

HONOURING LEGACY

Every year, Janjatiya Gaurav Divas offers the nation an opportunity to reflect upon, celebrate and honour the extraordinary courage, resilience and contributions of India's tribal communities. Instituted to commemorate the birth anniversary of Bhagwan Birsa Munda, one of India's most revered tribal freedom fighters, the day stands as a reminder of the sacrifices made by Adivasi leaders who resisted injustice, protected their land and culture, and fought fiercely for freedom long before the organised national movement gathered momentum. Yet, Janjatiya Gaurav Divas is much more than a tribute to the past-it is an urgent call to recognise the aspirations, rights, and potential of tribal communities who continue to remain among the most marginalised in contemporary India. India's tribal groups, spread across forests, hills and remote regions, represent the oldest living cultures of the subcontinent. Their traditions reflect deep ecological wisdom and sustainable coexistence with nature-values that modern societies strive to reclaim. From protecting biodiversity to nurturing rich cultural languages, art forms and social systems, tribal communities embody a civilisational heritage that deserves admiration and preservation. However, despite their invaluable contribution, Adivasi communities have historically faced systemic neglect, displacement, poverty and limited access to mainstream opportunities. While policies aimed at upliftment exist, the gap between intention and implementation remains stark. Janjatiya Gaurav Divas therefore emerges as a moment of introspection: Are we doing enough to empower tribal populations? Are development models respecting their identity, land rights and cultural autonomy? The celebration of this day must go beyond ceremonial events. It should compel policymakers, educators and citizens to recognise tribal history as an integral part of India's national consciousness. Currently, the stories of Birsa Munda, Sidhu-Kanhu, Tilka Manjhi, Rani Gaidinliu and countless unsung tribal heroes do not receive the space they deserve in mainstream discourse. Highlighting their struggles and victories is essential not only to correct historical omissions but also to inspire young Indians with narratives of courage rooted in their own land. Equally important is addressing contemporary concerns. Tribal regions continue to grapple with deforestation, mining pressures, inadequate healthcare, limited connectivity and barriers to education. Development must be participatory, ensuring that Adivasi communities become stakeholders rather than victims of change. The constitutional protections for Scheduled Tribes-whether related to land, representation or cultural preservation-must be enforced with sincerity and sensitivity. Janjatiya Gaurav Divas should also serve as a platform to celebrate tribal entrepreneurship, sports talents, artisans, farmers and youth who are making remarkable strides while staying connected to their cultural roots.

NDA's Bumper Victory in Bihar

■ BAIKAWAL CHAWALGAMI

After intense and emphatic campaigning, the 2 phase Bihar polls came to an end and the counting of votes began at 8am on 14th November Friday. The outcome of polls was in accordance with the various exit polls as majority of pollsters predicted majority win for NDA. Now when the results were out, it showed that NDA won the Bihar Assembly polls and got more than two third majority in the house of 234 MLAs. It was an emphatic, decisive and significant win for the NDA. The NDA got a bumper win with 202 seats in its kitty and the victory is historical and unprecedented and the Mahagathbandhan was severely rejected and was defeated. All the claims of grand alliance and its leaders such as Tateswari Yadav and Rahul Gandhi were dashed to the ground as the RJD-Congress combine had a great setback and drubbing as RJD got only 35 seats, 78 seats less from its tally of the last assembly polls and the position of both the RJD as well as the Congress was worse. The congress had to contend with only four or five seats. BJP on its own got 91 seats and tops the list with JD(U) coming second with 81 seats. The National Democratic Alliance (NDA) has secured a landslide "bumper win" in the 2025 Bihar Assembly elections, achieving a commanding majority well beyond 122-seat mark required to form the government. The mahagathbandhan opposition has been left far behind and they could not even get the previous tally. The NDA got 202 seats that is a significant increase from its 2020 performance, where it won just 125 seats in a very tight contest. In contrast, the opposition Grand alliance had to contend with two-digit number of 36 seats which is far behind its expectation. In this crucial Assembly elections, the people of Bihar

have voted for development, employment, peace, prosperity, rejection of the jungle raj and lawlessness as well as dacoity and deceit as the Mahagathbandhan only made hollow and shallow promises which could not be fulfilled. People gave their approval for the developmental and caste engineering of Modi-Nitish duo and rejected the parties which stood for negative politics and there was pro incumbency in these election and anti-incumbency was totally absent. The shrewd voters of Bihar trusted the leadership of Modi and Nitish and voted decisively voted in favour of NDA and showed the forces of lawlessness and gundagaridi their place. The leaders of Mahagathbandhan were very optimistic about their win in these elections as they talked for change and were of the view that this time people will vote for change and against the NDA-JD(U) combine but what happened on the day of voting and reckoning was totally different. NDA got a historical victory and the RJD-Congress combine was almost decimated. Several factors contributed to the NDA's dominant performance and these are as under-A-Unified Support-The alliance successfully retained the support of non-Yadav backward and extremely backward castes, as well as Dalit voters. The social engineering and caste equation helped the NDA to secure a most comfortable win. NDA surpassed all its previous records in performance and got much more seats than it had won way back in 2020 polls. B-Vote for Development-The voters of Bihar this time voted for the developmental politics of Modi and Nitish Kumar and the people gave a landslide victory to BJP/NDA riding the wave of development. C-Vote for Bihar's employment-Migration of the labours to other states from Bihar is a problem which exists in Bihar and this migration of Bihar's labours and skilled

artisans to other states for the employment is a serious issue facing Bihar and this should stop. NDA has promised employment to the youth of the state and containing the migration of the workforce. Thus, people voted for employment guarantee as well-D-Mahila's voted en-bloc in favour of the NDA as it assured security, safety, development and many programmes were promised by Nitish and Modi which will ameliorate the fate of the women in Bihar.-E-Rejection of the negative politics of Mahagathbandhan and also the defeat of those who were the advocates of jungle raj. These and some other factors worked wonders for the NDA and turned the appallant its favour.-F-Social engineering and caste equation and the emphasis for the inclusive politics and inclusive development which also included backwards and Dalits played a pivotal role in the emphatic win of the NDA.-G-Close coordination between all the allies of NDA and their focus on voters led to the significant victory of the NDA/BJP trouncing the RJD-Congress combine.-H-Clean image and pro incumbency vote ensured the victory of NDA this time proving all poll projection correct unlike that of the 2020 assembly elections. NDA has promised an amount of 1lakh 90 thousand in the bank accounts of all eligible women. The NDA made its biggest victory since 2010 with stunning performance this time proving all exit polls correct. The BJP on its own won more than 90 seats which is really a big achievement for the saffron party as it surpassed all previous records of the elections. BJP won more than 90 seats which is unprecedented. JD(U) won 83 seats and LPJ [RV] won 20 seats which is no less than a miracle and Chirag Paswan are the strong supporter of NDA and it is LPJ which ensured the big win for the NDA in these elections. The results indi-

cate that NDA's social engineering math was the major winning combination in the election, with BJP bringing in the upper caste voter. Nitish consolidating EBC, voters and Chirag's LJP and other parties delivering the OBC votes. The election results for the NDA are an impressive improvement from the 2020 figures when NDA posted a narrow victory with a combined seat share of 125. The BJP emerged as the single largest party in these elections with its tally of 91 in 2025 from 74 in 2020. The JD(U) is close to second with much better performance of about 83 seats from its 34 in 2020. Written off time and again, Nitish Kumar has again shown that his grit cuts deeper than any criticism that comes his way. The JD(U) stalwart ushered in an era of development and peace in a state that suffered heavily during the jungle raj days of Lalu-Rabri. He gave Bihar a much-needed touch of governance while delivering the basics - from roads to industry. He also championed the cause of women, took a bold gamble by imposing prohibition and improved the law and order situation and all this had a positive and salutary impact and influence on voters and they overwhelmingly voted in favour of the NDA and all this and other factors such as M factor led to the landslide victory for the NDA. Tajashwi Yadav's wait to assume the chief minister will continue for now as the RJD scion failed to dislodge "Chacha" Nitish and carve a space for himself. His, political ambition was checked by the voter's choice. Modi factor and magic worked wonders yet again with the prime minister helping the BJP/NDA to have stunning win and dislodge regional players to emerge as the single largest party. To sum up, the election results can be described as the Tsunami of NDA/BJP. It was in fact the bumper victory for the NDA.

Courts must actively and swiftly function to heal injustices

■ ADV A.K. SAWHNEY

A new judicial era is set to begin on 24 November with the appointment of the 53rd Chief Justice of India, Justice Surya Kant. His elevation comes at a moment when the nation's justice delivery system stands at a crucial crossroads. With rising pendency, infrastructural challenges, slow disposal of cases, and declining public trust, the judiciary needs a leader who is bold, reform-oriented, and unwavering in judicial independence. Justice Surya Kant is widely known for these qualities. His arrival has therefore ignited a renewed sense of hope within the legal fraternity as well as among citizens who look to the courts for timely and meaningful justice.

Justice Surya Kant's reputation is built on merit, integrity, and a consistent commitment to the judicial independence. He has long been vocal about strengthening court systems so that ordinary litigants do not feel abandoned or helpless. His focus on efficiency and accountability is expected to set the tone for the judiciary during his tenure. One of the most urgent reforms anticipated is the filling of more than fifty percent of vacant posts in various High Courts. The shortage of judges across the country has been one of the biggest reasons for the mounting pendency of cases. With his firm stance on transparency in judicial appointments, Justice Surya Kant is expected to ensure that these elevations are made purely on merit. He has openly rejected the culture often referred to as the "uncle judge, papa judge, aunty judge" syndrome, where

nepotism overshadows talent. This clarity of principle has already sparked optimism among young advocates and meritorious lawyers who aspire to serve the judiciary.

Another area where his leadership may bring decisive change is the long-pending issue of reserved judgments. Countless cases remain in limbo because judgments reserved months or even years ago continue to languish like files stored in cold, dark rooms. Litigants who have waited a lifetime for closure often suffer silently. Justice Surya Kant has shown sensitivity toward such injustices and is expected to push for timely pronouncement of judgments. If implemented seriously, this could significantly reduce delays and restore confidence in the system.

His tenure may also see a renewed emphasis on constitutional values and the dignity of institutions. Over the years, concerns have been raised about erosion of constitutional morality, weakening institutional integrity, and rising external pressures on judicial bodies. A Chief Justice committed to constitutionalism can play a critical role in re-energising the judiciary and ensuring that its independence is preserved. The credibility and glory of the institution do not rest on grand statements but on consistent judicial action, reasoned judgments, and fearless adjudication. Justice Surya Kant's record suggests that he understands this deeply.

Technological modernisation is equally expected to move forward. The pandemic had pushed courts into the virtual era, but the transition remains uneven. Many courts still

lack proper infrastructure. Justice Surya Kant is known for supporting modern tools and digital modes to improve accessibility. With proper implementation, virtual hearings can revolutionise justice delivery, particularly for litigants from remote regions who often incur heavy expenses just to appear in court.

Execution of decrees is yet another massive area of concern. Lakhs of execution petitions remain pending nationwide, turning successful judgments into meaningless pieces of paper. Justice must not only be declared but must be made real. By streamlining execution procedures and enforcing stricter timelines, the new CJ can ensure that judicial orders translate into actual relief.

Justice Surya Kant has often compared courts to emergency wards of hospitals. Just as a patient in distress expects immediate action, a person seeking justice cannot be told to wait endlessly. The judiciary exists not for itself but for the people whose rights and freedoms it must protect. Even before taking office, there is already a sense of positive vibration and renewed energy across legal circles. Coming events indeed cast their shadows before them, and the expectation is that this new era will usher in a judiciary that is vibrant, accountable, efficient, and genuinely committed to healing injustices.

As the nation awaits this transition, one thing is clear: the judiciary stands on the threshold of transformative change. With strong leadership, unwavering constitutional commitment, and a focus on timely justice, the courts can once again become a beacon of hope for millions.

Averting Nuclear Armageddon

■ RAMESHWAR SINGH JAMWAL

The world today stands at a precarious threshold with reports of renewed nuclear-testing and escalating geopolitical tensions and the spectre of a third world war looms large. Such a conflagration, potentially involving many billions of people, demands more than conventional diplomacy and deterrence. It calls for a shift in consciousness of those directing and managing the affairs in different countries; an inner transformation rooted in ancient Indian wisdom. Here we argue that the Indian philosophical framework of Sankhya and Yoga can provide a vital corrective: by understanding the inner dynamics of destructive impulses (what we term as the tamasic critical personality) and applying yogic techniques for transforming these forces, we may open a path away from global catastrophe. Modern conflict-whether between individuals, groups, or nations- originates not merely from external triggers but from internal psychological states. Ancient Indian philosophies, particularly Sankhya and Yoga, offer profound insights into these inner causal forces and provide actionable tools to redirect them. These philosophies describe how human behaviour and decision-making emerge from the interplay of three 'Gunas' or inherent qualities of nature: Tamas, Rajas, and Sattva. Understanding and applying this framework may be the key to preventing catastrophic conflict in the modern nuclear age.

The trilogy of books - Controlling the Mind of a Criminal - The Yogic Way, The Sixth Force in Nature, and Misgoverned Kashmir - converge on one essential insight: that collective conflict is not only a matter of external strategy but stems from inner conflict and inner imbalance. In Controlling the Mind of a Criminal, it is explored how yogic methods can re-channel deviant behaviour by addressing the underlying vrittis (mind/modifications) of the offender. In The Sixth Force in Nature, we placed this individual change in a broader cosmological and societal frame: we are embedded in forces beyond the four classical fundamentals, and we must understand the subtle "Sixth force" nature for strengthening consciousness for coherent evolution. And in 'Misgoverned Kashmir' we traced how governance, polity and regional conflict can only be remedied when we correct deep psychocultural distortions.

Today, as nuclear powers rekindle testing and rhetoric, it becomes urgent to deploy these insights at the global level. Why? Because war is not purely "out there" - it is in us. It is in the critical, destructive personality that thrives on fear, ignorance and inertia. The Sankhya theory of the three gunas offers a roadmap.

According to Sankhya, the totality of nature (Prakriti) manifests through three fundamental qualities: tamas (inertia, darkness, ignorance), rajas (activity, agitation, craving) and sattva (balance, clarity, harmony). Every person, every society, every nation carries all three, through the persons dominating and constituting that nation or society, though with different proportions. When tamas dominates, the mind is dull, inert, ignorant. When rajas dominates, the mind is restless, craving, aggressive. When sattva dominates, the mind is calm, clear, wise. Tamas manifests in the inertia of diplomacy, in fear-driven inaction, in resignation to escalation. Rajas springs up as aggressive posturing, arms races, competition for supremacy, destructive ambition. Neither leads to sustainable peace. What is required is to elevate the collective mindset toward sattva: clarity, self-restraint, harmony, recognition of shared being.

Now let us scale this from the individual to the global. The war machine, nuclear arsenals, diplomatic paralysis - these all reflect collective tamas and rajas. The challenge is to transform global consciousness into sattva-oriented behaviour. What would that look like in practical terms?

1. Collective reflection before action: Before launching new tests, deploying new weapons, or initiating military flows, states ought to pause - to practise a kind of inner "yogic pause". In corporate or educational settings we have used the MBEP (Mass Behavioral Engineering Program and Mind-Body-Emotion-Performance) concept to bring individuals into mindful stillness before high-stakes decision-making. Why not apply this at the level of national security? A five-minute collective pause, guided respiration and reflection on the greater good could shift the momentum from rajasic reaction to sattvic deliberation.

2. Diplomacy rooted in inner witnessing: A key point of yogic practice is developing the witness-axis: the awareness that observes the mind's vrittis without being swept away by them. If diplomats and leaders cultivated this watch-er-consciousness, they would be better able to see when their impulses are tamasic ("we must retaliate because we are stuck and fearful") or rajasic ("we must strike because we are restless and crave dominance"), and pivot instead toward sattvic responses: clarity, harmony, solution-seeking.

3. Societal transformation through risk-education and yogic culture: In Misgoverned Kashmir we analysed how regional conflict persisted because local governance ignored the psycho-spiritual dimension of human behaviour. The same principle applies on the global stage. Nuclear war is not

only geopolitical but psychological. Societies must educate their young not just in modern tools and technologies or geopolitics but in the psychology of conflict, the dynamics of the mind (vrittis), and the tools of yogic regulation (asana, pranayama, dhyana). A citizenry steeped in these insights is less likely to support tamasic lethargy or rajasic aggression and more likely to demand sattvic governance.

4. Arms reduction as inner discipline: Just as in yogic sadhana one gradually withdraws from relationships and attachments, so too in global security the massive arms build-up is an outer manifestation of inner imbalance. The sixth force I describe is the discipline to scale back destructive capacity and channel intent toward preservation of life. Nuclear testing and armament are the physical side; the psychological side is the tamasic inertia of fear plus the rajasic drive for dominance. Converting both into sattvic motivation (protecting life, harmony, mutual flourishing) is the deeper work. The stakes could not be higher. Billions of lives hang in the balance. A nuclear conflagration is the ultimate expression of tamas (destructive inertia) combined with rajas (aggressive motion)

and minimal sattva (clarity and harmony). Unless we intervene at the level of the mind; of collective psyches, leadership cultures, media narratives and individual behavior; we remain condemned to repeating the cycle. The yogic path is neither naive nor passive. It is deeply active but oriented toward self-mastery. In Controlling the Mind of a Criminal - The Yogic Way we emphasised that even high-risk individuals can be reoriented if one addresses the vrittis at their root. Scale that to the global level and the principle holds: even a world locked in arms race can shift if the foundational vrittis shift. The vritti is simply the modification of the mind according to Patañjali's Yoga?Sutra definition: "when the mind becomes transparent due to reduction of the vrittis; the nature of its object gets reflected through it." Let us be under no illusion that this will be easy. The powerful machinery of fear, aggression, inertia has deep roots. But ancient Indian philosophy reminds us that nothing in nature is static: even the gunas (Qualities) are inter-playable and modifiable. So when tamas dominates one might feel lazy, tired, sleepy, heavy, depressed. When rajas dominates, one might feel impatient, anxious, tense, fidgety. When sattva dominates one might feel light, calm, peaceful, aware." The shift from rajas/tamas to sattva is a shift of quality, and once you have even a small tipping point the system can move. At present, we are facing global risk not only from weapons

but from inner states of consciousness.

Sankhya-Yoga provides a conceptual map and method: understand the three gunas, identify destructive vrittis, and practice tools of transformation (yoga, meditation, Indian philosophical thought).

The trilogy contributes applied insights: from individual criminal mind-modification, to societal psycho-spiritual education, to governance reform.

Applying these at the level of national security, diplomacy, culture, media and arms reduction offers a novel preventative path. The war we fear need not be inevitable. A shift in consciousness; collective, national and individual, can steer us away from destruction. Let India propose that international policymakers, security thinkers, educators and civil society leaders take seriously this dimension of inner change. While treaties, sanctions, inspections are vital, they alone cannot succeed, if the minds behind them are dominated by tamas and rajas. For true prevention of global nuclear war, we need the cultivation of sattva, clarity, restraint, harmony, within the corridors of power and hearts of citizens.

In closing: the world today needs more than arms control and deterrence. It needs yogic and Sankhya Philosophy application for the world: a disciplined practice of reflection, restraint, inner clarity and collective aliveness. The same forces detailed in The Sixth Force in Nature; conscious will aligned with universal good must now be activated. If billions are to live, then let us each attend to the Gunas within us, to the vrittis of our mind, and to the yoga of our shared future. The shift from tamas/rajas to sattva is not mysticism, it is strategy for survival.

Governments and defense analysts continue to offer solutions based on deterrence, technological superiority, and tactical alliances. Yet these efforts address only the external symptoms of a deeper global crisis: an inner crisis of consciousness.

Lastly we must understand that weapons do not start wars. Minds do. Treaties do not maintain peace. Consciousness does. If tamas and rajas dominate global decision-making, conflict becomes inevitable. If sattva guides leadership, war becomes unnecessary. The nuclear button is external. The impulse to push it is internal. The real battlefield is human consciousness. Change the mind? change behaviour? change the world. And here India has a role to play; seize the initiative and strengthen its claim of being a 'Vishav Guru'.

(The author is a practicing Advocate of J&K High Court and President, Criminologists Society of J&K)

YOUR COLUMN Join hands to root out evil of Radicalization

Dear Editor, Deprivation, discrimination, alienation, political exclusion, marginalisation & perceived victimhood are said to be causes of Radicalisation and choosing the path of extremism. I want to ask the politicians who are trying to sideline the real issue and build another narrative as to which of these factors were responsible for the well qualified, highly paid doctors to be part of the doctor terror

module? To my mind none of these but the post death religious rewards promised by highly skilled extremist clerics who through their fiery and convincing oratory embedded a sense of moral superiority in their minds. Promise Jannat with a Radicalized identity. Easy availability of poisonous literature online glorifying Jihad, mushrooming social media sites and Apps are other contributory factors. Enough is enough. Let's shun the blame game and join hands to root out the evil of Radicalization and it's perpetrators if we want this bloodshed to end. Brig Anil Gupta (Retd) (Security and Strategic Affairs Analyst)