

PR SENSE

Spreading Positive Vibrations
Issue No. 225 – Nov 2025
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Cover Story



**Dr B R Ambedkar's Final Speech in
the Constituent Assembly**

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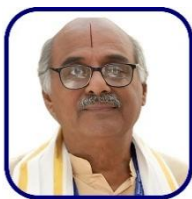
Education Loan Task Force

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From the Desk of Managing Editor

Dear Reader,



On behalf of the Editorial Board, I am pleased to present the 225th (Nov 2025) edition of *PreSense*, featuring another rich array of meaningful content.

During this month of November, the nation witnessed the thrilling Assembly elections in Bihar. Beyond all poll predictions, NDA swept the polls to form the Government. The Editorial analyses the insights.

The whole Nation celebrated the Constitution Day on 26th November and 150th Anniversary of Vande Mataram. Our first cover story gives the summary of the final speech of Dr BR Ambedkar in the Constituent Assembly, after presenting the Draft Constitution. The Second Cover Story deals with the history of the Vande Mataram song.

Other Highlights:

Prince Cartoon

Freedom Fighter Shirish Kumar

Review of the Nov 2010 edition of *PreSense*

Report on Constitution Day celebration

Session on Indian Constitution at NIMS University, Jaipur

As always, we value your feedback at editor@corpezine.com and encourage you to share *PreSense* with your network.

See you next month with more inspiring content.

Jai Hind!

K. Srinivasan

Publisher & Managing Editor

PreSense

PRINCE

By Triambak Sharma

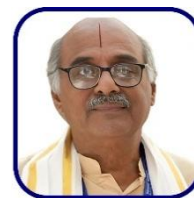


A
prize will
be given to
whoever sings
“Vande Mataram”
Completely.



Editorial

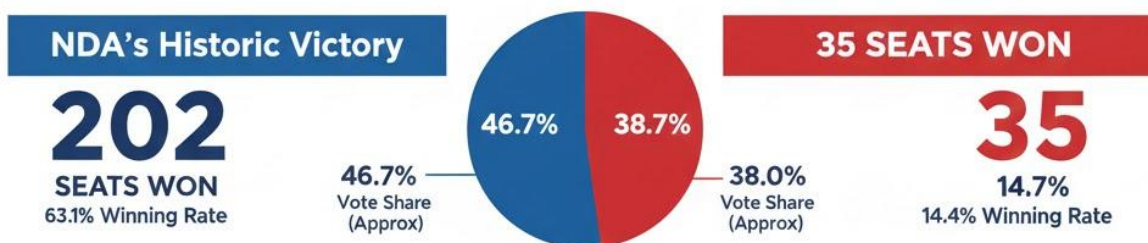
The Bihar Verdict: A Masterclass in Strategy and a Decimation of the Opposition



By Prime Point Srinivasan, Managing Editor

(NDA's landslide Bihar victory stemmed from flawless alliance, effective welfare for women and youth, and a strong development narrative, outmanoeuvring a fragmented opposition.)

THE BIHAR VERDICT 2025: A MASTERCLASS IN STRATEGY



STRATEGY & ORGANISATION: Why the NDA Swept	SELF-INFLICTED WOUNDS: Why the MGB Collapsed
Flawless Alliance Cohesion	Lack of Coherence & Discipline
The "Mahila & Youth" Decisive Female Turnout: 71.6%	Ineffective, Backward-Looking Narrative
Development vs. "Jungle Raj" Good Governance and Progress	The "Silent" Voter Effect Massively underestimated by nearly 60 seats

LESSONS FOR THE FUTURE

FOR THE NDA (BLUE)

- Maintain flawless narrative
- Targeted welfare

FOR THE OPPOSITION (RED)

- Disciplined, coherent alliance
- Forward-looking alternatives

An organised, positive narrative backed o a cohesive alliance and effective welfare delivery is the formula for success in modern Indian politics.



The stunning and unprecedented landslide victory of the National Democratic Alliance (NDA) in the 2025 Bihar Assembly elections, securing **202 seats** in the 243-member House, marks a political earthquake with ramifications far beyond the State's borders. This verdict was not merely a win but a strategic decimation of the opposition Mahagathbandhan (MGB) and a powerful validation of a well-oiled political machine. For *PreSense*, this analysis offers critical lessons in electoral strategy, alliance management, and the evolving narrative of Indian democracy.

Election Results: 2025 vs. 2020 Snapshot

The sheer scale and efficiency of the NDA's victory become clear when comparing the final results with previous cycles.

Party/Alliance	Seats Won (2025)	Vote % (2025)	Seats Won (2020)	Vote % (2020)	Seats Contested (2025)	Winning Rate (2025)
NDA Total	202	46.7% (Approx.)	125	40.3%	243	83.1%
BJP	89	20.08%	74	19.46%	101	88.1%
JD(U)	85	19.25%	43	15.39%	101	84.1%
LJP(RV)	19	4.97%	0 (Split)	N/A	28	67.9%
MGB Total	35	38.0% (Approx.)	110	38.4%	243	14.4%
RJD	25	23.00%	75	23.11%	143	17.5%
INC	6	8.71%	19	9.48%	61	9.8%

Note: Data compiled from ECI statistics and post-poll analyses. NDA and MGB total vote percentages for 2025 are aggregate post-poll estimates, showing NDA at approximately 47% and MGB at approximately 38%. Individual party data is precise ECI data.

Anatomy of the NDA Sweep: Strategy and Organisation

The NDA's historic win was a victory of **organisation, narrative, and social engineering**. It was the result of the following decisive strategies:

1. Flawless Alliance Unity and Seat Efficiency

Unlike the MGB, the NDA presented a **flawless, unified front**. The seat-sharing agreement, which included key allies like JD(U), LJP (Ram Vilas Paswan), HAM(S), and RLM, was executed meticulously. This unity prevented internal feuds and, crucially, ensured near-perfect vote transfer, dramatically improving the winning rate. The high strike rate of the BJP (88.1%) and JD(U) (84.1%) is a testament to this strategic efficiency. The RLM and LJP(RV), led by Upendra Kushwaha and Chirag Paswan, delivered significant returns by consolidating their respective sub-caste votes (Kurmi/Koeri and Paswan) under the NDA umbrella.

2. The Power of the Positive MY Formula (Mahila and Youth)

The NDA successfully reframed the traditional 'M-Y' (Muslim-Yadav) vote bank of the RJD into a **'Mahila and Youth'** formula. Targeted Central and State Government **welfare schemes**—such as Direct Benefit Transfer (DBT) to women beneficiaries under the *Mukhya Mantri Mahila Yojna* just before the Model Code of Conduct (MCC), as well as schemes for housing, LPG, and toilets—created a formidable 'silent' vote bank among women. The female turnout of

71.6% was decisive and largely mobilised in favour of the incumbent alliance, neutering the anti-incumbency factor.

3. Development vs. 'Jungle Raj' Narrative

The NDA campaign skilfully contrasted its long-standing promise of '**Sushasan**' (good governance) and **development** (infrastructure, roads, electricity) with the haunting spectre of '**Jungle Raj**' (lawlessness and misgovernance) associated with past opposition rule. The people of Bihar, desiring only progress and stability, responded overwhelmingly to this positive, future-oriented narrative, making development the paramount concern over identity politics.

4. Strategic Caste Consolidation

The NDA effectively broadened its caste coalition, most notably securing a decisive swing in the **Dalit** and **Extremely Backward Class (EBC)** votes. The alliance won a staggering **34 out of 38 reserved Scheduled Caste (SC) seats**. This was achieved through the inclusion of leaders like Jitan Ram Manjhi (HAMS) and Chirag Paswan (LJP(RV)), who ensured the consolidation of the Mahadalit and EBC groups, effectively piercing the MGB's traditional vote base.

The Opposition's Self-Inflicted Wounds

The Mahagathbandhan's (MGB) defeat was less a victory of the NDA and more a collapse of the opposition's strategy and coherence.

1. Disunity and Fragmentation

The MGB lacked **unity and organisational discipline**. They were unable to finalise seat-sharing arrangements smoothly, resulting in '**friendly fights**' in several constituencies. This fragmentation confused voters, diluted the opposition vote, and projected an image of an ill-prepared, unviable alternative. Furthermore, RJD's refusal to accommodate **Asaduddin Owaisi's AIMIM** led to the latter forming a third front, which secured 5 seats and acted as a significant 'spoiler', eating into the MGB's vote bank in Muslim-heavy seats.

2. The Wrong Narrative: Focussing on the Irrelevant

The MGB's pew-poll narrative, focusing exclusively on allegations of '**Vote Chori**' and the **Special Intensive Revision (SIR)** of electoral rolls, fell flat. While the SIR, which deleted nearly 65 lakh names, did become a major political flashpoint, the Opposition lacked **concrete, verifiable evidence** of systematic manipulation. Critically, this hyper-focus overshadowed the **real issues** of development, job creation, and stability that voters truly cared about. By not taking up good, proactive problems and instead harping on an unsubstantiated conspiracy, the MGB allowed the narrative of 'Sushasan' to go unchallenged.

3. Prashant Kishor and the Failed Third Front

Political strategist-turned-activist **Prashant Kishor's (PK) Jan Suraj** party, despite an ambitious *padyatra* and focusing on genuine issues like unemployment and migration, failed to translate its social media buzz into electoral success, securing **zero seats**. In a State with deep caste loyalties and institutionalised parties, the Jan Suraj's highly educated, 'merit-based' candidates lacked the **local roots and established cadre** necessary to convert visibility into votes. Though a 'spoiler' in some seats, its main impact was to show that a third-force model, even one based on sound, non-caste issues, requires years of grassroots organisation, not just a strong media presence.



Why the Opinion Polls Went Wrong: The 'Silent' Voter

Almost all opinion polls and exit polls correctly predicted an NDA victory, but **massively underestimated its magnitude**. The 'poll of polls' average of approx 148 seats was almost **60 seats** short of the final tally.

The key deviations were:

1. **The Silent Woman Voter Effect:** The poll models failed to capture the depth of consolidation among women voters, who silently backed the NDA in record numbers due to welfare scheme benefits. This demographic acted as a powerful counter-force to perceived anti-incumbency.
2. **Failure to Model Alliance Cohesion:** Pollsters underestimated the NDA's **strategic efficiency** in translating vote share into seats through impeccable alliance management, which contrasted sharply with the MGB's vote-diluting fragmentation.
3. **The SIR Factor:** Pollsters likely failed to correctly assess the demographic profile and impact of the nearly 65 lakh voter deletions under the **SIR exercise**. If these deletions disproportionately affected opposition-aligned groups (even if inadvertently), it would have skewed the sample models and artificially boosted the effective margin for the NDA.

JVC Sreeram, the poll analyst, was among the few who came close to sensing the magnitude, reportedly stating that **if the NDA crossed 157, there would be no limit** to its final tally, an observation that proved prescient to the NDA's subsequent sweep beyond initial expectations.

Bihar has reaffirmed that in modern Indian politics, an organised, positive narrative backed by a cohesive alliance and effective welfare delivery is a formula that can neutralise caste arithmetic and anti-incumbency.

Conclusion: Lessons for the Future

The 2025 Bihar result provides essential reading for both political blocs in India:

- **For the NDA:** The lesson is to maintain **flawless alliance cohesion**, relentlessly pursue the **development/governance narrative**, and continue to build the 'silent' female vote bank through **targeted welfare**. Organisation triumphs over localised dissent.
- **For the Opposition (MGB):** The primary lesson is that **disunity is decisive defeat**. They must forge a **disciplined, coherent, and timely alliance**, and their narrative must pivot from backward-looking allegations ('Vote Chori', 'SIR') to **forward-looking, credible alternatives** focused on youth, jobs, and development. They must also work on the ground-up organisational structure needed to pierce the NDA's welfare coalition.

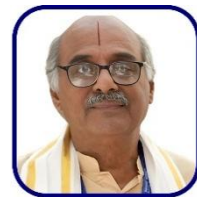
Bihar has reaffirmed that in modern Indian politics, an **organised, positive narrative** backed by a **cohesive alliance** and **effective welfare delivery** is a formula that can neutralise caste arithmetic and anti-incumbency, setting a strong precedent for upcoming State elections in West Bengal, Tamil Nadu, and Kerala. The political landscape has truly been recalibrated.



Cover Story 1

The Architect's Final Warning: Dr Ambedkar's Vision and Vigilance for India's Democratic Future

By Prime Point Srinivasan, Managing Editor



(Ambedkar's final speech warned India that preserving its democracy requires constitutional adherence, rejecting hero-worship, fostering social equality, and overcoming deep-seated social contradictions.)

DR B.R. AMBEDKAR'S FINAL WARNING: FIVE ESSENTIALS FOR INDIA'S DEMOCRATIC FUTURE



**1. EMBRACE
CONSTITUTIONAL METHODS**

Abandon 'bloody methods of revolution' and unconstitutional means like civil disobedience now that constitutional avenues exist [cite: 65-67].



**2. REJECT POLITICAL
HERO-WORSHIP (BHAKTI)**

Avoid laying liberties at the feet of great men; in politics, hero-worship is a sure road to degradation and eventual dictatorship [cite: 69, 72-73].



**3. BUILD SOCIAL
DEMOCRACY**

Political democracy requires a foundation of social democracy, recognising liberty, equality, and fraternity as an inseparable trinity [cite: 74-77].



**4. RESOLVE THE GREAT
CONTRADICTION**

India enters a contradiction of political equality versus social/economic inequality; this must be removed or the victimised will blow up the structure [cite: 83-86].



**5. THE CHALLENGE OF
FRATERNITY & NATIONHOOD**

Recognise that castes are anti-national, creating separation. Overcoming them is essential to forge a true nation and achieve fact-based fraternity [cite: 91-94].

**READ THE FULL COVER STORY IN PRESENCE eMAGAZINE NOVEMBER EDITION.
VIGILANCE IS THE ONLY WAY TO SERVE THE COUNTRY [cite: 109].**

Introduction

On 25th November 1949, Dr B.R. Ambedkar delivered his final address to the Constituent Assembly before the adoption of India's Constitution. This profoundly significant speech goes beyond defending the Constitution he had meticulously drafted. It serves both as a reflection on the arduous journey of constitution-making and as a prescient warning about the challenges facing India's nascent democracy. His words remain remarkably relevant today, offering timeless wisdom on preserving independence, maintaining democratic values, and building social justice.

The Magnitude of the Constitutional Enterprise

Dr Ambedkar began by chronicling the extraordinary effort invested in creating India's Constitution. The Constituent Assembly laboured for two years, eleven months, and seventeen days, holding eleven sessions that consumed 165 days. Of these, 114 days were devoted exclusively to examining the Draft Constitution. The Drafting Committee itself sat for 141 days, transforming an initial draft of 243 articles into a final Constitution containing 395 articles and 8 Schedules.

The Assembly considered approximately 7,635 amendments, of which 2,473 were actually moved in the House. Addressing critics who accused the Assembly of dilatoriness, Dr Ambedkar mounted a robust defence through comparative analysis. Whilst the American Convention completed its work in four months and the South African in one year, the Canadian Convention took two years and five months, and the Australian Convention consumed nine years. Given that India's Constitution dwarfed these others in scope—the American Constitution had merely seven articles compared to India's 395—and that the Assembly had to deliberate on thousands of amendments, the timeframe was remarkably efficient rather than excessive.

Acknowledging the Architects

With characteristic humility, Dr Ambedkar deflected personal praise for the Constitution, insisting the credit belonged to many hands. He acknowledged Sir B.N. Rau, the Constitutional Adviser, who prepared the rough draft; the members of the Drafting Committee who demonstrated ingenuity and tolerance through 141 days of deliberation; and especially Mr S.N. Mukherjee, the Chief Draftsman, whose ability to render intricate proposals in clear legal form and whose capacity for tireless work—often beyond midnight—proved invaluable.

Dr Ambedkar credited the Congress Party for bringing order and discipline to the proceedings, preventing what could have been chaos in a "tessellated pavement without cement." Yet he also praised the "rebels"—members like Mr Kamath, Dr P.S. Deshmukh, Prof. K.T. Shah, and Pandit Hriday Nath Kunzru—whose ideological challenges, whilst not always accepted, enlivened the debates and provided opportunities to expound the principles underlying the Constitution.

He expressed particular gratitude to the Assembly's President for conducting proceedings with courtesy and consideration, especially for not permitting "legalism to defeat the work of Constitution-making."

The Philosophy of Constitutional Flexibility

Addressing criticisms from Communist and Socialist parties, Dr Ambedkar articulated a profound constitutional philosophy. He acknowledged that Communists condemned the Constitution for embracing parliamentary democracy rather than the dictatorship of the proletariat, whilst Socialists wanted unfettered power to nationalise property without



compensation and absolute fundamental rights to facilitate revolutionary overthrow of the state if necessary.

Rather than defending these specific provisions as sacrosanct, Dr Ambedkar invoked Thomas Jefferson's principle that each generation constitutes "a distinct nation" with no obligation to remain bound by the institutions of its predecessors. The earth, Jefferson insisted, "belongs to the dead and not the living." Dr Ambedkar argued that the Constituent Assembly had scrupulously honoured this principle by providing "the most facile procedure" for constitutional amendment—requiring only a two-thirds majority in Parliament rather than the extraordinary conditions demanded in America or Australia, or the rigid finality of the Canadian Constitution.

This flexibility embodied democratic faith: if future generations disagreed with the Constitution's principles, they could amend it. If critics could not muster even a two-thirds majority in a Parliament elected by adult franchise, their dissatisfaction could hardly be deemed reflective of public sentiment.

Federalism and Emergency Powers

Dr Ambedkar addressed the charge that the Constitution was excessively centralised, reducing States to mere municipalities. He firmly rejected this characterisation, explaining that true federalism rests on the fundamental principle that legislative and executive authority is partitioned between Centre and States by the Constitution itself, not by any law the Centre might pass. Under India's Constitution, States possessed legislative and executive authority co-equal with the Centre within their respective spheres. Neither the Centre nor the Judiciary could unilaterally alter this constitutional partition of powers.

He conceded that the Constitution assigned the Centre a larger field of operation and residuary powers, but insisted these features did not negate federalism's essence. The charge of centralisation defeating federalism must therefore fall.

However, Dr Ambedkar admitted the Constitution granted the Centre overriding powers during emergencies. He defended this provision by posing the crucial question: in a crisis, to whom does the citizen owe ultimate allegiance—the Centre or the constituent State? The vast majority, he argued, would answer that residual loyalty must belong to the Centre, which alone could work for common ends and the country's general interests. Emergency powers merely obliged States to consider national interests alongside local ones during crises—a reasonable obligation given the primacy of national unity.

The Peril of Lost Independence

Transitioning from constitutional mechanics to broader reflections, Dr Ambedkar revealed his deepest anxieties about India's future. On 26th January 1950, India would become independent, but would she maintain this independence or lose it again? This question tormented him because India had lost independence before—not merely through external conquest but through "the infidelity and treachery of some of her own people."

He recounted painful historical examples: military commanders of King Dahar accepting bribes from Mohammed-bin-Qasim's agents; Jaichand inviting Mohammed Ghori to invade India; Maratha noblemen and Rajput kings fighting alongside Moghul emperors whilst Shivaji battled for Hindu liberation; Gulab Singh remaining silent whilst the British destroyed Sikh rulers; and Sikhs watching as silent spectators during the 1857 war of independence.

Dr Ambedkar's anxiety deepened with the realisation that independent India would have not only old divisions of caste and creed but also diverse political parties with opposing creeds. Would Indians place country above creed, or creed above country? If parties prioritised creed over nation, independence would be "put in jeopardy a second time and probably be lost for ever." Indians must be determined to defend independence "with the last drop of our blood."



Democracy's Fragile Inheritance

Dr Ambedkar's second great anxiety concerned whether India would maintain her democratic Constitution. India had known democracy before—she was once "studded with republics," and even monarchies were elected or limited, never absolute. Buddhist Bhikshu Sanghas functioned as parliaments, observing rules of parliamentary procedure—seating arrangements, motions, resolutions, quorum, whips, voting by ballot, censure motions—that Buddha borrowed from contemporary political assemblies.

Yet India lost this democratic system. Would she lose it again? In a country where democracy, from long disuse, must be regarded as "something quite new," the danger of democracy giving place to dictatorship loomed large. Democracy might retain its form whilst dictatorship prevailed in fact.

Three Pillars for Preserving Democracy

To maintain democracy in both form and fact, Dr Ambedkar prescribed three essential measures.

First: Constitutional Methods Over Revolutionary Violence

Indians must hold fast to constitutional methods of achieving social and economic objectives, abandoning "the bloody methods of revolution" and the unconstitutional methods of civil disobedience, non-cooperation, and satyagraha. When constitutional methods existed, these unconstitutional approaches—"nothing but the Grammar of Anarchy"—lost all justification and must be abandoned immediately.

Second: Rejecting Hero-Worship

Dr Ambedkar invoked John Stuart Mill's caution against laying liberties "at the feet of even a great man, or to trust him with power which enable him to subvert their institutions." Whilst gratitude to great leaders was proper, there were limits. As Irish patriot Daniel O'Connell said, no person can be grateful at the cost of honour, chastity, or national liberty.

This warning was especially urgent for India, where *Bhakti*—devotion or hero-worship—played an unequalled role in politics. Whilst *Bhakti* in religion might offer salvation, in politics it was "a sure road to degradation and to eventual dictatorship."

Third: Social Democracy as Foundation

Political democracy could not endure without social democracy as its foundation. Social democracy meant "a way of life which recognises liberty, equality and fraternity as the principles of life." These principles formed an inseparable trinity—divorcing one from another would defeat democracy's very purpose.

Liberty without equality would produce supremacy of the few over the many. Equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become natural but would require "a constable to enforce them."

The Contradiction India Must Resolve

Dr Ambedkar acknowledged the complete absence of equality and fraternity in Indian society. On the social plane, India had "a society based on the principle of graded inequality"—caste hierarchy—with immense wealth for some and abject poverty for many. On 26th January 1950, India would enter "a life of contradictions": political equality through one person, one vote, one value; but social and economic inequality denying the principle of one person, one value.



How long could India sustain this contradiction? If denied for long, those suffering from inequality would "blow up the structure of political democracy" the Assembly had laboriously built. The contradiction must be removed immediately.

The Challenge of Fraternity

Fraternity—a sense of common brotherhood making Indians one people—provided unity and solidarity to social life. Yet achieving fraternity was profoundly difficult. Dr Ambedkar recounted James Bryce's story of the American Protestant Episcopal Church debating whether to pray for "our nation," with many objecting that "nation" implied excessive recognition of national unity, preferring instead "these United States."

If Americans struggled to feel they were a nation, how much more difficult for Indians? Dr Ambedkar challenged the comforting delusion that India was already a nation: "How can people divided into several thousands of castes be a nation?" Only by recognising that India was not yet a nation in the social and psychological sense could Indians seriously pursue this goal—far more difficult than in the United States, which had no caste problem.

Castes were anti-national because they enforced social separation and generated jealousy and antipathy. India must overcome these difficulties to become a nation in reality, for "fraternity can be a fact only when there is a nation. Without fraternity, equality and liberty will be no deeper than coats of paint."

The Urgency of Social Transformation

Dr Ambedkar's reflections, though perhaps unpleasant to some, acknowledged that political power had too long been monopolised by a few whilst the many served as "beasts of burden" and "beasts of prey." This monopoly had not merely deprived them of betterment but "sapped them of what may be called the significance of life."

The downtrodden classes were "tired of being governed" and "impatient to govern themselves." This urge for self-realisation must not devolve into class struggle or class war, which would divide the house. As Abraham Lincoln warned, "a House divided against itself cannot stand very long." Room must be made quickly for realising their aspirations—for the few, for the country, for independence, and for democratic continuance. This required establishing equality and fraternity in all spheres of life.

The Weight of Responsibility

In his conclusion, Dr Ambedkar reminded the Assembly that independence brought great responsibilities. Indians had lost the excuse of blaming the British for failures; henceforth, they had "nobody to blame except ourselves." The danger of things going wrong was substantial. Times were changing rapidly, and people worldwide, including Indians, were being moved by new ideologies. Many were "getting tired of Government by the people" and prepared to accept "Governments for the people" whilst indifferent to government of and by the people.

To preserve the Constitution's enshrinement of government of, for, and by the people, Indians must resolve not to be "tardy in the recognition of the evils that lie across our path" nor "weak in our initiative to remove them." This vigilance and action is "the only way to serve the country."

Dr Ambedkar's final speech stands as both a blueprint for democratic success and a prophetic warning against complacency. His vision extended beyond constitutional text to the social transformation essential for democracy's survival—a vision that continues to challenge and inspire India today.



Cover Story II

Vande Mataram- Celebrating 150 Years of Motherland



By Ramesh Sundaram, Joint Managing Editor

(Vande Mataram, India's National Song, celebrates its 150th anniversary, symbolising unity, inspiring the freedom movement, and embodying the nation's patriotic spirit.)



India is celebrating the **150th Anniversary** of the National Song, *Vande Mataram*. This timeless composition continues to inspire patriotic spirit among all Indians, regardless of their caste, creed, or religion. It is India's most iconic poem, praised for eulogising the nation and kindling a great pride in being Indian.

The Sacred Origin and Vision

The song was written as a poem by **Bankim Chandra Chatterjee** in 1875. The words are a mix of Bengali and Sanskrit languages. The poem first appeared in his famous novel, **Anandamath**, in 1882. The author blended nationalism, nationalistic identity, and spirituality in his writing. Even after 150 years, the poem deeply stirs the emotions of people whenever it is sung. It inspires soldiers, farmers, politicians, students, and the elderly alike.

The composition visualises **Mother India as a Goddess**. It praises Her beauty by extolling the rivers, agricultural fields, and natural resources. She is characterised as the benevolent, nurturing, fierce, and protective Mother. The poem was inspired by the spirit of Bengal and the reverence for Durga Pooja.

The Slogan that Fuelled the Freedom Movement

The emotional fervour of the song quickly moved out of the novel and took centre stage in the Indian Independence Movement. The slogan *Vande Mataram* (I bow to thee, Mother) became a powerful rallying point against the tyrannical British Rule.

- **A National Call:** The Nobel laureate **Rabindranath Tagore** first sang the song at the National Conference of the Indian National Congress in 1896.
- **The Bengal Partition:** When Bengal faced Partition, the words *Vande Mataram* became extremely popular and were chanted with great vigour by students and protesters. It soon spread all over the country, crossing the boundaries of Bengal.
- **A Symbol of Defiance:** The British Government banned the slogan. However, the song's emotional power made it a strong symbol of protest against colonial rule. The words gave the freedom fighters the courage to face the Englishmen bravely.

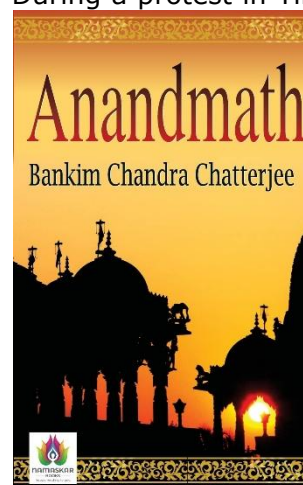


Bankim Chandra Chatterjee

Sacrifice and Martyrdom in the South

The slogan's profound significance in kindling patriotism is evident in the stories of sacrifice across the country.

- **Tirupur Kumaran:** Known as "**Kodi Katha Kumaran**" in Tamil (the Kumaran who protected the flag), he was a young freedom fighter in Tamil Nadu. During a protest in Tirupur on 10 January 1932, he led a group of volunteers, defying British bans and raising slogans like *Vande Mataram*. Even after being severely beaten and injured by the British police, he clung tightly to the national flag. Kumaran became a martyr the next morning, never letting the flag touch the ground, and was heard murmuring "**Vande Mataram**" in his dying moments.
- **Matangini Hazra:** This 73-year-old woman led a large procession during the Quit India Movement in Tamluk, Bengal. When ordered to stop, she refused, appealing to the police not to fire. Despite being shot multiple times, she kept marching, holding the Indian tri-colour high, and chanting "**Vande Mataram**" until she fell.
- **Arya Bhashyam:** Another great leader from Tamil Nadu, **K. Bhashyam Iyengar**, used the pen name 'Arya'. He was an extremist who was also attracted to the Gandhian movement. In 1932, he performed the heroic act of secretly hoisting the Indian Tricolour on the 148-foot flagpole at Fort St. George in Madras. He was later arrested and sentenced to rigorous imprisonment. In jail, he described facing torture. When he was given 30 lashes for questioning the authorities' atrocities, he continued to shout '**Vande Mataram**' throughout the punishment.



The National Song and the Controversy

On **24 January 1950**, the Constituent Assembly officially named *Vande Mataram* as the National Song of India, according it equal honour with the National Anthem, *Jana Gana Mana*.

However, the song has faced controversy. Some Muslims object to the song because they feel it refers to the nation as the Motherland. They claim that *Vande Mataram* is a Hindu hymn that praises a mother goddess. This, they feel, is a form of idolatry which is forbidden in their religion.

The controversy became a political issue in **1937** when Mohammad Ali Jinnah questioned the song. He claimed the song was not only idolatrous but also spread hatred for Muslims.

To address the feelings of minority communities, a subcommittee was formed in 1937, including leaders like **Jawaharlal Nehru** and **Abul Kalam Azad**. The committee recommended that only the **first two stanzas** of the song should be sung. These stanzas focus on the love and praise for the Motherland, making the selected part to please the Muslims and avoiding references to Hindu Gods. This decision aimed to focus on the song's modern evolution as a part of national life rather than its original context in the novel. Thus, the National Song adopted by the Parliament worships Bharat as the Mother.

An Ever-Relevant Legacy

The cry of *Vande Mataram* remains a potent symbol of national energy and devotion to the nation. Even today, leaders like **Prime Minister Narendra Modi** champion its significance. The Prime Minister inaugurated the year-long commemoration of the **150th Anniversary** of *Vande Mataram* on 7th November 2025. This marked the formal launch of celebrations running until November 2026. The celebrations often feature a **Mass Singing** of the song across the nation, with citizens joining in unison. The Prime Minister has described *Vande Mataram* as a sacred mantra that symbolises India's unity, strength, and devotion to Maa Bharati. The collective singing of the song in public meetings and official commemorations continues to energise the people, echoing the powerful patriotic feeling that drove the freedom fighters.

As we honour the 150 years of this powerful composition, we remember its history and the sacrifices made while chanting its words. *Vande Mataram* is more than just a song; it is the unwavering spirit of patriotism that continues to unite the nation.

LYRICS:

Vande Mataram!
Sujalam, suphalam, malayaja shitalam,
Shasyashyamalam, Mataram!
Vande Mataram!
Shubhrajyotsna pulakitayaminim,
Phullakusumita drumadala shobhinim,
Suhasinim sumadhura bhashinim,
Sukhadam varadam, Mataram!
Vande Mataram, Vande Mataram!

Translation

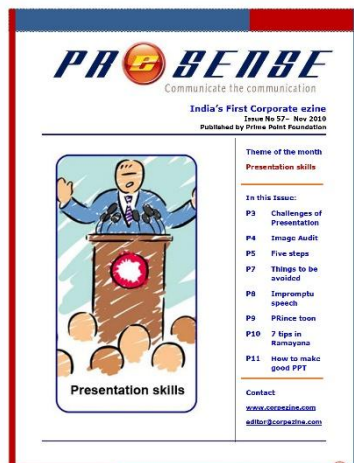
I bow to thee, Mother,
richly-watered, richly-fruited,
cool with the winds of the south,
dark with the crops of the harvests,
The Mother!
Her nights rejoicing in the glory of the moonlight,
her lands clothed beautifully with her trees in flowering bloom,
sweet of laughter, sweet of speech,
The Mother, giver of boons, giver of bliss.



Time Capsule Chronicles:

Revisiting PreSense - 15 Years Ago – Nov 2010

“Presentation Skills - A Timeless Professional Asset”



The November 2010 edition of PreSense tackled presentation skills with remarkable foresight, addressing challenges that remain strikingly relevant fifteen years later. The edition's opening observation about poor communication skills amongst working professionals—stemming from inadequate focus in educational institutions—continues to resonate in today's workplace.

The five-step framework presented (information gathering, preparation, on-stage presentation, connecting with audience, and sum-up) remains the gold standard for effective presentations. Particularly prescient was the emphasis on avoiding PowerPoint monotony and the importance of genuine audience engagement—issues that, if anything, have intensified in our digital age.

The edition's practical wisdom shines through in its specific guidance: the 6×6 principle for slides, the advice to prepare content for only three-quarters of allocated time, and the reminder to customise presentations for each audience. These principles have weathered the transition from corporate conference rooms to virtual meeting platforms seamlessly.

What makes this edition particularly enduring is its blend of ancient wisdom with modern technique. The seven communication principles from the Ramayana—brevity, clarity, grammatical precision, appropriate word choice, proper voice modulation, correct pronunciation, and emotional resonance—transcend both time and technology. Lord Rama's observations about Hanuman's communication skills offer timeless guidance that artificial intelligence and sophisticated presentation software cannot replace.

The edition's survey findings identified core challenges: stage fright, poor structuring, lack of audience connection, and inadequate preparation. Fifteen years on, despite advances in presentation technology and online learning platforms, these remain the primary obstacles professionals face.

The impromptu speech section, featuring Dr APJ Abdul Kalam's example, underscores an eternal truth: great communication stems from clear thinking and genuine engagement, not merely polished slides or rehearsed scripts.

In our current era of hybrid meetings, webinars, and shortened attention spans, this edition's fundamental message remains vital: presentation excellence derives from thorough preparation, authentic connection, and continuous practice—principles as relevant today as they were in 2010.

Review Courtesy: Claude AI

This edition can be downloaded from the link:

<https://www.prpoint.com/ezine/presense1110.pdf>





Freedom Fighters of India

Shirish Kumar Mehta (Maharashtra)



By C. Badri, Editor in Chief

(Shirish Kumar Mehta, a courageous freedom fighter from Maharashtra, defied British rule by publicly singing "Vande Mataram," inspiring generations with his patriotism and sacrifice for India's independence.)

Introduction



India's freedom struggle was marked by the bravery and sacrifice of countless individuals who resisted British colonial rule. Among these heroes, Shirish Kumar Mehta from Maharashtra holds a special place for his fearless resistance and his symbolic act of singing "Vande Mataram," the national song, in the face of repression. His story inspires generations to cherish freedom, courage, and patriotism.

Shirish Kumar Mehta's unwavering dedication to India's independence was clear from an early age. His leadership abilities and passion for justice quickly distinguished him among his peers, inspiring others to join the cause. Mehta's reputation for speaking out against injustice became widely known across Maharashtra, making him a guiding light for those seeking change.

Early Life and Background

Shirish Kumar Mehta was born in Maharashtra, a region known for its vibrant participation in India's independence movement. Raised in an environment that fostered patriotism and social consciousness, Mehta was influenced by the stories of leaders like Lokmanya Tilak and Mahatma Gandhi. His education and upbringing instilled in him a deep

sense of duty towards his country and a desire to see India free from British domination.

Defiance Against British Rule

During the peak of the freedom struggle, the British government imposed severe restrictions on public gatherings, demonstrations, and the singing of nationalist songs, such as "Vande Mataram." These acts were considered seditious and punishable offences. Despite the risks, Shirish Kumar Mehta emerged as a leading figure who openly defied these orders.

On a historic day, Mehta, along with other freedom fighters, organised a demonstration in his hometown. The event was marked by the singing of "Vande Mataram," a song that had become the anthem of the independence movement. When British officials tried to suppress



the gathering, Mehta refused to back down. He led the crowd in singing the song, his voice ringing out as a symbol of resistance and unity. His act was not just a protest, but a bold assertion of India's right to self-expression and sovereignty.

The Significance of "Vande Mataram"

"Vande Mataram," composed by Bankim Chandra Chatterjee, was more than a song—it was a rallying cry for freedom. The British were keen to suppress it, knowing its power to inspire and mobilise the masses. Mehta's decision to sing "Vande Mataram" in defiance of the authorities was an act of extraordinary courage, embodying the spirit of the independence movement in Maharashtra and beyond.

Legacy and Impact

The actions of Shirish Kumar Mehta left a lasting impression on India's freedom struggle. His fearless demonstration encouraged others to resist oppression and hold fast to their beliefs. Mehta's story continues to be a source of inspiration for young Indians, reminding them of the importance of standing up for justice and freedom.

Today, Maharashtra honours the legacy of its freedom fighters, including Mehta, through memorials, educational programs, and annual commemorations. His contribution is celebrated as a testament to the power of individual courage in shaping a nation's destiny.

Conclusion

Shirish Kumar Mehta's life and actions exemplify the relentless spirit of India's freedom movement. His defiance of British rule and his symbolic singing of "Vande Mataram" serve as enduring reminders of the sacrifices made for the country's independence. As India continues to progress, the legacy of Mehta and other freedom fighters remains a guiding light for future generations.

JAI HIND

CONSTITUTION DAY CELEBRATION 2025 BY PRIME POINT FOUNDATION & NGPL

26TH November 2025

Download the eBook "Beyond the Constitution: Vision, Legacy and Insights"

<https://tinyurl.com/behind-constitution>

The book in audio format

<https://tinyurl.com/behindconstitution-audiobook>

Personalised AI Assistant "Samvithan Sathi:" (Constitution Companion)

<https://tinyurl.com/constituion-companion>

Full video of the Constituion Day celebration

<https://youtu.be/QaV5480dB9s?si=ZQYaLU8IeWW-TBTq>



Constitution Day Celebrated

A Unique Personalised AI Assistant, **Samvithan Sathi** launched

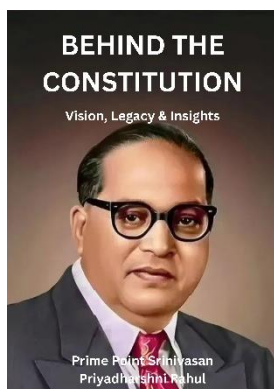
Prime Point Foundation and Next Gen Political Leaders (NGPL), jointly with Dr MGR Janaki College of Arts and Science for Women, organised Constitution Day celebration 2025 at the college premises at Chennai on 26th November 2025.

Launch of Book



Book Launch: L to R in the picture: U Sridhar Raj, R Nurullah, C Badri, S Mohan, Prime Point Srinivasan, T S Krishna Murthy, Rehana Ameer, Prof. Sudarshan Padmanabhan, Ramesh Sundaram, Dr Manimekalai (Principal)

Shri T S Krishna Murthy (Former Chief Election Commissioner of India), Prof. Sudarshan Padmanabhan (Professor at IIT Madras) and Ms Rahana Ameer (Chair, CoLA – London Chamber of Commerce and Former Councillor, City of London Corporation) were the Chief Guests.



Shri T S Krishna Murthy launched the book titled "Behind the Constitution – Vision, Legacy and Insights" in digital and audio format. This book is the compilation of articles published in the eMagazine PreSense. These articles were authored by Prime Point Srinivasan and Priyadharshni Rahul.

This book can be downloaded in the digital format free of cost from the link:

<https://tinyurl.com/behind-constitution>

This book can also be listened to as an audiobook from the link

<https://tinyurl.com/behindconstitution-audiobook>

Launch of AI Assistant

TS Krishna Murthy also launched a unique personalised AI Assistant **Samvithan Sathi (Constitution Companion)** developed by Prime Point Srinivasan for the use of youngsters and researchers.

This unique tool will provide all information about the articles in Indian Constitution, subsequent amendments, debates in Constituent Assembly and in Parliament, etc.



Samvithan Sathi (Constitution Companion)

Type 'Hi' to get the Menu. Samvidhan Saathi (Constitution Companion) is an engaging and knowledgeable AI guide dedicated to helping young Indians understand the Law, the History (Debates), and the Evolution ...

Recent

S Constitution Companion: Explore Indian Law

S Samvidhan Saathi: Constitutional Companion

Ask Gemini



Tools

Fast ▾



The personalised AI Assistant "Samvithan Sathi (Constitution Companion)" can be accessed from this link. Please note that you should log in with your Google ID. Then type "Hi" in the search box.

<https://tinyurl.com/constituion-companion>

Prizes to Students

Prime Point Foundation and Next Gen Political Leaders had conducted an oratorical competition for the students on the Indian Constitution. The top two prize winners in both English and Tamil categories were given cash prizes of Rs. 5000 and Rs. 3000, respectively. This cash prize will be used by the students only for academic expenses approved by the Principal. T S Krishna Murthy presented the prizes.



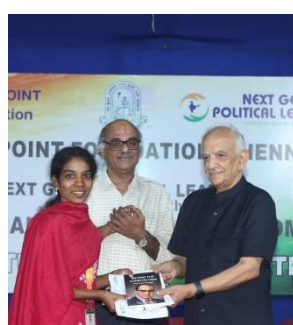
First Prize (Rs.5000 cash prize)

P.Vaishnavi, 3rd B A (Tamil competition)
and Renita Infantina, 1st year B.Sc. (English competition)



Second Prize (Rs.3000 cash prize)

P. Abhinaya 3rd B.A (Tamil competition)
and Anjum Sulthana, I BCA (English competition)



All Photographs are available in the link <https://tinyurl.com/constitutionday2025photos>



NIMS University at Jaipur organised a Session on the Indian Constitution



Priyadharshni Rahul interacting with students



Dr Sandeep Tripathi, Registrar of NIMS University, Jaipur, honouring Priyadharshni Rahul (Left extreme). Dr Sarika Takhar, Dean and Director of NIMS Institute of Mass Communication and Journalism (third from left) looking on

NIMS University, Jaipur organised a Session on the Indian Constitution and the Role of youth in protecting the Indian democracy, on 17th November 2025. Priyadharshni Rahul, Editor of PreSense and Founder President of Next Gen Political Leaders (NGPL) addressed the students and interacted with them on this subject. Besides Senior faculty members, Law, Journalism and Business Management students participated in the programme.

