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parivahan vishesh

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02 Why Vitamin C is Essential for Our Immunity

06 Skill as Strength: A New Flight for Rural Women

08 When Electoral Democracy Itself Comes Under Question

Parivahan Vishesh - Constitutional Awareness - The True Deserving of Constitutional Respect

Parivahan Vishesh News

Change Your Perspective - Why Don't We All Consider Sanitation Workers and Drivers Among the Honorable?

Workers' Rights as Reflected in the Mirror of the Constitution, Judiciary, and Truth

Author Board: Parivahan Vishesh - Public Interest, Public Welfare, Public Information Cell

Introduction: The Foundational Truth We discuss the contributions of doctors, engineers, teachers, and officials, but forget that sanitation workers and drivers lay the foundation for their work. This is not merely an emotional matter; it is a constitutionally and judicially established truth.

Key Facts - On Constitutional Basis - What Does the Constitution Say?

Article 14 - Right to Equality: All are equal before the law. Sanitation workers and drivers deserve the same respect as doctors and engineers.

Article 21 - Right to a Dignified Life: The Supreme Court has repeatedly stated that life means more than just breathing, but living with dignity. A dignified life is impossible without sanitation and safe transportation.

Article 23 - Right against Exploitation: Forced



labor and forced labor are prohibited. Requiring sanitation and transportation workers to perform inhumane labor is a violation of the Constitution.

Articles 42 and 47 - Duty of the State: The state must ensure just and humane working conditions and improve the health of the people – this is directly linked to sanitation and health.

Article 51A - Fundamental Duties: Every

citizen has a duty to contribute to the nation's prosperity – sanitation workers and drivers perform this duty under the most difficult circumstances.

- What do judicial orders say?– The Truth

a) For sanitation workers:

• **The Prohibition of Manual Scavenging Act, 2013:** Manual scavenging is a punishable offense. The government is mandated to provide machinery and safety equipment.

• **Historic Supreme Court order (2023-2024):** ₹30 lakh compensation for sewer-cleaning deaths and directing central and state governments to implement 100% mechanization. The court stated, "Sending someone to die in a sewer is a crime."

• **National Safai Karamchari Commission:** A permanent statutory body for their welfare, wages, safety, and respect.

b) For drivers:

• **Motor Transport Workers Act, 1961:** Drivers have the right to 8 hours of work, health, rest, and welfare facilities.

• **Supreme Court directive:** Immediate assistance to road accident victims (Good Samaritan Law), and mandatory insurance,

pension, and rest areas for drivers.

• **Central Motor Vehicle Rules:** Stabilize duty hours and prohibit overloading to prevent driver fatigue.

- The True Truth - 5 Irrefutable Arguments

Argument 1: If a doctor doesn't come for a day, alternative arrangements are needed; if a sanitation worker doesn't come for a day, the entire hospital, neighborhood, and city can be shut down due to infection. This was proven during COVID.

Argument 2: Medicine can be manufactured in a factory, but if there are no ambulance or truck drivers, they can't reach the patient. The final leader in the supply chain is the driver.

Argument 3: The wheel of the economy: More than 4.5% of GDP comes from the transportation sector, and if there is no cleanliness, 6% of GDP is spent on diseases.

Argument 4: The judiciary has considered these to be Essential Services – meaning their services cannot be stopped even during a strike, because without them, life comes to a standstill.

Argument 5: Honored category does not mean merely garlanding, but ensuring minimum wages, ESI, PF, insurance, safety kits, rest houses, and children's education.

Editorial Conclusion and Demand - 3 - Point Demand of Parivahan Vishesh:

1. Honored category status: Sanitation workers and drivers should be declared honorary category in the gazette as 'frontline heroes' and 'nation builders'.

2. Compliance with constitutional rights: Safety equipment, health check-ups, 8-hour duty, and dignified wages should be made mandatory under Articles 21 and 42.

3. 100% implementation of judicial orders: A complete ban on manual scavenging, the use of machines, and the provision of rest areas, toilets, and canteens for roadside drivers.

Change your perspective - Respect those who lay the foundation of society first.

Slogan: Cleanliness and safe transportation are the first hallmark of a developed India.

Publisher: Sanjay Kumar Bathla | Editor-in-Chief, Parivahan Vishesh
References: Constitution of India, Manual Scavenging Act 2013, Motor Transport Workers Act 1961, Directions of the Honorable Supreme Court

This article is presentable, authentic, and publishable in courts and the government.

Special Thought - Don't be a straw, be a lamp - True identity is proven only in adversity

Parivahan Vishesh News

Thinker: Sanjay Kumar Bathla, Editor-in-Chief, Parivahan Vishesh

A straw that changes direction in the wind has no existence of its own, but a lamp burning even in storms preserves its own existence and paves the way for others.

When favorable or unfavorable circumstances arise in life, most people change their direction like a straw blown by the wind.

Perseverance and Light No matter how strong the storm, a strong and burning lamp not only preserves its own existence but also paves the way for others with its light in the dense darkness. The oil of a lamp is its values, its truth, and its self-confidence.

3. The Time of True Identity Your true identity is revealed not in easy and peaceful times, but in difficult and adverse circumstances. To remain true to your values even when there are challenges all around is to become a lamp.

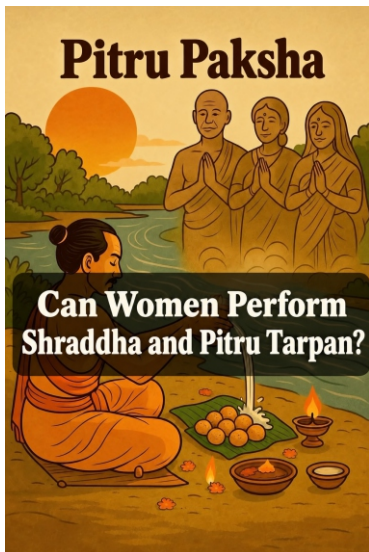
1. The Psychology of a Straw - Non-Existence A straw has no existence or resolve of its own. Follow the crowd, change your principles where you see profit - this is convenient, but it destroys a person's own identity.

Conclusion: The wind direction in life will keep changing. Sometimes a favorable breeze will blow, sometimes an unfavorable storm. It is up to you to decide whether you want to flow like a straw or burn like a lamp.

2. The Philosophy of a Lamp -



Can women perform Shraddha and Pitri Tarpan?



Parivahan Vishesh News

Devotion versus Tradition: Shraddha is not merely a tradition; it is a matter of faith and reverence.

Special Feature – An article dedicated to public interest, welfare, and information.

Author: Pinki Kundu (Social Consultant; Leader, BJP Delhi; Co-convenor, Bengali Cell, BJP Delhi; Member, Ujjwala Yojana, Delhi State).

Introduction: A question often arises in people's minds—can women perform Shraddha? Can they offer water (Tarpan) to their ancestors? This question is not just about scriptural rules; it is about faith and duty. Key Facts and Points:

- No ritual is complete without women; they are at the forefront of every task and festival. An offering (Bhog) can be made to the Divine only when a woman cooks the food; a worship ritual is completed only when a woman makes the necessary preparations. Unless women are involved in the festivities and rituals, the task remains incomplete.

- Faith and Duty – The True Benchmarks: We observe that in many households, men perform Tarpan and offer water with full devotion and adherence to rules. Conversely, in other homes, sons may act arbitrarily and neglect these duties. When it comes to faith and duty, one should not be constrained by the notion that "only men perform this task."

- Discretion Based on Circumstances:
• Ideal Situation: Where men wish to perform these rituals with devotion, both men and women should work together for their ancestors.
• Adverse Situation: Where an individual has no desire to perform these rituals—perhaps due to intoxication, a lack of faith in worship, or a tendency to create discord at home—and Tarpan is performed merely as a formality, the question of whether it "must be done by a man's hands" becomes irrelevant. In such cases, what matters is faith and sentiment.

- Scriptural Evidence – Sentiment is Paramount:
- Driven by her love for Lord Shri Ram, Shabari offered Him ber (jube fruit) that she had already tasted. When Lord Krishna visited Vidura's home, Vidurani, overwhelmed with love, began offering Him the banana peels instead of the fruit itself. When it comes to love, reverence, and devotion, the intensity of emotion often takes precedence.

- Editorial Conclusion: This certainly does not imply that one should act arbitrarily or flout scriptural rules at will. One should make every effort to adhere to the guidelines laid down in the scriptures.

However, circumstances vary. If one's heart holds genuine reverence, devotion, love, and a sense of duty towards one's ancestors, that sentiment must also be acknowledged. One should seek a path that respects both family traditions and the scriptural norms observed in the household.

Shraddh is not merely a ritual; it is an opportunity to express reverence and gratitude towards one's ancestors. Therefore, whether a man or a woman, where there is genuine reverence and a sense of duty, showing respect to one's ancestors is paramount

.Reverence + Action = True Tarpan (Offering)

Publisher: Sanjay Kumar Bathla | Editor-in-Chief, Parivahan Vishesh | Daily Newspaper Slogan: Reverence, dedication, and true devotion are the hallmarks of the Sanatan tradition.

8th CPC: A ray of hope for pensioners prior to 01.01.2026

Parivahan Vishesh News

Supreme Court issues notice to Centre on writ petition, hearing to be held on October 14, 2026

Report by KK Chhabra, Parivahan Vishesh Newspaper Daily

Commission, bringing new hope to millions of pensioners across the country.

Key Facts and Points 1. What is the basis of the petition? A writ petition has been filed in the Honorable Supreme Court challenging the current Terms of Reference (ToR) of the 8th Pay Commission. The main objection in the petition is that the ToR explicitly excludes pensioners who retired prior to 01.01.2026.

2. Supreme Court Action: The Honorable Supreme Court has taken this petition seriously and issued notice to the Union of India and other respondents. The matter has been listed for hearing on 14.10.2026.

3. Important to whom? This matter directly concerns millions of pre-01.01.2026 pensioners and family pensioners, whose eligibility for a fair pension revision under the 8th CPC had been a matter of serious concern.

4. Legal Position - Clear Message: The issuance of notice does not mean relief. It is the first important step in the judicial process. It means that the grievances of millions of existing pensioners will now be judicially considered.

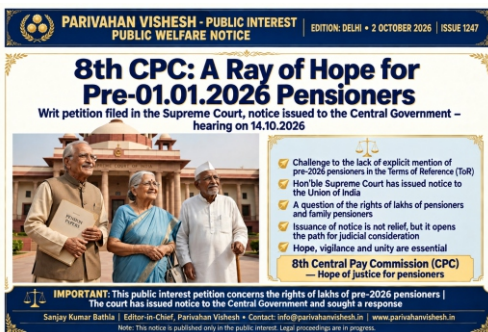
5. Editorial Appeal: This is certainly an encouraging development. It is a ray of hope that the rights of elderly pensioners who have served the

country for years will be heard in a judicial forum. Conclusion: At this time, all pensioners need to remain hopeful, vigilant, and united. The legal battle is still in its initial stages, but the case reaching the Supreme Court is a major achievement in itself.

Let us remain hopeful, vigilant, and united.

Important Note: This information is published solely in the public interest. Legal proceedings are ongoing. The final decision will rest with the Honorable Supreme Court.

Publisher: Sanjay Kumar Bathla | Editor-in-Chief, Parivahan Vishesh



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Pinki Kundu

Parivahan Vishesh News

Uttar Pradesh STF has arrested Vivek Kumar Singh, a 37-year-old cyber fraudster, for masterminding a 7.29 crore scam that lured victims with fake stock trading and IPO training. The gang used Instagram ads, WhatsApp groups, and a fraudulent app ("ACI Century") to dupe thousands of investors, later routing funds through shell accounts and converting them into cryptocurrency sent to Dubai.

Case:
Arrested Accused: Vivek Kumar Singh, 37, originally from Dehradun, residing in Gurugram.
• Arrest Location: Rajpur area, Dehradun, Uttarakhand.
• Fraud Amount: 7.29 crore (linked to over 3,087 online complaints on NCRP).
• Complaint Origin: Case registered at Lucknow Cyber Crime Police Station on complaint by Apoorva Rai.
• Recovered Items: Laptop, 2 mobile phones, 2 SIM cards, 2 routers, 15,500 cash. Modus Operandi
• Fake Advertisements: Posted on Instagram/Facebook offering "stock market analysis training."
• WhatsApp Groups: Victims added to groups like "VIP-9-6 ACI Exclusive Guidance Group."
• Fabricated Proof: Fraudsters shared fake profit screenshots to build trust.
• Fraudulent App: Victims directed to download ACI Century App, showing fake dashboards with fabricated profits.
• Money Trail:
- Victims transferred money into multiple bank accounts linked to shell firms.
- Funds layered through several accounts. o Converted into USDT

cryptocurrency.
- Routed to associates based in Dubai.

Risks & Red Flags
• Assured high returns in stock/IPO investments.
• Training offers via social media without SEBI registration.
• Fake dashboards showing profits to lure larger deposits.
• Requests to transfer funds into multiple accounts or download unknown apps.

Advisory:
• Verify stock trading platforms: Only use SEBI-registered brokers and apps from official app stores.
• Avoid social media "training" ads: Fraudsters exploit Instagram/Facebook to lure victims.
• Check credentials before investing: Cross-check company details and SEBI registration.
• Report fraud immediately: Call 1930 (National Cyber Crime Helpline) or file on the NCRP portal.
• Educate vulnerable groups: Young investors and retirees are frequent targets.

Today's Cybersecurity Thought

“FAKE STOCK TRAINING TRAP: Cyber Crooks Widely Luring Aspiring Investors”



FAKE STOCK TRAINING TRAP: Cyber Crooks Widely Luring Aspiring Investors

Given the continuous support and cooperation that Parivahan Vishesh Newspaper has received from all of you over the past three years, and considering its growing role in amplifying your voice day by day, the management of Parivahan Vishesh Newspaper and Transport Vishesh News Limited have decided to launch the public's own channel, 'Parivahan Vishesh News Doordarshan,' from the month of October. The objective of this initiative is to deliver public interest news, public welfare information, public awareness, and important updates more rapidly and effectively to the Government of India, various State Governments, and all political organizations before anyone else.

Get Ready — We're Coming Soon!

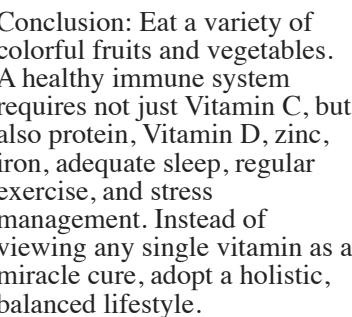
PARIVAHAN VISHESH NEWS DOORDARSHAN

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

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



Sanjay Bathla
Editor In chief





Why should one not consume food or water at someone else's home during Pitru Paksha?

Parivahan Vishesh News

In Sanatan Dharma, the 16-day period of Pitru Paksha is considered a time of great sensitivity and subtle spiritual significance. The Garuda Purana—a scripture dealing with the science of death and the afterlife—clearly states that during these 16 days, your body is not merely your own; you become a "vessel" for your ancestors.

Author: Pinki Kundu (Social Counselor, BJP Leader, Co-convenor of BJP Delhi's Bengali Cell, Member of Ujjwala Yojana Delhi)

Report by Special Correspondent, 'Parivahan Vishesh' Daily Newspaper

The rules regarding food consumption during Pitru Paksha are extremely strict.

Part 1 – What the Garuda Purana says: Food is not just the body; food is the mind. In Chapters 17 and 33 of the Preta Kalpa section of the Garuda Purana, Lord Vishnu explains to Garuda:"Annam Brahma rasam Vishnu bhokta devo Maheshwarah."Food is Brahma (the Creator), its essence is Vishnu (the Preserver), and the living being who consumes it is Maheshwara (Lord Shiva) Himself. Therefore, never regard food as ordinary.

And another verse states: "As the food, so the mind; as the water, so the speech."The Garuda Purana states that food carries three types of flaws (doshas) that are transferred to the person consuming it:

1. Jati Dosha (Flaw of Origin/Nature): Who grew the food? With what intent was it grown? If a farmer grew it out of greed or anger, that emotion becomes embedded in the food.
2. Nimitta Dosha (Flaw of Intent/Circumstance): What was in the cook's mind while preparing the food? If there is quarreling or abusive language in the kitchen, the food turns into poison. That is why it is said: never cook food with an impure state of mind.
3. Aashraya Dosha (Flaw of Source/Shelter): Whose house does the food come from? Whose money was used to procure it? If money is acquired through sin, theft, usury, or deceit, then an element of that sin permeates the food consumed.

During Pitru Paksha, this specific flaw becomes particularly perilous.

Part 2 - Who stays with you during Pitru Paksha? - Subtle Science: According to the Garuda Purana, two bodies remain with the soul after death: the subtle body (sukshma sharir) and the causal body (karana sharir). During Pitru Paksha, Yama (the God of Death) releases the ancestors from Pitru-loka for sixteen days; they visit the homes of their sons and grandsons, dwelling at their doorsteps, in their kitchens, and within their very shadows.

They do not consume physical food; they merely absorb its scent and the emotions associated with it.

A subtle essence of whatever you eat or think reaches your ancestors.

Now, consider the implications of eating at someone else's home—
- If meat and alcohol are prepared in that household, the spiritual taint (dosha) of that act will affect your ancestors.
- If the Shraddha ritual (ancestral offering) is not performed in that home and the resident ancestors remain unfulfilled, their dissatisfaction and envy will clash with your own ancestors.
- If the money used in that household was earned through unrighteous means (adharma), your ancestors will also become participants in that sin.

That is why the Garuda Purana



Why should one not consume food or water at someone else's home during Pitru Paksha?

states: During Pitru Paksha, a son serves as a "sacred vessel" for his ancestors; if the vessel becomes impure, how can the ancestors drink the water? Your body is that vessel, and the food and water you consume constitute the water within it.

Part 3 - 5 Reasons why one should not eat at others' homes - According to the Garuda Purana

Reason 1 - Your body becomes a sacrificial altar (Yajna-shala) for your ancestors: During these sixteen days, when you perform Tarpan (water offering), Pind-daan (offering of rice balls), or feed a Brahmin, your ancestors attain satisfaction solely through you. The Garuda Purana states that a subtle channel connects a son's navel to his ancestors; whatever the son consumes reaches the ancestors in a subtle form.

If you consume food from outside—food that is impure or possesses Rajoguni (passionate) or Tamasic (lethargic/ignorant) qualities—your ancestors receive the same; instead of being satiated, they become agitated. That is why it is said: **"Svagrihe bhojanam kuryat"**—consume food prepared only in your own home.

Reason 2: Food from another's home breaks your vow. Pitru Paksha is a vrat (solemn vow)—a great 16-day observance. Just as you abstain from outside food during the nine days of Navaratri because you must remain pure for the Goddess, similarly, during Pitru Paksha, you must remain pure for your ancestors.

The Garuda Purana states that if a person eats food at another's home during Pitru Paksha, the ancestors do not accept his Shraddha offerings, and even crows refuse to eat his Pinda (ritual rice balls), because the impurity of the other person's household has permeated the offering.

There is a Shloka (verse):

"Parannam cha paravastram parashayya parastriyah, Pitrupakshe vivarjayet."

During Pitru Paksha, one must renounce food, clothing, and bedding belonging to others, as well as intimacy with another's spouse.

Reason 3: The Principle of Debt—The Debt of Food is the Greatest Debt. In Sanatan Dharma, the debt incurred by consuming another's food is considered a debt that can never be fully repaid. By eating at someone else's home, you become indebted to them on a subtle level.

During Pitru Paksha, you are meant to remain indebted to only three entities: the Devas (divine beings), the Rishis (sages), and the Pitrus (ancestors). If you incur a fourth debt—a debt to a fellow human—by eating at another's home, your ancestors may curse you, for you have given away the share meant for them to someone else. The Garuda Purana recounts a story: a Brahmin once ate kheer (sweet rice pudding) at a friend's house during Pitru Paksha (the fortnight dedicated to ancestors). His ancestors returned to

Pitru Loka (the realm of ancestors) hungry because the kheer had been prepared with the friend's specific desire—"May my task be accomplished"—attached to it. The ancestors declared, "You offered the food meant for us to fulfill another person's desire; go, you shall incur Pitru Dosh (ancestral affliction)."

Reason 4 – Protection against interference by Pretas and Pishachas: The Preta Kalpa section of the Garuda Purana describes 18 types of Pretas (restless spirits). These entities are most active during Pitru Paksha because the gates of Yamloka (the abode of Yama, the God of Death) remain open during this period.

When you consume food in an unfamiliar home, a hotel, a dhaba (roadside eatery), or any place where the purity of the food is unknown—or where garlic, onions, meat, and alcohol are prepared—the subtle energy of Pretas enters your body along with that food.

When your body harbors both your ancestors (Pitrus) and the invading Pretas, a conflict arises between them; this state manifests as Pitru Dosh, the evil eye (Nazar Dosh), or discord and strife within the household.

That is why elders advised against eating at hotels or outside establishments during Pitru Paksha, recommending instead the consumption of simple, Sattvic (pure) food prepared with one's own hands.*Reason5 - The transfer of your spiritual merit: The most secret principle of the Garuda Purana – donating food results in the transfer of spiritual merit.

When you eat at someone else's home, unknowingly, the spiritual merit you have earned for that day (equivalent to the merit of performing Shraddha) is transferred to the ancestors of that household, leaving your own ancestors empty-handed.Just as money is transferred via mobile phones, spiritual merit is transferred through food. Therefore, during Pitru Paksha, one should eat only at the homes of those whose ancestors are friends with one's own ancestors—meaning, within one's own family or one's own home.

Part 4 - Places where one must absolutely not eat: A list from the Garuda Purana. The Garuda Purana identifies eight types of places where consuming food during Pitru Paksha is considered a grave sin:
- The home of a Shudra or an impure person – where rules of ritual purity and cleanliness are disregarded.
- The home of an alcoholic or a non-vegetarian – where the killing of living beings takes place.
- The home of a soulless person or one who does not perform Shraddha – where not even a lamp is lit in the name of ancestors; the ancestors there remain unappeased and will snatch away your spiritual merit.
- The home of a prostitute or an adulterer – a place dominated by carnal lust.
- The home of someone who earns through usury, theft, or bribery – their money is impure.
- Another person's home on the day of Shraddha without an invitation – one who attends a Shraddha

uninvited consumes sin.
- Food from hotels, dhabas, or the marketplace – where the cook is unknown; such food carries the accumulated desires and energies of a hundred different people. 8. Food left over from another person's Shraddh – If someone else has fed a Brahmin in the name of their ancestors and food remains, never eat it; that food belongs directly to the ancestors, and consuming it incurs Pitri-dosh (ancestral affliction).

Part 5 – What to eat and how to eat: Dietary guidelines for Pitri Paksha – So, what should one eat? The Garuda Purana (Chapter 21) prescribes the following dietary rules:Foods to consume –
- Simple food prepared in one's own home—either by oneself or by one's wife, mother, or daughter—cooked in cow's ghee.
- Food prepared without garlic, onion, red lentils (masoor), black gram (urad), chickpeas (chana), or asafoetida (hing); these are considered Tamasic (inducing lethargy or agitation) and are believed to agitate the ancestors.
- Barley, rice, wheat, moong dal, cow's milk, curd, ghee, honey, fruits, and tubers/roots.
- Eating only once a day (a Sattvic meal), not during Brahma Muhurta (pre-dawn hours), but during the day.
- Before eating, setting aside small portions of food in the name of one's ancestors for the cow, crow, dog, and ant; this practice is known as Panchabali.

Foods to avoid –
- During these 16 days: Meat, fish, eggs, alcohol, garlic, onion, red lentils, chickpeas, black gram, eggplant, bottle gourd (lauki—in some regions), paan (betel leaf), and tobacco.
- Stale food, food that has been tasted or partially eaten by another (jutha), and reheated food.

Rules regarding water – During Pitri Paksha, one should not drink water from another person's home, especially if the household is Tamasic. Consume water from one's own home, or Ganga Jal (water from the Ganges), or clean well water; this is because water, like food, absorbs the energy or intent (bhava) of the environment.

It is said: "Jalam peetva pargrihe, pitrunam tripti nashyati"—drinking water at another person's house destroys the satisfaction of the ancestors.

Part 6 - Exceptions: When can one eat at another's home? The Garuda Purana—which is stern yet compassionate—lists three

exceptions:

1. At the Guru's home - One may eat at the home of one's Guru, Acharya, or a learned Brahmin during Pitru Paksha; the Guru's food is akin to Amrit (nectar) and satisfies one's ancestors as well.
2. At the daughter's home - While there is a rule that a father should not eat at his married daughter's home during Pitru Paksha, a daughter may eat at her father's home, as she shares a bond with her father's ancestors too.
3. In times of emergency - If you are traveling or ill and cannot prepare your own meal, you may consume fruits, milk, or Ganga Jal (holy water) after offering them to Lord Vishnu and chanting "Pitrubhyo Namah" (Salutations to the ancestors). No spiritual transgression is incurred, as the intent is pure.

However, attending parties, weddings, or birthdays at hotels or friends' homes and eating there during Pitru Paksha is considered a grave transgression in the Garuda Purana.

This displeases the ancestors, leading to Pitru Dosh—manifesting as domestic discord, obstacles regarding progeny, financial loss, or illness.

Part 7 - How to observe this in modern life: Practical measures Nowadays, people have jobs and often live away from home; so, how can this be managed? Here are 5 measures:

1. Carry a tiffin - Carry a tiffin from home for these 16 days and consume only that food while at the office.
2. Stick to a fruit-based diet (Phalahar) - If you are away from home, consume only fruits, milk, peanuts, Ganga Jal, and Tulsi leaves; these are considered pure.
3. Seek mental forgiveness – If you inadvertently consume food prepared by others, then at night—facing south

and holding water in your hand—say: "O my ancestors, today, out of ignorance, I consumed food prepared by another; please forgive me. I shall be mindful from tomorrow onwards, and as an act of atonement, I will feed a Brahmin or provide fodder to a cow."

4. Purification via the Gayatri Mantra – Before eating, chant the Gayatri Mantra three times and gently blow onto the food; this reduces any associated impurity by 50%. This remedy is prescribed in the Garuda Purana.

5. Add a Tulsi leaf – If you must consume food or water prepared by others, add a Tulsi (Holy Basil) leaf to it. Tulsi is beloved by Lord Vishnu; it sanctifies any food and wards off malevolent spirits.

In conclusion – Pitru Paksha is not a time for fasting (starving oneself), but a festival for maintaining purity. It is not a time for fear, but for love. For these 16 days, your ancestors are your guests; just as you keep your home clean and avoid eating unwholesome outside food when guests visit, you should do the same now.

The essence of the Garuda Purana in a single line:"Pitrupakshe parannam yastu bhunkte mohat naradhamah, tasya pitaro nirasha vai prayanti Yamamandiram." A person who, out of delusion, consumes food prepared by others during Pitru Paksha causes their ancestors to depart for Yamaloka (the abode of Yama) in disappointment, leaving a curse upon that person. And the person who, for sixteen days, consumes pure, sattvic food prepared at home while remembering their ancestors, receives their blessings: "May wealth, grain, progeny, happiness, and prosperity flourish."Therefore, this Pitru Paksha, take a vow: I will not eat outside food; I will consume only my own home-cooked, pure food, and I will satiate my ancestors.

For food shapes the mind, and it is the mind that reaches the ancestors. Iti Garuda Puranokt Pitrupaksha

Vedicodes
SATS • KNOWLEDGE • AUTHORITY

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Parivahan Vishesh News

NUMEROLOGY PREDICTION • 26 SEPTEMBER 2026

Day vibration: 9 | A day for completion, compassion, forgiveness, courage and meaningful closure.

Parivahan Vishesh News

Moolank 1 | Complete what matters before moving ahead

Your natural drive to begin something new is strong, but today favours completion first. Clear a pending responsibility, conversation or decision before adding another goal. Leadership with patience and compassion will bring a more satisfying result.

Moolank 2 | Release emotional weight with understanding

An old feeling or relationship concern may return for resolution. Instead of holding onto assumptions, communicate gently and listen carefully. Forgiveness does not require ignoring boundaries; it can simply help you move forward with greater peace.

Moolank 3 | Use your words to encourage and resolve

Communication carries emotional impact today. Writing, teaching, counselling or a meaningful conversation can help bring clarity to others as well as yourself. Avoid unnecessary criticism and use your expression to create understanding and closure.

Moolank 4 | Finish the practical details

Pending paperwork, financial matters or unfinished tasks may need focused attention. Your organised nature can help you close them efficiently. If an old method is no longer useful, allow yourself to complete that chapter and make space for a better system.

Moolank 5 | Choose meaningful change over restlessness

You may feel eager for movement, travel or a fresh experience. Before changing direction, complete promises that still need your attention. A thoughtful ending can free your energy for an opportunity that is better aligned with your next phase.

Moolank 6 | Compassion can restore harmony

Family and close relationships may benefit from patience, forgiveness or a mature conversation. Your caring nature is valuable, but avoid taking responsibility for everyone's emotions. Offer support with love while maintaining healthy boundaries.

Moolank 7 | Reflection reveals what is ready to end

Quiet observation may help you understand why a situation has reached its current stage. Study, spiritual reflection or time alone can bring an important realization. Accept what cannot be changed and use the lesson to prepare for what comes next.

Moolank 8 | Settle responsibilities with integrity

Career, money and authority-related matters may require accountability or completion. Review pending payments, commitments or professional obligations carefully. Avoid power struggles; ethical closure and disciplined action will protect your long-term position.

Moolank 9 | Your natural vibration is strongly supported

Today's number resonates deeply with your courage, compassion and ability to complete important cycles. Finish pending work, release unnecessary conflict and forgive where possible. What you consciously close today can create space for a stronger new beginning..

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Special campaign day on 26th and 27th September for voter awareness

Parivahan Vishesh News

Claims and objections related to voter list should be filed by September 30: DC

Jhajjar, September 25 .

As per the instructions of the Election Commission of India, the process of filing claims and objections related to the voter list under the Special Intensive Revision-2026 being conducted in the district will continue till September 30. In this connection, special campaign days will be organized on September 26 and 27 (Saturday and Sunday) for the convenience of voters.

DC and District Election Officer Varsha Khanwal has appealed to eligible citizens and voters to take advantage of these special campaign days and visit their respective polling stations to register claims and objections related to name, address and other details in the voter list. She informed that on September 26th and 27th, BLOs will be present at all polling stations from 9 am to 5

pm to receive claims and objections from eligible citizens and will also provide necessary information related to the voter list.

He informed that claims and objections can be filed under the special intensive revision campaign till 30 September 2026. The claims and objections received will be disposed of by 28 October 2026, while the final publication of the voter list will be on 6 November 2026.The District Election Officer has instructed all BLOs to be present at their respective polling stations during the scheduled times on September 26 and 27. He said that if any BLO is found absent during the special campaign days, necessary action will be taken as per the Election Commission's guidelines.



Seva Setu camps will be organised today (September 26) at Jhajjar Block Headquarters and Mandothi village.

Parivahan Vishesh News

Through the camp, the benefits of government schemes are being availed under one roof.

Under the guidance of DC Varsha Khanwal, Seva Setu camps are being organised in the district under the Seva Sankalp Abhiyan.

District Council CEO Manish Phogat gave the information

Jhajjar, September 25

Under the Seva Sankalp Abhiyan, Seva Setu camps are being set up in urban and rural areas of the district to bring the benefits of government schemes closer to the public. Under the guidance of DC Varsha Khanwal, people are taking advantage of government schemes at the Seva Setu camps.

Giving information, Chief Executive Officer of Zila Parishad Manish Phogat said that as per the scheduled programme till 15th October, Seva Setu camps are being organised at various places in

the district.

The CEO said that camps will be organised at Jhajjar Block Headquarters and village Mandothi on September 26, village Dujana on September 28, village Silana on September 29 and Bahadurgarh Block Headquarters on September 30. 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.

Seva Setu Camp was organised in Dharamnagari Beri, eligible beneficiaries availed the benefits of government services.

Parivahan Vishesh News

An initiative to connect every eligible family with government schemes, Seva Setu Camp was organised.

Seva Setu Camp organized under Seva Sankalp Abhiyan in the Municipal Office premises at Beri.

Municipal Chairman Devendra Kadyan, Market Committee Chairman Rajendra Sharma and SDM Renuka Nandal encouraged citizens to avail the benefits of the schemes.

Beri (Jhajjar), September 25 .

A Seva Setu camp was organised on Friday at the municipal office premises in Dharamnagari Beri, as part of the Seva Sankalp Abhiyan, with the aim of directly delivering the benefits of the government's public welfare schemes and government services to eligible citizens. Municipal chairman Devendra Kadyan, market committee chairman Rajendra Sharma and SDM Renuka Nandal were present at the Seva Setu camp. While observing the departmental stall, he motivated the

people to avail the benefits 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. While observing the Seva Setu Camp, Chairman Devendra Kadyan 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, efforts are being made to connect every eligible citizen with government schemes, giving priority to public service. He said that the government is determined to ensure that the benefits of public welfare schemes reach the eligible people at the bottom of the society. Market Committee Chairman Rajendra Sharma stated that the Seva Sankalp

Abhiyan is an important initiative to further strengthen the connection between the government and the public. He added that the true benefits of government schemes will only be ensured when eligible individuals have easy access to information about the schemes and the process for availing them. While observing the Seva Setu Camp, SDM Renuka Nandal said that programs like the Seva Setu Camp are being organized to ensure that no eligible citizen is deprived of the benefits of the scheme due to lack of information. She urged the public to visit the camp to learn about government schemes and avail themselves of them according to their eligibility. The SDM said that the administration is committed to providing the benefits of government schemes to the general public on a priority basis. In line with this positive approach, Seva Setu camps are being set up in urban and rural areas as part of the Seva Sankalp Abhiyan. On this occasion, Municipal Secretary Pavitra Gulia, JE Rohit Lohchab, Municipal Councilor Suresh Kumar, social worker Vijay Kaushik along with officers and employees of various departments and beneficiaries of the area were present.

Service story Jhajjar's contribution in Nipun Yatra became an inspiration for the entire Haryana.

Parivahan Vishesh News

Local innovation and teacher participation strengthen children's basic education

Mission Nipun Jhajjar focuses on the learning potential of every child

Jhajjar, September 25 A child reading with confidence for the first time, understanding numbers, telling a story after looking at a picture, or expressing themselves fluently—these small milestones of education lay a strong foundation for big changes in the future. Aiming to strengthen these basic skills in children, the 'Nipun Haryana Mission' is operating as a comprehensive educational campaign across the state. Under the guidance of Deputy Commissioner Varsha Khanwal, Jhajjar district has made significant contributions to this journey through effective implementation of schemes, innovation tailored to local needs, and continuous educational monitoring.

DEO Ratinder Singh stated that under "Mission Nipun Jhajjar," special attention is being paid to increasing children's learning speed, strengthening basic literacy and numeracy, and developing linguistic skills. Various activities and innovations are being adopted, taking into account the actual needs of schools, the experience of teachers, and the learning abilities of children.

A confluence of leadership, participation and innovation District coordinator of Nipun, Dr. Sudarshan Poonia said that the leadership and guidance of District Elementary Education Officer Rajbala Malik and District Education Officer Ratinder Singh have played an important role in giving effective direction to the basic literacy and numeracy program in Jhajjar.

He explained that the active participation of teachers, school heads, block education officers, mentors, and academic teams made the campaign a shared educational effort. A constant emphasis was placed on understanding children's learning progress and adapting teaching methods as needed.

Making learning interesting through activities Dr. Sudarshan Poonia, District Coordinator of Nipun, explains that in Jhajjar, innovations are being integrated into children's actual learning outcomes rather than limiting them to activities. Various experiments have been conducted based on local conditions and children's needs, including activity-based learning, language development, and numeracy.

Learning opportunities were provided to children through pictures, stories, dialogue, games, and engaging activities. This allowed them to understand, speak, read, and express themselves freely, rather than simply memorizing answers.

Businessmen should take necessary precautions to prevent air pollution: Regional Officer

Parivahan Vishesh News

Awareness program on air pollution control organized at Ganpati Dham, Bahadurgarh

Bahadurgarh, September 25

On Friday, an information, education and communication public awareness program for industrial units was organized by the Haryana State Pollution Control Board in collaboration with the Department of Industries and Commerce at the Kobi Auditorium located at the local Ganpati Dham.

On this occasion, the Board's regional officer Sunil Sheoran said that the objective of this program is to make industries aware of the instructions and environmental standards issued by the Central Air Quality Management Commission and the Central Pollution Control Board for prevention of air pollution in the National Capital Region and to ensure their effective compliance. He said that to keep the particulate matter emission within the prescribed limit of 50 mg in industries, modern air pollution control equipment should be installed and upgraded and only approved clean fuels should be used in the institutions and provisions related to diesel, coal and other polluting fuels should be followed.



Continuous monitoring improves the teaching process The Nipun Haryana Mission emphasized continuous monitoring to understand children's learning in schools and classrooms. Educational guidance was provided to schools through mentors and academic teams, and teachers were supported in developing teaching strategies based on real-world classroom conditions.

In this process, the understanding developed that mastery is not just a goal of completing the curriculum, but a continuous process of moving each child forward at his or her own pace of learning.

Every child's small achievement is the foundation of big success. Jhajjar's contribution to the Nipun Haryana Mission's journey reinforces the belief that every child's learning potential must be recognized, given the right opportunities, and their small achievements must be transformed into the foundation for greater future success. Through the collective efforts of teachers, school heads, education department teams, and academic partners, continuous work is being done to strengthen basic education in Jhajjar.

Local experiments lead to broader change DEO Ratinder Singh stated that Jhajjar's Nipun Yatra exemplifies how small experiments, conducted locally and by understanding children's needs, can lead to widespread educational change. The experiences and innovations developed in the district demonstrate that the success of any educational campaign depends not solely on plans and directives, but on effective local implementation, community participation, and continuous improvement.



Apart from this, in the meeting, information regarding compliance of prescribed stack height for diesel generator sets, online continuous emission monitoring system and stack monitoring system were discussed in detail.

The regional officer of the Pollution Control Board was present in the meeting. He appealed to all industry operators to fully comply with environmental standards, ensure regular operation of pollution control equipment, and actively cooperate in clean and sustainable industrial development. He stated that if violations of the Board's directives are found, action will be taken against industrial activities as per the rules. All COBI officials and officers from related departments were present on the occasion.

AYUSH system is beneficial for better human health: Dr. Suman Rathi



Parivahan Vishesh News

1212 beneficiaries participated in 57 Anganwadi centres under the Seva Sankalp Abhiyan.

Yoga assistants across the district made 1251 people aware about yoga.

Jhajjar, September 25

Under the guidance of DC Varsha Khanwal, public welfare activities are continuing under the Seva Sankalp Abhiyan with the theme "Service is my contribution." On Friday, the AYUSH department organized awareness programs on yoga and medicinal plants at 57 Anganwadi centers under the theme "Service is my contribution." District AYUSH Officer Dr. Suman Rathi stated that various activities organized under the theme "Service is my contribution" raised awareness among people across the district about AYUSH medical practices, healthy lifestyles, and yoga. 1,212 beneficiaries participated, while 1,251 participated in yoga exercises. AYUSH department teams also

provided appropriate advice to women and children based on their health needs. Awareness was created about the usefulness of medicinal plants. The District AYUSH Officer stated that during the programs, the public was informed about the usefulness and importance of various medicinal plants. People were told that proper knowledge of AYUSH practices and medicinal plants can be useful in promoting a healthy lifestyle. Medicinal plants were also distributed to the public on this occasion, and they were encouraged to conserve and use them appropriately. The message of adopting a healthy lifestyle is being given to the general public. District Yoga Coordinator Dr. Pawan Deshwal stated that the objective of the "Service is My Contribution" theme is to provide health and welfare services to every segment of society through public participation. The AYUSH Department is encouraging people to practice yoga and exercise regularly, eat a balanced diet, adopt a proper routine, and be health conscious. He added that by making small positive changes to their daily routine, each individual can contribute to their own health as well as to the health of society.



Roads in Disrepair at the Border; Departmental ‘Management’ Under Scrutiny



Report by Dr. Rajkumar Yadav (Transport Special Correspondent, Rourkela, Odisha)

The dilapidated state of the road at the Odisha-Jharkhand border is no longer merely an issue concerning the image of development; it raises serious questions regarding road construction, the contracting system, and departmental accountability. While the condition of the route stretching from Salangabahal Chowk in Kuaramunda Block—via Majhapada—to the Jharkhand border is abysmal, the roads across the border in Jharkhand appear to be in excellent condition.

Reports indicate the presence of over 500 large potholes along a roughly 10-kilometer stretch on the Odisha side. Many of these potholes are reportedly one to two feet deep. Consequently, a distance that vehicles cover in minutes on the Jharkhand side takes nearly an hour to traverse on the Odisha side. The situation worsens significantly during the rainy season, causing mounting difficulties for school students, villagers, and hundreds of daily commuters.

However, the most critical aspect of this entire matter concerns the alleged irregularities linked to the Raiboga road project. Available tender records confirm that the work for the improvement and strengthening of the Hatibari-Biramitrapur-Raiboga-Salangabahal route had been officially approved and tendered by the government.

Locally, questions are being raised about how a contractor—who had previously been recommended for blacklisting due to irregularities in the Raiboga road project—managed to secure another road construction contract. If departmental action regarding these irregularities had been recommended, was the matter ever conclusively resolved? Did the contractor receive a clean chit? And if not, which official or competent authority

decided to award the work to them again?

This question is significant because Odisha's contracting regulations mandate a specific procedure—involving an inquiry, a show-cause notice, and approval from the competent authority—before a contractor can be blacklisted for serious irregularities.

The road is in a dilapidated state; who is responsible?

It has come to light that a contracting firm was awarded repair work in 2024 but left the job unfinished. Reports indicate that departmental officials have directed the contractor to resume the work. The firm has assured that pothole filling will begin in October and that the blacktopping (surfacing) work will be completed before Durga Puja.

The real question now is: how did the same contracting system become active again within a framework where questions regarding work quality and irregularities had previously been raised? Did the department grant a new opportunity without concluding the investigation and action regarding the earlier case, or was permission granted by a competent authority that has not been disclosed to the public?

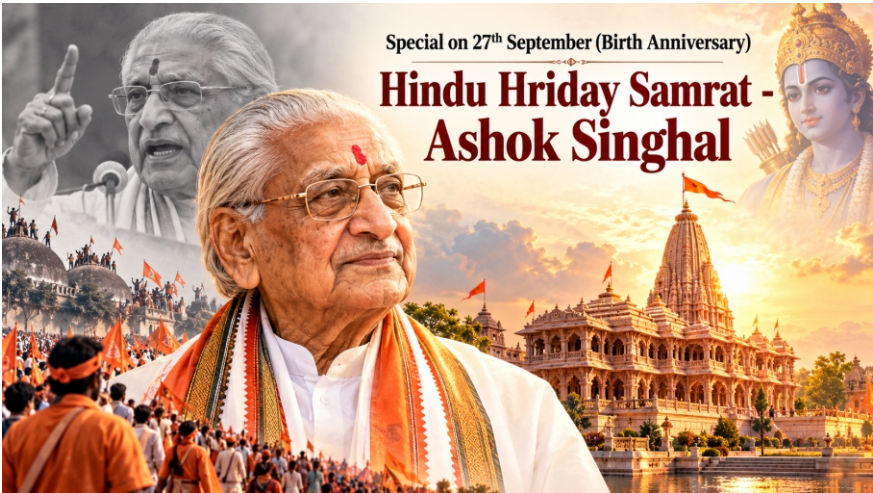
This matter is not merely about repairing a single road; it raises questions regarding transparency across four key areas: the use of public funds, the quality of the road, contractor accountability, and official oversight. Therefore, there is now a pressing demand to make the entire process public—including the previous actions taken regarding the Raiboga Road, the recommendation for blacklisting and the final decision on it, and the details of the current work order.

Special on 27th September (Birth Anniversary) -Hindu Hriday Samrat - Ashok Singhal

Parivahan Vishesh News

Mrityunjay Dixit

Born on September 27, 1926, in Agra to Vidyavati and Mahavira, Ashok Singhal, the founder of the Vishwa Hindu Parishad, a nationalist and a pioneer in the Hindu community, dedicated his life to the cause of the majority through the Ram Janmabhoomi Mukti Andolan. He inspired the Hindu community with self-respect and dedicated his life to the cause of the Hindu community. It is due to Ashok Singhal's powerful personality and his powerful ideas that a sense of social harmony is evident in Hindu society today. The difficult task of bringing together the Sant Samaj and various Akhara Parishads on one platform was made possible only by Ashok Singhal. It is due to his efforts that today the majority of the country proudly calls itself Hindu.In 1942, Ashok ji joined the Rashtriya Swayamsevak Sangh (RSS) and developed himself as a true devotee of Hindutva and India. He completed his engineering degree in metallurgy from the Banaras Hindu University Institute of Technology (now IIT) in 1950. However, instead of pursuing an engineering career, he chose the path of national and social service and became a full-time pracharak for the RSS. As a pracharak, he worked in various regions of the country and later became the provincial pracharak in Delhi and Haryana. In 1964, the then Sarsangchalak of the RSS, Shri Guruji, along with renowned saints and sages, founded the Vishva Hindu Parishad (VHP). Ashok ji joined the Vishva Hindu Parishad (VHP) in 1966. He became the VHP's General Secretary in 1986 and later its International Executive President. He held this position for 20 years, expanding the organization. It is the result of Ashok ji's amazing coordinating ability, organizational skills, fearlessness, unwavering personality and the greatness of taking everyone along that today Vishva Hindu Parishad is being named as the most prominent Hindu organization in the entire world.From 1975 to 1977, the country was under a state of emergency, and the RSS was also banned. During the Emergency, Ashok Singhal went underground and actively fought against it. In 1981, a massive Hindu conference was held in Delhi, with the full force and power of Ashok Singhal and the Rashtriya Swayamsevak Sangh (RSS). Following this conference, Ashok Singhal set a goal of reinventing the work of the VHP. He added several new and important dimensions to the Parishad's work, including religious awakening, service, Sanskrit propagation, homecoming, and cow protection. Among these, the most significant movement for Hindu awakening and unity was the Shri Ram Janmabhoomi Mukti Andolan, which brought the Parishad's work to every village and every home. The Shri Ram Janmabhoomi Mukti Yagya completely changed the social and political direction of the country.In 1984, Ashok ji initiated



the Shri Ram Janmabhoomi Mukti Andolan. A Dharma Sansad was organized for this purpose at Vigyan Bhawan in Delhi. Singhal ji was the chief coordinator and director. It was here that the strategy for the Ram Janmabhoomi Mukti Andolan was decided. From there, Singhal ji began organizing karsevaks with a thorough plan. In the initial phase, he gathered 50,000 karsevaks from across the country. Standing on the banks of major rivers, holding water in their palms, they took oath to liberate Ram Janmabhoomi and establish a grand Ram temple there.This movement, passing through various stages, reached on 31 October and 2 November 1990 when the then Chief Minister of Uttar Pradesh, Mulayam Singh Yadav, to please his Muslim vote bank, turned the city of Ayodhya into a cantonment and due to his political interests, opened fire on the Ram devotees walking on foot, singing Ram Dhun peacefully, and killed hundreds of unarmed Ram devotees.Singhal ji reunited the Hindu community and saints, who were immersed in a mixed feeling of grief, anger, resentment, and defeat due to this incident, and called for another Kar Seva on December 6, 1992. A large section of the society after the events who would come to Ayodhya after the November 2, 1990. However, the faith that the Hindu community had in Ashok ji once again brought thousands of Hindus to Ayodhya for Kar Seva, and what happened this time was written in golden letters in the history of Hindu culture. The Kar Sevaks liberated the Shri Janmabhoomi by demolishing the Babri structure, leveling it, and constructing a temporary Ram Temple. Later, on November 9, 2019, the Honorable Supreme Court bench unanimously recognized the same site as Shri Ram Janmabhoomi, and the dream of the entire Hindu community came true. Today, the magnificent and divine Shri Ram Temple stands proudly in Ayodhya, its flag flying high above it.Ashok Singhal dedicated his entire life to the country, society, Hindu culture, and values. He launched a series of movements for the liberation of Shri Ram Janmabhoomi and the construction of the Shri Ram Temple on its site. Huge crowds gathered at public meetings and events to listen to Ashok Singh's powerful speeches. When these

crowds departed for their homes, they felt a sense of freshness and urgency. Ashok Singhal possessed an extraordinary ability to bring everyone along. He devoted his entire life to the construction of a grand Ram Temple in Ayodhya and to awakening the entire Hindu community to its cause.Not only in India, but the efforts of the VHP during his tenure are the reason why anti-Hindu or anti-India incidents in Pakistan, Bangladesh, and other countries around the world are now being exposed. While he struggled to protect his culture and civilization in India, he also strongly raised his voice against the atrocities being committed against minority Hindus in Pakistan and Bangladesh. He was always concerned about the problems of Hindus in Jammu and Kashmir and also tried to alleviate their suffering.During his movements, Ashok Singhal strongly advocated for the uninterrupted flow of the Ganges River and against cow slaughter. Furthermore, through his organizations, he also facilitated marriages for girls and other rituals. He also provided shelter to over 2,000 children through 42 orphanages, a practice that continues uninterrupted. Through public awareness, more than 1 million cattle were protected.To remove the evils prevalent in Hindu society, programs for social harmony were also started with the inspiration of Ashok ji. VHP's service work and festivals etc. in Dalit settlements are still continuing uninterrupted due to his inspiration. Many new dimensions like religious awakening, service, Sanskrit reflection etc. were added to the work of VHP due to the efforts of Ashok ji. It is due to his efforts that today VHP has contacts in 80 countries like America, England, Suriname, Canada, Netherlands, South Africa, Australia, Sri Lanka etc. 53532 committees are working across the country.Due to ill health, Ashok ji resigned as President of the VHP in December 2011. After a prolonged illness, he passed away in New Delhi on November 17, 2015. Ashok ji's immeasurable contribution to Hindu society will never be forgotten.

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Are officials reluctant to let go of the Koida mining region?



Parivahan Vishesh News

Allegations of purchasing tribal land prior to project announcements; questions raised over land worth ₹50 crore amidst ₹185 crore in compensation.

Report by Dr. Rajkumar Yadav | Parivahan Vishesh Newspaper, Koida

Serious allegations have surfaced regarding land transactions in the mineral-rich Koida region. Narendra Kumar Kisan, a long-serving official in the Revenue Department, is accused of purchasing land by allegedly leveraging insider information about proposed industrial and mining projects. However, these allegations can only be independently verified following an investigation.

According to local complaints, large tracts of land were purchased in the names of the official and his relatives across various villages, including Teherai, Dengula, Kashira, and Baldihi. It is alleged that these land deals were struck before the public became aware of the projects, leaving tribal landowners unaware of the true future value of their land.

Social activist Rajkumar Yadav has raised this issue seriously and approached the Prime Minister's Office (PMO). Following the complaint, the matter has moved through various government offices to the Sundargarh District Magistrate's office, where the investigation process regarding the relevant file is reportedly pending.

When asked about the matter, District Magistrate Shubhankar Mohapatra stated that the complaint has come to his notice. The Sub-Collector of Bonai has been directed to investigate the case and submit a report. He clarified that if the investigation substantiates the allegations or proves the official's guilt, the district administration will take strict action against him.

Meanwhile, the situation has been further aggravated by claims that land worth approximately 50 crore—held in the names of the official and his relatives—exists alongside the 185 crore compensation package for the Rungta-Teherai land acquisition. The investigation report will ultimately clarify whether regulations were followed during the land purchases and determine the veracity of the allegations.

Amidst the shine of 'Amrit' and other ultra-luxurious stations, the historic Bamra station languishes in neglect



Parivahan Vishesh News

Dilapidated building, filth, and neglect spark passenger outrage; locals question the railway administration's approach

Report by Dr. Rajkumar Yadav | Parivahan Vishesh Newspaper, Bamra)

While the Railways claims to be equipping stations across the country with state-of-the-art amenities and developing them into 'Amrit Stations,' the dismal state of Bamra railway station raises serious questions about these claims. Long-standing neglect regarding maintenance and basic facilities has caused the station's condition to deteriorate steadily.

Heaps of garbage, poor sanitation, unpainted walls, and structures crumbling due to a lack of repairs have become a source of distress for passengers and locals alike. The station's current state suggests that the maintenance of this historic station has fallen far down the railway administration's list of priorities.

Local resident Sanjay Rai states that while issues regarding train stoppages and service reductions are significant, the neglect of basic amenities at a station that has long been integral to regional travel and the lives of local people is unacceptable. There is also resentment among the public that, while many stations are being decked out with modern facilities, Bamra station is starved even of routine maintenance.

Local citizens have demanded that the railway administration ensure immediate sanitation, repairs to the building and platforms, fresh painting, and regular maintenance. People argue that development should not be limited to the glamour of major stations; smaller, historic stations also deserve decent passenger amenities.

Chief Minister Samrat Choudhary performed puja at the Vishnupad Temple and reviewed the Pitru Paksha Mela.



Parivahan Vishesh News

Inspected Devghat, inquired about the facilities for devotees, inaugurated the tent city, and extended a message of welcome with the spirit of "Atithi Devo Bhava" (Guest is God).

Chief Minister performed puja at the Vishnupad Temple.

Report Special Correspondent Parivahan Vishesh Newspaper Daily Gayaji

Chief Minister Samrat Choudhary arrived in Gayaji on Friday on the occasion of the Pitru Paksha Mela. He performed the ritualistic puja at the famous Vishnupad Temple and prayed for the happiness, peace, and prosperity of the state. After the puja at the temple, the Chief Minister inspected Devghat and reviewed the arrangements made for the devotees coming to Gayaji for the Pitru Paksha Mela.The Chief Minister directed officials to provide the best possible facilities to the devotees coming to Gayaji from India

and abroad. He said that Bihar's tradition has been "Atithi Devo Bhava." Devotees and guests coming to the Pitru Paksha Mela should be welcomed with utmost respect and cordiality.

The Chief Minister directed that all necessary arrangements, including ghats, accommodation, drinking water, sanitation, and security, be maintained. He also inaugurated a tent city on the occasion of the Pitru Paksha Mela.

Addressing the inaugural ceremony of the fair, the Chief Minister said that Pitru Paksha is a unique festival of reverence, respect, and gratitude towards ancestors in Sanatan culture. Devotees from across the country and the world arrive at the sacred land of Gayaji to perform Pind Daan and Tarpan. In view of the increasing number of devotees, facilities in Gayaji are being continuously expanded.

He informed that the Central and State governments will jointly spend a total of 3,500 crore for the development of the Vishnupad Corridor, of which 2,500 crore is proposed for the development of the corridor. The Chief Minister said that air connectivity to Gayaji is also being strengthened and work is underway to connect Gayaji with the Gulf countries, Thailand, and other major destinations in the world. Union Minister Jitan Ram Manjhi, Health Minister Nishant, Deputy Chief Ministers Vijay Kumar Chaudhary and Bijendra Prasad Yadav, along with several ministers, public representatives, officials, devotees, and a large number of members of the public were present on the occasion.



Dr Vijay Garg

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

Parivahan Vishesh News

Written By Dr. Vijay Garg, Parivahan Vishesh Newspaper Daily

Rural women have always possessed valuable skills, but much of their talent has remained within homes, farms and local communities. From agriculture and animal care to embroidery, handicrafts, food processing and traditional crafts, rural women contribute significantly to family and community life. The challenge is not a lack of ability; it is creating opportunities that can turn their skills into sustainable livelihoods.

Today, skill development, digital technology, self-help groups and better market access are creating new possibilities for rural women. Training can help transform traditional knowledge into marketable products and services, while entrepreneurship can provide women with greater economic

Skill as Strength: A New Flight for Rural Women

independence.

Self-Help Groups (SHGs) have become an important platform for this transformation. Through the Deendayal Antyodaya Yojana–National Rural Livelihoods Mission (DAY-NRLM), millions of rural women have been organised into SHGs and supported in livelihood activities, financial inclusion and enterprise development. As of August 2026, the programme had mobilised about 10.08 crore women into 92.30 lakh SHGs.

The real strength of skill development lies in connecting training with actual markets. Learning tailoring, food processing, dairy management, handicrafts or digital services is valuable, but women also need access to finance, technology, packaging, transportation, branding and customers. Without these links, training may remain only a certificate rather than becoming a source of income.

Digital technology can open particularly important doors. A woman in a village can potentially sell handmade products beyond her local market, use digital payments, promote products through social media and communicate directly with customers. Digital literacy can therefore become as important as vocational skill.

Traditional skills can also be modernised. Local embroidery,

weaving, pottery, food products, natural materials and regional crafts can be developed into products with contemporary designs and professional packaging. In this way, cultural heritage can become an economic resource while preserving local identity.

Entrepreneurship also changes the way women see themselves. Earning an income can strengthen confidence, improve participation in household decisions and encourage women to invest in their children's education and family welfare. However, empowerment should not be measured only by income. Access to knowledge, financial decision-making, mobility, digital skills and participation in community institutions are also important dimensions.

Government programmes are increasingly supporting this transition. Skill-development and entrepreneurship initiatives provide training, while rural livelihood programmes connect women with self-help groups, credit and enterprise opportunities. The Ministry of Skill Development and Entrepreneurship has also reported initiatives aimed at strengthening women's entrepreneurial capabilities. Technology can play another important role. Women Technology Parks, for example, promote science- and technology-based livelihood solutions for women in rural and

peri-urban areas, with an emphasis on skill development, capacity building and local economic opportunities.

Yet several barriers remain. Women may have limited access to markets, technology, transport, finance and business information. Household responsibilities can also restrict the time available for training or entrepreneurship. Social expectations may further limit mobility and decision-making. Addressing these barriers requires not only training women but also creating supportive ecosystems around them.



The future of rural women's employment should therefore move beyond the idea of simply providing jobs. It should focus on building capabilities, encouraging entrepreneurship and creating pathways from skill to income, income to independence, and independence to leadership.

Every village has talent. Every woman possesses the potential to learn, create and contribute. What is needed is an environment in which that potential can grow.

When a rural woman's skill becomes an income-generating opportunity,

the benefit reaches beyond one individual. It can strengthen the family, create local employment, preserve traditional knowledge and contribute to the economic development of the entire community. Skill is not merely a means of earning. It can become a source of confidence, dignity and opportunity. Rural women's new journey is not simply about finding employment—it is about turning their abilities into strength and opening new horizons for themselves and their communities.

Educational Capital: India Needs More Affordable Colleges, Not Just Expensive Campuses

Parivahan Vishesh News

Written By Dr. Vijay Garg, Parivahan Vishesh Newspaper Daily

Education is often described as the foundation of a nation's future. Roads, industries, technology and infrastructure are essential for development, but the quality and accessibility of education determine whether a society can create the human capabilities needed to sustain that development. India has made enormous progress in expanding educational opportunities. Universities, colleges, professional institutions, private campuses, digital platforms and skill programmes have multiplied across the country. Yet an important question remains: Can every capable student afford to access quality higher education? This question becomes increasingly important as the cost of higher education rises. For a wealthy family, a high annual fee may be an inconvenience or simply a financial decision. For a middle-class or economically disadvantaged family, the same fee can determine whether a talented child can pursue a desired course at all. India therefore needs to think seriously about educational capital—not merely as money invested in buildings, laboratories and institutions, but as long-term investment in people, opportunity and social mobility. Education Should Not Become a Luxury Higher education requires resources. Good teachers need fair salaries. Laboratories require equipment. Libraries need books and digital resources. Universities need technology, maintenance, research facilities and student services. Therefore, quality education cannot be completely cost-free in every circumstance. But there is an important distinction between funding quality education and making quality education accessible only to those who can afford high fees. When fees become excessively high, education can gradually move from being a public good and social investment toward becoming a premium commodity. This creates a difficult situation. A student may possess academic ability, determination and ambition but lack the financial resources needed to access an institution offering the desired programme. Talent does not belong only to wealthy families. A child from a small town, rural village or modest household can become an outstanding doctor, engineer, scientist, teacher, entrepreneur, researcher, artist or public servant. Financial circumstances should not become an invisible barrier that prevents such talent from developing. India Needs More Low-Fee, High-Quality Colleges One practical response is to expand the number of colleges that combine affordable fees with credible academic quality. India needs institutions where students can obtain good teaching without taking on unsustainable financial burdens. 6 Such colleges do not necessarily need luxurious buildings, enormous campuses or expensive branding. A good college can be built around excellent teachers, relevant curriculum, laboratories appropriate to its programmes, libraries, digital resources, research opportunities and a culture of academic discipline. The real capital of an educational institution is not its marble entrance or air-conditioned



auditorium. Its greatest capital is its teachers, students, knowledge and intellectual culture. Affordable colleges can also become important engines of regional development. Students should not always have to migrate to major metropolitan cities to obtain quality education. Strong colleges in smaller cities and rural areas can reduce migration costs and allow students to remain closer to their families. The Hidden Cost of Expensive Education The published tuition fee is only one part of the cost of higher education. Students and families may also have to pay for accommodation, transportation, books, digital devices, examination charges, food, coaching, uniforms, professional equipment and other expenses. For a middle-income family, these costs can accumulate rapidly. Some families may borrow money to finance education. Others may use savings intended for housing, retirement or healthcare. In some cases, students may choose courses primarily because they are affordable rather than because they match their interests and abilities. This is why affordability should be considered from the perspective of the total cost of education, not merely tuition. A student should not have to begin adult life under an unreasonable financial burden simply because quality education was available only at a high price. The Super-Rich Can Help Build Educational Capital India also has a significant philanthropic opportunity. Wealthy individuals, industrialists, corporations, alumni and philanthropic foundations can contribute to expanding affordable higher education. The purpose of philanthropy should not be limited to constructing grand buildings bearing the donor's name. Donations can support scholarships, laboratories, libraries, faculty development, research, hostels, digital infrastructure and, importantly, the long-term affordability of education. A donor could help establish an institution where thousands of capable students receive quality education at reasonable fees. Another could fund scholarships for students from economically weaker backgrounds. Someone else could support a rural college with laboratories, faculty training and digital learning resources. Such investments can create

benefits that continue for generations. Donations Can Subsidize Students, Not Just Buildings There is a particular opportunity to rethink educational philanthropy. Suppose a philanthropist contributes substantially to a college. Instead of using the entire amount for an expensive campus, part of the contribution could establish an education affordability fund.

The fund could generate resources that support:

- Need-based scholarships
- Low-interest student assistance
- Laboratory development
- Library resources
- Teacher training
- Research grants
- Digital learning facilities
- Hostel support
- Support for students with disabilities
- Rural and first-generation learners

This approach turns philanthropy into educational capital. The donor's contribution does not simply create infrastructure. It helps create opportunities. Corporate Social Responsibility and Higher Education Corporate Social Responsibility can also play a meaningful role in this area. Companies require skilled graduates, researchers, technicians, managers and professionals. Supporting educational institutions can therefore serve both social and economic purposes. Corporate support could be directed toward areas where there is a clear public need—science education, engineering laboratories, healthcare training, teacher education, vocational skills, artificial intelligence, agriculture technology, environmental science and other emerging fields. However, such partnerships should maintain academic independence and transparent governance. Educational institutions should not become marketing extensions of donors or corporations. The central purpose must remain education. Public Investment Remains Essential Private philanthropy alone cannot solve the affordability challenge. The government has a central role in ensuring that higher education remains accessible to students across economic backgrounds. Public investment can support universities and colleges,

student scholarships, research institutions, teacher development and educational infrastructure. Governments can also encourage institutions to develop sustainable low-cost models without compromising academic standards. The objective should not be to create a system where government, private institutions and philanthropy compete with one another. They can complement one another. Public funding can provide the foundation, institutional innovation can improve efficiency, and philanthropy can fill important gaps. Affordable Does Not Mean Low Quality There is sometimes an unfortunate assumption that low-fee education must mean inferior education. That assumption should be challenged. An institution can operate efficiently without excessive expenditure on luxury infrastructure. It can focus resources on teaching, laboratories, libraries, faculty and students. Technology can also reduce certain costs. Digital libraries, open educational resources, hybrid teaching, shared laboratories and collaborative academic networks can expand access when used thoughtfully. The objective should be: low cost, high value—not low cost, low quality. Affordable education must still maintain academic standards, qualified faculty, transparent examinations, student support and credible accreditation. Scholarships Are Important, But Not Enough Scholarships are extremely valuable, but they should not be the only solution. A scholarship-based system may help some students, but the larger structural question remains: Why should the basic cost of a good education be so high in the first place? India needs a larger ecosystem of institutions where reasonable fees are normal rather than exceptional. Imagine a student being able to choose between several good colleges based primarily on academic interests instead of choosing according to family income. That would represent genuine educational mobility. The Role of Alumni Alumni can become an important source of educational capital. A successful graduate may be able to support a current student who comes from a financially disadvantaged background. Alumni associations can create scholarship funds, mentorship programmes, research grants and career networks. A student helped

today can eventually become a donor tomorrow. This creates a virtuous cycle: Education creates opportunity; opportunity creates success; success can finance education for the next generation. Such a cycle can transform institutions and communities. Rural India Needs Special Attention The affordability issue is particularly important for rural and semi-urban students. A student living in a village may face not only tuition costs but also substantial expenses for transportation, accommodation and relocation. Local colleges with good academic standards can reduce these barriers. India therefore needs stronger higher-education institutions in smaller towns and underserved regions. A capable student should not have to leave home simply because quality education is concentrated in a few metropolitan centres. Regional colleges can also understand local economic conditions and develop programmes relevant to their communities, including agriculture, healthcare, education, rural technology, entrepreneurship and local industries. Educational Capital Is Social Capital Education produces benefits that extend beyond the individual student. An educated doctor can improve community health. An engineer can develop infrastructure. A teacher can educate thousands of children over a career. A scientist can generate knowledge and innovation. An entrepreneur can create employment. A skilled administrator can improve public institutions. Therefore, investment in education creates social capital. When a society helps a talented student obtain an education, the return is not limited to that individual's salary. The benefits can reach families, workplaces, communities and future generations. The Danger of Education Becoming a Status Competition Higher education should not become primarily a competition over campus luxury, brand value and social status. Students need knowledge and skills, not merely impressive buildings. Institutions should be encouraged to compete on academic quality, research, teaching, innovation, student outcomes and social contribution. A college that charges moderate fees but produces capable graduates and meaningful research should be valued for its educational contribution. The prestige of an institution should not depend solely on how expensive it is.

A New Model of Educational Philanthropy

India could encourage a new culture of educational giving.

Instead of asking only, "How impressive can we make this campus?" philanthropists could ask: How many students can we educate? How many teachers can we support? How many laboratories can we build? How many scholarships can we sustain? How many rural students can we bring into higher education? How many first-generation learners can we help become professionals?

These questions shift philanthropy from visibility to impact. A donor who funds an affordable college may never personally meet most of its future students. Yet those students may become doctors, teachers,

scientists, entrepreneurs and public servants. That is the deeper meaning of educational capital. Quality, Transparency and Accountability Affordability must not become an excuse for weak governance. Low-fee institutions need transparent admission procedures, qualified faculty, appropriate infrastructure, financial accountability and mechanisms for maintaining academic standards. Similarly, institutions receiving large donations should be transparent about how those resources are used. Students and families deserve to know what they are paying for. Donations should create public educational value rather than merely enhancing institutional prestige. The Future of Indian Higher Education India is a young country with enormous educational aspirations. The country will need millions of skilled professionals and researchers in the coming decades. Artificial intelligence, biotechnology, renewable energy, healthcare, advanced manufacturing, agriculture technology and other fields will require new generations of educated people. The question is not simply how many institutions India can build. The more important question is: How many capable young people can India afford to leave behind because quality education is beyond their financial reach? If educational opportunity depends too heavily on family wealth, society loses talent before that talent has a chance to develop. Affordable higher education is therefore not merely a welfare measure. It is an investment in India's intellectual and economic future. Education as a National Investment India needs a broader understanding of educational capital. A nation invests in education not only when it constructs a university building. It invests when it supports a talented student, trains a teacher, funds a laboratory, establishes a library, develops a rural college, provides a scholarship or enables research. The wealthiest members of society have an opportunity to contribute significantly through philanthropy. Governments can strengthen public institutions and funding. Private institutions can develop efficient and affordable models. Alumni can support future generations. Together, these efforts can create a higher-education system in which ability is given a greater opportunity to rise, regardless of the economic circumstances into which a student is born. India does not simply need more colleges. It needs more colleges that students from ordinary families can realistically afford. It needs institutions where affordability and academic quality coexist. And it needs a culture in which the super-rich can contribute not merely to spectacular campuses, but to the education of generations of young people. The greatest educational donation is not the building that bears a donor's name. It is the opportunity that carries a student's dreams forward.

When a nation invests in affordable education, it is investing in doctors yet to be trained, teachers yet to enter classrooms, scientists yet to make discoveries, entrepreneurs yet to create enterprises and citizens yet to shape the future.

Educational capital is ultimately human capital—and India's greatest resource is the potential of its people.

47th Battalion CRPF launches cleanliness drive in Sitakund for Pitru Paksha Mela

Parivahan Vishesh News

Sitakund cleaned to welcome Pind Daan pilgrims, CRPF jawans spread message of cleanliness

Report Special Correspondent Parivahan Vishesh Newspaper Daily Gayaji

In preparation for the world-famous Pitru Paksha Mela, a special cleanliness drive was launched by the 47th Battalion CRPF in the Sitakund complex. Under the direction of Commandant Awadhesh Kumar, CRPF jawans, led by Second Command Officer Krishna Kumar Singh and Deputy Commandant Pankaj Kumar, cleaned Sitakund and the surrounding areas. During this, the jawans promoted cleanliness in the routes and premises used by devotees.

On this occasion, Second Command Officer Krishna Kumar Singh said that a large number of devotees and Pind Daan pilgrims from India and abroad visit Gayaji for the Pitru Paksha Mela. Therefore, maintaining the cleanliness of religious sites is everyone's collective responsibility. He stated that Sitakund is an important religious site during the Pitru



Paksha Mela. Local residents, shopkeepers, and devotees should also cooperate in maintaining its cleanliness and beauty. He appealed to the public to dispose of garbage only in designated areas and to cooperate with the administration in keeping public places clean. During the campaign, CRPF personnel raised awareness about cleanliness.

Unique tradition at Rohini Court: Ganpati idol gifted to devotee, not immersed



Parivahan Vishesh News

Environmental protection and faith converge at the 11th annual Ganesh Visarjan Mahotsav - Saket Court advocate Seerat Bhat was fortunate enough to receive the idol

Rohini Court - Report Special Correspondent Parivahan Vishesh Newspaper New Delhi

While immersion is a common practice on Ganesh Chaturthi, an eco-friendly and devotional tradition has been observed at Rohini Court for the past 11 years. Here, instead of the traditional immersion of the idol of Lord Shri Ganesha, it is respectfully gifted to a devotee. This year, Saket Court advocate Seerat Bhat received this privilege.

How did this privilege happen: When Advocate Seerat Bhat

learned of this unique tradition, she was deeply moved. She requested Mr. Rajiv Agnihotri, Chairman of the Judicial Council and President of the Lawyers' Federation, to present this year's idol to her. After discussions with Advocate Surendra Tyagi, his name was approved.

Highlights of the Program:

1. An unbroken tradition for 11 years: This event marked the 11th anniversary of Ganesh Visarjan, which conveys a message of faith and responsibility towards the environment.
2. Balancing Faith and Environment: Judicial Council Chairman Rajiv Agnihotri said that the aim of this initiative is to connect religious faith with environmental protection. Offering idols instead of immersion symbolizes a balance between devotion and nature conservation.
3. A Festival of Social Harmony: He said that Ganesh Chaturthi is not just a religious festival, but also a festival of brotherhood, harmony, and social unity.
4. Appreciation of the Advocate Community: Advocate Surendra Tyagi spoke about expanding the tradition of offering idols for the coming year. Advocate Kapil Kaushik, who was present at the event, said that this initiative started by lawyers has been recorded in history.

Advocates Babita Ahlawat, Kamlesh Kumar, C.P. A large number of lawyers, including Gusain, Hamid Ali, Vivek Verma, Radha Rani, and N.K. Sharma, were present.

The program concluded with prayers to Lord Ganesha for happiness, peace, prosperity, and unity among all, including the legal community.

Spreading Awareness Against Child Marriage and Substance Abuse, and Promoting Education Through Street Plays

Parivahan Vishesh News

Ujjwal Kiran Jan Kalyan Trust organized an awareness program in the Nat settlement of Amra Khaira; partner organizations also lent their enthusiastic support.

Report by Santosh Kumar Singh, Special Correspondent, 'Parivahan Vishesh' Daily Newspaper, Varanasi

A special awareness program was organized in the Nat settlement of Amra Khaira using street plays to promote the importance of education, steer people away from social evils like substance abuse, and raise awareness against child marriage. Artists from the 'Perna Kala Manch' (under the aegis of Vishwa Jyoti Jan Sanchar Samiti) used impactful skits, songs, and dialogues to educate the audience about education, de-addiction, and the adverse effects of child marriage. The event was organized by the Ujjwal Kiran Jan Kalyan Trust and presided over by Arvind Kumar, with support provided by the Piramal Foundation, L-I Coaching Classes, and the Rotary Club.

The primary objective of the event was to inspire the settlement's children, adolescents, and parents regarding education and to foster collective awareness against social ills. Through street plays, the importance of education, the harms of substance abuse, and the serious issue of child marriage were presented in an engaging and impactful manner. People were cautioned about the health, financial, and familial damage caused by addiction. Regarding child marriage, the artists explained that early marriage disrupts children's education and limits their opportunities for development.

Parents were urged to send their children to school regularly and to support efforts to build a better future for them. The residents listened attentively and pledged to participate in bringing about social change. Meanwhile, Brijesh Kumar Singh, Director of L-I Coaching Classes, highlighted the importance of education and offered significant assurances to the children and parents of the settlement. He stated that once the children complete their education up to the eighth grade, he would



provide them with free coaching. He assured that every possible support would be extended to further the children's education, ensuring that no child's studies are hindered by financial constraints. In his address, he also highly commended the drama troupe, noting that the artists had effectively presented social issues and conveyed important messages to the public. Congratulating the troupe, he remarked that such programs play a vital role in spreading social awareness and motivating children towards education. Satyendra Singh, Senior Program Leader at the Piramal Foundation, also addressed the gathering on this occasion. He mentioned that efforts are constantly made in the 'Nat Basti' of Amra Khaira to introduce new initiatives aimed at connecting residents with education, healthcare, and other essential amenities.

Satyendra Singh expressed great pleasure in announcing that a large-scale health camp is being organized on October 1st at Smit College, Varanasi. Residents of the settlement will be included in this camp, and transportation will be provided to

ensure everyone can attend and avail themselves of the health services. He urged the residents to participate in large numbers and take advantage of the available healthcare facilities, adding that such efforts for the community's health and well-being would continue in the future. Organizers from the Ujjwal Kiran Jan-Kalyan Trust emphasized the need for the community, social institutions, and partner organizations to work together to raise awareness on issues such as education, healthcare, de-addiction, and child marriage.

The Ujjwal Kiran Jan-Kalyan Trust stated that continuous efforts would be made to integrate the settlement's children into the education system, raise awareness among parents, and campaign against social evils. Representatives from Rotary Club Varanasi South; Sakshi (Program Leader) and Aditi (Gandhi Fellow) from Piramal Foundation; Archana (Karuna Fellow); Ansika from Ujjwal Kiran Jan Kalyan Trust; and Azad, among others, were present on this occasion.

Bombing and Firing During Ganesh Idol Immersion Procession in Kanpur: 3 Injured, One Arrested, Search On for Others



Parivahan Vishesh News

Report Sunil Bajpai, Parivahan Vishesh Newspaper Daily Kanpur

A violent attack was launched on a Ganesh idol immersion procession here, allegedly due to an old rivalry. Three people, including a woman, were injured in the ensuing bombing, firing, and physical assault; they have been admitted to the hospital. Police have arrested one accused, while raids are underway to apprehend the others.

The incident, which caused panic, occurred in the city's South Zone as the immersion procession was passing through Fatepur village in Gujaini. Indiscriminate bombing broke out during the procession. A group of about two dozen miscreants began hurling bombs and firing shots, triggering a stampede. Several youths fell on the road, and motorcycles were vandalized. Four people, including a woman, sustained injuries.

Upon receiving news of the disturbance, the ACP of Naubasta and the Gujaini police arrived at the scene, investigated the matter, and questioned participants of the

procession. One accused was arrested, and a case was registered against several individuals, including five named suspects.

According to details received, Arpit Shukla, a resident of Galla Mandi KDA Colony in Hanumant Vihar, had installed a Ganesh idol at his home. Arpit stated that he, along with his friend Ansh Sharma (alias Sudama) and others, had set out on motorcycles for the immersion ceremony at a canal in the Sen Paschim police station area. Devotees were moving forward, dancing to the beats of the DJ and traditional music.

At that moment, three individuals lying in wait near Fatepur village forced the tractor carrying the idol—which was leading the procession—to stop. Subsequently, a group of about two dozen people surrounded the procession, fired two to three rounds, and set off bombs indiscriminately. Following this, chaos and screaming erupted amidst a stampede during the procession. Armed with sticks, clubs, and an axe, a group of aggressive men surrounded Ansh, Arpit, Aviral Dubey, Mayank (alias Mohit), and a woman who was part of the procession; they then hurled verbal abuse and attacked the group with their weapons.

The assailants also vandalized motorcycles. A woman named Babli, along with two others, sustained injuries during the incident. Reports of gunfire and the detonation of bombs during the immersion procession caused a stir within the police department. ACP Naubasta Abhishek Kumar Rahul and the Gujaini police subsequently arrived at the scene to conduct inquiries. The police stated that one of the accused has been arrested, while raids are being conducted to apprehend the others.

"Heritage and Development Must Move Together" - Governor Kavindra Gupta at BHU Seminar



Parivahan Vishesh News

From Antiquity to Transformation Global Scholars Deliberate on Rajasthan's Heritage and Development

Rajasthan's Journey from Ancient Heritage to Modern Transformation Discussed at BHU

Report Santosh kumar singh, Special Correspondent Parivahan Vishesh Newspaper Daily

Varanasi - A two-day international seminar was held on the theme "Rajasthan: Antiquity and Transformation," sponsored by the Indian Council of Historical Research (ICHR) and organized by the Varanasi Institute of History, Varanasi, on 25 September 2026 at the Vedic Vigyan Kendra, BHU, Varanasi. The inaugural session commenced with Vande Mataram and Jana Gana Mana, followed by the lighting of the lamp. The Convener of the seminar, Prof. Aruna Sinha, Professor Emeritus, BHU, and Founder Director of the Varanasi Institute of History, delivered the welcome address and introduced the theme of the seminar, highlighting the need and relevance of discussing the antiquity of Rajasthan in present times.

The inaugural session was chaired by

the Honourable Governor of Himachal Pradesh, Shri Kovind Gupta, who highlighted the historical and cultural landscape of Rajasthan, emphasizing the need for development while keeping its rich heritage intact. He stressed on "Virasat aur Vikas" (Heritage and Development) moving on parallel lines, to keep posterity connected to its roots while moving toward the future.

The session continued with keynote speaker Shri Krishna Jugnu, a renowned historian and author, who highlighted Rajasthan as the centre of the Saraswat civilization and gave a comprehensive overview of Rajasthan, from its rich heritage to its developmental strides.

The special invitee of the session, Dr. Koenraad Elst, renowned Indologist from Belgium, spoke about Rajasthan's developmental trajectory, transformation, and challenges.

The second special invitee, Prof. Rana P.B. Singh, former Professor of Cultural Geography and Heritage Studies, BHU, delivered a talk on "Rajasthan World Heritage Sites: Their Universal Value and Message." He highlighted the international criteria for World Heritage Sites and presented various heritage sites and forts of Rajasthan.

The inaugural session was presided over by Dr. Abhijeet Dixit, Director,

Indira Gandhi National Centre for the Arts, Varanasi, who delivered the presidential address, highlighting the relevance of the topic and the need for academic inquiry in the field. The session was compered by the coordinator of the seminar, Dr. Jai Laxmi Kaul, Assistant Professor, Department of History, BHU. The seminar was attended by numerous academicians, scholars, and delegates from different parts of the globe, and was mark pred by the presence of Prof. Bharadwaj, Head, Department of History, BHU; Dr. Etee Bahadur, Jamia Millia Islamia, New Delhi; Prof. Sushila Shekhawat, Jodhpur; Prof. Parvez Nazir, Aligarh Muslim University; Dr. Bharat Deora, Jodhpur; Shri Shailesh Shukla, Lucknow; and other distinguished guests. The session ended with a vote of thanks by Dr. Shreya Pathak, Associate Professor, Department of History, Vasanta College for Women, Varanasi, and finally closed with the national anthem

Dr. Jai Lakshmi Kaul (Assistant Professor, Department of History, BHU), Emeritus Professor Aruna Sinha (Founder Director, Varanasi Institute of History), Prof. Rana P.B. Singh (Geographer), and Dr. Abhijit Sahayogi (Director, Indira Gandhi National Centre for the Arts) were present on the dais during the inaugural session

ADM (Protocol) Issues Notice to HP Boys' Hostel and Tara Girls' Hostel Regarding Irregularities

Parivahan Vishesh News

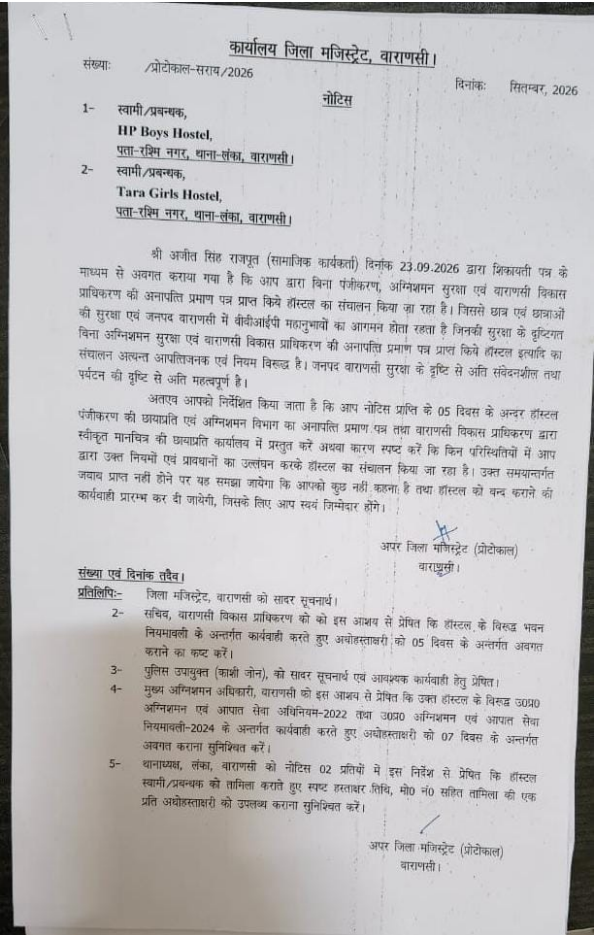
Administration Takes Strict Stance Against HP Boys' Hostel and Tara Girls' Hostel; Notices Issued for Illegal Hostel Operations

Report by Santosh Kumar Singh, Special Correspondent (Transport), Varanasi

Adopting a strict stance against the illegal operation of HP Boys' Hostel and Tara Girls' Hostel, the Additional District Magistrate (Protocol) has issued a notice requiring the submission of all necessary documents—including the Fire Safety NOC and the building plan approved by the Development Authority—at the ADM (Protocol) office within five days. Failure to comply will result in the closure of the hostels and legal action against the operators for running illegal facilities.

It is noteworthy that on September 21, 2026, a complaint was lodged with the District Magistrate of Varanasi by Ajit Singh Rajput regarding the illegal operation of HP Boys' Hostel and Tara Girls' Hostel in the Rashmi Nagar Colony, Lanka area. Following this, the District Magistrate informed the Vice-Chairman of the Varanasi Development Authority and the DCP (Kashi Zone) about the matter via letter and telephone.

Subsequently, the Fire Station Officer (FSO) from the Bhelupur Fire Department inspected the site and found a blatant disregard for fire safety standards; the hostel operators possessed neither a Fire NOC nor a registration with the Fire Department. On September 24, 2026, notices were served to the operators of the aforementioned hostels by the ADM (Protocol) under the Sarai Act.



When Electoral Democracy Itself Comes Under Question

Parivahan Vishesh News

By Samprikta Bose

Presented By Special Correspondent Parivahan Vishesh

The unfolding developments surrounding the Nandigram and Rejinagar by-elections in West Bengal represent far more than routine political rivalries. The sudden withdrawal of candidates, the freezing of the Trinamool Congress (TMC) name and symbol, the resurrection of decades-old police cases to arrest opposition figures, and an escalating internal crisis within the Election Commission of India (ECI) collectively point to a severe systemic threat. The fundamental question confronting the republic is clear: what remains of electoral democracy when the very institutions tasked with safeguarding it become instruments of partisan control?

Weaponization of State Machinery

While there can be no political sympathy for the TMC's record of governance, the defense of democratic rights remains absolute. Voting, representation, and the right to an election symbol are foundational democratic guarantees, not conditional privileges granted at the convenience of the ruling establishment. When the state apparatus is utilized to restrict the electoral participation of one political force today, it establishes a dangerous precedent for targeting any democratic opposition tomorrow.

The tampering with the electoral field is glaringly evident in recent events:

Symbol Seizure : The ECI froze the TMC's 'Jora Ghash Phul' symbol amid factional disputes, relegating Mamata Banerjee's faction to the 'Football Player' symbol and allocating the 'Envelope' to a rival faction.

Targeted Arrests in Nandigram : After TMC candidate Sanchita Pradhan Dey withdrew and Mamata Banerjee endorsed Congress candidate Milan Pradhan, the state police immediately arrested Pradhan using warrants dating back to the 2007 land-



This centralization drive is perfectly encapsulated in the push for 'One Nation, One Election' and the impending delimitation exercise. Consolidating elections into a single cycle is not an administrative convenience; it is a calculated move to monopolize campaign resources, dominate political communication, and strip voters of their right to repeatedly hold governments accountable. Similarly, delimitation threatens to become a tool to systematically dilute the political weight of targeted demographics and regions. If control over voter databases, electoral schedules, and constituency boundaries is absolutely centralized, the trajectory is undeniably anti-democratic. Defending the Sovereign Voter

Against this backdrop of institutional capture, the Left is intervening in the upcoming October 6 by-elections with a clear, principled political alternative. The CPI(M) has fielded Sayeed Asad Ali in Rejinagar, while the CPI has fielded Shanti Gopal Giri in Nandigram, with counting scheduled for October 9. The central battle extends far beyond which faction secures a symbol or which party wins a localized contest. It is a battle for the sovereignty of the voter. Democracy cannot be reduced to a mechanical ritual of pressing an electronic button under the shadow of a compromised administration. Voters demand the unconditional right to remain securely on the electoral roll, to evaluate genuine political alternatives on a level playing field, and to trust the absolute independence of the electoral machinery. When these fundamental guarantees are dismantled, the fight is no longer just for an election, but for the survival of the republic itself.

The "illegal" and unauthorized addition and deletion of voter names.

Arbitrary changes made to Form 6 registration processes.

The centralization of voter database access to New Delhi, effectively bypassing regional and district-level scrutiny.

The existence of formal, repeated dissent within a three-member constitutional body shatters the illusion of institutional integrity. In response, the CPI(M) Polit Bureau has rightfully demanded that Gyanesh Kumar must not continue as Chief Election Commissioner, calling for the immediate suspension of the Special Intensive Revision (SIR) and an urgent structural overhaul of the appointment process for Election Commissioners. An institution meant to serve as an impartial umpire cannot function as an extension of the ruling party.

Neo-Fascist Project These institutional manipulations cannot be viewed in isolation; they are symptoms of the broader neo-fascist characteristics defining the RSS-BJP governance model. The project relies on the systematic concentration of power, the narrowing of democratic spaces, and creeping authoritarianism.

Tech-risk is the biggest threat in the banking sector; uproar over MDR on UPI – Sharp stock market decline

Parivahan Vishesh News

RBI Deputy Governor's warning: Tech architecture is risk architecture; call for 'No UPI Day' on October 2 in protest against 0.4% MDR on UPI payments exceeding ₹2,000

Report by Special Correspondent

Two major concerns have emerged simultaneously in the banking and financial sector today: systemic risk arising from increasing reliance on technology, and opposition from merchants regarding the Merchant Discount Rate (MDR) on UPI payments.

1. RBI's Warning: Tech failure could have an impact akin to a bank failure

Speaking at the SBI Banking Conclave, RBI Deputy Governor Rohit Jain stated, "Technology architecture is becoming the risk architecture of a bank." Even if a bank possesses adequate capital and liquidity, the failure of a critical tech system or a cyberattack could deprive customers of essential services. The RBI has urged banks to recognize this not merely as a back-office issue but as a 'first-order enterprise risk.' Additionally, the RBI cautioned banks against relaxing lending standards due to the \$133 billion in excess liquidity accumulated under the FCNR (B) scheme. This special deposit scheme concluded on August 31. Loan demand is currently growing at a rate of 19–20% during the festive season.

2. MDR on UPI – A new battle in the marketFact: Starting October 15, a 0.4% MDR will apply to UPI P2M (merchant payment) transactions exceeding ₹2,000, capped at a maximum of ₹300.NPCT's Stance: NPCI MD & CEO Dilip Asbe stated that there will be no immediate changes. 96% of UPI transactions are below ₹2,000; therefore, they fall outside the scope of MDR. There are no charges on 75% of the total UPI transaction value either. Out of 60 million (6 crore) merchants, 75% have never

received a transaction exceeding ₹2,000. The MDR is expected to recover ₹13,000 – ₹15,000 crore of the ₹21,000 crore annual cost – funds essential for investments in technologies like AI stacks, cybersecurity, and soundboxes.

Merchants' Protest: The Maharashtra Chamber of Commerce (MACCIA) and its 500 affiliated bodies have called for a 'No UPI Day' on October 2 (Gandhi Jayanti). Merchants will register their protest by covering UPI scanners, QR codes, and soundboxes with black cloth.

GST Complication: A decision on whether an 18% GST will be levied on MDR charges is expected during the GST Council meeting scheduled for October 7.3.

Market and Other Financial Developments:

- **Stock Market Decline:** A sell-off occurred in the market as crude oil prices surged to \$106 per barrel and the US 10-year bond yield rose to 5.11%. The Nifty fell by 383 points to close at 23,063, while the Sensex dropped 1,247 points to close at 73,580.

- **Rupee Weakens:** The rupee fell to a one-week low of 95.95 against the dollar.

- **FII Selling:** On September 24, Foreign Institutional Investors (FIIs) sold shares worth ₹5,027 crore, while Domestic Institutional Investors (DIIs) bought shares worth ₹4,301 crore. - Turmoil in insurance stocks: PB Fintech (PolicyBazaar) plunged 36%, while Max Financial fell 9.8% and HDFC Life dropped 6.1% following the IRDAI's proposal to lower commission caps.

- **Dip in credit card spending:** Spending declined by 2.8% to ₹2.02 lakh crore in August. • **Bond market activity:** Reliance Industries is preparing to raise 10,000 crore through 10-year bonds at a coupon rate of 7.85–7.90%, while NaBFID issued its maiden dollar-denominated bond worth \$750 million.



"Vande Mataram is not merely a song; it is the soul of our country" – Sadhuram Jakhar

Parivahan Vishesh News

Report by Rajesh Saluja (Special Correspondent, Hisar, Haryana)

A celebration was held today at Bharati Vidya Mandir School, Barwala, to mark the historic occasion of the completion of 150 years of the national song, Vande Mataram. Both students and teachers appeared enthusiastic about participating in the event. The keynote speaker was Som Dutt, the State Coordinator for the 'Shishu Vatika' wing of the Vidya Bharati organization. At precisely 11:00 AM, everyone sang the full version of Vande Mataram. Sadhuram, the School Director and a member of the Haryana Staff Selection Commission, inspired the children to uphold traditional culture and steer clear of negativity. Speaking about Vande Mataram, he remarked that it is not just a song but the soul of our nation. It embodies the fragrance of our soil, the affection of our mothers, and the sacrifices of our heroes. When we chant Vande Mataram, we pay homage to Mother India. Keynote speaker Som Dutt narrated the history of Vande Mataram to the



children in an engaging manner and described the song as being imbued with divine power. Principal Madhu Sharma skillfully conducted the proceedings. All staff members, including Vice-Principal Sushma Bajaj, were present on the occasion.

Ensure benefits of government schemes reach every needy family with the spirit of 'Antyodaya': Cabinet Minister Ranbir Gangwa



Parivahan Vishesh News

'Seva Setu' and 'Antyodaya Mela' organized at Brahmin Dharamshala, Barwala, under the 'Seva Sankalp Abhiyan'

A 'Seva Setu' and 'Antyodaya Mela' were organized at Brahmin Dharamshala, Barwala, as part of the 'Seva Sankalp Abhiyan' (Service Pledge Campaign). Cabinet Minister Ranbir Gangwa attended the event as the chief guest. During the visit, he inspected stalls set up by various departments and gathered

information about the government schemes and services being made available to the public. Cabinet Minister Ranbir Gangwa stated that the objective of the 'Mukhyamantri Antyodaya Parivar Uththan Yojana' is to make economically weaker and needy families self-reliant by connecting them with the government's public welfare schemes. He noted that such fairs provide eligible families with information about various schemes and the facility to avail their benefits all in one place. He directed officials to work effectively to identify eligible beneficiaries and ensure they receive the benefits of the schemes. No eligible family should be deprived of the benefits of government schemes due to a lack of information or procedural hurdles. The Cabinet Minister emphasized that it is the government's resolve to extend the benefits of government schemes to the person standing at the very last rung of society, in the true spirit of 'Antyodaya' (upliftment of the last person). Through the 'Seva Sankalp Abhiyan', efforts are being made to take the government's welfare schemes to the grassroots level while fostering public participation. During the event, officials from various departments informed the attendees about government-run schemes, eligibility criteria, and application procedures. Guidance was also provided to beneficiaries regarding the facilities available to them.

ECoR Intensifies Restoration Efforts and Passenger Facilitation Amid Heavy Rains

Parivahan Vishesh News

Manoranjan Sasmal , State Head Odisha

Bhubaneswar : In view of continuous heavy rainfall in Rayagada Division jurisdiction of East Coast Railway, resulting in landslides, soil slips and waterlogging at several locations, the Division has intensified restoration and safety works on a war footing. Train operations in the affected sections are being regulated with necessary safety precautions. Landslides/soil slips have been reported at Rauli, Lilliguma, Chhatriptut, Maliguda and in the Keutguda-Sikarpai section, while waterlogging has also been reported near Tunnel No. 2. Railway teams are working continuously at the affected locations to clear the affected stretches and restore normal train operations at the earliest. Around 300 Workers Deployed for R restoration. Around 300 workers have been deployed at different locations for restoration and safety works, including: Chhatriptut – 60 workers Maliguda – 150 workers Keutguda & Rauli – 75 workers The restoration teams are working round the clock under the supervision of Railway officials. Safety is being accorded the highest priority while carrying out restoration activities. Food arrangements have also been made for the personnel and workers engaged in the restoration work. Free Bus Services Arranged for Passengers. As part of passenger facilitation measures, free bus services have been arranged from Koraput towards Jagdalpur and Jeypore for passengers affected by disruption/partial cancellation of train services. Train No. 18005 was short-terminated at Koraput. Around 110 passengers were provided bus transportation during the night



facilitating the onward journey of the passengers. For passengers of Train Nos. 18107 and 18447, affected by operational restrictions in the Koraput section, bus transportation arrangements were also made from Koraput towards Jagdalpur and Jeypore. Initially, five buses with a capacity of 58 passengers each were kept ready at Koraput, with an additional bus kept on standby. Subsequently, based on passenger requirements, two buses were arranged for Jagdalpur and one bus for Jeypore.

Food, Drinking Water and Catering Arrangements Extensive arrangements for providing food, drinking water and packaged food items to passengers affected by the disruption.

At Damanjodi, arrangements included:50 cases of bottled drinking water300 samosas Packaged food items At Tikri, arrangements

included:20 cases of bottled drinking water

Packaged food items At Koraput, around 300 lunch thalis were made available through two catering stalls.

These arrangements have been made to provide immediate assistance and basic amenities to passengers during the disruption caused by adverse weather conditions.

Round-the-Clock Monitoring and Passenger Assistance

Senior Railway officials and staff from concerned departments are present at affected locations and are coordinating restoration, train regulation and passenger facilitation measures.

Train movement through affected sections is being regulated with necessary speed restrictions and other safety precautions wherever required. Normal train operations will be restored progressively

after the affected stretches are inspected and certified safe.

Rayagada Division is making all possible efforts to expedite restoration while maintaining the highest standards of safety for passengers, train operations and personnel engaged in restoration work.

Passenger Enquiry & Travel UpdatesIn view of heavy rainfall across parts of Rayagada Division, passengers are advised to remain updated regarding train operations and their journey plans. For enquiries regarding train running and operational updates, passengers may contact: Helpline Number - 9237609635Commercial Control: 9237609505Rayagada Division War Room: 9237609510Passengers are advised to check the latest Railway updates before commencing their journey and requested to cooperate in the restoration process.