

DESPERATE PAKISTAN

At a time when India was pleading with Pakistan to end sponsoring terrorism, the latter made a choice. It choose terrorism, enmity, hatred and religious bigotry as part of its relationship with its eastern neighbour. There was a limit to India’s tolerance and also since the political dispensation in New Delhi, things started changing. With Narendra Modi choosing to call a spade a spade -- though the Prime Minister did his bit to befriend Pakistan – Pakistan had to face the wrath of India. Be it surgical strikes, isolating Pakistan, hurting it economically, Operation Sindoor, India was clear – blood and water cannot flow together. Modi also gave benefit of doubt to Pakistan as it played all tricks to make a fresh beginning with Pakistan but give the mindset of Pakistan’s deep state, Islamabad continued targeting India through a proxy war. Prime Minister now implemented the policy on inflicting enormous costs on Pakistan for doing what it does and the suspension of the Indus Water Treaty was one such move.

Pakistani leaders took it lightly and never realized the steely determination of India. Soon India was working on projects that would use the waters of three rivers –Chenab, Sind and Jhelum which flowed to Pakistan. India worked to make electricity, irrigation channels for improving the lives of its people. As the decision has started impacting Pakistan, now the country has approached the Permanent Court of Arbitration. India has rejected the court’s order which seeks to set aside suspend the Indus Waters Treaty with Pakistan. Islamabad forgot that the treaty was result of India’s goodwill and not a right of Pakistan. However Islamabad choose enmity of friendship and today no power on earth can help it. New Delhi has clearly said that this body has no jurisdiction to comment on New Delhi's sovereign decisions.

Abhishek Pratap Singh
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The Union Cabinet approved the National Offshore Exploration Scheme, termed Samudra Manthan, on July 2026 31, committing Rs 84,084 crore through Financial Year 2030-31, pushing for offshore hydrocarbon exploration, along with the stated ambition of adding over 600 million tonnes of oil equivalent to India’s reserve base. This new scheme does not seem to be an incidental policy intervention, but rather part of a larger strategic orientation towards building sustainable energy goals. ExploringOnline Chemistry Courses

In the last four months, India has had to face the test of its energy security challenges, given the closure of the Strait of Hormuz, resulting in the collapse of oil traffic by almost 97 per cent. The vulnerability lies in the very structure of the energy supply chains. India’s import dependence on crude oil has climbed from 77 per cent in 2014 to nearly 88 per cent in 2026. Rising domestic demand, stagnant production and the gestation lag have made it more difficult. Also, roughly half of India’s natural gas supply is imported from West Asia. Moreover, around 90 per cent of crude is bought from abroad, and half of that transits through the Strait of Hormuz. Even today, indigenous output accounts for only about 12 per cent of total domestic refinery demand.

At the same time, India finds itself competing directly with China for the same limited pool of discounted Russian and Venezuelan oil, a rivalry that analysts expect will continue for as long as Gulf supplies stay constrained by conflict. Russian oil, meanwhile, has grown more expensive to keep buying, since the risk now attached to it has pushed up the premium that buyers are forced to pay. Every lever India has used so far to manage its import dependence, whether that is Russian discounts, diversity of Gulf suppliers, or flexibility in the spot market, has been narrowed in re-

India’s quest for energy Atmanirbharta



cent months, laying bare the very risk that this dependence always carried.

Samudra Manthan can be best seen as India’s long-term policy response to disruptions in global energy supply chains, aiming to convert demonstrated vulnerabilities into a long-term industrial project. Pushing for local exploration is not just an economic or policy goal but a geopolitical imperative. Huge public investment in offshore exploration is a well-intended political choice made by the government.

For the past two decades, India’s energy strategy has leaned mainly on demand-side diversification. In simple terms, this has meant buying oil from a wider range of countries, settling payments in different currencies, and relying on a greater variety of shipping routes. To say, when Hormuz was shut, India’s energy diversification strategy of the preceding three years was tested and found to be only partially adequate, with floating Russian cargoes at sea and a temporary waiver from Washington permitting their purchase. Samudra Manthan is trying to ad-

dress this challenge from the supply side of the energy equation. This policy is more inclined towards reducing India’s reliance on external energy shocks, given any kind of geopolitical volatility. Offshore exploration is one lever that India can possibly design and operate on its own terms, and that is precisely what Samudra Manthan is largely aiming for in the longer run. ShoppingFor Authentic South Asian Apparel

Some critics may argue that with this policy initiative, India is moving away from clean energy. However, energy security and energy transition are not necessarily mutually exclusive objectives. The prolonged dependence of heavy transport, aviation, shipping, and petrochemicals on hydrocarbons underscores the strategic urgency of bolstering domestic energy output and production capacity over imported fuels. Another argument is that domestic production is not a quick substitute for import security, and the scheme’s own six-year horizon concedes this fact. Deepwater and ultra-deepwater exploration, which Samudra Manthan is designed to

JANMASHTAMI: WHEN KRISHNA IS BORN WITHIN

Radhanath Swami Maharaj

Every year, millions celebrate Janmashtami with devotion, fasting, prayers, music and joyous festivities. Temples are beautifully decorated, homes resonate with the chanting of Krishna’s names, and stories of His divine birth are lovingly retold. Yet the deepest significance of Janmashtami lies beyond history or celebration. It invites us to ask a profound question: Can Krishna be born in our own hearts? According to the ancient scriptures, Lord Krishna appeared in a prison at midnight. Symbolically, this prison represents the condition of the human mind. We often become prisoners of fear, anger, greed, ego and endless desires. Though materially comfortable, many people silently struggle with anxiety, loneliness and dissatisfaction. True freedom does not come merely from changing external circumstances; it begins with transforming our inner consciousness.

Krishna’s appearance signifies the arrival of divine wisdom that dispels the darkness within. Just as dawn naturally removes the night, love, compassion and selfless devotion gradually dissolve ignorance and suffering. Janmashtami, therefore, reminds us that every human



heart has the potential to become a sacred temple where divine qualities can awaken. One of Krishna’s greatest teachings is that real happiness cannot be purchased, possessed or achieved through status alone. Wealth, success and recognition have their place, but they cannot satisfy the deepest longing of the soul. Lasting fulfilment arises when our lives are

connected to a higher purpose and when our actions become expressions of love and service.

In today’s fast-paced world, people are surrounded by constant distractions but often feel disconnected from themselves and from one another. Krishna’s message is timeless because it calls us back to relationships built on trust, compassion,

accelerate, are globally among the most expensive hydrocarbon initiatives. In addition, they require quite advanced and complex technological support, big-term investment timelines, and stable policy frameworks.

Having said that, this new policy by the Modi government is pushing India’s overarching energy transition from source diversification to import substitution by building home-grown offshore resources. The Samudra Manthan policy operationalises this strategic doctrine through three transformative takeaways.

Firstly, it dismantles historic exploration bottlenecks by co-funding up to 50 per cent of high-risk deepwater drilling costs, catalysing substantial private and global upstream investments into this sector. Secondly, scaling domestic crude and natural gas output constructs a reliable “strategic buffer” that insulates core industries like aviation, shipping, and heavy freight logistics from recurring supply chain disruptions.

And thirdly, in the longer run, by drastically reducing the country’s energy import bill, it preserves critical foreign exchange reserves, enabling India to reinvest sovereign capital into building state-of-the-art subsea infrastructure and indigenous industrial supply chains. More importantly, this can lead to developing domestic advanced naval capabilities, cementing our stature as a formidable maritime power in the Indian Ocean.

The fact that Samudra Manthan addresses the structural, decade-scale vulnerability in India’s energy security is very significant and well timed. The scheme’s success should be measured not against whether it makes India self-sufficient, but whether it narrows, even if incrementally, the gap between a growing economy’s appetite for oil and the barrels that India imports globally. Thus, Samudra Manthan is not a stand-alone policy initiative but part of a broader policy strategy to maximise every viable domestic energy resource and aim for self-reliance in energy security for India in the near future.

gratitude and humility. Even a few moments of sincere prayer, meditation, chanting or selfless service each day can bring remarkable peace amidst life’s turbulence. Janmashtami is also a celebration of hope. Krishna was born during a period of oppression and uncertainty, reminding humanity that divine grace often manifests when darkness appears greatest. Every challenge carries within it the possibility of spiritual awakening. Every setback can become an opportunity to deepen faith, strengthen character and discover resilience. DiscoveringAuthentic Hindu Literature

Ultimately, Janmashtami is not merely about commemorating an event that happened thousands of years ago. It is an invitation to experience that miracle here and now. Whenever we replace selfishness with kindness, resentment with forgiveness, pride with humility and fear with faith, Krishna is born again within us. Perhaps the most meaningful way to celebrate Janmashtami is not only by decorating temples, but by beautifying our own hearts. For when the heart becomes pure through love, compassion and devotion, every day becomes Janmashtami, every action becomes worship, and every moment becomes an opportunity to experience the presence of the Divine.

From Chicago to New York: A civilisational continuity

Rahul Kaushik

Nearly 132 years after Swami Vivekananda stood before the Parliament of Religions in Chicago and introduced the spiritual confidence of India to an astonished Western audience, another significant articulation of Bharatiya civilisational thought has taken place on American soil. In the centenary year of the Rashtriya Swayamsevak Sangh, Sarsanghchalak Mohan Bhagwat’s address at the Universal Oneness Celebration in New York carried an unmistakable message: Hindu thought does not seek the triumph of one community over another; it seeks a world that recognises the fundamental unity of existence. Hinduism

The historical circumstances are, of course, very different, and no two speeches need to be artificially equated. Yet the philosophical continuity between the message Swami Vivekananda carried to America and the ideas articulated by Mohanji Bhagwat is striking. At the centre of both lies an ancient Indian conviction that diversity need not produce division and that spiritual consciousness can provide a foundation for human fraternity.

That distinction matters enor-

mously.

For too long, Hindu assertion and universalism have sometimes been presented as opposites, as though Hindus must choose between being unapologetically Hindu and being genuinely pluralistic. Mohanji’s speech rejected that false choice. Sanatan Dharma’s universalism does not require Hindus to become less Hindu. Its conception of fraternity arises from within its own civilisational worldview. Hinduism

His definition of Dharma was equally significant. Dharma, he said, is the principle through which the universe is sustained and through which human beings can properly manage the quality of life. He described the balanced “middle path” as Dharma. This transforms the discussion from identity politics into civilisational responsibility.

The Hindu ideal is not simply “live and let live”. It goes further towards recognising that existence itself is interconnected. Mohanji reminded his audience that Bharatiya saints pray even for the disappearance of enmity from the minds of those harbouring ill will. This is not weakness. It represents a civilisation sufficiently secure in itself to desire welfare beyond the boundaries of its own community.

Perhaps one of the most important parts of the address was directed specifically towards Bharatiyas living in America. Mohanji asked them to remain loyal to their Karmabhoomi. Only after fulfilling that obligation, he said, should their desire to contribute to their Janmabhoomi find expression, and the finest way to do so is by living the values Bharat has given them.

This deserves attention. It was not a call for an expatriate community to remain detached from American society. It was an appeal for integration without civilisational amnesia: be responsible citizens of the country in which you live, while carrying with confidence the values of the civilisation from which you emerged.

And what should Bharatiyas give the world?

Not domination. Not conversion. Not cultural uniformity. His answer was example.

“The duty of a Bharatiya,” he argued, is to carry this message to the world “through practice, not through preaching”. That may have been among the most profoundly Hindu lines of the entire address. The symbolism of the occasion becomes still more striking in the RSS’s centenary period. From its beginnings in Nag-

pur in 1925, the Sangh and the wider ecosystem inspired by it have developed a substantial presence among Hindu communities outside India. A gathering bringing together numerous Hindu-American organisations, faith leaders and a large diaspora audience therefore carries significance beyond the event itself. It demonstrates that organised Hindu civilisational consciousness is no longer confined geographically to Bharat. The scale and breadth of mobilisation around the Sarsanghchalak unquestionably illustrate the Sangh’s emergence as one of the most consequential organised voices of Hindu civilisational identity globally. Hinduism

And therein lies the larger significance of New York. Mohanji invoked Swami Vivekananda’s teaching that every nation has “a message to deliver, a mission to accomplish, and a destiny to fulfil”. For Bharat, he said, that destiny is to realise, and repeatedly help the world realise, the unity amid diversity. At a time when societies across the world struggle with religious conflict, racial tensions, ideological polarisation, loneliness, consumerism and competing absolutisms, the proposition that humanity can celebrate difference

while recognising an underlying unity is anything but antiquated.

He also connected this philosophy with responsibility: what matters is not merely how much one earns but how much one gives back. “We have to give back. That is our Parampara,” he said, presenting the Bharatiya idea of life as a sustainable model worth carrying forward. That is ultimately what made the address important.

In Chicago in 1893, Swami Vivekananda famously presented Hindu civilisation before the modern West with extraordinary confidence. In New York in 2026, Mohanji Bhagwat spoke from a different platform, in a different century and under entirely different historical circumstances. But an ancient civilisational conviction could still be heard: humanity is one; diversity enriches that oneness; Dharma sustains rather than divides; and the highest expression of Hindu consciousness is not merely the welfare of Hindus, but the welfare of all. More than a century after Chicago, Sanatan Dharma’s proposition to humanity therefore remains remarkably relevant: not that the world must become uniform, but that it must learn how to remain diverse without forgetting that we belong to one another.