

# Value Insight

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Bi-Monthly

## Service

- Reading Promotion: Mode of Service
- From Profit to Purpose
- Service to the Guru: Service to the world



A bi-monthly magazine of  
Foundation for Restoration of National Values (FRNV)  
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# Value Insight

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## **THEMES FOR THE NEXT ISSUES OF THE JOURNAL**

<b>Month</b>	<b>Theme</b>	<b>Deadline for articles</b>
August 2024	Equanimity	June 1, 2024
October 2024	Bhakti	August 1, 2024
December 2024	Love	October 1, 2024

## **BRIEF GUIDELINES FOR THE ARTICLES**

1. Write up may include original articles / short stories. In case of extracts / excerpts / photographs, due credit by way of acknowledgement is to be given.
2. About 900-1400 words.
3. Not political and / or religious.
4. Student(s) are encouraged to send through their school(s).
5. Brief profile of about 70 words and a photograph along with the write up may be sent to [frnv@valuefoundation.in](mailto:frnv@valuefoundation.in) and / or [frnvindia@gmail.com](mailto:frnvindia@gmail.com)
6. Honorarium, if any, may be considered by FRNV Editorial Board for articles published.
7. The decision of the FRNV Editorial Board shall be final and binding.



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# CONTRIBUTORS



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Brig. Ujjal Dasgupta retired from the Army after a meritorious service of over 36 years. He saw active operations during the 1971 War. He was awarded the Chief of Army Staff's Commendation while serving in J&K. He holds two Masters' degrees.



Shreela Debi, the compassionate force behind Leela's Place Foundation, has dedicated her life to providing a loving home and a second chance for abandoned and rescued pets and strays. Currently, Leela's Place Foundation has approximately 130 dogs. She tirelessly works to find loving homes for these dogs ensuring they receive the love and care they deserve.



Dr. Arun Rath is a civil servant, Professor, author and corporate advisor. He has been honored with several prestigious awards for his contribution to education and public service. Dr Rath is presently Chairman DAV School Pokhariput (Bhubaneswar) and Visiting Professor, IIM Nagpur.



Devjani Baruah: Holds a Master's degree in Social Work from the Delhi School of Social Work (Delhi University). Devjani has worked with two notable NGOs: the India Sponsorship Committee and Salaam Baalak Trust. Her passion for grassroots initiatives led her to work with children working in brick kilns around Pune and aiding street children in Delhi.



Santosh Gupta is Coordinator Salaam Baalak Trust Kishalaya Centre. As a young teenager in 1993, Santosh Gupta took shelter in Ashra, a home run by the Salaam Baalak Trust dedicated to aiding street children. He decided to return the kindness he received. So, with a degree in social work, he joined the Trust, channeling his experiences into service.



H.E. Doboom Tulku Rinpoche served as the Director of Tibet House, New Delhi for three decades. As the Director of Tibet House, he pursued a millennium project of World Festival of Sacred Music which became a worldwide event. H.E. Doboom Tulku was also the Founder Managing Trustee of World Buddhist Culture Trust until his Parinirvana on January 29, 2024. He was author/editor/compiler of books both in English and Tibetan and co-authored several academic works



# CONTRIBUTORS



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R. Dasarathy is former banker who worked in the areas of Banking Operations, Information Technology, Risk and Project Management.

## Readers Write

“ I read the article on Truth...by Radhika Srinivasan as always very insightful and am so blown by the deep intellectual analysis and content looking at it from different perspectives, including Buddhist thought etc. ”

*Bhanu Ramaswami, Bangalore.*

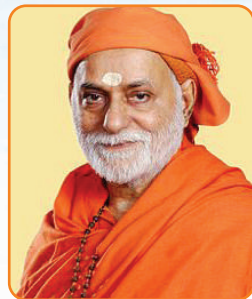
“ April 2024 (Vol.3 Issue 02) of Value Insight deserves a bouquet of Congratulations for all the interesting topics it has covered, especially, Importance of Being Truthful, Pathways to Fitness, Surya Namaskar is explained beautifully. Enjoyed reading the article, Wisdom Waves... Navigating Spiritual Realms and both the stories in Children's Corner. I think that Value Insight is apt for the young generation to imbibe good values and a soothing balm for old people who believe in eternal values. ”

*Smt. Usha Aravindakshan, Kochi*

## Liberality

**Real growth and creation take place inside – in the sphere of your heart and mind. So, let there be liberal thoughts, liberal words and liberal acts.**

*Poojya Swami Bhoomananda Tirtha*



**Harih Om Tat Sat. Jai Guru.**

Last night in the after-dinner satsang, there were some new visitors to the Ashram. During the discussion, I happened to make a reference to liberality. A person has to become liberal. It is particularly related to resourcefulness. As one becomes resourceful, he must also become liberal. As his resources grow so too should his liberality. Otherwise, the resourcefulness will have an adverse effect of constricting the personality.

A person may be immensely rich. But he can eat for only one stomach; he cannot lie on two cots. So, the primary need for everyone is specified clearly. There is no point in trying to enhance these needs without limit or in a disproportionate manner. The question necessarily arises – what will he do with the resources at his disposal? That is why we repeatedly emphasize that he should become liberal. He must take interest in others; the others need not be related to him by blood or matrimony. He must take

interest in the welfare of the society in general.

Whenever you give anything to someone who is not related to you, that action of giving is called *daana*. You request the recipient to come and receive whatever you are giving, and to make use of the gifts or offerings. Your attitude should be: “Please make use of these. I shall be happy if it helps you.” If you give with kind, soft and loving words, then that kind of offering is called *daana*.

Daana not only helps the society at large, it also purifies the wealth of the possessor. Only when the wealth one has is purified by such acts, the descendants who inherit the wealth will be guided by righteous moral sense to make use of it; they will not be spoilt by the inheritance. Daana thus ensures a very long-term auspicious development both for the family and the society.

It is easy to bequeath wealth, but it is not easy to bequeath and ensure character.



Often the descendants of a very rich person become lavish in their life styles and imbibe bad character which sometimes even leads to extremely criminal and socially harmful tendencies. You would not like this kind of thing to happen. You would like your descendants to be good, loving and kind. How to ensure that those who inherit property or wealth from you will also have the right sense in the matter of character and behaviour? For that, the wealth you bequeath should become pure. The only way you can purify your wealth is by giving daana liberally.

Last night I was emphasizing this importance of being liberal when one of the listeners said: “Swamiji, during the time of my professional life I was holding a responsible position. I have given employment to almost nine hundred people. I used to send interview cards on my own to some of my relatives and to some extremely poor and deserving, even though they had not applied for the post. But, I have found that almost none of them have been grateful to me. Of course, it did not matter, as I had no expectation.”

The last sentence of his expression I liked very much. I said that whenever you extend any kind of help or gift to anybody, never expect that he should be grateful to you. If you expect gratefulness or any kind of return, the Daana loses its sublimity and power; it no longer remains Daana, it becomes

trade. Whenever you give help, go on helping because you would love to help others – not expecting anything in return. When you need help, those people whom you have helped, should not and need not come to you. If they come, that should be on a different basis, not in return for your help. In fact, those people who are to help you will come from somewhere else. That is the law of Providence. Liberality and kind-heartedness should become a quality of yours. That quality itself will have its subjective, benedictory effect.

So, never make the mistake. Don't say, or don't even think: “I have helped him so much and he is not grateful!” Never expect anybody to be grateful or helpful on the ground of you having helped him in the past. Be helpful, and when you need help, let some others whom you have not helped come and help you. Then alone the cyclic law of goodness and kindness becomes expressive. That is how even Nature gets a sense of fulfillment.

So, to be liberal is very important. One has to be liberal in the matter of spending money on one's own family. There are people who have money but are so miserly that they do not buy even a toy for their own children. There are others who will buy too much and spoil the children. What we want is moderation. Let there be a judicious and discreet way of handling things. For all this, liberality is very important.

This liberal nature is not restricted to only giving articles or money in the form of material help to others. You have to be liberal in the matter of accommodating others and appreciating others' qualities. Whenever good words or consoling words are necessary, use them liberally. Be liberal in your thoughts.

That is why we have a beautiful prayer:

सर्वे जनाः सुखिनो भवन्तु

sarve janaah sukhino bhavantu

May all people be peaceful and happy.

By thinking in this manner, what do you lose? The idea should not be that only a few in your family should be happy and comfortable. Let all people enjoy contentment, peace, happiness and prosperity. That is liberal thinking.

Real growth starts from the mind. It is in the mind and by the mind. Outside, it only expresses. Real growth and creation take place inside – in the sphere of your heart and mind. So, let there be liberal thoughts, liberal words and liberal acts.

Whenever a person is carrying a load, give him a helping hand. Whenever somebody is working on a task, find out whether you can assist him. That is

physical help. If someone is in distress, carrying a mental load, see how you can give him relief. Be a moral support to him. Share his burden of the heart. Likewise, in the intelligence level, whenever you can impart some knowledge of any kind, be liberal in giving that knowledge.

Cultivation of this liberality is very important. It is not merely goodness and kindness. It is a quality that should always grace your mind and heart. If you practise liberality, your personality will become poised and lofty. Naturally, any kind of torment or difficulty will become trivial or insignificant. If you have a liberal, flexible and expansive heart, then any extent of difficulty or adversity will not become a load. You will be able to bear them gracefully. Your troubles will look like the minor waves in the large expanse of your heart.

*Harih Om Tat Sat. Jai Guru.*

\* \* \*

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## Service

### Key to a Rewarding Life



Many of us focus on the routines of life... Some among us wonder if that is all there is to human existence. Those who raise this question conclude that there is a higher power within us that guides us.

We possess the characteristics, behavior, and habits of mind and heart of true leaders. True leaders have the courage to confront the meaning of existence. They have the courage to live in a manner that offers meaning to others; they inspire hope in others that they too can become one of God's noble works. Such leaders radiate unmatched strength of character and will. Yet, they are the most humble and compassionate of leaders.

Leadership reflects who we are within. It has two central aspects: understanding our true self and serving others. True leaders enter within their own hearts and souls, engage in self-analysis, and connect with the spiritual force within themselves. That inner spiritual power is the source of virtues, power, and life. Once we contact the eternal spiritual power, we connect with the source of the qualities of true leaders. This automatically and effortlessly results in inculcating the virtues and characteristics associated with great leaders.

Great leaders in history have said that service before self was the key to a full and rewarding life. It is by serving others that we earn the right to lead them. We may act as leaders, but we must be servants to lead meaningfully... A life of service is based on deep spiritual principles that are understood and internalized when we contact the Truth within.

How can we contact the spiritual power that connects us with the source of true leadership and embody leadership that is lasting and inspiring? It is by tapping into the source of spiritual power within. We call this process prayer with attention, concentration, or meditation. When we withdraw our attention from the outer world and focus it within, we embark on the inner, spiritual journey to experience God's love and Light. As we connect with the Divine love and awaken to our own true nature as soul, which is a part of the Divine, we recognise his presence in all living creatures. With this comes the understanding that we are all connected through his love. Then we open our hearts to everyone and seek to serve people selflessly.

We need dedication and perseverance to achieve anything. For those who turn toward the spiritual path, true leadership will come without fail... Our leadership and spiritual strength will flow from our words and actions and will reach the hearts of others as naturally and inevitably as a stream flows towards its source...

Leadership is a product of deep, ongoing self-analysis. It is about choosing a life committed to spiritual growth and service.

*By **Sant Rajinder Singh***

*From TOI Speaking Tree. 26.4.2024*

# SUBHASHITAM

श्रोत्रं श्रुतेनैव न कुण्डलेन  
दानेन पाणिर्न तु कङ्कणेन ।  
विभाति कायः करुणापराणाम्  
परोपकारैर्न तु चन्दनेन ॥

कानों की शोभा शास्त्र सुनने से होती है, कुंडल पहनने से नहीं।  
हाथ दान देने से आभूषित होता है, कंगन से नहीं।  
उसी प्रकार दयालु और सदाचारी का शरीर दूसरों की सेवा से चमकता है,  
चंदन का लेप लगाने से नहीं॥

Ear is adorned by listening to the scriptures  
and not by wearing the earrings.

The hand is ornamented by charity and  
not by wearing a bracelet.

Similarly, the body of the kind and virtuous shines  
by service to others and not by applying  
the ointment of sandalwood.

## From the President's Desk



Yesterday morning when I wanted to buy some material to replace the wood work at home, the shop keeper told me to pay him in cash. I told him I preferred any form of online payment. “Then you will have to pay 18% GST, “ he said like he was holding out a threat to me. Why is it that cheating national interest is not considered to be a high price to pay?

I found the answer from my grand daughter. The eleven-year-old was reading the story of Ambhi and Alexander. “Why did Ambhi befriend Alexander and even build a bridge for him to come and conquer India?” she asked me indignantly. The question resounded in my head for long afterwards. We have always put our own small gains before national interest.

I have been aware that selfishness is a trait in almost all of us. Only enlightened people are known to be above it. In fact they often define enlightenment as seeing the divine in every being. All spiritual leaders therefore place service to others as one of the essential qualities for a spiritual seeker.

In the history of our country, self-interest and selfishness have played a very significant role. If you look closer at the historical happenings you find many a time it was a local who was the informer. Instead of standing by his side and becoming each other’s strength, some small selfish agenda added up to sell the whole nation and led to many invasions and foreign domination.

So, I feel that stories like that of Ambhi and Alexander should be told to children whose idealism is still strong. We should arouse their passion for the nation and for the larger interest. Unless we are taught right from childhood that the nation comes before the self, I feel it is very difficult to avoid repetition of history. One may say that we are a very heterogenous country and therefore factors like region, caste, community dominate over the national spirit.

However, history of some other countries having a heterogenous population does not reveal instances of downfall of the country by their own people. The major task of FRNV has to be to strongly ingrain in our children that nation comes first. I would be happy to invite suggestions from our members and readers to this end. Also, any experiments being tried out by anyone along these lines, may be shared for others to follow.

***S. Regunathan***  
President (FRNV)



## Reading Promotion A Mode of Service

*Sathyannarayanan Mundayoor*



*A reading session*

### ***Taking the reading habit to the youngsters of Arunachal Pradesh***

Service, as interactions by man with other living beings, can be defined as 'acts contributing to the betterment of the world'. At a higher philosophical or spiritual sense, service can also mean 'Worship or an action expressing reverence to a god or God'. In both these contexts, it is assumed that the performer of 'service' does not expect or receive an immediate or fixed remuneration, payment or return.

Life as a voluntary, social & educational activist can bring us many new ideas on social service. Here are a few prominent ones:

'Service' involves giving happily what and where it is needed and without too much of expectations in return.

According to Gandhiji, 'Service can have no meaning unless one takes pleasure in it.'



*Youth Library activists@  
AWIC conference, Delhi, Feb. 2010*

Looking back at the years I spent with the Arunachal school students residing ten months a year in hostels far from their homes, I used to feel all the exhaustion of a long day of a tiring



journey and the day's school work simply getting washed away in the giggle, laughter and serene joy in the faces of the children at the night story and poem sessions in the school hostels. What material reward could possibly match this joy!

The path of service, even to a person who feels he is rendering it unselfishly, could be full of obstacles, hurdles, thorns and even rejections by the beneficiaries. Such adverse experiences often cause great depression, psycho-somatic disorders or physical maladies, which may make the person appear as a failure in the world, leading many to drop out of the field of service and take to a different



*Mishmi Lang workshop*

path of life. During such crises, one needs to realise that the highest objectives of service is to attain emotional and spiritual fulfilment. This realisation can come only by taking to the teachings of great saints or noble souls. It is here that 'Reading' becomes our great saviour. Inspiring exhortations of great human beings, their struggles

and life-experiences pour strength into us and rejuvenate our sagging souls by stressing 'Victory is sure to come'. Their lives remind us that 'we can make our lives sublime'.

The youth libraries in the Lohit & Dibang region of eastern Arunachal have been facing, since inception, a Himalayan challenge: How to sensitise a large section of parents who consider daily tuition sessions far more important to their children's life than the habit of reading library books? Sadly, a sizable number of teachers in Arunachal too seem to share this belief! A 'tribe' rarely spotted in a public library!

Recovering from an adverse situation in life demands introspection on one's level and style of involvement in activities. At such times a volunteer needs to pause and look at his own objectives in life as a



*Reading Theatre*

social worker. It was during such an introspection, that I could reluctantly realise that my desire to work for promoting a joyful education among

marginalised youth cannot be fulfilled, if I confine myself to a limited group of schools. Rather, I needed to focussing on the literacy and reading challenges of the community – lakhs of reading deprived youth. And the platform could be a string of mini-people's libraries, open to all in the evenings, and after school and office time. These libraries can then work as nerve-centres for the community's literacy and educational activities.

As in any commercial enterprise, service activities involve managerial principles. It behoves a volunteer to perform his role efficiently and productively. A social worker, performing the role of an administrator, has to often take unpopular decisions; at the same time, he needs to always keep in mind that a

wrong word uttered and at an improper moment, could lead to loss of valuable volunteer support in the activities. However, inculcating this value of a motherly love in oneself calls for tremendous self-effort.

Introspection during such situations could lead to course-corrections in one's life and working styles, delegation of roles and even withdrawing from certain fields of action, however painful that withdrawal could be.

In spiritual literature, this is called 'detachment', the essence of Karma Yoga propounded in the Bhagawad Gita. Swami Vivekananda, who declared to the Indian people 'Service of Man is Service of God' directs us to "Reserve



*Prashant at Bamboosa. March 14, 2021*

the power of leaving it whenever you want.”

Volunteer is only a facilitator for the beneficiaries, to enable them to learn the skills of deciding what is best for them and not a dictating or overriding authority. This leads us to the realisation that a Top-down approach in social service brings only short-term changes.

We realised that this is so true in case of the reading challenges faced by rural and tribal communities like Arunachal, with a thinly scattered population. For a community, whose youth are exposed to the state language of English only a few hours a day, setting up wonderful libraries alone serve little purpose. We need a large number of local volunteers to connect the reader and the book. This would be a very slow process, but that will be irreversible. A reader-friendly volunteer can do a lot more than a cadre of school teachers or library officials in inculcating the joy of reading in such reading-deprived communities.

The benefits of service percolates better when activities are conducted in decentralised mode. Under the decentralised approach, there are better opportunities for a beneficiary to be involved in decision-making and get evolved as an instrument of social change. His/her social and managerial skills improve, elevating the beneficiary to be an 'activist' to continue sharing the chain -reaction of benefits of the social work. He is a tiny role-model visible to those around him, much closer than the

organisation or the Volunteer. Further, decentralised team-work is a natural feature of community life in rural areas. Such decentralised style of functioning is the most suitable strategy in social service in remote rural and tribal areas like Northeast India.

The Lohit Youth Library Network, with a string of mini libraries wholly managed by local youth and students in eastern Arunachal has benefited immensely from this approach. We used to say that '*Our Coordinator doesn't run the Reading Movement; he runs **with** the reading movement*'. It is a matter of immense joy to see many of our senior volunteers who started as timid readers, evolving into dynamic individuals and confident champions of the 'Joy of Reading' movement.

A volunteer looks at a success and personal honour as a victory by the entire team - as he/she is just one of them. This is not due to humility, but out of sheer conviction. This conviction also acts as his shield at the time of a personal crisis.

When social service becomes a participatory process, the lives of the volunteer and the beneficiaries interlock to form a 'conveyor belt'. At no point of time, all units of the conveyor belt are visible for the public eye. Hence, when a success and honour arrive for the Volunteer, he/she realises that it is only a momentary flash of light on him, as one unit of the social programme. He

recognises and accepts that the glory is conferred not just on him, but on the all beneficiaries of the 'Movement'. Such an attitude would bring the volunteer considerable mental peace and inner joy, and save him from much avoidable jealousy and indifference from other members of the organisation or contemporaries.

Would these ideas benefit any social worker? I believe yes, but it calls for a constant unwavering attention and efforts, all one's life. As Swami Vivekananda puts it, "All the secret of success is to pay as much attention to the means as the end."

In conclusion, a reader may wonder 'How does one get to choose "service" as a profession or as one's life path?' This choice could be a pre-meditated one, as in persons who had taken up a service deeply moved by an external appeal (Dr. Schweitzer) or by an inner calling or realization (monks/nuns of different spiritual orders). A second group could be those who accidentally 'wandered' into a field of service and later made it their life. (Dr. S R Ranganathan, Father of Indian Library Movement, science educator Sri. Arvind Gupta). This writer too could come into the second group. Though of course, one could be greatly influenced by the trends of the times one grows up in. For those who grew up in 1950s to '70s, it was the power of Reading: it brought egalitarianism, breaking the many rigid social and traditional chains and caste barriers that the Indian society was bound with. It

stimulated intellectual explorations and led to major economic advancement in rural and agri-based communities. But as the internet and social media hold sway over our youth, often threatening their very life, the nation needs once again a Reading Revolution – and thousands of



*Fundamental Features of  
Lohit Youth Library Network*

volunteers who would spread 'Joy of Reading' across the length and breadth of the country'. Every reading empowered Indian needs to do his bit for that.

### ***World Book Day***

1. The Lohit Youth Library Network ([www.lohit-libraries.org](http://www.lohit-libraries.org)) is a unique model for promoting reading skills among reading deprived communities, evolved in Lohit -Dibang Valley region of Eastern Arunachal Pradesh since May 2007. It stresses on:

1. Voluntary participation of youth as activists of reading promotion
2. Decentralised functioning of unit libraries



3. Library as a centre of activities to promote an environment of joyful learning.

4. Motto: Joy of Reading is every child's birth right.

5. Emphasis: 'when readers cannot come to books, books must go to readers'

6. Strives to promote literary forms in Arunachali languages, especially children's books.

**2. Relevance:** This model, set up in May 2007 with its HQ in Tezu, the HQ of

Lohit District, is specifically necessary to promote reading habit in rural remote and poorly connected areas like Himalayan districts. The model is highly suitable to reach to greatly scattered small populations across a large area.

**3. Lohit Youth Library Network:** It is a handholding of various stakeholders - NGOs, Govt. agencies, youth groups and patrons. It is a virtual entity with its HQ at the Bamboosa Library, Tezu,



Lohit District. The HQ Library, is administered by Education Care for Kids, a regd. local NGO, while other NGOs and groups manage the other unit libraries.

**4. Functioning style:** The Network operates across 5 districts of the Dibang-Lohit Valleys ( Lohit, Anjaw, Namsai, Lower Dibang Valley & Dibang Valley), yet with unit libraries planning their activities, as per local needs and situations. The Network acts as a link between them. Unit libraries are managed and run by regd. local NGOs or youth groups. Most of them open only in the evenings. 48 BRTF, a Border Roads Organisation, manages one-unit library at their campus. The Forum of Library Activists, a regd. organisation of senior volunteer-activists, conduct and guide the reading promotion activities at the unit libraries as well as at distant locations. Decentralised functioning and flexibility to meet local needs are the central factors that guide the Network. (ref. 'Salient Features' [www.lohit-libraries.org](http://www.lohit-libraries.org) & 'Growing up with a Library Movement')

**5. Patrons:** Patrons from across India play a major role in activities. They volunteer their expertise wholly free, to conduct training programmes for youth, readers and teachers. The patrons, mostly individuals & 2 charitable trusts, also contribute voluntary donations in cash and books. The district Govt

agencies too periodically sponsor these training sessions and reading campaigns in distant locations. The Arunachal Govt Library Directorate has also contributed books to the Network. The entire library collections are donated by patrons. The Network also subscribes around 15 periodicals and 2 national newspapers.

**6. The Coordinator:** The Coordinator, since the inception of the Network in 2007, acts as facilitator for unit libraries and volunteer activists to conduct reading promotion activities effectively. He is a non-salaried full-time volunteer, the only full-time member in the Network.

**7. Financial management:** The Network functions as a voluntary movement, as none of the volunteers, members or the Coordinator receives a regular/ fixed honorarium or salary. The entire expenses are managed by Bamboosa Library or the NGOs, through contributions from donors & donor agencies, on a year to year basis. The newly formed NGO, 'Forum of Library Activists' conducts activities with the contributions it receives from the charitable trust RPETA (Reading Promotion Endowment Trust for Arunachal) formed by a group of close well-wishers. Further, Bamboosa Library is building up a corpus Fund with contributions from the state Govt and individual donors.

## SERVICE BEFORE SELF

*Brig. Ujjal Dasgupta*



*The cap badge of the National Defence Academy*

*What is it that drives the man in uniform to willingly put his life on the line, braving extreme dangers and hardships to render service to society? What is his motivation? And how is it fostered?*

The Armed Forces exemplify the quality of service in action. From the icy heights of Siachen to the scorching deserts of Rajasthan, the soldier stands constant vigil to protect the nation from external threats. He pays a high price for doing his duty. The infantry soldier spends every alternate tenure in field/high altitude areas on average, leaving his family to manage by themselves. A stint at the forward posts of Siachen is just 3 months; he then has to be brought down to safer altitudes. Air Force pilots fly their machines in all areas in harsh terrain and weather conditions all year round, carrying supplies and other essentials. Naval personnel spend long periods at sea patrolling our maritime zones both on and under the sea. Within the country, the Armed Forces

are often called out for humanitarian missions and disaster relief. They also aid civil authorities in restoring law and order where needed, and are actively involved in conducting counter-insurgency operations such as in J&K.

A notable instance of disaster relief was the tragic Uttarakhand earthquake of 2021. Hundreds of stranded civilians and pilgrims were rescued and brought to safety under perilous weather conditions and danger of further landslides. Both the Army and the Air Force were pressed into service. Who can forget the images on TV of the infirm and small children being carried to safety in the arms of soldiers! Search and rescue operations, medical assistance and infrastructure restoration were also carried out.

The COVID pandemic saw the Armed Forces providing medical teams, setting up temporary COVID hospitals and moving essential oxygen cylinders and other supplies to scarcity areas.

My first experience of rendering such aid was as a young second lieutenant. A massive landslide on the outskirts of Kalimpong had buried many civilians under the debris. We were tasked to dig out and recover the dead bodies. We toiled ceaselessly, using only picks and shovels (bulldozers had no access). The stench of dead bodies was overpowering, our hands were blistered and bleeding, and we were constantly inhaling dust. Our troops toiled as though these were their own kith and kin. We persisted for days till every single body was accounted for.

This spirit of service is inculcated in would-be officers and soldiers right from the training stage. The motto of the National Defence Academy, which trains cadets for all three services, is “*Sewa Paramo Dharma*”, the Sanskrit replacing the earlier English “Service Before Self”.

The young cadet wears this motto as part



*Earlier cap badge of the National Defence Academy*

of his cap badge every moment that he is in uniform and imbibes it through every aspect of training. In the arduous annual cross-country competition, a common sight is some weaker cadet being carried on the shoulders of a fitter cadet 'fireman lift' style. To be reckoned, squadrons have to get all their participants across the finish line. In training camps too, it is



*The Chetwodian credo engraved in gold in the hallowed Chetwode at the Indian Military Academy. (Picture credit: Wikipedia)*

all or none. This guiding principle sets them on the path of selfless service.

At the Indian Military Academy, where Gentlemen Cadets pass out as officers, the Chetwodian credo engraved in letters of gold in the hallowed Chetwode Hall says it all:

*The safety, honour and welfare of your country come first, always and every time.*

*The honour, welfare and comfort of the men you command come next.*

*Your own ease, comfort and safety come last, always and every time.*

Another strong motivator is the traditions, ethos and value system that the soldier embraces. A young inductee learns very early that the unit he belongs



to is far greater than himself, and that the *izzat* of the *paltan* has to be upheld at any cost, in war and in peace. Other incentives are the rich traditions and examples of past glories, going back a couple of centuries in some of the older units. In such an environment, soldiers give the best of themselves.

The greatest allegiance of all is allegiance to the Tricolour. It is the fierce, burning desire to uphold the honour of the flag at any cost. This is

what drove the soldiers, ably led by young officers from the front, to charge uphill under a hail of bullets in post after post in Kargil, till the handful that reached the top could decimate the enemy and hoist the Tricolour. In the immortal words of Capt Vikram Batra, Param Vir Chakra (posthumous), “Either will come back after hoisting the Tricolour, or I will come back wrapped in it, but I will come back for sure.”

### **Healing Hands and Guiding Spirits**

Just as in the Armed Forces, the teaching profession stands out by its qualities of empathy, devotion and selfless sacrifice. The teacher imparts knowledge, skills and qualities of character to generations of young minds to equip them to take their rightful place in society. Their biggest reward is the love and respect that they earn from their students. Who among us does not remember our teachers fondly and with respect?

My wife, Bharati was a choreographer in several schools. Her natural empathy and love for each child was not lost on them. Many a differently abled, introverted or traumatized child was encouraged to get up on stage and perform with the others. Her confidence in them made these children blossom. Neither was this lost on the grateful parents. Small wonder that, over a decade since she retired, she is swamped by calls on Teachers' Day from her ex-students from across the world – young mothers, lawyers and doctors, models and singers. She remembers each one with love.

Doctors are our saviours at all times, and 'God' when the chips are down. Armed with empathy and love for their fellow beings, they work ceaselessly at all hours of the day or night. They dedicate themselves to healing suffering and restoring health. The virtues of empathy and service are imperatives. We all know how half our sickness seems cured with just a kind word of encouragement from one's doctor!

As an intern, Bandana, my sister, was posted to Base Hospital, Lucknow just a month after the 1971 War. This is the final hospital in the chain of evacuation of orthopaedic cases. In her ward, some had amputated arms or legs, others had spinal injuries and yet others had shattered bones. Most were in a state of depression. The best medical care was provided. Then began the process of restoring their confidence, desire to live and rehabilitation. She connected with each patient individually. She got the Red Cross to provide mechanic's tools for one, gardening implements for another, an embroidery kit for a third. The pall of gloom slowly lifted from the ward. A small garden came up in front of the ward, and she found fresh flowers on her table each morning. A year later, when she was posted out, each patient had a gift for her made with their own hands!



## Leela's Place Foundation

*Shreela Debi*

### *A Sanctuary in Service of the Voiceless*

In 2012, I rented a little house to care for the few dogs I had rescued. They were a medley of abandoned or rescued pets, and strays who, because of age, chronic illness, or having been mostly in hit and run accidents, were incapacitated. They each arrived with a story etched in their eyes, carrying the weight of neglect and the scars of abandonment. Yet, in this place they found love and a second chance at life. The number of dogs increased fast, because it was impossible to ignore the misery that so many dogs lived in. So, as the number of paws padding through the halls grew, so did the realization that this mission was larger than I had ever imagined. It was a calling that echoed the cries of countless dogs in need. I realised that the scale of what I was doing was just not enough. I had to do more. And so, the journey of Leela's Place Foundation began – a home, and also as a beacon of hope.

In 2017, with support from people who love dogs and who appreciate our work,

Leela's Place Foundation became a registered Trust. The Trust is named after Leela, a little puppy whose life was a fleeting whisper but whose spirit was resilient. Who had one stray parent, but was sold as a pure Labrador. When the family realised that she was not, they abandoned her at a shelter.

It was in the winter, and by the time I was told about her, she had full blown pneumonia. She was emaciated, in medical parlance – hidebound. We took her to the vet immediately after we picked her up from the shelter. The fight to save her began. She was taken to the vet twice a day, every day. Despite her frail frame and the odds stacked against her, she fought valiantly for every breath. She was a beautiful girl with melting eyes. She would try and run a bit and play with a toy on her better days, but spent most of the time on drips and nebulisers. We fought hard for her life, and her will to live burned bright, but forty two days after she came to us, she



died. Leela was one child whose death I grieved like none before. I continue to grieve. I never had to think twice about what to name the Foundation.

Today, on an average, we have around 130 dogs. Since the first little house we started with, we have moved home four more times to homes, each larger than the previous one. We do all we can to give our dogs the best possible life. Our home is clean, bright, and airy. We have a lawn bordered with flowers. There is plenty of space outside for the energetic dogs to run and play. They eat well and are fed what is appropriate to their individual needs. Each is clean and well groomed. We monitor their health and well-being carefully. To make sure that each dog

receives adequate attention, we have one person looking after ten dogs.

Our dedicated teams ensure that every dog is happy, healthy, and living with dignity. We try to find families for the healthy dogs. Our criteria is very clear. The new home must be able to love and care for them better than we do. But not every dog is adopted. Most families want young, and healthy pets. We do not attempt to look for a home for dogs who are not able to recover from the trauma they have suffered in their past. Once they have settled down with us and are happy, I do not want them become bewildered and disoriented again.

I am frequently asked why I do not rent a larger space and hire more staff so I can bring more dogs home. It is because our resources are stretched thin. The beauty of our current home comes at a cost and the dreams of expansion are tethered by financial realities of daily expenses and medical bills.

We reach out to kindred spirits who understand the depth of our commitment. Every contribution, no matter the size, allows us to continue our work

If you want to know more about us contact:

***shreeladebi@gmail.com***



Picture: Courtesy Freepik

## Elevating Business From Profit to Purpose

Arun K. Rath

*'Seva' – selfless service - is the silent force that propels individuals towards acts of kindness, creating ripples of positive change across communities.*

In the heart of Indian culture lies the timeless principle of 'Seva'-selfless service. This noble concept is not just a moral directive but a transformative practice that fosters compassion, humility and unity.

**The Ethos of Selflessness:** Service is an act of helpful activity. Service may be done either on payment or with expectations of returns for the service rendered. But the noblest form of service is the one where the service provider does not expect anything in return. In Indian culture, the concept of *seva* refers to selfless service. This idea is central to many spiritual traditions in India and is seen as a way to cultivate compassion, humility and a sense of fellowship. Selfless service, as extolled in the Upanishads, brings dual benefits: it

enriches the lives of recipients and bestows inner peace upon the giver. The ancient wisdom of “*Sarve Bhavantu Sukhinaḥ*” and “*Vasudhaiva Kutumbakam*” – wishing happiness for all and seeing the world as one family – resonates deeply within the Indian value system, guiding individuals towards universal well-being.

### Gandhi's Vision of Trusteeship

Mahatma Gandhi's revolutionary concept of Trusteeship of Property challenges the affluent to become stewards of wealth, holding it in trust for society's benefit. They may enjoy only a portion of their wealth up to a reasonable limit but the major portion of their wealth must be available for benefit of society. Gandhi's theory of trusteeship was inspired by the *Isopanishad* which



lays down the code of conduct about worldly possessions. This philosophy advocates for a life of detachment from material possessions, encapsulated in the profound query:

***“Tenā Tyāktenā Bhunjeetah: Ma Gridhā Kasyāswiddhanam?”*** – enjoy through renunciation, for whom does wealth truly belong? This concept of trusteeship of property gives a strong philosophical foundation to business ethics and social responsibility.

### **The Social Imperative of Business**

Profit is necessary for a business enterprise. However, profit alone cannot ensure business sustainability. Vision, social relevance and ethical values are emerging as crucial factors for success. Visionary Companies with social relevance and contribution to social cause survive in the long run. (Jim Collins, 2005). Enduring success stems from social relevance and ethical conduct.

Ethical management, valuing people beyond their economic utility, and embracing justice, truthfulness, and benevolence lay the foundation for a morally robust corporate culture.

A business is not a machine. It is first and foremost a human construct. Making and acting on ethical decisions help to humanize a business by generating trust, fostering loyalty, encouraging responsibility and helping to build a strong moral culture. Truthfulness, care and benevolence are the guiding principles of good governance.

### **Redefining the Purpose of Business**

It is now accepted that the purpose of business is not just to make profit as an end by itself, but for a broader perspective where profit serves a greater purpose. Profit so that the business can do something more or better. “Profit for a company is like oxygen for a person. If you don't have enough of it, you're out of the game. But if you think your life is about breathing, you're really missing something.” (Peter Drucker)

Corporate social responsibility needs to be integrated into the long-term corporate plan. Ensuring that businesses not only profit financially but also contribute meaningfully to society and the environment.

In conclusion, there is growing acceptance that it is not enough to just comply with the provisions of law or economics, but to go beyond compliance and invest more in human capital, the environment and society. The modern corporation has emerged as the powerful engine of economic development. It wields immense power in shaping economies and societies. They have become dominant and omnipresent producing goods and services, creating jobs and generating income for the people. Corporations have become the principal factors in economic organization. As such, there is a growing expectation for businesses to act ethically and responsibly. By aligning profit-making with social good, companies can become catalysts for sustainable development and societal progress.



## Rescuing Pooja A Journey from Despair to Hope

*Devjani Baruah*

*This heartfelt account exemplifies  
how unwavering  
commitment and the spirit  
of service can  
create ripples of change.*

I would like to share an experience of almost 20 years ago when I worked as a Life Skills Coordinator in an NGO called Salaam Baalak Trust. One encounter with a little girl left an indelible mark on my life. But first, just to give you a little insight into my role as a 'Life Skills' coordinator, I was assigned to visit the various shelters and areas around Delhi that Salaam Baalak Trust was associated with and runs programmes to aid children on the streets. One day, I came across this little girl around our GRP Shelter (Govt. Railway Police Shelter) which is situated in the Paharganj side of the New Delhi Railway Station. She seemed lost and lonely and caught in a precarious situation. I approached her and managed to strike up a conversation and got to know some very disturbing facts like how she was working at a tea stall and sleeping in some “taxi wala's” car - both of whom she mistakenly believed were helping her. The reality was far darker: Pooja was vulnerable and exploited both

by her employer and “taxi bhaiyya” - a word so loosely used and a human relationship so misused. I also gathered other important information – she called herself 'Pooja' and her accent indicated she was from Bengal and that she was hiding her real name for her own protection as is the case with most runaway children. This is a common trait with most street children – hiding their real identity out of fear and guilt of having done something they are not actually responsible for.

To continue to tell you what followed, I visited her 2-3 times and, having an added advantage of being able to communicate with her in her mother tongue in Bengali, I gained her trust and became her “didi”. At first, reluctantly but gradually, she started relying on me. I decided to get her out of her merciless environment mistaken by her as a safe shelter. Pooja shared with me her dream and desire to go to school and to escape from working in the tea stall. Somehow,

during the course of my visits I managed to persuade her to leave the streets of Paharganj and join Salaam Baalak's Girl Child Shelter in Uttam Nagar – far away from her current environment. It was not an easy task



Pooja and I fixed the time and place we were going to meet. She continued her work at the tea stall as usual to avoid suspicion. We were to meet at our usual spot from where I was to take her away to a safe shelter. On the planned day I waited anxiously at our meeting spot. I reached at the time we had fixed and waited and waited... There was no sign of Pooja! I panicked. I walked around the railway station, the taxi parking area and started asking around. Curious people surrounded me and I actually even shouted at a few of them for help.

Divine intervention led me to a taxi driver who seemed to know her whereabouts. There she was at last! She was hiding behind a cab, holding onto a bundle of her belongings. I immediately calmed down, held her hand and reassured her in Bengali that she could trust me and go on as we had planned.

Thank God! She finally did, and we walked together through the narrow streets of Paharganj to Salaam Balak's main office. That day was a day in my life I will never forget hence even twenty years later, as I write this down, I still get goose bumps!

At Salaam Balak's main office we got the required paper work done as fast as possible thanks to the efficient staff of Child Line. I accompanied her to the Girl Shelter, Arushi, in Uttam Nagar, West Delhi – far away from the pathetic streets of Paharganj. In Arushi, I handed her over to the staff there and introduced her to Neha, an older girl in the shelter. Neha was assigned to look after her, make her comfortable and help her settle down in her new environment. Pooja and I lunched together to celebrate our achievement and I assured her I would often visit her, which I did. Her transformation was remarkable! I saw the progress during the months that followed. She attended school, played and participated in normal activities.

To conclude, I cannot describe the feeling of contentment I felt during my visits and life skill sessions and to actually witness Pooja's journey from despair to hope.



## From Gratitude to Action

*Santosh Kumar Gupta*

*Personal tales of giving back and the profound impact that giving back can have on both the giver and the receiver. They reflect the transformative power of service and the importance of gratitude in fostering a more compassionate society.*

### **Paying it Forward**

I am a resident of Deoghra (Jharkhand). After trying hard to fight against poverty and constant mistreatment by my uncle, I was forced to run away at the age of 13 (1989). Not knowing where to go, I found myself boarding a train that brought me to New Delhi. The life ahead seemed difficult and to get a decent meal I did whatever I could - from cleaning utensils in the roadside eateries to polishing shoes at the railway station. I came into contact with Salaam Baalak Trust, an organization working for street children in and around New Delhi Railway station in the year 1989.

At that time they only had a contact point but afterwards, they started an open shelter home (Ashra). Struggling for 4 years to make the most of my life, I requested one of the social workers to take me along to Salaam Baalak Trust's shelter home. Thus I finally joined the Salaam Baalak family in the year 1993. That moment was the turning point of my life. Growing with the organization, I decided to spend the rest of my life taking care of thousands of children like me and help them in finding their lost childhood.

My struggles during my initial days have

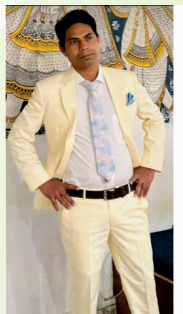
taught me a lot about life and have made me realize the importance of it. I joined Salaam Baalak Trust after completing my studies as a social worker with the aim to give back to the society that stood by me through all odds.

My hard work and perseverance for the cause for over a decade, have helped me grow as an individual and responsible citizen of society both personally and professionally. I now look after the daycare center for street and working children near one of the famous temples in Delhi. My day starts with collecting children in and around Hanuman Mandir, helping them take baths, and organizing, helping and assisting them meet their daily needs and attending non-formal classes.

### **Gratitude Fuels Community Service**

Allow me to share the inspiring story of Shekhar Sahni, who once lived on the streets around New Delhi Railway Station for over a year. It was through the efforts of our social worker that Shekhar was convinced to join one of our shelter homes. Here, he found solace and received essential provisions such as food, shelter, education, medical care, and most importantly, love and





nurturing. Shekhar successfully completed his 10th-grade education from NIOS (National Institute of Open Schooling), subsequently reintegrating into the mainstream society.



What is truly remarkable about Shekhar's journey is that he returns to Rain Basera Bangla Sahib, one of our shelter homes, to share his personal triumphs and stories with fellow children. His presence and words serve as a beacon of hope, motivating and inspiring his peers to strive for a better future. I am elated to inform you that Shekhar Sahni is now employed as a Senior Manager in the central team of Madpackers, a reputable backpacker hostel. His achievements stand as a testament to the transformative impact of Salaam Baalak Trust.

Salaam Baalak was founded in 1988 and has been committed to the well-being of street and working children since its inception. The organization's outreach spans across 7 shelter homes and 10 contact points, reaching out to approximately 10,000 children annually. Through its diverse programs, the Trust offers vital support encompassing education, nourishment, medical care, psychological assistance, and holistic development services. The overarching vision is to furnish a secure and nurturing space where each child can fully Baalak Trust has been realise their potential.

## Service to the Guru: Service to the World

*Editorial team*



***The story of a doctor by training, a hippy by impulse, a social worker at heart...***

The idea of service in the '70s, conjured up the image of a serious self-sacrificing person wearing plain clothes and hanging a cloth bag from his shoulder. Even at that time, one man sought to be different and has done such service to humanity that generations to come will not forget him.

To tell you his story, we could begin with when he completed his Masters in Public Health from the University of Michigan and his MD from Wayne State University. If you think that was an enviable accomplishment, true. But then he developed thyroid cancer. He recovered.

A degree in medicine. A serious life-threatening disease combatted. Did that make him a withdrawn and worried

man? No. He went on to live a life full of zest and compassion. He acted in movies, (was an extra as a hippy in *Hare Rama Hare Krishna*, the Bollywood Dev Anand movie), travelled across continents, was an ardent devotee of a spiritual teacher and served in the United Nations.

This man is called Larry Brilliant.

In 1969, a woman was pregnant on Alcatraz Island, San Francisco. A group of American Indians from many different tribes, calling themselves 'Indians of All Tribes', were occupying the island at that time. There was a call from the island for a doctor to help this woman give birth. Brilliant opted to go help out.

This sincere act of his, brought him media publicity and somebody from Warner Brothers saw him and offered him a role in a sequel to the hit *Woodstock Nation*. He had to play the

role of a doctor in a film about a tribe of hippies who follow the Grateful Dead, Jefferson Airplane, Jethro Tull, and Joni Mitchell. And what was the payment to this band of hippies? An airline ticket to India!

Brilliant and some others cashed their ticket and rented a bus. Initially they drove around Europe, but eventually turned into a relief convoy to help victims of the 1970 Bhola cyclone in Bangladesh. They thought they would feed as many people as possible. But the civil unrest stopped the caravan from proceeding further and Brilliant found himself in the Himalayas.

But that was not when he met Neem Karoli Baba. He was brought here by his wife who was devoted to the baba. Initially Brilliant says he felt almost nauseous with the crowd of devoted westerners falling all over the baba in devotion. It reached a stage when he felt he had to separate from his wife because she seemed so devoted and he could just not understand why. Having decided thus, he did not go from Nainital and Kainchi but walked around a lake in Nainital thinking and praying thus: “God, since I don't have faith show me a



miracle instead.”

Nothing happened. No miracles appeared. He decided then to leave and return to America. Just as a matter of courtesy he went to the Kainchi ashram on his way back to tell the Baba he was leaving. The Baba, who had ignored him all these days now asked him a question, “Did you go to the lake yesterday? Did you ask for something?”

How did he know? His simple question devastated Brilliant and from then on, he has been a faithful follower of the Baba. He was given the name Subramanyum by Maharaji ji as the Baba was called. Brilliant writes that the Baba would look at him and say, “You no Dr.” After many months he realized he was actually punning on U.N. Official doctor because the master started sending Brilliant, every two weeks, to Delhi to the WHO office saying he would eradicate small pox. People smiled at him and sent him back. But he had to go back there as his Master kept sending him. After many such trips, he actually met an office holder in the UN who was thinking along



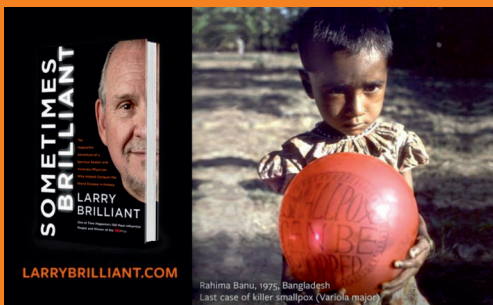
the same lines and the rest is history. Brilliant was one of the leaders of the successful smallpox eradication programme that in 1980 was able to declare the certified global eradication of smallpox virus.

Brilliant's wife Girija is an equal partner in all his endeavours and they both together started an NGO in the name of 'Seva Foundation' through which they are rendering service in many different nations of the world even today. During the corona epidemic Brilliant's expertise was highly sought after.

A doctor by training, a hippy by impulse, a social worker at heart, Brilliant gives

much of the success of the small pox drive to his guru Neem Karoli Baba's persistence in sending him to the WHO office every day. Brilliant, alias Subramanyum, obeyed his guru and so is today standing tall as the guru to the world on how to deal with pandemics.

It is said that his house in California has artefacts/ symbols from all religions across the world. To that Brilliant says, "When I was with Neem Karoli Baba he would always say *sab ek...*" says Brilliant. Would it be possible for him to address that as a pandemic and spread the message of oneness to the world?



· December, 1978 – Co-founded and was Chairman of the international health nonprofit Seva Foundation. Seva's projects in Tibet, Nepal, India, Bangladesh, Cambodia, Tanzania, Mexico and Guatemala have given back sight to more than 2 million blind people through surgery, self-sufficient eye care systems,

and low cost manufacturing of intraocular lenses. One important contribution of his was his helping to set up the Aravind Eye Hospital in Madurai, India.

· 1985 – He co-founded, with Stewart Brand, The Well, a prototypic online community that has been the subject of multiple books and studies. *Time magazine* said, "Well was a huge hit, a precursor of every online business from Amazon.com to eBay."

· 2005 – He was awarded the TED Prize, granting him \$100,000 and 'One Wish to Change the World' which he presented at TED in February 2006. As his prize nominator summed up, "'Dr. Brilliant' is a name to live up to, and he has." His one wish that he presented at the conference was, "To build a powerful new early warning system to protect our world from some of its worst nightmares."

· 22 February 2006 – Google Inc. appointed him as the Executive Director of Google.org, the philanthropic arm of Google.





## Wisdom Waves: Navigating Spiritual Realms

### Guided Through Life

*H.E. Daboom Tulku Rinpoche*

...I cannot claim to know the purpose of life, but I do have some idea. I think the purpose of life is to be useful to others. Not only other sentient beings but all of the environment. As we say, to both the container and the contained. Here, container, is the earth...I am thinking only of the earth and its inhabitants. To be useful to all the sentient and non-sentient beings, be it a small insect or a plant. That is the only way to go on.

Some people understand nirvana as equivalent to stopping one's existence. In Buddhism there are many descriptions of nirvana. For example, it is said, that nirvana is like extinguishing a lamp when the oil is finished and the wick burnt out. This is another way of saying, living for yourself. If the purpose of existing is only for yourself, then this kind of nirvana can be understood as your final goal. My understanding is that the purpose of existing is to be useful. We all have a natural inclination to be happy, to desire comfort and joy and pleasures, and to want to escape from harm. That means others too must be like us, desiring happiness, joy, pleasures and wanting to escape from harm. I feel



that should be our guiding principle...

In Buddhism we have the four immeasurables: *maitri* or loving kindness, *karuna* or compassion, *mudita* or empathetic joy and *upeksha* or equanimity. *Upeksha* can also be the first, depending on where you begin, for it is with equanimity that you develop kindness, compassion and innate joy.

So, I think the purpose of being useful is useful. That is the only way to go on. It is the process and the goal.

*(Excerpted from his forthcoming memoirs, Taken Away...the life of an ordinary monk)*



## *Telling Tales*

### **The Spirit of Service**

S. R.

#### **Service with a Purpose**

A mother-in-law had five daughters-in-law. When she felt her end was near, she called all five of them and gave them advice on how to take care of their father-in-law. After giving them general advice, she distributed the task of laying lunch and dinner to them. She told the youngest daughter-in-law that she would have to lay the plate and keep water. She told the one elder to serve the pickles, *pappad* and other accompaniments. She told the third one to serve the food. She told the fourth one to remove the plate and the eldest one to clean the table.

Soon she breathed her last. The dutiful daughters-in-law each did their chore every day. The father-in-law, however, was very hungry. None of them had invited him to sit at the dining table when they laid the meal. They just performed the duty assigned to them.

***Service has to be rendered keeping the purpose in mind***

#### **Silent Service**

A rich man used to give a lot of donations. He had one condition ...whatever the cause he donated

towards, it must clearly mention him as the donor. So, when he gave money to a school to make an auditorium, his name was displayed in a prominent place. When he hosted a lunch for orphan children, his name was printed on every disposable plate and many banners were fluttering in the wind with his name as the one who had sponsored the lunch.

One day, when he was walking along the street, a young man came running from the opposite side, brushed past him and ran away. The young man had robbed him of his wallet! He lost no time in complaining to the police and the youngster was caught. "When I am so generous, why did you steal from me? You could have asked me if you had a worthy cause," said the rich man to the youngster.

For a long time the young man hung his head and kept quiet. Finally, the youngster said, "Sir I wanted to get married, but my girl friend's father wanted to see that I have money. I do have money, but my grandfather has put a condition that I cannot get it unless I get married. So it was a difficult situation for me. I knew you always carried at least a lakh of rupees in your wallet, so I

stole it. I would have replaced the money soon after I got married. But, if I had asked you now, you would have asked me to carry a banner with your name...and my girlfriend's father would have driven me out of the house forever. I needed silent help."

The rich man actually felt bad. No one had told him this before. So, from that day onwards he stopped laying his old condition and gave without publicizing it. Now people started respecting him more than his riches.

By the way, the young man got his bride thanks to the support of a nameless well-wisher.

### ***Do good silently***

#### **Timing in Service**

The monk Chu Lai was resting near a stream when a young man approached him. "I want to know the best way to serve God," he said.

"Prayer," replied the monk.

"And what is the worst way?"

"Offending against your fellow human being."

"I thought it would be against offending God."

"Not at all," said Chu Lai. "God is everywhere and so when you want to repent, you can always find him. But your fellow human being might travel to some far distant place and you may never have a chance to ask his or her forgiveness."

*(Source: Paul Coelho)*

#### **Voice of Service**

Two young men, X and Y went to a realized teacher and said they wanted to follow the path of enlightenment. The master told them to go to different places on a hill and sit quietly. "Observe and reflect," said the master.

A week later, the two reported back to him, one by one. X, was looking bored. He had also lost weight.

X said, "That was not the right place to try and meditate. I kept getting disturbed by people. One would ask me to help carry firewood, another would seek my help to write a letter... They have no respect for spiritual pursuits. Then I shut the door and did not meet anyone. And then I tried to meditate. But I used to start feeling hungry!"

Y came looking very happy and well fed. He said he used to meditate long hours. Y said, "My days were spent most fruitfully. Many people passed that way and I was able to be of help to them. In return, they often brought me good food and firewood. I would light a fire in the evenings and sit in meditation for long hours. The fire would keep the cold and wild animals away."

X wanted to go Y's place for he felt people were nicer there. So, the master interchanged their places. X's story remained the same. So did Y's. Y had a great time here also.

"You have to first learn to hear the call of people...then only you will be able to hear the call of god," said the master.

## In the Wonderland of Nature

*Humra Quraishi*



*Delving into the wonderland of herbs and the array of benefits which lie embedded in flowers, leaves and seeds.*

Are you alert to the world around you? Are you living your life mindfully? If you are, then you will see that Nature is serving you unquestioningly. That a tree gives shade, water bodies give us drinking water, air gives us our breath. These are some of the most obvious gifts from nature. And, when you are out of sorts, when you need help, even then nature pitches in. This awareness will not just help our lives get better, it will also perhaps make us more sensitive to our environment and bio diversity. Several years back when I was first diagnosed with diabetes, I recall the

New Delhi based Dr. G. P. Sharma telling me, “You're fortunate to be diabetic living in India ...here, there are so many herbs, flowers, leaves which could be antidotes.” This was uttered several years back but it has remained stuck in my psyche. His words have remained unmoving. Till date, I'm chewing *neem* and *amrood* and *jamun* leaves or gulping down soaked *methi* seeds or else mixing lady fingers pulp into curds or soup... And the more one delves into the wonderland of herbs and the array of benefits which lie embedded in flowers, leaves and seeds, one is left



amazed by the bounty that Nature has to offer. And also wondering: Why do we bypass these wonders sprouting and growing around us?

Do we bother about what we're consuming in our everyday meals and its direct impact on us? Have you asked the cook or chef what ingredients go into this or that dish? Why those combinations or concoctions? I'm no foodie and so barely dine out but, years back, I was pleasantly surprised to hear a senior master chef, C.B. Sankaran at Welcome Hotel Sheraton's Dakshin, telling us what ingredients go into the making of '*Tomato Pappu*', '*Alasandhe Kaazhu Saaru*' or '*Kozhi Sukka Varuval*' or '*Veinchina Mamsam*' ... Chef Sankaran seemed to know it all and was keen to disclose what was going down our system ...making one well aware of the spices and their properties.

The same should hold sway for medicines too. Don't we ought to know what we are gulping down and why it should be consumed? Whilst reading '*Health Matters: Homoeopathy - An Introduction for Children*' (NCERT) by the New Delhi based homoeopath, Dr M. Qasim, I discovered that those inputs focusing on plants and homoeopathy hold out. There are pages on plants and medicines and the sheer might that those flowers and plants and their leaves hold out in terms of human health ... Each time I swallow Calendula homoeopathic drops those flowers hold sway in my thoughts...the list is long.

Little wonder that Sufis and saints of yesteryears planted trees and herbs

wherever they travelled and settled down. They had realized their significance and the medical properties they contain.

I have met a few people in my life who have been alert to the offerings of nature, despite being busy people. Each time Khushwant Singh and I walked in the Lodhi gardens he would ask me about the trees and plants we'd passed on our walk and, on seeing a blank look on my face, he'd take pains to explain their botanical names and more along the strain. Yes, he knew not just names of all possible trees but their flowering pattern and together with that their properties.

And another person who was extremely well aware of this was Hakeem Abdul Hameed founder of the Hamdard Group. Each time I'd met him I was amazed to hear him rattle off the medical qualities of this or that plant or herb or tree – right from rose petals to the bark of the neem tree - and the significance of even those plants which sprout along waysides. Did you know that '*pila bansa*' helps strengthen hair and prevents greying? Or that the '*kamila*' has properties to cure skin diseases or that the smoke of the '*dhatūra*' leaves is useful in the treatment of asthma.

And there are these two volumes by the Lucknow based botanist-scientist Dr. M I H Farooqi - '*Plants of the Qur'an*' and '*Medicinal Plants in the Tradition of Prophet Muhammad*'. which are not just eye openers but contain the best possible knowledge of what plants and trees and herbs hold out. This scientist who retired from the National Botanical Research Institute, Lucknow, as head of its Plant

Chemistry division has delved deep into the subject and written extensively on not just olives, dates and figs but also focused on the very significance of everyday veggies and herbs and seeds. And written about their significance not in that scientific jargon but simply worded so that you and I can

comprehend nature's bounty...The array is amazing and so are the cures and benefits. What's worrying is that today only few amongst us seem to know the significance of those hidden qualities - what plants or trees and their flowers and fruits can offer to us.

### Some quick tips

#### **Chamomile**

The unassuming white and yellow chamomile flower is a very popular medicine. It is used for relaxation and anxiety. Some people also use it to reduce inflammation. Chamomile tea is soothing.

#### **Echinacea**

A miracle herb is also tasty when made into a drink. It is readily available in the market in consumable form. It is used to prevent cold, flu and infections. Its leaves, flowers and stalk are used to make the medicine.

#### **Garlic**

Garlic is a well-known powerhouse of good. It fights infection, strengthens the heart and is anti-inflammatory. It may also help lower cholesterol and blood pressure. But the results are mixed.

#### **Ginger**

Ginger is most known for easing nausea and motion sickness. It has strong anti-inflammatory effects. It is also a strong antioxidant.

#### **Tulsi**

Tulsi has been found to protect organs and tissues against chemical stress from industrial pollutants and heavy metals, and physical stress from prolonged physical exertion, ischemia, physical restraint and exposure to cold and excessive noise. Tulsi has also been shown to counter metabolic stress through normalization of blood glucose, blood pressure and lipid levels, and psychological stress through positive effects on memory and cognitive function and through its anxiolytic and anti-depressant properties.

#### **Curry leaves**

Curry leaves are packed with antioxidants that may protect your body by reducing oxidative stress and scavenging free radicals. Consuming curry leaves may benefit heart health by reducing heart disease risk factors, such as high cholesterol and triglyceride levels. However, more research is needed.

#### **Turmeric**

It has powerful anti-inflammatory effects and is a very strong antioxidant.

## Pathways to Fitness



# Ayurveda

## An Ancient Indian Legacy

*Prema Raghavan*

*Ayurveda, a traditional Indian medicinal system is a holistic approach to health that encompasses the physical, psychological, philosophical, ethical, and spiritual dimensions.*

Ayurveda is based on the belief that health and wellness depend on a delicate balance between the mind, body, spirit, and environment. The main goal of Ayurvedic medicine is to promote good health and prevent, not fight, disease. In Ayurveda, each cell is considered to be inherently an essential expression of pure intelligence and hence self-healing. This is supplemented by natural herbal treatments, grounded in the acknowledgement that the human body and the natural world are indistinguishable from each other.

## A Return to Balance

Just as each one of us has a unique finger

print, each person has a particular pattern of energy - an individual combination of physical, mental, and emotional characteristics. It is determined at conception and remains the same throughout one's life. Many factors, both internal and external, act upon us to disturb this balance and are reflected as a change in one's constitution from the balanced state. Examples of these emotional and physical stresses include one's emotional state, diet and food choices, seasons and weather, physical trauma, work and family relationships. Once these factors are understood, one can take appropriate actions to nullify or

minimize their effects or eliminate the causes of imbalance and re-establish one's original constitution.

The science of Ayurveda is based on the concept of '*prakriti*', the natural constitution of the human body. Disease occurs when there is a change in the original form at the psychological or physiological level.

### The 5 principles of Ayurveda?

The material universe, animate or inanimate, is composed of five basic elements or *Mahabhuthas* viz. *Akasa* (Space), *Vayu* (Air), *Teja* or **Agni** (Fire), *Jala* (Water) and *Prithvi* (Earth). They are mixed in an infinite variety of relative proportions such that each form of matter is distinctly unique.

Ayurveda explains the relationship between the 5 elements in the following manner: "All elements originate from ether. Ether moves to become air, air causes friction to become fire, fire becomes water as it becomes denser, and water becomes earth as it coagulates. And all five elements are contained in the Earth."

### The 3 Principle Energies



Ayurveda identifies three basic types of energy or functional principles that are present in everyone and in everything: *vata*, *pitta* and *kapha*. These principles can be related to

the basic biology of the body.

Energy is required to create movement so that fluids and nutrients get to the cells, enabling the body to function. Energy is also required to metabolize the nutrients in the cells, and is called for to lubricate and maintain the structure of the cell. *Vata* is the energy of movement; *pitta* is the energy of digestion or metabolism and *kapha*, the energy of lubrication and structure. All of us have the qualities of *vata*, *pitta* and *kapha*, but one is usually primary, one secondary and the third is usually less prominent. The cause of disease in Ayurveda is viewed as a lack of proper cellular function due to an excess or deficiency of *vata*, *pitta* or *kapha*. Disease can also be caused by the presence of toxins.

*Vata* governs breathing, blinking, muscle and tissue movement, pulsation of the heart, and all movements in the cytoplasm and cell membranes. In balance, *vata* promotes creativity and flexibility. Out of balance, *vata* produces fear and anxiety.

*Pitta* governs digestion, absorption, assimilation, nutrition, metabolism and body temperature. In balance, *pitta* promotes understanding and intelligence. Out of balance, *pitta* arouses anger, hatred and jealousy.

*Kapha* supplies the water for all bodily parts and systems. It lubricates joints, moisturizes the skin, and maintains immunity. In balance, *kapha* is expressed as



love, calmness and forgiveness. Out of balance, it leads to attachment, greed and envy.



*Images from Freepik*

Ayurveda maintains that all life must be supported by energy in balance. When there is minimal stress and the flow of energy within a person is balanced, the body's natural defence systems will be strong and can more easily defend against disease.

### **What should I expect from an Ayurvedic treatment?**

Ayurvedic treatment focuses on rebalancing the doshas. On your first visit, the practitioner will take a detailed medical history and do a physical check. The practitioner will also ask you questions about your general health, paying special attention to your lifestyle, diet, habits, and surroundings. The practitioner will then recommend ways to restore your natural dosha balance, which almost always includes changes in lifestyle, especially diet. Practitioners draw from more than 20 types of treatment. The most commonly prescribed include:

**Pranayama:** Breathing exercises. Practicing pranayama helps you feel calm.

**Abhyanga:** Rubbing the skin with herbal oil to increase blood circulation and draw toxins out of the body through the skin.

**Rasayana:** Using mantras (repeated words or phrases) during meditation combined with certain herbs for rejuvenation.

**Yoga:** Combining pranayama, movement, and meditation. Yoga has been shown to improve circulation and digestion, and to reduce blood pressure, cholesterol levels, anxiety, and chronic pain.

**Pancha karma:** Cleansing the body to purify it and reduce cholesterol. Practitioners use methods that cause sweat, bowel movements, and even vomit to cleanse the body of toxins.

- **Herbal medicines:** Prescribing herbs to restore dosha balance.

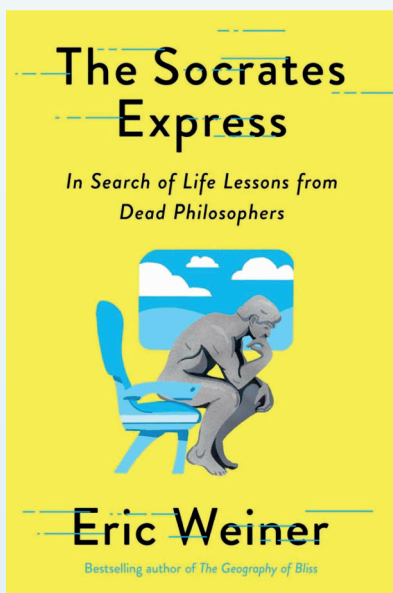
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*'Nagpur Ayurvedic cook book' by Morningstar*



Eric Weiner, the author of the book (published in 2020) has written a number of books characterised by a combination of travel and philosophy. The author argues that in the Information Age, we are “hungry for wisdom” which can be acquired only through the study of Philosophy and not random experience. Each chapter is related to a specific philosopher and preceded by a description of a train travel in that region. One would have to agree with the author, that reading and thinking are more compatible with train travel, than any other mode of travel. The author has managed to combine weighty philosophy (inspired by Will Durant) with light-hearted humour, which makes it unforgettable and ‘very quotable’. Yes, it is a book about philosophy and travel, but it also contains biographic sketches of the philosophers, the learning process and

## BOOK REVIEW

*R. Dasarathy*

### The Socrates Experience

various interesting tidbits of information. The author starts each chapter with a scene on a train ride and then places each philosopher in the context of one broad lesson. The result is a perspective, which highlights one principal aspect of each philosopher: wonder like Socrates, see like Thoreau, listen like Schopenhauer, have no regrets like Nietzsche, fight like Gandhi, and grow old like Simone de Beauvoir. The author encourages us to focus on questions instead of answers quoting from Greek practice and before that the Indian practice of brahmodya.

The Socrates Express is written in the form of a day’s journey. Between the “Departure” and “Arrival” are three periods: Dawn, Noon, and Dusk, during which Weiner converses with his chosen philosophers.

Dawn breaks with Marcus Aurelius and the “Great Bed Question”: to rise or not to rise from bed. This seemingly frivolous question is linked with honouring one’s duties and dealing with difficult people. With Socrates, the great questioner, Weiner walks the path of crazy wisdom, “casting aside social norms and risking ostracism, or worse, to jolt others into understanding”. The next companion is Rousseau, the solitary, who walked to think and thought on the art of mindful walking. From Thoreau, he learns to see with the heart, to look at the world from unusual angles even if it means bending over and peering through one’s legs. Schopenhauer summons him to listen to

others and to himself mindfully. At noon, Epicurus explains the value of sensual knowledge and the meaning of true pleasure. Simone Weil shares the wisdom of attentive and receptive waiting, which involves self-discipline and deep empathy. The “spiritually omnivorous”

M.K. Gandhi enlightens Weiner on fighting: under certain circumstances, fighting is a sacred duty and a necessary good. Confucius speaks of the benefits of practising *ren* (benevolence). At noon end, Shonagon, a Japanese philosopher, shows him how to appreciate the small and simplest things in life. For Weiner, places are “repositories of ideas”. Places matter. That is why he ravel. He believes in the importance of ‘meeting’ dead philosophers on their own turf - reading their writings where the thoughts originated. The book imparts a three-pronged knowledge on philosophy and philosophers.

First, there are the life lessons, one each from carefully-chosen philosophers, answering a specific ‘How to... question.

Second, The Socrates Express shows that there are common threads among philosophers, either in their philosophy or in their mannerisms. Confucius and Socrates taught in an informal and conversational style. Socrates, Rousseau, Thoreau, Nietzsche, and Gandhi loved walking. Marcus Aurelius and Thoreau were “wisdom scavenger[s]”. Socrates and Thoreau annoyed people with their impertinent questions, but they were also good listeners and practised rigorous self-introspection.

Third, there is Weiner’s tendency of

associative reading of the philosophers he is journeying with. Each of these 14 philosophers converse with him in some manner or the other, some more intensely than others. By the end of the journey, we have a portrait of the author, his habits, his likes, and dislikes. As dusk falls, Weiner learns from Nietzsche the secret of eternal recurrence; that reaping the best fruit from existence is possible by living dangerously and with no regrets. From Simone de Beauvoir, who feared ageing more than death, one understands that old age collides with humans, and one is never prepared.

Finally, Montaigne whispers to him about the art of dying fearlessly. The journey transforms Weiner. At the arrival point, he is confronted with a broken smartphone. An agitated Weiner wonders what good has come of spending years assimilating the thoughts of great philosophers if their philosophy could not help him circumvent a mini-crisis. That is when he pauses, revisits their thoughts, and understands that he will live with obstacles and he needs to learn to navigate them, again and again.

This book could be a great companion, walking us through 14 stations of philosophical therapy: how to wake up; how to wonder; how to walk and walk the talk; how to see with other eyes; how to listen with more than one’s ears; how to relish the transient and the abiding; how to heed; how to fight the good fight; how to be kind; how to appreciate small and great things; how to live life with no regrets; how to cope; how to grow old; how to take leave of this life. The Socrates Express is all this and more. It teaches us that the journey matters, as much as the destination, if not more.



## **Swami Vivekananda**

### **The Universal man**

#### **Donning Ochre**

*S. Regunathan*

The disciples of Sri Ramakrishna, including Narendra, knew that their guru would soon depart from the world. However, they were not prepared for it when it happened. They had not made any arrangements for being together. The house they had hitherto occupied had to be vacated. Many of the householders who were supporting the guru and the disciples after his *mahasamadhi*, advised them to go back to their own homes. The disciples were

shocked. They had never expected such an advice particularly when some of them had no place to go to. There was also an unpleasant situation created over the relics of Sri Ramakrishna, between the disciples and the householders. On the intervention of Narendra, it was settled that part of the relics would be given to the householders. Among them one was Sri Ram babu who was keen to build a temple for Sri Ramakrishna. The matter was thus settled.



In the meantime, two incidents of significance took place. Ma Sarada devi was disturbed seeing the struggle of the disciples. One day she prayed to Sri Ramakrishna saying, “The disciples came to you having total faith and belief in you. But you have left them and gone without any care for them. I do not want to see my children roaming around on the streets even for their food.”

Within a few days, one of the householders who was paying the rent for the house in which they had been living, was meditating. Then Sri Ramakrishna appeared before him and urged him to make arrangements for the stay of the disciples without any delay. Immediately the disciple went to Narendra's house and told him what had transpired and asked him to look for a suitable accommodation. Narendra was thrilled to hear that and felt elated that his guru was taking care of them.

They set out to locate a building and came to a place called Baranagore and selected a dilapidated building which required extensive repairs but it was very imposing and had sufficient space for a prayer hall and to accommodate all of them in the same building. Narendra collected all his guru bhaiyas and started staying in the building which became the Baranagore Mutt.

The story deepened with an incident which convinced the young seekers to

renounce the world and become monks. The mother of Babu Ram, a disciple of Sri Ramakrishna invited them to their home in Antapur. It was decided that Narendra, Babu Ram and one or two other disciples would go to Antapur but later on many more of them joined. The village was very calm and quiet and had a charm of its own which not only rekindled the spiritual fire in all of them, but brought them closer. They would sing bhajans every day and spend their time in spiritual ecstasy.

On Christmas eve, in front of the huge *dhuni* (sacred fire), Narendra explained the background of Jesus, his teaching and how his disciples were carrying the message forward. On that day all the guru bhaiyas resolved to organize themselves into a close-knit group and also decided that they should take formal *sanyasa* by following the appropriate rituals.

After returning to Baranagore Mutt, somewhere in early 1887, they took the vow of monastic life and donned ochre coloured robes given by Sri Ramakrishna himself during his last days. Because of various worldly duties, including Narendra having to attend court summons, they would wear white clothes in the morning and ochre in the evening. They also changed their given names symbolic of severing worldly ties, as was customary for monks to do.



## Children's Corner

### Help in the Right way

*Radhika Srinivasan*

A little girl named Chintu lived with her Grand mother in a village in Chittoor. She was barely seven when her parents were swept away in the floods in Nagapattinam sea port and since then she came to



Chittoor to live with her G r a n n y , Ammamma. In fact, the grand old lady cared for all the birds, bees, ants, goats and

cows in the village as well. She always had some goodies for everyone every morning; fresh grass for the cows, crushed peanuts for the goats, grains for the birds, sugar crystals for the ants and puffed rice for the children.

Chintu had made friends with them all, apart from her umpteen friends at school. All the children admired the way she would talk to the animals who listened to her and did exactly what she told them to do. Chintu sang for them and played with the calves, even as she helped her Ammamma milk the cows and made cakes of cow dung. Occasionally she would read stories to goats from her school text books. One day, her grandmother had bought a sack full of sugar crystals for a temple festival. Chintu saw a huge army of ants trooping into her garden. She ran inside and quickly emptied the sack in front of the several rows of huge ants. The ants almost got drunk eating the sugar party. Then each ant took a crystal on its back bigger than its size and disappeared into the crevice in the

wall. Some who couldn't manage to lift the bigger crystals sought help and four of them lifted the lump, dropped them several times on the way and finally dragged the sweet treasure back home.

One greedy ant named Cheentee stayed back till all his clan had left. He dug deep into the sugar crystal mound and decided to try his might. He wanted to carry the entire mound to ensure that there was enough to last three life times! He went so deep that now he couldn't breathe. To add to his woes, it started to drizzle. And now, the Sun and the little water in the dung soil made the sugar crystals into a thick gooey syrupy mixture. Poor Cheentee! His legs got stuck in the mixture and he was now desperate.

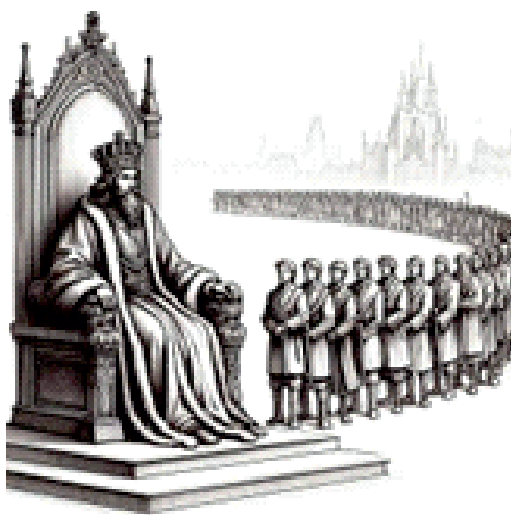
Meanwhile, the other ants began to miss their fellow brethren. The eldest sent a search party to find out. Naturally, they trooped into Chintu's garden from the crevice. They saw their friend struggling. But they knew if they tried to lend him a hand ( leg in this case!), they too would be sucked into death! All the ants saw their friend breathe his last and bade him good bye.

On their return, one said, "A pity he chose to stay back when we all came away! " Another said, " Greed got him! ". Chintu ran towards the ants and said, " It's my mistake. I fed greed into his head. Serves me right that I lost a friend and also got scolded for wasting my Ammamma's money. That sack of sugar crystal was worth six months of her savings that she had preserved for the temple feast!" Chintu had much to learn from it all.

# Children's Corner

## Sharing Space

There was once a king who announced that he would open the doors to his treasury at 9 a.m. and distribute to the needy as they came along. The doors to the treasury would close at 5 p.m. every evening regardless of how many more people were waiting. Of course, as soon as the announcement was made, people started queueing up.



The last one in the line waited all day but no sooner did his chance come, the doors to the treasury closed. He resolved to come early the next

morning and so stood first in the queue at 5 a.m. Soon a crowd began to fall in line behind him. As it was getting nearer 9 a.m., he turned and asked the person behind him why he had come. "Oh! I am extremely poor, I need to feed my children," he said. This man said, "Then you come in front, I will take your place." He kept asking every person and felt their need was greater than his and eventually landed up last in the line. Once again, the doors to the treasury closed. The next day he fell in line at 3 a.m. in the morning. This time too he was the first one in the line and this time too he asked the person behind him why he had come, this time too he drifted to the last place and this time too, the doors of the treasury closed before he could get anything.

The king was watching. He wondered why this man came everyday if he did not want anything. He summoned him and asked. The man replied, "I find people with greater needs than mine. You share your wealth. I share my being."



# Success

means we go to sleep at night  
knowing that our talents were used in  
a way that served others.

*Marianne Williamson*





## FRNV NEWS AND EVENTS



### Values Based Education Workshop

Foundation for Restoration of National Values (FRNV) organized a workshop for NGO KHUSHII Teachers on Wednesday, the 20<sup>th</sup> March 2024 at Sangam Vihar, New Delhi. About 50 teachers participated. Dr. Sharda Kumari, Head, Values Based Education Task Force, FRNV conducted the workshop. Shri S Regunathan, President/FRNV and Shri Ashwani Kumar, General Secretary addressed the participants

*Shri S Regunathan, President / FRNV Addressing the Participants*



*At the School Workshop*

## **REGIONAL CHAPTERS REVIEW MEETING**

On 31<sup>st</sup> March 2024, a review meeting of FRNV Regional Chapters was held through google meeting. It was attended to by

### **FRNV Governing Body**

Shri S Regunathan, President/FRNV

Shri Ashwani Kumar, General Secretary

Dr. N Subramanian, Member

### **FRNV Regional Chapters**

Dr. T S Sridhar, Chairman, Chennai, Tamil Nadu Chapter

Dr. Arun Kumar Rath, Chairman, Bhubaneswar, Odisha Chapter

Dr. Manoj Singh, Chairman, Delhi Chapter

Shri Mahalingam Balasubramaniam, Chennai Chapter

Dr. C K Gariyali, Chennai Chapter

Prof. Krishna Das, Chennai Chapter

Shri R S Krishnan, Chennai Chapter

Shri Samarendra Dash, Secretary, Odisha Chapter

Prof. Jagriti Uniyal, Dehradun Chapter – special invitee

Among other things, it was decided that

- (I) Regional Chapters may plan school workshops
- (ii) Hold internal meetings and finalize plan of action
- (iii) Induct more members from all walks of life – students, teachers, professors, professionals, Doctors, legal fraternity (lawyers), etc., He cited the example of Odisha Chapter.
- (iv) Need to have National Task Force on Health, Legal (Electoral) Reforms and Professionals (Industrial Experts and Economics) similar to that of Values Based Education.
- (v) He encouraged regional chapters to find sponsors to subscribe FRNV bi-monthly journal “Value Insight”. Recently, Ajay Kumar Garg Engineering College, Ghaziabad and other schools have subscribed to the journal.
- (vi) All requisite support will be made available to the Regional Chapters. However, Regional Chapters may also tap Corporate Social Responsibility funds locally from the organizations/corporate.

### **Odisha Chapter**

It held a Members Conclave on 30.03.2024 and identified the following for implementation:-

- (a) Two School Workshops for Teachers
- (b) Launch of e-newsletter
- (c) Two workshops for students
- (d) Organizing events on national importance where debate, etc., could be held and certificates/awards distributed.
- (e) Book publishing (English) with articles from eminent writers. Chairman/Odisha Chapter requested Governing Body Members and Regional Chapters for writing articles on Ethical Governance.

### **Delhi Chapter**

Delhi Chapter conducted its 1<sup>st</sup> meeting of its members on 27<sup>th</sup> April 2024. It has decided the following:-

- (i) Encourage individuals/organizations to become members of FRNV
- (ii) Organize workshop/seminar in schools for the benefit of teachers/students on Values Based Education.
- (iii) Institutes like NCERT/SCERT may also be approached

### **MEETING OF THE FRNV GOVERNING BODY**

The Governing Body of FRNV met on 27<sup>th</sup> April 2024 (in hybrid mode) and took the following decisions:-

- a) Life membership period has been defined. It will now be 12 (twelve) years, reckoned from 27<sup>th</sup> April 2024.
- b) All existing life members shall be requested to renew their life membership and make life membership fee 12 years from 27<sup>th</sup> April 2024.
- c) All life members shall continue to be provided complimentary copy of the FRNV bi-monthly journal “Value Insight” during the life membership period.
- d) However, Life Members are requested and encouraged to subscribe to the journal.
- e) Journal Subscription shall remain Rs.1,000/- for six (6) issues of the journal from June 2024 issue.
- f) Existing subscribers shall continue to get 10 issues as per previous guidelines.

- g) E-journal will be made available for a fee of Rs.500/- for six (6) issues.
- h) Schools/Colleges/Educational Institutions are requested to subscribe to the journal for their library.

Life Members joined since 13 <sup>th</sup> March 2024		
Name	Membership No.	From
<b>Shri Ashis Panda</b> Delhi Chapter	FRNVFRNV/LM/085	30.03.2024
<b>Dr. Chitta Ranjan Mishra</b> Odisha Chapter	FRNVFRNV/LM/086	30.03.2024
<b>Shri Subash Chandra Mohanty</b> Odisha Chapter	FRNVFRNV/LM/087	02.04.2024

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Readers may subscribe to the print version of journal  
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postage). Payment may be made online/RTGS  
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After payment, postal address along with copy of payment confirmation  
may be emailed to: [frnv@valuefoundation.in](mailto:frnv@valuefoundation.in) or [frnvindia@gmail.com](mailto:frnvindia@gmail.com).  
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