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Parivahan Vishesh Newspaper Daily - Special Editorial Report - For Public Interest, Welfare, and Public Information

A comprehensive analysis of this public-interest initiative launched by the Ministry of Road Transport and Highways, along with a Q&A session with transport experts, will be presented in tomorrow's publication.



Parivahan Vishesh News

Small brokerage stopped in the name of public interest, but the door to big loot opened - How safe is Vahan Auto-Approval?

The Ministry of Road Transport's faceless scheme for 58 services has eliminated RTO visits, but has opened a new black market for total loss and stolen vehicles

• **Editor-in-Chief Sanjay Kumar Bathla Parivahan Vishesh Newspaper Daily**

Introduction: Good intentions, incomplete preparation The Ministry of Road Transport and Highways issued gazette notifications S.O. 4353(E) on September 16, 2022, and GSR 901(E) - Rules 55A to 55H on December 22, 2022, making 58 citizen services completely faceless. The objective was clear - "No middlemen, no delays." Kerala MVD has also implemented it 100% from September 21, 2026 - "Vehicle ownership transfers go 100% automated via Vahan software, eliminating official intervention." The public thought that now the hassles of visiting the RTO and the commission of Rs. 1000 would be over. But what we found in our investigation is horrifying. The commission was Rs. 1000, but now the fraud is of Rs. 3 lakh per vehicle.

Fact 1: What does the notification say? According to PIB Press Release PRID 1861573 - "58 citizen-centric services related to driving license, conductor license, vehicle registration, permit, transfer of ownership etc. can now be availed completely online, eliminating the need to visit the RTO, services can be availed with the help of Aadhaar authentication." And according to GSR 901(E) - every dealer selling a used vehicle will now have to become a Registered Vehicle Dealer (RVD) and maintain Digital Traceability on the Vahan. The plan is perfect on paper.

Fact 2: IRDAI has already issued a warning Insurance regulator IRDAI wrote in its circular, which the ministry ignored:

"Salvage of the vehicle is being sold to scrap dealers without canceling the RC... documents are being misused like giving new identity to stolen vehicles by forging engine number and chassis number""Less than 8% of stolen vehicles are recovered. A large chunk of the rest are being run with existing/destroyed engine/chassis numbers"

And another fact - "Cancellation of RC is a must for total loss



claims" - but 90% of insurance companies do not cancel the RC even after providing the IDV.

Key Points - 3 major threats looming over the public

Threat 1: New identity for stolen vehicle A thief stole a Thar. Another Thar of the same model was completely lost in the flood, whose RC the insurance company did not cancel. The thief buys the chassis plate and RC papers of the same Total Loss vehicle from a scrap dealer for Rs. 50,000 and attaches them to the stolen vehicle. Previously, the RTO officer would inspect the chassis, but now the Vahan software automatically approves the vehicle upon seeing the Aadhaar OTP. The stolen vehicle has become legal.

Danger 2: The Scrap Mafia's New Business The law states, "RVSF shall provide connectivity to verify records with the stolen vehicles database held by the NCRB and local police before scrapping." But in reality, 70% of the country's scrap is dismantled in unauthorized yards. They don't dismantle vehicles, they sell parts. The engine of one Total Loss vehicle is powering two stolen vehicles.

Danger 3: The poor buyer will be robbed Auto-rickshaw driver Ramu buys a second-hand auto for Rs. 2 lakh. The RC on the Vahan appears clean. Six months later, the Crime Branch seizes it, declaring, "This is a stolen vehicle running

on the papers of a vehicle that died in the 2024 floods." Ramu lost both his savings and his job. Section 55 of the Motor Vehicles Act states: Surrender the RC of the destroyed vehicle within 14 days, but no one does.

Conclusion: What's the solution? - Our 4-point demand This editorial is not for protest, but for improvement. We demand from MORTH and IRDAI -

1. Auto-Cancellation before Auto-Approval: As soon as the insurance company pays the total loss amount, Vahan should be notified and the RC status should become "Total Loss - RC Cancelled & Locked." Until it is locked, the transfer will not be auto-approved.
2. Red Light Alert on Vahan: When anyone enters the number of a second-hand vehicle on Vahan, a pop-up should appear - "This vehicle was declared destroyed in Total Loss / Flood / Fire on XX - RC Cancelled." The public should know.
3. QR Traceability of Parts: The QR code of the engine and chassis should be marked Destroyed by RVSF. If the same QR code is found on another vehicle, Vahan should auto-block it.
4. Criminal Cases Against Unauthorized and Authorized

PARIVAHAN VISHESH - SPECIAL EDITORIAL INVESTIGATION

Chief Editor: Sanjay Kumar Bathla | For Public Interest, Public Welfare, Public Information

In the Name of Public Interest, Small Brokerage Ended, But the Door to Bigger Loot Opened
Vahan Auto-Approval: MORTH's 58 Faceless Services ended visits to the RTO, but opened a new black market for total-loss and stolen vehicles

BACKGROUND: Good Intentions, Incomplete Preparation
MORTH issued S.O. 4353(E) dated 16.09.2022 and GSR 901(E) dated 22.12.2022, making 58 services faceless. Kerala MVD implemented 100% Auto-Approval from 21 Sep 2026. 'Ownership transfer goes automated, no official intervention.' People thought petty brokerage had ended, but our investigation uncovered a frightening truth — the brokerage was Rs 1,000, but the fraud has now reached Rs 3 lakh per vehicle.

FACT 1: What Does the Notification Say?

PIB PRID 1861573: 58 services — DL, RC, Permit, Transfer of Ownership etc. can be availed online with Aadhaar authentication, no RTO visit. GSR 901(E): Every old-vehicle trader must become a Registered Vehicle Dealer (RVD), with digital traceability on Vahan.

FACT 2: IRDAI Had Already Warned Earlier

'Salvage sold without cancelling RC, documents misused to give new identity to stolen vehicles by forging chassis numbers.' 'Less than 8% of stolen vehicles are recovered.' 'Cancellation of RC is a must for total-loss claims' — yet 90% of companies do not get the RC cancelled.

3 MAJOR RISKS

Risk 1 - A Stolen Vehicle Gets a New Identity: A thief stole a Thar, bought the RC of a total-loss Thar from a scrap dealer, attached the chassis plate, and Vahan auto-approved it after Aadhaar OTP verification. The stolen vehicle became legal.

Risk 2 - Scrap Mafia: The rule says RVSF must conduct NCRB verification, but 70% of scrapping happens in unauthorized yards. They do not truly scrap vehicles; they sell the parts. One total-loss vehicle can revive two stolen vehicles.

Risk 3 - The Poor Will Be Looted: Auto-rickshaw driver Ramu buys a second-hand auto for Rs 2 lakh, the RC appears clean on Vahan, but six months later the police seize it — This is a stolen vehicle running on the papers of a vehicle declared dead in the 2024 floods.

4-POINT DEMAND - SOLUTION

1) Auto-Cancellation before Auto-Approval: When the insurer settles IDV, it should notify Vahan and the RC status should become 'Total Loss - Cancelled & Locked'.

2) Red Alert on Vahan: During a second-hand vehicle search, a pop-up should appear — "This vehicle was declared 'Total Loss' on XX date - RC Cancelled."

3) Parts QR Traceability: Engine/Chassis QR should be marked 'Destroyed' by RVSF, and any reuse should trigger Auto-Block.

4) Case under IPC 411 against unauthorized scrap dealers: Selling parts without an RVSF license should be treated as an offence.

FINAL WORD

The small brokerage was Rs 1,000; the bigger fraud is worth Rs 3 lakh, and it can even cost a poor person their life. The government completed half the work — Transfer Faceless. Now it must do the other half as well — make RC Cancellation, NCRB Validation, and RVSF Traceability both faceless and compulsory. Only then will this order truly deserve to be called in the public interest; otherwise history will remember it as a "Scrap Mafia Hit" order.

Source: MORTH S.O. 4353(E), GSR 901(E), IRDAI Circular, NCRB Vahan Samanvay | Editor: Sanjay Kumar Bathla

Scrappers: Anyone selling vehicle parts should be treated as a criminal under Section 411 (possession of stolen goods) of the Indian Penal Code, not the Motor Vehicles Act. GSR 901(E) should be strictly followed.

Final Point: The small commission was 1000, which was taken from the poor. But this is a major fraud of ₹3 lakh, which can even take the life of the poor, because the vehicle attached to the body of the destroyed vehicle can break down on the road at any time.

The government has done half the work — made the transfer faceless. Now let's do half the work - add Faceless and Compulsory RC Cancellation, NCRB Validation and RVSF Traceability. Only then this order will be called "Public Interest", otherwise history will remember it as "Scrap Mafia Interest" order.

Public Interest - Environment - Technology



Parivahan Vishesh News

Indian Driverless Cars: While the world waits for Tesla, autopilot has been in operation in India since the 17th century

The true meaning of AI - Animal Intelligence / Driver Sleeping Mode, 0% Battery, 0% Pollution, 100% Trust

- Editor-in-Chief - Sanjay Kumar Bathla - Parivahan Vishesh Newspaper Daily

What the picture says - A road, two bulls, a bullock cart, and a farmer sleeping fearlessly on it. The bulls are finding their own way, the cart is moving towards its destination without any steering. This is not carelessness, but India's oldest trust. This picture is being called "Indian Driverless Cars" on social media, and that's absolutely true. Serious message hidden in humor! 1. 17th-century technology, better than 21st-century technology: Today, major companies around the world are spending billions of rupees on driverless cars. Sensors, lidar, satellites, software. But this technology has existed in our villages for centuries. It's called Jani-Parichaan. The bull knows where the house is, where the fields are, and where the pond is. It doesn't need GPS; the village's indigenous knowledge is its navigation. 2. AI = Animal Intelligence: We talk about Artificial Intelligence, but this is Animal Intelligence. It runs on straw, not batteries. Its smoke creates fertilizer, not pollution. It doesn't hang; it sits down when tired. Its software update requires a bucket of water and a little love. Features not even in Tesla:

- Driver Sleeping Mode On: The farmer is tired after working all day in the fields, and the bulls say, "Sleep, we'll take care of it."
- 0% Battery, 0% Pollution: No charging station, no carbon emissions. 100% environmentally friendly.
- 100% Trust and Auto-Brake System: The bulls will stop on their own if they encounter a pothole, no sensors needed. This trust has been built over centuries.
- Zero maintenance cost: No insurance, no challan.
- 3. Public interest message of a Parivahan Vishesh Newspaper: This picture certainly makes us laugh, but it also forces us to think.

• Today we're talking about bullet trains, which is a good thing. But in a country where 60% of the population still lives in villages, bullock carts are still the most reliable 'last mile' of connectivity.



• Bullock carts are considered vehicles under the Motor Vehicle Act. Their safety on highways is also essential. A farmer is sleeping because he's tired, but this could pose a danger to a speeding truck.

Our appeal:

- Separate lanes and reflectors should be mandatory for bullock carts on rural roads.

• This indigenous technology should be respected as an 'eco-friendly transport heritage,' not cruelty to animals.

Finally - Even the world's most expensive driverless vehicle cannot provide the comfort that sleeping on this bullock cart provides. Because here the driver is sleeping, but the trust is awake.

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Pinki Kundu

Parivahan Vishesh News

alleging he scandalously laundered illegal betting proceeds by manipulating stock prices and channeling funds into Indian equities under the guise of foreign portfolio investments (FPIs). His demat shares worth ₹59.60 crore have been provisionally attached as "proceeds of crime." Key Allegations Against Nishant Pitti

- Stock Manipulation: ED alleges Pitti entered into a pre-arranged deal with Amardeep Sharma to artificially inflate the share price and market capitalization of Easy Trip Planners Ltd.
- Foreign Portfolio Investments: Funds from illegal betting were layered into the Indian equity market disguised as FPI inflows, making them appear legitimate.
- Association with Hawala Operators: Pitti is named as a close associate of Dubai-based Hari Shankar Tibrewal, who ran Sky exchange, another illegal betting platform.
- Asset Attachment: ED provisionally attached Pitti's demat shares worth ₹59.60 crore under the Prevention of Money Laundering Act (PMLA).

How the Money Laundering Worked

- Layering of Funds: Illegal betting proceeds were routed through shell companies and benami accounts before entering the equity market.
- Artificial Inflation: Share prices of EaseMyTrip were allegedly manipulated to create inflated valuations, which were then purchased by foreign entities linked to Tibrewal.
- Integration: Once invested, the funds appeared as legitimate capital inflows, effectively laundering the betting proceeds.



- Operational Links: ED cited EaseMyTrip's co-sponsorship of a cricket series with Skyexchange in 2022 as evidence of collaboration. Scale of the Mahadev Betting Network
- Proceeds of Crime: Estimated at ₹80,000 crore since 2019.
- Key Promoters: Sourabh Chandrakar and Ravi Uppal, absconding with Interpol Red Notices issued against them.
- ED Action: So far, 14 arrests and ₹1,885 crore worth of assets attached in the wider case.

Risks and Scandalous Aspects

- Stock Market Integrity: Manipulating share prices undermines investor trust and destabilizes capital markets.
- Cross-Border Laundering: Use of Dubai-based hawala operators and FPIs highlights international laundering channels.
- Corporate Governance Breach: A reputed travel company's promoter allegedly aiding betting-linked laundering raises serious ethical concerns.

Get Ready — We're Coming Soon!



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Sanjay Bathla
Editor In Chief



When Fitness Meets Pollution: How to Protect Your Lungs

Parivahan Vishesh News

Written By Dr. Vijay Garg,
Parivahan Vishesh Newspaper Daily

Exercise is one of the best habits for maintaining physical and mental well-being. Walking, running, cycling, jogging, outdoor sports and other forms of physical activity strengthen the heart, improve circulation, build muscle, support healthy body weight and reduce stress. Yet there is an important environmental factor that should not be ignored: the quality of the air we breathe while exercising. When we exercise, especially during vigorous activity, our breathing becomes faster and deeper. We may also breathe more through the mouth, allowing more air to reach the lungs. If the surrounding air contains high levels of particulate matter, ozone, nitrogen dioxide and other pollutants, the amount of pollution entering the respiratory system can increase. This makes the choice of when, where and how we exercise particularly important in polluted environments. The answer, however, is not to abandon physical activity. Rather, it is to exercise intelligently and reduce unnecessary exposure to polluted air. Why Exercise Changes Pollution Exposure During rest, a person breathes relatively slowly. During exercise, the body's demand for oxygen rises, and breathing becomes deeper and more frequent. As a result, the total volume of air inhaled during a workout can be several times greater than during normal daily activity. This means that exercising beside a congested road, in an area affected by smoke, or during a period of poor air quality may result in substantially greater exposure to pollutants than simply passing through the same environment. Fine particulate matter, particularly PM2.5, is of special concern because its tiny particles can penetrate deep into the respiratory system. Other pollutants, including ozone and nitrogen dioxide, can irritate the airways and contribute to respiratory symptoms. People with asthma, chronic respiratory conditions, cardiovascular disease, older adults and children may be particularly vulnerable, although poor air quality can affect healthy people as well. Check Air Quality Before Exercising One of the simplest precautions is also one of the most



When Fitness Meets Pollution: How to Protect Your Lungs

effective: check the air quality before beginning an outdoor workout. Air-quality information is available through weather services, government monitoring networks and air-quality applications. The Air Quality Index, or AQI, provides a convenient way to understand whether conditions are suitable for outdoor activity. Instead of following a fixed exercise schedule regardless of environmental conditions, people can develop a flexible routine. If pollution levels are high, an outdoor run can be replaced by indoor walking, strength training, stretching, yoga or another form of exercise. Fitness should be a long-term goal, not a reason to expose the lungs unnecessarily to unhealthy air. Choose the Right Time Air pollution can vary considerably throughout the day. Traffic, weather conditions, sunlight, temperature and atmospheric mixing can influence pollutant concentrations. Rather than assuming that early morning or evening is always the safest time to exercise, it is better to check current local air-quality conditions and choose a period when pollution is lower. This is particularly important in areas affected by seasonal smoke, agricultural burning, heavy traffic or stagnant weather conditions. Choose Your Location Carefully Where you exercise can matter

almost as much as when you exercise. A busy highway may expose a runner or cyclist to vehicle-related pollutants. Whenever possible, choose parks, residential streets with less traffic, walking tracks or other locations away from major roads and industrial emission sources. However, a green-looking location is not automatically pollution-free. Air pollutants can travel considerable distances, and local weather conditions can cause pollution to accumulate. Checking the actual air-quality conditions remains important. For cyclists and runners, even moving a workout farther away from a heavily trafficked road can reduce exposure to vehicle exhaust. Reduce Exercise Intensity When Pollution Is High The harder we exercise, the more air we inhale. Therefore, when air quality is less than ideal, reducing exercise intensity can reduce the amount of polluted air entering the respiratory system. Instead of a high-intensity run, one might choose a gentle walk, moderate stretching or an indoor workout. This does not mean that every outdoor workout must be cancelled whenever pollution is present. The appropriate response depends on the severity of pollution, the individual's health, the duration and intensity of exercise, and local public-health guidance.

Consider Indoor Alternatives On days when outdoor air quality is particularly poor, indoor exercise can provide an excellent alternative.

Walking on a treadmill, cycling on a stationary bicycle, using an indoor exercise machine, performing body-weight exercises, practising yoga or following a structured indoor fitness programme can help maintain physical activity while reducing exposure to outdoor pollution. But indoor air quality matters too. Smoke, dust, cooking fumes, poor ventilation and indoor pollutants can also affect respiratory health. Good ventilation and appropriate air filtration can help maintain healthier indoor air. Can a Mask Help? A well-fitting particulate-filtering mask may reduce exposure to some airborne particles, particularly during certain outdoor activities. However, masks do not remove every type of air pollutant, and their effectiveness depends on the type of mask, fit and pollutant involved. A loose cloth covering, for example, should not be considered equivalent to a properly fitted respirator designed to filter fine particles. Masks can also make vigorous exercise uncomfortable or difficult for some people. Anyone with an underlying

medical condition should consider professional medical advice before exercising intensely while wearing a respirator. Most importantly, a mask should not be viewed as permission to exercise outdoors during severely polluted conditions. Protect Children and Older Adults Children may spend considerable time playing outdoors, while older adults may have greater vulnerability to the effects of air pollution. Parents, teachers, coaches and caregivers should therefore pay attention to local air-quality conditions when planning outdoor activities. Schools and sports organisations can consider modifying outdoor schedules when pollution reaches unhealthy levels. Indoor activities can provide useful alternatives without completely eliminating physical activity. Pay Attention to Warning Signs The body can sometimes provide an early warning that air quality or exercise intensity is causing problems. Symptoms such as unusual coughing, wheezing, throat irritation, chest tightness, shortness of breath, dizziness or difficulty breathing should not be ignored. Exercise should be stopped if significant symptoms develop, and medical attention should be sought when symptoms are severe, persistent or unusual. People with asthma or other respiratory conditions should follow their clinician's advice and keep prescribed medicines available as recommended. Don't Confuse Fitness With Immunity Being physically fit does not make a person immune to air pollution. Regular exercise can improve cardiovascular and respiratory fitness, but it does not eliminate the effects of inhaling polluted air. A fit athlete exercising for a long period in heavily polluted surroundings may still experience substantial pollution exposure. The goal should therefore be to combine two healthy habits: regular physical activity and sensible pollution avoidance. Small Changes Can Make a Difference Reducing pollution exposure does not always require dramatic changes. Several small decisions can collectively help:

- Check the AQI before outdoor exercise.
- Avoid major traffic corridors whenever possible.
- Select cleaner and less congested exercise locations.
- Adjust the timing of workouts

according to air quality.

- Reduce exercise intensity during periods of elevated pollution.
- Move workouts indoors when pollution becomes unhealthy.
- Keep indoor exercise spaces reasonably well ventilated and free from smoke.
- Follow medical advice if you have asthma or another respiratory condition.
- Stop exercising if you develop significant breathing difficulties or chest symptoms.

The Larger Responsibility

Individual precautions are useful, but they cannot solve the air-pollution problem by themselves. Cleaner air requires broader action: better public transportation, cleaner fuels, responsible industrial practices, effective waste management, reduction of vehicle emissions, protection of green spaces and stronger implementation of environmental standards. Citizens can also contribute by avoiding unnecessary vehicle use, maintaining vehicles properly, never burning waste and supporting cleaner community practices. Exercise should ideally take place in an environment that supports health rather than undermines it. A Balanced Approach to Fitness The relationship between exercise and air pollution should not be viewed as a choice between fitness and health. Exercise remains an essential part of a healthy lifestyle, while air pollution is an environmental risk that should be managed intelligently. The practical principle is simple: move your body, but also protect the air you breathe. A person who checks air quality, chooses cleaner locations, adjusts workout intensity and moves indoors when conditions deteriorate can continue to enjoy the benefits of physical activity while reducing unnecessary pollution exposure. Our lungs work silently throughout our lives. They deserve the same attention that we give to our muscles, heart and physical fitness. True fitness is not merely the ability to run farther or lift heavier weights; it also means making wise choices about the environment in which we train. When fitness meets pollution, the answer is not to stop moving—it is to breathe smarter, exercise wisely and protect the lungs that make every movement possible.

A tribute to all Sr. Citizens.



Parivahan Vishesh News

In the southern part of India, there is a tradition of celebrating the ages of 60, 70, 80, 90, and 100 in a grand manner.

Report Special Correspondent Parivahan Vishesh Newspaper Daily

Once, someone asked me the reason behind this: “Why do we celebrate ages like 60, 70, 80, 90, and 100 so magnificently? Are these numbers spiritual, or merely cultural traditions?” The answer lies in a powerful story from the Mahabharata—the story of King Yayati.

King Yayati lived life to the fullest—power, pleasure, success, everything. But when old age suddenly came, it shook him deeply. After deep reflection, he realized a profound truth: “Pleasures have limits, but desires do not.” This realization transformed his life. He accepted old age and explained that life has five inner turning points—based not on age, but on understanding.

Interestingly, these five turning points align with the traditional milestones of 60, 70, 80, 90, and 100 years in Indian culture. Let us understand them in simple terms: 60 – Shashti (Shashtipoorthi) The mind turns from accumulation to understanding.

Around 60, something changes—not in the body, but in priorities. The question “How much more can I gain?” slowly fades, and is replaced by “What truly matters now?” Self-reflection begins. The

need for noise, praise, and external validation diminishes. Clarity becomes the focus.

This is not decline—it is maturity surpassing ambition. 70 – Bhimaratha Shanti Peace feels more powerful than proving oneself.

In our 40s and 50s, we try to prove ourselves to the world. At 70, a quiet shift occurs.

You no longer react instantly. The attraction to arguments fades. Preserving relationships feels more important than winning debates.

You realize: Being calm is more valuable than being right. That is why the 70th year is celebrated.

80 – Shatabhishekam Your presence itself becomes healing.

At 80, people don't come to you for advice alone. They come seeking something deeper—assurance that life can be lived, understood, and fulfilled.

Your presence itself becomes a blessing. Words are no longer necessary. Your very being conveys: “Everything was alright. Life finds its way.” That is why 80 is considered sacred. 90 – Navati The ego quietly retires.

At 90, something rare happens.

You no longer feel the need to correct others. You don't cling to your opinions. You don't take things personally. You are

not easily hurt.

Not because of weakness— but because life has already shown you so much. Small things no longer deserve your energy.

A gentle stillness settles within. This humility is true spirituality. 100 – Shatamanam Life moves beyond personal stories.

Reaching 100 is not just counting years. It is a state where the bigger picture becomes clear.

You realize many of your worries were unnecessary. The love you gave was what truly mattered. And life was always guided by a mysterious, compassionate force.

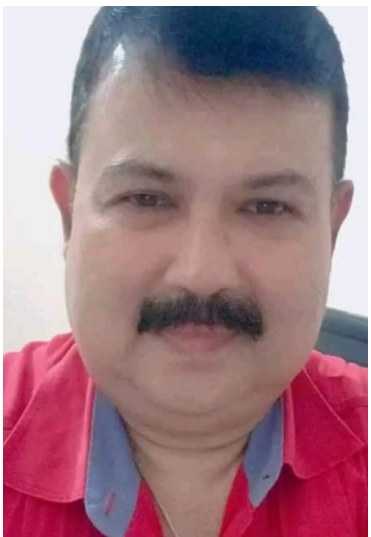
At 100, a person is less an “individual” and more a “presence.”

Summary Our sages did not celebrate age— they celebrated the inner transformation that comes with it. 60 – Priorities change 70 – Peace becomes strength 80 – Presence becomes healing 90 – Ego dissolves quietly 100 – Life reaches completeness

Age is not weakness. Age is a process of refinement— through which wisdom, gentleness, and grace remain.

Thought for today Growing older means becoming purer, wiser, and gentler in life .

September: Protection Against Seasonal Illnesses and Homeopathy



Parivahan Vishesh News

How to take care of your health during the changing season – Insights from experts via a Q&A

Report Special Correspondent Parivahan Vishesh Newspaper Daily Gorakhpur

September marks the final phase of the monsoon and a period of seasonal transition. Factors such as rain, humidity, waterlogging, and sudden temperature fluctuations lead to various seasonal health issues. This special Q&A has been prepared to raise health awareness regarding these matters.

Question 1: Which seasonal illnesses are common in September? Answer: During this season, there is an increase in issues such as the common cold, viral fever, sore throat, coughing, allergies, asthma flare-ups, diarrhea, vomiting, stomach infections, fungal skin infections, and mosquito-borne diseases.

Question 2: Why do frequent sneezing and a runny nose occur when the weather changes? Answer: Allergic rhinitis (runny nose) can be triggered by weather changes, dust, mold, and pollen. In homeopathy, the physician selects the medication based on the specific symptoms present.

Question 3: What should be done for a



sore throat and pain while swallowing? Answer: Drink plenty of water, rest, and avoid cold items. Seek immediate medical attention if there is a high fever or severe difficulty swallowing.

Question 4: Why does coughing increase during this season? Answer: Common causes include viral infections, allergies, dust, humidity, and temperature fluctuations.

Question 5: Should every fever be considered ordinary? Answer: No. Immediate medical examination is necessary if symptoms such as persistent high fever, severe body pain, skin rashes, continuous vomiting, difficulty breathing, or bleeding occur.

Question 6: How can one prevent Dengue, Malaria, and Chikungunya? Answer: - Do not allow water to stagnate around the house. - Regularly clean coolers, flower pots, and water tanks. - Use mosquito nets. - Wear full-sleeved clothing. - Get tested immediately if you develop a fever. Proper diagnosis and medical monitoring are crucial for these diseases.

Question 7: How can one prevent diarrhea and stomach infections? Answer: Drink clean and safe water, avoid food sold in the open, and ensure food is thoroughly cooked. In case of diarrhea, consuming an oral rehydration solution (ORS) is vital to prevent dehydration, and one should consult a doctor.

Question 8: Why do skin ailments

increase during the rainy season? Answer: High humidity and sweating lead to an increase in fungal infections, itching, and prickly heat. Keep the skin clean and dry, and avoid wearing wet clothes for extended periods.

Question 9: What precautions should asthma and allergy patients take? Answer: Avoid humidity, dust, smoke, and strong odors. Seek immediate medical help if you experience shortness of breath or increased chest tightness.

Question 10: Why should special attention be paid to children and the elderly? Answer: These age groups are at a higher risk of infection during seasonal changes. Nutritious food, adequate sleep, clean water, and timely medical consultation are essential.

Special Message: Changing weather serves as a reminder to remain vigilant about health. Clean water, nutritious food, personal hygiene, protection against mosquitoes, and timely medical consultation are key preventive measures.

Note: In homeopathy, the choice of medicine is based on the patient's individual symptoms rather than just the name of the disease. The names of medicines mentioned above are for information and awareness purposes only. Do not self-medicate without consulting a qualified homeopathic doctor. Seek immediate medical attention from a nearby doctor in case of high fever, difficulty breathing, persistent vomiting, or other severe symptoms.



Ganesh Worship and History of the Festival



Parivahan Vishesh News

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According to the Shiva Purana, Lord Ganesha, the embodiment of good fortune, was born on the Chaturthi (fourth day) of the Krishna Paksha (dark fortnight) in the month of Bhadrapada.

Because he circumambulated his parents, Shiva and Parvati granted him the boon of being

worshipped first in the entire world. Since then, the practice of worshipping and adoring Lord

Ganesha has been prevalent in India.

Lord Ganesha, the son of Mahadeva—the original deity of Hindus—holds a distinctive position. No religious festival, yajna, worship, or any virtuous task, nor any wedding ceremony or auspicious event, can begin without worshipping Lord Ganesha. To ensure that the task concludes without obstacles, Ganesha is worshipped first as a symbol of auspiciousness. The practice and importance of worshipping Ganesha are recognized in both the theistic and non-theistic religions of India.

While Lord Shiva settled on Mount Kailash, he sent Kartikeya towards South India to spread Shaivism. On the other hand, Lord Ganesha expanded Shaivism in Western India (Maharashtra, Gujarat, etc.), and Mother Parvati moved towards Eastern India (Assam, West Bengal, etc.). Kartikeya also expanded his reach beyond the Himalayas; one of Kartikeya's names is Skanda, and the regions beyond—like Scandinavia and Scotland—were under his influence/colony. We find evidence of Ganesh Utsav celebrations during the periods of the Satavahana, Rashtrakuta, and Chalukya dynasties. The great Maratha ruler Chhatrapati Shivaji initiated anew era by connecting Ganesh Utsav with nationalism and culture. This form of Ganesh

Utsav continued through the era of the Peshwas. During the Peshwas' reign, Lord Ganesha enjoyed the status of a national deity because he was their family deity (Kuldev). After the Peshwas, from 1818 to 1892, this festival remained confined only to Hindu households.

During the British period, Hindus were not allowed to gather in one place or celebrate cultural programs and festivals together. Earlier, people celebrated Ganesh Utsav only inside their homes, and there was no tradition of Ganesh Visarjan (immersion). Lokmanya Bal Gangadhar Tilak celebrated Ganesh Utsav publicly for the first time in Pune in 1893. Moving forward, his effort turned into a movement, and during the freedom struggle, this Ganesh Utsav played a crucial role in uniting people. Today, Ganesh Utsav has taken on a grand, massive form.

Ganesh Visarjan
Since ancient times, the worship of Lord Ganesha was fixed for the day of Ganesh Chaturthi, but Ganesh Utsav as a grand festival was not celebrated back then. Ganesh Utsav was started by Bal Gangadhar Tilak. This festival is celebrated from the Chaturthi to the Chaturdashi of the Bhadrapada month. During this period, the idol of Lord Ganesha is installed at homes or public squares, and on Chaturdashi, it is immersed in water—a practice considered inappropriate by some according to religious texts. The worship of Ganesha was not limited only to Western India (Gujarat, Maharashtra, etc.); Ganesha is revered and worshipped across the entire Indian subcontinent. Apart from this, excavations in Central Asia, China, Japan, and Mexico have unearthed idols of Ganesha and Goddess Lakshmi, proving how widespread his worship was. Furthermore, evidence of Ganesh worship is found in countries of the broader Asian sphere, such as Cambodia, Burma (Myanmar), Malaysia, Thailand, Java, Sumatra, and Tibet. Before Columbus discovered America, idols of the Sun Moon, and Ganesha had already reached there. There are several



Ganesh Worship and History of the Festival

countries in the world where statues of Indian deities were found during excavations, but the defining feature was that Lord Ganesha was present everywhere. These idols are estimated to be thousands of years old. In the West, the Roman god 'Janus' is considered equivalent to Ganapati. It is believed that whenever Romans offered prayers, they invoked their deity 'Janus'. In the 18th century, the profound Sanskrit scholar Sir William Jones compared Janus and Ganesha, noting that the characteristics found in Ganesha are also found in Janus. There is also phonetic similarity between the Roman and Sanskrit words, such as Janus and Ganesha. According to 'Ganesh: A Monograph on the Elephant-Headed God', idols of Ganesha reached many countries long ago, and various forms of Ganesha are observed abroad. In Java, Ganesha idols are shown sitting cross-legged, with both feet flat on the ground and soles meeting each other. In India, Ganesha's trunk is usually curved to the right or left in the middle, but abroad, it is completely straight or turned at the very tip. In Japan, Ganesha is referred to as Kankiten. The idols made there feature 2 or 4 arms. In the year 804 AD, when Kūkai (Kōbō-Daishi) went to China in search of religious teachings, he had the opportunity to study Chinese translations of original texts done by Indian scholars Prajñā and Amoghavajra, where the glory of Ganesha was described in Chinese tantric systems.

Why is Lord Ganesha Worshipped First?
In Hinduism, worshipping Lord Ganesha before undertaking any auspicious work is considered essential because he is known as Vighnaharta (remover of obstacles) and the master of Ridhi-Siddhi (prosperity and spiritual accomplishments). Remembering, meditating upon, chanting, and worshipping him leads to the fulfillment of desires and the destruction of obstacles. Lord Ganesha is easily pleased, the presiding deity of intellect, and the direct embodiment of the primordial sound Om (Pranava). The word Ganesha means Gana + Isha, meaning the ruler of the Ganas (attendants/assemblies). So that his Ganas do not cause any hindrance to any worship, ritual, or undertaking, Ganesha is worshipped first to seek his grace. Before starting any auspicious work, the phrase "Shri Ganeshaya Namah" is uttered, followed by this mantra: Meaning: "O God (Ganesha) with a curved trunk, massive body, and the brilliance of a million suns! Please make all my endeavors free of obstacles, always." In the Vedas, the greatness of Ganesha and his obstacle-removing nature are praised in his supreme form through this invocation:

वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ।
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा॥

Meaning: "You are the lord of divine beings, hence Ganapati. You are the wisest among the wise, supreme in glory and knowledge. You are the chief lord among sacred prayers. O Brahmanaspati/ Ganesha, hear our

गणानां त्वा गणपति हवामहे कवि कवीनामुममश्रवस्तमम्।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः गृध्मन्तुक्तिः सौद सदानम्॥

prayers and come with all your powers to take your seat here." Another mantra states:

Meaning: "O Ganapati! Be seated

नि षू सौद गणपते गनेषु त्वामाहुर्विद्वान् कवीनाम्।
न ऋते त्वत्किञ्चिदे किं च नरैः मृधामर्कं मघवचिचयमर्चय॥

among the assemblies of deities, for wise scholars call you the supreme sage among sages. Without you, no task—whether near or far—can be accomplished. O venerable Ganapati, kindly bless our good works to complete without obstacles."

Ganesha is the deity of knowledge and wisdom. To gain high-level foresight, and to distinguish between right and wrong, duty and non-duty, worshipping Ganesha is prescribed for all auspicious works.
Legend from Padma Puran
There is a story in the Padma Purana explaining why Lord Ganesha is worshipped first:

At the beginning of creation, when the question arose as to who should be declared Pratham Pujya (first worshipped), all deities approached Lord Brahma. Lord Brahma declared, "Whoever circumambulates the Earth first shall be worshipped first." Hearing this, all gods mounted their respective vehicles and set off.

Since Lord Ganesha's vehicle was a mouse and his body was heavy, how could he complete the race? Sage Narada solved this dilemma by suggesting a solution: Ganesha wrote the name "RAM" on the ground, circumambulated the name seven times, and reached Lord Brahma first. Lord Brahma declared him the Pratham Pujya, because the name "Ram" is the direct embodiment of Lord Ram, and the entire universe resides within Him.

Legend from Shiva Purana
The Shiva Purana shares a similar story: Once, the gods came to Lord Shiva asking who should be chosen as their leader. Shiva proposed that whoever returns to Kailash after circumambulating the Earth three times first would be worthy of first worship and made the leader of the gods. Since Ganesha's vehicle was a slow-moving mouse, he used his intelligence and circumambulated his parents, Shiva and Parvati, three times and stood with folded hands. Pleased, Shiva said, "There is no one more intelligent than you in this universe. By circumambulating your parents three times, you have earned the merit of circumambulating all three worlds, which is greater than circumambulating the Earth. Therefore, whichever human worships you before starting any work will face no obstacles." From that moment on, Ganesha became the first to be worshipped.

Legend from Varaha Purana
According to the Varaha Purana, when Mahadeva looked at Goddess Uma upon the deities' request, a handsome and radiant youth manifested from his face. He possessed all attributes of Brahma and looked like a second Rudra. Seeing his charming form, Goddess Parvati felt

angered and cursed him: "O youth, you shall have an elephant's head, a large belly, and snakes as your sacred thread." Angered, Shiva shook his body, and from his pores arose many elephant-headed, dark-complexioned, weapon-bearing Vinayakas, shaking the Earth and alarming the gods. Lord Brahma prayed to Mahadeva: "O Lord, let these Vinayakas born from you remain under the control of your son." Shiva agreed and named his son Bhava, Gajaswa, Ganesha, and Vinayaka.

The Obstacle at the Yajna
Once, when the gods began a yajna on the banks of the Gomti River, many obstacles arose, preventing its completion. Sad, the gods asked Brahma and Vishnu for the reason. Lord Brahma discovered that Lord Ganesha was creating obstacles and

advised them to appease Vinayaka. The gods bathed and worshipped Ganesha with devotion, and through his grace, the yajna concluded smoothly.

Benefits of Worshipping Lord Ganesha on Wednesday
Even the gods worship Ganesha first to complete their tasks without hindrance, as they themselves established the rule of his prior worship. It is mentioned in the scriptures that when Lord Shiva was initially unable to slay the demon Tripurasura, he pondered why his efforts were failing. He realized he had marched into battle without worshipping Ganesha. Shiva then worshipped Ganesha, offered him laddus, and attacked Tripurasura again, successfully accomplishing his goal. In Sanatana/Hindu scriptures, Lord Ganesha is described as Vighnaharta (remover of all troubles). Worshipping Ganesha also alleviates planetary afflictions, including those of Saturn (Shani). Worshipping Ganesha on Wednesdays increases happiness, good fortune, and removes hurdles.

General Worship Procedure for Lord Ganesha
1. In the morning, after bathing and purifying oneself, clean a copper Shri Ganesh Yantra using clean soil, salt, and lemon.
2. Sit facing East or North at the place of worship and establish the Shri Ganesh Yantra in front of you.
3. Seated comfortably, gather worship materials and offer flowers, incense (dhuup), lamp (deep), camphor, roli, red sacred thread (mauli), red sandalwood, and modak to Lord Ganesha, followed by performing his Aarti.
4. Finally, remember Lord Ganesha and chant the 108-name mantra or the primary mantra "Om Gam Ganapataye Namah".

Small Remedies on Wednesday for Benefits:
• To fix stalled works: Recite the Ganesha mantra at least 21 times:

त्रयीमयायाखिलबुद्धिदाने बुद्धिप्रदीपाय सुराधिपाय।
नित्याय सत्याय च नित्यबुद्धये नित्यं निरीहोय नमस्तु नित्यम्॥

(Meaning: "O Lord Ganesha, bestower of all intellect, awakener of wisdom, and lord of deities. You are eternal, truth, and constant consciousness. I bow to you forever.")

गणपूज्यो वक्रतुण्ड एकदंष्ट्री त्रियम्बकः।

नीलशीरो लम्बोदरो विकटो विघ्नराजकः॥

धूमवर्णो भालचन्द्रो दशमस्तु विनायकः।

गणपतिर्हस्तिमुखो द्वादशारे यजेद्गणम्॥

Protection from planetary defects and enemies: Chant the twelve names of Ganesha at least 11 times sitting in a temple:
Simple Remedies for Family Happiness:
Remove dark energy: Installing a white Ganesha idol at home on a Wednesday destroys all kinds of negative/tantric energies.

• For wealth: Offer ghee and jaggery (gud) to Lord Ganesha on Wednesday. After awhile, feed the ghee and jaggery to a cow.

• To resolve family conflicts: Prepare a symbolic idol of Ganesha using Durva (sacred grass) on Wednesday, place it in your home altar, and worship it daily.
• At the main entrance: Placing a Ganesha idol at the main entrance maintains peace and prosperity, preventing negative energy from

entering.

Significance of Offering Durva Grass and Modak
Offering 3 or 5-knotted Durva (a special type of grass) pleases Lord Ganesha quickly, fulfilling the desires of devotees.

The Legend of Analsura
A demon named Analsura caused terror across heaven, earth, and the netherworld, swallowing sages and innocent people alive. Devraj Indra was defeated multiple times. The gods approached Lord Shiva, who explained that only Ganesha could destroy him due to his large belly. Ganesha chased Analsura and swallowed him whole.

However, this caused an unbearable burning sensation in Ganesha's stomach. Many remedies were tried, but the burning persisted. When Sage Kashyapa learned of this, he went to Kailash, gathered 21 sprouts of Durva, tied them into a knot, and fed them to Ganesha, instantly cooling the burning sensation.

The Significance of Modak
Modak (and laddus) are Ganesha's favorite offerings. Goswami Tulsi Das mentions his love for modaks in Vinaya Patrika:

"Gaiye Ganapati Jagavandana. Sankar Suvana Bhavani Nandana..."

"Modakapriya Muda Mangaladata. Vidya Varidhi Buddhi Vidhata..."

Modak is made of a refined flour shell filled with semolina, sugar, and khoya, while laddus are made of bundi or khoya. Devotees offering these with devotion have their wishes fulfilled. Etymologically, Moda means "joy" and Ka refers to a small part—implying that holding it brings joy. Symbolically, just as knowledge is sweet, the prasadam of wisdom (Modak) is also sweet.

The Ganapati Atharvashirsha states:

• Whoever offers Durva grass becomes prosperous like Kubera.
• Whoever offers puffed rice (laja) gains fame and intellect.
• Whoever offers a thousand modaks obtains their desired fruits.

The Legend of the Divine Modak (Padma Purana)
Once, seeing Ganesha and Kartikeya, the deities presented Goddess Parvati with a single divine Modak. Both children demanded it. Parvati explained its special quality: "Its aromas grant immortality, and eating

or smelling it makes one a master of scriptures, arts, and all knowledge. Whichever of you proves superiority through righteous conduct first shall receive it."

Kartikeya immediately mounted his peacock to travel around the world's holy pilgrimagesites. Ganesha, however, reverently circumambulated his parents and stood before them, arguing: "Visiting all pilgrimage spots and performing rituals does not equal even a sixteenth of the merit gained by worshipping one's parents. Therefore, I am entitled to this modak." Pleased by his wise reasoning, Goddess Parvati granted him the Modak and declared him Pratham Pujya.

The Secret Behind the Name "Morya"

Why is he called "Bappa"?
The festival of Ganesh Utsav expanded nationwide from Maharashtra. In Marathi, a father is affectionately called "Bappa". Devotees viewed Ganapati as the fatherly guardian of the earth, addressing him as Ganapati Bappa.

The Connection to Morya Gosavi
The name Morya has a fascinating story connected to his mount (the peacock/Mayura) at the Mayureshwar temple, as well as a 15th-century saint named Morya Gosavi:

Around 600 years ago, a devoted saint named Morya Gosavi lived in Chinchwad, Maharashtra. He was considered an incarnation of Lord Ganesha himself. Out of deep devotion, he would walk 95 kilometers every Ganesh Chaturthi from Chinchwad to the Mayureshwar Temple in Morgaon.

He continued this walking pilgrimage until he turned 117 years old, when old age made the trek impossible. Lord Ganesha appeared in his dream and said, "You no longer need to walk to the temple. Tomorrow morning, when you step out of the lake after bathing, I will appear to you." The next morning, Morya found a small idol of Ganesha in the water, exactly as seen in his dream.

Morya installed this idol in Chinchwad. As news of his devotion spread, pilgrims visiting the shrine began invoking the devotee's name alongside the Lord's. Over time, the name of the devotee and the deity merged into the iconic chant: "Ganapati Bappa Morya!"



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Parivahan Vishesh News

NUMEROLOGY PREDICTION • 24 SEPTEMBER 2026
Day vibration: 7 | A day for reflection, intuition, analysis, learning and inner clarity.
Parivahan Vishesh News

Moolank 1 | Think deeply before taking the lead
Your instinct is to move quickly, but today rewards thoughtful preparation. A professional or personal decision may benefit from additional research before you act. Confidence remains your strength; combine it with patience and careful observation.

Moolank 2 | Trust sensitivity without absorbing everything
You may notice subtle changes in people and situations more strongly today. Listen to your intuition, but avoid carrying another person's emotions as your own. Quiet reflection and a sincere conversation can bring valuable clarity.

Moolank 3 | Depth gives your ideas greater value
Your communication skills are strong, but today favours meaningful expression over constant interaction. Writing, research, teaching or a thoughtful discussion can produce an important insight. Give your best idea enough time to develop properly.

Moolank 4 | Build stability without becoming rigid
Your practical nature benefits from today's analytical vibration. Recheck plans, documents, finances or systems before expanding them. A detail discovered now may save effort later. Avoid becoming overly critical when a simple correction is enough.

Moolank 5 | Pause long enough to choose wisely
Movement and new experiences may attract you, but not every opportunity requires an immediate answer. Study the details before changing direction. A little quiet time can help you recognise which option offers genuine value rather than temporary excitement.

Moolank 6 | Listen more deeply in relationships
Family and close relationships may benefit from understanding rather than immediate solutions. Someone may need your presence more than your advice. Protect your own emotional balance as well, and avoid taking responsibility for matters others must handle themselves.

Moolank 7 | Your natural vibration is strongly supported
Today's number resonates deeply with your intuitive, analytical and reflective nature. Research, study, spiritual practice and quiet planning are especially favoured. Trust the insights that emerge, but allow them to mature before making a major decision.

Moolank 8 | Strategy matters more than speed
Career and financial matters require careful analysis today. Review long-term consequences before committing money, authority or resources. Avoid reacting to temporary pressure; a well-researched decision will strengthen your position more effectively than a hurried one.

Moolank 9 | Reflection can prevent unnecessary conflict
Your courage is strong, yet today asks you to understand the deeper issue before responding. A short pause can change the direction of an important conversation. Use your energy to resolve what truly matters instead of reacting to surface-level tension.

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Officials should expedite the progress and resolution of pending PMG cases: DC

Parivahan Vishesh News

Review meeting held through video conferencing under the chairmanship of Secretary (Coordination), Cabinet Secretariat

After the video conferencing, DC Varsha Khanwal gave instructions to the concerned officials for timely action

Jhajjar, September 23

A meeting was held via video conferencing under the chairmanship of the Secretary (Coordination), Cabinet Secretariat, to review the progress of pending and PMG cases related to the state of Haryana. The meeting reviewed in detail the current status of pending cases related to the state, the actions taken so far, and the progress made towards their resolution.

Instructions to settle pending cases on priority basis Following the video conference, DC Varsha Khanwal reviewed the cases with the concerned officials and directed that pending cases related to PRAGATI and PMG be prioritized and necessary action be taken within the stipulated timeframe. She said that

Jhajjar administration active in implementing government schemes: DC



Parivahan Vishesh News

DC Varsha Khanwal held a meeting with the concerned officials.

Instructions given for quick disposal of complaints

received on Samadhan Camp, Jan Samvad and CM Window Portal

Jhajjar, September 23

In compliance with Chief Minister Nayab Singh Saini's directives on public service and good governance, the Jhajjar district administration is fully in action. The district administration is actively implementing the government's ambitious schemes to ensure that even the most marginalized individuals can effectively benefit from them, said DC Varsha Khanwal.

The DC held a review meeting with administrative and departmental officials in the auditorium of the Mini Secretariat on Wednesday. During the meeting, the officials were asked for updated reports on the status of complaints received at the Samadhan Camp, the Jan Samvad Portal, and the CM Window. The DC stated that the Chief Minister has given clear instructions that resolving public problems should be a top priority and that

there should be no unnecessary delay at any level in resolving development projects and matters related to public interest.



Action should be taken with better coordination between departments

The DC stated that in cases involving multiple departments or agencies, action should be taken forward through mutual coordination. Concerned officials should regularly review cases related to their departments and inform higher authorities of the progress. He directed officials to develop a clear action plan for resolving each pending case and take action in a timely manner. Furthermore, any issues facing obstacles should be resolved promptly to ensure that development work can gain momentum.

there should be no laxity at any level.

Quick and quality solutions to citizens' problems

DC Varsha Khanwal, while reviewing the pending cases department-wise in the meeting, directed the officials to seriously listen to the complaints of every citizen coming to the 'Samadhan Shivir'. She said that in accordance with the vision of Chief Minister Mr. Nayab Singh Saini, the administrative process has been made so easy that the common people do not have to repeatedly visit government offices for their problems. It should be ensured that the applications received in the Samadhan Shivirs are resolved on the same day or within the stipulated time limit.

Complaints on the Jansamvad Portal and CM Window should be resolved quickly

While reviewing complaints related to the Jan Samvad Portal and the CM Window, DC Varsha Khanwal directed officials to regularly update the portals. She emphasized that formality should not be allowed in resolving complaints, but that the satisfaction of the complainant and the quality of the resolution are paramount. If a complaint is found to be pending due to the negligence of any officer or employee, strict disciplinary action will be taken against them. The DC also urged the public to take maximum advantage of these government digital portals.

Here are available:On this occasion, ADC Jagnivas, SDM Bahadurgarh Abhinav Siwach, CEO Zila Parishad Manish Phogat, SDM Badli Vishal Kumar, SDM Beri Renuka Nandal and CTM Ritu along with other departmental officers were present.

Beneficiaries availed the benefits of government services through Seva Setu Camp

Parivahan Vishesh News

Initiative to connect every eligible family with government schemes, Seva Setu Camp organized

Information about schemes was given to the general public in the camp organized at Government Women's College

Encouraging eligible people to avail the benefits

Bahadurgarh, 23 September.

With the aim of directly providing the benefits of the government's public welfare schemes and government services to eligible citizens, a Seva Setu camp was organized on Wednesday in the Government Women's School campus of Bahadurgarh under the Seva Sankalp Abhiyan. At the Seva Setu camp, BJP leader Dinesh Kaushik, along with Municipal Council Chairperson Saroj Rathi and Ravi Barahi, SDM Abhinav Siwach and District Council CEO Manish Phogat, visited the departmental stalls and encouraged the people to avail themselves of government services.

Various departments set up stalls at the Seva Setu Camp to provide information about government schemes, eligibility criteria, and the application process. People visited the site, learned about government schemes, and received necessary guidance from the relevant departments.

BJP leader Dinesh Kaushik, who visited the Seva Setu camp, said that the purpose of the Seva Setu camp is to take government schemes off the paperwork and deliver them directly to the needy people. He said that through such camps, citizens are getting



information about the services and schemes of various departments at one place, which relieves them from unnecessary visits to government offices. He said that through the Seva Sankalp Abhiyan, an effort is being made to connect every eligible citizen with government schemes, giving priority to public service.

City Council Chairperson Saroj Rathi stated that the government is committed to ensuring that the benefits of public welfare schemes reach the most deserving individuals at the bottom of society. She added that programs like the Seva Setu Camp are being organized to ensure that no eligible citizen is deprived of the benefits of the schemes due to lack of information. She urged the public to visit the camps to learn about government schemes and avail themselves of them according to their eligibility.

BJP leader Ravi Barahi said that the Seva Sankalp Abhiyan is an important initiative

to further strengthen the connection between the government and the public. He said that the real benefits of government schemes will only be ensured when eligible people have easy access to information about the schemes and the process to avail them.

Speaking at the Seva Setu Camp, SDM Abhinav Siwach stated that the district administration is committed to providing the benefits of government schemes to the general public on a priority basis. In furtherance of this positive approach, Seva Setu camps are being organized across the district in urban and rural areas as part of the Seva Sankalp Abhiyan. On this occasion, Market Committee Vice Chairman Pradeep Gupta Bablu, Paleram Sharma, Dinesh Shekhawat, Sonu Maan, Sudesh Ranga and from the Municipal Council, EO Sanjay Rohilla, JE Ashish, Akash and officers and employees of various departments along with the beneficiaries of the area were present.

The sacrifice and dedication of the martyrs will always inspire the countrymen to serve the nation: DC



Parivahan Vishesh News

On Haryana Veer and Martyrdom Day, DC Varsha Khanwal paid tribute by offering flowers at the Martyrs Memorial

Jhajjar, September 23

On the occasion of Haryana Veer and Martyrs' Day, DC Varsha Khangwal paid tribute to the brave martyrs who sacrificed their lives for the nation's defense by laying a wreath at the Martyrs' Memorial on Wednesday. Paying homage to the sacrifices of the great freedom fighters and martyrs, she said that the supreme sacrifice made by the brave soldiers for the unity, integrity, and security of the country will always be remembered.

DC Varsha Khanwal said that the bravery, sacrifice, and patriotism of the martyrs are a source of inspiration for all of us. The brave

martyrs sacrificed their lives to protect the nation, which is why we live in a safe and free environment

nt today. She said that it is our responsibility not only to remember the sacrifices of the martyrs but also to adopt their ideals in our own lives. She said that it is important to introduce the younger generation to the lives, struggles, and sacrifices of the country's brave sons, so that their sense of patriotism, discipline, and service to the nation is strengthened.

On Haryana Veer and Martyrdom Day, the officers and employees of the district administration also paid homage to the brave martyrs by offering flowers at the Martyrs' Memorial and resolved to work with dedication in the national interest.

On this occasion, Welfare Officer of Military and Paramilitary Welfare Department Colonel Rajiv Kundu, Welfare Organiser Vijendra Singh and DPPO Dinesh Kumar along with other ex-servicemen saluted the martyrdom of the brave martyrs.

District level solution camp in Jhajjar today to solve public problems

Parivahan Vishesh News

Camps will be organised at the sub-division level in Beri, Bahadurgarh and Badli Mini Secretariats from 10 am to 12 noon

Jhajjar, September 23

In order to provide quick, transparent, and effective solutions to public problems, the district administration will organize resolution camps in all subdivisions, including the district headquarters, on Thursday, September 24. These camps will be held from 10 a.m. to 12 p.m., where citizens' complaints will be heard and resolved on the spot.

A district-level resolution camp will be held in the conference hall of the Mini Secretariat, chaired by DC Varsha Khanwal. During this, the DC will hear complaints related to various departments and direct officials to resolve the problems in a timely manner.

Solution camps will also be organised in all three sub-divisions

At the subdivision level, subdivision-level resolution camps will be held under the chairmanship of SDM Abhinav Siwach in Bahadurgarh, SDM Vishal Kumar in Badli, and SDM Renuka Nandal in the Beri Mini Secretariat Complex. Complaints received at these camps will be resolved on a priority basis.

Cleanliness drive carried out across the district under the slogan 'Seva Mera Yogdan'

Parivahan Vishesh News

Students and citizens in rural and urban areas and educational institutions participated in voluntary work and gave the message of cleanliness.

Cleanliness activities were organised in various educational institutions including ITI Khuddan

Jhajjar, September 23

Under the 'Seva Mera Yogdan' module of the Seva Sankalp Abhiyan, which is going on till October 17 in Jhajjar district, a cleanliness drive was carried out on Wednesday in rural and urban areas as well as in educational institutions.

Villagers, students, teachers and employees participated



enthusiastically in the cleanliness awareness campaign organized under the guidance of DC Varsha Khanwal, did voluntary work and gave the message of cleanliness.*Students gave the message of cleanliness in ITI*Along with ITI Khuddan, cleanliness activities were also organised in educational institutions across the district including Jhajjar ITI Women's Wing, in

which students participated enthusiastically. Students cleaned the campus, collected garbage and gave the message of maintaining a clean environment. During this, students were called upon to make cleanliness a part of their daily life and inspire others to do the same. Students were made aware about the importance of cleanliness and were encouraged to keep their homes, educational institutions and surrounding areas clean and to dispose of garbage at the designated place.

Cleanliness activities in rural and urban areasOn Wednesday, as per the instructions of DMC Jagnivas, cleanliness activities were organised at various places in Jhajjar, Bahadurgarh and Beri in urban areas. The cleaning team cleaned the identified places and garbage sensitive areas and collected the garbage. The cleanliness team went door to door and motivated the people to adopt cleanliness and not to use plastic.

Whereas, in rural areas, under the guidance of CEO Zila Parishad Manish Phogat and DDPO Nisha Tanwar, a cleanliness drive was carried out in various villages. The villagers fulfilled their responsibility towards cleanliness by cooperating in cleaning public places, streets and surrounding areas.

The spirit of service and public participation is being promoted DC Varsha Khanwal said that the cleanliness and other awareness activities organized under the "Service My Contribution" module aim to strengthen the spirit of cleanliness, service, and social responsibility among citizens and students. Through the "Seva Sankalp Abhiyan," people are being encouraged to fulfill their responsibilities towards society and the environment by ensuring public participation in various activities.

Second day of Seva Setu Camp at Government Women's College, Bahadurgarh

Parivahan Vishesh News

A two-day camp is being organised by the Municipal Council in the Government Women's College campus

Getting the benefits of government schemes under one roof

Bahadurgarh, September 23

Under the Seva Sankalp Abhiyan, Seva Setu camps are being organised with the aim of bringing the benefits of government schemes closer to the common people. There has been significant participation of the common people to avail the benefits of government services in the two-day Seva Setu camp organised under the aegis of the Municipal Council in Bahadurgarh. Giving information, Chief Executive Officer, Zila Parishad, Manish Phogat said that on Thursday, 24th September also, Seva Setu camp will be organised in the Government Women's College campus, which people can avail. He said that as per the schedule till 15th October, Seva Setu camps are being organised at various places in the district.

The CEO stated that the Municipal Council of Bahadurgarh will hold a Seva Setu camp on the

Government Women's College campus for the second consecutive day on September 24th. He added that a Seva Setu camp will be held at the Municipality of Beri on September 25th. Camps will then be held at the Jhajjar Block Headquarters and Mandothi Village on September 26th, Dujana Village on September 28th, Silana Village on September 29th, and Bahadurgarh Block Headquarters on September 30th.

In this sequence, Seva Setu camps will be organized in village Rohad on October 1, village Dighal on October 3, village Dubaldhan on October 5, Badli block headquarters and Matanhel block headquarters on October 6, village Bupniya on October 7 and village Gubhana on October 8. He informed that Seva Setu camps will be organized in village Khanpur Khurd and village Patoda on October 9, village Birohad on October 10, Machhrauli block headquarters and village Dhakla on October 12, village Khuddan on October 13, Salhawas block headquarters on October 14 and village Bhuravas on October 15.CEO Manish Phogat stated that through the Seva Setu Camps, citizens will be provided with access to government services and benefits from various departments at a nearby location. Additionally, citizens will be able to register their problems and complaints at these camps and have them resolved.

Inclusion of names of eligible citizens in the voter list is the priority of the administration: DC



Parivahan Vishesh News

File claims and objections by September 30; eligible youth should immediately fill Form-6

DC and District Election Officer

Varsha Khanwal appealed to the citizens of Jhajjar district

Jhajjar, September 23

As per the instructions of the Election Commission of India, the work of special intensive revision of voter list under SIR-2026 is going on in all four assembly constituencies of Jhajjar district. DC and District Election Officer Varsha Khangwal said that the objective of the campaign is to include the name of every eligible citizen in the voter list and to make the list pure and updated by removing ineligible names. She appealed to eligible citizens to check their information and that of eligible family members in the voter list. Eligible citizens whose names are not in the list should get their names registered by filling Form-6 along with the necessary

documents. She especially urged eligible youth to apply immediately to become voters and not wait for the last date.

File your claims and objections by September 30th

The DC stated that, as per the revised schedule for SIR-2026, claims and objections can be filed until September 30. These will be resolved by October 28, and the final voter list will be published on November 6. Voters should check their name, address, age, photo, and other details and apply for corrections in time if they find any errors.*Eligible voters can also apply through Form 7 and 8

The DC stated that Form 8 can be used to make necessary amendments to the voter list, and Form 7 can be used to raise objections to the names of deceased, ineligible, or voters registered elsewhere. Citizens can contact their local BLO, ERO, or AERO for assistance with the application process. Assistance can also be obtained through the voter helpline number 1950.The Deputy Commissioner stated that active participation of citizens is essential to ensuring accurate and reliable voter lists. He urged all eligible citizens to complete the necessary actions within the stipulated timeframe.

Departments should work in coordination for HIV prevention: DC

Parivahan Vishesh News

DC Varsha Khanwal gave important instructions in the meeting of the district level AIDS prevention and control committee

Jhajjar, September 22

A meeting of the District Level AIDS Prevention and Control Committee was held on Tuesday at the Mini Secretariat under the chairmanship of DC Varsha Khanwal.DC Varsha Khanwal stated that better coordination and collaboration between the health department and other departments is essential for HIV prevention. She directed the concerned departments to work in coordination to ensure that eligible individuals receive the benefits of government schemes and services. District AIDS Control Officer Dr. Nidhi Momiya provided detailed information about the program. She explained that the department has issued a QR code for public convenience, allowing anyone to self-assess themselves.The DC reviewed the arrangements related to prevention of HIV infection,



timely testing, treatment and care of infected persons.He also stressed on ensuring a discrimination-free and supportive environment for people affected by HIV.The DC said that awareness, testing and treatment services need to be continuously strengthened to control the spread of HIV infection.In the meeting, Nodal Officer Dr Nidhi Momiya informed that continuous efforts are being made to achieve the set targets of improving the health status through HIV identification, treatment and cure.*These officers were present in the meeting*On this occasion, Deputy Civil Surgeon Dr. Kuldeep Singh, Dr. Sandeep Dalal, Dr. Atul, Deputy Director of My Bharat Arshdhe, Assistant Employment Officer Sunita Rani, Siddharth, Program Manager Preeti Narwal and officers of the concerned departments were present.

Mirza Ghalib College reaches final

Parivahan Vishesh News

Exciting matches in the semi-finals of the Inter-College Men's Football Tournament; final to be held on September 27

Report Special Correspondent Parivahan Vishesh Newspaper Daily Gayaji

On the third day of the Magadh University, Bodhgaya Inter-College Men's Football Tournament 2026, the semi-final matches were played at the Harihar Subramaniam Stadium, Gandhi Maidan. The first semi-final was played between S. Sinha College, Aurangabad, and Gaya College, Gaya, with the Gaya College team winning and advancing to the final. In the second semi-final, the teams of R.L.S.Y. College, Aurangabad, and Mirza Ghalib College, Gaya faced off. Mirza Ghalib College, Gaya, emerged victorious and secured its place in the final. The final match of the tournament will be played on Sunday, September 27, 2026, at the Harihar Subramaniam Stadium, Gandhi Maidan. The tournament is scheduled to be held from September 21 to 24, 2026. The semi-final match was inaugurated by Mirza Ghalib College Secretary Shakeel Ahmed Khan by kicking

the ball. On this occasion, college Principal Dr. Md. Ali Hussain, Chairman Council Ashfaq Ali, Dr. Md. Shahabuddin, Dr. Joffail Hasan, Dr. Md. Safdar Ali, Syed Niazuddin, Md. Shamim, Khateeb Ahmed, Shabbir Alam, Dr. Priyanka and Ms. Lubna Ambreen along with many players, a large number of football lovers and students were present. This information was given by the college's media in-charge Dr. Ibrar Khan and Dr. Akram Waris.



30 Lakh Homes Planned Across Mumbai-MMR in Next 15–20 Years



Parivahan Vishesh News

Thane

In the Mumbai-MMR region, 30 lakh homes will be constructed over the next 15 to 20 years, and the government's policy is to promote cluster development

in various cities including Mumbai, Thane, and other parts of MMR. Due to changes in the Unified DCPR, #Cluster and #SRA projects have gained momentum, as informed by Deputy Chief Minister Eknath Shinde during the groundbreaking ceremony for the Siddheshwar Nagar and Ramabai Nagar cluster schemes of the Thane Municipal Corporation.

While providing safe and quality homes to around 6,000 families in Thane, 23 civic amenities, employment opportunities, and planned townships will also be developed. In this cluster spanning about 20 hectares, modern facilities including roads, water, health, education, sports, gardens, senior citizen and women empowerment centers will be made available, and through the 'City within a City' concept, the foundation of 'New Thane' will be laid.

The path for the cluster scheme has been cleared from the 20-year-long struggle over the issue of dangerous buildings in Thane, and the work on the first phase in Kisan Nagar is nearing completion. Along with residential construction in the cluster, commercial development and the 'Walk to Work' concept will boost local employment generation. The redevelopment and beautification of Siddheshwar Lake will be undertaken, and considerations will be made for a corpus fund for residents, an additional 100 square feet of space, and rehabilitation of small shopkeepers. Deputy Chief Minister Shinde stated that infrastructure projects like the Metro, Coastal Road, and Thane-Borivali Tunnel will accelerate Thane's development. "Cluster means not just a house; good homes, good facilities, employment, and an improved standard of living," conveyed Deputy Chief Minister



Shinde, expressing determination to elevate citizens' quality of life through cluster development. On this occasion, former minister and MLA Jitendra Awhad, MP Naresh Mhaske, MLA Niranjan Davkhare, MLA Ravindra Phatak, Mayor Sharmila Pimpalkar, Deputy Mayor Krishna Patil, Thane Municipal Commissioner Saurabh Rao, along with officials from relevant departments were present

Drought Crisis Deepens: CM Fadnavis Visits Affected Farmers Across Maharashtra

Parivahan Vishesh News

Sachin Maltitai Trimbakrao Mandlik

Parivahan vishesh Newspaper Daily Maharashtra

1) CM Devendra Fadnavis inspected the areas affected by the drought-like situation in Karajkheda, Dharashiv district. During the visit, he interacted with farmers and assessed the damage caused. State government stands with the farmers. Will provide complete necessary help: Chief Minister Hon. Shri. Devendraji Fadnavis Saheb

2) Hon. Chief Minister's inspection tour..! Jau, Tal. Nilanga The Chief Minister of the state, Hon. Shri. Devendraji Fadnavis Saheb, today visited the farmers' embankments at Mauje Jau in Nilanga taluka and inspected the damage. He stated that there is a frightening drought situation in the state, and Latur district has been the most affected by it. Therefore, in this difficult time, the state government stands firmly behind the farmers and has assured that the government

will provide all necessary assistance. Therefore, the farmer brothers should not worry at all and stand with courage. Our government is with you, and with everyone's help and unity, we will definitely come out of this serious problem..! Minister ShivendraSinh Raje Bhonsle, Minister Pratap Sarnaik, MP Omprakash Rajenimbalkar, MLA Abhimanyu Pawar, MLA Ranajagjitsinha Patil and concerned officials were present.

3) CM Devendra Fadnavis inspected the areas affected by the drought-like situation in Dhanore, Barshi taluka, in Solapur district. During the visit, he interacted with the farmers and inquired about the damage caused. Minister Jaykumar Gore, MLC Rajendra Raut, MLA Sachin Kalyanshetti, MLA Samadhan Autade and concerned officials were present.

4) Latur #Latur, Chief Minister Devendra Fadnavis arrived at Latur Airport this morning for a survey of the crop-water situation in #Dharashiv district. The government has taken the drought situation very

seriously. Chief Minister Devendra Fadnavis informed the media during this interaction that the government will soon issue the first drought notification. He also stated that the government stands firmly behind the farmers.

Appropriate action at the government level is underway regarding the necessary measures to be taken in connection with the drought. Reports related to the drought have also been received by the government. The current situation is extremely serious. The government is providing the necessary assistance to farmers. Along with this, benefits of the Punyashlok Ahilyadevi Holkar Farmer Loan Waiver Scheme are also being provided. Chief Minister Fadnavis said that the required funds for this will be made available.

Chief Minister Fadnavis also stated that meticulous planning has been done for water, fodder for animals, and other essentials needed in the drought situation.



Discontinuing CNG school buses is impractical, will increase burden on parents: Sanjay Samrat



Parivahan Vishesh News

Delhi Taxi and Tourist Transporters Association meets with Minister Kapil Mishra, expresses objection to mandatory electrification in the Draft EV Policy 2026

Report Special Correspondent Parivahan Vishesh Newspaper Daily

Anger is growing among transport businesses in Delhi over the proposal to mandate electrification of school buses. A delegation from the Delhi Taxi and Tourist Transporters Association met with Delhi Government's Law and Tourism Minister Kapil Mishra today and lodged serious objections to the Draft Delhi EV Policy 2026. The association demanded that CNG school buses continue to operate as before.

The association's president stated that the decision to discontinue CNG school buses is impractical and will directly impact children and parents financially.

Key facts and arguments:

1. Threefold difference in price: Currently, a CNG school bus costs ₹30 to ₹40 lakh (approximately \$1.2 million USD), while an electric school bus costs ₹1 crore to ₹1.25 crore (approximately \$1.2 million USD). This difference is unbearable for small transporters.

2. Direct impact on parents: If expensive electric buses

are made mandatory, school transport fees will increase significantly. This will impact lower, middle, and EWS families the most.

3. Usage versus cost: Most school buses run only 50-60 kilometers a day and are parked for several months a year due to holidays. Therefore, such a large investment is not feasible.

4. Lack of infrastructure: The delegation reported serious concerns regarding charging infrastructure, limited battery life, costly maintenance, technical support, and resale value for electric buses, while CNG buses have a well-established service system.

5. Successful Model Since 2001: CNG-based public transport has been operating successfully in Delhi since 2001, as directed by the Supreme Court. It is a proven, safe, economical, and clean fuel option.

Other issues such as panic buttons, speed limit devices, VLTD, a ban on BS-4 diesel vehicles, and vehicle age limits were also raised during the meeting.

Minister Kapil Mishra assured the delegation that he would raise these issues with the Chief Minister and the relevant departments, and would arrange a meeting between officials and transport organizations.

Key Demands of the Association:

- Permission to operate CNG school buses should be continued.
- The proposal for mandatory electrification should be reconsidered.
- Extensive consultations should be held with transporters, school operators, parents, and experts before the new policy is finalized.
- A technology-neutral policy should be adopted.
- A balanced decision should be made keeping in mind the safety of children and the livelihoods of millions of people.

Sardar Jail Singh, Sardar Manjeet Singh and Vishal Jain were also present in the meeting on behalf of the association.

The revolving fund provided to 'A' category self-help groups has now been increased from ₹15,000 to ₹30,000.



Parivahan Vishesh News

Sachin Maltitai Trimbakrao Mandlik Parivahan Vishesh Newspaper Daily Nashik

Under the leadership of Honorable Chief Minister Shri. Devendraji Fadnavis, & Minister of Rural Development and Panchayat Raj Mr. Jaykumar Gore, an important decision has been taken for the economic empowerment of rural women. Taking note of the demands of women's self-help groups, CRP, ICRP, and Sakhi under the 'Umed' campaign, necessary actions have been initiated through the Rural Development Department for their welfare.

The revolving fund provided to self-help groups in Category 'A' has now been increased from ₹15,000 to ₹30,000. Additionally, provision has been made to give a maximum honorarium of ₹6,000 per month to CRP, ICRP, and Sakhi based on the evaluation of their work.

Along with economically empowering women's self-



help groups in rural areas, women workers operating at the village level through the 'Umed' campaign will now receive greater financial strength. For the year 2025-26, a budgetary provision of ₹165 crore has been made for this scheme. Out of this, ₹43 crore 98 lakh 76 thousand 500 has already been distributed as funds. Further, a government decision has been taken to distribute an additional ₹29 crore 32 lakh 51 thousand to the Maharashtra State Rural Livelihood Mission on September 17, 2025. In both these phases combined, provision has been made to distribute ₹73 crore 31 lakh 27 thousand 500 as funds. The remaining funds will also be made available in the subsequent process as per the approved budgetary provision.

It is satisfying that the demands raised by the mothers and sisters of women's self-help groups, CRP, ICRP, and Sakhi have been noted and action has been taken on them. We will continue to make sustained efforts in the future so that rural women's economic self-reliance receives even greater strength and the 'Umed' campaign becomes more empowered.

Ramdhari Singh 'Dinkar's' Birth Anniversary Celebrated



Parivahan Vishesh News

Report by Deepak Kumar Ghosh, Parivahan Vishesh Newspaper Daily Khunti

The 118th birth anniversary of the 'Sun of Hindi Literature' and Rashtrakavi (National Poet) Ramdhari Singh 'Dinkar' was celebrated today at Shaheed Bhagat Singh Chowk under the banner of the Vishwa Bangla Hindi Sangam Parishad. Dr. Deepak Kumar Ghosh, President of the Vishwa Bangla Hindi Sangam Parishad, stated that the National Poet was born on September 23, 1908, into a humble farming family in Simaria Ghat village, Begusarai district, Bihar. Having grown up amidst hardship after losing his father in childhood, Dinkar infused his writing with such vigor, a spirit of rebellion,

and national consciousness that it ignited a revolutionary zeal among the youth during the freedom movement. Dr. Dharmendra Nath Tiwari, a poet from Murhu, remarked that Dinkar-ji was not merely a poet but a warrior of words. His lines—such as "You heeded no counsel of goodwill, nor recognized the value of friendship; so be it, I depart now, declaring my final resolve: no more supplication, now there shall be war" and "Vacate the throne, for the people are coming"—remain on the lips of the masses to this day. Tapan Ghosh, National President of the Akhil Bharatiya Sanskritik Vikas Mahasangh, stated that Dinkar-ji's timeless works—Rashmirathi, Parashuram Ki Pratiksha, Kurukshetra, and Urvashi—are invaluable treasures of Hindi literature. He was honored with the Jnanpith Award for Urvashi and the Sahitya Akademi Award for Sanskriti Ke Char Adhyay. Young Dhruvendra Bhaskar noted that the objective of celebrating Ramdhari Singh Dinkar's birth anniversary is not merely to remember a poet, but to pass on his legacy of national consciousness and social justice to the new generation.



Dr Vijay Garg

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

Parivahan Vishesh News

Written By Dr. Vijay Garg, Parivahan Vishesh Newspaper Daily

Private universities have become an important part of the higher-education landscape. They have expanded access to professional courses, introduced new academic programmes, invested in laboratories and infrastructure, and created opportunities for research and innovation. In many places, they have also helped students access emerging fields such as artificial intelligence, biotechnology, data science, renewable energy and advanced engineering.

With this expansion, however, comes a greater responsibility. A university is not merely a place that awards degrees. It is an institution entrusted with knowledge, scientific inquiry, young minds and, ultimately, the future of society. Therefore, academic freedom must go hand in hand with academic responsibility, and scientific ambition must be accompanied by accountability.

Science Requires Evidence

The foundation of science is evidence. Scientific claims must be testable, research methods should be transparent, data should be handled responsibly, and conclusions should remain open to scrutiny. Universities, whether public or private, have a special obligation to protect these principles.

Research cannot be reduced to the number of papers published, conferences attended or projects announced. Quality matters as much as quantity. A healthy research environment encourages researchers to ask difficult questions, report results honestly, acknowledge limitations and accept correction when evidence demands it.

Scientific accountability therefore begins with a simple principle: the pursuit of knowledge must remain more important than the pursuit of appearances.

Beyond Buildings and Rankings

Modern universities often highlight impressive campuses, sophisticated laboratories, international collaborations and attractive academic programmes. These facilities can certainly contribute to educational quality, but infrastructure alone does not create a strong university.

The real strength of an institution is reflected in the quality of teaching, research integrity, faculty expertise, student learning, laboratory practices, academic freedom, ethical standards

Private Universities: A Call for Scientific Accountability



Private Universities: A Call for Scientific Accountability

and the contribution its graduates and researchers make to society.

A university may have modern buildings and advanced equipment, but if students are not encouraged to question, investigate and think independently, the infrastructure has limited educational value.

Research Integrity Must Be Central

Scientific research carries a profound ethical responsibility. Fabrication of data, manipulation of results, plagiarism, inappropriate authorship and other forms of academic misconduct can damage not only an individual researcher but also the credibility of an entire institution.

Private universities should therefore maintain strong systems for research ethics, plagiarism screening, data management, conflict-of-interest disclosure and independent investigation of serious allegations.

These systems should not exist merely to satisfy regulations. They should become part of the academic culture.

Young researchers learn not only from textbooks but also from the behaviour of their teachers and institutions. If honesty is treated as a principle in laboratories and classrooms, students are more likely to carry that value into their professional lives.

Accountability Does Not Mean Suppressing Academic Freedom

There is an important distinction between accountability and control.

Scientific accountability does not mean telling researchers what conclusions they must reach. On the contrary, genuine science requires intellectual freedom. Researchers should be able to challenge established ideas, investigate unpopular questions and publish results that do not support an expected hypothesis, subject to legitimate ethical and legal requirements.

Accountability means that researchers should be able to explain how their work was

conducted, what evidence supports their conclusions and what limitations affect their findings.

A university should create an environment in which researchers can say, “This is what the evidence shows,” rather than feeling pressured to say, “This is what the institution wants to show.”Transparent Use of Research Funds

Research requires significant financial resources. Laboratories, equipment, field studies, scholarships and research personnel all require investment. When public or private funds are used for scientific work, transparency becomes essential.

Universities should maintain clear procedures for research grants, procurement, project expenditure and reporting. Researchers should also be encouraged to disclose relevant conflicts of interest.

Financial accountability and scientific accountability are closely connected. Misuse of resources can undermine research, while poor research practices can waste resources that could otherwise support meaningful discoveries.

Quality of Faculty Matters

A university's scientific culture is strongly influenced by its faculty.

Recruitment and promotion should therefore place genuine emphasis on subject expertise, teaching ability, research quality, ethical conduct and meaningful academic contributions. Publication counts alone cannot provide a complete picture of a scholar's contribution.

Faculty members should be encouraged to remain intellectually active, update their knowledge and connect classroom teaching with contemporary developments in their disciplines.

At the same time, universities should provide reasonable opportunities for faculty development. Accountability should be accompanied by institutional support.

Students Should Be Partners in Scientific Learning

Students should not be treated simply as consumers of education. They are participants in the academic process.

Laboratory work, research projects, seminars and classroom discussions should encourage curiosity and independent thinking. Students should learn how to distinguish evidence from opinion, reliable information from misinformation and scientific uncertainty from unsupported claims.

Private universities have an opportunity to develop a generation that does not merely remember scientific facts but understands how scientific knowledge is created and tested.

This is particularly important in an era when social media and digital platforms can spread scientific misinformation at extraordinary speed.

Artificial Intelligence Brings New Responsibilities

The rapid growth of artificial intelligence has added another dimension to academic accountability.

AI tools can assist students and researchers with literature searches, data analysis, coding, language editing and many other tasks. But their use raises questions about authorship, originality, accuracy, privacy, intellectual property and academic integrity.

Universities need clear and evolving policies for responsible AI use. Students should understand that using a technological tool does not remove the responsibility for the final work.

Researchers must also verify AI-generated information rather than assuming that an automated system is always accurate. In science, an attractive answer is not necessarily a correct answer.

Laboratories Must Be Places of Safety and Learning



Scientific accountability also extends to laboratory safety.

Proper training, equipment maintenance, waste management, chemical handling, biological safety and emergency procedures are essential components of responsible scientific education.

Students should never be encouraged to compromise safety for the sake of completing an experiment quickly. A culture of safety demonstrates respect for human life, scientific discipline and professional responsibility.

Accreditation and External Review

Independent evaluation can strengthen institutional accountability.

Accreditation and external academic review can help universities identify weaknesses, improve teaching and research practices and maintain appropriate standards. Such processes are most valuable when they encourage genuine improvement rather than becoming exercises in paperwork.

Universities should welcome credible external scrutiny because constructive criticism can help institutions become stronger.

Commercial Success and Academic Purpose

Private universities necessarily operate within a financial environment. Investment, infrastructure, student enrolment and financial sustainability are legitimate institutional concerns.

However, higher education cannot be treated entirely like a conventional commercial enterprise.

The central purpose of a university is the creation, preservation, transmission and application of knowledge. When commercial considerations dominate academic priorities, there is a risk that education becomes overly focused on market demand while fundamental research, humanities, basic sciences and long-term scholarship receive insufficient attention.

A balanced university recognises both financial sustainability and academic responsibility.

Protecting the Public Interest

Scientific research does not remain confined to university laboratories. Its consequences can reach hospitals, industries, farms, schools, governments and communities.

Research involving health, environment, food, technology or public safety can have significant social consequences. Universities must therefore consider the broader public interest while designing and communicating research.

Researchers should communicate findings responsibly and avoid exaggerated claims. The public deserves scientific information that is accurate, understandable and appropriately qualified.

Building a Culture of Questioning

Perhaps the greatest responsibility of a university is to create a culture in which questions are welcomed.

A student who asks “Why?” is not creating a

problem. A researcher who challenges an established assumption is not necessarily creating conflict. Scientific progress often begins with a question that others had not considered.

Private universities can make a lasting contribution by encouraging students to observe carefully, question respectfully, test ideas and accept evidence—even when evidence challenges their existing beliefs.

Accountability as a Strength

Accountability should not be viewed as a burden imposed on universities. It can become a source of institutional strength.

A university that maintains transparent research practices, ethical standards, qualified faculty, reliable academic processes and responsible governance earns trust among students, parents, researchers, employers and society.

Trust is particularly important in higher education because a university's influence extends far beyond the years a student spends on its campus.

The Road Ahead

The future of higher education will depend increasingly on the ability of universities to combine innovation with responsibility.

Private universities have enormous potential to contribute to India's scientific and educational development. They can establish advanced research centres, promote entrepreneurship, collaborate internationally, support interdisciplinary research and provide students with opportunities that were previously unavailable.

But growth must be accompanied by standards.

Scientific accountability does not oppose innovation; it protects it. It does not weaken academic freedom; it gives freedom a responsible foundation. It does not discourage research; it strengthens public confidence in research.

A truly successful private university should therefore aim for more than impressive infrastructure, large enrolment or attractive rankings. Its deeper achievement should be the creation of an academic culture where knowledge is pursued honestly, evidence is respected, questions are encouraged, research is conducted ethically and responsibility remains inseparable from scientific freedom.

The ultimate measure of a university is not simply what it possesses, but what it contributes to knowledge, its students and society.

Private universities have the opportunity to become powerful centres of scientific progress. With that opportunity comes an equally important duty: to remain accountable to evidence, ethics, academic standards and the public trust placed in them.

Punjab in Colours: From the Indus Valley to Modernity

Parivahan Vishesh News

Written By Dr. Vijay Garg, Parivahan Vishesh Newspaper Daily

Art is one of the most enduring ways through which a civilisation expresses its imagination, beliefs, emotions and relationship with the world around it. Long before written histories became common, human beings communicated through lines, shapes, symbols, colours and images. The story of Punjab's visual culture is therefore not merely a history of paintings; it is a story of changing societies, spiritual traditions, courtly cultures, village life, crafts, literature, migration and modern ideas. The geographical region associated with Punjab has witnessed some of the earliest urban cultures of South Asia. The wider northwestern region, including sites associated with the Indus Valley Civilisation, provides important evidence of early artistic expression. Archaeological discoveries from sites such as Harappa reveal seals, pottery, figurines, ornaments and other objects decorated with carefully designed forms. Animals, plants, geometric patterns and symbolic motifs demonstrate that people of the ancient period possessed a strong visual imagination and a sophisticated sense of design. Although it would be historically inaccurate to describe Indus Valley art simply as “Punjabi painting” in the modern sense, the archaeological heritage of the Punjab region forms an important part of the cultural background against which later artistic traditions developed. The seals and pottery of the ancient civilisation show how visual symbols could communicate identity, belief and social meaning without written explanation. Over the centuries, the Punjab region became a meeting ground of cultures and traditions. Its location between Central Asia, the Indian subcontinent and regions to the west brought different peoples, religions, artistic influences and cultural practices into contact. This continuous interaction gave Punjabi art a distinctive character—rooted in local life but open to outside influences. Art, Religion and the Sacred ImaginationReligion played an important role in the development of South Asian visual culture. Buddhism, Hinduism, Jainism, Islam and Sikhism, along with numerous local traditions, contributed to the artistic environment of the region at different periods. The growth of religious institutions created opportunities for sculpture, manuscript illustration, architectural decoration and other forms of visual expression. Artistic traditions were often closely connected with storytelling. Images helped communicate religious narratives to people who might not have access to written texts. With the emergence and development of Sikhism in the Punjab region, a new cultural vocabulary also developed around Sikh history, spirituality and community life. The lives of the Sikh Gurus, important historical events, sacred places and episodes associated with Sikh tradition became subjects of artistic representation. The illustrated manuscript tradition and later Sikh paintings contributed significantly to the visual memory of Punjab. Artists did not



merely reproduce historical personalities; they helped communities remember events, places and values through visual forms. The Mughal and Regional Artistic InfluenceThe Mughal period had a profound impact on the development of painting in northern India. Mughal artists developed highly refined traditions of portraiture, manuscript illustration, court scenes, nature studies and decorative design. Their emphasis on detail, observation and refined technique influenced artistic practices beyond the imperial court.

Punjab, because of its geographical and political position, came into contact with several artistic traditions. Persianate aesthetics, Mughal techniques and indigenous artistic practices interacted in different ways. The result was not a single uniform style but a broad artistic environment in which local and external influences could coexist. The depiction of landscapes, architecture, flowers, animals and human figures became increasingly sophisticated. Artists developed an appreciation for fine lines, delicate colours, ornamental details and carefully composed scenes. The Pahari and Sikh Painting TraditionsThe hills adjoining Punjab became home to important schools of miniature painting. The broader Pahari painting tradition, associated with several hill states, produced remarkable works depicting mythology, poetry, romance, nature and religious themes. The Kangra style, in particular, became renowned for its lyrical treatment of landscapes and human emotions. Radha and Krishna, romantic poetry and scenes from Hindu mythology were frequently represented. The paintings often combined delicate figures with beautiful natural surroundings. The Sikh painting tradition developed in a somewhat different historical and cultural environment. Portraits of the Sikh Gurus, Sikh warriors, rulers and important historical personalities became significant subjects. Artists documented not only individuals but also court life, military events and social scenes. The Sikh Empire under Maharaja Ranjit Singh provided

another important environment for artistic activity. Lahore became a major political and cultural centre. Court artists produced portraits and historical paintings, while European artistic influences increasingly entered the region. Portraiture during this period is particularly important because it helped preserve the visual memory of historical personalities. Paintings became records of dress, weapons, architecture, ceremonies and social life. Lahore: A Cultural and Artistic CentreLahore has historically occupied a special place in the cultural life of Punjab. Its monuments, gardens, educational institutions, publishing houses and artistic communities contributed to a vibrant intellectual environment. The city became particularly important during the colonial period when new forms of art education and Western academic techniques were introduced. Institutions such as the Mayo School of Arts, established in the nineteenth century and later associated with the National College of Arts, played a significant role in formal art education. Academic realism, perspective, portraiture and new approaches to drawing entered the artistic vocabulary of the region. At the same time, traditional crafts and indigenous artistic practices continued to survive. This period created an interesting tension between tradition and modernity. Artists had to negotiate between established South Asian visual traditions and new European academic methods. The encounter eventually contributed to the emergence of modern artistic identities in Punjab.Partition and the Transformation of PunjabThe Partition of 1947 was one of the most significant events in the modern history of Punjab. It divided the province between India and Pakistan and caused enormous migration, displacement and social transformation. The consequences of Partition also affected art. Artists, writers and intellectuals were displaced, artistic communities were separated and cultural centres changed. Yet the experience of Partition itself became an important subject of creative expression. Memories of lost homes, divided families, migration, violence and uncertainty

entered literature, cinema, theatre and visual art.

Art became a means of remembering a landscape that had been politically divided but remained culturally interconnected. The Punjab that existed before Partition could no longer be experienced in the same way. Artists on both sides of the border began interpreting their changing realities through new forms and themes.Punjab! Folk Art: The Colours of Everyday LifeThe history of Punjab's visual culture cannot be understood only through court paintings and formally trained artists. Its deepest roots also exist in folk traditions. Punjabi homes, clothing, embroidery, pottery, woodwork, murals and decorative objects contain a rich visual vocabulary. Phulkari embroidery, for example, transforms cloth into a field of colour and pattern. Traditionally associated with women's craft traditions, phulkari reflects creativity, patience, symbolism and community knowledge passed from one generation to another. Wall paintings and decorative motifs also expressed local ideas about beauty, prosperity, nature and celebration. Geometric patterns, flowers, birds, animals and symbolic forms appeared across different crafts. Folk art demonstrates an important truth: art does not belong exclusively to galleries and museums. It lives in homes, courtyards, clothing, festivals, religious spaces and everyday objects. Nature and the Punjabi Imagination

Punjab's agricultural landscape has profoundly influenced its artistic imagination. Fields of wheat, mustard flowers, rivers, village trees, cattle, wells, rural houses and seasonal festivals have provided artists with an endless visual vocabulary. The changing colours of the seasons are particularly significant. Golden wheat fields, green crops, flowering mustard, monsoon clouds and winter landscapes create a natural visual rhythm. The five rivers historically associated with Punjab also shaped its cultural imagination. Water was not merely a geographical feature; it represented life, fertility, movement and continuity. Even when modern artists moved away from literal representation, the emotional influence of the Punjabi landscape often remained present through colour, texture and symbolism. The Rise of Modern Punjabi ArtThe twentieth century brought profound changes to Indian art. Artists increasingly questioned established academic conventions and searched for new forms of expression. Modern Punjabi artists participated in this wider transformation. Some continued figurative traditions, while others experimented with abstraction, symbolism, expressionism and new materials. The modern artist was no longer expected simply to reproduce reality. Art could represent an emotion, an idea, a memory or an internal experience. This change was particularly important because Punjab itself was undergoing enormous social transformation. Partition, urbanisation, industrialisation, migration, political change and the transformation of agriculture altered everyday life. The canvas became a place where artists could explore these changes. Amrita Sher-Gil and the Modern Indian ImaginationAny discussion of modern art connected with Punjab would be incomplete

without mentioning Amrita Sher-Gil. Born in Budapest and closely connected with India through her family and life, Sher-Gil became one of the most important figures in modern Indian painting. Her work combined influences from European modernism with subjects drawn from Indian life. Her paintings often portrayed ordinary people, especially women, with dignity and emotional depth. Although her career was tragically short, her contribution was significant. She demonstrated that Indian modern art could engage with international artistic developments without abandoning its own cultural realities. Her connection with Punjab, particularly through her time in Shimla and her family background, gives her a special place in the wider artistic history of the region. Sobha Singh and the Visual Memory of Sikh TraditionAnother major figure associated with the visual culture of Punjab is Sobha Singh. He became widely known for paintings depicting Sikh Gurus, Sikh history and religious themes. His artistic representations contributed greatly to the visual familiarity of Sikh personalities among generations of people. His paintings became part of the popular visual culture of Punjab and the Sikh community. His work illustrates how an artist can influence collective memory. For many viewers, historical and religious personalities became visually recognisable through widely circulated paintings. Modern Artists and New Visual LanguagesThe modern and contemporary art scene of Punjab has never been limited to one style. Artists have explored portraiture, landscapes, abstraction, symbolism, social commentary, installation and mixed media. Artists such as Manjit Bawa developed distinctive visual languages that combined Indian philosophical ideas, simplified forms and strong colour relationships. His paintings often used human and animal figures in spacious compositions, creating a sense of stillness and contemplation. Arpita Singh, while not exclusively a Punjabi artist, represents the broader transformation of Indian contemporary painting in which personal memory, social experience and symbolic imagery became important elements. Punjab's contemporary artists likewise increasingly engage with questions of identity, migration, gender, environment, memory, violence, rural change and globalisation. From Canvases to Digital ScreensThe meaning of painting has changed dramatically in the digital age. Earlier generations depended on canvas, paper, pigments and physical brushes. Today artists can create using tablets, computers, digital brushes and artificial intelligence-assisted tools. Digital technology has expanded artistic possibilities. Images can be edited, reproduced, animated and distributed globally within seconds. A young artist in a small Punjabi town can potentially display work to audiences across the world without depending entirely on traditional galleries. However, technology also raises questions about originality, authorship and artistic skill. If software can generate an image within seconds, what distinguishes the artist from the machine? The answer may lie not simply in technical execution but in imagination, intention, experience and the ability to communicate meaning. The Changing Face of Rural PunjabPunjab's visual culture is also changing because Punjab itself is changing. Traditional village architecture is disappearing in many places. Mud houses, old courtyards, agricultural

tools and traditional occupations are increasingly being replaced by modern buildings, machinery and new lifestyles. These changes provide contemporary artists with both a challenge and an opportunity. Art can preserve memories of a rapidly changing rural landscape. A painting of an old village street may become more than an aesthetic object; it may become a visual document of a world that future generations may know only through photographs and memories. Art as Cultural MemoryOne of the most important functions of art is its ability to preserve memory. Historical documents tell us what happened, but art can sometimes communicate how a period looked and felt. A portrait preserves the appearance of a person. A landscape records a changing environment. A village scene captures clothing, architecture and occupations. A religious painting preserves a community's visual interpretation of its traditions. For Punjab, this function is particularly important because the region has experienced repeated political, social and geographical transformations. From ancient settlements to medieval courts, from Sikh historical traditions to colonial modernity, from Partition to global migration, every period has left visual traces. The Future of Punjabi ArtThe future of Punjabi art will probably be more diverse than its past. Traditional miniature painting, folk crafts and religious art will continue to coexist with contemporary painting, photography, digital art, installations and experimental media.

Young artists are increasingly exposed to international influences while remaining connected to local identities. This combination can create new artistic languages. The challenge will be to avoid treating tradition as something frozen in the past. Tradition remains alive when each generation interprets it in its own way. At the same time, modernity should not mean abandoning cultural memory. An artist can use digital technology while drawing inspiration from Punjabi folk motifs. A contemporary painting can explore migration while using the colours of mustard fields. A digital artwork can reinterpret an ancient symbol for a modern audience. ConclusionThe story of Punjab in colours is a story of continuity and change. From the symbols and motifs of the ancient Indus civilisation to miniature traditions, Sikh historical painting, folk embroidery, colonial academic art, modernist experiments and contemporary digital creations, the visual culture of the Punjab region has continually evolved. Its greatest strength has been its ability to absorb new influences without completely losing its connection with its roots. Punjab's art is therefore not simply a collection of paintings. It is a visual archive of a civilisation shaped by rivers, agriculture, spirituality, migration, struggle, memory and imagination. The colours may change, the techniques may change and the mediums may change, but the fundamental purpose of art remains remarkably constant: to help human beings see, remember, question and understand their world. In the changing canvas of time, Punjab continues to add its own colours—colours of history, faith, nature, resilience, creativity and hope.

"Every Tree in the Name of Mother India," a message of tree plantation at Anish Pankaj Law College.

Parivahan Vishesh News

Report Special Correspondent Parivahan Vishesh Newspaper Daily

BJP leaders and workers planted trees as part of the Seva Pakhwada (Service Fortnight) and pledged to protect the environment.As part of the "Every Tree in the Name of Mother India" campaign, a tree plantation program was organized at Anish Pankaj Law College as part of the BJP's national-level Seva Pakhwada. Senior BJP leader Dr. Manish Pankaj Mishra, along with party leaders, workers, students, and members of the college family, planted trees and pledged to protect the environment.Those present pledged to plant as many trees as possible and to regularly care for the planted trees. BJP leaders stated that trees are an important foundation for environmental balance as well as a safe and healthy future for future generations. Trees play a vital role in providing oxygen, reducing air pollution, conserving water, and maintaining climate balance.Senior BJP leader Dr. Manish Pankaj Mishra stated that, following Prime Minister Narendra Modi's call, the "One Tree in the Name of Mother India" campaign is being launched across the country to inspire people to be responsible towards nature and the environment. He said that simply planting a tree is not enough; its regular care and protection are equally important. Every person should plant at least one tree in the name of their mother, Mother India, or a loved one in the family and take responsibility for its protection.He appealed to women and citizens to make the "One Tree in the



Name of Mother" campaign a public campaign and plant as many trees as possible. He stated that the Seva Pakhwada is not just a program, but a pledge of service and responsibility to society and the nation.Attended by BJP State Executive Committee member Rajendra Prasad, Advocate Santosh Thakur, Rana Ranjit Singh, Gopal Yadav, Deepak Pandey, Santosh Singh, Rajesh Chaudhary, Rampravesh Singh,

Akash Giri, Ajay Narayan Singh alias Munna Ji, Shyam Kishore Mishra, Santosh Kumar, Mahesh Mishra, Sunil Mishra, Mihir Kumar, Sudhir Kumar, Mahesh Yadav, Bablu Gupta, Mantu Kumar, Mahesh Mishra, Akash Kumar, Vikas Kumar Singh, and numerous students and members of the college community were present.

Trump vs. Media: The Biggest Battle for Press Freedom in America



Parivahan Vishesh News

Bans, boycotts, and the launch of "Trump TV" raise serious questions about the fourth pillar of democracy - Case in Federal Court on September 23

Foreword - Author: Advocate Kishan Sanmukhdas Bhavnani, Parivahan Vishesh Newspaper Daily Gondia, Maharashtra

In a democracy, the relationship between power and independent journalism is not limited to the mere delivery of news, but is directly linked to citizens' right to information and government accountability. The confrontation between President Donald Trump and the mainstream media, which

erupted in September 2026 in the world's oldest democracy, the United States, has become a topic of global debate on this very criterion.

Events - Fact-By-Table:September 18: President Trump announced the banning of CNN, MSN Now, and Politico from the White House. The allegation: publishing false and fabricated news.September 19: Journalists from all three organizations were barred from entering the White House, and their press passes were deactivated. September 21: The White House pool coverage system is disrupted. The traditional arrangement of ABC, CBS, CNN, Fox, and NBC taking turns providing visual content for presidential events is suspended. CNN was already restricted, and the remaining groups have withdrawn from the shared arrangement.

September 21: The White House launches a 24-hour digital broadcasting platform called "Trump TV: The Essentials Station." This is not a traditional

channel, but an internet-based platform, delivering the president's speeches and administrative announcements directly to the public.September 23: A hearing on immediate relief is scheduled in federal court.

- Key Points - On the Constitutional and Democratic Crisis:
1. First Amendment vs. Administrative Rights: The First Amendment of the U.S. Constitution provides special protection to press freedom. The White House argues that entry to the White House is not a right, but a privilege that can be controlled for security reasons. Media organizations, meanwhile, argue that the restrictions are imposed due to the content of the news, violating the First Amendment and due process.
 2. Questions Before the Court: * Three questions will be crucial in judicial review: * Was the ban clear, consistent, and content-independent? Did the sudden deactivation of the pass violate due process? And is discrimination based on opinion in a field normally open to the press constitutional?
 3. Trump TV's Message: * When communication between independent media and the government was disrupted, the government established its own direct channel. This is not unconstitutional in itself, but in a democracy, the opportunity for independent scrutiny of government claims is equally important.
 4. Human Rights Perspective: * The United Nations Universal Declaration of Human Rights recognizes freedom of expression and access to information without fear as fundamental rights. According to international standards, any restriction on expression requires the criteria of law, legitimate purpose, necessity, and proportionality.*Conclusion: * This dispute is not just about Trump and three institutions. It will determine the basis on which journalists critical of the regime will be granted access to government institutions. CNN, MSN Now, and Politico have jointly approached the court seeking restoration of access. The administration has presented its case.

The president indicated on September 22 that he would reconsider access if the court ruled against it.

Ultimately, the power of democracy lies not in elections alone, but in an environment where citizens have the freedom to obtain facts from both those in power and those critical of them. The law, the Constitution, and judicial review will determine its ultimate limits.

'Youth for Developed Uttar Pradesh' program organized in Etah, UP.

Parivahan Vishesh News

Under the leadership of Yogi Adityanath and coordinated by JNU's Prof. Poonam Kumari, 'Gen Z' expressed their faith in the vision.

Report by Parivahan vishesh Daily Newspaper Etah (Uttar Pradesh)

The 'Youth for Developed Uttar Pradesh' program was organized in Etah, UP, as part of the 'Yogi Path: Unparalleled Dialogue Series-2'. Coordinated and chaired by Prof. Poonam Kumari of JNU, New Delhi, the dialogue aimed to connect the state's youth with Uttar Pradesh's development journey while providing a broad platform for their aspirations, experiences, and suggestions. Youth from across the state participated in the event.

Prof. Poonam Kumari shared views with the youth on topics such as Uttar Pradesh's development, education, employment, skill development, women's empowerment, entrepreneurship, and technological progress. She stated that under the leadership of Chief Minister Yogi Adityanath, the youth are not merely the future of the state but also vital participants in its current development journey. She urged the youth to understand their social responsibilities alongside education and knowledge, and inspired them to pledge their support to Yogi for a 'Developed Uttar Pradesh'. She also discussed subjects like MSMEs, 'One District One Product' (ODOP), women's safety, and youth employment.

Manvendra Manu, a social worker from Etah, remarked that the energy, talent, and innovation of the youth play a crucial role in Uttar Pradesh's development journey. He appealed to the youth to utilize their capabilities positively and contribute to building a developed Uttar Pradesh.Young speakers and representatives of 'Gen Z'—including Dr. Shivani Saxena, Dheeraj Singh, Shailendra Kumar, Alok Kumar, Ajay Pamar, Yatyendra Singh, Manmohan Singh, Dharendra Singh, and Tarun Singh—also shared their views on various topics. Dheeraj Singh highlighted that while a total of 4 lakh government jobs were provided over 15 years under the SP and BSP governments, the current

government has facilitated over 8 lakh government recruitments—more than double the previous figure—during its tenure. Sharing his experiences from the survey regarding women's empowerment, he highlighted the growing self-confidence among young women.

Alok Kumar shed light on the state's development trajectory through data and mentioned initiatives in the education sector such as smart classrooms, ICT labs, digital teaching materials, and tablets. Manmohan Singh praised the government's functioning, highlighting its commitment to good governance and a 'zero-tolerance' policy.

During the event, young speakers identified digital technology, startups, self-employment, skill development, and innovation as avenues for new opportunities for the youth. The dialogue revealed the enthusiasm and positive energy among the youth regarding the state's development. Participants pledged to play their part in the goal of building a developed Uttar Pradesh under Yogi's leadership. The event was moderated by Dr. Shivani Saxena.A blood donation camp was also organized alongside the event, witnessing enthusiastic participation and blood donations from a large number of young people. The event proved to be both successful and meaningful.



Immediate Help to Reach Accident Victims! Transport Department to Launch ‘Ama Rasta’ WhatsApp Chatbot

Parivahan Vishesh News

Manoranjana Sasmal , State Head Odisha

Bhubaneswar : The first few hours after an accident, known as the Golden Hour, are extremely important for saving the lives of critically injured people. To ensure that emergency assistance reaches accident victims as quickly as possible, the Transport Department is taking another step forward. A WhatsApp chatbot will soon be launched for the general public.

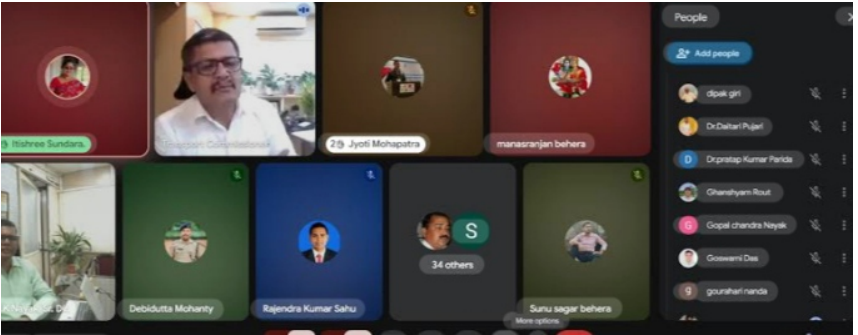
The digital platform, named ‘Ama Rasta’, will allow pedestrians and motorists to report road accidents. They will also be able to share the live location of the accident. This will make it easier for ambulances and other emergency services to reach the accident site quickly. According to a senior Transport Department official, the WhatsApp number for the service will be 7289911033. Eyewitnesses will be able to upload information about an accident through this WhatsApp number. Once the information is received, the nearest police station, government ambulance services and officials of the local Regional Transport Office (RTO)

will be alerted immediately. They will then begin rescue operations and assist the injured. The National Highways Authority and police will also be able to remove vehicles from the accident site quickly and help restore normal traffic movement.

Initially, the digital platform will be introduced on a pilot basis on some sensitive and accident-prone roads.The Transport Department also has trained volunteers for quick rescue operations at accident sites. More than 12,000 NCC cadets have been trained as ‘Junior Rakshaks’. In addition, more than 8,000 garages and shopkeepers located along various state and national highways are working as ‘Rakshaks’ and assisting in rescue operations at accident sites. These volunteers

generally provide first aid to injured people before ambulances arrive. Once the ‘Ama Rasta’ initiative is implemented, Rakshaks and Junior Rakshaks will be able to respond more actively. Their mobile numbers and other details will be linked to the digital platform.

After receiving an accident alert through the WhatsApp chatbot, Rakshaks and Junior Rakshaks will be able to reach the accident site faster and provide immediate assistance to the injured.



Major Setback for BJP in Kanpur: Dozens, Including Office-Bearers, Join BSP from Bithoor Assembly Constituency



Parivahan Vishesh News

Major Setback for BJP in Kanpur: Dozens, Including Office-Bearers, Join BSP from Bithoor Assembly Constituency

The Bharatiya Janata Party (BJP) has suffered a major setback here. Dozens of its workers, including office-bearers, have joined the Bahujan Samaj Party (BSP). At the divisional office in Naveen Market—in the presence of chief guest and former MLC Naushad Ali and Kanpur-Lucknow Divisional In-charge Suraj Singh Jatav—Ajit Tiwari (a resident of Bithoor Assembly constituency) and several others left the BJP to join the BSP along with hundreds of workers. Those who joined included: former Regional Media In-charge of Kisan Morcha and four-time Divisional In-charge Ajit Tiwari; Smt. Kajal Tiwari (District Secretary, BJP Mahila Morcha, Kanpur Rural); Anil Bajpai (former BJP Divisional Secretary/District Co-convenor); Booth Presidents Ajay Paswan, Shri Ram

Tiwari, Bablu Tiwari, and Dharmendra Yadav; former BJP Vice President Raju Pal; and others.The event was presided over by District President Kuldeep Kumar (Advocate). Numerous workers and leaders were present, including Divisional In-charges Ram Shankar Kuril, Jeevan Lal Bharti, Sunil Bharti, Kunwar Singh Rana, and Devi Tiwari; former City President Ram Narayan Nishad; former Divisional In-charge Mohan Mishra; Kuldeep Bhadauria; former candidate Praveen Mishra; Zila Panchayat members Salman Qureshi, Pankaj Dixit, Ramesh Kamal, Natthu Lal Diwakar, Deshraj Valmiki, Mohit Katheria, and Bablu Chaudhary; former District President Aslam Raj; former Divisional Convenors Hari Kishan and J.D. Gautam; Ram Chandra Bharatiya; Parsuram Premi; Pankaj; Jagat Valmiki; Ankit Dixit; Naresh Kuril; former Assembly President Vijay Rana; Satendra; Dharmendra Gautam; Suraj Gautam; Vipin Bharti; Ishwar Chandra; Ms. Gudiya; Smt. Asha; and Smt. Ramrani.

Purpose of Publication: Ten Characteristics: The Festival of Self-Purification

Parivahan Vishesh News

Paryushan festival also called Dasalakshana Mahaparva is an important and holy festival of Jains .From Bhadrpad Shukla Panchami to Anant Chaturdashi, or ten days, Jains meditate daily with a special religious worship for self-examination with purity of the soul.

These ten characteristics are as follows :

- 01) Good forgiveness - It is not only to ask for forgiveness, but also to forgive.0
- 2) Uttam Mardav - Being humble in every way
- 3) Uttam Arjav - Becoming simple with mind, words and deeds
- 4) Excellent toilet - Greed - Greed Renunciation To assume holiness
- 5) Uttam Satya - Speaking beneficial truth at all times
- 06) Excellent Restraint - Controlling the senses including the mind
- 07) Uttam Tapa - Tapa for self-sadhana
- 08) Best Sacrifice - Giving charity according to one's ability
- 09) Uttam Akinchanya - Renunciation of all things
- 10) Uttam Brahmacharya - Making



good use of time while absorbed in the soul and observing virtue

Thus, performing special puja on the day of Anant Chaturdashi and participating in the Kshamavani festival the next day.

Govardhan Das Binnani 'Raja Babu' Jai Narayan Vyas Colony, Bikaner Moving Talk-7976870397 WhatsApp-9829129011

Ranchi-based Jamshedpur officer in CID probe over JPSC irregularities

Parivahan Vishesh News

Sanjay is accused of extorting money from candidates and making them memorize answers, there are many such cases in Kolhan.

Kartik Kumar Parichha, State Head Jharkhand

Ranchi: The Central Intelligence Agency (CID), which is investigating the alleged paper leak and irregularities in the Jharkhand Staff Selection Commission (JSSC) Combined Graduate Level (CGL) examination, has picked up Jamshedpur food inspector Sanjay Kumar for questioning.

The CID team picked him up from his village, Pihara, in the Gaonwa police station area of Giridih district. The CID team brought him to Ranchi, where he was questioned and released late in the evening. Food Inspector Sanjay Kumar is also accused of leaking the question paper, committing irregularities, extorting money from candidates, and making them memorize the questions and answers.

The CID is investigating the entire matter. Legal action will be taken against the accused, Sanjay Kumar, only after the allegations are confirmed. According to information received, Sanjay Kumar's name had previously surfaced during the questioning of candidates.Subsequently, a team led by CID DSP Arvind Singh arrived at Sanjay Kumar's residence in the Gaonwa police station area of Giridih and brought him to Ranchi. DSP Arvind Singh was accompanied by Giridih's Gaonwa SDPO Amarendra Kumar and police from the Gaonwa police station.

In the case of alleged irregularities in the JSSC CGL exam, the 17-member CID Special Investigation Team (SIT) has so far taken statements from 450 successful candidates. 25 candidates are being called every day. To be honest, Kolhan is full of such Sanjays who entered government service by paying riches and are still collecting more. Some are close to politicians, ministers, or the BJP, while others are relatives.



A major political battle arose from the color of the chariot.



Parivahan Vishesh News
Saurabh Varshney

The election bugle hasn't yet fully sounded in Uttar

Pradesh's upcoming 2027 elections, but the political battles have already begun. The tussle between the Samajwadi Party's PDA politics and the Bahujan Samaj Party's "Sarvajan Sandesh" (all-people message) is now becoming apparent. The way BSP supremo Ms. Mayawati, while attacking Samajwadi Party national president Akhilesh Yadav, has turned the color of the PDA chariot into a political issue, makes it clear that the upcoming elections will not be confined to the corridors of power. The real battle will also be over social equations, vote banks, and political narratives.

Mayawati has questioned why the SP's PDA chariot appears less influenced by its traditional red color and more influenced by the saffron of the BJP-RSS. In her words, this question isn't just about color, but about the changing nature of politics. Linking this to the SP's vote bank politics, Mayawati even asked whether Akhilesh Yadav no longer has the same trust in Muslim voters as before

Symbols have their own power in politics. Whether it's the color of a flag, an election chariot, a slogan, or a yatra, each conveys a political message to the voter. However, it would be premature to consider political color as a direct indication of ideological change. The color of a campaign vehicle does not, in itself, constitute a decisive indicator of a party's policy, ideology, or electoral strategy. Nevertheless, the issue raised by Mayawati holds political significance because, using color as a pretext, she has directly targeted the social dynamics of the Samajwadi Party.

The PDA, an alliance of backward, Dalit, and minority social groups, has emerged as a key political formula in Akhilesh Yadav's politics. The Samajwadi Party has been presenting this social equation as an alternative political axis to the BJP. Mayawati questions the

credibility of this axis. She is asking how strong the SP's actual social base is on the PDA grounds and what is the share of Dalits and minorities in it?

This question is important because Dalit votes have long been a central political force for the BSP in Uttar Pradesh politics. Any attempt by another party to include Dalits as part of its social coalition naturally poses a political challenge for the BSP. Mayawati's attack can be seen as a response to this challenge.

Mayawati also made special mention of Muslim voters. She argued that if the Muslim community supported the Samajwadi Party in the last election, yet failed to prevent the BJP from coming to power, then Muslim voters should consider their political alternatives. This argument directly challenges the notion that Muslim voters will naturally stick with the Samajwadi Party. But here too, an age-old truth of electoral politics comes to light. No vote bank is permanent. Voters are not permanently tied to any party. Circumstances change, issues shift, and political equations change. In a vast and socially diverse state like Uttar Pradesh, caste, community, local candidates, government performance, national issues, and electoral alliances all combine to influence voting behavior. Therefore, Mayawati's message to Muslim voters is not merely an attack on the SP. It is also an attempt by the BSP to open the door to political alternatives.

In her statement, Mayawati claimed a growing trend in favor of the BSP among upper castes, particularly the Brahmin community. This claim is politically significant, as a major chapter of the BSP's politics has been associated with social engineering. The practice of aligning Brahmins and other social groups with the Dalit base has previously been significant in Uttar Pradesh politics. Mayawati's claim suggests that the BSP is once again exploring the possibility of a broad social coalition. However, there is a difference between claims and ground reality. Only election results or reliable surveys can provide definitive proof of a shift in the political inclinations of any social group. Political claims made before elections are inherently linked to the interests and

strategies of their respective parties.

Mayawati's second important weapon is the issue of law and order. She has linked her tenure to crime control, peace and order, and the rule of law, stating that the BSP has previously experienced such governance. This is not a new political argument, but a long-standing and important part of the BSP's electoral discourse. Law and order has always been a major electoral issue in Uttar Pradesh politics. Different governments have made varying claims about their tenures, and the opposition has challenged these claims. Therefore, the real basis of the electoral debate should be the concrete data on crime, policing, judicial processes, investment, employment, and public welfare during the governments' tenures.

Mayawati's message of "Sarvajana Hitaya, Sarvajana Sukhaya" (For the welfare of all, for the happiness of all) is aligned with this administrative assertion. She doesn't want to limit the BSP to Dalit politics alone. She says the party practices the politics of bread, employment, respect, and self-respect for all sections of society.

On one side is the SP's PDA, which seeks to bring backward classes, Dalits, and minorities under one political umbrella. On the other side is the BSP's Sarvajan Sandesh, which calls for broadening the social circle. The success of both strategies will ultimately depend on how many voters they can connect with on the ground.

The biggest question in the politics of Uttar Pradesh is whether the old social equations will remain in their old form or there will be a new re-combination of voters?

Mayawati's statement hints at this potential realignment. She challenges the SP's claim that the PDA could provide a broad social support base for it. She also sends a message to Muslim voters that the BSP offers a distinct political option. By mentioning Brahmins and other upper caste groups, she also signals an attempt to broaden her social base.

The most important point in this entire exercise is that the politics of Uttar Pradesh is no longer simply a

question of "who is with whom." The bigger question is: Who can align which social group with which political language?

This debate, PDA versus Sarvajan, could become a crucial political conflict in the upcoming election cycle. But the answer won't be found in slogans; it will lie in candidate selection, organizational activism, local issues, and ultimately, the voters' decision. Mayawati has, for now, put the ball in Akhilesh Yadav's court. She has questioned the PDA's authenticity, challenged the SP's hold among Muslim voters, and renewed the debate over its governance record. Now, it remains to be seen what political language the Samajwadi Party uses to respond to this attack. Overall, while the color of the PDA chariot may have been the immediate trigger for this political controversy, the real battle is not about colors, but about the social theater of votes. Red, saffron, and blue are not just colors in Uttar Pradesh politics, but symbols of distinct political identities and claims. The true test in the electoral arena will be not these symbols, but the social alliances these symbols successfully build behind them.

Accusations of color-shifting are not new in Uttar Pradesh politics. But this time, Mayawati's message is clear: she is in no mood to cede a unilateral advantage to the SP based on her social base. She is seeking to reclaim political ground for the BSP by challenging the PDA's politics. Now, the question isn't just what color the PDA chariot will be. The bigger question is how the complexion of Uttar Pradesh politics changes as the election season progresses. And on this changing stage, which social equations endure, which ones disintegrate, and which new ones take shape. This will be decided not by political leaders, but by voters.

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Someone should listen to the voice of the poor, someone should communicate with the labourers



Parivahan Vishesh News

These days, the country is experiencing a season of dialogue. Some are campaigning for "Students' Echo," others are launching a "Youth Dialogue Campaign," and others are organizing a "Student Awareness Fortnight." Different ideologies and organizations have their own strategies. Efforts are being made to connect with the youth and influence them with their ideas.

Dialogue is essential in a democracy. Youth are the strength of the nation, and it is important to listen to their questions.

But in this crowd, one question gets buried somewhere: Who will communicate with the poor? Who will listen to the cries of the laborer? Who will inquire about the problems of the family whose monthly income is exhausted before the month is over?

A special focus on youth in political and social activities is natural, especially during election time. But a country isn't made up solely of students and young people. It's also made up of the laborer who sets out in the morning in search of work. It's also made up of the small shopkeeper whose rent, electricity, and household expenses are constantly rising. It's also made up of the farmer who grows crops but struggles to calculate his own household budget. It's also made up of the lower-middle-class family that, while not falling within the formal definition of poverty, faces some expense every month and wonders, "Where should I cut back this time?"

Poverty isn't just about empty pockets. Sometimes, it's also about wanting a good education for their child but then seeing the fee calculations, parents become silent. It's also about someone in the family falling ill and the family, upon hearing the hospital's estimate, having to choose between medicine and other necessities. It's also about having to check their pockets repeatedly before buying kitchen supplies in the last week of the month.

India has made significant progress in reducing poverty in recent years. The World Bank's 2026 projection projects that the poverty rate, based on the lower-middle-income poverty line of \$4.20 per day, declined from 57.7 percent to 16.1 percent between 2011-12 and 2023-24. Nevertheless, it estimates that approximately 232 million people remained below this standard.

These statistics aren't just numbers on the pages of a report. Behind them lie millions of lives, aspirations, unfulfilled dreams, and everyday struggles.

Today, the common man's biggest concerns aren't always about big political debates. Their worries sometimes lie in seemingly trivial matters—rising kitchen expenses, children's fees, house rent, electricity bills, medical expenses, and job uncertainty.

For a family with limited income, every rising price isn't just a number. It's a new cut in the household budget. And the most difficult situation is faced by the lower-middle class, which is neither considered poor enough to easily access all assistance nor wealthy enough to bear rising expenses without difficulty.

They remain silent simply to protect their reputation. They don't seek help, but relief. They don't seek pity, but opportunity. They don't seek freebies, but a system in which they can live a life of dignity after working hard. This is the class that needs dialogue the most.

We should also see campaigns named "Echo of the Poor", "Dialogue with the Labourer", "Talk of the Middle Class" and "Brainstorming on Family Economy." Someone should stand on stage and ask what a family has left after covering the monthly income for food, education, health, and housing. Someone should ask how poor and middle-class families will be protected in the event of illness. Someone should ask how education can be such that parents are not burdened with debt to educate their children. Someone should ask how employment can be such that hard-working people can get not only work but also a respectable life.

Communicate with the youth. Communicate with students. Communicate with every segment of society. But also, go to the door of a poor person's hut and ask, "What is your biggest problem in life?" Perhaps there won't be any political speeches. Perhaps there won't be any major demands. Perhaps he'll simply say, "Let the children study, let the family have two meals a day, and let the sick get medical treatment... that's it." If the country's politics and society could understand these seemingly small needs, the meaning of dialogue would change. Because democracy isn't just about seeking votes. It's also about listening to the voices that are often the quietest.

Today, there is a need for such a dialogue in which the poor are not remembered only during elections, the labourers are not seen only in speeches and the middle class is not reduced to mere tax-paying citizens.

Voting comes once every five years, but the impact of inflation comes every day. Fees are paid annually, rent is paid monthly, electricity bills are paid monthly, medicine can be needed at any time, and new family responsibilities arise daily.

Therefore, the question shouldn't just be who the youth stand with. It should also be: When a youth is worrying about his future, who will take care of his family's kitchen? When a student is fighting for his career, who will understand his father's increasing medical expenses? When the country is talking about the future, who will care for the millions of families struggling today?

Someone must come to listen to the voices of the poor. Someone must come to communicate with the working class. Someone must come to understand the silence of the middle class. Because a country isn't just made up of the loudest voices from the pulpits. A country is also made up of the silent voices of those who toil every day, pay taxes, educate their children, raise their families, and yet, at the end of the month, find their empty pockets and fall silent.

And perhaps this is the biggest test of democracy: do the government and society listen to the voices of those who have neither a flag nor a slogan in their hands—only bread earned through hard work?

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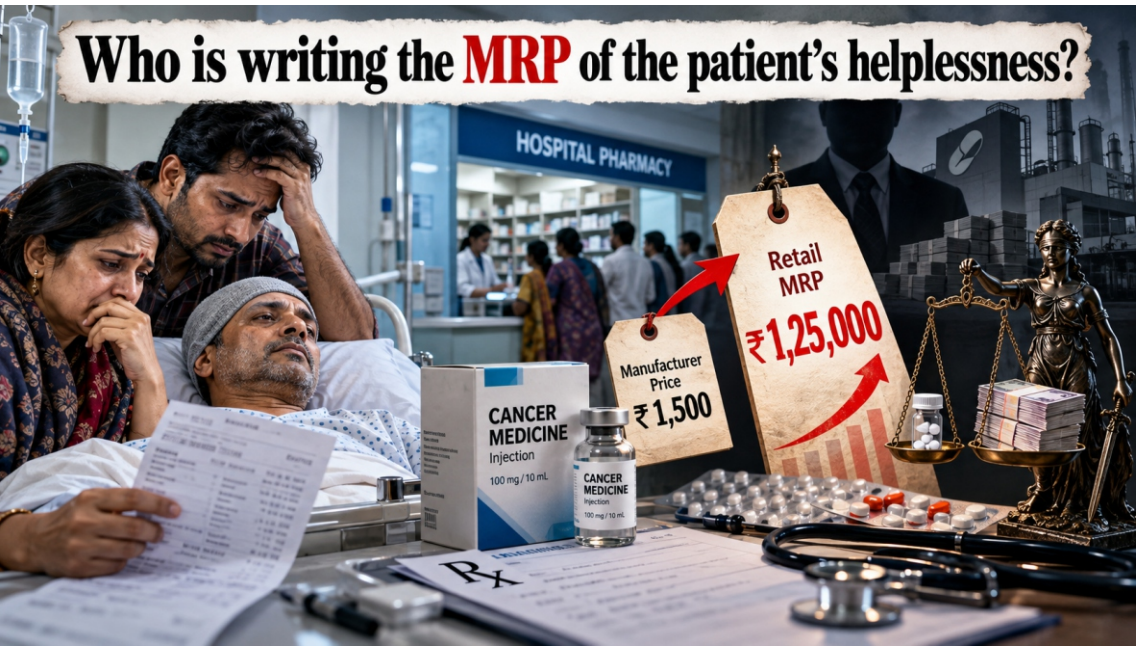
Who is writing the MRP of the patient's helplessness ?



Parivahan Vishesh News
[There was a robbery , but no weapons. — There was an MRP[One patient , one medicine and a complete daylight robbery]

Each subsequent dose of cancer treatment carries a hope for the family. So, when the manufacturer sells the drug to the retailer for approximately ₹2,700 (PTR) , but the MRP is ₹27,000 , it's not just a price increase , it 's a compulsion to be made tenfold more expensive. When this fact was brought before the Supreme Court bench of Justices Vikram Nath and Sandeep Mehta, the court called it a "daylight robbery" of patients. This comment highlights the harsh reality : families sell land , mortgage jewelry, and spend their life savings to save a loved one , yet remain helpless in the face of the cost of medication. Medicine's purpose is to save lives , not deplete a family's savings. Life-saving drugs should be priced in a way that ensures a cure and minimizes financial constraints.

Profiting on medicines isn't unreasonable , but how can arbitrary pricing of life-saving drugs be acceptable ? The question is: who will set the profit limit ? NPPA The National Pharmaceutical Pricing Authority (NPPA) provides for a maximum price for scheduled drugs , but a large number of drugs are non-scheduled. The petition states that approximately 82 percent of drugs Serious questions have been raised about the scope of this and the initial price setting process. This is a major weakness of the regulation. If the price setting process is not transparent , MRP The maximum retail price (MRP) may become the maximum price of patient compulsion. The question is simple: when the drug is available to the retailer for ₹2,700 (PTR) , what is the basis for the MRP of ₹27,000 ? Pricing is a problem when regulations exist and oversight is absent. The Drug Price Control Order , 2013 , established a framework for price control , but the pricing and monitoring of non-scheduled drugs remain questionable. NPPA The government monitors the prices of non-scheduled drugs, and



under normal circumstances, the annual price increase is capped at 10 percent. Yet, the abnormal gap between the initial price and the market price hasn't disappeared. The question is: why does the system, which is supposed to protect patients from arbitrary pricing , only take notice when the medicine is already beyond their reach ? The court also questioned the role of officials. The issue isn't about one department , but the entire regulatory system— where was the monitoring system when patients were being fleeced ? A patient arrives at the hospital for treatment , but often the compulsion to buy begins there. It is alleged that some private hospitals force patients to buy medicines from their in-house pharmacies , virtually eliminating the option of cheaper medicines available outside. During illness, a patient has neither bargaining power nor time to explore alternatives. Trust in the doctor , dependence on the hospital, and the urgent need for medicine—all three make them a buyer who has no choice but to say "no." Either buy the expensive medicine or accept the risk of treatment. The market may call it a sale , but for the patient, it is a compulsion. Every extra rupee earned through compulsion is not just a commercial gain but a serious ethical question.

When the burden from a patient's pocket reaches the government

treasury , it's not just about expensive medicine. Hospitals purchase the medicine at a higher price and receive reimbursement from government schemes. This means the increased price also becomes a burden on public funds. Concerns were raised before the court regarding reimbursement for increased drug prices under government health schemes , including Ayushman Bharat, which the court deemed a clear fraud, and a waste of taxpayer money. Schemes like Ayushman Bharat aim to protect poor families from the financial burden of medical treatment. Poor price transparency can lead to relief funds being diverted elsewhere in the value chain rather than reaching patients. This not only wastes government funds but also undermines the very trust of the welfare system.

The larger the price difference , the more direct the question of accountability. Every link—drug manufacturer , distributor , seller , hospital, and regulator—has a role to play ; blaming one individual won't solve the problem. But when a drug priced at ₹2,700 (PTR) reaches an MRP of ₹27,000 , the full accounting of this difference should be public. What is the actual cost , what is the manufacturer's profit , what does the distributor add , what does the hospital add, and what does the patient pay—why can't the entire

value chain be transparent ?

NPPA The government has a system for price monitoring and complaints , but the question is not the existence of monitoring , but its effectiveness—can it prevent abnormal pricing before it becomes a patient's compulsion ? The right to health is meaningless when treatment is beyond the patient's reach. A family battling cancer should be faced with the disease , not the cost of the medicine. A medicine priced at ₹2,700 (PTR) being sold at ₹27,000 MRP is not just ten times the price , it is a reflection of a system that failed to close this gap. The Supreme Court's comments have questioned this silence. Now, the government must address the flaws in price control , activate the regulator, and make the entire drug value chain transparent ; it must also ensure patients' freedom to purchase medicines in hospitals. Next hearing It's September 29 , 2026. But the real question is today— who is responsible if life-saving medicine plunges a family into financial crisis ? The court's call for "daylight robbery" isn't just a comment , it's a question posed to the entire healthcare system.

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A Meaningful Initiative to Preserve Vedic Traditions: Launch of a Quarterly Free Priesthood Training Camp in Hardoi

Parivahan Vishesh News

Launched with Vedic chanting at Vishala Devi Inter College under the aegis of the Uttar Pradesh Sanskrit Sansthan, Lucknow; youth from rural areas will receive training in traditional Vedic rituals.

Report by Special Correspondent, Parivahan Vishesh Newspaper (Hardoi/Haunja).

In a significant move towards preserving and promoting Indian Vedic traditions and Sanskrit culture, the Uttar Pradesh Sanskrit Sansthan, Lucknow, has launched a quarterly, free-of-cost training camp for priesthood (Paurohitya).

Key Facts and Program Details:

- Venue & Date: Launched on September 21 at Vishala Devi Inter College, Itaunja, Pawaya, Hardoi.
- Organizer: Under the aegis of the Uttar Pradesh Sanskrit Sansthan, Lucknow.
- Inauguration Method: Commenced with Vedic chanting and Mangalacharan (auspicious invocations) in accordance with Vedic tradition.
- Training Objective: To provide participants with formal training in priestly duties, Vedic rites, the Shodash Sanskar (sixteen sacraments), worship protocols, Yajna, Sandhya-vandan (daily ritual prayers), and other religious ceremonies.
- Trainers and Management:
- Trainer: Shri Ved Prakash Shukla – Expert in Vedic rituals.
- Manager: Shri Uma Shankar Trivedi.
- Principal: Shri Arvind Kumar Pandey, Vishala Devi Inter College.
- Institutional Guidance (Online Participation):
- Director Shri Pramendra Kumar Gupta, U.P. Sanskrit Sansthan.
- Shri Mahendra Kumar Pathak and Shri Shivam Kumar Gupta offered their best wishes and guidance via online platforms. Editorial



Note: Such free training camps in rural areas not only empower unemployed youth to become self-reliant but also transmit the fading tradition of priesthood to the new generation in a scientific and authentic manner. Guided by the maxim "Vidya Dadati Vinayam" (Knowledge bestows humility), this camp seeks to establish Sanskrit not merely as a language, but as a way of life rooted in cultural values (Sanskar). Gratitude was expressed to the Institute's officials, the school management, and the trainer at the conclusion of the event.