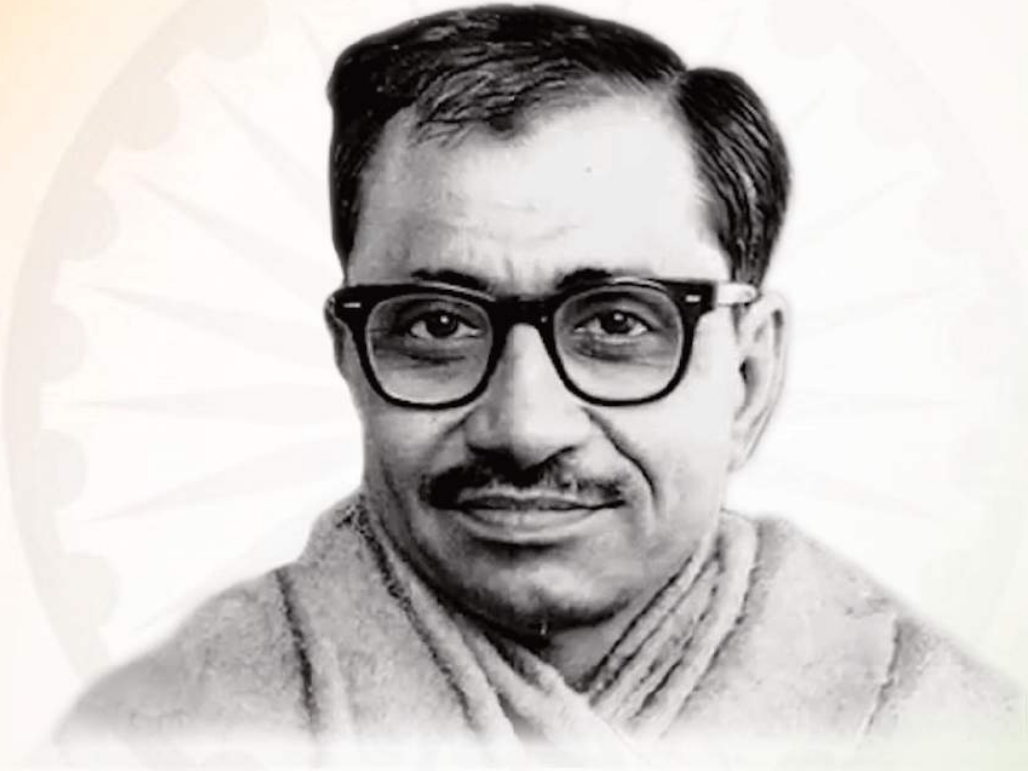




**भारतीय सांस्कृतिक सम्बंध परिषद**  
**Indian Council For Cultural Relations**



**Pandit Deendayal Upadhyaya**  
**Memorial International Oration**

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## Introduction

ICCR launched an annual lecture series – “Pt. Deen Dayal Upadhyaya Memorial International Oration” – to coincide with the World Culture Day on May 21, 2018. The lecture is organized on India's soft Power and targeted towards the diplomatic corp and expat audiences. The first lecture was delivered by Late Mrs. Sushma Swaraj, the then External Affairs Minister of India. The 2nd Lecture was delivered by former Chief Justice of India, Justice Ramesh Chandra Lahoti in 2019 and the 3rd Lecture was delivered by Dr. Antonio Morandi a renowned Ayurveda practitioner from Italy in 2020.







**Late Mrs. Sushma Swaraj was a senior BJP leader and former External Affairs Minister of India from May 2014 to May 2019. She will always be remembered for her exceptional oratorical skills and a compassionate approach.**





विदेश मंत्रालय में मेरे सुयोग्य सहयोगी श्री एम.जे. अकबर, भारतीय सांस्कृतिक सम्बंध परिषद् के अध्यक्ष श्री विनय सहस्रबुद्धे, परिषद् के महानिदेशक श्रीमती रीवा गांगुली दास, अनेक देशों के राजदूत और इस सभागार में उपस्थित मेरे सभी स्नेही भाईयों और बहनों।

सबसे पहले तो मैं विनय जी और उनकी टीम को बधाई देना चाहूँगी कि आज विश्व संस्कृति दिवस के अवसर पर पं. दीन दयाल जी की स्मृति में उन्होंने इस व्याख्यान माला का शुभारंभ किया है क्योंकि विश्व संस्कृति दिवस के अवसर पर जो विषय उन्होंने रखा वह भी प्रासंगिक है और दीन दयाल जी की स्मृति में रखा यह भी प्रासंगिक है। उसके बाद मैं आभार व्यक्त करना चाहूँगी कि आप लोगों ने इस व्याख्यान माला के पहले व्याख्यान के लिए मुझे आमंत्रित किया है। मित्रों इस व्याख्यान माला का विषय है सॉफ्टपावर—कूटनीति का मधुर पहलू—भारत का सामर्थ्य। सबसे पहले मैं आपको यह जानकारी देना चाहूँगी कि यह जो शब्द है सॉफ्टपावर यह अंतरराष्ट्रीय कूटनीति के क्षेत्र में बहुत पुराना नहीं है। 28 वर्ष पहले सन 1990 में हार्वर्ड के **प्रो. जोसफ नी** ने इस शब्द को खोजा था। और क्यों खोजा था क्योंकि 90 के दशक में यह चर्चा चल रही थी कि बहुत सारे तत्व ऐसे बाहर आ गए हैं जो कूटनीति को प्रभावित करते हैं

लेकिन वह हार्डकोर डिप्लोमेसी का अंग नहीं है इसलिए उनके लिए एक शब्द खोजा जाए। तो **प्रो. जोसफ नी** ने कहा कि यह शब्द हो सकता है — सॉफ्टपावर। सबको लगा कि यह सही शब्द है और पूरे विश्व ने इसे अपना लिया। लेकिन उसके बाद इस शब्द की व्याख्याएं होने लगीं कि इस शब्द का अर्थ क्या है। अलग-अलग व्याख्याएं होती रहीं। जिस समय यह विषय मुझे दिया गया बोलने के लिए, तो सबसे पहले मैंने सोचा कि इस शब्द की व्याख्या तो कर लूँ। अगर मैं सच कहूँ तो मुझे इन दोनों शब्दों में बहुत अंतरविरोध दिखाई दिया सॉफ्ट और पावर। अगर हम सॉफ्ट का हिन्दी अनुवाद करें तो आम देहाती भाषा में अनुवाद होगा, नरम और मुलायम और साहित्यिक हिन्दी में करें तो अनुवाद होगा, कोमल और सौम्य। यह दो शब्द सॉफ्ट के अनुवाद में एक देहाती प्रचलन में और एक साहित्यिक हिन्दी में आते हैं। पर अगर पावर का अनुवाद करें तो शब्द निकलता है शक्ति और ताकत। आम भाषा में ताकत और साहित्यिक भाषा में शक्ति। मुझे दोनों में कोई तालमेल नहीं लगा। ताकत कभी नरम नहीं होती और शक्ति कभी कोमल नहीं होती। फिर मैंने अपने मन में एक चित्र बनाया कि पावर कहते ही क्या दिमाग में आता है तो दिमाग में आता है सिंह—शेर और कोमल या मुलायम कहते ही क्या दिमाग में आता है, खरगोश। उससे मुलायम तो कोई पशु नहीं है। फिर मैंने पक्षी की तरफ निगाह



मारी तो पावर कहते ही मुझे दिखाई दिया बाज, और कोमल कहते ही मुझे दिखा तोता। उसके शरीर पर हाथ फेरें तो कोमल-कोमल लगता है। तो मुझे लगा कि न तो खरगोश और सिंह में कोई तालमेल है और न तोते और बाज में कोई तालमेल। मैंने सोचा कि **जोसफ नी** ने यह शब्द क्यों गढ़ा। तो मुझे लगा कि हम लोग जब डिप्लोमेसी की बात करते हैं तो हम लोग कहते हैं **this is hardcore diplomacy** और अब तो आम भाषा में भी यह कहा जाने लगा है। जब चार जन बैठकर बात कर रहे हों और सवाल पूछा जा रहा हो कि तुम सहमत हो या नहीं। यदि एक सहमत हो, दूसरा असहमत हो और तीसरा कोई गोल-गोल बात करे, पता ही न चले कि सहमत है या असहमत तो बाकी कहते हैं कि भई यह तो हार्डकोर

डिप्लोमेट है। लगता है जोसफ नी ने हार्ड शब्द का विपरीतार्थक ढूंढ लिया और हार्ड का विपरीतार्थक सॉफ्ट होता है। इसलिए सॉफ्टपावर शब्द बन गया और सॉफ्टपावर शब्द विश्व ने जस का तस अपना लिया तो हमने भी अपना लिया। लेकिन सॉफ्टपावर वास्तव में है क्या। तो मैंने सॉफ्टपावर और डिप्लोमेसी में अंतर क्या है यह देखा। मित्रों, हार्डकोर डिप्लोमेसी दो देशों की सरकारों के बीच होती है जी2जी, गर्वमेंट टू गर्वमेंट। इसलिए उसको संचालित कौन करते हैं, सरकार के मंत्री, अफसर और सरकार के डिप्लोमेट्स। लेकिन सॉफ्टपावर में सरकार की कोई भूमिका नहीं होती। **It's an absolutely P2P affairs people to people affairs**। जैसे अगर मैं आपको उदाहरण दूँ ब्रिटेन में बैठा





हुआ कोई ब्रिटिश यह चाहे कि कोई इंडियन फूड खाना है, भारतीय खाना खाना है तो उसे अपनी सरकार से पूछने की जरूरत नहीं है। वह उठेगा, इंडियन रेस्त्रां में जाएगा, अपना मनपसंद का खाना खाएगा, और तृप्त होकर आ जाएगा। इसी तरह रुस में बैठकर कोई रूसी, भारत का गीत या संगीत सुनना चाहे तो उसे सरकार के पास एप्लीकेशन देने की जरूरत नहीं है। वह अपना मनपसंद संगीत डाउनलोड करेगा और आनंदित होगा। इसीलिए मुझे लगा कि लोक संपर्क से उपजा हुआ, मन को आनंदित करने और आत्मा को प्रफुल्लित करने वाला यह पहलू कूटनीति का सबसे मधुर पहलू है और इसलिए जब विनय जी ने मुझे कहा कि मैं हिन्दी में कार्ड पर क्या लिखवाऊँ? तो मैंने कहा आप लिखवाइए सॉफ्टपावर—कूटनीति का मधुर पहलू—भारत का सामर्थ्य। इसलिए इसको कूटनीति का मधुर पहलू कहा गया क्योंकि इसमें सरकार नदारद होती है। यह पहलू लोगों के संपर्क पर चलता है और कई बार तो सरकार की पाबंदी के बावजूद लोग उस पाबंदी को नहीं मानते और इस लोक संपर्क को बनाए रखते हैं, और यह भी कहना चाहूँगी कि बहुत बार बिगड़े हुए रिश्ते इस लोक संपर्क और सॉफ्टपावर के माध्यम से वापिस पटरी पर आ जाते हैं। यह ताकत है सॉफ्टपावर की। अब हम देखेंगे कि सॉफ्टपावर में भारत का सामर्थ्य क्या है? जब मैं भारत के सामर्थ्य की तरफ निगाह मारने लगी तो सबसे पहले मुझे

दिखाई दी भारतीय संस्कृति, 'इंडियन कल्चर' मुझे बहुत खुशी है कि दीनदयाल जी ने भारतीय संस्कृति पर बहुत लिखा है और इस विषय पर उनके कुछ बहुत सुंदर कोट्स हैं। एक क्वोट उनका मैं लाई हूँ मैं आपके सामने पढ़ूँगी। "यदि राष्ट्र की संस्कृति अनाहत है, अनाहत का मतलब है बरकरार, यदि राष्ट्र की संस्कृति बरकरार है तो सब वस्तुएं प्राप्त हो सकती हैं। संस्कृति है तो धन भी प्राप्त हो सकता है, संस्कृति है तो राजनीतिक शक्ति भी प्राप्त हो सकती है और राष्ट्र की संस्कृति है तो संसार में सम्मान भी प्राप्त हो सकता है, राष्ट्र को जीवन देने वाली वस्तु एवं केवल संस्कृति देती है। " पहले दो वाक्यों में उन्होंने संस्कृति का महत्व समझाया कि संस्कृति में वो ताकत है जिससे धन भी प्राप्त हो सकता है, राजनीतिक शक्ति भी प्राप्त हो सकती है लेकिन जब उन्होंने कहा कि इससे विश्व में सम्मान भी प्राप्त हो सकता है तो उन्होंने इसे सॉफ्टपावर के रूप में स्वीकार किया। एक दूसरा क्वोट उनका है जिसमें उन्होंने विदेश के लोगों को कहा है कि "भारत की आत्मा को यदि समझना है तो उसे राजनीतिक अथवा अर्थनीति के चश्मे से नहीं देखा जाए बल्कि सांस्कृतिक दृष्टिकोण से ही उसे देखना होगा पर इसके आगे भी उन्होंने इसको सॉफ्टपावर मानते हुए कहा कि विश्व को यदि हम कुछ सिखा सकते हैं तो अपनी सांस्कृतिक सहिष्णुता की शिक्षा से ही सिखा सकते हैं। "यह दो क्वोट मैंने उनके लेखों में से चुने हैं। एक



में संस्कृति का महत्व उन्होंने समझाया और दूसरे में संस्कृति कैसे सॉफ्टपावर बन सकती है यह बताया। अगर हम विश्व को कुछ सिखा सकते हैं तो केवल अपने सांस्कृतिक दृष्टिकोण से ही सिखा सकते हैं। अपनी संस्कृति के माध्यम से ही सिखा सकते हैं। इसलिए मुझे लगा कि जब मैं सामर्थ्य की बात करूँ तो सबसे पहले भारतीय संस्कृति के बारे में करूँ। भारतीय संस्कृति के बहुत आयाम हैं लेकिन, मैं यहां केवल तीन आयाम छूना चाहूँगी। सबसे पहला आयाम है भारतीय संस्कृति का 'संतोष और अहिंसा'। "हमें इतना संतुष्ट बनाया है हमारी संस्कृति ने कि जो हमें मिला है प्रकृति से, हम उससे संतुष्ट हैं हमें न किसी की एक इंच जमीन चाहिए, न किसी का एक बूंद पानी। हम ना उपनिवेशवादी हैं, न विस्तारवादी। इतिहास गवाह है कि हमने कभी किसी को कोलोनाइज नहीं किया और जब हम ब्रिटिश कालोनी बने थे तो उससे भी बाहर निकलने का, आजादी प्राप्त करने का अस्त्र अहिंसा और सत्याग्रह को बनाया। महात्मा बुद्ध, भगवान महावीर, महात्मा गांधी यह सब **अहिंसा परमो धर्म** की विरासत हमें देकर गए और आज मुझे खुशी है आपको यह जानकारी देते हुए कि भारतीय संस्कृति के इस आयाम को संयुक्त राष्ट्र ने भी स्वीकारा। 2 अक्टूबर का दिन संयुक्त राष्ट्र में विश्व अहिंसा दिवस के रूप में घोषित किया गया है। हर वर्ष 2 अक्टूबर को हम यह दिवस मनाते हैं। न्यूयॉर्क में वहां हमारे मिशन द्वारा संयुक्त राष्ट्र में भी मनाते हैं।

हमारे संतोष के कारण ही मैं यह देखती हूँ कि हमारे प्रधानमंत्री जी के साथ जब छोटे-छोटे, कम आबादी वाले देश के नेता भी आकर बात करते हैं तो कभी भयभीत नहीं होते। क्योंकि कहीं ना कहीं उनके मन में यह आशा बसती है कि भारत हमारी मदद तो करेगा लेकिन हम से कुछ छीनेगा नहीं, हमारे साधन सुरक्षित रहेंगे और यही कारण है कि भारतीय संस्कृति के सॉफ्टपावर के इस आयाम को देखते हुए आज विश्व भारत को एक मददगार राष्ट्र तो मानता है लेकिन शोषक देश नहीं मानता।

हमारी इसी संस्कृति का दूसरा आयाम है "वसुधैव कुटुंबकम्" हम कहते हैं वर्ल्ड इज ए फैमिली। लेकिन कुछ वर्ष पहले करीब 20-25 वर्ष पहले एक नया आयाम आया अंतरराष्ट्रीय जगत में ग्लोबलाइजेशन का, वैश्वीकरण का, तो कुछ लोगों को लगने लगा कि भारत का जो वसुधैव कुटुंबकम् का सिद्धांत था उसका एक और पर्यायवाची शब्द पश्चिम ने दे दिया ग्लोबलाइजेशन, वैश्वीकरण। यह ठीक है कि दोनों के केंद्र में विश्व है क्योंकि जब ग्लोबल शब्द आता है तो वर्ल्ड आता है। जब वसुधैव कुटुंबकम् में वसुधा शब्द आता है तो समूची पृथ्वी आती है। लेकिन वह नहीं जानते कि वैश्वीकरण और वसुधैव कुटुंबकम् के सिद्धांतों में कितना बड़ा अंतर है। ग्लोबलाइजेशन के केंद्र में बाजार है, वसुधैव कुटुंबकम् के केंद्र में परिवार है। बाजार के केंद्र में व्यापार है, परिवार के



केंद्र में प्यार है।

बाजार में नफा नुकसान होता है, परिवार में सम्मान होता है।

बाजार में माल बिकता है, परिवार में मोह पलता है।

बाजार में कलह होती है, परिवार में सुलह होती है।

इतना बुनियादी अंतर है ग्लोबलाइजेशन और वसुधैव कुटुंबकम् में और इसीलिए बाजार में निवेश होता है, परिवार में प्रेम होता है और इसी वसुधैव कुटुंबकम् के कारण यह प्रेम का प्रवाह, यह प्रेम की धारा, यह प्यार, भारत सब ओर उड़ेलता है। जब भी कोई बाहर से आता है, आने के बाद जब भी पहली मुलाकात हमारी होती है, तो कहते हैं आपकी हॉस्पिटैलिटी आपके आतिथ्य से हम लोग अभिभूत हो गए। यह भारत की बहुत बड़ी सॉफ्टपावर है, बहुत बड़ी ताकत है।

इसी संस्कृति का तीसरा आयाम है “सर्वजन हिताय सर्वजन सुखाय” सबके हित के लिए, सब के सुख के लिए। अभी अभी आप देख रहे हैं कि अंतर्राष्ट्रीय जगत में एक तूफान आया है प्रोटेक्शननिजम का, संरक्षणवाद का, इसके केंद्र में केवल “मैं” है, **I, me and myself**, मैं मेरा और मुझको। लेकिन भारत अपनी संस्कृति के माध्यम से कहता है मैं नहीं हम, **we and ourselves** और जब **we** की बात हम करते हैं तो **all**

की बात, सबकी बात करते हैं। क्यों करते हैं ? मैं शब्द जब हमने प्रयोग किया तो क्या कहा “आत्मवत् सर्वभूतेषु” का अर्थ है “जैसा मैं हूं सभी प्राणियों को मैं उस जैसा ही देखूं। आत्मवत् मतलब मेरे जैसा, मैं जैसा हूं सर्वभूतेषु मैं सभी प्राणियों को वैसा ही देखूं।” अगर मैं सभी प्राणियों को अपने जैसा देखता हूं तो प्रोटेक्शननिजम की कोई जगह ही नहीं रह जाती, संरक्षणवाद की कोई जगह ही नहीं रह जाती। क्योंकि मैं और दूसरा प्राणी अगर एक है तो मैं किस को प्रोटेक्ट करूंगा, अगर खुद को प्रोटेक्ट करूंगा तो उसको भी प्रोटेक्ट करूंगा। अगर अपने लिए सुरक्षा मुहैया कराऊंगा, तो उसके लिए भी कराऊंगा। अपने लिए खाना तय करूंगा तो उसके लिए भी करूंगा। इसीलिए यह जो संरक्षणवाद है उसका कोई स्थान हमारी संस्कृति में नहीं है। पिछली बार जब मैं संयुक्त राष्ट्र की आम सभा में बोलने गई थी तो एक दिन पहले राष्ट्रपति ट्रंप ने आकर यह कहा कि मेरा नारा है, **me first**। उसके बाद मेरी **C-Lac** देशों के साथ एक मीटिंग थी, **C-Lac** का मतलब साऊथ अमेरिका के सारे देश। जब मैंने उस मीटिंग में चर्चा शुरू की तो एक बहुत छोटे देश के विदेश मंत्री ने मुझे कहा कि मुझे पहले यह बताइए कि जो आज राष्ट्रपति ट्रंप ने कहा **me first** अगर सब लोग **me first** कहने लगे तो मैं कहां जाऊंगा, मेरे देश में तो ताकत नहीं है, ना आज अपने लोगों को खिलाने



की, ना आज अपने लोगों को सुविधाएं उपलब्ध कराने की, अगर आप सब **me first** कहने लगेंगे तो मेरा क्या होगा, मेरे लोगों का क्या होगा। तो मैंने वहां यह कहा कि भारतीय संस्कृति **me first** वाली नहीं है। मैंने कहा आप मेरा भाषण कल सुनेंगे उसमें होगा “सर्वे भवंतु सुखिनः” और सब तभी सुखी होंगे जब सबके लिए खाने का प्रबंध होगा, सबके लिए सुरक्षा का प्रबंध होगा। इस संदर्भ में मुझे बहुत सुंदर क्वोट मिला दीन दयाल जी का। उन्होंने कहा “जो कमाएगा वो खिलाएगा और जो खायेगा वो कमाएगा।” प्रोटेक्टनीज़म का इससे बेहतर और उपयुक्त जवाब नहीं हो सकता। क्योंकि हमारी कौटुम्बिक परंपरा इसी पर चल रही है, कुटुम्ब में जो सबसे बड़ा बेटा होता है, वो जब पढ़ लिख जाता है और कमाने लगता है तो सबको खिलाता भी है और छोटे भाई बहनों को पढ़ाता भी है। तो यह हुआ “जो कमाएगा वो खिलाएगा।” हमारे यहां जो सबसे पहले कमाना शुरू करता है वो सबको खिलाता है, लेकिन जब खा पीकर छोटा भी पढ़ लिख जाता है, वो भी कमाना शुरू करता है। और फिर दोनों कमाते हैं और परिवार को खिलाते तथा औरों को पढ़ाते हैं। जब वो पढ़ जाएंगे तो वो कमाएंगे। यही है देशों की स्थिति “जो कमाएगा वो खिलाएगा।” आज जो सम्पन्न देश हैं, जो धनवान देश हैं, आज जिसके पास समृद्धि है, आज जिसके पास पैसा है, वो उन

सबको खिलाएगा जिनके पास खाने को नहीं है। जिनके पास सुख-सुविधाएं नहीं हैं, जिनके बच्चे भूखे हैं, वो उनको देगा, लेकिन जब उन बच्चों को खाना मिलेगा, उन बच्चों को शिक्षा मिलेगी और वो अपने पांव पर खड़े हो जाएंगे तो वो कमाएंगे और जब वो पूरा देश कमाएगा, तो वो उनकी आश्रिता से बाहर निकल जाएंगे। यह है भारतीय संस्कृति का आयाम कि जो “कमाएगा वो खिलाएगा, जो खाएगा वो कमाएगा” और इसी के आधार पर हमारी डेवलपमेंट पार्टनरशिप, विकास की सहभागिता चल रही है। हम अपने पड़ोसी देश अफगानिस्तान में गेहूं भेजते हैं। हम लोग पिछले छह महीने में सात बार गेहूं चाबहार पोर्ट के माध्यम से भेज चुके हैं। अफ्रीकी देशों में भेजते हैं। लीस्ट डेवलपमेंट कंट्रीस यानि सबसे कम विकसित देशों में भेजते हैं क्योंकि अगर हम यह नहीं करेंगे तो विकसित देश और विकसित होते चले जाएंगे और अविकसित देश अविकसित ही रह जाएंगे। तो दुनिया में गैर बराबरी कैसे घटेगी? हम जब यह बात करते हैं कि हम **inequality** को खत्म कर देंगे। तो **inequality** कैसे खत्म होगी अगर धनवान अपना धन अपने तक रखेगा और गरीब अपने आप को स्वयं देखेगा तो उसके पास तो साधन ही नहीं है। यहां एक और भारतीय संस्कृति का आयाम मैं आपको बताऊं। हमारे यहां दान के साथ अहंकार की मनाही है। हम इसीलिए



इसको दान शब्द कहते ही नहीं सहायता कहते हैं, मदद कहते हैं। अगर आप अपना पैसा हेकड़ी से दूसरे को देते हैं तो वो सही नहीं है। हमारे यहां अहंकार के साथ दान देने को अच्छा नहीं माना जाता। इस संबंध में एक कहानी भी है। एक राजा बहुत दानवीर थे, उनके एक कवि मित्र ने सुना कि वो राजा दिन-रात दान देते हैं। उनके मन में एक भावना पैदा हुई कि मैं जाकर अपने मित्र से एक बार मिलूं और देखूं कि वह कैसे दान देते हैं। वह राजा के यहां मिलने के लिए गए तो उन्होंने देखा सुबह-सुबह सात बजे राजा बैठ गए। याचियों की कतार लगी थी वह दान दे रहे थे। दान देते समय उनका हाथ तो ऊपर उठता था लेकिन आंख नीचे हो जाती थी। तो उन्होंने उनसे सवाल किया कि राजाजी ज्यों-ज्यों कर ऊपर उठे त्यों-त्यों नीचे नैन, क्यों यह होता है। मैं पिछले सात दिन से देख रहा हूँ कि आप जब दान देते हैं तो आपका हाथ जैसे-जैसे ऊपर उठता है, आपके नैन नीचे होते जाते हैं, ऐसा क्यों होता है? तो राजा ने कविता में जवाब दिया, "देनहार कोई और है देवत है दिन रैन, लोग भ्रम हम पर करें तासों नीचे नैन"। देने वाला कोई और है वो उसी ने हमें दिया है, दिन रात देता है, मुझे उसी ने समृद्ध बनाया है लेकिन लोग यह भ्रम कर रहे हैं कि मैं दे रहा हूँ। मुझमें यह अहंकार न आ जाए कि मैं दे रहा हूँ, इसीलिए जब मैं देता हूँ तो मेरा हाथ ऊपर होता है और आंखें नीचे होती हैं। भारतीय संस्कृति के

कारण हम कभी देने की अकड़ नहीं रखते। हेकड़ी से नहीं देते। हम उसे दान नहीं कहते, हम उसे **donation** नहीं कहते हम उसे सहायता कहते हैं, **help** कहते हैं, **assistance** कहते हैं। यह हमारी बहुत बड़ी सॉफ्टपावर है जो हमारी कूटनीति को प्रभावित कर रही है। यह भारतीय संस्कृति का पहला पहलू मैंने आपके सामने रखा अपनी सॉफ्टपावर का।

दूसरा पहलू है कुछ दिन पहले ही उभर कर आया है। लेकिन है बहुत पुराना, बहुत ज्यादा पुराना और वो है योग। पतंजलि का दिया हुआ योग हमारी बहुत बड़ी धरोहर है। आज मैं धन्यवाद देना चाहूंगी





इस मंच से प्रधानमंत्री मोदी जी को क्योंकि यह छिपी हुई धरोहर थी। लोग अपने-अपने स्तर पर जहां-जहां योग करना चाहते थे करते थे, लेकिन मई 2014 में मोदी जी प्रधानमंत्री बने और सितंबर 2014 में मात्र कुछ महीने बाद उन्होंने संयुक्त राष्ट्र की आम सभा को संबोधित किया और जाकर उन्होंने एक इच्छा प्रकट की कि मैं चाहता हूं कि 21 जून का दिन जो पृथ्वी का सबसे बड़ा दिन होता है उसको अंतर्राष्ट्रीय योग दिवस के रूप में घोषित किया जाना चाहिए। उसके बाद विदेश मंत्रालय के ऊपर यह जिम्मेदारी आई कि उनकी इस इच्छा को परवान चढ़ाए। भारत की तरफ से हमने अपने मिशन को कहा कि एक प्रस्ताव बनाकर संयुक्त राष्ट्र को दे दो कि 21 जून को अंतर्राष्ट्रीय योग दिवस के रूप में घोषित किया जाना चाहिए। मुझे आज आपको बताते हुए बहुत खुशी है कि जैसे ही यह प्रस्ताव हमने दिया, संयुक्त राष्ट्र के कुल 193 देश हैं उनमें से 177 देश हमारे साथ सहप्रस्तावक बन गए और मात्र 75 दिन में वो प्रस्ताव निर्विरोध पारित हो गया। यानी 177 देश तो सहप्रस्तावक बने लेकिन विरोध एक देश ने भी नहीं किया। वो प्रस्ताव निर्विरोध पास हो गया और आज उसका प्रभाव हम देख रहे हैं पूरी दुनिया में योग फैल रहा है। ऐसे देश जो योग सार्वजनिक स्थल पर करने की इजाजत नहीं देते थे उन्होंने भी रास्ते निकाले। सऊदी अरब ने उसे खेल की श्रेणी में रख दिया ताकि सार्वजनिक

स्थानों पर योग किया जा सके। अभी हमने पद्मश्री जिनको दिए हैं उसमें सऊदी अरब की एक युवती हैं मोफा, उनको भी हमने पद्मश्री दिया है। वो भारत से योग सीखकर गई थीं और अपने यहां सऊदी अरब में योग करवा रही थीं। लेकिन छिपकर करवाना पड़ता था क्योंकि सार्वजनिक रूप से नहीं करवा सकती थीं। वह मुझे सऊदी अरब में मिलीं और वो इतनी प्रसन्न हुई उन्होंने बताया कि “मैं इतना संघर्ष कर रही थी लेकिन आपके प्रधानमंत्री जब यहां आए, पता नहीं क्या जादू कर गए कि हमारे यहां भी योग को खेल की श्रेणी में रख दिया गया है और अब हम लोग सार्वजनिक तौर पर योग करवा सकते हैं।” मेरे कहने का अर्थ यह है कि इतनी बड़ी ताकत जो छिपी हुई थी अब उभर कर आ गई। जब पहला योग दिवस संयुक्त राष्ट्र में मनाया गया था तो मैं स्वयं न्यूयार्क गई थी, हमने यू एन हेडक्वार्टर में मनाया था, श्री श्री रवि शंकर गए थे योग कराने के लिए। मैं हैरान हो गई थी कि उस समय के सेक्रेटरी जनरल बान-की-मून और उनकी पत्नी योगा मेट्स पर थे उस समय की संयुक्त राष्ट्र की आम सभा के अध्यक्ष **सेम कुटेस** योगा मेट पर थे और यहां यह हमारे राजदूत बैठे हैं पिछली बार हम लोगों ने यहीं इसी सभागार में कार्यक्रम किया था। आधे से ज्यादा राजदूत और उससे ज्यादा उनकी पत्नियां योगा मेट्स पर थीं। यह सभी दृष्टान्त यह बताते हैं कि यह योग जो छिपी हुई ताकत के रूप



में कहीं छिपा हुआ था, परदे में छिपा हुआ था। जब से प्रधानमंत्री नरेन्द्र मोदी जी ने इसे अंतर्राष्ट्रीय योग दिवस के रूप में घोषित करवाया। योग हमारी सबसे बड़ी सॉफ्टपावर के रूप में बनकर उभरा है।

तीसरी हमारी सॉफ्टपावर है हमारा शास्त्रीय नृत्य हमारा क्लासिकल डांस। खासतौर पर जब मैं सेंट्रल एशिया के देशों में जाती हूँ तो मुझे उनमें एक अलग ललक दिखाई देती है शास्त्रीय संगीत की। आज भी अपने यहां जितने गुरु शिष्य परम्परा के शिक्षण संस्थान चल रहे हैं उसमें अगर आप देखें तो भारतीय कम है उज्बेकिस्तान, तजाकिस्तान, क्रिगिस्तान, रशिया इनकी बच्चियां ज्यादा हैं और लड़के भी आ रहे हैं, ज्यादा से ज्यादा लड़के कथक सीखने आ रहे हैं लेकिन भरतनाट्यम, कुचिपुड़ी, ओडिसी इन सब की गुरु शिष्य परंपरा में वहां की बच्चियां आ रही हैं। आप कहेंगे कि क्या ऐसी वजह है किसलिए यह आकर्षण है। यह इसलिए कि शास्त्रीय नृत्य परफोर्मिंग आर्ट की एक सम्पूर्ण कला है। अकेला एक नृत्य आप देखिये उसमें गीत की आवाज भी है, संगीत का साज भी है, उसमें घुंघरूओं की खनक भी है, उसमें पैरों की धमक भी है, उसमें सुर और लय भी है और भाव भरा अभिनय भी है। परफोर्मिंग आर्ट की जितनी भी विधाएं हैं गीत, संगीत, वाद्य और नाटक वह सभी

विधायें नृत्य में शामिल हैं। कोई नृत्यांगना बिना अभिनय, बिना मुद्रा के शास्त्रीय नृत्य नहीं करती। जब इतनी विधायें एक साथ देखने को मिलती हैं तो उसका आकर्षण क्यों नहीं होगा। मैं रीवा जी और विनय जी को बधाई देना चाहूंगी कि जब मैं चीन गई थी तो चीन के विदेश मंत्री के यहां आने पर आपने जो सांस्कृतिक कार्यक्रम करवाया उन्होंने सबको बताया कि वो कार्यक्रम मैं आज तक नहीं भूलता और उन्होंने कहा जब भी आप भारत जाइए कम से कम इनका शास्त्रीय नृत्य जरूर देखिए। इतनी बड़ी सॉफ्टपावर है हमारी शास्त्रीय नृत्य।

उसके बाद एक और बहुत बड़ी सॉफ्टपावर है हमारी, वो है भारतीय फिल्में। पहले वो केवल बालीवुड तक सीमित थी लेकिन अब तो हमारी रिजनल फिल्म इंडस्ट्री इतनी ज्यादा बढ़ गई है कि एक तरफ दंगल और सीक्रेट सुपरस्टार ने बहुत बड़ा बिजनेस किया चीन में तो बाहुबली ने उससे कम बिजनेस नहीं किया। वह फिल्म तेलुगु में बनी थी हिन्दी में तो डब हुई थी। जब मैं चीन गई तो पता लगा कि चीन के राष्ट्रपति ने यह चाहा था कि ब्रिक्स के सम्मेलन में दंगल दिखाई जाए क्योंकि दंगल और सीक्रेट सुपरस्टार यह दोनों एक संदेशवाहक फिल्में हैं जहां जेन्डर एमपावरमेंट महिला सशक्तिकरण की बात की गई है। दंगल



में अगर पिता प्रेरणा देता है तो सीक्रेट सुपरस्टार में बिल्कुल एक घरेलू मां बाद में प्रेरक बनती है। भारतीय फिल्मों और भारतीय फिल्मों के गीत विदेशों में कितने लोकप्रिय हैं, आप यहां बैठकर उसका अंदाजा नहीं लगा सकते। मैं जब दूसरे देशों में जाती हूँ तो देखती हूँ। मैं अभी मंगोलिया गई थी मंगोलिया के प्राइम मिनिस्टर से मैं मिल रही थी तो उन्होंने कहा कि **I wanted to be an actor of bollywood** तो मैंने उनसे चुटकी लेते हुए कहा कि **we need some handsome people in politics also**। अभी कुछ दिन पहले आसियान का सम्मेलन हुआ था उसमें एक रात्रिभोज था। वहां सारे विदेश मंत्री आए हुए थे तो वहां हमने एक कार्यक्रम करवाया शास्त्रीय संगीत का केवल वाद्य यंत्र का कार्यक्रम था उसमें उन्होंने कुछ बालीवुड के गीत भी गवाये। तो मैंने विदेश मंत्री से पूछा कि अगर आप की कोई पसंद है तो मैं वो गीत गवा सकती हूँ अगर उस वाद्य वादक वाले को वो गीत आता है तो। एकदम से सिफारिश आई “कुछ-कुछ होता है” सुनना है। तो दूसरा बोला मैंने “बोल राधा बोल संगम” सुनना है। तो मैंने कहा जाओ पूछो ये कलाकार इन गीतों को बजा सकते हैं क्या, यदि बजा सकते हैं तो दोनों गीत बजायें और सौभाग्य मेरा कि वाद्य वादक को दोनों गीत आते थे तो उन्होंने पहले

“कुछ-कुछ होता है” बजाया और फिर “बोल राधा बोल संगम बजाया।” इस तरह से हमारे गीत लोकप्रिय हैं। इस तरह से हमारी फिल्में लोकप्रिय हैं और अब तो लोग आगे आ कर हमसे कहते हैं कि आपके जो बालीवुड के लोग हैं उनसे आप कहिए कि वो हमारे यहां आकर शूटिंग करें क्योंकि उस शूटिंग से टूरिज्म बढ़ जाता है। जब आपके यहां की कोई भी फिल्म कहीं दूसरे देश में फिल्माई जाती है तो आपके देश के लोग उस देश में खूब जाते हैं। इसलिए हमारा पर्यटन भी बढ़ जाता है। इतनी बड़ी सॉफ्टपावर है बालीवुड। हमारे यहां फैंस्टीवल आफ इंडिया होता है। फैंस्टीवल आफ इंडिया इजिप्ट में हुआ। उसके कुछ दिनों बाद मेरा जाना हुआ इजिप्ट। तो हमारे एम्बेस्डर ने कहा कि मैम पिछली बार फैंस्टीवल आफ इंडिया में अमिताभ बच्चन ब्रांड एम्बेस्डर बनकर आए थे और मैं आपको बताना चाहूँगा कि 8 बरस के बच्चे और 80 बरस के बूढ़े, दोनों के दोनों बराबर उत्सुक थे उनके साथ सेल्फी खिंचवाने के लिए। इतनी बड़ी सॉफ्टपावर है हमारी भारतीय फिल्मों।

इसके बाद एक नई सॉफ्टपावर उभर के आई है, वो छिपी हुई थी, वह है भारतीय व्यंजन। एक समय था जब हम लोग बाहर जाते थे तो कोई एक आधा इंडियन रैस्त्रां दिख जाये तो दिख जाए। काफी वर्षों



पहले मैं चीन गई थी तो कोई इंडियन रेस्त्रां नहीं था लेकिन अब भरमार हो गई है। अब चेन्स की चेन्स निकल आई है जो भारतीय व्यंजन बनाती है और जब विदेशी अतिथि यहां आते हैं तो मैं उनसे पूछती हूँ की **“Do you like Indian food, they say we love it”** एक यूरोप वाले विदेश मंत्री आए तो मैंने उनके लिए खासतौर पर बिना मिर्च का खाना बनवाया था क्योंकि उनको मिर्च अच्छी नहीं लगती। तो मैंने उनसे कहा **but it is very spicy** तो उन्होंने कहा **“yes, it is spicy but I love halwa”** He said **“I like sweets of India”**. बाकी जो लोग आते हैं वे कहते हैं कि हमको स्पाइसी (मसालेदार) फूड पसंद है। एक बार तो मैं हैरान रह गई कि दक्षिण अफ्रीका की विदेश मंत्री ने मुझे एक दिन बताया कि आपका सारा खाना एक तरफ आपका दाल और नान एक तरफ। मैं तो कहीं से भी यात्रा करके आती हूँ तो अपने बच्चों को कहती हूँ कि जाकर इंडियन रेस्त्रां से दाल और नान ले आओ। गोवा के ब्रिक्स सम्मेलन में वह आई थीं तो मैंने चुपके से वैटर को बोल दिया कि उनकी थाली में और कुछ मत रखना केवल गरम गरम नान और दाल रख देना और फिर नान लाते रहना। मैं आपको बताऊँ जैसे ही उन्होंने अपनी थाली में दाल और नान देखा तो वो पीछे से आकर मेरे गले से झूल गई **“Oh,**

**Sushma you are great**। सबकी थाली भरी हुई थी उनकी थाली में केवल दाल और नान था और इसी कारण आकर खुशी से पीछे से वो मेरे गले लगकर झूल गई। यह ताकत है हमारे भारतीय व्यंजनों की। इंडियन शेफ मास्टर शेफ बन गए हैं। पुरस्कृत किए गये हैं। इतनी बड़ी ताकत है भारतीय व्यंजन की।

इसी तरह से एक और नई सॉफ्टपावर आई है, वह है आईटी। इंफोरमेशन टेक्नोलोजी। पूरे विश्व में आज भारत को आईटी की सुपरपावर कहकर संबोधित किया जाता है। लोग कहते हैं अमेरिका में जब तक कोई कंपनी स्टॉक एक्सचेंज में स्मिथ के साथ सुब्रमण्यम नहीं लगाती और मार्क के साथ मूर्ति नहीं लगाते तब तक उनके शेयरों का दाम नहीं बढ़ता। यह स्थिति है आईटी में। हमारे यहां एक कार्यक्रम चलता है मंत्रालय में **I-Tec.**





जिसमें हम लोगों की सहायता करते हैं टेक्नोलॉजिकल और इकोनॉमिकल। उसमें आई टी थी नहीं 70-72 और चीजें थी। अब केवल मांग आईटी के स्लॉट की आ रही है और जब भी कोई विदेश मंत्री आता है तो कहता है हमारे स्लॉट आप 40 से 50 कर दीजिए, हमारे स्लॉट आप 30 से 70 कर दीजिए। कोई कहता है कि आप हमारे यहां आकर आई.टी का सेंटर स्थापित कर दीजिए। अभी हमने पूरे अफ्रीका के लिए एक पैन अफ्रीका कार्यक्रम चलाया है, एक शिक्षा का और एक स्वास्थ्य का। हमने नाम दिया है उसे ई-विद्या भारती और ई-आरोग्य भारती। भारत की आईटी पावर इतनी बड़ी सॉफ्टपावर बन के उभरेगी यह हमें मालूम नहीं था। लेकिन यह हमारे प्रोफेशनल्स को श्रेय जाता है कि उन्होंने रातों रात भारत को आईटी की सुपरपावर बना दिया है आज उनका नाम इतना ज्यादा बढ़ गया है कि यह एक नई सॉफ्टपावर बन के उभरी है।

मैंने 6 सॉफ्टपावर का जिक्र आपके सामने किया। भारतीय संस्कृति उसके तीन आयाम, अहिंसा परमोधर्मा, वसुधैव कुटुम्बकम्, सर्व जन हिताय-सर्व जन सुखाय। भारतीय संस्कृति के बाद योग, योग के बाद शास्त्रीय नृत्य, उसके बाद भारतीय फिल्में और व्यंजन एवं आईटी। बहुत बड़ा खजाना है सॉफ्टपावर का



लेकिन समय की समस्या है मुझे 45 मिनट का समय दिया गया था, उसके बीच में ही यह विषय मुझे समाप्त करना है। इसलिए मैं आपको एक बात कहना चाहूंगी कि यह तो छोटी-छोटी चीजें हैं जो मैंने आपके सामने रखीं लेकिन यह हमारी संपदा बहुत बड़ी है। मैंने खजाना शब्द का इस्तेमाल किया। भारत के पास सॉफ्टपावर की तिजोरी भरी हुई है और मैं आज यह कह सकती हूँ कि भारत अपनी सॉफ्टपावर केबल पर ही इस क्षेत्र में विश्व विजयी हो सकता है। लेकिन एक बात है यह विजय हथियार से नहीं प्यार से हासिल होगी, केवल प्यार से, अनंत प्यार से-अनंत प्यार से।

धन्यवाद।





**Former Chief Justice of India, Justice Ramesh Chandra Lahoti was the 35th Chief Justice of India, served during 1 June 2004 to 1 November 2005.**





## ***Pandit Deendayal Memorial, Annual International Oration***

### **Sanskrit- An instrument for promotion of India's soft power.**

#### **Introductory**

I consider it a matter of honour and privilege having been called upon to deliver this oration on an auspicious day, the World Cultural Day. I am conscious of challenge in the task which I have been called upon to perform by the ICCR.

May 21 has been declared to be the World Day for Cultural Diversity for Dialogue and Development as resolved and adopted by the United Nations General Assembly which aims at providing the world with an opportunity to deepen our understanding of the values of cultural diversity and to advance the goals of the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

This lecture series is under the aegis of ICCR. The ICCR was founded in 1950 with the objective of fostering and strengthening international cultural relations by enhancing mutual understanding and promoting cultural exchanges. ICCR is playing a significant role in promotion of India's soft power philosophy overseas.

India has a year before celebrated the Birth Centenary of Late Pt. Deendayal Upadhyaya. Pt. Deendayal was a political leader with vision and ideology, inspired by Indian ethos, aiming at creation of global society, where there would be no conflict, no misery and no deprivation. The President of ICCR Shri Vinay Sahasrabuddhe has initiated this annual Memorial International Oration in the memory of Pt. Deendayal Upadhyaya. The series was inaugurated last year on this very day by Smt. Sushma Swaraj, Hon'ble Minister for External Affairs who spoke on 'Soft Power Diplomacy: Strength of India'. Being a knowledgeable and gifted orator as she is, her oration continues to echo in this hall. I wish to take a minute or two to recall what she had said, so as to set foundation for today's oration and try to maintain continuity. She had said that hard core diplomacy is G to G, i.e. Government to Government, between two governments; soft power diplomacy is P to P i.e. People to People. She highlighted three dimensions of soft power as shaped by Sanskrit in India: Vasudhaiva Kutumbakam (The World is one Family), (ii) Sarva jana Hitaya Sarva jana Sukhaya (For the welfare/benefit and pleasure of all), and (iii) Ahimsa Paramo dharmah (Non-violence is supreme Dharma).

According to her, the culture of India proposes to achieve these objectives by manifesting its power through performing arts, music and dances – preferably classical, Indian cuisine, tourism, yoga, and films. World over, the people feel enchant-



ed, enlightened and attracted to India by these. They silently enhance goodwill and understanding which in turn leads to peace and harmony. To these she added information technology- a field which is by and large internationally occupied by the brilliant IT savvy youth of India.

### ***What is Soft Power?***

The term 'Soft Power' has been coined by Prof. Joseph Nye of Harvard University. Through his two books 'Bound to Lead' (1990) and 'Soft Power; the Means of Success in World Politics' (2004), Prof. Nye wrote; "When one country gets other countries to want what it wants – might be called co-optive or soft power in contrast with the hard or command power of ordering others to do what it wants". He explained that with soft power 'the best propaganda is not propaganda' and during the Information Age 'credibility is the scarcest source'. Without further quoting from Prof. Nye, it may suffice to say that hard power versus soft power is coercion versus co-operation, dictation versus persuasion, use of force in any form versus appeal to mind by propagation of basic values. The hard power may not hesitate in resorting to destruction; soft power believes in creation, cultivation and generation and would never even look in the direction of destruction. To put it in the least words, soft power is positivity; hard power is negativity. 'Appeal and attract' rather than 'dictate and force'! In the context of foreign policy, I would put it this way: appeal and convince, attract by enhancing your charm, love and live, open your heart and extend your arms!

The applicable tools of soft power in relation to foreign diplomacy would be engaging in respect for each other's sovereignty, engaging in development by assisting each other enhancing level of educational activities by sponsorship and exchange of students, innovating and creating models of development in Industry, Commerce and Economics and sharing the same, expanding cultural diversity and strengthening communications by freely resorting to digital technology.

It would be interesting to learn that the term 'Soft Power' may not be found used as such in the ancient or contemporary Sanskrit literature of India; nevertheless, the philosophy of what is called today the soft power has ever existed in Vedic and Pauranic literature of India, in principle as philosophy and as practised. Only two historical illustrations would suffice.

History bears testimony to the fact that India has never attacked anyone although she has been assaulted severally but she has only defended herself, never retaliated. India has never ever made any attempt at expanding its territories though she has firmly tried to preserve her identity. Using hard power has never been the culture of India.

The other illustration can be the great war of Mahabharata fought for 18 days on Indian soil. The war was fought only when it became inevitable. It was fought as a Dharma Yuddha. Have a look at the rules of game which were followed in Mahabharata. They were<sup>1</sup>:

- Fighting must begin no earlier than sunrise and, should end by exact sunset.
- Multiple warriors must not attack a single warrior.
- Two warriors may duel, or engage in prolonged personal combat, only if they carry the same weapons and they are on the same mount (no mount, a horse, an elephant, or a chariot).
- No warrior may kill or injure a warrior who has surrendered.
- One who surrenders becomes a prisoner of war and will then be subject to the protections of a prisoner of war.
- No warrior may kill or injure an unarmed warrior.
- No warrior may kill or injure an unconscious warrior.
- No warrior may kill or injure a person or animal not taking part in the war.
- No warrior may kill or injure a warrior whose back is turned away.
- No warrior may strike an animal not considered a direct threat.
- The rules specific to each weapon must be followed. For example, it is prohibited to strike below the waist in mace warfare
- Warriors must not engage in any 'unfair' warfare whatsoever.
- The lives of women, prisoners of war, and farmers are sacred.
- Land should not be plundered.

[N.B. The rules have been found to have been broken by some unscrupulous or by way of extreme and essential diplomacy but such breach was by way of exception and not a rule.]

In short, Mahabharat though a war, was yet a 'soft war'. That is what India is.

The hard power manifests itself in muscles; the soft power manifests itself in mind.

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1 Source:



In the light of Indian Samskrit literature, soft power would be aiming at civilization, creating culture by recourse to basic human values, both within the country and without.

Having so understood the concept of soft power, in contradistinction with hard power, we come to Samskrit. For a common man, Samskrit is just a language; for the learned and knowledgeable, it is much more beyond, as we will presently see.

### ***Samskrit: As language - The mother of all languages***

By choosing the theme of today's lecture, the ICCR and its President Shri Vinay Sahasrabuddhe are visualizing Samskrit as the most potent instrument of India's soft power; Samskrit as a language, Samskrit as an unfathomable ocean of knowledge, and these two qualities of Samskrit qualifying for its recognition as an instrument of soft power. While speaking on theme of today's oration, my task is rendered easier as almost all great scholars, philosophers and proponent of peace and prosperity have spoken about what place Samskrit occupies in their assessment and evaluation. Let us have a look at some of them.

Dr B.R. Ambedkar as India's Law Minister had sponsored Samskrit as the official language of the Indian union. He was supported by Dr B.V. Keskar, India's Deputy Minister for External Affairs and Mr. Naziruddin Ahmed and many others<sup>2</sup>. Dr Ambedkar also wanted the Executive Committee of All India Schedule Caste Federation to pass a resolution on 10<sup>th</sup> Sept, 1949 in support of making Samskrit the official language of India. But he had to withdraw the proposal on account of vehement opposition by Shri B.P. Maurya who later regretted his opposition and acknowledged his fact in a letter addressed to Director, NCERT on 14.02.2001<sup>3</sup>.

According to Prof. Bopp<sup>4</sup>, Samskrit was at one time the only language of the world. It is more perfect and copious than Greek and Latin. Mr. Dubois<sup>5</sup> recognized Samskrit as the origin of modern language of Europe. Will Durant<sup>6</sup> has unhesitatingly acknowledged – 'India was the mother land of our race and Samskrit the

2 The Sunday Hindustan Standard, 11<sup>th</sup> Sept, 1949, as reproduced in 'Samskrit - For today and tomorrow', p.37.

3 Sanskrit - For today and tomorrow, pp.38,39.

4 Franz Bopp (German: 14 September 1791 – 23 October 1867)<sup>[a]</sup> was a German linguist known for extensive and pioneering comparative work on Indo-European languages.

5 William Edward Burghardt Du Bois (February 23, 1868 – August 27, 1963) was an American sociologist, historian, civil rights activist, Pan-Africanist, author, writer and editor.

6 William James «Will» Durant (November 5, 1885 – November 7, 1981) was an American writer, historian, and philosopher. He became best known for his work The Story of Civilization, 11 volumes.



mother of Europe's languages... Mother India is in many ways the mother of us all.' Frederick Von Schlegel, (1772-1829) German philosopher and critic, claimed – "There is no language in the world, even Greek, which has the clarity and the philosophical precision of Samskrit, he has added that "India is not only at the origin of everything; she is superior in everything, intellectually, religiously or politically and even the Greek heritage seems pale in comparison."

Pupils of John Scottus (a well-known school in the Republic of Ireland), have said about Samskrit – it makes your mind bright, sharp and clear/it makes you feel peaceful and happy/it makes you feel BIG./It cleans and loosens your tongue so you can pronounce any language easily...<sup>7</sup>

In late 80s a dispute arose in India as to whether Samskrit was required to be included in the syllabus of the Board as an elective subject for teaching in secondary schools, the matter was decided on 4<sup>th</sup> October, 1994<sup>8</sup> by the Supreme Court of India. The Court allowed the writ petition. During the course of the judgment, the Supreme Court of India observed, by reference to evidence produced before the Court, that great mental and spiritual link was embedded in Samskrit and she was the elder sister of Greek and Latin and cousin of English, French and Russian. The Court also recognized the importance of Samskrit for nurturing our cultural heritage. In the judgment, Pt. Jawaharlal Nehru, the first Prime Minister of the Country, has been quoted as having said – 'If I were asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly – it is the Samskrit language and literature, and all that it contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long the basic genius of India will continue'. The Supreme Court also held that Samskrit had an essential place in our educational ethos and that teaching of Samskrit was not at all against secularism.

Sir Mirza Ismail, who was Dewan of the kingdoms of Mysore, Jaipur and Hyderabad, and also considered to be the cleverest man of India had so said about Samskrit- 'If Samskrit would be divorced from the everyday life of the masses of this country, a light would be gone from the life of the people and the distinctive features of Hindu culture which have won for it an honoured place in world-thought would soon be affected to the great disadvantage and loss, both of India and of the world<sup>9</sup>'.

Lata Mangeskar, the legendary singer, also known as Swarokila, 'Queen of Melody', 'Voice of Millennium' when she was decorated with Padma Award, was asked

7 Sanskrit – For today and tomorrow, p. 36.

8 Shri Santosh Kumar & Ors. v. The Secretary, Ministry of Human Resources Development and Anr. (1994) 6 SCC 579.

9 Sanskrit, the Voice of India's Soul and Wisdom, p.1



by a Press Reporter, to whom would she give credit for her melodious voice? Her answer was - Samskrit.

Sanskrit is root of many languages of the world and therefore, the mother of all languages. It has longevity, stability and is considered sacred by many. Language is defined as a system of communication consisting of sounds, words and grammar. It is an essential method of human communication, spoken or written. Language enables germination and propagation of thoughts and ideas and then persuading and convincing the people thereby. If dialogue has to substitute the bullets, a common language is a must.

An indication of what is soft power is to be found in the Preamble to the Constitution of UNESCO. It declares- "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed". The opening lines of UNESCO's Constitution are engraved in ten languages in the Tolerance Square Wall, UNESCO, Paris. The UNESCO declaration signifies the power of language in propagating soft power. Language is the only medium of germinating seed of peace in the human mind.

### ***Sanskrit: Treasure of knowledge and wisdom***

So much about Sanskrit as language!. Now a little about Sanskrit as treasure of knowledge and wisdom.

There are as many as 10 million Sanskrit manuscripts of which 7 million are preserved in India itself.

Sanskrit finds its presence across the wide geography beyond Indian subcontinent. There are inscriptions and literary evidences suggesting that this language was adopted in Southeast Asia and Central Asia as early as in the 1<sup>st</sup> millennium CE [Common Era = Anno Domini (AD)]. Sanskrit manuscripts and inscriptions have been found in China, Myanmar, Indonesia, Cambodia, Laos, Vietnam, Thailand, Malaysia, Nepal, Tibet, Afghanistan, Mongolia, Uzbekistan, Turkmenistan, Tajikistan and Kazakhstan. Ancient "Mitanni Treaty" between the ancient Hittite and Mitanni people, carved on a rock, in a region that are now parts of Syria and Turkey, is a historical evidence of the influence that the pre-classical Sanskrit, the Vedic Sanskrit, had even when it did not have its own script.

Sri Aurobindo has observed that Sanskrit is "one of the most magnificent, the most perfect and wonderfully sufficient literary instrument developed by human mind... at once majestic and sweet and flexible, strong and clearly formed and full and vibrant and subtle..." It's a language so vast and versatile, scientific and systematic that it's capable of expressing every subtlety of human thought, every nuance of human feeling. It can also create any number of new words for a new situation, concept or thing.



It is not surprising that the 21<sup>st</sup> century scientists find Samskrit ideally suited for state-of-the-art software. Dr Rick Briggs, a researcher for NASA, says in an article that "Samskrit grammarians had already found a way of solving what is perhaps the most important problem in computer science - natural language understanding and machine translation<sup>10</sup>". In fact, several concepts which are fundamental to today's theoretical computer science have their origin in the works of Panini (520 - 460 BCE)<sup>11a</sup>

Samskrit grammarian who gave a comprehensive and scientific theory of phonetics, phonology, and morphology.

In Samskrit, sound and sense are inseparable; the harmonious relationship between these two is based on eternal principles. Every one of its vowels and consonants has particular and inalienable force which exists by the nature of things and not by development or human choice. Interestingly, according to a research recently completed by Dr Fred Travis<sup>12</sup>, Director of the ERG / psychophysiology lab of Maharishi University of Management in Fairfield, Iowa, USA, the physiological effects of reading Samskrit are similar to those experienced during the Transcendental Meditation technique.

A prestigious publication 'Pride of India, a Glimpse into India's Scientific Heritage' brought out by Samskrita Bharati has listed at least 8 modern courses of study which find mention in Samskrit literature of Indian origin. They are in the field of Mathematics, Astronomy, Chemistry, Life Sciences, Medicine, Civil Engineering, Mechanical Engineering, and Metallurgy referred to as Bharatiya Bauddhika Sampada (Indian Intellectual Wealth).

I may mention an interesting fact. Stephen Hawking, the renowned physicist and cosmologist, published 'Brief History of Time' in the year 1988. Undoubtedly, it is his original work. However, in the year 1985, an Indian Scholar Dr Basudeo Poddar, had finalised his work entitled 'Vishwa Ki Kaal Yatra' (The Cosmic Passage of Time) in Hindi and Samskrit and has profusely illustrated by Samskrit quotations extracted and reproduced from ancient Indian Samskrit literature. Dr Poddar has referred to various most modern theories and discoveries of science and in juxtaposition quoted several verses/passages from Samskrit literature, millennia and centuries old, convincingly demonstrating that these modern theories and discoveries are found mentioned in the ancient Samskrit writings. The greats Rishis of India had by their research and intuition discovered and solved the cosmic

10 Rick Briggs: Scientist, Roacs, NASA Ames Research Center, Moffet Field, California.

(Dr. Rick Briggs, Knowledge Representation in *Samskrit and Artificial Intelligence*, *AI Magazine*, Vol. 6, 1985, p.32-39)

11 Before Common Era = Before Christ (BC)

12 Dr. Fred Travis, one of the leading American neuroscientists specializing on the impact of meditation on brain activity.



secrets and puzzles including Big Bang Theory, the Theory of particles and electrons, gravity, theories of expanding universe and contracting universe, the cosmic egg, the black hole, the explosion of atom and so on. All these are found dealt with in details in Samskrit literature of centuries old BC!

The four Vedas, the oldest available scriptures, were written in Samskrit. The essence of Vedas was drawn in Upanishads, all written in Samskrit. The number of Upanishads, according to scholars, fluctuates from 108 to 235, most of which are not available now. At least 10 or 12, considered to be the principal Upanishads are fortunately available. Upanishads have been described by Max Muller as 'humanity's earliest philosophical compositions'.

The Vedas mention the theory of evolution. They have traced and predicted the total time for which the Sun, the Moon, the Earth and the Galaxy have lived and would live. They also record how and when the Universe would be reborn after a total destruction. Difficult to believe! but then that is what has been recorded along with the basis for the findings. Astrology, a unique science which is based on astronomy and evolution of life belongs only to Samskrit. It is unique because it establishes impact of planetary movements on the activities of individual human beings by reference to position of planets at the time of birth of an individual. This science has lost its credibility in western world because they do not know Samskrit. But in India it is still prevalent with credibility attached to it because we have those who have studied this science though they are not many.

One of the Vedas has chapters on architecture, specially the architecture of Indian temples. Recent incidents support the truth that Samskrit had the knowledge of such most modern sciences for which the scientists are still struggling to discover. Take the recent cases of the temple of Somnath, the temple of Jagannath Puri and the temple of Kedarnath. Storms and air flowing at an abnormal speed of even 200 miles per hour have completely blown off and shattered the cement-concrete buildings and habitation. But the structure of Temples has remained unaffected. They have emerged intact even though hit by deadly storm and having remained immersed for some time in Ocean.

The culture of India which owes its existence to Samskrit continues to survive and stand erect while other ancient civilizations have almost disappeared.

### ***Why one should learn Samskrit?***

It may be argued, why learn Samskrit? The Samskrit scriptures can be translated into other languages of the world to the benefit of the global humanity. Sorry, it will not work. The reasons are more than one.

There are certain words which if translated cannot convey the sense and meaning which the original in Samskrit carries and conveys. Then there are words for which there is no equivalent in English or other languages. To illustrate Dharma is translated in English as 'Religion'; but 'Religion' does not convey what Dharma does



Dharma has been defined in Mahabharat (Karna Parva, Ch. 69, verse-58) as:-

धारणाद्धर्म इत्याहुः धर्मो धारयते प्रजाः।  
यत् स्यात् धारणसंयुक्तं स धर्म इति निश्चयः॥

Dharma sustains the society/  
Dharma maintains the social order/  
Dharma ensures well-being and  
Progress of Humanity/  
Dharma is surely that which  
Fulfil these objectives

Similar are the words Aatma, Paramaatma, Punya, Paapa, Tirtha, Naivedya, Prasaadam, etc. The words can be understood only in their original form, through etymology, and the cultural context in which used. Some of the sciences of Indian origin have lost their popularity and relevance or are in the process of losing for want of knowledge of Samskrit. For example in Ayurveda (Indian system of Medicine) to understand the medical terms and the text of Ayurveda, one must know Samskrit; no translation can convey the meaning of the terms and science of Ayurveda as enunciated in Samskrit books of Ayurveda unless one knows Samskrit.

Interestingly just see your invitation card for today's function. Words 'Saumya Shakti' have been used as Hindi version of "soft power". The word 'Saumya' has its origin in Samskrit. 'Saumya' suggests the qualities belonging to the Moon. An authentic Hindi Dictionary would define it to mean Sundar, Komal, Snigdh, Vinamra, Shaant. Translated into English, 'Soumya' would be - amiable, serene, placid, tranquil. The word 'Saumya' though very appropriately used, yet it would not convey the meaning which Prof. Nye would like to be conveyed by 'soft power'. So also the word 'Saumya' is incapable of being so translated into English as to convey to the reader all its characteristics. Hence, the need to under 'and a thought by reading it in its original language.

Another interesting story is to be found mentioned by Max Muller in the Golden Book of Upanishads. Prince Darashikoh, the brother of Mughal emperor Aurangzeb, was a great scholar. He came across Upanishads and convinced by the great store of knowledge they contained, got them translated into Persian in the 17<sup>th</sup> century. The Persian translation was re-translated into French and Latin. Therefrom, it reached the English speaking countries. The English Scholars were aghast to learn about such store of knowledge and wisdom as Upanishads not yet accessible to them in its original form. What came to their hands was third or fourth translated version in English. The European scholars came to India to learn Samskrit



so that the Upanishad and other Indian scriptures in Samskrit could at least be translated directly into English.

Schopenhauer, the great philosopher having read Upanishads acknowledged that his own philosophy was powerfully impregnated by the fundamental doctrines of the Upanishads. He said (in 1818)– “I anticipate that the influence of Samskrit literature will not be less profound than the revival of Greek in the 14<sup>th</sup> century.’ He went on to say –“In the whole world there is no study except that of the originals, so beneficial and so elevating as that of the Oupnekhat. It has been the solace of my life, it will be the solace of my death.” Again he said –“Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking”.

### ***Samskrit as soft power***

How Samskrit and the human values leading to creation of culture handed down by Samskrit to India through her great Rishis, philosophers and scholars is in itself a soft power can be understood by peeping into a few fundamentals.

India, instructed by its Samskrit scriptures and scholars, believes that there is a God and God is only one. Every human being is the child of God. We all being descendants of one God, we are all brothers and sisters and therefore any human being, a male or a female, living anywhere in the World, is each related to the other as brother and sister. The concept of वसुधैव कुटुम्बकम् I Vasudhaiva kutumbakam (The World is one Family) is founded on this principle. Brothers and sisters cannot harm each other. They must co-exist, in peace and harmony and think of the welfare of each other. Samskrit propagates the idea of inclusiveness. छान्दोग्योपनिषद् Chhandogyopanishad says एकं सत् विप्राः बहुधा वदन्ति Ekam Sat Vipraah Bahudhaa Vadanti (He, the God, is one, the learned call him by different names).

Pancha tantram says:

अयं निजः परो वेति गणना लघुचेतसाम् ।  
उदारचरितानां तु वसुधैवकुटुम्बकम् ॥

(This is mine or this is of others, is a mean mentality.

For noble men the whole world is a family).

As a necessary corollary of the above there is one prayer that all the Indians have been chanting from times immemorial:

सर्वे भवन्तु सुखिनः सर्वे संतु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु, मा कश्चिद् दुःखभाग् भवेत् ॥



(May all be prosperous and happy, May all be free from illness, May all see good,  
Let no one suffer).

This Shloka occurs at the end of the Garuda Purana where the Lord himself showers his blessings on all creatures of the world in these words.

Let me present some evidence in support of what I say from the portals of Indian Parliament. Under the Constitution of India, the Supreme Sovereign Power of India as a nation vests in the Parliament of India. Justice Dr Rama Jois, Fr CJ of P&H High Court, later a Member of Rajya Sabha, has brought out a beautiful monograph – “Message from Parliament House, Bharat”<sup>13</sup>. I am quoting therefrom:

The words धर्मचक्र-प्रवर्तनाय Dharmachakra-Pravartanaya' (taken from a Bauddh Scripture, Lalit-Vistar:, Ch-26) are inscribed inside the Lok Sabha Chamber, overlooking the Speaker's Chair. These words mean 'For the rotation of the Wheel of Righteousness'. The Wheel, symbolic of this path and its dynamic nature, finds a prominent place in the National Flag and the National Emblem of India. This path has been followed by the rulers of India since ancient times.

अहिंसा परमो धर्मः 'Ahimsa Parmo Dharmah' (Mahabharata Anushasan Parva, Ch-116-28, also Van Parva, 207-74) is inscribed on the top of the entry gates of the Rajya Sabha, the Upper House of the Parliament. It means – “Non-violence is the Highest Dharma”.

On the top of entry gate to Rajya Sabha, the message inscribed is सत्यं वद धर्मं चर 'Satyam Vada Dharmam Chara' (Taittireeyopanishad - Shikshavalli). It means “Speak the truth, Follow the rules of righteous conduct”. एकं सत् विप्राः बहुधा वदन्ति Ekam Sat Vipraah Bahudhaa Vadanti (Rig Veda, 1-164-46) is also inscribed on the entry gate to Rajya Sabha. It means – “Truth is one, though interpreted in many ways by the wise”.

A quote from Manusmriti (8-13) is inscribed above the lift-2. It reads:

सभा वा न प्रवेष्टव्या  
वक्तव्यं वा समञ्जसम्।  
अब्रुवन् विब्रुवन् वापि  
नरो भवति किल्बिषी॥

It means - either one may not enter the Assembly Hall, or having entered, he / she must speak truth in a righteous way. The one who does not speak and the one who speaks falsely, will be a sinner.

13 Published by Vijnaneshwara Research and Training Centre in Polity – Martur, Gulbarga (Karnataka).



The quotations can be multiplied but I would end by referring to सत्यमेव जयते 'Satyameva Jayate' ("truth will triumph always"), - a quote from Mundakopanishad. (3-1) is inscribed at every place wherever the Emblem of India is inscribed.

The mottoes as adopted by several arms of governance and institutions in India and which guide and thereby softly empower them, are all jewels of Samskrit. Have a look:

Government of India	सत्यमेव जयते	Satyameva Jayate
Lok Sabha	धर्मचक्रप्रवर्तनाय	Dharmachakra Pravartaanaya
Supreme Court of India	यतो धर्मः ततो जयः	Yato Dharmah Tato Jayah
All India Radio ( <i>Akashavani</i> )	बहुजनहिताय	Bahujanahitaaya
Doordarshan	सत्यं शिवं सुंदरम्	Satyam Shivam Sundaram
Army	सेवा अस्माकं धर्मः	Seva asmaakam Dharmah
Air Force	नभः स्पृशं दीप्तम्	Nabhah sprisham Deeptam
Navy	शं नो वरुणः	Shan no Varunah
Indian National Science Akademi (INSA)	हव्यामिर्भगः सवितुर्वरेण्यम्	Havyaamirbhagah Saviturvarenyam
Indian Administrative Service (IAS) Academy, Mussoorie	योगः कर्मसु कौशलम्	Yogah Karmasu Kaushalam
National Council of Educational Research and Training (NCERT)	विद्यया अमृतमश्नुते	Vidyayaa amritamashnute
National Council for Teacher Education (NCTE)	गुरुः गुरुतमो धाम	Guruh Gurutamo Dhaama
Kendriya Vidyalaya Sangathan	तत्त्वं पूषन्नपावृणु	Tatvam Pushannapaavrunu
Central Board of Secondary Education	असतो मा सद्गमय	Asato maa sadgamaya
University of Delhi	निष्ठा धृतिः सत्यम्	Nishtha Dhritih Satyam



Post and Telegraph Department	अहर्निशं सेवामहे	Aharnisham Sevaamahe
Life Insurance Corporation of India	योगक्षेमं वहाम्यहम्	Yogakshkemam Vahaamyaham
Labour Ministry	श्रम एव जयते	Shrama Eva Jayate

Our National Anthem 'जन गण मन' is 90% Sanskrit and 10% Sanskritic.

Dr. Shashibala of Bhartiya Vidya Bhawan says, volumes can be written on the topic 'Sanskrit-as soft power of India' searching from multiple dimensions of thought and history. At the national level it serves to unite the entire country; at the international level it brings several countries close to India linguistically, culturally, philosophically, artistically and in the literary sphere by creating harmonious international relations.

Sanskrit is the soul of India. It is not just a language; it is a Jeevan Darshan (philosophy of life). It reminds us of our great traditions and our rich heritage which, in turn, generates enthusiasm and confidence.

There are a certain qualities inherent in Sanskrit (and ancient Sanskrit literature) which qualify it to be soft power of India.

- (i) Sanskrit has been the principal vehicle and fountain-head of our culture since times immemorial. Culture and language are inseparable. They go together. Hence, promoting Sanskrit is promoting our culture.
- (ii) Sanskrit is the best tool to engender the cultural renaissance of Bharat. It keeps us stay connected to our roots. It is the 'Anti-virus software' to protect our 'systems' from external attacks/ soft-threats.
- (iii) Sanskrit literature is a phenomenal repository of Knowledge. It contains hundreds and thousands of ancient works pertaining to every branch of Knowledge. A good knowledge of Sanskrit will ensure that one gets independent and direct access to the primary sources of that Knowledge.
- (iv) Sanskrit language is considered to be the only suitable natural language for computers. Software is being developed for the Machine Translation of Indian languages with Sanskrit as the intermediate language.
- (v) The word generating power of Sanskrit is unparalleled. It can create / coin an infinite number of words by using about 2000 roots, 22 prefixes and about 200 suffixes. No other language in the world offers such phenomenal versatility.
- (vi) Providing Sanskrit to NRI younger generation is like empowering them with the much-wanted self-esteem and pride.
- (vii) Sanskrit literature promotes and propagates an all-inclusive ideology – on the lines of "Unity in Diversity", "Ekam Sat, Vipraah Bahudhaa Vadan-



- ti", "Vasudhaiva Kutumbakam", etc. – which are aptly suited to constitute the foundation for global peace and harmony.
- (viii) Samskrit is the torch-bearer of Vishwa Dharma, a concept that represents far more than it's usually accepted meaning of "Universal Code of Ethics."
  - (ix) Samskrit is an effective instrument of social harmony. As Swami Vivekananda has put it, the knowledge of Samskrit can give the deprived, repressed, and other neglected sections of society the needed power and prestige, and it can elevate them culturally. Samskrit can be a major tool for social transformation, given its ability to eradicate differences of caste, sect, gender and region.
  - (x) The knowledge of Samskrit alone can lead to complete an authenticated study of Indology, Indian art, philosophy, culture, sculpture, music, science, history, political science, etc.

### ***Sanskrit for Foreign Policy***

Dalai Lama, the spiritual leader of the Tibetans, has said, "India's long tradition of religious tolerance can be a role model for rest of the world". He further added, "major religions of the world like Hinduism, Buddhism, Jainism and Sikhism originated in India and it provided shelter to followers of religions like Zoroastrianism. These can be a model for rest of the world" (DNA, 2008)

Dr Chand Kiran Saluja, a great Sanskrit scholar and an authority in Education, Bharatiya Darshan etc., Director-Academic of Sanskrit Promotion Foundation, says that Sanskrit can play an important role in diffusion of soft power through education, culture, science and information'. In 1996 in one of the report of committee on Education for 21<sup>st</sup> century (Delores's Committee) Four Basic Pillars of Education are basically based on the idea enshrined in Sanskrit literature:

Learning to KNOW (ज्ञानं तृतीयं नेत्रम्)

Learning to DO (ज्ञानं भारः क्रियां विना / कर्मण्येवाधिकारस्ते)

Learning to LIVE TOGETHER (सङ्गच्छध्वं संवदध्वम्)

Learning to BE (मनुर्भव)

The five pillars of this soft power, used in a strategic sense are :

- सम्मान (Dignity)
- संवाद (Dialogue)
- समृद्धि (Shared Prosperity)
- सुरक्षा (Regional and Global Security)
- संस्कृति एवं सभ्यता (Cultural and civilizational links).



Cultural bonding can be one of the ways to prevent conflict and promote peace. Samskrit, with its inherited civilizational experience, is fully capable of assuming the role of a mission to create the conditions for dialogue among cultures, civilizations and peoples, based upon respect for commonly shared values.

Think of the opportunities for India with Samskrit as its greatest asset. Yoga is a few billions' business in USA now. Yoga accessories business alone accounts for a few billion in Europe. But as far as marketing of Yoga is concerned, only two, Aasana and Pranayama, out of Ashtanga, are marketed till now. Yoga Shastra as such is yet to be marketed. Likewise, Ayurveda and many other Shastras which are purely secular and scientific, Samskrit Knowledge Systems to be called precisely, are yet to be explored, researched, experimented and marketed.

In Samskrit Pedagogy, a new dimension has emerged called 'Samskrit for Specific Purpose (SSP)'. Samskrit Promotion Foundation has developed many SSP courses, both books and online courses, like Samskrit for Yoga, Samskrit for Ayurveda, Samskrit for Vedanta, Samskrit for Bhagavadgita, Samskrit for Buddhism, Samskrit for Naatyashastra, Samskrit for Music & Arts, Samskrit for Arthashastra, Samskrit for Management etc. It would be a novel and unique idea for ICCR to tie up with Samskrit Promotion Foundation and promote these courses all over the world as the soft power of India. Samskrit is the password to the wonderful world of Indian knowledge heritage. Samskrit for Specific Purpose could directly connect millions of people with India. Now Yoga, Ayurveda, Vedanta, Bhagavadgita, etc. are already being taught there through English or other languages of respective countries. But offering those subjects through Samskrit, its language of origin, and supplemented with bilingual instruction, will be a 'game changer'.

### ***Epilogue***

Samskrit is not difficult to learn. Samskrit Promotion Foundation, Samskrita Bharti and several such institutions have come up who are imparting regular instructions in Samskrit. There are regular classes, Correspondence Courses, On-line Courses and web-sites available. Samskrit is now only at an arms-length. The purpose of today's oration would be complete and all the efforts of ICCR would stand rewarded if we take two resolutions today: (i) we shall see that our children learn Samskrit; (ii) such of us who have missed learning Samskrit, shall now learn it. It is never late to learn. Our this much resolution, not less than a determination, I am confident, shall go a long way in establishing peace and harmony, goodwill and understanding, internationally and within the Nation.

\*\*\*\*\*

### **Acknowledgments**

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1. **Sanskrit, For Today and Tomorrow**  
(Publisher – Sanskrita Bharati, 25, Deen Dayal Upadhyay Marg  
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2. **Basudeo Poddar, Vishwa Ki Kaal Yatra** (The Cosmic Passage Of Time  
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rozshah Mehta Road Fort, Mumbai – 400 001
4. **F. Max Muller, The Golden Book of Upanishads – Humanity's Earliest  
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5. **Sanskrit – The voice of India's Soul and Wisdom**, (2001)  
National Council of Educations Research and Training,  
Shri Aurobindo Marg, New Delhi.
6. **Justice Dr M. Rama Jois, M.P., Sansad Bhawan Se Sandesh**, (2004)  
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7. **Pride of India- A Glimpse Into India's Scientific Haritage**  
(Publisher – Sanskrita Bharati, Aksharam, Giri Nagar, Bengaluru-560085)

#### **Suggested Readings**

1. **Sampad & Vijay, The Wonder that is Sanskrit**, (Shri Aurobindo Society,  
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2. **Rajiv Malhotra, Being Different – An Indian Challenge to Western Uni-  
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3. **Rajiv Malhotra, The Battle for Sanskrit**. (Harper Collins, 2016)
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kind of Sanskrit related information, online courses, books and tuto-  
rials.**





**Dr. Antonio Morandi is the Scientific Director of the ICAM 2016 Chairman & Director, Ayurvedic Point, Milan, Italy President, Italian Scientific Society for Ayurvedic Medicine. Scarica l'abstract**







**Transcript of the online speech “Ayurveda and its Relevance Today” by Dr. Antonio Morandi - 21/05/2020 during the “Third Pandit Deendayal Upadhyay Memorial International Oration webinar”**

Hello everyone, this is dr. Antonio Morandi I'm the director of “Ayurvedic Point”. “Ayurvedic Point” is an Institute in Italy, in Milan, that deals with Ayurveda.

Ayurveda, as you know is the most important traditional medicine of India, and in our institute have a Clinical department and also School for Medical Doctors as well Ayurveda Technicians.

Ayurveda is very old, it is thousands years old, and it has been kept, it has been saved for us, in these thousands of years, by India, thus it is the Indian Traditional Medicine but the wisdom of Ayurveda is so wide, it is so deep that it is important also for the whole mankind. It can be translated, it can be located in any country because the principles of a Traditional Medicine like Ayurveda are so old that they have been, you know, tested by the time. The principles of Ayurveda can be applied everywhere because they deal with the real root of life. Ayurveda is a system of knowledge and it is also medicine, but it is a medicine in a different way that we are used to think especially in the West, because Ayurveda is a medicine of Health more than a medicine of the disease, of course it takes care of the diseases but starting from the Health point of view, so for Ayurveda the Health, the individual Health, is the most important thing. The individual health is the capacity

that each living being has to adapt to the changes of the environment. The more adaptable we are the more healthy we are. Now we are living in a very difficult moment for the whole mankind: there is a pandemic going on, pandemic of COVID-19. This COVID-19 is caused by a virus and is wide spread all over the world and it is causing many deaths. You know, in Ayurveda there is a knowledge about epidemics and pandemics that says that this problem starts when the capacity of living in a correct way is lost, and what this means? it means that we are not able to be connected anymore with the Nature. We are part of Nature, we are made of the same building blocks of the environment. We are alike, we are very similar, we are actually the same thing as for example a leaf, because the elements that form a human body are the same elements that form any other things in the universe. There is only a different way in the rearrangement of the building blocks, hence we are subjected to the same influences.

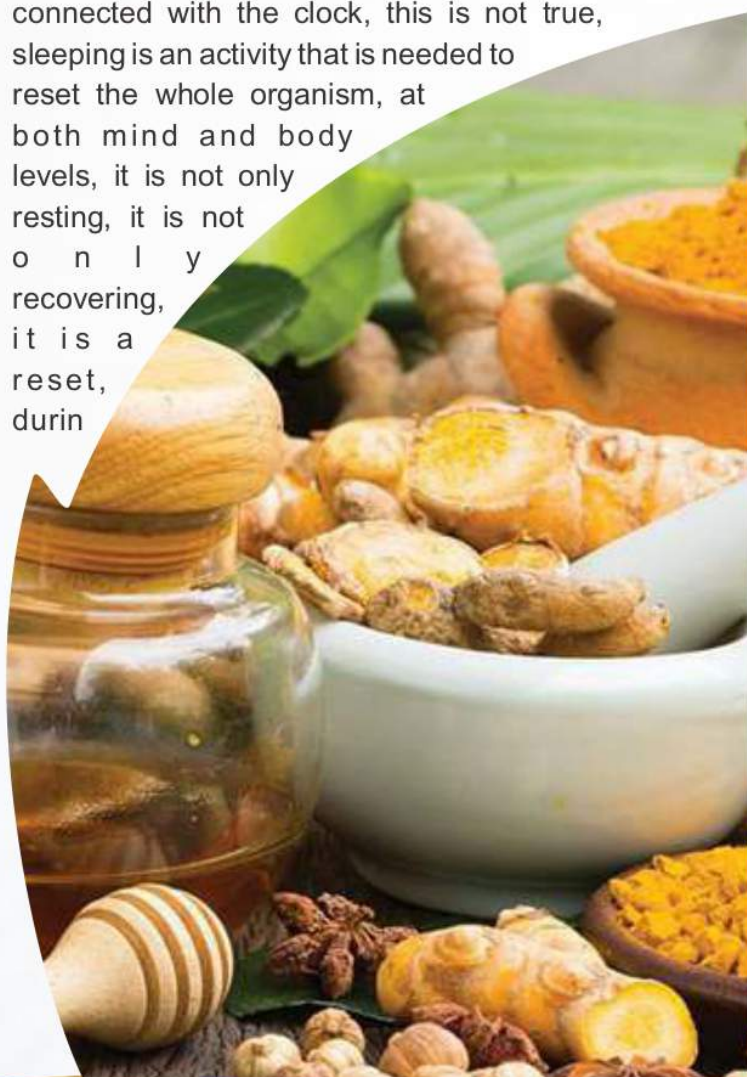






When we are in balance with the environment, with Nature, we are healthy, because our balance means that we adapt continuously to the variations of the environment, and this means being healthy, when we are not able to adapt anymore at that time a problem starts. In order to be healthy, Ayurveda recommends very simple principles, they are so simple that maybe very little people think that they are effective because, you know, in the modern world we think that only complicated things are effective. Ayurveda says that Health depends on what we eat, what and how we breathe, how we sleep and how and what we think. For Ayurveda our frame of mind, our way of living from a mental point of view, is very important, because we perceive the reality with our senses and these perceptions are coordinated and integrated in a model of reality by our mind. Our mind on the basis of this model of reality will give the instruction to the body to adapt to the stimuli that it has received, hence for Ayurveda our physical body is nothing else than a materialisation of a state of mind. For this reason mind in Ayurveda is so important, for this reason also Yoga is so important. Ayurveda and Yoga are very much connected one with the other and Yoga is another heritage that we have from India. India has been and it is the mother of the mankind from many reasons. India preserved the most important things for the whole humanity. So the above mentioned four elements are important to be healthy. What we eat, very

important, but more than what we eat it is important how we digest, because we are not what we eat, we are what we digest, this means what we are able to transform and extract our bodily constituents from our food and drink. How we breathe, the quality of air is of course important but also the way we breathe, the way we use our lungs capacity, the way we are able to distribute the energy of breathing all over the body, which is called Prana by Ayurveda and Yoga. How we sleep is also very important, how and when we sleep. Sleeping is one of the activities which are less considered to be important. In modern time we think that sleeping time is connected with the clock, this is not true, sleeping is an activity that is needed to reset the whole organism, at both mind and body levels, it is not only resting, it is not only recovering, it is a reset, during





g the sleep a cleaning procedure happens, and in fact in the morning we discharge a lot of waste, and during the night with our dreams we adjust many things of our life. Then finally, what and how we think. The way we elaborate the reality that we are perceiving, the value that we give to things, to the events of our life, along with the capacity to judge less that is possible. This is a very important capacity, we must live our life and in order to live our life and to have our mindset clean we have to be aware. Awareness is the most important thing for our thinking process and in order to be aware we have to be present, we have to be in the present, we have to be here and now. Our mind is always changing ideas, it is always going back and forth between past and future. If we have too much attachment to the past we get depressed, if we are too much attached to the future we become anxious and it is very rare that we stay in the present, but the present is the

only moment that exists because the future does not exist yet and the past does not exist anymore. As a consequence the only way that we have to change the future is to change the present, because the present is the future of the past. The past is connected with the present, it does not exist anymore, but the present has some trace of the past in it and so if we act in the present we will be able to change our future. If we project and stay in the future by thinking of what it will happen, what could happen, it will be a disaster. So what we have to do to be healthy? we have to be ourselves. You know, in Sanskrit the healthy person is called Svastha that means to be stable in the one's nature, to be stable in the self. The idea of stability, this idea of wholeness is the basis of Health according to Ayurveda. In this period we have to be very healthy since there is the pandemic, but not only because there is the pandemic now but also after, when it will be gone we have to be healthy, we have to learn something from this situation, we have to learn how to be healthy enough to cope with any any other kind of circumstances it may happens, and thus we have to develop a general individual immunity. According to Ayurveda immunity is a little bit different from what it is understood from a Western point of view, because for Ayurveda immunity is not only in relation to antibodies or other things, for Ayurveda immunity is to be healthy, is to be in a situation in which all our parts of our body and mind are coherent one with the other. This coherence is a shield against any kind of threat, and this coherence





equates to health so for Ayurveda health equates to immunity, hence the more we are healthy the more we have strong immune system. The general immunity that Ayurveda is proposing is an immunity which is not specific for anything in particular, but it is something that allows people to adapt to any given situation. In summary we have to build this kind of immunity and our health accordingly, for reaching this goal we have the mentioned four elements: food, breathing, sleep and mind. We have to be very much aware that each of these elements is extremely essential for our health. Ayurveda gives many advices for, you know, living everyday life in order to keep these elements at their best, in optimal shape. The first advice is that we have to be aware, we have to be present in every moment of our life, this is very important. The second advice is that we have give attention to our actions, to the rhythm of the nature, we must be synchronized with our own internal rhythm. In Ayurveda there are several indications for this, one example is the Dynacharya, which is a set of indications for performing a series of actions during the daytime in such a way that we can exploit at the most our capacity and we can set our organism in the best condition possible. Dynacharya indicates that we have to wake up early in the morning, then we have to do everything that is needed in order to be able to eliminate all

the wastes we have been generated to during the cleaning process of the night. Dynacharya continues with all a series of advices such as to properly brush your teeth, to thoroughly clean your tongue, nostrils, eyes, all the senses have to be clean from impurities. Moreover, we have to perform some physical activity, ideally some Yoga Asana, and some other actions that prepare ourselves to enter in the rhythm of the day. If we are able to keep this our own rhythm connected with the rhythm of Nature we will be very healthy. So following the rhythm of Nature, we will feel ourself as a part of the Nature itself, we will be much more respectful for the environment, fact that unfortunately is not happening this moment of the history of mankind, because there is a very very deep connection between awareness, environment and Health. These are other elements that have to be taken care and that Ayurveda is teaching us how to do. Thus, summing up again, presence of mind in every action, what we eat, what and how we breathe, how we sleep how we think, all these elements together generates a whole awareness of ourselves and the environment. From the connection of the individual awareness and the awareness of the environment, Health naturally stems out. We can live according to Ayurveda to reach the purpose of our life. Thank you very much.

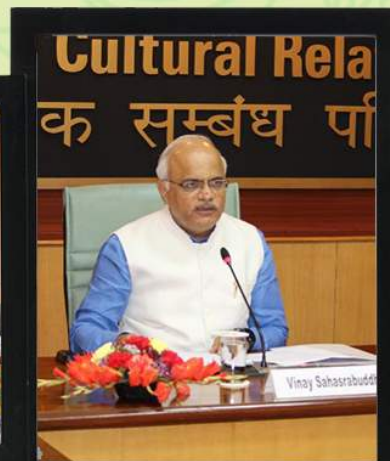






## Dr. Colleen Taylor Sen, Food Historian and Author Of *Fasts and Feasts: A History Of Food In India*

A Chicago-based author and renowned culinary chronicler, Dr Sen is the author or co-author of seven books and encyclopedias, including *Food Culture in India* (2006); *Curry: A Global History* (2009); *Street Food Around the World: An Encyclopedia of Food and Culture* (2013); *Turmeric: The Wonder Spice* (2014); *The Indian Restaurant Menu Decoded* (2014); and *The Chicago Food Encyclopedia* (2017).





Transcript of the paper, 'Insights into India's Culinary Traditions', presented online by Dr Colleen Taylor Sen during the Pandit Deendayal Upadhyay International Oration on 21st May 2021

## HOW INDIA REVOLUTIONIZED THE WORLD'S FOOD

From ancient times India has been part of the global economy — the center of a vast network of land and sea routes that were a conduit for many goods as well as plants, ingredients, dishes and cooking techniques. Although the Columbian Exchange is a central theme in food history, historians have generally focused on the plants and dishes imported into India, not on India's important gastronomical contributions to the rest of the world. This paper will demonstrate how India — defined as the Indian Subcontinent, including what is today Pakistan and Bangladesh — may have been the most influential force in shaping the way the world eats today.

### The Beginnings

In recent years archeological discoveries and the refinement of DNA analysis techniques have unlocked a wealth of information on what plants and animals were indigenous to the Indian Subcontinent. One of the most important developments has been a discovery of the culinary practises in the Harappan/Indus Valley Civilization. At its height between 3300 and 1300 BCE this

Bronze Age Civilization, overlapping those in Mesopotamia and Egypt, stretched over a million square kilometers in what are today the Pakistani provinces of Baluchistan, Sindh and Punjab and parts of the Indian states of Punjab, Rajasthan, Uttar Pradesh, Gujarat, and Haryana almost to the outskirts of New Delhi. Archeologists have discovered over 1500 villages and small cities and five large urban cities, the most famous being Mohenjo Daro in the south and Harappa in the north. Today much of the land is desert, but in ancient times the land was fertile and forested, allowing the production of surpluses of wheat and barley and the technological competence to make the transition to urban civilization.

The Indus Valley Civilization was an affluent commercial society, whose merchants were engaged in sea and land trade with Central Asia, Mesopotamia, and the Arabian Peninsula. Seals from the IVC have been found in Oman and Iraq. Some merchants resided in special quarters in Mesopotamian cities, and there is clear evidence of the exchange of ingredients between the two civilizations.

Table I shows a list of primary plants consumed at the site of Farmana in Haryana during the period 2600-2200 BCE. Archaeologists extracted starch grains found





in storage pots, cooking vessels, and human and bovine teeth and studied them to identify plant species, since each plant species leaves its own specific molecular signature. Tiny amounts of starch can remain long after the plant itself has deteriorated. Before analyzing the grains, the scientists cooked dishes using the ingredients to see what effect cooking had on the products.

One of the vegetables identified is brinjal (*solanum melongena*), also called aubergine and eggplant, perhaps the most ancient and today most widely eaten of Indian vegetables. It may have originated from a wild ancestor that was selected by humans to reduce its bitterness and spiny texture. In Sanskrit the name for eggplant is *vartaka*, a word which the late food historian K.T. Achaya believes the word may be of Munda, or pre-Aryan, origin.

Another ancient food item is the mango (*mangifera indica*). Its center of origin is likely the hills of northeastern India, where wild varieties still can be found. In the early stages of their domestication four thousand years ago, mangoes were very small and fibrous but were later improved by selective breeding.

Analyses indicate the presence of wheat and barley as well as chickpeas, which probably weren't native to India but came from the Middle East thousands of years ago. They also showed the presence of ginger and turmeric, members of the Zingiberaceae

family. Another spice native to India was sesame. Seeds have been discovered in many Indus Valley sites dating to the second millennium BCE. Sesame reached Mesopotamia from the Indus Valley before the end of the third millennium BCE and was found in Egyptian tombs by the 14th century BCE. So far no traces of black pepper (*piper nigrum*) or long pepper (*piper longum*) have been found in the Indus Valley but it is known that their place of origin is Kerala, where wild pepper vines still grows. Cardamom, a relative of turmeric and ginger, also originated in South India in ancient times.

Table 1. Primary plants identified at Farmana <sup>\*1</sup>

Plants identified	Seeds	Starches
X = Present   ? = More research needed		
<b>Large grained cereals</b>		
Wheat ( <i>Triticum</i> )	X	X
Barley ( <i>Hordeum</i> )	X	X
Rice ( <i>Oryza</i> )	?	?
<b>Small grained cereals (Millets)</b>		
Foxtail millet ( <i>Setaria</i> )	X	X
Proso millet ( <i>Panicum</i> )	X	X
Sorghum	X	?
<b>Pulses and vegetable</b>		
Mung dal ( <i>Vigna</i> )	X	X
Horsegram ( <i>Macrotyloma</i> )		X
Eggplant (cf. <i>Solanum</i> )		X
<b>Fruits and Vegetables</b>		
Gourds (many varieties)	?	?
Mango ( <i>Mangifera</i> )		X
<b>Roots tubers and spices</b>		
Ginger ( <i>Zingiber</i> )		X
Turmeric ( <i>Curcuma</i> )		X
Sedge ( <i>Cyperus</i> )		X
<i>Dioscorea</i> (Some yams)		X
Garlic ( <i>Allium</i> )	X	





As the table shows, wheat and barley were part of the Harappan diet. At the time this table was compiled, it was still unclear whether rice was consumed in the Indus Valley. The prevailing theory used to be that rice (oryza) originated in China or on the Yunnan Plateau which borders on India and Burma and from here reached India. However, more recent research indicates there were three independent domestications of rice in Asia, one of which was the indica variety— the long grain variety favored in India (a conclusion disputed by some Chinese scholars). Scientists also found that rice was cultivated in the Indus Valley around 3000-2500 BCE and that it was one of the staple crops, at least in areas that were flooded by rivers. There is evidence that bananas were known to the Indus Valley Civilization although whether they were used for food or fiber is undetermined. Many wild species have been found in India. The Harappan excavations also contain evidence of domesticated chickens which may have been cooked in tandoori-style ovens similar to those found in Mesopotamia. No doubt further archaeological work will uncover more information.

#### Classical Period

Greeks — merchants, explorers, soldiers— had visited India as early as the 6th century BCE. India was known to the Greeks through the writings of Hecataeus in the late 6th century BCE and later the historian Herodotus in the fifth century. In 328 BCE Alexander the Great invaded India (although

he only entered the region that is today Pakistan). One gastronomical consequence of Alexander's sojourn in India was that rice entered the classical European world, where, like spices, it was originally valued as a medicine. (The Greek word oryza comes from the Dravidian arici, berry, and is the source of English "rice", French "riz", etc. ). The chicken, first domesticated in India, reached Greece by the early 6th century BCE via the Persian Empire. Turmeric was known to the Greeks, Romans, and Egyptians. One of the most valued items in Greece was long pepper, which was used mainly as medicine. Signs of a very ancient pepper trade from India to Egypt have been found, including the peppercorns that had been stuffed into the nostrils of Ramses the Great (1303-1213 BC) when he was mummified. The Sanskrit word for long pepper, pippali, entered European languages through Greek (piperi).

In 326 BCE the Greek historian Herodotus described 'stones the colour of frankincense, sweeter than figs or honey.' He was referring to pieces of crystallized sugar called khand (the origin of the English word 'candy') While sugar cane probably originated in several locations, including Micronesia and northern India (*Saccharum barberi*), it was Indians who developed the technology to convert the juice extracted from the cane to products. These products included jaggery, khand, and solids called sarkara in Sanskrit — the origin of the words for sugar in Indo-European languages. Some form of sugar was exported in small quantities to Greece but like rice, was used mainly as medicine.



The trade and consumption of pepper — both black and long pepper — expanded rapidly in the Roman empire (c. 27 BC – 476 CE). Each year a fleet of 120 ships set out for the round trip to the Malabar Coast, using the monsoon winds. The ships crossed the Red Sea and then were transferred onto caravans to Alexandria where they were loaded onto barges and shipped across the Mediterranean. A huge warehouse in Rome stored pepper and other spices. In what is considered the world's first cookbook, Apicius, compiled in the first century CE, pepper is used in 349 of the 468 recipes. One spice mixture, intended to aid digestion, includes white and black pepper, thyme, ginger, mint, cumin, celery seed, saffron, bay leaf, and other herbs. The Romans paid for spices mainly in gold and silver coins. The historian Pliny blamed the Roman's taste for expensive spices as one of the causes of the Empire's decline.

One of the most significant impacts of India on the world's attitude to food may have been the concept of vegetarianism. Ancient Greek travelers extolled the austere lifestyles and good health of what they called gymnosophists ("naked philosophers"); likely Jains, Buddhists, and other ascetics. The Greeks' vegetarian tradition was called Pythagorean after the Greek philosopher Pythagoras (c. 570-495 BCE) who lived around the same time as Mahavira and the Buddha. Like them, Pythagoras concluded it was wrong to eat animals. Whether Pythagoras was influenced by Indian ideas is what one writer calls "one of the great unsolved mysteries of world religion." Some people claim that Pythagoras visited India in

search of philosophical knowledge. An alternative theory is that the idea of a wandering soul is rooted far back in Indo-European antiquity and precedes both the Upanishads and Pythagoras.

Whether this link is true or not, there's no question that Indian vegetarianism had a great impact in the West. Throughout the Middle Ages and Renaissance the West's interest in Indians and their vegetarian lifestyle was stimulated by the tales of travelers to India. Marco Polo (1254-1324) wrote that the Indians he met had long and healthy lives because they didn't kill any living being "neither fly nor flea . . . because they say that they have souls. " Leonardo da Vinci (1452-1519), who read extensively about India (and, some claim, may have travelled there), fulminated against cruelty to animals and followed a vegetarian diet. Other admirers of Indian vegetarianism included Voltaire, Jean-Jacque Rousseau, the poet Percy Bysshe Shelley, Henry David Thoreau, and Leo Tolstoy.

### South East Asia

From ancient times, South East Asia held a key position in the trade routes between India and China. As early as the third century BCE, merchants from Kalinga (modern Orissa) were engaged in trade with South East Asia. Indian merchants brought not only spices and textiles, but also Hinduism and Buddhism, new forms of dance, sculpture and music, and Indian concepts of statecraft. So-called 'Hinduized' kingdoms flourished in what are now Thailand, Vietnam, Cambodia, and Indonesia until well into the eighteenth century. (Today the last trace is on the island





of Bali.) Hindu colonists carried black pepper to Java around 100 BCE and from here it may have reached China. In the opposite direction, cloves came to India from what is today Indonesia.

These traders also introduced tamarind, garlic, shallots, ginger, turmeric, and pepper to the region and disseminated herbs such as lemongrass and galangal from one island to another. Their influence is evident in the Thai curries, called kari or gaeng (sometimes written kang, gang, or geng), which means any wet savoury dish enriched and thickened by a paste. Two Thai curry pastes reflect an Indian influence. Yellow curry paste, popular in fish and seafood stews, contains turmeric, ready-made curry powder, and roasted coriander and cumin seeds. It is also the base of an Indian-like chicken curry called gang garee made with onions and potatoes, ingredients rarely found in Thai cuisine. Massaman/Mussaman (Muslim) curry, a thick stew-like curry made with lamb or beef, originated near the Malaysian border. The paste contains dried red chilies, ground coriander, cumin and cloves, white pepper, peanuts, and, unusual for a Thai curry, roasted whole spices such as cinnamon, white cardamom.

Trade with China was conducted by sea and land via the Silk Road where Buddhist monasteries provided a link between South and East Asia. Turmeric, mung dal, and pepper entered the Chinese diet from India. At least two Chinese missions were sent to India to learn the technology of sugar refining in the 7th century CE.

### The Middle Ages

After the fall of the Roman Empire in the 4th century CE the spice trade came under the control of Arab traders who took them to Alexandria where Italian merchants transported them to Venice and Genoa. Starting in the 7th century, Islam began spreading across the Middle East and North Africa to southern Spain and eastwards to the Malay Peninsula. The Arabs introduced rice to Sicily and Spain and from here it spread to the rest of Europe.

By the sixth century CE, sugar cultivation and processing had reached Persia, and from there that knowledge was brought into the Mediterranean by the Arab expansion. Arab entrepreneurs adopted sugar refining techniques from India and some built large plantations and refineries. Sugar cane was grown in southern Europe starting in the 9th century and eventually refined sugar was grown throughout the world.

### The Age of Exploration

The fall of Constantinople to the Arabs in 1492 cut off access to the Mediterranean, forcing spice merchants to find another route to India. The first to do so were the Portuguese. In 1498 Vasco da Gama rounded the Cape of Good Hope to reach Calicut on India's Malabar Coast, a thriving port where Arabs, Hindus, and Chinese merchants had exchanged spices, cloth, and luxury goods for centuries. In 1501, the Maharajah of Cochin allowed da Gama to buy spices and he returned to Portugal with seven ships full.





The Portuguese soon extended their empire to the Western Hemisphere and Africa. Portugal and Spain united in 1600 and their far flung trading posts became the hubs of a global exchange of fruits, vegetables, nuts, and other plants between the Western Hemisphere, Africa, The Philippines, Oceania, and the Indian Subcontinent — the so-called Columbian Exchange. Potatoes, tomatoes, pineapples and chili peppers became part of Indian cuisine while Indian mangoes, jackfruit and sugarcane were transplanted to The Philippines, South America and Africa.

In recent years, in an interesting historical twist, farmers in Central America, Hawaii and even Minnesota have begun growing turmeric in order to meet the expanding North American demand for this spice because of its health benefits. Today small farmers in Guatemala grow more than half of the world's cardamom. However, neither spice is used by local cooks.

Although the Portuguese eventually lost their empire, their contact with India left its mark on their own cuisine. Ginger, pepper, turmeric, coriander, cinnamon, fennel, cloves, allspice, and chilies are used to flavor some Portuguese dishes, including *caldeiras*, a fish and vegetable stew. Dashes of curry powder are often added to stews and soups in even the remotest country kitchen. Meanwhile, in the early 17th century Dutch, the French, and the British set up their own trading companies, including the East India Company (EIC) chartered by Queen Elizabeth I on January 1, 1600. As spice imports rose and prices fell, they became more accessible to the general population.

By the 19th century many people in the West could afford spices and sugar.

### The British

Eventually two powers became dominant: The Dutch in Indonesia and the British in India. In 1858, following the First War of Independence, the British Crown ended the monopoly of the EIC and established direct rule over India. The impact of India on British food continues to this day.

By the early 18th century, some returning EIC employees, called Nawabs for their great wealth, were nostalgic for the food they left behind. Since spices weren't readily available, enterprising merchants began manufacturing commercial versions. The first curry powder was manufactured in 1784 and many other brands followed, including Crosse and Blackwell. Turmeric was the main component of curry powder, followed by some or all of coriander seed, cumin seed, mustard seed, fenugreek, black pepper, chilies, curry leaves and sometimes ginger, cinnamon, cloves, and cardamom. The first curry recipe appeared in Hannah Glasse's *Art of Cookery Made Plain and Easy* in 1747 and became a standard item in 19th century English recipe books. Curry became popular among middle class housewives, since it was an ideal way of using leftover meat and fish. Although Queen Victoria herself never visited India, she loved all things Indian and had two Indian cooks who prepared curry daily.

The first Indian restaurant in England was the Hindoostanee Coffee House which opened in 1809 at 34 George Street. Its proprietor was





an interesting character named Sake Deen Mahomed (1759-1851), an Indian who served in the British army and married an Irishwoman. He tried to provide both an authentic ambience and dishes 'allowed by the greatest epicures to be unequalled to any curries ever made in England.' The restaurant closed in 1833. In 1824 the Oriental Club was founded in the West End as a meeting place for ex-Company men. Its initial fare was French food; in 1839 it started serving curry. Today, its menu still features a selection of curries.

In the late nineteenth and early twentieth centuries, Britain was home to just a few thousand Indians, mainly servants, students, and ex-seamen from Bengal. Many came from the Sylhet region, which traditionally supplied cooks to the Portuguese and later the British. By 1920 there were a handful of Indian restaurants in London, among them the *Salut e Hind* in Holborn, which opened in 1911, the *Coronation Hotel and Restaurant*, and cafes near the docks in the east end. One of the earliest restaurants to be called a curry house was the *Shafi*, whose employees were mainly ex-seamen.

The world's first upscale Indian restaurant was *Veeraswamy's* at 99 Regent Street in London that had many celebrity and royal clients. It was opened in 1927 by Edward Palmer, a great grandson of a Hyderabad princess and an English Lieutenant General. He was also the founder of *E. P. Veeraswamy & Co.*, Indian Food Specialists, which imported spices and curry pastes from India and sold them under the label *Nizam's*. The restaurant still flourishes today.

The UK restaurant scene exploded after World War II following large scale emigration from the Indian Subcontinent. Many immigrants found employment in the restaurant and catering businesses and opened hundreds of small restaurants called "curry houses." Curry became so popular that for a time it replaced fish and chips as the most popular takeout food and "going out for a curry" became a popular late-night pastime, especially on Friday nights after a visit to the pub.

Tandoori restaurants, modeled after New Delhi's famous *Moti Mahal* (itself opened in 1947) became popular. The next sensation was *Balti* cuisine, which started in south Birmingham and spread to other cities. A *Balti* curry is made by stir frying marinated meat, vegetables or seafood and adding a sauce of pureed onions, ginger, garlic, tomatoes, ground spices, and fresh coriander. It is cooked and served in a wok-like pot called a *karhai* and scooped up with pieces of baked bread (*tandoori naan*).

The curry and *Balti* house boom reached its peak in the 1970s to the 2000s but today the industry is facing a crisis. The second and third generation of South Asians do not want to enter the restaurant business while curbs on immigration are making it difficult to bring in new chefs. A third of Britain's curry houses — around 4000 — are expected to close within the next few years if steps are not taken to support the industry.

In 1982 *Camellia Panjabi* opened *Bombay Brasserie* in Kensington with the aim of celebrating regional cooking and challenging the downmarket perception of Indian restaurants.



Top restaurants, some with Michelin stars, include Amaya, Benares, Chutney Mary, Cinnamon Club, Gymkhana, and Junoon. With their elegant décor, extensive wine lists, immaculate service, and focus on regional ingredients, they are a far cry from the curry houses of old. Atul Kochar (the first Indian chef to win a Michelin star) of Benares restaurant represented London and the South East in the BBC's Great British recipes competitions. Asma Khan, who opened Darjeeling Express in 2017, became the first British chef to appear on Netflix's Emmy-winning Chef's table. Both are proof of how deeply Indian food has become integrated into British life.

A variation of curry that some claim was invented in Britain was chicken tikka masala: boneless pieces of chicken marinated in spices and yogurt, roasted and served in a creamy red-colored sauce. In 2001 the former Foreign Secretary Robin Cook proclaimed chicken tikka masala 'a true British national dish, not only because it is the most popular but because it is a perfect illustration of the way Britain absorbs and adapts external influences.'



Why do the British have what Cook called an 'almost pathological affection' for Indian food? As he observed, it is a reflection of the multicultural nature of Britain and the availability of Indian dishes and ingredients. Immigration grew rapidly after World War II and the Partition of the Indian Subcontinent in 1947, and many immigrants opened catering firms, small shops, importing business, and restaurants throughout the British Isles. Or perhaps this affection, consciously or subconsciously, reflects nostalgia for the Raj and the days when Britannia ruled the waves. Some British families had historical ties with the Subcontinent dating back to the 18th century. Finally, curry may be a welcome relief from the blandness of traditional British food — part of a global trend to explore spicier and more exotic cuisines.

Another variation on an Indian dish that entered British cuisine is kedgeree, a once popular breakfast dish that is based on khichri, a one-pot dish of rice and lentils. A British kedgeree is made with rice (but no lentils), smoked fish and hard boiled eggs. During Victorian and Edwardian times, kedgeree was a staple of English country house breakfasts. Other contributions are mulligatawny soup, a modification of a thin broth eaten in South India., and Worcester sauce, a popular condiment said to be based on an Indian recipe brought back to England by a governor of Bengal in the early 19th century.

An important item of mutual exchange between India and Britain was tea. In the 17th century, green tea imported from China by the EIC was a popular drink among the wealthy, but its cost was becoming a drain on the British treasury. Also, it was taxed so heavily



that only the rich could afford to it. To break the Chinese monopoly and expand supply, the British looked for another source. In the 1820s a Scottish major Robert Bruce discovered tea bushes growing wild in northeastern India where it had been used from time immemorial as a fermented pickle and as a drink. Borrowing Chinese planting and cultivation techniques, the government launched a tea industry in India. Tea cultivation spread to the Darjeeling area in the Himalayas, the Nilgiri hills in the south, and Sri Lanka. The price in the UK dropped dramatically, and by the end of the century black tea (which is processed from green tea to make it last longer) had become a mass drink in Britain.

Another popular beverage that owes its origin to India is gin and tonic. When tonic water was invented in the 1860s it was marketed as an anti-malarial remedy because of its quinine content. In the bars of Indian clubs, mixing it with gin led to the birth of the famous gin and tonic. Gin mixed with lime juice was the basis of the gimlet cocktail, which some claim was also invented in India.

#### The Indian Diaspora

In August 1834 the British declared slavery illegal in the West Indies. The sugar plantations had been worked by African slaves and after regaining their freedom most refused to continue this backbreaking, poorly paid work. The economic consequences for the plantation owners, many of them politically well connected, appeared devastating, so the EIC came to their rescue by recruiting workers from the poorer parts of India. These 'indentured

labourers' signed contracts agreeing to work on a particular sugar estate for two terms of five years each, at the end of which the owner would pay for their passage back to India or they could stay on and buy land. When the French and Dutch abolished slavery in their overseas possessions in 1846 and 1873, respectively, the Company provided them with workers as well. Around 90% of the workers came from Bihar and Eastern Uttar Pradesh, the rest from South India.

Between 1834, when the first ship arrived in Guyana, and 1917 when the system was abolished, an estimated 1.4 million Indians left the Subcontinent, including 240,000 who went to Guyana, 144,000 to Trinidad, and 37,000 to Jamaica. Another destination was the island of Mauritius in the Indian Ocean which the British acquired from the French in 1810. Some 500,000 million Indians came here to work on the sugar plantations. Others went to the French colonies Reunion, Guadeloupe and Martinique, Dutch-owned Suriname, and the Danish island St. Croix. Another group went to the sugar plantations of the island of Fiji.

In 1852 the indentured labourer system was extended to South East Asia to supply workers for the coffee, palm and rubber plantations. Approximately 2 million Indians went to Malaya (now Malaysia) and another 2.5 million to Burma, the majority from South India. (Most left Burma after the 1962 military coup.) Starting in 1860 150,000 Indian workers went to South Africa and another 30,000 came to British East Africa (now Kenya and Uganda) to help build the railway into the interior. Later many others went as teachers, administrators, merchants, and attorneys



These workers created their own hybrid cuisines combining traditional dishes with local ingredients. In Trinidad and Tobago and Guyana, an estimated 40% of the populations are of Indian origin. The novelist V.P. Naipaul, born in Trinidad, wrote that here the indentured Indians managed to “recreate an Eastern Uttar Pradesh village in Central Trinidad as if in the vastness of India.” In both countries, curry – a spiced dish of meat, vegetables or fish stew served with a starch – is a common main course. The main spices – cumin, coriander, fenugreek and turmeric – are those used in a rural Bihari household. The chili pepper used in Trinidadian curries is the fiery scotch bonnet, so-called because it looks like a little pleated bonnet. Curries are accompanied by chutneys and sauces, such as mango kuchela, a mango and mustard oil pickle, and ‘mother-in-law,’ a hot vegetable relish. Curries are typically served with rotis, which resemble parathas, and bake, a fried bread.

In Trinidad the word ‘roti’ also means a popular street food that has been called the country’s national dish. A large round wheat bread coated with ground yellow peas is wrapped around a meat, fish, or vegetable curry, enclosed in wax paper or foil, and eaten on the move. Another popular street food is ‘doubles,’ a sandwich composed of two pieces of turmeric-flavored fried roti filled with curried chickpeas and topped with spicy chutneys and chili sauce that is similar to the Indian snack chole bhature. Bara and phulorie, made from chickpeas, are popular snacks and eaten with hot pepper or mango sauce.

Today only 3% of Jamaicans claim Indian origin. However, the impact on Jamaican food has been notable, especially in two of Jamaica’s best known dishes – patties and curry goat, which is served on festive occasions. Patties, spiced ground meat in a dough pocket, are popular snacks not only in Jamaica but wherever there is a Jamaican diaspora.

An island nation in the Indian Ocean 500 miles east of Madagascar and 3000 miles from India, Mauritius was colonized in turn by the Dutch, the French and the British with result that it is a linguistic and culinary melting pot. Today two thirds of the population is of Indian origin. Mauritian cuisine is an intriguing mixture of African, Dutch, French, and Indian ingredients and technique. A curry may be made with octopus, combine venison and lilva beans, or chicken and prawns. Vindaille (a word related to vindaloo) is prepared by marinating fresh tuna, octopus or other seafood in mustard, saffron, chilies, garlic, oil and vinegar. A popular Indian-Mauritian snack is dalpuri.

In a second wave of migration, many people from the Caribbean emigrated to Canada, the United States and Britain, bringing their dishes with them. Today Jamaican patties and Trinidadian rotis are popular snacks in Queens, New York, and Scarborough, Toronto, both home to large Caribbean populations.







Nearly half the population of Fiji, an island nation in the South Pacific are of Indian origin. Fijian cuisine is a melange of Melanesian, Polynesian, Indian, Chinese, and Western elements. Curries are made with breadfruit, yam, cassava, taro root and leaves, and seafood and usually contain coconut milk. An unusual home-style curry is 'tinned fish' curry made with canned tuna, mackerel or salmon. From Fiji, curries and curry powder have spread to Tonga, Samoa, and other islands in the Pacific, where they are often served with boiled taro or breadfruit as the starch.

In Malaysia and Singapore Indian workers, mainly Tamils from South India and Sri Lanka, came to work on the rubber and palm plantations. There are also large populations of Chinese and Malays. While the various communities have retained their distinctive dishes, they have also produced some delicious hybrids that make Malaysia and Singapore an eater's paradise. A well known dish is Curry Kapitan: Pieces of chicken are sautéed in a spice paste containing anise, Indian spices, ginger, shrimp paste, garlic, shallots, and chilies and simmered in a liquid of coconut milk, tamarind water, and cinnamon stock and thickened with ground coconut.

Singapore, Kuala Lumpur, and other Malaysian cities are famous for their street foods. The popular breakfast dish laksa is a fiery chile-infused coconut milk broth containing noodles, fish paste, prawns, lemon grass, shredded chicken, coriander, and hardboiled egg. A hot and sour asam laksa is made with tamarind juice and hot chilies; a milder laksa lemak uses coconut

milk as the liquid. Another popular street food is fish head curry, supposedly invented by two Indian cooks in Singapore in 1964. It incorporates South Indian ingredients such as okra, eggplants, mustard seeds, fenugreek and curry leaves and uses the technique of 'tempering' – adding sautéed spices to a dish at the end of cooking.

South Indian curries together with idlis, dosas, vadas, sambars and rasams are served in Singapore and Malaysia's so-called 'banana leaf' restaurants.. A local equivalent of an Indian stuffed roti is murtabak (from the Arabic word for folded). A dough made from white flour is wrapped around spiced minced meat and beaten egg and folded into packets that are sautéed, cut into pieces, and served with a curry sauce.

In South Africa, curries or kerries are popular among all sections of the population. They are flavored with freshly ground fresh spices or Malay-style curry powder, which is generally milder than Indian-style curries; fruit is a common ingredient. The most famous Indo-South African dish is bunny chow, a meat curry served in a hollowed-out loaf of western-style bread. One explanation of its name is that in Durban, Indian merchants were often called banias, the name of a caste of traders. They opened small restaurants which Blacks could not enter because of apartheid but could (illegally) be served at the back door. An enterprising restaurant owner got the idea of hollowing out a small loaf of bread, pouring in curry, topping it with Indian pickles, and handing it over to the customer without cutlery. The dish's name comes from 'bania chow.'





### Other Parts of the World

Although Japan and Korea were never part of the British Empire, both feature curry as part of their culinary repertoires. In a survey conducted in the early 1980s, Japanese named curry and rice (kare raisu) as one of their favorite three home-cooked dishes while Japanese schoolchildren voted it the best meal served in the school lunch program.

A Japanese curry consists of chunks of meat, usually chicken, beef and shrimp and sometimes lamb, carrots, onions, and potatoes simmered in an ochre-colored, curry-powder-flavored, slightly sweetish sauce. It is often served with a fried pork cutlet (tonkatsu) on top. The rice and curry are served separately on a western-style plate, to be mixed later, and eaten with a spoon. The curry flavor comes from either curry powder or from a ready-made roux — a block of spices and flour in fat.

The British were responsible for introducing curry to Japan. At the beginning of the Meiji Era (1868-1912) Japanese ports were first opened to foreigners. The Japanese saw that the British officers of the Royal Navy used to have a “curry day” once a month. The military wanted to encourage meat consumption as a way of building up the strength of Japanese youth and found curry with rice an ideal way to incorporate vegetables, rice, and meat into one inexpensive substantial meal. Articles in women's magazines and recipe books taught housewives how to make curry, and its popularity quickly spread. The first recipe for

curry was published in a Japanese cookbook in 1872 and restaurants began serving it in 1877.

Today the curry tradition is continued by the Japan Maritime Self Defense Force whose ships (including transport vessels, minesweepers and submarines) serve curry every Friday. Each ship prides itself on having its own curry recipe, which often feature unusual ingredients such as coffee, cheese and ketchup. Sometimes the rice is formed into the shape of a ship or submarine. Forty-eight of the recipes have been published in a cookbook.

At the end of World War II over two million Koreans lived in Japan. Many had migrated during the 1920s; some were taken as forced labor before and during World War II. After Japan's surrender, most were repatriated to Korea but about 600,000 remained. During their sojourn in Japan, Koreans adopted Japanese dishes, including the popular curry. It became more widespread when a company called Ottogi produced its first ready-to-eat curry in the 1940s. Today it manufactures over 1000 products, including Australian Instant Curry, a 3-minute line of curries, and five kinds of curry powder which come in three levels of hotness.





An unlikely candidate for one of Germany's most popular street foods is currywurst — a finely-grained pork sausage roasted on skewers with onions and green peppers, cut into bite-sized pieces, sprinkled with curry powder, and topped with tomato ketchup. It is prepared 'mit' or 'ohne' — with or without skin — and 'scharf' or 'extra scharf' — hot or extra hot — and is often served with French fries topped with ketchup, mayonnaise or both. Customers purchase it from sidewalk stalls, called imbissbuden, and from food trucks and eat it standing up with a small plastic fork on a paper plate.

Almost a billion currywursts are consumed in Germany every year, and a study indicated that eighty per cent of Germans consider it a central part of their diet.. One explanation for its invention is that when a British soldier in occupied Berlin asked for a curry, Frau Heuer served him a sausage sprinkled with curry powder. Indian spices have been part of Scandinavian cuisine, especially sweet dishes, for hundreds of years, thanks to the region's thriving shipping trade that goes back to medieval time. Curried herring or mackerel on toast is a popular dish.

#### The Modern Diaspora

Immigration laws in the U.S., Canada and Australia restricted entry from non-white countries but this changed in the 1960s and today there are an estimated 6.3 million people of South Asian origin in the United States, nearly 2 million in Canada and 850,000 in Australia. The culinary needs of these new arrivals were met by grocery

stores, restaurants, and entire shopping districts, among them Jackson Heights in Queens, New York; Devon Avenue in Chicago; and Journal Square in Jersey City, New Jersey. Today virtually every suburb and town in North America has Indian grocery stores that stock spices, pickles, fruits and vegetables, and frozen and packaged meals and breads. Indian products can also be found in most supermarket chains. In Canada, samosas are among the most popular snack foods, especially in Toronto.

Although there were Indian restaurants in New York in the 1920s and even earlier, the restaurant scene expanded starting in the 1960s. In most cases their menus featured dishes that were standard in Indian restaurants of the time: North Indian dishes such as tandoori chicken with naan, butter chicken, samosas, saag paneer and the like were especially popular — as were the vegetarian dishes of South India. (The term 'curry' appears much less frequently than in the U.K.) A few smaller restaurants served regional cuisine, such as Hyderabadi or Gujarati, depending on the local ethnic makeup.

Indian food has never really caught on in the US to the degree that Italian, Chinese or Thai have. One reason, says Krishnendu Ray, Professor of Food Studies at New York University, is that there is no standard repertoire. Indian food is so diverse, so regional, that people end up preparing dishes outside their capability or limit it to a narrow range. Moreover, Americans are less familiar with Indian food than the British because of





lack of close historical ties between the U.S. and India. Another reason is the popularity of Chinese, Mexican, and Thai restaurants, which satisfy Americans' growing taste for spicy foods. The failure of the Indian government to promote culinary tourism could be another factor. In the 1980s upscale restaurants began to open with elaborate décor and more sophisticated menus, among them New York's Tabla, Devi and India Accent (a branch of the famous Delhi eatery), Viiij in Vancouver, and Rooh with branches in Delhi, San Francisco, New York and Chicago. Their menus reflect contemporary Indian restaurant trends, notably a return to traditional and regional dishes prepared by using new techniques and local ingredients. Their chefs are from India and have trained in the top restaurants around the world. Hopefully this will stimulate Americans' interest in Indian food.

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