

# Value Insight

(Mūlya Samīkṣā)

JAN 2022

VOL: 02 ISSUE: 01

## Values And Ethics

**Decoding The Continuum Of  
Values, Morals, And Ethics**

Prof. Sanjay K. Jha

**Importance Of Ethics And  
Professional Morals In The  
Post Covid-19 World**

Prof. P. B. Sharma

**A New Dawn**

Smt. Sudhamahi Regunathan



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



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# Contents

<b>From The President's Desk .....</b>	<b>5</b>
<b>Decoding The Continuum Of Values, Morals, And Ethics .....</b>	<b>7</b>
Prof. Sanjay K. Jha	
<b>Importance Of Ethics And Professional Morals In The Post Covid-19 World .....</b>	<b>11</b>
Prof. P. B. Sharma	
<b>Nationalize Your Minds And Hearts! .....</b>	<b>15</b>
Swami Bhoomananda Tirtha	
<b>Swami Vivekananda - The Universal Man .....</b>	<b>19</b>
Shri S Regunathan	
<b>A New Dawn .....</b>	<b>23</b>
Smt. Sudhamahi Regunathan	
<b>Children's Corner .....</b>	<b>27</b>
Stories from Mahabharata .....	27
Panchatantra Story- The Foolish Lion And The Clever Hare .....	28
<b>Looking Back &amp; Way Forward .....</b>	<b>31</b>
<b>Subhashitam .....</b>	<b>35</b>



## FROM PRESIDENT DESK

One morning, the Governing Body members of FRNV received a mail from Shri. E. Sreedharan. It is not unusual to receive a letter from the President of the organization. What was unusual was however the message it contained. In this letter, Shri Sreedharan had stated that he desired to give up active life and spend more time in swadhyaya.

For me, there was an additional surprise. He had recommended that I take over as President from him.

My purpose of agreeing to join FRNV as Vice President had been twofold: one my innate belief that when something comes your way, there is a larger plan behind that. And two, that I could be useful in an area that is of my concern and interest too. Taking over as President had neither been expected by me nor was it required for me to fulfill the two reasons for my being with FRNV.

Shri Sreedharan was clear he had made the right choice. My association with him goes back to the days of launching the Delhi Metro. We had worked together for some time when I was the Transport Commissioner, Delhi Govt and later Chief Secretary, Delhi. I had come directly in contact with his commitment to the task at hand and his effective management principles for taking his team along with.

The members of the Governing Body abided by his decision. What helped me as I was trying to step into those shoes so much larger in size, was the blessings and heartwarming reinforcement by Swami Bhoomananda Tirtha. I took over on the first of January 2022. I am also happy to say that Shri Sreedharan will continue as the Life President of FRNV.

I am grateful to each and every one for this opportunity and hope to do my best in making FRNV a force to be reckoned with.

I have begun by focusing on the strategy paper titled Report and Proposed Action Plan (based on the National Summit on National Crisis and Redressal, Nov.18-19, 2008) for its future activities and giving direction to FRNV accordingly.

I wish the readers a very happy and meaningful new year.

**S Regunathan**  
President, FRNV



# Decoding The Continuum Of Values, Morals, And Ethics

Prof. Sanjay K. Jha



Prof. Jha, a widely acclaimed linguist, is associated with Amity University Haryana as “Director of Liberal Arts and Foreign Languages”, “Head of Amity Centre for Sanskrit and Indic Studies”, and “Chairperson of Karmic Linguistic and Literary Association, North India”. Academically, Prof. Jha is the product of University of Mumbai, Deccan College, Pune, and University of California, USA for his core specialization in Applied Linguistics. Starting his career as Research Scientist from Indian Institute of Technology (IIT) Bombay, he has taught in several premier universities of Africa and India. With several awards and accolades, Prof. Jha is a passionate researcher, a cogent orator, and a sharp discussant of language pedagogy, social ills, and human values.

In the face of current moral debacles world over, the mankind is groaning in agony to see the catastrophe caused by us. Here, we are reminded of the purpose of life and knowledge through a Shloka from Rigveda (10.53.6):

मनुर्भव जनया दैव्यं जनम्

The above shloka invokes mankind **to be a human and produce more and more righteous humans**. And the know-how of the above shloka is the point of departure for this study. The way an unskilled driver is bound to make an accident; similarly, one without righteousness is bound to wreak havoc on society and world citizens. Based on my comprehension, I found that righteousness is focal point in the process of humanizing self and others and the notion of righteousness comprises three somewhat distinct but related concepts called values, morals, and ethics on a continuum of human disposition or behavior as elucidated below:



Figure 1: Continuum of Human Righteousness

First of all, it is imperative to mention that values, morals, and ethics form the continuum of righteousness in the sense that traits of values are inherent in morals and the traits of morals are inherent in ethics but the traits of values are not inherent in ethics. As per definitional implications, **values**, often

linked with religious texts, can be seen as ideals of a community about what is virtue and vice. In terms of perceptibility, values are least perceptible, moral are half perceptible, and ethics are fully perceptible. To be more precise, values constitute a generic belief system of righteousness (sense of right and wrong) emanating generally from an individual's religion, culture, community, family, and Gurus. The values are expected to be controlled by our deep-rooted sub consciousness to lead a righteous life.

The term **moral(s)** has derived from its Latin root 'mos' that means custom or habit. Morals, in this regard, are very close to socio-cultural values and practices. In other words, morals are byproducts of cultural values. In comparison with values, morals are less axiomatic or dogmatic because morals are often based on our gut feelings about good or bad. Thus, morals are aimed at practicing morality or acceptable norms of a society.

As for **Ethics**, it is derived from the Latin word 'ethos' which means a set of moral beliefs that are particular to a group of people and organization. Precisely speaking, ethics are less axiomatic and more judgmental, more pragmatic, more systematic, more formalized, more universal, and more rational. They awaken us about the consequences or repercussions of our observed behavior in terms of right or wrong.

If morals show our intentions; ethics shows whether our actions are acceptable or not. If values motivate; morals and ethics constrain. This is why, ethics are followed more as a binding principle in all spheres of life like business, health, game, etc. in a somewhat abiding form. In other words, if values and morals are personal or societal belief system; ethics are situational, and they regulate our behavior in a formal setting like an institution or corporate. If we violate our values, we may face Karmic reaction; if we violate our morality, we may experience inner guilt and regret but if we break ethics, we may face societal humiliation and sometimes some punishments too. For instance, helping others is considered one of the good values but helping someone in cheating during examination is considered an immoral act and helping someone in wrong-doing will be more immoral or unethical. It is noteworthy that neither values nor morals, nor ethics can be the part of lawful clauses but they play a crucial role in the formation and functioning of law.



Given the importance of values, morals, and ethics, this study has separately revealed prominent values, morals, and ethics practiced in day-to-day life.

<b>Values</b>	<b>Morals</b>	<b>Ethics</b>
Akrodho	Humility	Adapt or Balance
Aparigrah	Contentment	Sincerity
Asteyam	Generosity	Fairness
Authenticity	Courtesy (Respect for all}	Objectivity
Compassion	Growth for All	Perseverance
Courage	Faith	Creativity
Empathy	Attentiveness	Equanimity
Equality	Commitment	Justice
Forgiveness	Solidarity	Learning
Non-violence	Patriotism	Integrity
Nyas (detachment)	Prudence	Diligence
Patience	Appreciation / Gratitude	Freedom
Righteousness	Sharing and Caring	Dutifulness
Sthitpragya	Friendliness	Resilience
Tolerance	Loyalty	Self-confidence

To sum up, amid innumerable problems confronting us in our day-to-day functioning, the time is ripe to take our responsibilities with a sense of morality and appropriate behavior. To that end, the crux of this article is to make all aware of and adhere to 45 human traits (consisting of 15 values, 15 morals, and 15 ethics) as they are pivotal in transforming a human being into a moral being who in turn can create a moral society and make this planet more livable and harmonious. The aforementioned 45 traits have been well tested and trusted without any side effects to our existence. Since our degenerating society is in dire need of imbibing the stated 45 traits, it is needed to be profusely instilled into the heads of our youth by respective parents so that mankind could see a better species of human for a better world.

Prof. Sanjay K Jha

## Importance Of Ethics And Professional Morals In The Post Covid-19 World

Prof. P B Sharma



A reputed academician Prof. P.B. Sharma, currently the Vice Chancellor of Amity University Gurugram has been the founder Vice Chancellor of Delhi Technological University. A Doctorate from University of Birmingham, UK, Prof. Sharma is a recipient of many awards and recognitions. He has been conferred with the Honorary Degree of “Doctor of Engineering” by his alma-mater University of Birmingham in July 2013.

The world to which we wish to go back now should not be the same as we have left behind pre Covid-19 in January 2020. It was the world in which we had witnessed a great exploitation of nature, rapid consumption of natural resources, and a great apathy that resulted into a deep economic divide for the society, the world around. It is indeed quite disturbing that the growth and development story of the modern civilization powered by the advent of modern science and technology innovations had led us to monumental challenges such as climate change, air and water pollution unimagined, spoiling even the clean rivers and making them almost like the rivers of poison while, they were not so, much long ago. In fact, they were the rivers of nectar of divine. What more, even in the capital of the world’s largest democracy, New Delhi, India the ambient air quality index was touching quite a few times a year to 999 micrograms per cubic meter for the particulate matter PM-2.5 as the meters refused to go beyond !

It is not just the destruction of the health of the environment; the health of the people around the world also became highly questionable. With Air pollution in the pre Covid-19 era alone killing an estimated seven million people worldwide every year. WHO data shows that almost all of the global population (99%) breathes air that exceeds WHO guideline limits containing high levels of pollutants, with low- and middle-income countries including India suffering from the highest exposures. From smog hanging over cities to smoke inside the home, air pollution poses a major threat to health and climate. The combined effects of ambient (outdoor) and household air pollution cause millions of premature deaths every year, largely as a result of increased mortality from stroke, heart disease, chronic obstructive pulmonary disease, lung cancer and acute respiratory infections (<https://www.who.int/health->



[topics/air-pollution#tab=tab 1](#)). The unabated discharge of untreated sewage (in India almost 60%) and the neglect of discharge of industrial effluent into rivers and water bodies have exposed the inhuman lack of ethics and professional morals in public life and in industries and corporates.

With this came the rapid exploitation of natural resources to fuel the greed of ever escalating needs of production of goods and services to support urbanization-based development of nations, including here in India. Naturally the care and concern for environment and maintenance of natural harmony with nature and the ecological balance got the back seat in our developmental goals for increasing GDP and boosting the economic growth, even creating huge economic divide and deep disparity in the society resulting into a deep concentration of wealth in the hands of the top 1% of the world population. Just to mention, “According to the latest Fed data, the top 1% of Americans have a combined net worth of \$34.2 trillion (or 30.4% of all household wealth in the U.S.), while the bottom 50% of the population holds just \$2.1 trillion combined (or 1.9% of all wealth)” as per Forbes, October 8, 2020. The situation in rapidly developing economies like India is no different wherein the top 1% population commands 42.5% of national wealth while the bottom 50%, the majority of the population, owns a mere 2.8% as per the Oxfam report, 2020. Thus, it is quite evident that the science and technology have largely gone to benefit the richest of the rich who still continue to benefit from scientific advances and technology innovations. Naturally, the purpose of science got largely intermixed with the broad objective of excelling industries and corporates with little care for the people and the Mother Nature. Hence, besides scarifying the vital harmony with nature we even created conditions by which the society lost its vital strength of affinity and *aatmiyata*. All this clearly brings to big question. Could we have done better if ethics and professional morals were in place at all levels of work activity and in civic and personal life?

It may be mentioned that while morals define personal character, ethics point to standards or codes of behavior expected by a social or professional group to which the individual belongs to. As the individuals and professional groups became more and more empowered with the power of science and the might of technology, it was imperative that the ethical standards and professional morals should be well defined

and enforced upon the empowered individuals and public at large in general. These were to safeguard both the interest of man as well as that of Mother Nature.

The growth and advancement of a civilized society was not to be judged by the economic growth or the GDP alone but by its capability to build a just, fair and equitable society that cares for its people and the environment around. Peaceful coexistence, compassion, truthfulness and transparency and trust were to be the hall mark of the righteous conduct of its people and systems of work and professional activities were to be governed by well-defined codes and SoPs. But it has not happened in the rush for rapid growth and development. As such, though we made great progress but at what cost?

As we move into the post Covid-19 era, hoping that it will happen sooner now that the value and worth of life is better understood by one and all, it would be important to over score the value and worth of ethics and professional morals even more now as the post Covid-19 world would demand a much greater compliance to ethics and professional morality in all walks of life. This is also the imperative of the new digital age in which we have all entered with the online services and applications including the extensive use of social media. It was said long ago that we need to devise systems and mechanisms for impacting the behavior of man, now that time has come as the all-pervasive nature of technology is giving us a great opportunity to impact the behavior of people at all levels of the society. For, the use of technology creates transparency, technology and transparency create trust and together the transparency and trust demand honesty and integrity from individuals and systems. It is this new imperative of the digital age in the post Covid era that shall demand a much greater focus on ethics and professional morals of individuals as well as social and professional groups. The importance of enforcement of well-defined ethics and professional codes of conduct cannot thus be over emphasized.

A few professional societies, educational institutions and corporates have already mandated to all its members to strictly adhere to the well-defined codes of ethics that include compliance. The country needs that all educational institutions and the professional societies which shape the young mind and also act as enabler to sustain the value system of individuals may mandate and inculcate habits to strictly adhere to the

highest standards of integrity, responsible behavior, and ethical conduct in personal and professional activities.

A look at the corporates today in India we find that CSR, the corporate social responsibility has become visible in the corporate culture of care and concern for the society. Integrity, transparency, fairness, inclusion, and sustainability need to find a clear mention in many organizations. Likewise, in the government organizations integrity, transparency, fairness and inclusion and sustainability needs to be brought into the forefront of organizational values to create the desired impact on all concerned and at all levels of hierarchy to conform to the compliance of defined code of conduct that focuses on these newer but highly relevant core values.

The organizations are well advised to redefine their role in nurturing the universal human values, work ethics, and professional morals that shall promote the values of integrity, responsible behavior and sustainability in all aspects of their activities and services. It is heartening to note that the leading corporates in US have begun to focus on integrity as the major core value as seen in the statement of the CEO of Micron Technology, a world leader in semiconductor innovative memory solutions, that reads as “Unwavering integrity is a foundational principle that underlies our corporate values and how we conduct business at Micron. Integrity comes ahead of business results and should never be compromised in favor of any business action, result, or relationship. All Micron team members and leaders must expect and live by the highest standards of integrity. In the long run, we will never achieve our vision or mission without it.”

Such a clear and bold statement will be needed and adopted by all the leading corporates and industry houses and also by the government departments as well as by the whole lot of public and private organizations that are expected to play their meaningful role in redesigning a new world of bliss and happiness based sustainable growth and development as there is no escape

Prof. P B Sharma



## **Nationalize Your Minds And Hearts!**

**Swami Bhoomananda Tirtha**



Swami Bhoomananda Tirtha is a knower of the Supreme Truth, who has guided numerous seekers towards the goal of self-realization, thereby transforming their lives. Dedicating his life for the welfare of mankind, he has been relentlessly disseminating spiritual wisdom for over 50 years, and has spearheaded a number of social reforms in the country—including inspiring the Value Restoration Movement of the Foundation for Restoration of National Values.

### **Re-producing excerpts from the speech of the Swamiji in FRNV National Summit in the year 2008**

May the earth, water, air, fire and sky, with their respective properties, together with Cosmic Intelligence grace you all with felicity.

#### **Tapping Inner Affluence**

The inspiration that engulfs an ascetic like me emerges from the core of our personality. Besides its national and societal pulsations, it bestows its own spiritual grandeur. This apart, the cultural and ethical compulsion our great value-heritage instills, is something undeniable to all. By imbibing and professing this inner affluence in abundant measure, we can then change the plight and fate of our country.

For any good human, enlightenment is the best persuasion in any matter at any time. It stimulates the intelligence with rational compulsions, while arousing the mind with emotional impetus to take up any task with fidelity and tenacity.

#### **The Obligations of Citizens**

Everyone in the country is a full-fledged national. How can any national think of hindering the nation's growth and development? With what great sensibility and forethought we had selected our national motto and the tri-color national flag! Our Constitution has also enjoined Fundamental Duties. The time-tested values of the nation come within this basic triangle—national motto, national flag and fundamental duties. Every citizen has thus an irrefutable obligation to heed and adhere to our national values.

An individual's character and quality determine national behavior—much like the role of a cell in the aggregate body. The educational system is the crucible to mould and shape the citizenry at any time. But alas, even after more than 70 years of independence, we have not evolved a national value-enriching educational process. As a result, the epidemic of greed and possessives has become widespread. Fissiparous tendencies too are rampant. Unless we arrest the trends by adequate curative and preventive steps, the nation's soul cannot be saved.

Normally, it is for the democratically elected Parliament and the government to educate and administer the people, making them strong, efficient and national. But the present value crisis is so grave and vast that the people in all walks of life have to address it in full earnestness and national vigor, to make any positive impact. For, it is the people who 'man' the government and their quality and character alone reflect in the Administration.

### **Time to Act**

Should we not be awake to the travesty and strive to redress it with a deep sense of national unity and accountability? Will the nation's children and grandchildren excuse us for our lethargy and indifference?

Infidelity, stealth and corruption have always intruded human minds. The spirited call of ethical and cultural values can alone touch and reform the inner personality with a strong national bond of inspiration and commitment. Fortunately, India has, right from prehistoric times, well proven national values disassociated from any religious tinge.

Do not blame the government at all. The people alone constitute the government. Government's lapses are our own insufficiencies. Parliament is elected by us. Its failure is our failure itself.

### **Three Steps**

Any value movement must have two parts: inculcation and enforcement. We must generate a national resolve to intensify both at all levels.

First, as an inculcational step, having a National Educational Syllabus, to impart, right from primary classes, national values disassociated from religion. This should be a Central effort encompassing the whole nation.

Values are eternal and contemporary. Our emphasis is on eternal values, bearing upon the human mind and intelligence. They consist of emotional persuasions and rational compulsions.

Second, on the enforcement side—instituting a sovereign, autonomous ‘National Value Restoration Council’. This body would have members from government as well as Civic Society.

Third, to act as the Intelligence Eye of this Council, creating an ‘Ethical Surveillance Corps’, with nationally selected individuals, whose minds will not swing for money, power, position or influence. It will detect and warn about value violations in the very offing, and thereby prevent their occurrence. The Ethical Corps will converse with all those concerned, to bind their hearts to national values and help take value-based decisions.

The CAG at present does an after-the-act audit of financial violations and presents a report to Parliament. It may have electoral repercussions but is not able to penetrate into the inner stealth and infidelity of people and redress them upfront. That is why violations continue, pushing the country down every year.

Beginning from 1963, anti-corruption measures are on. Despite the past 45 years, they have not had the desired effect. In the 2008 Corruption Perception Index, we were 85th out of 180 world countries surveyed. Just in 2 years, the nation has slipped from the 72nd rank to 85th. At the same time, our economic growth has been rapid and is acclaimed the world over. Landing the Moon Impact Probe with amazing precision and accuracy has credited India with scientific excellence. We do not lack intelligence and even the will, where required. Why then this disgraceful note in our national, societal, administrative and parliamentary responsibility?

### **Being Vigilant and Inspiring Parliament to Act**

Whenever a bill is passed by the Parliament and put into effect, it implies the executive’s commitment to enforce it faithfully. If anti-corruption law is not effectively implemented, should not the crisis be probed and remedial measures effected?

In such matters, if Parliament keeps quiet, it is for us, the electors, much like parents before children, to help and strengthen the government in mending matters. By that we would be making the government and



Parliament more credible and efficient.

Our national struggle for independence was led by people with impeccable national fondness, fidelity and commitment. Do we not owe our existence to them? Should we not invoke a matching dedication and commitment?

Will our succeeding generations excuse us, if we fail now? Any effort for a public or national cause must first be by enlightening the people and authorities.

When efforts to enlighten fail, then alone collective democratic, lawful demand and protest will have to be resorted to. In fact, eternal vigil from the people is the price for effective democracy.

So all of us should take up the National Value Restoration Move to the farthest nooks and corners of India and enrich the country with the power and inspiration of national values.

Nationalize your minds and hearts and save the nation's soul!

Excerpts from the book “Restoring Values”  
by Dr. E Sreedharan & Sri Bharat Wakhlu

## Swami Vivekananda - The Universal Man

Shri S Regunathan



It came to me as a great consolation to find everyone who has sought to describe Vivekananda has been at a loss, for it is not easy to describe a genius. An intense thinker, a dramatic disciple of Ramakrishna, an adventurer who travelled to the US with his confidence alone as his guide, a evocative orator, a courageous man who spoke his mind, a well read man who could quote extempore, man's whose power of concentration was phenomenal, who looked so majestic, who was full of love that was not afraid to tell the truth...so much more and a short life which lasted only 39 years. So many dimensions are difficult to capture for an ordinary writer like me.

Let me quote Roman Rolland's description of Vivekananda when he appeared in Chicago at the inaugural meeting of the Parliament of Religions:

*"When this quite unknown young man of thirty appeared in Chicago at the inaugural meeting of the Parliament of Religions, opened in September 1893 by Cardinal Gibbons, all his fellow members were forgotten in his commanding presence. His strength and beauty, the grace and dignity of his bearing, the light of his eyes, his imposing appearance, and from the moment he began to speak, the splendid music of his rich deep voice enthralled the vast audience of American Anglo Saxons, previously prejudiced against him on account of his color."*<sup>1</sup>

Every aspect of his life from his accidental discovery of his guru Sri Ramakrishna, his love for literature, his father's untimely demise, loss of property due to the cunning of friends and relatives, his brave and courageous mother, demand a full dissertation. I am going to leave you with just one thought.

Though Vivekananda introduced the Hindu way of life in Chicago in the Parliament of Religions, he was of firm conviction that if one religion is true, all Religions are true. He never believed that one religion alone is superior to other Religions. This conviction had come from his Guru Sri Ramakrishna's teachings. Sri Ramakrishna had lived as a true devotee

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<sup>1</sup> The Life of Vivekananda and the Universal Gospel by Roman Rolland, Advaita Ashrama, Calcutta, 1955, Prelude Page 5

of other religions. He had lived like a Muslim and like a Christian, to understand what moves the devotees, what makes the religion charming. His finding was that all religions lead to the same source.

Therefore, Vivekananda was of the same belief. He was very intolerant of people who criticize other religions because he believed all religions contain some truth. That is why he said once that he would like to wash the feet of the man of Nazareth with his heart's blood for, he admired Christ's love and compassion for humankind. In the same way he praised Prophet Mohammad who taught equality among human beings.

But at the same time, he was not a blind admirer of all religions as they were being practiced. Even though he was a great admirer of Hinduism, he said that today Hinduism lives in the kitchen (orthodoxy) and "don't-touchism". Christ's love and compassion has been forgotten by the pelf and power of the Church. Islam's equality is ignored by his followers and peace is thus not maintained.

The solution to all this, he said, is to love all human beings and see yourself in all living and non-living beings. Also see them in yourself. Then the strife and differences will disappear and unity will prevail. So it is wrong on anyone's part to appropriate Vivekananda to himself or his sect of following. There is a Vivekananda in all of us. Using his own words, we have to Arise and Awaken him and discover the beauty of the oneness in the world.

(...to be continued)

S Regunathan  
President, FRNV



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21

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## A New Dawn

**Smt. Sudhamahi Regunathan**



**Sudhamahi Regunathan is a former vice chancellor of the Jain Vishva Bharati University in Ladnun, Rajasthan. Also an author and translator, her books include Siku: Faith and Conversion; Donyipoloism in Arunachal Pradesh (2000), Song of the Spirit (2000), Rishabhayan: The Story of the First King (2014) and The Colours of Desire on the Canvas of Restraint (2015) From One Birth to Another (2020).**

All over India, Makara Sankranti is celebrated with great gusto and enthusiasm. However, what is interesting is that each region has a different reason for doing so...their rituals are varied, the mythology specific.

The west of India, in Goa and Maharashtra, for instance, makara sankranti is celebrated because Goddess Sankranti killed a demon named Sankrasur, who was tormenting the people on earth. The next day she vanquished another demon named Kinkrasur, so it is celebrated as Kinkrant.

In Karnataka and Tamil Nadu, the harvest is just over and so people celebrate it by letting the pot boil over with milk, rice and jaggery. It symbolizes an auspicious beginning for a prosperous year and a thanksgiving for the past, both addressed to the sun. Generally, in those days, the pot of rice was cooked in the open, under the sun's rays. In Karnataka it is called Suggi, where they offer their first harvest to God. In Tamil Nadu it is called Pongal. In addition to celebrating with friends and family, live stock is also worshipped and honored during this festival all over the southern states.

This year as the sun enters Makara or Capricorn, Saturn is already there, waiting for him. A story has to be told. Capricorn is believed to be the house of Saturn, astrologically. Saturn rules over Capricorn. Saturn is regarded as Sun's son. When Sun visits his son, Saturn bends backwards to please his father who was not very pleased with him earlier. Some people offer sesame, some fresh fruits etc., to sun god on behalf of Saturn. In Odisha, this is the reason for makara sankranti.



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Kashmir

BEST WISHES

TO ALL

LOHRI  
Punjab  
Haryana

SAKRAAT &  
MAKRAAT

Bihar, UP,  
Uttarakhand

BHOGALI BIHU  
Assam & NE

MAGH SAAJI

HP

MAKAR  
SANKRANTI

AP,

Karnataka,  
Kerala, Goa,  
Maharashtra

UTTARAYAN

Gujarat,  
Diu, Daman

GHUGHUTI

Kumaon

POUSH SONGKRANTI

Bengal & NE

MAKARA CHAULA

Odhisha

SUGGI HABBA

Karnataka

THAI PONGAL

TN & Pondicherry

KHICHDI PARV

Poorvanchal East UP

THE HARVEST FESTIVALS

That is why in north India too Lohri is celebrated. Sesame seeds are thrown into the fire as offering to sun God (Sun god is said to like them!). In West Bengal and Bangladesh, this festival is celebrated as Paush sankranti. Even in the Sundarbans Forest it is celebrated as an offering to Bonbibi or the guardian of the forest.

Whatever folk stories are told to make this day special that is not as important as the fact that our ancient seers have been watching the position of the sun vis-a-vis the earth, very avidly. It is the sustainer of life on earth. Civilizations across the world have understood, appreciated and expressed their gratitude in the form of prayers, to the sun. In India too the sun has been extolled in glorious ways right from the Rig Veda. The sun called Surya, Pushan, Savitr, and by many more names, has been worshipped as the creator, as the revealing vision, as light of Truth, as the all-seer. So, all human activities were built around this understanding.

The two solstices and two equinoxes were considered the four corners of the universe and they became markers in the story of time. On all four corners, the sun is believed to enter a constellation. In January, the festival of makara sankranti is celebrated when the sun enters the constellation of makara. Of course, this is a manner of speech...in actuality it is the earth that is spinning around the sun and from the angle at which the earth is the sun appears in makara.

Some people believe that this was actually coinciding with the winter solstice of December 21sts and that over thousands of years the dates (of the solstice and makara sankranti), have moved apart. It is said that every year the earth completes one rotation around the sun just a little bit sooner than the previous year. It remains unnoticeable in measure. But slowly over 2000 years it adds up to make a difference of a few days. So, there are those who believe that makara sankranti actually marked the winter solstice and that now we have moved away from it. But there are an equal number of scholars who say that no text equates the two (solstice and sankranti) and that makara sankranti is only about celebrating the entry of sun into the constellation of makara. The six-month period following this entry is called Uttarayana. The period just over was called Dakshinayana. It is believed that one Uttarayana plus one Dakshinayana constitutes one day in the realms of Gods.



Each new dawn is worthy of celebration even in our 24-hour cycle, but this “yearlong day” is tantamount to celebrating a fresh start, a new beginning. That is why yogis and Sadhus take a dip in the Ganges... to wash away their sins and begin anew with new promises and hopes.

The spirit remains one of gratitude to the one who lights up our life, to the one who spreads nourishing warmth to one and all. It is that spirit that makara sankranti will hopefully light anew.

Smt. Sudhamahi Regunathan

## Children's Corner

### Story From Mahabharata - Stand By What's Right; Even Fight For It



Arjuna was initially hesitant to wage war against his kin. But Krishna reminded him that one has to stand by Dharma (duty), even it meant going against one's own family. Therefore, Arjuna had to fulfill his responsibility as a great warrior of Dharma.

## Children's Corner

### Panchatantra - The Foolish Lion And The Clever Hare



It was noon. The sun was overhead. It was meal time. The lion king was hungry, but there was no sight of food. It had never happened before. As the sun came overhead, an animal would approach the Lion king and offer itself as food.

There was a time, the lion would go out hunting and kill whichever animal he could catch. The animals requested the lion not to wipe them out. They offered to send one animal every day at noon as meal to the king. The lion king agreed, and since then he had stopped hunting. His meal arrived at his cave every day at noon.

But not this day. The lion was getting impatient. His stomach was growling. He was getting angry too.

Just then, he spotted a rabbit approaching him.

“So, my food is late and so small! These animals need to be taught a lesson,” the lion thought. “But first let me fill my stomach,” he decided.

“How dare you arrive so late?” he growled at the hare.

“I’m sorry, My Lord. I would have reached here on time. But I was delayed by this new lion in the jungle,” the hare said.

The lion was shocked, “I command you to tell me all about this lion.”

“This lion wanted to gobble me up. But I told him that I was already on my way to meet you. The lion laughed at me. He said that a real king hunts his prey, and that I shouldn’t bow to a weak lion like you. His words, my Lord, not mine!”

“How dare this lion insult me. Take me to him this instant,” the lion said angrily.

“My Lord, the other lion also wanted to meet you. He spared my life so that I could deliver his message to you. He says he is the new King of the jungle.”

“Did he say so? Lead me to that imposter.”

“But my Lord, I wouldn’t suggest going after him. He is strong, and he lives in a fortress.”

“Ha! I wouldn’t expect a puny hare to understand pride. No one in this jungle can challenge me and live. Just lead me to this fake king of the jungle.”

The hare took the lion to the other end of the jungle. A stone well stood in a clearing. “My Lord, the other lion lives inside that fort,” he whispered.

The lion climbed the wall of the well and looked down. There he saw the ‘other’ lion looking back at him. The foolish lion didn’t realize that he was staring at his own reflection. He gave a huge roar. The roar echoed in the walls of the well and sounded even louder.

The lion turned to the hare. “You are right. This fellow is very strong. His roar is mighty. But don’t worry; I will kill him in a jiffy.”

Saying this, the lion jumped into the well. He hit his head at the well’s bottom and never came out.

All the animals hiding behind the bushes came out clapping. The hare gave them a bow.

**Moral of the Story: One must always focus on solutions, rather than problems.**

**(Excerpts from the Panchatantra stories  
... to be continued)**



## Looking Back and Way Forward

FRNV decided to start printing and publication of a bi-monthly e-journal titled “Value Insight” (Mulya Samiksha). Approval of Registrar of Newspapers for India (RNI) for the Title was received in December 2020. A Chief Editor was also appointed for the purpose. However, due to paucity of funds, it was decided to begin e-journal and accordingly, 1st journal was published in January 2021. Objective behind the journal is spreading national values and inculcate duties, responsibilities towards our values.

### **E-Journal contained the following structure:-**

- a. Message from the President/FRNV
- b. 2-3 original articles
- c. Panchatantra Story for Children
- d. Moral values from Mahabharata
- e. Subhashitam
- f. Advertisement from the Sponsor(s)

### **January 2021 Theme:**

#### **Striding towards an Ethical Tomorrow**

- Values indispensable for human life – Swami Bhoomananda Tirtha– our Inspiration & Guide
- Striding towards an Ethical Tomorrow – “Metro Man” Dr. E Sreedharan – our President
- Celebrate Republic Day as Values Renewal Day – Sri Bharat Wakhlu
- Are grandparents and parents listening? – Smt. Vibha Parthasarathi

### **March 2021 Theme:**

#### **Ethics in Education**

- Ethics in Education : A must for digital world – Prof. P B Sharma
- Values in digital age – Sri O P Rawat
- An overview of Digital Education in rural areas : Challenges and solutions – Sri Satish Kumar

### **May 2021 Theme:**

#### **Hygiene, Sanitation and Environment**

- › Covid-19 in pediatrics – Dr. Puthenmadam Radhakrishnan
- › Urban Sanitation – Policy work – Dr. M Ramachandran
- › Environmental impact of Delhi Metro on the city – Dr. Mangu Singh

### **July 2021 Theme:**

#### **Values in Pandemic Times**

- › An overview of Restoration of Values during pandemic times – Prof. Sanjay K Jha
- › Values demonstrated at pandemic times in India – Dr. Aruna Sharma
- › Covid-19 and children an update – Dr. Puthenmadam Radhakrishnan

### **September 2021 Theme:**

#### **Living Values in Everyday Life**

- › Values in Everyday Life – Sri Bharat Wakhlu
- › Alchi Monastery – Smt. Sudhamahi Regunathan
- › An outline of values lived by the characters of Ramayana – Prof. J K Mehta and Prof. Sanjay K Jha
- › Enhanced Living through Self Discovery – Sri Sushil Jain

### **November 2021 Theme:**

#### **Triumph of Truth Over Evil**

- › Do we need sixth sense for judging Good and the Evil – Sri Sunil Kumar Sinha
- › To realize victory and goodness – Smt. Sudhamahi Regunathan
- › Possible solutions for nurturing national values – Dr. A.P.J Abdul Kalam from the Book Restoring Values.

We thank all the above writers for their valued contribution and hope to receive more such articles.

In addition, e-journal includes moral stories from Mahabharata, Panchatantra for children and Subhashitam.

Presently, the e-journal is emailed “free of cost” to the readers. Our aim is to reach readership more than a lakh within the next year.

We invite your suggestions, feedback and join us in spreading and strengthening National Values amongst the young audience.

### **WAY FORWARD**

On the way ahead, in these times of crisis, our cherished national values restore cultural identity and oneness with nature. It is the responsibility of every citizen to understand the importance and adhere to our values. Respect, empathy, duty towards nation building, openness, ethical behavior, etc., are the need of the hour.

As flag-bearers of National Values, FRNV and its members shall strive to uphold and enhance the National Values.


From January 2022 onwards, e-journal will contain the following structure:-

- a. Message from the FRNV President’s desk
- b. 1-2 articles
- c. Thoughts of Swami Vivekananda
- d. Important Festivals and Legacy
- e. Mahabharata and Panchatantra Story for Children
- f. Subhashitam
- g. Advertisements from the Sponsors

In addition, the Organization will be taking up the following activities:-

Strengthening FRNV including:

- a. Enrolling more members
- b. Activating and setting up Regional Chapters
- c. Increasing e-journal circulation
- d. Improving funds position, enrolling NRI, increasing participation
- e. Activating the Advisory Body
- f. Seeking corporate sector participation



There is only one emotion  
by which everybody and  
everything can be owned,  
and that is '*Love*'.



*Ma Gurupriya*



Whenever I am able to leave  
everything in the Lord's hands, under  
His will, what a freedom it brings  
about! But, am I able to do that always?  
The moments I am able to, I  
understand that there is nothing  
greater than "surrender."

*Ma Gurupriya*



## Subhashitam

निन्दन्तु नीतिनिपुणा यदिवा स्तुवन्तु  
लक्ष्मीः समाविशतु गच्छतु व यथेष्टम् ।  
अद्यैव वा मरणमस्तु युगान्तरे वा  
न्यायात्पथः प्रविचलन्ति पदं न धीराः॥  
(नीतिशतकम् 1.84)

साहसपूर्ण और संकल्पयुक्त लोग धर्म के मार्ग से नहीं  
हटते चाहे नीति-निपुण लोग उनकी प्रशंसा करें या  
निन्दा करें, चाहे धन लक्ष्मी उनपर कृपा करें या उन्हें  
त्याग दें, चाहे मृत्यु तुरन्त आए या लम्बे समय के बाद ।

Those of courage and determination will not  
ever deviate from the righteous path whether  
knower's of codes of conduct praise or blame  
them, whether wealth comes to them or leaves  
them, whether death comes immediately or after  
ages. (Neetishatakam 1.84)





*" The 22.87 Kms long Lucknow Metro has brought glory and pride to Uttar Pradesh Govt. by being the only Metro in the country completed in less than 4.5 years. This was possible only due to the unique work culture of LMRC, based on PUNCTUALITY, INTEGRITY, high professional COMPETENCE and a commitment to serve the STATE ".*

**Dr. E Sreedharan**  
Metro man

## LUCKNOW METRO: *City's Pride*

### Salient features of Lucknow Metro project:

- The fastest constructed Metro Rail Project in the country
- Lucknow Metro has a network of 21 Metro stations comprising 17 Elevated and 4 Underground stations covering a stretch of 22.878 km
- Distinction for starting commercial operations for public on the 8.5 km Priority Corridor' from Transport Nagar to Charbagh on 5th September, 2017 in less than three years
- With the commencement of revenue services on 8th March, 2019 for the entire 'North-South' Corridor (Phase 1A) from CCS Airport to Munshipulia, Lucknow Metro has set a new benchmark among all the Metro projects across the country by achieving the landmark before the target date
- Provides state-of-the art, modern, world class facilities and infrastructure
- Lucknow Metro Rail Corporation is now Uttar Pradesh Metro Rail Corporation (UPMRC) and implementing Metro projects in important cities of Uttar Pradesh like Kanpur and Agra



### Kanpur & Agra Metro Project:

- The civil construction of Kanpur Metro's priority corridor has been commenced on 15th November, 2019 and going at fast pace.
- Combined tender of Rolling Stock and Signaling for Kanpur and Agra project awarded in most competitive rates
- Civil construction work of Agra Metro Rail project inaugurated on 7 Dec 2020.



**KUMAR KESHAV,**  
Managing Director

### Awards :

- 'National Energy Conservation Award, 2019' by Bureau of Energy Efficiency (BEE), Ministry of Power, GOI
- International 'Royal Society for the Prevention of Accidents (RoSPA)' Gold Award, 2019.
- ISO 9001:2015, ISO 14001:2015, OHSAS 18001:2007 certified organization.



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