HOLI: A COLOURFUL WELCOME TO SPRING
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The caption under the top left side photograph in the photo gallery on page No. 39 of the last issue of Amrit may be revised and read as Ambassador with Dr. Zlatko Lagumdzija, Minister of Foreign Affairs in the Council of Ministers of Bosnia and Herzegovina.

The inconvenience caused is regretted please.
From the Ambassador’s Desk

Dear Reader, presently, I am soaking in the Festival air. The 14th Budapest Spring Festival is in full gear and after standing witness to the euphoric reception over two continuous evenings to two totally diverse fare, one a Western classical concert and the other a contemporary European dance ensemble, I have no doubt in my mind that the Hungarian audience is not only fully embedded in culture but also in European culture. While maestro Zubin Mehta’s baton rang the gorgeous Vienna Philharmonic on the grand stage of the Palace of Arts to set a 1,500 odd audience on fire, the Jerusalem-based Vertigo dance company enthralled a different audience, mostly the younger generation at the National Dance Theatre atop the Buda castle. And yet I amaze at the appreciation of the culture-loving Hungarian people for every bit of Indian culture, in all its plural manifestations. That, perhaps, is the beauty of this country. The soul of Asia with a body of the West, yet both in perfect sync amidst a plethora of ethnic consanguinities.

March was the month when spring broke out in all its vendura—with the iconic Indian festival “Holi” announcing her grand arrival, a tad earlier though, amidst a riot of colours in the environs of our Cultural Centre. A day earlier, perhaps to symbolise ‘Holika Dahan’ but instead of the evil ogress Holika being consumed to flames, it was a myriad of abeers in which the Embassy officials and several others from the community, including the Bosnian Ambassador, who calls India his ‘second home’, were showering each other to the beats of Bollywood Holi songs.

Talking of Indian culture, the glorious civilizational ethos has not been left behind. With two lectures of mine on meditation in the spiritual precincts of Sri Chinmoy Mission and the Sivananda Yoga Centre of Budapest and a slide presentation earlier in faraway Sarajevo, I have come to believe that the story was nearly complete, of the Indo-Hungarian cultural connect and even our tryst with Bosnia. The fact that we were soon going to rename our Cultural Centre after Amrita Sher-Gil, that unenviable expression of Indo-Hungarian genes to produce some of the most marvellous works of avant garde painting seen in the last century, says it all.

And to top it, the wonderful initiative of exchanging students with scholarships to study in each other’s universities, would come...
hopefully into play and the academic sessions on both sides will come into life. If culture has been the bedrock of our relationship, education will be the intellectual scaffolding on the edifice, painstakingly constructed over time.

Perhaps the genius of it all, binding the concrete and mortar of that unique bonding is spirituality. To borrow from that great savant of peace and friendship, Sri Chinmoy,

“Spirituality has taught me the differences,
Between my speech and my silence,
Between my mind and my heart.
In speech I try to become,
In silence I am……
But I must borrow wisdom and nothing else.
Wisdom possessed, debt nullified.
Verily, this wisdom is the breath of spirituality”.

In the ebb and flow of time, that spiritual stream moves on like a current to inspire. And to address some challenges in business and building better economic relations, we set aside a few hours on a balmy early spring afternoon in the precincts of the Mission. With some good brainstorming, armed with ideas and a vision for a road map, we aim to move ahead with a definite plan of action to target certain achievables in our quest for growth, on both sides.

While all this is being done in Budapest, the Sarajevo script for bilateral cooperation is being written with gusto, with a plateful of issues to be discussed during the course of the forthcoming Foreign Ministry Consultations. Bosnia & Herzegovina has been beckoning me time and again. From the mountain-ringed beauty of timeless Sarajevo with the Bosniaks in majority, to the mighty charm of the immensely historical Banja Luka, where ethnic Serbs rule the roost, passing through Jajce (pronounced Ya-ee-se) called the ‘unlucky paradise’, which had once upon a time seen Marshall Tito march his men to declare the Federal Yugoslavia, the country is verily of mirrors and errors. Mirrors, to reflect the beauty of nature from every passing inch of territory and errors, to atone for the sins committed in ravaging the same territory in the name of ethnic warfare. But then, the people’s voice, be it in the streets or through social networking sites, seem to have acquired a certain momentum, which, despite the hiccups of time, will evolve in a sharper relief to make mankind realize its worth, to hold humanity together.

And talking of the people, the ultimate jig of democracy in representing the vox populi, both Hungary and India are passing through the election process. Hungary has installed a new government, or rather the previous, while India is yet to.

Happy reading!

Malay Mishra
Ambassador’s visit to Bekescsaba and Szeged

Ambassador visited Bekescsaba and Szeged on 19-20 March 2014. In Bekescsaba he met with Deputy Mayor of Bekescsaba, Miklos Hano, in the absence of the Mayor, Gyula Vantara. Hano was joined by two counsellors. The group accompanied him on a short visit of the town, followed with a lunch.

In the afternoon, India Day was organized in Csabagyongye Cultural Centre. In his opening remarks, Ambassador focused on India’s civilizational aspects and spiritual strengths which have made India an ideal destination for travelers, particularly Hungarians, who seek to develop various kinds of interests in India. The Deputy Mayor spoke on the occasion followed by remarks by the Director Mr Tamas Herczeg, of the Bekescsaba Cultural Centre and ICC Director Shri Umesh Kumar.

Given the remarkable attendance in the hall and great interest of the people even on a working day afternoon, it was obvious that India Day was very well prepared and publicized. The Bharatanatyam dance and Yoga class were arranged by ICC and were well appreciated, besides Indian cuisine prepared by Shalimar Restaurant of Budapest and the Indian artefacts on display.

Ambassador subsequently left for Szeged: Szeged is a wonderful university town in South East Hungary. In fact, Szeged University happens to be one of the three universities of excellence designated by the Hungarian Government. Though due to organizational difficulties Ambassador’s talk could not be held, he did have the opportunity to meet International Relations Chief of Mayor’s Office, Tibor Papp.

LEFT: Ambassador in Mayor’s Office in Bekescsaba, also Vice-Mayor Mr Miklos Hano, Counsellor Mr Attila Ferenczi, Chief of Mayor’s Cabinet Mr Zoltan Opauszki in the picture. RIGHT: The Bazar at India Day in Bekescsaba

LEFT: Audience at the India Day, Békéscsaba. RIGHT: Bharatanatyam dance performance by Sivasakti Kalananda Theatre
and host a dinner for him and Rector of Szeged University, Prof Dr Gabor Szabo. Various bilateral issues were discussed, particularly intake of Indian students in the University and holding an India Day in Szeged.

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Visit to Batonyterenye,
2 April 2014

Ambassador visited Batonyterenye at the invitation of the Mayor, Mr. Jozsef Nagy-Majdon. The Mayor, along with his Deputy, received him in his office on Wednesday, 2 April 2014 and gave a presentation of the investment opportunities in his town which falls under the Nograd county. He then took Ambassador for a visit to the city and showed him some greenfield areas. He was, in particular, interested in Apollo India to invest in a tyre factory and in this concern had also written to the company. Apollo had earlier shown interest in investing in Hungary but for some reason had not been successful.

Besides being a town with abundant investment opportunities and well-connected, both to Budapest international airport as well as to the Slovak border, which is just about 20 kms. from there, Batonyterenye could be an ideal location for Indian investments. The Mayor assured all possible facilitation in supporting foreign investments.
After his visit to Batonyterenye, Ambassador drove to Eger the same afternoon. The purpose of his visit was to meet a group of students from Eger College who had visited India recently. The Eger College is the first such institution to organize a well-planned visit to India for a batch of nine participants including three faculty members, led by Dr. Agnes Horvath. The group was hosted by IGNOU, New Delhi and stayed in India nearly two weeks. During their stay the group visited several important cultural and political institutions and interacted with students and faculty of IGNOU. Besides other institutions in Delhi, they also paid visits to Agra and Jaipur.

Ambassador sat down with the group to review their India visit. It transpired that the visit had been an important landmark in the history of the institution and would open doors for academic collaboration between Eger College and IGNOU. In this context, Eger College is hosting a week-long seminar and workshop in June, 2014 to which Prof. Kapil Kumar, the coordinator, who had been with the group during their entire visit, has been invited.

Various ideas came up during the course of the discussions, including having institutional contacts between the two institutions and regular exchanges of faculty and students, signing of MoUs and for Eger to look at other educational institutions in India for contacts and development of their India-related study programmes.

Next day, i.e. 3rd April, on his way back from Eger to Budapest, Ambassador passed through a Buddhist Stupa, built by Lama Chellum of the Karmapa Lineage of Buddhism in the early 1990s. The stupa boasts of an exhibition on the life and expedition of Alexander Csoma de Koros, venerated as a ‘Bodhisatva’ and whose contribution to Tibetology and Indology has been graciously acknowledged by Hungary and has been the single most important connect between India and Hungary in terms of Indology and heritage. The exemplary life of Alexander Csoma de Koros has been brought out vividly through maps and photographs, as well as verses and quotations from his life including his memorial at Darjeeling where he had breathed his last. Indeed a must see!
Besides, the stupa also has a unique chime which keeps on chiming all 24 hours a day. Not far from the memorial, a Buddhist temple (Church) has been constructed around 2004-05. The temple contains a wonderful statue of the Buddha and on his right a statue of Tara, called the mother of all Buddhas, being the only female Bodhisatva, and on his left the Karmapa Buddha. The temple follows Buddhist traditions and worships and holds a number of events during the year. The community has four other temples including two in Budapest. The memorial was consecrated by His Holiness, the Dalai Lama in 1992.

Buddhism has about 80,000 followers in Hungary presently. The religion, started by a group of intellectuals in the early 1960s, has grown up and became stronger after the end of the Communist regime in the 1990s. Besides Buddhists who come in hundreds to the memorial, there are several other non-Buddhist Hungarians who visit the Stupa, memorial and temple in droves. That shows another connection between Hungary and Asia, particularly India, which have a strong Buddhist presence.

**Ambassador’s visit to Bosnia & Herzegovina**

**7 - 14 March 2014**

Ambassador visited BiH from 7-14 March to, interalia, prepare for the forthcoming FOC on 21-22 April. Besides, he used the occasion to give a presentation on India at the Sarajevo Winter Festival and was also present at the inauguration of a week long Festival of Indian Films at the same Festival.

Ambassador started his visit with Banja Luka where his first meeting was with Zelko Kovacs, Minister for Industry, Energy & Coal Mining. Both discussed trade and investment issues between the two countries, including ArcelorMittal Iron Ore Company based in Prijedor. He thereafter met with the Prime Minister, Ms. Zeljka Cvijanovic. The Prime Minister discussed various other matters pertaining to bilateral trade and investment and gave an assessment on domestic politics. It may be noted that the General Elections in BiH will be held in October this year. Ambassador followed this meeting with a meeting with the President of the National Assembly of Republic Srpska (Speaker), Mr. Igor Radojicic in which among others, the current situation in RS was discussed.

On 8th March Ambassador visited the ArcelorMittal...
mines in Omrska, near Prijedor. Mr. Mladen Jelaca, CEO accompanied him to the mines and showed the main plant where the iron ore is processed for final disposal. The next morning, Ambassador departed for Sarajevo. On the way he halted at the famous tourist city of Jajce. Jajce is a beautiful composite cultural city which boasts of a medieval fortress and an ancient history going back to Roman times. In fact, the place has vestiges of civilization starting from the Romans upto the modern day and had created history in contemporary times as being the place where Marshal Tito assembled his forces to declare Yugoslavia a united federation.

On Monday, 10th March Ambassador had his first meeting in Sarajevo with the FBH Minister of Industry and Energy Mr. Erdac Trhulj. The Minister presented a broad canvas of possible cooperation in the areas of hydro-energy, forestry, SMES, medical tourism, etc. Ambassador’s next meeting was with Assistant Minister for Bilateral Relations in the Foreign Ministry, Mr. Amer Kapetanovic. This followed a short meeting with the Director General of the Asia Division Mr. Ljubo Grkovic. With both, he discussed pending matters and preparation arrangements for the forthcoming Foreign Office Consultations. Ambassador thereafter met with the BiH Minister for Defence Mr. Zekerijah Osmic. The Defence Minister made a plea to augment defence cooperation with India.
In the afternoon, Ambassador visited the ISKCON centre and interacted with the small Hare Krishna community who had organized a cultural programme. The next day, i.e. 11th March, he delivered a lecture on ‘Eternal India in the Contemporary World’ at the University of Sarajevo. The lecture, held in the context of Sarajevo Winter Festival, was the first ever presentation on India at the Festival, the first time an Indian Ambassador had spoken at the University of Sarajevo. The lecture was attended by the Federal Minister of Education and Science as well as Rector of the Sarajevo University and Director of the Sarajevo Winter Festival, Mr. Ibrahim Spahic, besides Mrs. Fatima Cita Somun, President of the Bosnian-Indian Friendship Society.

In the afternoon, Ambassador met Ms. Zeljana Zovko, Advisor to Chairman of the Council of Ministers of BiH. Ms. Zeljana is the Political and Diplomatic Advisor to the Chairman (equivalent of Prime Minister) and they had an interesting discussion on the current political situation, particularly with respect to the recent social unrest which had taken place in various parts of the Federation. The following morning, Ambassador had a meeting with Deputy Minister of Foreign Trade and Economy, Ms. Ermina Salkic- Dizdarevic to discuss various matters concerning boosting the current state of trade and economic cooperation which has stagnated for the last several years at a low level of US$ 60 million annually. The Minister spoke about the possibility of India’s investment in medical clusters, which they were thinking of putting up to boost medical tourism as well as in areas such as SMEs and tourism. Ambassador subsequently met with Deputy Minister for Finance, Ms. Edita Djapo of BiH and had discussions on matters related to the national economy. It was interesting that the EU High Representative Ms. Catherine Ashton was visiting Sarajevo the same day to discuss with BiH activities on a ‘new’ approach of EU towards BiH moving forward in
the integration process.

Ambassador also met with Federation Minister for Culture and Sports Mr. Samir Kaplan and discussed various matters pertaining to bilateral cooperation in culture, with particular reference to the culture and education cooperation programme to be finalized soon. His next meeting was with Director of the Sarajevo Film Festival Mr. Mirsad Sariputra. It was heartening to note that 7 Indian film script writers would be visiting Sarajevo during the film festival in August 2014 to work on scripts to be made for Indian films to be produced by NFDC.

The same evening an Indian Film Festival comprising 8 films in Hindi as well as several regional languages was inaugurated at the Turkish Cultural Centre. Director of the Turkish Cultural Centre Ms. Rabia was present at the inauguration along with Director of the Sarajevo Film Festival Mr. Spahic. The inaugural film ‘3 Idiots’ was well received.

The next morning, 13th March, Ambassador left Sarajevo for Brcko. Brcko is a separate entity and is decreed to be an autonomous district which comes under the direct supervision of the State. Brcko’s special status was given as part of the Dayton agreement as it has a unique feature of being located exactly on the border demarcating RS and BiH Federation. It has a composite population of nearly 100,000 with Serbs, Bosniaks and Croats in more or less equal numbers and all ethnic groups living peacefully together.

### Bosnia Diary

By Malay Mishra

Bosnia derives its name from ‘Bosna’, meaning ‘water’. No wonder with more than 300 rivers and rivulets adorning the 51,000 sq. km space like mountain jewels, the name could not be more appropriate.

Bosnia and Herzegovina (BiH in short) is not only the heart of the former Yugoslavia, where much of the Federation’s history has been made and unmade, but heart of the Dinaric Alps as well. It shares a 932 km border with Croatia, and since the latter joining the EU last year, their bilateral relations have been beset with difficulties, more so with a restive Croat population, some 17% of the national population at the last count, demanding its ‘due share’ vis-à-vis the 43% Bosniaks in the Federation, the larger entity compared to the Serb-dominated Republika Srpska (RS).

The other borders are with Serbia of 312 kms and 214 kms with Montenegro and relatively quiet.

The most pleasant experience, of course, after having lived the sights and sounds of the East-West civilisational rendezvous and moving from Sarajevo towards Mostar, are the stunning sights with the Bosna river flowing rapidly until it merges with the Drina at Foca, home to the Sujetska National Park, which hosts BiH’s highest peak, the Magic Mountain, at 2386 metres and the crystal-clear Tara River. It is indeed rare to find a country that offers such diverse beauty of limestone mountains, lush valleys, centuries old forests (more than 35% of the territory constitutes pure forest), ideal for exportation of timber of some of the best quality mountain wood, crystal-clear rivers and innumerable
tributaries and green mountain lakes. Together they form a paradise, waiting to be explored.

A spot of paradise, constructed in the 16th century under an invading force, the Ottomans, to please a sovereign, Suleiman the Magnificent, was the single arch-stone bridge in the old town of Mostar, one of the rare UNESCO heritage sites in the world. 430 years later it had to fall prey to Croat guns, in November, 1993 until it was reconstructed in early 2004, after the guns had silenced under the 1994 Washington Agreement. The jewel of the region of Herzegovina, it stands out not only as the most expressive construction over the emerald-green Neretva but also symbolizes a harmony in architecture as well as community living, except for short fragments in history. The clash between the Bosniaks and the Croats, who live on both sides of the bridge and between them divide the local population, had fought against each other in short spells during the 3-year bloody ethnic warfare while the Serbs were attacking them both. That had consumed nearly the whole nascent country in the early 1990s, and now in the recent unrest, which passed through Bosniak Cantons, the Croats were left largely untouched.

I entered Mostar when it was already dark on a winter rainy evening and could not suppress my curiosity to lumber up to the bridge with an umbrella and my chauffeur for company. Little did I imagine that my expensive glasses would fall prey to the ghoulish winds and fly off to the Neretva some 20 mts. down. Not before I had done a desperate to and fro drive from Banja Luka, braving the jagged roads which run through the Vrbas canyon, the only volcanic formation jutting out of the mountains of Republika Srpska, that I realized I had lost them forever.

The Croat Mayor of Mostar had seemed a tad wary in his short meeting with me though presented a wonderful pictorial on the city and recounted the decline in tourism and thus an employment, which meant mostly the Croats. I could however hardly correspond it with the bustling visitors a day and half later on the same bridge, which had seemed so desolate and abandoned in its earlier apparition.

The Vrbas would later glide down and meet the Pliva to form one of the most beautiful waterfalls I have ever seen, in an exotic town called Jajce, on the way from Banja Luka to Sarajevo. But that is another story.

—To be continued

Visit of Mr. Pravesh Sharma, MD, Small Farmers’ Agribusiness Consortium to the Global Forum & Expo on Family Farming in Budapest, 4-6 March 2014

Mr. Pravesh Sharma, MD, Small Farmers’ Agribusiness Consortium, Department of Agriculture and Cooperation, Government of India visited Budapest on 4-6 March 2014. He made a presentation titled ‘Strengthening Farmer Producers’ Organizations to support Small Holders Agriculture’ at the Expo. Meeting in Ministry of National Development.

Some of the previous issues of Amrit
Embassy of India, Budapest had organized a Business Seminar on 26th March with the aim of bringing together government officials and various business persons to discuss ways to enhance current Indo-Hungarian relations.

The event started with opening remarks by Ambassador Malay Mishra, followed by remarks of Mr. Peter Jakab, Director General of Asia-Pacific Department, Ministry of Foreign Affairs.

Subsequently Dr. Amar Sinha, President of the new Indo-Hungarian Chamber of Commerce and Industry introduced the new institution to the listeners. Later Dr. Peter Medgyessy, Founder of the Foundation of Traditional Indian Medicine for the Public Health in Hungary and former PM gave a lecture on Ayurveda, followed by Dr. Diksha Sharma, Yoga and Naturopathy doctor, introducing the importance of stress management through Yoga and Ayurveda. This is one area of opportunity between India and Hungary to expand cooperation.

After a short break, Mr. Dinesh Thampi, Managing Director of Tata Consultancy Services Hungary gave a presentation on why Hungary was chosen by TCS, citing the large multilingual work-pool availability and geographical location.

This was followed by SMR Hungary, manufacturer of automotive rear-view mirrors, with presentation by Mr. Pal-Levente Tibori giving a lecture on how the Indian ownership brought about a positive growth in the firm in the recent years, and emphasized the importance of looking towards India.

Thereafter Mr. G.S. Arora, Managing Director of Orion made a presentation on his experiences as an investor in Hungary and highlighted the importance of increasing the positive image of Hungary to be shown to foreign businesses.

Finally the event was closed with summing-up remarks by Ambassador Mishra underlining the need to increase the currently stagnating trade and investment and called for exchange of more delegations between the two countries.

This was followed by a reception. Around 60 persons participated in the event from governmental and business circles.
Samvardhana Motherson Reflectec (SMR) is one of the largest manufacturers of external rearview mirrors for passenger cars in the world. With leading solutions for all vehicle segments and for nearly every car maker in North America, South America, Europe, Asia and Australia, SMR is a well-positioned, stable key specialist in an exciting industry. The group also develops and produces interior mirrors, intelligent camera based blind spot detection systems and a range of other products and systems for the automotive Industry. In fiscal year 2012/13, the company generated external revenue of 1 billion Euro.

SMR Hungary

SMR Hungary was established in Mosonszolnok under the name of SAPU Bt. in 1993 as a major automotive player to manufacture products, using imported materials and components, primarily for export to the largest European vehicle manufacturers. The company’s existing plant was upgraded in 2005 and 2006 to accommodate a high volume painting facility and a modern injection moulding unit. As a result Mosonszolnok became a site of increased strategic importance for the SMR Group in Europe. On 6th March 2009, the previous owners of the SMR Group (formerly known as Visiocorp Group) sold all operations, including the site in Hungary, to the Indian automotive specialist Samvardhana Motherson Group. After the change of ownership, the Mosonszolnok plant was renamed SMR Automotive Mirror Technology Hungary in August 2009. In 2011 the capacity was doubled for the production of automotive rear vision systems by opening a new factory in Mosonmagyaróvár.

Facts & Figures SMR Hungary

- Establishment: 1993 in Mosonszolnok under the name of SAPU Bt.
- Revenue: EUR 265 EUR million in fiscal year ended March 2013
- Number/locations of facilities: 4 Mosonszolnok (factory), Mosonmagyarovar (factory), Hegyeshalom (warehouse), Gyor (testing lab)
- Employees: approx. 2000
- Management: Pal-Levente Tibori (Managing Director)
- Market position: 20% of European production of exterior mirrors for passenger cars and light commercial vehicles
- Customers (brands): Audi, Volkswagen, Opel, Kia, Hyundai, Mercedes, BMW, Porsche

Ambassador visited the SMR facility at Gyor on 15 February, 2014 and was taken around by Shri Dipin Sharma.

Further information about the SMR Group can be found on www.smr-automotive.com.

ITEC Day Celebration

LEFT: Minister of State for Social Inclusion, Mr Zoltan Kovacs on the occasion of ITEC Day. RIGHT: Audience at ITEC Day
ITEC Day was celebrated on 14 March, 2014 in the Mission. H. E. Zoltán Kovács, Minister of State for Social Inclusion of the Ministry of Human Resources of Hungary was the Chief Guest on the occasion. A large number of ITEC alumni and other guests attended the event which ended with a dinner.

After the speeches of Chief Guest and H.E. Shri Malay Mishra, two of the former ITEC candidates spoke about their experiences in India and reflected upon the programmes. Mr J.N. Majhi, FS(Cons&Edu), also spoke on the event.

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

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Holi – The festival of colours

By Umesh Kumar

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The word Holi evokes a sense of change of season, i.e., arrival of spring season, meeting and greeting of people with their friends, relatives forgetting past bitterness, if any, and even meeting with strangers. This is a festival of colours and gaiety. On this day people spray colours on others (water colours, abeer and gulal), throw balloons filled with coloured water, dance, party and eat festival delicacies like gujiya, mathri, malpuas etc. This festival is awaited throughout the year by one and all. Every year, the festival is celebrated on the Phalgun purnima. This year the colourful festival was celebrated on 17 March 2014. Shops start selling colours for Holi days and weeks before Holi.

There are various reasons for celebrating this vibrant festival of colours. As per a legend, Prahlada was a devotee of Lord Vishnu. His father, Hiranyakashipu - an arrogant king, wanted everybody to worship him only. Therefore, Hiranyakashipu wanted to punish his son for disrespect. He ordered his sister Holika, who had a boon that fire will not harm her, to sit in a pyre with Prahlada in her lap. Holika the evil sister of demon king Hiranyakashipu was burnt alive while trying to kill her nephew Prahlada in a bonfire. Later on Lord Vishnu killed Hiranyakashipu in his Narasingh (half lion, half man) incarnation. Hence, the festival signifies the victory of good over evil.

This festival also celebrates good spring harvests and the fertile land. Hindus believe it is a time of enjoying spring’s abundant colours, saying farewell to winter and thanking the bountiful mother nature. Holi festivities mark the beginning of a new year to many Hindus.

Holi festival has other cultural significance as well. It is the festive day to end and rid oneself of past errors, end conflicts by meeting others, a day to forget and forgive. People pay or forgive debts, as well as deal anew with those in their lives. Though Holi is a festival of Hindus, it is celebrated with equal fervour and gusto by people belonging to all religions of India.

Holi festival starts with a ‘holika dahan’ or holika bonfire a night before the Holi day with people gathering around fire as a symbol of burning of evil Holika, singing & dancing. Next morning, the riot of colours starts. This is a free for all carnival of colours. People play holi with...
all forgetting their status and being man, woman, children or elders. People throw colours, and get their targets completely coloured up. People take delight in spraying coloured water on each other. Some people carry the drums, dhols and other musical instruments and visit their friends and relatives and sing, dance and play holi on the way. Some people use bhang (an intoxicating potion made from cannabis leaves mixed with drinks and pakoras and sweets).

The festival is celebrated all over India with slight variations as per local customs and traditions.

In Braj situated in Uttar Pradesh, the festival is celebrated in commemoration of the divine love of Radha for Krishna, an incarnation of Lord Vishnu. Barsana, a town near Mathura in Braj, celebrates Lath mar Holi in the sprawling compound of the Radha Rani temple. Thousands gather to witness the Lath Mar holi when women beat up men with sticks as those on the sidelines become hysterical, sing Holi Songs and shout Sri Radhey or Sri Krishna. The Holi songs of Braj mandal are sung in pure Braj Bhasha, the local language. Holi celebrated at Barsana is unique in the sense that here women chase men away with sticks. Males also sing provocative songs in a bid to invite the attention of women. Women then go on the offensive and use long staves called lathis to beat men folk who protect themselves with shields.

In Western India, a pot of buttermilk is hung high on the streets and young boys try to reach it and break it by making human pyramids. The girls try to stop them by throwing coloured water on them to commemorate the pranks of Krishna and cowherd boys to steal butter and "gopis" while trying to stop the girls. The boy who finally manages to break the pot is crowned the Holi King.

In some places, there is a custom in undivided Hindu families that the women of the families beat their brother-in-laws with saris rolled up into a rope in a mock rage as they try to drench them with colours, and in turn, the brothers-in-law bring sweets (Indian desserts) to them in the evening.

Traditionally, washable natural plant-derived colours were used in the past to celebrate Holi safely by applying turmeric, neem, kumkum, bilva, sandalwood paste, marigold, extracts of flowers, leaves as well as other medicinal herbs. The powder of leaves and flowers of dhak, tesu, mehendi, gulmohar and amaltas was also used. As the spring-blossoming trees that once supplied the colours to celebrate Holi have become more rare, chemically produced industrial dyes have been used to take their place in almost all of urban India. Due to the commercial availability of attractive pigments, slowly the natural colours are being replaced by synthetic colours.

Holi festival is also celebrated outside India in many parts of the world by the Indian diaspora, taken as indentured labourers during the colonial era or where they emigrated on their own, and are now present in large numbers in Africa, North America, Europe, Latin America, and parts of Asia such as Fiji.
Meeting at National Theatre

Ambassador accompanied by Mr Umesh Kumar, Director, ICC met Mr Attila Vidnyanszky, Director of Hungarian National Theatre, Budapest, on 18 March 2014 to discuss bilateral co-operation.

During the meeting, Mr. Attila proposed that some Theatre Professors and Directors of the National School of Drama, New Delhi, should come to Budapest sometime in September/October 2014 and participate in the programmes of the National Theatre of Hungary. Mr. Attila suggested that he would write a formal proposal in this regard. He also requested that the Embassy to provide him bio profiles of the theatre persons.

The Hungarian National Theatre promised to enact a play based on the poems of Rabindranath Tagore on “Tagore Day” programme envisaged for 8 May 2014 at the Indian Cultural Centre. The Director invited Ambassador for their 2-week Annual Programme starting from end of March 2014.

India Day at Bekescsaba

On 19 March 2014, as part of its outreach activity, the Indian Embassy organized an “India Day” in collaboration with Mayor’s office, at Csabagyongye Cultural Centre, Bekescsaba. The event comprised of a Bharatnatyam dance performance, yoga performance, small Indian handicraft bazar, henna/face painting and a gastro Indian corner put up by Shalimar restaurant. H.E. Mr. Malay Mishra spoke on the occasion dwelling on the traditional bilateral friendly relations between India and Hungary and the potential for further cooperation. Brochures on Indian tourism and Ayurveda were distributed during the event.

Twentieth Anniversary of the Gandhi Gimnazium (School) in Pecs

LEFT: Minister of State, HE Mr Zoltan Kovacs giving a speech in Gandhi School.
RIGHT: Ambassador with Interpreter, Ms Fanni Trende
The Gandhi Gimnazium in Pecs City of Hungary celebrated the twentieth anniversary of its foundation on 9th April. The School is run for under-privileged Roma children and is the only School named after Gandhiji in Hungary. It has 168 students and 27 teachers and runs 8 classes for students from 9th grade to 12th grade. It has part funding of its activities from the Government. Ms. Ildiko Deri is presently the Director of the Gandhi School, Pecs. Since its inception, nearly 800 students have passed out.

The Embassy of India has established a strong bond with the School and has been patronizing it from its inception. Required assistance is extended to the School from time to time. A couple of years back, a bust of Gandhiji was donated to the School by the Embassy, which adorns the central hall of the School. On its twentieth anniversary, the School has added a new room to the building and has decorated the room with gifts from the Embassy which inter alia includes photographs, books on Gandhiji and other artefacts. The Embassy had also gifted musical instruments such as sitar and harmonium (one each) and one carpet on the occasion.

On 9 April 2014, after the welcome speech by Director Ms. Ildiko Deri, the programme started with speeches by Ambassador Mr. Malay Mishra and Minister of State for Social Inclusion, Mr Zoltan Kovacs. Mr Imre Sipos, in-charge of Elementary Education, Ministry of Human Resources, and Local MP, Mr Peter Hoppal were also present on the occasion. Various cultural items prepared by the students and other Roma bodies such as the “Roma Hungaricum” entertained the guests. Ambassador then accompanied by the director of the school led the dignitaries to inaugurate the India room, gaily decorated with various Indian artefacts, along with Minister Kovacs. The other programmes throughout the day were picture making by children, group games for them, painting exhibition in Library etc.

The event was attended by a large number of the local dignitaries of Pecs City and leaders of National Roma Council.
CULTURE

Indian Cultural Centre Activities

Regular classes
Besides conducting regular classes of Indian classical dances/music viz., Bharatnatyam, Odissi and Sitar, the Indian Cultural Centre (ICC) conducted classes in yoga also.

Classical dance performance
On 25 February 2014, Mr. Szabolcs Tóth (sitar) and Mr. Akash Bhatt (tabla) performed at a musical concert at ICC. The duo performed to an appreciative audience at the Embassy Auditorium. The duo explained also the various ragas played by them.

Indian Film Festival
Commemorating the Centenary Year of Indian Cinema, ICC organized an Indian Film Festival at the prestigious Puskin Theatre in Budapest from 7-12 February 2014 and from 13-16 February 2014, at ICC. Several award winning films were screened during the Festival. The Film Festival started with film “Mirch Masala”. Besides Hindi films, Malayalam Film ‘Parinamam’, Telugu Film ‘Sri’ and Marathi Film ‘Ek Hota Vidushak’ were also screened. The Film Festival was declared open by Ms. Judit Hammerstein, Deputy State Secretary for Cultural Policy, Budapest. The festival met with a tremendous response from the public.

Indian classical music concert
On 25 February 2014, Mr. Szabolcs Tóth (sitar) and Mr. Akash Bhatt (tabla) performed at a musical concert at ICC. A short play titled “Birbal Ki Kichdi” directed by Dr. Rama Yadav was enacted by students of the Department of Indo-European Studies. “Prayas”, the Hindi magazine of the University was also introduced. One of the students, Ms. Orsolya Szasz performed Odissi dance. Mrs. Romy Mukhopadhyay, Mr. Anand Nateshan and Ms. Sharda Nateshan from the Embassy rendered some songs/bhajans during the event. The students of the Indology Department also performed Hungarian folk songs translated into Hindi to the accompaniment of guitar.

World Hindi Diwas
On 1 March 2014, in collaboration with Elte University, ICC commemorated the World Hindi Diwas. The event comprised of recital of poems by students. Dr. Rama Yadav, ICCR (Chair) and visiting Professor from India and Mr. Ali Jouhar from Embassy also took part in the event. A short play titled “Birbal Ki Kichdi” directed by Dr. Rama Yadav was enacted by students of the Department of Indo-European Studies. “Prayas”, the Hindi magazine of the University was also introduced. One of the students, Ms. Orsolya Szasz performed Odissi dance. Mrs. Romy Mukhopadhyay, Mr. Anand Nateshan and Ms. Sharda Nateshan from the Embassy rendered some songs/bhajans during the event. The students of the Indology Department also performed Hungarian folk songs translated into Hindi to the accompaniment of guitar.

From left: Mr. Umesh Kumar, Director, ICC, Mr. Malay Mishra, Ambassador of India, and Chief Guest Ms. Judit Hammerstein, Deputy State Secretary for Cultural Policy, Budapest, speaking on the occasion and welcoming the guests

Mr Akash Bhatt and Mr Szabolcs Tóth

FAR LEFT: Ambassador speaking on the occasion; LEFT: Hungarian folk songs translated in Hindi; ABOVE: Odissi dance performance
**Rabindranath Tagore**

On 4 March 2014, Ms. Barbara Lang-Szabo sang Tagore poems translated in English set to music composed by her and played by Mr. Gabor Juhasz (Guitar). Ms. Barbara also briefly talked about Tagore, his poetry and her musical experience and inspiration for this endeavour.

**Indian Cine Club**

Under the aegis of Indian Cine Club, ICC organized screening of Hindi films “Aurangzeb” & “Bhaag Milkha Bhaag” on 7 and 21 March 2014 respectively to house full audiences at Embassy premises.

**Bharatanatyam Dance Drama**

On 18 March 2014, Shivashakti Kalananda Dance Theatre performed a dance-drama on the life and times of Ms. Erzsebet Brunner, the famous Hungarian painter, who had spent a large part of her time along with her equally eminent mother Erzsebet Sass Brunner in India, at the auditorium of ICC. The event attracted a large attendance.
Conducting Elections in the World’s Largest Democracy

By S. Y. Quraishi

A thriving and vibrant electoral democracy has been India’s distinct and durable identity, long before it asserted itself as an economic, nuclear or IT major. Founded by a great Constitution, it has been nurtured by parliament, judiciary, political parties, media and above all by the people of India, with some distinct contribution from the Election Commission of India.

Despite doubts and fears from many quarters, founders of modern India adopted universal adult suffrage, thus reposing faith in the wisdom of the common Indian to elect his/her representative to the seat of power. Choice of electoral democracy was variously termed: a giant leap forward, a bold enterprise, an unparalleled adventure. When independence came directly to the hands of ordinary people in the form of suffrage, it was a period when 84% of Indians were illiterate, equal number in poverty living in an unequal society fractured by a caste-based hierarchical system. India has proved Nobel laureate Amartya Sen’s famous statement that a country does not become fit for democracy, it becomes fit through democracy. The Constitution created a fiercely independent Election Commission of India to carry democracy forward.

Over the past sixty three years, the Election Commission has delivered fifteen elections to the Lok Sabha (the Lower House) and over 350 elections to State Legislative Assemblies, facilitating peaceful, orderly and democratic transfer of power. In India, the rise of leaders belonging to the marginalized sections of the society, farmers, women, and minorities to head national and state governments and to important positions has very much to do with the practice of electoral democracy. Increasing heterogeneity of parties and government formation through coalition reflect a bouquet of diverse aspirations.

The statistics of today’s Indian elections may be mind boggling, even if you look at them purely as numbers. There are around 815 million electors on the Electoral Roll of India, as on 1st of January, 2014, which is more than the population of both North and South American continents taken together or all the countries of Europe or of Africa combined had involved 714 million voters, 835 thousand polling stations, 1.18 million Electronic Voting Machines and 11 million personnel. A similar exercise awaits the 7 week exercise which would see the current national election already underway.

It is not just the magnitude of Indian democracy in terms of geographical area or size of the electorate, but the anxiety to reach every single citizen. We even have a separate polling station for a lone voter in the Gir Forest in western India.

India is perhaps the most diverse country of the world, be it geographical – deserts, mountains, plains, forests, islands, coastal areas – or in being multi-religious, multi-cultural, multi-lingual, multi-ethnic. There’s a need to meet the demands of this diversity. Equally difficult are the other challenges of fighting terrorism, security threats, adjusting to globalization and rising expectations of an information savvy growing middle class. There’s a responsibility on the EC to deliver free, fair, transparent and peaceful elections, ensuring inclusiveness and participation.

The management of elections in India is continually evolving. From separate ballot boxes for each candidate to the marking system, to EVMs (electronic voting machines) has been a long journey. EVMs are simple, friendly, cost-effective and give faster and error free voting and counting and have been a game changer.

A major challenge in our elections is how to ensure level playing field. The party in power has all the resources of the state at its command. Hence there is a need to create a code of conduct to be followed by all stakeholders, particularly the party in power.

The Model Code of Conduct (once) is a unique compact evolved with the consensus of political parties in India. The Election Commission enforces it right from the day it announces any election schedule. MCC has no statutory backing and many of its provisions are not legally enforceable. Yet the compliance is immense. Though ECI has quite effectively neutralized the challenges of muscle power and incumbency power, it is concerned that corruption and money power can pollute the electoral process and undermine its real potential.

Elections have to be not only free and fair but also socially just and more participative. During our sixty four years of democratic history, the voter turnout has remained around 55-60%. It is a good figure compared to the declining voter interest in several societies, but it is definitely far less than what we aspire to achieve.
To make democracy truly inclusive, we have come up with a Systematic Voters’ Education and Electoral Participation (SVEEP) wing that rolls out comprehensive community outreach and multi-media campaigns to bring all citizens, esp the youth, into electoral participation.

In every election now, we carry out a scientific survey of Knowledge, Attitude, Behaviour and Practices (KABP) of voters before launching voter awareness programmes in partnership with civil society and the media. The initiative has returned impressive dividends in terms of higher registration and turnout in each of the recent state elections including records in some states.

In a historic measure, Commission declared 25th January, its foundation day, as the National Voters Day (NVD) from 2011 with the avowed purpose to increase enrolment of voters, especially of the newly eligible ones. More than 5.2 million newly eligible and registered youth were given their voter cards at more than half a million polling stations on the first National Voters Day, besides adding up about 17 million new voters to the roll. This has been billed as the largest exercise of empowerment of the youth on a single day, anywhere in the world. This is now an annual feature in India. Many other countries have shown interest to adopt the model.

It does not require any explanation that aspiring democracies around the world look forward to sharing the knowledge, skills and expertise at ECI’s disposal. Responding to increasing global demands, especially from Afro-Asian nations, the Commission has started off the India International Institute of Democracy and Election Management (IIDEM) that serves as a training and resource centre in the critical sector of elections and democratic processes for both national and international participants. In just two years of its existence, the institute has imparted training to election managers of over 40 Afro-Asian and Commonwealth countries, besides thousands of domestic master trainers. The Institute is now assisting representative democracy worldwide.

With the type of constitutional mandate that the Commission has, it cannot afford to sit on its laurels. There are several reform proposals from the Commission, that aim at cleaning up the electoral process, so that the foundation can be laid for good governance and a corruption free polity. Some of these proposals deal with criminalisation of politics and regulation of campaign finance, internal democracy of political parties, etc.

We have come to a stage in India when holding a free and fair election is no more news. In fact not holding one would be an exception. This is India’s promise to its own people and to the world. The other goal is to have every eligible Indian on our electoral rolls and every Indian voter to vote in the elections. The Commission has a simple vision: ‘Elections that are completely free of crime and abuse of money, based on a perfect electoral roll and with full participation of voters.’ Our progress on this road is sure and steady.

—I.S.Y. Quraishi is the former Chief Election Commissioner of India

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India’s Hard-Fought Public Health Battle Against Polio Has Been Won

By DCD Dass

India was officially declared polio-free last week, clocking three full years after its last polio case was reported in 2011. It is a healthcare landmark for a country of 1.3 billion people to be proclaimed free of the disease by the World Health Organization. Other than Afghanistan, Pakistan and Nigeria, the rest of the world is currently rid of polio.

The country has purged itself of the disease by treating it as a public health crisis situation. The government mounted a concentrated campaign of never-before proportions, financing it with over $2.5 billion of public money as well as funds from non-profit organizations. A newer, more efficient vaccine helped too.

The government launched the Pulse Polio immunization campaign in 1995, bombarding cities and towns with the message about vaccinating the most vulnerable segment—all children under the age of five. The message about the drops of oral polio vaccine reached every village and hamlet in a vast country. Millions of health workers waded through rivers, climbed up hills and crossed sandy stretches to reach every family. They battled widespread superstition against vaccination and allayed fears that the polio vaccine was a tool to sterilize people.

Polio’s eradication is a public health signpost for India. To be sure, if mass vaccinations are discontinued and the government drops its guard, the disease could return with a vengeance. For now, the success could be the foundation stone on which more such intensive and routine immunization programs could be built to protect the world from disease and death.

—Source: Forbes
SATYAGRAHA
MAHATMA GANDHI’S CONCEPT OF NON-VIOLENCE

By Savita Singh

The year 1906 may rightly be described as a turning point in the life of Mohandas Karamchand Gandhi. It was in this year when he experienced a deep spiritual awakening within and dedicated himself to the service of humanity. He took the vow of celibacy and stepped out of the narrow confines of the biological family to embrace the entire humankind as his own. It was also in the year 1906, on 11th September to be precise, that he opened the path of emancipation for the suffering humanity with his firm adherence to truth and non-violence. Mohandas Karamchand Gandhi described this path as Satyagraha.

The genesis of the birth of Satyagraha can be traced to an ordinance which the apartheid regime in South Africa sought to impose upon the Indian immigrants. The proposed ordinance required all Indian men and women, and children over eight, to register with the authorities, submit to finger-printing and accept a certificate which they were to carry with them at all times. Any Indian who failed to register and leave the fingerprints was liable to lose the right of residence and could be imprisoned, fined or deported from Transvaal. If apprehended on the street or anywhere without certificate, one could likewise be imprisoned, fined or deported, even though one owned valuable property or engaged in important commercial transactions.

More than two decades later, recalling that historic moment, Mahatma Gandhi gave a vivid description of the events of the day to his biographer Louis Fischer as if it was only yesterday: ‘On 11 September, 1906, nearly three thousand persons filled the Empire Theatre in Johannesburg. The big hall throbbed with the din of voices which spoke the Tamil and Telugu, Gujarati and Hindi – the languages of India. A few women wore saris. Men wore European and Indian clothes; some had turbans and caps, some Moslem headgear. Among them were rich merchants, miners, lawyers, indentured labourers, waiters, rickshaw pullers, domestic servants, hucksters or shopkeepers. Many were delegates representing the eighteen thousand Indians of the Transvaal, now a British colony. They were meeting to decide what to do about pending discriminatory enactments against Indians. Abdul Ghani, Chairman of the Transvaal British-Indian Association and Manager of a big business firm, presided over the meeting and Sheth Haji Habib delivered the main address”.

Prior to the developments of September 11, Gandhiji had rushed off to Johannesburg to meet the Indian community. The Transvaal Government Gazette of 22 August 1906 had printed the draft of an Ordinance to be submitted to the legislature. If adopted, it would spell absolute ruin for the Indians of South Africa. Gandhiji decided, ‘better die than submit to such a law’. The meeting on 11 September 1906, was called precisely for the reason to discuss and debate the manner of protest. One thing was clear: it had to be in a spirit of ‘do or die’. He was sure of one thing: the Ordinance must be resisted. “Nowhere in the world”, he believed, “had free men been subjected to such humiliating, restrictive legislation”. Yet another protest march against ban on Asian immigrants and invalidation of Hindu, Muslim and Parsi marriages in Volksrust, South Africa (1913).
Gandhiji counselled the Indian community to consider coolly what they were doing. “Notwithstanding the differences of nomenclature in Hinduism and Islam,” he declared, “we all believe in one and the same God. To pledge ourselves or to take oath in the name of God or with Him as a witness is not something to be trifled with. If having taken such an oath we violate our pledge, we are guilty before God and man. Personally I hold that a man, who deliberately and knowingly takes a pledge and breaks it, forfeits his manhood... A man who lightly pledges his word and then breaks it becomes a man of straw and fits himself for punishment here as well as hereafter.”

Having warned them, he tried to stir them: “If ever a crisis in community affairs warranted a vow, now was the time. Caution had its place but also its limits. The government has forsaken all sense of decency. We will be revealing our unworthiness and cowardice if we cannot stake our all in the face of such provocation.” The purpose of the resolution was not to impress the outside world. A vote in favour constituted a personal vow and each one of them had to decide whether he or she possessed the inner strength to keep it. In consequences of the vow, they might be jailed; in prison they might be beaten and insulted. They might go hungry and be exposed to heat and cold. They might lose their jobs, their wealth. They might be deported. The struggle might last a long time, may be years. “But I can boldly declare and with certainty,” Gandhi proclaimed, “that so long as there is even a handful of men true to their pledge, there can be only one end to the struggle – and that is victory”. “There is only one course open to me”, Gandhi asserted, “to die but not to submit to the law.” The Indians were incensed. The Orchestra, balcony and gallery were crowded long before the Chairman opened the proceedings. Angry speeches in four languages stirred the volatile audience to a high emotional pitch and then Sheth Haji Habib read a resolution, which Gandhiji had helped to prepare, demanding non-compliance with the registration provisions. Haji Habib called on the assembly to adopt it, but not in the usual manner. They must vote, he urged, ‘with God as their witness’.

This Act was directed specifically against Indians and was, therefore, an affront to them and to India. If passed it
would be the beginning of similar laws in other parts of South Africa; in the end, no Indian could remain in South Africa. Moreover, the Ordinance would permit a police officer to accost an Indian woman on the street or enter her home and ask for her registration document. In view of the complete or partial aloofness in which Indian women lived, this feature of the measure was highly offensive both to Moslems and Hindus. “If anyone came forward to demand a certificate from my wife,” exclaimed an irate Indian at a preliminary committee meeting attended by Gandhiji, “I would shoot him on the spot and face the consequences.”

The vote was taken. Everyone present rose, raised his hand and swore to God not to obey the proposed anti-Indian Ordinance if it became law. A sensitive ear and a keen institution quickly told Mohandas Karamchand Gandhi that this was an extraordinary event. History was in the making. An action with God as witness. It was a religious vow which could not be broken. It was not the ordinary motion passed by a show of hands at a public function and immediately forgotten. The next day, on September 12, the Empire Theatre was completely destroyed by fire. Many Indian regarded it as an omen that the Ordinance would meet a similar fate. To Gandhiji it was merely a coincidence. But Mohandas Karamchand Gandhi had, indeed, made history on 11 September 1906.

The next “urgency” before Gandhi was to find the right name for the mass protest. The name ‘Passive Resistance’ was creating misunderstanding even in the minds of his earnest supporters. As it happened in the course of a meeting where Mr Hosken, one of the magnates of Johannesburg, observed, “The Transvaal Indians have had recourse to passive resistance when all other means of securing redress proved to be of no avail. They do not enjoy the franchise. Numerically, they are only a few. They are weak and have no arms. Therefore they have taken to passive resistance which is a weapon of the weak.”

“These observations”, wrote Gandhi, “took me by surprise, and the speech which I was going to make took an altogether different complexion in consequence. In contradicting Mr Hosken, I defined our passive resistance as ‘soul force’. It was at this meeting that a use of the phrase “passive resistance” was felt, would give rise to terrible misunderstanding. I will try to distinguish between passive resistance and soul force by amplifying the argument which I made before that meeting so as to make things clearer”.

There was nothing passive about the young Gandhi. He has explained in detail in his book ‘Satyagraha in South Africa’, how he disliked the term ‘Passive Resistance’. Immediately after the collective vow at the Empire Theatre on September 11, an open contest inviting suggestions for a proper designation for the non-violent mass protest was held. He offered a prize for a better name for this new kind of mass, yet individual, opposition to government unfairness. Maganlal Gandhi, a second cousin of Gandhi who
lived at Phoenix Farm, suggested Sadagraha which meant ‘firmness in a good cause’. Gandhi amended it to Satyagraha – satya is truth, which equals love, and agraha is firmness of force. Satyagraha, therefore, means truth force or love force. Truth and love are attributes of the soul, hence Satyagraha is another word for Soul-force.

“Satyagraha”, Gandhiji said, is “the vindication of truth, not by infliction of suffering on the opponent but on one’s self”. That requires self-control. The weapons of the Satyagraha are within him. Inspired by this conviction, Gandhiji stepped forward to take on the collective might of the state. He was arrested while leading a mass movement against the Black Act. He thus became the first Satyagrahi in the world to go to jail for upholding human rights. This was amongst the most significant experiments which held out great hope for the world. It required the protagonist ‘to be strong, not with the strength of the brute but with the strength of the spark of God’. Eventually, Satyagraha became his philosophy of life. It was the religion by which he lived and died.

A keen observer, Gandhiji could see the gradual transformation taking place even amongst the White populace in South Africa who showed signs of appreciation for the new technique, though they were only in a minority. He writes with certain degree of satisfaction, “As the movement advanced, Englishmen too began to watch it with interest. They published Indian representations to Government in full or at least a summary of these, sometimes sent their reporters to important meetings of the Indians, and when such was not the case, made room for the brief reports we sent them.”

Even before the informal launch of Satyagraha, we have evidence of Gandhiji’s genius in organising an Indian Ambulance Corps of nearly 400 Indians during the Boer war, when he himself acted as the Sergeant – Major. Scrupulously trying to avoid getting drawn into local politics, Gandhiji confined his activities to the Indian community. In 1906, he organised a stretcher-bearing unit of nearly two dozen Indians in the course of the Zulu rebellion.

On 28 October 1913 Gandhiji led the historic march, from New Castle to Volksrust, of nearly three thousand people, as if anticipating the epic Dandi March. The protest was against L3 tax which Indian indentured labourers were made to pay. Eventually General Smuts had to acquiesce to the Satyagrahis’ resistance and on 21 January 1914, Satyagraha was suspended when General Smuts accepted Gandhiji’s proposals.

The Satyagraha movement in South Africa led by Gandhiji rendered great service to the cause of social equality. Right from the day Gandhiji arrived in South Africa in 1893 to the time he departed in 1914, he worked for the restoration of justice to his fellow countrymen who were subjected to degrading and mortifying discrimination, ever since their arrival in Natal in the middle of the 19th Century. With his nonviolent Satyagraha against social tyranny, Gandhiji soon became an acknowledged leader of the Indian community.

In South Africa, Gandhiji also came in contact with diverse streams of thoughts. It virtually turned out to be the nursery of his Experiments with Truth. His social, economic and political philosophy took concrete shape here. He read extensively John Ruskin’s ‘Unto This Last’, Henry David Thoreau’s work on Civil Disobedience and several other works, which left a deep impression on his mind. His philosophy of Sarvodaya was inspired by these enlightened readings.

For Mahatma Gandhi Satyagraha and Sarvodaya were the two sides of the same coin and rightly regarded as the most significant and revolutionary contributions to contemporary political and socio-economic thought. One is incomplete without the other. The fundamental concepts of Satya and Ahimsa, truth and non-violence, can be found in the world’s major religious and philosophical traditions. Gandhi’s originality lay in the way he fused them in both theory and practice. His doctrines of Satyagraha or non-violent resistance and Sarvodaya or universal welfare were at once the logical corollaries of his fundamental premise about human nature, and the mature fruit of his repeated experiments with political action and social reform.

—The writer is former Director of Gandhi Smriti and Darshan Samiti

Embassy of India, Hungary
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 on the basis of five elements. 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. Rasa 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, soma, 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 dhatus 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 marmas, 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 classi-
fied surgical operations into eight categories: incision (chhedana), excision (bhedana), scarification (lekhana), puncturing (vedhana), probing (eshana), extraction (aha-rana), 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 (bhisja), 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).

One of the most impressive innovations arising out of later 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 agada-tantra, one of the eight branches of traditional Ayurveda that deals with poisons and toxins 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, divided 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 were classified. The clinical course and the various stages of labor, the management of puerperium, miscarriage and abortion, and difficult labor were discussed in detail. The different malpositions of the fetus were well understood. Many diseases of children were described.

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HÓLÍ

By Berki Eszter

A hólí, a „színes” ünnep, az egyik legnagyobb fesztivál Indiában, mellyel a tavasz köszöntik. Leginkább a mi húsvétunkhoz hasonlítható. Az ünnep a hindu holdnaptár szerinti Pháligun hónap (február-március) utolsó holdtöltéjén van, ezért nem mindig ugyanarra a dátumra esik; idén március 17-én ünnepteltük.

Mint minden ünnepnapnak, a hólínak is megtaláljuk eredetitmitoszt az ind mitológijában (a fesztivál elnevezése is ehhez köthető). Hiranjakasipu démonkirály egyszer azt a kegyet kapta Brahmától hosszú vezekléjével, hogy ne lehessen őt megölni sem éjjel, sem nappal; sem bent, sem kint; sem a földön, sem az égen; sem ember, sem állat által; sem pedig semmilyen fegyverrel. Hiranjakasipu elbízta magát és provocálta az Eget és a Földet, hogy ne az isteneket, hanem őt imádják az emberek. Prahláda viszont, Hiranjakasipu fia, Visnu odaadó hive volt és apja intelmei ellenére sem volt hajlandó abbahagyni a hozzá való imádkozást. Hiranjakasipu mindenféle módon próbálta őt elpusztítani, sikertelenül. Végül arra kérte fiát, feküdjön Hóliká (Hiranjakasipu leánytestvére, a démonnő) ölébe, aki a terv szerint máglyára kellett volna, hogy ugorjon vele. Prahláda teljesítette apja kérést, de eközben Visnuhoz fohászkodott. (Hólikának is volt egy különlegessége: nem fogta őt a tűz; kegyként kapta ezt az ajándékot.) Mindenki döbbenetére Prahláda épségben megmenekült a lángok közül, Visnu segítségével, aki Narasarzinha (emberoroszlán) formájában segített neki, míg Hóliká démonnő porrá égett. Ennek a legendás eseménynek is emléket állítanak a hinduk Hólí ünnepén.

Az ünnep nem csak egy napig tart. India különböző területein tarthat kettőtől akár tizenhat napig is (Krisna szülőföldjén, Vrindávan környékén például hosszú az ünneplés, Rathá Krína iránt érzett szerelmének szentelve emléket).

A hólí elsősorban a tavasz köszöntése és térbúcsúztató, könyörgés a jó termésért, termékenységért. Rituáli közé tartozik a Hóliká-bábú égetése, ami nagyon hasonlít az európai szalmabáb-égető tavaszünnepekhez is, gondoljunk csak a mohácsi Busójárásra. Az emberek tüzeket gyújtanak, másnap pedig színes festékekkel és porokkal szórják be egymást, tehát ha valaki véletlenül Indiában jár ebben az időszakban, ne a legjobb ruháját vegye föl, mert egész biztosan részese lesz a színkavalkádnak.

Fontos aspektusa az ünnepnek, hogy ilyenkor viszonylag kisztbeli kötöttségek nélkül ünneplhetnek az emberek, kevésbé törödve társadalmi ranggal, vallási különbségekkel, nemekre vonatkozó megosztásokkal; szemtelen, vidám és harsány ez a pár nap. A festékszóró eszköz, amivel a vizes színes festéket lövik ki, pici kőtények nevezik és leginkább egy hatalmas injekciós tűhöz hasonlítható. Ám ez műanyag és a legerősebb színekben pompázik, időnként bollywoodi sztárok matricával vagy egyéb színesbebnél színessebb motívumokkal feldíszítve. Nálunk is egyre több helyen lehet Hólí ünneplni, de itthon inkább a színes festéksport szoktuk használni, amikor közösen ünneplünk az indiai közösséggel.

Dél-Indiában is ünneplik a hólí, de nem annyira jellemző, mint Észak-Indiára. Keralában például nem találkoztam vele. Ott a Visu ünnephez tartók tartják helyette, ami hatalmas lakomázással, esti utcái táncos felvonulással jár. Ahol ünneplnek hólít délen, ott általában egy Sivához kapcsolódó legendához kötik, amely szerint Siva elégette Kámát, a szerelem istenét, mert nem hagyta őt vezekelni, hanem virágnyilával megcélozta; a felbőszült Siva ezért hamuvá égette az istent.

A hólí egyre népszerűbb Indián kívül is. Nem csupán az indiai diaszpóra tagjai, hanem a nyugati országok lelkes India-rajongói is megrendezik ezt a vidám fesztivált.
Színház a Duna partján

By Vidnyánszky Attila


A színhásteremtés egyben otthonteremtés is egy ország, egy nemzet számára – vallja Vidnyánszky Attila rendező, aki 2013 óta vezeti a budapesti Nemzeti Színházat. Számára – aki a színpadon is a költői fogalmazással törekszik – a színház a föld és az ég ölelésében ringó otthont jelenti.

A Nemzeti Színház az én felfogásomban a nemzet színháza, és nem pusztán egy a sok színház közül. A minőségi előadások létrehozatalán túl ezért színpad egy olyan feladatra van, amely más színháztól nem várható el – magyarság Vidnyánszky, és sorolja is a feladatokat. A Nemzeti havi rendszerességével fogadja a fővárosban kívüli, vidéki színházi előadásait, és a Magyarország határain kívüli élő, kisebbségi sorban működő magyar teátrumokat. Ez utóbbi általában színpad a magyar Nemzeti Színházát, ahol az országéhoz tartozó híjának a terepében általános bizottsága és rendszerezése volt.

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Reméljük, hogy már jövőre vendégül láthatunk indiai társulatot is a budapesti Nemzeti Színházban – mondja Vidnyánszky Attila.

Fotó: Éört-Szabó Zsolt

A budapesti Nemzeti Színház épülete a Duna-parton
**Bharatánátjam, dél-indiai klasszikus tánccal**

By Somi Panni, Sivasakti Kalánanda Táncszínház

India táncai és főképp tánccsal a haszadkit század második feléért kezdve egyre erőteljesebb szerepet kapnak az országról kialakított kép megrajzolásában. A területenként változó jelmezek, minmek, ékszerek és a különféle stílusú előadások jellegzetesen hozzáértöznak az egyik legjobban fejlődő iparágához, a turizmushoz. A tánc és a hozzá elválaszthatatlanul kapcsolódó színjátszás szerepe és megítélése azonban gyakran változott az évszázadok során. Ki gondolná napjainkban, hogy alig nyolcvan évvel ezelőtt még amerikai modern táncosok jártak Indiába, hogy a színpadon „indiai táncot” mutassanak be a műértő közönségnek? Annak a közönségnek, amelyik figyelmen kívül hagyta saját hazája táncait, lenézte hagymányos táncosait, de nagyrá becsülte azoknak a külföldieknek az előadását, akik érdeklődéssel fordultak az ősi műfajok felé.

India függetlenségi mozgalmai végső soron az ország kulturális értékeinek önállósodását is elősegítették. A 20. század első évtizedeiben a közhangulat, a külföldi érdeklődés és néhány eltökélt reformer valójában az utolsó pillanatban karolta fel India hagymányos táncstílusait. A táncokat átfogóan érintő reform mozgalom először a ma bharatánátjam néven ismert dél-indiai táncot érintette.

A bharatánátjam India talán legősibb és legjobban nyomon követhető táncstílusa.

Történelmének sok száz éve során a technika, legalább is nagyvonalakban, változatlan maradt ugyan, ám a műfaj nevéről ez már nem mondható el. Szadiráttam, dászíáttam, kuttu, hogy csak néhányat említek a korábban használatos elnevezések közül. Jelenleg használatos nevét azonban csak e század első felében, a stílus rendszerezésekor, megformálásakor kapta.

Vajon mi is volt a funkciója ennek a ma bharatánátjam néven illetett táncnak az elmúlt évszázadokban?

Két, egymástól erősen eltérő szerepéről biztosan tudunk.

Az egyik egyfajta tancdráma, melynek utódait a dél-indiai népi színjátszásban kell keresnünk. A darabok között voltak mitológiai ihletéseket és teljesen világi témájúak is. Nem tudunk sokat róluk, hiszen rendkívül kevés maradt fenn közülük. A szerepeket eleinte férfiak is és nők is jártottak. A 18–19. században azonban a női szerepeket is férfiak jelenítették meg. A kuttu elnevezés valószínűleg a tánccsal színházi változatát takarja.

A másik, egy szakrális templomi női tánc. Innen ered a dászíáttam elnevezés, melyből a dász szó a dévadászit, az isten szolgálónőjét jelzi. A táncosnő a templomban élt és tevékenyen részt vett annak mindennapi életében, szertartásaiban, ünnepeiben. Táncolt és énekelt az istenszobor előtt, jelenléte jótékonyan hatott az egész közösség életére. A dévadászi rendszer a 12–13. században elte fénnykorát, ekkor a gazdag, dél-indiai városok templomai sok táncost és
A bharatanátjam tánc nevének manapság rendkívül elterjedt, még iskolákban is tanított, úgynevezett eredet története a bharata szót, három kifejezés (bháva, rága, tála) első szótágainak összeolvassásként magyarázza. Ez a típusú magyarázat nem más, mint utólagosan keletkezett népetimológia, melynek semmiféle tudományos, vagy történeti alapja nincs.

A bharatanátjam elfogadtatásáért és modern koré képzettségéért talán Rukmini Devi Arundale tette a legtöbbet. A híres orosz balerina, Anna Pavlova tanácsát megfogadva felhagyott balett tanulmányai és talán Rukmini Devi Arundale tette a népetimológia, melynek első szótagjainak összeolvassásként magyarázza. Ez a típusú magyarázat nem más, mint utólagosan keletkezett népetimológia, melynek semmiféle tudományos, vagy történeti alapja nincs.

A bharatanátjam táncosai és műfajának művészei különféle táncstílust, táncosok színpadra állító kiállításokat rendeznek a híresebb előadókkal és büszkék a magas színészi mesterségüket, azonban sokan a valamikor találkozottak és a táncosok között létrejött megértés és hozzáférés lehetőségeket nyújtottak az egész műfajra, melynek és táncosainak összetett művészsége összetett szerepe a mai táncéletben. Azok az évtizedek, amikor a táncosok kezdtek formáló stílust hozni, nem csak a táncosok számára, hanem a táncosainak és a táncsínt színpadra állítók számára is szükséges volt.

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tiszta táncból és abhinajából. A tiszta tánc technikája alaplépések, vagy azok részének különféle sebességben előadott kreatív kombinációjából, kitartott pózokból és egyes stílusokra jellemzően akrobatikus elnevezésekkel állhatnak. Egy tiszta táncra épülő darab bemutatásakor egyértelműen kiderül, hogy a táncos melyik stílushoz tartozik, milyen színvonalú képzésben részesült, valamint milyen szinten áll a táncultudása. A táncok kialakítása során az irányt jelzésével előadott alaplépések elsajátítása az első feladat, hiszen színvonalas bemutatásukhoz magas szintű mozgáskultúrára, testtudatra, koordinációs képességre, fizikai erőre, állóképességre és hájlékonyságra van szükség. Az utóbbi néhány évadzakor, talán a bharatanátjam nemzetközi színpadra kerülésének köszönhetően, egyre nagyobb hangsúly kerül a tiszta tánc elemeinek mintegy pontosabb, technikásabb, virtuózabb előadására. Érthető, hiszen ez az a vetülete a táncnak, amely kulturá és nyelvismeret nélkül is bárki számára művészi élményt nyújt. Rendkívül kifinomult táncnyelvként alkalmas hozására is.


A bharatanátjam darabok hagyományos előadási sorrendje is fontos. Az előadás kezdetét jelzik a puspándzsal (virágáldozat), majd következik a dzsáti (szimbolikus tánc), majd a dzsáti (szimbolikus tánc), majd a dzsáti (szimbolikus tánc).

A bharatanátjának teremtői és termelői értékei között a táncok szerepe érdemes megemlíteni. A táncok a hindu kultúra és művészetének fontos részei, és a táncok a hindu mitológiájukat ábrázolják. A táncok a hindu mitológiát ábrázolják, és a táncok a hindu mitológiát ábrázolják.

HINDI SECTION

भारत और नाटक

हिंदी नाटक और मंच की परंपरा आज की नहीं बैठक हजारों वर्ष पुरानी है। नाटक का आदि ग्रंथ आचार्य पृथ्वी मुनि का नाटक - शाश्वत आचार्य से दो हजार पत्तों से साल पहले लिखा गया। यह ग्रंथ नाटक और अभिनय कला का इतना प्राचीन ग्रंथ है कि विषय में इसने साल पूर्व इसकी तुलना का दृष्टि नहीं और आज भी भरत मुनि के इस ग्रंथ का कोई संस्कृति, ग्रंथ विश्व के पास नहीं। यह ग्रंथ नाटक विषय का समन्वय व्यक्त करता है। आज से हजारों वर्ष पहले नाटक के इस ग्रंथ की रचना का मतलब है कि भारत में नाटक की परंपरा इससे भी कहीं अधिक प्राचीन है। मंच के साथ महामायात जैसे विशाल महाकाव्य से भी इस ग्रंथ के प्रमाण मिलते हैं कि भारत में नाटक की एक विशाल परंपरा विश्वास मानी रही है। आचार्य भरत से पहले भारत में नाटक कला पूर्ण प्रतिष्ठित थी इसके प्रमाण उनके ग्रंथ में आई विविध उद्योगों मे मिलते हैं।

आचार्य भरत ने नाटक को 'पंचम वेद' की संज्ञा दी है। पंचम वेद यह विषय का जो बहुत समानान्तर है साथ ही उनके साथ फिर एक है कि नाटक जो विषय है जो किसी प्रकार का भावधार नहीं माना। नाटक में किसी भी विषय या जीता या जीता या लिखा अभिनय सम्पन्न है। इसके पश्चात मानवता है भारतीय नाटक अपने उद्वेद काल से ही अपनी शृंखला सम्पन्न रहा। आचार्य भरत का मानना है कि नाटक एक समूह विषय है जिसमें तुलना की सभी कलाएं समाज में है। यह एक बहुत बड़ी उपलब्धि है कि भारत की गौरवान्वित वृत्त परंपरा भी आचार्य भरत के
संस्कृत नाटकों को देखकर अनुमान लगाया जा सकता है कि भारत में प्रेक्षकों की भी एक सुदर परंपरा थी। भारत के नदियाशास्त्र में अनेक तरह के प्रेक्षकों का उल्लेख मिलता है जो उस समय भारत में मौजूद थे। इसके अतिरिक्त कालिदास, भार, वचनमूल, शृक जैसे नाटककारों को पढ़कर भी लगता है कि इन नाटकों का मंचन बहुत ही भारत प्रथाओं में हुआ करता था। सातवीं से लेकर आगे के शताब्दीयों तक भारत पर अनेक आक्रमणकारियों ने आक्रमण किये जिससे भारत की नदिय परंपरा को बहुत पुकार हुआ। पर्यटन दौरे में भी भारत की लोक-नदिय परंपरा उसी जोश और खूबसूरती से भरा अपना काम करती रही। भारत में जितने वर्षें हैं उतनी ही लोक-नदिय-परंपराएँ भी देखी जा सकती हैं। भारत की यह लोक-नदिय परंपराएँ बहुत ही प्राणभर और उद्यमशील है। भारत के लोक नाटक में जो सबसे प्रतापगद्धत रूप में उभर गया है भारत की अभिनव परंपरा जो भारत के नाटकों की जड़ में भूगोल से ही विद्यमान रही है।

बहुत ही लंबे अंदाज में बाद भारत में नाटक का किर फिर से उद्तार होता है पर यहाँ यह ध्यान रखना आवश्यक है कि लोक कलाकारों ने भारत की नदिय परंपरा को उसी उल्लास के साथ संगीत सुना जिस उल्लास के साथ ये आरंभ हुई थी। कहा जा सकता है कि भारत में नाटक की ये परंपरा कभी टूटी नहीं। पर हाँ एक उबाल दुबारा आया और वो आया नन्हामी शताब्दी में भारतु हरिशचंद्र के माध्यम से। भारतु हरिशचंद्र ने भारत की रंगमंचीय परंपरा को पुनः गति और उजागर किया। भारतु लघुकाल 35 साल की आयु में दुनिया और देश का अलविदा कह गए पर इस छोटे से जीवन काल में उन्हें नाटक को इनसे समुद्र किया कि बहुत असंभव लगता है। पर अंतमां राय भारतु के शब्दकोश में तथा ही नहीं। भारत की नदिय परंपरा आज तक उसी गवर्मेंट और गेटवर्ड के साथ गतिशील है। हिंदी के अतिरिक्त भारत के अनेक प्राणविशेष भाषाओं में फिरेंट लगातार हो रहा है। कल्द्व, अद्वितं, बंगाली, महाराष्ट्री, पंजाबी और जाने कितने ज्वलनों में भारत के रंगमंच गतिशील है। भारत में प्रतिष्ठान राष्ट्रीय नदिय विशाल द्वारा संप्रभुता आयोजित किया जाता है जिसमें भारत की
बुद्धपूर्ण में हिंदी अध्यापन: कुछ स्पष्टियाँ

जनवरी 2011 में हमारी राजधानी बुद्धपूर्ण के प्रसिद्ध औलीश रोल्लीं विश्वविद्यालय के भारतीय अध्ययन विभाग में हिंदी पढ़ने वालों के लिए एक शैक्षिक कार्यक्रम की प्रक्रिया शुरू हो गई थी। इस विश्वविद्यालय के कला संकाय और इंटरडिस्ट्रीट आर्किटेक्चर एंड कला संगठन स्टडीज़ के अंतर्गत आता है - डिप्लोमा/डिग्री/यूनिवर्सिटी स्टडीज़। अन्यथा भारतीय अध्ययन विभाग - जिसमें हिंदी तथा संस्कृत भाषा पढ़ी जाती है।

फरवरी 11 से शुरू होने वाले क्षेत्र में, विभाग में तीन से अधिक छात्र-छात्राएं बी.ए., स्तर पर हिंदी पढ़ रहे थे। एक छात्र एम.ए., हिंदी के पहले वर्ष में था। बुद्धपूर्ण यूनिवर्सिटी की प्रमुख पर्यावरण नगरी है। इस शहर के बीच दुना नहीं होती है - यह डैनिश है - हिंदी की 2 शास्त्र के धार्मिक वालों नहीं होती है। मद्दत नहीं - कला नहीं, छात्र-छात्राओं नहीं। अलग अलग छात्र-छात्राओं नहीं। इस शहर के पुल से होकर अपने विश्वासों को पहुँचने और वे भी मुझे तक अपने लाए। इस तरह बुद्धपूर्ण में हिंदी पढ़ते में एक चुनौती के साथ-साथ रचनात्मक भी बना।

विभाग में एक प्रमुख पाठ-पुस्तक भी जिसका प्रमाण अब महामाया गांधी अंतर्राष्ट्रीय हिंदी विश्वविद्यालय से हो चुका है। विभाग स्तर पर हिंदी में क्रियात्मक तरह से यह - इस पर विवाद करने का व्यक्ति दरवाजा लगाए गए। वे हर हिंदी विभाग करने वाले हैं। जब हर भाग विभाग करने वाले हैं, तो विभागों से पूछते वे कैसे विवाद पर बात करना चाहते हैं? कभी जिड़कर हुए, कभी विवाद के साथ उनके पास कहने को बहुत कम जगह में प्रशंसित किए जाते हैं। पर सबसे बड़ी वात है कि भारत का अभिभाषित अपने पर लागता काम कर रहा है। भारत में विभाग के अभिभाषित अपने पर उतना ही जोर दिखाया जाता है जितना प्रचीन समय में दिखाया जाता था। यही कारण है कि भारत से नाटक ऐसे भी होते हैं जहाँ मंच सज्जा के नाम पर कुछ नहीं होता। अभिभाषित का अभिभाषित इसे जोड़ना होता है कि नाटक सफल हो जाता है।

भारत नाटक और रंगमंच को लेकर निरंतर प्रशंसित है। यहाँ से एक अच्छी महत्वाकांक्षा और पुष्टि अभिभाषितध्येयों तथा निरंतरता और लंबाई को देखा जा सकता है। भारत अपनी प्रचीन नाटक-परंपरा को लेकर चला रहा है। सभी ही शायद निर्देश भी कर रहा है। यही कारण है कि भारत में आज के समय में ऐसे नाटक भी हैं जो बड़े-बड़े मंच पर प्रशंसित किए जाते हैं। ऐसे में वे नाटक भी हैं जो बहुत कम जगह में प्रशंसित किए जाते हैं। पर सबसे बड़ी वात है कि भारत का अभिभाषित अपने पर लागता काम कर रहा है। भारत में अभिभाषित अपने पर उतना ही जोर दिखाया जाता है जितना प्रचीन समय में दिखाया जाता था। यही कारण है कि भारत से नाटक ऐसे भी होते हैं जहाँ मंच सज्जा के नाम पर कुछ नहीं होता। अभिभाषित का अभिभाषित इसे जोड़ना होता है कि नाटक सफल हो जाता है। भारत में विश्वविद्यालयों के अभिभाषित अपने पर उतना ही जोर दिखाया जाता है जितना प्रचीन समय में दिखाया जाता था। यही कारण है कि भारत में रंगमंच को परंपरा बहुत तेजी से बड़े रहते हैं। भारत का खास बात यह है कि यहाँ बड़े-बड़े छात्र हैं जो हिंदी पढ़ते हैं। वे भी रंगमंच हो जाते हैं। अभी भी ऐसे बालक-बालिका के लिए नाटक की परंपरा भी बहुत सुदृढ़ है। इसमें कंबल मंचनीय नाटक ही नहीं बल्कि अन्य नाटक भी किये जाते हैं।

-रामा यादव
हिंदी फिल्में भी विविधताओं की सहस्त्रता के अधिक और उदय प्राप्त करती हैं। विविधता की प्रभावकारी प्रस्तुति किए जाते हैं, जिनमें से कुछ अनूठे विषयों के लिए नए और उत्कृष्ट आधारों का उपयोग होता है।

हिंदी विविधता का विकास का कारण में खूब वर्तमान के आर्थिक कविता की हरिश्चंद्र से आस्था बढ़ी है। जब तक वर्तमान के समय में हिंदी कवि इंडियन को उसकी विविधता के साथ भाग लेते हैं। इस विषय पर ध्यान देना चाहिए कि विविधताओं की मात्रा का वर्तमान समय में वृद्धि होती है।

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A hűtlen barát

(Bihári népmese)

Egyszer volt, hol nem volt, volt egyszer Indiában egy aranyműves. A piactérré, ahol kis sátra állott, gazdagok nemigen jártak, ezért hátnak kevés haszna van volt a boltok.

Végül egy napon, mikor már torkig volt a szegénységgel, elment szomszédjához, a fiatal bráhmana-származású pap-fúhhoz.

- Tanult barátom! Te is keservesen tölölt a napjaidat, mint én. Gyere velem, mondja a bráhmana-fiúnak:

A bráhmana-fiú megéghanta-vetette a dolgot, és már készülödött is a nagy útra.

- Elég volt a munkából, hazamegyek.

Az aranyműves feljajdult:

- Az aranyműves fia. - Néha kérjük meg a barátomat, hogy változtatson az aranyműves munkájára. Úgy eszem, hogy mégis változhatjon az aranyműves kikerülésére.

Mikor a bráhmana visszakapta az aranyat, elment az eszed? - válaszolt a bráhmana. - Elhozta az aranyműves a fiát, és a fiát a bráhmana feleségétől és kisfiától az aranyműves is.

Néhány nap múlva saját pénzen egy kis falusi iskolát nyitott. A környék összes falusi iskolát nyitott. A hűtlen barát

helyezett a bráhmana édesanyja előtt egy aranyos kisfiú miért ne tudna ezt a bíró, ezért a bráhmana megvidámozta az édesanyját.

- A hűtlen barát. - Nem értette ezt a bíró, ezért a bráhmana mindent előadott neki. Mit csináljanak?

Az aranyműves feljajdult:

- Ravasz aranyműves! Igaz barátom! Ez a majom bizony az aranyműves fia.

- Mondta a bráhmana. - Elhozta a bráhmana. - Elhozta az iskolából, itt meg majommá változott. Tehetek én erről?

Az aranyműves feljajdult:

- Ahol egy arany asarfíből rézgaras lesz, ott egy aranyos kisfiú miért ne tudna majommá változni?

Az emberek feljajdultak:

- Ez nem lehet! Biztosan elrabolta a fiát!
PHOTO GALLERY

President of Hungary, HE Janos Ader with his Spouse and Mayor of Mohacs

The National Flag of Hungary being taken to the Pole in a ceremonial order on the occasion of the National Day of Hungary on 15 March

Ambassador giving a talk on Meditation at the Shri Chinmoy Centre

Ambassador giving a farewell to Counsellor Sushil Singhal, at his Residence
“Heroes’ Square” situated at Andrássy Avenue is one of the important monuments of Budapest known for its historical and political importance. Its iconic complex, the Millennium Memorial, was completed in 1900 and the square was named as “Heroes’ Square” in 1929. The square is surrounded by two important buildings, Museum of Fine Arts and Palace of Arts. The Millennium Memorial has the statues of the leaders of seven tribes that founded Hungary in the 9th Century and other important figures of Hungarian history. In front of the monument, there is a large stone cenotaph surrounded by an ornamental iron chain dedicated to the memory of the heroes who gave their lives for freedom and national independence. Behind the cenotaph, a column is topped by a statue of the archangel, Gabriel. In the right hand, the angel holds the Holy Crown of St. Stephen (István), the first king of Hungary, and in the left hand a two barred apostolic cross, a symbol awarded to St. Stephen by the Pope.

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