



BHARAT KI SOCH
भारत की सोच



MAY 2026



Message

From the Director's Desk



It is with immense conviction that I present to you the May segment of Soch Sutra. At Bharat Ki Soch (BKS), our mission is to delve into ancient Indian wisdom to address contemporary challenges, driven by our vision: Reimagining Bharat's civilisational wisdom for a resilient and progressive nation.



We believe that the foundational knowledge accumulated over millennia is not an exercise in nostalgia but the ideal course for charting the country's path towards a Viksit Bharat. During the month of May 2026, we continued this mission relentlessly.

Our May calendar featured a powerful series of flagship discussions and multi-day roundtables aimed at bridging traditional Indian philosophy with modern strategic imperatives. We began the month at the India International Centre (IIC) with a critical examination of India's post-independence journey, led by Shri Amitabh Kant, exploring how shedding colonial baggage is central to building a Viksit Bharat. This was followed by our comprehensive two-day flagship Mantraṇa roundtable on agriculture and food security, which brought together highly distinguished agricultural scientists and scholars to recover ancient agronomic systems for sustainable farming. We concluded our public lecture calendar with Ambassador Anil

Wadhwa, who delivered an incisive lecture on navigating contemporary global instability using the geopolitical frameworks of classical Indian statecraft.

Looking ahead, our forthcoming schedule, including a two-day roundtable discussion on the art and architecture of ancient Indian temples, will continue to expand these horizons as we translate insights from classical texts into actionable policy monographs and white papers. I invite you to engage with Bharat Ki Soch. Together, we will carry the vision of Viksit Bharat forward—a nation that is prosperous, inclusive, grounded in its civilisational heritage, and resilient in the face of global uncertainties. With unflinching resolve and unstinted effort, this joint earnest endeavour shall lead us to our goal. Bharat ki Soch presents the May 2026 issue of Soch Sutra, which highlights our milestones during the month.

RK Pachnanda

MANTRAṆĀ – Flagship Discussion Series

TOPIC

Shedding Our Colonial Vestiges: Lessons for a Viksit Bharat

7 MAY 2026 | MULTIPURPOSE HALL, INDIA INTERNATIONAL CENTRE (IIC)

Shri Amitabh Kant



In this highly anticipated session of the Mantraṇā series, Shri Amitabh Kant addressed an august gathering on the foundational changes required to propel India toward its long-term civilisational goals. The discussion focused heavily on the structural and psychological decolonisation necessary to build a Viksit Bharat. The speaker argued that true developmental progress cannot merely be copied from Western economic paradigms; it must be co-created through a cultural awakening that honours India's own intellectual traditions. Central to the dialogue was the realisation that centuries of foreign rule served to distance contemporary policy thinking from classical foundations. Achieving a fully developed nation by 2047 demands a deep-rooted sense of civilisational confidence and innovative ideation.

MANTRANĀ – Flagship Roundtable Series

TOPIC

Agriculture and Food Security

14-15 MAY 2026 | BHARAT KI SOCH OFFICE, NEW DELHI

DAY 1



This landmark two-day flagship conference assembled elite agricultural scientists, economic policy experts, and traditional knowledge scholars to recover and adapt ancient Indic agronomic wisdom for modern ecological resilience.

Day 1 (14 May 2026): Sustainable Foundations and Soil Health

The technical sessions commenced with Dr. A.K. Singh (Ex-Vice Chancellor, CSAUAT) and Dr. Ajit Shasany (Director, CSIR-NBRI), who detailed how ancient practices preserve long-term biodiversity and soil productivity. Dr. R.K. Yadav (Director, CSSRI) provided a comprehensive survey of historical scripts detailing traditional responses to acute climate stressors such as droughts, floods, soil erosion, and forest fires. Dr. P. Srinivasa Bramhananda (Project Director, Water Technology Centre, IARI) demonstrated how ancient watershed management and water-harvesting techniques are being successfully reintroduced to combat modern water scarcity. The first day concluded with a presentation by Capt. Chaitanya Ramesh (Chanakya University) on the contemporary biochemistry and economic viability of using Gavya as an organic fertiliser to achieve zero-chemical sustainable agriculture.



MANTRANĀ – Flagship Roundtable Series

TOPIC

Agriculture and Food Security

14-15 MAY 2026 | BHARAT KI SOCH OFFICE, NEW DELHI

DAY 2



Day 2 (15 May 2026): Rural Economics and Plant Protection

The second day shifted focus toward structural rural economics and crop protection. Dr. Anjani Kumar (Principal Scientist, IFPRI) opened the morning session by examining how traditional scriptures leveraged localised farmer produce origins and a robust cooperative spirit to revitalise village-level economies. Addressing the severe crisis of chemical saturation in food chains, Dr. M. Sampath Kumar (Senior Scientist, ICAR-NBAIR) and Dr. SC Dubey (Vice Chancellor, BAU) provided structural blueprints derived from classical texts like the Krishi Parashara to tackle insect, pest, and plant diseases via indigenous biological controls. The academic tracks concluded with Mr. Abhishek Kumar (BHU), who presented a fascinating synthesis of traditional meteorological and weather-forecasting models found within classical texts. The roundtable concluded with remarks from Mr. Anil Rajput, encouraging the necessity of aligning agricultural policy with long-term ecological balance and civilisational continuity.



MANTRANĀ – Lecture Series

TOPIC

India's Foreign Policy in a World of Uncertainty

28 MAY 2026 | BHARAT KI SOCH OFFICE, NEW DELHI

Ambassador Anil Wadhwa



In this vital instalment of the Mantranā series, Ambassador Anil Wadhwa (former Indian Ambassador to Italy, Thailand, Oman, and Poland) delivered an extensive analysis of modern geopolitical friction through the prism of classical Indian statecraft. He argued that the post-1945 international consensus has eroded, giving way to an era of persistent localised conflicts—such as those in Eastern Europe and West Asia—and a global economic shift away from free-flowing value chains toward protectionist tariffs and muscular industrial policies.

To navigate this fractured “grey zone”, the lecture turned to Indigenous strategic frameworks. Shri Wadhwa highlighted the sophisticated geometry of Kautilya’s Rajamandala (Circle of States) and the fluid execution of the Shadgunya (Six-fold Policy) to explain India’s modern multi-alignment strategy—such as balancing engagement between the Quad, BRICS, and the SCO. By juxtaposing the expansionist, zero-sum nature of Matsya Nyaya (the law of the fish) with the horizontal, rule-based moral order of Dharma and Rta, the discussion illustrated



why India’s foreign policy prioritises Atmanirbhar Bharat (Comprehensive National Power) and strategic autonomy without territorial aggrandisement. The session concluded with a robust interactive Q&A session where participants explored how pairing the moral weight of Vasudhaiva Kutumbakam with defensive realism allows India to act as a benevolent, stabilising global anchor.

The writer is a former UPS officer and Director, Bharat Ki Soch

- [@ajaykumar](#)
- [@theajaykumar](#)
- [The Planner](#)

मॉडल पर बढ़ते विश्वास का प्रमाण बताया। कार्यक्रम के संयोजक चेयरमैन अनिल राजपूत ने कहा कि विकसित भारत की ओर बढ़ने के लिए भारत को ग्लोबल लेवल पर जुड़े रहते हुए अपने सभ्यता के मूल्यों पर आधारित इंस्टीट्यूशन और डेवलपमेंट के रास्ते बनाने होंगे। उन्होंने कहा कि डेवलपमेंट सिर्फ इकोनॉमिक ग्रोथ के बारे में नहीं है। यह उन फ्रेमवर्क के बारे में है जिनके जरिए एक समाज सोचता है, फ़ैसले लेता है, इनोवेट करता है और खुद को चलाता है।

नई दिल्ली: नोटा अपयोग के पूर्व सौंदर्य और भारत के पूर्व २00 रोजक अर्थव्यवस्था के नकाशे कि भारत को विकसित करने के लिए औद्योगिकीकरण, वनस्पतिकरण से बहुत विकसितकर राष्ट्रीय जीवन, सम्पत्तितान आत्मविकास और तकनीकी सम्पन्नता पर आधारित विकास मॉडल अपनाया होगा। अर्थव्यवस्था निर्दुर के एक वर्ष पूर्व होने पर आधारित भारत को सौंदर्य की चर्चा भुलाना 'मंडा' में हमारे वनस्पतिमूलक विज्ञानों को खाने खाने : एक विकसित भारत के लिए सबसे विकास कार्यक्रम को संशोधित करते हुए उन्होंने कहा कि भारत केवल एक अर्थव्यवस्था को विकसित दुनिया को समझे तेज बढ़ती अर्थव्यवस्थाओं में शामिल हुआ है।

भारत को सौंदर्य के लिए सेमिनर अन्तिम राजपुत्र ने कहा कि विकसित भारत के विश्व देशों को सम्पन्नता मूल्य पर आधारित सम्पन्नता देने वाले हैं। त्यक्तन के अनुसार भारत रखते हुए भारत लिए एक मॉडल से देखी अर्थव्यवस्था को और बढ़ते हुए विश्वास में मिले रुद्धकर को इन्फोर्मेशन और इन्फोर्टी के लिए केवल देश में बदलाना भारत सफरी होगा। कई निरर्थक देशों के परंपरा से कहा कि भारत अर्थव्यवस्था, तकनीकी और वैज्ञानिक रूप से आधुनिकीकरण रुद्ध करने की दिशा में अगे बढ़ रहा है। हम देशों भारत रुद्ध करने हैं जिसे टेक्नोलॉजी में सर्वोत्तम और इंटेलिजेंसुमरी आवाज हो

[illegible]

the state, federal agencies, his own family and the public. He has been accused of diverting funds and passing through the accounts of his wife, Mary, the accounts of his children and the accounts of his friends. He has been accused of using the accounts of his friends to pay for his personal expenses. He has been accused of using the accounts of his friends to pay for his personal expenses. He has been accused of using the accounts of his friends to pay for his personal expenses.

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Yoga sutra, Neuroplasticity and Cognitive Behavioral Therapy - A Continuum

Human beings are profoundly complex creatures. The human mind is a vast, intricate web of thoughts, emotions, and sensations. The human body is a complex system of organs, tissues, and cells. The human soul is a mysterious, divine spark that animates the body and mind. The human spirit is a higher, more refined essence that transcends the physical and mental realms. The human being is a unique blend of these elements, each contributing to the overall experience of existence.

The human mind is a powerful tool, capable of creating, imagining, and reasoning. It is also a source of suffering, often caught in a cycle of thoughts and emotions that lead to pain and distress. The human body is a vessel for the mind and soul, but it is also subject to the laws of nature, with its own limitations and vulnerabilities. The human soul is a divine spark, a gift from the universe that gives us a sense of purpose and meaning. The human spirit is a higher, more refined essence that transcends the physical and mental realms.

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Fable with Moral

Abhinava Jataka No. 27

THE FABLE OF THE DOG AND THE BIRD

A dog and a bird were once friends. The dog was a large, powerful animal, and the bird was a small, delicate creature. They lived together in a forest, and the dog protected the bird from its enemies. The bird, in turn, helped the dog by bringing it food and water. They were very close friends, and their relationship was a source of pride for both of them.

One day, the dog was out on a hunt, and the bird was alone in the forest. A hunter saw the bird and decided to shoot it. The bird flew away, but the dog was not fast enough to catch it. The hunter caught the bird and took it home. The dog was very angry when it found out what had happened. It decided to go to the hunter and demand the bird back.

The dog went to the hunter's house and barked loudly. The hunter came out and saw the dog. He asked the dog what it wanted. The dog said, "I want my friend back. You shot him, and now he is in your house. Give him back to me." The hunter laughed at the dog and said, "You are a foolish dog. You think I will give you a small bird for a large dog? No, I will not do that. You can go and find your friend if you can catch him on your own."

The dog was very angry and decided to go back to the forest. It was looking for the bird when it saw a small, white bird flying in the sky. The dog barked at the bird, and the bird flew down to the ground. The dog ran towards the bird, but the bird was too fast for it. The bird flew away, and the dog was left standing in the forest, looking sad and alone.

The Enduring Relevance of the Apad (आपद) Dharma Principle

THE ENDURING RELEVANCE OF THE APAD (आपद) DHARMA PRINCIPLE

The concept of Apad Dharma, or the Dharma of Distress, is a cornerstone of Indian philosophy and ethics. It is a principle that has guided the actions of rulers, warriors, and common people alike for centuries. The principle states that in times of crisis or distress, one should follow a different set of rules than in times of peace and prosperity. This principle is rooted in the belief that the universe is a dynamic and ever-changing entity, and that one must be prepared to adapt to the challenges it presents.

The Apad Dharma principle is a reflection of the human condition. We are all subject to the forces of nature, and we are all vulnerable to the uncertainties of life. In times of crisis, we are often faced with difficult choices, and we must decide whether to stand firm or to yield. The Apad Dharma principle provides a framework for making these choices, and it offers a path to a more just and equitable society.

The Apad Dharma principle is a timeless and universal principle. It is a principle that has guided the actions of rulers, warriors, and common people alike for centuries. It is a principle that has shaped the course of Indian history, and it is a principle that continues to guide us today. The Apad Dharma principle is a reflection of the human condition, and it is a principle that offers a path to a more just and equitable society.

Fable with Moral

The Bird with Two Heads

A bird with two heads was once seen in a forest. The bird was a large, powerful creature, and it was very intelligent. It was able to fly high into the sky, and it was able to see far into the distance. The bird was a source of wonder and awe for the people who lived in the forest.

One day, the bird was flying over a river, and it saw a small, white bird swimming in the water. The bird with two heads barked at the small bird, and the small bird swam away. The bird with two heads was very angry and decided to go to the river and catch the small bird.

The bird with two heads went to the river and barked loudly. The small bird swam towards the bird with two heads, and the bird with two heads caught it. The bird with two heads was very happy and decided to eat the small bird. The small bird was very sad and decided to go to the river and tell the people what had happened.

The small bird went to the river and told the people what had happened. The people were very angry and decided to go to the bird with two heads and demand the small bird back. The bird with two heads was very angry and decided to go to the river and fight the people.

The bird with two heads went to the river and fought the people. The people were very brave and fought back. The bird with two heads was very angry and decided to go to the river and fight the people again. The people were very brave and fought back again. The bird with two heads was very angry and decided to go to the river and fight the people again. The people were very brave and fought back again.

Wisdom Word Search

YOGA

YOGA is a spiritual practice that involves physical postures, breathing exercises, and meditation. It is a practice that has been practiced for thousands of years, and it is a practice that is becoming increasingly popular in the modern world. Yoga is a practice that can help you to improve your physical health, your mental health, and your spiritual health. Yoga is a practice that can help you to live a more balanced and fulfilling life.

Marvels of India

INDIA is a country of incredible diversity and beauty. It is a country that has a rich and ancient history, and it is a country that is home to some of the most amazing natural wonders in the world. India is a country that is a treasure trove of knowledge and wisdom, and it is a country that is a source of inspiration and awe for people from all over the world.

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panchatantra

The story of the blind men and an elephant is a classic tale that has been told for centuries. It is a story that teaches us the importance of seeing things from different perspectives, and it is a story that reminds us that we are all part of a larger whole. The story of the blind men and an elephant is a story that is a testament to the power of human imagination and the importance of open-mindedness.

The Angry Monkey and the Bird

A monkey and a bird were once friends. The monkey was a large, powerful animal, and the bird was a small, delicate creature. They lived together in a forest, and the monkey protected the bird from its enemies. The bird, in turn, helped the monkey by bringing it food and water. They were very close friends, and their relationship was a source of pride for both of them.

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Uchek Langmeidong

A Meitei folk tale of Manipur

A Meitei folk tale of Manipur, this story tells of a brave hero who saves his village from a evil spirit. The hero is a young man named Uchek, who is known for his strength and courage. One day, Uchek is walking through a forest when he comes across a small, white bird. The bird is very beautiful, and Uchek is very attracted to it. He decides to catch the bird, and he takes it home.

The Traditional Indian Solutions to Natural Disaster Mitigation

THE TRADITIONAL INDIAN SOLUTIONS TO NATURAL DISASTER MITIGATION

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The traditional Indian solutions to natural disaster mitigation are a testament to the wisdom and ingenuity of the Indian people. These solutions are based on a deep understanding of the natural world, and they are based on a belief in the power of the human mind to overcome the challenges of life. These solutions are a source of inspiration and awe for people from all over the world.

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Fable with Moral

The Royal Mongoose

A king once had a royal mongoose. The mongoose was a small, delicate creature, but it was very intelligent and very brave. The king was very fond of the mongoose, and he was very proud of it. The mongoose was a source of pride and joy for the king, and it was a source of inspiration and awe for the people who lived in the kingdom.

One day, the king was out on a hunt, and the mongoose was alone in the kingdom. A hunter saw the mongoose and decided to shoot it. The mongoose flew away, but the hunter was not fast enough to catch it. The hunter caught the mongoose and took it home. The king was very angry when he found out what had happened. He decided to go to the hunter and demand the mongoose back.

The king went to the hunter's house and barked loudly. The hunter came out and saw the king. He asked the king what it wanted. The king said, "I want my mongoose back. You shot him, and now he is in your house. Give him back to me." The hunter laughed at the king and said, "You are a foolish king. You think I will give you a small mongoose for a large king? No, I will not do that. You can go and find your mongoose if you can catch him on your own."

The king was very angry and decided to go back to the kingdom. He was looking for the mongoose when he saw a small, white mongoose flying in the sky. The king barked at the mongoose, and the mongoose flew down to the ground. The king ran towards the mongoose, but the mongoose was too fast for him. The mongoose flew away, and the king was left standing in the kingdom, looking sad and alone.

Austerity as civilisational responsibility: Lessons from Ancient Bharat

AUSTERITY AS CIVILISATIONAL RESPONSIBILITY: LESSONS FROM ANCIENT BHARAT

The concept of austerity is a cornerstone of Indian philosophy and ethics. It is a principle that has guided the actions of rulers, warriors, and common people alike for centuries. The principle states that in times of crisis or distress, one should follow a different set of rules than in times of peace and prosperity. This principle is rooted in the belief that the universe is a dynamic and ever-changing entity, and that one must be prepared to adapt to the challenges it presents.

The austerity principle is a reflection of the human condition. We are all subject to the forces of nature, and we are all vulnerable to the uncertainties of life. In times of crisis, we are often faced with difficult choices, and we must decide whether to stand firm or to yield. The austerity principle provides a framework for making these choices, and it offers a path to a more just and equitable society.

The austerity principle is a timeless and universal principle. It is a principle that has guided the actions of rulers, warriors, and common people alike for centuries. It is a principle that has shaped the course of Indian history, and it is a principle that continues to guide us today. The austerity principle is a reflection of the human condition, and it is a principle that offers a path to a more just and equitable society.

Fable with Moral

The Cobra and the Crows

A cobra and a crow were once friends. The cobra was a large, powerful animal, and the crow was a small, delicate creature. They lived together in a forest, and the cobra protected the crow from its enemies. The crow, in turn, helped the cobra by bringing it food and water. They were very close friends, and their relationship was a source of pride for both of them.

One day, the cobra was out on a hunt, and the crow was alone in the forest. A hunter saw the crow and decided to shoot it. The crow flew away, but the cobra was not fast enough to catch it. The hunter caught the crow and took it home. The cobra was very angry when it found out what had happened. It decided to go to the hunter and demand the crow back.

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Wisdom Word Search

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The Flying Turtle

A turtle was once seen flying in the sky. The turtle was a large, powerful creature, and it was very intelligent. It was able to fly high into the sky, and it was able to see far into the distance. The turtle was a source of wonder and awe for the people who lived in the forest.

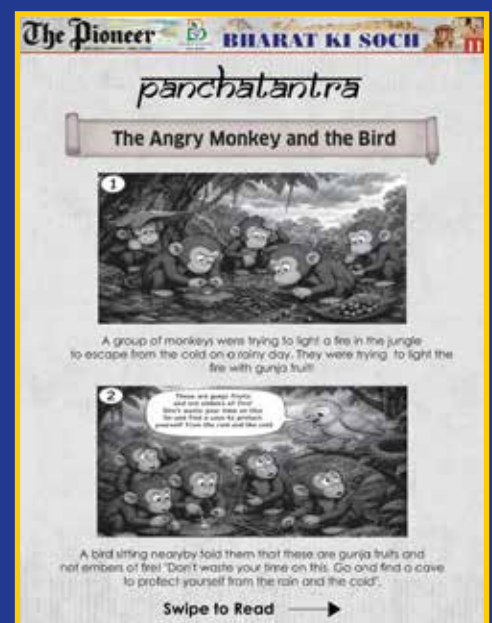
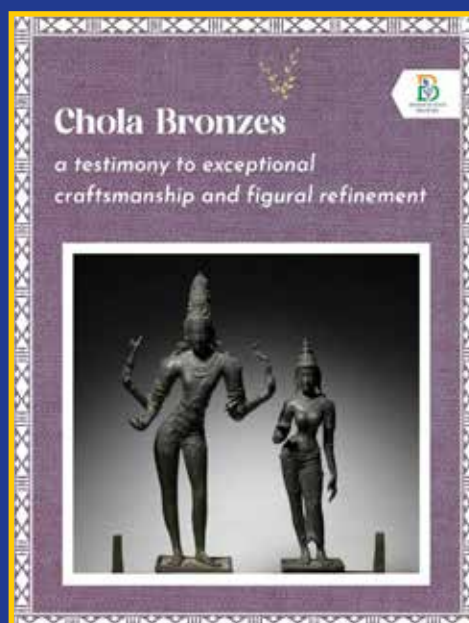
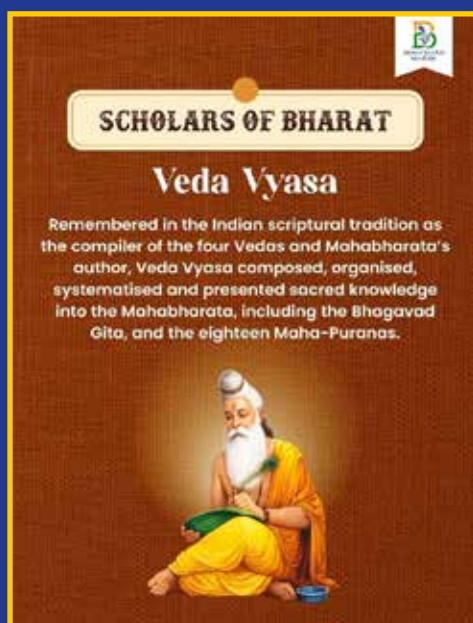
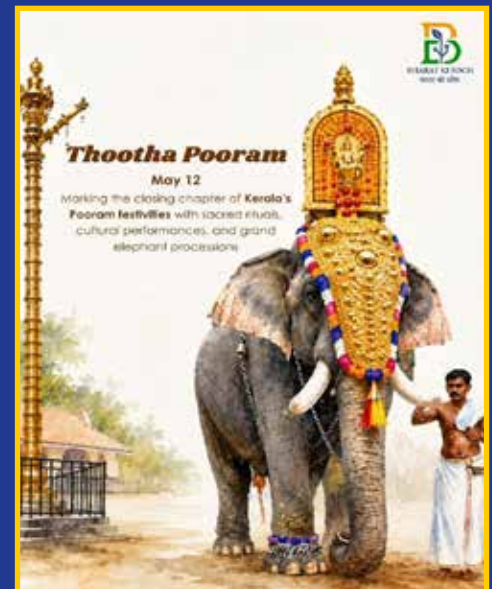
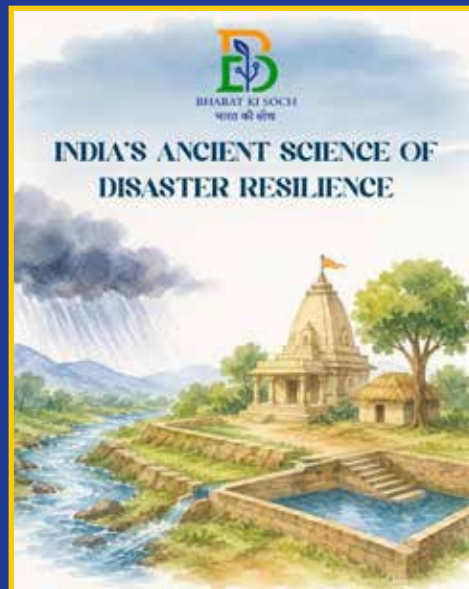
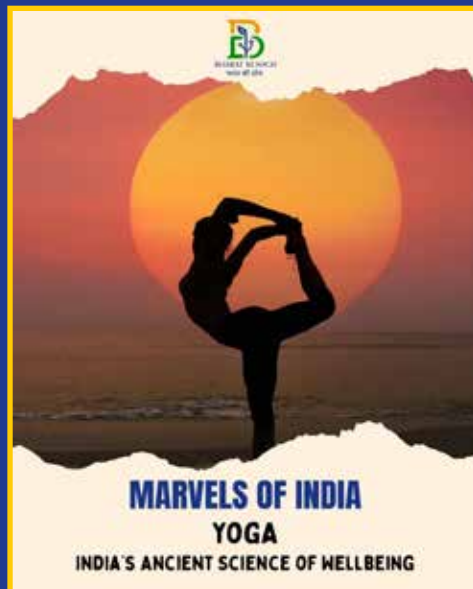
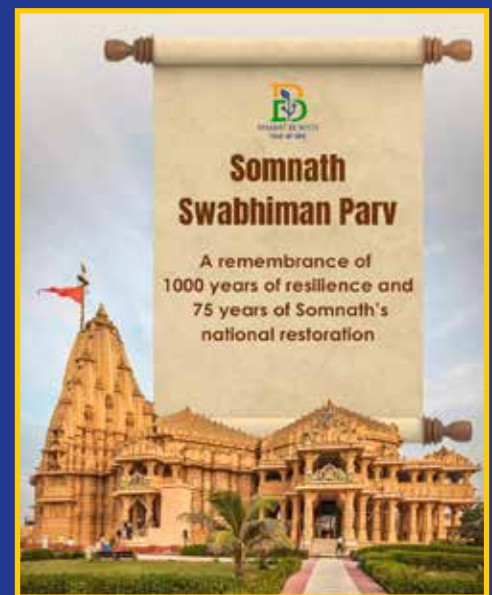
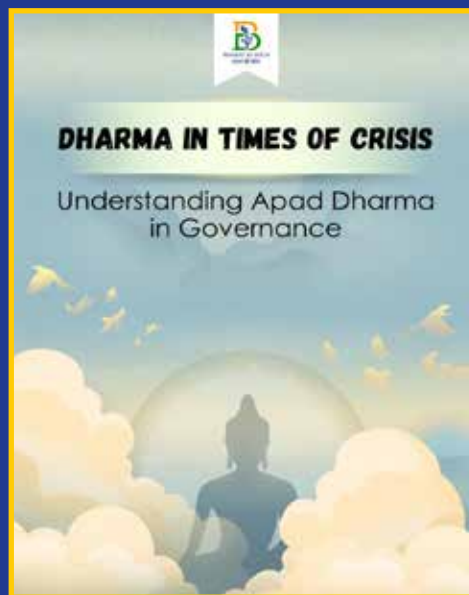
panchatantra

The story of the blind men and an elephant is a classic tale that has been told for centuries. It is a story that teaches us the importance of seeing things from different perspectives, and it is a story that reminds us that we are all part of a larger whole. The story of the blind men and an elephant is a story that is a testament to the power of human imagination and the importance of open-mindedness.

The Blue Jackal

A jackal was once seen in a forest. The jackal was a large, powerful creature, and it was very intelligent. It was able to fly high into the sky, and it was able to see far into the distance. The jackal was a source of wonder and awe for the people who lived in the forest.

Social Media Campaigns



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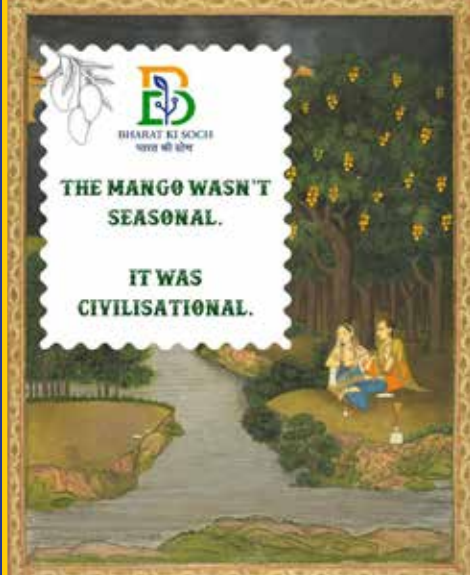
SCHOLARS OF BHARAT
Valmiki

Remembered in Indian literary tradition as the Adī Kavi (first poet) and Ramayana's author, sage Valmiki composed the first Shloka and the Epic narrating Lord Rama's life, establishing Kavya as a vehicle for Dharma and Maryada.



BHARAT KI SOCH
भारत की सोच

THE MANGO WASN'T SEASONAL.
IT WAS CIVILISATIONAL.



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IN THE RAMAYANA,
mango trees flourished in the opulent gardens of Lanka - symbols of beauty, desire, wealth & earthly splendour.



SCHOLARS OF BHARAT
Basavanna

Basavanna was a revered Shaivite saint, poet, and social reformer from Karnataka in the 12th century, also the founder of Lingayat movement. He stood for equality, dignity and justice in society, challenging rigid caste hierarchies.



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LESSONS IN LEADERSHIP FROM ANCIENT BHARAT
Why India's civilisational traditions viewed austerity as an act of responsibility, not weakness



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हिंदी पत्रकारिता दिवस
• 30 मई •

1826 में 'उदन्त मार्तण्ड' से शुरु हुई हिंदी पत्रकारिता की यात्रा



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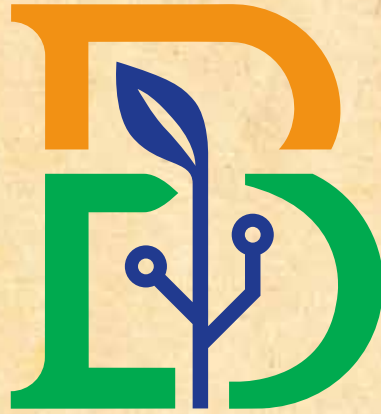
The Panchatantra tale of trust, anger, and irreversible regret



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The Cobra and the Crows
A timeless Panchatantra lesson on intelligence, patience, and strategic thinking





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For more information, please contact

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