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Kashi reverberated with roar of aircraft in sky

Parivahan Vishesh News



PM Modi delighted seeing Air Force's valour at Namo Ghat, gestured Jai Hind - 100 aircraft showed amazing stunts over Ganga

Wings Over Ganga - History created over Ganga on 94th anniversary of Air Force, 100 aircraft showed indomitable valour, from Rafale to Tejas roared

Presenter: Pinki Kundu, Associate Editor, Parivahan Vishesh newspaper

Editorial comment - Parivahan Vishesh: This air show is not just display of military power, but has become confluence of spirituality of Kashi and strength of modern India. Such displays inspire youth to join Air Force and awaken feeling of pride towards nation.

Introduction: The city of religion, spirituality and culture, Kashi today became witness to valour, might and wonderful aerial skill of Indian Air Force. Display of fighter aircraft and helicopters over Ganga mesmerized spectators. Large number of people gathered around ghat to see air show. Amid roar of aircraft in sky and their amazing stunts, atmosphere of patriotism was seen.

Facts and main points:

1. Event: Third day of 'Wings Over Ganga' organized on occasion of 94th anniversary of Indian Air Force - 'Air Force Day Aerial Display-2026'
2. Date and place: 25 October 2026 (Sunday), Namo Ghat of Varanasi and both banks of Ganga (Kashi to Chandauli)
3. Number of aircraft: More than 100 aircraft and helicopters showed aerial stunts. This included 50 fighter aircraft.
4. Who were present: Prime Minister Narendra Modi (MP Varanasi), Defence Minister Rajnath Singh, Governor of Uttar Pradesh Anandiben Patel, Chief Minister Yogi Adityanath. Aircraft displayed: Sukhoi-30 MKI, Rafale, Mirage-2000, MiG-29, LCA Tejas, Jaguar, C-17, C-130, Chinook, Apache, LCH Prachand, MI-17, Surya Kiran and Sarang aerobatic teams

Detailed information:

PM Modi greeted Jai Hind: At air show at Namo Ghat of Varanasi, more than 100 aircraft and helicopters thrilled people by showing aerial stunts. Prime Minister Narendra Modi also saw closely valour of Indian Army and Air Force. During this he greeted Jai Hind with gesture itself. Seeing Prime Minister doing so, people present around expressed enthusiasm by clapping. During air show PM Modi waved hand and greeted people and also gave message of 'Jai Hind' with gesture.

Crowd on both banks of Ganga: Large number of people gathered from Namo Ghat of Varanasi to banks of Chandauli district on other side of Ganga to see air show. Sound of aircraft over Ganga and their aerial stunts remained centre of attraction for spectators. People raised slogans of 'Bharat Mata ki Jai', 'Har-Har Mahadev', 'Vande Mataram' and 'Modi-Modi'.

Welcome from Police Line to Namo Ghat:

On arrival of Prime Minister in Varanasi, people welcomed him at many places on road route. Large number of people were standing on both sides of road near Bhadaunchungi. Seeing enthusiasm of people, Prime Minister stopped his car and came out and greeted waving hand.

Confluence of valour in sky of Kashi: On



PM Modi delighted after witnessing Air Force's valour at Namo Ghat, gestured Jai Hind

25 October afternoon helicopter of Prime Minister landed at Police Line, after 15 km road show reached Namo Ghat. As soon as Rafale, Sukhoi-30 MKI, Mirage-2000, MiG-29, LCA Tejas, Jaguar roared over Ganga, atmosphere reverberated on ghats with slogans of Bharat Mata ki Jai, Har-Har Mahadev, Vande Mataram. Prime Minister smiled, waved hand and gestured 'Jai Hind' - public responded with claps.

Which aircraft showed magic:

- Fighter fleet: Sukhoi-30, Rafale, Mirage-2000, MiG-29, Tejas, Jaguar-Helicopter: LCH Prachand, Chinook, ALH Mark III/IV, Apache, Chetak, Kamov-31, MI-17 V5- Transport: C-295, C-17, C-130, IL-78, AN-32, P-8I, AWACS- Teams: Surya Kiran aerobatic team, Sarang helicopter team, Garuda commandos showed skill by landing on cruise with rope, Harvard heritage aircraft 'Sarnath'

Formations in name of Kashi:

This time names of formations were kept spiritual - Kashi, Trishul, Damru, Omkar, Tridev, Varun, Kedar, Hanuman, Rudra, Bhagirath. In 'Kashi Formation' three Kiran aircraft made tricolour in V shape, in Omkar MI-17 flew carrying tricolour.

PM Modi delighted after witnessing Air Force's valour at Namo Ghat, gestured Jai Hind

Why this event is special: This is not only air show, it is confluence of spiritual capital Kashi and military strength of modern India. According to defence experts such displays inspire youth to join army and give message of India's aerospace capability at international level. For security, city was divided into 32 zones, 50 sectors, 80 sub-sectors, 11,900 security personnel remained deployed. *Conclusion:* When 100 aircraft roared over waves of Ganga, then Kashi saw how faith and valour resonate together. In presence of PM Modi this

Kashi reverberated with the roar of aircraft in the sky



Chinook bowed to Mother Ganga



Bhagirathi formation of indigenous Light Combat Helicopter and Apache



Tricolour waved from Chetak helicopters in the sky

Death pit opened in Vikas Kunj - Direct violation of Article 21 of Constitution

Parivahan Vishesh News

Life of 1100 families at risk for 2.5 months

Regrettable - Important work being taken lightly, indifference of management committee, eyes of Communicable Disease Control Department closed - Department should correct mistake with immediate effect

Report Ashok Narang - Presenter Pinki Kundu Social Consultant

Facts at a glance- Location & evidence: Vikas Kunj Gate, 1100 Flats, Vikaspuri - In your video deep pit, big pipe, black stagnant water in it, plastic, debris, without barricading-Duration: Open for two and a half months, risk of accident amid daily movement of two-wheelers and cars-Health hazard: Mosquito larvae in stagnant water - breeding ground for dengue, malaria, chikungunya, children passing near gate itself- Public suffering: Level of road increased causing vehicles scraping from below, slipperiness due to mud-slush, falling of passersby *Detailed analysis - From fundamental right to law* 1. Violation of constitutional rights:- Article 21 - Right to life: Supreme Court said in Subhash Kumar vs State of Bihar (1991) and Virender Gaur vs Haryana (1995) - Living in clean, safe environment is fundamental right under Article 21. Open pit and mosquito-borne diseases are direct violation of this right.- Article 21A and Article 47: It is duty of State to improve public health, raise nutrition and standard of living. Danger on way of children going to school is

against this duty.- Article 51A(g): Fundamental duty of every citizen is to protect environment, but here department itself is deviating from duty. 2. Judicial orders and gazetted notifications:- Supreme Court order - Suo moto cognizance on Pothole Deaths in 2018: Court said - In case of death in open pit, responsibility of concerned officer under IPC 304A (death due to negligence) and liability of compensation on department. Delhi HC in Court on its own motion vs MCD had directed MCD to fill pit in 48 hours. - NGT order O.A. 199/2014 - Almitra Patel vs Union of India: Instruction of fine up to Rs 50,000 on mosquito breeding places and action on concerned officer. Stopping waterlogging in Delhi is statutory responsibility of MCD. - Gazette notification - C&D Waste Management Rules, 2016 (Ministry of Environment): Rule 8 - At any excavation site 2 meter high tin sheet barricading, warning board, radium light at night mandatory. Leaving open for more than 24 hours is punishable offence.- DMC Act 1957 Section 42 and 195, Delhi Maintenance and Management of Parking Places Rules: Safety of road, drain, footpath is of MCD. On negligence departmental punishment in Section 461. 3. Departmental rules:- CPWD Works Manual 2022, Chapter 5: Backfilling and compaction

Public Interest Warning - Open Pit in Vikas Kunj, Violation of Article 21 of Constitution

- Open pit in Vikas Kunj, Vikaspuri becomes health hazard | Safety of 1100 flats residents at risk -



Department must rectify immediately - Fill the pit, spray medicine, ensure safety

Public Demand : 1. Open pit should be immediately filled and leveled • 2. Anti-mosquito medicine should be sprayed • 3. Barricading and danger warning board should be installed • 4. Accountability should be fixed and action taken against responsible

Parivahan Vishesh Newspaper | Public Interest - Public Welfare - Public Information | Presenter: Pinki Kundu, Social Consultant - Contact: Public Interest Complaint - Local Resident

Date: 25 October 2025 • Issue: Public Interest Special 01 | Published for public awareness. Expect immediate action from administration.

mandatory within 72 hours after pipeline work, otherwise payment of contractor to be stopped.- Delhi Epidemic Diseases Regulation 2020: Notice to house/site owner on finding mosquito larvae, here government site itself has become source - double standard. *Immediate appeal to department - Correct mistake:* On behalf of Parivahan Vishesh newspaper, presenter Pinki Kundu social consultant appeal in public interest - Request to MCD West Zone, Delhi Jal Board and Vikas Kunj Management Committee to take this matter

seriously:1. Fill and level pit in 24 hours, install permanent barricading2. Communicable Disease Control Department should immediately do fogging and spray of anti-larva medicine3. Accountability should be fixed - Action and fine as per rules on contractor/officer who kept work pending for 2.5 months4. Information to residents - Alternative safe route and helpline number should be displayed till work is completed This matter is not only of pit, it is of constitutional right and respect of judicial orders.

Grand Bhandara organized in Shaheed Bhagat Singh Colony on Sharad Purnima - Message of Sarva Dharma, Resolve of Service

Parivahan Vishesh news

Devotees took prasad under leadership of Sarva Dharma Mitra Mandal Delhi State President K K Chhawra, unprecedented cooperation of Tolwa Group and colony residents

Presenter Pinki Kundu Social Consultant

Public interest message: Such events not only strengthen religious feeling, but also give message of community unity, food for hungry and social harmony. In densely populated area like Shivaji Enclave, bhandara for passers by is symbol of social security.

Facts at a glance- Occasion: Sharad Purnima (Kojagari Purnima) - Full moon of Ashwin month, 25 October 2026- Place: Shaheed Bhagat Singh Colony Market, Shivaji Enclave, West Delhi- Organizer: K K Chhawra - President, Sarva Dharma Mitra Mandal Delhi Pradesh and Vice President, Tolwa Group- Associates: Ashok Narang (Vice President Tolwa Group and journalist), Virendra Kumar Chaturvedi (Vice President Sarva Dharma Mitra Mandal), Kartik Kumar Jha, Ajit Singh (Kalu), Gurucharan Singh (Tony), Om Prakash Narwaria, Rajendra Kumar, Vinay Singh, Sanjeev Koli, Harvinder Khurana, Satveer Bansal and shopkeepers of market and colony residents- Presence: Apart from colony, large number of people from neighbouring colonies and passersby took prasad

Main points - Detailed analysis

1. Importance of Sharad Purnima - Special



meaning of today's day: According to Hindu calendar Sharad Purnima is considered brightest full moon of year. It is believed that on this night nectar showers from 16 phases of moon. This day is manifestation day of Maa Lakshmi, Maharass of Lord Krishna, and in Ayurveda tradition of keeping kheer in moonlight and consuming it. From scientific point of view, medicinal properties are said in moonlight of this night.

2. Scene of bhandara: In bhandara started from afternoon, prasad of kheer-puri and vegetable made in big vessels was distributed. In pictures volunteers were seen serving prasad to devotees in queue. From small girl child to elderly, all took prasad in queue. Market Association arranged tent and tables. 3. Message of organizer: K K Chhawra said - "On Sharad Purnima may Maa Lakshmi keep grace on everyone, may happiness remain in entire family, society and country.

Objective of Sarva Dharma Mitra Mandal itself is sarva dharma sambhav and human service.

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



Parull Bhatnagar
(Astro-Numero-Vastu Expert)

Vastu Special
Balance | Prosperity | Happiness | Peace | Positive Energy
→ Right Direction, Right Vastu, Better Life ←

THE 8 DIRECTIONS OF YOUR HEALTH
Corrected Directional Elements • Vata-Pitta-Kapha Correlation
By Parull Bhatnagar, Expert Astro-Numero Vastu Consultant
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Parivahan Vishesh News

For our health journey, North begins with one clear elemental identity:

NORTH = Water

And the doshic bridge is equally important: Water participates in both Pitta (Fire +Water) and Kapha (Water + Earth); Vata regulates its movement and elimination.

Once we understand that, the health story becomes far more logical.

FROM ELEMENT TO DOSHA
Vata is Air + Space. It governs movement, mobility, circulation and functional flow.

Pitta is Fire + Water. It governs heat, digestion and transformation while Water regulates and carries that Fire.

Kapha is Water + Earth. It governs cohesion, nourishment, stability, lubrication and accumulation.

A disturbance therefore does not mean that an element is simply “bad”. It may be excessive, deficient, blocked, overheated, weighed down or unable to perform its naturalrole.

That distinction changes everything.

WHAT MIGHT WE SEE WHEN NORTH IS DISTURBED?
In the traditional Medical Vastu framework used for this series, disturbances in this directional band may be reflected through a range of physical or mental tendencies. To name a few: frequent or uncontrolled urination, burning or pale urine, swelling, kidney stones or pain, scanty urination, kidney-function concerns and other bladder /kidney/fluid-regulation tendencies in the corresponding fine zones.

Please read the words “may be reflected” carefully. These are possible traditional correlations, not a prediction that every person living with a defect will develop theseconditions.

The exact manifestation depends upon three things: WHAT is disturbed in the property, WHICH elemental/doshic quality that creates, and WHO in the family is susceptible according to the Astro chart.

WHY THE SAME DIRECTION CAN PRODUCE DIFFERENTSTORIES
Consider this: Fire from a heater can disturb Water differently from Earth-like food storage; an overhead tank increases accumulated Water and weight; a cut creates deficiency rather than excess.

Each property condition changes the element differently.

A CUT means deficiency. An EXTENSION means exaggeration. HEAVY STORAGE adds Earth and Kapha-like holding. WATER adds fluidity, but accumulated Water also means retention. FIRE adds Pitta-like heat.

ELECTRICAL EQUIPMENT adds active/fire-like stimulation. A TOILET or SEPTIC function introduces Water together with waste and elimination. A PIT creates depression. Excessive HEIGHT or WEIGHT changes containment. So two defects in North need not produce the same health expression.

HIGH AND LOW DOSHA MATTER
This is where Vata-Pitta-Kapha makes the article much more useful. High Vata may traditionally look

like restlessness, irregularity, fear, dryness or excessive movement. Low or obstructed Vata may appear as sluggish or blocked functional movement.

High Pitta may look like heat, burning, irritation or excessive transformation. Low Pittamay indicate weak transformation or sluggish digestion.

High Kapha may look like heaviness, mucus, swelling, retention or accumulation. Low Kapha may mean insufficient stability, nourishment or lubrication.

Therefore, before applying a remedy, we must know whether we are dealing with HIGH,LOW or BLOCKED expression.

A READER'S EXAMPLE
Imagine that a resident already has a medically diagnosed concern belonging to the broad group we just discussed. Instead of announcing, “Your North is responsible,” I would first ask what kind of expression the body is showing.

Is it heat or coldness?
Accumulation or deficiency?
Excessive movement or obstruction?
Dryness or fluid retention?
Irritation or sluggishness?
Then I would read the Astro chart. If the chart shows susceptibility to the same element or doshic imbalance, I would examine the exact fine zone of North and its current use. If all three layers—BODY, ASTRO CHART and PROPERTY—repeat the same elemental language, the correlation becomes worth addressing. If they do not, we should not force a Vastu explanation.

TURN THE PROCESS AROUND
We can also begin with the house. Suppose I find a major disturbance in North. I may ask whether anyone in the family has experienced the types of tendencies associated with this band, and whether those concerns appeared or intensified after a renovation or change of use. Was a tank added? Was the zone cut or extended? Did a bedroom become a store? Was machinery installed? Was a toilet shifted? Was a roof raised? Did heavy clutter accumulate? The timeline can be revealing. But even a matching timeline is a clue—not proof of medical causation.

TRY THIS WITH YOUR OWN HOME
Locate North accurately. Now resist the temptation to label it good or bad.

**Instead ask:
What is its primary element?
Water.
What have I added to it?**

Have I increased that element too much?
Have I suppressed it?
Have I introduced its opposite?
Have I burdened it with Earth?
Have I overheated it with Fire?
Have I blocked movement?
Have I removed necessary Space?
Is Water flowing—or merely accumulating?
Then look at the people living there. Who spends the most time in that area? Who is actually showing a related pattern? Does that person's Astro chart repeat the same elemental vulnerability? This is the personalised layer that generic Vastu misses.

THE BIGGER HEALTH LESSON
The purpose of Medical Astro-Vastu is not to frighten you by attaching diseases to compass

directions. It is to understand balance. The body needs Air—but not uncontrolled movement. It needs Space—but not excessive dispersal. It needs Fire—but not burning. It needs Water—but not uncontrolled retention. It needs Earth—but not stagnation.

The same five elements are being studied in the property.

That is why North should never be interpreted through one isolated object or one memorised symptom. The direction's element, the doshic combination, the exact micro-zone, the person's Astro chart and the real medical picture all need to be correlated.

CORRECTION COMES LAST

Only after analysis should correction begin.

Sometimes it is practical: decluttering, repairing leakage, reducing excessive heat or cooling, improving ventilation, relocating inappropriate storage or machinery, or correcting room use.

Sometimes a cut, extension, pit, height difference or structural feature requires more specialised Vastu assessment. And sometimes the property does not show a meaningful correlation at all.

That possibility must remain open.
Most importantly, Vastu does not replace medical care. If you have persistent or serious symptoms, consult an appropriate qualified healthcare professional. Medical Astro-Vastucan be used as a traditional environmental lens alongside—not instead of—medicaldiagnosis and treatment. Before leaving North, ask yourself:“Is the Water element here balanced enough to perform its natural role?”Because once you understand the element, the dosha becomes easier to understand. And once you understand the dosha, the connection between BODY, ASTRO CHART and PROPERTY becomes far more meaningful.

THE 8 DIRECTIONS OF YOUR HEALTH – A JOURNEY COMPLETED!
Over the past eight weeks, we explored the fascinating connection between the eight directions of our home and their influence on our health, through the lens of Medical Vastu.

From understanding the five elements to exploring their relationship with Vata, Pittaand Kapha, we discovered how our living spaces may reflect different aspects of ourphysical, mental and emotional well-being.But our Vastu journey doesn't end here!

A NEW CHAPTER BEGINS NEXT MONDAY!

Get ready to explore an entirely new and even more fascinating aspect of Vastu—something that may completely change the way you look at your surroundings!

Curious to know what's coming next?

Stay connected, stay curious, and keep exploring the hidden wisdom of Vastu with me!

Because Vastu is not just about the spaces we live in—it's about understanding how we live!

Parull Bhatnagar

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See you next Monday with something exciting!



UNLOCK YOUR DAY
with Parull Bhatnagar
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Parivahan Vishesh News



MONEY & RELATIONSHIP PREDICTION

Know Your Day • Protect Your Money • Strengthen Your Relationships
Parivahan Vishesh News

26 OCTOBER 2026 | Day vibration: 1 — Leadership, initiative, independence, confidence and new beginnings

Moolank 1

Money & Career: Day 1 strongly supports your natural leadership and independence. Take initiative on a new project, proposal or financial plan, but build the first step carefully instead of acting only from confidence. **Relationship:** Your presence is strong today. Lead a difficult conversation with warmth and make sure the other person feels heard rather than directed. **Precaution:** Avoid ego clashes, impatient spending and assuming your way is automatically the best way. **Make Your Day Better:** Start one important task decisively and let consistency strengthen your leadership.

Moolank 2

Money & Career: Day 1 asks your sensitive nature to become more decisive. A fresh professional direction or money plan can benefit when you trust yourself instead of waiting for repeated approval. **Relationship:** You may need to state your needs more clearly. Kindness remains important, but do not expect others to guess what you want. **Precaution:** Avoid self-doubt, dependency and changing a decision merely to please someone. **Make Your Day Better:** Make one independent choice while keeping your communication gentle and clear.

Moolank 3

Money & Career: Day 1 gives your creative energy a fresh beginning. Pitch an idea, start content, approach a client or give a promising concept a clear first action. **Relationship:** Your enthusiasm can refresh a relationship. Introduce something positive, but avoid dominating the conversation with your own plans. **Precaution:** Avoid overpromising, attention-seeking expenses and beginning too many things at once. **Make Your Day Better:** Choose one idea and give it a confident, practical beginning.

Moolank 4

Money & Career: Day 1 pushes your structured nature toward a new beginning. A system, budget or work method may need a fresh approach; initiate improvement without discarding what already works. **Relationship:** You may prefer familiar routines, while the day asks for initiative. Take the first step in resolving a practical or emotional issue. **Precaution:** Avoid rigidity, excessive caution and rejecting a new approach before testing it. **Make Your Day Better:** Start one sensible improvement and give it a clear structure.

Moolank 5

Money & Career: Day 1 adds direction to your fast-moving energy. A new contact, business idea or change can be promising when you choose one priority instead of chasing every option. **Relationship:** Independence is strong today. Be clear about your plans so spontaneity does not make someone close feel excluded. **Precaution:** Avoid impulsive purchases, abrupt decisions and leaving commitments unfinished for a newer attraction. **Make Your Day Better:** Use your freedom to begin something valuable—and follow through.

Moolank 6

Money & Career: Day 1 encourages you to take personal initiative in money and work matters. A new client approach, service idea or practical financial goal can grow when you stop waiting for perfect conditions. **Relationship:** You naturally care for others, but today your own needs also deserve attention. Express them without guilt or unnecessary expectation. **Precaution:** Avoid overspending for approval, over-responsibility and making decisions solely around others' comfort. **Make Your Day Better:** Begin one goal that supports both self-respect and long-term harmony.

Moolank 7

Money & Career: Day 1 moves your reflective energy toward action. Use your research and insight to begin a well-considered project, application or financial strategy rather than continuing to analyse indefinitely. **Relationship:** You may prefer privacy, but a new start in communication is possible. Say one important thing directly instead of hoping silence will be understood. **Precaution:** Avoid isolation, hesitation and waiting for complete certainty before taking a reasonable step. **Make Your Day Better:** Act on one verified insight and let experience provide the next answer.

Moolank 8

Money & Career: Day 1 combines strongly with your ambition and authority. Take charge of a business, financial or leadership matter, but keep the new beginning ethical, realistic and properly planned. **Relationship:** Your decisive energy can feel intense. Invite cooperation instead of issuing instructions, especially in matters involving shared money or responsibilities. **Precaution:** Avoid dominance, risky financial moves and treating every disagreement as a challenge to authority. **Make Your Day Better:** Initiate one high-value action with discipline rather than pressure.

Moolank 9

Money & Career: Day 1 brings a fresh cycle after your completion-oriented energy. Begin a new professional or financial direction only after carrying forward the lessons of what has just ended. **Relationship:** A new emotional chapter is possible. Leave old resentment behind and communicate what you want to build next rather than repeatedly revisiting the past. **Precaution:** Avoid impulsive generosity, anger-driven beginnings and carrying old conflicts into new situations. **Make Your Day Better:** Start fresh with clear intention, stronger boundaries and a constructive purpose.

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Sharad Purnima - Along with 'Kojagari Purnima' also 'Raas Purnima' and 'Kaumudi Mahotsav



गोवर्द्धन दास विन्नाणी राजा बाबू

Parivahan Vishesh News

Govardhan Das Binnani 'Raja Babu

When we were small, mother used to give thin needle and thread on Sharad Purnima today

and ask to thread the needle eleven times. She used to explain to us that by threading needle using the magical rays given by Lord Moon today, eyesight becomes sharper. Today when we read all this in newspapers etc. that from scientific point of view on this day Moon is closest to Earth, then mother's said thing that 'Sharad Purnima night is the brightest and most beautiful night', is remembered. Thinking this, it feels very pleasant that my mother had such deep knowledge. Now I would like to tell you that Sharad Purnima is also called 'Kojagari Purnima'. In Bengali and Marathi culture, whether you call it Sharad Purnima or Kojagari Purnima, it is

considered an important festival. Here know that 'Kojagari' means — "Who is awake?". In our Sanatanis there is such belief that on the night of 'Kojagari Purnima' when Goddess Lakshmi goes out to roam on Earth, then whoever stays awake and engrossed in her worship, she blesses him with wealth and grains. For all these reasons today in every house kheer is made, covering with a muslin cloth at night, kept on the roof of house for whole night and there as far as possible, one member of house remains awake at night. Along with chanting God's name, guarding of kheer also happens. Behind this process there is such belief that by doing so, medicinal and divine qualities will merge in kheer, because on today's full moon Lord Moon showers nectar being full with all his sixteen kalas. Here also know that on the day of Sharad Purnima only Lord Shri Krishna did Maharass leela with Gopis in Vrindavan. For this reason Sharad Purnima along with 'Kojagari Purnima' is also called 'Raas Purnima' and 'Kaumudi Mahotsav'.

& RELIGION
SPIRITUALITY



COMPOUND NUMBER 11/2 – THE PSYCHIC MASTER, THE POWER OF INTUITION, AND THE DUALITY OF THE SUN AND MOON:

Weekly
Numerology



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A detailed study of Compound Number 11 and its influence on personality, career, relationships, health, growth, spiritual wealth, and destiny. INTRO Duction: WHY NUMBER 11 IS DIFFERENT: In numerology, Compound Number 11 occupies a

distinctive position. It is not simply another number that reduces to 2. It carries the symbolism of two 1s standing together, while its digital root is 2. 11 = 1 + 1 = 2 The number 1 is associated with the Sun: identity, authority, individuality, ambition, leadership, and the desire to shine. The number 2 is associated with the Moon: imagination, intuition, sensitivity, emotions, receptivity, and the ability to understand other people. Number 11 therefore brings together two different kinds of energy. It contains the double presence of 1, yet its ultimate expression is connected with 2. This makes it a number of contrasts: independence and cooperation, confidence and vulnerability, ambition and sensitivity, visibility and privacy, logic and intuition. In modern numerology, 11 is widely known as the first Master Number, often called the Psychic Master or the Master among Men. It is traditionally associated with heightened intuition, inspiration, creativity, spiritual awareness, and the ability to influence others through ideas, expression, or personal presence. However, Compound Number 11 has another side that must not be ignored. In Cheiro's Book of Numbers, the compound 11 is traditionally described through the symbols of the Clenched Hand and the Lion Muzzled. This is a more cautionary interpretation, associated with hidden difficulties, trials, and the need to exercise discernment in dealing with people. Modern Master Number interpretations and Cheiro's compound-number interpretation are not identical; both are important when studying 11 in depth. My understanding is that Number 11 should be approached with respect. It can represent considerable potential, but potential must be directed wisely. Sensitivity without emotional balance can become confusion; ambition without patience can become frustration; and intuition without practical judgment can lead to poor decisions. Although Number 11 is considered a Master Number and carries considerable potential, I strongly recommend that it should never be used as a name number. In my numerological interpretation, 11 brings tests and trials into a person's life. It is as though God tests the individual through difficult circumstances, challenging experiences, unexpected obstacles, and major turning points. However, divine help is also believed to become available when the individual faces serious difficulties, helping them find a way out of a major crisis. The person may ultimately be saved from a very difficult situation, but the journey can involve considerable struggle. Therefore, despite its Master Number status, I do not recommend using 11 as a name number. WHY 11 IS CALLED A MASTER NUMBER: The Master Number concept gives special importance to certain double-digit numbers, particularly 11, 22, and 33 in modern Western numerology. The idea is that these numbers retain their double-digit identity rather than being interpreted only through their reduced values. For example, 11 is not read only as 2. It is examined as 11 first, and then as 2. The two 1s symbolically amplify the qualities of Number 1: determination, self-expression, independence, leadership, and the urge to achieve something significant. The reduced 2 adds imagination, sensitivity, cooperation, and emotional awareness. This combination can produce an individual who wants to accomplish something personally meaningful but is also deeply affected by the surrounding environment. Such a person may have a strong inner vision, yet may sometimes struggle to explain it to others or decide how best to turn it into practical results. In spiritual interpretations, Master Numbers are sometimes described as carrying a higher responsibility or a demanding life lesson. Some traditions express this symbolically by saying that an unseen guiding force accompanies the person, tests their strength, and helps them find a way forward through difficult periods. According to this spiritual understanding, God tests the individual but also provides help when the person faces serious adversity. The central lesson of 11 is that greater sensitivity requires greater self-awareness. Its potential is best expressed when intuition is supported by discipline, confidence by humility, and inspiration by consistent action. However, I make an important distinction between being born with the influence of Number 11 and deliberately choosing 11 as a name number. A person may naturally have 11 in their birth date, but deliberately adopting a name that totals 11 is a different matter in my numerological practice. I consider 11 unsuitable for use as a name number because of its association with tests, trials, and difficult life experiences. The

spiritual belief is that divine assistance ultimately helps the person overcome major difficulties, but I prefer not to invite this pattern through a name when an alternative can be considered. THE DOUBLE SUN AND THE MOON: THE CENTRAL PRINCIPLE OF NUMBER 11: To understand 11, we must look at both the two 1s and their reduction to 2. The two 1s: Sun, identity, and ambition: In the planetary symbolism commonly used in Indian numerology, Number 1 is associated with the Sun. The Sun represents individuality, authority, recognition, leadership, confidence, and the desire to establish one's identity. When two 1s appear together, these qualities may be interpreted as intensified. A person may want to stand out, create an independent identity, lead from the front, or contribute something original. The positive expression of this symbolism includes strong individuality and self-motivation, original thinking, the ability to inspire, courage to pursue an unconventional path, a desire to achieve excellence, and the potential to become influential through ideas, performance, or leadership. The challenging expression may include excessive self-consciousness, inner pressure to prove oneself, sensitivity to criticism, or a conflict between wanting recognition and fearing rejection. The Moon: emotions, intuition, and imagination: Number 2 is associated with the Moon in this numerological framework. The Moon represents emotional perception, imagination, receptivity, adaptability, and the inner world. The Moon does not shine by producing its own light; it reflects sunlight. Symbolically, this provides a useful way to understand the relationship between 1 and 2: the Sun represents the impulse to shine, while the Moon represents the ability to receive, reflect, interpret, and communicate that light. When 11 reduces to 2, the individual may possess both a strong desire for self-expression and a heightened awareness of other people's reactions. They may be independent in their ambitions but emotionally affected by relationships, praise, rejection, or the atmosphere around them. This can create an apparent contradiction. A person may appear powerful, confident, and authoritative in public while remaining sensitive, private, or emotionally unsettled in personal life. When Sun and Moon work together: The constructive expression of 11 emerges when its two symbolic forces cooperate. The Sun gives direction. The Moon gives sensitivity. The Sun encourages action. The Moon encourages reflection. The Sun seeks identity. The Moon understands relationships. When these qualities are balanced, 11 can be interpreted as the number of an inspired individual who can lead without becoming insensitive, influence others without losing individuality, and transform an inner vision into something meaningful for the world. When they are poorly balanced, the same symbolism can represent indecision, fluctuating moods, self-doubt, dependence on approval, or difficulty separating personal feelings from practical decisions. Although the combination of the two 1s and the Moon-related 2 can be symbolically powerful, this potential does not change my recommendation regarding name selection. I consider 11 a number that can bring tests and trials, and I therefore advise against using it as a name number. THE PSYCHOLOGICAL PROFILE OF NUMBER 11/2: In numerological interpretation, individuals strongly influenced by 11/2 are often described as perceptive, imaginative, idealistic, and sensitive to their environment. They may notice details that others overlook, understand unspoken tensions, or recognise possibilities before they become obvious. They may also have a strong response to music, art, language, beauty, spirituality, and human suffering. However, sensitivity does not automatically mean accurate intuition. A person can sometimes confuse a genuine observation with fear, assumption, or wishful thinking. This is why discernment is especially important in the interpretation of 11. Positive qualities include intuition and perception, creativity, empathy, inspiration, idealism, and diplomacy. The person may be observant and thoughtful, possess a rich inner world, understand different perspectives, motivate others through ideas, and want their work to have meaning beyond money or status. The challenging qualities may include overthinking, emotional fluctuation, indecision, secrecy, sensitivity to criticism, and difficulty prioritising personal needs. A highly active imagination can turn small uncertainties into prolonged worries. Confidence may rise and fall depending on personal circumstances, relationships, or perceived approval. The person may conceal fears while presenting a composed exterior, and the cooperative side of 2 can sometimes lead to giving too much time or energy to other people at the expense of personal goals. The objective is not to eliminate sensitivity. It is to develop emotional steadiness so that sensitivity becomes a strength rather than a source of unnecessary distress. COMPOUND NUMBER 11 AND THE WARNING OF THE CLENCHED HAND: A serious study of 11 must include Cheiro's traditional interpretation of the compound number. In Cheiro's Book of Numbers, 11 is associated with the Clenched Hand and the Lion Muzzled. The imagery suggests power that may be restricted, a voice that may not be fully heard, or a person who must remain alert to circumstances that are not immediately visible. Cheiro's interpretation warns of

hidden dangers, trials, and possible treachery. This is markedly different from the modern, predominantly positive presentation of 11 as a Master Number. The two interpretations should not be confused or selectively applied without considering the system being used. In practical numerological analysis, I interpret this warning as a reminder to examine three areas carefully. People: Do not assume that everyone who praises you has your best interests at heart. Evaluate reliability through behaviour, not promises alone. Decisions: Avoid rushing into agreements because of excitement, fear, or emotional pressure. Personal boundaries: Do not allow sensitivity or the desire to help others to make you vulnerable to manipulation. The symbolism does not mean that everyone born under 11 will inevitably be betrayed. However, in my interpretation, the compound carries a serious warning about tests and trials. I believe that God ultimately provides help and protection when the individual faces a major crisis, but the person may still have to pass through difficult circumstances before finding relief. This is one of the principal reasons I do not recommend 11 as a name number. A name is something that a person deliberately chooses and uses repeatedly in everyday life. In my numerological practice, I prefer to recommend a number that supports the individual's ambitions without introducing the difficult symbolism I associate with 11. NUMBER 11 IN CAREER AND PROFESSIONAL LIFE: Number 11 is traditionally associated with careers in which imagination, communication, human understanding, originality, or public influence are important. It need not restrict an individual to one profession. A person's education, skills, circumstances, interests, and other numerological factors must also be considered. Acting, cinema, and entertainment: The imaginative and expressive symbolism of 11/2 can be associated with acting, direction, writing, music, performance, presenting, and other creative fields. An actor must interpret emotions, understand different personalities, and communicate an experience to an audience. The sensitivity associated with 2 can symbolically support this process, while the double 1 represents the desire to create a recognisable identity and command attention. Writing, communication, and media: The number may be associated with authors, poets, journalists, screenwriters, public speakers, broadcasters, and communication professionals. These professions require a combination of imagination and the ability to understand an audience. A person influenced by 11 may be drawn to expressing ideas that are emotional, philosophical, original, or socially meaningful. Counselling, teaching, and advisory work: The intuitive and empathetic symbolism of 2 may align with teaching, mentoring, coaching, counselling, and advisory roles. Success in these fields requires more than sensitivity. Training, sound judgment, confidentiality, professional ethics, and clear boundaries are essential. Healing and service-oriented professions: Some numerological traditions associate 11 with healing, spirituality, and service. In a contemporary professional context, this may correspond to work that helps people, including properly trained healthcare professionals, educators, support workers, and social-service practitioners. The number itself does not confer medical, psychological, or therapeutic ability. Qualifications and evidence-based practice remain essential. Leadership, administration, and consulting: Although 11 is often described as sensitive rather than forceful, the two 1s give it a symbolic connection with individuality and initiative. This may be interpreted as potential for leadership, entrepreneurship, administration, or consulting, particularly where communication and understanding people are important. The main professional challenge is consistency. Inspiration can generate excellent ideas, but success depends on completing projects, managing resources, working with reliable people, and following through on commitments. The professional potential associated with 11 should be distinguished from the question of whether to use it in a name. A person may have 11 in their birth date and still build an excellent career. My recommendation against using 11 as a name number remains based on my interpretation of the tests and trials associated with that compound. NUMBER 11 IN BUSINESS AND ENTREPRENEURSHIP: In business, 11/2 can symbolically favour work involving communication, aesthetics, public relations, education, creative services, hospitality, consultation, and products associated with imagination or emotional appeal. A business owner influenced by this number may be especially attentive to customer experience, brand identity, presentation, and the emotional response a product creates. The potential strengths include understanding customer preferences, building a distinctive brand personality, communicating a compelling business vision, forming relationships and partnerships, and recognising creative opportunities. The challenges may include hesitation over difficult decisions, excessive trust, avoiding confrontation, or allowing personal feelings to interfere with business judgment. For a business to grow, intuition must be balanced with financial records, market research, contracts, operational planning, and a realistic assessment of risk. A numerological reading should never replace due diligence. When selecting a

business name, I would not recommend deliberately choosing a name total of 11. In my interpretation, the business could symbolically be exposed to tests, trials, and major challenges. Although divine help may ultimately assist the individual in overcoming a serious problem, I would prefer to choose a suitable alternative name number after examining the complete numerological chart and the nature of the business. NUMBER 11 AND WEALTH: EARNING, RETAINING, AND GROWING MONEY: The presence of 11 does not automatically promise wealth. In numerology, its potential is better understood through the person's approach to work, creativity, communication, and decision-making. Earning potential: The symbolism of 11/2 may be associated with earning through talent, original ideas, public recognition, advisory skills, communication, and relationships. Where a person develops a distinctive skill and builds a reputation around it, these qualities can support professional growth. Financial challenges: The sensitive and idealistic side of 2 may sometimes be interpreted as a tendency to make decisions emotionally, help others beyond one's means, delay necessary financial conversations, or trust a business partner without sufficient verification. The double 1 may also symbolise ambitious goals and a desire for visible achievement. If ambition is not balanced by planning, a person may take risks that are larger than their resources can support. Wealth-building principles: For anyone who identifies strongly with 11/2, the practical lessons are straightforward. Keep personal and business finances separate. Review agreements before signing. Establish a savings and investment plan suited to your circumstances. Set limits on lending money or taking responsibility for other people's debts. Base investment decisions on reliable information, not fear or intuition alone. Build financial stability gradually rather than relying on a single breakthrough. In this interpretation, the most constructive expression of 11 is not merely the ability to attract opportunities, but the wisdom to manage them. When selecting a name for a person, business, or brand, I would avoid a total of 11 because of the tests and trials I associate with it. I believe that divine assistance can help a person through major difficulties, but I do not consider it desirable to deliberately select a name number associated with such trials when other suitable options can be examined. NUMBER 11 AND PERSONAL RELATIONSHIPS: Relationships are an especially important area in the symbolic interpretation of 11/2 because the number combines independence with sensitivity. The two 1s may represent a strong individual identity. The reduced 2 represents companionship, emotional connection, and cooperation. A person may therefore want both freedom and closeness. Love and emotional connection: Individuals associated with 11/2 are often described as romantic, imaginative, caring, and emotionally perceptive. They may value meaningful conversation and a relationship in which they feel understood. They may also be affected deeply by a partner's tone, behaviour, or apparent withdrawal. If uncertainty is not discussed openly, imagination can fill the gaps with assumptions. Marriage and long-term partnership: The number's symbolic challenge is to balance individuality with compromise. A healthy partnership requires both people to express their needs clearly, share responsibility, and respect one another's independence. The person associated with 11 should avoid expecting a partner to understand unspoken feelings automatically. It is also important not to confuse emotional intensity with compatibility. Trust, respect, shared values, communication, and consistent behaviour are more reliable foundations for a lasting relationship than a number alone. Family relationships: The cooperative influence of 2 can be interpreted as a desire to maintain harmony within the family. However, a person may sometimes suppress their own needs to avoid conflict. The lesson is to understand that harmony does not mean silence. Honest conversations and healthy boundaries can preserve relationships more effectively than keeping every concern hidden. The relationship-related interpretation of 11 also reinforces my caution about using it in a name. In my numerological understanding, the number can bring tests and trials, including periods in which the individual must develop patience, emotional maturity, and discernment. Although I believe that God's help ultimately assists the individual in overcoming serious difficulties, I would prefer not to introduce this symbolism deliberately through a name number. NUMBER 11 AND HEALTH: SENSITIVITY, STRESS, AND BALANCE: In numerological traditions, the Moon symbolism of 2 is often linked with emotional fluctuation, while the double 1 can represent internal pressure and the desire to maintain control. Within this symbolic framework, 11 may be used as a reminder to pay attention to stress, rest, and emotional balance. There is no reliable scientific evidence that Compound Number 11 or a name number predicts a person's medical condition, illness, recovery, or lifespan. Numerology must not be used to diagnose a health problem or determine whether someone is protected from danger. The practical lessons are useful regardless of a person's number. Maintain a regular sleep routine. Use appropriate physical activity to support general wellbeing. Develop healthy ways to manage stress. Make time

for recreation, relationships, and rest. Seek qualified medical care for persistent symptoms or health concerns. People who are sensitive or prone to overthinking may benefit from learning how to recognise stress early, communicate concerns, and distinguish a real problem from an imagined worst-case scenario. A numerological interpretation should encourage responsible self-care, not fear about illness or false reassurance that a number will protect someone. Although I associate 11 with tests and trials in the numerological context, this should not be interpreted as a prediction of illness or physical danger. My recommendation against using 11 as a name number arises from its traditional and spiritual symbolism, not from a claim that the number causes a medical condition. NUMBER 11 AND SPIRITUAL GROWTH: Spirituality is one of the strongest themes in modern interpretations of the Master Number 11. The number is often associated with introspection, intuition, idealism, and a desire to understand life's deeper meaning. Individuals who identify with this symbolism may feel drawn to meditation, prayer, philosophy, contemplative practices, or service to others. The deeper lesson, however, is that spirituality should be accompanied by discernment. A strong feeling is not necessarily a prophecy. A coincidence is not necessarily a command. An intuitive impression should be examined alongside reason, evidence, and experience. The most constructive spiritual expression of 11 involves developing compassion without losing boundaries, humility without suppressing individuality, and faith without abandoning sound judgment. In my spiritual interpretation, Master Number 11 carries a special responsibility. It is sometimes understood as a number through which God tests an individual, allowing them to face difficult circumstances and learn important lessons. At the same time, divine help is believed to appear when the person reaches a point of serious difficulty, helping them find a way forward and recover from a major crisis. This is the central duality I associate with 11: tests and trials on one side, and the possibility of divine help on the other. I do not interpret this as a guarantee that every individual will be protected from every adversity. Rather, it is a spiritual understanding of how faith and resilience may help a person navigate difficult periods. For this reason, I consider 11 a significant Master Number but not a desirable choice for a name number. I prefer to distinguish between recognising the spiritual meaning of 11 and deliberately adopting it in a name. SHOULD NUMBER 11 BE USED IN A NAME? My recommendation is clear: Number 11 should never be used as a name number. The reason is not that 11 lacks positive qualities. On the contrary, modern numerology assigns it substantial significance because of its association with intuition, inspiration, creativity, and spiritual development. The concern is that different numerological systems interpret 11 differently. The modern Master Number interpretation is often favourable, while Cheiro's traditional compound-number interpretation is cautionary. In my numerological practice, I associate the name number 11 with tests and trials. These may be understood symbolically as periods of struggle, unexpected obstacles, difficult decisions, and major turning points. My spiritual belief is that God ultimately helps the individual overcome a serious crisis, but the person may first have to pass through a demanding experience. The idea that God tests and then saves the individual is central to my interpretation of this number. However, I do not regard the possibility of divine assistance as a reason to deliberately choose 11 for a name. I would rather recommend a suitable alternative that aligns with the individual's numerological chart and objectives. My final position remains unchanged: 11 is a Master Number with substantial symbolic power, but it should not be deliberately selected as a name number because I associate it with tests and trials, followed by the possibility of divine help in overcoming major difficulties. NUMBER 11 IN THE BIRTH DATE AND NUMBER 11 IN THE NAME: It is important to distinguish the position in which 11 appears. Birth Number 11/2 A person born on the 11th day of a month has a Birth Number of 11/2. In the modern Master Number approach, the double 1 is retained and interpreted alongside the reduced 2. This is commonly associated with a combination of individuality, intuition, emotional sensitivity, and a desire to make a meaningful contribution. A person cannot change their date of birth, so the purpose of this interpretation is to understand the number's symbolism and develop constructive qualities such as discernment, emotional balance, and consistency. Destiny Number 11/2 When the full date of birth totals 11 before reduction, some numerological systems retain 11 as a Master Number and read it alongside 2. The exact calculation and interpretation depend on the system being followed. Again, this is a birth-related calculation rather than a deliberately selected name number. My recommendation against using 11 as a name number does not mean that a person born under 11 should be considered unfortunate or incapable of success, it is a good number as Birth and Destiny numbers. Name Number 11/2 When a name totals 11, the interpretation concerns the symbolism assigned to that name total within the chosen numerological system. In Chaldean numerology, the compound is

traditionally examined before it is reduced to 2. My recommendation is that a name should never be deliberately selected to total 11. In my interpretation, doing so invites the symbolism of tests and trials into an area of life that can instead be approached through a carefully evaluated alternative name number. CASE STUDY: AMITABH BACHCHAN — THE BIRTH NUMBER 11/2 AND DESTINY NUMBER 19/1 Amitabh Bachchan is an interesting case for examining the symbolism of 11/2 alongside the Sun-related qualities attributed to Number 1. Born on 11 October 1942, he went on to become one of the most recognised figures in Indian cinema, with a career spanning acting, television, and other forms of public work. Basic numerological calculation Date of birth: 11 October 1942. Birth Number: 11/2. The day of birth is 11, which reduces to 2. In the Master Number interpretation, the 11 is retained rather than discarded. Destiny Number: 19/1. Calculation: 1 + 1 + 1 + 0 + 1 + 9 + 4 + 2 = 19. 1 + 9 = 10, and 1 + 0 = 1. The Destiny Number is therefore 19/1. Popular name, Amitabh Bachchan: 43/7, using the Chaldean letter values reflected in the calculation supplied for this case study. These numbers must be kept distinct. The birth day is 11/2; the full date of birth reduces to 19/1; and the popular name totals 43/7. The Master Number 11 is present in the birth day, but the popular name itself does not total 11. The relationship between 11/2 and 19/1 Within the planetary symbolism used in this interpretation, Number 1 represents the Sun, while Number 2 represents the Moon. The Birth Number 11/2 brings the symbolism of the Moon: sensitivity, imagination, receptivity, and the ability to connect with an audience. Its double 1 also introduces the Sun's themes of individuality and self-expression. The Destiny Number 19/1 reinforces the symbolism of the Sun: identity, leadership, visibility, ambition, and recognition. This combination can be interpreted as the Moon receiving light from the Sun. The sensitive and receptive qualities associated with 11/2 are symbolically supported by the independently, self-defining energy of 19/1. In a career such as acting, this is a meaningful symbolic combination. An actor must be receptive enough to understand a character and expressive enough to make that character compelling to an audience. The Moon symbolism can represent emotional interpretation, while the Sun symbolism can represent screen presence and public identity. Career, recognition, and longevity Amitabh Bachchan's career illustrates the possibility of sustained public relevance across different periods of life. His breakthrough as a major film star followed the success of films such as Zanjeer, and he later expanded his public presence through television and other professional activities. From a numerological perspective, his 19/1 Destiny Number can be read as a symbol of recognition and a strong individual identity. His 11/2 Birth Number can be interpreted as adding sensitivity, adaptability, and an ability to connect with a wide audience. This is a symbolic reading of his career, not proof that the numbers caused his success. His achievements also reflect talent, work, professional choices, collaborators, opportunity, and persistence. The test of adversity: The Coolie accident In 1982, Bachchan suffered a near-fatal injury while filming Coolie. Contemporary reporting and later accounts describe the seriousness of the accident and his prolonged struggle to recover. Within a spiritual interpretation of Master Number 11, his survival and return to professional life may be viewed as a powerful illustration of resilience and the importance of support, determination, and hope. Some numerological interpretations describe 11 as a number that helps an individual navigate major trials. In this case study, one may interpret the presence of 11/2 as a symbol of the capacity to endure a crisis and reconnect with life's purpose. From my perspective, this experience can be discussed in the context of the spiritual symbolism associated with 11: a major trial followed by the possibility of help and recovery. However, the accident does not establish that numerology saved his life. His recovery involved medical treatment, professional care, family support, and his own struggle through a life-threatening experience. The financial crisis and professional rebuilding Bachchan also experienced a serious financial and professional crisis associated with his company, Amitabh Bachchan Corporation Limited, during the 1990s. Contemporary reporting from 1999 describes the scale of the company's difficulties. His later return to a prominent professional position can be interpreted through the symbolism of 19/1 as renewal of identity, determination, and the ability to rebuild one's public standing. The presence of 11/2 may be read symbolically as sensitivity to people, public goodwill, and the emotional connection between a public figure and an audience. His later television work further broadened his relationship

Dr. N Pujaprasan

SIR-2026 Hearing of notice should be completed by October 28: DC

Parivahan Vishesh News

DC and District Election Officer Varsha Khanwal gave instructions to the officials.

Jhajjar, October 25

The district administration is actively working to ensure that the voter list is error-free, transparent, and reliable under the ongoing special intensive revision process, which is being conducted in accordance with the guidelines of the Election Commission of India. Varsha Khanwal, the Deputy Commissioner and District Election Officer, has directed the concerned officials to complete the hearing on all notices issued under the SIR by Wednesday, October 28. She stated that it is the administration's priority to ensure that no eligible citizen is deprived of enrolling their name in the voter list.

DC Varsha Khanwal said that voter list purification is a crucial part of the democratic system. Therefore, all concerned officials should work with utmost seriousness, transparency, and responsibility. Every activity related to the revision should be completed within the stipulated timeframe so that voters do not face any difficulties.

Transparency should be maintained in the hearing of notices. The DC stated that hearings on notices issued under the SIR process are ongoing. Officials have been instructed to ensure that hearings on the remaining notices are completed by October 28th. There should be no laxity in delivering notices to the concerned voters, providing them with an opportunity to be heard, and resolving each case in accordance with the rules. He

clarified that all cases should be resolved according to the established rules and procedures.

Applications in Form-6, 7 and 8 should also be disposed of on time.

The DC also directed officials to expedite the processing of Form 6, Form 7, and Form 8 applications received during the SIR, as per the rules. He stated that Form 6 is used for inclusion in the voter list, Form 7 for claims related to deletion, and Form 8 for other prescribed services, including amendments to details recorded in the voter list. These applications should be processed according to the prescribed procedures and timely disposal should be ensured.

Claims and objections list being shared with political parties

DC Varsha Khanwal stated that the participation of political parties is crucial to maintaining transparency in the voter list revision process. To this end, regular meetings are being held at the district's four electoral registration officers and the District Election Officer. Lists of claims and objections are being shared with political party representatives every week to ensure transparency in the process and provide necessary information to all concerned parties. She added that super-checking of claims and objections has also been completed.

BLOs are deployed at 807 polling stations across the district.

Providing information about the SIR campaign in the district. DC Varsha Khanwal stated that a total of 668,832 voters are registered in the draft voter list issued as of July 31, 2026. Booth Level



Officers (BLOs) have been deployed at all 807 polling stations in the district. Supervisors have also been appointed to oversee their work. The administration is continuously monitoring the revision work so that any problems that arise during the campaign can be resolved in a timely manner.

The final voter list will be published on November 6. DC Varsha Khanwal stated that, as directed by the Election Commission of India and the Chief Electoral Officer, Haryana, the final voter list will be published on November 6, 2026. She directed all concerned officials to prioritize the remaining tasks, keeping in mind the set deadline. Furthermore, regulations should be followed in every action related to the voter list.

He said that the objective of SIR-2026 is to update and ensure that the voter list is reliable. To this end, all officials should work in coordination with each other to ensure that no eligible voter is deprived of their right to vote.

Administration's night stay program in village Nimana on 27th

Parivahan Vishesh News

DC Varsha Khanwal will directly communicate with the citizens

Badli, October 25 .

On Tuesday, October 27, Deputy Commissioner Varsha Khanwal will interact directly with villagers in the district's Nimana village as part of the overnight stay program, according to SDM Badli Vishal Kumar. The SDM stated that the overnight program will be held in the hall adjacent to the village temple. Deputy Commissioner Varsha Khanwal will listen to the villagers' problems and address them, and departmental officials will provide

information about the government's public welfare schemes. The SDM stated that this is a unique government initiative, under which the administration will visit villages to listen to villagers' problems and provide information about government schemes. Such programs bridge the gap between the public and the administration. This initiative is an important step toward prioritizing problems. He added that the Health Department will organize a free health checkup camp during the night stay program. Departments directly involved in public welfare and rural development will inform villagers about their respective welfare policies. Instructions have been issued to all departments in this regard. Officials from all departments will be present at the night stay program.

Sanitation workers and beneficiaries of government schemes will be honored on Maharishi Valmiki Jayanti: DMC

Parivahan Vishesh News

District level programme will be organised at Mini Secretariat auditorium on Monday at 11 am.

Jhajjar, October 25

A district-level program will be held in the Jhajjar Mini Secretariat auditorium on Monday, October 26th, to commemorate Maharishi Valmiki Jayanti. The program, which will begin at 11 a.m. on Monday, will honor beneficiaries of various government welfare schemes and sanitation workers, according to ADC and District Magistrate Jagnivas. The DMC stated that the program will promote the message of social harmony, equality, and public service by remembering the thoughts and ideals of Maharishi Valmiki. DMC Jagnivas stated that sanitation workers, along with beneficiaries of

government schemes, will be honored at the event, organized on the occasion of Maharishi Valmiki Jayanti. He said that sanitation workers play a vital role in maintaining sanitation. Honoring their contributions is an opportunity to express gratitude for their services to society. He explained that through his thoughts and writings, Maharishi Valmiki imparted the message of morality, virtue, and humanity to society. His teachings are still relevant today in guiding society in the right direction. The purpose of such events is to spread the ideals of great men to the masses and to strengthen social unity and mutual harmony. The DMC stated that the program will also highlight the positive impact of the government's public welfare schemes by honoring those who have benefited from them. He added that Maharishi Valmiki Jayanti is an opportunity to strengthen the spirit of service, equality, and dedication in society.

Apply online for women's awards by November 5: DC

Parivahan Vishesh News

On International Women's Day, women who have done excellent work in various fields will be honored.

Jhajjar, October 25

Online applications have been invited for the Women's Awards to honor women who have achieved outstanding, commendable, and notable achievements in various fields on the occasion of International Women's Day, March 8, 2027. Eligible and interested women can apply through the department's online portal until November 5, according to DC Varsha Khanwal. The Deputy Commissioner stated that awards will be presented in various categories to encourage women's achievements, recognize their contributions, and promote women's empowerment in society. Under these awards, women will be honored with a certificate along with a cash prize. DC

Varsha Khanwal informed that under the awards, a cash prize of Rs 5 lakh has been fixed for Smt. Sushma Swaraj Award, Rs 1.5 lakh for Indira Gandhi Mahila Shakti Award, Rs 1 lakh for Kalpana Chawla Shaurya Award and Rs 1 lakh for Behan Shanno Devi Panchayati Raj Award. Apart from this, cash prize of Rs 21,000 each will be given for Government Employee Award, Social Worker Award and Women Entrepreneur Award and Rs 51,000 for Life Time Achievement Award. A certificate will also be given along with all the awards. Important instructions regarding online application and eligibility. Meanwhile, Neha Dahiya, DPO of the Women and Child Development Department, stated that eligible women can apply within the stipulated timeframe on the Haryana Women and Child Development Department's online portal, <https://onlinemis.wcdhry.gov.in/>. The application process is completely online, so

no offline applications will be accepted. A woman applying for the award must possess a family identity card. She added that a duly signed affidavit in the prescribed format must be submitted along with the application. This affidavit must declare that there are no adverse cases pending against the organization in any forum, department, or court. It must also be clarified that if the information provided is found to be incorrect or any misappropriation is proven, the award amount and related monetary benefits will have to be returned to the government. District Program Officer Neha Dahiya appealed to eligible women to complete the application process before the deadline and take advantage of this opportunity for women's awards. For more information on the application process and other details, contact the office of the District Program Officer, Women and Child Development Department, located on the ground floor of the Mini Secretariat.

Take serious action on women's complaints and ensure justice: Usha Priyadarshi



Parivahan Vishesh News

Chairperson of Haryana State Women Commission listened to the problems of women in Jhajjar under the program 'Aayog Aapke Dwar'.

Public hearing held at Irrigation Department's rest house, instructions given to concerned officials for effective redressal of complaints

Jhajjar, October 25

Usha Priyadarshi, Chairperson of the Haryana State Women's Commission, held a public hearing on women's complaints under the "Aayog Aapke Dwar" program at the Irrigation Department's rest house in Jhajjar on Sunday. She listened to the complainants' problems seriously and directed the concerned officials to handle women-related matters with sensitivity and ensure timely and legal resolution of complaints. The Commission's priority is to provide justice to women. During the public hearing, the Commission Chairperson listened to the parties concerned about women's complaints and inquired about the status of the cases and the action taken. She directed the officials to investigate each complaint impartially and take necessary steps as per the rules based on the facts. There should be no negligence at any level in providing justice to women. She said that the objective of the 'Aayog Aapke Dwar' program is to ensure effective action towards resolving the problems

of women by listening to them in their district itself. The Commission takes action on women's complaints by coordinating with the concerned departments, so that the affected women do not have to face unnecessary trouble. No compromise on the safety, dignity and rights of women. Usha Priyadarshi said that complaints of violence against women, domestic abuse, marital disputes, and other types of complaints should be taken seriously. The concerned authorities should investigate the facts of each case, take action as per the law, and work promptly to provide justice to the victimized women. She said that protecting the safety, dignity, and rights of women is the collective responsibility of society and the administration. To provide women with a safe and respectful environment, it is essential that their complaints are heard sensitively, and that those found guilty be prosecuted according to the law. The Commission is committed to solving the problems. The Chairperson stated that women should be aware of their rights and speak out in the event of any harassment or injustice. She stated that the Haryana State Women's Commission is committed to hearing women's complaints and protecting their rights. The Commission strives to ensure that every victimized woman receives a fair hearing and has her problems resolved in accordance with the law. This is present. On this occasion, BJP District Mahila Morcha Vice President Somvati Jakhar, Rekha Yadav, District Program Officer Neha Dahiya from Women and Child Development Department, CDPO Rajbala Malik and officers of the concerned departments were present.

It is the responsibility of the society to convey the glorious story of Veer Banda Bairagi to the new generation: Usha Priyadarshi



Parivahan Vishesh News

Calls for giving women and mothers a prominent place in social events

Emphasis on saving children from the ill effects of drugs and social media

The unity and organization of the Bairagi community is appreciated and a call is given to connect the young generation with Indian values.

Veer Banda Bairagi's birth anniversary celebrations held in Jhajjar

Jhajjar, October 25.

Usha Priyadarshi, Chairperson of the Haryana State Women's Commission, said that the life and struggle of Veer Banda Bairagi are a source of pride and inspiration for the entire society. It is our responsibility to pass on his contributions and glorious saga to the new generation. Society's responsibility is not only to depend on government systems, but also to introduce its children to the country's history, the sacrifices of great men, and Indian values. She was addressing the Veer Banda Bairagi Jayanti celebrations held in Jhajjar on Sunday. Praising the unity and organizational efforts of the Bairagi community, she called on community representatives to strengthen social concerns and connect future generations with their heritage. Give priority to women and mothers in social events. Chairperson Usha Priyadarshi urged community representatives to prioritize women, sisters, and mothers in future social events and celebrations. She stated that respecting and participating in women is a sign

of a society's progressive thinking. Giving women a proper place in social events recognizes their respect and contributions. Praising the state president of the Bairagi community, Shiv Pawar, he said that strengthening the organization in various districts and uniting representatives at the district level is an important task. Through this mutual cooperation and unity, the community can reach new heights. It is important to convey the glorious story of Veer Banda Bairagi to the children. The Chairperson said that along with remembering the contributions of great men, stories of their bravery, struggle, and sacrifice should be taught and told to children. Only when the new generation is aware of its glorious history will they develop a strong sense of responsibility towards their culture, traditions, and nation. She said that while parents encourage children to pursue modern education and learn the English language, it is equally important to impart education about Indian culture, moral values, and sanskaar. Simply obtaining an academic degree is not enough; it is also important for children to become good human beings and understand their responsibilities towards family and society. Parents should play their responsibility in protecting their children from the ill effects of drugs and social media. Usha Priyadarshi said that protecting the young generation from the ill effects of drug addiction and social media is the collective responsibility of the family and society. Parents should pay close attention to their children's daily routine, company, and online activities, and inspire them to embrace Indian values, morals, and a positive lifestyle. She said that youth are the future of the country, and guiding them in the right direction is essential to achieving the goal of a developed



India. Every family and citizen must fulfill their responsibility to eradicate social evils. The foundation of a developed India will be strengthened by Indian values. Usha Priyadarshi said that the young generation will play a crucial role in achieving the goal of a developed India by 2047. To achieve this, along with educating the youth, they must also develop good values, discipline, social responsibility, and a sense of dedication to the country. She said that parents and society should continuously focus on developing children's personalities. Only when young people adopt Indian culture and moral values along with modern education will they be able to bring glory to their families and make meaningful contributions to the nation's progress. It is our responsibility to promote the unity of society and the legacy of great men: Captain Yogesh Bairagi. Social Welfare Board Chairman Captain Yogesh Bairagi said that the life and struggle of Veer Banda Bairagi are a matter of pride for the entire society. Inspired by his ideals and sacrifice, society should move forward with unity, social harmony, and a spirit of national service. He said that for the strength of society, it is essential to strengthen organizations and familiarize the younger generation with our history, culture, and the contributions of great men. It is everyone's collective responsibility to instill good values in children and make them aware of their responsibilities to society and the nation. On this occasion, former state president of Bairagi community Narendra Palwal, state vice president Karan Singh, Kuldeep Singh, presidents of various districts, district executive members, retired DSP Basant Swami, Bhup Singh Swami and many representatives of the community were present.

Licensed country liquor distilleries closed for three and a half years, claim of revenue loss of more than 50 crores!

Parivahan Vishesh News

Apprehension of boost to illegal liquor trade, serious questions raised on working of excise department and accountability of local administration

Report Dr. Rajkumar Yadav, Transport Special Newspaper, Rourkela.

How long will the excise department, which is responsible for protection of government revenue, curbing illegal liquor business and safety of health of common public, keep avoiding its accountability? Long closure of licensed country liquor distilleries and despite that questions related to liquor business have raised serious question marks on working of local administration. In available news report, claim has been made of licensed country liquor distilleries remaining closed for three and a half years and loss of more than Rs 50 crore to government revenue. If these figures are found correct in official investigation, then this will not be merely a case of departmental negligence, but will be a big failure of management of public money and administrative accountability. Question is that when licensed system has been disrupted for long time, then in this period how was monitoring done on supply and sale of liquor? What concrete steps were taken to stop possibilities of illegal liquor business and why was answer not sought from responsible officials? The most worrying aspect of this whole episode is related to health of common public. In situation of not having effective control on sale and supply of liquor, danger of



adulterated or illegal liquor may increase. Its consequence ultimately has to be borne by poor and weaker sections. In such situation, responsibility of excise department cannot remain limited only to revenue collection; it will have to ensure protection of public health also. On the other hand, possible heavy shortage in government revenue is directly related to interests of public. Citizens contribute through taxes for road, electricity, water, health and other public facilities. If due to administrative inaction there is loss to government exchequer, then it also raises question on effective use of public money. Now it is necessary that state government and excise department get impartial investigation done of whole matter. Reasons for disruption in license system, real loss of revenue, status of illegal business and role of concerned officers should be examined. On proof of guilt, responsibility should be fixed and action taken as per rules. Public wants answer — who will ultimately shoulder responsibility of protection of revenue and public health?

Pradesh Congress Holds Press Conference on Jaleswar Minor’s Gang Rape and Murder; Demands Crime Branch Probe



Parivahan Vishesh News

Instead of returning to jungle, elephants camped in villages, public life and farmers' livelihood in danger

Elephants trampling crops, villagers in panic; serious questions on working of forest department and government wildlife management

Report Dr. Rajkumar Yadav, Transport Special Newspaper, Rourkela.

The increasing conflict between jungle and village is now becoming a serious challenge for all three — safety of villagers, livelihood of farmers and wildlife conservation system. Concern of people has increased in areas affected by movement of wild elephants. Presence of elephants in fields and their roaming near population has created such a crisis in front of villagers, in which on one side there is question of safety of life and property, then on other side struggle to save crop prepared with hard work. The biggest question is on preparation of forest department and administrative activeness. When problem of movement of elephants and their reaching near human habitations continuously comes to fore, then why is effective monitoring, warning and arrangement to take elephants back towards jungle in safe direction not ensured in time? Will

administration become active only after some serious accident? Advising villagers only to remain alert is not enough, until they are provided timely information, trained assistance and effective security arrangement. The most painful side of this crisis is plight of farmers. Months of hard work, seed, fertilizer, irrigation and capital spent on farming can be wasted in short time. For families whose livelihood is completely dependent on agriculture, loss of crop is not only economic damage, but crisis on future of whole family. At same time, villagers guarding fields at night have to take risk of elephant attack. On the other hand, pain of voiceless elephants also cannot be ignored. When availability of food and safe habitat in forests gets affected, their coming towards human habitations can increase human-wildlife conflict. Its solution is not limited to driving away elephants, but also lies in protection of their natural habitat, traditional corridors and food resources. Government and forest department should ensure regular monitoring in affected areas, quick warning system, trained rescue team, village-level coordination and transparent system of compensation for crop damage. Forest protection committees and local villagers should also be included in this campaign in trained manner. Question is clear — who will ultimately shoulder responsibility of protecting lives of villagers, crops of farmers and natural rights of elephants? Success of government schemes should be decided not by paper claims, but by security and relief available on ground.

Fascist and Anti-Fascist Resistance in Puja-Festival



Parivahan Vishesh News

Article: Malini Bhattacharya, translator, playwright, activist of women's movement and retired Professor of English and former MP

Translator Sanjay Parate, Vice President of Chhattisgarh Kisan Sabha affiliated to All India Kisan Sabha

Durga Puja is the most popular annual festival of the people of West Bengal. Book stalls run by left parties and their allied organizations have

long been a part of the culture of this festival. People who go out to visit pandals also go to these stalls and like food stalls, toy shops and household goods stalls put up by small entrepreneurs and artisans, they often buy books from here also. My this guess is perhaps correct that these book stalls perform better than Gita Press or TMC's 'Jago Bangla' stall, because they not only sell party publications, but also sell literary works, fiction and other literature, popular books of science and history and diverse types, reprints and translations of children's books. Many small publishers send their books to these stalls. In last fifteen years these book stalls have been attacked many times by TMC goons, who have tried to claim full authority on such public spaces, as ruling party. But at ground level left activists have faced these attacks. However, these attacks were not against books. If jhalmuri (spicy tangy murmura) was being sold at those stalls, then also they would have been attacked in same way. But this year, the new party in power has got a new trick to attack these book stalls. In excessive moral outrage, BJP leaders including the unruly Chief Minister were calling books sold at these stalls as immoral and anti-national material and taking oath to express their anger, because presence of these book stalls will pollute sanctity of Durga Puja. Hence, even before days of Puja, in Kolkata and other cities persons putting up such book stalls, even after getting permission from police and civic administration, had to face threats and beating at many places by baton-armed gutkha chewing miscreants, who were even successful in breaking stalls somewhere. Without any fear, many of these grassroots workers have returned to broken stall and started work again; many times they have put their goods on roadside itself. Many times they load their books on three-wheelers and go out to sell books in area. In fact, resistance to this fascist attack on books has attracted



people's attention and it has proved to be excellent publicity for books and reading. The most dangerous phase of this war so far came on Saptami day, when Puja actually starts. On this occasion of festival on streets of Kolkata huge crowd had gathered with families and children, while in many areas of city heavy deployment of police (and even armed forces) was done to demolish 'illegal' leftist book stalls, while they should have been busy in controlling crowd gathering in pandals and ensuring safety of citizens. Some stalls were demolished. At some places resistance was firmly done even in face of violence sponsored by BJP and ABVP goons as well as by state administration itself. When police attacked with bulldozer and municipal trucks a famous book stall which has been set up for last forty years on occasion of Puja in a market near Jadavpur University, then a large number of local people including students formed circle around shop and guarded it whole night by forming human chain. Henchmen of power were finally forced to retreat. But in meantime, due to complete irresponsibility of fascists sitting in power of state, a tragic incident happened. Police was in hurry to demolish book stalls, but attention was not towards lack in crowd management system, due to which, in Chorbagan pandal of North Kolkata heavy stampede occurred, in which 18 people lost their lives and many people got injured. This unprecedented disaster in history of this city has eclipsed biggest festival of Bengalis and has exposed complete hypocrisy of fascist regime. We have heard about burning of books by Nazis in Europe. Hatred of fascists towards books, knowledge and free thought ends on destruction of conscience. We had heard about it till now, now we are seeing it before our eyes. This is story of our national shame today. But even while mourning these unacceptable, unbearable deaths, let us declare solidarity towards those who were saving books on streets that night and raising slogan of 'No Pasaran!' In them only lies hope of our future!

Two trailers collide head-on in coal corridor, both drivers burnt alive in fire



Parivahan Vishesh News

Tragic accident near Anlabahal Chowk late night; attempt to rescue drivers trapped in cabin fails, questions raised on road safety

Report Dr. Rajkumar Yadav, Transport Special Newspaper, Sundargarh.

In a horrific road accident late night on the coal transport route in Sundargarh district of Odisha, two trailer drivers died after being burnt alive. In the coal corridor under Lefripada police station area, near Anlabahal Chowk, between around 2 to 2:30 am at night, two coal-laden trailers collided head-on with great force. After the collision, both vehicles caught fire and in no time the flames took a monstrous form. Both drivers trapped in the cabin could not be pulled out. The deceased have been identified as 35-year-old Mantu Yadav, resident of Jharkhand, and 37-year-old Chandan Yadav, resident of Bihar. According to preliminary information, after the AC



cabins of both trailers were damaged, the drivers got trapped near the steering. Due to rapid spread of fire, efforts to save them could not succeed. According to information received, one trailer was coming with coal from Mahanadi Coalfields Limited (MCL), while the other was going to load coal. During this, both vehicles collided. Other truck drivers passing through the accident spot risked their lives and tried to save the trapped drivers, but their efforts failed in front of the intensity of the fire. On information, fire personnel reached and got busy in extinguishing fire. However, by then both drivers had died. *Support of two families snatched, yet question of driver safety remains.* This

accident raises serious questions on operation of heavy vehicles, night-time traffic monitoring and emergency rescue arrangements. On busy routes like coal transport, road safety, vehicle fitness, speed control and regular checking of fire safety should be mandatory. Lefripada police is investigating the case. Real cause of accident will become clear after investigation. But question remains — in this system of goods transport, whose priority is safety

Valmiki Birth Anniversary - October 26



Parivahan Vishesh News

Dr. Vinod Babbar

The original poet, Maharishi Valmiki, author of the Ramayana, was a sage among sages, a yogi among yogis, and a musician among musicians. He was a scholar of the Vedas. He presented the

world with a vision of a civilized society free from sects and castes. Through the epic Ramayana, he revealed the life values of Lord Rama, the embodiment of the highest order of virtue. Lord Valmiki, born on the full moon day of Ashwin, was a supreme sage. Upon the killing of one of a pair of cranes on the banks of the Tamasa River by a hunter, this verse emerged from his mouth in the form of a cosmic rhyme: Ma Nishad Pratisthaam TVamagamah Shashwathi Samah. Yatraunchamithunadekamavadhi kaammohitam. After bathing in the Tamsa River, he returned to his ashram and became lost in thought. Then Lord Brahma reminded him of the Rama story narrated to him by Narada and inspired him to write it in poetry. Thus, Maharishi Valmiki gave the world its first epic, the Ramayana, in twenty-four thousand verses, with a new language, a new theme, a new style, and a new emotional landscape. The descriptions of the positions of the Sun, Moon, and other stars at the time of many events in the Ramayana prove that he was also a great scholar of astrology and astronomy. Upon composing the Ramayana, Lord Brahma said: Yavat Sthasyanti Girayah Saritah Cha Mahitale. Taavat Ramayana Katha Lokeshu Pracharishyati. (As long as there are mountains and rivers on this earth, the story of Ramayana will continue to be popular in this world.) Yavat Ramsya Cha Katha Tatva Krita Pracharishyati. Taavat urdhvam adha cha tvam mat lokeshu nivatsyasi. (As long as the story of Ramayana composed by you is spread in the worlds, your fame will also reside in the worlds created by me and in the worlds above them.) Although Maharishi Valmiki is considered a contemporary of Rama, numerous texts mention him in all three periods: Satyayuga, Tretayuga, and Dwaparayuga. The Ramcharitmanas mentions that during his exile, Lord Rama himself visited his ashram, saying, "Seeing the forest, the sea looked beautiful. Lord came to Valmiki's ashram." Lord Rama prostrated himself on the ground like a stick to pay obeisance at the feet of the first poet, Valmiki, and he said, "You are the Lord Himself, the knower of the three worlds. This world appears like a plum in your hand." Valmiki is also mentioned in the Mahabharata period. After the Pandava victory in the Mahabharata, Draupadi performed a yajna (sacrifice). Draupadi was told that the blowing of the conch shell

placed there would be proof of the yajna's success. Surprisingly, the conch shell was not blown. Draupadi asked Lord Krishna why. Then Lord Krishna said, All the sages were invited to the yajna, but the sage of sages, Valmiki, was not invited, resulting in the yajna being incomplete. Draupadi then went to his ashram to request him to attend the yajna. The conch shell was blown only after Maharishi Valmiki's arrival. Thus, Draupadi's yajna was completed. Kabirdas, while discussing this incident, said, "Satguru Ji came in the form of a messenger. He blew the conch at the Pandavas' yajna." It is also well known that Sita Ji spent the last part of her exile at the ashram of Maharishi Valmiki. It was there that Luv and Kush were born. It was there that they learned to sing the Ramayana. Valmiki and his Ramayana are held in high esteem and reverence in Indian philosophy. The Agastya Samhita, a work of Sri Luvkush, explicitly states: Dasharathaatmajae goes beyond the Vedas. Veda: Prachetsadasait Sakshad Ramayanatmana. (When Vedvedya, that is, the Supreme Being who can be known only from the Vedas, appeared in the form of the son of Dasharatha, then the Vedas themselves incarnated in the form of Sri Ramayana from the mouth of Prachetas Sri Valmiki Muni.) Valmikigirisambhuta ramambhonidhisangata. Srimadramayani Ganga Punati Bhuvanrayam. (Ganga in the form of Shrimad Ramayana, which originates from the mountain in the form of Valmiki and meets the ocean in the form of Shri Ram, is going to purify all the three worlds.) Maharishi Valmiki was the first to introduce the world to the character of Lord Shri Ram, the embodiment of dignity. In his Ramayana, he described the character of the untainted and malice-free Shri Ram, saying: Aahutasyabhishekaya Vishristasya Vanaya Ch. Na maya lakshitsasya svalpopyakarvibhramah. That is, I saw no difference in the appearance of Shri Ram's face when he was called for the coronation and when he was sent off to the forest. There was no joy on his face at the coronation, and no lines of sorrow from the hardships of exile. Udaye savita raktaracthastamye and. There is great wealth and adversity. That is, the sun is red at sunrise and red at sunset. Similarly, great men remain the same in prosperity and adversity. They do not rejoice when they gain wealth, nor do they become sad when they face adversity. Everyone was well aware of Shri Ram's character and behavior. That's why when Bharata and Shatrughna returned from their maternal home and learned of Manthara's misdeeds, Shatrughna grabbed Manthara and began dragging her away. Bharata stopped him, saying, "If Shri Ram were to learn of the killing of this hunchback, the righteous man would not even speak to us." Shri Ram studied the Vedas while living in the Gurukul. Therefore, Hanuman, in his conversation with Sita in Ashoka Vatika, mentions Shri Ram and says: Yajurvedavinatascha vedavidbhiih supujitah. Dhanurvede cha Veda cha Vedangeshu cha Nishitah. That is, Shri Ram is well versed in the Yajurveda. Even great sages respect him for this, and he is also proficient in the Dhanurveda and the Vedangas. The sentiments of millions of people towards Shri Ram and Shri Ramayana, not only in India but in the entire world, are proof that Shri Ram Raksha Stotra has rightly said – Kujantam Ram Rameti Madhuram Madhuraksharam. Aaruha Kavitasakhan Vande Valmikikokilam. (I salute the cuckoo named Valmiki who sits in the branches of the tree named poetry and sings the sweet song 'Ram-Ram'.)

I wish I were an editor!

Parivahan Vishesh News

Dr. Shailesh Shukla

I wish I were an editor! Then I, too, would have a place in the literary world. Writers would labor for months, sacrificing sleep at night and peace during the day, embellishing their words, refining their expressions, and, bundled with hope, would knock on my door. I would glance at their work, put a serious face, and shake my head as if the future of Hindi literature were trapped in a wrinkle on my forehead. Then I would say, "Your work is good, but some modifications are necessary to suit the level of the magazine." This sentence would be my Brahmantra. It could make even the best of writings weak, and even the weakest of writings to my liking. The writer would ask, "What amendments, sir?" I would say, "You are intelligent, understand the hint." Instead of understanding the prompts, the poor writer begins to understand his own work. Little does he know that editorial prompts have as much to do with literature as election manifestos do with post-election work! If only I were an editor, I would have a truly democratic system for selecting works—one in which the final decision rested with me, and no one else was accountable. What would be published in the magazine, whose work would be published, when, and who would never be published, would be decided more by my personal judgments than by literary quality. Even a mediocre poem by a friend would grace the special issue, a mediocre story by a student would be declared the beginning of a new narrative discourse, and a brilliant work by an unknown writer would die at the doorstep of my editorial discretion. The reason? The work was powerful, but the author lacked identity. After all, literary talent also has a social life. If she comes alone, she is put on a waiting list; if she brings a recommendation, she enters the editorial room directly. If I were the editor, I would highlight my connections more than literature on the magazine's cover. I would prominently feature works for my short piece. Four lines from a prominent writer were considered editorial dignity, while four pages from a new writer were considered a violation of editorial discipline. I would republish an old poem by a famous poet, calling it "timeless," but would return a fresh and impressive poem by a new poet, claiming the subject matter lacked novelty. What kind of innovation is needed? It is something that the established can recognize and ultimately give credit to. If I were an editor, my editorial page would be the most sacred space. There, I would express my concern over the decline of literature, shed tears over the neglect of new writers, and express serious views on the need for fairness and transparency. But I would publish my friends' work on the very next page of the magazine, devote half a page to the introductions of my acquaintances, and send a message to any talented, unknown writer—"Your work is not up to our standard." The only difference between my principles and my behavior was that the principles were printed and the behavior was sold! If I were an editor, I would assess the author's literary merits as well as their social utility before publishing a work. Could they come to my event? Could they write about my book? Could they deliver a eulogy at my awards ceremony? Does they have any connections that could sponsor my next special issue? If the answers were positive, why would there be any need to consider the merits and demerits of the work? And if the writer said, "Sir, I only write, I am not associated with any group," then I would observe two minutes of silence for his literary future and then start drafting the next work. For the next day, I would publish the biggest editorial challenge. They didn't flatter, they didn't praise everything I said, nor did they publicly boast about my greatness after their work was published. They would send their work and wait for a response. I considered such writers extremely dangerous, because they considered the editor an editor, not the god of literature. If only I were an editor, my silence would be the most powerful editorial policy. If I didn't like a writer's work, I wouldn't respond for months instead of explaining why. The writer would politely ask, "Sir, what happened to my work?" I would reply, "I am looking into it." He then asks, "When will the decision be taken?" I would say, "At the right time." Had he dared to ask a third time, his name, along with his work, would have been erased from my memory. After

all, an editor's busy schedule must be respected. Even if the writer's work is only two thousand words long, it requires time to read it; but there's no shortage of time to keep the writer in suspense! And if I had to publish a writer's work, I would change the title, cut a couple of sentences, add a few words, and then publish it as if the work could never have reached the doors of literature without my editorial scissors. When the writer thanked me, I would smile and say, "Your work had so much potential. I thought to myself—the possibilities were yours, but my reputation increased! If only I were an editor, I would create my own calculations for special issues. I would declare the theme—"New Signatures in Contemporary Literature." Then, I would publish the same old signatures who leave their mark on every special issue. I would publish an issue focused on young writers, but instead of young writers, I would give the spotlight to senior writers with experience speaking on their behalf. I would publish an issue on women's issues, publishing more male editorial opinions than women's. I would discuss Dalit literature and explain to Dalit writers how their works should be written. In this way, I would become the guardian of every voice that feels it necessary to establish its editorial control before listening to eleven advertisements in my magazine were published with literary dignity. Those who advertised would receive special attention for their work; those who simply contributed would be denied editorial responsibility. I never called this a financial transaction. I called it "literary collaboration." If someone asked what kind of relationship this was between literature and advertising, I would say seriously, "Running a magazine isn't easy. Literature requires resources. The point was correct. The only problem was that in gathering resources, literature itself might become a resource! If I were the editor, I would expect every published author to promote the magazine, share photos from the issue, praise the editor, and encourage others to subscribe. Authors write, proofread, promote, attract readers, and sometimes even provide financial support. What do they expect in return? A published copy, the editor's blessing, and the uncertain hope of appearing in the next issue! I would proudly say, "We provide a platform for writers." The writer asked himself, "The stage is fine, but why do I need your permission every time to stand on it?" If I were an editor, I would have written in my introduction, "A dedicated, impartial, fearless, and committed editor to literature." In my editorial, I would have written, "We are committed to honoring talent and giving opportunities to new creators." In my speech, I would have said, "Literature is not the private property of any group, caste, language, or ideology." Then, from the works kept on my table, I would first take out the work of the same author who had replied to my message the previous evening the fastest. Because as free as I was in the work of thought, I was equally bound in the work of behavior! But one day, a writer would leave my magazine disappointed. He would be published in another, then a third. Gradually, readers would recognize him. His work would be discussed. He would establish himself without my approval. Then, the first crack would appear in the walls of my editorial empire! I would say, "These days, there is more publicity than quality in literature." But a voice would come from within—"Or did reputation prevail over quality at your door?" I would sit down to write the next editorial to suppress that voice. After all, an editor's pen should have the power to filter out the voices of others. But should it also have the power to declare his own convenience the standard of literature? Being an editor isn't just about having the right to publish, it's also about being responsible for deciding not to publish. If I were an editor, I wish I were an editor!—then at least I would learn to edit my own soul while sorting through the works of others! But I am afraid that one day Sahitya might read my editorial and write a red mark on my life—"Work rejected. Reason: The editor was found to be more inclined to publish himself than to publish literature." Dr. Shailesh Shukla Honoured with 'Rajbhasha Gaurav Award' by the Ministry of Home Affairs, Government of India



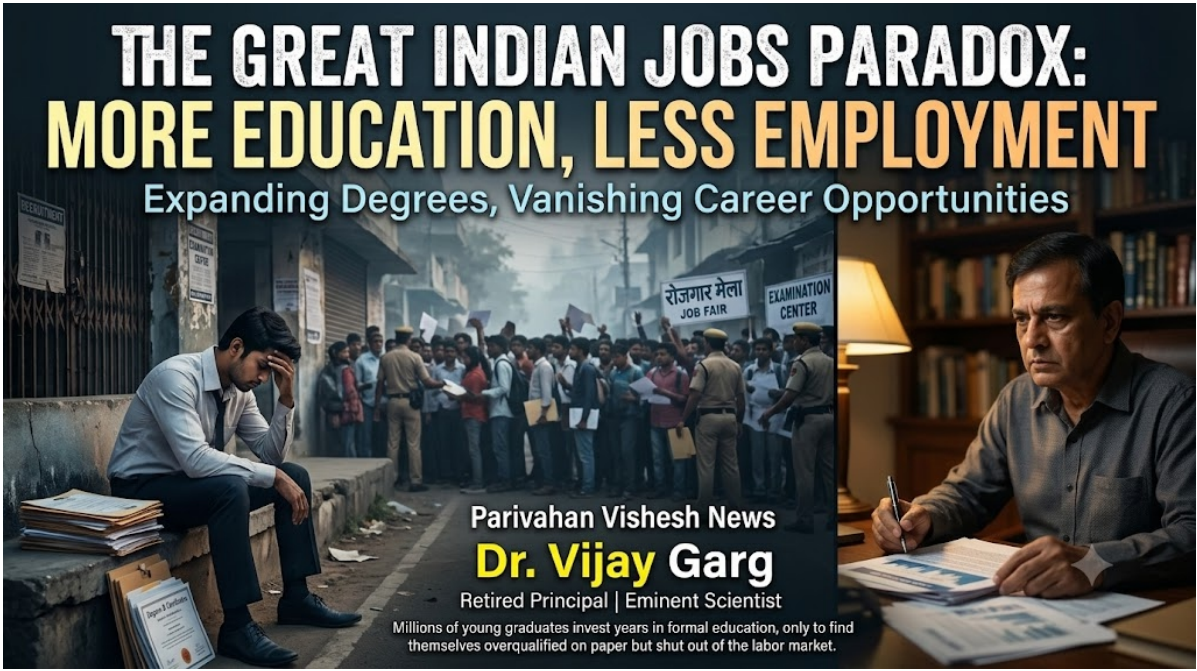
Dr Vijay Garg
Retired Principal Educational columnist Eminent Educationalist street kour Chand MHR Malout Punjab

Parivahan Vishesh News

Dr. Vijay Garg

Education has traditionally been regarded as the strongest pathway to a better life. For generations, Indian families have encouraged their children to study hard, earn degrees and secure respectable jobs. A college degree was once widely seen as a guarantee of employment, financial security and social mobility. However, this promise is becoming increasingly uncertain. Today, India faces a troubling paradox: educational opportunities are expanding, yet suitable employment remains out of reach for many educated young people. The problem is not that education has become less important. Rather, the relationship between education, skills and employment has changed. Millions of young people invest years in formal education, but many struggle to find jobs that match their qualifications, expectations and abilities. The Growing Gap Between Education and Employment India has expanded its network of schools, colleges, universities and professional institutions. More students are entering higher education, and young people from smaller towns and rural areas have greater access to educational opportunities than previous generations. Yet the availability of jobs has not always kept pace with the aspirations of an increasingly educated population. Many graduates compete for a limited number of secure positions, particularly in government departments, banking, teaching and other prestigious sectors. The result is a growing mismatch between educational qualifications and employment opportunities. Some graduates accept jobs unrelated to their degrees, while others remain unemployed or prepare for competitive examinations for years. A degree may demonstrate academic achievement, but employers increasingly look for practical knowledge,

The Great Indian Jobs Paradox: More Education, Less Employment



communication skills, problem-solving abilities, digital literacy and workplace experience. When educational institutions fail to develop these competencies, graduates can find themselves qualified on paper but inadequately prepared for the labour market. Why Are Educated Young People Struggling? Several factors contribute to this situation. 1. Education focused on examinations In many institutions, academic success is measured primarily through marks, examinations and certificates. Students often learn to reproduce information rather than apply knowledge to practical problems. This approach may help them pass examinations but does not always prepare them for professional responsibilities. 2. A mismatch between courses and market needs Technology, manufacturing, healthcare, renewable energy and digital services are evolving rapidly. However, curricula in some institutions do not change at the same pace. Students may graduate with outdated knowledge or limited exposure to emerging industries. 3. Insufficient practical training Internships, apprenticeships, laboratory work, industry projects and vocational training can help students understand the realities of employment. Unfortunately, such opportunities are not equally available to all students. Without practical experience, even academically capable graduates may struggle to demonstrate their abilities to employers. 4. Intense competition for secure jobs Government employment continues to attract large numbers of applicants because of perceived stability, benefits and social respect. When recruitment opportunities

are limited or selection processes take a long time, young people may spend several valuable years preparing for examinations instead of exploring other career paths. 5. Uneven economic growth Economic growth does not automatically generate enough good-quality jobs for everyone entering the labour market. Some sectors create highly productive employment but require specialised skills, while others depend on temporary, informal or low-paid work. The challenge is to create more productive jobs with fair wages and opportunities for advancement. The Human Cost of Unemployment Unemployment is not merely an economic statistic. It affects confidence, family relationships, mental well-being and social participation. Parents may invest their savings in coaching classes, university fees and accommodation, hoping that education will secure their children's future. When employment does not follow, families can experience financial pressure and disappointment. Young people may begin to question their abilities, even when the underlying problem is a shortage of suitable opportunities. Repeated examination failures, prolonged job searches and uncertainty about the future can create frustration and emotional exhaustion. The effects are particularly serious for students from economically weaker backgrounds. Wealthier families may be able to support their children through several years of preparation or unpaid internships, while others cannot afford to wait for the right opportunity. Women also face additional barriers in some settings, including

restrictions on mobility, safety concerns, unequal access to professional networks and family responsibilities. Addressing the employment challenge therefore requires attention to social and economic inequalities as well as education. Degrees Must Be Supported by Skills India needs to move beyond the belief that obtaining a degree is the final objective of education. The real purpose of learning should be to develop knowledge, judgement, creativity, practical competence and the ability to continue learning throughout life. Educational institutions should integrate classroom teaching with projects, internships, apprenticeships, fieldwork and problem-solving exercises. Students studying science should gain experience in experimentation and data analysis. Commerce students should understand financial tools, business operations and digital systems. Humanities students should develop research, communication, analytical and critical-thinking skills. Vocational education must also receive greater recognition. Skilled electricians, technicians, healthcare assistants, machine operators, solar-energy technicians and other trained professionals make essential contributions to society. Their work deserves fair compensation, professional respect and opportunities for career progression. Career guidance should begin before students select specialised courses. Young people need reliable information about different occupations, the qualifications required, likely costs, working conditions and realistic career pathways. Artificial Intelligence: A Challenge and an Opportunity Artificial



intelligence is transforming workplaces across the world. It can automate repetitive tasks, improve productivity and create new occupations in areas such as data analysis, software development, healthcare technology and intelligent manufacturing. At the same time, AI may reduce demand for certain routine tasks and change the responsibilities of workers in many existing professions. Students who rely entirely on memorised information may find it difficult to compete in a workplace where technology can perform many basic tasks quickly. The answer is not to fear technology but to learn how to use it responsibly. Education should emphasise critical thinking, creativity, ethical judgement, collaboration and the ability to solve unfamiliar problems. These capabilities can help people adapt as occupations evolve. Digital skills must also be made accessible to students in rural areas and economically disadvantaged communities so that technological progress does not widen existing inequalities. Entrepreneurship and the Need to Create Jobs India cannot depend entirely on government recruitment or a limited number of large companies to provide employment for its growing workforce. Entrepreneurship, small businesses and local enterprises can create jobs while addressing community needs. Young people can explore opportunities in food processing, agricultural technology, tourism, healthcare services, educational technology, renewable energy, repair services and other emerging sectors. However, entrepreneurship requires more than motivation. Access to affordable finance, mentoring, reliable infrastructure, market information and simplified regulatory procedures is essential. Educational institutions can encourage innovation by providing incubation facilities, business guidance and opportunities to develop practical solutions to real problems. Students should learn how to evaluate an idea, understand customers, manage costs and build sustainable enterprises. Not every graduate needs to become an entrepreneur. Nevertheless, an education system that encourages initiative and innovation can help young people identify a wider range of career possibilities. What Should India Do? A meaningful response to the employment challenge requires coordinated action. - Reform curricula: Update courses regularly in consultation with employers, researchers and industry experts. - Strengthen vocational education: Make technical and skill-based pathways accessible, affordable and socially respected. - Expand apprenticeships: Give students opportunities to gain supervised, paid or otherwise fairly

supported workplace experience. - Improve career counselling: Help students make informed choices rather than selecting courses solely because of social pressure. - Promote labour-intensive industries: Encourage sectors capable of generating substantial employment, including manufacturing, construction, tourism, food processing and care services. - Support small enterprises: Improve access to finance, technology, training and markets for small businesses. - Measure outcomes: Evaluate educational institutions not only by enrolment and examination results but also by learning quality, graduate outcomes and the relevance of their programmes. - Ensure inclusive opportunities: Reduce barriers faced by rural students, women and economically disadvantaged groups. Government, educational institutions, employers and civil society must work together. No single reform can solve the problem, and employment outcomes should be assessed through reliable data rather than assumptions or isolated success stories. Conclusion: Education Must Open Doors, Not Just Award Degrees India's growing educated population is one of its greatest assets. Young people bring energy, ambition, creativity and the potential to contribute to national development. But this demographic advantage can be realised only when education is connected to productive employment and meaningful opportunities. The answer is not to discourage higher education or suggest that degrees have lost their value. It is to make education more relevant, practical, inclusive and responsive to changing economic conditions. At the same time, the country must create an environment in which businesses can grow, industries can expand and decent jobs become more widely available. A society cannot judge educational progress solely by the number of graduates it produces. It must also ask whether students acquire useful knowledge, whether they can support themselves with dignity and whether their talents are being put to productive use. India does not merely need more degree holders; it needs better education, stronger skills, more productive industries and more decent jobs. The true success of education lies not in the certificate a student receives, but in the opportunities, capabilities and dignity that education helps create..

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Slow Steps, Long Life: The Scientific Secrets of Tortoise Longevity



Parivahan Vishesh News

Dr. Vijay Garg

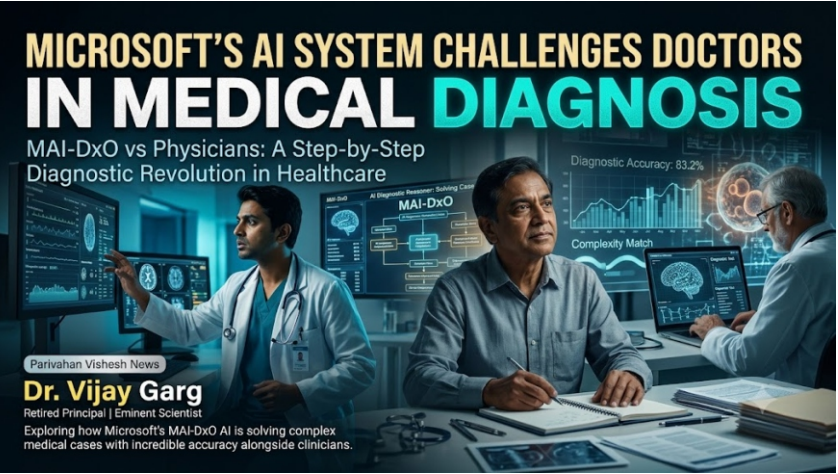
In a world where everything moves rapidly, the tortoise stands as a remarkable symbol of patience, endurance and longevity. Some tortoises can live for more than a century, while certain giant tortoises have survived for nearly two hundred years, according to historical records. Their extraordinary lifespan has fascinated scientists and nature lovers alike. But what makes these slow-moving reptiles capable of living so long? A Remarkable Lifespan Tortoises belong to a group of reptiles known for their protective shells and slow, steady movements. Their lifespan varies considerably depending on the species, habitat, diet and living conditions. Many species live for several decades, while giant tortoises, such as those found in the Galápagos Islands and Aldabra Atoll, may live well beyond 100 years. Claims of tortoises living for two centuries should be treated carefully because the exact ages of very old animals are not always easy to verify. Nevertheless, their longevity provides valuable clues about the biology of ageing. The Science Behind Slow Ageing One important characteristic of many tortoises is their relatively slow metabolism. Compared with mammals of similar size, reptiles generally have lower energy requirements because they depend on external sources of heat to regulate their body temperature. They do not need to burn as much energy maintaining a constant internal temperature. However, a slow metabolism alone does not fully explain longevity. Scientists believe that several biological mechanisms,

including cellular maintenance, resistance to stress and the ability to repair damaged tissues, may contribute to the long lives of certain tortoise species. Research into long-lived reptiles suggests that some species possess effective mechanisms for maintaining cellular health. Their biology may help limit the harmful effects of accumulated damage over time. Researchers continue to investigate how these mechanisms influence ageing and whether similar processes could improve our understanding of human health. The Protective Role of the Shell A tortoise's shell is one of nature's most effective forms of defence. Made from bone and covered by a layer of keratinous plates in many species, it protects vital organs against predators and physical injury. This protection can increase the chances of survival, particularly in natural habitats where predators pose a constant threat. However, the shell does not make tortoises invulnerable. Habitat destruction, road traffic, illegal wildlife trade and human interference remain serious dangers. Diet and Lifestyle Many tortoises eat a diet rich in grasses, leaves, flowers and other plant material, although dietary preferences vary by species. A suitable natural diet supports healthy growth and bodily functions. Their relatively inactive lifestyle also reflects their physiology and environment, rather than a universal formula for a longer life. Tortoises are ectothermic, meaning that their body temperature depends largely on their surroundings. They use sunlight, shade and sheltered places to regulate their temperature and conserve energy. Their slow pace is an adaptation that suits their needs; it should not be mistaken for laziness or a direct cause

of longevity. Lessons for Human Beings Can humans learn from tortoises? Not by simply moving slowly or eating like them. Human ageing is biologically different, and there is no evidence that copying a tortoise's lifestyle would produce a comparable lifespan. Their example nevertheless reminds us of the importance of understanding the body, respecting biological diversity and protecting the environment. Human longevity depends on many factors, including genetics, nutrition, physical activity, healthcare and living conditions. Protecting These Living Treasures Despite their remarkable resilience, many tortoise species face threats from climate change, habitat loss, pollution and illegal capture. Some species are endangered, and the loss of even a small population can affect the balance of an ecosystem. Conservation efforts must protect natural habitats, prevent illegal wildlife trade and promote responsible public awareness. Tortoises are not merely symbols of long life; they are important members of the natural world. The tortoise teaches us that nature follows many different paths to survival. Its long life is not the result of one secret but of a complex combination of biology, adaptation and environment. By studying these ancient creatures, scientists may discover new insights into ageing, while society gains a powerful reminder: protecting life is as important as understanding it.

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Microsoft's AI System Challenges Doctors in Medical Diagnosis



Parivahan Vishesh News

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Artificial intelligence (AI) is rapidly transforming healthcare, and one of its most promising applications is medical diagnosis. Microsoft has developed an AI system called MAI-DxO that has attracted attention for its ability to solve complex medical cases with impressive accuracy. By asking questions, selecting appropriate tests and revising its conclusions as new information becomes available, the system demonstrates how AI may support doctors in making difficult diagnostic decisions. How Does MAI-DxO Work? Unlike conventional AI tools that may generate an answer from the information provided in a single prompt, MAI-DxO follows a step-by-step diagnostic process. It examines the patient's available information, considers possible diseases, identifies what additional information is required and selects relevant diagnostic tests. After receiving the results, it updates its assessment and moves towards a final diagnosis. The system coordinates several AI agents that contribute to different stages of clinical reasoning. These agents evaluate possible diagnoses, determine which tests may be necessary and interpret the findings. This collaborative approach resembles aspects of the reasoning process used by medical professionals when investigating complicated illnesses. An important feature of MAI-DxO is its consideration of testing costs. Medical investigations can be expensive, and unnecessary tests may increase healthcare expenditure while causing inconvenience to patients. Microsoft has also explored configurations intended to reduce

diagnostic testing costs without sacrificing diagnostic performance. Impressive Results in Medical Evaluations According to the information reported by Microsoft, MAI-DxO achieved 83.2 per cent diagnostic accuracy when evaluated on 304 difficult medical cases published in The New England Journal of Medicine. In the same evaluation, generalist physicians using textbooks and internet resources achieved 36.1 per cent accuracy, while physicians working without those resources scored 22.3 per cent. The system was also evaluated on 325 emergency-department cases, where it reportedly achieved 80.3 per cent diagnostic accuracy, compared with 46.8 per cent for the physicians in that evaluation. These findings suggest that AI may be particularly valuable when dealing with rare diseases, complicated symptoms and cases that require the integration of information from several medical specialties. However, impressive percentages should be interpreted carefully. The performance of an AI system depends on the cases selected, the evaluation method and the conditions under which comparisons are conducted. These results do not establish that AI is superior to doctors in every clinical situation. Can AI Replace Doctors? The most important question is whether such systems will replace doctors or work alongside them. Medical diagnosis involves much more than identifying a disease. Doctors must understand a patient's medical history, physical condition, emotional concerns, family circumstances and personal preferences. They must also communicate risks, explain treatment options and take responsibility for clinical decisions. AI can process large amounts of information quickly, identify patterns and suggest

diagnoses that might otherwise be overlooked. Nevertheless, it can also make mistakes, misinterpret information or produce recommendations that are inappropriate for an individual patient. Human oversight is therefore essential. The reported evaluations involved historical medical cases under controlled conditions, rather than a clinical trial in which MAI-DxO independently treated real patients. Further research is needed to determine whether its use in hospitals improves patient outcomes, reduces diagnostic errors and maintains patient safety. Challenges and the Road Ahead Introducing AI into healthcare raises important questions about patient privacy, data security, accountability, transparency and unequal access to technology. Hospitals must ensure that medical information is protected and that AI recommendations can be reviewed by qualified professionals. Systems must also be tested across different populations and healthcare settings before widespread adoption. The greatest potential of MAI-DxO may lie in supporting doctors rather than replacing them. It could help physicians explore alternative diagnoses, decide which investigations are most useful and reduce avoidable delays in identifying diseases. In areas with limited access to specialist expertise, carefully validated AI tools might also strengthen diagnostic support. Conclusion Microsoft's MAI-DxO represents an important development in the growing relationship between artificial intelligence and medicine. Its reported performance in difficult medical cases highlights the potential of AI to assist with complex diagnostic reasoning. However, a successful diagnosis in a controlled evaluation is not the same as safe and effective patient care. The future of healthcare should combine the analytical capabilities of AI with doctors' clinical experience, ethical judgement, compassion and accountability. AI may become a powerful partner in medicine, but the ultimate goal must remain unchanged: more accurate diagnoses, safer treatment and better health outcomes for every patient.

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Bah grappling with transport crisis - Will th era of dacoit system return again



Parivahan Vishesh News

Author Shankar Dev Tiwari - Presenter Bhupendra Saraswat Bah, located in the doab region of three rivers

(Chambal, Yamuna and Utangan), today lagging behind in the race of development, is once again standing on the verge of deprivation. This area, which was once very rich in terms of transport, is today struggling with severe shortage of bus permits and stoppage of rail services. Local people and experts believe that if this transport crisis is not removed in time for employment, then the youth of the area, compelled by livelihood, may be forced to return to the decades-old dacoit system (dacoity) once again. *Permits shrunk from 400 to 'zero'* There was a time when even without any official depot, about 400 private buses used to run from Bah to various cities of Uttar Pradesh, Madhya Pradesh and Rajasthan. Buses were operated on time under the union for Etawah, Bhind, Bateshwar and Shikohabad. But as soon as the demand for a government bus depot in Bah was fulfilled, both the old private

bus stands were closed. Today there is a depot, but it has only 100 buses, which are failing even to connect big cities. The result is that on major routes now the number of permits is zero and public is dependent on illegal vehicles and auto-tempos. *Bridges built but purpose failed* In last three decades about half a dozen bridges have been built on Yamuna river so that inter-state connectivity can be improved. But due to lack of transport services on the ground, the main purpose of these expensive bridges has died. *There are trains on railway track, but no halt* Under the dream project of former Prime Minister late Atal Bihari Vajpayee, the work of Agra-Bhndai-Bah-Etawah rail track was completed rapidly. Recently the Agra-Etawah rail route has been changed and it has been operated via Fatehabad, Bah and Bateshwar also. But local traders allege that long distance trains do not have stoppage at Bah or at Atal Ji's ancestral village Bateshwar station. This neglect has stopped development of markets of Bateshwar Mai, Kachoraghat and big mandis like Pinahat and Jarar. *What responsible people say: Local representatives and officials*"An attempt has been made to connect this area to main line by changing the route of Bah-Etawah rail track. As far as demand for stoppage of express trains and making Bateshwar station an ideal

station is concerned, letter has been written to Railway Ministry for this. Soon passengers will get gift of halt of long distance trains." — Rajkumar Chahar, MP, Fatehpur Sikri Lok Sabha constituency"Proposal is being sent to higher officials to increase number of buses in Bah depot and restore transport services on closed local routes. Number of contracted buses will also be increased for convenience of passengers on local routes." — B.P. Agrawal, Regional Manager (RM), UP Roadways, Agra region Social worker Pappu Diwakar Singh Gurjar, Municipality Chairman says that "Stopping migration of youth in this sensitive area adjoining border of three states is our priority. Only when transport services become accessible will industries and mandis get boost. If basic infrastructure itself remains weak, then increase in discontent among youth is natural. Government should take immediate cognizance of this." *Former member of District Panchayat Malkhan Singh Rathore believes that Yamuna bridges and railway tracks cannot change the fate of Bah until local people get place in the means running on them. Administration and public representatives will have to wake up in time, otherwise discontent born out of deprivation can push the area back to the old path!!

Whose is Valmiki? Valmiki Jayanti, October 26

Parivahan Vishesh News

Dr. Matsyendra Prabhakar freelance journalist

Many folk tales are prevalent about Maharishi Valmiki. He is considered the author of the Ramayana, the first poet, and the great man who gave birth to poetry through compassion. His birth anniversary is celebrated every year on the full moon day of the bright fortnight of the month of Ashwin. But a serious question remains unanswered: are the Valmiki worshipped on this anniversary and the Valmiki who authored the Ramayana (originally the Ramayana) different? A review of the available ancient literature provides no solid basis for this belief. On the contrary, it is clear that later stories have created many versions of the same sage. One name, many traditions:In the beginning of 'Valmiki Ramayanam', Maharishi Valmiki has been presented as an ascetic, sage and wise sage. They ask Narad-“Ko Navasmin Sampratam Loke Gunavan Kascha Veeryaavan.”Dharmgyascha gratiascha satyavakyo dharvaratah.”Meaning: Who in this world is virtuous, brave, religious, grateful, truthful, and steadfast? This question is not for a bandit or an ordinary person, but from an ascetic poet with a vision for the welfare of the people.Narada introduces him to Rama. Brahma then orders Valmiki to write the Ramayana. Thus, Valmiki's primary introduction in the original Ramayana is that of the "prime poet" and author of the Ramayana. The modern scholar Dr. D. Saklani has also written that the Ramayana is traditionally attributed to Valmiki, although definitive evidence about the historical Valmiki's life is lacking. This does not mean that Valmiki's existence is questionable. It simply means that history, religious texts, and folklore cannot be held to the same standards. The story of Ratnakar:The most popular story regarding Valmiki is that he was originally a forest dweller or robber named Ratnakara. His heart was transformed by the teachings of Narada. He was unable to pronounce the name "Rama," so he kept chanting "Mara-Mara." Due to his prolonged penance, a mound of termites formed around him, giving him the name Valmiki. This story is highly morally compelling. It demonstrates that humanity can change through its actions and spiritual practice. However, it is worth noting that this story is not found in the original Valmiki Ramayana. Stories portraying Valmiki as a robber or Ratnakara developed in later Puranic and folklore sources. Research suggests that this story is clearly expounded in later texts such as the Skanda Purana. Therefore, it is not correct to say that

Ratnakara's story is false. It is more accurate to say that it is not a historical biography of Valmiki, but a folk tale of his spiritual transformation.Birth of the first verse:The most famous basis for Valmiki being the first poet is this verse from 'Ramayana' -"Ma Nishad Pratisththam Tvagamamah Shashwathi Samah.Yatkraunchamithunadekamavadihi kaamhoitaham.The meaning is, "O Nishad! You have killed one of a pair of love-struck cranes; therefore, may you never attain lasting glory." This incident occurs in the Balakanda of the Valmiki Ramayana.Tradition holds that this phrase, derived from "shoka," became "shloka." This is why it is said:"Mourning through verse."That is, grief itself became a verse. According to a study published in the Oxford Journal, the Sanskrit poetic tradition considers the Ramayana to be the first poem and places "Ma Nishad" at the center of this tradition. There is a deep cultural significance hidden here. The poem was born not from any caste claim, but from compassion overflowing after witnessing the suffering of a bird. The first poet's voice was against violence. Are there two Valmikis? There is no solid scriptural evidence to distinguish between the popularly known Valmiki and the Ramayana author Valmiki. However, the stories of their lives differ. The original Ramayana describes him as an ascetic sage. Later traditions describe him as a criminal turned saint named Ratnakara. Some places him born into a Brahmin family, while others associate him with a forest-dwelling community. Given these divergent narratives, scholars exercise caution in ascribing Valmiki's historical biography.But the solution to these differences is not to create two separate Valmiki cults. A more balanced view is that different communities built their own memories around the same sage. Some emphasized his asceticism, others his story of transformation, and still others considered him their spiritual ancestor. This is the plurality of Indian tradition, not its contradictions.Then why the rights of one class?The greatest tragedy is that one community considers Valmiki their ancestor and ancestor, while another community takes credit for the Ramayana and Valmiki's glory, yet stays away from social celebrations of Valmiki Jayanti. This creates a double injustice. The first community receives the symbol, but not social respect. The second community receives the epic, but finds the social reality of its author inconvenient.Researcher Kashyap Deepak points to the various religious and social claims regarding Valmiki's identity. This controversy suggests that, rather than understanding Valmiki, society seeks to validate him in its own way. This is the "hijacking." Some portray him as merely a Dalit symbol, while others portray him as merely a

Brahmin sage. Both perspectives diminish him.Silence of intellectual forums:This question should be raised openly in universities, literary institutions, and media platforms. What was Valmiki's caste? This is one question. An even bigger question is why do we define a writer by caste? The composition of the Ramayana, its poetics, its ethical discourse, and its social impact are more important topics.Acharya Ramchandra Shukla saw literature as linked to the welfare of the people. Valmiki should be evaluated on the same criteria. His poetry is not merely a paean to royalty. It also contains themes of forest society, Nishadraj Guha, the Shabari tradition, the monkey community, and the suffering of women. To read the Ramayana solely as a narrative of royal palaces is to diminish its social scope. For this reason, one scholar has warned that selective reading of the Ramayana does it injustice.What is the solution?The solution will come not from emotional slogans but from institutional change. Valmiki Jayanti should not be considered a program of any one community but should be made a national literary festival.Every organising committee should include representatives of the Valmiki community along with literateurs, teachers, artists and social workers.Along with Ramayana, Valmiki's poetry, language and compassionate vision should be studied in schools.The verse "Ma Nishad" should be taught in the context of non-violence, environment and compassion for living beings.Ratnakar Katha should be explained not as authentic history but as a story of folk tradition and moral transformation.The social perspective that associates the Valmiki community only with sanitation work should be ended.Open discussions should be organised in universities on the topic "Identity of Valmiki". On the occasion of the birth anniversary, the media should not only report on the procession and holiday, but should also publish serious material on Valmiki literature.True tribute:Everyone has the right to call Valmiki their own. No one can be prevented from doing so. But no one group can be allowed to limit his identity to their own.The Ramayana's first poetic voice arose from compassion. That voice still asks today—do we recognize suffering? Do we stand up against injustice? Do we see the creator above his caste?Maharishi Valmiki will be truly honored when, on his birth anniversary, society not only offers flowers to his statue but also embodies the compassion of his poetry in its own behavior. Valmiki is not confined to any class. He is the primordial poet of India's literary consciousness, cultural memory, and moral imagination. To divide him is ultimately to divide India.

This Diwali, Let Us Light Up Not Just Our Homes, but Someone’s Life Too

Parivahan Vishesh News

Dr. Vikram Chaurasia

Imagine a night when your home is glowing with the light of countless lamps, laughter and happiness fill the air, and the sweetness of festive delicacies brings loved ones closer. Yet, on that very night, a poor child may be waiting for a small wish to come true, a mother may be silently struggling with the helplessness of being unable to meet her children's needs, and an elderly person may be longing for the companionship of loved ones. On one side, there is the brilliance of celebration; on the other, the silence of deprivation. Can our happiness ever be complete if we close our eyes to the suffering of others?This Diwali, pause for a moment and ask yourself: Is our responsibility limited to illuminating our own homes, or should we also light a lamp of hope in lives where the darkness of hardship has persisted for years?Diwali is not merely a festival of lighting lamps and celebrating. It is a reminder to move from darkness towards light. A lamp burns itself to illuminate the lives of others. Its simple yet profound message teaches us that the true purpose of life lies not only in living for

ourselves but also in making life better for others. Therefore, this Diwali, let us resolve to illuminate not only our homes but also the lives of those whose hopes have been dimmed by poverty, deprivation and a lack of opportunities.Think for a moment: If a person lacks humanity, compassion, love and sensitivity, what meaning does being human hold? A person's true identity is not defined by wealth, position or prestige, but by conduct and the way they treat others. Bringing a smile to a distressed face, rekindling hope in a discouraged heart, and standing beside someone in need are the deeds that give life its real meaning.We all know that life is precious, yet no one knows when its final moment may arrive. After birth, no one can be certain how long their journey will last. Why, then, should we waste our lives in hatred, jealousy, deceit and arrogance? Why not devote a part of our time, resources and abilities to serving humanity? Ultimately, it is not our wealth that ensures we are remembered after we are gone, but our deeds and the impact we leave on the lives of others.Even today, many children around us are deprived of education and basic necessities. Young people struggle because of limited opportunities, while numerous families find it difficult to meet their

everyday needs. In such circumstances, providing books to a child, offering food to a family in need, helping a young person move forward, or extending a hand to someone who feels helpless is also a meaningful way to celebrate Diwali. One does not need to be wealthy to serve others. The value of service is determined by the selflessness behind it, not by the amount of money involved. Even a small effort, made according to one's means, can bring a significant change to someone's life. If our support enables a child to continue studying, helps a family secure two meals a day, or gives a discouraged person the courage to begin again, what greater joy could there be?The scope of humanity should not be confined to human beings alone. Showing kindness and sensitivity towards animals and all living creatures on this planet is also our moral responsibility. While celebrating the festival, we must ensure that our joy does not become a source of fear, pain or suffering for others. True happiness is that which respects the safety, comfort and well-being of all.Similarly, we must dispel the darkness within ourselves. We must choose truth over falsehood, love over hatred, harmony over jealousy, and service over selfishness. Discrimination based on caste, religion, class,

language or economic status goes against the very spirit of humanity. Instead of mocking someone's helplessness, we should offer support and treat every individual with dignity. This is the true reflection of our values and संस्कारं.Our love for the nation in which we were born must extend beyond words and slogans. The real strength of a nation lies in building a justice where every individual enjoys dignity, justice and opportunities to progress. Only when the disadvantaged feel respected and included can the light of development and prosperity reach every corner of society.Let us make a sincere resolution this Diwali to help those in need according to our abilities, contribute wherever possible to the education of underprivileged children and the advancement of young people, avoid causing suffering to human beings or animals, and practise honesty, compassion and equality in our daily lives. Let us also make an effort to include in our celebrations those who have limited means to celebrate the festival.Remember, no matter how deep the darkness may be, even a small lamp has the courage to challenge it. When one lamp lights another, the brightness continues to spread. In the same way, when one person begins serving others selflessly, many more may be inspired to

follow. Positive social change does not always require enormous resources; sometimes, a small act of kindness can change the course of someone's life. The true meaning of Diwali lies not merely in illuminating our homes, but also in awakening compassion in our hearts, strengthening harmony in society, and carrying the light of hope into the lives of those who need it most. This time, when you light a lamp in your home, kindle a resolve within your heart as well: that your actions will ease someone's suffering, bring a smile to a face, and create an opportunity for someone in need to move forward.Because a

true Diwali is one in which the light of our homes reaches someone else's life, the smiles of the disadvantaged become part of our happiness, and our efforts help someone welcome a new dawn of hope.Let us light lamps this Diwali, build bridges between hearts, and carry the light of humanity to every life that needs it most.Wishing everyone a very Happy Diwali filled with love, compassion, harmony and humanity.



Revenue Minister Hits Back at Opposition Over Kotia Issue: “I Don’t Want to Answer Every Question”

Parivahan Vishesh News

Manoranjan Sasmal , State Head Odisha

Bhubaneswar: Odisha Revenue Minister Suresh Pujari has strongly responded to the Opposition over the Kotia issue, asserting that the state government has adopted a firm stand on the matter. He said the issue is not related to any political party but is a symbol of Odisha's identity and pride. The minister called upon all political parties to unite and fight together to foil Andhra Pradesh's alleged plans concerning Kotia.Pujari said all-party committees have been formed at both the block and district levels to address the issue. A committee comprising Opposition MLAs has also been constituted in Koraput district to ensure a united approach.Stating that he was not interested in responding to every allegation made by the Opposition, the minister stressed that all political parties

must stand together to protect Odisha's interests.According to reports, Andhra Pradesh had set up a polling station within the Kotia border area in 2021, while this time it has established a polling station across the border. Odisha has raised objections to the development. Objections have also reportedly been raised over the movements of representatives from Andhra Pradesh in the region.Questions have also emerged regarding the powers and jurisdiction of constitutional bodies, including the Legislative Assembly, Zilla Parishad, Gram Panchayats and urban local bodies.The Odisha government has indicated that it will pursue legal action and present its arguments before the court over the issue of two elected representatives exercising authority in the same area.The Kotia dispute remains a sensitive issue involving territorial jurisdiction, administrative authority and the protection of Odisha's interests.



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Today’s Cybersecurity Thought

Involvement of Bank Officials and Exploitation of Poor People in Cyber Fraud: A Growing Challenge for Law EnforcementA recent case uncovered by Delhi Police exposed a cyber fraud network involving 37 suspected mule bank accounts that received approximately ₹7.36 crore linked to 99 cybercrime complaints from across India.

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Six individuals, including bank officials and facilitators, were arrested. The investigation revealed that these accounts were opened using forged signatures and KYC documents obtained fraudulently from labourers and economically weaker individuals. A portion of the criminal proceeds was later converted into cryptocurrency, making the money trail even more difficult to trace.This case highlights a disturbing trend in the cybercrime ecosystem: the active involvement of banking insiders and the systematic exploitation of poor and vulnerable individuals to obtain SIM cards and open mule bank accounts. Such practices significantly complicate cybercrime investigations and hinder efforts to identify the actual beneficiaries.According to the investigation, certain private bank branches allegedly became hubs for opening mule accounts. Cybercriminals obtained identity documents from poor individuals under various false pretexts, such as: • Loan approvals• Employment opportunities• Opening salary accounts• Government scheme benefits• Financial assistanceThese documents were then allegedly used to open bank accounts without the genuine knowledge or informed consent of the individuals concerned.Emerging Trend: Criminal-Banker NexusOne of the most alarming aspects of the case is the alleged involvement of bank personnel in bypassing KYC norms. Traditionally, banks serve as the first line of defence against financial crimes. However, when insiders facilitate the opening and operation of fraudulent accounts, cybercriminals gain a significant operational advantage.Role of Compromised Bank OfficialsInvestigations suggest that

certain bank employees:1. Facilitated account opening without physical verification 2. Ignored KYC deficiencies 3. Accepted forged signatures and fabricated documents.4. Enabled large-scale opening of accounts for cybercriminal networks 5. Failed to report suspicious transaction patterns 6. Allowed rapid movement of fraud proceeds through multiple accounts. Such insider involvement transforms isolated cyber frauds into organised financial crime operations.Exploitation of Economically Vulnerable IndividualsCybercriminals increasingly target:• Daily wage workers• Migrant labourers• Unemployed youth• Rural residents• Financially illiterate individualsThese individuals are often lured with promises of:• Loans• Jobs• Commissions• Government benefits• Welfare scheme enrolmentAfter obtaining identity documents, fraudsters use them to create:1. Mule Bank AccountsAccounts operated by criminals but registered in the names of innocent individuals.2. SIM CardsMobile connections obtained using stolen or fraudulently acquired identities 3. Financial EntitiesShell companies or fake proprietorships used for layering and laundering criminal proceeds.As a result, when law enforcement traces a cyber fraud transaction, the first identifiable account holder is often an innocent and economically vulnerable person who has little or no knowledge of the crime.Why Mule Accounts and Fraudulent SIM Cards Make Detection DifficultA Break in the Investigative ChainCybercriminals are rarely the direct beneficiaries.Typically, the money flows as follows:Victim → Mule Account 1 → Mule

Account 2 → Mule Account 3 → Cryptocurrency/Actual BeneficiaryEach additional layer increases investigative complexity.B. False AttributionInitially, investigators encounter:• Genuine Aadhaar details• Genuine PAN numbers• Genuine photographs• Genuine bank accountsHowever, the actual operator of the account is someone else.C. Disposable Communication InfrastructureFraudsters frequently use:• Fraudulently obtained SIM cards• Temporary mobile devices• Multiple virtual numbersThis makes digital attribution and identification extremely difficult.D. Cryptocurrency ConversionConversion of fraud proceeds into cryptocurrency enables:• Cross-border fund transfers• Anonymous transactions• Rapid movement of funds• Concealment of ownershipAs a result, investigators often require international cooperation to trace such transactions.Impact on Cybercrime InvestigationsThe use of mule accounts and fraudulent SIM cards results in:Increased Investigation TimeFinancial trails become lengthy and fragmented.Wrongful SuspicionInnocent account holders may initially come under investigation.Jurisdictional ChallengesTransactions spread across multiple states, involving several agencies.Reduced Recovery of FundsMoney is often layered and withdrawn before freezing orders can be executed.International LinkagesFunds frequently move through cryptocurrency exchanges or foreign-controlled networks.Preventive MeasuresFor Banks1. Strict enforcement of KYC compliance 2. Enhanced Due Diligence (EDD) for high-risk accounts 3. Regular audits of newly opened accounts 4. AI-based transaction monitoring

systems.5. Accountability of branch officials.6. Surprise inspections of suspicious branches.For Telecom Service Providers1. Strengthening SIM verification mechanisms 2. Detecting bulk procurement of SIM cards 3. Real-time monitoring of suspicious activation patterns.For Law Enforcement Agencies1. Early identification of mule account networks 2. Enhanced coordination with banks and telecom operators 3. Rapid freezing of suspicious accounts 4. Cryptocurrency tracking and blockchain analytics.5. Awareness campaigns targeting vulnerable populations.For Citizens1. Never share Aadhaar, PAN, bank passbooks, or OTPs with strangers 2. Avoid opening bank accounts on behalf of others 3. Verify employment and loan offers before sharing personal documents 4. Immediately report suspicious activities to the Cyber Helpline 1930.The Delhi Police case demonstrates that cyber fraud is no longer confined to anonymous online criminals. The exploitation of vulnerable citizens and the alleged collusion of insiders within financial institutions have emerged as significant challenges in combating cybercrime. Mule accounts and fraudulently obtained SIM cards create multiple layers of anonymity, making attribution, prosecution, and recovery of stolen funds increasingly difficult.Strengthening KYC compliance, dismantling mule account networks, and ensuring coordinated efforts among banks, telecom service providers, regulators, law enforcement agencies, and citizens are critical steps in reducing cyber-enabled financial crime in India.



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Jhajjar (Haryana): While everyone lives for themselves, true living lies in living for others. If the purpose of one's life becomes the well-being of others, there can be no endeavor more inspiring or noble. The ‘Maa-Matrubhumi Seva Samiti’ — a social organization based in Dharouli, a village known as the ‘land of heroes’ located on the outskirts of the Jhajjar district headquarters—organized a clothing distribution drive at the Government High School in Sudhrana village (Nahar block, Rewari district). During this event, 98 sweaters were distributed free of cost to students in need. The children's faces lit up with joy upon receiving the sweaters. The program commenced with the lighting of a ceremonial lamp before an image of Goddess Saraswati.Yudhvir Singh Lamba,President, ‘Maa-Matrubhumi Seva Samiti’ and a donor who has contributed blood 25 times—shared information that the event's chief guest was social worker Lakshmi Singh, who is dedicated to the cause of social service. During the program, she encouraged the students, urging them to strive for a bright future, maintain discipline, and move forward in a positive direction. Neeraj Kumar Jangra, a social worker from Sudhrana village who has donated blood 19 times to date, served as the special guest at the event, while Dinesh Kumar, Headmaster of the Government High School in Sudhrana village, presided over the sweater distribution program.The following social workers contributed from their righteously hard earned money to support the clothing donation initiative: 1. Sukhbir Jakhar, a social worker and educationist, and Chairman of the Reliance Group of Schools (which operates approximately 20 schools across Haryana and Rajasthan); 2. Ajay Malik, a Junior Engineer with the

Government of Haryana (from Khanpur Kalan, Sonipat); 3. Master Harbir Malhan (a resident of Girdharpur), who is commendably fulfilling his social responsibilities alongside his work in education; 4. Dharmendra Yadav, Director of Medi-JEE Career Institute, Kosli—a premier coaching center for AIMS, NEET, and IIT-JEE preparation; 5. Master Pawan Kumar (from Dhanirwas village), an educationist and social worker dedicated to the causes of education and social service; 6. Engineer Ajay Jangra (a resident of Bhiwani), who works for a public sector bank; 7. Sanjeev Ghanghas (from Jatani village, Bhiwani), an Assistant Taxation Officer in Delhi; 8. Engineer Amit Dangri (from Madina, Rohtak district), who works in the Irrigation Department of the Government of Haryana; 9. Yudhvir Singh Lamba (from Dharouli, a village known as a 'land of heroes'); 10. Neeraj Kumar Jangra, a social worker from Sudhrana village; 11. Sonu Kumar Dharouli, proprietor of 'Sonu Motor Winding Center' (located on the road from Kosli Railway Station toward Nahar) 12. Laxmi Singh, a blood donor from Sudhrana village 13. Master Rohit Yadav, Prop, Levi Disposal House Kosli. 14. Master Kulvendra Singh Yadav, village Muntazapur, Rewari; 15. Vikrant Sharma, Manager at Brahmshakti Sansjeevni Hospital, Bahadurgarh, and Nav Jeevan Hospital, Model Town, Rohtak; 16. Manjit Singh, a social worker dedicated to environmental conservation, Proprietor, Shrihans Bag & Stationery House, Kosli 17. Naib Subedar Vikram Singh Lamba (Retd.) Dharouli 18.Social worker and blood donor Nitesh Bhoria, Proprietor, Urban Yuva Readymade Store, Kosli among others.Master Satish Yadav, an educationist from Bhakli, gifted a pen to each student. Satbir Ji from Sudhrana also gifted a notebook and a pen to each student.

How much will the 'Dilli Chalo' rally change the political scenario?

Parivahan Vishesh News



Saurabh Varshney

In Indian democracy, elections are not just a means of electing a government, but also a foundation for public trust, the impartiality of constitutional institutions, and the expression of civil rights. Therefore, when questions are raised about the election process or the accuracy of the voter list, their significance is not limited to any one political party or alliance. It becomes a matter of democracy's credibility. In this context, the India Coalition has prepared to intensify its political campaign against the Election Commission. The Coalition's proposed "Dilli Chalo" rally and the announcement of a symbolic "people's impeachment" against Chief Election Commissioner Gyanesh Kumar have once again brought electoral transparency, constitutional accountability, and opposition politics to the forefront of discussion. The SIR's intention was to revise the voter list, despite the system's repeated failures. It remains to be seen how the India Coalition's "Dilli Chalo" rally will change the political landscape.Regarding the India Coalition, according to their proposed program, a symbolic "people's impeachment" against the Chief Election Commissioner will be held on October 30th, while a "Dilli Chalo" rally will be held at Delhi's Ramlila Maidan on November 1st. According to Congress General Secretary KC Venugopal, through this program, the party will present its case to the public demanding the removal of the Chief Election Commissioner from his post. The Coalition alleges irregularities in the Special Intensive Revision (SIR) process of the electoral roll. However, the veracity of these allegations must be assessed based on the relevant facts, documents, and the Election Commission's response.In a vast democracy like India, preparing and regularly updating the voter list is a challenging task. It is the responsibility of the electoral system to ensure that eligible voters are included in the list and ineligible ones are removed. However, any complaint regarding the omission, incorrect deletion, or other errors of an eligible citizen's name should be taken seriously.While a process like SIR may aim to make voter lists more accurate, its success will depend not solely on administrative data, but on transparency and citizen trust.

If a voter fears their name will be deleted or excluded, they should have an effective opportunity to file an objection, submit documents, and receive a timely resolution. The system should be particularly simple for the poor, migrant workers, the elderly, and citizens with limited resources to obtain the necessary documents.The India Coalition has made alleged irregularities in this process its primary issue. The crucial question now is whether the opposition will be able to back up its allegations with solid evidence, and whether the Election Commission will provide a clear and factual response to each complaint. In a democratic system, the opposition has the right to make allegations, but these allegations must be investigated and conclusions drawn based on facts.The Election Commission is a constitutional institution whose credibility is crucial to a democratic system. Its responsibility is not only to conduct elections, but also to ensure that the entire process is fair, transparent, and in accordance with the law. If public confidence in the Commission is weakened, the acceptability of election results and the stability of the political system may be affected. Therefore, instead of dismissing opposition criticism as mere political accusations, the Election Commission should respond with facts where necessary. Making public information related to voter list revisions, the process of removing names, the disposal of claims and objections, and the processing of complaints could be a useful step in this direction.On the other hand, it would not be appropriate to accept the allegations leveled against a constitutional functionary as proven. Demanding the resignation of the Chief Election Commissioner is the opposition's political right, but the process of removal from office can only be in accordance with constitutional and legal provisions. Symbolic 'people's impeachment' may be a means of conveying a political message to the public, but it is not, in itself, a substitute for the formal legal process of removing a constitutional functionary.The proposed rally at Ramlila Maidan will also be an opportunity for the India Alliance to demonstrate its unity. The opposition is attempting to bring various parties together on the issue of electoral transparency. If the alliance, instead of limiting its campaign to mere slogans and accusations, integrates complaints from affected voters, documentary evidence, and concrete suggestions for reform, it could garner widespread

public support. However, the opposition faces the challenge that its credibility with the public cannot be built solely by criticizing the government or the Election Commission. It must explain what practical measures it seeks to correct errors in the voter list and its clear action plan to protect citizens' voting rights. It is also essential for political parties to raise their grievances in the relevant statutory forums and utilize available legal remedies. The ruling party and the Election Commission are also expected to take steps to strengthen public trust rather than dismissing this issue as mere opposition politics. In a democracy, the reputation of institutions is strengthened not by criticism, but by transparent functioning, accountability, and impartial conduct.The true significance of the India Alliance's "Delhi Chalo" rally and its proposed symbolic protest against the Chief Election Commissioner will depend on the extent to which it fosters meaningful debate about the accuracy of voter lists and transparency in the electoral process. Simply gathering crowds or repeating political allegations is not a permanent solution to any problem. Similarly, ignoring complaints is not conducive to democratic trust.What's needed is an impartial investigation of every serious complaint regarding the voter list, justice for affected citizens, and the Election Commission's transparency in its decisions and procedures. The opposition should also provide evidence to support its allegations and link political agitation to institutional reforms.The strength of democracy is determined not by the victory of the ruling party or the defeat of the opposition, but by the confidence that the vote of every eligible citizen is protected and that the election process is conducted fairly and in accordance with the law. Ultimately, the Election Commission, political parties, and the government—all are accountable to the public. If the 'Dilli Chalo' campaign becomes a means of strengthening this accountability and a concrete initiative to protect voter rights, its significance will be far greater than any single rally or political confrontation.The author is a senior journalist, thinker and political thinker.

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Lead causes over 3.5 million deaths each year, with lead poisoning reaching the body through everyday items.



Parivahan Vishesh News

Puneet Upadhyay

It is important to be careful. Do not be happy seeing the shiny utensils in the kitchen or giving colorful toys to the children. The color of the colors and the taste of the spices that enhance the beauty of the house are also a big threat to your health. The reason is lead because lead is used in their manufacturing. Lead is reaching the body through everyday things and is causing serious harm to health. The World Health Organization (WHO) says that lead is somehow responsible for the death of more than 35 lakh people every year across the world. It is more dangerous for children.WHO has urged countries to eliminate sources of lead, strictly enforce regulations, and strengthen monitoring systems. International Lead Poisoning Prevention Week is being observed with the theme, "From Lead to Prevention," to protect people from the toxic effects of lead and raise awareness about the harm caused by lead exposure.Health effects of lead.It is a neurotoxin that can cause irreparable damage to children's brain development and affect learning, attention, and behavior. In adults, it causes headaches, memory loss, and neurological disorders. Lead inhibits the

production of red blood cells, leading to anemia. It increases blood pressure and increases the risk of heart disease. Long-term exposure impairs kidney function. It affects fertility in both men and women, causing hormonal imbalances and miscarriage or impaired fetal development. Once ingested, lead begins to accumulate in bones and teeth, replacing calcium, and continues to accumulate over time.Sources of lead pollutionSmelting, refining, mining and manufacturing of lead-based products release lead into the atmosphere. The battery, paint, ceramics and electronics industries are the largest contributors. Historically, leaded petrol was a major global source of lead emissions. India phased out leaded petrol in 2000 but older vehicles, lead solder in radiators and brake dust in high-traffic areas still contribute. Lead-based paints were widely used in India until then. Lead-acid batteries in cars, inverters and telecom towers are a major source of lead if improperly recycled.Damage to the environment as wellLead is a toxic metal that can be exposed to through many everyday objects and environmental sources. Even small amounts can be harmful. Bruce Gordon, Acting Director of the WHO Department of Environment, Climate Change and One Health, says that many major sources of lead exposure have been identified, and effective prevention methods are available. WHO is preparing to intensify global efforts to prevent lead-related harm. Member countries, recognizing lead exposure as a serious public health concern, have urged the organization to develop a global action plan to reduce its adverse effects. This plan will be presented to the World Health Assembly in 2027.In addition, the WHO has also announced the release of a "technical package" for lead poisoning prevention in 2027. This will help countries identify the biggest sources of lead exposure, which measures can provide the most benefit, and how to effectively implement regulations.

Puneet Upadhyay

No one is great by birth, deeds make him great

Parivahan Vishesh News

Special on Maharishi Valmiki Jayanti

A person has no control over his birth. The family into which he will be born, the social environment he will inhabit, and the circumstances under which he will begin his life are beyond his control. However, the direction he will take in his life, the heights he will elevate, and the contributions he will make to society through his actions depend largely on his efforts. Perhaps this is why some people in history are recognized not by their birth, but by their actions. The life of Maharishi Valmiki is an inspiring example of this idea.When we think of Maharishi Valmiki, we conjure not only the image of the author of the Ramayana, but also of a personality who became a symbol of self-transformation, penance, and creativity in the Indian tradition. Popular legends about his life tell the story of Ratnakar's transformation from a robber to a Maharishi. The most important message of this tale is that no matter a person's past, the potential for change remains. When a person reflects on his life, recognizes his mistakes, and resolves to move forward in the right direction, his future can change.This message is even more relevant in today's society. We often judge a person based on their name, family, caste, economic status, profession, or past acquaintances. We underestimate someone's abilities because of their poverty, overlook someone's qualities because of their social background, and let past mistakes become their permanent identity. We forget that a person is not only who they were yesterday; they are also who they are striving to become today.Just because a laborer has lines of hard work on his hands doesn't mean his dreams are small. Even a child born into a poor family can become a great scientist, teacher, writer, or social worker. Just because someone has made mistakes in the past doesn't mean they shouldn't be given the opportunity to improve. If society continues to judge each person based on their past, the path to change will be blocked. Providing opportunities for improvement is not a weakness, but the hallmark of a sensitive and civilized society.Maharishi Valmiki's literary legacy also allows us to understand that words are not merely a means of entertainment. They can guide society's thinking, awaken compassion within,

and inspire reflection on life's difficult questions. Through the Ramayana, he left a legacy for Indian literature and culture that has endured for generations. This work transcends a person's social identity and highlights the importance of their thoughts and contributions.However, greatness in action isn't simply about achieving fame or being etched in history. Every person has the opportunity to do great things in their own way. Feeding the hungry, encouraging the downtrodden, helping a needy child with education, doing one's work honestly, and protecting the dignity of the weak are also actions that improve society. Greatness isn't always visible on stages and awards; it often lies in the selfless help of a stranger.The true meaning of celebrating Maharishi Valmiki Jayanti isn't just about offering flowers to his portrait or praising his life. It also means incorporating the inspiration he provides into our own behavior. If we consider someone inferior because of their birth, forever dismiss them because of their mistakes, or deny those in need the opportunity to advance, we should reconsider our views.Society progresses only when it gives people the opportunity to change, learn, and prove their worth. Respecting someone's birth and evaluating their actions are two different things. Every person deserves respect and justice, while their actions should be evaluated based on their impact and morality.Maharishi Valmiki's message teaches us that we should never close the doors to change for any human being. Learning from the past is essential, but the past should not be allowed to determine the future. A person's true identity is shaped by their thoughts, behavior, hard work, and contributions to society.Birth gives us life, but our actions give that life meaning. Therefore, don't judge someone by their birth; look at their efforts; don't confine someone to their past mistakes; recognize the potential for improvement. This is the inspiration we draw from the life of Maharishi Valmiki, and this can be our most meaningful resolution on his birth anniversary—to create a society where a person is defined not by their background, but by their character, actions, and human values.

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