

MANN KI BAAT

Vande Mataram

From Freedom Song to Future Promise



Prime Minister Narendra Modi's
Address to the Nation



Prime Minister's Address



CONTENTS

FEATURED STORIES

20

Chhath : Faith & Festivity

28

We, The Change :
Community in Action

42

Sardar Vallabhbhai Patel:
The Iron Will

54

The Voice of Maa Bharati:
Celebrating 150 years of
'Vande Mataram'

66

The Sanskrit Renaissance:
Youthful Voices Reviving an
Ancient Language

IN BRIEF

24

The Spirit of Chhath

36

The People's Project :
Citizens as Changemakers





46

Kheda Satyagraha and Borsad Satyagraha



52

Koraput Coffee and its Perfect Blend



62

Historic Timeline of 'Vande Mataram'

ARTICLES



32

The Mangrove Effect
-Arjunbhai Modhwadia



38

Indian Breeds, Legendary Deeds : BSF Leads India's Indigenous K9 Revolution
- Dr. Shamsheer Singh



48

Brewed in India, Loved by the World - M.J. Dinesh



58

'Vande Mataram' : Infallible Mantra of Freedom - Rupa Gupta



70

Honoring the Legacy of Komaram Bheem and Bhagwan Birsa Munda -Jual Oram

75

MEDIA SCAN

My dear Countrymen Namaskar

Welcome to 'Mann ki Baat'. **These days, the entire country is immersed in the festive spirit. All of us celebrated Diwali a few days ago, and now a large number of people are busy with Chhath Puja.** Thekua is being prepared at homes, ghats are being decorated everywhere, and the markets are bustling. **Everywhere, we are witnessing a confluence of devotion, affection, and tradition.** The

dedication and devotion with which women observe the Chhath Vrat is truly inspiring in itself.

Friends, The Mahaparva of Chhath is a reflection of the deep unity between culture, nature, and society. Every section of society comes together at the Chhath ghats. This sight is the most beautiful example of India's social unity. No matter where you are; within





'Operation Sindoor' has filled every Indian with pride. This time around, lamps of joy were lit even in those areas where the darkness of Maoist terror once prevailed. People want the complete eradication of the Maoist terror that had jeopardised the future of their children.

There is also a lot of enthusiasm among people regarding the GST Bachat Utsav. This time, something equally pleasant was observed during the festivals. The purchase of

indigenous goods in the markets has increased tremendously. In the messages people have sent me, they have mentioned what indigenous products they have purchased this time. Friends, in my letter, I had also urged for a 10 per cent reduction in the consumption of edible oil, and people have displayed a very positive response to this as well.

Friends, I have also received numerous messages regarding cleanliness and efforts towards that. I want to share with you some inspiring stories from different cities of the country.

In Ambikapur, Chhattisgarh, a unique initiative has been launched to clean up plastic

the country or at any corner of the world... if you get the opportunity, do participate in the Chhath festival. Experience this unique feel for yourself. I bow to Chhathi Maiya. I extend my best wishes to all countrymen; especially the people of Bihar, Jharkhand, and Purvanchal, on the occasion of the Chhath Mahaparva.

Friends, On this occasion of festivals, I had written a letter to all of you sharing my feelings. In the letter, I had mentioned the achievements of the country that have made this year's festivals even more vibrant. In response to my letter, I have received messages from many citizens of the country. Indeed,



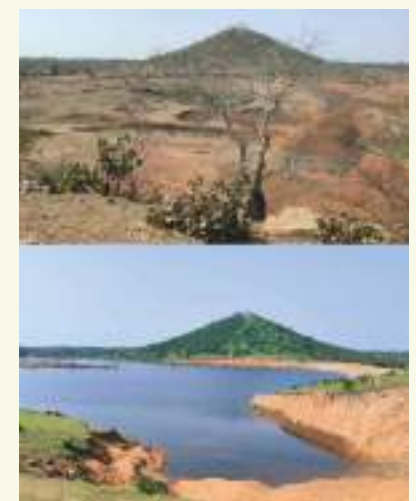
waste from the city. Garbage Cafes are being run in Ambikapur. These are cafes where you get a full meal in exchange for plastic waste. If someone brings over one kilogram of plastic, they are provided with either lunch or dinner, and in lieu of half a kilogram of plastic, they get breakfast. These cafes are run by the Ambikapur Municipal Corporation.

Friends, Similarly, engineer Kapil Sharma ji has done something remarkable in Bengaluru. Bengaluru is called the city of Lakes, and Kapil ji has started a campaign to give a new life to the lakes here. Kapil ji's team has rejuvenated 40 wells and 6 lakes in Bengaluru and surrounding areas. The special thing is that he has also involved corporates and local people in his mission.

His organization is also associated with tree plantation campaigns. Friends, Ambikapur and Bengaluru – these inspiring examples show that when you

are determined, change is bound to take place.

Friends, I want to share another example of an effort towards change. As you all know, just as there are forests in the mountains and plains, which bind the soil together, mangroves have a similar importance on the seashores. Mangroves grow in the salty water and marshy land of the sea and are an important part of the marine ecosystem. These





mangroves prove very helpful when disasters like tsunamis or cyclones strike.

Friends, Understanding the importance of mangroves, the Forest Department of Gujarat is running a special campaign. Five years ago, the Forest Department teams started planting mangroves near Dholera near Ahmedabad, and today, mangroves have spread over three and a half thousand hectares on the Dholera coast. The effect of these mangroves is visible throughout the area today. The number of dolphins in the ecosystem there has risen. Crabs and other aquatic

creatures have also increased in number, compared to earlier. Not only that, migratory birds are also coming here in large numbers now. This has not only had a positive impact on the environment there, but it is also benefiting the fish farmers of Dholera.

Friends, Apart from Dholera, mangrove plantation is also going on in full swing in Kutch, Gujarat. A 'Mangrove Learning Centre' has also been set up at Kori Creek.

Friends, This is the very specialty of trees and plants. Irrespective of the place, they are useful for the betterment of

every living being. That is why it is said in our scriptures –

धन्या महीरूहा येभ्यो,
निराशां यान्ति नार्थिनः ॥

That is, Blessed are the trees & plants from whom, those who seek do not return disappointed. We too should plant trees wherever we live. We need to further promote 'एक पेड़ माँ के नाम' campaign.

My dear countrymen, Do you know what would be the most satisfying thing for me in the topics we discuss in 'Mann ki Baat'? I would say that the topics we discuss in 'Mann ki Baat' inspire people to do something good, something innovative for society. This brings forth many aspects of our culture and our country.

Friends, Many of you would remember that about five years ago, I discussed Indian breeds of dogs in this program. I had

urged my fellow citizens and our security forces to adopt Indian breeds of dogs, as they adapt more easily to our environment and conditions. I am happy to say that our security agencies have made commendable efforts in this direction. **BSF and CRPF have increased the number of Indian breed dogs in their contingents. BSF's National Training Centre for dogs is located in Tekanpur, Gwalior. Here, special focus is being accorded to the Rampur Hound from Uttar Pradesh and the Mudhol Hound from Karnataka and Maharashtra.** At this Centre, trainers are training the dogs more effectively with the help of technology and innovation. **Training manuals for Indian breed dogs have been rewritten to bring to the fore their unique strengths. At the CRPF's Dog Breeding and Training School in**





Bengaluru, Indian breeds such as Mongrels, Mudhol Hounds, Kombai, and Pandikona are being trained.

Friends, Last year, the All India Police Duty Meet was held in Lucknow. At that time, a dog named Ria caught everyone's attention. It is a Mudhol Hound trained by BSF. Ria won the first prize there, leaving behind several foreign breeds.

Friends, Now the BSF has started the tradition of assigning Indian names to its dogs instead of foreign names. Our indigenous dogs have also displayed amazing courage. Last year, during a patrol in a Maoist-affected area of Chhattisgarh, an indigenous dog of CRPF detected 8 kilograms of explosives. I congratulate BSF and CRPF for the efforts they have made in this direction. I am also looking forward to the 31st of October. It is the birth anniversary of the Iron Man, Sardar Patel. Every year, special ceremonies are held near the 'Statue of Unity' in Ekta Nagar, Gujarat, on this occasion. The Ekta Diwas Parade is also held there, and the capabilities of Indian dogs will be showcased again in this parade. You too, should definitely watch it if you get the chance.

My dear countrymen, The



150th birth anniversary of Sardar Patel is a very special occasion for the entire country. Sardar Patel has been one of the greatest luminaries of the nation in modern times. His towering personality encompassed many qualities. He was an exceptionally brilliant student. He excelled in his studies both in India and Britain. He was also one of the most successful lawyers of his time. He could have earned even more fame in the field of law, but, inspired by Gandhiji, he completely dedicated himself to the freedom movement.

His contributions to numerous movements, from the 'Kheda Satyagraha' to the 'Borsad Satyagraha', are still remembered today. His tenure as the Head of the Ahmedabad Municipality was also historic. He accorded top priority to cleanliness and good governance. We will all forever be indebted to him for his

contributions as Deputy Prime Minister and Home Minister.

Friends, Sardar Patel also laid a strong foundation for India's bureaucratic framework. He made unparalleled efforts for the unity and integrity of the country. I urge all of you to participate in the 'Run For Unity' being organised across the country on the 31st of October, Sardar Saheb's birth anniversary, and not just participate alone, but along with others. This should become an opportunity for youth awakening; this run for unity will strengthen unity. This will be our true tribute to that great luminary who united India.

My dear countrymen, You all know about my association with tea; but today I thought,





why not discuss coffee in 'Mann ki Baat'! You may recall, last year we talked about Araku coffee in 'Mann ki Baat'. Some time ago, many people from Odisha also shared their feelings with me regarding Koraput coffee. They wrote to me saying that Koraput coffee should also be discussed in 'Mann ki Baat'.

Friends, I have been told that Koraput coffee tastes amazing, and not only that; besides the taste, coffee cultivation is also benefiting people. There are people in Koraput who are cultivating coffee through their sheer passion. They were doing handsome jobs in the corporate world... but they liked coffee so much that they entered this field and are now successfully working in it. **Also there are many women whose lives have been pleasantly transformed by coffee.**

They have gained both respect and prosperity through coffee. It has been rightly said:

कोरापुट कॉफी अत्यंत सुस्वादु।
एहा ओडिशा गौरव।

[i.e. Koraput Coffee is truly delectable!

This indeed is a pride of Odisha.]

Friends, Indian coffee is becoming very popular all over the world. Be it Chikmagalur, Coorg and Hassan in Karnataka; the areas of Pulney, Shevaroy, Nilgiri and Annamalai in Tamil Nadu; the Biligiri region on the Karnataka-Tamil Nadu border; or the areas of Wayanad, Travancore and Malabar in Kerala – the diversity of Indian coffee is truly remarkable.

I have been told that our North-East is also progressing in coffee cultivation. This is further strengthening the identity of Indian coffee worldwide – that's why coffee lovers say:

India's coffee is coffee at its finest.

It is brewed in India and loved by the World.

My dear countrymen, In

'Mann ki Baat' now, let's talk about a subject that is very close to everyone's hearts. This subject is our national song – India's national song, 'Vande Mataram'. A song whose very first word evokes a surge of emotions in our hearts. 'Vande Mataram' – this one word contains so many emotions, so many energies. In simple terms, it makes us experience the maternal affection of Ma Bharati. It makes us aware of our responsibilities as children of Ma Bharati. If there is a moment of difficulty, the chant of 'Vande Mataram' fills 140 crore Indians with the energy of unity.

Friends, Patriotism... love for Ma Bharati... if this is an emotion beyond words, then 'Vande Mataram' is the song that lends tangible voice form to that abstract feeling. It was composed by Bankim Chandra Chattopadhyay to infuse new life into an India weakened by centuries of servitude. 'Vande Mataram' might have been

written in the 19th century, but its spirit is connected to the immortal consciousness of India that is thousands of years old.

The Vedas laid the foundation of the Indian civilization with the sentiment expressed as

“माता भूमिः पुत्रो अहं पृथिव्याः”

Bankim Chandra Chattopadhyay, by penning 'Vande Mataram', enshrined that same relationship between the motherland and its children as a mantra in the universe of emotions.

Friends, You might be wondering why I am suddenly referring to so much about Vande Mataram! Actually, just a few days from now, on the 7th of November, we will be entering the 150th year of the celebration of 'Vande Mataram'. 'Vande Mataram' was composed 150 years ago, and in 1896, Gurudev Rabindranath Tagore sang it for the first time.

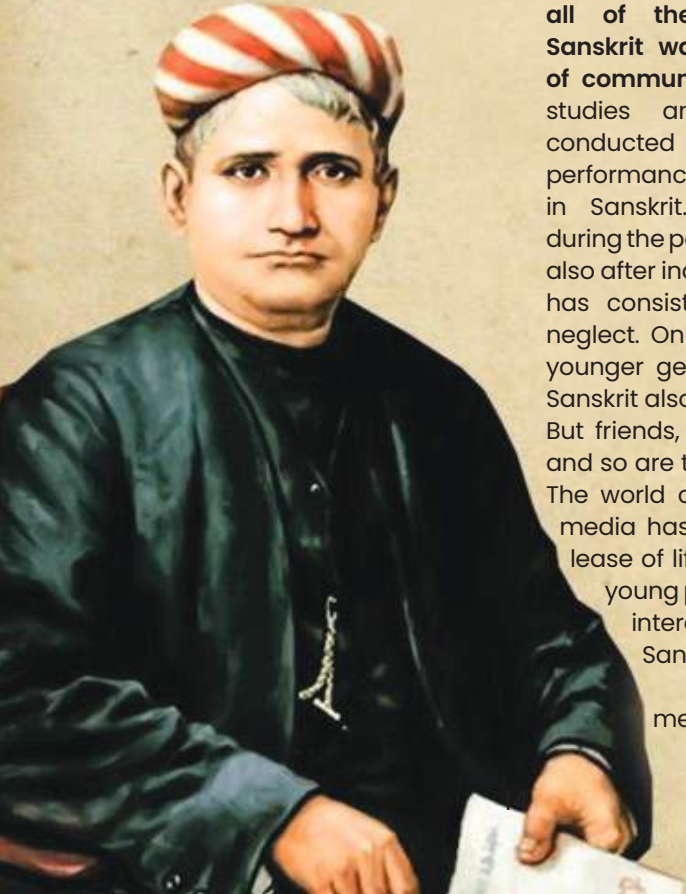
Friends, Crores of countrymen have always felt



an immense surge of national pride in the rendition of 'Vande Mataram'. Our generations have seen a vibrant and magnificent image of India in the words of 'Vande Mataram'.

सुजलाम्, सुफलाम्, मलयज शीतलाम्,
शस्यश्यामलाम्, मातरम्!
वंदे मातरम्!

This is the very India we have to build. 'Vande Mataram' will always be our inspiration in these efforts. Therefore, we must also make the 150th year of 'Vande Mataram' memorable. We have to carry forward this stream of values for the coming generations. **In the times to come, there will be many**



programs related to 'Vande Mataram', many events will be organised in the country. I would like all of us countrymen to make efforts with a spontaneous spirit to glorify 'Vande Mataram'.

Please send me your suggestions with #VandeMatram150. I will be waiting for your suggestions and we will all work together to make this occasion historic.

My dear countrymen, As soon as we hear the name of Sanskrit, what comes to our mind is - our 'religious texts', 'Vedas', 'Upanishads', 'Puranas', scriptures, ancient knowledge and science, spirituality and philosophy. However, alongside all of these, at one time Sanskrit was also a language of communication. In that era, studies and research were conducted in Sanskrit. Dramatic performances were also staged in Sanskrit. But unfortunately, during the period of servitude and also after independence, Sanskrit has consistently suffered from neglect. On account of this, the younger generations' interest in Sanskrit also kept on diminishing. But friends, times are changing, and so are the times for Sanskrit. The world of culture and social media has lent Sanskrit a new lease of life. These days, many young people are doing very interesting work related to Sanskrit.

If you go to social media, you will see



many reels where young people are seen speaking in and about Sanskrit. Many even teach Sanskrit through their social media channels. One such young content creator is Bhai Yash Salunke. What's special about Yash is that he is both a content creator and a cricketer. His reel on playing cricket while speaking in Sanskrit has been very popular.



Let's listen -

Friends, The work of two sisters, Kamala and Janhavi, is also fantastic. These two sisters create content on spirituality, philosophy, and music.

There is another young person's channel on Instagram called 'Sanskrit Chhatroham'. The young person who runs this channel not only provides information related to Sanskrit, but also makes humorous videos in Sanskrit. Young people really like these videos in Sanskrit. Many of you may have also seen Samashti's videos. Samashti

presents her songs in Sanskrit in myriad ways. Another young person is Bhavesh Bhimanathani. Bhavesh talks about Sanskrit shlokas, spiritual philosophy, and principles.

Friends, Language is the carrier of the values and traditions of any civilization. Sanskrit has fulfilled this duty for thousands of years. It is pleasing to observe that some young people are now fulfilling their duty towards Sanskrit as well.

My dear countrymen, I will now take you into Flashback. Imagine, the early 20th century! At that time, there was no hope of freedom anywhere in sight. **The British had crossed all limits of exploitation throughout India, and in that era, the period of repression was even more horrific for the patriotic people of Hyderabad. They were also forced to endure the atrocities of the cruel and merciless Nizam.** There was no limit to the atrocities committed against the poor, the deprived, and the tribal communities. Their lands were snatched away, and heavy

taxes were also imposed. If they protested against this injustice, even their hands were cut off.

Friends, In such difficult times, a young man of about twenty years of age stood up against this injustice. Today, I am discussing that young man for a special reason. Before disclosing his name, I will tell you about his bravery.

Friends, during that era, when even uttering a word against the Nizam was a crime, that young man openly challenged an officer of the Nizam named Siddiqui. The Nizam had sent Siddiqui to confiscate the farmers' crops. But in this struggle against oppression, that young man killed Siddiqui. He also successfully managed to evade arrest. Escaping from the tyrannical police of the Nizam,



that young man reached Assam, hundreds of kilometers away.

Friends, The great personality I am talking about is Komaram Bheem. His birth anniversary was celebrated on the 22nd of October. Komaram Bheem did not live a long life; he only lived for 40 years, but during his lifetime, he left an indelible mark on the hearts of countless people, especially the tribal community. He instilled new strength in those fighting against the Nizam. He was also known for his strategic skills. He became a major challenge to the Nizam's rule. He was killed by the Nizam's men in 1940. I urge the youth to try to learn as much as possible about him.

Komaram Bheem's...
ना विनम्र निवाली।
आयन प्रजल हृदयाल्लो...
एप्पटिकी निलिचि-वूंटारू।

Friends, Next month, on the 15th, we will celebrate the Janajateeya Gaurav Diwas. This is the auspicious occasion of the

birth anniversary of Bhagwan Birsa Munda. I respectfully pay my homage to Bhagwan Birsa Munda.

The work he did for the country's independence and for the rights of the tribal community is unparalleled. It was my great fortune to have had the opportunity to visit Ulihatu, the village of Bhagwan Birsa Munda, in Jharkhand. I touched the soil of that land to my forehead in reverence.

Just like Bhagwan Birsa Munda and Komaram Bheem, there have been many other great luminaries in our tribal communities. I urge you to definitely read about them.

My dear countrymen, I receive numerous messages

from you for 'Mann ki Baat'. Many people discuss the talented persons in their vicinity in these messages. I am very happy to read that innovative ideas are being implemented even in our small cities, towns, and villages. If you know of such individuals or groups who are dedicated to transforming society with a spirit of service, do tell me about them. I will be waiting for your messages as always. We will meet again next month in another episode of 'Mann Ki Baat', with some new topics. Until then, I bid you adieu. Thank you all very much. Namaste.

Scan the QR code to listen to 'Mann ki Baat'.



MANNNKI BAAT

Special Mentions by Prime Minister



Chhath :

Faith & Festivity



Chhath Puja is a significant Hindu festival dedicated to the Sun God (Surya) and his consort, Chhathi Maiya (Shashti Devi). Primarily observed in the Indian states of Bihar, Jharkhand, Eastern Uttar Pradesh, and in neighbouring country Nepal, it is a profound testament to India's cultural resilience, social unity, and deep ecological consciousness. This rigorous four-day observance includes holy bathing, fasting, abstaining from water (vratta), standing in water, and offering arghya (offerings) to the rising and setting sun.

The festival is celebrated twice a year according to regional calendars: in the month of Kartik (October/November) and Chaitra (March/April). It occurs on the sixth day (Shasti) and is intrinsically linked to the post-harvest season. In societies that were primarily agricultural and dependent on the sun for life and sustenance, the sun came to be worshipped not only individually, but also by the community. The morning arghya expresses gratitude for a bountiful

harvest, peace, and prosperity, while the evening arghya acknowledges the benevolence of the Sun God.

The rituals are simple and direct, performed without priestly intervention. Offerings are presented in a soopi or winnow, and the prayers are offered directly to the setting and rising sun. The festival begins with the meticulous cleaning of river ghats and smaller water bodies, often undertaken by the government and communities. This emphasis on purity underscores the festival's intrinsic eco-friendly nature. All items used in the rituals, from the offerings to the cooking utensils, are sourced locally and naturally. Offerings typically include sweets, rice porridge, Thekua (a hard wheat-based cake sweetened with jaggery), rice laddoos, fruits





like sugarcane, sweet lime, and banana, as well as items like cotton thread, areca nut, and turmeric. The food is prepared on traditional earthen ovens using mango wood, and only bronze or clay vessels are used. The strict vegetarian fare consumed during the fast includes leafy vegetables, pumpkin, and radish, prepared without salt, onions, or garlic, maintaining a pure and sattvic quality.

Beyond its spiritual and ecological dimensions, Chhath Puja is a powerful social equaliser, cutting across barriers of caste, class, and creed. The festival has been aptly described as a "confluence of devotion, affection, and tradition." by the Prime Minister, Shri Narendra Modi, in the 127th address of

'Mann ki Baat'. At the ghats, every section of society comes together, creating a microcosm of social unity. The preparation of traditional offerings is a community activity, fostering a spirit of sharing and collective responsibility. The sight of thousands of devotees, dressed in similar traditional attire and chanting ancient hymns in unison, presents a powerful visual of social cohesion.

The role of women is central to the festival. They undertake the demanding Nirjala Vrat, a fast without water, for the longevity and prosperity of their families. Their dedication is not merely a religious obligation, but a profound expression of affection and sacrifice, reinforcing familial bonds and showcasing the

cultural strength of womanhood. Unique rituals like *Buniya Bari*, where devotees including small children roll on the ground while making a wish, and the offering to a clay elephant when a vow for begetting children is fulfilled, highlight the deep personal faith involved.

The celebration of Chhath Puja has transcended its traditional geography. With the migration of the Indian diaspora, the festival has found new homes across the globe. In foreign lands, community organisations meticulously recreate the ghats by the shores of lakes, rivers, and public pools. This global celebration serves as a crucial cultural

anchor, allowing subsequent generations to connect with their heritage, fostering a sense of community abroad, and introducing this ancient tradition to a global audience.

In conclusion, Chhath Puja is far more than a religious festival. It is a holistic celebration that weaves together strands of unwavering devotion, deep-seated affection for family, reverence for nature, and a remarkable spirit of social harmony. Its journey from the heartlands of India to the global stage underscores its enduring appeal and its role as a unifying force, offering a unique experience of India's social unity and spiritual depth.



The Spirit of Chhath

The Chhath Puja is a deeply spiritual and ancient Hindu festival dedicated to the Sun God (Surya Dev) and his consort, Chhathi Maiya (Usha, the dawn goddess). The rituals and every element used have profound symbolic significance.

Here is a detailed list of the primary elements used in Chhath Puja and their significance, along with the sources cited.

The Ganga River or Any Fresh Water Body



Water from a river, pond, or any clean, flowing natural water source. Water is the central element of Chhath. It is considered a purifying agent and a conduit for cosmic solar energy. It symbolises life, continuity, and universal consciousness.

Thekuā (Thekua)



A traditional, hard, deep-fried cookie made from wheat flour and jaggery or sugar. This is the main Prasad (sacred offering). Its circular shape symbolises the Sun. The process of making Thekuā involves pure ingredients (wheat from the earth, jaggery from the sugarcane). It signifies sustenance, prosperity, and the sweetness of life.

Soop / Dala (Winnowing Basket)



A circular, flat basket made of bamboo or metal. The Soop is used to carry all the offerings to the riverbank. Its circular form represents the cyclical nature of life, time, and the universe, as well as the disc of the Sun. It is a symbol of containment of divine energy and the offering of one's entire harvest and life to the deity.

Sugarcane



Sugarcane represents fertility, prosperity, and the earth's abundance. It is used to make the Prasad (like Thekuā) and is also stood up to form a temporary shrine at the ghat.

Earthenware / Brass Utensils (Ghot / Lota)



Unglazed earthen pots (Mitti ke Ghara) or brass pots. Earthen pots symbolise a direct connection to the Earth (Prithvi). They are pure, natural, and biodegradable. The milk boiled in these pots for the Prasad (Kheer) is considered especially sanctified. Brass is associated with purity and is believed to have healing properties.

Fruits (Seasonal)



Primarily seasonal fruits like Sugarcane, banana, coconut, apple, orange, and most importantly, the big Orange Gourd (Kaddu Bhopla/ Makhana). Fruits represent the fruitful results of the Sun's energy, which enables photosynthesis and growth. The unpeeled coconut is used which symbolises purity, natural completeness, and offerings in their most authentic form to honour the Sun God and nature. The offering of the first fruits of the season is an act of gratitude.

Bhakra (Orange Sindoor)



A distinctive site during the festival is the long orange sindoor worn by married women. It is a sacred marker of the Vrati (devotee), symbolising their purity and austerity during the fast. The vibrant orange colour honours the Sun God (Surya Dev), whose energy it represents, and is a prayer for the long life and well-being of their husband and family. It is applied from the nose bridge up to the hairline and also in the hair parting.

Diyas (Earthen Lamps)



Small lamps made of clay, filled with Ghee (clarified butter), and a cotton wick. The lamp symbolises the dispelling of darkness and ignorance. Lighting a diya during the evening Arghya represents welcoming the light of the Sun God even as the physical sun sets, signifying the eternal presence of divine consciousness.

We, The Change

Community in Action



Change begins when people come together with a shared vision and a collective will to act. India's journey toward becoming *Viksit Bharat* has shown that when citizens take ownership of national missions, transformation becomes inevitable. From cleanliness to health, from environmental protection to wellness, every initiative that invites people's participation has blossomed into a vibrant *Jan Bhagidari*, a people's movement. These movements embody the spirit of 'We, The Change' where every individual contributes to the nation's growth story.

Swachh Bharat Mission

The *Swachh Bharat Mission*, launched on 2nd October 2014, ignited a sense of civic pride and inspired millions to take ownership of their surroundings. Across villages, towns and cities, citizens picked up brooms, cleared garbage heaps and pledged to keep their communities clean. The movement bridged social divides, bringing together people from every walk of life, from officials and students to



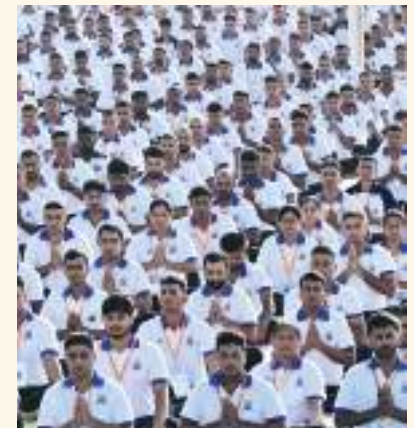
celebrities, defence personnel and spiritual leaders, all united by a common purpose.

Public spaces once neglected began to reflect the pride of those who maintained them. Local groups organised cleanliness drives, awareness rallies and cultural performances to promote hygiene and proper waste management. More than a campaign, it became a collective commitment to change habits and mindsets. This movement redefined cleanliness, turning it from a responsibility of the few into a shared national value. Its true, success lies not in the number of toilets built or dustbins placed, but in awakening citizens to the

belief that a clean India begins with each one of them.

International Day of Yoga

Yoga, once an ancient Indian tradition, has evolved into a global celebration of health and harmony. Since the inception of the *International Day of Yoga*, millions around the world have





embraced this practice as a path to physical, mental and spiritual well-being. What began as an official observance quickly became a people's movement, as communities across India and beyond rolled out their mats to practice together.

Yoga's growing popularity stems from its holistic approach to modern challenges. In an age of fast-paced lifestyles, yoga offers balance and calm. Educational institutions, local clubs and workplaces have started including yoga sessions, recognising its power to build focus and resilience. The annual celebration on 21st June now symbolises unity, people of all ages, faiths and nationalities practicing in harmony for a healthier world.

Ek Ped Maa Ke Naam

Blending environmental consciousness with emotion, the



'Ek Ped Maa Ke Naam' campaign beautifully connects personal love with global responsibility. Launched on *World Environment Day* in 2024, it calls upon every citizen to plant a tree in the name of their mother, a gesture that celebrates both motherhood and Mother Earth. Each sapling planted carries a story of gratitude, of protection, of legacy. Families, schools and community groups have joined the cause, turning tree planting into a social tradition. The campaign's simplicity is its strength: it transforms an emotional tribute into an act of environmental stewardship. It reminds us that just as mothers nurture life, it is our duty to nurture the earth for generations to come.

Power of Jan Bhagidari

When campaigns embrace *Jan Bhagidari*, they move beyond government programmes and become movements of the people, by the people and for the people. The success of *Swachh Bharat Mission*, *International Day of Yoga*, and *Ek Ped Maa Ke Naam* reflects the strength of collective action and citizen participation in nation-building. True progress is driven not by policies alone, but by the passion, responsibility and unity of the people. *We, the change*, are shaping a cleaner, healthier and greener India, where community action forms the foundation of national transformation.



**Arjunbhai
Modhwadia**

Minister of Forest
and Environment,
Climate Change &
Science and Technology,
Gujarat

THE MANGROVE EFFECT

With a total length of 2340.62 km, Gujarat has the longest coastline in the country. The *Bhal* region of Saurashtra peninsula is located off the western shore of Gulf of Khambhat. This is the area where Dholera is located. The Gujarat Forest Department has been undertaking continuous plantation of mangroves in the mudflats of Dholera, thus creating an effective 'Green Shield' with a plethora of ecological and economic benefits to the local stakeholders.

Benefits of the Mangrove restoration project to local community stakeholders in and around Dholera:

The mangrove plantation drive at Dholera region has increased the catch of fish, crabs and other commercial marine products to the fishing community. Also, there is benefit to the community stakeholders in terms of better resilience to extreme weather events, due to the protective nature of the mangroves, which serve as a green wall along the sea coast.

In Dholera, the scale of planting (3,500 ha plus) is resulting in stronger resilience against salinity ingress into the farmlands nearby.

Mangrove Learning Center at Padala Island, Kori Creek

Kutch has 71 per cent of the total mangrove area of Gujarat. Under the MISHTI (*Mangrove Initiative for Shoreline Habitats and Tangible Incomes*) scheme, Kutch West Forest Division is doing mangrove plantation and other activities in the Kori creek area. More than 1.5 lakh tourists visit Narayan Sarovar – Koteswar area every year which is a part of the border tourism circuit.

A Mangrove Learning Centre has been built to increase awareness and boost tourism in the Kori Creek Area and to make tourists aware about the mangrove ecosystem and its benefits/contribution to climate change and local communities. Various structures such as Interpretation Centre, Gazebo, Watch Tower, Pathway, Auditorium Hall are constructed at the Mangrove Learning Centre to attract tourists.

Mangrove Conservation at Dholera and environmental sustainability and coastal protection:

In line with the ongoing UN (United Nations) decade on ecosystem restoration, and the

IUCN (International Union for Conservation of Nature)-Bonn Challenge, India has committed to restoration of degraded ecosystems, including mangrove blanks and degraded mangrove areas. The GOI (Government of India) programme, MISHTI (*Mangrove Initiative for Shoreline Habitats and Tangible Incomes*) launched in 2023 is an umbrella scheme for mangrove plantation which aims to create a reliable 'Green wall', along the Dholera coast, which protects the coastline from the vagaries of weather effects.

Strategies and Methods adopted by Gujarat Forest Department:

Based on the mangrove





atlas from surveys done by GEER foundation and GEC (Gujarat Ecology Commission, now this is merged into GEER foundation), as well as by using Google earth imagery and compulsory ground truthing, the potential areas for plantation of mangroves are identified. Based on the targets allotted under the state schemes as well as CSS (Central Sponsored Scheme) schemes, the geotagged polygons where plantation is to be undertaken are prepared. This is followed by preparation of a 'Treatment map' document, containing all the technical details as per the provisions of the plantation model, based on which the plantation of mangroves is done.

Contribution of mangroves in improving coastal ecosystems, biodiversity and marine life:

Marine Life: Mangrove roots act as natural surface for egg laying for many fishes, crustaceans, crabs and other marine life, this would result in the hatchlings growing in a safely sheltered area with enough detritus food availability.

Habitat for Birds and Other Wildlife: Mangroves provide nesting, roosting, and feeding sites for resident and migratory birds, reptiles, and

small mammals. Due to the rich diversity of the lower group of animals, population predators like wolves, jackals and foxes have also increased. Mangrove flowers are good sources of honey and support a good population of bees and other pollinators.

Improvement in coastal ecosystem: Mangrove roots trap sediments, pollutants, and excess nutrients and reduces turbidity and prevents harmful algal blooms, thus improving the overall health of coastal ecosystems.

Challenges and possible solutions:

- Most of the mudflats which are suitable for mangrove plantation are revenue areas, some of them might be unsurveyed numbers due to the dynamic nature of sea-land interface. Though mangroves are covered under CRZ (Coastal Regulatory Zone) zone 1A, it is necessary that sequentially strategic mangrove areas should be declared as either protected forests or reserve forests for long term integrity of the 'green wall' efforts.
- The window for plantation of mangroves at Dholera coast used to be from November till January. However, by

community dialogue, an attempt was to shift the plantation window to the period between July to October. The experiment of early planting in the 2025 season and the results were found to be very encouraging. Thus, the challenge of a restricted window of plantation during winter has been overcome resulting in a longer growing season for the plantation which is expected to result in better mangrove cover in the landscape in future.

Conclusion:

It is very important that the high value investment of the Government in critical technology sectors such as semiconductor fabrication and development of a smart city and associated multimodal infrastructure should have a good backup against adverse effects of climate change. In this context, the plantation of mangroves by Gujarat Forest Department assumes high significance for stability of seacoast, providing excellent habitat for marine life as well as resident and migratory birds. The local fishermen community has also greatly benefitted from the greater fish catch.

THE PEOPLE'S PROJECT

CITIZENS AS CHANGEMAKERS



From waste management to water conservation, citizens across the country are becoming changemakers through collective action and commitment. Prime Minister Narendra Modi has highlighted such inspiring examples that reflect the power of Jan Bhagidari.

GARBAGE CAFE

In Ambikapur, Chhattisgarh, an innovative initiative called the Garbage Cafe (started in 2019) has transformed waste management into a social movement. Run by Ambikapur Municipal Corporation, the cafe offers meals in exchange for plastic waste, an idea that feeds both people and the planet.

How it works:

- Bring 1 kg of plastic waste → Get a meal
- Bring 0.5 kg of plastic → Get breakfast



–Ritesh Saini, Nodal
Officer SBM (Urban),
Municipal Corporation
Ambikapur, Surguja,
Chhattisgarh



The direct benefit is that we are getting a pure plastic, segregated plastic, which is reaching our SLRM (Solid and Liquid Resource Management) centers. If we look at the current situation, 8-10 people are coming every day. And till date, more than 22,000 people have benefited from this scheme. And through them, we have received around 19,000 kgs of plastic, which we have converted into grains for recycling.



SAYTREES

In Bengaluru, engineer Kapil Sharma is reviving water bodies through his organisation called 'SayTrees'. Till date, they have rejuvenated 50 lakes across multiple states in India.

Their mission by 2030:

- Rejuvenate 500 lakes
- Plant fruit trees with one lakh farmers



–Kapil Sharma,
Founder and
Trustee, SayTrees
Environmental
Trust

One day while planting trees near a lake, I had a moment of clarity – If trees bring life to the land, then lakes give life to the people. So in 2017, I took up my first lake rejuvenation project. It was challenging, uncertain and far more complex than I had imagined. But with every drop of water that returned and every bird that came back and every smile from that nearby community, I knew it was going to be worth it. From that single lake, that movement grew. None of this would have been possible without unwavering support from government authorities and most importantly, the local communities who stood beside us and made these lakes their own again.

From Ambikapur's waste warriors to Bengaluru's water savers, these initiatives embody the true spirit of Jan Bhagidari, citizens partnering with communities, corporate, and local authorities.



Before

📍 Mandhar lake, Pune

After



Dr. Shamsher Singh, IPS
ADG/Director, BSF Academy,
Gwalior

INDIAN BREEDS, LEGENDARY DEEDS

BSF leads India's indigenous K9 Revolution

Since ancient times, dogs have held a place of honour in India's history, culture, and mythology. Indigenous Indian breeds have long been celebrated for their courage, loyalty, and strength. Their presence in royal courts and on battlefields combined with social bonds among rural folks and their semi-domesticated local dogs reflect the deep bond between humans and dogs that runs through India's martial and cultural heritage.

A new chapter in this proud legacy began in **August 2020, when during his 'Mann ki Baat'**, our Hon'ble Prime Minister urged the nation, including security forces, to adopt and promote Indian breeds, aligning with the spirit of '*Aatmanirbhar Bharat*' and '*Vocal for Local*'. This call inspired a nationwide movement rooted in self-reliance, national pride, and indigenous revival.

In line with this national vision, the National Training Centre for Dogs, BSF Academy, Gwalior geared up and initiated efforts to utilise, hitherto overlooked, Indian K9s for operational utilization.

The Journey

The journey began with research on shortlisting the suitable Indian breeds. Though many native breeds had history of association with military missions, BSF shortlisted two breeds — the Rampur Hound and the Mudhol Hound — one being from northern plains and well adapted to border conditions of western and eastern theatres and other from Deccan plateau being robust and sturdy. Both the breeds have shown remarkable adaptability to India's climatic conditions and terrain diversity, as well as high stamina and endurance in long operations, proving their suitability for border and field tasks. These breeds are known for speed, courage, agility, alertness, loyalty and sharp instincts — traits

that make them highly effective in operational environments.

The next step was not to put them directly under training regimen but were kept under close observation to understand their basic nature, requirements and behavioural traits. The first generation was made to only play and **socialise with human companions**.

Subsequently, scientific breeding was planned and the second generation was carefully reared and **nurtured with foundational and cognitive enrichment protocols** and further strengthening the human-dog bonds.

The third generation was made to undergo the new training protocols which were scientifically planned to suit the natural instincts of these breeds.



Technology and Innovation in Training

1. The breeding efforts included cytological analysis, prediction of oestrus through mobile app and carefully planning the nutritional supplementation.
2. NTCD Tekanpur has embraced modern training methodologies and technological aids to optimise the performance of indigenous breeds. These include sound-based and odour-specific conditioning systems, scent-kits, latest training aids, natural hurdles and obstacle courses tailored to the physique and temperament of Rampur and Mudhol Hounds. The use of synthetic odour kits and pseudo-scent systems has enhanced the precision

of olfactory training. This integration of traditional experience with scientific innovation has resulted in faster learning, improved scent discrimination, and stronger handler-dog coordination.

3. The innovation in basic equipment like light weight leash and neck-collars, redesigned harness, deeper feeding plates, softer grooming brushes etc, also contributed the better care of these dogs.

New Training Philosophy

The training curriculum was revised and restructured to incorporate breed-specific modules for Indian dogs. These manuals emphasise dynamicity, flexi-routines, positive reinforcement and progressive socialisation. It is ensured that the training aligns with the dog's natural instincts. Trainers were encouraged to de-learn and re-learn the training

protocols which were different as compared to foreign breeds. This approach has led to a deeper understanding and appreciation of native breeds among the trainers.

'RIYA' – The Pride of Bsf

During All India Police Duty Meet 2024 held at Lucknow, Riya created history by winning both the 'Best in Tracker Trade' and 'Best Dog of the Meet' titles – outperforming more than a hundred foreign breed competitors and becoming NATIONAL CHAMPION. Her exceptional scent work, agility, and discipline earned her nationwide recognition and proved the worthiness of Indian breeds.

The Hon'ble Prime Minister, in his 'Mann ki Baat' address on October 26, 2025, made special mention of Riya's achievement, commending the BSF for training and deploying indigenous breeds. He lauded this as a shining example of India's self-



reliant capability in security forces and congratulated BSF for their pioneering efforts in this direction.

Indian Names, Indian Identity

In a symbolic reflection of *Aatmanirbhar Bharat*, BSF has adopted the tradition of giving Indian names to its dogs – such as *Samrat, Mowgli, Lily, Santa, and Riya*. The basic purpose of giving Indian names was to emphasise our cultural lineages and to psychologically strengthen the emotional bonding between dogs and trainers.

Future Roadmap

- BSF is expanding the breeding, training, and deployment of Indian breeds across its field formations.
- A structured breeding and performance evaluation programme is being developed to ensure genetic improvement and consistent performance.
- Collaborations with veterinary research institutes are underway for studies on nutrition, health, and disease resistance, ensuring

sustainable development of indigenous K9 lines.

- Expanding the breeding output of Indian breeds and supplying quality pups to other security forces and also to the civilian population is also being considered.
- Exploring more native breeds like Kanni, Chippiparai, Kombai, Himalayan Sheep dogs, Bakharwal etc, is also on the radar.
- Export potential of working Indi-K9s will also be explored in the coming future.

A significant moment of national pride was witnessed during the '*Ekta Diwas*' Parade at Ekta Nagar, Gujarat, where a marching contingent exclusively comprising Indian breed dogs of BSF participated, showcasing their operational excellence and discipline – a living symbol of India's self-reliant K9 force.

In the spirit of the Hon'ble Prime Minister's vision – 'Local Breeds, Legendary Deeds'

—India's native strength is now serving the nation with unmatched loyalty and pride.

Sardar Vallabhbhai Patel

The Iron Will



"Manpower without Unity is not a strength unless it is harmonised and united properly, then it becomes a spiritual power"

-Sardar Vallabhbhai Patel

This year's Rashtriya Ekta Diwas (31 October) marks the 150th birth anniversary of Sardar Vallabhbhai Patel, the first Deputy Prime Minister and Home Minister of India. The nation pays heartfelt tribute to a leader whose life embodied the very idea of unity. Known as the 'Iron Man of India', Sardar Patel transformed collective will into collective strength, turning the aspirations of millions into a united national identity.

Born on October 31, 1875 to father Jhaverbhai, a patriotic farmer and mother Ladba, a religious and hardworking woman in Nadiad, Kheda district of Gujarat, Vallabhbhai Patel rose from humble beginnings to become one of India's most respected figures. Being a



brilliant student of Nadiad High School, from the very beginning he was determined to pursue Law. In 1912, he graduated with distinction in Roman Law from Middle Temple in England. On his return to India in 1913, he established his successful legal practice in Ahmedabad.

In 1915, he became a member of Gujarat Sabha, and in 1924, on being elected as President of the Ahmedabad Municipal Board, he became a model of honest and efficient governance. He focussed on cleanliness, sanitation and transparent administration. He personally inspected drainage lines, supervised waste-cleaning drives, ensured clean water supply and made civic workers feel respected. At times,

he himself used to take a broom and dust cart for cleaning.

His political journey began when Mahatma Gandhi chose him as his deputy in the Kheda Satyagraha in 1918. It was one of Sardar Patel's earliest and most impactful movements.

A decade later, the Bardoli





Satyagraha of 1928 further established Sardar Patel as a people's leader. When the British imposed an unjust 22 per cent increase in land revenue despite severe agricultural distress, the farmers of Bardoli turned to Vallabhbhai Patel for leadership. He responded by organising the movement with remarkable discipline and clarity, uniting

villagers and guiding them to remain peaceful yet firm. His unwavering moral courage, persuasive negotiation, and strategic planning including the daily circulation of 9000-12000 copies of Bardoli Satyagrah Patrika compelled the British to withdraw the tax hike. Deeply moved by his steadfast support and father-like leadership, the people of Bardoli honoured him with the title of 'Sardar', a name that has since become inseparable from his identity.

Throughout the freedom struggle, he remained a steadfast pillar of the movements. He played an important role in the Non-Cooperation Movement, protested against repressive British measures, and was imprisoned multiple times including during the Quit India Movement of 1942. As a close

associate of Mahatma Gandhi, he presided over Karachi Session of Congress in 1931, helping shape some key resolutions on fundamental rights and economic policy.

However, Sardar Patel's most enduring contribution came after independence. As India's first Deputy Prime Minister and Home Minister, he had undertaken the monumental task of integrating 565 self-governing princely states into the Union of India. Through a masterful combination of diplomacy, negotiation, and firm resolve, he ensured a peaceful unification of a fragmented land. In doing so, he laid the foundation for a stable, democratic, and cohesive nation. His role in shaping the civil services and contributing to the framing of the Constitution further strengthened India's

administrative and institutional framework. He is regarded as the architect of 'All India Services' who referred to civil servants as 'the Steel Frame of India'.

Sardar Patel breathed his last on December 15, 1950. Standing tall on the banks of the Narmada in Kevadia, Gujarat, the 'Statue of Unity' is a grand tribute to Sardar Vallabhbhai Patel's monumental role in unifying India. At 182 metres, it is the tallest statue in the world, symbolising the scale of his vision and the strength of his resolve. Inaugurated by Prime Minister Narendra Modi on October 31, 2018, the statue is not just an architectural marvel, but a national pilgrimage site drawing millions who come to honour the 'Iron Man of India' and reflect on the values of unity, integrity, and nation-building that he championed.



Kheda Satyagraha and Borsad Satyagraha

During India's struggle for independence, many movements took place. Some of these movements instilled enthusiasm and confidence in the hearts of the people. The Kheda Satyagraha and the Borsad Satyagraha were two such movements. In these, Sardar Vallabhbhai Patel demonstrated leadership that shook the foundations of the British government, and the people achieved their rights through the power of truth, unity, and non-violence.

Kheda Satyagraha (1918) – The Farmer's Fight for their Rights

- **The Background:** In 1918 the condition of farmers in Kheda district of Gujarat was very poor. There had been insufficient rainfall and the crops were almost destroyed. Despite this, the British government didn't agree to withdraw its decision to collect the land revenue (lagaan) from the farmers.
- **Sardar Patel's Leadership:** Against this injustice, Sardar Vallabhbhai Patel came forward. He organised the farmers and under the guidance of Mahatma Gandhi, adopted the path of Satyagraha.
- **Strategy:** Sardar Patel told the farmers to get united and refuse to pay the tax. He emphasised that they must stay away from violence and present their case with peace and patience.
- **Victory of People's power:** The peaceful movement which lasted for about two and a half months, forced the British to yield. Ultimately, the government had to provide relief in the tax. It was a significant win for the farmers.
- **Importance:** The Kheda Satyagraha demonstrated that even the greatest powers could be challenged through the strength of non-violence and unity. This movement became a symbol of popular resistance in the freedom struggle.



46

Borsad Satyagraha (1923) – Raising Voice Against Injustice

- **Beginning:** In 1923, the British government imposed a 'Security Tax' in the Borsad taluka of Gujarat. This tax was supposedly levied to prevent crime but in reality it was just another burden on the people.
- **Sardar Patel's Role:** Sardar Patel organised the people and explained that this tax was unjust. He encouraged them to protest with peace and discipline.
- **Non-violent Resistance:** He went from village to village to raise awareness among people. The public refused to pay the tax yet ensured that no violence occurred.
- **Defeat of the Government:** Faced with the unity and determination of the people, the British government had to yield and withdrew the 'Security Tax'.
- **Inspiration:** Through this movement, Sardar Patel showed everyone that truth, courage, and unity can overcome any injustice.

The Kheda Satyagraha and the Borsad Satyagraha, both were historic events that became symbols of India's popular strength. Sardar Patel's leadership proved that non-violence is not a weakness but a power, capable of making even empires yield.



47



M.J. Dinesh
Chairman
Coffee Board of India

BREWED IN INDIA, LOVED BY THE WORLD

India's journey with coffee spans more than four centuries, beginning in the 17th century in the hills of Chikkamagaluru, Karnataka. Over time, India has become one of the few coffee producing countries in the world which produces both Washed Arabicas and Washed Robustas, combining traditional cultivation with modern processing. Today, it stands recognised for its distinctive flavour profiles, responsible cultivation systems, and a thriving network of producers, innovators, and entrepreneurs. As India celebrates a century of scientific coffee research and development at the Central Coffee Research Institute (CCRI), the nation's coffee story continues to unfold with renewed purpose and pride.

The Uniqueness

India's coffee is primarily grown in Western Ghats, a UNESCO World Heritage site and in Eastern Ghats. The cherries are 'Handpicked' and 'Sundried' ensuring only the best cherries are processed. The unique microclimates of Western and Eastern Ghats impart mild acidity, smooth mouthfeel and sweet spice-driven aromatics in the cup.

The Rise of Indian Coffee: From Commodity to Character

For decades, Indian coffee was largely exported as a bulk commodity, blended into international roasts without credit. That changed with the rise of the global specialty movement, as consumers began valuing origin, processing, and storytelling. India's shade-grown coffee cultivated alongside spices and fruit trees naturally aligned with these expectations, offering ecological harmony, slow cherry maturation and balanced, complex flavours. Today, Indian coffee is featured in global cupping events, specialty roaster's shelves, and high-profile barista championships. Farmers from Karnataka to Odisha are experimenting with innovative processing from washed

and natural to cutting-edge anaerobic fermentations giving Indian coffee a vibrant sensorial signature. This shift has carved out a space for India on the global coffee map as an origin worth celebrating.

A Spectrum of Taste and Terroir

Indian coffee's charm lies in its diversity. The Western Ghats, a UNESCO World Heritage landscape, offers an ideal environment for shade-grown coffee. Indian coffee is also unique for its diverse varieties S795, Sln9, Chandragiri, Kents, CxR, and more each contributing to a unique aromatic identity. Robustas from India hold a special global standing: dense beans with remarkable body, low bitterness, and notes of malt, chocolate, and spice, collectively known as Robusta Kaapi Royale. Arabica lots like 'Mysore Nuggets Extra Bold' represent the finest of Indian craftsmanship. Adding to these distinctions is 'Monsooned





Malabar', an icon of India's inventive processing tradition. Exposed to monsoon winds, the beans swell to produce cup profiles with muted acidity, heavy body, and straw-cocoa nuance; a taste fully exclusive to India.

Beyond flavour "Coffee farming has earned both respect and prosperity" as quoted by our



nation's leader.

Innovation and Inclusivity: The Coffee Board's Catalytic Role

The Coffee Board of India has played a pivotal role in advancing the nation's coffee sector by promoting exports, offering market incentives and enhancing global visibility through initiatives like the Flavour of India – The Fine Cup Awards and the India International Coffee Festival.

Alongside branding efforts, the Board is expanding cultivation into new regions using ISRO-based mapping and the Integrated Coffee Development Project, which supports planting, quality infrastructure and eco-certification in areas such as Andhra Pradesh, Odisha and the North-East, significantly benefiting tribal communities in Araku, Koraput and Nagaland. Strengthening the spirit of *Atmanirbhar Bharat*,



successful collective models like SAMTFMACS and Biota Coorg FPC enable farmers to scale production sustainably and access premium markets. Skill development remains a key focus through Kaapi Shastra, Barista Skills Training, PGDCQM and incubation platforms under AIC-CCRI, nurturing entrepreneurship and expertise across the farm-to-café value chain.

The Road Ahead

India's coffee exports have surpassed USD 1.80 billion in 2024-25, marking the fourth straight year above the USD 1-billion mark. With 38 per cent of exports now value-added and India emerging as a leading global hub for instant coffee, the country's competitive position continues to strengthen. Free Trade Agreements are expected to further enhance market access.

Looking ahead, the Indian Coffee sector is guided by the vision of *Viksit Bharat 2047*, the

vision is *'To position India as the country of origin of Eco-Friendly, Sustainable, Premium Coffees and a country of great coffee culture'* and the theme of the Centenary Celebration of our 'Central Coffee Research Institute' *'7 seeds to a glorious future of 7 lakh tonnes'* reflects an ambition to make Indian coffee synonymous with quality, innovation and environmental responsibility.

Conclusion

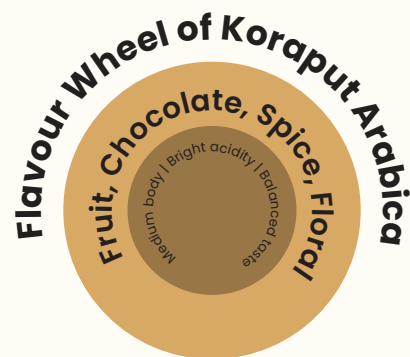
Indian coffee's story is a harmony of nature, knowledge, and community. As the world embraces richer and more traceable coffee experiences, India stands poised not just as a producer, but as a storyteller offering cups steeped in culture, biodiversity, empowerment, and excellence.

Brewed in India, loved by the world, the journey continues...



The Aroma of the Ghats

Nestled in the Eastern Ghats, the Koraput district of Odisha is a hidden gem known for the rich aroma of its Arabica coffee. These high-quality beans are steadily gaining attention among coffee lovers. With a medium body, bright acidity, and delicate notes of fruit, chocolate, and spice, Koraput's beans have earned a place among India's finest specialty coffees.



What Makes It Special

Koraput's altitude of about 3,000 feet, misty weather, and loamy soil create ideal growing conditions. The slow ripening process gives each bean a richer, more complex taste. The rolling hills and forest cover add to the region's charm and natural balance.

Perfect Conditions for Perfect Coffee

Koraput	Typical Coffee Region
3,000 ft	1,500–2,000 ft
Cool & Misty	Warm & Dry
Loamy & Fertile	Sandy or Rocky

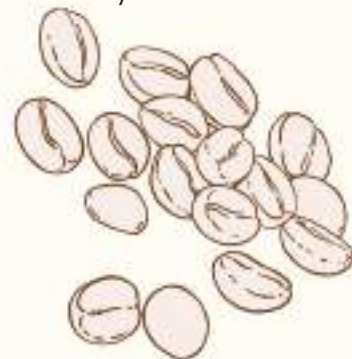
Tradition Meets Sustainability

The coffee here is grown by local tribal farmers using time-tested, eco-friendly methods. Farms are intercropped with fruit trees and spices, which enrich the soil and support biodiversity. This traditional, mixed-crop approach contrasts sharply with industrial coffee farms that rely on monoculture.



Why It's Gaining Global Attention

Koraput's Arabica is adaptable to various brewing methods — espresso, pour-over, or French press. Beyond taste, its sustainable and fair-trade model has caught the attention of ethical coffee buyers around the world.



A Coffee Lover's Paradise

If you love exploring new flavours while supporting responsible farming, Koraput's coffee deserves a place in your cup. With its unique landscape, traditional methods, and commitment to sustainability, Koraput is slowly emerging as one of the world's most exciting coffee destinations.



The Voice of Maa Bharati

Celebrating 150 years of 'Vande Mataram'



A Song Born from the Soul of India

When Bankim Chandra Chattopadhyay (1838–1894) penned 'Vande Mataram' which translates to 'Mother, I Bow to Thee', he was responding to an India weighed down by colonial servitude. Through his immortal words, he sought to awaken the nation's self-belief. 'Vande Mataram' became more than a poetry. It was a prayer. When Gurudev Rabindranath Tagore sang it publicly for the first time, its power became contagious. Across the decades of India's struggle for freedom, the chant 'Vande Mataram' became a rallying cry on the lips of protestors and revolutionaries, and in the hearts of ordinary Indians yearning for freedom.

From Struggle to Strength — The Eternal Song

Before Independence, 'Vande Mataram' was the song of resistance. It inspired leaders and revolutionaries, from Mahatma Gandhi and Subhas Chandra Bose to countless unsung heroes. The chant was

often heard in the streets, assemblies, and prisons. Post-Independence, while 'Jana Gana Mana' became the national anthem, 'Vande Mataram' remained immortal as the National Song of India, symbolising continuity between struggle and sovereignty.

Honouring the Legacy

The year 2025 marks a historic milestone – 150 years since the creation of 'Vande Mataram'. To commemorate this momentous occasion, Prime Minister Narendra Modi has inaugurated a year-long

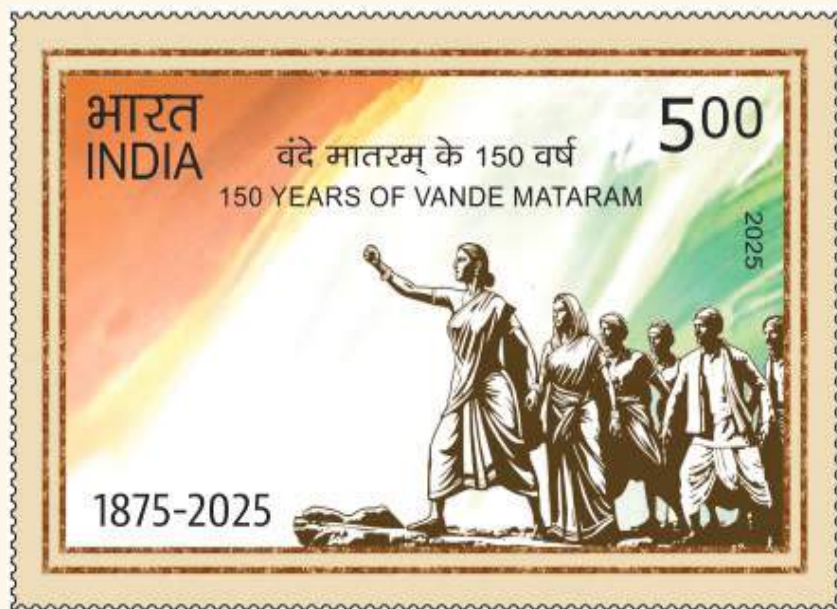


celebration on November 7th, 2025 transforming the moment into a vibrant national festival of unity, remembrance, and pride. The launch of the 150-year celebration brings together this emotional and historical



legacy in a renewed form. The Prime Minister's call – *"We must also make the 150th year of 'Vande Mataram' memorable. We have to carry forward this stream of values for the coming generations."* seeks to transform remembrance into participation

As part of the inauguration, a commemorative coin and postage stamp have also been released by the Prime Minister, symbolising the song's indelible imprint on India's cultural and spiritual journey. These physical tokens will travel through homes, schools, and postal networks, ensuring that every citizen connects to this shared heritage.



Phases of the year-long celebration of 150 Years of 'Vande Mataram'

The Government of India has outlined a structured, year-long programme divided into four major phases, ensuring nationwide participation and cultural engagement:

- Phase I : 7–14 November, 2025
- Phase II : 19 –26 January, 2026
- Phase III : 7–15 August, 2026
- Phase IV : 1–7 November, 2026

VandeMataram150.in- Where Every Voice Matters

In keeping with the digital era, the Government of India has launched a dedicated portal – www.vandemataram150.in. This interactive platform invites



citizens to upload their renditions of the song, be it solo, choral, or instrumental. Participants are given digital certificates also. The portal also serves as a repository of knowledge with historical information, translations, and archival materials on the song's origin and evolution. On the portal, viewers can also listen to the rare historical audio recordings of the song. In essence, it turns the 150th anniversary into a digital people's movement where every Indian can lend their voice to Ma Bharati.

A Song That Unites India

'Vande Mataram' is not just

a song of the past; it is the living rhythm of India's collective heart and national consciousness of patriotism. As we mark 150 years of 'Vande Mataram', we celebrate more than a song, we honour the glory of our nation. From Bankim Chandra's pen to the voices of freedom fighters, its message of devotion and unity still inspires. This milestone is both remembrance and renewal, a call to carry forward the spirit of love for Ma Bharati. Even today, when we say 'Vande Mataram', it echoes as a timeless salute to our motherland and the values that make India eternal.



Rupa Gupta

Professor,
The University of
Burdwan

'VANDE MATARAM'

**Infallible Mantra of
Freedom**

For most Indians, the introduction of Bankim Chandra Chattopadhyay (June 26, 1838 – April 8, 1894) is enough to know him as being the creator of our national song, *Vande Mataram*. Such a heartfelt, sensitive, and powerful tribute to the motherland is unique in Indian literature. The perfection of this unparalleled composition lies not only in eulogising the motherland, but also in expressing the resolve to free her from sufferings and prove oneself worthy as her true offspring.

Bankim Chandra Chattopadhyay included *Vande Mataram* in his celebrated novel *Anandamath* (1882), though he had composed it much earlier. He wrote the song in the early 1870s, and it remained on his desk until *Anandamath* took shape. In the novel's storyline, it emerges from the voices of freedom fighters, fitting so perfectly that the Swadeshi movement instantly embraced it during protests against the Partition of Bengal (Bang Bhang Aandolan). The very first words, '*Vande Mataram*', with their unmatched resonance, gave the song its enduring popularity and historic significance.

In Bankim Chandra's works, the power that shaped *Vande Mataram* flows from his deep faith in tradition. He links this strength to a vision of religion rooted in public welfare. For him, true religion uplifts society, and its guiding truth lies in collective well-being.

In *Krishnacharitra*, he upholds Krishna's ideal of moral excellence in conduct rather than ritual purity. He sees the revival of India's cultural spirit as essential for national progress. Hence, in *Vande Mataram*, the nation appears as the revered Mother- worthy of devotion like the very land that nurtures us. One's birthplace is supreme – *Janani Janmabhoomischa Swargadapi Gariyasi* which means – Mother and motherland are superior even to heaven. The reason *Vande Mataram* swept through

the Indian consciousness like a wave of revolution lies in this profound love and respect for the motherland.

Although Bankim Chandra's sense of nationality differs somewhat from today's idea of Indianness, the sentiment of '*Bharat Mata ki Jai*' is essentially the same as *Vande Mataram*. The phrase spread rapidly across the country because it was in Sanskrit and could be understood everywhere. Its appeal lay not only in its beauty, but also in the powerful idea it carried, that the motherland is supreme. Even after a century and a half, this belief in placing the nation above oneself remains radiant. The brilliance of this patriotic mantra will continue to shine for centuries to come.

The history of *Vande Mataram* shows that it became



immensely popular as soon as it entered public life. It was sung at the sessions of the Indian National Congress. Lala Lajpat Rai also began publishing a magazine titled *Vande Mataram* from Lahore. By then, some magistrates had already



imposed bans on its public singing.

Bankim Chandra Chattopadhyay incorporated his song *Vande Mataram* into his novel *Anandamath*. In doing so, he added several more lines to the original 12-line poem. The first two stanzas of the original song remained untouched for many years. Later, to convey the complex sentiment of his novel, he added sections that became the subject of controversy. The British labelled it as 'idolatry' and opposed it, while many others opposing 'idol worship', objected unnecessarily. It was thus, misrepresented as communal, turning a unique literary creation into the target of conspiracy, though it could not be suppressed. The additional lines added by the poet were—

*Thou art wisdom, thou art law,
Thou art heart, our soul, our breath
Thou art love divine, the awe*

*In our hearts that conquers death.
Thine the strength that nerves the arm,
Thine the beauty, thine the charm.*

*Every image made divine
In our temples is but thine.*

(Translation by Sri Aurobindo)

In the above excerpt of the poem, Bangla has been beautifully blended with Sanskrit. In the novel *Anandamath*, the protagonist sings this passage. Leaving aside the latter half of the poem, the former half questions the idea of considering Mother, the Motherland as weak. After the first eight Sanskrit lines, Bankim chandra writes—



*Who hath said thou art weak
in thy lands*

*When the sword flash out in
the seventy million hands And
seventy million voices roar*

*Thy dreadful name from
shore to shore?*

*With many strengths who art
mighty and stored, To thee I call
Mother and Lord!*

*Thou who savest, arise and
save!*

(Translation by Sri Aurobindo)

Regarding the reference to seven crore voices, it is noteworthy that Bankim Chandra Chattopadhyay had used the population of Bengal in 1872, while the population of India at that time was 30 crores.

With this extraordinary craftsmanship of emotion, language and style, Bankim Chandra Chattopadhyay touched the hearts of millions who had sunk into the depths

of despair. This song rekindled their spirit. At the dawn of the first decade of the twentieth century, the nation began to turn onto a new path. The people found in this song, a life-infusing force that became their enduring companion on the perilous road of struggle. Their unwavering faith in *Vande Mataram* never faltered. Many went to the gallows singing it. Enduring countless political blows, *Vande Mataram* preserved its inspirational energy unbroken. Times changed, circumstances changed, people changed; even democracy evolved and with it, mindsets shifted—yet *Vande Mataram* never allowed the radiant, hopeful image of Mother India, both powerful and affectionate, to fade. Its lasting presence stands as a testament to the ideological unity of the Indian spirit.

Historic Timeline of 'Vande Mataram'

1875 (Nov 7)

Bankim Chandra Chattopadhyay composed 'Vande Mataram' in Chinsurah, West Bengal on the auspicious day of Akshay Navami



1882

Published in the novel 'Anandamath'



1896

First sung publicly at Congress Session, Calcutta by Gurudev Rabindranath Tagore



1905

Became a political slogan in Swadeshi Movement during Bengal Partition Protests



1907

Madam Bhikaji Cama raised the tricolour flag for the first-time outside India in Stuttgart, Berlin. The words *Vande Mataram* were written on the flag.



1950

Adopted as India's National Song by the Constituent Assembly



2005

Centenary celebrated with nationwide voluntary singing



2025

150 years of 'Vande Mataram'



वन्दे मातरम्।

सुजलाम् सुफलाम् मलयजशीतलाम्,
शस्यश्यामलाम् मातरम्। वन्दे मातरम्॥ 1॥

शुभ्रज्योत्स्ना पुलकितयामिनीम्,
फुल्लकुसुमित द्रुमदलशोभिनीम्,
सुहासिनीम् सुमधुरभाषिणीम्,
सुखदाम् वरदाम् मातरम्। वन्दे मातरम्॥ 2॥

कोटि-कोटि कण्ठ कल-कल निनाद कराले,
कोटि-कोटि भुजैर्धृत खरकरवाले,
के बोलें माँ तुमि अबलें,
बहुबलधारिणीं नमामि तारिणीम्,
रिपुदलवारिणीं मातरम्। वन्दे मातरम्॥ 3॥

तुमि विद्या तुमि धर्म, तुमि हृदि तुमि मर्म,
त्वम् हि प्राणाः शरीरे, बाहुते तुमि माँ शक्ति,
हृदये तुमि माँ भक्ति, तोमारेई प्रतिमा गड़ि मन्दिरे-मन्दिरे।
वन्दे मातरम् ॥ 4॥

त्वम् हि दुर्गा दशप्रहरणधारिणी,
कमला कमलदलविहारिणी,
वाणी विद्यादायिनी, नमामि त्वाम्,
नमामि कमलाम् अमलाम् अतुलाम्,
सुजलां सुफलां मातरम्। वन्दे मातरम्॥ 5॥

श्यामलाम् सरलाम् सुस्मिताम् भूषिताम्,
धरणीम् भरणीम् मातरम्। वन्दे मातरम्॥ 6॥

The Sanskrit Renaissance

Youthful Voices Reviving an Ancient Language



The soft light of the morning sun is settling into the city's lanes. A young man switches on his mobile camera, grabs a bat, and suddenly a voice slicing through the air is heard — *bhraatah! nootanam kandukam grahantu...* (Brother, take this new ball). Then the *tak-tak* sound of the ball striking the sweet spot of the bat begins to fill the ears with melody. Amidst this, those unique tones echo once again — *imam kandukam saavdhanen pashya, cha shatkaaya taadaya* (Keep your eyes fixed on this ball, and then hit it for a powerful six).

This remarkable fusion of cricket and Sanskrit is not just a reel. It is a symbol of the changing mindset of the new generation through which the Sanskrit language is coming alive once again. And this young man, Yash Sanjay Salunke, is one of the shining faces of this renaissance.

The changing world of social media has given Sanskrit a new life, a new spirit, and a new identity. Young content creators today are reviving this language in every form — conversation, education, music, humour,

"In India, cricket is not merely a sport but a religion. Similarly, Sanskrit is the soul of our unforgettable culture. Just as cricket flows through the veins of every Indian, so does Sanskrit. Therefore, I thought — why not strengthen the spirit of unity by bringing together these two major pillars of our nation? This very idea of national unity inspired me to combine Sanskrit and cricket."



—Yash Sanjay Salunke



and art. Prime Minister Narendra Modi has mentioned many such youngsters in 'Mann ki Baat' who are carrying this new journey of Sanskrit forward. Today, speaking, singing, and even making jokes in Sanskrit through Reels have become a new trend.

The video that Yash Sanjay Salunke created describing cricket in Sanskrit, went viral within seconds.

Yash's perspective shows that Sanskrit can find its place even in modern entertainment and sports. In his reels, the





rhythmic beauty of Sanskrit and the excitement of cricket come together, creating a blend that is greatly appealing to the youth.

Wisdom Hidden in Humour

Thanks to youngsters like Yash, the echoes of Sanskrit are being heard on sports grounds, while Rajshekhar Shrishail Vibhute is bringing it into homes

through humour. Millions watch his Sanskrit comedy videos on his Instagram channel. He believes that making Sanskrit simple is the key to its popularity.

His videos prove that even in a light-hearted, humorous manner, any language can easily become a part of everyday life.

"Sanskrit is a rich and ancient language. To connect the youth with this ancient language, I chose humour so that it does not remain merely a bookish language, but becomes a part of everyone's life through humorous expression. By presenting the difficult aspects of Sanskrit in a simple manner, it can reach everyone easily. Today, everyone from the young to the elderly is active on social media. The seeds we are sowing today will grow into a large tree in the future, bearing fruit for all."



-Rajshekhar Shrishail



"Our current generation wants logical and scientific explanations. Why do we go to the temples? Why do we wear these metals? Why do we practice meditation? We are trying to present all of this in a simple and logical manner. Just like Maharishi Patanjali, and the Vedas and Upanishads where everything exists in simple language. We are not teaching anything new; we are simply presenting the knowledge of the sages in simple language."



-Bhavesh Bhimanathani



A Simple Explanation of Spirituality

Another face of this unique Sanskrit renaissance is Bhavesh Bhimanathani, who explains Sanskrit shlokas, philosophy, and spiritual principles in very simple language from a modern scientific perspective. Today's generation wants to know the 'why' behind everything. Bhavesh explains it to them in a simple and logical manner.

Bhavesh's popularity shows that Sanskrit can still reach both the heart and the mind today, if it is presented in the right manner.

The New-Age Sanskrit Renaissance

The story of these youngsters is just inspiring, but also an evidence that Sanskrit language has embarked on a new journey.

Social media has made this language a part of mobile screens and pop culture. Whether it's cricket, humour, or spirituality, today's youth are using Sanskrit in their everyday lives. This clearly shows that Sanskrit is becoming a 'living language'.

Language carries civilisation. For thousands of years, Sanskrit has fulfilled this role. Today, as the new generation embraces it once again, it is not just a rebirth of the language, but a renaissance of a culture. This language holds the mathematics of words, the energy of sound, an ocean of knowledge, and infinite expressive potential. The Prime Minister's appreciation of the efforts of these youths is giving further momentum to this movement.



Jual Oram
Union Minister
of Tribal Affairs

HONORING THE LEGACY OF KOMARAM BHEEM AND BHAGWAN BIRSA MUNDA

India's freedom struggle is often narrated through the stories of great leaders and movements, but the valiant contributions of tribal icons like **Komaram Bheem** and **Bhagwan Birsa Munda** remain equally significant. Their lives were a testament to courage, resilience, and an unwavering commitment to justice and dignity for their people. As we celebrate **Janajatiya Gaurav Diwas**, it is imperative to reflect on their legacy and the values they stood for.

Komaram Bheem: A Symbol of Resistance and Rights

Komaram Bheem's fight against the oppressive Nizam rule in Hyderabad was not merely a local rebellion; it represented a larger struggle for justice and self-respect among tribal communities. At a time when exploitation was rampant, and even speaking against authority was a crime, Bheem rose fearlessly to defend his people. His resistance was rooted in the belief that every individual has the right to live with dignity, free from tyranny and injustice.

The slogan "**Jal, Jangal, Zameen**"—*Water, Forest, Land*—coined by Komaram Bheem, continues to resonate as a powerful assertion of tribal identity and rights. These three elements are not just resources; they are the lifeline of tribal communities, integral to their culture, livelihood, and survival. Bheem's call was a demand for autonomy over these resources, a principle that remains central to contemporary debates on environmental justice and indigenous rights.

His leadership style was deeply democratic. Bheem organised village councils and mobilised people collectively, emphasising that governance should be rooted in local traditions and participatory decision-making. This vision of **self-rule** was

revolutionary for its time and mirrors the aspirations of modern decentralised governance.

Bhagwan Birsa Munda: The Torchbearer of Tribal Awakening

Bhagwan Birsa Munda's movement in the late 19th century was a watershed moment in India's freedom struggle. At a time when colonial policies disrupted traditional tribal life, Bhagwan Birsa mobilised his people against exploitation and injustice. His vision extended beyond resistance; he sought to create a society rooted in





equality, self-rule, and spiritual awakening.

Birsa Munda's **Ulgulan (The Great Tumult)** was not only a revolt against British oppression, but also a clarion call for social reform and empowerment. He challenged exploitative landlords and missionaries, advocating for a return to indigenous faith and customs. His emphasis on **self-governance** and cultural pride continues to guide policies aimed at tribal welfare and inclusion.

Birsa Munda's ideals inspired generations of freedom fighters and laid the foundation for tribal assertion in India's independence movement. His life reminds us that empowerment is not merely political—it is cultural, social, and economic.

Drawing Parallels: Self-Rule and Empowerment

Komaram Bheem and

Bhagwan Birsa Munda, though separated by decades and geography, shared a common dream—a society where tribal communities could live with dignity and exercise autonomy over their resources. Both leaders fought against systems that denied them control over land and livelihood. Their struggles were anchored in principles of **justice, equality, and empowerment**, aligning closely with the vision of **Sabka Saath, Sabka Vikas, Sabka Vishwas**.

Bheem's slogan of "**Jal, Jangal, Zameen**" and Birsa Munda's call for **Ulgulan** were two sides of the same coin—assertions of identity and demands for self-rule. They understood that true freedom is incomplete without economic independence and cultural integrity. Today, these ideals resonate in our efforts to implement PESA (Panchayats

Extension to Scheduled Areas) and Forest Rights Act, which empower tribal communities to govern their resources.

Both icons also believed in collective action. Bheem's resistance and Birsa Munda's mass mobilisation were rooted in community solidarity—a principle that remains vital for inclusive development. Their lives teach us that empowerment is not granted; it is claimed through unity, awareness, and resilience.

Significance of Janajatiya Gaurav Diwas

Observing **Janajatiya Gaurav Diwas** is not just a ceremonial act; it is a reaffirmation of our commitment to acknowledge and celebrate the contributions of tribal communities in nation-building. It is an occasion to educate the youth about these heroes, whose sacrifices were as profound



as those of any other freedom fighter. By honouring their legacy, we strengthen the narrative of unity in diversity that defines India.

Message to the Youth

To the youth of India, I say this: draw inspiration from the courage and conviction of Komaram Bheem and Bhagwan Birsa Munda. Their lives teach us that true leadership is about standing up for justice, even in the face of adversity. In an era of rapid change, let us remember that development must be inclusive, sustainable, and respectful of nature. Let us pledge to carry forward their vision of equality and empowerment, ensuring that every community shares in the progress of our nation.

MAANN KI BAAAT

Media Scan



CALL FOR ACTION!

12th Edition

I urge all of you to participate in the Run For Unity being organised across the country on the of October 31st, Sardar Saheb's birth anniversary, and not just participate alone, but along with others.

I would like all of us countrymen to make efforts with a spontaneous spirit to glorify 'Vande Mataram'. Please send me your suggestions with #VandeMatram150. #VandeMatram150.

The great personality I am talking about is Komaram Bheem. I urge the youth to try to learn as much as possible about him.

Just like Bhagwan Birsa Munda and Komaram Bheem, there have been many other great luminaries in our tribal communities. I urge you to definitely read about them.

We too should plant trees wherever we live. We need to further promote the 'एक पेड़ माँ के नाम' campaign.

Abhishek Singh
 On this day, the world's biggest radio program that connects directly with the heart of the people!
 It is the only radio program who regularly stays in touch with citizens and for their happiness and well-being.



#Abhishek Singh
 This 20th October, with the special occasion of the 100th birth anniversary of Sardar Patel, I also call upon all of you, especially for giving it a special place in your hearts for the 100th birth anniversary of Sardar Patel.



Shreemanta Prasad
 Every edition of 'Mann Ki Baat' fills our hearts with joy and inspiration. The thoughts shared by the Hon'ble PM Shri Narendra Modi are a source of guidance and inspiration for all of us, especially in these difficult times.



Ramji Verma Singh
 'Vande Mataram' is the soul of our nation. It is the only song that has the power to unite the hearts of all Indians.



Dr. Shreemanta Prasad
 On this day, we will enter the 100th year of celebrating our national song, 'Vande Mataram', a timeless symbol of our national identity and pride.



Dr. Shreemanta Prasad
 Sardar Patel was not just a great leader but also a great visionary. He was the one who laid the foundation for the nation we live in today.

Dr. Shreemanta Prasad
 I urge you all to definitely participate in the Mann Ki Baat event on October 21. Let us all join hands and celebrate the 100th birth anniversary of Sardar Patel in a big way.



Dr. Shreemanta Prasad
 The spirit of 'Vande Mataram' is connected to the immortal consciousness of India. PM Modi in Mann Ki Baat.

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Dr. Shreemanta Prasad
 The spirit of 'Vande Mataram' is connected to the immortal consciousness of India. PM Modi in Mann Ki Baat.



Dr. Shreemanta Prasad
 In this month's Mann Ki Baat address, PM Modi paid tribute to Sardar Patel on his 100th birth anniversary on October 21. He also touched upon interesting topics such as Chhath Puja festival, Environmental protection, Indian dog breeds, Indian coffee, Tribal community leaders and the importance of Sanskrit language. The PM made a special mention of 150th year of 'Vande Mataram' song.

Dr. Shreemanta Prasad
 The PM is the only person who has the power to connect with the hearts of all Indians. He is the only person who has the power to unite the hearts of all Indians.



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Dr. Shreemanta Prasad
 Ahead of the 150th anniversary of the national song, 'Vande Mataram', the PM has launched a special campaign to promote the song and its spirit.



Dr. Shreemanta Prasad
 This morning, as the sun rose over the land of India, the PM paid tribute to Sardar Patel on his 100th birth anniversary.

Dr. Shreemanta Prasad
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Dr. Shreemanta Prasad
 From the hills of Koraput to the heart of India, the PM has launched a special campaign to promote the song and its spirit.



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‘मन की बात’ : प्रधानमंत्री मोदी के जयन्ती समारोह के 127वें वर्ष के लिए संकेत

छठ घाटों पर हर वर्ग का खड़ा होना सामाजिक एकता का बेहतरीन उदाहरण

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Modi hails Chhath unity, Op Sindoor success, steps curbing Maoist menace

Says festivals more vibrant after Op Sindoor success, steps curbing Maoist menace

Pradhan Mantri Narendra Modi on Sunday extended greetings on the occasion of Chhath puja and said that festivals have become more vibrant this year due to success of Operation Sindoor and steps taken to curb the Maoist menace.

In his 127th address of his monthly radio address, Modi said that the prime minister said that the Chhath puja has a profound religious, cultural and social significance and is a symbol of unity and brotherhood.

“The Makar Sankranti is a reflection of the deep unity between culture, nation, and society. Every nation and society comes together at the Chhath puja,” Modi said. “Operation Sindoor has helped every Indian feel pride. This time around, steps at the level of states in those areas where the Maoist menace was predominant,” he said.

జనమే సంస్కృతాబిణి ఆల్ పర్వేష్

జనమే సంస్కృతాబిణి ఆల్ పర్వేష్

ప్రధానమంత్రి నరేంద్ర మోదీ శనివారం రాత్రి 12.30 గంటలకు ప్రసారమైన 127వ వార్షిక ప్రసారం ప్రసారం చేశారు. ప్రధానమంత్రి మోదీ ప్రసారంలో ప్రధానమంత్రి నరేంద్ర మోదీ ప్రసారం చేశారు. ప్రధానమంత్రి మోదీ ప్రసారంలో ప్రధానమంత్రి నరేంద్ర మోదీ ప్రసారం చేశారు.

छठ महापर्व संस्कृति, प्रकृति व समाज के बीच गहरी एकता का प्रतीक : मोदी

प्रधानमंत्री नरेंद्र मोदी ने शनिवार रात 12.30 बजे 127वां वार्षिक प्रसारण किया। प्रधानमंत्री मोदी ने अपने संबोधन में चहथ पूजा के अवसर पर देशभर में एकता का प्रतीक के रूप में चहथ पूजा का उल्लेख किया। प्रधानमंत्री मोदी ने कहा कि चहथ पूजा एक गहरी संस्कृति है, जो प्रकृति और समाज के बीच एकता का प्रतीक है।

Op Sindoor has added to joy in festive season: PM

PM hails Indian coffee amid surge in exports

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स्वदेशी सामानों से त्योहारों में नई रौनक : मोदी



प्रधानमंत्री नरेंद्र मोदी ने शनिवार रात 12.30 बजे 127वां वार्षिक प्रसारण किया। प्रधानमंत्री मोदी ने अपने संबोधन में चहथ पूजा के अवसर पर देशभर में एकता का प्रतीक के रूप में चहथ पूजा का उल्लेख किया। प्रधानमंत्री मोदी ने कहा कि चहथ पूजा एक गहरी संस्कृति है, जो प्रकृति और समाज के बीच एकता का प्रतीक है।



प्रधानमंत्री नरेंद्र मोदी के जयन्ती समारोह के 127वें वर्ष के लिए संकेत

15 वर्षों के मातापुत्र जयन्ती के अवसर पर

जयन्ती के अवसर पर

प्रधानमंत्री नरेंद्र मोदी ने शनिवार रात 12.30 बजे 127वां वार्षिक प्रसारण किया। प्रधानमंत्री मोदी ने अपने संबोधन में चहथ पूजा के अवसर पर देशभर में एकता का प्रतीक के रूप में चहथ पूजा का उल्लेख किया। प्रधानमंत्री मोदी ने कहा कि चहथ पूजा एक गहरी संस्कृति है, जो प्रकृति और समाज के बीच एकता का प्रतीक है।

प्लास्टिक कचरे के बदले भोजन देने वाली कैफे को देश में मिली पहचान

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प्रधानमंत्री नरेंद्र मोदी ने शनिवार रात 12.30 बजे 127वां वार्षिक प्रसारण किया। प्रधानमंत्री मोदी ने अपने संबोधन में चहथ पूजा के अवसर पर देशभर में एकता का प्रतीक के रूप में चहथ पूजा का उल्लेख किया। प्रधानमंत्री मोदी ने कहा कि चहथ पूजा एक गहरी संस्कृति है, जो प्रकृति और समाज के बीच एकता का प्रतीक है।

मन की बात • प्रधानमंत्री की जनता से अपील नवंबर में वंदे मातरम् के 150 साल, इसे यादगार बनाएं: मोदी

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'छठ पर्व सामाजिक एकता का सबसे सुंदर उदाहरण', मन की बात में बोले पीएम मोदी

अमर उजाला

'गार्बेज कैफे' को मिली राष्ट्रीय पहचान; प्रधानमंत्री मोदी ने 'मन की बात' में की अंबिकापुर की पहल की सराहना



Mann Ki Baat: پی ایم مودی نے ہندوستانی نسل کے کتوں کے متعلق کی بات، انڈین بریک کو اہٹانے پر دیا زور

The Tribune

ਪੰਜਾਬ ਟ੍ਰਿਬਿਊਨ, ਦੈਨਿਕ ਟ੍ਰਿਬਿਊਨ

PM Modi Mann Ki Baat : 150 साल वंदे मातरम के, पीएम मोदी बोले- हर भारतवासी गाए देशभक्ति का ये गीत

THE FORTUNE INDIA

GST Bachat Utsav sees strong response; PM hails local innovations in Mann Ki Baat

THE FREE PRESS

'Indian Coffee Becoming Globally Popular, Driven By Diverse Varieties Grown in Karnataka, Tamil Nadu & Kerala': PM Modi

हि हिन्दुस्तान

प्रधानमंत्री मोदी के 'मन की बात' कार्यक्रम में स्वदेशी, पर्यावरण और एकता पर जोर



Mann Ki Baat: 'Reflects deep unity of culture and nature,' PM Modi extends greetings on Chhath

The Indian EXPRESS

In Mann Ki Baat, PM Modi urges everyone to commemorate 150 years of Vande Mataram



युवाओं को 'संस्कृत' में क्रिकेट सिखा रहे यश सालुंङ्के को पीएम मोदी ने 'मन की बात' में सराहा

THE ECONOMIC TIMES

Koraput Coffee truly delectable, pride of Odisha: PM in 'Mann Ki Baat'



Bengaluru engineer finds mention in PM Modi's 'Mann ki baat' for lake rejuvenation



Komaram Bheem continues to inspire people, says Modi

The Statesman

PM Modi pays tributes to Sardar Patel in 'Mann Ki Baat'; praises his towering personality



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Mann ki Baat

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Crores of countrymen have always felt an immense surge of national pride in the rendition of 'Vande Mataram'. Our generations have seen a vibrant and magnificent image of India in the words of 'Vande Mataram'.

सुजलाम्, सुफलाम्, मलयज शीतलाम्,
शस्यश्यामलाम्, मातरम्!
वंदे मातरम्!

-Hon'ble Prime Minister Narendra Modi

”



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