in their search. Finally they sit inside the temple, and settle there for the night. At midnight the Goddess comes to them in a dream and gives directions. The next morning the party splits into four groups consisting of equal number of Daitas, Acharyas, Visvakarmas and Karanas; each group goes to search for one particular tree in the indicated area. During the entire period all the members of the groups are required to keep a clean mind and only eat havisyanna (a simple rice and dal dish cooked without salt, spices or oil).

## Maha Daru Nirnaya

Maha Daru Nirnaya means “verification of Maha Daru”. The following verse lists the particular signs that characterize the special neem trees destined to be carved into the Deities.

*darunam sruyatamatra tad ekadasa-lakshanam  
daru-nirnaya-belayam yatpramanam bhavishyati  
prathamam jnayatametan nischitam daru-sannidhau  
smasanam vartate kinchit yadeva tada-duratah*

The Daitas must verify the eleven signs. They must visualize a flag above the chosen tree; by following the flag they reach the indicated tree.

The eleven signs refer to:

### 1. Location

The tree should be a very old neem tree. It should be on the outskirts of a village, near a body of naturally flowing water and near a crematorium. No wild animals must have nested in it and no other tree should grow very near to it. It must not have been struck by lightning, burned by a forest fire or submerged in flood water.

### 2. Color

Balabhadra's Daru must be whitish in color, Sudarshana's reddish, Subhadra's golden yellow, and Jagannatha's blackish.

### 3. Any living beings residing nearby

On that Maha Daru Vriksha, no animal or bird would have ever lived.

### 4. Branches

The branches of the tree for Sudarshana must be upright and straight. Balabhadra's tree must have seven or more branches, Subhadra's tree must have three main branches, and Jagannatha's tree there must be five branches.

### 5. Snakes as protectors

As soon as the vanayaga yattris arrive at the spot, they must see a King Cobra snake protecting the tree.

### 6. Marks of divine weapons

The marks of the divine weapons are Shankha and Chakra for Jagannatha, Hala and Mushala for Balabhadra, Padma for Subhadra and Chakra for Sudarshana.

### 7. Presence of an anthill

There must be an anthill filled with ants near the tree.

### 8. Presence of a Tulasi plant

There must be a black Tulasi plant close to the tree.

### 9. Evidence of previous worship conducted there

There must be evidence of previous worship on the

tree (such as sindhur powder, turmeric traces etc). None of the branches must be broken.

### 10. Divine sounds in the surrounding area

The vanayaga yattris must hear divine sounds of shankha and kahali (bugles).

### 11. Body sensation felt by the Daitas on seeing the tree

As soon as the Daitas get near the tree, they will feel the hair on their bodies stand on end. After the Daru is recognized, the chakra danda who had been carried by the Lenka Sevaka is placed on the trunk of each tree and the Acharya draws the figure of one particular Deity on the trunk of each tree. All the members of the party circumambulate the tree and recite the 15th chapter of the Gita, entitled Purushottama yoga. Then they prepare a makeshift accommodation where the Daitas reside in complete purity of mind and body.

### Vaidika karma

A yajna sala, a mandapa and a pond are prepared near the tree, a small and completely enclosed room is built towards the north of the yajna-sala between the eastern and western sides where the Sevakas do the ankura-ropana (planting the yajna trees). Then they perform the yajna for three days, invoking the Vaishnava Agni. The Nava Shaktis and other Devas are also invoked and 1008 ahutis are performed with the Patala Nrisimha mantra. Then ahuti is given to Balabhadra with the 12 syllable Vasudeva mantra, to Subhadra with the 11 syllable Bhubanesvari mantra, to Jagannatha with the 8 syllable Gopala mantra and to Sudarshana with the Chakra raja mantra. Balabhadra is worshiped with the Purusha sukta, Subhadra with the Sri sukta, Jagannatha with the Narayana sukta, and Sudarshana with the Pavamana sukta. Then Nrisimha is worshiped with the 1 syllable mantra, and the purification of the hall is done with the Mushala Nrisimha mantra. The other rituals include the pancha-devata puja, the abhyudayika sraddha sankalpa patha (reciting the purpose and pacification of the energies), the ashtadasa-matrugana-puja (the worship of the 18 Mothers), the vasordhara pradhana, the acharyadi varana karma, surya puja, etc. These ceremonies are conducted exclusively by the Acharyas appointed by the King to this purpose.

Before the Daru chedana (felling of the tree) begins, water and milk are offered to the King Cobra, then the trees are first touched with a golden axe, then a silver axe and then an iron axe. The Pati Mahapatras conduct the cutting ceremony by engaging the Visvakarmas. Until the tree falls to the ground, the brahmanas and Daitas are supposed to fast; after the tree is felled, they can eat havisyanna.

### Daru yatra

After the tree is felled, a cart with 4 wheels is



constructed by using the strong wood of a nearby jackfruit, kendu or tamarind tree, then the cart is consecrated. The Sevakas lift the Daru and place it on the cart; the remnants of the tree are buried in that same spot. The cart returns to Puri. As soon as the search party reaches the town outskirts, they are received by a procession that takes them back to the temple through the way of Alama Chandi temple, where a secret ritual is done. Walking to the north direction, they enter the Jagannatha temple from the northern gate and the Daru is kept at the Koili Vaikuntha, where the Daitas will conduct daily worship to the Daru. The Daru must reach the temple before Snana Purnima.

### Karu sala

The important salas (yajna halls) in Sri Mandira are the Karu sala, Ankura ropana sala, Nyasa sala, Snana mandapa and Yajna mandapa. Among these, the Karu sala (the place where the Deities will be carved) is the most important. It is built in the northern corner in the Koili Vaikuntha. During the Snana Purnima festival, when the Deities are having the Maha Abhisheka, simultaneously abhisheka is done to the Daru in Koili Vaikuntha, using the Maha jyestha mantras. Then the Visvakarmas start the carving of the Deities inside the Karu sala amidst the sounds of various musical instruments, so that nobody can hear the sound of the carving. The method of carving is very secret and cannot be disclosed. During this time, the Yajna karma is also started. The public is not allowed to enter in the area; only the appointed Acharyas, homa brahmanas, Daitas and Pati Mahapatras are allowed to enter. The purnahuti is done on Sankranti, that also falls on the Amavasya.

In the Anavasara griha, on the Sankranti Amavasya day, the new Deities are placed in front of the old Deities. The eldest and the most devoted Pati Mahapatra conducts the Brahma-sthapana ceremony. For this important and extremely secret ceremony, krishnaguru, chandana, wild flowers, and 1000 tulasi leaves are used. Around midnight, nobody is allowed to remain inside the temple and extra precautionary measures are taken to verify that no one

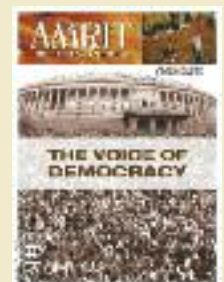
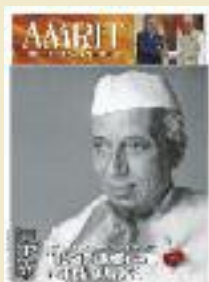
other than the Daitapatis and the Pati Mahapatras are inside the temple. In the entire area of the temple the only light comes from a few lamps, and all the four gates of the temple are sealed. The particular Pati Mahapatra who is going to move the Brahma is completely covered with patta cloth to ensure that no material eyes, bones or flesh ever come in contact with the Brahma padartha. Then he enters the Anavasara pindi and transfers the box containing the Brahma padartha (also known as Indranilamani) to the new Deities. During this time, the Pati Mahapatra remains in a state of trance, completely lost to external consciousness until he comes out. The entire ceremony is accompanied by the sound of conchshells and musical instruments.

After the Brahma is transferred and the Pati Mahapatra comes out of the Anavasara pindi, the Daitapatis carry the old Deities to the Kaivalya Vaikuntha, where four big pits have already been dug under the Salmali tree. Here the Deities are buried, and the whole ceremony is carried out in the dead of the night on the same day, under the direction of the Mother Goddess Sitala Devi. The guardian of this graveyard is Tapasvi Hanuman, and the protectors are Isaneshvara, Pataleshvara, Lokeshvara, and the most important, Vaikuntheshvara. The next day all the Daitas shave their heads, offer sraddha and begin the observation of the 11 days rituals as for the death of a family member. In the meantime, the rituals for the new Deities continue with the Anavasara period. Finally the Deities appear in public, on the Nava yauvana Darshana day (also known as Ubha Amavasya). From this point the regular rituals resume as with the annual anavasara period, and Ratha yatra celebrations follow.

This year's Nava Kalevara was held after a gap of 19 years with nearly 5 million devotees attending the Ratha Yatra (Car Festival) which followed thereafter, in Puri. ■

—The writer is an outstanding male Odissi dancer as a prominent Jagganath expert having several books and articles to his credit.

### Some of the previous issues of Amrit



# Ratha Yatra Festival of Chariots in Budapest

By Madhupathi Dass

For the 22nd time, the Festival of Chariots, Ratha Yatra was organised in Budapest on 4 July 2015. This tradition which originated in Puri, India, whereby the deity of Lord Jagannatha is pulled on a cart was introduced to the Hungarians by the Hungarian Society for Krishna-Consciousness (ISKCON Hungary). A special feature of the festival was its location: this time the jubilant procession was heading to the largest and very popular public park of Budapest, the City Park. The colourful event started at 10 am with a stilted dancer in front, two large kirtan groups and several thousand pilgrims as well as hundreds of interested bystanders. The participants offered fruit, delicacies and vegan cakes to Jagannatha, Balabhadra and Subhadra-devi. According to the instructions of Sri Chaitanya Mahaprabhu, the 15th Century incarnation of the Lord, anyone could pull the chariot of the Lord of the Universe irrespective of religious or national allegiances. This has made the Festival of Chariots in Hungary an eternal symbol of religious tolerance.

It took about two hours for the procession to reach the City Park, in the greenery near the castle and the lake. There a Festival of India was unfolding to entertain the guests.

The stage programme was inaugurated by His Excellency Malay Mishra, the Ambassador of India to Budapest, His Holiness Sivarama Swami, spiritual leader of ISKCON Hungary and representative of the Mayor of Budapest, Mr. László Bányai. This was followed by presentations of traditional Indian dance and music (Bharatanatyam and Odissi style), kirtana-yoga, children's musical show, a drama play, philosophical lecture, mridanga and pakhwaj show. The programme finished with a concert by the Vishnu-Band at 7pm.

The guests could meet the various aspects of Indian culture in the tents at the festival: gastronomy (vegetarian prasadam), Vedic philosophy, Yoga, everyday customs of India and its paraphernalia. Radhe Syama's realm, the Krishna-valley was also represented as well as the Bhaktivedanta College. Although the weather was exceptionally hot for Budapest, the nice green location in the park was very pleasant and the participants just stayed on and on. The Krishna-devotees hope that Lord Jagannatha was satisfied with the organisation of the programme, and He will come to the Ratha Yatra festival next year as well. The Festival was also assisted by the Ministry of Human Resources in the form of a grant. ■



Rath Yatra celebration by ISKCON in Budapest



Ambassador Malay Mishra speaking on the occasion



ISKCON members singing bhajans on the occasion



## Ratha Yatra fesztivál Budapesten

írta: Madhupati Dass

2015. július 4-én 22. alkalommal rendezték meg a Ratha Yatra ünnepséget Budapesten. A hagyományosan Puriból eredő tradíciót, az Úr Jagannatha szekérhúzó ceremóniáját a Magyarországi Krisna-tudatú Hívők Közössége egy fesztiválprogram keretében szerette volna Magyarország lakosságával is megismertetni. A fesztivál különlegessége, hogy ezúttal Budapest legnagyobb és igen kedvelt, zöld közparkjába, a Városligetbe érkezett meg az ünnepi menet. A pompás felvonulás délelőtt 10 órakor indult el, gólyalábas felvezetéssel, 2 hatalmas kirtan csapattal és több ezer zárándokkal valamint további sok száz lelkes érdeklődővel. A fesztivál résztvevői gyümölcsökkel, csemegékkel és vegán süteményekkel kedveskedtek Jagannathnak, Baladevanak és Subadhra-devinek. Az ünnepi menetben – Sri Caitanya Mahaprabhu, az Úr 15. században megjelent inkarnációja utasításának megfelelően – bárki húzhatta az Univerzum Urának szekerét vallási vagy nemzeti hovatartozástól függetlenül! A Szekérfesztivál Magyarországon ezzel a vallási tolerancia örök szimbólumává vált.

A felvonulás mintegy 2 óra alatt érkezett meg a Ligetbe, ahol a Vajdahunyd vár és a Csónakázó tó szomszédságában kellemes parkos környezetben estig tartó India Fesztivál várta az érdeklődőket.

A rendezvényt Öexcellenciája Malay Mishra úr, az Indiai

Köztársaság Magyarországi Nagykövete, Sivaráma Swami az ISKCON Hungary vezető lelkésze és Budapest Főpolgármesteri Hivatalának részéről Bányai László főtanácsos ünnepélyes keretek között nyitotta meg.

Ezt a színpadon tradicionális indiai tánc és zenei bemutatók, bharatanátjam, és odissi stílusok, kirtan-joga, gyermek zenei műsor, színdarab, egy filozófiai előadás, mridanga és pakhwaj bemutató követte. A programot a Visnu Band nagysikerű koncertje zárta 7 órakor.

A fesztivál helyszínén a különböző sátrakban az indiai kultúra legfontosabb elemeit, a gasztronómiát (vegetáriánus prasadam), a védikus filozófiát és jogát, az indiai hétköznapi szokásait és kellékeit is megismerhették az érdeklődők. Képviseltette magát Radhe Syamasundara birodalma, Krisna-völgy és a Bhaktivedanta Hittudományi Főiskola is. A több ezer fős fesztivál a Budapesten szokatlanul nagy forráság ellenére is kellemesen telt a hűs, parkos területen, s a vendégek alig akartak hazamenni. A Krisna-hívők remélik, hogy a program megszervezésével elégedetté tették az Úr Jagannathot, Aki így jövőre is biztosan ellátogat a Ratha Yatra ünnepségére. A rendezvény megvalósulását pályázati program keretében az Emberi Erőforrások Minisztériuma is támogatta.

## IDY BUDAPEST

# INTERNATIONAL DAY OF YOGA

On 11 December 2014, the United Nations General Assembly declared 21 June as the International Day of Yoga. This day was observed in as many as 177 United Nation countries, including Hungary.

Therefore, Embassy of India, Budapest, organized a large-scale event in this regard. Venue was The Bálna (1093 Bp. Fővám tér 11-12.), and free of cost.

The event was opened by speech from Ambassador Malay Mishra and



Logo of the International Day of Yoga

Chief Guest Dr. István Simicskó Minister of State for Sports.

The opening speeches were followed by a ceremonious release of the Postage Stamp on the occasion of the International Day of Yoga, and followed by remarks by Mrs. Agnes Sarkozy, Director of Philately of the Hungarian Post (Magyar Posta).

After this, a screening of the short film on Yoga with excerpts from the Yoga protocol was given, followed by the performance of Yogasanas by Mr.



VIP guests on the stage. Also guests were Ms. Gaborne Kallai, Dy-Mayor of the 9th district and Dr. Laszlo Banyai, Senior Adviser to Dy-Mayor of Budapest Dr. Gabor Bagdy

Vijayganesha K., yoga teacher from India and several other yoga schools.

The event was highly successful with more than two thousand participants attending the function throughout the day.

#### Full details

Embassy of India Budapest organized an International Day of Yoga on 21st June, 2015. The event was opened by speech from Ambassador Malay Mishra and Chief Guest Dr. István Simicskó Minister of State for Sports. Also guests were Ms. Gaborne Kallai, Dy-Mayor of the 9th district and Dr. Laszlo Banyai, Senior Adviser to Dy-Mayor of Budapest Dr. Gabor Bagdy.

The opening speeches were followed by a ceremonious release of the Postage Stamp on the occasion of the



Release of the stamp for the IDY



**LEFT:** Release of the stamp for the International Day of Yoga. **RIGHT:** Stamp inaugurated for the occasion





**TOP LEFT:** Shri Vijayaganeshan meditating on the stage. **TOP RIGHT:** Audience practicing in Balna.  
**ABOVE:** Shri Vijayaganeshan performing Asanas. (Photos by: Balazs-Farkas Mohi)

International Day of Yoga, and followed by remarks by Mrs. Agnes Sarkozy, Director of Philately of the Hungarian Post (Magyar Posta). After this a screening of the short film on Yoga with excerpts from the Yoga protocol was given, followed by the performance of Yogasanas by Mr. Vijayaganesh K., yoga teacher from India. Next the introduction to Art of Living, Yogasana and Meditation followed by Swami Vaishampayan. Then Ms. Gabriella Toth gave a classical dance performance, followed by devotional music and dance from ISKCON. After the lunch break Professor M.S. Baghel gave a lecture on "Yoga and Ayurveda", followed by a dynamic demonstration of yoga poses and exercises by Ms. Aniko Horvath of Atma Center. This was followed by a presentation on Pranayama and breathing techniques by the Hungarian Yoga Association with Mr. Selmeczi Csongor Jozsef. Next demonstration was by Bhaktivedanta College focusing on Yoga and stress relief. This was followed by the Buddhist College with Mrs. Melinda Irtl introducing Yoga-Practice and Principles. Thereafter Yoga in Daily Life introduced Pranayama, Asanas, Yoga

Nidra - Harmony of Meditation in Practice to the participants, followed by Maharishi Transcendental Meditation by Mr. Karoly Szenes. Next Bhaktananda from the Satyananda/Bihar Yoga school came with the subject "From Yoga Practice to Yogic Lifestyle".

Then the Himalayan School represented by Anna Mezosi gave a meditation practice session, followed by Yoga Asanas by Ms. Moni Veres by Iyengar Yoga school. Thereafter Sivananda Yoga Centre showcased Yogasana Practices by Ms. Andrea Bozo, followed by the Asthanga Yoga Foundation with the title "Yoga practice in the light of awareness". This was followed by "Yogic and Tantric Sadhana by Diva Diksha Chaitanya". Finally the event was closed by Indian classical music by Raman & Group, followed by Rajasthani dance by Judit Abraham.

Overall appx 2000 persons attended the event with three restaurants and several exhibitors showcasing books, music cds, textiles, and other India and yoga-related items. ■

# International Day of Yoga in Sarajevo (BiH)



**LEFT:** Mr. Umesh Kumar, Director (ASCC) addressing the gathering. **RIGHT:** Mr Umesh Kumar, Director (ASCC), Ms. Dragana Andjelic, Chief Guest, Ms Fatima Soumon, President of Indo-Bosnian Friendship Society and Dr Yogendra Singh, Yoga Expert from India at the inauguration

At the initiative of Mr. Narendra Modi, Prime Minister of India, and as per a United Nations General Assembly resolution, the first ever International Day of Yoga (IDY) was celebrated in scenically beautiful Sarajevo, capital of Bosnia and Herzegovina on 21st June 2015. The programme was organized at a prestigious venue Dom Mladih, Skenderija, in the heart of Sarajevo on the banks of iconic river Bosna which runs through the middle of the city.

Ms. Dragana Andjelic, Head of UN Department, Ministry of Foreign Affairs, Government of Bosnia and Herzegovina (BiH), was the Chief Guest of the programme. The programme started at 9.30 AM with welcome address by Mr. Umesh Kumar, Director, Amrita Sher-Gil Cultural Centre, Embassy of India, Budapest. Mr. Umesh Kumar introduced Dr. Yogendra Singh, Yoga Expert sent by Government of India specially for the IDY activities in Sarajevo. Mr. Kumar briefly dwelt on the importance of yoga (which is part of an ancient Indian culture) and its relevance especially in present day stressful life. He also spoke about the evolution of yoga and the philosophy behind it, its health and spiritual benefits with universal applicability for followers of all religions.

Ms. Dragana Andjelic, Chief Guest of the programme mentioned about the importance of yoga and the swift process through which the UN General Assembly passed a resolution co-sponsored by 177 countries declaring 21st June as the IDY every year. She mentioned that there are some Yoga Centres in Sarajevo and other parts of BiH. This programme will further popularise Yoga in BiH. Ms. Dragana Andjelic hoped that exposure of Yoga programme to Bosnian people will help them a lot to improve their health and establish an equilibrium with mind and soul.



**Ms. Dragana Andjelic, Head of UN Department, Ministry of Foreign Affairs, Government of Bosnia and Herzegovina (BiH) speaking on the occasion**

After the addresses, greeting message of Ambassador Malay Mishra for IDY to people of BiH was screened followed by a short film with importance of yoga and excerpts from Prime Minister Narendra Modi's address at the UN General Assembly.

The programme progressed with workshop on Yoga in which the following speakers participated:

- Ms. Edina Atic from Art of Living spoke about Sundershan Kriya and demonstrated it
- Yogi Jadranko from Yoga in Daily Life spoke about common yoga asanas
- Mr. Mike Zulovich from Ashtanga Yoga spoke about health benefits of doing yoga while his students performed yogic postures on the stage





People practicing asanas with Dr Singh in Dom Mladih



**LEFT:** Dr Yogendra Singh, Yoga Expert speaking. **RIGHT:** Audience listening to the lecture on Yoga

- d) Mr. Zelko from Transcendental Meditation spoke about benefits of meditation
- e) Mr. Renner Barth from Brahmakumaris also spoke about meditation &
- f) Dr. Yogendra Singh, Yoga Expert, from Indian Council of Cultural Relations, New Delhi concluded the workshop with meditative and spiritual benefits of yoga.

The workshop deliberations were listened to with rapt attention and applauded from time to time. After the workshop Dr. Yogendra Singh, Yoga Expert from India, performed the asanas approved by Yoga Protocol of AYUSH Department, New Delhi. Yoga fans performed asanas with Dr. Singh with a keen interest.

The programme concluded with interactive question-answer session between Dr. Yogendra Singh and the yoga enthusiasts attending the programme. Finally, a vote of thanks was passed thanking the Chief Guest, Mrs. Fatima Cita Soumen, President of Indo-Bosnian Friendship Society, Mr. P.K. Biju Nair, CEO, ArcelorMittal, Zenica, all the Yoga



Practicing asanas

Schools which participated in the programme, the esteemed attendees, members of media and management of Dom Mladih. The programme concluded at 12.30 PM. The venue was full with yoga lovers and enthusiasts. Two hundred fifty persons attended the programme and about one hundred persons actually performed yoga asanas with Yoga Expert. ■



# Visit of CII Delegation

A delegation from the Confederation of Indian Industry (CII) visited Hungary on 29-30 June, 2015. The delegation was led by Shri P.K. Ghose, Executive Director, Tata Chemicals. The other members of the delegation were:

- 1) Shri Y.C. Gupta, Business Head, Indorama Industries Ltd.
- 2) Attila Toth, General Manager, Jet Airways, Hungary (local).
- 3) Shri Prabal Datta, General Manager & Delivery Center Head, TCS Hungary (local).
- 4) Shri Aditya Vemulapalli, Deputy Director, Confederation of Indian Industry.

On 29 June 2015 the delegation called on Ambassador, who gave a detailed overview of the bilateral economic relationship, as also recent developments in Hungarian economy.

Subsequently a business networking session was organized at the Embassy. The session was attended by Dr. Zsolt Pava, Mayor of Pecs, Mr. Sandor Denes, Mayor of Nagykanizsa, and around 90 people representing various sectors of industry in Hungary. Ambassador Malay Mishra addressed the gathering and stressed on the need for more business interactions between the two sides through frequent visit of delegations and follow-up.

Mr. P.K. Ghose, Executive Director, Tata Chemicals, highlighted the economic policies of the new Indian Government and requested the business community of Hungary to take advantage of the fast growth and business opportunities available in India. The two Mayors gave a short briefing on the business and investment environment in their respective regions.

This was followed by a presentation by Mr. Tamas Szucs from Ernst & Young, on tax incentives and grants available to investors for investing in Hungary. Dr. Csaba Orosz, Vice-President of MGYOSZ (Confederation of Hungarian Employers and Industrialists), gave a brief overview of the institution, which has an MoU with CII. This was followed by B-2-B meetings.

After the session, the CII delegation visited Gyor, a prominent industrial city of Hungary. The delegation had a meeting with Mr. Tibor Görög, Managing Director of Gyor Industrial Park, then proceeded to visit to the well-known Audi automotive factory in the industrial park. The delegation also visited the SMR Hungary factory, a successful Indian enterprise manufacturing reflector mirrors



B2B meeting at Embassy



Member of the Delegation speaking on the occasion



Visit to Audi

for various car manufacturers in Europe.

In the evening on 29th the delegation had a chance to informally meet a cross-section of industry again, at a dinner hosted by Dr. Amar Sinha, President, of the Indo-Hungarian Business Association. Several VIPs, amongst others, Dr. Laszlo Szabo, Deputy Minister for Foreign Affairs and Trade, and Mr. David Ambrus, Director General



**LEFT:** Group photo SMR - Gergely Opra Szabo Managing Director.



**RIGHT:** Shalimar Restaurant - Dr. Amar Sinha, Indo-Hun-Business Association giving toast

(Asia-Pacific Department), Ministry of Foreign Affairs and Trade (MFAT), were also present.

On the 30th June, the delegation had a meeting at the Ministry of Foreign Affairs and Trade. The meeting covered wide areas of cooperation between India and Hungary. Deputy Minister Szabo gave a brief overview of the economic policy of Hungary and the importance to increasing foreign trade and attracting investments into Hungary. Dr. Pana Petra also gave a detailed briefing and answered practical questions from the members of the delegation. Several other officials from the ministry were also present.

Thereafter delegation also had a luncheon meeting with MGYOSZ, and visited the Hungarian Investment Promotion Agency.



**Introductory gathering**

Though the delegation from CII was small, there was considerable enthusiasm amongst the business community in Hungary for doing business with India. ■

## India's fast-growing start-up business scene

**By Kinjal Pandya**

It was back in 2010 when Richa Kar realised that, when it comes to buying lingerie, Indian women were under supported. Then 27, it dawned on her that many such retailers didn't stock a wide enough range of sizes, and that in some parts of the country such stores were hard to find. At the same time, she found that many Indian women felt uncomfortable buying underwear from a shop, and that they had a lack of awareness of the different types of such products available to them.

Ms Kar, who five years ago was helping a global lingerie retailer develop an Indian marketing strategy, decided that the solution to all these issues would be to

open an India-wide online lingerie shop. So quitting her then day job, she did just that, launching her website Zivame in August 2011. Speaking at a panel discussion on the Indian start up scene organised in Bangalore by BBC TV show Talking Business, the 32-year-old says: "Usually retailers stock only fast-moving sizes, while tail ends of sizes remain under-served.

"And some sales personnel only push sales, rather than providing consultation on the right fit and style. That is why I conceptualized an online lingerie store." Since its launch, Zivame's revenues have more than tripled each year, helped by the growing number of Indians shopping online. The

Bangalore-based company today employs 250 people, and has raised more than \$9m (£5.8m) from large Indian investors. In addition to lingerie, it now sells swimwear and pyjamas. Ms Kar is just one example of the many hundreds of young Indians who are increasingly taking on the challenge of setting up their own businesses. Led by new entrants into the country's technology sector, this is transforming India into the world's fourth-largest hub for start-ups, according to the Ministry of Finance's Economy Survey 2014-15.

And thanks to the vast scale of India's marketplace - the country is expected to overtake China as the world's most populous country from 2028 - overseas investors are increasingly showing an interest. This is especially true in the online space, where 240 million Indians now have internet access, according to research group IMRB International. IMRB says this is the third highest in the world after China and the US, which India is expected to overtake this year.

### Failed business

To tap into this ever-increasing number of internet users in India, 26-year-old Anand Satyan launched Bangalore-based sports fan website Boutline in 2013. In cricket-obsessed India, Boutline is a platform where fans of all sports can chat with other likeminded people. The website makes its money through sponsored content, providing fan insight for brands and sports teams, and by selling premium content. But showing that setting up a successful business is difficult whatever the size of the marketplace, Boutline is Mr Satyan's second attempt, after an earlier venture failed. His first start-up was a delivery business called Deliverwithme that didn't survive its first year.

Mr Satyan says: "There were a multitude of problems. The founders and co-founders didn't get on very well, and that led to several other problems. "We realised much later that our vision for the company didn't match and we were also running out of cash." As Boutline continues to grow, Mr Satyan advises other young people thinking of starting a business to seek advice and support.

"I do feel that a lot of mentorship needs to be given to start-ups for them to analyse, and put enough thought into, what is the kind of business they want to do, what problem are they really solving, and what value do they bring?" In



absence of this mentorship, I do see a lot of failures."

### Infrastructure issues

Investment fund injection into Indian start-ups hit more than \$3.5bn (£2.3bn) in the first half of this year, a new high, according to Yourstory.com, one of the country's most popular websites for entrepreneurs. A significant proportion of this money is now coming from overseas, with funds such as Tiger Global, Sequoia and Accel in the US, and Japan's SoftBank, leading the way. One of the many reasons why investors are showing increased interest in Indian tech start-ups in particular is the fact that Prime Minister Narendra Modi has worked hard to highlight the sector on the global stage, and the number of investment opportunities.

The government has also pledged to make India an easier place in which to do business. However, challenges still remain when it comes to running a business in India, whether it be in or outside the technology sector. Somnath Meher, the founder of Witworks, a Bangalore-based business which connects people with ideas for consumer products with potential manufacturers and investors, says there are too many infrastructure and regulatory hurdles. "India is still a decade behind becoming a matured manufacturing hub," he says. "It is not just infrastructure that's a problem, there needs to be an entire ecosystem built around it.

"As of today, as a manufacturer myself, I would be very sceptical about being able to make products in India. Firstly because of the speed, secondly the quality of products, and thirdly because of lack of access to the components that go into manufacturing various products." Arjun Narayan, founder of Catamaran, a private investment company that has offices in both Bangalore and London says: "Investors often don't have a choice but to be patient [in India].

"I think India is a country where to build anything takes time. It takes a lot of learning here as it is a very heterogeneous market with lots of different tastes and variants," he says. "In many cases investors don't have patience and don't let that learning curve happen." Yet despite such concerns, the big growth in the number of new Indian start-ups continues, as does the level of investment they are able to secure. ■



# Solar energy gets a new shine in India

SBG Cleantech, the three-way venture between SoftBank, Bharti Enterprises and Foxconn, plans to invest \$20 billion over 10 years, even as doubts persist over the viability of solar power.

A billion dollars in renewable energy is huge but when SoftBank of Japan announced investment of \$20 billion in India's renewable energy space, albeit over 10 years, the sector already appears lit up. "Son Masayoshi (the chairman of SoftBank) does nothing small," Bharti Enterprises Chairman Sunil Mittal said at the announcement of the investment through a three-way partnership between SoftBank, Bharti Enterprises and Foxconn last month.

SBG Cleantech, which will be majority owned by SoftBank, has taken alternative energy to a whole new plane. India is planning to add 100 gigawatt of solar power capacity by 2022, of which SBG Cleantech is looking at a 20 per cent share. This is the biggest ever investment plan in solar energy in India. The venture aims to set up solar power parks in India. The solar panels will be imported initially; subsequently, they could be manufactured in the country.

At the announcement of the venture, Son said the commitment was in response to Prime Minister Narendra Modi's call to invest in the sector.

For SoftBank, though, the entry is more than just

answering Modi's call for investment. In October 2011, it had established SB Energy Corp to set up renewable energy capacity in Japan. It has been involved in construction of mega solar power plants at Kyoto and Shinto-mura, Gunma Prefecture. SoftBank has some 20 wind and solar power projects across Japan with capacity of around 392 Mw.

Son's plan for India was followed by a similar announcement of building a 51.4 hectare solar park in Japan's Kagoshima region. But, as Son put it, India offers better scope for solar power compared to Japan. "Each of the projects in Japan is small because the size of land is small. But I have enough experience to expand here, especially because India has two times more sunshine than Japan. Second, the cost of construction in India is half of that in Japan. Twice the sunshine and half the cost mean four times more efficiency to create solar energy park in India."

## Strategic move

Bharti Enterprises, which is picking up a strategic minority stake in the company, has got one of its veterans, Manoj Kohli, who till recently led its emerging businesses, to lead SBG Cleantech as executive chairman.

Bharti Enterprises' interest in renewable energy through Bharti Infratel, its tower business subsidiary, has so far been only peripheral. Under its Green Towers P7 programme,



Bharti Infratel is trying to minimise dependency on diesel for running its towers. The programme promotes energy efficiency of tower infrastructure equipment and reduction of equipment load on towers. It has over 2,800 sites powered through solar photovoltaic solutions. This, the company says, helps in reducing noise and emissions from generator sets and also cuts dependence on diesel. The company claims over 26,500 towers across its network are diesel-free on a consolidated basis.

The third partner, Taiwan-based Foxconn, is expected to give a crucial input to the entire venture. The electronic contract manufacturer, which is also in talks with Apple to make its products in India, will pick up a minority stake in SBG Cleantech. The larger plan includes Foxconn putting up solar manufacturing facility here. "If we have stable scale and if land is available to us, then manufacturing of solar equipment will also make sense," said Son.

Currently, more than half of the solar equipment in the country is imported. Foxconn's record in India, however, has not been smooth. Its unit in a special economic zone in Chennai, employing over 20,000 people, had to shut operations after its main customer, Nokia, wound up its India operations. Manufacturing of solar equipment can give the Taiwanese company yet another start.

SBG Cleantech is initially looking at Andhra Pradesh and Rajasthan for investment. Roll-out of capacity will be fast since, unlike conventional power, putting up solar generation units does not take much time. Son, however, has made it clear that the pace of investment will depend on the support of the Central government, local governments and power purchase by state-owned NTPC. Land availability and a duty structure that promotes domestic manufacturing will be crucial.

### Casting a shadow

However, the viability of solar power generation is itself being questioned, especially due to the low paying capacity of the distribution companies. Compared to diesel-generated power, solar power is, however, cheaper. In 2013, the cost of electricity generated by conventional sources like diesel was around Rs 16 a unit, while solar electricity was Rs 8-10. Across the country, solar tariffs have further come down to around Rs 6.50 to 8.5 a unit, though compared to coal-based power that averages around Rs 4 a unit, solar energy is still expensive.

Fall in solar tariffs is primarily a result of the aggressive bidding which saw Rajasthan getting a tariff as low as Rs 5.5, raising hopes of solar energy reaching grid parity level. But, as Gaetan Tiberghien, principal investment officer, infrastructure and natural resources, International Finance Corporation (South Asia), points out, companies have been able to make such aggressive bids because of the rapid decrease in costs. "Bidders have been lucky as they have been able to take the benefit of a fall in costs. But that might not be the case anymore, as costs have stabilised and it could be risky to put in aggressive bids."

Experts, therefore, warn against over optimism in the sector. Bridge to India, a boutique consultancy in the renewable energy space, says despite the target of 100 gigawatt, India can realistically install only 31 gigawatt until 2019. The analysis is based on the market fundamentals and anticipated central and state government policies.

Though SoftBank's entry may be a heartening news for the sector, the three partners will need to focus to ensure that SBG Cleantech does not fade away just as an idea. ■

—Source: Business Standard

## India to achieve renewable energy target of 1,75,000 MW by 2022

Indian's Power, Coal and Renewable Energy Minister Piyush Goyal said his country is committed to achieve the ambitious target of 1,75,000 MW of a renewable energy by year 2022, according to the United News of India.

"We are committed to make 1,00,000 MW in solar, including 40,000 MW rooftop and the rest of the programs to make it a 1,75,000 MW by 2022. It is on mission mode," Goyal said addressing senior officials here on workshop titled 'Grid Connected Solar Rooftops'.

Goyal said Prime Minister Narendra Modi is committed to enhancement of solar power use "not merely by words but by action" as he believes in it passionately. He said global

agencies have shown commitment to offer huge soft loans to India for the mission.

Notably, India has put a greater emphasis on the use of alternative sources of energy to reduce its dependence on thermal based power. The government plans to increase the share of alternative energy to 15 per cent in the overall energy use of the country.

Goyal also urged different ministries to lay a network of solar power panels on all government buildings in Delhi within six months. ■

—Source: The Peninsula Qatar

## Indian e-nose can detect toxic fumes in three minutes

Indian scientists have developed the first indigenous “electronic nose” that can sniff out toxic gases potentially harmful to human life, in flat 3 minutes. The e-nose has been successfully put to use at Mysore Paper Mills, Bhadravathi in Karnataka for almost a year now. Subsequently, two more electronic noses were installed in Tamil Nadu Newsprint and Paper Mill at Karur and International Paper Private Limited in Rajahmundry in Andhra Pradesh.

The artificial nose is designed to get a whiff of the gases released by the pulp and paper industry. It takes just three minutes for the e-nose to detect the presence of foul smelling chemicals and their concentration inside a plant, while an existing method takes 40 minutes for the same job. “Our e-nose costs about Rs 10 lakh while the imported ones cost about Rs 70 lakh apiece. Installing these devices are important for industrial safety,” Sharvari Deshmukh, one of the developers at National Environmental Engineering Research Institute, Nagpur told Deccan Herald. NEERI and the Kolkata unit of the Centre for Development of Advanced Computing created the e-nose to protect the workers' health. The portable instrument measures odour

concentration and intensity, besides identifying individual chemicals causing the foul smell. This has been the first attempt in India to develop such a product using odour sensors that make use of intelligent software to identify odorous molecules. The pulp and paper industry mainly emits four types of gases – hydrogen sulphide, methyl mercaptan, dimethyl sulphide and dimethyl disulphide. Beyond a safe limit, they adversely affect the environment and human health.

The electronic nose uses intelligent algorithm to identify gases and their concentration in the ambient air. “We still have to improve our e-nose to identify low concentration gases (up to 1-5 parts per million),” said R A Pandey, the chief investigator at NEERI. The electronic nose overcomes the limitations of existing analytical tests that are expensive, time-consuming and cannot be used on site continuously. “The system has been deployed at three sites for more than a year for generating data. We are ready for technology transfer,” said Nabarun Bhattacharya, the investigator from CDAC. ■

—Source: Deccan Herald

## SUSTAINABLE DEVELOPMENT

## Indian farmer harvests a climate-smart crop – sunshine

A pilot project offers farmers in India the opportunity to sell the excess energy generated by the solar panels that drive their water pumps. A pioneering project in one of India's sunniest states has led to one farmer harvesting what could become the country's most climate-smart cash crop yet – sunshine. A pilot project by Sri Lanka-based nonprofit International Water Management Institute (IWMI) offered farmers the opportunity to sell excess energy generated by solar panels that drive their water pumps, and one farmer did just that.

Instead of using the excess energy to pump more groundwater to irrigate wheat and banana crops, Ramanbhai Parmar from Gujarat state sold the extra energy he generated over four months back to the power grid. He received 7,500 Indian rupees (\$120) for 1,500 kilowatt hours (kWh) of electricity which, if used to run his water pump, would have extracted extra 8 million liters of groundwater. “Solar crops' are a very exciting example of a triple-win,” Tushaar Shah, IWMI senior fellow, said in a statement. “Farmers, the state, and precious water reserves all benefit from a single intervention.” When solar-powered water pumps were introduced in Gujarat,

it quickly transpired that farmers took advantage of what they saw as free energy to extract more water than they needed and groundwater reserves were depleted.

“We know that India's farmers are extremely responsive to incentives that improve productivity and incomes,” said Shah. “By offering them the chance to sell the electricity generated by their solar-powered water pumps, we could make agriculture in India cleaner and greener.” Gujarat gets up to 3,000 hours of sunlight per year, but at the same time suffers from extended dry spells. Giving farmers an opportunity to sell excess energy could encourage them to pump only the water they need, said IWMI. IWMI estimates that around 11 million farmers across India who are currently connected to the electricity grid could install solar-powered water pumps and sell the extra energy produced. According to the 2011 census, about 33 percent of India's households lacked access to electricity. Scaling up the initiative could help relieve pressure on the state's overwhelmed electricity board, said IWMI. ■

—Source: The Christian Science Monitor



# ASCC ACTIVITIES

## Film Club 10 JULY 2015

During the month of July 2015, the Amrita Sher-Gil Cultural Centre under the aegis of Indian Cine Club screened the following film:

**Finding Fanny (2014) Hindi**  
10.07.2015



### Forthcoming Films:

**Bang Bang** by Siddharth Anand  
**Dhoom: 3** by Vijay Krishna Acharya  
**R... Rajkumar** by Prabhu Deva  
**Dev. D** by Anurag Kashyap

## FESTIVAL OF INDIAN FILM CLASSICS, 25 JUNE – 1 JULY

Amrita Sher-Gil Cultural Centre, Budapest organised a Festival of Indian Film Classics at Puskin Theatre which was a runaway success from 25 June to 1 July 2015. The



Mr Umesh Kumar, Director (ASCC)



Malay Mishra, Ambassador



Mr Márton Beke, Chief Guest

Film Festival showcased the best Indian Films from 1960 (Mughal-E-Azam) to 2014 (Queen). The Film Festival was declared open by Mr Márton Beke, Chief Guest. The following films were shown during the Festival: Mughal-E-Azam (1960), Kabuliwala (1961), Bandini (1963), Pakeezah (1972), Char Ahay (1997), Kuch Kuch Hota Hai (1998) and Queen (2014). The best films were very much appreciated by the connoisseurs of cinema.

## DANCE, MUSIC, AND YOGA CLASSES

Due to summer vacations in Hungary, no classes were held for Indian classical dancers or music at Amrita Sher-Gil Cultural Centre.

## SEMINAR 'COLLECTIVITY AND EMPOWERMENT IN POVERTY ALLEVIATION – INDIA AND THE ROMA'

ASCC organized a seminar on 'Collectivity and Empowerment in Poverty Alleviation – India and the



Ambassador Malay Mishra giving opening remarks at the Seminar



Books on Roma empowerment at display during the seminar

Roma' on 24 June 2015. The following experts spoke on poverty alleviation and women empowerment at the seminar:

Ambassador Malay Mishra, Professor Thomas Acton (OBE), Dr Andrew Ryder (Corvinus University), Mr László Bogdán (Mayor of Cserdi), Professor Gopalakrishnan Karunanithi (VIT University, India), Dr Annamária Orbán (Budapest University of Technology and Economics), Dr Lipipuspa Nayak (academic, writer and translator), Prof. Laszlo Rosivall (Semmelweis University), Dr Katya Dunajeva (ELTE University), Dr Suganthi Karunanithi (India) and the Chair: Dr Márton Rövid and Dr Péter Futó.

The seminar was well attended and the discussions were very informative and appreciated by all the participants.

## MUSICAL EVENING – 4 JULY 2015

A musical evening was organized by Amrita Sher-Gil Cultural Centre on 4 July 2015 Ambassador Malay Mishra, all members of the Embassy, their families and the members of Bharatiya Samaj of Hungary (BSH) attended the musical evening. Everybody sang songs (Ghazals) and recited poetry. It was a thoroughly enjoyable event, which led to nice bonding amongst the participants.

## PICNIC – INDIA DAY



Ambassador Malay Mishra  
with members of Embassy  
and their families

As an outreach activity of ASCC an India Day-cum-picnic was celebrated at Szentendre by the Embassy on 5 July 2015 with mission families participating. It was well appreciated by everybody.

## SYMPOSIUM ON VEDANTIC PHILOSOPHY



Ambassador giving his farewell lecture



Guest Speakers of the event

Symposium on 'Application of Vedanta Teachings in Day-to-Day Living'

On 23 July 2015, Amrita Sher-Gil Cultural Centre, Budapest, organized a Symposium on 'Application of Vedanta Teachings in Day-to-Day Living', under the aegis of Vedantic Society of Hungary. The programme started with greetings from Chief Guest Mr. Gyula Petho, Director General, Asia Pacific, Ministry of Foreign Affairs and Trade. The following experts contributed to the scholarly discussion on vedantic philosophy:

- Prof. Dr. László Fórizs, Buddhist Dharma Gate University – Topic: Vedanta in Global Perspective
- Ms Melinda Irtl, Yoga Expert and Indologist – Topic: Vedanta and Bhagavat Gita
- Mr. Sandor Miliesz, Hungarian Health Care Expert – Topic: Health Care & Healthy Living
- Prof. S.S. Baghel, Ayurveda Chair, Debrecen University – Topic: Vedanta's Health Aspects

Ambassador Malay Mishra gave the keynote address at the symposium on the topic 'Application of Vedanta Teachings in Day-to-Day Living'. The program was well attended. All the participants were thoroughly engrossed in the absorbing discussions on vedanta by the scholarly panel of speakers. It was a Farewell Lecture for Vedantic Society of Hungary by Ambassador Malay Mishra.



Shri Baghel speaking on the occasion



Chief Guest addressing the audience

Earlier in the day, Ambassador Malay Mishra had addressed the Hungarian media and briefed them about the present state of Indo-Hungarian relations which are being nurtured constantly. Ambassador Mishra shared details of upswing in people to people connect, further strengthening of political relations, enhancement in Indian investments in Hungary, expansion of cultural relations, enhancement in number of scholarships granted by both the sides to students and increase in bilateral cooperation in various diverse fields. In conclusion, Ambassador Malay Mishra said that the Indo-Hungarian bilateral relations are poised for further higher trajectory. ■



# Universality of Jagganath Culture

By Rahul Acharya

***Yad darubrahma murtih pranava tanudharau sarva  
vedantasarah Bhaktanam kalpavriksho bhavajala taranih  
sarvatattwanu tatwam Yoginam hamsatattwam harihara  
namitam shirpatirvaishnavam Shaivanambhairavaksho  
pashupatiriti yatshaktatattwe cha shaktih Bouddhanam  
buddhorupa rishavajatabarou jaina siddhantasarah  
Devoshou patu nityam kalikalusha harou  
nilashailadinatah***

The word “Jagannath” means ‘the Lord of the Universe’. This word is particularly identified with the deity of Lord Jagannath along with Balabhadra, Subhadra and Sudarshana, sitting ceremoniously at the world famous 12th century shrine at Puri on the eastern coast of Orissa. This temple is considered to be the citadel of Hindu orthodoxy though revered by Hindus as well as people from other religious groups.

The word Jagannath, not only etymologically means ‘Lord of the Universe’, but in its actuality also satisfies all the criteria associated with the particular word. Jagannath is indeed the lord of the Universe.

Trying to decipher the meaning of the aforementioned shloka that is used as a prayer to invoke Lord Jagannath, we hit upon a treasure trove of various sects within Hinduism, trying successfully to personalize Jagannath as the ultimate deity. The meaning says, ‘the Supreme Lord, who sits in a wooden shape in the form of Pravara (Om), is the essence of the Vedanta. He is the wish fulfilling Kalpataru for his devotees who delivers them from

material bondage and is the highest of all philosophies. For the Yogis he is the Paramahansa, for the Vaishnavas he is the husband of Lakshmi, for the Shaivas he is Bhairava Pashupati, for the Shaktas he is the Parashakti. Similarly he is Buddha for the Buddhists and for the Jains he is their first Tirthankara, Rishavadeva.’

So what is this shape of Jagannath referred to as Pravara Vighraha? Many stories, folklores, legends have tried to analyse the shape of this peculiar deity. This deity does not possess a human form. It is black in colour with two huge circular eyes. Some popular folklores suggest that it is an incomplete deity, which got its shape with divine intervention. The Lord himself wanted to appear in this form. There have been many such speculations regarding the true identity of Jagannath. He is in reality shaped as the Omkara vighraha (Pranava vighraha) i.e. He is shaped as Om. In the Devanagari script, four alphabets are joined to write om i.e. A, U, M and Nada Bindu. Jagannath’s form comprises of all these four alphabets to get its shape. The Mandukya Upanishad mentions about this form of Jagannath as:



*Akara chakshueshe cha  
ukaram adharastatha  
Makara moulideshe  
cha nadavindu prakatita  
Eshoham pranavakara  
puranah purushottamah*

The alphabet A constitutes His eyes, the U constitutes his mouth, the alphabet M constitutes his entire face and the Nadabindu is in the form of the mark that he wears on his forehead. This is Jagannath as Purushottama in His entirety.





It is interesting to note that Jagannath is the only deity residing in a temple that finds mention in the Rig Veda. This proves the antiquity of the form and culture and its worship since pre-Vedic times. The 10th Mandala (chapter) of the Rig Veda says:

*Ado jaddaru plavate sidhoupare apurusham*

The Supreme Purusha floats on the eastern sea in the form of a log of wood.

Jagannath thus stands as the supreme icon of Sanatana Dharma. Hinduism is not a religion as per ancient scriptures. The word 'Hindu' refers to the Indus valley

civilization (coming from the word 'Indus'). The ancient texts use the word 'Sanatana' which means eternal Dharma is not religion, rather it means nature. What we know as Hinduism today was actually Sanatana dharma that encompasses all ancient religions on the points of agreement. And the Vedas are the texts extolling the virtues of Sanatana Dharma.

The Vedas say, the Supreme Lord or Paramabrahma is without any virtues (Nirguna) and when He takes shape He becomes Saguna (filled with Virtues). But He is eternally one (Advaita) without a second. As the Upanishad says:

*Eikobam tadichhatah bahushyami*





'I am one and it is only as per my wish that I manifest in various forms.'

This is quite like the single truth that our scriptures talk about and various philosophies, approach the same single truth differently. So when Paramabrahma is one and formless it is quite evident that He does not possess a human form. The Vedas further elaborate on this concept of Paramabrahma and the attributes associated with this concept:

1. Paramabrahma does not have a sex. He is neither male nor female.
2. There is no particular anniversary to celebrate the appearance or disappearance day or any special day associated with this concept.
3. According to the Karmakanda (ritual section of the Vedas) there is no Ayudha Puja (worship of weapons) while worshipping the Supreme Lord. Ayudha Puja is an integral part to Vedic traditions of Karma Kanda pertaining to deity worship. For example while worshipping Vishnu, his weapons, the conch, the discus, the mace and the lotus are worshipped before worshipping the actual form of Vishnu. But since

Paramabrahma does not have a human form, it is evident that He has no hands to hold such weapons.

In the entire Hindu pantheon of Gods and Goddesses, only Jagannath fulfils these aforementioned criteria.

- Jagannath is addressed as Purushottama (the Supreme Male) but he is dressed in a saree and wears all the various ornaments worn by a female.
- Every occasion is celebrated with equal fervour in the Jagannath temple. Ramanavami (birth anniversary of Lord Rama) is as important as Janmashtami (Krishna's birth anniversary). They are equally important as Shiva Ratri (the night attributed to Lord Shiva appearing as Linga). There is no specific anniversary associated with Jagannath,
- For worshipping the formless form of Jagannatha, there is no worshipping of any weapons or Ayudha Puja.

Let us now reflect upon the Jagannath quadriad worshipped in the temple i.e. Jagannath, Subhadra,



Balabhadra and Sudarshana. Jagannath is black in colour, Balabhadra is white, Subhadra is yellow and Sudarshana is brown. The concept of their hues is universal as these are the four colours referring to the four existing human races on this planet. Black stands for the African masses, white for the Caucasians, yellow for the Mongoloids and brown for the Indians. A very beautiful shloka ascribed to Subhadra who sits between Jagannatha and Balabhadra, describes the true nature of the quadriad. It says:

*Madhyavedi para apara  
bhagavati ya prakriti rupinim*

‘Oh Goddess! You sit between Para and Apara and you symbolize the eternal mother of nature (Prakriti)’. Para means that which is manifest and white is manifest and visible, thus Balabhadra being white hued is Para. That, which is Black is invisible or Apara or unmanifest. It is not possible to see anything in the darkness and black symbolizes the eternal nothingness, for example the black hole. Thus Jagannath being black in colour is Apara or un-manifest.



Such were the universal practices of the temple of Lord Jagannath that every great spiritual personality has left his/her own delectable mark in Puri. Starting from Adi Shankaracharya to Guru Nanak, Madhvacharya, Nimbarkacharya, Vallabhacharya, Tulsidas, Ramanujacharya, Vishnuswami, Mirabai, Ramananda, Tukaram, Ravidas, Kabir, Swami Haridas, Chaitanya, everyone has visited Puri and tried to embrace Jagannath as his/her personal deity and had been successful in their endeavours. These saints established their personal centres of learning in Puri. These seats are called Peethas,



Mathas or Baithaks. Adi Shankaracharya established his own monastery in the entire eastern zone of India in Puri. This is called the Bhogavardhana Peetha or colloquially called the Govardhana Matha, where he left his foremost disciple Padmapadacharya as the first seer. Guru Nanak's son, Srichand, was in charge of Guru Nanak's seat in Puri, now called the Mangu Matha. Similarly, Vallabhacharya established his Mahaprabhu Ji ki Baithak. Chaitanya made Puri his headquarters to preach his sect of Gaudiya Vaishnavism that identified Jagannath with Krishna and emphasized on exclusive worship to Jagannatha-Krishna.

Such is the universal nature of



Jagannath Culture that it is nearly impossible to find any active practice of these virtues anywhere in the world, other than Puri. But trying to define the supreme Purusha, who is Apaurusheya, is incomprehensible by mortal minds. One thing comes into the picture that in the Bhagavat Gita, when Arjuna desires to see Krishna's universal form (Vishwarupa), Krishna explains:

*Na tumam sakyase drashtum  
anenaiva swa chakshusah*

“Oh Arjuna! You will not be able to behold my Universal form with your material eyes.”

Trying to unravel the true identity of Purushottama is virtually unachievable. ■

—The writer is a noted Odissi male dancer and an eminent authority on Jagannath. He has recently authored an authoritative book on the subject. The world famous Rath Yatra is celebrated in Puri in June/July every year.





# Ahol hercegnők sétálnak az utcán

Írta: Szeszler Szilvia

**Az Indiával való első találkozás mindenkinek maradandó, és túlzás nélkül állíthatjuk: sorsfordító. Ázsia egyik legegzenzotikusabb országa a színek, illatok, ízek elképesztő kavalkádjával azonnal teljes mentális és lelki megújulást jelent az odautazónak. A megannyi impresszió sokkolja érzékeinket, tudatunkat, megváltoztatja világlképünket és örökre rabul ejt.**

Indiába való első érkezésemkor az egyik legfeltűnőbb élmény volt a hölgyek öltözete – a szári. Uniformizálódott európai ízlésünknek egy szín- és változatosság Kánaán volt a hölgyek szári viselete, azt sem tudtam, hová kapkodjam a fejemet, egyik mesés szép ruhakölteményt követte a másik, a - valljuk be: egysíkú és formális - európai city wear világában töltött évtizedek után szinte kinyílt és megújult a lelkem az őt ért folyamatos, félpercenként érkező hatások alatt.

Utánanézttem: igen, a szári viselete egészen az ősidők óta szokásos. Az egyszerre visszafogott, ugyanakkor rendkívül csábos – eredetileg földműves - viselet tulajdonképpen egy mintegy hatméternyi hosszú és egy méternyi széles pamut vagy selyem anyag, amelyet varrás nélkül egyszerűen a test köré csavarnak. Manapság kiegészítik egy alsó szoknyával is a hölgyek, amely szintén egy, a derék köré tekert anyag. A szári praktikusságát illetően megoszlanak a vélemények, van, aki túl melegnek tartja, mások dicsérik, hogy mennyire hűvös, azáltal, hogy takarja a test nagy részét, illetve szellős a modern viseletekhez képest a rekkenő indiai hőségben.

Szerencsére a legtöbb indiai hölgyön a szárit láttam, és a magam praktikus, „modern” nagyvárosi viseletét megvallom, hogy rendkívül szegényesnek éreztem közöttük. Ők engem találtak valamiért nagyon érdekesnek, én pedig képtelen voltam betelni a szebbnél szebb ruhakölteményekkel, így aztán egyfolytában egymást fényképeztük az útjaim során. Sok fiatal lány azonban nem viselte a hagyományos szárit, különösen a nagyvárosokban. Ők hozzám hasonlóan egyszerű, modern európai ruhákban, sokszor farmer nadrágban jártak. Ezt főleg tunikával viselték, mert a top viselete azért erős húzás lenne a hagyományos indiai társadalomban. Ők valószínűleg rendkívül modernnek érezték magukat, nekem pedig fáj a szívem, hogy elfordulnak a hagyományoktól. Valószínűleg fogalmuk sincs róla, hogy mi milyen elképesztően szépnek látjuk őket, egyrészt a személyes egzotikus szépségük miatt, másrészt azért, mert a



szári viselete gyakorlatilag fenséges nőt varázsol mindenkiből.

A szári sok mindent szimbolizál: egyrészt a klasszikus, finom nőiességet, a nőt, akiért a férfinak meg kell és érdemes is harcolnia. Fenséges és elegáns, takar és mégis sokkal inkább csábító, mint az európai nők mindent megmutató tucat viselete. Szimbolizálja azt, hogy a nő érték és kincs. Királynői rangra emel mindenkit, aki viseli, és állíthatom, hogy ebben a nő valóban annak is érzi magát. Mi európai nők hihetetlen örömmel viseljük, amikor lehetőségünk van rá, és boldogan hordanánk akár minden nap. A szári másrészt szimbolizálja a hagyományokat, India rendkívül gazdag és semmihez sem

hasonlítható csodálatos kultúráját, legyen az ruhaviselet, tánc, tudomány, művészet, építészet.

Én is alig vártam, hogy kipróbálhassam, hogy hogyan is állna nekem egy ilyen királynői darab, és amikor lehetőség nyílt rá, hogy egy rendkívül szép árukat kínáló üzletben szétnézzünk, sőt a gyártás ősi rejtelseivel is megismertettek, órákon keresztül nem lehetett kihúzni a boltból.

Megvallom, elszomorított, amikor azokat a fiatal lányokat láttam, akik nem viselték ezt a mesés szép viseletet Indiában. Ugyanakkor tudjuk, hogy az indiai társadalom az egyik legfiatalabb, az indiai gazdaság az egyik legfejlettebb és legdinamikusabban növekvő, és hogy mindezekkel együtt jár az uniformizálódás, hiszen a világ egyre kisebb és egyre egyformább. Mégis – annyira szerettem volna valahogy elmondani nekik, hogy vigyázzanak erre a rendkívüli kincsrre, amely csak az övék, és ami csak ott van Indiában, sehol máshol a világon. Mi itt Európában már régóta túl vagyunk ezen, már nem hordjuk az ősi viseleteinket, és tudjuk, hogy innen visszaút már nincs. Ez az utca egyirányú. ■

—Kép és szöveg: Szeszler Szilvia

# Varanasi képeslap

Írta: Lázár Ádám



Nincs még egy ország a földön, ahol a természet és a spiritualitás annyira összenőttek volna, mint Indiában. Itt a tüzet, a levegőt, állatokat, növényeket, fákat, hegyeket és folyókat is istenekként tisztelik. A Gangesz istennője - Ganga - sok ezer módon áldja meg az India északi részén élőket. A látogató számára India az élő, végeérhetetlen, kimeríthetetlen fényképalbum. Utazásra hívom meg önöket, a Gangesz partjára, India egyik leghszentebb városába: Varanasiba.



Csónakok, zarándokok, lépcsősorok - ghatok -, a Gangesz. Varanasi a hinduk leghszentebb városa. Vannak, akik vallják, hogy a föld legősibb városa. A vallásos, de a még nem is gyakorló hindu számára is a legfőbb életcél legalább egyszer ellátogatni ide, megfürdeni a szent folyóban. Hitük szerint, aki itt hal meg, és akit itt hamvasztanak el, az elnyeri a Nirvánát, az örök békét, és a Mennysországra jut. Hol patakként csordogáló, hol tengerként áradó, víztömege az állandóság és a folyamatos változás szimbóluma, amely fontos tudást közvetít az egymást követő nemzedékeknek: szenvedés és megváltás egy töről fakad, a bűnnel szennyezett lelkét tisztára moshatja az áldozat. A Gangesz partján élő hinduk ezért eresztenek útjára a vízben aprócska kosáráikkban pár szem gabonát és egy égő méceszt rituális esti fohászuk során. A szertartás azt jelképezi, hogy a lemondással elnyerhető derűért valamit odaadnak önmagukból, engedik, hogy vágyaik és kívánságaik messze

sodródjanak a folyó örökké eltűnő és örökké újjászülető hullámain.

A szent folyó ad és elvesz; jutalmaz és büntet, hullámaival az élők táplálékát biztosító földeket öntözi, ám ugyanezekkel a hullámokkal sodorja a máglyán elhamvasztott holttesteket az enyészet felé. A város híres a temetkezésről. Ahogy közeledik az ember a folyóhoz, körülötte élénkül az élet. Rengeteg a koldus, a nyomorék, a leprás. Ide a hívő meghalni jön, de, aki él mindent megtesz, azért, hogy életben maradjon.





Az egykori palotából a folyóhoz vezető lépcsősor (365 ghat, minden napra egy) emelkedik a folyó bal partján. Ezek valamikor maharaják, arisztokraták otthonai voltak. Ma már nagyon sok közülük romos állapotban van. A több száz ghatból csak két helyen zajlik hamvasztás. Itt viszont éjjel - nappal. Állítólag naponta 2-300 halottat hamvasztanak. A hamvasztás helyszínén erdőnyi fa, és egy hatalmas mérleg áll. Ezzel mérik le, hogy a halott hamvasztásához mennyi fát használnak. A temetés kolosszális költsége ettől függ.

Kis ladikunk a hamvasztási ghat elé úszik. „Ezen a ponton túl, nem szabad fényképezni. Ha akarják, itt kiszállunk, elviszem magukat a hamvasztás közvetlen közelébe, de fényképezni nem szabad. Aki fényképezni akar, annak adományt kell adnia, nekem” - mondja csónakunk evezőse. Amíg a kikötéstől a farönköket kerülgetve a lépcsőket másszuk, kikérdezem. Mindent tud, hiszen naponta hozza ide a kiváltságos turistát, akitől a felvilágosításért búsás borraalót kér. A halál itt neki is jó üzlet.

Egy test 1-3 óráig ég. A férfiak mellkasa, a nőknek a csípő csontjuk marad meg, amit azután bedobnak a vízbe. Ez magyarázza, hogy a halottégető ghat néhány száz méteres körzetében rengeteg a madár és sok a hal is.

Az égetéshez különleges fát használnak, ezt mintegy 600 km-ről, hajóval hozzák. A fának kivételesnek kell lenni, hogy az égő csont, bőr, haj szagát elvegye a fában lévő olaj szaga. Ezért is ilyen drága. 1 kg fa 560 rúpia – 2250 forint. A hamvasztáshoz minimum 2080 kg fát kell használni. Ez hihetetlenül drága. „De egy olyan kövér ember, mint maga-” int felém kísérőnk, „3040 kg fát igényel”. A jó hír viszont, hogy fehéreket, leprásokat, terhes nőket, 15 évnél fiatalabbakat, csecsemőket nem égetnek el, csak bedobják testüket a folyóba. Így olcsón megúsznánk!

Az öregek, özvegyek, de nem betegek, amikor úgy érzik, hogy közeledik életük vége, ha tudnak, leköltöznek egy öregek otthonába Varanasiba, ahol nagy szegénységben várják a megváltó halált. A hinduknál a halál egészen más fogalom, mint más vallási kultúrákban. Úgy vélik, hogy az élet és a halál örök, egységes kör. Az élet után a halál következik, majd a réinkarnáció és így tovább, amíg, bizonyos körülmények között a lélek beáll az örök körbe. Azt vallják, hogy a hamvasztás lehetővé teszi, hogy a szellem, beléphessen a következő inkarnációba, és ezzel közelebb kerüljön a Mennyszárhoz. Így bár a halál szomorú esemény, a hinduk, a lélek továbbutazásaként ünneplik. A lángok a halotti máglyán Brahma, a hindu Isten teremtését jelképezik.

A halotti máglyát Shiva isten tüzéből, egy örökmécsekként égő, szalmával gyújtják meg minden hamvasztás alkalmával. Lángolnak a máglyák. Közben





hordágyakon díszesen feldíszített újabb halottakat hoznak. A csillogó, aranyos borítású hordágyakat négy férfi cipeli a folyóhoz. A halottégetésnél jelenlévő rokonok mind férfiak. Ennek az oka, hogy a temetés nem lehet szomorú alkalom, a rokonok nem sírhatnak. A férfiak a feldíszített hordágyon érkező halottat először megfürdetik, majd a testet kiteszik száradni. Leszedik róla a virág garlandokat. Ezért van az égetőhely közelében olyan óriási mennyiségű virág, amire odagyűlnek a tehenek. A halott legidősebb fia, vagy ha nincs, a család legidősebb férfitagja az alkalomra leborotvtatja a haját, ha van szakálla azt is, és ő vezeti a halotti menetet és szertartást. A gyászolók ötször körbemennek a máglyán hamvasztott halott körül. Az égetést követően a hamvakat egy korsóba gyűjtik, amit azután bedobnak a Gangeszbe. Ezt követően a családtagok is megfürdenek a folyóban.

A papok közül az egyik megfűjja a hatalmas kagylót

jelezvén, hogy este fél hétkor megkezdődik az Aarti, a hálaadás szertartása. A fiatal Brahminok, a hálaadás papjai füstölőkkel, karácsonyfaszerű, rézből készült kis gyertyatartókkal köröket, félköröket írnak le. Csengők, harangok konganak, csörgődobbal kísérik éneküket. Füstölőjükbe az egy órás szertartás alatt gyakran szórnak tömjént. A város egyik legfontosabb, nyilvános vallási szertartása az Aarti. Ezt követően a látogatók virágszirmokkal teleszórt, gyertyákkal ékesített kis tutajokat bocsátanak vízre a Gangeszen. A tűznek és a víznek adott áldozat itt egy ceremóniában egyesül.

Amikor a folyó partján ülve az ember figyeli a Gangeszbe alámerülőket, időset, fiatalot továbbá nem is lehet kétséges számára, hogy az ide elzarándokolókat, a mély hit vezeti.

—Szöveg: Lázár Ádám; Fénykép: Kovács P. Attila

## Bóna László

### Homeopátia, a művészi gyógyítás: európai gyógymód Indiában

Az AYUSH öt természetes és hagyományos indiai gyógymódot - ayurvéda, jóga, unani, siddha, homeopátia - felölelő mozaikszava egyetlen eredetileg európai felfedezésű gyógymódot foglal magába, a német orvostól származó szelíd gyógymódot, a homeopátiát. Indiában manapság már százmillió ember gyógyul homeopátiával és

becslések szerint ez 2017-re százhatvan millióra növekszik. Jelentleg ötszázezer regisztrált diplomás homeopátiás gyógyító és homeopata orvos dolgozik az országban, száznyolcvanöt homeopátiás főiskola képez homeopata gyógyítókat és általuk összesen évente hússzezer felsőszinten képzett homeopátiás szakember szerez

diplomát és kezdi meg működését. Az ötezer állami finanszírozású homeopátiás klinika és kórház természetszerűen, teljes joggal vesz részt a járó- és fekvőbetegellátásban, melyet tekintélyes saját homeopátiás gyógyszergyártás szolgál ki. Joggal mondhatjuk tehát, hogy India homeopátiás mintaország.

Mi is ez az európai gyógymód, melyet még a természetes gyógyítás területén saját hagyományokkal rendelkező India is integrált a nemzeti egészségügyébe? Erről ír Bóna László, homeopata, író, az új magyar brit-akkreditált CHE Homeopátiás Magániskola képzési vezetője és vezető tanára.

### Hasonló a hasonló által gyógyíttatik

Már Hippokratész leírta, hogy egy betegséget kétféleképpen lehet gyógyítani: vagy a baj ellenszerével, vagy a tünetekhez hasonló szerrel. Az orvoslásnak csak az ellenszereken alapuló szemlélete terjedt el a tudomány története során. A hasonlóságra alapozott gyógyítás elfelejtődött, vagy csak mint lappangó, nem hivatalos gyógymód élt tovább, melyről az önmagát tudományosnak nevező orvoslás nem vett tudomást.

Az 1700-as évek végén egy gyógyszerészetet is kitanult orvos, Samuel Hahnemann Erdélyben súlyos maláriát kapott, de szerencsésen felépült belőle. Majd korának gyógyszerkönyveit lapozgatva úgy érezte, hogy semmiféle kielégítő választ sem kap arra, hogy vajon a kínafe kérge, vagyis a kinin milyen hatásánál fogva képes gyógyítani a maláriát. Sőt mi több, nem hogy nem kapott érvényes választ, hanem úgy érezte, hogy tudományosnak látszó, ámde megalapozatlan nézetekkel találkozik a kinin emésztésre gyakorolt hatásával kapcsolatban. A korának orvoslásából -- mely szerinte nem terjedt tovább az érvágásnál -- amúgy is kiábrándult orvos, hogy saját sejtését igazolja, bevett egy adag kinint, immár gyógyultan. Az történt vele, amire titkon számított, a kinin hatására a malária pontos tünetképe jelent meg rajta, és a betegség enyhített formában ugyan, de lezajlott természetes útján a teljes gyógyulásig. Hahnemann ezek után sok-sok, kezdetben saját magán és családján, feleségén és népes számú gyermekén végzett gyógyszerkísérlet során kidolgozta a hasonlóság elvére alapozható gyógyítás tudományos rendszerét, melyet homeopátiának nevezett el, a görög hasonló (homöo) és szenvedés (patosz) szavak összetételeként.

Egész gyógyítási rendszere annak a tudományból származó gondolatnak a kísérleti, empirikus végiggondolása, miszerint egy betegséget nemcsak ellenszerével lehet gyógyítani, hanem az a gyógyszer is képes egy beteget meggyógyítani, ami egy egészségeset megbetegít. Pontosabban, amilyen tüneteket kivált egy adott növényből készült gyógyszer egy egészséges

emberen, ugyanolyan tünetek meggyógyítására lesz képes egy beteg esetében.

Hahnemann sorba vett néhány növényt, melynek hatását az ő korában nagyjából ismerték. A tüneteket, melyeket a növény kipréselt leve okozott, lejegyezte. A nadragulya (Belladonna) bevétele után például magas láza lett, teste görcsökre rándult, látomásai támadtak, erős, félelmetes álmok, a teste száraz lett, forró, kipirult, szinte égő vörös, torka fájt, mintha tüzet nyelt volna. Ezután ha beteghez hívták, és a beteg teste forró volt, száraz, szinte égetett a bőre, esetleg fájt a torka is, az is vörösen izzott, magas láza volt, esetleg teste görcsbe rándult, szeme fennakadt, látomásokról számolt be, akkor habozás nélkül nadragulyát adott neki, és a beteg meggyógyult.

Hamar rájött arra, hogy a kísérlet során nem kell feltétlenül erős adagot, vagyis nagy mennyiséget bevenni, mert akkor túl hevesek lesznek a kiváltott tünetek. „Ami nagy mennyiségben mérgező, az kis mennyiségben gyógyszer” - ezt az elvet Paracelsus hangoztatta, akit bízva nevezhetünk Hahnemann szellemi elődjének.

Hahnemann hígítani kezdte a kipréselt növényi leveket, és cukorral keverni az oldhatatlan ásványi anyagokat. Minden hígítási fázisban azt tapasztalta, hogy a gyógyhatás nem hogy nem csökken, hanem a hígítási mérték arányában egyre fokozódik. Egyre nagyobb hígításokkal gyógyított, rendkívüli eredményességgel. Meg tudott birkózni korának legnagyobb járványaival is, a kolerával, a tifusszal. Legnagyobb eredményeit később már a kétszázszor százszorosára hígított szerekkel érte el.

### Gyógyító információ

Nem tudjuk, hogy vajon mi vezethette rá Hahnemannt arra, hogy ne csak hígítsa a szereket, hanem minden hígítási fázisban össze is rázza. Tény azonban az, hogy a gyógyanyagok hatását Hahnemann a szerek készítése közben rázogatással kezdte fokozni, és ugyanolyan tapasztalatai lettek, mint a hígítási fázisoknál, azaz minél több rázást tett bele az anyagba, annál erősebben hatott. A gyógyszerkészítésnek ezt az új, általa felfedezett eljárását nevezte a gyógyszerek "dinamizálásának" vagy más néven "potenciálásnak".

Hahnemann elutasít mindenféle olyan logikát, amely a homeopátiás szerek hatásmechanizmusának magyarázatába valamilyen anyagi hatóerő létét próbálja visszacsempészni. "Ezeknek a magas potenciájú szereknek az egyéni csalthatatlan ereje nem atomjaiktól vagy fizikai tulajdonságaiktól függ" -- írja. "

### Gyógyító metaforák

A homeopátia hasonlóságelvének ihletője Paracelsusnak

az egyes növényekhez, ásványokhoz kötődő tana, az ún. szignatúratana, melynek alkalmazása már olyan gyógyítói képességeket is bevon a gyógyításba, mint az intuíció, az empátia, vagy a világ metaforikus, szimbolikus látása.

A csattanó maszlag (Stramonium) növénynek például szúrós termése van, mikor megérik, hangos csattanással pattan ki és messzire röpíti magából magjait. Az olyan ember, akin ez a növény fog segíteni -- persze homeopátiás gyógyszerként, potenciált formában, hiszen anyagi mivoltában rendkívül mérgező --, az magába zárkózó ember, a világ felé szúrós pillantásokat vet, ellenségnek véli a környezetét, de feszülten vár, félrevonul, aztán hirtelen váratlan dühkitörésekkel reagál.

Az árnika (Arnica montana) szép sárga virágú növény, menekül az ember elől, magas hegyek lejtőin nő, de ha az ember ebbe a magasságba merészkedik, és a növény egyre több embert észlel maga körül, akkor feljebb húzódik a hegytető felé. Az az ember, akit valamilyen trauma ért, és azt kívánja, hogy békén hagyják, hozzá sem lehet nyúlni, meg sem lehet érinteni -- annak az embernek nagy bajában a homeopátiás árnika fog segíteni. Vagyis az árnika "tud" valamit, valamilyen órá jellemző tudása van, amit meg lehet tőle szerezni, és közvetítő anyagba rejtve tárolni lehet, hogy mint tanítást, információt átadhassa annak, akinek épp erre a tudásra van szüksége.

Még mindig a példánál maradva, azt a másik embert, akit valamilyen trauma ért, de nem kerül ki az embereket, nem fekszik fájdalmas elesettségben, hanem minden erejét összeszedve uralkodni próbál a baján, végezni akarja a kötelességeit a végsőig, annak, noha esetleg ugyanaz a baleset érte, mint előző emberünket, inkább százszorszépre (Bellis perennis) lesz szüksége bajainak enyhítéséhez. A kertben nyírt szép pázsit fűszálai között számtalan százszorszép virágzik, és ha végigmegy rajtuk a fűnyíró, eltünteti őket mind egy szálra, pár nap múlva viszont már ugyanannyian vannak a fű között. A százszorszép és az elesettségében is erős, szívós, elpusztíthatatlan ember között lényegi hasonlóság van. Ezért képes a százszorszép a benne rejlő információt átadni neki.

A homeopátia lényege tehát nem az, hogy az adott embernek mi a betegsége, hanem az, hogy ki az az adott ember, akinek ez és ez a baja van. Lehet két betegnek ugyanaz a betegsége, mégis, ha másképp élnek át, másféle állapotba kerülnek ettől, akkor különböző gyógyszer fogja megmutatni a gyógyuláshoz vezető információt az egyiknek is és a másiknak is.

Nem pusztán a jelenségeket, nemcsak a tüneteket kell tehát látni, hanem azt a mögöttük húzódó lényegyet, ami az egyes jelenségeket összeköti. Például akinek

kökörcsinre lehet szüksége (Pulsatilla), annak lényegében mindegy, mi baja, hasmenése van-e éppen vagy náthája, vagy a kedélyállapota hullámozik. A tünetek mögötti lényeg a változékonyság, amely analógiát teremt ennek az embernek a megnyilvánulásai között. Ha náthás, akkor orrváladéka hol sűrű, hol átlátszó. Ha hasmenése van, akkor széklete hol híg, vizes, hol sűrűbb, zöldes. Kedélye pedig olyan, hogy könnyen sír, és könnyen nevet. Olyan, mint az áprilisi időjárás, amelyben a kökörcsin virágzik.

A homeopata gyógyítónak tehát az embert a mögöttes meghúzódó belső lényeg, esszencia, immanencia kifejeződéseként kell látnia. Ez teszi a gyógyítás művészekévé.

### A hasonlóság mint világnézet

A hasonlósági törvény a valós világban is jól érvényesül. James Tyler Kent írja: "Jó példa erre az a fiatal lány, aki elveszítette a szerelmét, és belebetegedett, depressziós, állandóan zokog, melankolikus. Ül egy sarokban, senkit sem hallgat meg, azt hiszi, hogy senki sem sajnálja, mert rajta kívül másnak nem lehet ekkora bánata. Alkalmazunk nála allopátiás (vagyis ellenszeren alapuló) gyógymódot: »Gyere, hiszen nincs is semmi bajod, szedd össze magad!« Ettől csak még melankolikusabb lesz. A durva terápia nem tesz jót. De próbálkozzanak homeopátiás kezeléssel! Alkalmazzanak egy olyan nővért, aki már átélte hasonló bánatot, és jó színésznő is, hagyják őt a másik sarokban bánatot alakítani! A páciens hamarosan azt fogja mondani: »Úgy látom, neked is az a bánatod, mint nekem. Akkor bizonyára együttérzel velem!« -- és elkezdene kórusban jajveszékelné és sírni; ez az együttérzés köteléke. Ily módon néha az elmebaj enyhébb változata is megközelíthető, vagyis az elme gyógyítható., - fejezi be Kent.

Vagyis az embernek nem pusztán a gyógyításhoz, hanem az egész világhoz, az embernek a környezetéhez, családjához, szomszédságához, az emberiséghez is lehet homeopátiás viszonya. Nem pusztán a betegség vagy az egészség metafora, nemcsak egy növény képe metaforikus, hanem maga a homeopátia is: a világhoz a hasonlóságon való alapuló hozzáállás jelképe. A világon olyan módon való javítás jelképe, amely a konfrontáció helyett az együttérzést mozgósítja. Együttérezni, azonosulni a rosszal, és ebbe az azonosult, hasonlóan rossz állapotba apránként, hígítva, finoman, puhán belecsempészni a jót. ■

*„A homeopátia az esetek nagyobb százalékában ér el gyógyulást, mint bármely más kezelési mód; valamint biztonságosabb és gazdaságosabb is, mint mások; a legteljesebb gyógyító tudomány”*

**—Matabma Gandbi**



# मुझे पंख दे दो

पाना चाहती हूँ अपने हिस्से की धूप, छूना है मुझे भी आकाश, सजाने हैं इन्द्रधनुष के रंगों से खूबाब, बीनने हैं मुझे सागर की गहराई से मोती, करने हैं अनन्त आकाश पर अपने छोटे से हस्ताक्षर, बिखेरनी है चाँद की चांदनी चहुँ ओर, करना है ब्रह्माण्ड के रहस्यों का उद्घाटन, भरना है कई मुस्कुराहटों में जीवन, अपने उत्साह की किरणों से बनाना है मुझे सम्पूर्ण वातावरण को सजीव और मुखरित, लिखनी है मुझे अपने हाथों से अपनी तकदीर। बस मुझे मेरे पंख दे दो।

मेरी शक्ति, प्रखरता, बुद्धि, कौशल, सुघड़ता और सपने, मेरा स्वाभिमान और आत्मविश्वास, सांस लेने के लिए किसी और की अनुमति का मोहताज क्यों हो? क्यों बनाकर रखना चाहते हो सदा मुझे अपनी अनुगामिनी? क्यों रसोई और बिस्तर के गणित से परे तुम नहीं सोच पाते एक स्त्री के बारे में? मुझे नहीं चाहिए वह प्रेम जो सिर्फ वासना, शोषण, हिंसा, ईर्ष्या और आधिपत्य के इरादों से उपजा हो। मुझे नहीं चाहिए वह वहशी प्रेम जो एसिड फेंकने, बलात्कार, हत्या या अपहरण जैसे दुष्कर्मों से भी नहीं हिचकता, नफरत और दर्द देने वाला प्रेम मुझे नहीं चाहिए। मुझे चाहिए ऐसा प्रेम जो मुक्ति के आकाश में जन्मा हो, जिसमें स्वतंत्रता की सांस हो, विश्वास का प्रकाश हो, करुणा की धार हो, जो मेरी बातों, मेरे खूबाबों और मेरी मुस्कुराहटों में जीवन भर सके। मुझे प्रेम से भरा प्रेम चाहिए।

हमेशा से उस सहजता की तलाश में हूँ, जहाँ मुझे ये ना सुनना पड़े कि लड़कियाँ ये नहीं करती, लड़कियाँ वो नहीं करती। मुझे सिर्फ सकुचाती, सबसे नज़र चुराती, सदा अपना दुपट्टा संभालती युवती बनकर नहीं रहना है। क्यों मैं अकेली बेफिक्र होकर सड़क पर नहीं चल सकती? घर से लेकर कार्यस्थल तक कहीं भी तो मैं सुरक्षित नहीं। खाकी वर्दी हो चाहे संसद और न्यायपालिका में बैठे देश के कानून के निर्माता, किसी पर भी तो भरोसा नहीं कर सकती। क्या कभी मुक्त हो पाऊँगी मैं इस आतंक से, जो हर क्षण मेरे जीवन में पसरा हुआ है। कब बदलेगा मेरे प्रति समाज का नज़रिया? कब मिलेगा मुझे सुरक्षित माहौल?

मुझे मुक्ति चाहिए उस असहजता से, उस डर से जो मुझे अपने रिश्तेदारों, दोस्तों और पड़ोसियों पर भी विश्वास करने की इजाजत नहीं देता। मुझे मुक्ति चाहिए उस संकीर्ण सोच और कुप्रथाओं से जो मुझे हमेशा द्वितीय श्रेणी का नागरिक होने का आभास कराती है। मेरे साथ हर स्तर पर भेदभाव करती है। मेरा तिरस्कार करती है। मुझे अवसरों और उपलब्धियों से वंचित रखती है। मुझे पुरूषों की आश्रित और संपत्ति बनाकर रखना चाहती है। मत करो कन्याओं

की पूजा, मत चढ़ाओ माँ को नित नया भोग। बस ये सहजता ला दो, जहाँ खुद को एक इंसान समझकर हम भी खुलकर सांस ले सकें। हमें हमेशा ये याद ना रखना पड़े कि हम लड़कियाँ हैं। मुझे माँ और बहन की तरह मत देखो। बस मुझे इंसान समझकर इंसानों सा व्यवहार करो। क्या ला सकते हो ऐसी सहजता? क्या दे सकते हो ऐसा आज़ाद जीवन?

कब मुक्ति मिलेगी मुझे इस बीमार समाज से जो सम्मान के नाम पर धिनौने मानक बनाकर जी रहा है। मुझे आज़ाद कर दो उन तालिबान फरमानों से जो कभी मेरे कपड़ों को लेकर सुनाये जाते हैं, कभी मुझे मोबाइल रखने को प्रतिबंधित करते हैं तो कभी पुस्तकालय तक में मेरा प्रवेश निषेध करते हैं। धरती से अम्बर तक अपनी खुशबू बिखेरने की ख्वाइश रखते मेरे प्रेम को कब तुम कौम की कैची से कुतरना बंद करोगे? कब बंद होगी जाति, धर्म, गौत्र और अपने झूठे सम्मान के अंधे नशे में मेरी और मेरे प्रेम की हत्या? कब?

मुझे मुक्ति चाहिए उस दकियानूसी सोच से जो मेरे शरीर की एक स्वाभाविक प्राकृतिक क्रिया को शुद्धता और अशुद्धता से जोड़कर मुझे अपवित्र करार देती है। क्यों मेरे शरीर के साथ मेरे दिल को छलनी कोई और करता है और इज्जत मेरी चली जाती है? और इतना होने के बाद भी क्यों मैं समाज के ऊटपटांग सवालों का सामना करूँ? क्यों? पहले मेरा बलात्कार, फिर उसके खिलाफ आवाज उठाने पर अपराधी जैसा व्यवहार। इनती मानसिक प्रताड़ना और न्याय जीते जी मिल जाएगा इसका भी भरोसा नहीं। बदल डालो ये महज़ डिग्रीयाँ देने वाली पढ़ाई, जो इंसान को इंसान तक ना बना पायी।

कभी संस्कृति के नाम पर, कभी परम्पराओं के नाम पर, क्यों हमेशा मुझे ही अपनी इच्छाओं और सपनों को त्यागना होता है? जब-जब मैंने वर्जनाओं को तोड़ने की कोशिश की, पितृ सत्ता की बेड़ियों को काटना हाचा, रूढ़ियों और कुत्सित विचारों को मोड़ना चाहा, तब-तब तुम्हारी संस्कृति को खतरा महसूस हुआ। जरा से मेरे विद्रोह के स्वर उठे और तुमने मुझे कुल्टा, कलकिनी, कुलनाशिनी के थप्पड़ जड़ दिए। मेरी जुबान पर जलते अंगारे रख दिए। तुम्हारी संस्कृति को खतरा तब क्यों महसूस नहीं होता, जब धर्म की आड़ में मेरी देह का व्यापार किया जाता है। जब दहेज की आग में मुझे झुलसा दिया जाता है। जब अंधविश्वासों से गिरा समाज एक विधवा, परित्यक्ता या अकेली औरत को चुड़ैल ठहराकर, उसकी पिटाई कर, उसका बलात्कार कर उसे मौत की सजा देने से भी नहीं हिचकिचाता, तब तुम्हारी संस्कृति को खतरा क्यों नहीं महसूस होता? मुझे मुक्ति दे दो उन धर्म शास्त्रों से जो भरे पड़े हैं मात्र नारी की निंदा से। क्योंकि नहीं लिखा उन्हें किसी भी स्त्री ने।



तुमने मुझे शिक्षित और शक्ति संपन्न बनाने के कानून बनाये। कई सरकारी और गैर सरकारी संगठनों को जागरूकता लाने के लिए खड़ा किया। मेरी रक्षा के लिए कानून के नए समीकरण गढ़े। पर अभी तो मुझे जीवन पाने और जीने का अधिकार भी पूरी तरह से कहाँ मिल पाया है? मेरे लिए तो जन्म से पहले सुरक्षित रह पाना भी चुनौती बन गया है। क्यों मार देना चाहते हो मुझे जन्म से पहले ही कोख में? क्यों फेंक आते हो मुझे कचरे के ढेर में? क्यों कर देते हो कच्ची उम्र में मेरा ब्याह। एक ओर कन्या की पूजा करते हो और दूसरी ओर कन्या के जन्म को ही अभिशाप मानते हो। पैदा होते ही इस तरह मेरी अस्वीकृति और अपमान क्यों?

मुझे नहीं चाहिए वह स्त्री विमर्श जो साहित्य के नाम पर देह व्यापार कर रहा है, जहाँ मुझे बस माँस का टुकड़ा भर बनाकर रख दिया गया है। मुझे 'मेड टु आर्डर' व्यंजन बनाकर परोसा जा रहा है। जहाँ रेशमी जुल्फों, नशीली आँखों, छरहरी काया, दहकते होंठ और मादक उभारों से ज्यादा मेरा कोई अस्तित्व नहीं। मुझे नहीं चाहिए ऐसा स्त्री विमर्श।

मेरे सपनों को ना जलाओ। चहारदीवारी की अकुलाहट, घुटन और छटपटाहट से मुझे आज़ाद कर दो। चुल्हा, चोका, बर्तन बस यही तो मेरा कर्म नहीं है ना? मेरे चेहरे को ढ़ककर मेरी अस्मिता ना नापो। मेरे अस्तित्व को छोटे-बड़े कपड़ों में ना उलझाओ। मेरी इज्जत को किसी दुष्कर्मी के दुष्कर्मों से परिभाषित ना करो। मेरा कार्य सिर्फ पुरुष को संतुष्ट करना और संतानोत्पत्ति कर संतानों को पालन पोषण करना नहीं है। तुम्हारे वंश को बढ़ाने वाले लड़के की चाह में मुझे बच्चों पर बच्चे पैदा करने वाली मशीन मत बनाओ। मैं कोई शिक्षा नहीं मांग रही। सिर्फ अपना हक मांग रही हूँ।

मेरे अहसास और ज़ुबान भी स्वर पाना चाहते हैं मेरी रचनात्मकता भी सृजित होना चाहती है। मेरे भी सपने आकार ग्रहण करना चाहते हैं। मेरी खिलखिलाहट भी हर ओर बिखरना चाहती है। देश के सामाजिक, आर्थिक और राजनैतिक विकास में मैं भी योगदान देना चाहती हूँ। सृजनात्मकता की रूपरेखा बनाने में भागीदारी चाहती हूँ। दुनिया के किसी भी हिस्से में बिना किसी खौफ और रोक-टोक के भ्रमण की स्वतंत्रता चाहती हूँ। अपने बारे में, अपने कार्यक्षेत्र के बारे में, अपने धर्म के बारे में, शादी के बारे में, बच्चों के जन्म के बारे में, पहनावे के बारे में और परम्पराओं के अनुसरण के बारे में निर्णय लेने की स्वतंत्रता चाहती हूँ। मैं आर्थिक, मानसिक और भावनात्मक स्वतंत्रता चाहती हूँ।

करोगे अपनी संकीर्ण मानसिकता का बहिष्कार? जहाँ देह से परे बुद्धि और मन के आधार पर मुझे मेरी निजता और सम्मान का हक मिलेगा। दोगे मुझे समानता का अधिकार? बंद करोगे मेरे साथ सौतेला व्यवहार? जहाँ भाई की इच्छाओं के सामने मुझे किसी अभाव में जीना नहीं पड़ेगा। दोगे मुझे मानवीय दृष्टिकोण की वह जमीन, जहाँ रात के अँधेरे में भी मैं बेखौफ सड़क पर चल सकूँगी। जहाँ पर मुझे देवी, माँ, बेटी, बहन, पत्नी, प्रेयसी से इतर एक इंसान के रूप में भी देखा और समझा जाएगा। जहाँ मेरे अहसास छल-कपट का शिकार नहीं होंगे। दोगे मुझे मेरे पंख जो एक उन्मुक्त गरिमामय उड़ान के लिए मुझे स्वतंत्रता का आकाश प्रदान करेंगे, जहाँ मैं अपने ख्वाबों के रंग हकीकत के कैनवास पर उकेर सकूँगी। क्या, दोगे मुझे मेरे पंख?

-मोनिका जैन 'पंछी'

# A kolibri és a gólya versengése (Indiai mese)

Forrás: [http://www.3szek.ro/load/cikk/61628/a\\_kolibri\\_es\\_a\\_golya\\_versengese\\_indiai\\_mese](http://www.3szek.ro/load/cikk/61628/a_kolibri_es_a_golya_versengese_indiai_mese)



A kolibri egészen kicsi madár, alig nagyobb a lepkénél. De szárnyai nagyon gyorsak. Olyan gyorsan röpül, akár a kilótt puszkagolyó.

Egyszer aztán a fejébe vette, hogy legyőzi a legnagyobb gólyát is, pedig az akár naphosszat a levegőben marad, csak hogy a röpte nagyon lassú és nehézkes.

– Komámuram – szólt a gólyához a kolibri –, nem repülnék egyszer versenyt?

– Miért ne? Vajon elég erős vagy hozzá?

– Nagyon erős vagyok! – büszkélkedett a kolibri. – No, majd meglátjuk. Mikor versenyezzünk?

– Holnap reggel.

– Jó. Holnap reggel várlak.

Másnap reggel a kolibri a gólya elé állott.

– No, komámuram, mi újság? – kérdezte a gólya.

– Nincs semmi különös.

– Akkor hát kezdjük a ver<sup>se</sup>nyet. Ki repül elsőnek? Kezdd talán te, én majd utánad repülök.

A kolibri felröppent, s hamarosan eltűnt. Ekkor a gólya is felröppent. De alighogy a folyó fölé ért, a kolibri kifáradt, s a vízre hullott, ott vergődött, csapkodott a szárnyával. Hamarosan odaért a gólya.

– No, komámuram, mi újság? – kérdezte csúfolódva.

– Nincs semmi különös – válaszolt a kolibri.

– Látod, hogy megjártad? – nevetett a gólya.



– Komámuram, engedd meg, hogy a farktollaidba kapaszkodjam – kérte szelíden a kolibri.

– Nem bánom – mondta jó<sup>le</sup>lkűen a gólya, s egyik hosszú lábát, amelyet röptében mindig ki<sup>ny</sup>újt, hogy kormányozza magát, most odatartotta a bajba jutott kolibrinek.

– Ülj csak a lábamra – biztatta.

A csuromvizes kis madár a gólya lábára kapaszkodott, szépen elhe<sup>ly</sup>ezkedett rajta, s biztatni kezdte.

– Rajta, komámuram, csak előre!

Így repültek együtt, és estére a folyam túlsó partjára értek szép békésen.

Mondjátok meg, melyikük volt a győztes? ■



# PHOTO GALLERY



Meeting with the Mayor of Svijedar



In a handicraft shop in the old town market



Ambassador with the Ambassador of Italy, the Nuncio of the Holy See and Parliamentary State Secretary, László Szabó in Farewell Party at his Residence



Mr Khanduja in the company of Mihály Beke, Chief Guest and Mr Imre Lázár, Ministry of Human Capacities and his wife during the opening of Film Festival



Special visit from Members of the Vedic Foundation of the Himalayas



Ambassador receiving a special birthday wish from little Master Chatterjee



Szabolcs Tóth distributing certificate to students of Sitar class at the end of semester



End of semester performance of Bharatanatyam students

# CITADELLA AND THE STATUE OF LIBERTY



**Citadella** is the Hungarian word for fortress. The Citadella is located upon the top of the strategic Gellért Hill in Budapest, Hungary.

The fortress was built in 1851 by Julius Jacob von Haynau, a commander of the Habsburg Monarchy. It occupies almost the entire 235 metres high plateau. The fortress is a U-shaped structure built about a central courtyard, being 220 metres long, 60 metres wide, and 4 metres tall. It had a complement of sixty cannons. Built by Hungarian forced labourers, it was completed in 1854.

In the Hungarian Revolution of 1956, Soviet troops occupied the Citadella. Tanks fired down into the city during the assault that overthrew the Nagy-led Hungarian government.

From the top of the Citadel, there is a panoramic view over the city, the Danube and its eight bridges.

The **Liberty Statue or Freedom Statue** is a monument on the Gellért Hill in Budapest, Hungary. It

commemorates those who sacrificed their lives for the independence, freedom, and prosperity of Hungary.

It was first erected in 1947 in remembrance of what was then referred to as the Soviet liberation of Hungary during World War II, which ended the occupation by Nazi Germany. Its location upon Gellért Hill makes it a prominent feature of Budapest's cityscape.

The 14 m tall bronze statue stands atop a 26 m pedestal and holds a palm leaf. Two smaller statues are also present around the base, but the original monument consisted of two more originally that have since been removed from the site and relocated to Statue Park. The monument was designed by Zsigmond Kisfaludi Stróbl.

After the 1989 transition from communist rule to democracy, the inscription on the memorial had been modified to read:

"To the memory of those all who sacrificed their lives for the independence, freedom, and prosperity of Hungary."

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