



# RESTORING VALUES

NEWSLETTER OF THE  
FOUNDATION FOR RESTORATION OF NATIONAL VALUES

*"Our National values, rightly identified, are all mind-intelligence based, and hence can be independent of religion. They are ever related to the emotions and reason of human. I always say that our values, when properly explained, will instantly evoke a two-fold response from the listener or reader: an irresistible emotional persuasion from the mind and a rational compulsion from the intelligence. It is so because all our values are related to human mind and intelligence."*

Swami Bhoomananda Tirtha



Nalanda University existed from 5<sup>th</sup> – 12<sup>th</sup> century CE.  
It had over 2,000 teachers and 10,000 students.

*"In the preamble of the Constitution, we have not described our land as Motherland. Nor is any reference made to Her cultural grandeur and glory. This grave lack, shall I say neglect, has to be gone into by the right noble people and thinkers. What prevented them from calling our land Motherland? Were the Constitution framers shy? Were they so much anglicized, sold out to Britain, even after the British left, that they felt enslaved not to use the beloved epithet?"*

Swami Bhoomananda Tirtha

## November - December 2014

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by Swami Bhoomananda Tirtha

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(Former Lt.Gov of Delhi)

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Pictures Source: Google Images

## Restoring India to her Glory – Part 2

### Macaulay amazed by India's affluence

We regard ourselves as poor. But why and when did we become poor? At present our poverty is a result of excess population. We have been able to increase the longevity of people. Epidemic death and extinction are not there. Corresponding mass death is also extinct. Naturally we have brought an imbalance. Poverty is an inevitable outcome of such disharmony. It is man created, and has to be man resolved!

Here is what in 1835 McCauley submitted before the British Parliament. He spoke about his travel across the length and breadth of India, unable to find a thief or poor person:

**"I have travelled across the length and breadth of India, and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country. Such high moral values, people of such calibre that I do not think we would ever conquer this country."**

**We would never conquer this country unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and therefore I propose that we replace her old and ancient educational system. Her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation."**

We only have negative things to speak about India. In spite of all the negativity, we are culturally the most excellent and overwhelming Nation. Any level of prosperity, economic abundance, will still mean and bring only 'contentment', which is an emotion the mind generates and delights in. The inner experience of riches is still contentment, emotional and psychological in nature.

### **India's excellence in gaining contentment**

**In India, we learnt and cultured ourselves to have inner contentment, despite any economic lack or reverses of the time. If contentment is the net inner outcome of prosperity, then you will have to agree that we were adequately rich and resourceful. In one way, I should assert that we became cultured only because of the contradictions and conflicts, which Nature as well as people wrought on the land. To withstand and assimilate them, to forbear and overwhelm them, we needed the inner stability, abundance and strength, which our great culture lavishly**

**bestowed on any one who sought it with fondness, reliance and resolve in any situation or episode.**

Toeing the line of the British, we have almost fully replaced our Motherland's ancient and time-tested value-full educational system, refusing to own her cultural enrichment and bounty. Indians were made to think all that is foreign and English was, and still is, good, nay greater than their own. They were made to lose, they also lost voluntarily, their self-esteem, their native elegance and splendour, making Macaulay's words perhaps come true – to lose self-esteem and love to be what the British wanted us to be.

This is the depiction made in 1835. Was there not a time when India had honey and milk flowing here? We did not have this kind of poverty at all. We had achieved academic and economic excellence, parallel to and even to a greater extent than inner spiritual cultural profusion. This is the fundamental distinction of India.

### **Knowledge greater than wealth**

Our deep and profuse cultural and civilization enrichment, bounty, is such that we give supreme importance and glory to knowledge, wisdom and enlightenment. If you were to place knowledge on one pan of a balance, and all the gold and allied valued materials on the other, knowledge weighed supreme for us. Knowledge undoubtedly was, and also is, dearer. **Wisdom and enlightenment alone have the intrinsic power and grace to shower contentment, inner ecstasy and fulfilment. Knowledge alone will elevate man.**

### **Nalanda World University**

We had the best world universities before anything such was set up anywhere in the world. The first university was Takshashila, the second was Nalanda, where student teacher ratio was 10,000 to 2000, 5:1. Nalanda was so great, glorious and widely known that people of several Asian and European countries also came as residential students there. Many of our esteemed thinkers, including Arya Bhatta, Bhaskara, Patanjali and Panini studied in Takshashila.

Do not think that our distinction was only in cultural excellence. It was equally in academic and scientific achievement as well. Any growth and enrichment in knowledge can only be inward, belonging to the mind and intelligence alone. What works in academic and science are the same mind and intelligence, which gain cultural glory too. So it is wrong to think that our people were only good in the cultural field, and not in the objective sciences front.

### **Excellence in objective sciences as well**

Academics are the physio-sensory advancement and enrichment, often to the neglect of the inner psycho-intellectual greatness and glory, which are truly far more important and final. Nonetheless, those with cultural elegance and excellence will certainly have the intrinsic potential and predilection to take up any objective research, with equal inspiration and diligence.

It is also true that cultural elegance makes one so inwardly abundant and full, that he may not be inclined to dabble in the external sensory sphere marked for their perishable nature, with the prospect of damage, depletion and pollution. But on this ground you cannot underrate or find fault with the all-fold competence and excellence of the spiritual and cultural stalwarts.

In the academic field, Physics, Chemistry and Mathematics constitute science, in a way. We had excelled in these.

In physics, we have been able to understand light, speed, as well as gravitational forces. Coming to chemistry, our assessment was that invariably every product in the world has physical and chemical properties. Physics deals with physical properties and chemistry with chemical properties.

We have so many minerals, salts and chemicals in the earth. Likewise we also a number of creepers, plants and trees, all with their respective physical, chemical, bio chemical, bio physical and biological properties. Our ancients have probed them, evolving sufficient knowledge, documented as the Ayurvedic science. Like the Veda, Ayus (longevity) also was made into Veda, Ayurveda.

### **Ayurveda a magnificent science of health**

The spiritual Veda discusses the supramaterial spiritual presence in our body and an ample lot of revelations about it. Ayurveda deals with the subject of bodily health, welfare, longevity, prevention and cure of diseases. What more do you

want? We have found that chemicals, minerals and salts, when **biologized, organized**, become easily assimilable to our body rather than administering minerals and salts directly, posing a conflict, definitely side effects, herbal medicines are a clear safeguard against such deleterious effects. Ashtanga-hridaya, perhaps latest written text, prescribes only herbal medicines free of side effects.

**Rasa-ratna-samsaya** consists of prescriptions for purifying all metals, minerals and salts, including gold. Both exist with equal prevalence and authority. Both are practised also.

They had mastered the science of purifying gold, densest metal, into floating ash. Every metal when purified properly has to become ash and should float losing all its density on water. This was the test for purification, in an assimilable form.

### **Prodigious findings in Mathematics**

In Mathematics they had evolved incredibly small and big calculations. In the most ancient Rig Veda. Shayanacharya, who has commented upon Vedas authoritatively, refers to the knowledge already prevalent. He says 'smaryate'. The knowledge was already current, in vogue. He was only putting it in his words for the benefit of posterity. He says that the sunlight travels 2200 *yojanas* in half a *Nimesha*.

### **Outer and inner challenges equal for excellence**

All this constitutes the objective scientific advancement and glory we had gained, mastered. In spite

of it all, we should not fail to understand that ancient did not stop at all. They thought further, deeper and subtler, as to what would all these mean to our actual life and its needs and goals.

The questions became specific and pointed to unearth even the ultimate secrets of existence and knowledge, as a whole. Wherefrom does our life and experiences proceed, what is the nature and content of life, where should our meaningful focus, are we to look outside or inside for the most relevant, beneficial and fulfilling discoveries and inventions?

Relentlessly probing into the whole subject, they found life is an interaction. Any interaction presupposes two factors: interacting and the interacted with. So far as the human individual, who alone has a well-equipped intelligence, is concerned, the power of thinking and articulation, coupled with the scope of sharing, life starts from oneself.

### **Knowledge the Ultimate Reality**

**Pragyanam Brahma** comes from the most ancient Rig Veda. It is the first of the four *Mahavaakyas*. So the ultimate source or substance is Jnana. Brahman is knowledge alone. Then comes the second discovery in Yajur Veda: **Aham Brahmasmi**. This means the 'I' is Brahman.

First they defined *Brahmanas Prajnaana*. Ever since birth, throughout life, I am always experiencing, knowing. Either I am wakeful or I sleep, to wake up and say 'I slept comfortably'. Then, I was knowing sleep, or else how could I refer to the sleep?

In sleep, when I slipped into dream, that also I knew and do relate on waking up.

We have only three basic states. All these are mine alone. I am, I was, I am again. I am and was relate to awareness, cognition, comprehension, realization. It is this that the second *Mahavaakya* refers to. Brahman is no other than 'I', which I experience and refer to.

Knowledge is the source of everything. Which means that the 'I' the source of the visible universe. 'I' is something inner, spiritual, everlasting. Compared and contrasted with it, everything else is ever-fleeting.

### **Sentient Subject and insentient World**

Consciousness is your identity. Your identity is not with the house, nor with the married partner. It is not with the children born, with your body, car, profession. Your identity is consciousness, the singular 'I'.

'I' was in misery, I was in happiness, I was in my sleep, in dream. The same 'I' is now in waking too. This 'I' is uncontaminated, unconditioned, unaffected, un-overpowered, unsubdued. It is sovereign, independent, and splendorous.

It is the sole 'Subject' of the whole 'object' universe. It is not merely the 'subject' of your limited personality called body. It is the same I that perceives and pictures the endless universe, expanse of infinite expanse and variety around.

Do you not see countless stars above? What is my dimension then? Am I mustard? Or a mountain, sea, nay the unbounded space itself? Speak to me standing on knowledge, knowingness, from your intelligence.

This Brahman, *Mundakopanisad* declares, swells to be the visible universe.

### **Subject alone becomes variety**

This Brahman- the supreme source, which is prajnaana, and is the 'I', swells by austerity. Austerity, *tapas*, is the self-generated subtle, spiritual propulsion, which Consciousness alone can engender. From the *jnana-tapas*, knowledge and austerity, arose matter, materiality, then *prana*, the cosmic energy to act on matter as well the mind to sense and act upon the whole sequential effects. The entire creation, the worlds in it, causing ceaseless activity, displaying stability and orderliness, the ceaseless and endless vibration, activity and interaction, all this came from Brahman. What is Brahman? It is pre-matter and pre-energy, the *prajnaanam*, revealed as 'I' in every human. Aham Brahma Asmi- the Yajurvedic mahaavakya.

**This is the culture of India, which had struck the source of existence, creation, activity, vibration, as well as the mind, intelligence and ego, together with their source within. That is why we had a unique poise, composure, stability and contentment, not to be overwhelmed by anything in this world, either alluring or frightening. Any allurements or**

**enchantment seemingly outside was the effect and outcome of what inner consciousness, the mind, feels by itself, and imposes on the thing outside.**

No object is there, except what our inner mind through the bodily senses finds and assesses. It is like Janaki falling in love with a golden deer, although there could never be such a thing as golden deer at all. It was Seeta's mind that concocted such an enchanting animal in her garden.

### **Consciousness instills fearlessness**

Similarly, our people were never ultimately afraid of anything at all, be it an event, outcome, eventuality or episode. A nuclear explosion may affect our body, like the earth, water and air. But it will not and cannot affect the 'I' in one. The 'I' is not under the control or influence of anything material or energetic.

Consciousness is different from matter and energy, hence not dependent or effectible by them. In fact, matter and energy have evolved from Consciousness, as we have said earlier. Our mind alone causes and preserves the twin ideas of 'subject' and 'object'. The subject sources experience, action and interaction. The object comes subsequently. It is that to which the action proceeds.

**... to be contd.**



## Living Values

### Transformative ideas for change

#### **Key Points from Sri A.K. Balyan's Talk** (MD and CEO Petronet LNG)

1. There are two important things (a) school/college students, the younger generation, who need to know values are indispensable, and (b) in corporate perspective we need to examine what all can be done to inculcate Value System in the Organisation.
2. In school & college, the first lecture used to be a moral science and it used to be one of the most interesting lectures because everyone was free to debate discuss issues freely. The focus actually was what is correct, what is wrong. Suggestion: we need to emphasize that in our educational institutions these (values) things must be debated and through debates it will come into force and focus and perhaps be practiced also. Our efforts should be to make youngsters particularly aware of the benefits that they could draw as they grow in their corporate life and be part of the entire movement and add value to not only their life but also the country and society.
3. What is Value? These are the standards that guide our actions, judgments and attitudes. From where do we get values? Our homes, schools, society, friends, media, temples, churches, music, books etc.
4. Suggestion: we can all pick up one youngster and try to mentor him on that I think the success of this programme will come from there. That should be the resolve for us.
5. If we look at our ancient Indian values they have laid down practical means of attaining a life of perfection. The ethics of the vedas is the ethics of the right action. So in oneness of the whole universe, the society, the focus remains on the individual.
6. Develop critical thinking: You must be able to analyze yourself. I think if one is able to do SWOT analysis very honestly, it will be a great step into adopting value system. But do it every day and we need to remind everyone what is the importance of this. "If you stand for nothing, you fall for everything".
7. Ethics in business: What I want to suggest today is the Value-based Management. The common misconduct that we see in any corporate environment - misrepresenting hours, misuse of organisational assets, falsifying records and reports, thefts, accepting bribes and kickbacks etc. Why is there unethical behaviour? Pressure, fear, greed, convenience. These are to my mind the main causes of unethical behaviour which as an individual we need to overcome.
8. Survey that was done by KPMG in 2010 in which about 1000 organizations were involved (this was all purely India centric). Finding 1: The diminishing ethical value system is the key contributor for the increase that we see in frauds. Finding 2: Bribery and Corruption remain the main challenges in the Indian context. Finding 3: The enemy within the organization is the biggest threat.
9. Coming to the factors that facilitate corruption - Today the society feels that this is okay, not having a strong view about it, they feel this is acceptable, people do it.
10. What can combat the corruption? Zero Tolerance approach. If it has to be changed, it has to be changed from the top management. Improving the tone at the top, to my mind, is one of the most important steps.
11. How do we develop leaders who lead the organization with a culture of ethical business? This is what I would call value based

leadership, which has to my mind 4 important aspects 1) Self-reflection: Leaders should have the ability to reflect upon what they stand for, what their values are and what matters most to them. 2) They should have balance (defined as the ability to see a situation throughout multiple perspectives, differing viewpoints to gain a fuller understanding). 3) True Self Confidence: Even leaders should be able to do SWOT analysis of their own, as to how to improve himself or herself as a person. 4) Genuine Humility: They say that leaders should never forget who they are and where they came from and keep the life in perspective as they experience success in their career particularly.

12. Why should ethics be pursued; what is the benefit to the organization? There are many studies that have brought out a direct linkage between ethical working and performance. All those organizations that have good leaders, good practices have actually shown over a period of time, best financial performances, high level of productivity, very high level of motivation in the people and therefore this is adding directly to the value to any organization and it should therefore be pursued.

13. Each organization should have a code of ethics. It should be communicated to

everyone, debated and made into a shared vision. Treat ethics as a process; create open lines of communication. When it comes to World's most ethical companies in 2014 we have 2 companies from India in the total 144 honoured companies.

14. In India there are definitely positive trends – transparency in Governance, increase in public awareness. Some good initiatives that we tried in ONGC – as part of the HR Policy framework, whether it is a transfer or a promotion have transparency for everyone to see that your processes are objective.

15. Global Compact Network initiative started by UN General Secy Kofi Annan.

16. One thing which became quite successful is the Integrity Pact. This has become a regular part of every procurement order that ONGC placed with vendor. It became very successful and is adopted today by most of the companies in the country; even private sector is doing it.

### **Key Points from Sri Tejendra Khanna's Talk** (Former Lt. Gov. of Delhi)

1. When we have the tenets like "earning of means of livelihood should be based on the of Dharma - righteous action", why do we still have a situation where in the International Transparency Index Ratings India fairs very poorly in the ranking order.
2. 1000 people are selected every year out of 500000 people, the question we asked in the UPSC group was out of the billion plus people can't we every year pick out 1000 people for the National Civil Service - IAS, IPS, IT, Central Revenue who have such a strong ethical commitment that no amount of financial temptation, profit, offerings will every make them shake from that commitment to personal integrity.
3. Prof Vishwanathan, Head of the HR and Behavioral Group, Administrative Staff College, said: "Every year I am invited by the Malaysian Govt and Public Service Commission. I spend a couple of weeks there at their invitation. I am given one candidate for one day to go through a long one-day interaction procedure starting from breakfast and finishing at dinner at 10pm, to make a judgment where is that fellow

coming from. How deep are his roots of basic value-commitment which you need to be a long term. selfless service provider as a agent of the government to the people of the country'. And here in India 15-20 mins everything is done (in the case of Civil Services).

4. In May of 200 I read a UNDP paper on Issues of Public Governance in Stockholm more in connection with the

grassroots level services. I said every time a person visits a Government office he must be given a exit poll sheet, and every time he goes back without signing his name he should be able to give a feedback what did he find about the person in terms of financial integrity, honesty, his knowledge of his domain of work, his willingness to provide and efficient and respectful service to the citizen.

5. A person in Public service should be a person who can selfless service to his fellow human beings with respect, compassion, sensitivity and always a desire to help. To the extent powers are vested in him by the Govt.

## OTHER NEWS

### Court guidelines to govern govt. ads

A Supreme Court-appointed panel has suggested a ban on government advertisements that glorify political personalities or the party in power, particularly on the eve of elections.

The court set up the panel on a public interest writ petition seeking guidelines on government advertisements. In its report submitted to the court, the panel said, "Government advertisement materials should avoid photographs of political leaders and if it is felt essential for effective government messaging, only the photographs of the President/Prime Minister or Governor/Chief Minister should be used."

These guidelines will apply to all government advertisements other than classifieds and to the content of all government advertising till a suitable law was enacted.

"Government advertisements shall not be aimed at receiving favourable reporting for the party or person in power. Advertising campaigns should be related to government responsibilities; advertisement materials should be presented in an objective, fair and accessible manner and be designed to meet the objectives of the campaign and not directed at promoting political interests of the ruling party. Government advertising shall maintain political neutrality and avoid glorification of political personalities and projecting a positive impression of the party in power or a negative impression of parties critical of the government," the report said.

The panel headed by eminent legal expert N.R. Madhava Menon has said that government advertisement must not mention the party in government by name; directly attack the views or actions of the Opposition; include party political symbol or logo or flag; aim to influence public support for a political party or candidate for election; or refer or link to the websites of political parties or politicians.

Source: The Hindu

## NEW MOTOR VEHICLE ACT 2014

**BE SAFE, NOT SORRY**

**IF CHILD DIES IN MISHAP:**  
The errant driver will be penalised ₹3 lakh and a jail term of not less than seven years. Rash and negligent driving is also proposed to be punished with cancellation of licence.

**SIGNAL JUMPING:**

- First-time: ₹5,000
- Second Time: ₹10,000 fine
- Third offence: ₹15,000 fine, licence cancellation for a month, compulsory refresher training

**DRUNKEN DRIVING**

**1ST TIME OFFENCE:** ₹25,000 fine or three month jail or both and licence suspended for six months.

**2ND OFFENCE** (in three years) ₹50,000 fine or 1 year jail or both and a one-year licence suspension.

**THIRD TIME** offender will lose licence and his vehicle will be impounded for up to 30 days.

Source: Deccan Chronicle

The government has said that the aim of the bill is to bring down fatalities in road accidents by two lakh in the first five years, while claiming that there will be a "four per cent GDP improvement on account of increased efficiency and safety of road transport".

The government unveiled a draft amendment to the Motor Vehicles Act, which has proposed steep fines running into lakhs of rupees for various offences.

1. Fine of Rs 3 lakh, along with a minimum seven-year imprisonment, for the death of a child in a road accident.
2. Proposing to make driving under the influence of liquor a costly affair, the draft bill has proposed a Rs 25,000 fine or a jail term of three months or both and six months of licence suspension for the first offence, increasing in severity for second and third offence
3. Drivers are in the age group of 18 to 25 years, there will be "immediate cancellation" of the licence.
4. The bill has also proposed a fine of Rs 5 lakh per vehicle as well as imprisonment for faulty manufacturing design. It has also proposed a penalty of up to Rs 1 lakh or imprisonment for six months, which may extend to one year, or both in case of using a vehicle in unsafe conditions. The bill has proposed a grading point system for imposing fines.