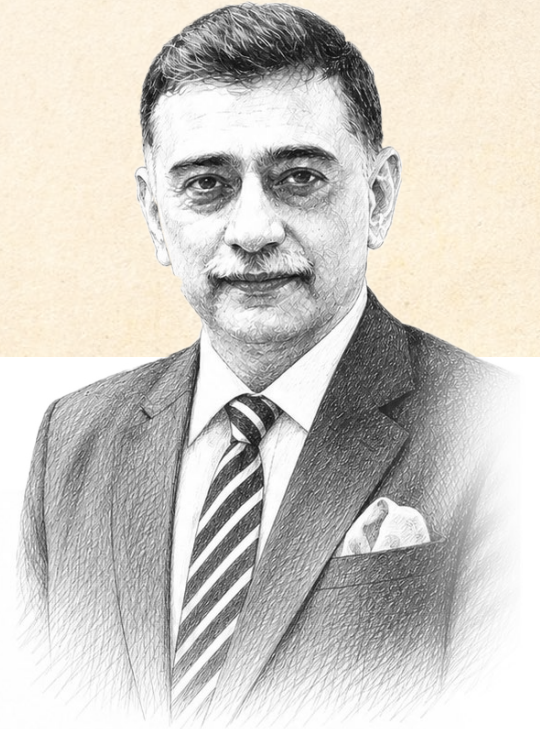




Message From the Director's Desk

It is with immense pride and conviction that I present to you the July 2026 edition of Soch Sutra, the official newsletter of Bharat Ki Soch (BKS).

Our enduring mission is to draw upon the depths of ancient Indian wisdom to navigate modern contemporary challenges, a purpose anchored in our vision: "Reimagining Bharat's civilisational wisdom for a resilient and progressive nation." We firmly believe that our millennia-old intellectual heritage is not a nostalgic retreat into the past, but a vital strategic compass for charting the country's trajectory towards a Viksit Bharat.

Throughout July, we continued this mission through a series of rich and impactful deliberations. We commenced the month on July 1 with a Mantraṇā on Reclaiming the Bharatiya Blueprint on Labour Welfare, hosting Dr. Shikha Gautam and Ms. Arooshi Nigam from the Dattopant Thengadi Foundation, New Delhi. On July 16, we convened a roundtable examining Well-Being & Human Resilience: Lessons from Ancient Wisdom and Their Relevance Today, followed on July 17 by a session of our Śāstra Se Samvād Tak series, where Shri Sriram Balasubramanian unpacked Dharmonomics: An Indigenous and Sustainable Economic Model. Moving to the India International Centre on July 23, Amb. Shyam Saran guided a high-level Mantraṇā on Climate Change and Sustainability. Finally, on July 31, we concluded the month with a flagship

roundtable titled Neighbours Across Civilisations – India and Iran: Shared Heritage, Enduring Wisdom, and Lessons for the Future, featuring insightful addresses by Amb. Rakesh Sood, Amb. Yash Sinha, and Amb. TCA Raghavan.

As we look ahead into August 2026, our intellectual momentum will only deepen. Our upcoming schedule features several high-stakes dialogues, beginning with the two-day National Security Dialogue at the India International Centre on August 5-6. We will also partner with the Dattopant Thengadi Foundation for a day-long session on August 20, and conclude the month on August 27 with an address by Shri MJ Akbar on Shedding Our Colonial Vestiges for a Viksit Bharat at the Constitution Club.

I invite you to engage deeply with the work of Bharat Ki Soch as we carry forward the vision of a prosperous, inclusive and civilisationally grounded Viksit Bharat. With unflinching resolve and a collective effort, this earnest endeavour will steer us towards our shared goal.

RK Pachnanda
Director, Bharat Ki Soch

Reclaiming the Bharatiya Blueprint on Labour Welfare



1 July 2026



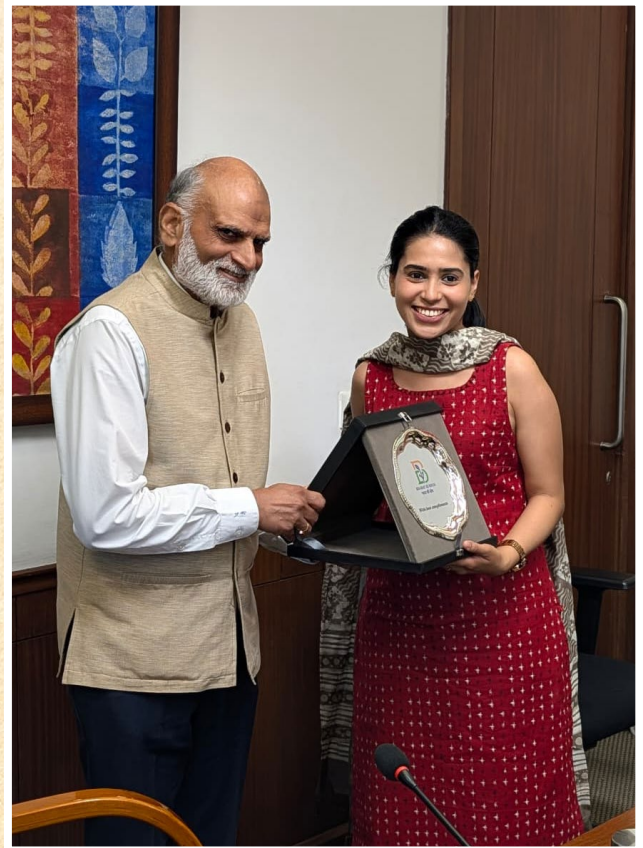
Bharat Ki Soch Office, New Delhi

Speakers: Dr. Shikha Gautam and Ms. Arooshi Nigam (*with Dattopant Thengadi Foundation*)

In this opening session of the July Mantraṇā series, Dr. Shikha Gautam, Director of Research at the Dattopant Thengadi Foundation, and Ms. Arooshi Nigam, Assistant Professor at the same institution, presented their paper titled “Work(er) Ecosystem in India: Reviving the Forgotten Order of Bhārtiya Jñāna Paramparā”.

The discussion challenged the prevailing notion that labour rights and workplace regulations in India are exclusively modern colonial imports stemming from British era exploitation and industrial capitalism. Through a fresh reading of classical Dharmaśāstra texts, including Manusmṛti, Śukranīti, Yājñavalkyasmṛti, and Nāradaśmṛti, alongside Kauṭilya’s Arthaśāstra, the scholars demonstrated that India possesses a deeply rooted, indigenous tradition of labour governance, occupational safety, structured remuneration, and social security. The session articulated how reviving this duty-oriented, decolonised blueprint can strengthen self-reliant labour ecosystems under national frameworks such as Ātmanirbhāra Bhārat.

Unlike modern Western economic paradigms that reduce the worker to a mere factor of production or a transactional party in a market contract, the Indic tradition embeds work within a broader cosmic, familial, and societal fabric. The Indic terminology for work, encompassing śrama, karma, ājīvika, sevā, śuśruṣaka, bhṛtaka, and adhikarmikṛta, reflects both practical necessity and sacred duty. Work is conceptualised as yajña, which signifies a noble sacrifice performed for the common good, and serves as an integral part of maintaining ṛta,



the cosmic and moral order. Rather than framing industrial relations around adversarial employer-employee conflict, classical texts emphasise mutual reciprocity and ethical obligation, known as dharma, across all strata of society.

The paper disproves the assumption that state-mandated labour protection emerged solely with modern European welfare states. Classical rulers were ethically bound by Rājadharmā to protect workers, guarantee fair compensation,



and prevent exploitation. The Arthaśāstra outlines Yogakṣema, a composite model balancing access to work, termed yoga, with post-employment protection and livelihood security, termed kṣema. State intervention in labour governance was viewed not as arbitrary regulation, but as a primary requirement for political legitimacy and social order.

The presentation highlighted detailed prescriptions across classical texts that predate contemporary labour codes. Nāradaśmṛti and Arthaśāstra mandate strict prohibitions against wage delays, prescribe performance-linked pay increases for exceptional effort, known as prayāsavṛddhabetanā, and differentiate between minimum subsistence wages and family-sustaining compensation. Texts such as Śukranīti instruct rulers and employers to inspect machinery continuously and mandate enhanced safeguards, equipment maintenance, and special protections for hazardous occupations including mining, construction, and metalwork. Classical codes also outlined multi-tiered safety nets, including sick pay, replacement-worker compensation, family pensions for deceased workers' dependents, superannuation pensions after long service, annual bonuses equal to one-eighth of wages, and gratuity equivalents.

Examining the procedural legal insights of Yājñavalkyasmṛti and Nāradaśmṛti, the presentation detailed early dispute resolution

frameworks. By separating vyavahāra, representing legal procedure and adjudication, from pure dharma, classical systems instituted formal rules for hearing evidence, examining witnesses, and applying customary norms, known as ācāra. Rather than relying on punitive or litigious deadlocks, dispute mechanisms aimed at restoring community harmony, conciliation, and fair balance.

The presentation concluded with actionable policy directions to translate ancient ethical concepts into contemporary regulatory mechanisms for Viksit Bharat. The authors advocated reconceptualising state duty by embedding state and employer responsibility for lifelong worker protection as a fundamental objective of national policy. They urged the promotion of ethical enterprise contracts based on dharmic reciprocity, living wage commitments, and long-term worker well-being over short-term market exploitation. Furthermore, the scholars recommended strengthening local, occupational, and informal sector solidarity networks to complement statutory social security programs, while reforming industrial grievance redressal by integrating community-oriented conciliation that respects regional customs. Ultimately, aligning modern labour codes with the indigenous language of Ātmanirbhāra Bhārat ensures that labour governance honours work as a dignified contribution to nation-building.

Well-Being and Human Resilience: Lessons from Ancient Wisdom and Their Relevance Today



16 July 2026



Bharat Ki Soch Office, New Delhi

On 16 July 2026, Bharat Ki Soch convened a high-level roundtable conference under its flagship Mantraṇā series to examine how India's ancient civilisational wisdom can address the escalating pressures, mental health crises and technological stresses of modern life. The symposium brought together an interdisciplinary panel of distinguished administrators, medical leaders, technology architects, clinicians and spiritual scholars. The conference sought to bridge the gap between ancient Indian knowledge systems and contemporary scientific validation, aiming to construct actionable frameworks for personal resilience, public health, corporate wellness and technological governance.

Opening the deliberations, Mr Anil Rajput, Chairman of Bharat Ki Soch, highlighted the paradox of the modern era, where unprecedented technological advancement in artificial intelligence, medicine and global connectivity coexists with a growing global epidemic of stress, anxiety, loneliness and lifestyle disorders. He emphasized that Bharat Ki Soch does not seek to romanticize the past, but rather asserts that society derives immense value when civilisational insights engage in constructive dialogue with modern science. Drawing upon the Upaniṣads, the Bhagavad Gītā, Patañjali's Yoga Sūtras, Āyurveda and Buddhist philosophy, he noted that ancient practices of self-discovery, equanimity, dynamic balance and awareness are now receiving robust validation from neuroscience and behavioural health. Turning to economics, Mr Rajput criticised the prevailing unipolar, debt-driven global order, noting that rising global debt and excessive consumerism

create profound psychological strain. He advocated for a third way grounded in dhārmic economics, which promotes mindful consumption and living within one's means over the unbridled pursuit of wealth.



Framing the session's scope, Mr Balwinder Kumar, Chairman of TESSG, outlined four converging global crises: climate change, geopolitical volatility, digital overstimulation and an unprecedented mental health crisis. He noted that while humanity has mastered the external physical universe, it has neglected inner enquiry, contrasting modern overthinking with time-tested meditative traditions. Building on this, Mr Aman Bandvi, Advisor at TESSG, urged that ancient wisdom should not be forcefully imposed on Generation Z or corporate leaders, but translated into scientifically validated Standard Operating Procedures, protocols and frameworks. He illustrated how concepts such as Svadharma, Saṅkalpa, Vasudhaiva Kuṭumbakam, Dhyāna and the Bhagavad Gītā



directly parallel modern western concepts of purpose, manifestation, diversity, mindfulness and emotional intelligence. Reminding the audience of India's historical depth in ethical technology and governance, he argued that it is time to remember and mainstream tested knowledge through rigorous scientific validation.



The panel discussion offered multifaceted perspectives across public health, technology, psychology and philosophy. Dr Aditya Arya, IPS (Retd.), addressed the root of modern restlessness, attributing it to an unchecked focus on the material world at the expense of inner emotional regulation. He guided the assembly through an experiential relaxation exercise, citing the need for daily mental decluttering to filter the mind's daily influx of tens of thousands of thoughts. Dr Usha Hegde, Whole-time Member of the National Dental Commission, linked oral health directly to systemic wellness, advocating the integration of ancient preventive practices

such as oil pulling and herbal twigs (dātūn) with modern dentistry to expand accessible care to rural India.



Addressing medical innovation and artificial intelligence, Dr Rahul Singh Amritraj, CEO of the Government Medical Incubation Centre in Uttar Pradesh, presented India's first government-hospital-based AI clinic. He highlighted successful integrative studies where combined Siddha and allopathic protocols accelerated patient recovery during COVID-19, stressing that traditional and modern systems must complement rather than compete. He insisted that traditional remedies must be backed by clinical validation, intellectual property rights and peer-reviewed evidence while maintaining strict data governance under the DPDP Act. Representing ICMR-NIRDH, Ms Shreelekha Chakraborty mapped the Āyurvedic diagnostic triad of Deśa, Kāla and Rogī onto modern AI system design and precision medicine, whilst advocating for explainable AI and human-in-the-loop validation in digital health governance.

A speaker on the Bhagavad Gītā framed Kṛṣṇa's guidance to Arjuna as the ultimate manual for emotional intelligence, teaching individuals to focus on duty and intention (Niṣkāma Karma) whilst relinquishing anxiety over unmanageable outcomes.



In a detailed intervention on governance and system architecture, Mr Deepak Chandra Mishra, former Deputy Director General at the National Informatics Centre, presented Nine Design Sūtras derived from Indian scriptures to guide the creation of public-good technology and artificial intelligence. These sūtras emphasise self-awareness prior to institutional growth (Ātmānaṁ Viddhi), liberating knowledge (Sā Vidyā Yā Vimuktaye), designing for public trust (Dharmo Rakṣati Rakṣitaḥ), balancing efficiency with human agency (Yogaḥ Karmasu Kauśalam), universal inclusion (Vasudhaiva Kuṭumbakam), environmental order (Ṛta), continuous inquiry (Neti Neti), acting for collective welfare (Lokasaṁgraha) and selectively strengthening social trust and structural resilience. He cautioned against digitising scriptural wisdom without protective frameworks, reminding the audience that technology alters civilisations, but wisdom sustains them.

The discussion further explored practical methodologies for psychological resilience. Yoga practitioner Ms Riddhima Bagla unpacked Patañjali's Aṣṭāṅga Yoga, noting that mastering sense withdrawal (pratyāhāra) and focus is critical in an age of digital distraction. Dr Kaustubhi Shukla, a Vedic Counsellor, introduced Vedic counselling based on the principle of intrinsic human wholeness (Pūrṇamidaṁ Pūrṇamudacyate), moving away from defect-based therapy towards awakening innate human potential. Ms Harleen Kaur Chadha presented four pillars of Sikh philosophy, namely Simran, Sevā, Chaṛḍikālā and Mīrī-Pīrī, as foundational tools for cultivating mental steadiness, selfless service, eternal optimism and balanced leadership. A speaker on the Bhagavad Gītā framed Kṛṣṇa's guidance to Arjuna as the ultimate manual for emotional intelligence, teaching individuals to focus on duty and intention (Niṣkāma Karma) whilst relinquishing anxiety over unmanageable outcomes. Additionally, a psychiatry resident from AIIMS New Delhi aligned modern

primordial disease prevention with the Āyurvedic concepts of Dinacaryā, Ṛtucaryā and Rasāyana.



A major practical outcome of the conference was the unveiling of the deployable Indian Wellness Index by Ms Radha Bhatt, Wellness Index Lead at TESSG. Constructed upon the Pañcakośa model from the Upaniṣads, the index translates the five layers of human existence, specifically Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānandamaya, into measurable metrics ranging from physical sleep quality and stress loads to emotional safety, decision clarity and purpose alignment. Designed to operate from grassroots healthcare workers to corporate executive dashboards, the index addresses systemic measurement gaps to prevent workplace burnout. Following additional remarks from Mr Inderjeet Mittal regarding the Government of India's ethical governance programmes, Mr R.K. Pachnanda concluded the conference. He affirmed that as India advances towards a Viksit Bharat, holistic, preventive well-being rooted in civilisational heritage must anchor national development, policy and organisational health. As India confidently strides towards becoming a 'Viksit Bharat' the health and wellness of its people must become a corner stone of natural development.

Dharmanomics: An Indigenous and Sustainable Economic Model



17 July 2026



Bharat Ki Soch Office, New Delhi

Speakers: Shri Sriram Balasubramanian (*Former IMF Economist and Author*)

On 17 July 2026, Bharat Ki Soch hosted a symposium that featured former International Monetary Fund economist and author Shri Sriram Balasubramanian, who presented insights from his latest work, *Dharmanomics: An Indigenous and Sustainable Economic Model*. Convened to explore indigenous alternatives to western economic paradigms, the event brought together an audience of scholars, policymakers, researchers and students to examine how civilisational economic principles can inform modern policy as India charts its path towards Viksit Bhārat 2047.

Opening the session, Mr Anil Rajput, Chairman of Bharat Ki Soch, framed the global context of the discussion by pointing out the growing international debates surrounding the limitations of conventional economic models. He observed that systems evaluating progress solely through gross domestic product, consumption rates or shareholder returns often fail to deliver long-term, equitable human well-being. As nations seek balanced development frameworks, civilisational paradigms that harmonise economic growth with human welfare are gaining renewed attention. Mr Rajput noted that for India, the central policy question is no longer whether the country should grow, but rather how it should grow. He emphasised that national development must be both prosperous and sustainable, ensuring that innovation coexists with ethics and that market wealth creation strengthens local communities,



preserves the natural environment and fosters social harmony. He affirmed that Bharat Ki Soch remains committed to ensuring India's intellectual traditions do not remain confined to history books but actively inform contemporary debates and inspire practical solutions.

This edition represented the second collaboration between Bharat Ki Soch and Shri Balasubramanian under the Śāstra Se Samvād Tak banner,



following an earlier session held in April 2026 at the India Habitat Centre focused on his work *Kautilyanomics: For Modern Times*. Building on that foundation, Shri Balasubramanian detailed how dhārmic principles served as the central interface for economic policy across more than 2,500 years of Indian history. His presentation charted the continuity of indigenous economic systems from the Sarasvatī Valley Civilisation through major southern dynasties, including the Chola, Pallava, Pāṇḍya and Vijayanagara empires. He explained the pivotal role of temples as dynamic economic hubs that facilitated capital redistribution, regional trade, local employment and agrarian investment.

A central element of the presentation was the conceptual bridge between Kautilyanomics and Dharmanomics. Shri Balasubramanian explained that while Kautilyanomics examined the practical mechanics of statecraft, fiscal administration, markets and governance as articulated in Kaṭilya's Arthaśāstra, Dharmanomics expands this focus to examine the overarching ethical and spiritual ethos that governed economic conduct across millennia. Together, the two volumes offer a comprehensive indigenous model moving from administrative machinery to the broader civilisational values necessary for non-extractive, sustainable growth.

Smt Meenakshi Lekhi, Former Minister of State for External Affairs, drew comparisons between India's historical economic networks and the developmental trajectories of Southeast Asian nations, demonstrating how India's civilisational ethos historically facilitated peaceful maritime commerce, soft power and regional economic stability. Addressing modern global governance and development indices, Smt Lekhi argued that while standardized metrics offer utility,

they must be interpreted through a nation's specific historical, social and cultural contexts. She stressed the importance of grounding contemporary development policies within India's own civilisational context rather than uncritically adopting external benchmarks.

The presentation was followed by an interactive dialogue with the audience covering several historical and policy themes. Participants engaged deeply on India's historical oceanic commerce, examining the extensive maritime trade routes that connected Indian ports to Southeast Asia and the broader Indian Ocean rim. Particular attention was given to the Śreṇīs, the autonomous corporate guilds of ancient India. The discussion highlighted how these guilds operated as early precursors to modern commercial corporations by regulating trade standards, training artisans, maintaining quality controls and offering banking, credit and insurance services. Attendees also debated how the ethical boundaries embedded within dhārmic commerce can address contemporary issues such as corporate governance, economic inequality and environmental stewardship.

In his closing remarks, Mr R.K. Pachnanda, Director of Bharat Ki Soch, summarized the core insights of the event. He noted that historical institutions like temple economic networks and trade Śreṇīs should not be viewed merely as antiquarian curiosities, but rather as functional historical blueprints for building a moral, resilient and sustainable economic order. Reaffirming the think tank's overarching mandate across its key focus areas—including governance, health, national security and economic policy—he affirmed that sustained dialogue between classical text (śāstra) and contemporary discourse (samvād) remains essential for shaping India's economic future.

Climate Change and Sustainability



23 July 2026



Seminar Hall 1 & 2, India International Centre (IIC), New Delhi

Speaker: Amb. Shyam Saran
President, IIC & Former Foreign Secretary of India



On 23 July 2026, Bharat Ki Soch hosted a high-level edition of its flagship discussion series, Mantraṇā, at the India International Centre in New Delhi. The conference brought together policymakers, environmental experts, academicians, industry leaders and citizens to deliberate on the critical theme of “Climate Change and Sustainability” by former Foreign Secretary of India and President of the India International Centre Amb. Shyam Saran.

Opening the proceedings, Mr Anil Rajput, Chairman of Bharat Ki Soch, established the philosophical foundation of the dialogue by invoking another

resonant verse from the Atharva Veda: “Earth is my mother, and I am her son”. He stated that environmental stewardship is not a modern imposition or an external construct in Bharat, but a foundational way of life rooted in a timeless civilisational ethos of living in harmony with the cosmos. By highlighting this reverential bond, Mr Rajput noted that ecological mindfulness is an enduring duty central to national identity. Building on this ethos, Mr Rajput challenged the common assumption that developing nations must choose between rapid economic expansion and environmental responsibility. He asserted that India possesses a unique civilisational perspective demonstrating that economic progress and ecological integrity can and must reinforce each other. As the country advances towards becoming a Viksit Bhārat, he urged the audience to consider how India’s ancient wisdom can be actively deployed to construct a more sustainable, resilient future for the international community.

In his keynote address, Amb. Shyam Saran emphasised that technology alone cannot resolve the modern climate crisis. While technological innovations are necessary, he argued that planetary degradation demands a far broader civilisational response that reconnects humanity with the natural world and draws upon ethical values embedded within India’s ancient knowledge systems. Grounding his thesis in classical texts, Amb. Saran quoted a sacred verse from the Atharva Veda: “Whatever I dig up of the earth, may you of that have quick replacement”.



He paired this ancient scriptural imperative with Mahatma Gandhi's enduring principle of prioritizing need over greed, underscoring that true sustainability requires an essential transformation of personal lifestyles, value systems and societal consumption habits. He stressed that the global community must shift from an extractive stance of "man against nature" to a harmonious worldview of "man in nature". Amb. Saran cautioned against viewing planetary threats in isolated compartments. Drawing a parallel with the disruption caused by the COVID-19 pandemic, he explained that climate change generates cascading domino effects that directly destabilise food security, disaster resilience, geopolitics and global economic systems. Because these ecological and economic challenges are intrinsically interconnected, effective global solutions must be comprehensive and civilisational, drawing directly upon traditional practices that prioritise environmental balance over unyielding resource extraction.

The keynote presentation was followed by an interactive discussion between the assembly and Amb. Shyam Saran. Participants engaged on diverse subjects including renewable energy transition models, responsible consumption, the integration of indigenous knowledge into formal environmental policy and the role of multilateral cooperation in addressing planetary threats.

Reinforcing India's proactive global stance, Shri R.K. Pachnanda, Director of Bharat Ki Soch, outlined the nation's decisive leadership in driving the global transition towards clean energy and sustainability. He highlighted the ambitious

Pañcāmṛt commitments announced by Prime Minister Narendra Modi at COP26, which set clear national benchmarks including reaching net-zero carbon emissions by 2070, achieving 500 GW of non-fossil energy capacity, fulfilling 50 percent of total energy requirements through renewable sources and reducing the economy's carbon intensity by 45 percent by 2030. Shri Pachnanda noted that India's leadership is reflected in its status as a premier solar energy producer and its pioneering efforts in founding international platforms such as the International Solar Alliance and the Global Biofuel Alliance. Beyond international advocacy, Shri Pachnanda detailed the critical internal policy measures being deployed across the country to build long-term climate resilience. India is actively strengthening its adaptive capacity through investments in climate-resilient infrastructure, robust early warning systems and localized institutional capabilities. By embedding anticipatory planning into national governance, the country is constructing a future-ready framework designed to mitigate environmental risks while sustaining robust economic growth.

Through this session of the Mantraṇā series, Bharat Ki Soch reaffirmed its commitment to providing an intellectual platform for informed public dialogue. By synthesizing classical civilisational wisdom with modern policy mechanisms, the think tank continues to articulate indigenous perspectives across governance, economy, health, agriculture, environment and national security, positioning India as a thoughtful leader in navigating global uncertainties.

Neighbours Across Civilisations – India and Iran

Shared Heritage, Enduring Wisdom and Lessons for the Future



31 July 2026

Board Room, Bharat Ki Soch Office,
Thapar House, Janpath, New Delhi

This flagship roundtable gathered diplomats and foreign policy experts to examine the historical, cultural, and strategic ties between India and Iran through a civilisational lens. The roundtable conference, titled “Neighbours Across Civilisations: India and Iran - Shared Heritage, Enduring Wisdom and Lessons for the Future,” convened under the Mantraṇā series to examine the deep-rooted ties and future trajectory between two ancient neighbours. The symposium brought together senior Indian diplomats, strategic affairs specialists, and key representatives from India's defence and policy community for a closed-door dialogue. Held against the backdrop of a rapidly shifting regional and global order, the discussion offered a comprehensive analysis of the historical, cultural, and contemporary dimensions governing India-Iran relations.

The conference sought to evaluate how civilisational linkages can serve as a meaningful resource for modern diplomatic strategy without eclipsing hard geopolitical realities. Opening the deliberations, Mr. Anil Rajput, Chairperson, contextualized the roundtable within a broad macroeconomic and geopolitical framework. He called attention to pressing global challenges: the soaring scale of global sovereign debt relative to world GDP, severe inflationary and supply-chain

dislocations caused by ongoing conflict in West Asia, and emerging signs of a broader structural realignment in the international system.

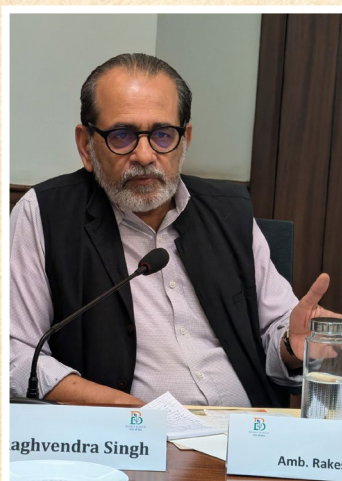


Mr. Rajput emphasised that India's diplomatic and economic engagement with its extended neighbourhood, particularly Iran, must be carefully navigated against this complex global backdrop. Following his opening, Mr. Raghavendra Singh, Advisor, provided framing remarks that traced how India's civilisational and strategic understanding of West Asia and Central Asia has historically narrowed over time. He highlighted persistent structural constraints, including external geopolitical pressures on key connectivity initiatives such as the Chabahar port project, energy imports, and regional trade corridors, which continue to

Mr. Raghavendra Singh, Advisor, provided framing remarks that traced how India's civilisational and strategic understanding of West Asia and Central Asia has historically narrowed over time. He highlighted persistent structural constraints, including external **geopolitical pressures on key connectivity initiatives**.

circumscribe India's strategic flexibility. The substantive core of the roundtable featured contributions from three distinguished former Indian ambassadors, each examining distinct historical, analytical, and strategic facets of the relationship.

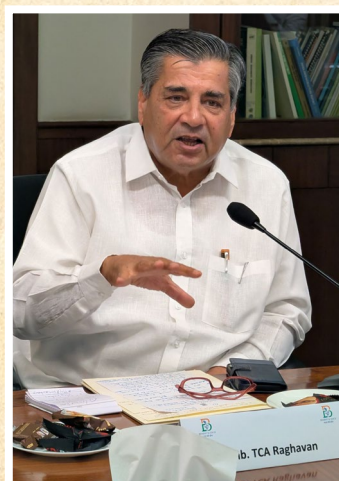
Ambassador Yashvardhan Sinha, former Chief Information Commissioner of India and former High Commissioner to the United Kingdom, detailed the expansive historical arc of Indo-Iranian contact. He pointed to the ancient shared linguistic roots evident



in cognate terms across Avestan and Vedic Sanskrit, the Achaemenid era during which the Indus satrapy paid tribute to the Persian Empire, and the westward reach of the Mauryan Empire into modern-day Sistan-Baluchistan. He also recalled the historic migration and settlement of Parsi refugees in Gujarat following political shifts in Persia. Moving into the medieval and early modern periods, Ambassador Sinha outlined the profound Persian influence on Indo-Islamic art, architecture, and governance under the Delhi Sultanate and Mughal Empire, noting that Persian remained an official administrative language well into the colonial era. He further emphasized enduring Sufi spiritual ties, exemplified by Persian spiritual influences on revered shrines like Chishti-Sharif. Turning to modern strategic imperatives, he highlighted the critical role of the Chabahar

port and the International North-South Transport Corridor (INSTC) in facilitating Indian access to Afghanistan and Central Asia, while acknowledging how recurring international sanctions regimes have repeatedly complicated energy and infrastructure cooperation.

Expanding on the analytical framework, Dr. T.C.A. Raghavan, former High Commissioner to Pakistan and Singapore, introduced two major historiographical concepts that define civilisational geography. The first was historian Sheldon Pollock's concept



of the "Sanskrit Cosmopolis," which outlines the shared political and cultural vocabulary provided by Sanskrit across a vast expanse from Afghanistan to Southeast Asia. The second was historian Richard Eaton's "Persianate Age," describing an overlapping zone of Persian political and cultural influence stretching from Iberia to southern India. However, Dr. Raghavan cautioned against directly translating historical civilisational affinity into modern foreign policy. He argued that contemporary geopolitics, driven by the rigid logic of nation-states rather than civilisations, must remain the primary lens for foreign policy analysis. To illustrate this point, he analysed 1979 as a decisive geopolitical turning point—marked by the Iranian Revolution, the Soviet invasion of Afghanistan, and broader regional upheavals, showing that structural shifts, rather than civilisational continuity, dictate bilateral dynamics.



Dr. Raghavan also drew a sharp distinction between rigid foreign policy “slogans” and practical “policy,” citing the evolution of India’s approach to the Taliban and the doctrine that talks and terror cannot coexist as examples requiring ongoing reassessment rather than immutable treatment.

Ambassador Rakesh Sood, former Indian Ambassador and Permanent Representative to the Conference on Disarmament, provided a conceptual examination of civilisation, nation, and state. He noted that while civilisations in South Asia and Iran exhibit long, pluralistic, and multi-ethnic continuity, the modern territorial nation-state is a relatively recent post-colonial construct. He warned against adopting selective or majoritarian readings of civilisational identity, asserting that India’s diplomatic outreach to its neighbourhood is far more effective when rooted in the full, inclusive plurality of its heritage. Drawing a strategic parallel with China, Shri Sood noted that Beijing successfully settled its territorial and neighbourhood relationships before launching expansive global initiatives like the Shanghai Cooperation Organisation (SCO) and the Belt and Road Initiative (BRI), suggesting

India must similarly prioritize neighbourhood diplomacy. Addressing India’s historical doctrine of non-alignment, he clarified that it served as a practical strategic instrument suited to a bipolar Cold War order rather than an unyielding ideological commitment. He argued that its modern counterpart, multi-alignment, fulfills the same core objective of maximizing India’s sovereign diplomatic space in a multipolar world.

In his concluding remarks, Mr. R.K. Pachnanda reflected on the enduring dialogue between two of humanity’s oldest civilisations, shaped over centuries by commerce, scholarship, art and language. He stated that our government is doing whatever needs to be done, based on our national interest. In summary, the roundtable highlighted a central consensus: while the civilisational affinity between India and Iran is historically profound and diplomatically valuable, it must be deployed selectively and with respect to plurality, operating alongside a clear-eyed assessment of contemporary geopolitical interests, regional realities, and the changing global order.

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BHINAV KUMAR JHA
New Delhi

Soch's Mantrana event on Climate Change and Sustainability in media partnership with *The Pioneer*. Bharat Ki Soch Chairperson Anil Rajput opened the discussion, and Saran, who is also the IIC President, delivered the keynote address that shaped the two hours that followed.

Former Union Minister Meenakshi Lekhi, Bharat Ki Soch Director RK Pachnanda, and *The Pioneer* newspapers and magazines group Chairman Prashant Tewari were also present on the occasion.

MANTRA
A Flagship Discussion Series

Climate Change And Sustainability

Amb Shyam Saran
President, India International Centre
Former Foreign Secretary, Ministry of External Affairs of India

23 July 2026
Thursday

India International Centre
New Delhi

Media Partner
PIONEER

**BHARAT KI SOCH
MANTRA**

Former Foreign Secretary Shyam Saran, Bharat Ki Soch Director RK Pachanda, Bharat Ki Soch Chairperson Anil Raiput and India International Centre Director KN Shrivastava

PIONEER PHOTO

His critique of the net zero concept was pointed. He explained that net zero by 2050 does not mean zero emissions. It means that whatever gases are still being emitted in 2050 will be balanced by carbon sinks, including forests and oceans, and by carbon capture technology.

The problem, he said, is that both major carbon sinks are being degraded. He pointed to Europe as an example of what he called "collective blindness." When temperatures crossed 40 degrees Celsius across multiple European countries in recent weeks, the public response was not a demand for faster climate action. It was a demand for more air condi-

On technology, Saran was sceptical rather than dismissive. He noted that data centre required for artificial intelligence expansion consume vast quantities of both power and water, adding to resource pressures in the short term even if AI eventually offers solutions to climate challenges. He quoted astronomer Martin Rees to dispense with the idea of Mars as an escape route: "It is a dangerous delusion to think that space offers an escape from Earth's problems."

Rajput, in his opening remarks, noted that this year Europe has already experienced one of the most severe heatwaves in its recorded history, with temperatures crossing 43 degrees Celsius in France, and that estimates suggest more than 20,000 lives may have been lost in this summer's extreme heat across the continent.

Media Coverage



TANTRAYUKTI

INTERNATIONAL CONFERENCE & PAPER PRESENTATION COMPETITION

2026-27

ONE VISION, SIX PILLARS, A POWERFUL NATION.

ABOUT BHARAT KI SOCH

Bharat Ki Soch is a national-level competition for school students across India. It aims to foster a sense of national pride and awareness among the youth. The competition is held annually and is open to students from Class 1 to Class 12.

ABOUT TANTRAYUKTI

Tantrayukti is a platform for students to showcase their talents and creativity. It is a part of the Bharat Ki Soch competition and is held annually. The competition is open to students from Class 1 to Class 12.

SIX PILLARS OF THE CONFERENCE

1. Nationalism
2. Patriotism
3. Socialism
4. Capitalism
5. Democracy
6. Secularism

KEY INFORMATION

Category: School Students
Age Group: 10-18 years
Registration Fee: ₹ 1000
Prize Money: ₹ 10000
Deadline: 31st March 2026

PASTORAL AWARDS

First Prize: ₹ 10000
Second Prize: ₹ 5000
Third Prize: ₹ 2500

Local Health Traditions in India: The Future of Pluralistic Healthcare

Dr. Anshu K. Sharma
Professor of Health, Behavior, and Society
Johns Hopkins University

Dr. P. S. Srinivasan
Professor of Health, Behavior, and Society
Johns Hopkins University

Abstract: The paper discusses the importance of local health traditions in India and their potential to revolutionize the healthcare system. It highlights the need for a pluralistic approach that integrates traditional and modern medicine.

Keywords: Local Health Traditions, Pluralistic Healthcare, India, Healthcare System, Traditional Medicine, Modern Medicine.

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Social Media Campaigns



BHARAT KI SOCH
भारत की सोच

ŚĀSTRA SE SAMVĀD TAK

Dharmanomics: An Indigenous and Sustainable Economic Model

17 July, 2026
FRIDAY

1:45 PM

Bharat Ki Soch, Thapar House, Janpath, New Delhi

SHRI SRIRAM BALASUBRAMANIAN
Former IMF Economist & Best-selling Author

BHARAT KI SOCH
भारत की सोच

Kartavya Series

Put wet and dry waste in separate bins.
गीला और सूखा कचरा
अलग-अलग डिब्बों में डालें।

BHARAT KI SOCH
भारत की सोच

Australia to Return Three Ancient Indian Artefacts

Ceremonial Trident with Goddess Bhadrakali
Originating from Sri Kasiviswanathaswamy Temple in Kollumangudi, it was crafted in the South Indian temple ritual metal work tradition for religious worship

Stone Idol of Nandi
Sculpted in the Tamil Shiva temple tradition, it originates from Sri Kasiviswanathaswamy Temple, Kollumangudi village in Thiruvannamalai district

Six-Headed Stone Idol of Kartikeya
Carved in the Chola-period sculptural tradition, it originates from the Naganathaswamy Temple, Manambadi village of Thanjavur district

BHARAT KI SOCH
भारत की सोच

INDIA'S HEALTHCARE WAS NEVER ONE-SIZE-FITS-ALL

For centuries, communities across India have relied on local healing traditions, medicinal plants and indigenous knowledge to maintain health and well-being

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WORLD POPULATION DAY

India's future will be shaped by the opportunities we create today for every young mind

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भारत की सोच

कारगिल विजय दिवस

वीरता की वह गाथा, जो हर पीढ़ी को प्रेरित करती है।

The Pioneer **BHARAT KI SOCH**
भारत की सोच

चोरी चोरी

Spilled Water

1 In the prosperous trade city of ancient Ujjain, Devrat was the treasury's silent backbone, always staying past sunset to ensure the kingdom's ledgers were flawless.

2 One day, a thief came just to flatter me, saying, 'Your future effort is a masterpiece that makes the other scribes look bad. Do your sacred duty quickly and nothing will happen.'

Instead of gratitude, his devotion was met with arrogance and humiliation from Minister Visham.

Swipe to Read →

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भारत की सोच

The Deer Who Chose Compassion Over Revenge

The timeless story of the Ruru Jataka

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भारत की सोच

Bharat ki Soch Mantraṇā

Reclaiming the Bhāratīya Blueprint of Labour Welfare

“ आज दुनिया **work-life balance** की बात करती है, लेकिन भारतीय सभ्यता बहुत पहले से सिखाती आई है कि समृद्धि का अर्थ केवल धन नहीं, बल्कि संतुलित और सुखी जीवन भी है।

”

श्री अनिल रावपूत
केसरि, भारत की सोच

Social Media Campaigns



The Pioneer **BHARAT KI SOCH**

Marvels of India

THE SHRENI

Ancient Bharat's Marvel of Economic Organisation

Bharat's ancient guilds, known as Shreni, were sophisticated economic institutions of the pre-modern commercial world. Shrenis were the most vital institutions driving economic activity, functioning as legal entities composed of individuals engaged in similar trades, governed democratically through general assemblies and operating under the guiding principles of Shreni Dharma.

A Regulated, Standards-Driven Economy

They regulated manufacturing standards, trade, ethical codes, prices and the quality of crafts. Some of them became wealthy enough to act as custodians and bankers of religious and civic endowments. Kautilya's Arthashastra describes their regulation of trade, fixation of prices, supervision of weights and measures and even their judicial powers in commercial disputes, making them pivotal intermediaries between the state and the economy.

Pioneers of Corporate Banking

They also functioned as a bank, providing loans to its members. There is sufficient historical evidence to prove the existence of distinct Shreni banks owned and managed by the guild members.

A Sophisticated Multi-Functional Model

The research on Bharat's economic history shows that the Shreni model was not a primitive associative structure but an evolved institution providing specialised production, quality assurance, capital formation and social security, all undergirded by a profound ideology of corporate ethics.

सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः।

Taittiriya Upanishad

Speak the truth, walk the path of righteousness, and never be negligent in your learning.

Timeless Wisdom

BHARAT KI SOCH

प्रकृतिसम्पदा ह्यनायकम् अपि राज्यं नीयते चाणक्य सूत्राणि - 12

The sustenance and prosperity of a country depend on the wealth of a virtuous citizenry.

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NEW DELHI MONDAY 15 MAY, 2026

DID YOU KNOW?

The princely state of Travancore, in present day Kerala, pioneered state sponsored education more than 200 years ago and laid the foundation for the region's high literacy rates today. In 1817, the visionary young queen, Rani Gowri Parvathi Bai, issued a historic royal rescript declaring that the state would bear the full cost of educating its people. The decree established education as a fundamental responsibility of the government and extended its benefits irrespective of caste or gender. Under this policy, the state-built schools, paid teachers directly from the royal treasury and actively encouraged the enrolment of girls. This bold and progressive model of governance, implemented decades before many Western nations embraced free public education, transformed Travancore into one of the most forward-looking states in the subcontinent and profoundly shaped human development in South India.

Timeless Wisdom

BHARAT KI SOCH

मन्त्रमूलाः सर्वरम्भाः ॥

चाणक्य सूत्राणि - 22

All undertakings (projects/actions) have their root in counsel (deliberation and planning).

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MANTRANĀ

Roundtable Discussion on Indian Art and Architecture

18 - 19 June

9:30 AM - 1:00 PM

NEW DELHI

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Shiva: The Source

In Yogic tradition, Shiva is not just a deity

He is Adi-Yogi, the origin of Yoga itself

Pashupati Seal from Harappan Civilisation showing Shiva as Yogi

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Kannadipaya

(The Mirror Mat)

A remarkable plaiting tradition of Kerala's tribal communities

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Fable with Moral

The Compassionate Elephant and Prince Meghikumar

Restraint and devotion form the bedrock of Jain teachings, acting as twin forces that purify the soul and dismantle karmic attachments. Through rigorous self-restraint and unwavering devotion, an individual gains the spiritual strength required to conquer earthly desires and achieve ultimate liberation. The following story reflects the same.

Lord Mahavira initiated Prince Meghikumar, but the harsh ascetic life soon overwhelmed the prince. Sensing his distress, Mahavira recounted Meghikumar's past life.

In a noble elephant balanced on three legs for three days to save a rabbit, proving that profound compassion and values require discipline and sacrifice. Long ago, during a raging forest fire, a majestic forest elephant managed to stand in a small, cleared safety patch. Around him, dozens of other desperate, terrified animals huddled together to escape the blazing inferno. As the weary elephant shifted his weight and raised a heavy foot to scratch an itch, a tiny, terrified rabbit quickly darted into the newly empty space beneath him.

The elephant looked down and saw the fragile creature trembling right under his massive foot. Realizing that bringing his foot down would instantly crush the little rabbit, he made an extraordinary decision fueled by unconditional mercy. Choosing compassion over his own physical relief, he held his heavy foot suspended in the air.

He maintained this impossible, agonizing posture for over three days and nights until the raging forest fire completely died down. The prolonged physical stress took a severe toll on his body, but his mind remained focused entirely on protecting the fragile life beneath him. When the smoke finally cleared and the rabbit safely scurried away, the elephant's exhausted body gave out, and he collapsed. Yet, this pure intent of selflessly saving a life elevated his soul, ultimately leading to his noble rebirth as Prince Meghikumar.

If a soul could endure such immense physical hardship out of pure kindness when it was just a wild animal, human beings can certainly endure temporary discomforts and challenges to protect their spiritual path, and ethical values.

Moral of the Fable: Be compassionate even if it requires self-sacrifice and unwavering discipline.



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For more information, please contact

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