


# Value Insight

VOL: 05 ISSUE: 02

April 2026

Rs. 200.00

Bi-Monthly

- 
- The image shows the Indian National Flag (Tiranga) flying on a tall pole on a sandy beach. The sun is setting behind the flag, creating a bright, golden glow and long rays of light. The sky is filled with soft, golden clouds. The beach is in the foreground, with several footprints leading towards the water. The overall mood is patriotic and inspiring.
- **A Story of Indomitable Courage**
  - **The Shield of the Nation:  
Defenders of Sky, Sea and Soil**
  - **The Braveheart of the North-East**



A bi-monthly magazine of  
Foundation for Restoration of National Values (FRNV)  
Website [www.valuefoundation.in](http://www.valuefoundation.in)



# VIJAY TANKS & VESSELS (P) LTD.

SINCE 1956

EPC CONTRACTORS FOR OIL & GAS STORAGE TERMINALS | FABRICATORS OF HEAVY PROCESS EQUIPMENT



Committed Partnership

Global Scale

Specialised & Focused



Storage Tanks

- Low Temperature & Cryogenic Storage Tanks
- Low Pressure Storage Tanks
- Atmospheric Storage Tanks
- High Pressure Spheres
- Mounded Storage Bullets
- Silos & Gas Holders

*e* VOLVING

IDEAS  
*r* EVOLVING

CHALLENGES

Process Equipment

- Heavy Wall Reactors
- Columns & Towers
- Pressure Vessels & Separators
- Shell & Tube Heat Exchangers
- Air Cooled Heat Exchangers
- CKD Tanks & Modular Skid Units

Offices | Vadodara | Mumbai | New Delhi | Chennai | Abu Dhabi  
Tel: +91 9727734632 Email: ho@vijaytanks.com

Plants | Sankarda | Kandla | Jamnagar  
URL: www.vijaytanks.com

# Value Insight

## **Life President**

Dr. E Sreedharan

## **Governing Body**

### **President**

Sri S Regunathan

### **Vice President**

Shri Shiv Murari Sahai

### **General Secretary**

Sri Ashwani Kumar

### **Treasurer**

Sri Prem Arora

### **Joint Secretary**

Dr. N Subramanian

### **Members**

Dr. Devika Menon

Adv. Shri Rama Nath Jha

## **Editorial Board**

### **Editor**

Smt. Sudhamahi Regunathan

### **Consulting Editor**

Smt. Shriti Nath

### **Members**

Sri Ashwani Kumar

Sri Prem Arora

### **Magazine Design**

Smt. Savita Sharma



A bi-monthly magazine of  
Foundation for Restoration of National Values (FRNV)  
Website [www.valuefoundation.in](http://www.valuefoundation.in)

# Value Insight

Readers' views are welcome. For feedback on the journal, contribution and membership enquiries, please contact:

**Secretariat:** Chamber No.10, o/o CPM-5, DMRC, Airport Express Metro Station, Dhaula Kuan, New Delhi 110021

**Phone:** 95996 97643 **Email:** frnv@valuefoundation.in, frnvindia@gmail.com


**Website:** <https://www.valuefoundation.in>

**Note:** Opinions expressed by authors/writers are not necessarily that of FRNV.

## Find us on:

 @Valuesandus

 <https://x.com/ValuesandUs/status/1918194586985611438>

 [facebook.com/profile.php?id=100010034894936](https://facebook.com/profile.php?id=100010034894936) | **User Name:** @FRNV India

## SUBSCRIPTION

Readers may subscribe to the print version of journal "Value Insight" for six (6) issues on payment of Rs.1,000/- (inclusive of postage).

Payment may be made online/RTGS  
[Foundation for Restoration of National  
Values, Savings Bank Account No.  
76620100009436,

Bank of Baroda, Defence Colony Branch,  
New Delhi,

IFS Code BARB0VJDEFE (5th digit is zero)] /

Cheque favouring FOUNDATION FOR  
RESTORATION OF NATIONAL VALUES  
and sent to Chamber No.10, o/o CPM-5,  
DMRC, Airport Express Metro Station,  
Dhaulta Kuan, New Delhi - 110021

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)

Bank QR Code is also available on our website  
[www.valuefoundation.in/contributions](http://www.valuefoundation.in/contributions).



## **Content**

- 04 **Subscription**
- 06 **Contributors**
- 08 **Swami Bhoomananda Tirtha**
- 12 **Subhashitam**
- 13 **From the President's Desk**
- 14 **A Beginning**
- 16 **A Story of Indomitable Courage**  
*Sudhamahi Regunathan*
- 19 **The Shield of the Nation: Defenders of Sky, Sea and Soil**  
*Rishi Kumar*
- 23 **Shaheed Jayee Raguru: The Forgotten Martyr of Odisha**  
*Arun Kumar Rath*
- 26 **The Braveheart of the North-East**  
*Dhriti Baruah*
- 29 **Shirish Kumar Mehta: The Flagbearer of Freedom**  
*Haymantika Singh*
- 31 **A Taste of the Humane**  
*Commander S. Mohan*
- 34 **Champions of the Planet: Green Thinking, Smart Engineering**
- 37 **The Stillness of Silence**  
*Prema Raghavan*
- 40 **Silence: Ten Days of Stillness**  
*Anand Raghavan*
- 42 **Book Review**  
*R. Dasarathy*
- 44 **Swami Vivekananda**  
*S. Regunathan*
- 46 **Children's Corner**
- Tales by the River
  - What does silence mean
- 51 **Leaving a Thought**
- 52 **FRNV News and Events**

# CONTRIBUTORS



**Rishi Kumar** is an artist by profession and a graduate from Delhi College of Fine Arts. He is the founder of AAN Publishers, a book publishing company. They focus on converting India's military history into comic book/graphic novel format for easy and fast comprehension.



**Arun Kumar Rath** (IAS 1973) is a distinguished civil servant, eminent management Professor and author. Architect of Right to Education Bill, Dr Rath joined as Professor in leading business schools after superannuation from IAS. Currently Visiting Professor at IIM Nagpur, Chairman of DAV School Pokhariput (Bhubaneswar), DAV School of Business Management Bhubaneswar and Chairman of Odisha chapter of "Foundation for Restoration of National Values.



**Dhriti Baruah** is Founder and Principal of a primary school, Riverdale, in Nagaon, Assam. She scripts and choreographs stage performances in her school. She is also an artist and frequently writes stories for children drawn mainly from folk tales.



**Haymantika Singh** is a passionate exponent of Indian classical dance forms and is trained in the field of Kathak and Manipuri dance. She has taken part in various dance dramas based on Rabindra sangeet and Nazrul sangeet. She also did an advanced course in Kathak at Shriram Bharatiya Kala Kendra Delhi. Apart from the arts she was also worked as Municipal Corporator in Vadodara and was actively involved in ground level work striving to improve the lot of people living in *bastis*.



**Prema Raghavan** is a writer, teacher, counsellor. She did her B.Ed at SNTD, MSW at Nirmala Niketan and studied Methodology at TISS and Nature Cure under Lakshman Sarma which she has been practicing for the last 4 decades using herbal remedies. She also learnt yoga at the Bihar School of Yoga and has authored 2 books, 'Living in Rhythm with Nature' and 'A journey with a Special Traveler'.



**Anand Raghavan** is a devotee of Ramana Maharishi and Nisargadatta Maharaj and an Engineer involved in the oil and Gas sector.



**Commander S. Mohan** Has had an exciting sea-going career of a quarter century in the Indian Navy as an electronics engineer. Apart from supervising construction of new warships and project management of ship-construction, he was Head of the Electrical Department on board a missile-frigate, an anti-submarine frigate (INS KIRPAN) and mine-sweepers.



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

### VALUE INSIGHT TOPICS FOR THE YEAR 2026

- Contributors are requested ONLY for the MAIN theme given below and NOT for the spiritual theme.
- Please adhere to the deadline.
- Please tailor the length of your contribution to not more than 1000 words.
- We request you to give us your opinions and refrain from sending AI written pieces.
- Confirmation may be sent to [frnvindia@gmail.com](mailto:frnvindia@gmail.com) well in advance. The decision of FRNV Editorial Board shall be final and binding.

<b>Main Theme</b>	<b>Spiritual Theme</b>	<b>Deadline</b>
<b>Women heroes of India</b>	<b>Fearlessness</b>	<b>April 1, 2026</b>
<b>Marvels of India</b>	<b>Human Effort (<i>purushartha</i>)</b>	<b>June 1, 2026</b>
<b>Objectives for Citizens</b>	<b>Relationships</b>	<b>August 1, 2026</b>
<b>Spiritual Heritage of Modern India</b>	<b>Solitude</b>	<b>October 1, 2026</b>

## Śraddhā – Foremost Quality of a Seeker

27th January 1999

*Poojya Swami Bhoomananda Tirtha*

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



श्रद्धावान् लभते ज्ञानम् तत्परः संयतेन्द्रियः  
śraddhāvān labhate jñānam tatparaḥ saṁyatendriyaḥ

**T**his is a statement from *Bhagavadgita* (verse 4.39).

jñānam is the last attainment in human life. And that jñānam, Sri Krishna says, will be attained by śraddhāvān, the man of attention; *tat-parah*, who has given jñāna the supreme pedestal in his life; and saṁyatendriyah, whose senses are well under his control.

What is this śraddhā that Sri Krishna refers to? In Sri Krishna himself you will find śraddhā personified. Can you imagine how attentive he was while advising Arjuna in the battlefield of Kurukshetra? Whenever Arjuna raised a doubt, it was immediately taken up and in

answering the doubt Krishna brought forth a message of clarity with regard to all allied subjects – giving examples, presenting reasons, pointing out possibilities, dimensions and excellences.

In all these things you will find śraddhā. śraddhā is a quality. It should necessarily be imbibed by a seeker. A seeker must have śraddhā in handling his senses, mind, intelligence and personality.

**śraddhā makes him a constant examiner of himself, a relentless purifier of himself.**

Wherever you are and whatever you do, you must have sufficient attention, awareness. In the Ashram, we have a number of activities and

some of them are repetitive and routine in character. Participation in these activities gives you the scope to cultivate śraddhā. Whatever be the activity, while taking part in it, ensure that your śraddhā increases. In keeping the plates, washing and wiping them, in keeping the swab properly folded at its place, in maintaining cleanliness around the washbasin, in wiping the dining hall floor properly, your śraddhā is revealed. You will find that in doing any piece of work perfectly, a lot of attention is required.

Understand that no work is inferior. It is the worker that makes the work either good or bad. Everything needs its own specific attention. **Śraddhā lies in doing everything perfectly.**

The attention can be tested only when one is involved in some activity. When you are interacting with others you will find that there is a lot of compulsion, scope for you to observe and be attentive to your thoughts and behaviour. Then you will find that there are a number of shortcomings or insufficiencies in you. So, interactions are necessary to know them and to strive for improvement.

Yesterday, our 'R' had gummed a few envelopes. I looked at them and said, "You have put too much of

gum!" Immediately the answer came, "No!" The response should have been, "Oh, is it so? I shall be more careful." But such a response seldom comes. You might have gummed a lot of envelopes in your life, but there is still scope for improvement. We often get mail in envelopes so much over-gummed that we have to completely tear off the cover to salvage the contents intact.

Today I found that the spreading of the cloth at the feet for puṣpa-samarpaṇa had to be redone. Actually it makes little difference whether it is this way or that way. But it makes a lot of difference when it is related to the attention of the person who has spread it.

How you place a piece of furniture, whether it is harmonious with the surroundings and the occasion, how you dress yourself, how you prostrate, how you handle the vessels while serving food – all these speak a lot about your level of sensitivity and attention. Suppose you are sitting at a table, make sure that it is tidy when you get up and go.

To leave it unclean is really like leaving your child unclean. The attention, so far as we are concerned, is the same. Similarly when you use a room – even if it is a hotel room – use

it tenderly and well. When you leave, leave it very clean and orderly.

We can correct children easily. But the grown-ups generally do not take to suggestions well. They already have a well-grown ego. They must have their own standards of cleanliness, tidiness, orderliness and the like.

In the Ashram, we deal with many things that you also do at home. But there is a lot of difference perhaps in the attitude with which you do things there and the attitude with which we do things here. It is worthwhile to note and understand where lies the difference. In all these things what is the motivation? What is the persuasion? Where lies the difference?

Then tat-paraḥ : you must give jñāna the highest position in your life. You should be ready to surrender everything for the sake of jñāna.

And then samyatendriyaḥ : there must be a constant note of restraint, refinement and discipline.

The Muṇḍakopaniṣad also says:

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो  
वाप्यलिङ्गात्।

nāyam-ātmā balahinena labhyo  
na ca pramādāt tapaso vāpyaliṅgāt  
(3.2.4)

*The Self cannot be attained by men of weak determination, nor by the careless and inattentive, nor by those given to improper austerities.*

Therefore, this is very very important for a seeker of Self-realization. Even in the matter of austerity, if you do it improperly, it will not work. Arjuna did penance and conquered sleep. That is why he is called Guḍākeśa. He did intense tapasyā for gaining rare weapons. But when he went to the battlefield, the very Gāṇḍiva slipped from his hands. The tapasyā he did was not of the sāttvika nature to make his mind and personality grow with a transcendental strength and dimension with which alone one can accept and withstand all objective situations.

So, try to take to sāttvika austerities which will make your mind elevated and refined, which will enable you to remain unshaken under any circumstances.

To pursue sādhanā in the right manner, to observe the mind, its tendencies and reactions, to resort to the disciplines and austerities which will bring you the desired growth and refinement – all these need cultivation of attention and sensitivity to a great depth and subtlety.

You must have a pleasant attitude, a cheerful and receptive mind so that you can take to whatever is being advised. We are discussing all these openly so that it will help you to become attentive. If you are sufficiently attentive, you will find that your whole body becomes vibrant with spiritual joy.

*Harih Om Tat Sat. Jai Guru!*

**Swami Bhoomananda Tirtha**

Narayanashrama Tapovanam

Venginissery, Paralam,

Thrissur

Kerala 680563

Phone: +91 487 2278302

**E-Mail:**

[ashram@bhoomananda.org](mailto:ashram@bhoomananda.org)



# SUBHASHITAM

आत्मनो मुखदोषेण बध्यन्ते शुकसारिकाः ।  
बकास्तत्र न बध्यन्ते मौनं सर्वार्थसाधनम् ॥

**Parrots and mynahs are caught due to their  
speech, while herons are spared because of silence  
— silence achieves everything.**

तोते और मैना अपनी बोलने की आदत  
के कारण पकड़े जाते हैं,  
जबकि बगुले मौन रहने के कारण बच जाते हैं  
मौन सब कुछ सिद्ध कर देता है।

## From the President's Desk

---



Recently, I came across two shining examples of kindness where concern for the other dictated the actions. One, was in the middle east and the other one nearer home.

When the middle east crisis started, many flights were cancelled, airports were in chaos and travellers, especially Indians, were stranded. There was one good noble youngster by name of Dhiraj Jain who opened his farmhouse, pitched tents for 300 people, provided bed, food and other facilities. He also came to know that many of them did not have the wherewithal to even take a taxi and so he ferried them from the airport to his farmhouse by hiring 15 vans. Women and children were greatly relieved by this one gesture.

The second one is near Madurai, a lady who sells idli and tea priced her products in such a way as to make it affordable to the poor labourers working in the vicinity. These men and women were so happy to have a stomach full within the little money they had.. More than anything else, making only a marginal profit she earned the good will and good wishes of many labourers and poor people.

I often wonder what makes these people to be so humane in their actions and beliefs? Why is that these great people, more of whom are written about in this issue, think of others before thinking of themselves? My next question of course is how can majority of people inculcate these qualities in themselves? How can we convey this idea to children so that the nation in particular and the whole world becomes a place of humaneness? This question begs an answer especially in this time of strife and war.

*S. Regunathan*  
President (FRNV)

## A Beginning

A forest was on fire.  
People said the flames  
would tire.

The forest beings tried running away.  
Kurikindi, a little hummingbird,  
back did stay.

Close by was an ocean. She flew  
hurriedly to it, picked up as much  
water as her beak could hold and then  
spit it out on the fire. When she spit  
just about a drop fell. People  
watching her laughed at her effort  
and one camel asked her why she  
would waste her time. "I am not  
wasting time," she replied. "I am  
contributing my might...however  
small."

Are you?

A poor labourer called Dashrath  
Manjhi married a woman who he



thought would rival any beauty. He  
was in love with her and deliriously  
happy till one day, his pregnant wife  
was walking on the Gehlour Hills,

Bihar, where they lived, and  
slipped on the narrow  
mountain path, fell and got  
badly injured. Dashrath picked  
up his wife as he would a child  
and raced the wind to get her to  
hospital in time, but it was in  
vain.

For the rest of his life he spent



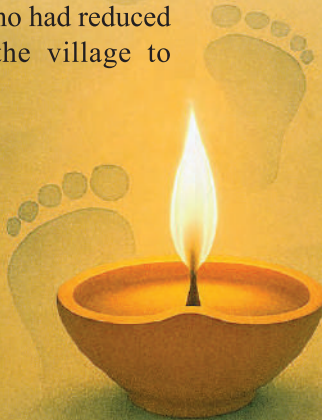
carving a road on the hills with just a hammer and a chisel.

He did not want anyone else to suffer the same fate as his wife. Manjhi had to sell the family's three goats to buy the hammer and chisel that he used. Just like those who watched the humming bird, those who watched Dashrath Manjhi also laughed at him. However, he continued undaunted for more than 22 years working day and night and carved a road through the side of the mountain. His village could now access to schools, hospitals and jobs for the first time. Before Manjhi had made this road the people would have to climb and cross a big mountain before they could reach the other side. Amazed by his achievement people now called him the Mountain Man who had reduced the distance from the village to

hospital from 55km to 15km.

This is an issue devoted to beings like Kurikindi and Dashrath Manjhi. Let us celebrate them. If you know about any others do let us know. Of course, it is true that each of us does give up something for our loved and dear ones. Tell us your victories...however small it may still be an inspiration to someone else. Maybe then we all together can step a little further and like Manjhi think of others who may be suffering similarly...

At the centre of this enormous act of giving selflessly is silence. A silence that is full and empty at the same time. Accessing and growing this centre is where the secret lies, we heard.



## A Story of Indomitable Courage

*V.O.Chidambaram Pillai, the towering helmsman of Tamil Nadu whose courage, sacrifice and patriotism made him a lasting symbol of economic independence in India's freedom struggle writes  
Sudhamahi Regunathan.*

Life in India in the late 19<sup>th</sup> century and early 20<sup>th</sup>, was very different from what we know it today. Colonial dominance and atrocities kept the dignity of the countrymen under wraps. Many spirited people rose from such suppression to give their all. V.O.Chidambaram Pillai (VOC), the swadeshi ship owner who challenged the empire, was one such. V. O. Chidambaram Pillai (1872–1936), known more commonly as “Kappalottiya Tamizhan” (The Tamil Helmsman) in Tamil Nadu, was a truly courageous and visionary figure of India's freedom struggle. At a time when British economic power seemed invincible, VOC dared to challenge it.

Trained as a lawyer, VOC found himself drawn to the cause of national regeneration. He was deeply influenced by the Swadeshi



movement that arose after the 1905 partition of Bengal. And he was convinced that political freedom was inseparable from economic independence.

Inspired by leaders like Bal Gangadhar Tilak, VOC worked closely with Tamil poet-patriot Subramania Bharati and revolutionary leader Subramania Siva. Together, they delivered fiery speeches and through their equally powerful writings mobilized the public to participate in the national movement.

This must seem like the story of many freedom fighters. But VOC did

something more. Hear what VOC did. As mentioned earlier, he placed great value on economic independence. One day as he stood on the beaches of Tuticorin, he observed that maritime trade between Tuticorin and Colombo was monopolized by the powerful British India Steam Navigation Company. The British company not only controlled trade but symbolized colonial economic dominance. He was disturbed. He went home and founded the Swadeshi Steam Navigation Company (1906)!

In addition to giving the confidence to his fellow countrymen that they too could run and manage ships, a single man stood in opposition to an empire. Raising capital from ordinary citizens—many of them small traders and patriots—he purchased two steamships, S.S. Gallia and S.S. Lawoe, and began operations. This was more than a commercial venture; it was an act of defiance.



The British were shocked and disbelieving...a single ordinary Indian rises against them! They responded aggressively. They slashed fares to unsustainable levels, pressured customers, and used administrative tactics to harass the Swadeshi company. But VOC stood firm. For the first time, Indian ships sailed proudly in competition with British vessels, embodying the spirit of self-reliance long before it became a national slogan.

Another local event which he turned into a national uprising was when he supported workers of the Coral Mills in Tuticorin who were protesting exploitative conditions. His involvement transformed a labor strike into a broader political awakening. He addressed mass meetings, calling for dignity, unity, and resistance to colonial injustice.

Now the British could take it no more. They arrested and imprisoned him. Not only that, they illtreated him so inhumanly in the prison. Where bullock carts drew the oil wheel, VOC was tied. He walked round and round drawing the wheel which took such a toll on his health that even when he came out of prison, his body did not recover. In addition, his law license was revoked, his properties were

auctioned, and his family faced severe hardship. The people who knew him bled in their heart and prayed with all their might. Prison guards reportedly mocked him:

“Where are your ships now? Where is your Swadeshi company?” But VOC is said to have responded calmly that his body might be confined, but the idea of Swadeshi could not be imprisoned.

After his release in 1912, VOC struggled financially and never regained his former stature. Unlike some national leaders who later occupied prominent positions, he died in relative obscurity in 1936. Yet Tamil Nadu and India gradually came to recognize his contributions. Today, institutions, ports, and memorials bear his name, and he is remembered as one of the earliest champions of economic self-reliance.

When he came out of prison in 1912, he was financially ruined. His law license had been cancelled. His property had been auctioned. Many former associates distanced themselves, afraid of British

displeasure. Friends advised him to write a petition of apology to the government so that his professional privileges could be restored. It would have made life easier for him and his struggling family.

He refused. He chose hardship over compromise.



Once standing alone at the harbour in Tuticorin, watching British vessels dock confidently, a companion, feeling sad for him, remarked that his dream had failed. VOC replied that dreams for the nation do not fail simply because one man falls. If one Indian had dared to launch ships against the Empire once, many more would do so in the future.

And indeed, decades later, India would build its own shipping and industrial strength.

**Photo credits:** Grinding Stone: By Surya Prakash.S.A. - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=17752859>

Stamp: By India Post, Government of India - [1] [2], GODL-India <https://commons.wikimedia.org/w/index.php?curid=75100730>

## The Shield of the Nation

### *Defenders of Sky, Sea and Soil*

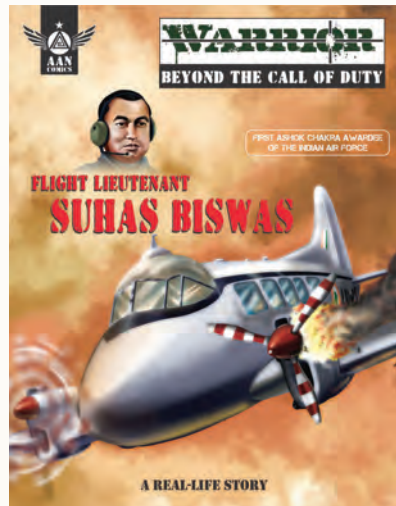
*This article by Rishi Kumar recalls the heroism of those whose courage is exercised far from public view – personnel of the Indian Army, Navy and Air-Force.*

When someone thinks of nation building, they generally mean developing the country's economy and building of infrastructure like roads, bridges, offices, educational institutes and hospitals etc. that contribute in the growth and welfare of the nation. In order for the above to function smoothly without any disruption, we require a powerful force called 'Security'. Those who provide security are the armed forces which consist of the Army, Air Force and the Navy. Without them there will be no peace and stability which will hinder economy and development – in short chaos and instability will reign.

If we look at our history, our nation was subjected to several invasions in the past leading to shrinking of boundaries and economy. Post-independence India has come a long way. Despite major wars with Pakistan, China and several internal challenges, we have seen a steady growth in our country, possible only due to the Indian military which have ensured a secure environment for the country to thrive. Just like a child blossoms in a secure environment

provided by the parents, likewise the nation and its people prosper and thrive when the borders are secure. Throughout history whenever civilizations or kingdoms flourished, it was because of their militaries.

A common citizen is often ignorant about this and never thinks beyond the pebble in their shoe. One should thank their fortunes that there are people amongst us who chose to become a part of the armed forces. They could have easily chased opportunities afforded by our nation for a comfortable life, yet they chose to devote themselves to a higher



calling. Their actions have not only inspired generations but have altered nation's destiny as well.

Here are some stories of these warriors -

### **1. Flight Lieutenant Suhas Biswas**

An Air Force officer who managed to land a burning plane successfully with India's future military leaders onboard. The event happened in 1952, aboard De Havilland Devon (HW 516) aircraft, while flying back from Lucknow to Delhi, during midflight, a wing caught fire. The senior Army officers travelling were, the then GOC-in-C, Lieutenant General S M Srinagesh, The Quarter master General, Major General K. S. Thimmaya, Chief of General Staff Major General S.P.P Thorat and Military Secretary Major General Sardanand Singh. The Pilot knew the fate of everyone depended on him. His flying skills at that crucial moment ensured the successful landing of the burning plane thus saving the lives of everyone on board. Two of the officers went on to command the Indian Army.

Flight Lieutenant's act altered the course of History.

### **2. Major Hari Chand**

The Pakistani army in connivance with England launched an invasion into Jammu, Ladakh and Kashmir. The enemy reached all the way to Leh but were unable to breach the



gates with Indian troops defending the city. The enemy realised that small arms would not be effective, but mortar guns were needed to destroy the defences of the city. The officer of 2/8 Gorkha Rifles, Major Hari Chand decided to lead a small group of Gorkha soldiers in a daring commando raid deep behind enemy lines. Their targets were the mortar guns, the soldiers had to evade enemy patrols to reach their objective. The commandos were successful in their mission and got back without any scratch. Had they failed in their mission, the map of India would have looked different. This operation took place way back in 1948 and is largely forgotten to history.

**3. Commodore B. B. Yadav –** A naval officer who led an extremely daring operation against the Pakistan navy during the Indo-Pak 1971 war. On the night of 4<sup>th</sup> December 1971, The Indian Navy launched Operation Trident where 3 Osa class missile boats of the 25<sup>th</sup> Missile Boat Squadron headed towards the Karachi harbour. In this operation the missile boats under Commodore Yadav destroyed two enemy war ships, sank a minesweeper, destroyed a merchant ship carrying supplies for Pakistani military and put the enemy oil refinery on fire. This action by the Indian navy not only destroyed the enemy naval assets but also compelled international shipping to seek permission from India to enter Pakistan. No one could have ever thought that these coastal defence

boats could be used for offensive operations. The Soviet Premier Leonid Brezhnev on learning of what the Russian missile boats did came all the way to personally meet the crew of the 25<sup>th</sup> Missile Boat Squadron.

Apart from the few stories mentioned above, one can learn more about our war heroes, wars and military history from well-researched books written by our veterans and defence experts. No doubt these books, though voluminous, are well written and have tons of information. However, in today's fast life one expects everything in a concise format so as to consume it within a short span time. This is exactly where AAN Comics steps in. AAN Comics is the brand of AAN Publishers, a book publishing. They focus on converting India's military history into comic book/graphic novel format for easy and fast comprehension. It is said that a picture can speak a thousand words and in fact, people do tend to remember images for a longer time than texts from a book. All their war comics are based on real life and events, and none of it is fiction. Their work has been widely appreciated in the military circles, commending their role using comic books to narrate our soldiers' tales of valour to inspire and motivate the future generations.



A wide range of war stories have been covered which not only bring out the gallantry of our famous war heroes, military operations and battles but also of the unsung or lesser known ones. More than 60 titles covering military operations from the 1940s till current times have been published. From the forgotten Operation Polo and the lesser known Siachen conflict, to the famous Kargil war, they have highlighted the role of diverse elements within the armed forces to the public.

Additionally, not just the frontline rifle wielding or tanks driving troops that are important, but even those that support these vanguard sections. The war comics being a representation of military history ensure accurate and authentic depiction of weapon, gears, equipment and uniform of our Armed forces and even that of the enemy.

These books are further categorised under the different categories like the 'Warrior series', 'Behind enemy lines' and the 'War' series. Each series tells a different story, for example:

(i) **The Warrior series** focuses on the stories of individual war heroes, how they got Ashok Chakra, Mahavir Chakra or Sena Medal etc.

(ii) **'Behind Enemy Lines'** covers the stories of our warriors who went deep inside enemy territory to conduct operations.

(iii) The **War series** consist of wars, here focus is not on the individual but the whole event that took place.

Another upcoming series is 'Battle' series, where famous and unsung battles would be covered. These books should not be seen as mere comic books as they are much more than that. They are a mixture of tribute to our heroes, military history, war, geo-politics and art merged into real-life illustrated stories that will make any reader proud of their armed forces and will inculcate a strong message of "country first and every time".

Veterans and military experts often say that there is no dearth of military stories and the general public needs to be made aware about our armed forces and what they do for the nation. AAN Comics strongly believe that the medium of comics can play a role in bridging the gap between the military and the people. Since the 1950s UK based Commando Comics have been showcasing stories of both the World Wars (featuring British and American war heroes). These war comics are known throughout the world and in India they are widely read by both older and younger generations till this day. But, for how long? India has had major wars and conflicts, and it's high time we had our own comics showcasing India's military history featuring real-life Indian war heroes.



## Shaheed Jayee Rajguru

### *The Forgotten Martyr of Odisha*

*This article by*

*Arun Kumar Rath revisits the life and sacrifice of one of Odisha's earliest yet often forgotten freedom fighters. Through this tribute, the author brings to light the quiet courage of a martyr whose legacy deserves renewed remembrance.*

**T**he life of Shaheed Jayee Rajguru is a rare example of patriotism, courage and selfless sacrifice for the motherland. He was awarded capital punishment for waging war against the British forces and was executed in a brutal manner on 6 December 1806 at faraway Midnapore (*Medinipur*).

Two hundred years later, the forgotten hero - who took the violent path to wage war against the British to protect India's freedom - was remembered. History accorded the rightful place to Jayee Rajguru. He was the first martyr from Orissa in India's freedom struggle and one of the earliest martyrs in the freedom movement of India. He was given due honour when his portrait was unveiled in the Central Hall of Parliament by the Hon'ble Prime Minister, Dr. Manmohan Singh, on 22 December 2008.

Jayee Rajguru (Jayakrushna Mohapatra) was born on 29 October 1739 in a prominent scholarly family in the village Bira Harekrushnapur, near Puri in Orissa. His forefathers were advisors and spiritual teachers to the King of Khurda at Ouri and were traditionally called "Rajguru" (Adviser-Teacher). Jayee Rajguru, who was an outstanding Sanskrit scholar, was appointed Rajguru to the King after the death of his father Chand Rajguru.

The race for succession to the throne of the Kingdom of Khurda at Puri began soon after the death of the ruling King Dibyasingha Deb- II. Jayee Rajguru ensured the accession of the late King's minor son Mukund Deb-II to the throne of Khurda against mischievous palace politics. As the King was a minor, Jayee Rajguru became the Regent and took actual control of the state's affairs



into his hands in 1798. In this capacity, he introduced many progressive changes in the administrative system of the Kingdom

The British East India Company planned to occupy entire Odisha. They issued notice to the rulers of smaller kingdoms to accept subjugation and pay taxes to the British treasury. But the King of Khurda, on the advice of Jayee Rajguru, did not obey the British. Realizing the imminent danger of war with the Britishers, Jayee Rajguru prepared the army and appealed to the people to get ready for sacrifice to save their motherland. Soon, his efforts took the form of a mass movement with every household contributing to a soldier, trained in different war skills. Jayee Rajguru was a forceful speaker. Through his fiery speeches, he could inspire the people with intense patriotism. He also trained people in the art of warfare and

advocated for a violent uprising against the British.

Jayee Rajguru attacked the British forces in 1804 on the banks of the river Mahanadi. The news spread like wildfire. After suffering a severe setback at the hands of Rajguru's forces, the Britishers called in additional battalions to reinforce their strength. The final battle, the 'Battle of Barunei', took place in December 1804 at the foothills of the Barunei mountain between the British and the soldiers led by Jayee Rajguru. The fort was seized for three days and in a fiercely fought battle, a handful of Rajguru's soldiers in the fort fought gallantly against the seven thousand strong British army. The battle skills, valour and sacrifices of Jayee Rajguru and his followers are remembered by the people even today.

Jayee Rajguru moved the King of Khurda to a safe place with his trusted lieutenants. He exhibited abiding love and eternal loyalty to the motherland by protecting the King - the symbol of Odisha's sovereignty - even at the cost of his own life.

The Britishers resorted to the divide and rule policy by tempting a few of the local people with offers of large tax-free land holdings in return for information about the whereabouts of Jayee Rajguru and his battle plans. As a result, Jayee Rajguru was captured and arrested.



The Britishers took Jayee Rajguru to far off

Medinipore

for trial, as they were apprehensive that his trial might spark a rebellion in the state.

After a farcical trial by the British court, he was awarded capital punishment for waging war against the state. He did not pray for mercy. Instead, he told the court firmly that fighting for the freedom of his motherland was never a crime.

On 6 December 1806, Jayee Rajguru attained martyrdom. He was not hanged but executed in a brutal manner by tying his legs to two branches of a big banyan tree and releasing the branches, thereby tearing his body into two pieces! This act remains the most chilling example of colonial brutality!

The great patriot Jayee Rajguru waged a gallant war against the British forces to defend India's freedom and sacrificed his life for the motherland but remains largely forgotten by the national consciousness.

#### **Some of the comments on Jayee Rajguru are:**

“All our efforts have been nullified. I want that his political advisor Jayee Rajguru is removed, effectively.”

**Col. Harcourt (head of British forces) in letter to Lord Wellesley, 1804**

“Though a learned scholar, he (Jayee Rajguru) fought heroically the superior British forces with poorly armed forces of popularly recruited soldiers. He was captured by the British, put to death in a brutal manner on 6 December 1806 after a farcical trial in distant Medinipur and became a part of Odisha's folklore, inspiring Odisha's freedom fighters in the 20<sup>th</sup> Century.”

**Prof. Bipan Chandra, Historian**

“His patriotism and spirit of freedom make him one of the great freedom fighters this country has produced.”-

**L.K. Advani, Former Deputy Prime Minister of India**

“The 1857 War of Independence, drew largely from Rajguru's revolt.”-

**Somnath Chatterjee, Former Speaker, Lok Sabha**

“The Khurda Rising of 1804 which Shaheed Jayee Rajguru led from the front was truly a people's war.”- **M. Venkaiah Naidu, Hon'ble Vice President of India**

*Photo1: By Krupsindhu Muduli licensed under CC BY-SA 3.0, via Wikimedia Commons.  
Photo2: By Prateek Pattanaik, licensed under CC BY-SA 4.0, via Wikimedia Commons.  
Photo3: By Prateek Pattanaik, licensed under CC BY-SA 4.0, via Wikimedia Commons.*

## The Braveheart of Northeast India

### Haipou Jadonang

***Dhriti Baruah** writes about a young visionary Naga leader from the hills of Manipur who inspired his people to dream of freedom and challenged colonial rule long before Independence.*



He was still a teenager, young, muscular and strong. As the British surveyed the area, to enroll men from the region to fight on their behalf in the World War I, their eyes fell on Haipou Jadonang, the strong young man. They enrolled him too.

Jadonang's family was not given to too much of emotional reactions but the whole village of Puilon (now in Manipur) felt bad that this bright youngster was being taken to fight. He seemed to be gifted and used to heal people in the village. He had also an air of calm and peace about him. But the British told the villagers that their God would deliver him from danger, and the villagers believed that. And so Haipou Jadonang went to Mesopotamia.

He fought and fought well and returned to his homeland at the age of 20, with renewed ideas and enthusiasm. He had gone with an apologetic feeling that they were “uncivilized head hunters” but he came back realizing that people all over the world, fought and fought for their own selfish interest, even though they were called civilized. His tribe and his neighbouring tribes had values. They did not kill with malice, it was either impulsive or instant revenge.

He realized that because all the Nagas (in that time Naga seems to have been a generic name for most of the Mongoloid community that lived on the North eastern hills) were not united and did not have a cogent story of their faith they could not

withstand the onslaught of missionaries. So he formed a new faith called 'Heraka' which meant not impure. Rather than rejecting tradition, Jadonang aimed to consolidate and systematize it. He emphasized worship of a supreme deity, Tingkao Ragwang, and discouraged certain rituals he saw as excessive or divisive.

Jadonang, was born into the Rongmei Naga community, one of the three cognate groups - Zeme, Liangmei, and Rongmei - collectively known as the Zeliangrong. This region, straddling present-day Manipur, Nagaland, and Assam, was under British colonial administration. Colonial policies had disrupted traditional village structures, imposed taxes, and interfered in customary practices. At the same time, Christian missionary activity was spreading rapidly among the Nagas, bringing education and new forms of worship, but also unsettling indigenous religious traditions. By redefining



his faith, Jadonang, provided the Zeliangrong people with a renewed sense of unity and identity at a time of cultural uncertainty.

But Jadonang's vision was not merely spiritual. He believed that religious regeneration must go hand in hand with political freedom. By 1930, five years since the inception of the Zeliangrong movement, Jadonang followed the Civil Disobedience movement that had spread across the rest of India, and told his people not to pay taxes. By now he had a lot of public support and a full-fledged plan of action against the British. In Burma Saya San was leading a rebellion against the British at the same time. The British authorities were obviously not very secure. They viewed his growing influence with suspicion. In their eyes, a charismatic leader uniting village across administrative boundaries posed a potential threat. Jadonang openly criticized forced labour practices and colonial taxation. He encouraged his followers to resist unjust exactions and to prepare spiritually and socially for self-rule. Although his movement was primarily religious and reformist, it contained a clear anti-colonial undercurrent.

In 1931, tensions reached a breaking point. The British administration accused Jadonang of involvement in

the killing of four traders - charges that many historians and members of the Zeliangrong community believe were politically motivated. He was arrested and tried by the colonial authorities. Despite protests from his followers, he was sentenced to death.

History never tells the complete story. It is said that four betel leaf traders were travelling through Kambiron to Silchar. They stayed the



night at a dak bungalow. In the morning they were found killed in the morning. Jadonang was blamed to have killed them and distributed

their body parts to his followers as religious offering. The locals said Jadonang was not even present in that area. In truth, the travelers had lit a fire at night and that was taboo for the villagers. So the villagers killed them.

On 29 August 1931, at the age of twenty-six, Haipou Jadonang was hanged in Imphal. His execution shocked the Zeliangrong people but did not extinguish the movement he had kindled. Instead, his martyrdom transformed him into a symbol of resistance and spiritual courage. His young disciple, the remarkable Rani Gaidinliu, then only in her teens, took up his mantle. She continued both the Heraka reform and the struggle against British rule, later earning recognition as a freedom fighter in independent India.

In post-independence India, Jadonang has gradually received broader recognition. He is remembered in Manipur and neighbouring states as a martyr of the freedom struggle. Statues, memorials, and annual commemorations honour his sacrifice.

Yet he is less known to most of India.

*Photo credits:*

*Photo 1: Naga spiritual leader and freedom fighter from Manipur.*

*Source: Wikimedia Commons (Public domain).*

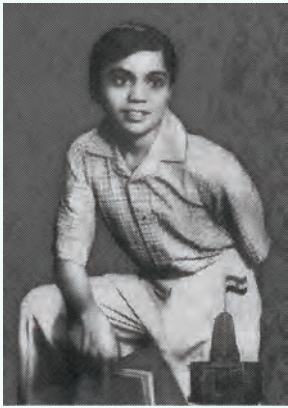
*Photo 2: Wikimedia Commons/CC By-SA 4.0*

*Photo 3: Creative Commons Attribution-Share Alike 3.0 Unported license.*

*Shirish Kumar Mehta*  
**The Flagbearer of Freedom**

*Patriotism and courage know no age. **Haymantika Singh** writes about a teenager patriot who held the tricolor high and faced British bullets with fearless courage.*

**H**ow does courage come to one so young? There was once a boy called Shirish Kumar Mehta. He was born in 1926 in Nandurbar, a town in present-day Maharashtra. He grew up in an atmosphere deeply influenced by



nationalist ideals.

The call for freedom had spread far beyond the major cities and had reached small

towns and villages across India. By the time Shirish was a schoolboy, the ideas of swaraj,

*Youthful courage that defied an empire*

sacrifice, and non-violent resistance were already shaping the minds of the younger generation.

We all know that in August 1942, the Indian National Congress launched the historic Quit India Movement under the leadership of Mahatma Gandhi. We have read and heard of the role played by stalwarts like Abdul Ghaffar Khan, Muhammad Ali Jinnah, Vinayak Damodar, Jayaprakash Narayan, Matangi Hazra and so on. This is the story of that young boy Shirish Kumar Mehta who not only participated in the Quit India movement, but gave up his life for it.

The movement demanded an immediate end to British rule. The slogan “Do or Die” electrified the nation.

Shirish Kumar Mehta's martyrdom reminds us of the fearless spirit of India's youth during the freedom struggle

On 9 September 1942, Nandurbar witnessed such a moment of confrontation. A group of students

organized a procession in support of the Quit India Movement. Shirish Kumar, then only about 16 years old, was among them. He carried the tri-colour national flag at the head of the procession. The students marched through the streets, raising patriotic slogans and calling for freedom.

As the procession advanced, the police tried to stop them. Tensions escalated quickly. The authorities ordered the crowd to disperse, but the students stood firm. When the police opened fire, panic spread. Yet Shirish Kumar did not retreat.



Holding the national flag high, he continued to face the armed police. According to accounts, he urged others

to remain brave and not to let the flag fall. Moments later, he was struck by bullets and fell, still clutching the tri-colour.

Shirish Kumar's death sent shockwaves through Nandurbar and beyond. His martyrdom became a symbol of youthful bravery and unwavering patriotism. He had not been a political leader or a famous orator; he was a student who believed deeply in the dream of a free India. His sacrifice demonstrated how the spirit of independence had entered the hearts of even the youngest citizens.

The courage of the young flagbearer of Nandurbar became a lasting symbol of patriotism

*Photo 1 credit: Eshaanbera, CC BY-SA 4.0  
<<https://creativecommons.org/licenses/by-sa/4.0>>, via  
Wikimedia Commons*

## A Taste of the Humane

*Commander S. Mohan writes about founder of Akshaya Trust, Narayanan Krishnan, recognized for his relentless commitment to feeding and rehabilitating the homeless and mentally ill in India.*

Does the name Narayanan Krishnan ring a bell somewhere in your consciousness, dear Readers? What if I told you that he was a bright young man, a Chef with the TAJ group of hotels Bangalore, who in 2002 had received a prestigious offer for further specialization in Switzerland.



Young Krishnan went home to his home-town Madurai for 4 days – to take blessings from his orthodox Brahmin parents and pray for guidance at the Madurai temple. As he walked to the temple, he was overcome by the obnoxious sight of a man lying on the wayside, eating excreta. Homeless people, mentally deranged - abandoned men, women,

and children - were to be seen on the streets of this small town. Krishnan was so distraught that he could not concentrate on his prayer. Krishnan asked God for guidance for his future; what message he got as God's will was something he was irresistibly drawn into, and he could not shake off.

Instead of flying off to Switzerland, he threw away a very lucrative career, and decided to personally cook and feed these destitute people. I cannot but see in this act a modern-day Prince Siddhartha!

He moved out of his grandfather's house into the kitchen, and donated the rent towards Akshaya Trust. Waking up at 4 am, Krishnan dons



his Chef's headgear and gets to work. After cooking, he next went around town, pulling out these 'human weewills' ; finding them was not always easy. Some hid in the by-lanes, some ran away frightened by the sight of an approaching stranger. Some were too old, some abandoned by their families. Some had not bathed for months; Krishnan managed to



befriend them, hug them, and hand-fed the poor. The bond started growing stronger, and soon he was cooking meals thrice a day and feeding about 30 people. His orthodox brahmin relatives highly disapproved Krishnan picking up the dirty, untouchable, poor—some with open wounds and sores—with maggots crawling out of the wounds. Soon a good Samaritan donated a van, and this enabled Krishnan and his

friends to do the rounds of 125 miles every day, feeding three meals a day. He took up the additional task of giving them a haircut, manicure, bath, etc. Soon his mother was able to see her son's divine vision, and relatives reconciled to such activities. They formed the Akshaya Trust in the year 2003. There are a total of 430 destitute people who are

being provided. What started as a dream has blossomed into a regular humanitarian project; from that momentous day in 002, not a day has gone by when the poor people have not been fed three meals. More kind-hearted folks joined, and a proper building for 430 inmates has been built on 3 acres of donated land.

No matter what others think or say about his work, his kindness and courage is commendable. I wish





more such visionaries emerge in 'Viksit Bharat'.

“On the first encounter, the panic that I see on their faces, the hunger they must feel, and the abject neglect are the driving force for me and my friends at Akshaya.” This committed young man does not care what he gets in return for his work. Rather, he has devoted his life to pacifying his burning desire of seeing satisfaction on their faces. What price can be put on such grand motives?

Though still an “Unsung Hero” to

many of us, word got around - Krishnan was selected as one of the Top 10 in “CNN Heroes 2010” list. So far, over six million meals have been served. The 'once abandoned' men, women, and children are all housed and fed in a proper home, and they have access to medical and nursing services.

I feel my words are inadequate; let these photographs give you a better picture of what goes on at 'Akshaya' Madurai.

## *Champions of the Planet*

### **Green Thinking, Smart Engineering**

*In every corner of our country there are unknown heroes: people who identify a problem close to home and decide to act. They may not appear on national stages, but their impact is deeply felt within their communities.*



**W**e recently came across an inspiring article in 'The Times of India' titled "Powering a green future with sun and seaweed" by Kushagra Dixit. The piece highlights young climate leaders working at the grassroots level in some of India's most vulnerable regions. What struck us was the way ecological action and community resilience are being woven together. Two stories, in the article, exemplified the spirit of the "unknown hero."

**Restoring the Sea: A Marine Biologist's Quiet Mission**  
On Kalpeni Island in Lakshadweep, marine ecosystems have been under severe stress. "Over the past decade, the islands nearly lost nearly 99% of their seagrass meadows due to anthropogenic pressure such as climate change, coastal construction, and turtle overgrazing". Seagrass may not capture headlines, but it performs silent and essential functions: it acts as a nursery for fish, supports marine biodiversity,



protects shorelines, and absorbs significant amounts of carbon. For fishing communities, the decline of seagrass meant shrinking fish habitats and economic uncertainty. Rather than accepting ecological degradation as inevitable, a young marine biologist, Sijahudheen, began working to restore both ecosystem health and community livelihoods. Through collaboration with research institutions and environmental groups, he introduced seaweed cultivation - a practice not previously established in the islands - as a sustainable livelihood alternative. Seaweed species such as *Gracilaria edulis* are not only

commercially valuable but also environmentally beneficial. They act as carbon sinks, create micro-habitats for marine organisms, and reduce pressure on declining fish stocks opening new income revenues. In regions where traditional fishing yields are becoming unpredictable, seaweed farming offers diversification. Yet the initiative does not stop at cultivation. Environmental restoration must also sustain livelihoods. Sijahudheen's focus is now on training island communities to process seaweed locally and convert it into market-ready products. By developing finished goods rather than selling raw material.

In Lakshadweep, integrating ecology with economy is quietly taking shape - led by a young scientist working not in the spotlight, but within his community.

### **Lighting Up Rural India: Solar Solutions from Within**

In Bokaro district, Jharkhand, there is another young changemaker. A 20-year old woman “teaching everyone how to harness the sun”.

During the Covid-19 lockdown, frequent power cuts disrupted education and daily life. For students attending online classes, unreliable electricity became an obstacle to opportunity.



Aparna Kumari, a diploma student in electrical engineering, chose not to view the problem as permanent. Instead, she began mobilizing women and youth in her village around renewable energy awareness and training.

“Leveraging government schemes such as PM Surya Ghar Muft Bijli Yojana and PM-KUSUM”, she helped villagers access solar training and encouraged farmers to adopt solar-powered irrigation pumps. These interventions reduce dependence on erratic grid supply, and lower fuel costs.

Over time, her efforts evolved into a small enterprise focused on energy-efficient solutions. Beyond numbers

and turnover, however, the deeper achievement lies in empowerment. By equipping community members with technical knowledge and practical skills, she shifted them from dependency to participation: The stories highlighted in the Times of India article demonstrate that young leaders across India are already building solutions for a sustainable future. They may not seek national recognition. Yet through seaweed farms and solar panels, through training sessions and community mobilization, they are strengthening the foundation of a more sustainable future.

*Source: Kushagra Dixit, “Powering a green future with sun and seaweed,”  
The Times of India.*

## The Stillness of Silence

*Prema Raghavan reflects on what defines silence. Is it the absence of noise or something deeper?*



### What is silence?

I injured my vocal cord in an accident two months ago. Along with medication and some food restrictions, one component of the treatment was to stay in silence. It helped me observe that even when the lips are silent, the mind and heart speak in so many tongues.

Is silence just the absence of noise or is there something deeper that defines silence? This is something we'd do well to understand, contemplate and make a part of our life style.

### My experience with silence

It made me realise that a good percentage of my speech was redundant.

When we start talking again after a period of silence, we become aware of the amount of energy expended in talking. The energy preserved through silence can be redeployed in so many better ways. To discourage impulsive speech and anger and encourage us to channel our emotions. Silence gives us the space and time to introspect on our thoughts and actions more easily.

Being a counsellor and teacher, I have a natural impulse to speak or reach out to someone. However, when I counsel married couples going through conflict, I give an 'In Silence' tag to be worn by them as a jewel for a few hours each day. While silence is golden, quarrelling is a rusty iron.

Since I could not sing, I spent a lot of time listening to Carnatic music. Absorbed in this listening, I found that I was able to identify ragas more effortlessly.

Real *mouna* is silence of the mind. Physical *mouna*, by avoiding verbal and nonverbal communication, eventually leads to silence of the mind. This is one way to develop meditation practices in your everyday life.

### **Silence and Hindu philosophy**

*Mauna* is practiced in varying degrees by spiritual leaders, ascetics, aspirants and householders alike, throughout India and abroad. In Hindu philosophy *Mauna* (Silence), which has a voice of its own, refers to peace of mind, inner quietude, *Samadhi* and the Absolute Reality.

Ramana Maharishi, in his book “*Nān Yār?* - Who am I?”, reminds us that only after firmly establishing our mind in our heart will the primal thought "I" disappear, allowing the ever-existing real self to shine. This

innermost core of our being, devoid of even a little trace of our primal thought "I", is *svarupa* (our own essential self) which alone is called *mauna* (silence). It is the state devoid of ego, our final goal in this human birth.

### **Outer silence to inner silence**

The practice of silence results in a profound shift in the way we are in each moment.

- Thoughts subside and stop claiming your attention
- The restless activity of the mind slows down
- We are fully aware but without the compulsive need to think

In moments of inner silence, you experience a sense of expanded consciousness-awareness. There are no thoughts such as “I am not thinking now”, “My mind is silent” or “I am experiencing emptiness”. You just feel peaceful and blissful, and forget your personality, ego and thoughts.

Words can only point the direction, give an approximate understanding and use comparisons. The best way to know and realize what inner silence means requires that you experience it yourself.

### **Speech & silence**

Speech needs company, silence needs solitude.

Speech wants to conquer others, silence helps conquer oneself  
Speech makes friends or foes, silence befriends all.

Speech demands respect, silence commands it.

Speech is earth-bound, silence is heaven-bound.

Speech educates, silence exalts.

Speech is subjective, silence objective.

Speech has regrets, silence none.

Speech has limitations, silence is boundless.

Speech needs effort, silence a lot more.

Speech is human, Silence is Divine.

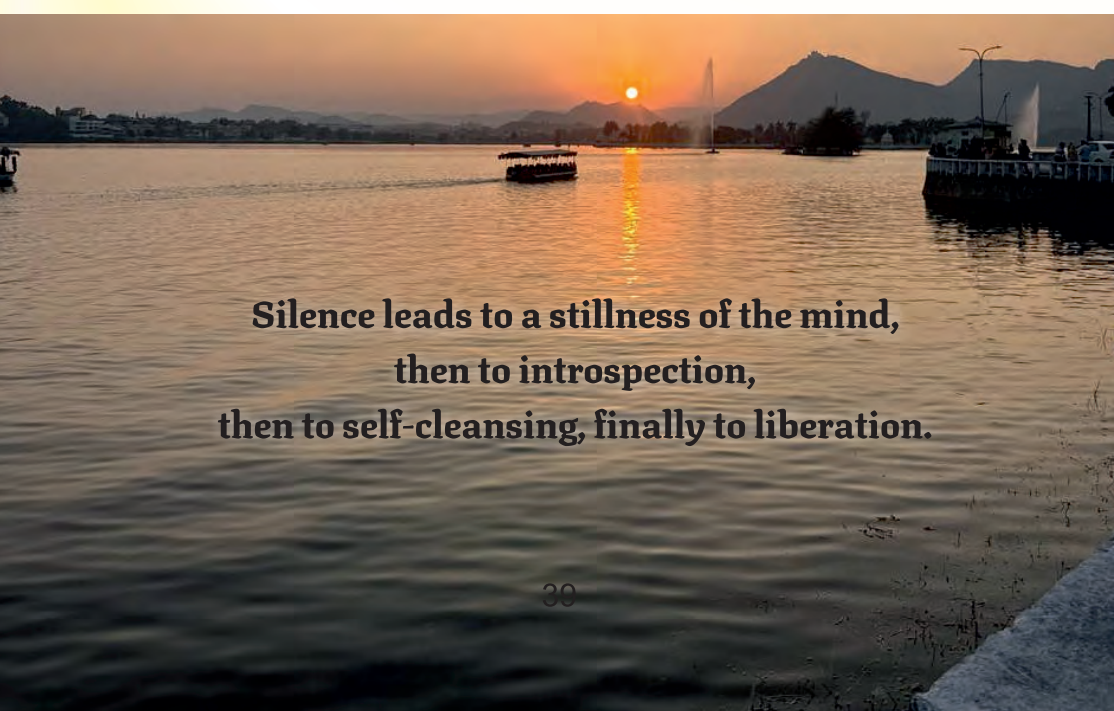
While speaking you are heard by creatures, in silence you hear the creator.

Silence leads to a stillness of the mind, then to introspection, then to self-cleansing, finally to liberation.

Silence offers opportunities for self-reflection, which activates multiple parts of the brain. It gives us time to turn down the inner noise and increase awareness of what matters most. And it cultivates mindfulness — recognition and appreciation of the present moment.

I have been communicating by gesture or by writing things down. The absolute vow of silence, “*kashtha mauna*“, means to be silent like a log of wood.

Silence is the first step towards realizing God. It detaches us from worldly pleasures.



**Silence leads to a stillness of the mind,  
then to introspection,  
then to self-cleansing, finally to liberation.**

# Silence

## Ten Days in Stillness

*Anand Raghavan traces the quiet aftermath of a Vipassana retreat.*



**A**t my first Vipassana retreat I got a single room. To avoid the accidental conversation of gestures and the inevitable collision of curiosity. A sparse accommodation with no cloak of ambience to hide behind. A nudist colony for the mind.

By Day three I occupied the quietness in this room. Observations become artefacts nailed onto the bare wall. Thoughts filled the vacuum left by the absence of purpose, like furniture strewn across the floor to make it functional.

The practice of Vipassana involves an awareness of the waves of sensations that arise and fade on the body – the first stirrings that echo into the various thoughts and feelings that cross the mind. The conscious cultivation of calm awareness towards them builds a biological detachment. Stronger than a moral choice but not enough to avoid the seductions of the self.

No idea is ever that simple. Tucked within the seeds of insight are also the roots of defeat. Which is why the most brilliant minds are often

tormented. The simplest ones, disarmingly free.

The first three days of the retreat are when people drop out. Unable to stand what remains when the distractions from emptiness have been withdrawn. I try hard to imagine this fear. Of being lost within oneself. Being unable to remain when the productive use of time and its languid passage become equivalent and cancel each other.

A memory of uncertainty and awkwardness returned, like an unwanted guest. After each evening round of meditation, I walk around in quiet agitation. Perturbed by the extreme tranquillity of my surroundings. Yearning to re-imagine a faultless elegance in my persona.

On the train back home from the retreat, a lingering incompleteness remained. And yet, the frugal meals and soundless corridors left behind their beneficial footprints.

To remain quiet is to not talk. A pose to the world around us. To remain

silent is to dissolve from the gravity of thought into an original fullness.

A few years later I was in a taxi winding up the hills of Dharamsala. The cool shade of the trees shimmered on the bonnet as we drove away from the valley. I don't know why, but I felt readier.

I sink into the warmth of my blanket. I wake up to a distant gong followed by a prayer bell passing outside my door. I walk in semi darkness, like a transition from one dream to another. I sit in the hall of endless patience. I find a corner table in the canteen overlooking a blank wall and eat. I pause at the perch that overlooks a dense forest. Watch squirrels as they stop to watch me in return.

Silence can't be intimidated or manipulated. It spreads to fill the room without wanting to. It is no longer there when we try to hold onto it. It eludes intent and embraces surrender. It is a way to experience the world and a way to die from it without resistance.

10 days went by in silence.

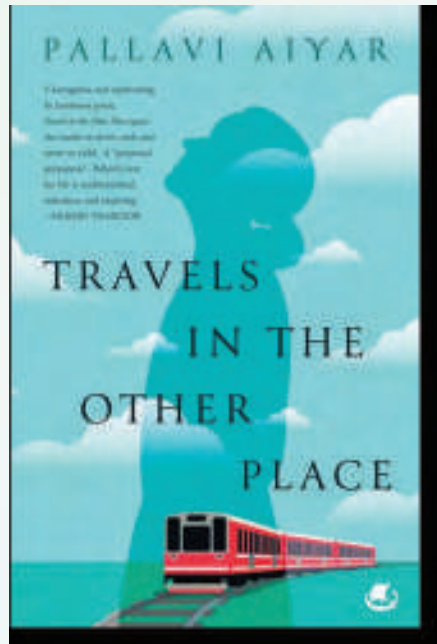
## Book Review

*R. Dasarathy reviews a book that turns travel into a thoughtful exploration of life's deeper journeys.*

The name of Pallavi Aiyar (b 1975) is familiar to regular readers of the Hindu newspaper where she has served as a foreign correspondent in different parts of the world. She also comes from a distinguished media family – her father, Swaminathan S. Ankleshwaria Aiyar, a noted economics journalist, and her mother, Gitanjali S. Aiyar, was a prominent Doordarshan news presenter during the 1980s and 1990s, when television news had a single powerful platform and its presenters were widely recognized.

Ms. Pallavi Aiyar has reported from countries like China, Spain, Brussels, Indonesia. She moves beyond journalism, and writes extensively on the history, culture and social life of the countries she has lived in.

Pallavi's keen observation allows her to describe events without being judgmental. She presents her



reflections in eight “acts”. Books, Illness, Language, Pedagogy, Passportism, Reporting, Hair and Grief.

In the second chapter on “Illness”. Pallavi writes candidly about her battle with cancer – the fear, pain and uncertainty of treatment and also the moments of clarity and inner strength that illness can bring.

The chapter on Language, educates you on the various models in use across the world. The author herself has used every opportunity to learn a new language, usually the language of the host country. This not only deepens understanding but also

brings moments of humour, vulnerability and emotional connection.

In the Chapter entitled Pedagogy, the author describes her experience of school education in India and compares it with educational practices in parts of Asia and Europe.

Another section deals with Passportism. The author describes the treatment meted out to holders of Indian passports. However, I would like to add that, the treatment of Indian passport holders in the last few years has improved as India's global position has strengthened.

The author's experience as a reporter abroad is documented in another section. The challenges of being both an Indian and a woman in the profession. Towards the end, there is an interesting article on the hair industry, in which India plays a significant role.

The last article entitled 'Grief' reflects on the loss of her mother and the difficult task of confronting the inevitable end of our loved ones. It is about facing the inevitable end of our near and dear ones. Pallavi finds solace in words by another writer: (Etiquette by Emily Post) "*At no time does solemnity so possess our souls as when we stand deserted at the brink of darkness into which our*

*loved one has gone. And the last place in the world where we would look for comfort at such a time is the seeming artificiality of etiquette; yet it is the moment of deepest sorrow that etiquette performs its most vital and real service. All set rules for social observance have for their object the smoothing of personal contacts, and in nothing is smoothness so necessary as in observing the solemn rites accorded our dead. It is the time-worn servitor, Etiquette, who draws the shades, who muffles the bell, who keeps the house quiet, who hushes the voice and footsteps and sudden noises; who stands between well-meaning and importunate outsiders and the retirement of the bereaved; who decrees that the last rites shall be performed smoothly and with beauty and gravity, so that the poignancy of grief may in so far as possible be assuaged."*

To sum up, the book has provided us a useful framework/ metaphor in terms of moving through life and travelling through a new country. It's a profound revelation – which leads us, not to complain, but enjoy what is there and observe keenly. Travel and keen observation does lead to superior knowledge – at the same time an attitude of learning, is of course required.

## Swami Vivekananda

### Oneness of All Beings

S. Regunathan

*Thus far: Vivekananda, institutionalized his master Sri Ramakrishna's legacy by setting up a Mutt while continuing his own spiritual quest. He could feel the guidance of his master close to him, always. When he decided to head for the Himalayas, he faced many setbacks, but still his steps did not falter. Enroute, he met many interesting people. He even performed a miracle of curing a man. In the last episode we left him at Alwar where he ate at a Maulvi's house telling him and the community thereby that the highest religion was*

*humanity. If in the last issue we saw Vivekananda showing the significance of idols for worship, this time too he met another person with doubts. And he explained differently... read on:*



Swamiji stayed in Alwar for 7-8 weeks. During his stay people from different walks of life and religion came in contact with him. Some became his followers, some his ardent devotees. Now it was becoming more and more difficult for Swamiji to leave. One day Swamiji left despite the pleadings of his devotees, and went to Jaipur. He stayed with one Hari Singh who the Commander-in-Chief of the state. Hari Singh, when in conversation with Swamiji said rather dismissively that he did not believe in the sacredness of idols. They had a detailed discussion, but for the first time Swamiji found he was making no impact. One day as Hari Singh and Swamiji were looking out from the verandah, they saw a procession of Lord Krishna being taken on the streets. Swamiji saw this as the opportunity to

convince Hari Singh. He touched him, seemingly to draw his attention, but in fact to pass on some powers. And simultaneously, he pointed to the deity being taken out in procession and said, "See there comes Krishna." The moment Swamiji said these words and touched him, Hari Singh went into a kind of trance, he lost his consciousness. When he rose from it, when he came to his own, he folded his hands and shed tears as he said, "How wrong have I been about idols! I really caught a glimpse of Krishna in this idol." Swamiji just smiled. On another occasion there was very learned pundit who said that he was a strong believer of Advaita and did not accept the concept of avatars or incarnations, saying that after all, the divine exists in him as well as in the avatars so there is no difference between him

and the avatars. I must mention that Swamiji never lost his sense of humour even in serious and difficult situations or discussions. He looked up at the pundit and said that indeed he was right. There have been many avatars, the fish, tortoise, boar and so on. Which would the pundit like to identify himself with? A seemingly lighthearted question made the others in the room laugh while the pundit was rendered silent by the realization that he had a silly remark. After a few days, Swamiji left for Mount Abu, stopping at Ajmer enroute. There he visited the Ajmer dargah. Vivekananda's followers spanned all religious denominations. Here too a Muslim gentleman, a lawyer by profession, became his close follower. Swamiji was staying in an open cave-like structure in Ajmer. When it started raining, he needed a door or something to protect himself from the lashing waters. So he suggested to the lawyer to get a door fixed. The lawyer hesitatingly said, "Would you mind coming to stay with me?" The gentleman stayed in a sprawling bungalow. Swamiji immediately packed up, and unhesitatingly went to stay there. One day when he was resting in his room when the private secretary to the Raja of Khetri came to see him at the behest of the lawyer. The Swamiji was lying down in his room, clad in just his kaupin. The secretary thought he was just another aspiring mendicant and said disapprovingly, "You are a Hindu,

how are staying and eating in a Muslim's house?" Swamiji looking directly at him and said he had renounced everything and so religion and caste were no more relevant to him. It is only relevant to people like you who don't understand the meaning of spirituality. "I am not afraid of God since I see Brahman everywhere and in everyone." That was the beginning after which the secretary found more and more wisdom in all that Vivekananda said. Everything about him was truly spiritual. That is why he felt strongly that his Raja, the Raja of Khetri should meet him. When the Raja heard about the Swamiji, he decided to visit him. But before he could do so, Swamiji himself came to his palace where he was received with reverence and warmth. The discussions that followed between the Raja and the Swamiji are worth recalling. To the question, "What is life?", Swamiji replied by saying, "It is the unfoldment and development of a being when surroundings and circumstances drag him from realization." Then the Raja asked, "What then is education?" Swamiji replied that, "It is the nervous association of certain ideas and concepts." He explained that only when ideas become instincts can they be reckoned as real and vital possessions of consciousness, giving examples from the life of Sri Ramakrishna.

# Children's Corner

## Tales by the River

### *When a Princess met the River*

Story by Dhriti Baruah

*A story of how calmness clears confusion and how learning to be still helps us truly listen to nature and our own hearts*

Once upon a time, long ago, when the world was different, there lived a king who had a beautiful daughter. He wondered how she would adjust to the changing times. She had been so protected living in the palace surrounded by her playmates and cousins who, like her, didn't have a clue about the big, wide world outside.

She was of a marriageable age now and the king decided to do away with the "old fashioned" ways of *swayamvvars* and tournaments to win the bride. He decided to "get modern" and hold interviews instead. Prospective grooms were asked to apply - anyone could. Many came and many - almost all - were rejected. Some were found to be too proud, or too humble...others for living on their past glories. There were social climbers and "non-climbers" too. To make matters more complicated, the princess, too, had a say. She said she would only marry the man who could make her laugh!

That was a difficult task! The



princess refused to even smile, let alone laugh.

Then along came a young man with fire and courage in his eyes and laughter in his voice and the princess laughed.

They were married and the young couple went off hand in hand to look for their "happily ever after" house



near a river in a far-off land.

It was all very strange to her. She became restless and homesick, especially when her husband was away travelling for work. Those were days she sat by the river to "feel sad"... away from prying eyes. The gurgling and bubbling of the river soothed her. Then one day the sounds became words...the river was actually talking her!

"Hello there princess! I have so much to talk about. I am overflowing with stories from many lands through which I pass but I have no one to tell them to. Everyone is busy; they are always on the move. Would you care to listen?"


"Oh!" said the princess, "Do tell me. I love stories."

So, began the "Tales of the River".

"Before I begin telling you my stories I think it would be proper to introduce myself," said the river. "I am called the 'Kolong'. I am proud to say I am a part of the mighty river Brahmaputra that flows through this land. But, you know, princess, at first I had a problem - I "heard" the stories but didn't really LISTEN. For centuries I just rushed on, so restless. Then along came the Buddha, the enlightened one with his disciples. They travelled along my course as I rushed through distant lands. People gathered to meet him as he passed through towns and villages. One summers day He stopped here - just

where you are now sitting, on my banks, under the shade of this ancient tree. They were all very tired. He asked one of his disciples to fetch water to slake their thirst. It was midday. There was so much activity on my banks. Washer-men were beating mounds of laundry on the rocks...rubbing, scrubbing and rinsing. Boatmen were shouting and singing as they ferried people from shore to shore. Noisy children were diving, splashing and swimming - their laughter ringing across my waters. I was disturbed - all stirred up and muddy, not fit to drink. The disciple was dismayed. He went back with an empty pitcher. The Buddha calmly told his followers to rest and wait. Close to evening the disciple was sent again to fetch water. This time my banks were deserted. I was calm. I stayed still so that my water would be crystal clear, fit to drink. Thus, the Buddha taught his followers stillness clears the mind.

I, too, learnt to be still, calm and undisturbed in spite of all the 'busy ness' around me. Oh, I loved the inner quiet! I began to hear the beautiful sounds in the silence - bird songs at dawn, cattle lowing in the distance as they returned to their folds at sunset. AND I began, not only to "hear" but "listen" to the stories of the lands I now meandered through. So, princess, be still and listen to your heart and my stories.





*What does observing silence mean?*

**Ssssh! Silence.....**


*By: Sudhamahi Regunathan*



**M**adhukar's mother was working on her computer. She was trying to concentrate. "But amma," you know what Saanvi said today?" Madhu was saying. He told her what Saanvi was saying. After that he

went on to tell her why he was not selected for the football team in school that day...he went on like that talking, talking, talking... "Madhu! Just observe silence for some time. I have to send this document now..." snapped his mother finally.





Madhu was shocked. What does observing silence mean? What was silence? His mother, he knew, would not answer now. His grandmother was putting his baby sister to sleep, telling her some baby story...so she would not pay attention to him either. His grandfather had gone up the neighbouring mountain to sit alone and paint. He was a painter. So he could not ask him either. His father had just stepped out and was trying to mediate in a fight between neighbours on the street. They were all shouting abuses at each other, his father was trying to calm them. So he could not ask him. He went to his little dog Milo and asked him, "Milo, what does silence mean?" Milo barked, "Bow wow wow wow," he went on. Madhu could not make out.

He went to the maid in the backyard and asked her, "Didi what does silence mean?" The maid was busy sweeping the dried leaves off the garden. They were making quite a racket. She could not hear Madhu. "Dear son," she said, "talk louder than the leaves...then I can answer you." So Madhu shouted, "Didi, what is silence?" The leaves had been gathered. The crackling noise they were making had stopped. "This is silence," said Didi.

Seven year old Madhu could not

understand. Didi was pointing to the heap of leaves and said that was silence. Madhu sat down by the heap and started gazing at it. His mother had told him to observe silence, he was observing it.

As he sat there, he was an ant climbing over the dead leaves. "Ant go away, I am observing silence," said Madhu. The ant laughed. Hearing the ant laugh, the beetle laughed. Hearing the beetle laugh, the butterfly laughed. One by one all the insects and worms near Madhu started laughing and sat by him.


"Why are you laughing?" asked Madhu. He was hurt that they were all laughing at him. No one could tell him what silence was but everyone was ready to make fun of him, he thought angrily.

"Don't be angry," said the ant. "We will also observe silence with you."

"Oh!" replied Madhu, "I am sorry I got irritated. Why is this heap of leaves called silence? What do you get by observing it?"

Again the ant, the beetle, the butterfly, the earthworm, the grasshopper, the cockroach and the mosquito laughed. They laughed so loudly that Madhu felt like crying. But, just then there was a huge crash and a dead tree in the park opposite,





fell down with a big thud.

“Madhu, silence is not in the heap of leaves. Look at that little plant. It is growing silently. Look at the noise that tree made when it fell. Destructive things make noise. Creation happens silently.”

Madhu was still not sure.

“Look at that commotion created by these men,” said the butterfly.”They are making noise because they are angry. Your grandmother is hugging her grandchild and putting her to sleep. There is great calm and silence there. She is giving love. Negative emotions make noise. Positive emotions are enjoyed in silence.”

Madhu understood a little more. He got up thinking if he was wrong in talking about his friends and school. If not, then why did his mother tell him to observe silence? Surely, it is not negative or destructive to talk about one's life to one's mother.

Just then the grasshopper flew to sit on Madhu's wrist. “Look at the


hilltop there. Your grandfather is sitting silently to concentrate and make his painting. To concentrate you need silence.”

Madhu smiled. “Thank you grasshopper...My mother was trying to do just that...she was trying to concentrate and I was making noise. So she asked me to observe silence....I understand,” said Madhu.

The earthworm emerged from under the ground and called out to Madhu, “Hey Madhu what you have understood is one part. Real silence is when you stop thinking and your mind is quiet. That is how I remain when I go under the soil for six months every year and hibernate.”

That was something new. Can the mind be quiet, wondered Madhu. “Humans meditate to quieten the mind,” replied the earthworm as though reading Madhu's thoughts.





## Leaving a Thought

*The pages may end,  
but purpose does not.*

*If these unknown heroes reminded you  
that quiet dedicated work shapes the world,*

*let that reflection stay with you.*

*Write to us. Share your thoughts.*

*In our next issue, we celebrate*

*Women Heroes of India - Fearless*

*voices and lives that redefine courage.*

*We invite you to join us in honoring their  
strength.*

*Until then...*

# FRNV NEWS AND EVENTS

## READER'S REVIEW

Greetings and gratitude for sending the e-version of "Value Insight".

Note from the President's desk about the 16 monks & Aloka, who has emerged as the symbol of love, loyalty, compassion and peace- was very inspiring. As regards the climate crisis of catastrophic proportion that we face today, I beg to submit few suggestions for your perusal:

1. To make Climate crisis a recurring theme in our journal- to bring out at least one article or a page in every issue focusing on how we are facing it hard; how our successors will suffer it harder. We may not be there to answer the questions of our next generations; but let them not be disappointed with whatever best we could do during our time for a sustainable future;
2. To call upon FRNV regional chapters to organize seminars and conferences and disseminate awareness focusing especially on how small changes in individual behavior can contribute substantially towards the cause; essentially to emphasize the point how the effects of anthropogenic climate change are getting excruciatingly dangerous, as we experience in the form of environmental degradation, air & water pollution, natural disasters, weather extremes, food and water insecurity, diminishing food production potential, economic disruption, mass displacement, health hazards, conflicts etc;
3. To enjoin regional chapters to work in close coordination with the climate cells of the state governments and organize awareness programs in schools and colleges;
4. To propagate our ancient wisdom of IKS on the environment and our duty towards its preservation.

**Best Regards,**

Sanjaya Pattanayak

Life Member

## FRNV GOVERNING BODY RE-ORGANIZATION

Advocate Shri Rama Nath Jha, Life Member, FRNV has been inducted in the FRNV Governing Body w.e.f. 3<sup>rd</sup> February 2026.

Shri Rama Nath Jha is practicing Advocate at High Court of Delhi & the Supreme Court of India and also working with many Civil Society groups to bring to the fore the agenda of good governance & transparency. Shri Jha holds a Law Degree with a specialization in Constitutional Law. He has also obtained a postgraduate diploma in law from the India Law Institute, Delhi. He worked in the field of governance, anti-bribery compliance, law and development. He was also part of a small group that participated in The United Nations Convention against Corruption (UNCAC) review by two other member nations conducted by representatives from Uganda and Kazakhstan in India between June 24-26, 2015 as per the requirements under the UNCAC.

His expertise and experience will benefit FRNV.

Due to personal commitments, following members relinquished their position from FRNV Governing Body Membership:-

Name	Designation	w.e.f.
Dr. Sonia Viswam	Member	03.02.2026
Shri Ravi Prakash Mehrotra	Member	03.02.2026
Dr. Arun Kumar Rath	Member	04.02.2026

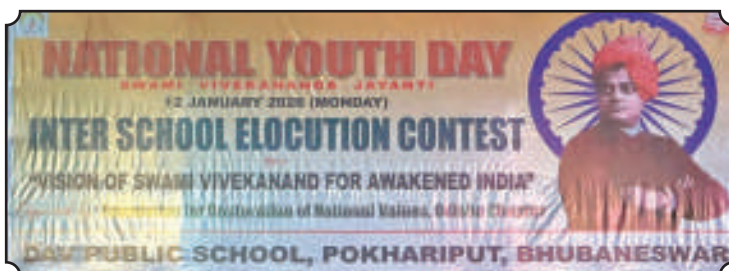
FRNV Governing Body places its appreciation for the contribution of the above Members.

### **FRNV ODISHA CHAPTER**

Foundation for Restoration of National Values (FRNV) Odisha Chapter celebrated Swami Vivekanand's 164<sup>th</sup> birthday as National Youth Day with Seminar and Elocution contest on “Swamy Vivekanand's Vision of Awakened India“ at DAV School Pokhariput Bhubaneswar on 12 January 2026.

Dr. Arun Kumar Rath, Chairman, FRNV Odisha urged Gen Z to follow the message of Swami Vivekanand for selfless service to the poor and needy and join in building an Awakened India by 2047

About 200 students and teachers from different schools attended the event.



**Life Members joined since 08-01-2026**

Name	Membership No.	From
Ms. Nadia Moghbelpoor • Odisha Chapter	FRNV/LM/110	12.02.2026

**Corporate (Institutional) Members**

Name	Membership No.	From
• Orbis Consulting, Dehradun	FRNV/CRPT-MEM/016	26.02.2026
• The Tonsbridge School, Dehradun	FRNV/CRPT-MEM/017	11.03.2026



## Your unwavering support will motivate us to strive harder.

Indraprastha Apollo Hospitals emerges as Delhi's No.1 Private Multi-specialty Hospital in The Week-Hansa Research Survey 2022. It's a testimony of the trust placed in us by you, the people of Delhi. Thank you for your faith and support. We reaffirm our commitment to provide you the best medical care, along with our tender, loving care.

THE WEEK-HANSA RESEARCH  
SURVEY 2022

**INDIA'S  
BEST  
HOSPITALS**

Indraprastha Apollo Hospitals, Sarita Vihar, New Delhi - 110076 | Call: **011-71791090/91** | Email: [infodelhi@apollohospitals.com](mailto:infodelhi@apollohospitals.com)



[ApolloHospitalsDelhi](https://www.facebook.com/ApolloHospitalsDelhi)



[apollohospitalsdelhi](https://www.youtube.com/channel/UCp0L8v1U1U1U1U1U1U1U1U1)



<https://delhi.apollohospitals.com>



## DELENG/2022/81829 - VALUE INSIGHT

Printed on: 01-04-2026

“Printed and Published by PREM ARORA on behalf of FOUNDATION FOR RESTORATION OF NATIONAL VALUES and Printed at STAR PRINT O BIND, F-31 OKHLA INDUSTRIAL AREA PHASE-I, NEW DELHI – 110020 and published from CHAMBER NO.10, GROUND FLOOR, OFFICE OF CPM-5, DMRC, AIRPORT EXPRESS METRO STATION, DHAULA KUAN, NEW DELHI - 110021.

Editor: SMT. SUDHAMAHIREGUNATHAN