

AMRIT

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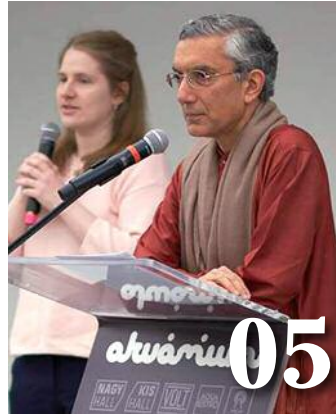
Ambassador unveiling the bust of Dr Ambedkar



आर्य

World Dance Day

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AMRIT

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Meeting with Mr. Zsolt Németh, Chairman of the Foreign Affairs Committee of the National Assembly

On April 5, 2016 Ambassador met with Mr. Zsolt Németh, Chairman of the Foreign Affairs Committee of the Hungarian National Assembly. Their discussions focused on bilateral and multilateral issues, and also forthcoming projects such as the Ganges - Danube Cultural Festival and the meeting of the Joint Economic Committee which is to be held in June 2016.



Ambassador and Mr. Zsolt Németh at the Chairman's office in the Parliament

VISIT TO ECO-VALLEY



LEFT: The visitors arriving at the Valley. **RIGHT:** Madam Chhabra and the guests listening to the guide talking about sustainability and living in harmony with nature

The Embassy of India coordinating with the Eco-Valley Foundation of the Hungarian organisation of the International Society of Krishna Consciousness (ISKCON) organised a visit for all members of the Diplomatic Corps and their families on 16th April. The guests had the unique opportunity to enjoy the festival of the first grazing of the cows, a centuries-old tradition, a celebration in Somogyvámos similar to harvest filled with joyful music and cheerful applause as the much respected cows were herded out to the green fields for the first time in the season. At the Cow Protection Centre the animals are cared for with much love while also making sure that the soil nourishing them is not polluted with chemicals.

During the tour in the Valley, the diplomats were

introduced to the alternative, sustainable lifestyle of the 130 inhabitants of the village which they have already achieved in many respects. The Eco-Valley Foundation started work in 2008; located 30 kilometers from Lake Balaton in Somogyvámos. Ecological researches say that the inhabitants of this community already live in a sustainable way, but still they keep developing, refining their methods. According to the Chairman of the Foundation, they incorporate their grandparents' almost forgotten techniques in their way of life and they are also open to those achievements of the modern era, which conform to the criteria of sustainability.

At the end of the programme the visitors were all invited for a traditional lunch prepared in the spirit of sustainability and respect for nature. ■

Visit to Sopron and celebration of India Day



LEFT: Madam Chhabra and Ambassador is given a tour by Dr. Tamás Fodor, Mayor of Sopron at the great hall of the Town Hall. **RIGHT:** Ambassador delivering his lecture at the India Day celebrations



Commemorating the 125th birth anniversary of Dr. B. R Ambedkar the Embassy of India / Amrita Sher-Gil Cultural Centre organized two major celebrations in Hungary. On 14 April in Sajókaza, at the Ambedkar School and on 19 April in Sopron as part the India Day organized in cooperation with the University of West Hungary a colourful variety of cultural programmes attracted a crowd of people to join the festivities.

On 19 April, as part of their visit to the city Ambassador and Madam Chhabra called on Dr Tamás Fodor, Mayor of Sopron as well. Upon their arrival, they were received at the historic Main Square in the presence of the local press and later were taken to the breathtaking great hall of the Town Hall. During the courtesy meeting at the Mayor's office the details of bringing the Danube-Ganges Festival and the

International Day of Yoga celebrations to Sopron were also discussed and agreed upon. Preparations have since started by both parties for organizing the event at the Most Loyal City of Hungary.

The programme of the India Day in Sopron consisted of two major sections; a business part, where, following the greetings of Dr. Attila Fábián of the Faculty of Economics at the University of West Hungary and Ambassador, major Indian companies invested in Hungary such as Apollo Tyres, SMR and Tata Consultancy Services took the floor and gave presentations to the students of the University. The second part introduced the cultural heritage of India beginning with a lecture by Ambassador himself titled 'Indian Mosaics' which finished with a fascinating Q&A when all interested members of the audience had a chance to ask their questions. ■

Visit to Hollókő

On 6th May Ambassador and Madam Chhabra visited the Palóc ethnographic village of Hollókő, a UNESCO World Heritage Site. Upon arrival they were received by Mr. Csaba Szabó, Mayor of Hollókő and Mr. Péter Kelecsényi, Director of the Hollókő World Heritage Management Co. with the traditional hungarian pálinka and some delightful cottage cheese pie. The conversation flowed in a pleasant atmosphere as the guests sat in one of the traditional village houses decorated with the beautiful ethnic folk art of the local population.



Ambassador and Madam Chhabra are greeted at the old village of Hollókő by Mr. Csaba Szabó, Mayor and Mr. Péter Kelecsényi, Director of the Hollókő World Heritage Management Co.

The Festival of Traditional Yoga Schools



Ambassador talking about the importance of yoga in our modern world at the Festival of Traditional Yoga Schools



On 8th May the Bhaktivedanta College, Budapest and the Society of Hungarian Yoga Teachers organized a festival for the traditional yoga schools promoting the traditional teachings, lifestyle and practises of the masters handed down from generations to generations. Disciples of the Sivananda, Satyananda, Iyengar, Himalaya, Kriya-yoga, Kundalini-yoga and Gaudiya Vaisnava traditions represented themselves at the festival.

At the opening ceremony of the event Ambassador greeted the audience and gave a lecture emphasizing the importance of yoga in today's turbulent world. As he said, yoga not only brings us the benefits of a healthy and

stress-free life, but also helps us to find oneness and union within ourselves, to achieve harmony and peace which we can then spread in the world. Therefore, the union within ourselves can become a universal, a 'global' union of humankind enabling us to tackle the 'global' problems of the modern age.

To finish his lecture, Ambassador thanked the organisers for their enthusiasm and the audience for their participation and hoped that the same will be present at the International Day of Yoga in June. To make the event a success, the cooperation and contributions of everyone was kindly requested and then assured. ■

ECONOMY

Embassy of India participates in Mostar International Trade Fair on 12-16 April 2016

Embassy of India, Budapest participated in the 19th Mostar International Trade Fair (12-16 April 2016), Bosnia & Herzegovina for the first time.

The international trade fair attracted a number of international exhibitors and visitors from the region spanning several sectors, including agricultural machinery, food and beverages, food processing, telecommunication, tourism, engineering, and services, etc.





The India Pavilion was inaugurated by Chairman of the Council of Ministers, H.E. Mr. Denis Zvizdic, and Deputy Chairman & Minister of Foreign Trade and Economic

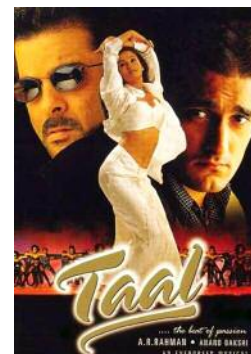
Relations, Mr. Mirko Sarovic in the presence of Mr Vijay Khanduja, First Secretary (Comm & Pol).

India focused on the 'Make in

India' initiative, and also provided information to the visitors on culture and tourism including the upcoming International Day of Yoga in BIH. ■

CULTURE

ASCC ACTIVITIES



Film Club

On every first and third Friday of every month film

evenings are arranged at the Amrita Sher-Gil Cultural Centre. Four films were screened at the Cultural Centre in

April and May 2016 under the aegis of the Indian Cine Club:

Agantuk (1991), Bengali

01.04.2016

The good road (2013), Gujarati

15.04.2016

Mary Kom (2014), Hindi

08.05.2016

Taal (1999), Hindi

22.05.2016

Commemoration of the 125th birth anniversary of Babasaheb Dr. B.R. Ambedkar in Hungary

14th (Sajókaza village) & 19th April (Sopron city) 2016



Ambassador unveiling the bust of Dr Ambedkar



Mr Tibor Derdák, Director of Dr Ambedkar School and Ambassador greeting each other



Mr. István Vavrek, Mayor of Rimaszécs speaking

The 125th birth anniversary of Dr B. R. Ambedkar was celebrated in two cities of Hungary, Sajókaza and Sopron on 14th April, 2016 and 19th April, 2016 respectively.

On 14 April, Dr Ambedkar School of Sajókaza and Embassy of India, Budapest organized a joint event.

Ambassador Rahul Chhabra was the Chief Guest at the event. Other distinguished guests included Mr. István Vavrek, Mayor of Rimaszécs (Slovakia), Mr. Tibor Derdák, Director of Dr. Ambedkar School and Mr. János Orsós, leader of Jay Bhim Triratna, Buddhist Community.

In his opening remarks, Mr Tibor Derdák, Director of Dr. Ambedkar School welcomed Ambassador and other guests and thanked Embassy of India for its continued support to the school. This was followed by greetings from Mr János Orsós, Leader of the Buddhist Community, Jay Bhim Triratna. Winners of the Essay Competition on Dr. Ambedkar were announced and gifts from the Embassy were distributed to the winners. Ambassador with the Director of the school jointly inaugurated the exhibition on Dr. Ambedkar's life, for which 32 framed photographs of Dr. Ambedkar were gifted by the Embassy, which would remain permanently in the school.

The cultural programme started with the performance of students of Dr. Ambedkar School and Gandhi School of Pécs. A play on Dr Ambedkar's life was performed by the students of Dr. Ambedkar school which was followed by singing of Roma and folk songs by the students.

Ambassador exhorted the students to learn from the hard work and sacrifices made by Dr. Ambedkar and inculcate his teaching in their lives.

In his keynote address, Ambassador Chhabra underlined the contribution of Dr. Ambedkar in building of modern India. Ambassador Chhabra recalled the long and tireless efforts of Dr. Ambedkar as a crusader for human rights of the under privileged people and how he taught the people to live with honour and



Students of the school singing



Dance performance



Pt Rajesh Gangani performing



Ms Saumya Shukla performing

dignity. He also spoke as to how Dr. Ambedkar's initiatives have transformed the lives of millions of people, not only in India but all over the world.

Ambassador thanked Indian Council for Cultural Relations, New

Delhi for donating the bust of Dr. Ambedkar to the school, which was inaugurated by Ambassador on the occasion. Ambassador hoped that the bust of Dr. Ambedkar will remind the students of the noble ideas cherished by Dr. Ambedkar during his struggle for freedom and equality.

Mr. László Agonás, Deputy Head of the Kazincbarcika District Office was appreciative of the Hungarian Government's efforts towards underprivileged communities. Mr. István Vavrek, Mayor of Rimaszécs, wished good luck to the students of Dr Ambedkar School. Father Lurdu, priest of Indian origin of the village of Köröm also attended the event and spoke about his mission as a priest.

Speeches were followed by cultural programmes. *Tabla* performance by Pt. Rajesh Gangani, and *Kathak* performance by Ms. Saumya Shukla, both teachers at Culture Centre of the Embassy, enthralled the audience. Ms. Gabriella Tóth, a local Kuchipudi dancer performed a fusion created especially for the event which was a fusion of Buddhist music and classical Indian dance.

Film directed by Mr Jabber Patel on the life of Dr. Ambedkar, was screened. The programme concluded with an Indian meal provided by the Embassy.

On 19th April, 2016, the Western University of Sopron and Embassy of India, Budapest jointly organized 'India Day'. After the welcome speech by Dr. Attila Fabian, Dean of the University, Ambassador Chhabra gave a power point presentation to the audience titled 'Indian Mosaics'. After speaking on Indian economy and culture, Ambassador dwelt on Dr. Ambedkar's life and contribution to modern India. The presentation was followed by Q&A session.

Leading Indian companies that have invested in Hungary made



Ms Gabriella Tóth performing



Ambassador holding a presentation on India



Dr Ambedkar School in Sajókaza



Pt Gangani performing



Indian lunch by Haveli Restaurant



Ms Gabriella performing dance meditation



Dr Attila Fábián, Dean speaking



Kathak performance by Ms Saumya Shukla



Ambassador in Sopron University

presentations. *Tabla* performance by Pt. Rajesh Gangani and *Kathak* performance by Ms. Saumya Shukla, both teachers at Embassy's Culture Centre enthralled the audience thereafter. Ms. Gabriella Tóth, a dance artist of Hungary and an acknowledged exponent of Indian Classical Kuchipudi Dance, performed dance-interpretations of Buddhist

mantras. Firstly she presented a traditional Buddhist 'Green Tara Dance' associated with the mantra, 'Om Tare', secondly a Dance meditation on the Buddhist 'Heart Sutra', led by her own concept and titled 'Remembering Ambedkar: In Memoriam of a Great Soul'.

International Dance Day Celebration

2 May 2016, ASCC



World Dance Day



Ms Dóra Meenakshi Bittner



Ms Virág Túri, leader of the Parvati Odissi Group and her students performing



Madam Kavita Chhabra speaking on the occasion



Ms Saumya Shukla performing



Ms Saumya Shukla's students performing



Ambassador Rahul Chhabra and Madam Kavita Chhabra lighting the traditional lamp



Ms Panni Somi and the Sivasakti Kalananda Theatre

Every year, International Dance day, an event recognized by UNESCO, is organised on 29th April with the intention to celebrate Dance and its universality, break barriers & bring people together with a common language – Dance. For the first time, International Dance Day was celebrated at Amrita Sher-Gil Culture

Centre (ASCC), on 2nd May, 2016.

Ms Saumya Shukla, India-based Kathak teacher of ASCC welcomed the audience and explained the importance of International Dance Day. The programme started with Ambassador Rahul Chhabra and Madam Kavita Chhabra lighting the

traditional lamp. Madam Chhabra, an accomplished Kathak dancer, gave a keynote speech on the history and importance of dance. She traced the origin of dance to the ancient and famous Bhimbetka cave paintings and the Egyptian drawings as samples. She dwelt on the universality of dances and emphasized that there are no barriers



Ambassador Chhabra awarding a trophy to Ms Panni Somi



Ms Gabriella Tóth and Tarangam Group performing



Ms Gabriella Tóth performing



Ms Angelika Schlakker, leader of Bollywood Dance Hungary group talking to Madam Kavita Chhabra

perform one contemporary Bharatanatyam piece titled “Jhemjhem”, followed by a classical Tillanam. Immediately after her performance Ambassador Chhabra awarded a trophy to Ms Panni Somi for her contribution in the field of Indian classical dance in Hungary.

In the second part of the evening, the audience could enjoy the graceful Kuchipudi dance style by Ms Gabriella Tóth and her students. They performed an Invocation piece and a “Ganesha Vandanam”, which was the beginning of a classical Kuchipudi performance greeting the Gods. Ms Gabriella showed a lyrical piece about Lakshmi, a poem of Tallapakka Annamacarya.

The finale of the evening was given to the lively, colourful and vibrant folk dances of India. Ms Judit Ábrahám performed Rajasthani dances. Ms Judit, who learned this style in Rajasthan itself, showed the authentic form Rajasthani Ghoomar Dance. The last item was a Bhangra dance piece by Ms Angelika Schlakker and the Bollywood Dance Hungary group.

The evening was very well received by the audience; around 150 people attended the event. The echo of the function was exceptional and ASCC would continue to celebrate the World Dance Day in its true spirit, every year in the Cultural Centre.



Ms Judit Ábrahám performing Rajasthani dances

in dance, and that it connects countries and cultures like India and Hungary.

There were seven Indian dance styles introduced to the audiences. Ms Virág Túri, leader of the Parvati Odissi Group, led the Indian classical dance performance with her Odissi dance. After the soft movements of Odissi dance, Ms Dóra Meenakshi Bittner performed a slow Bharatanatyam piece

titled “Govardhana Giridhara”, telling a story of Lord Krishna.

She was followed by the students of Ms Saumya Shukla who performed Kathak dance. Ms Saumya also performed two Kathak pieces. The dynamic pieces enthralled the audience.

Ms Panni Somi and the Sivasakti Kalananda Theatre came on stage to

DAIVI-A MIND WITHOUT FEAR

Songs audio-visuals of
Rabindranath Tagore on the occasion
of Tagore's birth anniversary
24 May 2016, ASCC



Ms Somdatta Pal performing

On 24 May 2016 Ms Somdatta Pal visited the cultural Centre and performed a tribute to Rabindranath Tagore.

Daivi - A MIND WITHOUT FEAR took the audience on a journey through Tagore's musical oeuvre that shared the social and spiritual message of his compositions. The production was a confluence of Somdatta Pal's rendering of Tagore's songs and Anil Veeraraj's jazz influence while exploring Tagore's thoughts on Social Issues. This synergy provided an exhilarating experience in the discovery of Gurudev's progressive mind.

Ms Pal was born in Calcutta and



Group photo with the audience

raised in Ahmedabad, Gujarat. Somdatta Pal started learning music from her father, Late Jati Shankar Chakraborty who inspired her to take up music. The varied moods conveyed by the stringing of the Guitar found a natural home in her father's teachings of Rabindra Sangeet, which encompasses various diverse influences of music. In addition to music at home, Somdatta also started learning Bharatnatyam from Mrinalini and Mallika Sarabhai at the Darpana Academy, Ahmedabad and is a trained Bharatnatyam dancer herself. Amongst Somdatta's major influences were the renditions of the legendary Debabrata Biswas, one of the finest exponents of Rabindra Sangeet. His

memories and expressions came alive through Somdatta's father, whose music lessons on Tagore focused on rendering songs with expression and emotion. Somdatta's passion for singing Tagore is her gateway to keeping her father's teachings alive.

Somdatta is currently under the tutelage of Pt. Sudhindra Bhaumik (Mumbai) and also pursues vocal training from Dr. Trineice Robinson of Princeton University.

The evening was a wonderful journey through time and space through the atmosphere of Rabindra Sangeet. ■

India Day in Klauzál Gábor Budafok-Tétény Community Center in the 22nd district on 16th and 17th April 2016

The Klauzál Gábor Budafok-Tétény Community Center with the collaboration of Bharatiya Samaj of Hungary and Embassy of India celebrated India Day on 16th and 17th of April in 2016. The programme was opened by Ms Barbara Varga, Director of the Klauzál Gábor Budafok-Tétény Community Centre and attended by Mr Péter Zugmann, Vice Mayor, Mr. Snehangshu Roy, President of Bharatiya Samaj of Hungary, of the 22nd district of Budapest. Mr. Dhiman Kumar Bhattacharya, First Secretary, represented the Mission.

Mr. Dhiman K. Bhattacharya, First Secretary and Mr.

Péter Zugmann, Vice Mayor lit the traditional lamp to inaugurate the festival. In his speech Mr. Bhattacharya thanked Vice Mayor and residents for celebrating India Day and wished that festival will further bring cultures of the countries together. Mr. Zugmann, Vice Mayor paid rich tributes to vibrant culture and old traditions of India and said that Indian culture was not confined to India but its influence could be seen all over the world.

The cultural programme started with a dance performance by Ms Saumya Shukla, Kathak dancer, of



Lamp lighting ceremony at the India Day in
Klauzál Gábor Budafok-Tétény Community Center



Restaurants at India Day



Ms Saumya Shukla
performing Kathak dance



Bharatanatyam dance
performance of Ms Dóra Bittner

ASCC, which was followed by Pt. Rajesh Gangani, who played his own compositions on tabla. Ms Bittner Meenakshi Dóra, famous Hungarian Bharatnatyam dancer enthralled the audience with her classical dance performance. Indian food was served by the organisers during lunch.



Pt. Rajesh Gangani
performing Tabla solo



Dr Kanchan Bhardwaj and Ms
Sameeksha Laghate performing

Post lunch session, Dr. Dileep Shakya, guest Professor at ELTE University gave a presentation on the vibrant culture of India which was followed by Shirayan Vajramutthi Indian martial art show by Hungarian artists. Rajasthani dance performance by Ms Judit Ábrahám enthralled the audience. Two documentaries on India were also screened during the programme.

The next day was the day of yoga and in the afternoon there were several

dance workshops; Rajasthani by` Ms Judit Ábrahám and modern Indian workshop by Ms. Angelika Schlakker dancer of Bollywood Dance Hungary.

The two-day celebrations of India day in Budafok-Tétény district truly gave glimpse of India to the Hungarian audience which will be remembered by them for a very long time. ■



Shirayan Vajramutthii Yuddha Shastra
martial art group performing



Rajasthani Dance performance
by Ms Judit Abrahám



Ms Angelika Schlakker and the
Bollywood Dance Hungary performing

Nemzetközi Jóga Nap & Gangesz-Duna: Indiai Kulturális Fesztivál

International Day of Yoga & Ganges-Danube: Cultural Festival of India

Nemzetközi Jóga Nap & Gangesz-Duna: Indiai Kulturális Fesztivál

2016. június 17-19.



International Day of Yoga & Ganges-Danube: Cultural Festival of India

17-19 June 2016

Az Indiai Nagykövetség és az Amrita Sher-Gil Kulturális Központ 2016. június 17-19. között nagyszabású fesztivált szervez kilenc magyarországi városban (Balatonfüred, Budapest, Eger, Esztergom, Szentendre, Sopron, Nagykanizsa, Szeged, Debrecen). A Nemzetközi Jóga Nap & Gangesz-Duna: Indiai Kulturális Fesztivál célja, hogy tovább erősítse és gazdagítsa a Magyarország és India közötti kulturális kapcsolatokat. Idén a Nemzetközi Jóga Nap része a kulturális fesztiválnak. A Nemzetközi Jóga Nap célja, hogy felhívja az emberek figyelmét a tudatosan egészséges életmódra és az egészségre való odafigyelésre.

A fesztivál szimbóluma India és Magyarország két legfontosabb folyója: a szent Gangesz és a történelmi jelentőségű Duna, melyek a kulturális sokszínűséget, hagyományos értékeket képviselik. A fesztivál az indiai kultúra egy-egy szeletét mutatja be sok-sok tánccal, zenével, jóga programokkal, filmvetítéssel, gasztronómiával, kiállításokkal, de jönnek indiai bábosok és harcművészek is. Az indiai művészeti ágak magyar képviselői is részt vesznek a programban.

Szeretettel várjuk Önöket a fesztiválon, hozzák el barátaikat, családtagjaikat, hogy együtt ünnepelhessünk. A részletes program hamarosan elérhető lesz az Indiai Nagykövetség weboldalán és facebook oldalán, illetve a fesztivál külön facebook oldalán:

To further strengthen the bonds of bilateral cultural relations between India and Hungary, Embassy of India is organizing a cultural festival Ganges-Danube: Cultural Festival of India from 17th June to 19th June 2016 in nine cities of Hungary, including Balatonfüred, Budapest, Eger, Esztergom, Szentendre, Sopron, Nagykanizsa, Szeged, Debrecen. This year International Day of Yoga will also be part of this festival. The aim of the International Yoga Day is to raise awareness of healthy and conscious lifestyle among people.

The symbols of the festival are the two most important rivers of India and Hungary: the sacred Ganges and the historical Danube are representatives of our rich culture, value and traditions. The Festival will showcase Indian culture, i.e. dance, music, yoga, films and exhibitions. Indian martial art experts and puppet artists are also coming. Hungarian artists, proficient in Indian art forms will also participate in the programme.

You are cordially invited to participate in the programme with your friends, family members and enjoy a wide range of activities. The detailed programme of the festival is available soon at the website and facebook pages of Indian Embassy.

<https://www.facebook.com/IDYGangesDanubeCFOI/timeline>

THE TRIPLE A DOCTRINES OF JAINISM

The Triple A Doctrines of Jainism: Their Value to Druidry & The Wider World

‘aparigraha parmo dharm’

Non-Possessiveness is the supreme duty or highest religion

—Acharya Mahapragya

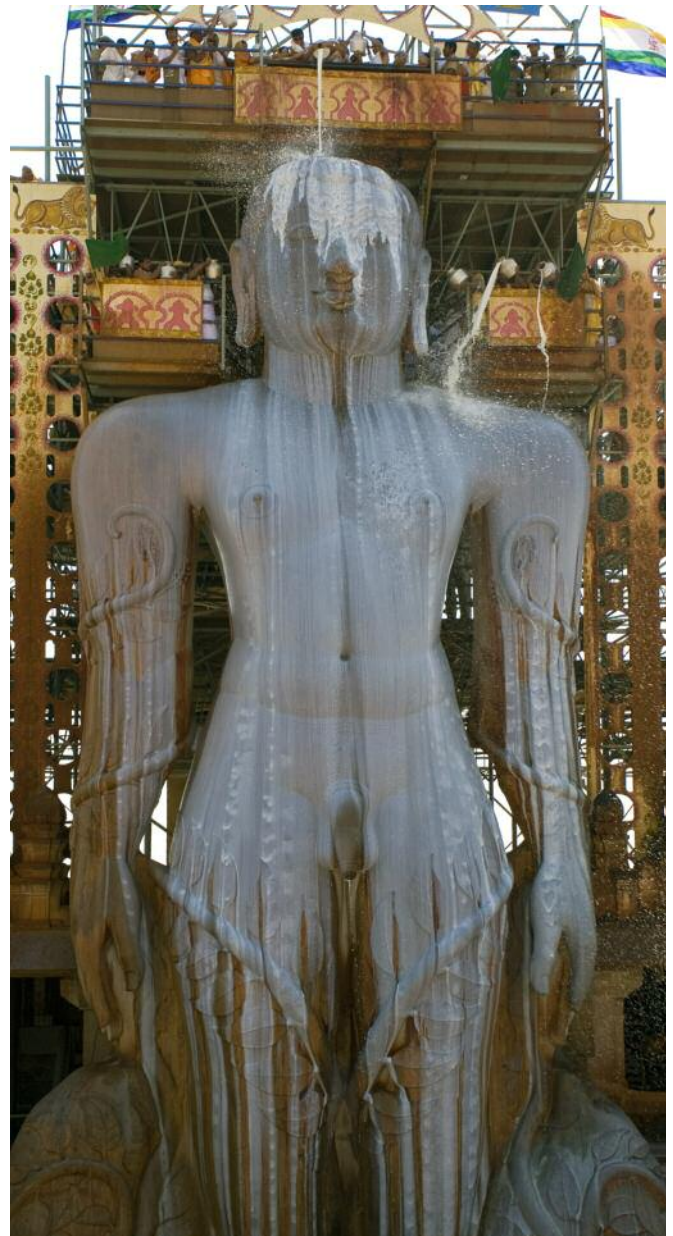
At the heart of Jainism lies a trio of related doctrines known as Ahimsa, Aparigraha and Anekant, which – although of great antiquity – have much to offer to our contemporary world, and to the followers of other faiths or none. Since I help to lead a Druid group whose concerns are very much focused on the contemporary challenges we face, I am particularly interested in the way these doctrines can be shared within Druidry, which over the last century has expressed a generous eclecticism and universalism.

Jainism, with its extreme reverence for all life-forms, is today seen as a religion that can champion ecological issues. From its beginnings it has welcomed women into the ascetic community, and it sustains one of the most cultured communities in India. It is responsible for the oldest libraries in the country, a highly developed system of logic and metaphysics that includes the most detailed doctrine of karma, finely carved temples, the earliest representations of mandalas and yantras in India, and a set of doctrines which, although ancient, speak powerfully to present-day concerns.

In addition to the value of exploring the differences between Druidry and Jainism, which by their very contrast can help to clarify one's own views, I am convinced that a study of Jainism has much to offer the Druid – and in particular, the trio of doctrines mentioned at the beginning of this essay, of Ahimsa, Aparigraha and Anekant.

Ahimsa is the Doctrine of Harmlessness or Non-Violence, made famous by Gandhi, and espoused by the other Dharmic traditions of Buddhism and Hinduism, but arguably first developed amongst the Jains. Whether or not this is historically true, it is undoubtedly the case that in Jainism, the application of ahimsa is more radical than in any other religion. Aparigraha is the Doctrine of Non-Attachment or Non-Possessiveness or Non-Acquisition, which is also found in the other Dharmic traditions, and applied rigorously within the Jain ascetic community. Anekant is the Doctrine of Many-sidedness or of Multiple Viewpoints (also known as the Doctrine of Relative Pluralism, Non-Absolutism, or Non One-sidedness), that is unique to Jainism, and constitutes, in some scholars' eyes one of the religion's most significant contributions to humanity.

To avoid repetition of these three terms, let's borrow a title



The most famous festival in Jainism occurs every 12 years in the town of Shravanabelagola in Karnataka.

The 10th century statue of Bahubali, Lord Gommateshvara, is anointed with water, milk and turmeric amidst great celebration

from American baseball – Triple A – which means the highest level of play in the minor league.

Rather than seeing the Triple A as three unique doctrines, it can be useful to see them as three facets of one teaching. In some literature the image of a three-legged stool is offered to illustrate this idea. Each leg is a unique entity, but combined they provide a stable basis for something – a seat in the metaphor, but in relation to the concept, a basis for a sound approach to life that can result in ethical behaviour, and positive spiritual, psychological and philosophical attitudes.

Of these three doctrines, two are specifically mentioned in the five vows that every Jain takes: to refrain from doing harm, from stealing, from lying, from inappropriate sexual conduct, and from possessiveness. The first vow, of Ahimsa, is seen by many to be the fundamental principle of Jainism, from which the doctrine of Anekant, as a way of appreciating a multiplicity of viewpoints, flows as a form of intellectual Non-Violence. But not everyone agrees in this supremacy of Ahimsa. Sadhvi Vishrutvibha in *The Basics of Jainism* (Jain Vishva Bharati 2010 p.37) writes: ‘[Many people] consider non-violence as the fundamental principle of Jainism because it has been preached from time immemorial that ‘ahimsa paramo dharm’ i.e. non-violence is the highest form of religion.

When we read our scriptures, we find that non-possession is more important than non-violence. A person perpetrates violence due to their possessiveness. Possession is the basic requirement of life, and the need for more possessions leads people to indulge in violence. The main cause of violence therefore, is possession. Greed for money, land and acquiring more belongings causes violence. So it can be said, non-violence is secondary, whereas non-possession is the main principle of Jain philosophy. This is why, Acharya Mahapragya says ‘aparigraha paramo dharm’.

Perhaps we can apply the doctrine of Multiple Viewpoints to the question of whether Ahimsa or Aparigraha are the main principles of Jain philosophy, saying that from certain perspectives both statements are true, and that from another perspective all of the Triple A doctrines are fundamental. Certainly this is the suggestion given in Natubhai Shah’s magisterial two volume *Jainism: The World of the Conquerors* (Motilal Banarsidass 2004 Vol I p.108) when he writes that the Triple A doctrines ‘are the distinctive principles of Jainism on which the conduct of a Jain is based.’

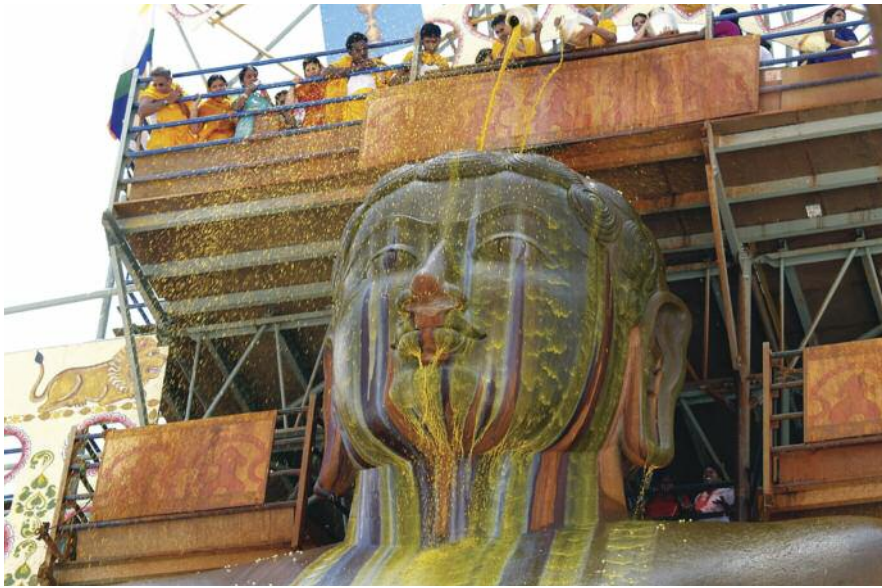
These ideals of causing no harm, being generously non-Absolutist in our understanding of life, and practicing a non-grasping approach to all that we encounter, are all self-explanatory and clearly laudable, and in their application in everyday life we can see them as answers to truly contemporary needs. We know that the world suffers now

from too much conflict, too much fundamentalism, and too much consumption. This suffering can be alleviated by applying the Triple A doctrines: seeking non-violent solutions, respecting and learning from others’ opinions and beliefs, and reducing consumption to sustainable levels.

It is vital to ‘walk our talk’ and apply our beliefs in action, but it is also important that these beliefs are intellectually appreciated, and are also grounded in our inner experience. Jainism offers an ancient practice that can help us to do exactly this, so that we can experience these key attitudes at both a rational and spiritual level. This practice is known as samayika (derived from the Prakrit word samaya – ‘time’ – and meaning ‘the practice of the attainment of equanimity.’) Ideally samayika is practiced every day for a period of 48 minutes (an ‘Indian hour’ based on sacred mathematics). During this time the practitioner enacts the five vows literally and ritualistically. Not stealing, lying or engaging in sexual misconduct for 48 minutes should not be hard for most of us (although if those commonly quoted statistics, probably produced by *Cosmopolitan Magazine*, that men think of sex every six minutes perhaps it is hard for many!) It is perhaps more likely that the enactment of ahimsa and in particular aparigraha, will form the central focus of this activity. In a ritualised way, with prayers, meditation and recitations the practitioner lets go of all attachments, in some instances casting aside all clothing to become, for this brief time each day, like their respected skylad ascetics, entirely without possessions (See Padmanabh S.Jaini, *The Jaina Path of Purification*, Motilal Banarsidass 1979 pp.221-226 for a detailed description of Samayika).

Padmanabh S.Jaini in his essay ‘The Jaina Faith and Its History’ (In the Institute of Jainology’s edition of the *Tattvartha Sutra*, HarperCollins 1994 p.xxx) explains that samayika is ‘a fusion with the true self through increasing detachment from all external objects... a temporary renunciation of all possessions before sitting in meditation for up to one Indian hour.’ The outer act of forsaking attachments and sitting in meditation prepares the way for an inner process of attaining equanimity through the application of aparigraha by progressively releasing one’s inner emotional, intellectual and psychic attachments. Jaini writes: ‘Jaina lawbooks repeatedly commend this ritual as the highest form of spiritual discipline.’

The Triple A doctrines combined with the practice of samayika gives us a set of rational beliefs which provide an ethical framework that can inform the way we behave in the world, together with a daily spiritual practice that allows us to enact, ritually and in our awareness, our determination to inflict no harm, to free ourselves of possessiveness and of attachment to singular viewpoints. There is an elegance and simplicity, but great depth, in these doctrines and this practice that Druids could usefully emulate. For many Druids, sitting or standing each day, ‘naked before God’ in Christian terminology, attempting ‘naked awareness’ in Buddhist terminology, using



through exercising restraint and making ethical buying choices. In addition, those Druids who are sympathetic to universalism will also naturally appreciate the value of a philosophy that advocates the appreciation of multiple viewpoints. These approaches and beliefs held by many Druids today, which are essentially those of Ahimsa, Aparigraha and Anekant, can be sustained and deepened by a study of these doctrines, and by 'taking a leaf' from the Jain tradition and developing a regular practice inspired by the idea of samayika.

Essentially, the practice of samayika involves letting go at the deepest level – opening to the experience of wanting nothing, needing nothing, expecting

whatever ritual felt appropriate but with the main emphasis being holding to nothing, attached to nothing, offers a powerful way of embodying his or her core beliefs, of reducing any tendency to violence, possessiveness or fundamentalism, and of walking the path of peace in the world.

Peace has always been a core value in Druidism, and a fundamental conviction of most, if not all, Druids today is that we must reduce our consumption to ease the strain on the Earth's resources. Many will try to put this belief into practice

nothing. In doing this we are reversing the psyche's trend to want more, get more, consume more – experiences, thoughts, desires, things. How peaceful it is to let the tide go out! If I can spend time every day not trying to grasp, pull in, hold on, consume, in this place of deep awareness, perhaps – so the theory and I believe the practice goes – I will act differently in a world that sorely needs less voraciousness. ■

Source: <http://www.philipcarr-gomm.com/>

HUNGARIAN SECTION

RABINDRANÁTH THÁKUR (TAGORE) BENGÁLI VERSEK

BANGHA IMRE FORDÍTÁSAI

ÉLETÜNK, SZOMBATHELY, 1997/11-12, 1240-46. OLDAL - MÁSODKÖZLÉS

Az Európában Tagore néven ismert Rabindranáth Thákur (1861-1941) a modern India legnagyobb költője, aki 1913-ban irodalmi Nobel-díjat kapott. Indiában mindmáig töretlen a Rabindranáth-kultusz, kontinensünkön azonban hírneve a '10-es és '20-as évek Tagore-örülete után elhalványult. Ám az ind költő, ha másért nem is, kultúrtörténeti jelentősége miatt nagyobb figyelmet érdemelne: Magyarországon csak 1920-22-ben például több mint 30 könyve jelent meg. Nemcsak hazánkban, hanem más országokban is kevés író ért meg hasonló népszerűséget. Noha a legtöbb magyar fordítás irodalmi értéke elenyésző, több jeles költőnk is megpróbálkozott néhány Tagore-vers magyarra való átültetésével. A legelső Tagore-fordító Babits Mihály volt, aki a Nobel-díj híre után néhány nappal már meg is jelentetett

néhány prózavers-fordítást a Vasárnapi Újság hasábjain. De magyarított verseket Kosztolányi, Weöres, Áprily Lajos és Csoóri Sándor is.

A magyarországi Tagore-kultusz csúcspontja a költő 1926-os budapesti látogatása volt. Itt az ind prófétát annyira ünnepelték és ostromolták, hogy belebetegedett, és egy balatonfüredi szanatóriumban volt kénytelen meghosszabbítani magyarországi tartózkodását. A balatoni nyugalom és gyógyulás aztán olyan mély nyomot hagyott a költőben, hogy élete végéig örömmel emlékezett vissza rá.

1926 után a megjelenő Tagore-kötetek száma megfogyatkozott, és a költő-próféta alakja feledésbe merült.

Tagore mint irodalmi jelenség nem vált maradandóvá. Ennek oka nemcsak az, hogy a magyarítás a rendkívül dallamos és játékos bengáli költemények gyengébb angol prózafordításaiból, sőt néha az angol szöveg német fordításaiból született, hanem az is, hogy kontinensünkön Rabindranáth Thákurban elsősorban az európaiakat győtrő kérdésekre választ adó keleti prófétát és a misztikust keresték. Irodalmunk legnagyobbjai is csak homályosan látták meg benne a költőt és pillanatnyi felbuzdulás után hamar elfelejtették.

Noha a 30-as években teljes csend volt hazánkban Tagore körül, az elfelejtett költő Bengálban szinte 1941 augusztusában bekövetkezett haláláig folyamatosan írt. Mostani válogatásunk a kései Tagore-versekbe ad betekintést a bengáli eredeti alapján. Noha a költői életmű legnagyobb része kötött formákkal kísérletező rendkívül dallamos versekből áll, 1916-tól kezdve Rabindranáth írt prózavereket is, melyekre a táj- és helyzetleírás mellett a filozofikus hangvétel jellemző.

Tagore világában az ind és európai gondolatok szintézisére törekvés a legfontosabb tényező. Ez egyben útmutatás is a modern India számára. A hagyományos ind filozófia a modern világban nem szigetelhető el az európai hatásoktól, ám ez nem jelenti az ind értékek tagadását. Noha Rabindranáth apja az upanisadokon alapuló egyistenhívő hindú Brahmo Szamádzs egyik vezetője volt, és az ugyanígy az upanisadokra épülő, a világ látszat, májá voltát hirdető monista védánta filozófia hatása alól a költő sem vonhatta ki magát, Tagore költeményeire mégis inkább a földi istenimádás, a bhakti életigenlése jellemző. Verseiben az evilági szépség és formák megtapasztalása vezet el a transzcendentális élményhez.

Egy nap

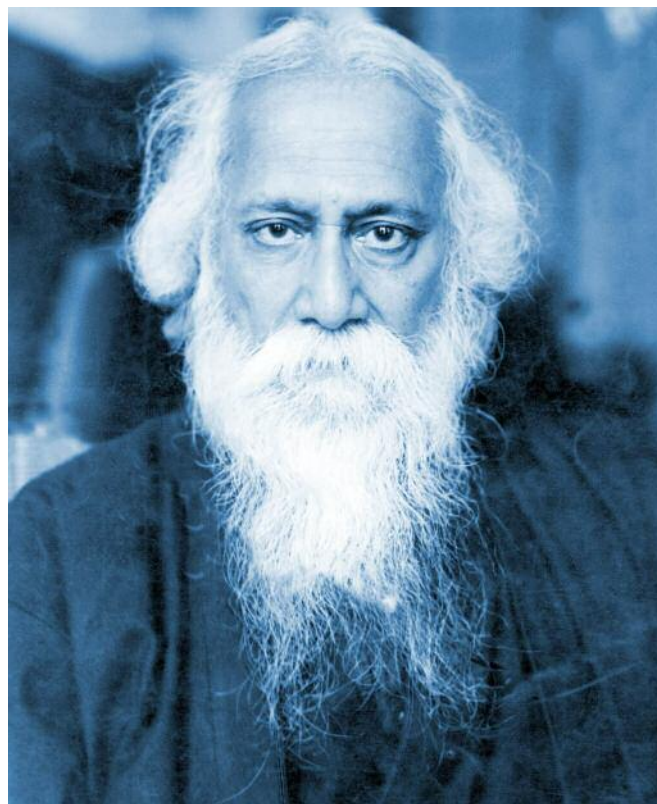
Eszemben van az a délután. Az eső percről percre lankadtabb, de egy-egy szellőkés újra megbolondítja. A szobában sötét van, nem tudok a munkámra figyelni. Kezembe vettem a hangszert, és az eső dallamán *malhár rágába* kezdtem.

Ő egyszer egész az ajtóig jött a szomszéd szobából, de aztán visszafordult. Később megállt kint, majd lassan megfordult és leült. Varnivaló volt a kezében. Lehajtotta a fejét és hozzáfogott a munkához. Aztán félretette a varrást, és az elmosódó körvonalú fákra meredt az ablakon át.

Elállt az eső, az ének abbamaradt. Ő fölállt és elindult, hogy megigazítsa a haját. Ennyi az egész. Egyszerűen csak egy esőbe, énekbe, semmittevésbe, homályba burkolt délután.

A történelem királyok és császárok történeteivel van teleszórva; háborúk és csaták leírásával. De azt, hogy egy apró délutáni esemény egy darabkája ritka gyöngyként rejtőzik az idő dobozában mélyen, csak ketten tudják.

(1919)



Szép

Mint platinagyűrű közepén gyémánt:
..... felhő borítja a horizontot,
és egy résen át napfény árad a mezőre.

..... Susog a szél;
..... a papajafák mintha rémüldöznenek,
és feleselnének a mező északi részén a margózfák,
..... a borpálmák feje pedig mintha cseverészve hosszan
ingadozna.

Fél három.

..... Az ázott ligetben ragyogó délután
bejött az északi s a déli ablakokon,
..... és felüdítette a lelkem.

..... Nem tudom, miért ötlék fel,
hogy ez a nap olyan, mint egy rég elmúlt nap,
..... mely semmi feladatot nem ismer el,
..... és nincs benne semmi kötelező.

..... A jelen horgonyáról leszakadva úszik az ilyen nap.
A múlt, melynek délibábjaként látom,
..... volt az valamikor, valahol?
..... Vagy tán az örök múlt az?
A szerelmesnek úgy tűnik, előző életéből ismeri,
..... amikor menny volt, amikor aranykor volt
..... - időben örökre elérhetetlen kor.

Ahogy ez az aranyból-smaragdból, fényből-árnyékból álló,
 a pihenés kábulatától lomha ásráh havi nap
 tűzbe jön, és lobogó vállkendőjét a mezőre teríti,
 úgy tűnik, lágy szépsége van is meg nincs is:
 a délutáni gaudaszáranga rága e lassú tételének dallama az ég
 vínáján
 az idők kulisszái mögül szűrődik ki.

Világfájdalom

Ha napom szomorú, azt mondom tollamnak:
 "Meg ne szégyeníts:
 a sebet mi csak enyém, nem az összesé
 ne tartsd mindenki elé;
 arcom ne borítsd be sötétiséggel,
 ajtóm ne függönyözd el!
 Sok-sokszerű mécses égjen,
 fősvény ne legyél!

E széles nagyvilág
 fensége nem halványul,
 természete nem ismer zavart;
 arcát a nap kápráztató világára emeli;
 nem rebbenő tekintete kegyetlen közöny;
 nem rezdülő mellkasa szétterül
 hegyeken, folyókon, határokon.
 Nem egyedül az enyém ez,
 hanem a számolatlan soké.
 Üstdobja szól mindenfelé,
 ki nem alvó fénye ragyog;
 zászlója leng a szférák között.
 Ne szégyeníts meg előtte:
 az én sebem és kínom

..... neki csak porszemek porszeme."
 Ha elfelejtem, hogy enyém e szenvedés,
 akkor mint a világ része felragyog.
 Meglátom a fájdalmak árvízét mindenfelől,
 ahogy az idő ölébe hajlok.
 Minden otthonban, mindenki élet-forrásából
 egy-egy szív Gangesze ered.
 Áradó könnyek folyama éled
 minden virágban,
 minden rezdülésben.
 Építő-romboló árja ömlik
 országokon át
 a világegyetem partjaira.
 A távollét-fájdalom,
 minden idők emberi szenvedése
 most hirtelen leszáll az én szívemre:
 mindent elárasztó remegés rázza meg
 csontjaimat.
 Az egész világ zokogása gyűlt össze és
 dübörgött a végtelenbe.
 Ki tudja mi a célja...

Ma azt mondom tollamnak:
 "Meg ne szégyeníts!
 Ajándékokat mosson el partokat,
 s jóindulatod
 szenvedésem
 rejtse leplek mögé;
 zokogását vegyítsd a nagy
 ezer- és ezerhangú világdalba!"

(1933)

Köszöntjük az első Jógarádzsát!

2016. május 8-án első alkalommal
 adták át a Jógarádza Kiválósági Díjat
 (www.jogaradza.hu). A hazai
 jógaoktatás egyik jeles képviselője, a
 Bhaktivedanta Hittudományi Főiskola
 (www.bhf.hu) által alapított, évente
 kiosztásra kerülő, 1000 eurós díjra
 olyan magyar jógaoktatókat lehetett
 nevezni, akik hitelesen közvetítik e
 több ezer éves tudomány értékeit,
 gyakorlatait, és hétköznapi életükben is
 megvalósítják a jóga örökérvényű
 elveit.

A magyar jóga gyakorló közösség
 által ajánlott oktatók közül az alapító



Ms Melinda Irtl awarded the Yogaraja Award

Főiskola tanáraiból álló szakmai bizottság öt szakembert választott ki és kért fel a jelölés elfogadására. A jógas közösség internetes szavazatai alapján a „Jógarádzsa” címet első alkalommal Földiné Irtl Melinda, Rádzsa- és Iyengar jóga oktató nyerte el.

Melinda kislányként találkozott a jógával, később a Tan Kapuja Buddhista Főiskola buddhista tanító szakán végezte tanulmányait. 2000 óta tanít, oktatói életútját folyamatos tanulás, szakmai és egyéni fejlődés mellett a mások jólétéért való fáradozás jellemzi. Rendszeresen tart ingyenes foglalkozásokat szociálisan rászoruló csoportok részére, tanítványai számára minden időben elérhető, és rendszeresen végez önkéntes munkákat is.

A Tradicionális Jógaiskolák Fesztiválján megtartott ünnepélyes díjkiosztón Dr. Banyár Magdolna, a díjat alapító Főiskola rektora elmondta, hogy a Jógarádzsa Díj létrehozásának fő célja az volt, hogy ráirányítsa a figyelmet a jóga eredeti jelentésére és gyakorlatára, arra, hogy az nem csupán egy egészséges testmozgás, hanem olyan spirituális út is, amely elvezethet a legmagasabb szintű önmegvalósításhoz, az egyéni és a társadalmi békéhez. Azt is hangsúlyozta, hogy szakmai szempontból az öt jelölt bármelyike elnyerhette volna az elismerést, de végül a jóga gyakorlók közössége döntötte el szavazataival, hogy Földiné Irtl Melinda kapja meg azt. A magyar jógas társadalmat pedig valóban megmozgatta a díj, hiszen annak hivatalos honlapját közel 15 ezren látogatták meg. ■

HINDI SECTION

आँख की कोर से मिला एक शहर...

बचपन में कभी यह ख्याल भी आता था कि
स्कूल की घंटी कानो में टन-टन-टन न बजाकर
संगीत की कोई मधुर धुन बजाती काश!

शिमला की टॉय ट्रेन में बैठकर
कभी यह भी ख्याल आया कि
काश इतनी खाली-खाली ट्रेन में
हम रोज़ बैठ पाते। ...

यहाँ बुडापेस्ट के एक स्कूल की घंटी
कानों में टन-टन नहीं सुनाती
बल्कि एक मधुर सिम्फनी बजाती है

बुडा की कम भीड़भाड़ वाली ट्राम में बैठना
किसी पहाड़ी धूप सा लुभाता है।

एक आइलैंड जैसे खुद ब खुद आकर
शहर के बीचोबीच
नदी की गोद में बैठ गया हो
शहर के लोग किसी भी समय वहाँ जाकर
उसे खरगोश का मुलायम कान समझ
उसे प्यार से दुलारते हैं

खूबसूरत ऐतिहासिक इमारतों वाले शहर
बुडापेस्ट का आधा हिस्सा

आधुनिक बाजारों से सजा है और
आधा प्रकृति की गोद में दुबका है

खूबसूरत नैन नक्श वाली स्त्रियों के शहर में
अक्सर रास्ते संगीत की धुन में रमे हुए
वाइन के गिलासों में थिरकन पैदा करते हैं
कौन जाने के यह दर्द भरे इतिहास को
किसी धुन में बदल डालने की कोई कोशिश ही हो

आखिर क्यों अक्सर नमी हवाओं से ज्यादा
वृद्ध जनों की बूढ़ी हो चुकी आँखों में दिख जाती है
यूँ ही तो कोई शहर
अपने इतिहास को आगोश में लेकर
उसे अपने बगीचे के सबसे सुन्दर फूलों से सजाता नहीं
मिलता

दुना नदी के किनारे पर
लोगों के हाथ बनारस के गंगा के घाटों की तरह
अर्घ्य देते या दुआ में उठे हुए नहीं मिलते
यहाँ राहें अपने जोड़े की
बाँह में बाँह डाले व्यस्त मिलती हैं
दुआएं गालों के चुम्बन में और
गिरिजाघरों की घंटियों में गूँजती हैं

यहाँ लड़की की सोच में

अकेले रास्ते पर चलने का डर ही नहीं दिखता
न शाम हो जाने का डर दिखता कहीं
फूल बेंचती, ट्राम और पेस्ट्री की दुकान चलाती लड़कियाँ
किसी डर से ढँकी लिपटी नहीं दिखतीं
सुन्दरता उनके चेहरों के साथ-साथ
उनकी आज़ादी में भी दिखती है

एक शहर मुझसे इस तरह मिला
जैसे सफेद बादलों का कोई टुकड़ा
मेरी आँख की कोर से अभी-अभी
छूकर निकल गया हो

मेरे कानों में संगीत बजता है
इसका मतलब इतना तो है कि
कान बहरे नहीं हैं
आँखें फूलों के रंग देखती हैं तो
आसमान को बदरंग बनाते
बदबूदार धुएँ को भी देख रही हैं
बम फटने की आवाज़ भी सुनाई देती है
और लोगों की चीखें भी
आँख में कील सी धँसती हैं।

जब नींद में मैं सोती हूँ
तब यह सब कुछ एक साथ
मेरे सोने के बाद भी
मेरी नींद में जागा रहता है
और जोर - जोर से हँसता गाता है

लेकिन मैंने भी कह दिया कि
तुम्हें भी जरूर सुनना चाहिए
मेरी कक्षा का यह लेक्चर कि
बच्चों की पिकनिक हमेशा
फूलों के बाग में होगी,
बच्चे अपने मन के उत्सव में
हमेशा नाचते रहेंगे,
शेफालिका खिली रहेगी सदा
अँधेरा चाहे जितना भी घना हो
उनकी हथेली पे जुगनू चमचमाएंगे
चाहे जितनी गर्द उड़ा लो,
मेरा आसमां सितारों से भरा होगा
क्या बच्चों को तारों भरा आसमान देने की जिद में

ही माओं ने थाम लिए वाद्य-यंत्र

आखिर यूँ ही तो तबला वादिका अनु
बीस साल से “स्त्री शक्ति बैंड” को लिए
देश विदेश नहीं घूमा करती।

अपने पूरे वजूद के साथ एक शहर का
मेरी आँख की कोर से छू जाना
अपनी छुअन से रोमांचित करता है
साथ ही एक नई आशा भी खिलाता है...

यहाँ नागरिकों को पसंद नहीं कि
उनके सैर करने के जंगलों को
कोई गंदला करे या फिर बच्चे
न समझ सकें उनके अपने इतिहास को

बच्चे विज्ञान भी पढ़ लेंगे लेकिन
पहले इतिहास पढ़ना जरूरी है
और जो मुझे बहुत पसंद आया
यहाँ कवियों के नाम पर बहुत सारे स्कूल हैं
सबो माग्दा, रदनौती और भी कितने ही...
किंडरगार्टन का बच्चा भी ग्यारह अप्रैल को
किसी कवि की एक कविता
अपनी कक्षा में लेकर जायेगा
मदर्स-डे पर पिता अपने बच्चे को
माँ के ऊपर एक कविता लिखवाएंगे

मुझे भी शांति निकेतन याद आता है
और अपने शहर के रामप्रसाद बिस्मिल का
खंडहर होता खिरनी बाग का घर भी...

इतिहास और कविता को बच्चों के दिलों में
उतार देने की कोशिश में
सिम्फनी बजाती स्कूल की घंटी
मेरी संवेदना का पोर-पोर छूती है

इस तरह मिलता है एक शहर
मेरी आँख की कोर से...

-कंचन भारद्वाज

Annual Children's Day

Embassy of India in contribution with the International Children's Safety Service Foundation organized a programme within the frame of the annual Children's Day on 29 May 2016 as a part of the Boulevard of Nations in the City Park of Budapest.

The programme contained several kind of activities which were specially organized for children. Embassy of India had a tent in the Boulevard of Nations with tables and chairs where children could play with their parents. Every hour there was a performance-cum-workshop by artists to show them a piece of Indian culture. Ms Saumya Shukla started the morning with Kathak programme. She was followed by Pt Rajesh Gangani, Tabla artist. Ms Melinda Irtl prepared special yoga class for children, followed by storytelling. The children were enchanted by her Indian stories. Ms Virág Túri came with her children group to perform in front of the tent. The talented students of hers gave an excellent example that children also can do classical dance after some training. During lunchtime a cultural quiz was organized and those who replied well to the questions could enjoy free food tasting provided by Haveli Restaurant. After lunch boys and girls could see the Hungarian Kalaripayattu group on the grass and had the chance to try the movements with trained experts. Ms Gabriella Tóth enchanted children with her graceful abhinaya and showed some pieces of Kuchipudi dance. She was followed by Ms Angelika Schlakker, who performed Bhangra dance. The India programme concluded with the solo performances of Ms Saumya Shukla and Pt Gangani on the Stage of Embassies.

Between the cultural programmes children played with board games of India like carrom, snakes & ladders, chess, and also there were interactive games organized such as drawing, colouring, tests, learning Hindi words etc. ■



RABINDRANATH TAGORE'S ANCESTRAL HOUSE IN KOLKATA



Jorasanko Thakur Bari (Bengali: House of the Thakurs (anglicised to Tagore) in Jorasanko, north of Kolkata, West Bengal, India, is the ancestral home of the Tagore family. It is currently located on the Rabindra Bharati University campus at 6/4 Dwarkanath Tagore Lane Jorasanko, Kolkata 700007. It is the house in which the poet and first non-European Nobel laureate, Rabindranath Tagore was born. It is also the place where he spent most of his childhood and died on 7 August 1941.

It was built in the 18th century on the land donated by the famous Sett family of burrabazar to Prince Dwarkanath Tagore (Rabindranath Tagore's grandfather). Gurudev Rabindranath Tagore (1861–1941) was born here

The house has been restored to reflect the way the household looked when the Tagore family lived in it and currently serves as the Tagore museum for Kolkata. The museum offers details about the history of the Tagore family including its involvement with the Bengal Renaissance and the Brahmo Samaj.

A visit to Jorasanko Thakur Bari is always an exhilarating experience. Apart from the heritage routine, Rabindra Bharati University organizes regular cultural programmes on the poet's birthday, Panchise Baisakh, when thousands flock to Jorasanko Thakur Bari, and on other occasions, such as his death anniversary, Baishe Shraavan. It also organises a festival of arts, Aban Mela

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