

AMRIT

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Bilateral	5
Business	13
Cover Special	14
Feature	18
Traditional Medicine	22
Personality	24
Religion	25
Culture	28
Hungarian Section	30
Hindi Section	36
Children Corner	37
Photo Gallery	38

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From the Ambassador's Desk

Dear Reader,

The Indo-Hungarian cultural connect is deep, intense and multifarious as it unravelled over an engrossing conversation with Dr. Imre Lazar, current Head of the Cultural Department in the Ministry of Human Resources. Dr. Lazar has served 11 years in Delhi, in two spells, as Director of the Hungarian Cultural Centre and has come out with some profound publications under his remit on the subject, besides making this a matter of research for his PhD dissertation at the Jawaharlal Nehru University. He told me how closely

he was associated with Elizabeth Brunner, the celebrated Hungarian painter, daughter of her namesake, Elizabeth Sass Brunner, equally famous, both spending long years in India, with the daughter nearly her life-time with a Padma Shri in 1985 and a host of Hungarian awards to boot.



Malay Mishra
Ambassador

Elizabeth Brunner passed away in 2001 in New Delhi, leaving behind a rich body of artwork, from famous national leaders (she was a personal favourite of Pt. Nehru and many of her invaluable works adorn his study and bedroom in the Nehru Memorial) to Buddhist iconography, the Dalai Lama and portraits of ordinary people from various parts of India. Both the mother-daughter duo spent two years in Santiniketan at the invitation of Gurudev Tagore, (I have discovered countless Hungarians who had visited his abode, each one enriched with India's perennial culture from the fount of civilization in that distant land) in the 1930s and after a short pelerinage which took them to Japan, USA and Hungary, returned to India, to make it their home.

A wonderful exhibition on the Hungarian connection to India, over the centuries, was on display at the National Library in Budapest. Hungarian Explorers and Travellers in India, a joint publication of the Hungarian Cultural Centre, makes mention of at least fifty such noble souls who have, imbued with passion and an intense desire to discover the Orient, each with his or her own pursuit, be it language, culture, religion, way of life, Indology, even practice of medicine or entomology or common game-hunt, have touched foot on Indian soil. Why, you may ask. The answer comes forth from the wonderful foreword written to the compilation from the then Ambassador to India, Dr. Geza Palmai, himself a noted Indologist,

"The Hungarians even after having become part of the settled

European world have always looked upon Asia with nostalgic feelings, searching for their lost home in the vast lands of this continent and seeing in every Asian, a possible descendant of ancient ancestors... The reason for this interest lay in the history of Hungary itself, which was a continued struggle for survival and freedom ever since the arrival of the Hungarians from the East in their present country... The great culture of India has been a source of inspiration in maintaining the Hungarian national identity and has helped to strengthen the resolve of the Hungarian people in their own struggle".

No wonder then, the Foreign Minister of Hungary broke tradition and was the Chief Guest at our Republic Day celebration and we also had the Minister of Rural Development as the Guest of Honour, two senior Cabinet Ministers of the Orban government marking their presence. The Indo-Hungarian connect is verily in ebullience. And the thread of such strong bonding indeed goes centuries down. Our communication in the present day has therefore a solid base, despite the ebbs and tides of history. The connect has only come stronger and today reflects in every branch of knowledge or socio-economic activity. We are bound to nurture them to protect a civilizational heritage that has flown from both sides.

My lecture, the first of the year at the Central European University, Budapest, as part of the Ambassador Lecture Series, on "Contemporary Dimensions of India's Foreign Policy", saw an overfilling hall and a highly interactive audience. India has always believed in sharing what she has achieved over millennia and this was just a modest attempt to unravel her policy towards the world of today. The 2-day event at the University of Pécs to commemorate the 66th anniversary of Mahatma Gandhi's martyrdom was more an exercise in promoting awareness about one of the most endearing and impactful figures of the 20th century than singing paeans to the Mahatma in the hallowed precincts of the university. It was, for me, more a journey into the self, for Gandhiji in his very lifetime had elucidated what human values of peace, love and non-violence could mean for humanity at large.

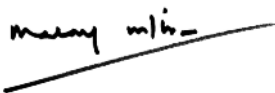
My first visit to Bosnia and Herzegovina last December to present my credentials, and journeying through Sarajevo, Mostar and Banja Luka, gave me an insight into a complex, yet to be integrated ethnically diverse society. In my Bosnia Diary, I have tried to recap some of my recollections. We need to have both our countries develop in our times to the fullest and efforts in that direction are underway.

The land, however, bears fresh scars of war and savagery. History, it seems, has been repeating time and again on nature's overbearing creation. In the iconic novel, 'Death and the Dervish', by Mesa Selimovic, one of the greatest writers of Bosnia & Herzegovina, based on a first person narrative told from the point of view of Sheikh Naruddin, a dervish at a Sarajevo monastery in 19th century Ottoman rule, the protagonist says,

"I have never thought like this before, everything changes when a man loses his bearings... May be I would be (then) someone new and unknown, whose actions I would not be able to determine or foresee. Discontent is like a wild animal, powerless at birth, terrible when it grows stronger".

The haze of discontent is gradually lifting, as I observed in those cobbled streets of the old town of Sarajevo. May be a new dawn will break, hopefully. As I complete my page, Sarajevo is up in flames again, people's will asserting against a divisive leadership. The tinderbox is perhaps getting its fresh ammunition again.

Greetings for a wonderful year ahead.



Malay Mishra

Ambassador's Visit to Bosnia and Herzegovina

21-29 December 2013



LEFT: Ambassador presenting his credentials to H. E. Zeljko Komsic, Croat member of the Presidency.



RIGHT: Ambassador meeting President Milorad Dodik of Republic of Serbia

Ambassador paid his first visit to Bosnia and Herzegovina (BiH) and presented his credentials to the Presidency, H.E. Zeljko Komsic on the 23rd December. This was followed by a useful exchange of views in pursuance of the long-standing relations between India and BiH. Earlier Chairman of the Indo-Bosnian Society, Mrs Fatima Cita Somun had hosted a Reception for the Ambassador. The Reception was attended by a broad cross-section of the Sarajevo Society, including several members of ISKCON (Hare Krishna Movement) who had put up an exhibition of paintings on Indian themes.

Ambassador met Minister of Foreign Affairs, Dr. Zlatko Lagumdzija and the Minister for Science and Education of the Federation, besides several senior officials of the State Government. He also met Director of the eminent Sarajevo

Winter Festival Director, Mr Ibrahim Spahic and Mr Misrad Purivatra, Director of the Sarajevo Film Festival who was accompanied by the world-famous Bosnian Film Director, Mr Danis Tanovic, maker of the Oscar winning film, 'No man's land'. Discussions centered around India's participation in both the major events. Tanovic is currently engaged in making a film in India. Issues related to film shoots in BiH and co-productions were discussed. Ambassador also had a meeting with the BiH Foreign Trade Chamber along with the Deputy Minister of Foreign Trade and Economic Relations and had meaningful discussions on exploring ways to scale up bilateral trade and investments.

He also journeyed to Mostar in the Province of Herzegovina, home to the world famous Ottoman bridge from the 16th century, now a world heritage site. He called



LEFT: With the BiH Chamber of Commerce. **CENTER:** Mayor of Mostar presenting a book on Mostar to Ambassador. **RIGHT:** With Assistant Minister of BiH for Human Resources



on the Mayor of Mostar, Ljubo Beslic and discussed issues of mutual interest, besides of course visiting the bridge and travelling back in history. Ambassador then travelled to Banja Luka and called on the President of Republic of Srpska (RS), Mr Milorad Dodik and had an engaging conversation with him. He subsequently met Mr Zeljko Kovacevic, Minister of Economy, Energy and Mines and found the RS Government focused on developing economic relations with India. Ambassador also had occasion to meet the executives of the ArcelorMittal Group based in Zenica. (Brief write-up on the group's profile below).

India has been friends with Bosnia even when it was part of the Yugoslav Federation, when Pandit Nehru famously shook hands with Marshal Tito on the platform of the Non-Alignment Movement, creating an alternative force to the power blocs which had drawn a divide across nations. Bilateral relations between India and BiH revived after the break up of Yugoslavia and end of the ethnic war among Serbs, Muslims and Croats in 1995. Today the relations have strengthened with several ministerial and senior official level visits from both sides and laying down of framework agreements, MOUs, visits of trade delegations, etc. ■

Profile of ArcelorMittal in Bosnia and Herzegovina

The steel and mining sector represents a very important component of the economy of Bosnia and Herzegovina and its future development. ArcelorMittal is the largest foreign investor in the country and employs over 3,850 people directly at their steel plant in Zenica and mines in Prijedor. ArcelorMittal in Bosnia and Herzegovina depends on the integration of its mining operations with the steel plant; they have been adapted to provide an efficient collaboration and ensure competitive advantages compared with other markets.

Since its arrival, in 2004, ArcelorMittal has invested more than €140m in Bosnia and Herzegovina.

ArcelorMittal Zenica

- ❖ 122-year history of steelmaking in Zenica.
- ❖ In 2004, Mittal Steel acquired the Zenica plant; today ArcelorMittal owns 92% and Government of Federation of BiH 8%.
- ❖ In 2008 integrated production restarted after almost 17 years of stoppage due to the war in Bosnia and Herzegovina.
- ❖ Directly employs 2.700 workers; indirectly more than 10.000 (service providers, metal processing companies, etc) in Zenica.

Capacity:

- ❖ 1 million tons of steel through integrated route and 0.8 million tons through electric arc furnace.
- ❖ Production is organized in the following plants: coke plant, sinter plant, blast furnace, basic oxygen furnace plant, bar mill, wire rod mill, energy plant, central services, quality control and transportation department.

Assortment:

- ❖ Hot rolled products (wire rod, rebar, mesh, lattice girders, classic construction materials). Markets: Balkan, EU, North Africa.

Certificates:

ArcelorMittal Zenica has had a Certificate for System of Quality Management ISO 9001 (International Organization for Standardization) since 1998, and systems ISO 14001,

Environmental Management System, and OHSAS 18001, Occupational Health and Safety Management, since February 2010.

Importance for the local economy and the community:

- ❖ Regular payment of salary, contribution and taxes;
- ❖ Support to development of other sectors connected to steel production - working with more than 300 companies – customers and suppliers;
- ❖ More than €226m payment to the domestic suppliers of raw material (energy coal, natural gas, scrap, railways, electricity, iron ore, oxygen, etc);
- ❖ Contribution in production and supplying Zenica town with heating energy (€1m per season borne by ArcelorMittal Zenica)
- ❖ Support to local community through ArcelorMittal Foundation: Since 2005 the company in Zenica has implemented 180 projects in the fields of health, community development, education, culture, art and sport. For years, ArcelorMittal Zenica has been one of the most significant supporters and partners of various institutions, organizations and associations in the local community, reaching 30.000 beneficiaries on average, every year.

ArcelorMittal Prijedor

- ❖ 121-year mining tradition in Prijedor.
- ❖ ArcelorMittal Prijedor was founded in 2004 as a joint venture between ArcelorMittal (51%) and Republic of Srpska Government (49%);
- ❖ Production and shipment of iron ore restarted at the end of 2004, after 12 years of stoppage due to the war in Bosnia and Herzegovina.
- ❖ A new surface pit, Buvac, opened in 2009;
- ❖ In 2004-2012, ArcelorMittal Prijedor invested around €32.5m in direct production and produced and sold around 12 million tons of iron ore concentrate.
- ❖ ArcelorMittal Prijedor supplies ArcelorMittal steel plants in Zenica, B&H (75%), Poland and Czech Republic (25%).
- ❖ The company employs 850 people directly.
- ❖ Through ArcelorMittal Foundation activities, ArcelorMittal Prijedor has been supporting 160 projects in the community where it operates ■

BOSNIA DIARY

By Malay Mishra

The foreword to the novel, 'The Bridge on the Drina', last of the epic trilogy which fetched the Nobel Prize for its diplomat writer, Ivo Andric, describes Bosnia as "the storm centre for centuries on the border of the Eastern and Western worlds". Today it has turned out to be the crucible of civilisations. But after a lot of blood and gore had spilt among ethnically divided communities, spawning divisions, mistrust and intolerance, leading to a 1000-day siege of Sarajevo, rather the country as a whole, with destruction and death in the name of 'ethnic cleansing'. While Europe was quiet, or at least pretending not to see the gunfires of enmities, a rich civilization and heritage was getting charred.

As I touched foot on Bosnia in that grey winter afternoon for the first time, to present my credentials to the Croat member of the Presidency (a 3-member Presidency holds office by turn for 8 months), I felt a lump in my throat. Here is a city with a rich and long ancestry, from the Byzantines and Turks to the east, to the Romans, Venetians and Austro-Hungarians to the west. Where on earth could one boast of a square mile space, home to a Catholic church, an Orthodox Christian church, a Jewish synagogue and a mosque (or rather three!) They all stand, testimony to what an integrated society could have ever been.

When one strolls through the narrow-winding cobbled streets of Old Town one is immediately transported to that quaint patch of time when warriors from Constantinople had succeeded in bringing their culture, religion and heritage to a heretic population, called the "Bojomils" and taking them over, more by appeasement than with the sword. Today the Kavehaz, coffee house, is ubiquitous and young men and women congregate in droves in those teeming little pubs, to smoke, drink coffee in Turkish cups and gargle on an occasional hukkah!

The Drvenija, a tributary of the Bosna river, quietly flows down the Latin (or Princip) bridge still, where on the evening of 28 June 1914 Archduke Franz Ferdinand, heir to the Habsburg crown and his wife Sophie were assassinated by a revolutionary 'terrorist' Gavrillo Princip. This led to Austria declaring war on Serbia, and Russia, long coveting Serbia, marshalling forces against Austria. The first World War had started and the history of Europe, and of the world, was never to be the same again. Every time I walked to the bridge from my hotel, just about two minutes walking distance, where a pictorial depiction along the windows of the Museum bring to instant memory that fateful moment, I had an over-burdened sense of history.

History has been certainly cruel to this land and her peoples, uniting and breaking them apart, again and again. Now enfeebled and tottering, they get up to cross words, if not



At the iconic Sebi (water fountain) in the heart of the old Town of Sarajevo



Close to the Latin Bridge, right on the spot where the Austrian Archduke was assassinated



With members of the Hare Krishna Society

swords. And history goes on...

To be continued...

—The writer is India's Ambassador to Bosnia & Herzegovina

Meeting with Defence Minister



Meeting with Defence Minister, Mr Csaba Hende

Ambassador paid a courtesy call on Minister of Defence, Mr. Hende Csaba. He was accompanied by Defence Attache, Pawan Kumar and Counsellor, Sushil Singhal. The meeting was held in a very cordial and friendly atmosphere in which several matters of bilateral interest were discussed. ■

Meeting with Rural Development Minister



Meeting with Rural Development Minister,
Mr Sandor Fazekas

Ambassador met with Minister for Rural Development, Mr. Sandor Fazekas and discussed areas pertaining to water resource management in the context of the earlier visit of Minister of Water Resources Shri Harish Rawat and his meeting with Minister Fazekas. It may be noted that water resource management area has been deemed a priority in the last Indo-Hungarian Joint Commission meeting held a day prior to the State Visit of Prime Minister Orban to India. ■

Meeting with Minister for Human Resources



Meeting with Minister for Human Resources,
Mr Zoltan Balog

Ambassador called on Minister for Human Resources, Mr. Zoltan Balog. The meeting covered a good number of areas given that Minister of Human Resources supervises 8 departments, each headed by a Minister. Minister Balog recalled his excellent visit to India while he was accompanying Prime Minister Orban in October last year, during the course of which he had inaugurated an exhibition on Contemporary Hungarian art at the National Gallery of Modern Art, New Delhi and signed 2 MOUs on bilateral cooperation in traditional medicine and sports. ■

Meeting with President, Academy of Sciences of Hungary



Meeting with President, Academy of Sciences
of Hungary, Dr Jozsef Palinkas

Ambassador paid a visit to the Hungarian Academy of Sciences (HAS) and met with the President, Dr. Jozsef Palinkas. HAS controls a network of 15 science and technology institutes in Hungary and plays a decisive role in formulating the national S&T policy. HAS has close cooperation with the Indian Ministry of Science & Technology in several areas and scientists from both sides have been collaborating on joint projects as well as under the aegis of the Joint Strategic S&T Fund which has been recently enhanced to contribution from each side by Euro 2 million following a Letter of Intent signed during the visit of PM Orban to India.

Expressing that Hungary recognised India as a country with a well-developed R&D and 'Knowledge' infrastructure, Ambassador felt HAS could play an active role in the field of cooperation to promote research on civilian S&T areas. Prof. Palinkas mentioned about an MOU having been signed between HAS and Indian National Science Academy (INSA) as well as ongoing joint projects with Indian institutes like Bangalore Research Centre, IIT Mumbai and with the Sahai Institute of Nuclear Physics etc. This too has been a long-standing collaboration which has seen scores of Hungarian and Indian scientists visit the other country. ■

Visit to Szechenyi Library

Ambassador visited the Szechenyi Library (National Library) where an exhibition on the Hungarian connection with India was on view. Ms. Agnes Pap, Curator of the Exhibition, took Ambassador around and showed the various personalities from Hungary who have, in their life

time, had contact with India in various areas that have gone to enrich Indo-Hungarian relations substantially. Ambassador discussed the possibility of bringing the exhibition to the Indian Cultural Centre for a larger public later this year. ■

AYUSH Centre inauguration



LEFT: Former PM Dr Peter Medgyessy inaugurating the Ayush Info Centre in the Embassy. **CENTER:** Ambassador with Vice Rector of Debrecen University and Dr Medgyessy in the Ayush Centre. **RIGHT:** View of the audience at Ayush Centre Opening



LEFT: Former PM Medgyessy addressing the gathering at the Ayush Centre Opening. **CENTER:** Ambassador with Dr Lazar, Head of Cultural Department in Ministry of Human Resources. **RIGHT:** Dr Diksha Sharma with guests at the Reception

The AYUSH Information Centre was inaugurated in the Embassy on Friday, 23rd January, in an impressive ceremony.

Former Prime Minister and President of the Foundation of Traditional Indian Medicine for Public

Health in Hungary, Dr. Peter Medgyessy cut the ceremonial ribbon while Vice Rector of the University of Debrecen, representing the Rector, was in attendance. The dignitaries were taken around the Centre, shown books, brochures, films and sample medicines sent by Department of AYUSH. Thereafter, the event moved to the auditorium where an hour long function was held. This included a documentary film show on promoting Ayurveda, Yoga and Naturotherapy, and a demonstration of Naturotherapy healing by a local Indian Doctor, Dr. Diksha Sharma. (Dr. Sharma has since started free consultancy once a week in the Centre.) Ambassador, in his welcome remarks, mentioned about the state of Ayurveda in India today and the objectives of the Department of AYUSH in promoting traditional medicines in India. He also mentioned that this would be the first ever



Ambassador and Second Secretary DCD Dass with invited dignitaries

AYUSH Information Centre, set up with the assistance of the Department of AYUSH, in Europe. He laid particular emphasis on the MOU on Bilateral Cooperation in Traditional Medicine signed in October last year during the visit of Hungarian PM Viktor Orban to India. He also talked about plans in progress to set up a Chair of Ayurveda in the University of Debrecen in the context of exchange of professors as stipulated

in the recent MOU.

Vice Rector of Debrecen University, Dr. Laszlo Csernoch, in his address mentioned that a part of the medical community in Hungary would be certainly interested in knowing about this particular aspect of health-care, particularly since it deals with holistic care of the body. He also said that the Pharmacology Department in the University had come out with a traditional medicine section where the Chair of Ayurveda could be physically located.

Former Prime Minister Dr. Medgyessy conveyed his happiness in the setting up of the Centre. He thanked the Government of India, particularly the Department of AYUSH, in this context. He also mentioned about his own collaboration with AYUSH in the recent past and the upcoming international conference in June 2014, which he was planning to host in collaboration with AYUSH. ■

Republic Day celebrations, 26 January 2014



Foreign Minister Dr Martonyi extending his greetings on Republic Day

On the occasion of India's 65th Republic Day celebrations began from the morning when Ambassador hoisted the national flag in the Embassy premises. Despite inclement weather, nearly 150 members of the local Indian community, with their families as well as Embassy personnel congregated. There was rendering of patriotic songs followed by reading out of the President's message. A reception was held at the Embassy Auditorium the same evening. Foreign Minister of Hungary Dr. Janos Martonyi as well as



Embassy families rendering patriotic songs

Minister of Rural Development Minister, Dr. Sandor Fazekas, with their spouses, attended the reception. An exhibition on the life of Mahatma Gandhi titled "Gandhi – an Apostle of Peace" was also inaugurated at the Cultural Centre by the two Ministers.

Foreign Minister Dr. Martonyi, extended greetings of the Government and people of Hungary to India on this occasion. He discarded his written speech and underlined



Ambassador reading out President's message



View of the gathering on 26th January morning



Ambassador with Embassy officials at the Republic Day gathering



Ministers Martonyi, Fazekas & Ambassador at inaugurating the Gandhi exhibition



Ambassador welcoming the gathering on Republic Day



(Left-right) Minister Mr Sandor Fazekas, Mrs Martonyi, Mrs Fazekas, Dr. Janos Martonyi

the importance of India to Europe, particularly to Central Europe and referred to the policy of non-violence of Mahatma Gandhi which he claimed changed the course of world history and was a great inspiration to the anti-Communist movement in Central Europe during the 1980s. He reiterated Hungary's support to India's permanent mem-

bership of the UNSC and underlined the importance of India as an emerging super power in the new global order. He also dwelt upon Indo-Hungarian cultural ties which had a long history of nearly 500 years and termed Indo-Hungarian relations as the brightest spot on Hungary's policy of 'Eastern Opening'. ■

Gandhi Conference in Pecs



Ambassador addressing the gathering at University of Pecs on the occasion of the Gandhi exhibition

To commemorate the 66th anniversary of Mahatma Gandhi's martyrdom, the Embassy of India and Indian Cultural Centre, in collaboration with the University of Pecs, organized a 2-day event at the University on 29-30 January. The event was flagged off on 29th January with a photo-exhibition on the life and times of Mahatma Gandhi, entitled "Gandhi, an Apostle of Peace" inaugurated by the Rector of the University, Dr. Jozsef Bodis and Member of Parliament, Peter Hoppal. Ambassador in his welcome remarks, referred to Mahatma Gandhi's famous statement, "my life is my message" and mentioned that the exhibition was an educative panorama for any student wishing to learn about the greatest political personality of the 20th century, Mohandas Karamchand Gandhi.

The next day, a conference was held starting with a panel discussion with the participation of Dr. Zoltan Wilhelm, Director of the Asia Study Forum, Ambassador Bela Fazekas, DG, Ministry of Foreign Affairs and Ms. Ildiko Deri, Principal of the Gandhi School of Pecs. Dr. Zoltan highlighted a 2011 survey he had conducted among college students in Hungary to determine the knowledge quotient on basic information about Gandhi's life. The results were not encouraging and he wished more dissemination of awareness about Gandhi, and in this regard offered the Asia

Study Centre to be the focal point. Ambassador Fazekas, who has served as Hungary's Ambassador in Pakistan and presently manning the Euro-Asia desk, gave a comprehensive account of Gandhi's role in shaping India's foreign policy, particularly in the initial stages, and the present day values in contemporary politics to have been directly influenced by Gandhi. (Ambassador Fazekas's lecture at page...) Principal of the Gandhi School gave a realistic evaluation of the School which had the majority of its students drawn from the marginalized Roma community and Gandhian teachings, which the school had introduced in its curriculum. The Government of India had donated a Mahatma Gandhi bust to the School in February 2012 on the School's 18th anniversary. The School had been doing commendable work in the promotion of Gandhian values amidst severe challenges.

Ambassador assured all support from the Embassy in coordinating with the Asia Study Centre and the Gandhi School of Pecs to set up a Gandhi Centre under the aegis of the University where a Gandhian study programme could commence. The University of Pecs, known to be the oldest university of Hungary, was also represented at the event by the Vice Rector Dr. Laszlo Komlosei, who was instrumental in hosting the two-day event. ■

INAUGURATION OF BUSINESS FACILITATION CENTRE

The inauguration ceremony at the Embassy of India, Budapest took place on 5th February by Chief Guest Mr. János Berényi, President of HITA and Ambassador Malay Mishra cutting the ribbon at the newly formed Business Centre.

After the inauguration ceremony guests were escorted to the Auditorium of the Embassy, where speeches were given by Ambassador Malay Mishra, Chief Guest Mr. János Berényi, Guest of Honour Mr. István Bakos and President of the Indo-Hungarian Chamber of Commerce and Industry Dr. Amar Sinha.

The event was followed by light refreshments. An estimated 45 guests including Indian and Hungarian businessmen, representatives of the government and associations were present on the occasion. ■



Inauguration of Business Facilitation Centre

Inauguration of Film Festival commemorating the Centenary Year of Indian Cinema



1. H. E. Malay Mishra, Ambassador of India, Budapest speaking on the event. 2. Director ICC giving his welcome remarks. 3. Ms Judit Hammerstein, Deputy State Secretary for Cultural Policy, Budapest opening the Film Festival. 4. Front row of Puskin Theatre; Mr Zoltán Kőrösvölgyi, President of Budapest Film Ltd.; Mr Imre Lázár, Head of Cultural Department, Budapest; Ms Judit Hammerstein, Deputy State Secretary for Cultural Policy, Budapest, H. E. Malay Mishra, Ambassador of India, Budapest

To commemorate the Centenary Year of Indian Cinema, a Film Festival was organized at the prestigious Puskin Theatre in Budapest by the Indian Cultural Centre. The 10-day Film Festival was held at Puskin Theatre from 7-12 February 2014 and thereafter moved to the Cultural Centre from 13-16 February 2014. Several award-winning films were screened during the

Festival. The Film Festival started with film "Mirch Masala". Besides the Hindi films, Malayalam Film Parinamam, Telugu Film Stri and Marathi Film Ek Hota Vidushak were also be screened. The Film Festival was declared open by Ms. Judit Hammerstein, Deputy State Secretary for Cultural Policy, Budapest, and attended by the Guest of Honour Mr. Zsolt Horvath, Chairman of Indo-

Hungary Friendship Group of Parliamentarians. Dr. Imre Lazar, Head of Cultural Department, Budapest also attended the Festival.

There was a tremendous response for the Film Festival from the public on the opening day. On the weekend also the theatre was full of enthusiastic cine-goers. ■

REPUBLIC DAY SPECIAL

THE TALE OF THREE NATIONS

By Sayantan Chakravarty

Like for individuals, so for nations, it is about picking up the pieces, and then forging a new tomorrow. India, the “Ancient Land of Monks” as described so very eloquently by Swami Vivekananda in his soul-cleansing Chicago address, has lessons to share from its young and modern history. And that history is built around its Republic Day, of which the 65th was celebrated on 26 January 2014.

A little walk down memory lane takes us to a time when President Sukarno of Indonesia was the chief guest at the very first Indian Republic Day in 1950. Sixty four years later—a period during which kings and queens, presidents and prime ministers came and went as chief guests—it was Prime Minister Shinzo Abe from Japan who, as chief guest, rose to receive President Pranab Mukherjee at the Rajpath.

This is about three nations—India, Japan and Indonesia—that have risen from the depths in the last six decades. Sixty four years ago all three nations were in economic shambles. While the British and Dutch empires had retreated from India and Indonesia respectively, the emperor himself had fallen in Japan. Independence in India and Indonesia had come accompanied by a great deal of uncertainty. And for Japan it was a question of raising itself on its feet from the dust into which it had been ground, especially after it had been inflicted sharp body blows by America.

From India, the empire had finally left, but with its receding steps had vanished the nation’s fabled riches. India’s share of world income, according to Cambridge historian Angus Madison, was 22.6 per cent in 1700, a time during which it had, unwittingly, shaken hands with the East India Company. India’s economic strength was nearly equal to that of entire Europe’s at the time, close to 23.3 per cent. From the accounts of numerous travelers who came to India from foreign shores, from the anecdotes available from the nation’s great storytellers of the past, it was evident that India was a rich nation, second to none. But by 1952, the rugs of riches had been pulled, the treasure chests had been pillaged, and India had become a poor, bleeding nation. It now accounted for a mere 3.8 per cent of the world’s income. Economically, the country had been drained out by colonial rule, and it was down on its knees.



President Sukarno (2nd from left) and Madame Fatmawati with P.M. Nehru and his sister Ms Vijay Lakhmi Pandit (extreme left) at a reception in New Delhi, 1950

One could so easily have scratched the bottom of its coffers and come up with nought. But one thing there was in abundance. There was plenty of hope. For the first time in three centuries, India was breathing the fresh air of freedom. Change lay in store.

The tailwinds of history had similarly caught up with Indonesia. It declared independence from the Dutch on 17 August 1945, two years before India could secure its own. The period also coincided with the Japanese emperor’s surrender in the Pacific. Indonesia’s economy lay completely shattered, its infrastructure had to be raised from scratch, and the nation had to rediscover itself. The task was immensely difficult. Indonesia could be thankful to the likes of President Sukarno, chief guest at India’s first Republic Day in 1950, who was among those who could lead the country out of its colonial shackles, and promise a new tomorrow.

And then Japan, a nation that had by 1945, keeled over. In retaliation for the attack on Pearl Harbour, Japan’s cities were bombed into submission by the USA. Japan had to surrender unconditionally and its empire had come crumbling down. In 1946, amid the devastation, the country made significant amendments to the constitution of the Empire of Japan. The salient characteristics of the draft included the abolishing of the



The Chief Guest, Prime Minister of Japan, Mr Shinzo Abe and the President, Shri Pranab Mukherjee being received by the Prime Minister, Dr Manmohan Singh, on their arrival at the 65th Republic Day celebrations in New Delhi on 26 January 2014

Japanese imperial system and the adoption of republicanism, and along with it, democratic centralism and socialist policies. Significantly, sovereignty was transferred from the emperor to the people. As a nation, Japan renounced war and with it the right to build a military force. Any moral training that fostered extreme nationalism was abolished.

Each nation was picking up its pieces. And the story had begun anew.

THE MODERN ERA

Strong work ethics, the mastery of high technology and small defence allocations, helped moving Japan towards being a technologically advanced nation. In 2013, Japan stood as the 4th largest economy in the world, after the USA, China and India.

Ironically for a country that had deliberately forged a policy to shun war, it was a war that had boosted the Japanese economy during the modern era. The USA purchased much of its supplies and equipment for the Korea War from Japan. The allied powers had

once envisaged Japan as an essentially agricultural nation. Instead, Japan became a world leader in cars, steel, ships and electronics. Today, it has an estimated per capita income of USD 35,900 for a population of 127 million.

Indonesia on the other hand has also moved on to become a trillion dollar economy, the 16th largest in the world. Even though there are ongoing challenges to its infrastructure, and plenty of unemployment and labour unrest, it has managed a per capita income of USD 4,900 for a population of 251 million. It went through a process of industrialization and urbanization over the past 50 years such that the share of manufacturing in GDP increased by 19 per cent between 1967 and 2009. During this period, the share of agriculture fell by 35 per cent. Indonesia had been able to industrialize very fast.

THE INDIA STORY

India has in the past 64 years raised itself to an open-market economy. Its diverse economy encompasses traditional village farming, modern agricul-

ture, handicrafts, a wide range of modern industries. It has a large, educated English-speaking population that has helped it become a major exporter of information technology services, business outsourcing services and software workers. In 2010, the Indian economy rebounded robustly from the global financial crisis, in large measure due to strong domestic demand.

Of the three nations, India remains the youngest. About 50 per cent of its population is below 25 years in age, and nearly 88 per cent below 54 years in age. The outlook for India's medium-term growth is positive due to a young population and corresponding low dependency ratio, healthy savings and investment rates, and increasing integration into the global economy. Only 17 per cent of Indonesia's population is below 25, while for Japan the figure is about 10 per cent.

A British writer based in the Himalayas for several years once mentioned to this author that wealth has this uncanny habit of moving from east to west, and beyond. Indeed, around the time when India's riches were being taken away, Europe's economic prosperity, under various empires, was booming. Then in the 19th century, the New World was discovered, the gold rush had begun, and the planet's centre of wealth shifted across to the other side of the Atlantic. America's time had come. Then starting somewhere in the 1960s, wealth continued its westward journey, this time across the Pacific. Japan whose Prime Minister was chief guest at the last Indian Republic Day, prospered early. India and Indonesia—whose President was chief guest at the first Indian Republic Day—began to find their place in the world economic order a few decades later.

In the last 64 years since India turned a republic, the pieces have been picked. As they have been for Japan and Indonesia during this period. Between the visits of President Sukarno and Prime Minister Abe, a new dawn has broken. ■

REPUBLIC DAY SPECIAL

INDIA CELEBRATES 64 YEARS OF BEING A REPUBLIC

By Vishnu Makhijani



There's the pageantry and the pomp but it's not just a party. As India celebrates its 64 years of being a Republic this 26 Jan, it also is an occasion for the nation to remember the day it shed the last vestiges of colonialism and adopted the Constitution that laid the framework for the "sovereign, socialist, secular, democratic Republic" that it is today. Independence from the British rule came on 15 August 1947, but it was not until 26 January 1950, that it became a truly free nation – free to chart its course its own way. Till then, the head of Indian state still was the British Crown represented in what was then called the

Viceregal Lodge by a Governor General.

All that changed on 26 January 1950. Not only did India come out of the purview of the Crown to become a Republic but it also adopted a Constitution that for the first time codified the rights and duties of citizens and the manner in which the government would protect these and administer the country. Once the Constitution came into being, the post of Governor-General was done away with and replaced with the President, who since then has presided over an annual parade that showcases India's military and cultural prowess every

Republic Day in New Delhi.

The country also got its first President in Dr. Rajendra Prasad and the nomenclature of the Viceregal Lodge changed to Rashtrapati Bhavan or the presidential palace. What the Constitution did was to spread egalitarianism across the land and formalise adult franchise for all those over 18 without discrimination of gender, caste, colour, creed or religion. It is not that women could not vote before 26 January 1950 – till then, however, the right was confined only to the rich and the feudal classes and was certainly not



available to those in the lower strata of society or the marginalized. The significance of this can be gauged from the fact that within three years of independence, India guaranteed the vote to women across the spectrum – something it took a nation like the United States a century and a half to achieve.

India thus became the first British colony to gain independence and to become a Republic, when even today nations like Australia, Canada and New Zealand owe their allegiance to the British Crown through their respective Governors General. In declaring itself a Republic, India also sent out a powerful message that it was second to none in the world and the majority of its people might be poor and unlettered but they were certainly not uneducated or uninformed. This was the legacy of the freedom movement led by stalwarts like Mahatma Gandhi, Jawaharlal Nehru and Maulana Abul Kalam Azad that allowed Indians to look at themselves from a global perspective. What then, does the Constitution, whose drafting began on 6 December 1946, with the Constituent Assembly being called into session, guarantee to the Indian people?

Two key elements stand out: the Fundamental Rights that enable the people to live without fear or discrimination in a democratic set-up and the Directive Principles of State Policy that

are not obligatory but are intended to serve as a guide to what successive governments should attempt to implement. One of the Directive Principles requires the equitable distribution of resources of production among all citizens and prevention of concentration of wealth in the hands of a few.

The Constitution guarantees all Indians six Fundamental Rights:

- **Right to Equality**—Since every Indian is born equal, they are all to be treated equally. All citizens are equal before law and there is no discrimination on the basis of caste, sex or place of birth.
- **Right to Freedom**—Freedom of an individual is the essence of democracy and all Indians have freedom of thought and equal rights to freedom of speech and expression.
- **Right against Exploitation**—No individual can be forced or compelled to work without wages.
- **Right to Freedom of Religion**—Citizens have the right to follow their religion and all religions are treated alike. Religious bodies have the freedom to manage their affairs.
- **Cultural and Educational Rights**—With India being a land

of many languages, scripts and cultures, there are many minority groups and their rights are ensured.

- **Right to Constitutional Remedies**—This enables citizens to directly petition the Supreme Court if their Fundamental Rights are violated.

Till the 1970s, these rights were open to judicial review and early in the decade, they were placed in the Ninth Schedule of the Constitution to take them out of the purview of the courts. This made Fundamental Rights inviolable and sacrosanct.

As for the Directive Principles of State Policy, these enjoin the government to, among others, secure for all citizens adequate means of livelihood, make all material resources beneficial to the common good, prevent concentration of wealth, ensure both men and women get equal pay for equal work, provide for free legal aid to the poor, promote cottage industries, and provide free and compulsory education for children up to 14 years of age.

With the Republic grounded in a Constitution as all-encompassing as this, it is but natural that 26 January is celebrated with a grand parade in the national capital that blends the might of the armed forces and the paramilitary forces with the rich and diverse culture of the country and showcases the talent of the country's youth.

Other countries do have military parades and there are events like the Samba Carnival in Rio de Janeiro or the Mayor's Parade in London but nowhere else do the multifarious aspects of a nation come together at one event. Truly does the Republic Day Parade, both in its scale and concept, serve as shining example of India's 'Unity in Diversity', a phrase the country's first Prime Minister Jawaharlal Nehru used to describe the myriad strands that bind this nation together. ■

—The writer is a journalist

Gandhi's message and the Hungarian "Look East Policy"

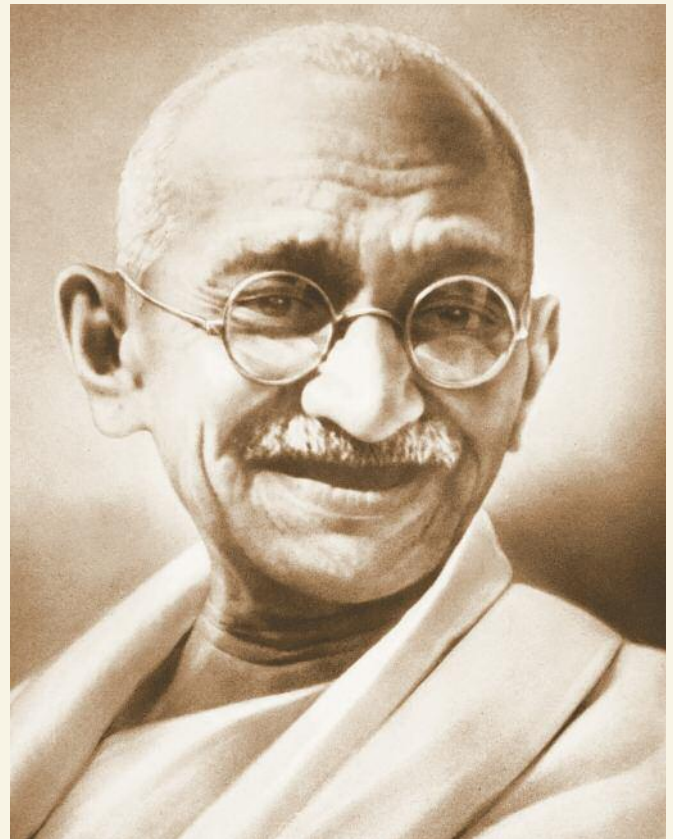
By Béla Fazekas

Gandhi's legacy or what we call Gandhism is a whole complex of philosophy, religious and social ideas, moral values, social technique, a way of life. A philosophy which is still very popular even in the contemporary western societies. So, does Gandhi still matter? He definitely does. A good proof to that is the sheer fact that currently 50 universities in the United States are offering special academic programs dedicated to Gandhism or Gandhi's philosophy. Nevertheless I completely agree with the notion that the main message of Gandhi's philosophy and political activity was and still is the idea of non-violence.

The idea and the technique of satyagraha became the iconic feature of Gandhi's philosophy at the very beginning of the 20th century in South Africa. His idea lately has influenced the political credo of such historic persons like Martin Luther King, Nelson Mandela, the Dalai Lama, or Aung San Suu Kyi, the Burmese opposition leader who visited Hungary just a few months ago. The only difference between Gandhi and these persons is that Gandhi had no motives whatsoever to run for an office, he had no political ambitions at all. On the other hand it would be a mistake to limit Gandhi's legacy only to the idea of non-violence. Gandhi has shaped India's history not only up to its independence in 1947 but far beyond.

Apart from setting independence as a goal, Gandhi also had a clear vision on India's future place in the world and also on India's role to play in making this world a better place to live. As you know this year in 2014 we mark the centenary of the beginning of the First World War. But there was something else which also happened in July 1914. It was exactly at that time Gandhi decided to leave South Africa. I am not sure whether it is only a coincidence or there might be a relation between the two events but I think it is a good question to address. The fact is that after having fulfilled his historic mission by securing basic liberties for the Asians through his satyagraha technique in South Africa he decided to return home with a short break in Europe. By the end of October 1914 more than 20,000 Indian soldiers have already died in Europe, and Gandhi should have known about that while being in London. That is why later on Gandhi's idea of non-violence was intended not only to solve national problems of injustice but also international conflicts and wars.

Gandhi had a clear position on the issue where an independent India should stand in a new world order. For Gandhi the issue of independence was never a goal by itself. To some extent Gandhi's movement for national independence was aimed at the reordering of the world power-structure which was based on the imperialistic-colonialistic pat-



tern of international relations. He wanted freedom for India not to isolate her from the rest of the world but to promote international cooperation.

Gandhi has said in one of his speeches: "We want freedom for our country not at the expense or exploitation of others. 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."

We have all the reason to say that the roots of contemporary Indian foreign policy lie in the freedom movement led by Gandhi and the main priorities of this policy shaped by Gandhian ideas are still applicable: these are non-alignment, moral and economic support against old and new forms of colonialism and racism, non-violence and nuclear disarmament, and India's role as international peace broker. Although these priorities sometimes had to be upgraded and fine-tuned according to the changes of the global geostrategic environment, their Gandhian basis remained unchanged.

Today, sixty-six years after Gandhi's passing away India stands proudly as the largest democracy in the world and has

emerged as a responsible strategic player not only economically but also politically and culturally. In 1939 Gandhi described the future India as follows: „A free and democratic India will gladly associate herself with other free nations for mutual defence against aggression and for economic co-operation. She will work for the establishment of a real world order based on freedom and democracy, utilizing the world's knowledge and resources for the progress and advancement of humanity.” That is exactly the path India follows today.

In 2008 the world suffered one of the most severe economic and financial crises in history. One of the main characteristic of the changes generated by global economics crises is that as a result it led to restructuring of the global economy. This was the case after the Great Depression which put the US on the driver's seat. As a result of the global crises of 2008 a massive shift in global economic power took place from West to East. The centre of gravity has moved from the Atlantic to the Indo-Pacific. The world has witnessed the rapid emergence of India together with the rise of China and other Asian economies. These changes had enormous implications both in political and economic terms. Asia, including India which had an 8% GDP growth even during the global financial crisis has emerged to be an engine of the Global economy which naturally goes together with the growth of its political role and responsibility at the same time.

The growing interdependence, the spectacular rise of Asia, India and China in particular, the power shift from West to East have forced Hungary just like the European Union or the United States to adapt her foreign policy to these new realities. The Hungarian Government announced its strategy of Global Opening in 2010. Within the Global Opening the Government launched its „Look East” policy which aimed at enhancing a more active engagement with the emerging economies of Asia that also fitted into the EU's similar efforts.

Thus the new “Look East Policy” was a historic necessity for Hungary to reposition herself and the only appropriate answer which could be given to the challenges of the rapidly changing geostrategic environment. For Hungary the “Look East Policy” is not a goal by itself. The new strategy was designed to secure our economic and trade interests through setting up strategic partnerships mainly with those partners in Asia with whom we share common values and aspirations, and who are ready for a mutually beneficial and long term economic and trade cooperation with Hungary. In this regard India plays a highly significant role. Apart from sharing basic values Hungary aims at gaining as much benefit as possible from the economic dynamism and enormous development of India and other Asian countries. Our aim is to triple the share of non-European destinations in our export by 2018.

The launching of Hungarian “Look East Policy” in 2010 does not mean that until then India was a white patch on the map of the Hungarian foreign policy activity. On the contrary, Hungary is particularly proud of being among the first countries to establish diplomatic relations with independent India. Nevertheless the history of encounters of our two peoples goes back in time, much beyond the establishment of diplomatic relations. For us Hungarians, the culture and rich spirituality of India was always and still is an important source of intellectual inspiration. In the last 200 years, hundreds of young Hungarians decided to make their Oriental Studies under the influence of Indian civilization. Our bilateral relations and successful cooperation have always been characterized by friendly atmosphere and a spirit of mutual understanding.

This relationship also witnessed historic moments, like the intervention of Mr. Jawaharlal Nehru, Prime Minister of India at the UN General Assembly on behalf of the leaders of the Hungarian Revolution of 1956.

Today the shared fundamental principles like democracy and the rule of law combined with the long and rich history of cultural and economic ties provide us with an exceptionally solid basis to enhance this strategic partnership. Recent years have seen the rapid upswing of our economic cooperation. There is still great potential for cooperation in such areas like energy security, mainly renewable and green energy, agriculture, food security, food processing, biotechnology, sustainable water management, environment protection, the IT sectors, pharmaceuticals, automotive industry, defence industry, education, regional service, R&D and tourism.

Hungary appreciates India's growing international activity. We are convinced that India deserves the permanent membership in the UN Security Council and we support this. Increasing significance of India's international position and prestige is manifested in the external relations of the European Union as well. India is a strategic partner of the EU and this partnership is also reflected in the practice of annual summit meetings.

Prime Minister Viktor Orbán's visit to India last October was a great success in opening a new chapter in our relations. Prime Minister Orbán, who was accompanied by more than 70 Hungarian business persons, talked about giving a new approach in our relations. Accordingly, the main message of his visit was that it was time to turn our “Look East” policy to a higher gear. It means it is not enough to “Look East” anymore. In fact we should “Act East” and the sooner is better. ■

—*The writer currently heads the EU-Asia Division in the Hungarian Ministry of Foreign Affairs and was one of the panelists at the Gandhi Conference in the University of Pécs. The above is a paraphrase of his lecture.*

HOMAGE TO MAHATMA GANDHI

Theory and practice in the teachings and life of the Mahatma

By Katalin Aklan

The world commemorated the 66th anniversary of the departure of the greatest leader of non-violence on 30 January 2014. With this article we wish to pay homage to the most genuine political leader and thinker of the 20th century.

Mahatma Gandhi is duly revered throughout the world as the Apostle of Non-violence. His birthday, on 2nd October, was chosen by the United Nations to be celebrated as the International Day of Non-Violence. This choice in itself shows that Gandhiji is the iconic symbol of non-violence all over the world. What he and the Indian nation have achieved is unparalleled in world history, and their example of applying non-violence to achieve political aims demonstrates the only viable way to resolve conflicts now pending around the globe. What was their secret? How could the Indian nation, with Bapu's guidance, achieve independence, a treasure which peoples in world history had achieved only through armed revolutions before them? The answer lays in the Mahatma's teachings, which embraces all areas of human existence, and in his personality and way of living which duly reflected and exemplified his thoughts.

Mahatma Gandhi's teachings are as relevant today as they were at the time when he formulated them. At the heart of his teachings lay his belief in God, whom he called many different names. He associated God with truth, or *satya* in Sanskrit. God and Truth are the moral basis for all human action. God and Truth are the law of life. It is the same as love for all humans, and, in an extended meaning, love for all sentient beings, which is expressed through *ahimsa*—non-violence, as is usually translated, but literally, it means “non-injury”. *Ahimsa* has been an important element in traditional religions of India: Hinduism, Jainism and Buddhism. In addition to these, Gandhi studied thoroughly all major religions, such as Christianity, Judaism and Islam. Rooted in his Hinduism, which is famous for religious tolerance, he honored all religions. But Gandhiji's spirituality stands above religions. He regarded that religions are multiple forms of the same God. “Religion is one tree with many branches. As branches, you may say, religions are many, but as a tree, religion is only one.”

He was deeply religious. He stated “My politics and all other activities of mine are derived from my religion”, and as

he further explained: “My religion is based on Truth and Non-violence. Truth is my God. Non-violence is the means of realizing Him.” Although his personality was deeply influenced by his spirituality, he did not live in an unattainable spiritual height. He regarded that “A religion that takes no account of practical affairs and does not help to solve them is no religion.” His main aim and greatest achievement was political, but he also had firm and practical concepts and teachings for all fields of human existence, expounded in the monumental legacy of his writings.

His main political goal was independence for India. Earlier in South Africa, he fought for equal human and civil rights for the Indian residents. The *Satyagraha* movement was born in South Africa. The word *Satyagraha* was coined to substitute the English term “passive resistance”, but it became more than that. Literally, the word means “a firm resolution to Truth”, “adherence to Truth”, but it designated a movement whose means were uncompromisingly non-violent. Not only did the participant Indian residents use passive resistance but actively sought novel ways, always explored new methods and new responses to the new challenges, with which they could express their dislike and non-cooperation. When Gandhiji went back to India, the movement travelled with him. An important feature of *satyagraha* is the deliberate readiness for self-sacrifice: each individual *satyagrahi* is always prepared to suffer and to give even his own life to achieve his aim. He gains the strength for this readiness from a faith in God, which gives him fearlessness. His firm belief in God provides the *satyagrahi* with courage to face with every possible hindrance and danger, as, paradoxically, it takes more courage to be non-violent than it takes to be violent.

Independence for Gandhiji was unimaginable without interdependence. In his ‘Non-violence in Peace and War’, written in 1942, he made a comparison between the ideal society and “oceanic circles”, as he called it. He compares the society to a stone dropped in the ocean and the concentric circles it creates. In the centre one can find the individual, the *satyagrahi*, whose actions are utterly moral, and who is ready to sacrifice his life for truth and for the whole of society. In the first circle around him we find his village, which is self-sufficient to a large degree, but not totally. It is not cut off from the rest of the world, but is in meaningful



interaction with its immediate environment, with its neighboring villages. Thus in the next circle we find a group of villages who work together with this first village. This group of villages, again, cooperate with other such groups in the region, and so on, until the outmost circle represents the total of society.

As the individual is the basic unit of society, each person should be a *satyāgrahī*, or else someone who is trained in and has acquired moral principles based on “living belief in a living God”. Everyone is capable of this – even the untouchables. Gandhiji has recognized that the institution of the untouchables was a serious problem which impeded the social and economic welfare of the country. He aimed at the demolishing of the caste system. His magazine Harijan was dedicated to raise the voice of lowest castes to tackle this difficult problem.

In economic terms, an independent society consists of self-sustained villages. An ideally simple lifestyle can be maintained by a village-sized group. Gandhiji realized that village life in India in his times was far from that. His ideal aim was to “uplift all”, or *sarvodaya* in Sanskrit terms. This meant opportunity and equality even for the most impoverished strata of society. A further economic means to achieve uplift and which contributed to self-sustainability at the same time was *svadeśī*, the preference of home-made Indian products instead of imported goods, especially British alternatives. Textile and clothing was the most obvious and symbolic representations of the *svadeśī* movement. Gandhiji dedicated some time each day to spin yarn on the *charkha*, the traditional Indian spinning wheel. This symbolic act at the same time rejected British rule and promoted home industries, while providing opportunity to the poor to

clothe themselves.

Lastly, we need to mention the Mahatma’s zeal for natur-
opathy, his interest in health and dietetics. Rooted in his *ahimsā*, he was a conscious vegetarian and propagator of vegetarianism. He believed that most illnesses could be healed through natural cures. He always experimented with new methods of healing and eating. For him, fasting was a spiritual, medical and political means. His enthusiasm for healing others is rooted in a concept of utmost importance to him: that of serving others. Service, for him, meant a way of life.

After and despite all the above mentioned teachings and achievements of the Mahatma, critics do not neglect to specify some points where his teachings of *ahimsā* failed. The most often mentioned critique is a political one, and it is directed not so much against Gandhiji, but the world he lived in (and we still live in). The bloodshed after and before the Partition, the massacre of Calcutta in 1946, and the religious upheavals from that time on seem to be the price which the Indian subcontinent had to pay for her independence from the British. Nationalist and fundamentalist forces have had their role to trigger utmost violence all over the area even up to the present day. Peace is still desperately needed not only in many parts of the world, but also in India. Moreover, Gandhiji himself was assassinated by a Hindu extreme nationalist. Regarding these tragical events, one cannot help asking the question: Were Gandhiji’s teachings totally without influence? Did he preach in vain?

Gandhiji’s life and teachings show that, as a true *satyāgrahī* he was prepared even for the most unexpected. Rather, the mystery is that he could survive all the imprisonments, the hardships he had to experience, and nobody had attempted to take his life earlier contrary to all the revolutionary activism he had led. His teachings and actions are novel in the sense that non-violence as a complex and all-governing system had never ever before been used in the political field, especially not on such a large scale. He did succeed in transforming the thinking of many but he may not have succeeded in transforming all. Non-violence is an arduous path even for those who deliberately choose it – it is not his fault that there are people who do not even try. He duly deserves the respect of the whole world for introducing non-violence into politics. He has shown a difficult road which waits for posterity to follow – and it must be followed if humankind wishes to survive. Besides the political meaning, we must include in the concept of non-violence the economic and ecological aspects, as Gandhiji also propagated. I would like to urge every one of us to imbibe the teachings of the Mahatma and follow his footsteps: “Be the change you want to see in the world!” ■

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AYURVEDA

By Subhash Kak

The idea that breath (prana) is central to health occurs very early in the Vedic literature. In Ayurveda, which is one of the secondary sciences associated with the Atharvaveda, health is seen as balance of the three doshas, or primary forces of prana or vata (air), agni or pitta (fire), and soma or kapha (water). Vata was taken to represent the principle of motion, development in general, and the functions of the nervous system in particular. Pitta signifies the function of metabolism, including digestion and the formation of blood, and various secretions and excretions that are either the means or the end product of body processes.

Kapha represents functions of cooling, preservation, and heat regulation. The imbalance of these elements leads to illness. The predominance of one or the other dosha leads not only to different physiological but also to different psychological types. Just as the body mirrors the entire universe in a recursive fashion, the three doshas are defined recursively within the body. Each of the doshas is recognized to be of five kinds. Vata appears as prana (governing respiration), udana (for uttering sounds and speaking), samana (for separating the digested juice), vyana (carrying fluids including blood to all parts of the body), and apana (expelling waste products). Pitta appears as pachaka (digest and impart heat), ranjaka (impart redness to the chyle and blood), sadhika (increase the power of the brain), alochaka (strengthen vision), and bhrajaka (improve complexion). Kapha appears as kledaka (moisten food), avalambaka (impart energy and strength), bodhaka (enable tasting), tarpaka (govern the eye and other sensory organs), and shleshmaka (act as lubricant).

Every substance (animal, vegetable or mineral) is a dravya with the following properties in different proportions: rasa, guna, virya, vipaka, and prabhava. The gunas are qualities such as heat, cold, heaviness, lightness, and so on, in a total of twenty types. Of the twenty gunas, heat (ushna) and cold (shita) are the most prominent. Virya is generative energy that may also be hot or cold. Vipaka may be understood as the biochemical transformations of food, whereas prabhava is the subtle effect of the substance on the body. Food is converted into rasa by the digestive action of jatharagni, or the fire in the stomach. Rasas are six in number: madhura, amla, lavana, tikta, katu, and kashaya. Each rasa which is recognized by taste is a result of the predominance of two elements. Knowledge of the rasa is important in therapeutics.

The five elements in various proportions are said to form seven kinds of tissue (dhatu). These are: rasa (plasma), rakta (blood), mamsa (flesh), medas (fat), asthi (bone), Majja (marrow), and shukra (semen). The activity of the dhatu is represented by ojas (vitality) or bala (strength). Ojas is mediated

through an oily, white fluid that permeates the whole body. The functions of the vital organs like the heart, brain, spleen, and liver are explained on the basis of the flow and exchange of tissues. The heart is considered the chief receptacle of the three chief fluids of the body: rasa, rakta, and ojas. The body has 107 vital points or marma, which are points of vulnerability where important vessels, nerves, muscles, and organs are situated.

Physiological References in the Vedic Texts

The Garbha Upanishad describes the body as consisting of five elements (with further groups of five as in the Sankhya system of philosophy) supported on six (the sweet, sour, salt, bitter, acid and harsh juices of food), endowed with six qualities, made up of seven tissues, three doshas, and twice-begotten (through father and mother). It further adds that the head has four skull-bones, with sixteen sockets on each side. It says that the body has 107 joints, 180 sutures, 900 sinews, 700 veins, 500 muscles, 360 bones, and 45 million hairs. In Chhandogya Upanishad, organisms are divided into three classes based on their origin: born alive (from a womb), born from an egg, and born from a germ.

Training a Vaidya

The Ayurvedic physician was trained in eight branches of medicine: kayachikitsa (internal medicine), shalyachikitsa (surgery, including anatomy), shalakya-chikitsa (eye, ear, nose, and throat diseases), kaumarabhritya (paediatrics), bhutavidya (psychiatry, or demonology), agada tantra (toxicology), rasayana (science of rejuvenation), and vajikarana (the science of fertility).

Apart from learning these, the student of Ayurveda was expected to know ten arts that were indispensable in the preparation and application of medicines: distillation, operative skills, cooking, horticulture, metallurgy, sugar manufacture, pharmacy, analysis and separation of minerals, compounding of metals, and preparation of alkalis. The teaching of various subjects was done during the instruction of relevant clinical subjects. For example, teaching of anatomy was a part of the training in paediatrics and obstetrics, and the knowledge of physiology and pathology was interwoven in the teaching of all the clinical disciplines.

Dissection and Surgery

Sushruta laid great emphasis on direct observation and learning through dissection (avagharshana). Sushruta classified surgical operations into eight categories: incision (chhedana), excision (bhedana), scarification (lekha), puncturing (vedhana), probing (eshana), extraction (aharana), evacuation and drainage (vishravana), and suturing (sivana). Sushruta lists 101 blunt and 20 sharp instruments that were used in surgery

instructing that these should be made of steel and kept in a portable case with a separate compartment for each instrument and describes fourteen types of bandages. Surgical operations on all parts of the body were described, including laparotomy, craniotomy, caesarean section, plastic repair of the torn ear lobe cheiloplasty, rhinoplasty, excision of cataract, tonsillectomy, excision of laryngeal polyps, excision of anal fistule, repair of hernias and prolapse of rectum, lithotomy, amputation of bones, and many neurosurgical procedures.

Medications were used for pre-operative preparation, and medicated oils were used for the dressing of wounds. Ice, caustics, and cautery were used for haemostasis. Medicated wines were used before and after surgery to assuage pain. A drug called sammohini was used to make the patient unconscious before a major operation; another drug, sanjivani, was employed to resuscitate the patient after operation or shock.

Diagnosis

It was enjoined that diagnosis be made using all five senses together with interrogation. The diagnosis was based on: cause (nidana); premonitory indications (purvarupa); symptoms (rupa); therapeutic tests (upashaya); and the natural course of development of the disease (samprapti). Sushruta declares that the physician (bhishaj), the drug (dravya), the nurse (paricharaka), and the patient (rogi) are the four pillars on which rest the success of the treatment. Different methods of treatment, based on the diagnosis of the patient, were outlined. The drugs were classified into 75 types according to their therapeutic effect. For successful treatment, the following ten factors were to be kept in mind: the organism (sharira); its maintenance (vritti); the cause of the disease (hetu); the nature of disease (vyadhi); action or treatment (karma); effects or results (karya); time (kala); the agent or the physician (karta); the means and instruments (karana); and the decision on the line of treatment (vidhi vinishchaya).

Ayurveda is that of inoculation against smallpox. It is believed that this treatment arose before 1000 A.D. From there it spread to China, western Asia, and Africa, and finally, in the early eighteenth century, to Europe and North America. Indian treatment was described by John Z. Holwell in 1767 to the College of Physicians in London in a report titled „An account of the manner of inoculating for the smallpox in the East Indies”. It not only described the system in great detail, it also provided the rationale behind it.

It appears that the idea of inoculation derived from agadatantra, one of the eight branches of traditional Ayurveda that deals with poisons and toxin in small dosages, and application of specific concoctions to punctures in the skin for treatment of certain skin diseases (Sushruta Samhita in Chikitsasthana 9.10). The Charaka Samhita 1 speaks of how deadly poisons can be converted into excellent medicine and how two toxins can be antagonistic to each other.

An Ayurvedic classification, based on etiological factors, divides diseases into seven categories: hereditary conditions based on the diseased germ cells (adibala); congenital disease (janmabala); diseases due to the disturbance of the humours (doshabala); injuries and traumas (sanghatabala); seasonal diseases (kalabala); random diseases (daivabala); and natural conditions such as aging (svabhavabala). Menstrual disturbances, diseases of the female genital tract, and their treatments are classified. The clinical course and the various stages of labor, the management of puerperium, miscarriage and abortion, and difficult labor are discussed in detail. The different malpositions of the fetus are well understood and many diseases of children are described in detail. ■

—The author is Regents Professor in Department of Computer Science at Oklahoma State University

One of the most impressive innovations arising out of later



SWAMI VIVEKANANDA AND 'NATIONAL YOUTH DAY'

Are Indian youths losing their roots? In the age of globalisation, will it be possible to keep the culture intact and move forward? It is time for the youth of India to think positively and move ahead strategically for the country's development

By Ranjan K Baruah

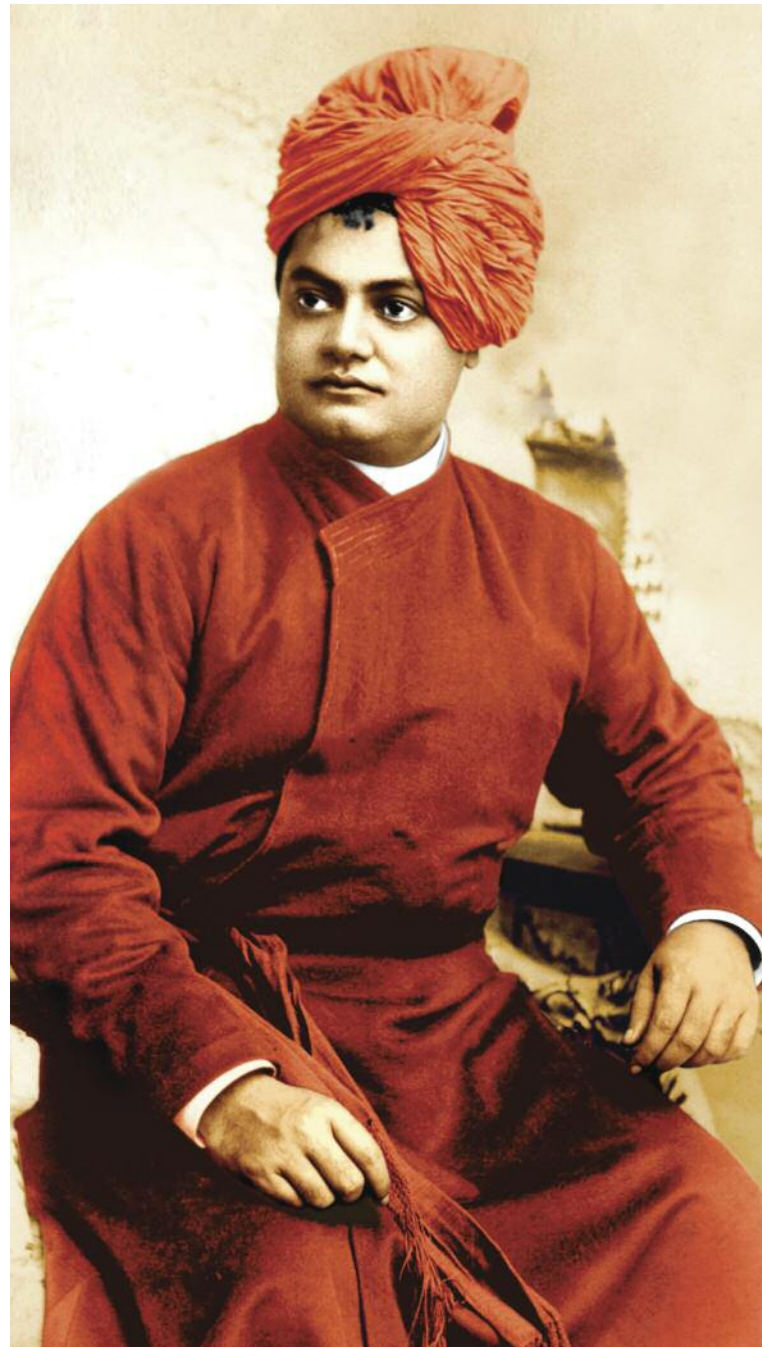
"We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet," said Swami Vivekananda who was one of the great philosophers, born on 12 January 1863. Swami Vivekananda, known in his pre-monastic life as Narendra Nath Datta, was born in an affluent family in Kolkata.

His sayings and speeches still inspire millions of people in the country and abroad. He discovered the country by traveling to different parts. During his travels all over India, Swami Vivekananda was deeply moved to see the appalling poverty and backwardness of the masses. He was the first religious leader in India to understand and openly declare that the real cause of India's downfall was the neglect of the masses.

The immediate need was to provide food and other bare necessities of life to the hungry millions. For this they should be taught improved methods of agriculture, village industries, etc. Thus the masses needed two kinds of knowledge: secular knowledge to improve their economic condition and spiritual knowledge to infuse in them faith in themselves and strengthen their moral sense. The next question was how to spread these two kinds of knowledge among the masses? Through education – this was the answer that Swamiji found. Swamiji founded Ramakrishna Mission as he felt that an organization was needed to carry out welfare activities for the masses.

His speeches of the World's Parliament of Religions held in September 1893 made him famous as an 'orator by divine right' and as a 'Messenger of Indian wisdom to the Western world'. After the Parliament, Swamiji spent nearly three and-a-half years spreading Vedanta as lived and taught by Sri Ramakrishna, mostly in the eastern parts of USA and also in London. Making an objective assessment of Swami Vivekananda's contributions to world culture, the eminent British historian A L Basham stated that "in centuries to come, he will be remembered as one of the main moulders of the modern world".

Contd on page 27



ON THE EMBANKMENTS OF THE RIVER OF FAITH

By **Ádám Lázár**

On the bank of the Ganges I ask a young woman - 'Is this your first visit to Allahabad?' 'This is my first trip to the Kumbha. We stay here for four days. It is said that if you take a holy bath in the Ganges during the Kumbha Mela, you are freed of all your past sins. I took five dips. We could not see the Naga Sadhu's parade. It takes place only when the Makar Sankranti is celebrated or on full moon night. We Indians hold this event in high esteem'.

'You seem to be lost. Can I help you?' The voice is somewhat familiar yet the face and the clothing are completely unlike the speech.

'We are not lost, it is just that we don't quite know which way we should go. We are trying to locate the Press Centre' - I answer while trying to search the face and my memory for the familiar voice.

'This is why most of us are here, to find which way to go. The Press Centre is only a few blocks away' - answers the turbaned Sadhu with big brass earrings. I look at the bearded man wearing the saffron- coloured robes of the Indian holy monks. He looks like a Sadhu but with his cheeky smile, and his Cockney accent he is somewhat of an enigma. I look at him with disbelief as I realise who he is. 'Chris, what are you doing here dressed like a Sadhu?' I ask, from the former friend of my university years in London. 'I am a Sadhu, but that is a long story. What are you doing here?' - he asks me. Our conversation is taking place in India in Allahabad, not far from the holiest Hindu town Varanasi. The occasion of my visit here is the Kumbh Mela in January 2013. We needed a 'Journalist Pass' in order



to walk about freely among the millions to select the most interesting shots for our photo-journalistic work about the event. Like hungry men in a pastry shop looking at the cakes we are sitting at one of the bridges with our cameras ready and taking pictures constantly of people coming and going. India with the faces, the colours and customs is a picture gallery for the photographer.

What is Rome for the Christians, Jerusalem for the Jews, Mecca for the Muslims, that is Varanasi and near to it Allahabad for the Hindus. The Kumbh Mela is the biggest human gathering on Earth, attracting several million. Who visit the Triveni the junction of Ganga Yamuna and the mythical Sarasvati, to take a holy trip. The Hindus believe that in their lives the Kumbh Mela - meaning the festive cup- is a stage, a cleansing process of rebirth. Gurus

and saints, fervent fans, pilgrims, religious leaders and ordinary believers come here in hordes. Some travel for days, some walk for weeks and some stay for months. Most of them at least once in themselves in the waters of the Holy Ganges to purify their karma.

The selection of the site has a mythological basis. It is said that the gods once lost their strength, and wanted to regain it. They had to obtain the nectar of immortality. For that they would have needed the help of the demons. They agreed to distribute the elixir equally. But when the sacred nectar of immortality appeared in the cup, they began to fight. 12 nights and days they fought. That is why the pilgrimage takes place of every 12 years. Finally a winner, one of the gods flew off with the goblet. However, from the cup four drops fell into the river when he flew

over India. At these locations, the ceremony is held every three years alternately.

The date is specified. When Jupiter enters Aquarius and the Sun is in Aries that is the night when the Kumbh Mela begins. It is believed that during this period, a corridor will be open to other major planets from earth, so the soul can easily reach the heavenly world. So when bathed in the holy river, the sins of the past are washed away the soul is able to reach moksha, and it is allowed to be released from the cycle of birth and death.

Looking for the Press Centre we walk about and enjoy the experience of meeting with the real India. We come across parades of faces, clothes, smells, cultures and sounds. Groups of Sadhus from all over India pass us constantly. Some estimates reckon that four- five million of these holy men and women live in India and many hundreds of thousands come here for this occasion. The Sadhus leave all material and human attachments behind and live in caves, forests, ashrams, in huts on the edges of villages, or in temples. It is also thought that the austere practices of the Sadhus help to burn off their karma and that of the community at large. Thus seen as benefiting society, Sadhus are supported by donations from many people.

Suddenly we come across the greatest spectacle of our visit so far. A Naga on a motorbike passes us. The Nagas are naked Sadhus who wear their hair in thick dreadlocks, and cover themselves only by ashes. A popular characteristic of their ritualism is their utilization of marijuana known as charas. During our stay we often meet old-looking Sadhus and Nagas but never really old ones as the drug slowly destroys their lungs. From their tents one hears coughing all the time. Standing outside a tent I watch as a half-naked man pushes back his orange turban and gets down to work. He breaks off chunks of hash and mixes



them with tobacco in his bony fingers, then dumps the contents into a conical clay pipe. The flaming wooden match lights up the painted lines on his forehead as he shouts, "Bom Bhole!" and starts puffing away, his head disappearing behind a cloud of smoke. After two massive lungfulls, he passes the pipe onto his brethren dressed in minimum of cloth, with long beards, matted hair and a happily glazed look in their eyes. The Nagas are known for carrying weapons like tridents, swords, canes, and spears. It is said that once they functioned as an armed order to protect Hindus from the Mughal rulers. Today most of the time they are completely peaceful, their weapons are only symbolical.

Looking about the masses of people one wonders how do the authorities cater apart from the religious needs of the pilgrims for their accommodation, food, health, and hygienic requirements? This year's ritual was

held from 27 January for 55 days. The pre-festival preparations of building, setting up and erecting: roads, electricity, water supply, sewage disposal took months to organize. In dry season on the flood areas of the Ganges 20 km long and the same width chessboard design is set up. In this settlement a sea of tents are erected. The numbers speak for themselves. Apart from the permanent iron bridge 17 temporary pontoon bridges are set up. At the tent city's 14 temporary hospitals 240 doctors are on permanent call. Every day 80 million liters of drinking water is consumed and got rid off in 40,000 toilets. 156 miles of road was built. On the side of the roads from 770 kilometers of electric cables 22,000 lamps were lighting. The main streets are connected by small lanes. There was drinking water everywhere, supplied by 550 miles of water pipes. The security and the peace of the town were guarded by 30,000 police officers, soldiers, and security guards. But to talk about peace is difficult because there is constant noise of the crowd. The tent city looks like an amusement park. The gurus' tents are illuminated by flashing colored neon lights and the music is blaring out from huge loudspeakers. The people at different times might have a nap but this town while the festival is on never sleeps. The people sing, dance, pray, meditate and listen to the teachings of the gurus.

There are some who lie on a bed of nails, some who holds their arms aloft for years, some who lie buried under earth for days. Gurus and saints, Sadhus, fanatic fans, pilgrims, religious leaders or just everyday believers come here en masse. The holy men are constantly talking. Are they talking about different subjects or about the same? If they are talking about different things, which one is telling the truth? If they say the same things what is the point to listen to so many?

Even in the country of 1.3 billion people, the tens of millions of pilgrims, is a number that is too high to

ignore. At the 2013 Kumbh Mela more than 100 million people were expected to attend. To report such an event is a very exciting task. Even more exciting is to try to answer some questions. In the land of the million Gods which god do they pray to? How does the event change their lives? There are so many questions and so many people. Even if only for a few days but during the event the people of different social backgrounds unite in faith by praying next to each other.

At Allahabad the Kumbh Mela is held once in every twelve years. One of the principal features is the holy dip while followers singing and shouting praises of the Almighty. They carry embroidered umbrellas, silver staffs, garlands, trumpets and drums. Some are seated on elephants, others on horses, while millions simply walk. The areas where the Sadhus are bathing are marked out and the times fixed. Prayers are read, images of gods are bathed offerings of fruits, flowers and sweets made to the river and then the Sadhus are ready for their holy dip.

'Is the water cold?'- I ask Chris. 'I don't know, I was



standing next to my Guru. Since I have been waiting for this occasion for the last 12 years, I felt only excitement not cold'- answers the English born Sadhu. ■

—The author is a noted photo-journalist.

SWAMI VIVEKANANDA AND 'NATIONAL YOUTH DAY'

Contd from page 24

One of the most significant contributions of Swami Vivekananda to the modern world is his interpretation of religion as a universal experience of transcendent reality, common to all humanity. Swamiji met the challenge of modern science by showing that religion is as scientific as science itself; religion is the 'science of consciousness'. As such, religion and science are not contradictory to each other but are complementary.

Another great contribution of Swami Vivekananda was to build a bridge between Indian culture and Western culture. He did it by interpreting Hindu scriptures and philosophy and the Hindu way of life and institutions to the Western people in an idiom which they could understand. He made the Western people realize that they had to learn much from Indian spirituality for their own well-being. He showed that, in spite of her poverty and backwardness, India had a great contribution to make to world culture. In this way he was instrumental in ending India's cultural isolation from the rest of the world. He was India's first great cultural ambassador to the West.

In spite of her innumerable linguistic, ethnic, historical and regional diversities, India has had from time immemorial a strong sense of cultural unity. It was, however, Swami Vivekananda who revealed the true foundations of this culture and thus clearly defined and strengthened the sense of unity as a nation. Swamiji gave Indians proper understanding of their country's great spiritual heritage and thus

gave them pride in their past.

Free India's first Prime Minister Jawaharlal Nehru wrote: "Rooted in the past, full of pride in India's prestige, Vivekananda was yet modern in his approach to life's problems, and was a kind of bridge between the past of India and her present...he came as a tonic to the depressed and demoralized Hindu mind and gave it self-reliance and some roots in the past." Netaji Subhash Chandra Bose wrote: "Swamiji harmonized the East and the West, religion and science, past and present. And that is why he is great. Our countrymen have gained unprecedented self-respect, self-reliance and self-assertion from his teachings."

Swamiji's most unique contribution to the creation of new India was to open the minds of Indians to their duty to the downtrodden masses. Long before the ideas of Karl Marx were known in India, Swamiji spoke about the role of the labouring classes in the production of the country's wealth. Swamiji was the first religious leader in India to speak for the masses, formulate a definite philosophy of service, and organize large-scale social service.

In 1984, the Government of India declared and decided to observe the Birthday of Swami Vivekananda (12 January, according to English calendar) as National Youth Day every year from 1985 onwards. ■

—The author is a liberal youth activist and social entrepreneur of India working with people for a vibrant civil society

THE BUSHO CARNIVAL OF MOHÁCS



The Busho Carnival - the far-famed folk custom of the Croatian minority -, since 2 October 2009, is inscribed on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity.

The Busho Carnival is part of protecting, practicing magic to fecundity, end-of-winter and welcoming springtime festivities. It is related to many nations' traditions and festivities.

The Busho Carnival starts on Thursday (last day) of Carnival time, and ends on Pancake Day. The main day of this festivity falls on Sunday.

In Mohács town, the origin of the tradition is usually explained by the legend of driving out of the Turkish from Hungary. However, this legend has no historical basis (it tells that inhabitants of local Croatian minority, taking refuge in the morass of Mohács Island and being tired of slavery, took terrifying masks and by making ear-splitting noise they drove the Turkish out of Mohács. Mohács town got delivered from the Turkish domination in 1687, and settling Croatian families on a large scale had been started only ten years after that

time. This tradition must have been carried along from the earlier country of the Croatians, then had been formed and assumed its present shape here, during the years. The first reports on this tradition date back to the 18th century.

The clothing of a Busho appears the same that it was long time ago: sheepskin usually turned inside out, trousers stuffed by straw. He usually puts on coloured stockings, specially made for women, and a kind of moccasin. The sheepskin is usually gathered round the waist by a rope or a chain with one or several cattle bells on it. Other accessories of the clothing are flappers and a long wooden cornet. But, the most important accessory – and that makes a real Busho – is his mask carved of willow wood and painted by animal blood.

Bushos generally appear campaigned by the special group of “jankele”s, these ones playing the role in keeping people in a distance of the bushos. Jankeles are to beat young girls in the streets, by sacks filled up formerly with ashes or flour, but nowadays only with sawdust or rags. Women hiding their face by veil, men dressed up in folk costumes and figures dressed up in fancy dresses are

called mascarades.

Long time ago, the aim of bushos by making terrifying noises with shaking cattle bells and flappers, or blowing a horn was to collect gifts of drink and meat by expressing their best wishes and performing magic.

Nowadays, this folk custom, turned into the channel of tourism, is returning to its original tradition.

The Busho Carnival of present time starts in Kóló square, in its former centre. That's the place where bushos, jankes and other figures, dressed up in their special clothes, meet other busho groups. Nowadays, about 27 groups represent themselves in the procession. At the thundering of old busho canons, these groups start to

enter the main (or central) square of the town by taking the main street. Then they go to the bank of the Danube and into the small streets of the old Croatian quarter of the town, with making dreadful noises, celebrating carnival season. At nightfall, they return to the centre of the town to continue celebrating by dancing round the bonfire and joking with people. That's how Carnival Sunday ends. The celebration of inhabitants falls on Carnival Tuesday when bushos, putting a coffin – this one symbolising winter – on a bonfire and burning it, say goodbye to the winter and celebrate with dancing and joking, the arrival of springtime.

This year the Busho Carnival is between the 27th of February and the 4th of March.

—Contributed by the Mayor of Mohács ■

INDIAI ŐSI GYÓGYMÓDOK

Az Indiai Ősi Gyógymódok a Magyarországi Egészségügyért Alapítvány létrehozásához az a felismerés vezetett el, hogy az ötezer éves hagyományos indiai gyógyászat a megelőzés, a helyes életvitel és gondolkodás, terápiában a természetes hatóanyagok használata révén, az európai gyógyászatot jól kiegészítve segíthet a magyarság egészségi állapotának javításában. Ezért Alapítványom célja a hagyományos indiai gyógymódok megismertetése, terjesztése, művelésének bátorítása, feltételeinek segítése. Emellett azonban szándékom a szakavatott indiai professzorok, egyetemek, kutatók segítségével és természetesen magyar orvosok bevonásával, a legszigorúbb minőségi kontroll biztosítása is.

Legutóbbi indiai látogatásomkor – melyre az indiai kormány megtisztelő meghívására került sor – 2013 márciusában ismertettem e célkitűzéseket az AYUSH államtitkárság vezetésével, elnyerve államtitkár úr támogatását. A célkitűzések szolgálatában határozottuk el és kezdjük meg az AYUSH államtitkársággal, valamint India Budapesti Nagykövetségével együttműködésben egy 2014 június végén rendezendő Ayurveda konferencia szervezését. Számítunk arra, hogy a 2013 októberében aláírt „Hagyományos Orvoslási Rendszerek területén Történő Együttműködésről” szóló kormányközi megállapodás is segítette a téma iránti figyelem élnélkülését. Az „Ayurveda az integratív gyógyítás jegyében” címmel tervezett rendezvényre az Ayush három magas szintű vezetőjét és neves indiai előadó professzorokat várunk.

A kétnaposra tervezett rendezvénysorozat első napján a magyar és az indiai (Ayurveda) egészségügy vezető szakem-

berei, orvosprofesszorok, akadémikusok szűkebb körben találkoznak, brainstorming jelleggel. Az indiai szakemberek ismertetik azokat az eredményeket, kutatási módszereket, melyek illusztrálják, alátámasztják az ayurvedikus gyógyászat módszereinek eredményességét. A résztvevők tervezett létszáma 30-35 fő.

A második napon indiai és európai professzorok előadásai hangzanak el, bemutatják szakgyógyászati területek ayurvedikus kezelését, az elért eredményeket. A kiválasztott szakgyógyászati területek a magyar egészségügyi helyzet prioritásaival összhangban (mint pl. anyagcsere-betegségek, mozgásszervi betegségek, neuro-muszkuláris gyermek- és felnőttkori betegségek, gerontológiai kérdések, stb.) kerülnek kiválasztásra. Egy-egy előadásban tervezzük érinteni az Ayurveda gyógynövények/gyógyszerek kérdését, valamint a magyarországi Ayurveda oktatást is.

E rendezvénynapon széleskörű hallgatóságot várunk, egészségügyi szakembereket, a hagyományos indiai gyógyászat és életmód alapjait alkalmazó és gyakorló vagy ez iránt érdeklődő személyeket és szervezeteket hívunk meg és szervezzük a sajtójelenlétet. Ezen a második napon 80-100 fő részvétele várható.

Mindezek alapján szeretnénk újabb lendületet adni az ősi indiai gyógymódok magyarországi terjedésének és hozzá kívánunk járulni a magyar polgárok egészségének megőrzéséhez, javításához. ■

—Dr. Medgyessy Péter, volt miniszterelnök, az Indiai Ősi Gyógymódok a Magyarországi Egészségügyért Alapítvány alapítója

Hagyományos és modern női karakterek az indiai filmben

By Dávid Krisztina



Az elmúlt két évszázad sok társadalmi, gazdasági és politikai változást hozott India életében. A nők életminősége, személyes biztonsága, szerepeik és a társadalomban betöltött pozíciójuk a 19. század második felétől a mai napig a tudományos, politikai és művészeti diskurzusok középpontjában áll. A 20. században a különböző művészeti ágak hamarabb kezdtek el reflektálni a nőket érintő kérdésekre, mint a tudomány egyes területei, így a szociológia vagy a gender studies. Mind a képzőművészet, mind pedig az irodalom legtöbbször arra az élesen szembeötlő folyamatra reflektál, mely az indiai nők gondolkodását, a társadalom hozzájuk fűződő elvárásait, és így a nők szerepeit is átalakította. A kortárs indiai nők attitűdje két fogalom, a tradicionalizmus és a modernizmus mentén ragadható meg, mely fogalmak által körülhatárolt viselkedésformák sosem jelentkeznek egy nő személyiségében tisztán, hanem különböző élethelyzetekben hol az egyik, hol pedig a másik jelenik meg erőteljesebben. Az utóbbi években a szociológia az irodalmi alkotások mellett az indiai filmeket is, mint forrás értékű kulturális termékeket vizsgálja.

Érdekes eredményt kapunk, ha végigkövetjük az indiai filmek női karaktereiben történt változásokat az évtizedek mentén. Azt feltételezhetjük, hogy a női karakterek lineárisan „fejlődnek” a tradicionalitástól a modernizmus felé; valamint figyelembe véve az országban végbement gazdasági és társadalmi változásokat az 1991-es indiai gazdasági liberalizáció után a filmekben a modern hősnők száma robbanásszerűen megugrik, de míg ez a megállapítás

helytálló az indiai irodalmat tekintve, addig a filmek ettől kissé eltérő képet mutatnak.

TRADICIONALITÁS ÉS MODERNIZMUS

A tradicionalitás és a modernizmus fogalmainak megállapítása pontosan olyan komplex és bonyolult feladat, mint magának a kultúra fogalmának a pontos meghatározása. A tradicionalitást a szakirodalom gyakran azonosítja az indiasággal, vagyis egyfajta kulturális identitással. A kulturális identitás jelöli az egyén bizonyos csoporthoz, vagy társadalomhoz való tartozását, így az indiaság, vagy indiai identitás a nagycsalád intézményéhez való tartozás által meghatározott. Az indiai társadalom hagyományosan kollektivistá, mely szemlélet a nyugati társadalmak individuális magatartásának ellenpólusa. Azonban a globalizáció térnyerésével, és az oktatás elterjedésével az individualista törekvések, mint a modernizmus legjelentősebb vívmányai egyre inkább beférkőztek a közösség-központú indiai társadalomba. Megállapíthatjuk, hogy a tradicionalitás a hagyományok által meghatározott viselkedési mintázatokat foglalja magában, míg minden, ami ezzel szemben áll, a moderniséget képviseli.

A fenti megállapítás fényében elmondhatjuk, hogy az indiai hagyományos női szerepek csakis családi közegben értelmezhetőek. A lányok és asszonyok mozgástere a házon belül és annak szűk környezetében meghatározott. A nő szerepei csakis férfi rokonai viszonyában értelmezhetőek, tehát a nők anyák, feleségek, leánygyermek vagy húgok lehetnek, de kollégák, iskolatársak vagy barátok nem. Mivel a

nők legfontosabb rituális kötelességeiket feleségként tudják betölteni, így életük középpontjában a házasság áll, mely lehetőség ad a nőnek, hogy beteljesítse a sztrí-dharma által rárótt legfőbb kötelességét, vagyis az anyaságot. A hagyományos hindu társadalomban a feleség dolgozik, így nem vesz részt a család anyagi biztonságának fenntartásában. A férfiak legfőbb kötelessége a családfenntartás, a nőké pedig a gyermeknevelés. Mivel a nő nem dolgozik, így anyagilag kiszolgáltatott helyzetben van, vagyis minden életszakaszban függ valamely férfi családtagjától (apjától, férjétől, fiától). Mivel a nő el van zárva a pénzkereseti lehetőségtől, így gazdasági státusza alacsony, ezért nem vehet részt a társadalmi struktúrák kialakításában, és nem rendelkezik szabad önkifejezési lehetőségekkel. Az alárendelt pozíció elfogadását az olyan mitológiai példaképek is erősítik, melyeket a nők elé állítanak. Szítá alakja a mai napig az ideális nőként jelenik meg az indiai kultúrában. Ő a tökéletes feleség, aki minden igazságtalanság, megaláztatás és elnyomás ellenére kitart férje mellett, akit bálványként tisztel, valamint kész életét áldozni családjáért.

Ezzel szemben a modernizmus a nyugati individualista törekvéseket jelenti. Olyan nőket tartanak modernnek, akik emancipáltak, anyagilag függetlenek, és a hagyomány által rájuk rótt szerepeket elutasítják, mert az önkitaljesítés útján kívánnak haladni.

AZ INDIAI FILMEK NŐI KARAKTEREI

A populáris filmművészet folyamatosan alakítja az emberek kulturális, szociális és politikai értékeit, emellett pedig visszatükrözi az adott kor kultúráját. Ez a reflexió azonban nem csupán az adott kor kulturális és társadalmi jelenségeinek filmvásznon való visszatükröződése, hanem tovább kutatva megismertet minket az adott film célközönségének nézőpontjával, vágyaival, és elvárásaival.

A kétezres évekig az indiai filmekben néhány női karakter egyáltalán nem jelenik meg, míg más karakterek túlreprezentáltak. Nem a modernnek mondható hősnők hiányoznak, hanem azok a női figurák, akik a narratíva alakításában részt vesznek. A női szereplők, bár bizonyos aspektusban modern tulajdonságokkal rendelkeznek, mégis a legfőbb feladatuk, hogy a férfi hős számára élvezetet nyújtsanak, és gyakorta nem mint személyiségek állnak előttünk, hanem pusztán tárgyak, a film dekoratív elemei. A hősnő másodlagos a hőssel szemben, és személyiségét csakis a főhőssel, és egyéb férfi szereplőkkel való vi-szonyaiból ismerjük meg, mely nézőpontot értelmezhetünk a tradicionális, patriarchális nézőpont filmvásznon való továbbélésének.

Az 1950-es évektől egészen a nyolcvanas évekig a populáris filmek pozitív hősnői Szítá, az ideális feleség alakjával álltak párhuzamban. Passzív, elnyomott feleségekként jelentek meg, akik képesek voltak a teljes önfeláldozásra. Ilyen filmek a Dahej (1950), Gauri (1968), Biwi Ho To Aisi (1988),



vagy a Pati Parameshwar (1988). Ezen filmek hősnőit a hagyományos „tökéletes feleség” ideája mentén alakították ki, alakjaik kevésbé valóságosak, sokkal inkább sztereotípiákként jelentek meg.

Az abszolút pozitív női karakterek mellett azonban megjelentek a démoni csábítók, akiket modernnek tituláltak. A csábító nőket nyugati jellemzőkkel ruházták fel, függetlenek, és szexuálisan agresszívek voltak, nyugati módon öltözködtek, nyilvánosan fogyasztottak alkoholt, és dohányoztak. Ilyen módon a nyugati, vagy más néven a modern eszmék egyet kezdtek jelenteni a romlottsággal, és a bűnnel, míg a hagyományos értékeket valló „jó lány” karakterek a tisztaság, és a nemesség szimbólumaivá váltak.

Bár a munka nem tartozott a hagyományos nők feladatai közé, de a hetvenes évek dühös, lázadó férfi karakterei mellett helyet kaptak a vásznon a dolgozó nők is, így például az ikonikussá vált Sholay (1973) című filmben Hema Malini egy falusi tongavezetőt alakít. A nyolcvanas évektől kezdve azonban egyre kevésbé jelenik meg a filmekben a dolgozó nő. Bár a nyolcvanas évek filmjeiben enyhülést látunk, és a nők egyre inkább képesek artikulálni a vágyaikat és igényeiket, de ezen figurák is az indiai társadalom erősen tradicionalista és patriarchális keretei között lettek megalkotva.

A sztereotípiákat felvonultató populáris filmek mellett a hatvanas években megjelentek a művész filmek. Az „Új Hullám” nevet viselő irányzat mind tematikájában, mind pedig szerkezetében új filmeket gyártott. A művészfilmek megkísérelték átalakítani a korabeli sztereotip női karaktereket. A filmrendezők egy új generációja lépett fel, akik progresszív gondolataikkal szociális és gazdasági kérdéseket vittek vászonra. Az „Új Hullám” rendezőinek csoportja erősen kötődött az „Új Novella,” vagyis a kortárs irodalmi irányzat íróihoz. Nem meglepő, hogy az Új Hullám rendezői

hasonló társadalomkritikai szemléletet vettek fel, mint az Új Novella mozgalom írói, és témáik között igen népszerűvé váltak a nőket érintő kérdések. Ellentétben a korszakban megszokott alárendelt és kötelességtudó anyákkal valamint feleségekkel, a művészfilmek női karakterei dominánsak és erősek voltak.

A *Mirch Masala* (1989) című film az egyik legjelentősebb olyan művész filmes alkotás, mely középpontjában a nő áll. A szokással ellentétben személyiséggel ruházza a fel a nőt, és mentes a nők tárgyiasításától. A film szembeszáll a megszokott sztereotípiákkal, és bár a főszereplő nő megmenntésre szorul, a patriarchális társadalom elbukik a védelmező szerepében, és kiszolgáltatja a nőt a negatív hősnek. Míg a populáris filmekben általában egy fiatal, izmos férfi siet a hősnő segítségére, addig itt az idős férfi vállalja magára ezt a szerepet. Az utolsó jelenete tette a filmet a nőmozgalmak ikonjává, és egy abszolút új sikot adott a hősnő alakjához. A jelenet az ind mitológiából ismert Kálí, vagyis a vérszomjas istennő képét hívja elő az indiai nézőben. A főszereplő nő sarlóval a kezében; vastag, fekete kádzsallal a szeme körül, mint maga a megtestesült Kálí istennő, a levegőben szálló vörös csili por pedig, mintha a vért szimbolizálná. A *Mirch Masala* az első olyan film, mely nem Szítát, az önfeláldozó feleséget állítja a nők elé mintaképül, hanem Kálít, a félelmetes istennőt, akit még a férfiak is félnek.

1991-ben Indiában nagymértékű gazdasági liberalizáció zajlott le, aminek következtében a globalizáció addig soha nem látott méreteket öltött. A nyugati termékek és eszmék rendkívüli gyorsasággal árasztották el az országot. A kilencvenes évektől kezdve az indiai állam úgy tekintett a filmekre, mint egy olyan médiumra, amely a „felsőbb jót szolgálhatja,” így a politika felszólította a filmkészítőket, hogy olyan filmeket gyártsanak, melyek az indiai tradíciókat és a nemzeti eszméket terjesztik. Emiatt új irányt vett az a nyolcvanas években elindult folyamat, melyben a hősnők elindultak az emancipáció útján, és bár a globalizáció hatására a női karakterek bizonyos elemekben nyugati tulajdonságokkal rendelkeztek (például az öltözködést tekintve), mégis erősen tradicionalista elveket vallottak. A női karakterek jellemzése sokkal komplexebbé vált, mert a filmgyártók igyekeztek harmóniát teremteni a nyugati és indiai elemek között. A tradicionáliszmus új formájával találkozunk, a karakterek legjellemzőbb ellentmondása, hogy bár a narratíva folyamán általában nyugati, individualista nézőpont alapján hozzák meg a döntéseiket, a film végére visszatérnek a klasszikus, indiai értékekhez. Tehát a hősnők jellemfejlődése a nyugati értékektől való eltávolodást, és az indiai kulturális gyökerekhez való visszatérést jelentette. Ezt a gondolatot viszik tovább később a kétezres években készült romantikus komédiái, ahol gyakorta találkozunk a nyugati eszmék által megrontott, tévelygő nőkkel, akik a főhős segítségével visszatálnak a hagyományos indiai értékekhez. (Például *Cocktail* (2012))

A modern típusú nőt, vagyis akik karrierrel rendelkeztek és gazdaságilag független voltak, a társadalom érzéketlennek és gondoskodásra képtelennek tekintette, így negatív szereplőkként ábrázolták őket. Mivel az individualista nő veszélyt jelent a tradicionálisan kialakult családi hierarchiára, így a kilencvenes években a filmek újra az önfeláldozó, erkölcsileg feddhetetlen női karaktereket erősítik, és még ha dolgozik is a hősnő, a film során soha sem látja a közönség munka közben, hanem leginkább a házimunkával van elfoglalva.

Csak az ezredforduló hozott igazi változást a hősnők karakterét illetően. A 2000 után készült filmek korábbi tabutémákhoz is hozzá mertek nyúlni, és megjelent a narratíva alakításában saját magának szerepet követelő női karakter. Az ilyen filmek közé tartozik a *Cheeni Kum* (2007), vagy a 2012-es év hatalmas sikerfilmje a *Kahaani*. A főszereplő emancipált, a saját életét irányítani képes, független nő. Ezek a hősnők már aktív szereplői a történeteknek; tudják, hogy mire van szükségük, és képesek hangot is adni annak. Bár a nyugati individualizmus megtestesítői, mégsem negatív karakterek. Az utóbbi évek legnagyobb hatású, új típusú női karaktere a *Kahaani*-ban jelenik meg. Az erővel felruházott nő ábrázolását egy korábbi művészfilmes elem átemelésével hangsúlyozza a film. Ahogyan a *Mirch Masala*-ban Szónbái karaktere Kálí istennővel rokonítható, úgy Vidya Bagchi alakja is. A *Kahaani* több mitológikus utalást is elrejt a vizuális elemek között, így téve egyértelművé a párhuzamot. A Kálival való azonosítás abszolút erővel ruházza fel a hősnőt, és azt az üzenetet hordozza, hogy egy olyan erős nőről van szó, aki így képes önmagát kiteljesíteni a férfiak uralta társadalomban.

Az újfajta nőalak megjelenésének legfőbb magyarázata a nézőközönség összetételének megváltozásával magyarázható. Megjelent a közönség egy olyan csoportja, akinek igénye van aktív, önmagáról gondoskodni tudó női karakterekre. Feltételezhetjük, hogy ez azt a folyamatot jelzi, hogy kialakult Indiában egy olyan közösség, amely hangot követel a nőknek, és elutasítja a társadalmilag alárendelt pozíciójukat.

Az indiai filmek minden korszakának megvoltak a saját nőtípusai, de azok általában a hagyományos patriarchális értékrend mentén lettek kialakítva, hogy kiszolgálják férfi közönség ízlését és vágyait. A női karakterek kezelése jól jelzi a társadalom berendezkedését és elvárásait a nőtagjai felé. A narrációban aktívan részt vevő nők csak az ezredfordulóval jelentek meg az indiai filmes palettán, és arányait tekintve a mai napig kisebbségben vannak. A változó igényeket mutatja, hogy míg a nyolcvanas-kilencvenes években leginkább csak a művészfilmekben jelent meg az önmaga sorsát irányító nőtípus, addig a kétezres évek után a főszínpadon, populáris moziban is nagy sikereket érnek el az ilyen karaktereket felvonultató filmek.

—*Szerző: Dávid Krisztina, indológus*

Odisszi tánc, mint szertartás

By Túri Virág Réka



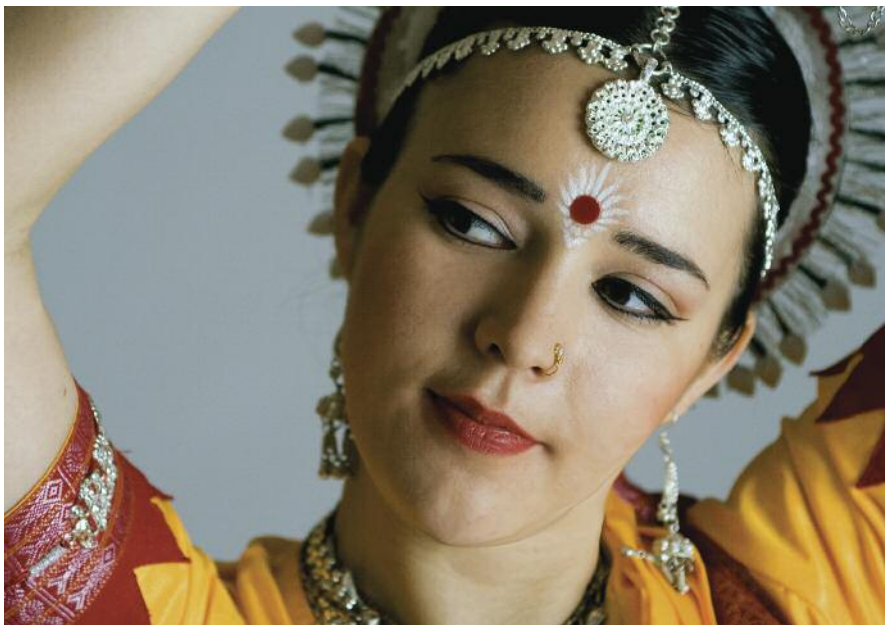
Ilyeneket és ehhez hasonlókat gondolunk a táncról. Természetesen a ma embere a mai kor táncformáit idézi fel, amelyek felszabadult szenvedélyről, vagy művészetről szólnak inkább, mint Istennek közvetlenül szóló formákról.

A Bharata Purana a táncot úgy írja le mint a táncos tisztelgése a Földanyának. Aki szívéből Istennek táncol, az könnyedén átszeli az okozati óceánt és felszabadul.

India tradicionális táncai olyan érzelmekről szólnak, amelyek egy felsőbb világ felé irányulnak. A templomi táncos épp ezért tisztán tartotta érzékeit, hiszen a táncban bár kötött sorozatokban, és szabályok szerint mégis az érzelmek meztelenül és spontán mutatkoznak meg. Tehát nem elegendő csupán a tánc technikáját tökéletesítenünk, a test hajlékonyságán, erején és ügyességén dolgoznunk, hiszen a gondolataink, érzelmeink éppúgy látszódnak, mint testünk és mozdulataink. Ezek a fizikai tényezők, és természetesen rendkívül fontosak, ez az egyik első lépcsőfok, az esztétikus táncos test kialakítása. Aki a táncművészet nemes gyakorlatát szeretné művelni, annak külső és belső erényekkel is kell rendelkeznie Dr. Bidut Kumari Chaudhury szerint. Ezek a következők: önátadás, türelem, határozottság, napi gyakorlás, önuralom, szabályozott evés, alvás, pihenés, fehérje gazdag étkezés, egészséges test, egyszerűség, feladni azt, hogy ebből pénzt akarjon keresni, elhagyni a tudatot módosító szerek használatával, luxus nélkül élni, béke a szívben, kecsesség, kemény munka, nagylelkűség, kegyelem, kedvesség, vonzerő, feladni az eget.

A tánc az itt és mostban létezik, lefoglalja a hallásunkat, a látásunkat,

A történelem során sokféle módon jelent meg, és társadalmilag nem mindig előkelő pozícióban volt a táncos megítélése, mint ahogy ma sem. Hogy miért? A tánc egy nyelv, a test nyelve, az érzelmek nyelve. Amikor az érzések a szív legmélyéről jönnek fel, akkor beszélünk táncról.



és betölti a szívünket és lelkünket. A táncos teste egy hangszer, ahol a táncos a technikai tudását adja, a ritmusra és gesztusokra figyelve Istennek engedő át az irányítást. A táncos egy médium, egy közvetítő a világok között.

A legősibb tánckönyv

A Nátjasászttra keletkezése kétezer évvel ezelőttre tehető, Krisztus előtt 200 és Krisztus után 200 közé. A le-genda szerint, amikor aranykorból az ezüstkorba léptünk, az emberek elkezdtek az érzéki örömhöz jobban vonzódni. Indra, a félistenek vezetőjeként felkereste Brahmát, a teremtet azzal a kéréssel, hogy szeretné megállítani a romlást a Földön, hallhatóvá és láthatóvá szeretnének válni. Mivel a már létező Védákat a súdrák nem hallgatják, így arra kérték, hogy hozzon létre egy ötödik könyvet, ami az előző négy Veda esszenciáját tartalmazza. Brahmá meditációba mélyedt, és megalkotta a Nátjavédát és az itihászát, a Mahábháratát és Rámajánát. Brahmá elmondta, hogy ezek az írárok útmutatások az emberek számára, megtalálható bennük minden szentírás, minden művészet lényege. A Nátjavéda a négy Védából tevődik össze, a recitálás a Rig-védából, a dallamok a Száma-

védából, az történetek a Jadszurvédából, az érzelmek az Atharvavédából. Brahmá Indrának: „A történeteket én írtam meg, és neked az istenekkel el kell játszaniod.” Indra válasza: „Az Istenek nem képesek sem átvenni, sem megérteni, sem használni ezeket. A szentek, akik megtartják a fogadalmakat, ismerik a Védák misztériumait, képesek a Nátjavédát megérteni és gyakorlatba ültetni.” Brahmá ekkor úgy döntött, hogy Bharatának, a bölcsnek adja a Nátjavédát, és arra kérte a bölcsöt, hogy száz fiával együtt ültessék át a gyakorlatba. Bharata nyomban el is kezdte a munkát, a tánc és dráma tudományának terjesztését. Így módon a Nátjasászttra nem is tankönyvnek, hanem szent könyvnek tekinthető, amelynek tartalma öröktől fogva létezett. Tudósok szerint az egyes slókákat, verseket szájról szájra adták tovább az írott mű keletkezéséig.

A tánc felajánlás eredetileg a templomi szertartás része volt

Az Odisszi indiai tánc fejlődését a Puri-beli Dzsagannáth templomhoz köthetjük leginkább. Dzsagannáthot elsősorban Krisnaként, de vannak, akik Buddhaként, Sivaként tisztelik. A 12.

századtól Dzsagannáthot a vaisnavák (visnuiták) Istenükként imádják, húga Szubhadrá, és bátyja Baladéva társaságában. Az odisszi a Dzsagannáth templom épülésétől megjelent a templomi szertartásban. 1435-ben Kapiléndra király lejegyeztette a templom külső falára a táncfelajánlás pontos menetét. E szerint naponta két előadással örvendeztették meg az Úr Dzsagannáthot, melynek témája kizárólag a költő Dzsajadéva Gíta Góvindája lehetett, mely magyarul is megjelent Weöres Sándor fordításában.

A táncosnőket az odisszi mahariknak, míg a legnépszerűbb dél-indiai Bharatanatyam táncban dévadászikként nevezték. Ők fiatal nők voltak, akik életüket a múrti (kegyszobor, melyben az Istenség megjelenik) szolgálatának szentelték. Férfiakkal nem maradhattak kettesben, nem házasodtak meg. Táncfelajánlás előtti napon nem is beszéltek a másik nem tagjaival. Érzelmek tisztaságát így őrizték, kizárólag a Gíta Góvinda megjelenítéskor bontakoztatták ki. Ennek ellenére házas nőknek tekintették őket, ami Indiában igen áldásos dolognak számított és számít ma is. Úgy tartották, hogy a mahariknak uralmuk van az Úr Dzsagannáth felett, aki függ az táncosai szolgálatából származó örömtől. A táncosnők szívében lévő odaadás az Úr felé a zene és a tánc apró részletekig kidolgozott finomságain keresztül nyilvánult meg.

A napi két táncfelajánlás délben és este történt. A tánc mindig virágfelajánlással kezdődött, amelyben valamilyen istenségnek szóló imádság is megjelent, legtöbbször Dzsagannáthnak, vagy Sivának. Majd úgynevezett tiszta tánc következett, lírai mozdulatokkal folytatták, amely az odisszi ékessége, ezt Pallavinak hívják. A tánc tetőpontja az abhinaya, vagyis a „mesélő” tánc, ahol lehetőség nyílik az istenekről szóló történetek eltáncolására. Végül a négy égtáj felé imádkozva zárul.

Lingaraja Temple, Bhubaneswar



Eredetileg ez egy összefüggő tánc lehetett, ami akár több órán át is tartott. Később tételekre bomlott szét.

Színpad szertartásai ma

A 20. században nagy fordulat következett be az indiai klasszikus táncok életében, ami egybe esett az indiai nemzeti identitás fellángolásával az akkori gyarmati angol uralom ellen. Korábban a kiválasztott leánygyermekeket felajánlották táncosnőnek az Úr szolgálatára. Ezt csak 1947-ben tiltották be, az önállóság kivívása előtti években. Van egy olyan verzió is, hogy azért tiltották be, mivel burkolt prostitúciónak gondolták. A Dzshagannáth templomban egyébként ma is komoly imádat folyik. Kétezer szakács és templomi segítő, úgynevezett pudzsári végzi a napi szolgálatok, felajánlások hosszú sorát, valamint a számtalan ünnepség lebonyolítását. A tánc természetesen ma már kimarad a szertartásból.⁶

A táncok újraélesztésének kiemelkedő alakja Rukminí Dēví volt,

aki Anna Pavlova indiai turnéján, a híres balerinával való találkozása után kezdett saját népe tradícióinak felkutatásába Madrasban, ahol saját iskolát alapított. Egy másik kiemelkedő iskola, szintén az angol uralom idején jött létre Bengáliában. Ez a santiniketani iskola, mely Rabindranáth Tagore, híres indiai költő munkájával jött létre. Elsőként négy táncot különböztettek meg, ezek: a Bharatanátjam, Kathakali, Kathak és a Manipuri. Később ötödikként hozzátették az Odisszit, majd a Móhiní Áttam és a Kucsipudi következett.

Az odisszinél maradvá a tánc ma kialakult formája szerint öt tételből áll, ezeket a 20. század közepén fektették le. Az első tétel a Mangalacharan, vagyis virágfelajánlás, amely egy imádságot is tartalmaz. Majd egy tiszta tánc tétel következik, amely a táncos ritmikai, technikai tudását hivatott bemutatni, ez a batu. A harmadik tétel egy lírai tiszta tánc, az Odisszi ékessége a pallavi. A negyedik az abhinaya, ez a

„mesélős” blokk, időben a leghosszabb. Az utolsó tétel a moksa, a négy égtáj felé való táncolás, egyfajta ima ez is.

Az odisszi témája a színpadon továbbra is lírai, de nem korlátozódik kizárólag a Gíta Govindára. A mester-ről tanítványra való átadás, és ennek rituáléi még jelen vannak a táncban.

A színpadi táncra való felkészüléskor a tradicionális smink és kosztümfelvétel megmaradt. Az ékszerek a táncos egész testét díszítik, mely táncoként más és más, készülhet aranyból vagy az odisszi esetében ezüsből. Legfőbb ékességük a boka-csengőjük. Kezüket és lábfejüköt vörös festékkel színezik, ami a néző szemét a mozdulatokra tereli. Arcuk erősen festett, a szemek és a szemöldök feketével kiemelt.

Az előadás előtt a táncosnő megkeresi mesterét és hódolatát fejezi ki, amennyiben nincs jelen, akkor csak elmében, vagy egy kép előtt. A színpadra lépés előtt közvetlenül, még mielőtt a táncos lába érintené a színpad padlóját, elsőként az ujjbegyekkel érinti, majd ezt a homlokához közelíti, elméje meghódolását, és tiszteletét kifejezve ezzel, megnyitva egy szakraális teret és időt az előadás helyére és idejére.

Vajon különbség van-e a mai színpadi odisszi tánc, és az egykori oltár előtti szertartás között. Igen, bizonyára különbség van, bár mi itt vagyunk és nem tudhatjuk mi volt régen, ám ma is vannak, akik azt várják, hogy mikor lehet ismét Jagannath elé járulni, hogy méltó helyére kerüljön az odisszi. Évről évre felröppen a hír, hogy most már talán lehetséges lesz hamarosan a templomban táncolni. Azt gondolom, hogy régen is voltak, és ma is vannak, akik szívükben Istennek táncolnak. Ehhez még talán a forma sem kell, csak a tiszta szív. ■

—Túri Virág Réka,

Odisszi táncos, modern tánc tanár MTF

आज के युग में महात्मा गांधी की प्रासंगिकता

2 अक्टूबर 2013 - महात्मा गाँधी की 144वीं जयंती। महात्मा गाँधी जिन्हें भारत देश ही नहीं अपितु सारा संसार प्यार से बापू कहता है। 30 जनवरी 1948 को उनकी हत्या कर दी गई। 65 वर्ष हो चुके हैं उनकी मृत्यु हुए, पर व्यक्तित्व आज भी जीवित है - प्रबल, सजीव। समस्त संसार आज भी मात्र परिचित ही नहीं प्रभावित भी है। इतना प्रभावित कि भारत के इस स्वतंत्रता सेनानी और सत्य तथा अहिंसा के पुजारी महात्मा के जन्मदिन को, संयुक्त राष्ट्र ने 15 जून 2007 को एक संकल्प पारित करके, विश्व अहिंसा दिवस के रूप में मनाने का फैसला लिया। इस प्रस्ताव के पीछे मंशा रही - अहिंसा की नीति के जरिए विश्व भर में शांति के संदेश को बढ़ावा देने के महात्मा गाँधी के योगदान की सराहना करना और उसे मान्यता देना। इससे शांति, सहनशीलता और समझौते की संस्कृति की विश्वव्यापी स्वीकृति के लिए अहिंसा के इस सिद्धांत का वैश्विक महत्व स्वतः स्पष्ट हो जाता है।

फिर भी बार-बार यह प्रश्न उठाया जाता है कि क्या गाँधी आज भी संगत हैं? बड़ा प्रश्न है, तो निस्संदेह उत्तर भी एकाध वाक्य, अनुच्छेद या कुछ पृष्ठों में देना संभव न होगा। इसके लिए दरकार होगी इस बहु-आयामी व्यक्तित्व का गहनता से अध्ययन करने की।

सच तो यह है कि महात्मा आज पहले से भी अधिक संगत हैं। आज भ्रष्टाचार, आतंकवाद, एक ही देश के भिन्न-भिन्न राज्यों के बीच, देशों के बीच परस्पर युद्ध या शीत युद्ध जैसी परिस्थितियों से सारा विश्व त्रस्त है। महिलाओं के साथ होते अन्याय और उन पर दिन-प्रतिदिन बढ़ते अत्याचार के चलते महिला सशक्तिकरण की आवश्यकता भी बढ़ गई है और इस संबंध में उठाए जाने वाले कदमों में तेजी लाने और दृढ़-संकल्प की ज़रूरत है।

उनका शरीर ज़रूर दुबला-पतला था पर महज इस बिनाह पर उन्हें कमज़ोर मान लेने की गलती नहीं करनी चाहिए, उनके मज़बूत और पक्के इरादे उनकी असली ताकत थे। वे आध्यात्मिक स्तर पर बेहद शक्तिशाली थे - निर्भीक, ईमानदार, दालु स्वभाव, मानव से प्रेम करने वाले, हिंसा और अन्याय का डट कर सामना करने वाले - और उनके हथियार थे - सत्य, अहिंसा, आत्म-नियंत्रण और सत्याग्रह। धार्मिक विचारों वाली उनकी माता पुतलीबाई और उनका पालन-पोषण करने वाली रम्भा का उन पर पर्याप्त धार्मिक प्रभाव था। उनके दार्शनिक विचारों पर जैन धर्म का, महाकाव्य गीता, रामायण का, ईसा मसीह के संदेशों (जैसे अपने शत्रुओं से भी प्रेम करें, कोई एक गाल पर थप्पड़ लगाए तो दूसरा गाल आगे कर दें, इत्यादि) का प्रभाव स्पष्ट दिखाई देता है। टॉल्स्टॉय की कृति 'द किंगडम आफ गॉड इज़ विदिन यू' और हेनरी डेविड थोरू द्वारा लिखित निबंध 'सिविल डिस्-ओबिडिएंस' से ही प्रेरित होकर गाँधी जी ने दक्षिण अफ्रीका की सरकार के खिलाफ अहिंसा का अभियान शुरू किया। ब्रिटिश सरकार के विरुद्ध भी सत्य, प्रेम और अहिंसा को ही अपनाया।

वर्ष 1937 में पहली बार बापू को नोबल शांति पुरस्कार देने की घोषणा की गई किंतु उन्होंने उस समय और उसके बाद भी कई बार इसे अस्वीकार कर दिया। वर्ष 1948 का शांति पुरस्कार तो किसी को भी नहीं दिया गया क्योंकि नोबल पुरस्कार समिति ने गाँधी जी को पुरस्कार दिए जाने का निर्णय ले लिया था किंतु दुर्भाग्यवश इसी वर्ष उनकी हत्या कर दी गई।

गाँधी जी के व्यक्तित्व में जो करिश्मा है उसका अंदाज़ा इसी बात से लगाया जा सकता है कि उन्होंने अपने सिद्धांतों के आधार पर कितना जनमत-संग्रह कर लिया था, वो भी उस ज़माने में जब टेलिविज़न, इंटरनेट, ट्विटर, फेसबुक इत्यादि जैसे जन-सम्पर्क के साधन भी उपलब्ध नहीं थे। समय का चक्र तो अनवरत चलता जा रहा है और उनका प्रभाव, उनकी संगति समय बीतने के साथ-साथ बढ़ती ही जा रही है। इस गाँधी जयंती पर तो उनके जीवन और संदेश पर चर्चा के लिए एक वैश्विक ट्विटर सम्मेलन (ग्लोबल ट्विटर कॉन्फ्रेंस) भी आयोजित किया गया था। एक घंटे तक चली इस कॉन्फ्रेंस का नेतृत्व माननीय प्रधानमंत्री जी के सलाहकार श्री सैम पित्रोदा द्वारा किया गया था। इससे संबंधित जानकारी www.innovationcouncil.gov.in पर भी उपलब्ध है। @pitrodasam और #Gandhi पर भी ढेर सारी जानकारी है।

हाल ही में 'गाँधी हेरिटेज पोर्टल' भी लॉन्च किया गया है जिस पर महात्मा गाँधी से संबंधित प्रामाणिक और सत्यापित सूचना है। 1000 से अधिक फोटोग्राफ, 21 फिल्मों और 72 ऑडियो रिकॉर्डिंग भी देखी जा सकती हैं। गाँधी जी का समस्त साहित्य-संग्रह भी उपलब्ध है।

समाचार पत्रों में छपे लेखों में कहा गया है कि यदि आज गाँधी जी ज़िंदा होते तो अधिकांश युवा पीढ़ी उनसे परामर्श लेने के लिए उनसे समय और ऊर्जा की दरकार करती। अनेक कॉलेज-छात्रों ने अपने विचार प्रकट करते हुए लिखा है कि गाँधी जी निश्चित रूप से उनके जीवन का हिस्सा हैं और उनके दिलों में इस महान व्यक्ति के लिए बहुत आदर-सम्मान है जिनके बारे में ढेरों कहानियाँ वे बचपन से पढ़ते आ रहे हैं। राष्ट्रपिता की तस्वीर केवल देश की करेंसी पर नहीं है, उनकी छवि सबके दिलों में बसती है। उनकी क्रांतिकारी सोच और विचार तथा अनुभव हमें प्रेरित करते हैं और जब कभी हमें कोई दुविधा होती है ये हमारा मार्गदर्शन करते हैं। आज के भौतिकवाद और धन-दौलत, शोहरत के पीछे उन्मत्त युग में गाँधी जी का 'सादा जीवन उच्च विचार' हमें राह दिखाता है। कई युवकों और युवतियों ने उनकी 'माई एक्सपेरिमेंट्स विद ट्रूथ' की प्रशंसा करते हुए कहा कि उन्होंने इस पुस्तक से जिंदगी के बहुत से फलसफे सीखे हैं जैसे- कई बार हमसे गलतियाँ हो जाती हैं लेकिन अगर हम इन्हें पहचान लें, मान लें तो हम इन्हें सुधार कर सही राह पर चल सकते हैं। गाँधी जी ने कभी अपने जीवन में हार

नहीं मानी, वे सभी से सच्चाई की राह पर चलने का आग्रह करते थे, उनका मानना था कि सबसे महत्वपूर्ण चीज़ है आत्मिक शांति और इसे हम सिर्फ सच के ज़रिए ही पा सकते हैं। एक बार किसी के पूछने पर उन्होंने कहा था 'मेरा जीवन ही मेरा संदेश है।' तो उन्हें जानने और समझने के लिए उनकी जीवन-गाथा का गहन अध्ययन करना ही होगा।

झूठ, धोखाधड़ी, फरेब, सामाजिक अन्याय, खोखलेपन और बिखरते मूल्यों के आज के इस समय को गाँधी के विचार ही सही दिशा दिखला सकते हैं। युवाओं को उनकी दृढ़ता, उनकी हठधर्मिता बहुत प्रभावित करती है। यदि आज की युवा पीढ़ी इस ओर उन्मुख न होती तो 'लगे रहो मुन्ना भाई' जैसी फिल्में इतनी सफल क्योंकर होतीं।

पिछले वर्ष रिलीज़ अपनी पुस्तक 'म्यूज़िक ऑफ़ द स्पिनिंग व्हील : महात्मा गाँधीज़ मेनीफेस्टो फॉर द इंटरनेट एज' में प्रख्यात लेखक श्री सुधींद्र कुलकर्णी ने इंटरनेट में छिपी अथाह सम्भावनाओं और बापू के चरखे से मिलने वाले नैतिक, आध्यात्मिक संदेश के बीच बेहद दिलचस्प संबंध को उभारा है। पुस्तक में गाँधी जी के जीवन और उनके संदेश को पूर्णतः नए और समग्र प्रकाश में प्रस्तुत किया गया है। लेखक का प्रस्ताव है कि क्यों न अहिंसा की भावना को बरकरार रखने के लिए आधुनिक प्रौद्योगिकी

का स्वराज और सत्याग्रह के साथ गठबंधन किया जाए। लेखक का मानना है कि हम इंटरनेट के ज़रिए मानव को अहिंसा का पाठ तभी पढ़ा सकते हैं जब हमारी नैतिक नींव बहुत मजबूत हो। गाँधी जी ने भी अपने समय में अपनी सादी-सी मशीन चरखे (स्पिनिंग व्हील) के माध्यम से ऐसा ही प्रयास किया था। उनका चरखा आर्थिक आत्मनिर्भरता, आध्यात्मिक / नैतिक विकास और सांस्कृतिक अस्मिता का प्रतीक था।

आत्म-चेतना, टीम-कार्य और नैतिक मूल्यों जैसे गुणों के विकास के इच्छुक छात्रों के लिए दो वर्ष की पूर्णकालिक 'गाँधी फेलोशिप' डिजाइन की गई है। पंजाब युनिवर्सिटी, चंडीगढ़ के 'गाँधीयन एण्ड पीस स्टडीज़' विभाग के अध्यक्ष डॉ मनोहर लाल शर्मा का कहना है कि वे इस विभाग का अध्यक्ष होने पर गौरवावित अनुभव करते हैं जहाँ पर गाँधी अध्ययन के प्रति भारतीय छात्र ही नहीं बल्कि बड़ी संख्या में विदेशी छात्र भी आकर्षित होते हैं।

क्या अब भी आज के युग में गाँधी की प्रासंगिकता को लेकर किसी प्रश्नचिन्ह की गुंजाइश बनी रहती है? ■

-सुनीता पाहूजा
सहायक निदेशक,
केन्द्रीय अनुवाद ब्यूरो,
राजभाषा विभाग, गृह मंत्रालय

तीसरा पहर

मैंने तारों को देखा बहुत दूर
जितना मैं उनसे
वे दिखे इस पल में
टिमटिमाते अतीत के पल
अँधेरे की असीमता में,
सुबह का पीछा करती रात में
यह तीसरा पहर

और मैं तय नहीं कर पाता
क्या मैं जी रहा हूँ जीवन पहली बार,
या इसे भूलकर जीते हुए
दोहराए जा रहा हूँ
सांस के पहले ही पल को हमेशा।

क्या मछली भी पीती होगी
या सूरज को भी लगती होगी गरमी
क्या रोशनी को भी कभी
दिखता होगा अँधकार
क्या बारिश भी हमेशा
भीग जाती होगी,
मेरी तरह क्या सपने भी करते होंगे
सवाल नींद के बारे में

दूर दूर बहुत दूर चला आया मैं
जब मैंने देखा तारों को - देखा बहुत पास,
आज बारिश होती रही दिनभर
और शब्द धुलते रहे तुम्हारे चेहरे से

-मोहित राणा

CHILDREN CORNER

A repülő teknőc

(A Pancsatantra egy meséjének népmesei változata)

Élt egyszer egy tóban egy teknőc. Odajárt a tóhoz inni két hattyú. Lassacskán a teknőc és a két hattyú megismerkedtek, és mély barátság alakult ki köztük. Nem telt el nap, hogy ne találkoztak volna. Míg nem volt alkalmuk közösen megbeszélni az aznapi dolgokat, nem volt nyugtuk.

Nagy szerencsétlenségükre egyszer

úgy telt el egy év, hogy egy csepp eső nem sok, annyi sem esett. Mind a háromukon úrrá lett az aggodás. Valami megoldáson kezdtek töprengeni. Merthogy a tó bizony ki fog száradni. Találni kellene egy másik tavat.

A teknőc nagyon elgondolkozott, és szomorú hangon szólt a két hattyúhoz:
- Barátaim, ti könnyen találtok

másik tavat, ahol szomjatókat olthatjátok. De nekem megpecsételődött a sorsom. Ha nem lesz víz, ahol úszkálhatok, gyorsan el fogok pusztulni.

Erre a két hattyú azt válaszolta:

- Teknőc barátunk, ne aggodj! Keresünk egy tavat, és visszajövünk érted. Valahogy csak elviszünk téged is a tóig!

E szavakat hallva a teknőc kicsit megnyugodott, és búcsút vett a két hattyútól.

Másnap a hattyúk egész nap csak repültek, keresték a tavat. Messze jártak, mikor hirtelen megpillantottak egy hatalmas víztükröt. Leszálltak, szomjukat oltották, és vidáman úszkáltak a vízen. Az egész napos repülés fáradalmi egy pillanat alatt eltűntek. Nagy boldogan, kiáltozva, énekelve szálltak visszafelé.

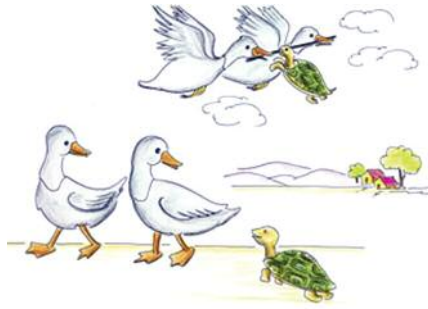
Aztán eszükbe jutott a teknőc: hogyan is segíthetnének neki idáig eljutni? Messze van biz' ez a tó. Erre jól elszomorodtak. Aztán elgondolkoztak, és kisütötték a megoldást.

Másnap reggel elmentek a teknőchöz, és elmesélték neki az új tavat. Mondják a teknőcnek:

- Már tudjuk is, hogy hogyan fogunk téged odaszállítani.

- Odaszállítani? Hogyan? - kérdezte a teknőc.

- Fogunk egy botot. Én megtartom a



csőrömben az egyik végét, ő a másikat. A közepét neked kell erősen elkapnod a szájjaddal. Rá kell harapnod, de ne feledd: út közben nem szabad kinyitnod a szádát, nem szabad beszélned, mert lepottyanasz! - magyarázták a hattyúk.

Erre mosolyogva válaszolta a teknőc:

- Barátaim, bolondnak néztek? Gondoljátok, hogy repülés közben elengedem a botot?

Ezt hallva megnyugodtak a hattyúk. Körülnéztek, és hoztak egy erősnek látszó botot. A közepére ráharapott a teknőc. Az egyik végét az egyik hattyú vette a csőrébe, a másikat a másik, és felrepültek az égbe.

Csak repültek és repültek, míg egy falu fölé nem értek. Látják az emberek a repülő teknőcöt, és nagyon elcsodálkoznak. Látja a teknőc, hogy mindenki őt nézi. Nagyon tetszett ez a teknőcnek. Elöntötte a büszkeség. Nagy büszkeségében elfelejtette a hattyúk intelmét, és megszólalt:

- Látjátok, barátaim, mindenki engem néz!

De be sem fejezhette, és már zuhant is lefelé. A két hattyú nagyon elszomorodott. Látták, hogy nincs mit tenni. Keserves sírások közepette érkeztek meg a tóhoz.

A teknőcnek viszont szerencséje volt. A hátára, a páncéljára esett, és egy karcolás sem esett rajta. A falusiak a lábára állították, és elvitték ugyanahhoz a tóhoz, ahol barátai keseregtek a szerencsétlenségén.

Nagyon megörültek egymásnak a teknőc és a két hattyú. A teknőc megígérte, hogy ezentúl mindig hallgat barátai tanácsára. Máig is nagy barátságban élnek, ha meg nem haltak. ■

The Question of Identity

Each and every moment
The Distracted Mind
Goes on and on
With the same question!
Who am I, from where have I come?
What, after all
Is the nature of my Identity?
It matters not where we are
We still keep asking, why?
How do we exist?
What is the purpose
of this existence?
Sometimes like the
waves of the sea
In this mind stir
frustratingly difficult questions
Causing great concerns:
What is your identity?
And is it really important
to know everything,
but again why?
What makes this
question important?
When does at all

the mind stops
Rather it eagerly inquires:
What is our culture,
What is civilization?
What is our religion?
The mind knows
and understands
that it really is important
to find the answers.
Because then only we shall be clear
about the direction and
the condition of life.
The real dilemma:
What road shall we take
To get all the answers?
Shall we try to understand "native"?
and get connected to our
roots our "homeland".
Can we broach this question
By wandering in our own
Place of Birth or
Find out roots
From the birthplace
of our ancestors.

But, why at all do
we need to look on Earth
And do we expect this
wandering
to come to an end with death?
From the depth of
our consciousness
Which is different from
Body consciousness that goes on
When the body ceases to be:
It is quite different from
what humans are
In comparison to Manwantara
that confirms our mortality
As far as body consciousness
is concerned
But by peeping
Into the innermost Self Within?
Asman? Aakaash?
The light of light:
Straight to the Isha Upanishad
Another beautiful world
With these eyes
looking upwards

While Brahma is
seated on Prakasha
The mantle of
consciousness within
And who asks the
interviewer, the Self
How will we know?
Or assume to know?
By that Irrevocable trust
Endowed in the Self
In the knowledge that we are all
Children of the same Father
And that –
This is it
Our only identity!

—Translation by Balkrishna
Naipaul, From the original
poem in Hindi,
Prashn Asmita Ka
(iz'u vfLerk dk)
by Sunita Pahuja
Published in Yatra
(July – August 2012)

PHOTO GALLERY



Ambassador with President Milorad Dodik of Republika Srpska (BiH)



Gandhi Conference at the University of Pecs – 30 January



Ambassador with Rector of Pecs University Prof Dr Jozsef Bodis at the Mahatma Gandhi Exhibition



Ambassador with Mayor of Mohacs Mr Jozsef Szeko. In the background the tapestry depicting the famous battle of Hungarian with the Ottoman Turks in 1526



Ambassador delivering his talk at Central European University



Ambassador outside the Buso Museum, Mohacs



Director Umesh Kumar with Ambassador and ladies of the Mission at the Cultural Centre



Sitar concert by the local group Sitaram at the Gandhi exhibition opening in Pecs



INDIA GATE

India Gate is a national monument situated in the heart of the national capital of New Delhi. The monument, designed by Sir Edwin Lutyens, commemorates the valour of 70,000 Indian soldiers who had lost their lives fighting for the British Army during the World War I. It bears the names of more than 13,516 Indian and British soldiers killed in North-Western Frontier in the Afghan War of 1919.

India Gate is 42-metres tall. The entire arch stands on a low base of red Bharatpur stone and rises in stages to a huge moulding. Following India's independence, India Gate became the site of the Indian Armed Force's Tomb of Unknown Soldier, known as Amar Jawan Jyoti (the flame of the immortal soldier). The eternal flame burns throughout day and night under the arch to remind the nation of its soldiers who laid down their lives in the Indo-Pakistan War of December 1971.

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