



A small prayer for all of you on this Rakshabandhan from Sanjay Kumar Bathla, Chairman of the Temple of Liberalization and Welfare Allied Trust Registered

Parivahan Vishesh News

Rakshabandhan—a thread on the wrist, but a relationship from the heart!

Sanjay Kumar Bathla, Chairman, Tolwa Trust

Rakshabandhan is not just a festival of tying a Rakhi on your brother's wrist. It is a beautiful bond of love, trust, respect, responsibility, and care for each other.

In Indian tradition, the tradition of tying a Rakhi on the day of Shravan Purnima dates back to ancient times. The Bhavishya Purana also mentions tying a Rakhi on the occasion of Shravan Purnima, but today Rakshabandhan has primarily become a festival of brotherly love and responsibility.

Does it have any scientific significance? There is no scientific evidence that the Rakhi thread itself protects against illness or distress, but loving relationships, social support, and emotional connection can be important for mental and physical health.

Good relationships help manage stress can improve mental health and inspire a healthy lifestyle. Therefore, the true significance of Raksha Bandhan lies not in the thread, but in the sentiment behind it.

- "I am with you in your troubles."
- "My happiness lies in your happiness."

- "Our relationship is not just for a day, but for a lifetime."

What should we learn from this Rakshabandhan? Today, we tie a Rakhi, take photos, exchange gifts, and after a few hours, get busy with our lives. But the message of Rakshabandhan shouldn't be limited to just one day.

When a sister ties a Rakhi to her brother, she shouldn't simply say, "Protect me," but rather, they should both pledge to each other,

"We will support each other in every joy and sorrow of life."

For a brother, protection doesn't just mean protecting his sister, but standing by her in her honor, freedom, happiness, and difficult times. And why should this feeling be limited to just siblings?

1. Parents
2. Husband and wife
3. Friends
4. Relatives
5. Love, respect, and support for every person in society—this is true "protection."

A heartwarming thought *The Rakhi thread will grow old after a few days, but the promise made with that thread should never grow old.

The Rakhi will one day fall off the wrist. But may love, trust, and belonging always remain in your heart.

This Rakshabandhan, swear instead of giving expensive gifts:

1. Give some time
2. Talk from your heart
3. Let go of old grudges and
4. Just say this to your loved ones:

"Whatever happens... I am always with you!"

Heartiest wishes to all of you on Rakshabandhan!

We must understand the core spirit of Rakshabandhan - we must abandon the feeling, "What do we care, is she our sister?" Not just today, on the day of Rakshabandhan, but every day in our daily lives, we must pledge to protect all our sisters with our thoughts, words, and actions. Wherever sisters are being subjected to injustice or oppression, we must rise above caste, religion, or sect to protest.

Whoever the oppressor is, we must resolve to stand up against them until

they are successful. We must abandon the feeling,

"Is she our sister?"

This feeling emboldens the oppressors and the oppressors, and they are encouraged to commit atrocities openly.

Resist these evil people in whatever way you can and stand with the sisters, daughters, and women of the country.

This festival is linked to our ancestors; we must celebrate it in its original form.

Some greedy people have used it for their own benefit. Some people have created many commercial distortions in it, the consequences of which are being suffered by the entire society. This festival is purely related to the love, commitment and protection of brothers and sisters.



Nationalist discourse gets entangled in the "Gen Z" web; youth and students vanish, leaving only "Gen Z" behind.

Parivahan Vishesh News

Until about three months ago, there was hardly any talk of "Gen Z" in India; yet, lately, "Gen Z" is the only topic of conversation everywhere one looks. Whether it is TV channels, newspapers, or social media platforms, "Gen Z" dominates the discourse. TV programs are advising political parties that they must now shape their politics around "Gen Z." Politicians, intellectuals, and religious leaders alike are talking about connecting with this demographic. Even the chief of the Rashtriya Swayamsevak Sangh (RSS)—the world's largest voluntary organization—has held an interactive session with "Gen Z," and it is said that the organization is now actively trying to appeal to this generation. Is this reality, or is it a web spun by the "Leftist ecosystem" with financial backing from certain foreign powers? That is the million-dollar question today. To find the answer, we must first understand how and why the conversation around "Gen Z" began. "Gen Z" stands for Generation Z. Children born between 1997 and 2012 are classified as "Gen Z." This generation was first given this name in the United States. "Gen Z" refers to the generation born in the era of internet connectivity, social media, and smartphones. While the term is entirely apt for the US, the context differs in India. When looking at

the Indian reality, although the internet was technically introduced in the country in 1997, it only became accessible to the general public after 2012. The same holds true for smartphones. In India, 4G mobile networks only became operational after 2012; consequently, the trend of smartphones reaching the masses also began only after that year. In contrast, the United States has been at least a decade ahead of India in both these respects. Viewed from this perspective, the generation currently labeled "Gen Z" in India actually emerged only after 2012. What the world currently calls "Gen Alpha" is, in fact, India's "Gen Z." In other words, the young people currently referred to as "Gen Z" do not actually belong to that generation. That covers the factual background regarding "Gen Z." Let us now turn to the circumstances of the current era. Following incidents in Bangladesh and Nepal—where social media fueled violent protests that led to regime changes—anti-government parties and other elements began speculating that India would face a similar impact. The global Left-wing ecosystem began harboring dreams of orchestrating a regime change in India through violent protests by any means necessary, and the country's opposition parties began echoing this sentiment. Amidst the NEET exam paper leak controversy, the Chief

Justice of the Supreme Court made a remark involving a cockroach. The Left-wing ecosystem amplified this comment extensively, leading to the emergence of a social media handle named "Cockroach Janata Party" outside the country. Driven by the coordinated efforts of the Left-wing ecosystem, this handle garnered millions of followers, eventually culminating in the protests at Jantar Mantar. The entire Left-wing ecosystem branded this a "Gen Z" movement, portraying "Gen Z" as a distinct and separate group; major television channels in the country also fell under this influence. TV channels and other media outlets began portraying "Gen Z" as a distinct segment of the population—one with unique aspirations, desires, and ways of thinking and speaking—noting that not only the government but also opposition parties and various organizations had largely kept their distance from this group. However, the reality was—and remains—quite different. The country's youth, aged 14 to 28, comprise diverse groups. Among them are young people in major cities who lead high-end lifestyles; these are the upper-middle-class youth—consumers of pizza, burgers, and iPhones—who attend expensive colleges and are financially well-off. Yet, this same demographic also includes young people living in Tier-2 or Tier-3 towns and small villages—individuals facing

various struggles and challenges as they strive to build a stable career. In terms of sheer numbers, these youths from smaller towns and villages far outnumber their urban counterparts. Furthermore, if one looks at the country's political parties and social organizations—such as the RSS—it becomes evident that almost all of them have maintained active youth wings for years. The Congress has the NSUI, while the BJP has the Yuva Morcha and the ABVP. As for the Rashtriya Swayamsevak Sangh (RSS), its very inception was driven by the founder engaging with adolescents and young men; youth participation has been robust since the organization's earliest days. Moreover, a look at the national political landscape reveals that young people have played a pivotal role in numerous post-independence movements, successfully driving change through these agitations. Whether it was the student-led movement against foreign infiltration in Assam or the resistance against the Emergency, the youth actively participated in—and ensured the success of—such movements. However, prior to July 20, 2026, the youth known as "Gen Z" were nowhere to be seen in the country. Young people before that date were simply classified as either "youth" or "students." Even when categorized by age, the Hindi language already possessed terms such as *balak* (child), *kishor* (adolescent), and *tarun* (young adult) for this purpose; those aged 12 to 20 were termed *kishor*, while those aged 20 to 30...

Nationalist discourse gets entangled in the "Gen Z" web; youth and students vanish, leaving only "Gen Z" behind.



Temple of Liberalization and Welfare Allied Trust Registered

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Today's Cybersecurity Thought

Nearly 3 lakh URLs carrying harmful or unlawful content were flagged for takedown in India between March–July 2026



Pinki Kundu

With state governments driving 82% of the referrals. The crackdown targeted cyber fraud, child sexual abuse material, and scams, and was backed by new rules requiring platforms to act within just 3 hours. Key Details: Total URLs flagged: ~2.98 lakh (March–July 2026) • State government referrals: ~2.44 lakh (~82%) • I4C referrals: ~51,000 (cyber fraud, infrastructure threats, stock-investment scams) • New takedown deadline: Reduced from 36 hours to 3 hours (Feb 2026 amendment to IT Rules) • Coordination tool: Sahyog Portal automates notices to intermediaries under IT Act, 2000 Categories of Harmful Content: Transnational financial frauds (investment scams, trading frauds) • Child Sexual Abuse Material (CSAM) • Crimes targeting women and children • Critical infrastructure threats • Fake investment & betting promotions Impact of Crackdown: Faster removal: Platforms must now act within 3 hours, ensuring quicker protection against harmful content. • Scale of monitoring: India

has 600 million social media users, posting ~78,703 pieces of content every 68 seconds—making surveillance a huge challenge. • Financial protection: I4C initiatives have already helped save 11,158 crore in cyber fraud cases and blocked 3,718 malicious apps. • State-level vigilance: The majority of takedown requests came from state authorities, showing stronger regional cybercrime

monitoring. Policy & Enforcement

Changes: IT Rules 2021 Amendment (Feb 2026): o Reduced takedown window to 3 hours. o Mandated grievance-redressal mechanisms. o Introduced a three-tier structure for publishers of news/current affairs and curated audio-visual content. • Sahyog Portal: o Streamlines takedown requests. o Ensures only authorized officers can issue notices. o Prevents misuse through periodic high-level reviews. Risks & Challenges: Volume of content: With millions of posts daily, identifying unlawful

Nearly 3 lakh URLs carrying harmful or unlawful content were flagged for takedown in India between March–July 2026



material is like "finding a needle in a haystack." • Dependence on intermediaries: Platforms like Meta rely on automated systems to process requests, raising concerns about accuracy and transparency. • Cross-border scams: Many flagged URLs are linked to international fraud networks, requiring global cooperation. The referral of

nearly 3 lakh URLs since March 2026 marks India's most aggressive cybercrime takedown drive yet. With stricter deadlines, automated coordination via Sahyog, and state-level vigilance, the impact has been significant in curbing fraud, protecting vulnerable groups, and strengthening digital safety.

Get Ready — We're Coming Soon!



PARIVAHAN VISHESH NEWS DOORDARSHAN

Given the continuous support and cooperation that Parivahan Vishesh Newspaper has received from all of you over the past three years, and considering its growing role in amplifying your voice day by day, the management of Parivahan Vishesh Newspaper and Transport Vishesh News Limited have decided to launch the public's own channel, 'Parivahan Vishesh News Doordarshan,' from the month of October.

The objective of this Initiative is to public interest news, news, public welfare information, public awareness, and Important updates more rapidly and effectively to the Government of India, various State Governments, and all political organizations before anyone else.

Great News! Now your voice will resonate across the entire world. After 3 successful years of the Parivahan – now, a new revolution!

We hope that just as you have supported and contributed to taking 'Parivahan Vishesh Newspaper' to great heights in today's era, in the same way, you will continue to support 'Parivahan Vishesh News Doordarshan,' which is being launched to become the voice of the people, and help us make it the world's largest news channel.



Sanjay Bathla
Editor in chief



Conference of Saints and Scholars Held During the 27th Three-Day 'Tripadvibhuti Prapti Mahotsav' of Swami Bhagwandasacharya Maharaj

Parivahan Vishesh News

**Anantshri Swami
Bhagwandasacharya Maharaj, the
Pontiff of the Sri Vedanta Deshik
Peeth, was a Divine Luminary of
Shridham Vrindavan**

Dr. Gopal Chaturvedi)

Vrindavan: A sacred tribute was paid to Swami Bhagwandasacharya Maharaj in the presence of saints and scholars at the Thakur Sri Janaki Vallabh Temple, located at Keshi Ghat. This event took place as part of the 27th three-day 'Tripadvibhuti Prapti Mahotsav' (Festival Celebrating the Attainment of the Divine Abode) organized by the Srividya Vedanta Deshik Ashram Trust in honor of the late Pontiff of the Sri Vedanta Deshik Peeth, Jagadguru Swami Ramanujacharya Paramhansa Swami Bhagwandasacharya Maharaj. Alongside the tribute, his idol was worshipped amidst the chanting of Vedic mantras. Speaking at the seminar for saints and scholars

organized on this occasion, Sri Nabha Peethadhishtwar Jagadguru Swami Sutikshnadas Devacharya Maharaj and Sri Uma Shakti Peethadhishtwar Swami Ramdevanand Saraswati Maharaj remarked that the late Swami Bhagwandasacharya Maharaj was a saint of immense compassion and a sattvic (pure and virtuous) nature. He continuously undertook numerous works for the welfare of society and was truly a divine luminary of Shridham Vrindavan. Jagadguru Swami Aniruddhacharya Maharaj, President of the Sri Janaki Vallabh Temple, and Swami Raghunathacharya Maharaj stated that their Sadgurus (revered spiritual master), Swami Bhagwandasacharya Maharaj, was a repository of numerous virtues such as natural grace, simplicity, generosity, and a spirit of altruism. They emphasized that if we were to adopt even a single one of his virtues into our own lives, it could lead to our spiritual well-being. Renowned litterateur and "UP Ratna" awardee Dr. Gopal

Chaturvedi and Swami
 Devanarayancharya Maharaj stated
 that the late Jagadguru
 Ramanujacharya Swami
 Bhagwandasacharya Maharaj—an
 exalted spiritual luminary—was a
 priceless asset to the Sri Ramanuja
 Sampradaya. The service initiatives
 established by him continue to be
 run with complete dedication at the
 Sri Janakivallabh Temple under the
 guidance of Swami
 Aniruddhacharya Maharaj. Acharya
 and Bhagwat Peethadishwar
 Acharya Marutinandan Vagish
 Maharaj, along with eminent
 Sanskrit scholar Pandit Rajaram
 Mishra, emphasized that we must all
 walk the righteous path shown by
 the Sadguru (true spiritual master);
 only then can our spiritual well-
 being be assured. Others who shared
 their thoughts at the saints' gathering
 included Acharya Netrapal Shastri,
 Acharya Narottam Shastri, Dr.
 Ramdutt Mishra, Acharya Naresh
 Narayan, Swami Mukundacharya
 Maharaj, Shridharacharya Maharaj,
 Sri Sevandan Brahmachari,
 Acharya Rishi Tiwari, Dr.

Radhakant Sharma, Acharya Bhutikrishna Maharaj, Swami Govind Brahmachari Maharaj, and Anuj Krishna Shastri. The assembly commenced with an auspicious invocation (Mangalacharan) by Pandit Mukesh Shastri and Anand Narayan Shastri, while the proceedings were conducted by Acharya Yashodanandan Shastri (Lalji Maharaj). Visiting guests were welcomed by Mahesh Agarwal, Ram Avatar Narsaria, Ramvriks Sahu, Bal Krishna, Atul Sharma, Bhushan Gupta, Subhash Gupta, Ramnarayan Khandelwal, and Devkinandan Galav, among others, who offered Thakurji's ceremonial scarf (patuka), garlands, ang-vastra (ritual cloth), and prasad. A magnificent floral display (Phool Bangla) dedicated to Thakurji was also arranged for the occasion. The festival concluded with the service of saints, Brajvasis, and Vaishnavas, followed by a grand community feast (Bhandara or Tadiyaradhan), where countless individuals partook of the sanctified food (prasad).



Gaya-ji Immersed in Sibling Love on Raksha Bandhan; Festive Songs Echo Through Every Neighborhood

Parivahan Vishesh News

Gaya-ji. The festival of Raksha Bandhan was celebrated with great fanfare, joy, and traditional enthusiasm across the district on Friday. Crowds thronged the markets from the morning, visiting shops selling rakhis, sweets, and gifts. Sisters tied rakhis on their brothers' wrists, praying for their longevity, happiness, prosperity, and a bright future. In return, brothers presented gifts to their sisters and pledged to protect and support them in every circumstance. The sounds of Raksha Bandhan songs echoed through every street, neighborhood, and intersection of the city. In homes, sisters performed rituals, applied tilak on their brothers' foreheads, offered them sweets, and tied rakhis. Great enthusiasm was evident among family members throughout the celebrations. Collective Raksha Bandhan events were also organized at various

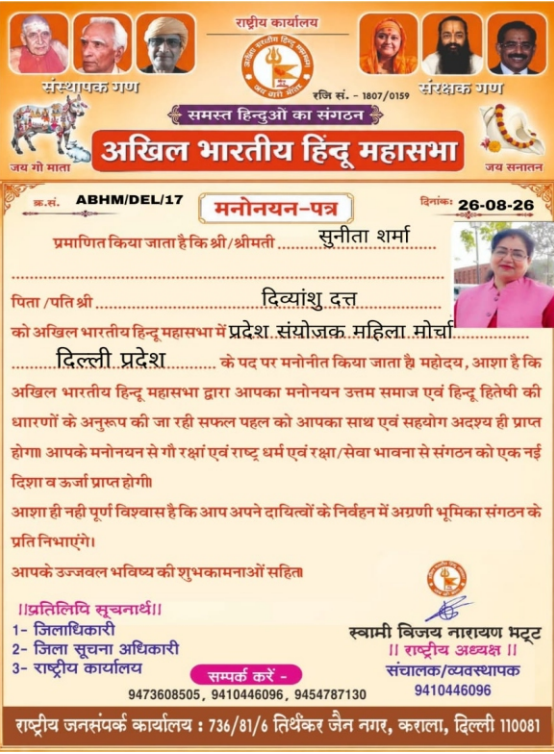


locations. Speaking on the occasion, Khushi Prakash remarked that Raksha Bandhan is not merely a festival of tying rakhis; it symbolizes

the unbreakable bond of love, trust, and affection between siblings. The festival strengthens family ties. She noted that amidst the busyness of

modern life, such festivals connect us to our traditions and family values.

All India Hindu Maha Dharma Rakshati Rakshitah



Parivahan Vishesh News

**Presenter:- Pinki
Kundu Co-Editor
Parivahan Vishesh**

All India Hindu
Mahasabha Dharma warm welcome greetings
Rakshati Rakshitahwarm

Contact Number:
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Heartfelt congratulations from the organization

For Immediate Release A ‘Century of Character Building’? Or the Rewriting of Sangh History!

Parivahan Vishesh News

Article: Subhash Gatade)

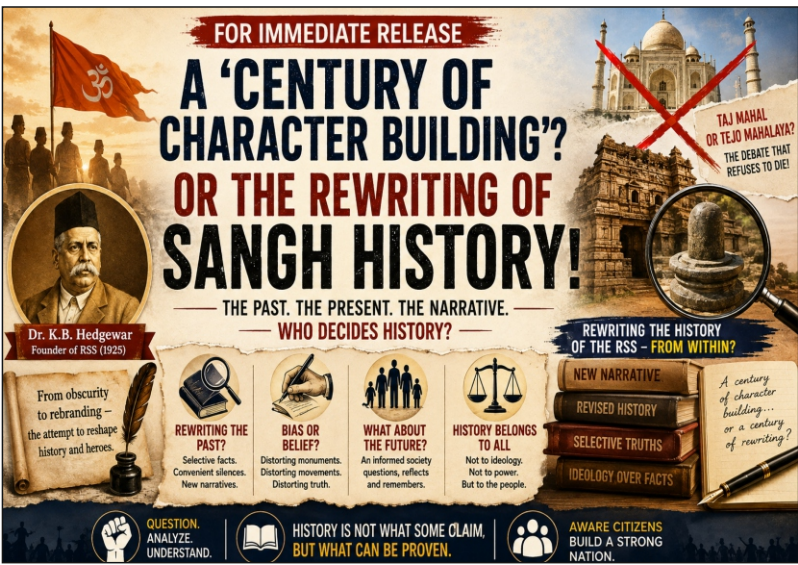
A cat drinks milk with its eyes closed, thinking the world cannot see it. — A Sanskrit aphorism

A century has passed since the foundation was laid for the Rashtriya Swayamsevak Sangh (RSS)—an organization of Hindus (though it would be more accurate to call it an organization of 'Hindu men,' as Hindu women are barred from entry). It was in Nagpur that Dr. Hedgewar, along with his political mentor Dr. B.S. Moonje, Vinayak Damodar Savarkar's brother Babarao Savarkar, and two other associates, established the Sangh. Its centenary was celebrated just last year.

Today, the Sangh can be said to be at the zenith of its success: the reins of power are held by its affiliate, the Bharatiya Janata Party (BJP), and operatives from its allied groups control the country's leading institutions. Yet, it remains equally true that the Sangh has always been mired in controversy regarding its inception, operations, and role. These questions resurfaced recently when Karnataka Home Minister Priyank Kharge raised issues concerning the RSS's registration, its massive fundraising, and its financial accounting

While there is frequent discussion about the changes being introduced in educational curricula under the Sangh's influence, few people are aware that the Sangh is also actively engaged in a similar exercise regarding its own past.*[1]. "Someone has a bee in their bonnet...": Taj Mahal or Tejo Mahalaya

For decades, the Hindutva camp has been driving a debate regarding the mausoleum built by Mughal Emperor Shah Jahan (1592–1666) in memory of his late wife, Mumtaz Mahal—a structure regarded as a masterpiece of Indo-Islamic Mughal architecture and a major attraction for travelers worldwide. The thrust of this argument is to prove that the monument is not a mausoleum but a Shiva temple, or Tejo Mahalaya.



Although this fabricated claim has been repeatedly dismissed by everyone from historians to the highest court, Hindutva forces periodically revive it to further their narrow political agenda.

It is worth noting that this theory was likely first raised in the 1960s by P.N. Oak, a retired Indian Army officer. During the first term of the NDA government led by Atal Bihari Vajpayee (in the year 2000), he filed a petition in the Supreme Court seeking to alter the history of the Taj Mahal and have it declared a structure built by a Hindu king. The favorable political climate of the time likely encouraged him to seek greater legitimacy for his claims, but he was ultimately proven wrong. A two-judge bench of the Supreme Court dismissed this "misleading" petition with the observation: "Someone has a bee in their bonnet; that is why this petition has been filed." It is worth highlighting that such setbacks did not deter this gentleman from his "mission" to rewrite and propagate India's "true history"—a pursuit he had been engaged in since the 1960s. Anyone familiar with Marathi can confirm that his articles began appearing in Marathi magazines back when the Hindutva supremacist movement was still on the fringes. It should also be noted—whether one attributes it to narrow-minded thinking or the influence

of communal ideology—that Oak's 'bizarre claims' found acceptance among a segment of the educated class.

Although none of P.N. Oak's claims—such as the assertions that 'both Christianity and Islam originated from Hinduism'; that the Catholic Vatican, the Kaaba, and Westminster Abbey were once Hindu temples dedicated to Shiva; that the Vatican was originally a Vedic structure known as 'Vatika' and the office of the Pope was essentially a Vedic priestly tradition; or his wholesale denial of Islamic architecture in India—were accepted by the mainstream (and were, in fact, rejected by the academic community), they nevertheless garnered popular support within the Hindutva right-wing, a movement that gained significant momentum during the 1980s and 1990s. There were, however, some voices of dissent within Hindutva circles that viewed Oak's popularity among Hindu activists as a sign of 'gross immaturity,' though such voices remained in the minority.

Koenraad Elst, a Belgian Orientalist and Indologist sympathetic to the Hindutva cause, was one such critic. Noting Oak's 'enduring popularity' among NRI and PIO communities, and refuting his various 'historical and linguistic theories regarding the Taj Mahal, the Red Fort,

and Vikramaditya, Elst asserted: "The popularity of P.N. Oak's theories among contemporary Hindu activists is a sign of gross immaturity. It reflects a confusion regarding the facts of religious conflict in Indian history, alongside a narcissistic greed and a distorted desire to lay ludicrous claims of ownership over every valuable object created by outsiders (as if the genuine achievement of Hinduism were not enough to be proud of).

‘As might be expected, this criticism did nothing to diminish the popularity of P.N. Oak or his ideas. If examined closely, the roots of many claims made by Hindutva proponents regarding monuments and buildings constructed by Muslim rulers can be traced back to Oak’s writings. Long after the Supreme Court had dismissed Oak’s petition seeking to rename the Taj Mahal, a prominent leader of the Hindutva fold—who had also served as a Member of Parliament—reiterated this very ‘theory’. It is worth recalling that when Prof. Y. Sudarshan Rao was appointed Chairman of the Indian Council of Historical Research (ICHR) in 2015, he himself acknowledged his association with the BISS (Bharatiya Itihas Sankalan Samiti)—an organization founded by Oak himself.

Although P.N. Oak [1917–2007] passed away nearly two decades ago, the zeal of the Hindutva supremacist forces to ‘correct’ the ‘biased and distorted versions of India’s history crafted by invaders and colonialists’ has now reached a ludicrous level. The situation is such that they are bent on finding a ‘Shivling’ in every mosque—a point underscored some time ago by the supreme of their organization. We are even being lectured that this ‘invader mentality’ poses a threat to India.2. Rewriting History: Starting from Within?

This campaign to rewrite history has not spared the history of the RSS itself. The most prominent manifestation of this effort is the new image being projected of Dr. Keshav Baliram Hedgewar (1888–1940)—a founding member and the first supreme leader of the RSS. He is

now being hailed as a 'born patriot,' 'one of the great revolutionaries who fought for India's independence,' a 'social reformer,' a 'builder of modern India,' and so on. This completely ignores the fact that throughout his life, he focused his efforts on forging Hindu unity and transforming India into a Hindu nation. While he did go to jail during the anti-colonial movement, he did so not as a member of the RSS, but as a member of the Congress Party. The history of the Sangh prior to independence bears witness to the fact that the 'Rashtriya Swayamsevak Sangh' (RSS)—founded in 1925 by him alongside his mentor B.S. Moonje (associated with the Hindu Mahasabha), Babarao Savarkar, and others—never called upon its cadres to join the struggle against colonial rule.

Numerous monographs, books, and revised editions of previously published texts—authored by writers sympathetic to Hindutva—have also been released, attempting to emphasize this new image of him. They either erase or maintain a strategic silence regarding several uncomfortable aspects of his tumultuous life. The latest example in this series is the portrayal of him as the leader of the “Jungle Satyagraha” held in Pusa, Maharashtra—an event organized as part of the Congress-led Civil Disobedience Movement. It is noteworthy that the process of ‘rewriting’ RSS history appears to originate from within its own ‘family.’ Most such biographies primarily credit Dr. Hedgewar with founding the RSS, while conveniently overlooking the fact that the meeting where the decision to establish the organization was taken (held in Nagpur on Vijayadashami) was also attended by Dr. B. S. Moonje, Dr. L. V. Paranjpe, Dr. B. B. Thalkar, and Baburao Savarkar—brother of Vinayak Damodar Savarkar—all of whom were prominent leaders of the Hindu Mahasabha. It is not difficult to understand why these Mahasabha leaders go unmentioned; the current RSS leadership fears that acknowledging them would undermine its efforts to project Hedgewar as a towering leader who stood above all others. Dr. B. S. Moonje was Hedgewar’s mentor. It was through his efforts that Hedgewar received his medical education in

Calcutta. It is worth recalling that Moonje himself traveled to Italy to meet Mussolini in order to learn from the experiments being conducted there. He had stated that these practices would be implemented within "our organization, the Rashtriya Swayamsevak Sangh (RSS).

The process of rebranding the parent organization and its key leaders has been underway for quite some time; however, it gained fresh momentum after the BJP—led by Narendra Modi, himself a former pracharak (full-time organizer) of the organization—came to power over a decade ago.³ ‘Future India’ Looking back, a significant step in this direction was an event organized by the RSS during Narendra Modi’s first term as Prime Minister—an event that was the first of its kind in the organization’s history. Titled ‘Future India’ (Bhavishya ka Bharat), this three-day lecture series was organized by the RSS itself in the national capital, with its supreme leader, Mohan Bhagwat, serving as the keynote speaker. Billed as a unique event—essentially a public outreach campaign—its objective was to articulate the Sangh’s stance on various issues and dispel misconceptions regarding its ideology and modus operandi. With this aim in mind, people from diverse sections of society were invited to attend. The symbolic significance of the event was not lost on observers when news broke that the Sangh chief was arriving in Delhi directly from the United States, where he had attended the 125th-anniversary celebrations of Swami Vivekananda’s historic speech in Chicago. It is a matter of record that the three-day ‘Future India’ lecture series was broadcast live on numerous TV channels, sparking a virtual race among commentators to praise the “transformed RSS.” Many liberals, too, appeared impressed by this distinct brand of Hindutva, as the incumbent Sarsangchalak (chief) acknowledged the Congress party’s role in the freedom struggle and even referenced a speech allegedly delivered by Sir Syed Ahmed at an event organized by the Arya Samaj.



Attractive Fair and Worship at Amreshwar Dham on Sawan Purnima

Parivahan Vishesh News

Raksha Bandhan Celebrated with Great Enthusiasm

Khunti: On the auspicious occasion of Sawan Purnima, a remarkable confluence of faith and devotion was witnessed on Friday at the famous Baba Amreshwar Dham in Angrabari, Khunti district. Sawan Purnima also marked the conclusion of the month-long Shravani Mela (fair). A large crowd of devotees thronged the shrine to perform Jalabhishek (ritual offering of water) and worship Lord Bholenath.

Bam." A 48-hour Akhand Kirtan (continuous devotional singing) was organized at the Dham to mark the holy full moon day, with participation from Acharyas, Pandits, Yajmans (hosts of the ritual), and local Kirtan troupes. The administration remained vigilant and ensured smooth management throughout the day. Lal Gyanendra Nath Shahdev, President of the Amreshwar Dham Management Committee, expressed satisfaction regarding the worship of Bholenath, the grandeur of the fair, and the robust administrative arrangements.

He also appreciated the cooperation extended by villagers and committee members. Alongside the worship, devotees also enjoyed the Shravani Mela. Various stalls were set up within the Dham complex and the surrounding areas. Attractions such as swings drew the attention of families and children. Heavy crowds

were also observed at stalls selling worship materials, Prasad (sacred offerings), toys, and household items. Dr. Dharmendra Nath Tiwari, a devout Satsangi from Murhu, remarked that merely catching a glimpse of Baba Amreshwar dispels all sorrows, and worshipping Him fulfills all heartfelt desires. He noted that this temple is considered the "second Baidyanath Dham" of Jharkhand. Although worship of 'Baba' takes place throughout the year, the month of Shraavan witnesses a remarkable influx of devotees arriving from far and wide. During this month, various organizations arrange for Prasad (sanctified food offerings) and Bhandara (community feasts). As part of the month-long festivities,

dignitaries—including former Chief Minister Arjun Munda and Nagar Panchayat Chairperson Rani Tuti—distributed clothing to the devotees. Tapan Ghosh, President of the Akhil

Bharatiya Sanskritik Vikas Mahasangh, remarked that Lord Bholenath is immensely compassionate here and fulfills everyone's wishes. Dhruvendra Bhaskar, a devout young man, stated that the grace of Amreshwar Baba defies description in words; the power of devotion fosters happiness, peace, prosperity, and spiritual growth. The fair coincides with the observance of both the Shraavan Purnima (full moon) rituals and the festival of Raksha Bandhan.

Sisters tie the sacred Raksha Sutra (protective thread) on their brothers' wrists, praying for their well-being, prosperity, longevity, and a blessed life; in turn, brothers pledge to protect and honor their sisters. The entire district becomes immersed in devotion, and the atmosphere is filled with joy and jubilation, complemented by the lush greenery of the Shraavan season.



Inner Stability Comes Through Devotion and Spiritual Discipline



Parivahan Vishesh News

Dedicated to God and the Guru: Paramahansa Swami Niranjanananda Saraswati

Paduka Darshan Campus Immersed in Krishna Devotion

Three-Day Krishna Worship Ceremony Concludes with Peace Chants and Sacred Fire Ritual

By Kumar Krishnan

Munger, August 28. "Spiritual discipline does not mean merely bringing a ritual to its formal completion; its true purpose lies in assimilating its spirit into one's life. One should deepen one's reverence for God and the Guru, one's love for the chosen Deity, and one's sense of responsibility towards the values of life. Circumstances are ever-changing, yet devotion and spiritual discipline enable a person to remain inwardly steadfast." Paramahansa Swami Niranjanananda Saraswati said this while addressing devotees on Friday, the third and concluding day of

the three-day Krishna worship ceremony organised during the Chaturmas observance at the Paduka Darshan precinct of the Sannyasa Peetha in Munger.

Speaking in the context of Raksha Bandhan, he said that protection is not confined merely to safeguarding another person. At its heart lie responsibility, trust and the preservation of relationships. To establish reverence for God and the Guru, and love for one's chosen Deity, in one's life is itself a spiritual resolve. When a person remains conscious of his duties and relationships, discipline and inner tranquillity gradually take root in his life.

He said that devotion to Krishna is not merely a mode of worship; it is a spiritual discipline through which life is imbued with love, surrender and equilibrium. Love for Lord Krishna inspires a person to accept life's vicissitudes and yet remain poised amid them. The swing of Krishna was interpreted as a symbol of this deeper spiritual truth. Its movement backwards and forwards evokes the

vicissitudes of human existence—the alternation of joy and sorrow, success and failure, and the ceaseless flux of circumstances. Its cyclical motion also suggests the perpetual movement of life. When a devotee rocks the Lord in the swing, it is as though he entrusts the reins of his own life to the Divine. Such surrender steadies the mind amid anxiety and uncertainty. However violently the swing may move, the Lord seated upon it remains serene and joyful. In the same manner, one who abides in divine love may preserve inner peace amid the ceaseless movements of life. On the concluding day of the three-day Krishna worship ceremony, the Paduka Darshan precinct remained suffused with Krishna devotion, Vedic chants and spiritual practice. Devotees and seekers participated in collective prayers, recitations of sacred hymns, the fire ritual and devotional singing. The atmosphere was pervaded by such a current of devotion that the formal aspect of ritual receded, leaving the spirit of spiritual practice and surrender at the forefront.

The programme commenced with Vedic peace invocations and a Shanti Path. This was followed by a collective recitation of the Achyutashtakam, attributed to Adi Shankaracharya. As the assembled voices recited, "Achyutam Keshavam Ramam, Narayanam, Krishna-Damodaram Vasudevam Harim; Shridharam Madhavam Gopikavallabham, Janaki-Nayakam Ramachandram Bhaje," the entire precinct resonated with devotion. The hymn, invoking the diverse manifestations of Lord Krishna and Lord Vishnu, suffused the atmosphere with sacred emotion. A sacred fire ritual was then performed, followed by the collective recitation of the 108 names of Lord Krishna. During the recitation of the Govinda Damodara Stotram, the devotees remained absorbed in devotion: "Shri Krishna Govinda Hare Murare, He Nath Narayana Vasudeva. Jihve Pivasvamritam Etad Eva, Govinda Damodara Madhaveti." The recitation of the Madhurashtakam, followed by the devotional chanting of "Jai Hari Narayan Govind, Jai

Ram Narayan Govind," rendered the atmosphere still more deeply devotional. The kirtan, "Kadamba ki dali, jhule Banwari, jhule Radharani, jhulave Radharani," evoked the divine childhood pastimes of Krishna and the tender love of Radha and Krishna. The devotees swayed in devotion, while the Paduka Darshan precinct continued to reverberate with sacred song.

In his opening address, Swami Shivadhyanam said that Krishna worship had been observed for three days during the Chaturmas observance and that, on the concluding day, seekers and devotees had immersed themselves in the bliss of devotional sentiment. He said that devotion to Krishna awakens within a person the consciousness of love, compassion, surrender and balance. The true meaning of devotion, he added, ought ultimately to find expression in one's conduct and daily life.

On the occasion of Raksha Bandhan, Sister B.K. Jaymala and Sister B.K. Harshita of the Prajapita Brahma Kumaris Ishwariya Vishwavidyalaya,

Munger, tied sacred rakhis on Paramahansa Swami Niranjanananda Saraswati. The gesture transcended the conventional bond between brother and sister and became a symbol of spiritual protection, trust and responsibility. This intimate observance of Raksha Bandhan also underscored the dignity of human relationships within an atmosphere steeped in Krishna devotion.

The concluding day of the three-day Krishna worship ceremony, held in the presence of Paramahansa Swami Niranjanananda Saraswati, came to an end with peace invocations, the sacred fire ritual, collective recitation of hymns and devotional chanting. Amid the resonance of Vedic mantras and Krishna bhakti, the ceremony concluded with the enduring message that however swiftly life may move and whatever vicissitudes it may bring, love for God, reverence for the Guru and the spirit of surrender possess the power to keep a person inwardly steadfast.

Special campaign to purify voter list starts today: DC

Parivahan Vishesh news

A clean voter list will be prepared only with the awareness and active participation of citizens: Varsha Khanwal

Jhajjar, 28 August.

As per the instructions of the Election Commission of India, a special campaign is being run in Jhajjar district to ensure purity, transparency, and up-to-date voter lists under the Special Intensive Revision-2026. In this connection, special campaigns will be organized at all polling stations in the district on Saturday, August 29th, and Sunday, August 30th. Booth Level Officers (BLOs) will be present at polling stations from 9 am to 5 pm on both days to receive claims and objections from citizens.

This information was given by DC and District Election Officer Varsha Khanwal.

*Another opportunity to check voter list will be available on 29-30 August*The DC urged district residents to visit their respective polling stations on August 29 and 30 to check their names and those of all eligible family members on the voter list. If a name is missing, there is an error in the details, or the name of an ineligible voter is listed, a claim or objection can be filed under the prescribed procedure.

He said that an error-free voter list is the foundation of a strong democracy. Continuous work is being done at the administrative level to ensure accurate and up-to-date voter lists, but

citizen awareness and active participation are equally important.

If your name is missing, apply through Form 6.The DC said that if the name of any eligible citizen is not registered in the preliminary voter list, then a claim can be submitted for inclusion of the name by filling Form-6 along with the prescribed documents and declaration.

If there is any error in the details, make corrections through Form-8.The Deputy Commissioner stated that any errors in the voter list, including name, address, age, photograph, or other details, can be applied for correction through Form 8. Prescribed documents and a declaration must be attached to the application.*Form-7 for deletion of name of ineligible or deceased voter*The DC stated that claims or objections can be filed through Form 7 to remove the name of a deceased, ineligible, relocated, or previously registered voter. Citizens can submit their claims and objections to the office of the relevant Electoral Registration Officer (ERO) or Assistant Electoral Registration Officer (AERO). Online applications are also available.*Citizens can file claims and objections till August 30*District Election Officer Varsha Khanwal informed that claims and objections related to the voter list can be submitted till August 30, 2026. Citizens can get necessary information and assistance related to the voter list by contacting the BLO, ERO or AERO of their area.*Voters will get necessary information through helpline number 1950*DC Varsha Khanwal stated that for any information or assistance related to the voter list, citizens can

contact the voter helpline number 1950. She appealed to district residents to take advantage of the special campaign scheduled for August 29th and 30th and to help strengthen the democratic process by checking their names and details in the voter list.



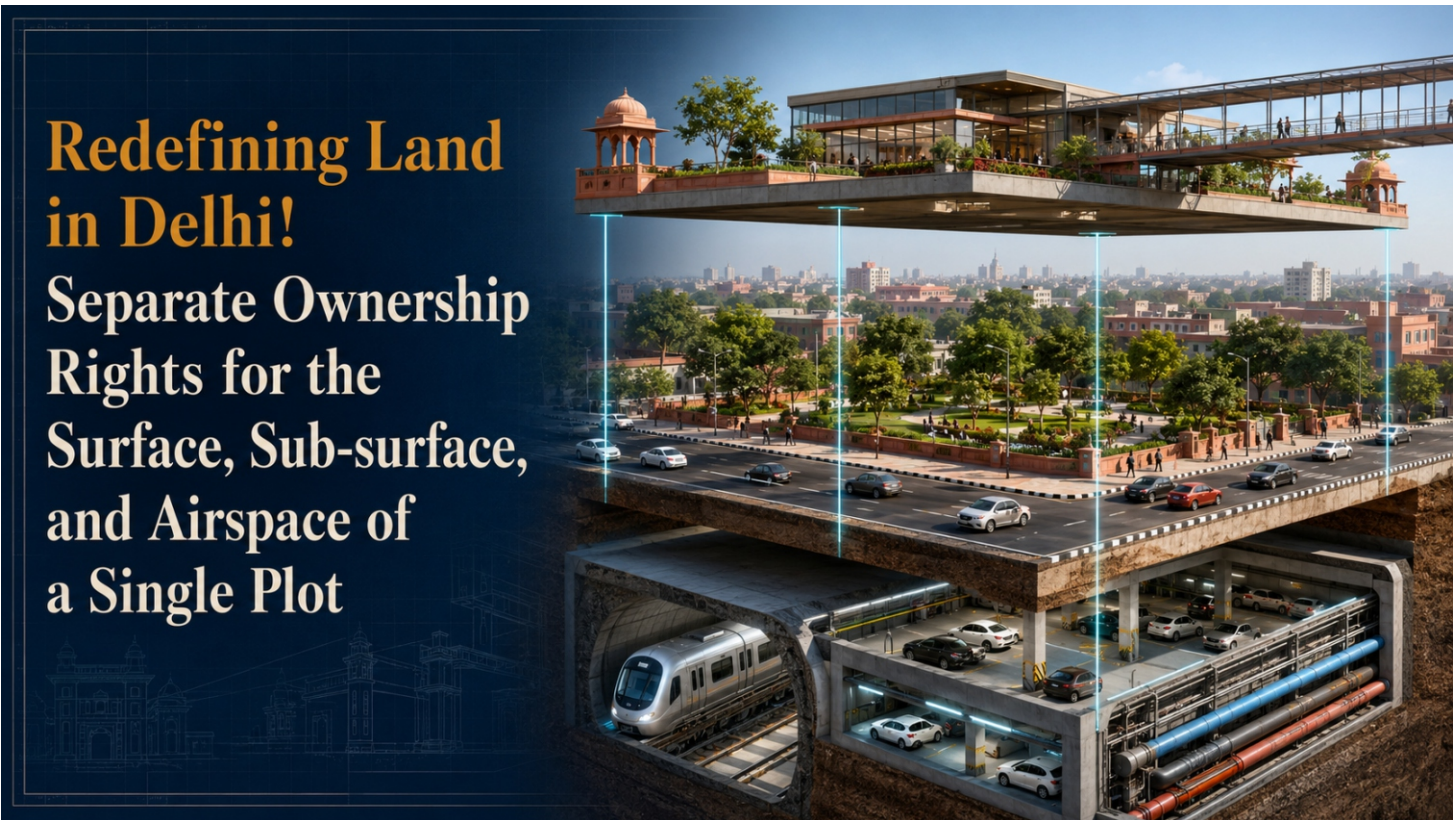
Redefining Land in Delhi! Separate Ownership Rights for the Surface, Sub-surface, and Airspace of a Single Plot

Parivahan Vishesh news

carcity of land, preparations are underway to transform urban land-use practices under the Master Plan-2047. According to available information, a system of "3D Layered Rights" is being proposed. This would allow for distinct uses or ownership rights regarding different components of the same location—specifically the surface, the space below ground, and the space above ground.Important Note: This should currently be viewed as a proposal or a planned framework; it should not be interpreted as existing law.What exactly are ‘3D Layered Rights’? Typically, a land asset is viewed based on its surface area and associated traditional rights. The proposed system envisions viewing land across three distinct levels:

- 0. Land Surface: The existing surface—such as a road or park—can continue to be used for its designated purpose.
- 0. Below Ground: The space beneath the same plot can be utilized for underground parking, metro tunnels, utility corridors, or other subterranean infrastructure.
- 0. Above Ground: The airspace above the land can be used for skywalks, air-bridges, or other structures; essentially, this creates the possibility of developing different facilities at the sub-surface, surface, and elevated levels of the same location.Consider a road as an example: Suppose the land occupied by a road in Delhi is under the control of a government agency.
- 0. Vehicle movement continues on the road surface as usual.
- 0. Underground parking or a metro tunnel is constructed beneath that same road.
- 0. A skywalk or air-bridge is built at a designated height above the road.
- 0. In this way, the same land can be utilized across different vertical levels. What are the potential benefits for Delhi? The primary objective of this system is said to be the optimal utilization of limited land.In a densely populated city like Delhi, making new land available is difficult. In this context, by utilizing the space available above and below the ground:
- Underground parking facilities can be developed.
- Space can be secured for metro and other tunneling projects.
- Skywalks can be constructed around metro

- stations.
- Additional space can be created for commercial activities.
- Government agencies could gain a source of additional revenue.Changes to property registration? If such a system is implemented, defining property rights solely in terms of square yards or square meters will no longer suffice.
- Future property arrangements may require specifying the vertical limits—both height and depth—of the rights held; thus, property rights would not merely define the land area but also clarify:
- What rights exist regarding the space above?
- What rights exist regarding the depth below?A revenue stream for the government This model offers a potential economic advantage for government agencies; for instance, revenue could be generated by leasing out usage rights for the space above or below a plot of government land, rather than selling the land outright. This allows for the commercial utilization of different vertical levels while retaining overall land ownership.However, there are significant questions Implementing such a system raises several critical questions.
- Who will hold the rights? How transparent will the process of granting rights to the space above or below the ground be?
- Who will be held responsible? Who will be liable if an underground structure causes damage to the building situated above it?
- What will the safety regulations be? How will safety standards be determined for the interplay between metro lines, underground parking, and overhead air-bridges?
- How will registration work? Will future property documents record the specific limits regarding height and depth? A Major Shift for Delhi: If the proposed system under Master Plan 2047 is finally implemented, it will mark a significant shift in how land and urban development are perceived in Delhi; land will no longer be viewed merely as a single "plot," but rather as a combination of distinct spaces existing above, at, and below the surface.In the Delhi of the future, the question regarding land will not simply be "how much land is there?" but rather "how much space above and below the ground can be utilized?"



Women availed the benefit of free roadways travel on Rakshabandhan

Parivahan Vishesh news

Haryana government's initiative provides major relief to women; bus service free from 12 noon on August 27 to midnight on August 28

Jhajjar, 28 August.

On the auspicious occasion of Rakshabandhan, the Haryana government provided free travel on roadways buses to women and children up to 15 years of age. As per government instructions, this facility was available across the state from 12 noon on August 27th to midnight on August 28th. In Jhajjar district too, a large number of women and children took advantage of this facility and traveled to their destinations.

DC Varsha Khanwal said that this decision by the state government is an important step toward facilitating the travel of sisters to their parents' homes on the occasion of Rakshabandhan. The free travel facility provided financial relief to women and allowed them to travel easily to share the joy of the festival with their families

He said that thousands of women took advantage of free travel on Haryana Roadways buses for Rakshabandhan. Necessary arrangements were made at bus stops and along major routes to ensure passenger convenience.



The Deputy Commissioner stated that the Haryana government prioritizes the convenience of the public, especially women, during festivals. The free bus ride on Rakshabandhan is part of this public-friendly approach. He praised the arrangements made by the Roadways Department officials and employees for the convenience of passengers. Roadways GM Anit Yadav stated that the department made extensive arrangements for buses, ensuring smooth bus operations.



Allegation of Harassment of Poultry Farmer by Baramati Agro: Association Issues Warning

Parivahan Vishesh news

Manoranjan Sasmal , State Head Odisha

Bhubaneswar: Serious allegations have been raised against Maharashtra-based broiler integration company Baramati Agro for allegedly subjecting a poultry farmer in Odisha to financial and legal harassment. The All Odisha Environment Control Broiler Farmers Association has strongly reacted to the matter and issued a warning to the company.

Under the contract farming (integration) system, the company provides chicks, feed and medicines to farmers and pays growing charges after the birds reach the required stage. As part of the agreement, farmers are also reportedly required to provide stamp papers and post-dated cheques (PDCs) as security. According to the terms cited by the association, financial recovery from farmers is applicable in cases such as feed or bird shortages.

According to the allegation, poultry farmer Chandrasekhar Sahu of Angul district had approximately 7,810 birds, with an average weight of around 1.85 kg, die at his farm due to disease or other reasons.Power/Equipment Failure,The farmer has also reportedly raised concerns regarding power interruptions and equipment failure at the farm during the relevant period. According to the allegation, such failures may have affected essential poultry-farming operations, including ventilation, temperature control and other critical systems required for maintaining the health of the birds.The farmer and the association have reportedly sought a proper assessment of whether

power or equipment failure contributed to the bird mortality before fixing any financial liability on the farmer. They have demanded that all relevant records and circumstances surrounding the deaths be examined through a transparent assessment. The association alleges that despite the company having records and evidence related to the bird mortality, Baramati Agro sought recovery of the amount and allegedly used the farmer's security cheque to initiate proceedings under the Negotiable Instruments (N.I.) Act in connection with cheque dishonour, involving a claim of approximately ₹13 lakh.It has further been alleged that the company is currently pressuring the farmer to pay ₹5.5 lakh, while the company's legal representative allegedly threatened the farmer with imprisonment if the amount was not paid.

Association's Stand and Next Steps Strongly opposing the alleged action, the All Odisha Environment Control Broiler Farmers Association submitted a memorandum of demands to the Baramati Agro office in Cuttack.The association has reportedly given the company 15 days to withdraw what it describes as a false case against the farmer. If the matter is not resolved within the stipulated period, the association has warned that it will approach the State Government and district administration and pursue legal as well as democratic forms of protest.The association has demanded a fair resolution of the dispute, assessment of the causes of bird mortality, including any power/equipment failure, and protection of the interests of poultry farmers engaged in contract farming





SACHIN MALTITAI
TRAMBAKRAO MANDLIK

Parivahan Vishesh news

In India—a country where every season brings a new reason to celebrate—Raksha Bandhan stands out as a unique and heartwarming festival that honors the love shared between siblings. Affectionately known as 'Rakhi,' it is a renowned Hindu festival that transcends the boundaries of caste and creed. In Sanskrit, 'Raksha Bandhan' translates to the 'knot of protection.'

'During this joyous occasion, one sees women of all ages adorning

Raksha Bandhan 2026 Mandlik Family, Nashik

their brothers' wrists with colorful threads, symbolizing their heartfelt prayers and best wishes. Within this bond of mutual affection, brothers present delightful gifts to their sisters, infusing the celebration with depth and emotional connection. The festival is not limited to the immediate family; it is celebrated with great warmth among distant relatives, cousins, and friends alike. A Festival Celebrating the Sibling Bond (Full Moon Day of the Shravan Month)

According to Indian religious and cultural traditions, the festival of Raksha Bandhan is celebrated on the full moon day (Purnima) of the month of Shravan. This festival binds siblings together with a thread of affection. On this day, a sister applies a tilak (vermilion mark) to her brother's forehead and ties a protective band known as 'Rakhi' on his wrist. It is a festival

observed by both Hindus and Jains annually on the full moon day of Shravan.

Since it is celebrated during the month of Shravan (also known as Savan), it is also referred to as Shravani (or Savani) and Saluno. During various religious rituals in Hinduism, when the Raksha-sutra (protective thread) is tied, the officiating priest or Acharya recites a Sanskrit verse that clearly highlights the connection of Raksha Bandhan to King Bali: Yena baddho Bali-rajaya danavendro maha-balah, Tena tvam-api badhnami rakshe ma chala ma chala. The Hindi purport of this verse is: "I bind you with the same protective thread that was used to bind the immensely powerful King Bali, the lord of the demons. O Raksha (Rakhi)! Remain steadfast (never waver from your resolve)."



Events in Nashik presided over by Chief Minister Devendra Fadnavis

Parivahan Vishesh news

Sachin Maltitai Tryambakrao Mandlik

Chief Minister Devendra Fadnavis inaugurated the new building and unveiled the cornerstone of the 'Karmayogi Dulaji Sitaram Patil College of Agriculture' (Chachadgaon, Taluka Dindori), run by the Maratha Vidya Prasarak Samaj, Nashik. Ministers Girish Mahajan, Dadaji Bhuse, Narhari Zirwal, Chhagan Bhujbal, and other dignitaries were present on this occasion. Unveiling of the cornerstone. Ministers Girish Mahajan, Dadaji Bhuse, Narhari Zirwal, Chhagan Bhujbal, and other dignitaries were present on this occasion. Chief Minister Devendra Fadnavis released the 'Employment Special Issue' of the 'MVPS Patrika' (published by Maratha Vidya Prasarak Samaj, Nashik) in Nashik today. Advocate Nitin Thakre, General Secretary of 'Maratha Vidya Prasarak Samaj, Nashik', presented a cheque of ₹25,00,000 to Chief Minister Devendra Fadnavis for the Chief Minister's Relief Fund in Nashik. Chief Minister Fadnavis expressed his gratitude on this occasion.



Raksha Bandhan: A celebration of love, trust, and the vow of protection; a time that sweetens the bond between siblings



Dr Rajkumar Yadav

Parivahan Vishesh news

The joy of Rakhi was evident across all ages—from newborns to the elderly—as sisters tied the sacred thread of protection (Raksha-Sutra) around their brothers' wrists.

The festival was celebrated with tilak, aarti, rakhi, and sweets; by presenting gifts, brothers reaffirmed their affection and their pledge to protect and stand by



their sisters.

Rourkela, August 28: The festival of Raksha Bandhan—symbolizing the unbreakable love, trust, and mutual responsibility shared by siblings—was celebrated with great enthusiasm and joy in Rourkela on Friday. A festive atmosphere prevailed in homes from the very morning. Sisters tied rakhis on their

brothers' wrists, praying for their longevity, prosperity, and good health, while brothers presented gifts and reaffirmed their affection and commitment to stand by their sisters through every circumstance.

This year, Raksha Bandhan was celebrated on Friday, August 28, coinciding with the full moon day (Purnima) of the Shravan month. A

beautiful aspect of this sacred festival was that it transcended age barriers. Sisters tied rakhis to everyone—from tiny newborns and young children to youth, parents, and elderly brothers. In some instances, a younger sister adorned her infant brother's wrist, while in others, a sister visiting her parental home after years revived old memories by tying a rakhi on her elder brother's wrist.

Before tying the rakhi, sisters applied tilak, performed aarti, and offered sweets to their brothers. In return, brothers also fed sweets to their sisters and presented them with gifts. In many families, siblings living far apart shared this emotional festival via video calls and online platforms. The very meaning of 'Raksha Bandhan' is a bond of protection. In terms of religious

sentiment, the festival symbolizes the love, trust, and protective bond between siblings, a tradition that extends to family and broader social relationships.

Raksha Bandhan once again conveyed the message that the true sweetness of relationships lies not in expensive gifts, but in standing by each other through joys and sorrows and the commitment to cherish and uphold the bond.

Questions arising from the Circuit House incident now extend to the corridors of power, the administrative system, and the use of assets; a probe by central agencies is anticipated.

Parivahan Vishesh news

Dr. Raj Kumar

The scope of the investigation has steadily expanded following the recovery of weapons; serious questions are being raised regarding everything from political connections to the role of the government machinery. Demands for an independent inquiry are intensifying regarding forged documents, alleged influence, the use of government properties, and claims circulating on social media; there are also calls to investigate matters linked to an RSP (Rourkela Steel Plant) quarter and associated business interests. Rourkela, August 28: The episode that began with the recovery of weapons and live ammunition from the government Circuit House in Panposh, Rourkela, is no longer limited to the arrest of a few individuals. Police actions and emerging information have raised several serious questions concerning the use of government assets, political influence, administrative procedures, and alleged patronage. The investigation progressed after several accused were apprehended with weapons and live ammunition at the Circuit House on August 15, leading to further arrests. According to the police, the accused had allegedly stayed at the government guesthouse for over 20 days. Records related to room bookings, registers, CCTV footage, and adherence to Standard Operating Procedures (SOPs) are being scrutinized. The arrest of Prakash Paswan has also given a new turn to the investigation. According to the police, he had been absconding but was arrested in Bihar and subsequently jailed. He is considered a key link in the matter of allegedly facilitating the stay

of the accused at the Circuit House. Although the BJP had previously suspended him, a Union Minister had acknowledged him as a representative to the Rourkela Municipal Corporation, and there has been no mention of his removal from that role so far. Questions are now being raised as to whether the investigation into this entire episode will remain confined to the weapon recovery and the accused, or if there will be an independent probe into political influence, access to government facilities, and associated financial transactions. Meanwhile, there is talk on social media regarding posts and claims of alleged threats involving Union Minister and Sundargarh MP Juaal Oram. These claims have not been independently verified by reliable sources; therefore, they should be treated as allegations requiring investigation rather than established facts. Juaal Oram himself has spoken of the need for an impartial inquiry into the Circuit House matter and for action to be taken in accordance with the law should guilt be established. Should the role of RSP quarters and committees also come under scrutiny? Meanwhile, questions are being raised regarding the allotment of Rourkela Steel Plant (RSP) quarters, the awarding of contracts, commercial activities, and alleged interference in the functioning of various committees. However, available credible reports do not substantiate these allegations. Therefore, only an independent investigation into allotment files, eligibility records, license conditions, committee meeting minutes, and related decisions can reveal the true situation. Recently, employee organizations have also raised several issues concerning RSP quarters, specifically regarding allotments,



retention schemes, and the status of older quarters. The real question now is: how far will the investigation—which began with the Circuit House incident—extend? Will it be limited merely to arrests, or will it also examine the entire gamut of government assets, official hospitality, contracts, alleged exercise of influence, financial transactions, and administrative decisions? If concrete evidence emerges against any individual or entity regarding assets, investments, forged documents, or interference in government decisions, it is only natural to demand an investigation by the competent authorities in accordance with the law. One thing is clear: the Circuit House scandal has posed several uncomfortable questions for the administrative machinery of Rourkela. Public attention is now focused on whether the investigation will remain confined to lower levels or reach the potential sources of influence, patronage, and decision-making regarding the use of resources.

A Helmet Symbolizing the 'System' in a Pothole! Manoj Sahu's Unique Protest Sparks Conversation

Parivahan Vishesh news



Dr. Raj Kumar

unique dig at the government system. A social activist registered his protest by placing a helmet, cloth, and symbolic decorations inside a pothole; he remarked that the reality of the road is now visible on the ground, not just in photographs.

Rourkela: While potholes on city roads are often a source of trouble and accidents for the general public, social activist Manoj Sahu transformed a pothole on a road in the Panposh area into a unique symbol to question the functioning of the government and the concerned department. The manner in which he expressed his displeasure—by placing a helmet, clothes, and other items inside a pothole in the middle of Panposh

Road—has become a topic of discussion in the area.

The photograph clearly shows the pothole situated right in the middle of the road. Vehicles pass by it, yet the pothole has been decorated in such a way that it appears less like a road hazard and more like a public display of the system's failure.

Manoj Sahu's approach raises a direct question: when the condition of the road is so glaringly obvious, when will the responsible department finally take notice? Schemes and announcements regarding road construction and repair have their place, but the question of when the common citizen will get a safe road remains unanswered.

Sahu is also known for not limiting himself to mere protests or rhetoric. On several occasions, he has personally filled potholes, sending the message that social service requires taking initiative rather than seeking publicity. This move of his acts as a mirror to the administration. If a social activist has to step forward to fill potholes—a task for which the government machinery, budget, and equipment already exist—it raises serious questions about the system's priorities.



Manoj Sahu's message is clear: the road belongs to the public, but the responsibility for ensuring its safety lies with the system. Now, the need is for the concerned department to wake up upon seeing this 'symbolic protest' and repair the roads before the situation reaches the point where the pothole has to be decorated.

Why School Curriculum and NEET-JEE Preparation Are Drifting Apart



Dr Vijay Garg
Retired Principal Educational columnist Eminent Educationist street kour Chand MHR Malout Punjab

Parivahan Vishesh News

Dr. Vijay Garg

India’s school education system is designed to build knowledge, understanding and overall development. NEET and JEE, however, demand intensive preparation, strong conceptual application, speed and extensive practice. The growing difference between these two pathways is creating a challenge for students and families.

Ideally, what students learn in school should provide a strong foundation for competitive examinations. But many students find that completing the school syllabus is not enough to feel prepared for NEET or JEE. As a result, they often turn to coaching institutes, additional study material and separate test series.

One major reason is the difference in learning objectives. School examinations often focus on understanding the prescribed



curriculum and presenting answers appropriately. Competitive examinations require students to apply concepts to unfamiliar and sometimes complex problems within a limited time.

Another issue is pace and depth. Schools must cater to students with different learning levels, while competitive-exam preparation often moves at a much faster pace. Coaching programmes may introduce advanced problem-

solving techniques long before students encounter similar applications in their regular classrooms.

This creates a difficult situation for students. They may effectively feel

that they are studying two curricula at the same time—one for school and another for NEET or JEE. The additional workload can reduce time for rest, creativity, sports and meaningful learning.

The solution is not to turn schools into coaching centres. Schools have a much broader responsibility. Instead, the curriculum should gradually place greater emphasis on conceptual understanding, analytical thinking, problem-solving and application of knowledge.

There also needs to be better coordination between NCERT-based learning, school assessments and competitive-exam requirements. Teachers should be supported with appropriate training and resources so that classroom teaching can develop the kinds of reasoning skills that students need beyond memorisation.

Competitive examinations themselves should also encourage genuine understanding rather than

excessive dependence on tricks and speed. If school education and entrance examinations move closer in their educational objectives, students will not need to live in two separate academic worlds.

The goal should not be simply to make school harder. It should be to make learning deeper, more relevant and more connected to real problem-solving. NEET and JEE are important gateways to professional education, but preparation for them should not force students to choose between learning at school and succeeding in an entrance examination.

The real challenge is not preparing students for NEET and JEE. It is building an education system in which good school learning itself becomes the strongest preparation for them.

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The Crow’s Amazing Memory: Remembering Faces for Years

Parivahan Vishesh News

Dr. Vijay Garg

Crows are often regarded as ordinary black birds, but scientific research reveals that they possess remarkably sophisticated learning and memory abilities. One of the most fascinating discoveries is their ability to recognize and remember individual human faces—especially faces associated with danger.

Researchers at the University of Washington studied wild American crows and found that the birds could learn to recognize a particular human face after a negative encounter. In one experiment, researchers wore distinctive masks while capturing and releasing crows. Later, the birds responded strongly to those same masks by making alarm calls and gathering together.

What makes this ability especially remarkable is its durability. The original experiments demonstrated recognition for at least 2.7 years, showing that a brief experience could create a surprisingly long-lasting memory. Later observations

of the same research population suggested that the learned response could persist for many years.

Crows can also learn socially. A crow does not necessarily have to experience a threat itself to learn that a particular person may be dangerous. Researchers found evidence that young crows can learn from their parents, while other crows can learn by observing the alarm and mobbing behaviour of their companions. In this way, information about a perceived threat can spread through a crow community.

This does not mean that crows remember events exactly as humans do, or that they experience a human-like "grudge." A more scientific explanation is that they form strong associations between a recognizable face and an experience they consider threatening. When they encounter that face again, their learned response is activated.

Scientists have even investigated what happens inside the crow's brain. Brain-imaging research found that familiar threatening and caring faces activate different neural

circuits involved in perception, attention, emotion and learning. This provides evidence that crows are not simply reacting randomly; their brains process familiar human faces in sophisticated ways.

The story of the crow teaches us an important lesson about animal intelligence. Intelligence does not belong exclusively to humans or mammals. Birds have evolved remarkable ways of observing their surroundings, remembering important information and learning from one another.

So, the next time you see a crow watching from a tree or rooftop, it may be doing more than simply looking at you. Its sharp eyes and powerful memory are part of a sophisticated survival system—one that helps it recognize danger, learn from experience and pass useful information to others.

The crow may look ordinary, but its memory is anything but ordinary.

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Exercise May Help the Brain Grow New Neurons

Parivahan Vishesh News

Dr. Vijay Garg

Exercise is widely known for strengthening the heart, muscles and bones. But scientists are increasingly discovering that physical activity may also influence the brain at the cellular level.

Recent research suggests that exercise-related signals may encourage the formation of new neurons, a process known as neurogenesis. The finding adds to growing evidence that the benefits of exercise extend well beyond physical fitness.

One interesting aspect of this research involves brain cells called astrocytes. These cells were once considered mainly supportive cells, but scientists now know that they actively communicate with neurons and help regulate the brain's environment. Researchers are investigating how changes in these cells, including their

physical activity and signaling, may contribute to the development of new neurons.

When we exercise, the body produces a wide range of chemical and biological signals. Increased blood flow, changes in hormones and growth factors, and communication between different types of cells can all affect the brain. Some of these signals may create conditions that support the survival and development of new nerve cells.

The possibility is especially important for areas such as the hippocampus, a brain region involved in learning and memory. Studies in animals have shown that physical activity can increase the production of new neurons in this region. Human research is more difficult and scientists are still working to understand how strongly these mechanisms operate in people.

Importantly, this does not mean that exercise is a guaranteed way to grow large numbers of new

brain cells. Neurogenesis is a complex process influenced by age, sleep, nutrition, stress and many other factors. Much of the detailed cellular evidence also comes from laboratory studies.

Nevertheless, the emerging picture is encouraging. Exercise may not simply make the body stronger; it may also create biological signals that help the brain remain adaptable and healthy.

Regular physical activity therefore deserves attention not only as a way to maintain fitness, but also as part of a lifestyle that supports brain health, learning and healthy ageing.

The brain may be far more responsive to movement than we once imagined. Every walk, game or workout could be sending a message to our cells: stay active, adapt and keep learning.

Dr Vijay Garg Retired Principal Educational columnist Eminent Educationist street kour Chand MHR Malout Punjab

Turmeric’s Hidden Potential: Protecting Blood Vessels from Diabetes

Parivahan Vishesh News

Dr. Vijay Garg

Diabetes affects far more than blood sugar. Over time, high glucose levels can damage blood vessels and increase the risk of heart disease, kidney problems, nerve damage and other complications.

Scientists are now studying whether compounds found in turmeric, particularly curcumin, may help protect blood vessels from some of the harmful effects associated with diabetes. Laboratory and experimental research suggests that curcumin may have antioxidant and anti-inflammatory properties that could support vascular health.

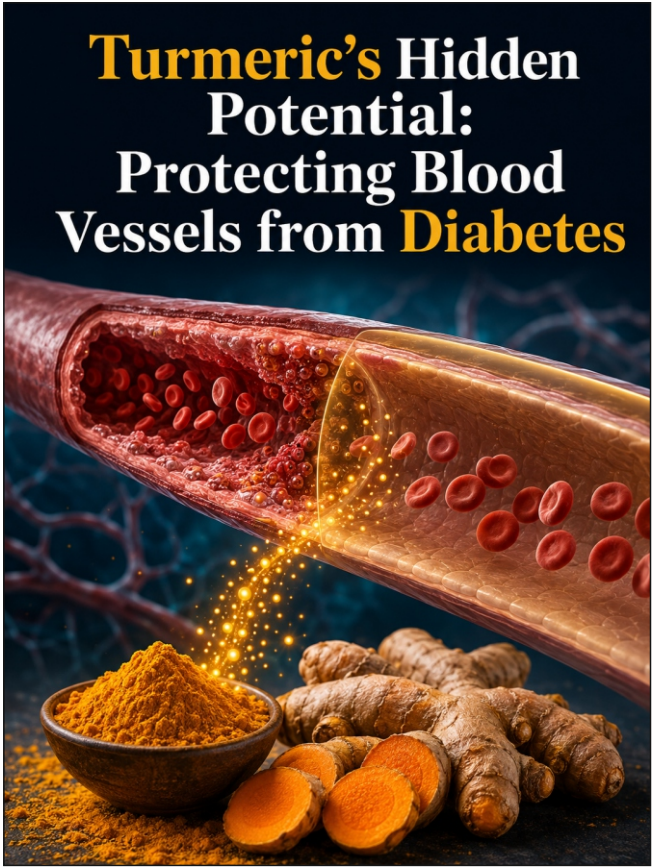
One area of interest is the endothelium, the thin layer of cells lining blood vessels. High blood sugar can interfere with the normal functioning of these cells, contributing to inflammation and impaired circulation. Researchers are investigating whether turmeric compounds can reduce some of these damaging processes.

However, promising laboratory findings do not automatically mean that eating turmeric or taking curcumin supplements can prevent diabetic complications. Evidence from human studies is still developing, and turmeric should not be considered a replacement for diabetes treatment, prescribed medicines, healthy eating, physical activity or regular medical monitoring.

The research nevertheless highlights an important idea: natural compounds may provide clues for developing new approaches to protecting blood vessels. As scientists continue to study curcumin, its potential role in diabetes-related vascular protection deserves careful attention.

The future may reveal that a familiar kitchen spice contains compounds with valuable lessons for protecting the body from the long-term effects of diabetes.

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A Teaspoon of Forest Soil Holds a Hidden World

Parivahan Vishesh News

Dr. Vijay Garg

When we walk through a forest, we usually notice the trees, birds, flowers and animals. Yet beneath our feet lies another world—one that is almost completely invisible to us. Forest soil is not simply a mixture of minerals and decaying leaves. It is a living ecosystem filled with bacteria, fungi, protists, nematodes and many other organisms.

A tiny amount of healthy soil can contain an astonishing number of living organisms. Scientific reviews note that a single gram of soil can support millions of bacterial individuals and thousands of different species or genetic types. This makes a spoonful of soil a remarkable miniature ecosystem.

A World We Cannot See

Bacteria are among the most abundant inhabitants of soil. They break down organic matter and participate in the cycling of carbon, nitrogen and phosphorus. Some live close to plant roots, where they interact with plants and fungi and help make nutrients available.

Fungi form another enormous part of this underground community. Their microscopic threads, called hyphae, spread through soil and connect with plant roots. Many fungi help trees obtain nutrients and water, while others decompose dead leaves and woody material.

Then there are protists and nematodes. Some feed on bacteria and fungi, while others occupy different levels of the soil food web. Together with mites, springtails, earthworms and other organisms, they create an intricate network of feeding and ecological relationships.

Nature's Recycling System
Every autumn, forests receive a



huge supply of fallen leaves, branches and other organic material. What appears to us as dead matter becomes food and habitat for soil organisms.

Microorganisms break complex materials down into simpler substances. Soil animals fragment organic matter and feed on microorganisms. Nutrients are gradually released and become available again to plants. In this way, the forest continually recycles its own resources.

This underground activity is essential for carbon storage, nutrient cycling, decomposition and plant productivity. Soil bio

diversity is therefore not merely a collection of small organisms; it is a major part of how ecosystems function.

An Unexplored Biological Frontier

Perhaps the most fascinating aspect of soil life is how much remains unknown. Modern DNA-sequencing techniques have revealed enormous microbial diversity that could not be

identified using traditional methods. Researchers still lack species-level information for a large proportion of soil microorganisms.

This means that beneath a forest floor may exist organisms and ecological relationships that science has not yet fully named or understood.

The soil beneath an ancient tree can therefore be imagined as a living library—one in which most of the books have not yet been read.

When Forests Are Disturbed
The invisible world beneath forests is also vulnerable. Deforestation and conversion of native forests can alter soil communities and reduce important functions such as carbon storage, nutrient cycling, decomposition and plant–soil relationships. A global analysis of hundreds of paired observations found significant effects of forest conversion on soil bio

diversity and its ecological functions.

Protecting forests, therefore, means

protecting much more than trees. It means protecting an entire underground community that supports the visible forest above it.

Look Down and Discover a Universe

The next time we walk through a forest, it is worth remembering that every step passes over countless living organisms. The fallen leaves are being transformed, nutrients are being recycled, roots are interacting with fungi and bacteria, and an enormous food web is operating silently beneath the surface.

The forest floor may look quiet, but it is anything but lifeless.

A handful of healthy soil reminds us of one of nature's most extraordinary lessons: some of Earth's greatest bio

diversity is hidden not in the sky or on the surface, but beneath our feet.

Dr Vijay Garg Retired Principal Educational columnist Eminent Educationist street kour Chand MHR Malout Punjab

RSS Chief’s US Visit Becomes an Ideological Battleground:

Parivahan Vishesh News

From the 2018 Chicago Protests to the 2026 New York Controversy—Are the US and India Once Again at Odds Over the RSS, Hindutva, and Religious Freedom?

A Century of the RSS and a New Controversy in the US: Have Bhagwat’s Travels Once Again Raised Questions About Hindutva and Religious Freedom?

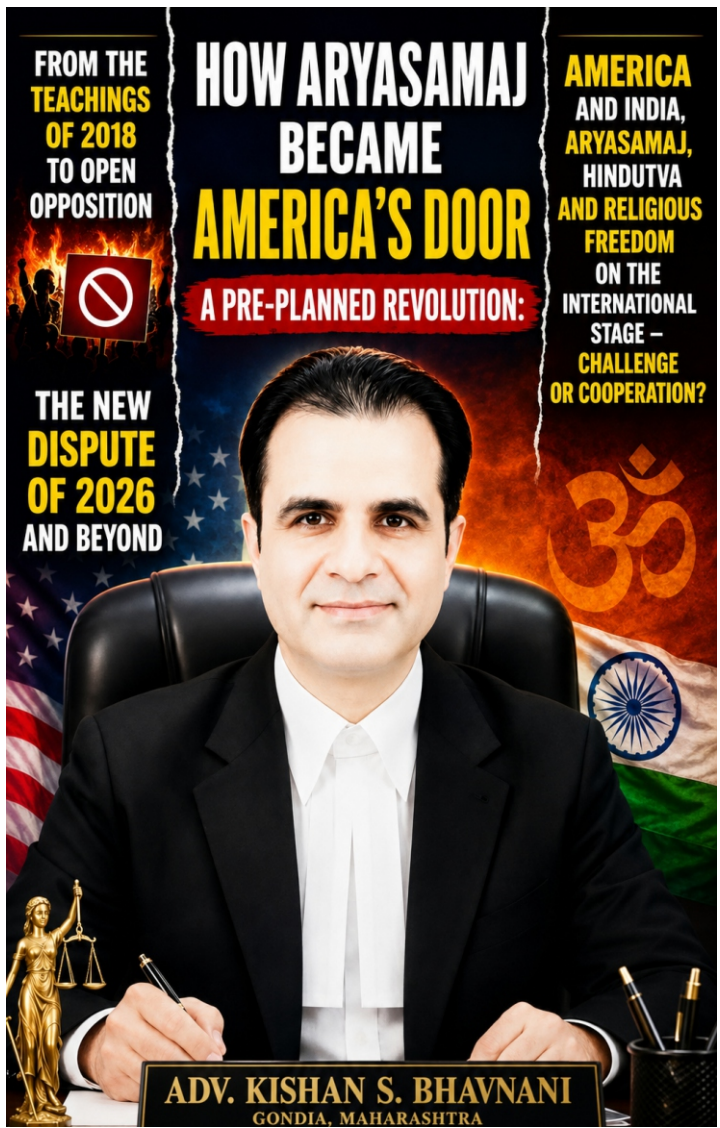
RSS Chief Addresses the 'Universal Oneness Celebration' in New York—The World Watches to See How Clearly the Message Accommodates Religious Diversity, Minority Rights, and Democratic Coexistence – Advocate Kishan Sanmukhdas Bhavnani, Gondia, Maharashtra

Gondia—The 17-day, three-nation tour (USA, Canada, and the UK) undertaken by the Sarsangchalak (Chief) of the Rashtriya Swayamsevak Sangh (RSS)—beginning with the US leg on August 25, 2026—has evolved beyond a mere global outreach campaign for the organization's centenary year. It has become a new chapter in the ongoing debate within the US regarding India's ideology, Hindutva, religious freedom, minority rights, and the politics of the Indian diaspora. According to the RSS, the objective of this tour—spanning the US, Canada, and Britain—is to engage with global Hindu and Indian communities on the occasion of the organization's 100th anniversary and to dispel existing misconceptions about the RSS and India. However, upon his arrival in New York, the tour immediately became a focal point for

both support and opposition. I, Advocate Kishan Sanmukhdas Bhavnani from Gondia, Maharashtra, would like to state—citing media reports—that serious objections have been raised by New York’s Zohran Mamdani, former NYC Comptroller and Congressional candidate Brad Lander, various interfaith and human rights groups, and the USCIRF regarding the RSS chief's scheduled address at the 'Universal Oneness Celebration' on August 29. Conversely, American Hindu organizations have described the event as a platform for the global voice of the Hindu community and the message of Vasudhaiva Kutumbakam (the world is one family). The organizers state that over 200 Hindu-American organizations are associated with this event. To understand this entire controversy, it is essential to first recognize that objections in the US regarding the RSS are not limited merely to the RSS chief's personal statements. Critics primarily object to the RSS's ideological stance on Hindutva. The RSS itself presents Hindutva as a concept encompassing Indian civilization, cultural nationalism, social organization, and national unity. In RSS literature, Bhagwat links Hindutva to truth, love, and a sense of belonging, while the organization lists social harmony, opposition to caste-based discrimination, and service as its priorities. However, critics argue that, in practice, the political interpretation of Hindutva can strengthen majoritarian politics, thereby posing a risk to the rights of Muslim, Christian, Sikh, and other minority communities. This represents the ideological divide where the RSS's self-interpretation and the interpretation held by its critics appear diametrically opposed.

This article is based on media reports and information available as of August 28, 2026. Friends, Zohran Mamdani has emerged as the most prominent political figure opposing the event in New York. According to an American news agency, Mamdani publicly opposed the RSS chief's program, describing the RSS ideology as contrary to India's pluralistic and secular ethos. However, it is also important to note that the halting of a private event by the city administration solely on the grounds of political disagreement raises a distinct legal question. While Mamdani has voiced opposition, the question of whether the city possesses the direct legal authority to stop the event remains a separate issue. Consequently, this matter transcends ideology, touching upon the fundamental American rights of freedom of expression and peaceful assembly. The opposition led by Brad Lander and various interfaith groups stems from this same ideological context. Campaigns such as "No Room for Bhagwat" have highlighted human rights, religious freedom, and minority rights as key issues. Groups involved in the protest include Hindus for Human Rights, the Indian American Muslim Council, the Interfaith Center of New York, and others. They argue that the opposition is not directed at the individual for being Hindu or representing Hinduism, but rather stems from objections to the RSS's socio-political role and its alleged anti-minority impact. Conversely, Hindu organizations contend that viewing the RSS solely through the lens of political controversy—rather than as a cultural and service-oriented organization for Hindu society—is inaccurate and unfair. This controversy escalated significantly when the United

States Commission on International Religious Freedom (USCIRF) called for targeted sanctions against the RSS. It is worth noting that the Commission's annual reports primarily recommend categorizing nations as "Countries of Particular Concern" (CPC) or placing them on the "Special Watch List" (SWL). Its reports have expressed serious concern regarding the state of religious freedom in India, recommending its designation as a "Country of Particular Concern" and issuing a dedicated, critical chapter on the country. The Government of India has dismissed these findings as biased. In an official statement dated August 26, the USCIRF expressed grave concern regarding Bhagwat's visit to the United States. Commission Chair Asif Mahmud urged the US government to address those members of the RSS and called for considering targeted sanctions against Indian officials whom it links to violations of religious freedom. Specifically, the Commission urged the revocation of Mohan Bhagwat's current visa and the consideration of barring his future entry into the United States. It is important to note that the USCIRF is an advisory body on religious freedom; its recommendation does not, in itself, constitute an order by the US government to revoke a visa. The US agency has also clarified that the Commission's recommendations are not binding, and the US government has not announced any action regarding them. Friends, India's Ministry of External Affairs has previously questioned the credibility of the USCIRF, describing it as a biased organization. On August 21, 2026, the Ministry of External Affairs spokesperson stated that this organization...



Civil Defence Department sets up sweet water station at Mathura District Jail for Raksha Bandhan; sisters find relief from humid heat

Parivahan Vishesh News

Mathura: On the auspicious occasion of Raksha Bandhan—a festival celebrating the sacred bond of love and unwavering trust between siblings—the Civil Defence Department set a remarkable example of humanity and service outside the Mathura District Jail today. A sweet water station was established for the thousands of mothers and sisters who had traveled from far and wide to tie rakhis on their brothers' wrists and meet their incarcerated relatives. This service initiative was carried out under the guidance of Deputy Controller Kashmir Singh and Assistant Deputy Controller Neeraj Srivastava, and under the leadership of District Jail Superintendent Anshuman and Division Warden Bharat Bhusan Tiwari, through Warden Post No. 1. Amidst the humid heat and scorching sun of the Sawan month, the cool water station provided great relief to sisters waiting for their turn in long queues. A steady stream of people visited the station outside the main jail



gate throughout the day. Numerous officials and volunteers from the Civil Defence Department worked with complete dedication to make this humane and praiseworthy initiative a success. Present on the occasion were Post Warden and Master Trainers Ashok Yadav and Shailesh Khandelwal; Sector Wardens Pramod Kumar Sharma, Narendra Kumar Mehta, Shaili Agarwal, Ram Dulari Kush, Mukar Agarwal, Ravi Patel, and Mukesh Tiwari; along with other wardens and firefighters. They personally served the

cool, sweet water to the sisters and visitors standing in the queues. Sisters visiting their brothers in jail highly appreciated the arrangements made by the Civil Defence Department. Visitors remarked that their throats were parched from the fatigue of the journey and standing in the sun; the availability of sweet water outside the jail brought them immense relief. This act of service conveyed a beautiful message of social responsibility and compassion. Raksha Bandhan.

Four-Year-Old Sister Captures the True Spirit of Raksha Bandhan

Parivahan Vishesh News

Indore’s Nipania Indore. Raksha Bandhan in Nipania, Indore, witnessed a heartwarming moment when four-year-old Amayra lovingly tied a rakhi on the wrist of her five-month-old baby brother, Abir. When the family asked what gift she wanted in return, Amayra innocently replied, “I don’t want anything. I



CID nabs Sameer from Giridih in exam scam

Parivahan Vishesh news

Kartik Kumar Parichha State, State Head - Jharkhand

Ranchi, Jharkhand: The Central Intelligence Agency (CID) has raided Giridih for the third time in connection with the alleged irregularities in the JPSC (JSSC) examination. This time, the raid was conducted in the Bengabad area. A man named Sameer Kumar was detained by the CID. This action took place late Thursday night, and the CID then took him to Ranchi.

According to information received from the police department, the CID team arrived in Bengabad on Thursday night. They went to Sameer Kumar's home with the local police and detained him. The CID also seized several documents from him. It is reported that after detaining Sameer Kumar on Thursday night, he was first brought to the Bengabad police station, where he was interrogated. After seizing the documents, the CID team took Sameer Kumar to Ranchi. Continuous interrogation of Sameer Kumar is underway in Ranchi. It is reported that



after passing the CGL exam, the candidate is posted at the Secretariat in Ranchi. It is being said that the arrest of Abhay Tiwari, then his wife and brother, followed by the CID raid in Bengabad and the subsequent detention of Sameer Kumar has sparked a flurry of speculation.

It should be noted that earlier, the Jharkhand

Police investigation team had also visited the in-laws' home in Hathbor, Bengabad, of the alleged mastermind of the case, Abhay Tiwari, and questioned him there. Following this interrogation, many questions are now being raised. It is likely that several people are on the radar. It is also being said that the CID may take further action after questioning Sameer.

Signs of Himalayan distress: Nepal, Rishiganga and Dharali

Parivahan Vishesh news

The latest devastating Bhotekoshi flood in Nepal's Rasuwa region has once again revealed the profound anguish of the Himalayas, a situation that would be suicidal to ignore. Preliminary scientific analysis indicates that the Bhotekoshi River surge was not a typical rain-induced flood. Just like the Rishiganga flood of February 7, 2021, this flood is suspected to have been caused by a massive avalanche of ice, falling into the river valley and causing a devastating debris flow of water, boulders, and sediment. The devastating Dharali flood in Uttarkashi on August 5 last year also occurred without any rainfall. Scientific investigation into the ultimate causes of the Nepal floods is still ongoing, but the circumstances of these three floods are similar, and this similarity serves as a serious warning. According to Nepal's Department of Hydrology and Meteorology, the affected area did not record heavy enough rainfall prior to the incident to explain such a massive flood. Preliminary analysis by the International Centre for Mountain Development suggests the possibility of a massive avalanche breaking off in the upper reaches of Lhunde Khola. Satellite images indicate a massive avalanche breaking off from an altitude of approximately 5,200 meters and falling approximately 1,200 meters. It is suspected that the debris blocked the river for some time, and when the natural dam broke, a massive flow of water and debris rushed through Bhotekoshi and toward Trishuli. While the history of such dams forming and then breaking in Himalayan river basins is longstanding, their occurrences were neither as intense nor as devastating. In fact, this threat is not limited to Nepal. First, a rock or iceberg breaks off and collects debris as it falls, blocking a river, forming a temporary lake. When the lake breaks, a massive mixture of water, snow, boulders, and mud rushes into the valley. It is difficult to simply categorize it as a flood, landslide, avalanche, or glacial lake outburst. Avalanches and glacial lake outbursts or landslide-induced lake outbursts on rivers like the Bhotekoshi, Sutlej, and Brahmaputra, originating in the Tibetan Plateau and the high Himalayas, have previously caused devastation across borders. The Bhotekoshi, which originates in Tibet as the Poinku Chu, is a steep river. The July 2016 floods caused extensive damage to the Tatapani region and the Arniko Highway in Nepal. In 2000, the Yigong landslide-lake outburst in Tibet caused devastating floods in the Siang Valley of Arunachal Pradesh, while in 2005, the outburst of the Parechu Lake in Tibet affected the Sutlej Valley of Himachal Pradesh. On the other hand, excessive siltation and river diversions also increase the risks posed by Himalayan rivers. In the 2008 Kushaha tragedy, the



Kosi breached its embankment, took its old course, and caused widespread devastation in Bihar. These incidents demonstrate that the water crisis in the Himalayas recognizes no national boundaries. The Rishiganga flood on February 7, 2021, shattered the long-held notions of Himalayan disaster science. It demonstrated that a catastrophic flood doesn't always require cloudbursts or rainfall. Sometimes, even a collapse of an iceberg or a landslide can trigger a deluge. In the Rishiganga-Dhauliganga flood, a massive mass of approximately 27 million cubic meters of ice broke off from the steep slope of Ronti Mountain and fell into the Rishiganga. The immense energy transformed it into a rapidly flowing debris flow, carrying huge boulders, soil, and sediment from Rishiganga to Dhauliganga. More than 200 people were killed or missing in this disaster. The 13.2 MW Rishiganga Hydroelectric Project was virtually destroyed, and the 520 MW Tapovan-Vishnugad Project under construction suffered significant damage. The Dharali tragedy of August 5, 2025, in Uttarkashi district is also significant in this context. Water and debris from the Kheer Gad flooded Dharali within minutes. Satellite analysis revealed a debris deposit at the confluence of the Kheer Gad and the Bhagirathi River, spanning approximately 20 hectares, approximately 750 meters long and 450 meters wide. According to the Meteorological Department, only about 8 millimeters of rainfall was recorded in nearby Harsil on the day of the Dharali incident. Subsequent studies also found no clear evidence of local exceptional rainfall that alone could explain such a massive debris flow. Scientists focused on the steep slopes below the upper Kheer Ganga catchment, the Shrikanth Glacier, unstable moraines, and the mountain debris deposited there. It is possible that water played the final role in activating the already unstable material. It would not be scientifically correct to declare climate change

the direct cause of every event, but it is also impossible to ignore the changing background. The Hindu Kush Himalayas are among the rapidly warming mountain regions. As glaciers retreat, ice-supported slopes open up, new lakes form and expand, moraines destabilize, and the processes of freezing and thawing and water infiltration within rocks change. While a warming climate may not be the immediate cause of every disaster, it is certainly altering the geological system in which such disasters arise. Therefore, the challenge is not to halt development, but to adapt it to new risks. Merely estimating potential river floods will not suffice for hydropower project safety. We must also consider what would happen if millions or billions of cubic meters of ice were to suddenly break tens or twenty kilometers above the project, and how much time would people have to escape. These circumstances have made monitoring the Himalayas urgent. Satellite images, weather stations, seismic sensors, glacier monitoring, river level gauges, and real-time monitoring of unstable slopes must be integrated into a single system. Sharing rapid information on high Himalayan lakes, glaciers, landslides, and river blockages between India, Nepal, Bhutan, and China is now a life-saving necessity beyond scientific cooperation. Rishiganga raised the alarm in 2021. Dharali reiterated the question in 2025, and now Nepal has raised it again. Until now, we have looked to the river when floods occur. In the changing Himalayas, we must also constantly monitor the mountain, thousands of meters above the river, where the next deluge may begin not with water, but with a rock, an iceberg, or a destabilizing mountain slope.

Jaisingh Rawat

Inauguration of NCC Combined Annual Training Camp

Parivahan Vishesh news

Cadets to receive training in military skills and personality development during the ten-day campGaya: A ten-day Combined Annual Training Camp (CATC) organized by the 6 Bihar Battalion NCC was inaugurated on Friday at the Gaya College campus in Gaya. The camp was inaugurated by Commanding Officer Colonel Pankaj Kumar (Kirti Chakra). Scheduled from August 27 to September 5, the camp sees the participation of NCC cadets from various regions, including Gaya.During the camp, cadets are receiving training in various military activities, including discipline, leadership skills, physical training, drill, weapon training, map reading, tent pitching, health and hygiene, and field craft. Additionally, various competitions and activities will be organized to foster personality



development, self-confidence, and team spirit among the cadets.The primary objective of the camp is to strengthen discipline, self-confidence, leadership capabilities, courage, and a spirit of service to the nation among the youth.

Through this training, the cadets are being prepared to face future challenges.

All eyes turn towards us, yet our gaze is fixed upon You. — Bhupendra Saraswat 'Saarthi' (Philosopher and Analyst)

Parivahan Vishesh news

Manoranjan Sasmal , State Head Odisha

A profound philosophy of life lies hidden behind these popular lines often found in films and literature! Throughout our lives, we remain caught in a race to prove our beauty in the eyes of others.

We spend all our energy and time adorning this mortal body, grooming ourselves, and capturing and preserving photographs from various angles. Yet, it is a bitter truth that this external

glamour and the images captured by the camera lens will all be left behind one day.Modern humanity has become so entangled in this glittering veneer of materialism that it finds no leisure to look at its true self—the very essence of its inner soul! The face that God has sculpted within us is the face of the soul. It is imperishable, eternal, and a source of boundless peace! The image we seek in the external mirror changes with time, but inner beauty never fades.

Step away from the clamor of the world for a moment, steady your breath, and look deep within your own soul. The day you realize the

divine consciousness residing within you, no mortal face or material attraction in this world will ever be able to bind you again.

Photographs are merely a frozen moment in time, whereas character and self-knowledge constitute the true journey of life. Let us take a moment away from the race to perfect our external images and instead nurture our inner lives; for in the end, we carry with us only the realization and experiences we have cultivated within.

Bhupendra Saraswat 'Saarthi'



We have everything , just less time for each other. We have conquered the world , but have we been able to conquer anyone's pain? Lightening someone's burden is greater than lifting yourself up .

Parivahan Vishesh news

Kriti RK Jain

Every era, with its progress, also leaves a question—have we, as we move forward, been left behind from within ? Technology and material achievements can make life easier , but life's meaning lies in transcending the boundaries of our own existence and connecting with the lives of others. Empathy is not a weakness , but a strength that sustains human relationships. To be able to see the pain hidden in a stranger's eyes , to feel someone else's sorrow—this is where humanity comes alive. Technology can make us capable, and wealth can make us prosperous , but the fullness of being human is achieved only when someone else's suffering awakens empathy within us.The irony of today is that while our steps have become faster ,

negativity will gradually begin to dissipate.The strongest foundation of society rests on mutual understanding, even before the law. Every relationship, from family to strangers, survives when there is a willingness to understand the other's situation. As soon as understanding fades, communication is replaced by harshness, and intimacy by distance. Change doesn't always come from grand movements ; everyday habits of kindness , humility , forgiveness, and cooperation also have far-reaching impacts. Sowing the seeds of love amid tension and unity amid separation is social responsibility. The true test of power is not how much we can achieve , but how much we can lighten another's burden. Civilization is defined less by resources and more by sensitivity.The first school of empathy lies within , not outside. How can someone who has suppressed their own inner voice hear the silence of others ? The

only prepare students for marks , competitions, and positions , they can create successful individuals , not responsible citizens. The earlier the seeds of empathy are sown in children's minds , the more secure society's future will be. Community service , environmental protection , helping the needy, and participating in shared responsibilities teach them that life is not limited to themselves. Success isn't just about high marks or a high position ; being useful and compassionate to others is also a criterion. Such education makes children sensitive citizens and agents of social change.The foundation of true change is built not on power , wealth, or force , but on human values. History bears witness to the ways in which great figures, who embraced nonviolence and truth as a way of life , dedicated themselves to selfless service, and fought for equality, transformed compassion into a social force. Their message was that change is not about dominating a person ; awakening change within is the true achievement. Lasting change is possible only when the dignity of others is as important as one's own interests. Society improves only when compassion is not limited to thoughts but becomes a part of behavior.Technology has erased distances in moments , but the distance between hearts is still reduced only through empathy. A screen like , a comment, or a sympathy emoji cannot replace the help that comes from standing with someone in distress. Listening attentively , giving time , sitting with someone in loneliness, or being a support when needed is far more valuable than virtual praise. The glow of relief that returns to a face is deeper than any digital acceptance. Therefore, the question is not about abandoning technology , but about seeing the human being within it. Religion , caste, and culture may be different , but compassion is the language that connects everyone .Thoughtfulness shouldn't be limited to an occasion or a formality. It should become the direction of our everyday behavior. Its true expression lies in making time for others , understanding their feelings, and, where possible , alleviating the hardship of their lives. The question isn't how much we talk about compassion ; it's whether we live with sensitivity. Kindness , empathy, and thoughtfulness must become character , not just habits. The ultimate success of life lies in how many lives are made better and how many faces are brighter because of our presence. Kriti RK JaineducationistBarwani (MP)Email: kratijainemail@gmail.com



we have less time to stop and feel. Competition has limited our vision to such an extent that even the sorrow in front of us cannot reach our inner self. Thoughtfulness is not superficial sympathy , but the ability to understand those unspoken emotions that cannot be expressed in words. Recognizing the worry in a stranger's eyes , supporting a tired hand , staying with someone alone for a while—these seemingly small efforts are what unite society. If every person does something every day that eases someone else's difficulties , the darkness of

modern rush has made stress , loneliness, and mental fatigue a part of life. In the anxiety of managing the world, we forget our inner balance. Being sensitive to ourselves is not selfishness , but the foundation of compassion. Understanding our fears , fatigue, and emotions makes us more human. Only when there is balance within will empathy flow outside. Self-reflection is the lamp that illuminates the dark places within.The success of education should be determined by how capable and responsible it makes children. If schools

NCC Joint Annual Training Camp Launched

Parivahan Vishesh news

Cadets to be Provided Military and Personality Development Training in the Ten-Day Camp

Gaya: The 6th Bihar Battalion NCC inaugurated a ten-day Combined Annual Training Camp (CATC) on Friday at the Gaya College, Gaya campus. The camp was inaugurated by Commanding Officer Colonel Pankaj Kumar, Kirti Chakra. The camp is being held from August 27th to September 5th, with NCC cadets from various areas, including Gaya, participating.During the camp, cadets are trained in various military activities, including discipline, leadership skills, physical training, drill, weapons training, map reading, tent pitching, health and hygiene, and field craft. In addition, various competitions and activities will be organized to promote cadets' personality development, self-confidence, and team spirit.The primary objective of the camp is to



strengthen discipline, self-confidence, leadership skills, Through this training, cadets are being prepared for courage, and a sense of national service among youth. future challenges.

Sports Day 29 August : game Culture From will flourish game technical , resources , clear Vision And impartiality Is Games Of Development of Key

Parivahan Vishesh news

Dr Ghanshyam Cloud

Sports Day, August 29th, is an opportunity to reiterate India's commitment to sport, pursuing it with sincerity and determination to make India an international sporting power. Sports Day brings to mind the golden era of Indian hockey, the extraordinary sporting talent of hockey wizard Dhyan Chand, and the Olympic gold medals of 1928, 1932, and 1936, when India showcased its potential to the world on the field.Today, the real question on Sports Day is not how many medals we won, but whether sports have become a natural part of our society's lifestyle and our education system?In India, archery, wrestling, horse riding, and physical prowess are mentioned from the Vedic period to the stories of the Mahabharata and Ramayana. Later, many indigenous sports such as kabaddi, wrestling, kho-kho, mallakhamb, and gilli-danda became part of the social culture of villages and towns. Kalaripayattu in South India and the wrestling arena tradition in the Northwest linked physical prowess with discipline and practice. Even today, indigenous sports such as mallakhamb, kalaripayattu, gatka, thangka, yogasana, and silambam are being encouraged by the government.While modern organized sports like cricket, hockey, football, and tennis flourished during the colonial period, after independence, sports became symbols of nation-building and national pride. For a long time, hockey was India's hallmark, but gradually, cricket gained unprecedented popularity. Subsequently, Indian athletes made their presence felt internationally in badminton, wrestling, boxing, shooting, weightlifting, athletics, table tennis, archery, and various other sports.Undoubtedly, the Indian sports scene has undergone remarkable transformation over the past two decades. Athletes' performances in the Olympics and Paralympics, the expansion of professional competitions like the Indian Premier League, corporate sponsorship, sports science, improved training, and the growing role of the media have transformed sports from a mere hobby or pastime to a promising career. Today, even athletes from small towns and villages are reaching national and international levels.The Khelo India scheme has also done some work toward developing a sports culture at the grassroots level.



Efforts have included the development of playgrounds and infrastructure, talent identification, sports centers, academies, promotion of women's sports, athletes with disabilities, and rural and tribal sports. The aim is to create a continuous pathway for talent from village and school grounds to the Olympic podium. However, the picture is not entirely rosy.India doesn't lack athletic talent, but rather the systems to identify and nurture it. Millions of children across the country aspire to play, but many schools lack adequate playgrounds. Some have playgrounds but no trained coaches, some have coaches but no equipment, and some have talent but no financial resources. This challenge is even greater for talent in rural and backward areas. Another obstacle is the imbalance between education and sports. Most parents often consider sports a rival to studies. Sports periods in schools are often overshadowed by the pressure of exams, and sports are often considered an "extracurricular activity." Until sports are made a compulsory part of mainstream education, the dream of a widespread sports culture will remain unfulfilled.The status of female athletes has improved, but gender inequality has not yet been eliminated. Similarly, facilities for athletes with disabilities have also increased, but equal opportunities at every district and level remain a distant dream.Transparency in sports administration, credibility of the selection process, player safety, mental health, injury prevention, nutrition and career security remain important unresolved questions.Another serious challenge is the excessive commercialization of sports and the concentration on a select few. Cricket's popularity is well-established, but India must become a multi-sport nation, not a mono-sport nation. Without developing a broad base in sports like athletics, swimming, gymnastics, cycling, fencing, and rowing, the ambition to become an

Olympic superpower will remain unfulfilled.As for the state and direction of sports, first, every school should have a safe and usable playground. Second, trained coaches, physiotherapists, nutritionists, and sports science facilities should be developed at every block level. Third, talent search should not be limited to cities; villages, tribal areas, and economically weaker sections should be at the center of this effort. Fourth, athletes should have flexible arrangements to pursue both studies and sports. This requires solid arrangements for sports scholarships, insurance, post-injury rehabilitation, psychological support, and post-sports employment. Remembering athletes only at the time of medals and then forgetting them cannot be the hallmark of any sporting nation.Technological excellence is the key to the future. Artificial intelligence, data analytics, wearable devices, video analysis, and modern sports science can make talent identification and training scientific. India has the advantage of a young population, a large talent base, and a growing economy. The only need is to transform this into a well-organized sports ecosystem.On National Sports Day, we must resolve that sports in India should not be the domain of only a few talented young people. Every child should have the right to play, every talent should have the opportunity, and every athlete should be respected.The journey to making India a sporting superpower begins not from the Olympic podium, but from the village field where a child first learns to run, jump, or catch a ball. If that child has resources, a trained mentor, and opportunities at their disposal, Dhyan Chand's legacy won't remain merely a story in history—it will become the identity of India's future. (Yuvraj) Features)

Dr Ghanshyam Cloud

Sisters Tie Raksha Sutra on Chief Minister Hemant Soren; Pray for His Health and Longevity

Parivahan Vishesh news

Dr. Deepak Kumar Ghosh

Ranchi: The auspicious festival of Raksha Bandhan—a symbol of the unbreakable bond of love, affection, and trust between siblings—was a deeply emotional occasion for Chief Minister Hemant Soren. On this auspicious day, his elder sister, Smt. Anjani Soren, tied the *Raksha Sutra* on his wrist and prayed for his happiness, good health, and a long life. His cousins also tied the *Raksha Sutra* on the Chief Minister's wrist, wishing him a wonderful and long life. During this heartwarming occasion, Hemant Soren affectionately sought blessings from his elder sister and, in turn, offered his heartfelt love, blessings, and good wishes to his younger sisters.



Chief Minister Soren also extended his warm greetings and best wishes to all the people of Jharkhand on the occasion of Shraavan Purnima and Raksha Bandhan, praying for everyone's happiness, prosperity, progress, and well-being. The Chief Minister's mother, Smt. Rupri Soren, along with other family members, was present on the occasion.Send feedback