

AMRIT

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Presentation of Gita to
Ambassador by
HH Srila Sivarama Swami,
Spiritual Leader of ISKCON



Mata Vaishno Devi
Jammu & Kashmir

Golden Temple
Amritsar, Punjab

Badrinath, Uttarakhand

Kashi Vishwanath Temple
Varanasi, Uttar Pradesh

Ajmer Sharif
Dargah, Rajasthan

Mahabodhi Temple
Bodh Gaya, Bihar

Fire Temple, Mumbai
Maharashtra

Jagannath Temple
Puri, Odisha

Tirupati Balaji Temple
Andhra Pradesh

Shravanabelagola
Temple, Karnataka

Paradesi
Synagogue
Kerala

St. Thomas Church
Chennai, Tamil Nadu

अमृत

"I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible."

—Mahatma Gandhi



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From the Ambassador's Desk



Dear Reader,

Launching the Vedic Society of Hungary at the Amrita Sher-Gil Cultural Centre, I felt a unique thrill. A Centre of Vedic Studies and practices was being launched right in the heart of Europe. Indian civilization has been rendered co-terminus with Vedic civilization tracing its origins to at least five to six thousand years, which flourished on the banks of the Saraswati. The ancient Indians, the so-called Aryans, did not come from anywhere nor were they implanted or a displaced lot. They lived a civilized existence with a great efflorescence of the arts and sciences, medicine, mathematics, language and grammar, astrology and astronomy, martial skills, town planning and architecture, shipping and navigation, all that which makes for a great knowledge civilization. Thereafter several diverse streams have come into our country and made their abode here with an unobtrusive and seamless coagulation of cultures and traditions. Thus Indian civilization has matured over millennia and nourished today in every corner of India, the ancient land of Bharatavarsha connecting instantly with a continuing living civilization with all its traditions, values and symbolisms intact, evolved over time but never displaced.

Here in Hungary, with an abundance of interest and scholarship in Indology, classical Grammar, Philosophy and Indian spiritual traditions, traditional Indian medicine and yogic traditions, the call to start such an endeavour has found immediate resonance. As such, the Centre provides classes in Yoga, the classical dances, language (presently Hindi, to which we intend to add Sanskrit soon), spiritual discourses both within and outside the centre, promotion of Ayurveda through the Ayush Information Centre and above all, works with a body of sincere spiritual seekers who congregate at the Centre's manifold activities. It was time that the ancient Vedas found their moorings in contemporary Europe.

Ayurveda, deemed to be the fifth Veda and an Upaveda linked to the Atharva Veda, has simultaneously struck roots, partly with our incessant efforts as also with the keen interest of the general population to try that out as a traditional Indian medicine, which we promote more as 'complementary' rather than 'alternative'. Ayurveda does not alternate

for any other medicine, but it uniquely complements Western medicine and is considered to be a unique panacea as part of a bouquet of medicines to address our modern day complex life-style. And to think that Ayurveda as a medicinal discipline has come down to us over posterity, looking at the human anatomy as part of the universe and elements of nature in a unique micro- macro linkage with a holistic analysis of the physio-psycho-spiritual being that we all are, is nothing but amazing.

We hosted a senior Ayush delegation; they arrived right when we were starting our second Ayush camp. Several activities took place as detailed in the course of this issue, with the most important outcome being setting up of a Chair of Ayurveda in one of the leading medical universities of Europe, in Debrecen, about two hours drive from Budapest. Again a first for us, two back-to-back events, integrally and epistemologically related.

In between we have had a host of occasions, celebration of ITEC Day, a notable success story in India's mission of South-South Cooperation, the Hindi Day coinciding with the start of the Hindi Orientation session undertaken singlehandedly by an indefatigable Hungarian scholar, much convinced about the value of Hindi than many in India. And above all came the day of the Mahatma.

The 145th birth anniversary of Mohandas Karamchand Gandhi was commemorated with installation of a majestic bronze bust sculpted by the world renowned Ram Suttar and sent to us by the Indian Council of Cultural Relations. The bust was unveiled in the pristine foliage of the Botanical Gardens of the University of Pecs, adjudged the European City of Culture in 2010 and certainly one of the most artistic and important centres of learning of this country.

Let Truth be spoken, as was indeed practised in the life of Gandhiji, and find its echo in humanity. Bringing down a mighty imperium, it well could build civilizational values when they are needed most, when coteries around us have fragmented and are destroying us every moment. Let us therefore behold the Sun of knowledge rising from the East again to illumine the crevices of ignorance and putrefaction.

As the Mahatma said,

“I have nothing new to offer to the world
Truth is as old as the hills”.

That it was always there, it shall always be, a heritage of all mankind. And as I end this column, Prime Minister Modi is conquering the hearts of all Americans with his appeal, driven straight from the heart, to revive our worthy culture and civilization and look within ourselves as children of the same soil. With India poised to give a distinct leadership by having abided by century-old democratic and civic values, we, the global citizens, stand tall in the recognition of our cumulative worth to make the universe around us a safer place to live, for us as well as for our succeeding generations.

Happy reading.

A handwritten signature in black ink, appearing to read 'malay mishra', written over a horizontal line.

Malay Mishra

Courtesy Call on Minister of State for Social Affairs and Inclusion on 9 Sept 2014



Ambassador with MOS

Ambassador paid a courtesy call in Ministry of Human Capacities on MOS for Social Affairs and Inclusion, Mr Karoly Czibere who took office in July this year, MOS briefed Ambassador about the current social programmes ongoing in Hungary. i.e. integrative school education models and the initiative of Special Roma Christian University in Pecs which will be launched next year. ■

Courtesy Call on Dr Barna Berke, State Secretary for European and International Issues in Ministry of Justice on 1 Sept 2014



Ambassador with State Secretary, Dr Barna Berke

Ambassador called on State Secretary Dr Barna Berke and discussed matters of bilateral interest, particularly in strengthening cooperation between the two countries in the Judiciary. The meeting followed the recent visit of a 3-member Judges delegation from India. ■

Signing Letter of Intent by Buddhist Universities on 14 Aug 2014



Ambassador with Prof. Dr. Geshe Nawang Samten



VC and Rector

A Letter of Intent was signed by Prof. Dr. Geshe Nawang Samten, Vice-Chancellor, Central University of Tibetan Studies and Dr Janos Jelen, Rector of Buddhist College in Hungary (a deemed University) in the office of Ambassador at the Chancery on 14 August. The Statement of Intent calls for exchange of faculty and students, affiliation of courses, supply of reading materials on Tibetan Buddhism, etc. ■

Meeting with Rector of Debrecen University, Prof. Zoltan Szilvassy on 20 August 2014



Prof. Szilvassy with Ambassador



With the Mayor of Debrecen

Ambassador visited Debrecen Flower Carnival on the occasion of Saint Stephen National Day on 20 August and had a meeting with the mayor, Mr Lajos Kosa at lunch. He also met with Rector of Debrecen University and discussed issues of mutual interest, especially regarding setting up the Ayurveda Chair in Debrecen shortly. ■

Visit to Pecs on 2 September, 2014



Ambassador with Rector



Ambassador with Mayor of Pecs

Ambassador met Rector of Pecs University, Prof. Dr Jozsef Bodis and discussed preparations for the installation of Mahatma Gandhi's bust on the 145th birth anniversary of Gandhi on 2nd October at the Botanical Gardens in the University of Pecs. After the meeting, Ambassador paid a courtesy call on Dr Zsolt Pava, Mayor of Pecs and discussed issues of mutual interest. Ambassador invited the Mayor for the function of Gandhi to be held at the University. ■

Visit to Hortobagy on 5 September 2014



LEFT: With Mayor of Hortobagy. **CENTER:** Grey Cattle. **RIGHT:** In Hortobagy

At the invitation of Mayor of Hortobagy, Ambassador visited the Hortobagy National Park, well-known for the great puszta and situated in the

Great Plain in the Eastern part of Hungary, registered as a UNESCO World Heritage site from 1999. The town is renowned for the famous

Hungarian Grey Cattle and Nine-Hold Bridge which was shown to Ambassador by the Mayor, Mrs Marianna Vinczene. ■

Visit to Szeged on 6 September 2014



LEFT: With Szeged Fish Festival Director. **CENTER:** Fish Festival. **RIGHT:** In Yoga in Daily Life Centre

Ambassador visited Szeged on 6 Sept 2014. During the day he attended the traditional annual Fish Festival of

Szeged at the invitation of Festival Director, Mr Sandor Frank. In the evening, Ambassador gave a talk on

Vedanta and importance of yoga in modern life for the members of Yoga in Daily Life in the Yoga Centre. ■

Miskolc India Day and Film Festival on 14 September 2014



With filmmaker Marwah and Tibor Biro in Miskolc India Day



With Tibor Biro, Mayor Kriza and Gabriella Toth

Ambassador visited Miskolc on 14 Sept 2014, at the invitation of

Director of Cinefest Film Festival of Miskolc, Mr Tibor Biro and Mayor of

Miskolc. The 11th film festival was the scene of acclaimed film professionals and filmmakers from all over the world attracting thousands of visitors in every year since 2004.

Mayor, Director, State Secretary and Ambassador inaugurated the India Film Poster Exhibition and attended the Indian film screening in the main film hall of the city where Mr Sandeep Marwah, eminent filmmaker of India was honored as the Chief Guest. ■

Ambassador's visit to Bela School and Nursery & Intermediate School in Hejokeresztur village on 15 September 2014



Hejokeresztur School

Ambassador visited Bela School on 15 September. The school is situated about 25 kms away from Miskolc. Set up 50 years ago, the school has a present enrolment of 250 students, out of which Roma students constitute approximately 110. This is a unique example of a school where both advantaged and disadvantaged children study together from primary to intermediate level. The school has been doing well and getting many awards in academics and sports.

Dr. Emese K. Nagy, Director of the school,

accompanied Ambassador to two school rooms—one for 13 year olds and the other for 9 year age students. On Ambassador's enquiry as to how the school has fared so well, the Principal said that they never made students feel any different among themselves. Initially, some parents had objected to Roma children being in the same class as their children. However, they were explained that it was the motto of the school to have students study together so that integration was possible. The school stood out distinctly as an example of a non-segregated school which could be replicated in other parts of Hungary. ■

Lunch Meeting with two schools at Residence on 21 Sept 2014

Ambassador met students of St. Istvan School in Budapest and St. Mark Public School in Delhi over lunch on 21 Sept 2014. The two schools exchange students and faculty members in the framework of an international exchange programme. Ambassador was invited to St. Istvan School to attend a cultural program where Indian students performed a



bhangra dance while the hosting school's students performed a Hungarian folk dance. These friendly educational contacts could further go towards promoting people to people contacts between the two countries. ■

With Principal, School Directors and students at the Embassy Residence

Visit of AYUSH Delegation from India on 20-24 Sept 2014



LEFT: Ambassador with Secretary, AYUSH at the Conference. **CENTER:** AYUSH Delegation's visit to Debrecen and meeting with the Rector. **RIGHT:** AYUSH Camp on the Embassy Residence grounds

Ambassador's visit to Bosnia and Herzegovina from 22-26 August 2014



LEFT: In Sarajevo Film Festival. **RIGHT:** The NFDC-led delegation from India

Ambassador visited Bosnia and Herzegovina from 22-26 August 2014. Besides attending a few screenings during the Sarajevo Film Festival and the final awards night, he had an informal meeting with the visiting Indian script writers delegation, six of them plus three mentors, led by a NFDC official. The script writers, part of the NFDC scriptwriters Lab, were given exposure to the international film industry as an important stage in the incubation process towards film scripting. This is a new development with NFDC and, in his view, a much more dynamic and systematic process.

Ambassador also met the Director of the Festival Mr. Mirsad Purivatra and his aide Jovan Marjanovic. 267 feature films from nearly 60 countries were shown during the Festival on 11 screens with nearly 30 screenings per day. The Festival was organized from 15-23 August and a

large number of film delegates, representatives from the film industry and international media from all over Europe took part. Sarajevo has come to acquire a brand name and the Festival is getting increasingly popular year after year.

In his meeting with Mr. Amer Kapetanovic, Assistant Minister of Foreign Affairs of BiH, Ambassador covered the following issues:

- i) **MoU for setting up of two Centres for Excellence of IT in Sarajevo and Banja Luka:** The matter is being processed by the Ministry of Civil Affairs, MFA i.e. for finalization of the draft MOU as well as selection of the two venues for the centres.
- ii) **Agreement on waiver of visa Requirements**



LEFT: With the Mayor Mr Erdin Hozan and Cultural Director Huso Hadzic in Jajce. **RIGHT:** With Mr Igor Radojicic, President of the National Assembly of Republika Srpska, Town Sarajevo

for holders of Diplomatic and Official Passports: The draft MOU (Indian draft) has been accepted in toto and is now being finalized for signing.

- iii) **Agreement on Extradition:** In his subsequent meeting with the Assistant Minister for International and Inter-Entity Legal Assistance and Cooperation in the Ministry of Justice, Mr. Nikola Sladoje, Ambassador was informed that the draft agreement was ready for signing from their side. This is now being processed at the Indian end.
- iv) **MoU on Cooperation in the field of Traditional System of Medicine and Homeopathy:** The MOU has been sent to the BiH Legal Department for vetting.
- v) **Cultural Exchange Programme 2014-2016:** The draft is being processed by the Ministry of Civil Affairs.
- vi) **MoU on Cooperation in Films:** The Assistant Minister suggested that a good deal of spade work had to be done before the draft

was formulated.

While Ambassador briefed Mr. Kapetanovic on the Modi Government's position on foreign policy matters and India's current state of relations with Pakistan, he was debriefed on the forthcoming October's elections in BiH. The elections, as per Mr. Kapetanovic's assessment, was going to be quite unpredictable with new players on the scene. The old parties are discredited and may lose heavily this time. They include the SDP Party, led by Foreign Minister, Mr. Zlatko Lagumdžija, while parties such as SDA, who are not in favour in the current dispensation, may make a comeback.

Ambassador got the same assessment in his meeting with the President of the National Assembly of Republika Srpska (RS), Mr. Igor Radojicic, who himself is a candidate for SNSD from Banja Luka. The Speaker seemed quite hopeful of getting re-elected. The election scenario, with elections for the State Government as well as the two Parliaments of Federation and RS, besides the Presidency where the 3 members of the Presidency representing the principal ethnic groups – Bosniak, Serb and Croat, are to be elected from 16 candidates in the fray and on top, elections in the 13 cantons of BiH seems quite complicated. ■

BOSNIA DIARY

Sarajevo, besides being a theatre of war and ethnic violence, is also emerging as a brand name for an International Film Festival venue in Eastern Europe and the Balkans. For the last 10 years, the Festival has been running quite successfully with some assistance from the State and under the dynamic leadership of Mirsad Purivatra, a film maker himself, well known in the regional film industries.

This year's Festival was somewhat different. This year, for the first time ever, there was a 9-member film delegation from India. The delegation led by a senior NFDC official comprised of 6 script writers and 2 mentors, who were supposed to gain first-hand experience of an International Film Festival as part of their 'incubation process'. Such method adopted by NFDC in the recent past, to conduct a thorough selection process for young emerging film writers

and specially groom them for producing scripts for Festival films, is noteworthy, for its attention to detail and perfection.

I had a chat over tea with the writers and found them all exceptionally gifted. Their scripts have been selected after a rigorous nationwide search. Each script has been painstakingly thought out, the plots out-of-the-ordinary which would hardly ever get a commercial release. But here they were in Sarajevo, mingling around in the international film fraternity, comprising producers, directors, writers, technical personnel and the media, some 300 films from over 60 countries of the region and beyond were showcased. India, the largest film producing country in the world, was conspicuous by its absence as an entry. This lacuna needs to be filled up soon. Besides sourcing the environs of Cannes, Venice, Berlin and London, our film mandarins and producers also need to look at the other side of Europe which I must admit, is extremely beneficial for us in the long run. Besides, with such an abundance of locales and extraordinary peoples of the region, and with 'Bollywood' having conquered the heart of the locals with continuous film and TV shows on their channels, making a dent into such important events would not be difficult for us. Only if our people understood its value! Perhaps the NFDC team would have gone back with a message.

Every time I enter the borders of Bosnia (through Croatia, if one has to drive from Hungary), I get a strange feeling of being enveloped in nature. Everything seems so very natural in that enchanting place, the conical roofed houses, the lush green mountains, the rumbling rivulets and the miles of beautiful valleys, besides of course the stray cattle and other animals that pass by in a continuous jig of nature-animal, human interaction. Coming to Jajce, where I stopped for a few hours (this was my second visit to the place), I once again halted in my tracks. Long before I was to meet the friendly Mayor and the hospitable Director of Culture and Tourism, I was captivated by the faraway view of the place. The little town of 10,000 inhabitants (and a tourist intake 10 times of that) nestles in a gorgeous mountain range with remnants of a 12th century castle jutting out to the bewildered views of a passerby miles away. Breathtakingly beautiful, the town contains relics of all periods of history, the Roman, the medieval and the contemporary. In fact, the historic decision of the Tito-led Socialist grouping to form a Federal Yugoslavia as well as to confer the title of 'Marshall' on the great soldier was taken there. The building is today a state museum displaying all artefacts of those heroic times.

And when you are in Jajce, can you be immune to the wonderful falls, unique that two mighty rivers of the country have merged into each other, while the water mills, which had in the olden days produced energy, still stand tall, despite the vagaries of time.



The wonderful sight of Blagaj



Director of Tourism, Jajce with Ambassador



With the guide

I shall end here and carry on with the beautiful moments I spent in Trebinje, Blagaj and Medugorje, all in the vicinity of Mostar, in my next episode. There is so much to write that I feel a rush of adrenalin every time I sit down to compose my thoughts on the wonderful country with a conjoined name, Bosnia & Herzegovina. All eyes are now set for the national elections set to take place on the 12th October, and by the time I visit the country next, the political scenario may have undergone a complete change. ■

MAHATMA GANDHI

MESSENGER OF PEACE

By Sayantan Chakravarty

Great souls descend on earth to forever change the course of history—the history of little towns and villages, the history of nations, and eventually the history of the world. Without their majestic interlude, the world would no doubt be a lesser place to live in, interminably dragged down by the lower senses, and forever struggling to lift itself out from the dreary desert sand of dead habit. These souls lift nations, put a spark to the Spirit, and move men away from deeds they would otherwise live long to regret. They inspire warring souls to rest. Their impact is deep, and simply lasts through the ages.

One such great soul—Mahatma—descended on the princely state of Porbandar in the British Indian Empire on October 2, 1869, born into the family of Karamchand Gandhi, a dewan. His indifferent track record at school—evidently he neither excelled in studies nor at sport—gave little indication of the everlasting impression he was to leave on mankind, not only in his lifetime, but for lifetimes to come. To this day he remains one of the world's foremost torchbearers of peace and amity, qualities that are much needed in times such as ours.

RETURN FROM SOUTH AFRICA

The year 2015 marks the centennial of Mahatma Gandhi's return to India from apartheid-driven South Africa, a land that he made his own for 21 long years after becoming a barrister in the U.K. The Great Pravasi, as he is referred to, brought with him the experiences of Satyagraha that he practiced in South Africa. It was a movement that was to define and chart the course of India's opposition to British rule. Satyagraha presented an opportunity to the Indian people for devotion to truth, and through it a non-violent agitation and protest, a unique method that a war-torn world at the time was unused to.



He defined his uniqueness thus: “Hitherto the world ‘revolution’ has been connected with violence and has as such been condemned by established authority. But the movement of non-co-operation, if it may be considered a revolution, is not an armed revolt; it is an evolutionary revolution, it is a bloodless revolution. The movement is a revolution of thought, of spirit. Non-co-operation is a process of purification, and, as such it constitutes a revolution in one’s ideas. Its suppression, therefore, would amount to co-operation by coercion. Orders to kill the movement will be orders to destroy, or interfere with, the introduction of the spinning wheel, to prohibit the campaign of temperance, and an incitement, therefore, to violence. For any attempt to compel people by indirect methods to wear foreign clothes, to patronize drink-shops would certainly exasperate them. But our success will be assured when we stand even this exasperation and incitement. We must not retort. Inaction on our part will kill Government madness. For violence flourishes on response, either by submission to the will of the violator, or by counter violence. My strong advice to every worker is to segregate this evil Government by strict non-co-operation, not even to talk or speak about it, but having recognized the evil, to cease to pay homage to it by co-operation.”

AN ACCEPTING NATION

India, a nation that he returned to on January 9, 1915, has historically been ever willing to accept ideas from both the west and the east. It had forever kept its frontiers open to knowledge and philosophy, and famed travelers from far and wide that had come to India and crisscrossed the nation even during the first millennium had returned awed by how well this land was able to assimilate, accommodate and accept different cultures—from the west, from Persia, from the east and far east, and the north. It was this overwhelming culture of acceptance that saw the leading lights of the Indian National Congress of the time quickly allow the reputed Mahatma with his unique ideas slip into the role of principal figure that would hold sway over millions of Indian aspirations, dreams and ideas, right until his assassination in 1948.

After all, the Mahatma had returned with a reputation that preceded him internationally. He had taken on the powerful apartheid regime not through force, but with the strength of his indomitable will. It was a much-maligned regime that had reduced the existence of black Africans and east Indians to one of slavery. In India, Mr Gopal Krishna Gokhale introduced the Mahatma to Indian issues, and by 1920 the barrister-turned-satyagrahi was helming the Indian National Congress. In 1930 the INC declared India’s independence and in September 1939 withdrew support to the Raj when the British viceroy unilaterally declared war on Germany. Three years later came his clarion call to Quit India. The British response was swift and cutting—the

Mahatma along with thousands of Congress leaders was jailed. With Gandhiji in prison, the British also chose this occasion to play the divide and rule card deftly. Nudged by the British, the Muslim League made a strong demand for a totally separate Muslim state of Pakistan. When India received its independence in August 1947, the Mahatma was not a happy soul. He was against the partition of the country, but even his resolve couldn’t stop it.

FIRM RESOLVE, THEN VICTORY

Mahatma Gandhi remained firm in his resolve to remain non-violent to the very end. He built his resolve on high ideals such as this: “We want freedom for our country, but not at the expense or exploitation of others, not so as to degrade other countries. I do not want the freedom of India if it means the extinction of England or the disappearance of Englishmen. I want the freedom of my country so that other countries may learn something from my free country, so that the resources of my country might be utilized for the benefit of mankind. Just as the cult of patriotism teaches us today that the individual has to die for the district, the district for the province, and province for the country, even so, a country has to be free in order that it may die, if necessary, for the benefit of the world. My love therefore of become free, that if need be, the whole country may die, so that the human races may live. There is no room for race-hatred there. Let that be our nationalism.”

It did not go down well with the likes of Netaji Subhash Chandra Bose and others, but that is how he remained, firm in his belief that the British would have to give up the Raj based on non-violence. “I adhere to the opinion that I did will to present to the Congress nonviolence as an expedient. I could not have done otherwise, if I was to introduce it into politics. In South Africa too I introduced it as an expedient. It was successful there because resisters were a small number in a compact area and therefore easily controlled. Here we had numberless persons scattered over a huge country. The result was that they could not be easily controlled or trained. And yet it is a marvel the way they have responded. They might have responded much better and shown far better results. But I have no sense of disappointment in me over the results obtained. If I had started with men who accepted nonviolence as a creed, I might have ended with myself. Imperfect as I am, I started with imperfect men and women and sailed on an uncharted ocean. Thank God, that though the boat has not reached its haven, it has proved fairly storm-proof.”

One man could make the force of an entire empire turn back and leave its most prized possession without having ever asked anyone to plant a single bomb, or fire a single bullet. The legend of the Mahatma will live for centuries, and his inspirational life will continue to guide a grateful nation in times to come. ■

Mahatma Gandhi: Man or Mahatma

By Sarada Nateshan

It is a distinguished fact that Gandhiji is the harbinger of Indian independence from centuries of British colonialism. Gandhiji was not just a freedom fighter but he also epitomized the title “Mahatma,” as he sought his strength from self-suffering and self-effacement to achieve his goals. Mahatma denotes a great soul and in India, a land of spiritual masters, where every aspect of one’s life is bound to the reigns of spirituality, an ordinary person is considered a Jeevatma, the almighty as the Paramaatma, and the one who has attained equanimity is called a Mahatma. Equanimity, according to Bhagavad Gita is the triumph over the dichotomies of life such as success and failure, attachment and aversion, hope and despair, and one who engages in truthful, fearless, and dispassionate action.

At the onset, it would be appropriate to say that truthfulness was Mahatma Gandhi’s spirit, soul and breath. He was a seeker of truth and everything that he achieved was on the foundation of truth. Truth was his constant companion; even as a child he would refuse to copy out of the textbook during a school examination. Since then he has always been a sentinel of truth and emerged as the strongest among men of integrity, conviction and morality. His stringent adherence to truth evolved into the most potent weapon, Satyagraha, which changed the course of history and humbled the mightiest of colonizers. Satyagraha means truth-force, or soul-force, and for him truth meant love and in spirituality Truth was God. This highlights that Gandhiji loved his opponent and appealed to his opponent’s reason or heart to wean him from erring.

It is also noteworthy that Mahatma Gandhi was equally disposed to his cause and his opponent. During the freedom struggle, he had once called off a movement, as his followers’ actions were not in accordance with his principles of Satyagraha. This indicates that he was neither attached to the success nor averse to the criticism for suddenly calling off the movement. Mahatma Gandhi’s candid confessions of his errors during his early years are mute witness that he was unattached to his public image and never compromised on truth. On the contrary, he said he saw the beauty in compromise on the insistence of truth.

Fearlessness is another attribute that describes his indomitable persona and bedrock of all his accomplishments. He did not have the fear of losing as he did not have many material possessions, which is another sign of a Mahatma in spirituality. Mahatma Gandhi had no fears, not even that of losing his life. Once, when his train abruptly disconnected from the engine and began sliding backward on a hilly terrain, pandemonium broke out all around him, yet it did not induce any fear or panic in him and he continued giving dictation to his secretary. Gandhiji did not despair the probability of

sudden death nor waste time in hoping to be rescued. He lived in the moment, continued with his work, and surrendered his life to the divine will.

Mahatma Gandhi in his time wielded great power over the minds of the people because of the strength of his convictions: his pursuit of truth, fearlessness, love and justice. Gandhiji’s family encompassed the whole nation, as his answer to a little boy’s question for not wearing a kurta was that he could not afford it and when the boy offered that his mother could sew him one, he replied that he needed more than one, perhaps forty crore kurtas, one for each of his brothers and sisters. This is testimony that he had broken off the conventions of a biological family and embraced the whole nation, if not the whole humanity as his own.

Self-sacrifice and self-effacement were his impetus to overcome the temptation to retaliate and respond with anger, agitation and anxiety. He was aware of his frailties and imperfections and went on numerous fasts and vows of silence for self-purification, which he believed were essential to engage in dispassionate thought, speech and action. He was in politics for spiritual reasons, as he never sought any public or political office, or a title. In spirituality, it is said that one who is aspiring for liberation has to treat even the cruelest of men as oneself. Mahatma Gandhi in an interview with the guru of Kanchi, Sri Chandrasekhara Saraswathi, expressed his desire to be able “to embrace with love even so cruel a man who commits a heinous crime as an assassin” referring to the assassination of Swami Sradhananda of Arya Samaj in 1927. Such were the quintessential qualities of love and compassion that made Mahatma Gandhi the man who despised crime but still “cultivated heartfelt affection” toward the perpetrator.

To the world, Gandhiji was a political leader who achieved feats of incredible magnitude with a staunch belief to practice peace through non-violence. He was a lawyer who strived to unite parties riven asunder, a nationalist who was inclusive and international, a crusader whose weapon was self-sacrifice, but above all a father whose heart was a vast ocean that carried the fleet of mighty ships, called humanity. Gandhiji gave the world a ray of hope that victories need not be achieved through violence and war, and inspired world leaders such as Nelson Mandela and Martin Luther King to achieve their goals through peace and ahimsa. Mahatma Gandhi’s life is an ethical lesson to all his followers as well as his opponents on how to live.

A popular saying goes that “some fragrance sticks to the hand that hands roses,” perhaps the title ‘Mahatma’, is that fragrance. ■

Indian Pharmaceutical Industry—Affordable Access to Healthcare for all

By Murali Neelakantan

There has been little news in the Information Technology (IT) sector around the world where, in some manner or form, India is not mentioned and as a result, India is now well known for its IT prowess. Thirty years ago, it was hard for most of us to imagine this.

The story of the Indian pharma sector could well have been like the IT sector if only enough attention was paid to its achievements and the huge impact it has had on healthcare around the world. Unlike other manufacturing or heavy industries in India, the pharma sector is innovative, widely acknowledged as making a global impact in the treatment of diseases like HIV AIDS and also able to support the healthcare needs of the world.

The fact that Indian factories are licensed to produce 3,685 drugs compared with 3,815 made within the UK suggests that Indian factories meet global quality standards and are able to produce complex drugs. While news of regulators visiting Indian manufacturing facilities and finding fault with processes is widely reported, very little is said about how routine this is. Gerald Heddell, director of inspections, enforcement and standards at the MHRA, stressed that the number of problems identified by regulators in India was in proportion to the volume of medicines they produced. “When we look back over 110 inspections we conducted over the last two years in India, we had significant concerns with 9 or 10 companies,” he said. “That does not represent a statistically higher proportion than in other parts of the world. India stands out because it is just such a big supplier.” The Indian pharma industry produces about 20% of the global generic drugs with the US accounting for nearly 28 per cent of Indian pharmaceutical exports, followed by the European Union at 18 per cent and Africa at over 17 per cent. This should be a clear acknowledgement of the global leadership that the Indian pharma industry has achieved which would have been impossible without following global quality standards.

Another popular criticism of Indian pharma has been that there is insufficient investment in innovation and R&D. Despite over 500 new drugs being discovered by Indian pharma companies during 1985 – 2005, there seems a perception that India thrives on copying foreign products. A recent study by Evaluate, a leading independent specialist pharma consultancy, reports that there is little difference in the investment by “innovators” and “generics” and it is just a myth that “innovators” invest heavily in research while

“generics” do not.

Despite well publicised claims of the Western world, there seems to be a marked decrease in R&D investments and this trend is expected to continue. When one realises that almost 50% of the European pharma patents are either lying dormant or filed in order to block competitors one wonders how innovation is being defined and encouraged. Is it innovation if the effect is stifling further innovation and competition and creating barriers for improvements?

Indian pharma industry has clearly demonstrated that it has the potential to be a part of the solution for universal access to healthcare. India’s strength is innovating to improve global access to medicines as opposed to developing more and more “me too” drugs which have been traditionally defined by the West as innovation. There is now a growing acknowledgment that the existing IPR regime that is being touted by the West doesn’t foster innovation.

As such, the current patent system is itself reeling from the ill effects of patent assertion entities (trolls) that do not produce anything of value but merely hold patents with a view to threatening businesses with infringement actions to obtain licensing revenue. Patents have other flaws that relate to monopoly power, both because it harms consumers who have to pay high prices and because it can hinder improvements and subsequent innovations. In addition to TRIPs - compliant patent regimes which ostensibly promote innovation and discourage copying, the next generation of barriers to competition seems to be set up as global standards. Just as IPR was addressed by the WTO in TRIPs, the more recent barriers are likely to be in the form of harmonised regulations. Patent linkage (in Canada and the US for example) denies access to markets on a mere allegation of patent infringement. Despite the US Supreme Court indicating that patent linkage needs to be reconsidered and access to medicines should not be denied on allegation of patent infringement and recent attempts by Italy to introduce a system of patent linkage resulted in a notice from the European Commission asking for the removal of these provisions from Italian law, patent linkage is a real barrier to competition in healthcare which is beset with unaffordable drugs.

Data exclusivity extends the term of monopoly enjoyed by patent holders and keeps out competition and innovation without any benefits to society. This concept does not exist in sectors other than pharma and there seems to be no real

rationale for pharma to get special treatment. In fact, data exclusivity raises several ethical and moral issues.

Countries have always been allowed to customise their IP policy and regulation based on their unique local conditions. Some countries are more technologically proficient than others, and this distinction may warrant separate norms in areas of technology that they are strong in. Even where harmonisation has been accepted as a concept, like the EU for example, it has been implemented in a manner that is sympathetic to the local conditions of individual countries. India's strength and expertise lies in developing drugs which are accessible for patients across the globe. India's stand on the IPR regime acknowledges that diverse countries cannot be forced to one uniform regulatory system. This principled stand was recently demonstrated during the Bali round of talks on the Trade Facilitation Agreement.

In the background of the Trans-Pacific and Trans-Atlantic Partnerships being negotiated, India has the opportunity to demonstrate leadership in the global market

place by pioneering the opposition to using harmonisation as a proxy for barriers to competition. While the US and its allies may officially oppose India's view of the IPR regime they have realised that the key to their sustainable development is the ability of government to ensure that healthcare is accessible to everyone, not just the rich.

The issue of access to healthcare in the developing world has, despite some efforts by the UN, The Global Fund, PEPFAR and other aid institutions, not had the impact that it should have. There is a realisation, albeit unarticulated, that Indian Pharma companies have the potential to be, like Indian technology companies averted the Y2K crisis, a key element of the solution to world's healthcare crisis. Now is a great opportunity for India to demonstrate leadership in IPR regimes as more and more countries like South Africa and Brazil are following India's example. ■

—The author is Global General Counsel, Cipla Limited.
(With research assistance from
Prajna Mohapatra and Anushree Kunhambu)

ECONOMY

PM launches 'Make in India' global initiative



Prime Minister, Shri Narendra Modi releasing the brochure at the inauguration of "Make in India" in New Delhi on 25 September 2014

Prime Minister, Shri Narendra Modi launched the 'Make in India' initiative on 25 September 2014 with an aim to give the Indian economy global recognition.

Addressing a gathering consisting of top global CEOs at

the event in Vigyan Bhawan in the capital, the Prime Minister said "FDI" should be understood as "First Develop India" along with "Foreign Direct Investment." He urged investors not to look at India merely as a market, but instead see it as an opportunity.

The Prime Minister said it was important for the purchasing power of the common man to increase, as this would further boost demand, and hence spur development, in addition to benefiting investors. The faster people were pulled out of poverty and brought into the middle class, the more opportunity would there be for global business, the Prime Minister said. Therefore, he said, investors from abroad needed to create jobs. Cost effective manufacturing and a handsome buyer – one who has purchasing power – were both required, the Prime Minister said.

The Prime Minister said that India was the only country in the world which offered the unique combination of democracy, demography, and demand. He said the new Government was taking initiatives for skill development to ensure that skilled manpower was available for manufacturing. He also referred to the Digital India mission, saying this would ensure that Government processes remained in tune with corporate processes.

The Prime Minister said he had felt a mood of gloom among India’s business community in the last few years, due to lack of clarity on policy issues. He said he had heard even Indian businessmen say that they would leave India and set up business elsewhere. The Prime Minister said this hurt him, and added that no Indian business should feel a compulsion to leave the country under any circumstances. He said on the basis of the experience of the last few months, he could say that the gloom had lifted.

The Prime Minister gave the example of the new Government’s initiative on self-certification of documents, and said this was illustrative of how the new Government trusted the citizens. The Prime Minister said trust was essential for investors to feel secure. “Let us begin with trust; if there is an issue, Government can intervene”, he said. He added that trust too could be a transformative force.

The Prime Minister noted that India ranked low on the “ease of doing business” index and added that he had sensitized Government officials in this regard. He also emphasized the need for “effective” governance.

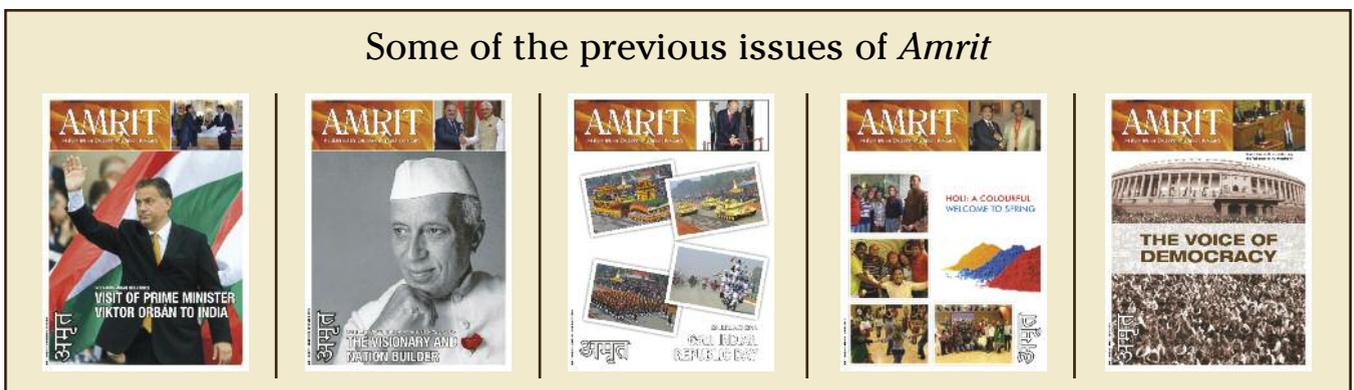


The Prime Minister, Shri Narendra Modi addressing at the inauguration of the “MAKE IN INDIA”, in New Delhi on September 25, 2014

To the expression “Look East,” the Prime Minister added “Link West”, and said a global vision was essential. He said Mission Swachh Bharat and “waste to wealth” projects could lead to good revenue models for business as well. He referred to his vision of waste water management and solid waste management in 500 towns across India through public private partnership. The Prime Minister also spoke of infrastructure of the future – including i-ways besides highways – and mentioned port led development, optical fibre networks, gas grids and water grids.

The Prime Minister unveiled the ‘Make in India’ logo, and launched the website- makeinindia.com on the occasion. ■

Some of the previous issues of *Amrit*



India is the first Asian nation to touch Mars orbit, joins elite global space club

India became the first Asian nation to reach the red planet when its indigenously made unmanned spacecraft entered the orbit of Mars on Wednesday, the first mission in the world to be successful in touching Mars on its first attempt.

The spacecraft called “Mangalyaan,” or “Coming to Mars” in Hindi, which was launched in November last year, slowed down just enough to touch the orbit early Wednesday here, securing India a place in the elite global space club of Martian explorers.

Images of beaming scientists clapping and hugging each other in joy at the command center in the southern city of Bangalore were shown live in a nationally televised minute-to-minute broadcast after a breathless, nail-biting countdown during the spacecraft’s final leg.

Calling it the “National Pride Event” the Indian Space Research Organization also showed it live on Facebook and Twitter. Headline Today channel called it “India’s date with the red planet,” and NDTV 24 x7 channel called it “India’s big leap,” reflecting the huge surge of national pride sweeping the nation.

Wearing a symbolic red vest, India’s prime minister, Narendra Modi, witnessed the final insertion of the Mission Orbiter Mars, or MOM as it is fondly called here. “Mars has found MOM today,” Modi said in his short address after the good news. “When this mission’s shortname became MOM, I was convinced that Mom never disappoints. History has



One of the first images of the surface of Mars taken by the Mangalyaan, as presented by ISRO Scientists to the Prime Minister, Shri Narendra Modi, in New Delhi

been created today. India is the only country to have succeeded to reach the red planet on its first attempt.”

More than half of the 51 Mars missions launched globally have failed. India’s Mars entry is the fourth, after the United States, Europe and Russia. But India’s mission cost a fraction of NASA’s \$670 million Maven which entered Mars on Sunday. The Curiosity Rover, which touched down on Mars in 2012, cost nearly \$2 billion. By comparison, India’s \$72 million Mars orbiter is the cheapest inter-planetary mission in the world. Modi said that India’s Mars mission cost less than what it took to make the famous Hollywood space movie “Gravity.” ■

AYURVEDA

2nd AYUSH CAMP

21 September 2014

After the success of the first Ayush Camp in May 2014, AYUSH Information Centre of the Embassy of India organized the second open-air Camp on its premises on 21 September from 14:00 to 18:00 hrs. This was held on the side-lines of a 2-day international Ayurvedic Conference on the theme of “Ayurveda in the Spirit of Integrative Medicine” on 22-23 Sept, with participation of an AYUSH Delegation led by Mr. Nilanjan Sanyal, Secretary, AYUSH.

After the opening speech by Ambassador Malay Mishra and Mr. Nilanjan Sanyal, a Pranayama session was given by Mr. Ervin Nagy, (Yoga in Daily Life) followed by Yoga demonstration by Mrs. Magdolna Jankovics of the Sivananda Yoga Centre. Later a lecture on Homeopathy was given by Mrs. Andrea Székely (Centre for Homeopathic Education in Budapest) followed by a session on Karma Yoga by Mrs. Melinda Irtl and



LEFT: Mr Sanyal, Secretary, AYUSH at Ayush Camp. **RIGHT:** Himalaya Yoga meditation

Meditation practice by Mrs. Katalin Szabó (Himalaya Yoga Centre).

Mr. Sanyal gave his welcome address at the camp which closed with a Reception.

HUNGARY POISED TO BECOME A HUB

A High Level Delegation from Department of AYUSH, Ministry of Health & Family Welfare visits Hungary

An Ayush delegation headed by Mr Nilanjan Sanyal, Secretary, Deptt of AYUSH, Ministry of Health and Family Welfare visited Hungary on 21-24 September 2014. Accompanied by Mr Bala Prasad, Joint Secretary, Deptt. of AYUSH and Dr. Abhimanyu Kumar, Director, All India Institute of Ayurveda and Director Incharge Central Council for Research in Ayurvedic Sciences, New Delhi, the delegation came to visit Hungary with the aim of promoting Ayurveda in the country, and to participate in the International Ayurveda conference on 'Ayurveda in the Spirit of Integrative Medicine' which was held on 22-

23 September in cooperation with the Foundation for Traditional Indian Medicine for Public Health in Hungary.

On 22 September the inugural session of the conference was held at the ASCC auditorium of the Embassy from 1500-1815 featuring a short film on Ayurveda, welcome addresses by Ambassador Malay Mishra and Dr. Peter Medgyessy, Founder, Traditional Indian Medicine for Public Health in Hungary Foundation, and several other presentations.

Lectures were given on the importance of Ayurveda in public health and the priorities and results of research and education by Mr. Nilanjan Sanyal and Prof. Dr. Abhimaniu Kumar, followed by a presentation on Ayurveda as a development opportunity in Hungary by Prof. Dr. Zoltán Szilvássy, Rector of the University of Debrecen. This was followed by the presentation of Dr. Harsha Gramminger, President of the European Ayurveda Association with the title 'Steady Development from a pure wellness movement to real medical expertise'. The event was closed with a reception



LEFT: With Mr Nalanjan Sanyal, Secretary of Ayush. **RIGHT:** Mr Sanyal giving lecture



LEFT: Conference crowd. **RIGHT:** Discussion



LEFT: Andrea Szekely CHE, Mr. Sanyal. **CENTER:** Conference on September 23, 2014. **RIGHT:** AYUSH Conference at the Embassy

hosted by Secretary of Ayush for appx 125 participants.

On 23 September, Ambassador Malay Mishra accompanied the delegation to meet with Mr. Istvan Ijgyarto, Deputy State Secretary of the Ministry of Foreign Affairs of Hungary to discuss the opportunities for Ayurveda in Hungary. Second Secretary, Mr DCD Dass was also present at the meeting.

Thereafter the delegation visited the CHE Homeopathy College in Budapest and met with Mrs. Andrea Székely (Director) to discuss the situation of homeopathy in Hungary and possible educational links with India.

In the afternoon, the second part of the conference was held in Hotel Novotel, aiming to have a more scientific discussion on the subject of Ayurveda.

Ambassador and Dr Medgyessy opened the event. Thereafter lectures were delivered by Mr. Nilanjan Sanyal on the conceptual and philosophical foundations of the 5000 year old Indian medicine, renowned writer Mr. Peter Muller on the universal human existence and the Vedic culture and the Ayurvedic approach of specific medical specialities by Dr. Abhimanyu Kumar, including

locomotor system diseases, diabetes and pediatrics. This was followed by presentations on the treatment of neuromuscular diseases by Mr. Mukesh D. Jain, an overview of complementary medicine in Europe by Dr. Gabriella Hegyi representing the University of Pécs, the showcasing of Western-European experiences in acceptance and difficulties by Dr. Mark Rosenberg, Director of the European Academy of Ayurveda. Finally presentations were given on Ayurveda from the point of Western medicine by Dr. Iván Szalkai, as well as the treatment of skin diseases by Ms. Anjali Jain, Director of Holistic Aesthetics at Sanjivani Wellness Centre. The event was followed by a buffet dinner for 100 participants.

Indian Chair on Ayurveda & Institute of Ayurvedic Studies and Research to be set up in University of Debrecen

On 24 September, the visiting delegation accompanied by Ambassador and Second Secretary, Mr DCD Dass visited Debrecen University and met with Dr. Zoltan Szilvassy, Rector in connection with setting up an Indian Chair on Ayurveda. The delegation also held discussions regarding the upcoming Institute of Ayurvedic Studies and Research. The Chair on Ayurveda has been selected and will be in place by October end. ■

BALLOT DANCE IN INDIA

By Pranay Upadhyaya, Dainik Jagran

A thriving and vibrant electoral democracy through periodic elections, India has a distinct identity at the global stage. Since independence in 1947, the country has witnessed a peaceful transfer of power through the ballot in the last more than six decades. Termed as the world's largest democracy and second most populous country on earth, India conducted its mammoth electoral exercise from 7 April 2014. Divided into 28 states and 7 union territories the country with a population of more than 1.2 billion elected its new Federal Government on 16 May.

Indian elections can be termed as the largest man-managed events on account of the sheer numbers involved. According to the Election Commission of India (ECI), an autonomous body under the Indian Constitution, the number of registered voters in country is more than 800 million as of February 2014. This is more than the population of both North and South American continents taken together or all the countries of Europe or of Africa combined. The last elections to the Indian Parliament held in 2009 involved 714 million voters, 835 thousand polling stations, 1.18 million electronic voting machines and 11 million personnel.

India has proved to be a stable democracy, a rare phenomenon in South Asia, for 67 years after its independence on 15 August 1947. The country has so far seen 15 General Elections and 348 elections of state assemblies in the last 62 years of democratic transfer of power through the ballot. Every five years this country goes for elections to form a Federal Government led by a Prime Minister. However the Indian electorate does not elect their Prime Minister directly but is elected by the members of Parliament. The Head of State is the President who is elected by the members of an electoral college consisting of elected members of both the Houses of Parliament and the elected members of the Legislative Assemblies of States and the Union Territories.

ELECTORAL EXERCISE

The Indian Constitution bestows the responsibility of conducting free and fair elections to the Election Commission of India. The General Elections for the 16th Lok Sabha was announced in the first week of March 2014, and took six weeks to complete. From the first date of polling up to the date of counting (16 May), the country saw nine phases of polling. A total of 9,30,000 polling stations were created to cover the country which is spread in an area of 3.3 million sq kilometers. Polling stations were also set-up in the island territory of Andaman-

Nicobar to Auleyphu which is at the height of 15,300 ft in Ladakh Parliamentary Constituency.

As per the latest electorate data available with the Election Commission of India, the largest five parliamentary constituencies of the country together constitute 1,16,51,249 electors while the smallest five together constitute 7,56,820 electors. The total electorate size in the largest five constituencies is thus 15.4 times of that in the smallest five constituencies. Malkangiri in Andhra Pradesh with 29,53,915 electors has the largest number of electors while Lakshadweep with 47,972 electors has the smallest number of electors. Five states including Uttar Pradesh, Maharashtra, West Bengal, Andhra Pradesh and Bihar constitute 252 seats in the 545 member Lok Sabha.

In a multi-party democratic system, the country has 1,616 registered political parties out of which 6 are national and 47 are state level. The rest 1,563 are categorised as state recognised parties. However not all the parties participate in every election. While in 2004 election 215 parties participated, a total of 363 recognised parties took part in 2009.

According to the ECI figures, the number of electorate has swelled 4.7 times in 2014 as compared to the first general elections held in the year 1951-52. The number of registered voters has gone up by 100 million since the 2009 general elections. As per the final summary revision in 2014 released by the ECI on 14 February, 2014, there are 81,45,91,184 registered electors in the country. The country has added 2,31,61,296 voters aged between 18 and 19 years who were using their franchise for the first time. This constitutes 2.8% of the national electorate. Out of the total registered voters in the country 42,66,51,513 are male and 38,79,11,330 are female. Since the 2012 Indian Election Commission has also allowed its citizens to get enrolled in the category of 'Others' in addition to the male and female category, there are 28,341 voters registered as others.

In India women did have voting rights since the first general election held in 1951-52. However they do not have enough representation in the Parliament corresponding with their population and electoral strength. The outgoing 15th Lok Sabha had 59 members while 556 female candidates contested from 543 seats in 2009. Women participation in contesting elections has been much lower as compared to men. Up till the 9th General Election, women participation was 30 times lesser than men, though

the 10th general election onwards, participation improved. Women constitute 41.4% of the total registered voters in India. There are states such as Kerala, Goa, Meghalaya and some Union Territories where number of female voters is higher than that of males.

While electoral exercise was spread across weeks, the counting of votes was complete in a single day on 16 May, 2014 this election. This was because electronic voting machines (EVMs) are being used to cast votes in Indian elections. EVMs were firstly introduced in General Election of 2004, though it was first used on experimental basis in 1982 during assembly elections of Kerala in Parur Assembly Constituency. According to ECI 17,20,080 control units and 18,78,306 of EVM were used in this election exercise.

Starting from this General Election, ECI introduced a new system of Voter Verifiable Paper Audit Trail (VVPAT) system. In this, the voter will get a slip after casting his vote as a mark of successful voting and verification. However, due to technical constraints of VVPAT compatible units, this was not implemented in the entire country. The Supreme Court of India ruled on 17 September 2013 on a writ petition that there should be a “None of the Above” (NOTA) option on the ballot papers and EVMs.

In this journey of more than six decades, the Indian electoral system has evolved to a great extent. During the first and second General Elections held in 1951-52, and 1957, the ECI adopted the ‘Balloting System’ for casting votes. Under this system, every candidate was allotted a separate ballot box at each polling station in a screened compartment. The voter was required only to drop his vote, the centrally pre-printed ballot papers into the ballot box of the candidate of his choice.

From the 3rd General Elections in 1962 onwards, the

ECI switched over to ‘Marking System’ of voting. Under this system, a common ballot paper containing the names and election symbols of all contesting candidates is printed on which the voter has to put a mark with an arrow cross mark rubber stamp on or near the symbol of the candidate of his choice. All the marked ballot papers are put into a common ballot box.

Voting Ink has also emerged as unique feature of Indian elections. In India it has been a great challenge for the government and the ECI to hold and complete the process of general elections. In achieving this and to eliminate fake voting, the Election Commission has introduced a measure, i.e. using Indelible Ink which is put on the left hand finger nail of the voter. The Indelible Ink, a composition of Silver Nitrate leaves a mark that cannot be removed by any chemical, detergent or oil. It stays for a few months. In India Mysore Paints and Varnish Limited (MPVL) specializes in manufacture and supply of quality Indelible Ink. This is done in association with the ECI, National Physical Laboratory and National Research Development Corporation. It is the sole authorized supplier of this type of foolproof Indelible Ink in India having exclusive license granted by National Research Development Corporation (NRDC), New Delhi since 1962. Apart from supplying Indelible Ink to Indian elections, Mysore Paints & Varnish Ltd has been exporting the ink to 28 countries across the world since 1976.

With 60 years of experience in management of the largest and the most complex elections in the world, several countries look up to share ECI’s expertise and skills in these critical areas that safeguard democracy. ECI has MoUs for cooperation in electoral management with 14 countries, the UNDP and the IFES. Indian Election Commission was also invited on about ten election observation assignments in the recent past. ■

ASCC ACTIVITIES

Film Club

On every first and third Friday of every month, film evenings are arranged by the Cine Club of the

Amrita Sher-Gil Cultural Centre. Four films were screened at the Cultural Centre in September and October in 2014:

- Guzaarish** (2010) 05.9.2014
- 3** (Famil, 2013) 19.09.2014
- Lage Raho Munna Bhai** (2006) 03.10.2014
- Jolly LLB** (2013) 17.10.2014



The journey within—Talks on Vedic approach to life & Experiences of Yoga, 2 September, 2014

The second talk of the above series was given by Sanjay, a renowned practitioner of Yoga, Chief Speaker, in Hungarian and English languages and by Dr Sándor Fülöp, President of Shri Chinmoy Association, Chief Guest Speaker in Hungarian language & Schamita Achenbach-König, who played the compositions of Shri Chinmoy on chello.

The Talk Series is an initiative and attempt to expand the activities of the Cultural Centre towards a field that has not been covered yet, i.e. philosophy and spirituality. Besides the cultural activities, this talk series is a good opportunity to gather the doyens of scholars both from the Indian and the Hungarian side to widen the interest of common people in Indian philosophy & way of life. The structure of these talks always includes a guest speaker who complements, or contradicts the previous speaker. Therefore these events can encourage and develop the interest of Hungarians in Indian philosophy, who come to the Centre for cultural events.

The forthcoming topics of the Talk Series will be:

- 1) “Sakshi, the Witness” (1st October 2014, 18.00 pm)
- 2) “Yoga, the Experience” (4th November 2014, 18.00 pm)

Violin solo performance of Mr Zoltán Lantos, accompanied by a percussionist, Mr Nyusztay Iván, 9 September 2014



Mr Zoltan Lantos and Mr Ivan Nyusztay

On 9 September 2014, the occasional series of ASCC activities were started. The first performer was Mr Zoltán Lantos, a renowned violinist, who studied for many years in India under the tutelage of Indian gurus for learning eastern music. Mr Zoltán Lantos is a violinist who is at home in musical cultures from across the globe, but has forged a sonic language all his own.

He performed solo violin concert using electronic devices for creating multiple loops and special effects during the concert. The audience was charmed by his unique style and the harmony of the two musicians’ improvisations together.

Hindi Opening Ceremony—11 September 2014



Students are greeting Ambassador



Ambassador speaking on the occasion

On 11 September 2014 the Opening Ceremony of Hindi classes and orientation courses was held in ASCC Auditorium. The series that had been held at ELTE University now moved back to its original venue, Embassy of India. The so-called “Thursday Series” is a popular regular activity that was inaugurated



Ganesha Vandanam—Bharatanatyam piece

22 years back, to promote Hindi language and India’s diverse culture to the common people in Hungary. One of the aims of these classes is to offer possibility to study Hindi to people who are not in the position to join the university. The students are ordinary Hungarians from very different age groups or professions, and they want to learn Hindi because they are interested in India. They want to know more in general about Indian culture, plan to go to India as tourists, or want to understand Hindi films, some of them want to understand the terminology of yoga or bhajans.

The ceremony started with a Ganesha Vandanam, performed by 3 Bharatanatyam dancers. H.E. Malay Mishra, Ambassador of India spoke on the occasion and dwelt on the importance of learning Hindi language in order to get more acquainted with the culture of India. He also asked the students to put all their effort into studying the language and use the Cine Club to practice and complete their studies. There is also a new initiative within the programme: now the students can join classes held by native Indian teachers for practicing conversational skills to achieve a much better command of spoken everyday language.

The programme concluded with two more Bharatanatyam items and a speech by Dr Mária Négyesi on the technical part of the classes.

Film Festival in Miskolc

Following its tradition of putting the spotlight on a foreign country, India was the focus country this year in the 11th International Film Festival of Miskolc. The Mayor of Miskolc, along with the organisers of the Festival, gave a warm welcome to Ambassador, who in the company of Mr Sandeep Marwah, filmmaker, studio owner and founder of Noida Film City, also acted as a member of the jury enjoyed an enchanting night of celebrating Indian Cinema.

The programme of the evening started at the City Hall with welcoming addresses and a speech by Ambassador in which he talked about the significance of Indian cinema stating that by producing over a 1000 movies each year, India is one of the leading producers of the world’s film industry. He also noted that in recent years more and more talented young artists, who are putting the art of filmmaking into a new and unique perspective, are being recognised. All the guests who came to the opening ceremony were enchanted by a performance of Kuchipudi, traditional Indian dance presented by Ms Gabriella Tóth and her students of the Tarangam Dance Company. After some refreshments and drinks, the guests were accompanied to the Cinema Hall where an exhibition of selected posters from the collection titled ‘100 Years of Indian Cinema’, provided by the Amrita Sher-Gil Cultural Centre, had been displayed. The viewing of the exhibition went on amongst professional discussions as well as friendly conversations. As the main event of the day, a special screening of the movie ‘Filmistaan’ directed by Mr Nitin Kakkar took place.

Hindi Divas—15 September 2014

To commemorate Hindi Divas, Amrita Sher-Gil Cultural Centre organized an essay competition on the

occasion in the following topics:

- भारत और हंगरी के बीच संबंध
- अथवा
- हंगरी की विदेश नीति

The essay competition was held on



Ambassador speaking on the occasion of Hindi Divas



Mr Md Ali Jouher, winner of the Essay Competition



Mr Loknath Chatterjee reciting a song



Ms Rama Yadav and Ms Sarita Taneja

11 September, while the Hindi Divas was held on 15 September 2014 in the ASCC Auditorium. The programme started with the speech of Ambassador, who read out the message of the Foreign Secretary on promotion of Hindi language. He encouraged the members of the Mission to use Hindi for official work within the Embassy, and requested the local members to be encouraged to learn Hindi. Mr Md Ali Jouher won the essay competition for which he was presented an award by Ambassador.

Conference and Exhibition on Relevance of Ancient Vedic Teachings in Modern Day Life—18 September 2014

On 18 September 2014, Amrita Sher-Gil Cultural Centre, Budapest, in collaboration with ISKCON, Hungary, organized a Vedic Conference titled Relevance of Ancient Vedic Teachings in Modern Day Life. The programme included inauguration of an exhibition titled Blossoming of Vedic Life in Rural Hungary. The exhibition stayed open for the public until 30 September 2014.

Discussions at the Conference started with Mr Vinaychandra Bhanavathy from the Vivekanda Yoga Anusandhana Samsthana, Bangalore, India on Vedanta. He was followed by two ISKCON Hungarian scholars, Mr Gergely Guszmann and Ms Rita Jeney. They talked about the historical aspects of holy places in India and the geographical imprints of the Vedic scriptures respectively. One visiting Swamiji, Shankara Tilakananda Saraswati from the Vedic Foundation of the Himalayas also attended the Conference and presented a short talk. Srila Sivarama Swami, Spiritual leader of ISKCON, Hungary represented his organization. These spiritual personalities dwelt on the Vedic legacy in the world, and the manifestation of Vraja in Hungary at village called Somogyvámos



LEFT: Lighting the Lamp Ceremony. **CENTER:** Ambassador speaking on the occasion of Vedic Conference. **RIGHT:** Presentation of books and Gita to Ambassador by HH Srila Sivarama Swami, Spiritual Leader of ISKCON



LEFT: HE Malay Mishra and Swami Tilakananda. **CENTER:** HE Malay Mishra, Prabhu Madhupati Das, HH Swami Srila Sivarama at the conference. **RIGHT:** Ribbon cutting ceremony



Guided tour in the exhibition

Vivekananda. The Society will hold symposiums, conferences, talk series etc. to deepen the connection and broaden the horizons of religious associations and scholars in this field. The aim of the Society is to promote Indian philosophy and connect all those who are interested, regardless of any religion, research area, etc.



Promotion of the play 'Amrita'

respectively.

H.E. Mr. Malay Mishra, Ambassador of India to Hungary, came on stage prior to the scholars. He talked about the relevance of ancient Vedic teachings in connection with the present modern life and the value of leading a life according to the principles of these teachings and ancient wisdom of the Vedas that can coexist.

Ambassador announced the setting up of the Vedic Society of Hungary, the first of its kind in Europe to promote Vedic Philosophy and the ideas of Swami

The last part of the programme was the inauguration of the exhibition of H.H. Srila Sivarama Swami, Spritual leader of ISKCON. After the ribbon cutting ceremony, a guided tour of the Exhibition was conducted by the Curator. Exhibition was in place until visited till 30 September 2014. The programme concluded with a reception.

'Amrita' – Bharatanatyam dance theatre performance by Ms Panni Somi and Sivasakti Kalananda Theatre—30 September, 2014

On 30 September, as part of the ITEC DAY Celebration, a theatre play titled 'Amrita' was performed by the group Sivasakti Theatre.

The play depicted the life and art works of Amrita Sher-Gil, the well-known painter, who was born in Budapest in 1913 as the child of a Hungarian mother and an Indian father. She was one of the most interesting, most mysterious and most tragic artists of the first half of the 20th century. Her painting is a fusion of Indian and European art.

In this ballet, choreographed by Panni Somi, the turmoil of colours, passions and cultures, dreams and memories paid a dancing tribute to this extraordinary artist. The piece was not biographical but tried to look behind the works of art of the painter

through the atmosphere and topic of her paintings. The dancers were members of the Sivasakti Dance Theatre. Amrita was played by an actress, Ms Kincső Pethő.

Indian classical music concert—2 October, 2014

October was a special month for ASCC as MK Gandhi’s 145th birth anniversary was commemorated on 2 and 3 October with several programmes. On 2 October a Sitar player, Mr Christian Nocon arrived in ASCC with his wife, a gifted vocalist, Ms Bisakha Goswami, Assistant Professor for Musicology at Rabindra Bharati University in Kolkata. On the occasion of Mahatma Gandhi’s birth anniversary, they presented Gandhi’s favourite melodies that were part of his prayer meetings. These melodies carried within them the spirit of devotion and universal brotherhood and provided the background score for the non-violent resistance movement that ultimately led to India’s independence.

On the same evening, after the Sitar performance, an Indologist, Dr



Mr Christian Nocon and Ms Bisakha Goswami

Kata Aklan spoke on Gandhi on the occasion of his birth anniversary in front of a fully packed room on the ‘Message of Mahatma Gandhi’.

As part of the Gandhi Jayanthi programme, on 3 October there was a special screening under the aegis of Cine Club. The Hindi film Lage Raho Munna Bhai was screened as a tribute to Mahatma Gandhi. On this occasion Dr Vera Gáthy, a famous Indologist spoke on the subject “Gandhi, a man of peace”.

Best Employee Awardees

Ms Mariann Orosz, Interpreter, and Mr Miklós Szélba, Flag Car Driver have been given Best Employee Award to strive for excellence for the



Mr Miklós Szélba (left) and Ms Mariann Orosz, Best Employee Awardee

period October - December 2013 and January to June 2014. The aim of the award is to encourage all Hungarian staff and to acknowledge their efforts and excellent work.

Bharatanatyam dance performance – 28 October, 2014

As part of its initiative to bring new performers to introduce themselves to the audience, ASCC have invited two Bharatanatyam dancers from Szeged city to perform at the centre on 28 October. ■

ITEC Day Celebration



LEFT: Mr István Ijgyártó, Deputy State Secretary speaking on the occasion. RIGHT: HE Malay Mishra speaking on the occasion



Mr DCD Dass opening the ITEC Day celebration



'Amrita' – play on Amrita Sher-Gil's life and works



Ms Anetta Szilágyi former ITEC student speaking



A view of the audience

ITEC Day was celebrated on 30 September 2014 in the Mission. Mr István Íjgyártó, Deputy State Secretary, Ministry of Foreign Affairs and Trade of Hungary was the Chief Guest on the occasion. A large number of ITEC alumni and other guests attended the event which ended with a dinner.



Ms Anna Keszler former ITEC student speaking

Mr DCD Dass, Second Secretary (Economic & Information), gave a short introduction of ITEC. After the speeches of Chief Guest and H.E. Shri Malay Mishra, two of the former ITEC candidates spoke about their experiences in India and reflected upon the programmes.

The guests informally met each other and exchanged their views on the programme. Some of the guests showed keen interest to attend the ITEC courses in future. This evening was a great opportunity for them to make inquiries about the details from the former participants. All in all, the celebration was quite fruitful and some suggestions had been made by the Chief Guest regarding the continuation of cooperation between the ITEC alumni and the possible forums of contribution and cooperation. ■

Setting up of the Institute of Gandhian Studies



LEFT: Ambassador speaking on the occasion. **RIGHT:** Ambassador speaking before the unveiling of the bust

Under the aegis of Asia Study Centre of University of Pécs, Hungary, H.E. Mr. Malay Mishra, Ambassador of India announced the formation of an Institute of Gandhian Studies on the 145th birth anniversary of Mahatma Gandhi, i.e. 2 October 2014. Gandhi was an apostle of peace and non-violence.

The event marked the beginning of a new chapter of relations between the world famous University of Pécs, Hungary and India. To commemorate the event, a bronze bust of Father of Indian Nation, Mahatma Gandhi was installed at the Botanical Garden of the University of Pécs. This bust was specially flown to Hungary by Indian Council of Cultural Relations, New Delhi for the occasion. The bust of Gandhiji was unveiled jointly by Ambassador, Mr. Mishra and Rector Prof. Dr. József



Rector Prof. Bodis presenting a memento to Ambassador



With the unveiled Mahatma, Mayor, Rector, Ambassador, Director and Dr Wilhelm



LEFT: Assembly at the Gandhi School on 2 October. **RIGHT:** Ambassador speaking on the occasion

Bódis, University of Pécs. After floral tributes to Gandhiji, on the occasion Ambassador, Mr Mishra emphasised the importance of embracing Gandhiji's teachings and philosophy of peace and non-violence in today's world full of turbulence, conflict and terror. Prof. Dr. József Bódis, Rector of the University, Dr. Zsolt Páva, Mayor of Pécs City as well as Dr. Prof. Róbert Gábrriel, Dean of Social Sciences also spoke on the occasion. The event concluded with refreshments and was well attended by a large number of Hungarian scholars and faculty.



Director of the school addressing the audience

Ceremony at Gandhi School, Pécs City

The festivities of the day further continued in the afternoon at the Gandhi School of Pécs where, with the participation of the students, a delightful programme was put on stage following the welcoming address of Ms. Ildikó Déri, Director of the school. The programme included extracts from Gandhiji's speeches, poems of Tagore, enchanting flute music, yoga practice, interactive lessons on Gandhiji and Indian History, entertaining orientation lectures on India as well as Indian dance house, henna painting and mandala

colouring. As the conclusion of the programme, light refreshments were served.

The events were a huge success, sure to further strengthen the cultural bonds and cooperation between India and the city of Pécs. ■

Three visits to India

By Christopher Maddock

My three visits to India were long, long ago, in 1973, 1975 and 1980. Over the years it was often in my mind to go back to this fascinating country but life somehow took other turns. And the more time that passed, the greater grew the fear that India would have changed, become more anodyne perhaps after an ironing-out from globalisation. Become – horrors – more like everywhere else.

For, on my eight-month overland journey through 17 countries from Dover in England to Darwin in Australia in 1973-4, India reigned supreme for never-ending serendipity and, well, just general all-round eye-opening.

1973 was the big one: six weeks or so in the country split up by side trips to Nepal and Sri Lanka. Twenty-three

years old and indestructible, I recklessly hurled myself around the vast sub-continent, entering India via the Khyber and Amritsar, then travelling thousands of kilometres from Kashmir in the north to Tiruchirappalli in the south, Bombay in the west to Calcutta in the east.

1975, returning Australia to England, saw me fly into Calcutta and strike new ground in Darjeeling but Kathmandu offered a nauseating dose of giardia lamblia and, limping into Delhi, it seemed prudent to cut short the travels and fly back to Europe for treatment, ending up in the Hospital for Tropical Diseases in London.

1980 was basically straight into New Delhi by air from Sydney and quickly on to Amritsar again, with its spectacular Sikh Golden Temple, and then mainly Pakistan's North-West Frontier, into the Khyber region as far as Landi Kotal. It was no longer possible to go on to war-hit Kabul, in the same way that beautiful Kashmir had turned violent and become basically off limits back in India.

But yes, that first visit in 1973 was really The One. A backpacker on a budget, travel was usually by steam train, without tickets to save money, sometimes standing for hours in packed third-class carriages, sometimes sitting in the open doorway amid black smuts from the engine chimney stack. I hitch-hiked from Kashmir to Delhi. In Varanasi two bicycle rickshaw drivers fought in the street over my meagre fare.

Accommodation was the cheapest of cheap hotels, with stone rooms containing little more than a charpoy, a wooden bed with a rope base. The mattresses were thin and aged and undoubtedly unhygienic. So was the bedding. Bathrooms and toilets were generally "squatters" and not nice. Food and drink were scanty and barely sustaining.

Red forts, the Taj, riverside ghats, doomed French junkies who had no repatriation, Ambassador cars, smoking beedis, man-power rickshaws; it was all a stunning visual and sensory extravaganza. There were the ageing Harley-Davidson motorbike rickshaws in the middle of Delhi, with hand gear-change on the petrol tank. In Kashmir, before it became a dangerous political hotspot avoided by tourists, I stayed in a wooden houseboat on a beautiful lake amid the serene Himalayan foothills. Kingfishers flashed by as I paddled round in a shikara, a sort of local canoe, amid the most magnificent scenery between London and Sydney.

Everywhere, cows, dropping their crap, were free to roam crowded, dirty city streets. Ash-covered, near-naked holy men wandered. One, a devotee of Kali, his body painted black with a bright red tongue and carrying a

trident, scared the hell out of me as he approached and ranted menacingly before departing.

I saw my first dead person: an emaciated body with rigor mortis on a street in Varanasi, with family members begging around him so they could buy wood for his cremation by the holy River Ganges. Bicycle rickshaws were often seen heading for the same place, with wrapped bodies on board.

The occasional elephant wandered through city streets. There was a man with a "dancing" bear, snake charmers with cobras in baskets and, one memorable day, a man levitated on a busy street, covered with a cloth that rippled down so that you could never actually see under him, but he certainly seemed to have got up to a good height.

It all culminated in Calcutta – oh, Calcutta! – seemingly the biggest, oddest, noisiest, most fantasmagorical of all, with so many poor people living their lives out on the streets, where they washed, ate and slept. The city was full of East Pakistanis fleeing the war and the streets were full of garbage because of a strike. The two things went together in a bizarre sort of scene: refugees poked among the garbage for tomato skins or other food.

And now, finally, in August 2014, I have returned, on an eight-day visit to – where else? – Calcutta, in honour of its place, for me, as probably the most brain-twisting place in this brain-twisting country. People warn me beforehand that Calcutta will have changed in the past 40 years and I shouldn't expect a nostalgic trip reviving memories of lost youth.

And indeed, on the way from the airport there is a huge new area of apartment buildings, modern-day industries and shopping malls. But who cares? I haven't come to see this. I came to see the old Calcutta and, once I hit the city centre, I find it surprisingly but reassuringly intact, pretty much as I remembered.

Despite the new metro and flyovers, there is still the same thunderous, cacophonous traffic, enthusiastically following the admonition to "Please horn" or "Blow horn" painted on the back of time-worn buses and trucks. Many of these vehicles somehow appear to have kept running for the past 40 years.

The pavements remain in need of repair. Late one Sunday afternoon two women are among a group repairing a stretch of pavement. Two hours later, as night nears, one of the women is still working away. Endless street traders still operate from makeshift stands protected from the tropical sun and monsoon rain by tattered plastic covering. Old mangles squeeze sugarcane to produce a fresh drink. A

smouldering rope dangles from the tobacco seller's stand, to light your fag. Many of them sleep in the open at their stands overnight.

Another roadside seller has twigs from the neem tree, to clean your teeth. A rare sight these days is the solitary fortune teller who I spot on the massive Howrah Bridge over the Hooghly River, with two green birds in a wooden cage to help him select the cards that are said to know your fate.

Howrah Bridge still teems. Well, so does most of Calcutta. Population 4,500,000, many of them seem to be around at any particular moment. Hand-pulled rickshaws still operate in the back streets despite the efforts of the West Bengal Marxist Left Front in the late 1900s to end this "inhuman" practice. Hand-pulled wooden carts weighed down with goods still operate and other men still shuffle through the streets with huge loads on their heads.

Some things have gone. The wandering cows have been removed to further out and the Maidan snake charmers have fallen foul of animal rights. Chewing and spitting red splodges of betel leaf seems to have almost disappeared. There are fewer beggars, fewer wandering holy men, fewer coolies at Howrah Station.

Unfortunately, I do not remember the name of the dingy hotel I stayed at in backpacker haven Sudder Street, and I am unable to recognise it. Sudder Street is off the famous Chowringhee Road, now renamed Jawaharlal Nehru Road. The touts for shops in the nearby New Market still can send you crazy with their constant approaches.

But overall I am happy to report that surprisingly little has really changed and, after coming to see the old Calcutta, thankfully it still largely exists. You can't say the same about somewhere like Singapore. There always was a feeling, for me, that this city, Calcutta, this whole country, India, was just too big, too packed, too extreme to be brought under control.

Calcutta remains a pulsating and fascinating city like few others. Straying down the by-ways of the past has been heart-warming but not unsettling. The memory remains, almost undimmed.

One thing that doesn't remain though – Calcutta. It was the British who, as they were wont to do, anglicised "Kolkata" to "Calcutta". The switch back was made in 2001. Sorry, but for me, no longer young and now at an age where I am indeed expected to be set in my ways, it will always be "Calcutta". ■

The Madhubani magic

By Rewati Rau

Originating in the homes of a small town in Bihar, now the pride of India, Madhubani paintings have created a niche for themselves with their unique designs, colours and materials used. An Indian Journey spares a thought about this great piece of art which has made waves in India

Many a wonder has originated from the nondescript Indian houses. Madhubani is one of these great art works which boasts of humble roots. From the small homes of Madhuban, a village in Bihar, in the Mithila region is the place where these paintings come from. Madhu means honey and bans is forest. Madhubani is a hilly forest terrain in Bihar state in eastern India. The history of ethnic paintings in India can be traced back to the Bhimbarka Caves, where some of the earliest paintings of India are found. Traditionally artists from this area are engaged in folk art. Paintings are one of the traditional skills passed from generation in the families of the women of this village. They paint figures from nature and myth on household and village walls to mark the seasonal festivals and other occasions. Though women in the villages around Madhubani have been

practicing their folk art for centuries, the world, at large, has come to know about these women and has started considering them as artists only on the last thirty years. Madhubani paintings are the exclusive monopoly of women artists, passing down for generations from mother to daughter. The girl learns to play with the brush and colours at any early age which finally culminates in the Kohbar (nuptial room), which acquires great sanctity in the social life of Mithila. All religious ceremonies relating to the marriage are performed in the Kohbar. The 'deep' (earthen lamp- a symbol of happy conjugal life) is kept burning in all through for four days. Mithila paintings have been done for centuries, with little changes in the basic style. It has thus become a tradition handed down from generations. For commercial reasons, these paintings, which were done on

freshly plastered walls are now being done on paper and cloth.

Themes: Madhubani painting is an emblematic expression of day-to-day experiences and beliefs. As such, symbolism, simplicity and beauty hold them together in a single school of traditional art. The symbols that these Maithili painters use have their specific meanings as, for instance, fish symbolizes fertility, procreation and good luck, peacocks are associated with romantic love and religion and serpents are the divine protectors. Madhubani or Mathili painters are known for their vibrant lines and striking colours. The main themes of Madhubani paintings contain images of Hindu deities such as Krishna, Ram, Shiva, Durga, Lakshmi and Saraswati, also you will be able to see beautiful Madhubani paintings of sun, moon and tulsī or the sacred basil plant revered very much by the Hindus. Scenes of royal courts as well as social events such as celebration of wedding are also beautifully depicted in Madhubani paintings.

The holy tulsī (basil) plant regularly features in these paintings. These paintings also act as a visual record of court scenes, wedding scenes and social happenings, intricate floral, animal and bird motifs, and symmetrical geometric designs filling up the gaps. Since these intricate skills are handed down the over generations, traditional designs and patterns are widely maintained. The main categories in Madhubani paintings are traditional, monochrome, tattoo, contemporary and animals and birds.

Technique: The art of Madhubani painting requires skill and implies a certain technique. This technique requires simple raw materials that are easily located in villages such as bamboo sticks and cotton. Firstly the cotton is wrapped around a bamboo stick to serve as a brush. Then the brush is sipped in colours and applied on to the fabric. No shading technique is used. The outline is done with double lines. The gaps between the two lines are filled with cross or straight lines. Colours are not used in linear paintings.

Traditionally, these paintings were a social activity. Women worked in grounds, first plastering the wall with cow dung. Then the more skilled of them of them drew frayed. As commercialization hit this art, these paintings started getting done on various mediums such as cloth, hand made paper and canvas. The materials required for the painting includes cloth/ handmade paper, trace paper, fabric colours, poster colours, black outliner and carbon sheet.

The colours: The treatment of colour in the Indian folk art form of Madhubani painting brings it somewhat close to the Impressionistic school and the Post-Impressionistic school



of painting. To some extent their theme of trivial daily activities and nature are also shared by the Godhna painters. In the beginning, home made natural colours were obtained from plant extracts like henna leaves, flower, bougainvillea, neem, etc. These natural juices were mixed with resin from banana leaves and ordinary gum in order to make the paint stick to the painting medium. Madhubani paintings

also use two dimensional imaginary. Ochre and lampblack are also used for reddish brown and black respectively. Home made paint though cheap, was time consuming and produced less than the requirement. The solution was to switch to synthetic colours available aplenty in the market. Now colours come in powdered form, which are then mixed with goat milk. However, black continues to be obtained from the soot deposits by the flame of diya, dissolved in gum.

The colours are usually deep red, green, blue, black, light yellow, pink and lemon. They create mood and hence play an important role. For instance, energy and passion finds expression through the use of red and yellow, as monochrome crash over large surfaces of the painting. Concentration of energy and the binding force is best reflected in red while green governs the natural leaves and vegetation. The Brahmins prefer the very bright hues while Kayasthas opt formatted ones. In another class called the Harijan style of painting, hand made paper is washed in cow dung. Once the paints are ready, two kinds of brushes are used – one for the tiny details made out of bamboo twigs and the other for filling in the space which is prepared from a small piece of cloth attached to a twig. For the Maithilis, each painting is an act of creation, the artist, the medium and the supreme Brahma, the creator. This negates the concept of errors and lines once drawn and rarely reworked.

The fame: With years, Madhubani paintings have gained tremendous popularity and have become a primary source of income for scores of families. The commercialization of Maithili art took place in 1962 when an artist touring this village was attracted by the murals. He persuaded the women to paint their traditional way on paper. This was a great success and a ticket to trade. Since then the painting medium has diversified. Wall paintings were transferred to hand made paper (which was a poster size) and gradually it preyed on other mediums and motifs like greeting cards, dress materials, sunmica, etc.

As Madhubani painting have remained confined to a compact geographical area and the skills have been passed on through centuries, the content and the style have largely remained the same. If a piece of ethnic India is what you intend to collect here, it will be a great idea to pick traditional Madhubani paintings. ■

Malay Mishra nagykövet úr találkozója a 2014. évi Budapesti Buddhista Nyári Egyetem vendégelőadóival A Tan Kapuja Buddhista Főiskolán

Szöveg: Irtl Melinda; Fotók: Merza Péter



LEFT: Őexcellenciája Malay Mishra, India magyarországi nagykövete A Tan Kapuja Buddhista Főiskolán. **RIGHT:** Jelen János rector, Tiszteletreméltó Láma Samteen és Őexcellenciája Malay Mishra személyes találkozója

A Tan Kapuja Buddhista Főiskola 2014. július 21. és augusztus 20. között immár negyedik alkalommal rendezte meg, a „Budapesti Buddhista Nyári Egyetem” elnevezésű programsorozatot. A rendezvény idén is neves külföldi előadók elméleti és gyakorlati műhelytalálkozóit, valamint buddhista mesterek Dharma tanításait és elvonulásokat kínált a buddhizmussal ismerkedő, illetve már gyakorló követők számára.

„A tudatképzés elmélete és gyakorlata” címmel fémjelzett rendezvénysorozat során ismét lehetőségünk nyílt olyan tanítókkal találkozni, illetve olyan előadóktól tanulni, akik jóllehet különböző tanítási hagyományokat képviselnek (zen, csan, théraváda, tibeti), egyaránt színes, élvezhető és elmélyült formában közvetítik a buddhista tradíció több

évezredes tudását és bölcsességét.

A több, mint 2500 évre visszanyúló buddhista hagyomány Indiai „gyökerei” (földrajzi és filozófiai értelemben egyaránt) máig is táplálják a Sákjamuni Buddha alaptanításaiból kinőtt fát, melynek ágai és levelei (irányzatok, iskolák) szerteágazók. A vallási tolerancia, a nyitottság és az erőszakmentesség erényeit máig is fontosnak tartó India jelen korunkban is otthont ad számos buddhista közösségnek, ezzel támogatva a tanítások fennmaradását, a hagyományok ápolását. Külön öröm és megtiszteltetés az intézmény és a magyarországi gyakorló közösségek számára, hogy Őexcellenciája Malay Mishra úr, India magyarországi nagykövete, ezt az egyetemes, vallásokon és filozófiákon túlmutató erkölcsi üzenetet híven adja tovább és ápolja itt

**Budapest
Buddhist
Summer
School
2014**
21 July - 20 August

Buddhist Thought and Practice
Summer Courses in the Middle of Europe

The event is the fourth part of a series of Budapest Buddhist Summer Schools to take place every summer. Every year we invite renowned exponents of Buddhist thought and practice to teach their particular traditions. Teachers and students are welcome from all over the world.

Ven. Bhante Kovinda	Ven. Bikkhu Nandisena	Prof. Vincenzo Giorgino	Ven. Jinwol Lee	Ven. Geshe Ngawang Samten	Ven. Ajahn Dhammanando



LEFT: Bharatanátjam táncelőadás. **RIGHT:** Baráti összejevetel és vacsora A Tan Kapuja Buddhista Főiskolán

hazánkban is és nyomon követi a szellemi tanítások, értékek fennmaradását szolgáló törekvéseinket.

Különleges megtiszteltetés volt ebben az évben az előadók között üdvözlőnk a Tiszteletreméltó Láma Samteen szerzetest, aki a Dalai Láma személyes megbízásából a Benáresz közelében fekvő szárnáthi Tibeti Tanulmányok Központi Egyetemének (Central University of Tibetan Studies) rektora.

A szerzetes előadásában feltárta a fent említett indyokerek jelentőségét a későbbi iskolák kialakulása szempontjából (így a korabeli nagy buddhista egyetemek, mint Nálanda vagy Taksasíla hatása az oktatásra, egyéb filozófiák fejlődésére).

Malay Mishra nagykövet úr kezdeményezésére a Tiszteletreméltó Láma Samteen és Jelen János rektor úr személyes találkozásán az említett értékek megőrzésére irányuló elköteleződés és a jövőbeli közös együttműködés

szándékát a két felsőoktatási intézmény vezetője írásban is rögzítette. A nagykövet jelenlétében aláírt dokumentum oktatói és diák csereprogramokat, közös tananyagfejlesztést, konferenciák szervezését irányozza elő.

A nyári egyetem program sorozatát színesítette A Tan Kapuja Buddhista Főiskolán megrendezésre került baráti hangulatú, kulturális programokkal fűszerezett vacsora és kötetlen beszélgetés, amelyen Öexcellenciája Malay Mishra nagykövet úr mellett a Thaiföldi Királyság nagykövete, Öexcellenciája Sompong Sanguanbun is megtisztelt bennünket jelenlétével.

A magas színvonalú, klasszikus indiai bharatanátjam táncelőadást követően tibeti táncokkal és népdalokkal is megismerkedhettünk, majd ezt követően került sor a vacsorára. A saját készítésű vegetárius ételeket a nyári egyetem szervezői és önkéntes segítői közösen készítették el és szolgálták fel a résztvevőknek. Így a jelenlevők az első pillanattól a búcsúzásig oldott légkörű, kötetlen beszélgetést folytattak. ■

„Sem magasság, sem mélység, nem rettent!”

Mák Kornél

Kecskemét Város jelszava igaz a kultúrára, a nemzeteknek hagyományaik, örökségük őrzésére és továbbadására. Személyesen is megismerve az indiai kultúra gazdagságát, színességét, had hozzak két idézetet. „Minden ország kultúrája lengje körül a házamat. De egyik se szakítson el szülőföldem talajától” – mondta Gandhi. „Kultúrát nem lehet örökölni. Az elődök kultúrája egykettőre elpárolog, ha minden nemzedék újra meg újra meg nem szerzi magának!”- vetette papírra városunk



Mák Kornél, Kecskemét alpolgármestere

szülötte Kodály Zoltán zeneszerző. A saját kultúránkat őriznünk kell, de ez kevés, meg kell ismertetni a következő generációkkal, más nemzetekkel, de úgy, hogy a saját identitásunkat is megőrizzük. Az indiai kultúra sokszínűsége népszerűségnek örvend Magyarországon: a tánc, az építészeti örökségek, az ipar és népművészeti alkotások, a zene, gasztronómia és még sorolhatnám. És ez kölcsönös. Minden ország a saját rendszere, gondolkodása szerint őrzi ezeket az értékeket. De

ebben is tanulhatunk egymástól. Előttünk az indiai példa, ahogy és ahogyan közkincsé teszi kultúráját. Ma Indiában a népi, nemzeti hagyományokra épülő kézművességet, a nemzeti tradíciókat, programok keretében közkincsé teszi, fesztiválok, programok keretében, megjelennek irányított programokkal a bevásárlóközpontokban, piacokon, turisztikai helyeken, tehát maximálisan nyitnak a lakosság felé. A múzeumok zártságából közkincsé teszik hagyományait. És ez igaz nemzetközi szinten is, hiszen Magyarországon is a Követés egyik komoly célja kultúrájuk megismertetése. És ez természetesen kölcsönösen is igaz. Had hozzam ennek példájára Kecskemétet. Városunkban már több alkalommal mutatkozott be India, nagyon szoros és baráti kapcsolat alakult ki közöttünk. Indiai napok szervezésében megismerhették a helyiek többek között a filmművészetet, a

táncokat, vallást, kézművességet. 2013 nyarán viszont Delhiben a magyar intézetben nyílt kiállítás a Magyar Intézetben, neves festőnk Bozsó János alkotásaiból. Az indiai zenei oktatásban, markánsan szerepel a Kodály-módszer tanítása, megismertetése. A Kecskeméti Kerámia Műhely alkotói között vannak indiai művészek. Hosszan lehetne még folytatni, sorolni ezt a gazdagságot. Malay Mishra Nagykövet Urat megismerve, szinte magától értetődő volt, hogy ezt a megkezdett folyamatot tovább kell vinnünk. Ha ezt így ápoljuk tovább országaink fiataljaiban ott lesz az elfogadás és a szeretet a másik nemzet iránt. Szintén Gandhi mondta: „A vallások különböző utak, amelyek ugyanoda vezetnek. Mit számít, hogy külön úton járunk, ha a célunk közös!” A mi céljaink közösek és hiszem azt, hogy ez még, nagyon sok gyümölcsöző lehetőséget rejt magában. ■

भारत और हंगरी के संबंध

मो. अली जौहर

भारत और हंगरी के संबंधों की जड़े नई नहीं है अपितु यह 16वीं सदी से जुड़ी है। इन दो देशों के बीच समृद्ध सांस्कृतिक संबंध रहा है। सच तो यह है कि भारत हमेशा से यूरोपीय देशों के लिये आकर्षण का केन्द्र रहा है और इससे हंगरी भी अछूता नहीं रहा है।

इतिहास के आईने में

ग्योर्गी हुस्ती पहले हंगेरियन थे जिन्होंने भारत की यात्रा की। वस्तुतः ये तुर्क सुल्तान सुलेमान के दास थे एवम् इन्हें इसी क्रम में भारत जाने का मौका 1538 ई. में मिला था। एक अन्य हंगेरियन एलेक्जेंडर चोमा कोरोसी ईरान, अफगान होते हुए 1819 ई. में भारत पहुंचे। वस्तुतः कोरोसी हंगेरियन मूल की जड़ों की तलाश कर रहे थे। इन्होंने कलकत्ता में “एशियाटिक सोसाइटी ऑफ बंगाल” में अपना योगदान भी दिया। भारत से ही वो अपने पूर्वजों की जड़ों को तलाशने के लिये तिब्बत भी गये। इनकी मृत्यु दार्जिलिंग में हुई एवं इनकी कब्रगाह आज भी हंगरी के लोगों के लिए किसी तीर्थस्थल से कम नहीं है। सर आउरेल स्टेयिन जिन्हें पंजाब विश्वविद्यालय, लाहौर के संस्थापकों में से एक माना जा सकता है वे संस्कृत भाषा के प्राध्यापक थे। कल्हण के राजतरंगिणी के उपर उन्होंने टीका भी लिखा था। इसी प्रकार गैबॉर बालीत् सेनतकटोलनस् ने तमिल भाषा की ना सिर्फ जानकारी ग्रहण की अपितु तमिल व्याकरण को पढ़ाया भी।

गुरुदेव रवीन्द्रनाथ टैगोर ने हंगरी की यात्रा 1926 ई. में की परंतु उनके आने से पूर्व उनकी ‘गीतांजलि’ यहाँ प्रसिद्ध हो चुकी थी। हंगरी भाषा के जर्नल ‘न्यूगात’ में गीतांजलि के कुछ अंशों का हंगरी भाषा में अनुवाद कर प्रकाशन भी किया गया। रवीन्द्रनाथ टैगोर बुडापेस्ट के निकट बलातान फूरेद के प्रसिद्ध हृदय चिकित्सालय में अपना ईलाज



मो. अली जौहर

कराने आये थे। उन्होंने अपने लेखों में हंगरी की खूबसूरती का जिक्र किया है। टैगोर की याद में बालातॉन झील के एक किनारे पर उनकी प्रतिमा स्थापित की गयी है और भारत से आने वाले गणमान्य अतिथियों ने वहाँ पौधे लगाकर भारत और हंगरी के संबंधों को संजीवनी देने का प्रयत्न किया है।

भारत और हंगरी के आपसी संबंधों की चर्चा हो एवं अमृता



शेरगिल की चर्चा ना हो तो यह संबंध पूरा ही नहीं होता। विश्वविख्यात युवा चित्रकार अमृता शेरगिल भारतीय मूल की हंगेरियन नागरिक थी। उन्होंने एवं उनके परिवार के लोगों ने अपने जीवन का काफी वक्त भारत में बिताया। आज भी भारत के लोग हंगरी को अमृता शेरगिल के नाम से ही याद करते हैं। बुडापेस्ट स्थित भारतीय सांस्कृतिक केन्द्र का नामकरण भी अमृता शेरगिल के नाम से ही किया गया है।

हंगरी और भारत के संबंधों के अन्य विशिष्ट आयाम

वैदेशिक संबंध:- रूस, भारत का सबसे प्रिय मित्र देश रहा है एवम् हंगरी में रूस का प्रभुत्व (परोक्ष रूप से) काफी दिनों तक रहा है। इस तरह से दोनों देशों के बीच एक स्वतः स्थापित संबंध रहा है। भारत एवं हंगरी के बीच के औपचारिक कूटनीतिक संबंधों की शुरुआत 1948 ई. में हुई। दोनों देशों में एक दूसरे के दूतावास हैं। 1956 ई. की एक घटना ने इन दो देशों को एक दूसरे के काफी करीब ला दिया, तब भारत ने सोवियत संघ से अपने कूटनीतिक रिश्तों का प्रयोग कर हंगरी के प्रसिद्ध नेता डा. आर्पद जांच की जान बचाई थी एवं यही आर्पद जांच बाद में 1990 से 2000 ई. तक हंगरी के राष्ट्रपति भी रहे। 1998 ई. में दोनों देशों ने अपने कूटनीतिक रिश्तों की 50वीं वर्षगांठ मनाई तो 2008 ई. में हंगरी के प्रधानमंत्री ने 60वीं वर्षगांठ के मौके पर भारत की यात्रा की। अक्टूबर 2013 ई. में हंगरी के प्रधानमंत्री विक्टर ओर्बान की भारत यात्रा कई मायनों में विशिष्ट मानी जाती है। सुरक्षा, विज्ञान एवम् तकनीक, कृषि, संस्कृति एवं अन्य कई बिन्दुओं पर समझौते हुए। भारत के संयुक्त राष्ट्र सुरक्षा परिषद् में स्थाई सदस्यता का हंगरी भी पक्षधर है और प्रधानमंत्री विक्टर ओर्बान ने भारत यात्रा के समय भी इस बात को दोहराया। भारत एवं हंगरी के मंत्रियों एवं विशिष्ट मंडलों का एक दूसरे देशों में आवागमन का सिलसिला लगातार जारी है।

आर्थिक एवं व्यावसायिक संबंध:- 1979 ई. में भारत और हंगरी के आर्थिक रिश्तों को मजबूत करने हेतु संयुक्त आर्थिक समिति (जे. ई.सी.) का गठन किया गया जिनके पदेन अध्यक्ष संयुक्त रूप से भारत के वाणिज्य मंत्री एवं हंगरी के राष्ट्रीय आर्थिकी मंत्री होते हैं। आज दोनों देशों के बीच करीब एक हजार मिलियन डालर के व्यवसाय किये जा रहे हैं। भारत की अनेक कम्पनियों ने हंगरी में निवेश किये हैं जैसे टीसीएस, सॅनफार्मा, एसएमआर आदि। इसी प्रकार से हंगरी के भी प्रतिष्ठानों ने भारत में निवेश किये हैं। भारत में नयी सरकार के आने से दोनों देशों के व्यावसायिक रिश्तों में और भी मजबूती आने के आसार हैं।

विज्ञान एवं तकनीक:- भारत एवं हंगरी दोनों देश विज्ञान एवं तकनीक में एक दूसरे की मदद चाहते हैं। दोनों देशों के वैज्ञानिकों की वार्ता सितंबर 2009 ई. में बंगलोर में, नवंबर 2009 ई. में बुडापेस्ट में एवं फरवरी 2010 ई. में गोवा में हुई। नवंबर 2011 में तत्कालीन भारतीय विज्ञान एवं तकनीक मंत्री श्री विलासराव देशमुख ने 'विश्व विज्ञान फोरम' की बैठक में भाग लेने हेतु बुडापेस्ट की यात्रा की।

कृषि:- फरवरी 2012 ई. में नई दिल्ली में संयुक्त किर्यान्वित समूह (जे.डब्ल्यू.जी.) का गठन कर भारत एवं हंगरी ने कृषि के क्षेत्र में सूचना एवं तकनीक को साझा करने की दिशा में कदम बढ़ाया। उन्नत उत्पादन एवं उनके व्यवसायीकरण में दोनों देश एक दूसरे की मदद चाहते हैं।

स्वास्थ्य:- भारत के आयुर्वेद एवं अन्य देशीय चिकित्सा उपचारों के प्रति उत्सुकता हंगरी के लोगों में हमेशा से रही है। अंतर्राष्ट्रीय



आयुर्वेद कॉन्फ्रेंस 2007 ई. में बुडापेस्ट में आयोजित की गयी। आज पूरे हंगरी में 200 से अधिक आयुर्वेदिक केन्द्र हैं। बुडापेस्ट स्थित भारतीय राजदूतावास में आयुष केन्द्र की स्थापना से हंगरी में भारतीय परंपरागत चिकित्सा पद्धति को बढ़ावा मिल रहा है।

सांस्कृतिक संबंध:- हंगरी के लोगों के मन में भारत की संस्कृति आकर्षण का केन्द्र रही है। चाहे वो भारत के लोकनृत्य हो, संगीत हो, भाषा हो या सिनेमा, हंगरी के लोग इसकी चर्चा करते हैं एवं भारतीय लोक कलाओं को सीखने में अभिरूचि प्रदर्शित करते हैं। विभिन्न भारतीय सांस्कृतिक कलाकारों के कार्यक्रम भी हंगरी में समय समय पर आयोजित होते रहते हैं। बुडापेस्ट के फ्रेंक हॉप म्यूजियम में भारतीय सांस्कृतिक धरोहरों को देखा जा सकता है। बुडापेस्ट का एलते विश्वविद्यालय विश्व के उन गिने चुने विश्वविद्यालयों में से एक है जहां संस्कृत पढ़ाई जाती है। हैरत की बात ये है की 1873 ई. से यहाँ संस्कृत भाषा को रेग्युलर पाठ्यक्रम में शामिल किया गया है। हिन्दी को बढ़ावा देने हेतु भारतीय कला एवं संस्कृति केन्द्र (आईसीसीआर) ने 1992 ई. से एलते विश्वविद्यालय में हिन्दी चेयर की शुरुआत की। दोनों देशों के बीच शैक्षणिक आदान प्रदान हेतु विभिन्न तरह के छात्रवृत्तियों की व्यवस्था भी की गयी है। 2007 ई. में टैगोर रिसर्च फ़ैलोशिप की शुरुवात की गयी। आईसीसीआर प्रतिवर्ष हंगरी के दो छात्रों को भारत में रिसर्च करने हेतु आमंत्रित करता है। इसके अलावा भारत का मानव संसाधन मंत्रालय प्रतिवर्ष हंगरी के दो छात्रों को हिन्दी

सीखने हेतु चयनित कर आगरा के “केन्द्रीय हिन्दी संस्थान” में शिक्षा की व्यवस्था करता है। इसी तरह प्रतिवर्ष 10 छात्रों को आइटेक छात्रवृत्ति के तहत भारत में तकनीकी / व्यवसायिक शिक्षा हेतु चयन किया जाता है। प्रधानमंत्री विक्टर ओर्बन ने भारत के 200 छात्रों को हंगरी में छात्रवृत्ति देने की इच्छा जताई थी जिस पर कार्य चल रहा है।

पर्यटन:- भारतीय संस्कृति को देखने, समझने एवं भारत की अद्भुत खूबसूरती तथा प्रचीन सांस्कृतिक धरोहर हंगरी के लोगों को भारत जाने को मजबूर करती है। भारत के लोग भी अपनी यूरोपीय यात्रा के दौरान बुडापेस्ट आना नहीं भूलते। बॉलीवुड हिन्दी फिल्म ‘हम दिल दे चुके सनम’, महबूबा एवं अक्श में बुडापेस्ट की खूबसूरती देखी जा सकती है। दोनों देशों के बीच पर्यटन की अपार संभावनाएं हैं।

भारतीय मूल के लोग:- भारतीय मूल के लोगों की संख्या पूरे हंगरी में 500 के करीब है। संख्या में ये भले ही कम हो लेकिन ये लगातार विभिन्न सांस्कृतिक कार्यक्रम कर हंगरी में भारतीय संस्कृति को फैला रहे हैं। यहाँ इस्कॉन के मंदिर भी मिल जाएंगे तो भगवान श्री कृष्ण के नाम पर रखा गया ‘कृष्णा वैली’ भी।

इस प्रकार हम देखते हैं कि हर क्षेत्र में भारत और हंगरी को एक दूसरे की मित्रता की आवश्यकता है। भविष्य में दोनों देशों के रिश्तों को और अधिक मजबूती मिलने के पूरे आसार हैं। ■

ज़िंदगी से गूफ्तगू करने को

एक दिन मैं इतनी जल्दी उठ गया
कि खुद को सोता पाया

सुबह को हँसते हुए नमस्ते
और अँधेरे को जाते हुए
फिर मिलेंगे कहते पाया

सूरज की किरणों में खुशियों
को आते देखा
गम को अँधेरे के साथ जाते पाया

आदमी को वक्त के साथ इंसान
बनने की कोशिश में
और दुआओं को दवा में बदलते पाया

क्या यह मेरा सपना और ख़्वाब है
बस फिर एक बार अपने आप को
इसी उलझन से जूझते पाया

सब्र फिक्र चिंता, इन सब को
उम्मीद के नाम से जाना जाये
सोच रहा हूँ क्या क्या जूनून में
सिर्फ इस ख्याल में मैं
फिर से सो न पाया

एक दिन ज़िन्दगी से गूफ्तगू करने को
मैं इतनी जल्दी उठ गया
की खुद को सोते पाया

-संजय शर्मा

Mátyás király kérdése

Az igazságos Mátyás király életiben kiment a kíséretével, a főurakkal a mezőre. És ráment egy szántóvető emberre, aki az ő katonája volt. Köszön a király:- Tisztesség, öregem! S feleli az ember:- Köszönöm az asszonynak, felséges király. S tovább kérdi a király:- Mondd, öregem, messze van még a messze?- Már bizony csak az ökröm szarváig, felséges királyom.- Mondd, öregem, hány a harminckettőig?- Már biza, felséges királyom, csak tizenkettő. - Hány pénzért dolgozol?- Ötért, felséges királyom. - S mire használod az öt pénzt?- Háromból élek, és kettőt a sárba vetek. - Mondd, öregem, meg tudnád-e fejni a bakkecskéket?- Meg én, felséges királyom.- De addig, amíg az én képeket nem látod, senkinek a magyarázatokat el ne mondd! Evvel a király elköszönt az embertől, s a kíséretével együtt egy tanyai épületbe szállottak be. Ott ebédeltek, és ebéd után a király egy órára vagy kettőre lepihent. Ezalatt az urak visszalopóztak az öreghez, és kérdezték az öreget:- Mondd, öreg, mit jelentett az a szó, amikor a király köszönt neked: "Tisztesség, öregem", s te azt felelted reá: "Köszönöm az asszonynak"? Mit jelentett ez?- Öt aranyért megmondom az uraknak. Kivették az urak az öt aranyat, és odaadták az embernek. Most megmagyarázta az ember az uraknak, hogy ez a köszönés és felelet mit tartalmaz:- Mikor a király köszönt: "Tisztesség, öregem", az azt jelentette, hogy tiszta ing volt rajtam. Én meg azt feleltem, hogy köszönöm az asszonynak, azért, mert az asszony mossa az ingemet.- Helyesen felelt, öreg - mondják az urak. Most kérdik tovább az urak:- Mit jelentett az, mikor kérdezte a király, hogy messze van még a messze, és te azt felelted: "Már biza csak az ökröm szarváig, felséges királyom"?- Ezt is megmondom az uraknak tíz aranyért. Kiadják a tíz aranyat az urak, s akkor kezdi az ember a magyarázatot:- Mikor azt kérdezte tőlem a király, hogy messze van még a messze, s én azt feleltem neki, hogy már bizony csak az ökröm szarváig, felséges királyom, ez azt jelenti, hogy már öreg vagyok, s nem látok előbb, csak az ökröm szarváig. Összenéznek az urak. Azt mondják az öregnek:- Helyesen beszélsz, öreg, ez is igaz. Na és most kérdezzük tovább, ezt mondd meg nekünk, hogy mit jelentett az, mikor kérdezte a király: "Hány a harminckettőig, öreg", te meg azt felelted: "Már bizony csak tizenkettő, felséges királyom!"- Ezt is megmondom az uraknak húsz aranyért. Ennek pedig az a magyarázata, hogy amikor fiatal voltam, legényember, harminckét fogam volt, abból már idáig elvesztettem húszat, és jelenleg még van tizenkettő. Erre is az urak összenéznek, s helyeslik az öreg beszédjét. - Na, most még egy kérdésünk van hozzád. Azt mondd meg nekünk, mire ment ez a kérdés, mikor kérdezte a király tőled, hogy mire használod az öt pénzt, és te azt felelted reá, hogy háromból élek, kettőt meg a sárba vetek!- Ezt is megmondom tíz



aranyért. Kifizették az urak a tíz aranypénzt, és akkor nekifog az öreg a magyarázatnak:- Ez a magyarázat, kérem, arra megy, hogy van nekem két fiam, mind a kettőt taníttatom. Azt a pénzt soha többet nem látom, amit utánok a sárba dobok. Az urak erre is összenéztek egymással, s helyeslik az öreg magyarázatját. - Na most, öreg, még egy kérdésünk van hozzád, erre felelj nekünk! Mikor a király kérdezte tőled, hogy meg tudnád-e fejni a bakkecskéket, és azt mondtad a királynak: "Meg én, felséges királyom." De a király azt mondta neked, hogy senkinek a magyarázatot meg ne mondd, amíg az ő képét meg nem látod.

S az öreg azt mondja az uraknak:- Ezt is megmondom harminc aranyért. Kiveszik az urak a harminc aranypénzt, és leolvassák az embernek. S akkor kezdi az öreg a magyarázatot, és mondja: - Igen tisztelt uraim, ne érezzék sértve magokat, mert az urak azok a bakkecskék, akiket én most megfejttem! És elővett egy aranypénzt az öreg, és mutatta az uraknak a király képét a pénzen:- Lássák az urak, ez a magyarázata annak, hogy senkinek meg ne mondjam a király kérdéseit, amíg az ő képét meg nem látom. A király ugyanis tudta ezt, hogy az urak vissza fognak az emberhez menni, s kérdőre vonják ezekért a kérdésekért. Az urak lesütötték a fejüket, és szégyenkezve továbbmentek. Így volt a Mátyás király története. ■

—Magyaró (Maros-Torda megye)

PHOTO GALLERY



Ambassador with Shri Swami Shankara Tilakananda and Himalayas Vedic Foundation at his office



Brahma Kumaris; presenting rakhi by Sister Sophie



With world renowned violinist, Zoltan Mago



Ambassador with AYUSH Delegation and Debrecen Rector in Debrecen



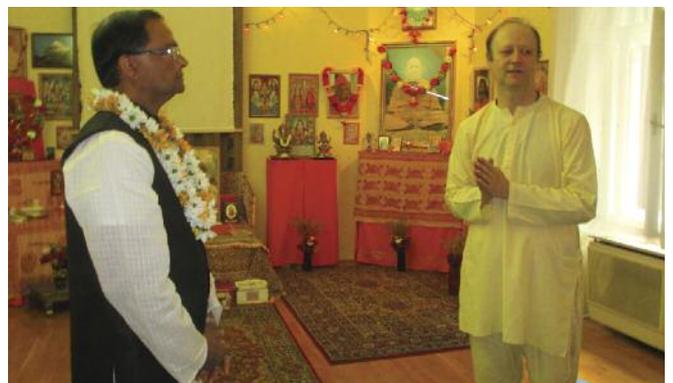
Hindi Divas Celebration in the Mission



ITEC Day celebration



Special screening 'Lage Raho Munna Bhai' on Gandhi Jayanti



Shri Ganesh Visarjan celebration at Hindu Mandir



SARNATH

Sarnath city is one of the famous holy cities of India, located about 13 kilometres north-east of Varanasi near the confluence of rivers Ganga and Gomti in Uttar Pradesh. In the deer park of Sarnath, Gautama Buddha gave his first lesson of Dharma to his five disciples, where the Buddhist Sangha came into existence through the enlightenment of Kondanna. The eleventh Tirthankara of Jainism, Shreyansanath was born at the nearby village of Singhpur. Buddhism flourished in Sarnath due to patronage of kings and wealthy merchants based in Varanasi. By the third century, Sarnath became an important centre for arts and reached its zenith in the Gupta period (4th to 6th centuries CE). The Lion Capital—official emblem of Republic of India—is stored in the Archaeology Museum, Sarnath.

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