

The Resurgent India

A Monthly National Review

August 2025



“Let us all work for the Greatness of India.”

– The Mother

Year 16

Issue 5

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SUCCESSFUL FUTURE

(Full of Promise and Joyful Surprises)

Botanical name: Gaillardia Pulchella

Common name: Indian blanket, Blanket flower, Fire-wheels

Year 16

Issue 5

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A Declaration

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.

– The Mother

(Collected works of the Mother, Vol. 13, pp. 124-25)

THE EVOLUTIONARY CRISIS FACING HUMANITY

““This erring race of human beings dreams always of perfecting their environment by the machinery of government and society; but it is only by the perfection of the soul within that the outer environment can be perfected. What thou art within, that outside thee thou shalt enjoy; no machinery can rescue thee from the law of thy being.”(CWSA 12: 468)

“At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way. A structure of the external life has been raised up by man’s ever-active mind and life-will, a structure of an unmanageable hugeness and complexity, for the service of his mental, vital, physical claims and urges, a complex political, social, administrative, economic, cultural machinery, an organised collective means for his intellectual, sensational, aesthetic and material satisfaction. Man has created a system of civilisation which has become too big for his limited mental capacity and understanding and his still more limited spiritual and moral capacity to utilise and manage, a too dangerous servant of his blundering ego and its appetites. For no greater seeing mind, no intuitive soul of knowledge has yet come to his surface of consciousness which could make this basic fullness of life a condition for the free growth of something that exceeded it. This new fullness of the means of life might be, by its power for a release from the incessant unsatisfied stress of his economic and physical needs, an opportunity for the full pursuit

of other and greater aims surpassing the material existence, for the discovery of a higher truth and good and beauty, for the discovery of a greater and diviner spirit which would intervene and use life for a higher perfection of the being: but it is being used instead for the multiplication of new wants and an aggressive expansion of the collective ego. At the same time Science has put at his disposal many potencies of the universal Force and has made the life of humanity materially one; what uses this universal Force is a little human individual or communal ego with nothing universal in its light of knowledge or its movements, no inner sense or power which would create in this physical drawing together of the human world a true life unity, a mental unity or a spiritual oneness. All that is there is a chaos of clashing mental ideas, urges of individual and collective physical want and need, vital claims and desires, impulses of an ignorant life-push, hungers and calls for life satisfaction of individuals, classes, nations, a rich fungus of political and social and economic nostrums and notions, a hustling medley of slogans and panaceas for which men are ready to oppress and be oppressed, to kill and be killed, to impose them somehow or other by the immense and too formidable means placed at his disposal, in the belief that this is his way out to something ideal. The evolution of human mind and life must necessarily lead towards an increasing universality; but on a basis of ego and segmenting and dividing mind this opening to the universal can only create a vast pullulation of unaccorded ideas and impulses, a surge of enormous powers and desires, a chaotic mass of unassimilated and intermixed mental, vital and physical material of a larger existence which, because it is not taken up by a creative harmonising light of the spirit, must welter in a universalised confusion and discord out of which it is impossible to build a

greater harmonic life. Man has harmonised life in the past by organised ideation and limitation; he has created societies based on fixed ideas or fixed customs, a fixed cultural system or an organic life-system, each with its own order; the throwing of all these into the melting pot of a more and more intermingling life and a pouring in of ever new ideas and motives and facts and possibilities call for a new, a greater consciousness to meet and master the increasing potentialities of existence and harmonise them. Reason and Science can only help by standardising, by fixing everything into an artificially arranged and mechanised unity of material life. A greater whole-being, whole-knowledge, whole-power is needed to weld all into a greater unity of whole-life.

A life of unity, mutuality and harmony born of a deeper and wider truth of our being is the only truth of life that can successfully replace the imperfect mental constructions of the past which were a combination of association and regulated conflict, an accommodation of egos and interests grouped or dovetailed into each other to form a society, a consolidation by common general life-motives, a unification by need and the pressure of struggle with outside forces. It is such a change and such a reshaping of life for which humanity is blindly beginning to seek, now more and more with a sense that its very existence depends upon finding the way. The evolution of mind working upon life has developed an organisation of the activity of mind and use of Matter which can no longer be supported by human capacity without an inner change.” (CWSA 22: 1090-92)

An inner change which has become indispensable for even the survival of the human race can be brought about only by the development of that, “...which society has most neglected,

the spiritual element, the soul in man which is his true being. Even to have a healthy body, a strong vitality and an active and clarified mind and a field for their action and enjoyment, carries man no more than a certain distance; afterwards he flags and tires for want of a real self-finding, a satisfying aim for his action and progress. These three things do not make the sum of a complete manhood; they are means to an ulterior end and cannot be made for ever an aim in themselves. Add a rich emotional life governed by a well-ordered ethical standard, and still there is the savour of something left out, some supreme good which these things mean, but do not in themselves arrive at, do not discover till they go beyond themselves. Add a religious system and a widespread spirit of belief and piety, and still you have not found the means of social salvation. All these things human society has developed, but none of them has saved it from disillusionment, weariness and decay. The ancient intellectual cultures of Europe ended in disruptive doubt and sceptical impotence, the pieties of Asia in stagnation and decline. Modern society has discovered a new principle of survival, progress, but the aim of that progress it has never discovered, – unless the aim is always more knowledge, more equipment, convenience and comfort, more enjoyment, a greater and still greater complexity of the social economy, a more and more cumbrously opulent life. But these things must lead in the end where the old led, for they are only the same thing on a larger scale; they lead in a circle, that is to say, nowhere: they do not escape from the cycle of birth, growth, decay and death, they do not really find the secret of self-prolongation by constant self-renewal which is the principle of immortality, but only seem for a moment to find it by the illusion of a series of experiments each of which ends in disappointment. That so far has been the nature of modern progress.” (CWSA 25: 224)

If the human beings are ever going to truly come out of the repeated rounds of wasted efforts, emotions, untold suffering and useless strivings, they must first realize that the working of things in this universe is such that all works from within without and that nothing can really manifest unless it is already within. Therefore, what they (human beings) are within that alone they shall enjoy outside. It can never be otherwise. Essentially, there are hardly any world problems that cannot be traced to human agency and which could not be overcome, to a great extent, by appropriate changes in human behaviour brought about from within. The root cause of all our problems – even of the most external – is the severe inner constraints on our vision and values which are, to a great extent, the byproducts of our acute selfish concentration on our surface selves. As things stand at present, we contemplate changing almost everything on this earth – the whole media is full of the deafening noise of intellectuals and political and social leaders about such changes – but ourselves, wherein lies the only key to the solution of all our problems. There is not a single country – out of an aggregate of more than 200 on the globe – which at all concerns itself with real “man-making”.

The one most apparent way out of this problem is that an increasing number of people are made conscious of this deeper aspect of our problems and organized to make a determined move to address them. The snowballing of the evolutionary crisis – especially relating to the collective ethical and moral infrastructure – is likely to lead to a real awakening to this need among the masses across the world.” **(The Evolutionary Crisis Before Humanity: Sri Aurobindo Divine Life Trust, Khetan Mohalla, Jhunjhunu, Rajasthan 2025: PP. 18-21)**

THE PROBLEM OF SCIENCE

“Our Rishis had realized that the greater is the level of one’s consciousness, the closer one is to one’s true Self and the greater is the fulfilment enjoyed by one. The higher is the level of consciousness, the more powerful is its control over the outer instruments. When the consciousness is imprisoned into the surface physical being, one is forced to use the outer instrumentation and one’s consciousness gets further enslaved to it.

Science is concerned with the systematic study of the physical and natural world through observation and experiment based on the power of human reason. It brings about such a concentration on our surface self that our self-knowledge becomes meagre and painfully insufficient. It is of our surface and apparent phenomenal self and nature only and not of our true self and the true meaning of our existence. In such a movement, self-knowledge and self-mastery await in the individual, and as a result, wisdom and right-will is also lacking in his use of world-power and world-knowledge. The more the race is enamoured and mesmerized by the discoveries and new inventions of Science, the more lacking it will be in the right use of the potencies of science. The grave moral and environmental crisis facing us may be looked upon as one of the results of such a movement in the consciousness of man. Man seems to be becoming, increasingly, a slave of the outer instrumentation of physical nature and a plaything in the hands of the powers of ignorance that have come to dominate him because of his increasing isolation from his true Self and its uplifting consciousness which alone can lead him to true Knowledge, Power and Ananda.

Today we are seeking “Progress” through a gross and increasingly intricate machinery of science that inevitably enslaves us by tying us to our surface self by ministering to our desires and passions. Under our present psychological condition, science has become nothing but a bundle of some vicious and ambitious circles which, since they rely solely on outer instrumentation, are progressively leading to the refrigeration of our inner faculties. Fundamentally, any reliance on outer instrumentation tends to draw one away from one’s soul. And the more we move away from our soul, the more we lose touch with the Ananda or the true Delight of existence which alone sustains our lives. Only a very diluted and perverted form of this delight can be found in the brute physical and vital satisfactions offered by our surface physical self. Such satisfactions imply pulling things towards oneself resulting into a dilution of one’s relationships, affinities and good-will and the spirit of service to others which have been given supreme importance in our culture to correct our self-centeredness which may, otherwise, lead to an immense suffering in the individual and collective social existence.

The past two centuries which have been called the centuries of science have been marked by the ushering in of the age of progress and development under the impetus of the impressive march of the ever newer and more and more potent inventions and discoveries of science. With the beginning of this century the pace of the new discoveries and advances in all the fields of human endeavour have reached a dizzying speed – thanks to the latest advances and breakthroughs in the field of information technology. This visibly impressive march of the advances in science and technology and their deep penetration into every walk of life has hypnotized the common man so much that an overwhelming majority of them have – in spite

of being not unaware of its very uncomfortable and disastrous physical and psychological side effects – come to look upon it as the one effective way for the solution of all our problems. Before delving deeper into this issue it is well to have a glimpse and an overview of what science fundamentally can (or cannot) do for us. For having such an overview, one can do nothing better than look deeply into the whole issue in the light of the following words of Sri Aurobindo, “The utmost widening of a physical objective knowledge, even if it embrace the most distant solar systems and the deepest layers of the earth and sea and the most subtle powers of material substance and energy, is not the essential gain for us, not the one thing which it is most needful for us to acquire. That is why the gospel of materialism, in spite of the dazzling triumphs of physical Science, proves itself always in the end a vain and helpless creed, and that too is why physical Science itself with all its achievements, though it may accomplish comfort, can never achieve happiness and fullness of being for the human race. Our true happiness lies in the true growth of our whole being, in a victory throughout the total range of our existence, in mastery of the inner as well as and more than the outer, the hidden as well as the overt nature; our true completeness comes not by describing wider circles on the plane where we began, but by transcendence.” (CWSA 22: 757-58)

“The West has made the growth of the intellectual, emotional, vital and material being of man its ideal, but it has left aside the greater possibilities of his spiritual existence. Its highest standards are ideals of progress, of liberty, equality and fraternity, of reason and science, of efficiency of all kinds, of a better political, social and economical state, of the unity and earthly happiness of the race. These are great endeavours, but experiment after experiment has shown that they cannot

be realised in their truth by the power of the idea and the sentiment alone: their real truth and practice can only be founded in the spirit. The West has put its faith in its science and machinery and it is being destroyed by its science and crushed under its mechanical burden. It has not understood that a spiritual change is necessary for the accomplishment of its ideals.” (CWSA 13: 509-10)

Thus, what science can do for a human being is not really all that much. Unless presided over by the deeper and higher levels of consciousness, it can only burden him with some physical comforts, accompanied sometime – but as often not – by the satisfaction of his animal appetites and the enjoyment of various sensory extravagances which debase him by bringing him down to the level of the animal in him – not a normal animal but an animal deprived of the spontaneity and the unconscious divinity of the animal nature. Science, by itself, cannot really be helpful to man in the attainment of deeper and higher levels of consciousness. When engaged in scientific pursuits or sunk in the enjoyment of the fruits of scientific discoveries, man can, at his very best, remain what he has always been – an ignorance seeking for knowledge. More likely it is that, he will, under the spell of the wonders of material science and its discoveries, begin to sink towards the animal and the demoniac in him. Mere ease and indulgence and excitements of the surface nature cannot carry man any further – rather they carry him away from his soul – the very source of all true joy. To get an insight into the present condition of human beings, let us take the example of an ape who is showered with all the fruits of scientific and technological accomplishments – ease and richness in the availability of food along with every possible comfort and excitement including the excitement of instant transportation to desirable places –

even to other planets and other solar systems. Now, how much will all this, in the end, contribute to his real well-being? Practically, nothing. He will remain the two-legged animal he is but deprived of the joy of a spontaneous life and health and agility of an ape of the wild. No real and lasting betterment can ever be attained without the growth of consciousness – what one is within, that one shall enjoy outside. The apparent mastery over physical forces that science tends to endow man with, can begin to reach – as they are beginning to at present – such dangerous levels that the very existence of the human race is jeopardized. Scientific advancements can be safely utilized by man only when they are accompanied by his ascension to deeper and higher levels of consciousness.

However, it appears that – unless truncated by a suicidal war – the present phase of an unbridled human pursuit of knowledge and power through the agency of exploration in all the fields and walks of life is not going to stop short at any conceivable limit. The resulting growth or attainments may be divided into two broad categories – the “inner” and the “outer”. What we call Science is concerned with the “outer” which by itself is always going to be limited to an increasingly efficient manipulation by the human consciousness of what it considers external to it and, as pointed out by Sri Aurobindo earlier, the result will be limited to achieving comfort and not the fullness of our being which alone can bring true fulfilment and happiness which are primarily psychological phenomena. The inner approach is the province of that which is termed Spirituality whose pursuit enables one to approach and live into ever deeper and higher layers of one’s being. The traditional approach to it has been through religion, occultism, spiritual philosophy and spiritual experience. All these represent, essentially, Nature’s attempt to open the inner being.

In the light of all the above discussion, it seems instructive to look into the future prospects for humanity by considering it under the following four possible scenarios progressing from the Worst to the Best in our view:

(i) The balance between the two aforementioned approaches – the “Inner” and the “Outer” – remains practically unchanged from what it is at present. This means that there is practically nothing that enables humanity to change course and the present ever growing trends in the Utilitarian Spirit and Science continues unabated leading to an extinction of human life on earth either through a catastrophic War or a very serious and irreversible (in the short-run) environmental crisis or a mixture of both. Because without a change in the present balance in the near future, for a humanity so heedless and disposed as the present, no advice to change course or any such warning as that of the materialistic scientist Stephen Hawking who advised it to look for another planet for human habitation before this becomes uninhabitable by the end of the century, can be expected to have any significant impact.

(ii) The balance between the “Inner” and the “Outer” changes, somewhat, in favour of the “Inner” just enough to save humanity from extinction but not from a very large scale suffering and destruction which may be looked upon as a means used by Nature to turn the scales further in favour of the “Inner” to enable it to arrive at and continue on a sustainable course of integral development leading it towards a transition from the human (mental) to the divine (supramental).

(iii) The balance between the two approaches gets altered sufficiently in favour of the “Inner” to enable humanity to chart a much safer course – though still not without much suffering and destruction – and arrive at an optimum balance between the two approaches to enable it to proceed on the

path of integral development leading it towards a transition from the human to the divine.

(iv) By a special descent and action of the divine Force the optimum balance between the Inner and the Outer is achieved without much suffering and destruction and humanity is swiftly led towards the conditions necessary for the establishment of the divine Life upon earth.

Except for the first scenario, all the other three are consistent with Sri Aurobindo's and the Mother's vision of a divine Life upon earth repeatedly expressed in their writings. The following lines from Sri Aurobindo's *Epic Savitri* are most inspiring and reassuring:

“All earth shall be the Spirit's manifest home,
Hidden no more by the body and the life,
Hidden no more by the mind's ignorance;
An unerring Hand shall shape event and act.
The Spirit's eyes shall look through Nature's eyes,
The Spirit's force shall occupy Nature's force.
This world shall be God's visible garden-house,
The earth shall be a field and camp of God,
Man shall forget consent to mortality
And his embodied frail impermanence.
This universe shall unseal its occult sense,
Creation's process change its antique front,
An ignorant evolution's hierarchy
Release the Wisdom chained below its base.
The Spirit shall be the master of his world

Lurking no more in form's obscurity
And Nature shall reverse her action's rule,
The outward world disclose the Truth it veils;
All things shall manifest the covert God,
All shall reveal the Spirit's light and might
And move to its destiny of felicity.
Even should a hostile force cling to its reign
And claim its right's perpetual sovereignty
And man refuse his high spiritual fate,
Yet shall the secret Truth in things prevail.
For in the march of all-fulfilling Time
The hour must come of the Transcendent's will:
All turns and winds towards his predestined ends
In Nature's fixed inevitable course
Decreed since the beginning of the worlds
In the deep essence of created things:
Even there shall come as a high crown of all
The end of Death, the death of Ignorance.

.....

Nature shall live to manifest secret God,
The Spirit shall take up the human play,

This earthly life become the life divine.” (CWSA 34: 707-10)”
**(The Evolutionary Crisis Before Humanity: Sri Aurobindo
Divine Life Trust, Khetan Mohalla, Jhunjhunu, Rajasthan
2025: PP. 18-21)**

HIGHLIGHTS

DEVELOPMENTS IN RUSSIA-UKRAINE WAR: THE ALASKA SUMMIT AND ESCALATIONS

The Russia-Ukraine war has taken on a new turn. This new course has become apparent after the failure of ill-willed diplomatic routes attempted under the leadership of US President, Donald Trump. One major diplomatic manoeuvre of this kind was the much-anticipated Alaska summit between Trump and Putin, which took place in August. As expected, the summit did not yield any substantive outcomes. However, it did have an impact in tempering expectations and setting the course for the immediate future.

A Convoluted Backdrop

The question of intentions becomes the most relevant to explain the backdrop of the Alaska summit. The way the summit was planned and orchestrated revealed the exact contours of Trump's approach towards the war. Prior to the summit, Trump imposed sweeping 50% tariffs on Indian imports to the United States, ostensibly to show that these tariffs will halt 'Russia's war machine.' Ironically, no direct action was taken against Russia itself or against countries from where Russia is getting major share of its military and economic supplies. This not only tanked US's relations with India – which had already nosedived after the India-Pakistan conflict – but also revealed Trump's weakness, as the twelve-day deadline given to Russia by Trump, at the end of July, to stop the war was blatantly disregarded by the former. Russia's blatant insult to Trump was instead rewarded by an invitation to a summit with Trump.

The summit not only gave legitimacy to Putin – who is an international pariah with an arrest warrant against him by the International Criminal Court – but also betrayed Trump’s desperation to simply arrive at a deal to end the war, primarily so that he could claim credit for doing so. In Trump’s calculus, the concern was not with the terms on which the war would be ended or to ensure such terms which would prevent Russia from undertaking such aggression in the future. Rather, the primary motive was blatant self-glorification. This is in line with Trump’s past boasts – upon assuming the Presidency earlier this year – that only his meeting with Putin can finally end the war. This is likely one of the reasons that Ukraine and other key European countries were excluded from the talks which sought to decide Ukraine and Europe’s future.

An Outcome with No Takeaway

With such a convoluted backdrop, it is no surprise that the talks ended without any agreement. During the talks, while Trump did not offer any firm vision or position on ending the war, vaguely mentioning security guarantees for Ukraine, Putin put forward clear demands. These included Russia’s insistence on sticking to the 2022 blueprint evolved at the Istanbul talks after the start of the war, as well as Russia’s insistence on addressing the ‘root’ causes of the war. Thus, Putin was clear that Russia wanted Ukraine to swap Donbas region, give up the demand to join North Atlantic Treaty Organization (NATO), grant Russian an official language status and take steps towards neutrality, which may include demilitarization. These demands would reduce Ukraine not to a status of neutrality but to the status of an effective Russian puppet, much like Belarus.

These demands by Russia were in clear contrast to Trump's self-centred position, which only focused on ending the war regardless of the terms. Even after the summit, Trump attempted to show the utter failure of the summit in a positive light by insisting that Putin had agreed to 'security guarantees' for Ukraine and that soon Russia, Ukraine and the USA could have a trilateral meeting. He even attempted to convince Ukraine to agree to some of Russia's terms, such as land swapping.

A Clear Pathway for the Immediate Future

While the summit was followed by a meeting of Trump with Zelensky and other key European leaders in Washington, the meeting expectedly did not yield much. Instead, the aftermath of the Alaska summit has made it clear that the war is here to stay and that any kind of peace deal under the present circumstances would not materialize. While Russia wanted a peace deal and a face-saving exit few months back, in recent times, the suicidal upheaval unleashed by Trump on the western world has emboldened Putin to continue the war with renewed vigour, as reflected in massive Russian attacks on Ukraine even as the talks with Trump were going on. Trump's arrival has also strengthened Russia-China partnership much more than before, with China signalling that it does not want to see Russia lose in the war.

Thus, Ukraine has no options but to continue fighting. Any peace deal under present conditions might be more detrimental rather than useful for Ukraine. In the wake of the Alaska summit, this reality appears to have been accepted by both Ukraine and other European countries, reflected in Europe's massive push towards rearmament, redeveloping of the defence industrial base and acceleration in military spending. European countries

have also pledged firm commitments of weapons and technology to Ukraine. Thus, the failure of the Alaska summit has served to clarify the future course more than ever before.

CHANGING GEOPOLITICS: TRUMP TARIFF TURMOIL AND THE SCO SUMMIT

The recently held summit of the Shanghai Cooperation Organization (SCO) marks a significant shift from a security to a political architecture of the SCO. Conceived as a narrow security organization meant to cater to Chinese interests in Central Asia, SCO has now developed into a full-fledged club of anti-West countries. Nowhere was this most visible than in the recently held SCO summit hosted by China at Tianjin.

The India Factor:

A key reason for the prominence accorded to the recent SCO summit was that it was successful in integrating India into its consensual fold – a significant development, considering that India has always been an outlier and a balancing force between the East and the West, and the only full-fledged democracy in an otherwise autocratic group. This integration of India was accompanied by:

First, the resumption of economic and political exchanges between India and China played an important role. The process had already started since the Kazan meeting between PM Modi and Chinese Premier Xi Jinping in 2024. The meeting led to a resumption of dialogue as well as comprehensive disengagement in Ladakh, although de-escalation has not been fully achieved.

Second, the changing geopolitical environment underwent

further sharp polarization since Trump assumed the US Presidency. Initial American attempts to fight a trade war with China – by imposing semiconductor export controls and extremely high tariffs on Chinese goods – fell flat not only because China refused to give in, but also because China’s decision to impose export controls over the supply of rare earth metals, over which China enjoys near monopoly. Since these critical metals are crucial to the various supply chains affecting automobile and other sectors, this came as a shock to the West. The Indian automobile industry also suffered a shock, as Chinese export controls were applied uniformly for everyone. India had, thus, already been in talks with China.

Third, the 50% tariffs imposed by Trump on Indian goods, accompanied by his administration’s daily diatribe against India as well as courting of Pakistan, went a long way in drastically changing the Indian outlook. Not only did this significantly rupture the Indo-US relations in immediate terms but has also ruptured the trust and predictability on which long-term relations could stand. Thanks to the Indo-Pak conflict, followed soon by Trump’s actions and diatribe, the insecurity precipitated in India has led the country to aggressively pursue military build-up – to the extent of leading Pakistan to say that India’s sudden military acquisitions and production are threatening regional peace and security – and seek to fortify economically. Trump has, thus, single-handedly acted as a wake-up call for an Indian regime that was otherwise slipping into gross ennui. This has acted as a major factor in turning India towards China.

Finally, China and Russia were quick to capitalize on India’s souring relations with the US. This was visible in China’s quick decision to remove rare earth export controls for India as well as in the success of bilateral meeting held between Modi and

Xi on the SCO sidelines, preceded by the comprehensive groundwork laid by Chinese foreign minister's visit to India.

All this groundwork contributed to such optics from the SCO summit as to have jolted the western world. What was noticeable was the bonhomie between Xi, Putin and Modi which made headlines across the western media, and the visible marginalization of Pakistan, despite the presence of Asim Munir, whom Trump had personally hosted. That Pakistan would sign the final SCO declaration despite its references to cross-border terrorism and condemning Pahalgam attack, was also a first.

This led to a great deal of debates within American political circles, with Democrats blaming the Trump administration of laying waste to decades of hard work in building a comprehensive partnership with India, at a time when the US sees China as its main competitor. This was also accompanied by the Democrats' allegations and American media reports that Trump had cozied up to Pakistan for personal commercial gains, including lying about mediating between India and Pakistan. The aftermath of SCO summit appears to have similarly jolted the Trump administration, which had likely expected India – as an ally – to indulge the US, like Europe, Japan, South Korea and even Pakistan have been doing. This jolt was visible in the post-SCO comments and positions by Trump administration in which a much softer position towards India is evident. Thus, the SCO summit was merely a prelude to the West's worst insecurities about letting India slip away into the Chinese orbit.

China's Military Parade:

The military parade by China was yet another massive jolt for the western world and sought to convey a larger message

about China's changing role. On display was not only the most sophisticated arsenal of the Chinese military, but also the bonhomie between Xi, Putin and North Korea's Kim. The parade was also attended by leaders of other Asian countries (except India), spanning south and south-east Asia. The display was meant to convey that China was now militarily proportionate to the United States, and that geopolitical alignments had considerably hardened. It was akin to laying down the battlelines for the future. In this rapidly polarizing world with no middle ground, India is one of the few countries which are not a part of any formal alliance. While India will be unavoidably forced to change positions in a rapidly narrowing scenario, it must continue to engage all sides.

PARLIAMENT SESSION:

What initially appeared to be a Parliamentary session that might largely be a washout resulted in the passage of several key legislations towards the end of the session. The initial weeks of the session were dominated by political theatrics over Operation Sindoor, issues like manipulation of elections as well as Opposition's attempt to question the working of the Election Commission. However, despite massive rallies and yatras by Rahul Gandhi, these issues did not only not resonate with the public but also failed to move various other sections of the Opposition itself. Despite all this political acrimony, several important legislations could be debated and passed by the Parliament. Around 15 Acts were passed in this session of the Parliament. Some key Acts include the following:

Promotion and Regulation of Online Gaming Act, 2025:

The Act mainly aims to regulate the fast-developing market

of online gaming, in particular online games involving the exchange of money. The Act classifies games into e-sports, educational/social games, and online money games. While e-sports and non-monetary games are permitted, online money games involving betting or wagering are strictly banned. This includes popular games like rummy, poker, fantasy sports etc. which have been a significant source of revenue in India's online gaming industry.

Some of the key provisions of the Act include:

- > The Act prohibits all online money games, regardless of whether they are games of skill or chance.

- > The Act establishes a Central Online Gaming Authority to oversee compliance with the Act.

- > Penalties for violations include:

- Offering online money games is punishable by imprisonment for up to three years, a fine of up to one crore rupees, or both.

- Advertising online money games is punishable by imprisonment for up to two years, a fine of up to 50 lakh rupees, or both.

- Institutions that process transactions for banned games can face imprisonment for up to three years, a fine of up to one crore rupees, or both.

- > Search and seizure power of law enforcement authorities have been increased to enable them to conduct operations in both physical and digital spaces.

The Act represents a significant attempt to address multiple challenges stemming out of the world of online gaming. It draws from much more stringent Chinese regulatory framework

where the government regulates gaming and even the number of hours children spend on screen. The Indian Act seeks to address one aspect of this addiction to online gaming by banning the monetary incentives that lead most teenagers and adults to play such games. Rising trend of addiction to gaming, leading to suicide and financial ruin has been a cause of concern. As access to Internet becomes cheaper and easier, this addiction may have spread to India's remote areas as well, with rising prevalence of Internet Gaming Disorder (IGD) especially among college and school students. The multi-billion-dollar gaming industry in India will suffer significantly because of this Act, and this Act will also create a dent in government revenue from the industry. It is now being contested before the Supreme Court, with pro-industry petitions arguing that the Act is in conflict with the basic Fundamental Rights to do business freely, as well as with right to life and personal liberty.

It is unlikely that these petitions will be successful. The Act represents a much needed and overdue step to prevent the future of the country from falling into a complete psychological ruin.

Ports Act, 2025:

The Ports Act, 2025 repeals the archaic Indian Ports Act, 1908, and introduces a modern regulatory framework to govern port operations, infrastructure, and services. With the rise of maritime geopolitical competition, this is a much needed and long overdue reform to advance the goals of national security in the maritime domain. The Act seeks to modernize the country's maritime sector, by streamlining port governance, promoting integrated port-led development, and aligning India's maritime regulations with global standards.

Its key provisions include:

- > Establishment of Maritime State Development Council (MSDC) to create better governance coordination between centre and states in port governance.

- > Establishment of State Maritime Boards (SMBs) in coastal states to manage non-major ports within their jurisdiction.

- > Mandatory alignment with international environmental standards, including conventions such as International Convention for the Prevention of Pollution from Ships (MARPOL) and the Ballast Water Management Convention. As a result of such compliance, ports will have to regularly prepare and audit pollution control and disaster management plans.

- > Creation of state-specific Dispute Resolution Committees (DRCs) to settle disputes related to functioning and operation of ports.

Given the rising importance of the maritime domain to geopolitics, this Act represents India's attempt to align port development with more efficient global standards, as well as to address the rising impacts of climate change on the blue economy.

Mines and Minerals (Development and Regulation) Amendment Act, 2025:

This was another very important Act passed in the recent Parliament session. It seeks to reform mineral governance and promote critical mineral development in the country. The Act amends the Mines and Minerals (Development and Regulation) Act, 1957, to focus on minerals that are vital for India's economic and green energy transition.

Its key provisions include:

> In order to secure a domestic supply of minerals essential for electric vehicles (EVs) and renewable energy, the Act enables leaseholders to add strategic and critical minerals, such as lithium, graphite, nickel, cobalt, gold, and silver, to existing leases without paying additional royalties.

> Establishes an authority to register and regulate mineral exchanges, for the purpose of increasing investment and transparency.

> The scope of the National Mineral Exploration Trust (NMET) has been expanded to fund the development of mines and minerals, both within and outside India.

> The previous limit of 50% on the sale of minerals by captive mines (which extract minerals primarily for their own use) has been removed. Captive mines can now sell all surplus production after meeting their own end-use requirements.

> Promotes easy facilitation of deep-sea mining, by allowing a one-time extension of the leased area.

At a time of rising geopolitical conflict, underpinned by the race to acquire critical minerals, this Act represents a long overdue step by the government. Critical minerals form the basis of the modern economic transition towards sophisticated defence technology, transport and communications and the green transition. These are used in everything from the most basic components of cars and laptops to more sophisticated defence equipment. Recent geopolitical conflicts have resulted in a global trade war over these minerals, with China monopolizing the domain of their processing and development. With China imposing export controls over these minerals, USA

has been taking aggressive steps to secure itself. These include a plethora of mercantile agreements signed with countries like Ukraine, Pakistan and Democratic Republic of Congo (DRC) in return for US security partnerships, as well as acquiring domestic companies which specialize in the production of these minerals.

India itself was jolted by China's universal export controls, as these dealt a major setback to India's plans for an EV transition. While China has now removed export controls for India, the present Act represents India's awareness that it needs to vigorously develop its own development capabilities in this sector to reduce import dependency and shield itself from increasing global headwinds.

While many other Acts were passed and Bills introduced during this session, these represented the key pieces of legislation, which, if implemented well, can have immediate impact on India's security interests. Another significant Bill which was introduced but could not be passed and was referred to a Parliamentary Joint Committee was the Constitution (One hundred and thirtieth Amendment) Bill, 2025. This legislation seeks to bring about more transparency in politics by allowing for the automatic removal from office of high public functionaries (such as, Prime Minister, Chief Ministers and Cabinet Ministers) who have been arrested and detained for 30 consecutive days for an offence punishable with five years or more of imprisonment. The Bill allows for the reinstatement of these officials once the functionary has been released from custody.

Predictably, the Bill generated the most controversy among the Opposition parties. It was seen as an attempt by the

government to target Opposition leaders and Chief Ministers in the name of corruption, and to misuse investigative agencies for corruption investigations. However, the fact that the Bill allows for a reinstatement of the removed minister shows that the intent of the Bill is to name and shame rather than permanently incarcerate. In a democratic setup like India where chances of corruption are much higher, the Bill appears to have borrowed from the Chinese setup where President Xi has become known for conducting regular raids on corrupt leaders and officials resulting in their removal from office. Even the Army has not been exempted from such periodic purges. This has helped Xi control in time the rapidly deteriorating Chinese political culture where a few dynastic ‘princelings’ had become entrenched in the system. It is unlikely that the Indian process will be as neat and well-defined – and probabilities of misuse will always remain – but the Bill, by combining stringent measures with less stringent ones, signals that it primarily aims to cultivate public trust. Such public trust has been sorely lacking, and corruption has become so pervasive in India that the public has come to naturally expect it from the leaders. The Bill cannot possibly bring about the deeper change that is required to deal with the moral rot in our public domain, but represents a commendable attempt to bring some outer uniformity and deal with the outer symptoms of this rot.

THE KEY TO THE SOLUTION OF ALL OUR PROBLEMS LIES WITHIN US

“If the Human beings are ever going to truly come out of the repeated rounds of wasted efforts, emotions, untold suffering and useless strivings, they must first realize that the working of things in this universe is such that all works from within without and that nothing can really manifest unless it is already within. Therefore, what they (human beings) are within that alone they shall enjoy outside. It can never be otherwise. Essentially, there are hardly any world problems that cannot be traced to human agency and which could not be overcome, to a great extent, by appropriate changes in human behaviour brought about from within. The root cause of all our problems – even of the most external – is the severe inner constraints on our vision and values which are, to a great extent, the byproducts of our acute selfish concentration on our surface selves. As things stand at present, we contemplate changing almost everything on this earth – the whole media is full of the deafening noise of intellectuals and political and social leaders about such changes – but ourselves, wherein lies the only key to the solution of all our problems.” **(Back Page of The Evolutionary Crisis Before Humanity)**