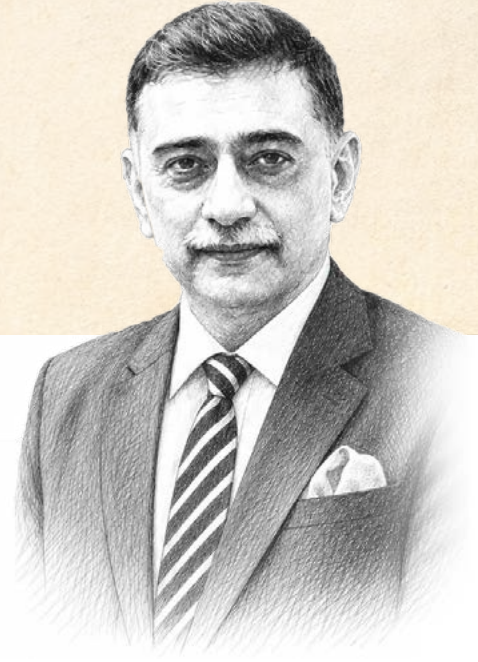




BHARAT KI SOCH भारत की सोच



AUGUST 2026



Message From the Director's Desk

Independence Day Edition | Soch Sutra, August 2026

It is with great conviction that I place before you the Independence Day edition of Soch Sutra, the newsletter of Bharat Ki Soch (BKS).

(That action is real which does not bind; that knowledge is real which liberates. Any other effort is mere weariness, and any other knowledge is mere technical skill.)

तत्कर्म यन्न बंधाय सा विद्या या विमुक्तये। आयासायापरं कर्म विद्यान्या शिल्पनैपुणम्॥

On the seventy-ninth anniversary of India's independence, Bharat Ki Soch salutes the nation. This edition of Soch Sutra provides an opportunity to reflect on the deeper purpose of our national journey. The ancient insight above reminds us that true progress requires both an honest intention and purposeful action. While 1947 marked the achievement of political sovereignty, our towering growth in the last decade requires us to keep striving for continuous reflection on its governance models, economic frameworks and intellectual foundation for further development.

At Bharat Ki Soch (BKS), our mission is guided by this principle. We seek to examine how India's rich heritage of strategic and philosophical thought can offer constructive perspectives alongside contemporary global insights. By integrating enduring civilisational wisdom with modern analysis, we aim to move beyond simple technical expertise toward a balanced, resilient and forward-looking vision for the nation's future.

We opened the month of August on 5–6 August with our flagship two-day National Security Dialogue, Mantraṇā: The Śāḍguṇyam Doctrine, at the India International Centre. Convening senior security and military veterans, diplomats and scholars, the dialogue set out to interpret national security in an Indic vocabulary of its own and to discuss whether Kautilya's statecraft can be turned into a working grammar for modern deterrence and strategic autonomy, drawing on instruments such as the Śāḍguṇya, the classical sixfold calculus of war and peace.

On 20 August, in partnership with the Dattopant Thengadi Foundation, we convened a day-long

Mantraṇā on Challenges of Capitalism and Socialism: The Way Forward. True to the Swadeshi tradition that Thengadi did so much to shape, various eminent economists, scholars and policy professionals gave their prolific thoughts on the issue.

We closed the month on 27 August at the Constitution Club of India, with a Mantraṇā titled Shedding Our Colonial Vestiges for a Viksit Bharat, anchored by a keynote from the distinguished author and former Minister of State for External Affairs, Shri M. J. Akbar. The session turned a searching eye on the institutional, psychological and intellectual inheritances of the colonial era and on why genuine self-reliance requires a nation to examine those inheritances and, where they no longer serve, to set them aside. It drew one of the most spirited exchanges we have hosted this year, and its energy carried into conversation over tea as the evening drew to a close.

Read together, these three deliberations trace a single argument: that our security, our prosperity, and our self-respect all rest on the endeavours to strive for a Viksit Bharat. That, to my mind, is what our Independence Day now asks of every one of us.

I invite you to engage closely with the reflections gathered in this edition. With steady resolve and shared effort, Bharat Ki Soch will continue its work toward a nation that is secure and prosperous and sure of its own civilisational voice.

Jai Hind.

RK Pachnanda
Director, Bharat Ki Soch

The Śāḍguṇyam Doctrine: Bharat Ki Soch National Security Dialogue 2026

5-6 August 2026

Bharat Ki Soch successfully concluded its flagship two-day Mantraṇā titled “The Śāḍguṇyam Doctrine: Bharat Ki Soch National Security Dialogue 2026” at the India International Centre in New Delhi. The high-level conference brought together distinguished military leaders, seasoned diplomats, intelligence experts, and strategic scholars to re-examine Kautilya’s classical foreign policy framework, known as the Śāḍguṇyam or the Six Measures of Foreign Policy. The primary objective of the dialogue was to translate these timeless principles into actionable strategies for contemporary statecraft and the overarching vision of Viksit Bharat 2047. By introducing an Indic lexicon to national security and strategic vocabulary, the conclave marked the beginning of a broader discourse focused on revisiting, reforming, and reconceptualising India’s security paradigm through an indigenous civilisational lens.

The inaugural proceedings on the first day set a high strategic tone, beginning with the opening remarks of Shri Anil Rajput, Chairperson of Bharat Ki Soch. In his welcome address, Shri Rajput emphasised that genuine strategic autonomy requires intellectual decolonisation and a transition from borrowed Western models to indigenous traditions of statecraft. Reflecting on the evolving international order, he highlighted the growing importance of economic security, emerging technologies and the changing nature of national power.

Shri Rajput underscored that national security can no longer be viewed solely through the prism of military strength, but must encompass economic resilience, technological sovereignty and protection of critical infrastructure. Giving particular emphasis to cybersecurity, he noted that data, algorithms, communication





networks and digital infrastructure have become strategic assets. A successful cyber attack on a bank, hospital, power grid, railway network or telecommunications system, he observed, could disrupt national life without a single conventional weapon being used. He therefore called for secure indigenous digital infrastructure, stronger cyber capabilities and trusted technology supply chains, alongside investment in AI, quantum technologies, space and semiconductors.

He further emphasised the need for a wider institutional response, stating that industry must strengthen strategic manufacturing and cybersecurity, universities must advance research and strategic thinking, and the media must exercise responsibility in an age of information warfare. His remarks thus presented national security as an increasingly multidimensional enterprise, extending beyond conventional defence to encompass technological sovereignty, cyber resilience, secure digital infrastructure, critical-technology protection and resilience against emerging forms of information and technological disruption.

Following this, General Manoj Pande (Retd.), former Chief of Army Staff, delivered the Mantraṇā Address, echoing the call for intellectual decolonisation and rebooting national strategy with indigenous statecraft as India charts its course toward 2047. Dr. Vinayak Rajat Bhat, Lead Guide (Arthaśāstra) at Bharat Ki Soch, detailed the conceptual foundations of Indian statecraft

within the core Yoga-Kṣema framework of acquisition, preservation, and progress, noting that Sandhi is the most sought-after measure while Dvaidhībhāva remains the most powerful. Completing the opening perspective, Shri Sanjeev Tripathi, former Secretary of the Cabinet Secretariat, contextualised these choices within modern foreign policy, concluding that no nation can negotiate from weakness and that autonomy demands genuine strategic self-awareness.

The technical deliberations of Day 1 unpacked the operational utility of the six classical measures. Air Marshal M. Matheswaran (Retd.) examined Vighraha (strategic confrontation), clarifying that it is not about entering open-ended warfare but applying precise force across conventional, technological, cyber, informational, and economic domains when national dependence is low. Major General Dhruv Katoch (Retd.) detailed Yāna (forward readiness), describing it as the deliberate mobilisation of power to shape adversary decisions before war becomes necessary. He outlined “Neo-Yāna” as resting on six pillars: multi-domain readiness, forward presence, integrated deterrence, networked partnerships, national resilience, and calibrated escalation. Dr. Ashok Behuria addressed Āsana (masterly inactivity), framing it as the art of strategic patience and waiting without wasting time, balancing external neutrality with internal strength. Vice Admiral Shekhar Sinha (Retd.) explored Dvaidhībhāva (double-policy), emphasising strategic ambiguity,



flexibility, and the crucial role of intelligence in assessing an adversary's intentions. On Saṁśraya (strategic alignment), Prof. (Dr.) Sriparna Pathak explained that seeking alignment with stronger powers under threat is a calculated, reversible instrument to build capacity while preserving complete sovereign decision-making. Concluding

the first day, Shri R. K. Pachnanda, IPS (Retd.), Director of Bharat Ki Soch, synthesised the measures as an integrated spectrum of strategic responses, highlighting India's immense recent progress across economic, technological, defence and diplomatic domains.



The second day tested these theoretical foundations against real-world regional and global case studies. Opening the day, Shri Anil Rajput reminded delegates that a civilisation with a profound intellectual heritage must offer original solutions to contemporary global challenges, stressing that external influence depends entirely on internal strength and noting that “cyber threats, supply chain vulnerabilities, critical technologies and information warfare have expanded the meaning of national security

far beyond conventional defence.” Delivering the Day 2 Mantraṇā Address, Shri Pankaj Singh, IPS (Retd.), former Deputy National Security Advisor, provided a comprehensive assessment of India's security landscape, affirming that Sandhi (peace and accommodation) remains the primary dictum of statecraft, while reminding the gathering that national interest must reign supreme under the ethos of “Prachin Gyan, Aaj Ka Samadhan.” Dr. Bharat Dash further explored these principles using the narrative



framework of the Panchatantra, demonstrating that Neeti is essential to operationalise Dharma. Ambassador Yashvardhan Sinha, IFS (Retd.), then contextualised India's global standing, highlighting its historical leadership of the Global South through non-alignment and emphasising that achieving Atmanirbharta (self-reliance) is imperative to shield the nation from weaponised supply chains and global economic disruptions.

Subsequent thematic sessions focused on practical application across regional theatres. In the morning block moderated by Ms Namrata Hasija, Dr. Amruta Karambelkar evaluated Sandhi through Indo-Pacific engagement strategies; Dr. Alvite Ningthoujam analysed Vighraha within West Asian geopolitical confrontations; and Shri Apurv Kumar Mishra examined Yāna through economic deterrence and supply-chain readiness. In the afternoon block moderated by Ms Jyotsana Mehra, Dr. Priyanka Singh applied Āsana to India-Pakistan bilateral relations, urging strategic patience;

Dr. Chirayu Thakkar evaluated Dvaidhībhāva through India's multi-alignment policy and strategic autonomy; and Dr. Ulupi Borah analysed Saṃśraya by looking at defence and technological partnerships, using Japan as a key model.

The two-day conclave concluded with closing remarks by Shri R. K. Pachnanda, IPS (Retd.), who reiterated that Kautilya's Śaḍguṇyam is a dynamic, sophisticated strategic framework capable of illuminating modern India's choices. Reaffirming India's position as the world's fastest-growing major economy, he envisioned an Atmanirbhar Bharat, a Shasakta Bharat, a Svabhimani Bharat, and an Ekatma Bharat, he stated that India's path forward will continue to be guided by economic strength, technological prowess, national pride, and robust security. Ultimately, the successful event established a benchmark for intellectual decolonisation, proving that classical Indian statecraft provides an enduring, powerful blueprint for twenty-first-century global strategy.



Bharat ki Soch

Glimpses from **National Security Dialogue 2026**



Independence Day Celebrations

The Bharat Ki Soch team gathered at the central office for an internal Independence Day celebration to honour the seventy-ninth anniversary of India's independence and reflect on the organisation's ongoing mission towards national development. The celebration commenced with a collective viewing of the Vande Mataram music video produced by the ITC Sangeet Research Academy in Kolkata. Following the screening, Chairperson Shri Anil Rajput addressed the team with Independence Day greetings, congratulating them on the nation's significant developmental strides over recent years and emphasising the continuous, disciplined effort required by every member to contribute to a resilient and self-reliant Viksit Bharat. Discussing the musical presentation, he underscored the profound importance of Indian classical music, noting that safeguarding classical arts is a vital imperative for preserving



India's civilisational heritage and cultural identity. The formal proceedings were followed by mutual congratulations among team members, who clicked commemorative photographs with the national flag before concluding the morning with informal interactions over snacks and tea.



Challenges of Socialism and Capitalism: The Way Forward

 20 August 2026

India needs to look beyond the conventional economic binary of capitalism and socialism and work towards a human-centric framework that combines enterprise and innovation with social justice, fiscal responsibility, decentralisation and ecological sustainability. This was a central proposition emerging from MANTRANĀ, the flagship discussion series of Bharat Ki Soch, held in collaboration with the Dattopant Thengadi Foundation at the India International Centre on 20 August 2026.

Titled “Challenges of Socialism and Capitalism: The Way Forward,” the day-long dialogue brought together economists, policy practitioners and thinkers to examine not simply which economic model should prevail, but what an economic system should ultimately seek to achieve. Across two sessions, the deliberations moved from the limitations of established ideological categories to questions of human well-being, institutional design, social resilience, ecological responsibility and the role of families and communities in economic life.

Opening the discussion, Anil Rajput, Chairperson, Bharat Ki Soch, framed the challenge as one of designing institutions for the future rather than choosing between models of the past. India, he argued, does not have to choose mechanically between capitalism and socialism. Highlighting the global economic environment, he pointed out the modern world’s central contradiction: “We



live in a paradoxical moment in human history. Never before has the world had such economic capability, wealth, technology, knowledge and productive power. Yet, never before has there been such widespread economic anxiety.” He noted that neither historical system offers a complete answer on its own. “Capitalism has generated prosperity, innovation, and rising living standards... but it also produces concentration of wealth, financial instability, overconsumption, [and] ecological stress,” while socialism rightly emphasises human dignity, “but excessive state control can weaken incentives, discourage enterprise, misallocate resources, and create fiscal strain.” Addressing the issue of unsustainable growth and rising debt, both financial and ecological, he drew a stark parallel regarding our obligations to posterity: “We must distinguish between consumption that builds capability and



consumption that depletes resources... Overuse of nature is borrowing from the future. Excessive debt for consumption does the same financially."

Rooting India's path forward in its philosophical heritage, he highlighted that "Indian tradition recognised artha (wealth) as legitimate but placed it within dharma (ethical responsibility). Prosperity was never separated from duty." He stressed that the true metric of modern welfare must shift "from beneficiary to participant, to producer, to creator."

Markets are essential for enterprise, innovation and prosperity, while the state has a role in ensuring fairness, justice and public goods. At the same time, economic activity requires an ethical framework that establishes responsibility beyond immediate gains. As Rajput put it, "The task is not to choose an ideology of the past, but to design institutions for the future. We need markets, because prosperity cannot be commanded. We need the State, because markets alone cannot ensure justice or sustainability. And we need a moral framework, because neither can define a good society alone."

This framing established an important direction for the dialogue. The question was not whether growth matters, but whether growth by itself can adequately describe development. The discussions, therefore, explored how economic progress could be assessed through a wider set of outcomes, including human capability, dignity, social cohesion, opportunity, intergenerational prosperity and the sustainability of the natural environment.

Rethinking what development means

Former Planning Commission member Arun Maira urged participants to move away from the labels attached to economic ideologies and examine the fundamentals of the systems themselves. The more important question, he suggested, is "what kind of system enables people, society and nature to thrive together."

Maira's intervention also challenged the adequacy of GDP as the principal measure of development. Economic output can capture production and income, but it cannot by itself establish whether societies are becoming healthier, more cohesive or more capable of sustaining themselves. He called for a broader understanding of development founded on harmony within nature, harmony within human society and harmony in psychology. His larger argument was that the economy must be understood as part of a complex social and ecological system rather than as an isolated mechanism.

The same concern was expressed in more fundamental terms by Shri Virjesh Upadhyay, Director General, Dattopant Thengadi Foundation, who asked whether the purpose of the economy is to serve human beings or whether human beings are increasingly being made to serve the requirements of economic systems. "Human well-being must be at the centre of our economic system," he said, arguing that development and technology should ultimately expand human capabilities while economic progress should not come at the cost of society or nature.

This led the dialogue towards a conception of development in which welfare is not understood merely as protection from deprivation. The objective is also to create conditions in which people can contribute, exercise capabilities and participate meaningfully in economic and social life.

Markets need institutions and democracy needs checks and balances

The discussion also made clear that a human-centric approach does not imply a rejection of markets. Instead, the focus shifted to the institutional conditions required for markets to generate broad-based prosperity.

Prof. Deepak Nayyar, eminent economist and former Chief Economic Adviser to the Government of India, placed the discussion in the context of how economic systems have evolved in response to changing social and economic realities. Rather than treating capitalism and socialism as fixed alternatives, he emphasised the importance of recognising the strengths and limitations of each while examining how contemporary economies have evolved in practice. His intervention pointed towards a pragmatic approach in which market mechanisms, appropriate regulation and institutional safeguards work together to balance economic dynamism with broader social objectives.



The point extended beyond regulation of markets. Effective economic governance also requires institutional accountability within the political

system. Nayyar highlighted the importance of legislatures, judiciaries, civil services and independent institutions while emphasising the role of non-state institutions such as civil society, universities and the media in providing checks and balances.

The emerging framework was therefore neither a return to an unregulated market nor a command-driven economic order. It was an argument for institutions that allow markets to create wealth while ensuring that economic power remains accountable to wider social objectives.

Bringing the family and community into the economic conversation

The second session broadened the discussion by questioning whether the individual should remain the primary unit through which economic policy understands society.

Prof. Ram Singh, Director, Delhi School of Economics, drew attention to the economic significance of the family. While conventional economic theories frequently begin with the individual, the family has historically played an important role in production, skill transmission, investment and intergenerational continuity. In the Indian context, he noted, family-based economic activity created mechanisms through which knowledge and skills could be passed from one generation to the next. Social values such as keeping one's word also have an economic dimension because trust can reduce contractual friction and strengthen relationships between economic actors.





This perspective connected with Dr. T. C. A. Anant's articulation of Shubh Labh, in which prosperity extends beyond individual accumulation to encompass the individual, family, village, nation and nature. The implication was that an economic framework informed by Indian experience may need to recognise social institutions that conventional models have often treated as external to the economy.



Dr. Mahesh Chandra Sharma carried this proposition further by presenting Swadeshi and decentralisation as important pillars of a human-centred approach. His intervention placed economic resilience at the level of families, communities and local economies, suggesting that self-reliance and decentralised capability can complement national economic strength.

Towards an economic framework for the future

The discussion also brought attention to the practical challenge of translating broad principles into policy. Dr. Harshvardhan Singh emphasised that effective economic governance depends not only on identifying appropriate objectives but also on institutional capacity, coordination and implementation. The dialogue consequently moved towards questions of how multiple objectives such as growth, inclusion, environmental sustainability and human development can be prioritised and pursued through appropriate policy instruments.



In his concluding intervention, R. K. Pachnanda, Director, Bharat Ki Soch, observed that considering India is the fastest-growing economy and, in the words of the IMF, "the only bright spot in an otherwise dark horizon," is there a need for an alternative model? However, the discussion must go on to be prepared for any economic uncertainty to strike a balance between enterprise and equity, growth and sustainability, efficiency and resilience - where the market creates, the state enables and regulates, society participates and benefits of progress reach the citizens.

The significance of MANTRANĀ, therefore, lay not in arriving at a definitive "third model" in a single sitting. Instead, the dialogue opened a larger intellectual and policy inquiry into what India should expect from an economic system in the decades ahead.

The discussions pointed towards a framework in which markets remain engines of innovation and enterprise, the state safeguards fairness and provides essential public goods, institutions create accountability, families and communities build social resilience and economic development remains attentive to ecological limits and future generations.

In that sense, the dialogue marked a beginning rather than an endpoint. It placed a set of questions on the table for continued examination: Can growth be separated from human well-being?

Can markets remain dynamic while being socially accountable? Can decentralisation strengthen national resilience? Can development be measured without reducing human progress to GDP? And can India's civilisational understanding of duty, community and restraint enrich contemporary economic institutions?

These questions, emerging from the deliberations at MANTRANĀ, provide the basis for a continuing discourse on a human-centric economic model for a self-confident, sustainable and prosperous Bharat.



Mantraṇā: Shedding our Colonial Vestiges for a Viksit Bharat

📅 27 August 2026

As India moves towards the centenary of its independence, Bharat Ki Soch convened a special edition of its Mantraṇā series on “Shedding our Colonial Vestiges for a Viksit Bharat.” The session brought together reflections on India’s colonial inheritance, its civilisational memory and the continuing need to develop institutions, narratives and ways of thinking that are rooted in India’s own experience.

The session featured Mr. M. J. Akbar, former Minister of State for External Affairs, journalist and author, who delivered the keynote address, with opening remarks by Mr. Anil Rajput, Chairperson, Bharat Ki Soch, and concluding reflections by Mr. R. K. Pachnanda, Director, Bharat Ki Soch.

In his opening remarks, Mr. Rajput drew a distinction between freedom from colonial rule and freedom from colonial ways of thinking. He observed that colonialism extended beyond territorial occupation and political control to shape India’s institutions, education, administrative practices and historical narratives, and perhaps most significantly, the way Indians came to perceive themselves. He called for a process of decolonisation that does not seek to return to the past, but instead enables India to recover the confidence to interpret its present and shape its future through its own civilisational lens.

Emphasising that “decolonisation is recovery, not regression,” Mr. Rajput highlighted the importance of recovering indigenous knowledge traditions, strengthening Indian languages in higher education and scientific discourse, and reimagining institutions as instruments of citizen



empowerment rather than inherited mechanisms of control. He stressed that the test of any idea or institution must ultimately be its relevance, its grounding in reason and evidence, and its ability to serve the India being built for the future.

Delivering the keynote, Mr. Akbar explored the complex relationship between India’s colonial past and its post-independence identity. He noted that one of the striking outcomes of the freedom struggle was that while India rejected British political rule, it retained and subsequently reinvented the English language as an Indian language. Drawing upon the classic Hobson-Jobson dictionary, he illustrated how Indian vocabulary—particularly words associated with textiles, trade and everyday life—had entered global English, reflecting the depth of India’s pre-colonial economic and cultural influence.



Mr. Akbar also challenged the conventional description of 1947 as a mere “transfer of power.” He emphasised that independence was won through an unprecedented mass movement and argued that the civilisational idea of non-violence had consequences far beyond India. In his account, the Indian freedom movement helped inspire wider struggles against colonialism, apartheid and racial discrimination, while demonstrating the possibility of achieving profound political transformation without conventional warfare.

Drawing upon contemporary accounts, including that of the Elizabethan traveller Ralph Fitch, Mr. Akbar reconstructed a picture of 16th- and 17th-century India as a prosperous and sophisticated civilisation, marked by thriving cities, extensive maritime commerce, a globally significant textile industry and established knowledge traditions. He argued that colonial historiography subsequently obscured much of this history, presenting India as a civilisation in need of European intervention and thereby contributing to a diminished sense of national self-confidence. For him, one of the most enduring residues of colonialism has therefore been psychological rather than merely institutional.

The discussion also examined Partition, which Mr. Akbar described as “the last kick of British colonialism,” and considered its continuing

implications for the idea of the Indian nation. Turning to the question of modernity, he identified four essential pillars: democracy; freedom of faith and speech; the elimination of poverty; and gender equality. He further situated the idea of Viksit Bharat within the empowerment of the widest sections of society, pointing to India’s expanding technological capabilities and the emergence of a digitally enabled population as examples of how technology can transform opportunities at the base of the pyramid.

Concluding the session, Mr. Pachnanda, Director, Bharat Ki Soch, stated that India is a nation that believes in itself, invests in its people, and remains steadfast in its vision that cannot be held back. We are building a Bharat that is economically unstoppable, technologically sovereign, and intellectually free. He emphasised that India is rising from strength to strength to the pinnacles of glory, success, honour, and national pride.

The session thus brought the conversation on decolonisation beyond the question of inherited laws and institutions to a more fundamental question: whether India possesses the confidence to understand itself on its own terms while engaging with the future on its own terms.

The Pioneer
NEW DELHI | MONDAY | AUGUST 14, 2023

BHARAT KI SOCH

Ojas: A timeless perspective on health and resilience

Fable with Moral
The Story of Goddess Tara
(Buddhist folklore)

The princess then made a historic, unshakable vow: "Therefore, you, samsara is completely emptied, I shall work for the benefit of all sentient beings exclusively in a female body".

Soon entered a state of uninterrupted meditation for millions of years. Every single day, her profound compassion lit up the entire world.

Recognizing her supreme realization, the Buddha declared that she had

progress, a group of senior monks approached the prince and told him that he had wasted the time of his life. The prince told her that her spiritual merit was immense, but she faced a barrier. They advised her that she should pray to be reborn as the daughter of a king, as they believed true Buddhahood could only be achieved as a man.

Princess Widdien Moon, possessing the wisdom of the noble life, understood truth, and so firmly rejected their advice. She replied:

Chariot of the Noble: Never give up. Challenge limiting societal norms and

Did you know? Taking a warm sesame oil bath, every Saturday is an ancient South Indian practice backed by modern science. The oil is used to massage the body, which helps to improve circulation and reduce stress. It is also used to treat various skin conditions and joint pain. The practice is believed to have originated in the South Indian state of Kerala, where it is still practiced today. The oil is made from sesame seeds, which are rich in antioxidants and essential fatty acids. The massage is typically performed by a family member or a professional therapist. The oil is heated and then massaged into the skin. The practice is believed to have originated in the South Indian state of Kerala, where it is still practiced today.

Famous Tamil poet saint
Ayyavali immortalized
this routine with her
timeless proverb, "Sani
Neevara" (Bakavata
ceremonial bath). For from being a
physically healthy child grows as
a natural physical need for the
human body.

Gently massaging warm coconut oil
into the scalp, temples or gentle into
your scalp and skin before a warm
shower does surprising health
benefits.

powerful antioxidants like essential,
which deeply hydrate the skin and absorb
the pores to keep the skin clear and
inflammation free. Traditional health
systems use this exact method to release
accumulated body heat and balance
internal temperatures. It also boosts
circulation and calms the nervous system,
helping you deeply unwind and recover

The Pioneer
NEW DELHI, MONDAY, AUGUST 31, 2020

BHARAT KI SOCH

The Upanishadic Path to Ecological Responsibility and Sustainable Future

Table with Moral
Shakuntala and Dushyant
(Abhijnanashakuntalam by Kalidasa)



Shakuntala lived in rishi Kamata's hermitage, living a simple, idyllic life. King Dushyanta of Hastinapur encountered her while hunting and was captivated by her beauty. He remained near the hermitage, and mutual affection grew. Though raised in modesty and restraint, Shakuntala felt deep emotion for him.

at parting from her childhood home. As Dushyanta's court the curse to effect: he failed to recognize her according her of deception. She reached the ring only to realize she had lost while worshipping in the Ganga. Heartbroken, she was taken by o the nymphs to the ashram of

The ring was later recovered from fishermen who found it in a fish's belly. When it was shown to Dushbanta, a curse broke and his ministry returned to him. He was able to continue his work. While lost in thoughts of him, she inadvertently offended the short-tempered sage Durvasa, by failing to notice his presence and prostrate in traditional hospitality. He cursed her: the person she longs for will forget her. At her friend's pleading, he softened the curse.

Did you know?
The Western Ghats across Tamil Nadu, Kerala, and Karnataka hide a spectacular

Shrub *Arctostaphylos* *lucida* shrub. Blooms just once every twelve years. When thousands of these shrubs bloom simultaneously, entire mountain slopes transform into a burning orange-purplish-bluish carpet. This extraordinary natural phenomenon gave the legend that the Blue Mountains got their name from the Blue Mountains.

Botanists refer to this rare survival strategy as mass synchronized flowering. It is a way for the plant to ensure the survival of its species by producing more seeds than local predators can eat.

ecological calendar for indigenous communities like the Toda tribe. Historically tracked their age using significant mass blooms.

During these rare peak bloom events, the high-altitude shrubs grace the hillsides of Muller covered in vivid purple. It is one of nature's most spectacular spectacles, drawing travelers worldwide.

Wildlife can possibly consume, ensuring the species survives. The unique lifestyle of this wildflower acts as a crucial

key eco-tourism spots like Eravikulam National Park, Meesapulathi, Chelamudi, Sengmala and Gundur.

QUIZ **Environment & Sustainability**

Questions	Option A	Option B	Option C	Option D
For over 2000 years, tribal farmers in Meghalaya have used ponds to divert water from				

Without causing soil erosion or water wastage, ensuring agricultural resilience. What is this practice called?	Irrigation	Sustainable systems	Zabo system	avg
The 'Mingur houses' withstood one of the most devastating earthquakes of 21st century. Where are they found?	Kashmir	Gujarat	Andaman	Assam
Which animal's behaviour is often treated as an early warning sign for approaching cyclones for the indigenous communities of	Spotted Deer	Flying Fox	Red Crab	

Coastal Odisha				
Which ecological feature acts as a 'bio-damper', often supported by coastal management to reduce tsunami impact?	Mangrove forests	Coral reefs	Sand dunes	
In the context of community resilience, what is the primary purpose of 'Village Grain Banker' found in many tribal regions of India?	Hair price shops	Export surplus storage	Grain quality testing	Post-harvest processing

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint, irregular brown spots, characteristic of old paper. There is no text or other markings on the page.

utra - August 2026

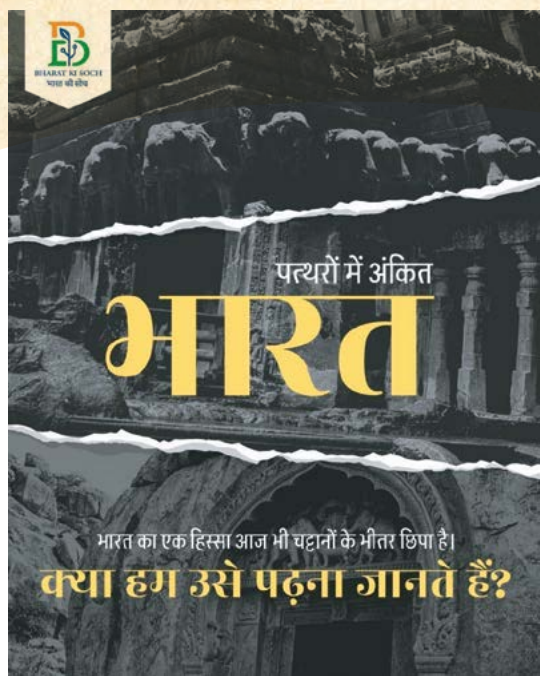
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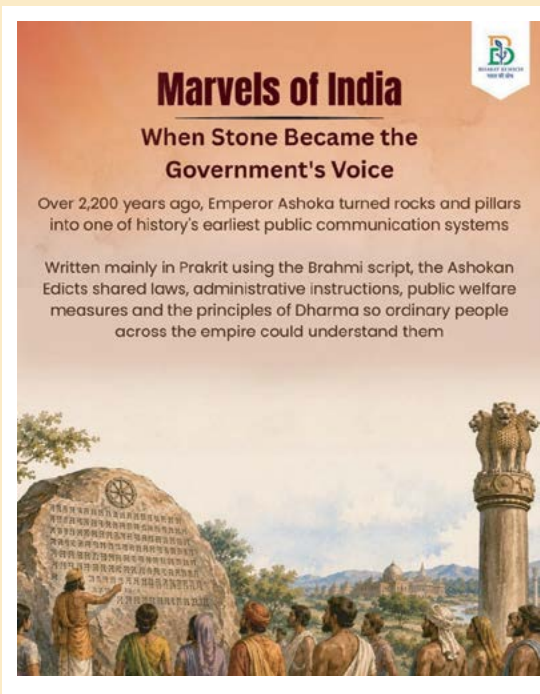
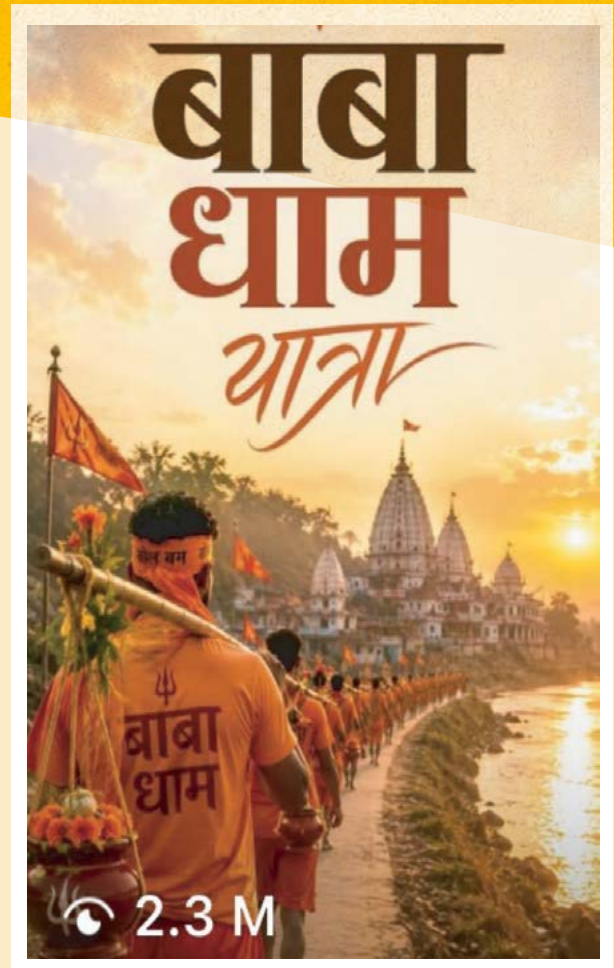


SOCIAL MEDIA

at a Glance



Campaign: CAVES OF INDIA



Campaign: MARVELS OF INDIA



Podcast: Punarchintan

“

COMMENT OF THE MONTH

VISHAL GOYAL

Founder & Creative Director, COMDEZ | Brand Strategy, UX, Digital Product...

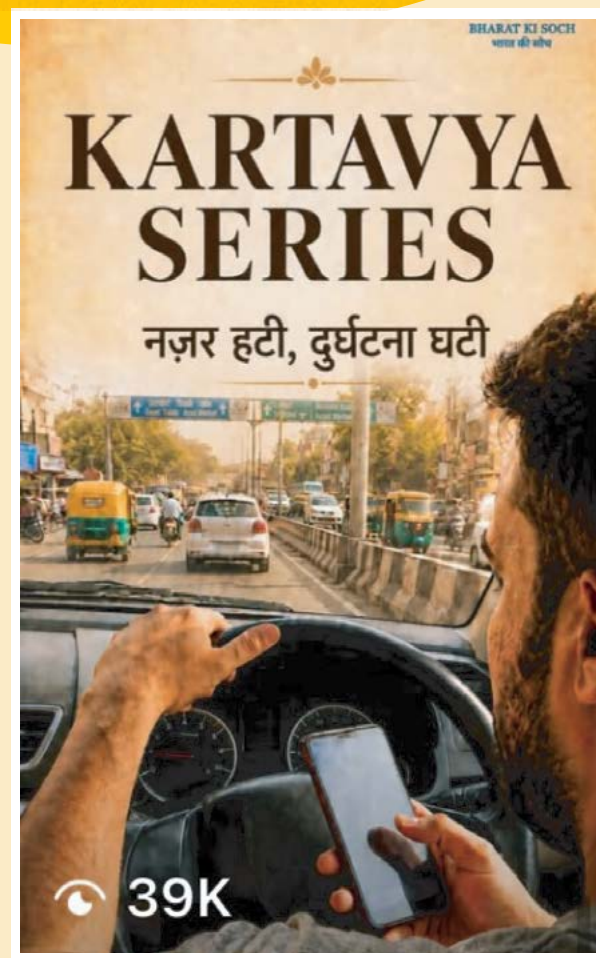
Very powerful article, Anil Rajput ji. You explained Dhritarashtra's weakness in such a simple way and also connected it with today's life. Knowledge is not enough, courage to stand for right is equally important. Really meaningful and thought provoking write up.






Here's what happened in August

4.1 M Views



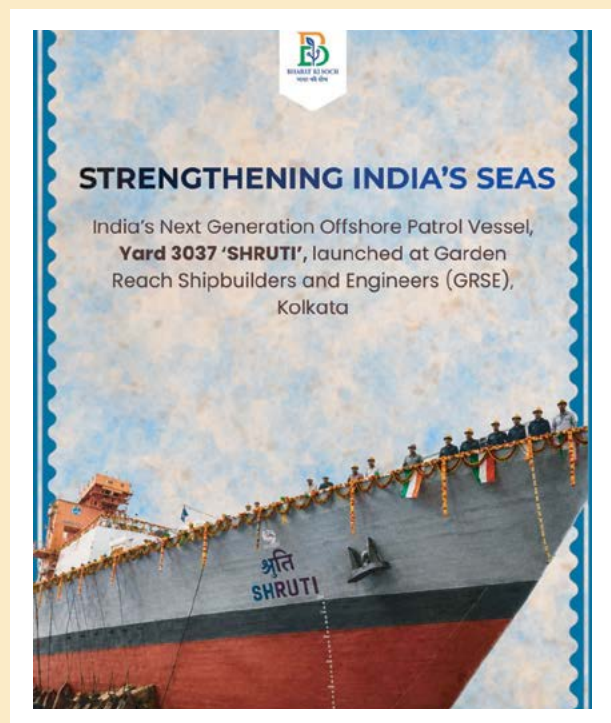
Campaign: Kartavya Series



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