

ROAD SAFETY

Road safety is very important for everyone's life. One should take special care while crossing the road so that one can save oneself from any kind of road accident. Make everyone aware about road safety so that everyone's life remains safe from road accidents. Nowadays, everyone is in a hurry, they are in a hurry to reach home, office and market, so in order to reach there quickly they drive very fast due to which they become victims of road accidents.

It is mandatory for everyone to follow road traffic rules, many road safety rules have been made by the government. Lakhs of people die in road accidents.

Whenever we are crossing the road, we should walk on the side of the road only paying attention to our side.

And if there is a vehicle or a car at the intersection, then it is necessary to follow the traffic signals and follow the traffic rules, only then the incidents of road accidents can be controlled.

Navratri-Understanding in Real Perspective

■ MAHADEEP SINGH JAMWAL

The word 'Navratri' derived from two Sanskrit words-'Nava' meaning nine and 'Ratri' meaning night and is an annual Hindu festival observed in honor of the goddess Durga, an aspect of Adi Parashakti, the supreme goddess. As per the Vedic calendar, the four types of Navratras are Chaitra, Sharad, Magha Gupta and Ashadha Gupta Navratri. However, large-scale celebrations happen during Chaitra Navaratri (falls during the spring season) and Shardiya Navratri (follows the advent of the autumn season) and other two Magha Gupta and Ashadha Gupta are also called 'Gupt Navratri'. The upcoming festival of Shardiya Navratri commencing from 15th October and culminating with the celebration of Dussehra on 24th of October 2023 is dedicated to the worship of the Hindu deity Durga' the female cosmic power, sung, and called in her nine forms that represent power, strength, bravery, knowledge, beauty, elegance, and auspiciousness. The man is imperfect and bound with the sorrowful, riddled with thousand enemies' within such as fear, yearnings, selfishness, jealousy, meanness, prejudice, and hatred. To get rid of these lawless villains within, these destructive masters are to be annihilated. The worshipping of Durga during Navratri is to propitiate Shakti in her aspect as power; to bestow upon man all wealth, auspiciousness, prosperity; knowledge (both sacred and secular), and all other potent powers. Devotees worship each avatar of the Goddess during the nine days of the fest by keeping fasts, taking vegetarian diets, 'Japa' (chanting mantras in honor of the Goddess Shakti), religious hymns, prayer, meditation, and recitation of sacred texts related to Devi Maa from the order of the day. The main ritual of Navratri consists of placing images of Goddess Durga, in homes and temples. There is also a custom of planting barley seeds in a small bed of mud on the first day of 'Puja' and its immersion in running water on the concluding day. In different parts of India, different legends describe the history and origin of Navratri. Legend in North India goes that 'Mahishasura' (the buffalo headed demon) was extremely powerful, won over the heavens and captured the throne of lord of gods Indra and declared himself to be the lord of gods. In order to save gods, Lord Brahma, Vishnu, and Shiva, the three supreme deities emerged a light of anger, which combined to take the shape of a terrible form and this was Durga. The 'Trinity' empowered the Durga with all powers and all the supreme weapons they had. In a battle between 'Mahishasura' and Durga which continued for nine days, ultimately on the ninth day Durga took up the form of Chandika and killed 'Mahishasura'. Eastern Belief: As per the legend prevalent in East India, 'Uma' daughter of 'Daksha' wished to marry Shiva against the wishes of her father; since childhood and by worshipping managed to please Shiva to marry her. On this 'Daksha' broke off all the relationships with her daughter and son-in-law. Subsequently 'Daksha' organized a 'Yagna' and did not invite Lord Shiva. 'Uma' got so angry at her father that she jumped into the 'Agnikund' and ended her life. However Uma took re-birth and again married Lord Shiva. It is believed that Uma with Ganesha, Kartika, Saraswati, Laxmi and two of her Sakshi's 'Jya' and 'Bijaya', visit every year to her parent's home during Navratri. Another legend of Navratri relates to the Hindu epic Ramayana. It goes that Lord Rama worshipped Goddess Durga in nine aspects, for nine days, in order to gather the strength and power to kill Ravana. Those nine nights came to be known as Navratri and the tenth day, on which Lord Rama killed Ravana, came to be called Vijayadashami or Dussehra, signifying Rama's (good) triumph over Ravana (evil). These nine days are worshipped in different nine forms of Durga, which are; 1. SHAILPUTRI; embodiment of the collective power of Brahma, Vishnu and Mahesh and is worshipped on the first day of Navratri. 2. BRAHMACHARANI; worshipped on the second day and is the second form of Navdurga also called as 'Dwitiya'. She is blissful and endows happiness, peace, prosperity and grace upon all devotees, who worship her. The color associated with the day is royal blue, since it's synonymous with a calm-yet-powerful energy. 3. CHANDRAGHANTA; She represents beauty and grace and is worshipped on the third day for peace, tranquility and prosperity in life. Bearing a semi-circular moon on her forehead is depicted with ten hands carrying Trishul, Gada, Sword, Kamandal, Lotus, Arrow, Dhanush and Japa Mala in her right hands. The color associated with the day is yellow. 4. KUSHMANDA; fourth form of Durga also called 'Chaturthi' worshipped on the fourth day, created the universe with her divine smile. She is depicted with eight hands holding a Discus, Sword, Hook, Mac, Bow, Arrow and two jars of honey and blood riding on a lion. The color associated with the day is green. 5. SKANDA MATA; Fifth form of Hindu goddess Durga worshipped on the fifth day of Navratri. She awards devotees with salvation, power, prosperity and treasures depicted by three eyes and four hands seated on a lotus. The color associated with the day is grey. 6. KATYAYANI; the sixth form of Durga is known as Katyayani worshipped on the sixth day of Navratri, also called 'Sashthi'. She has three eyes and eight hands. There are eight types of weapons in her hand seated on the lion. The color associated with the day is orange. 7. KALRATRI; seventh form of Maa Durga, considered as the most violent form of Durga, has a dark complexion, disheveled hair and a fearless posture having three eyes that shine bright, with flames emanating from her breath worshipped on the seventh day. As legend goes she killed demon 'Raktabija' who had the boon that if any drop of blood of him fell on the ground another 'Raktbija' will be created, hence Kaalratri drank the blood to prevent it from falling on the ground. The color associated with the day is white. 8. MAHA GAURI; worshipped on the eighth day, is as white as a conch, moon and jasmine depicted with three eyes and four hands and rides on a bull. The color associated with the day is pink. 9. SIDDHIDHATRI is the ninth form of the Durga and worshipped on the ninth day. Believed there are eight types of Siddhis as Anima, Mahima, Garima, Laghima, Prapti, Prakanya, Iishitva, and Vashitya. Maha Maya gives all this siddhis. Depicted with four hands, rides on a lion and is worshipped by all Gods, Rishi-Munis, Siddhas, Yogis, Sadhus and devotees to attain the best religious asset. The color associated with the day is sky blue. In conclusion of the Navratri, there is a tradition of honoring the young unmarried girls (Kanjaka-Puja). These girls are believed to be representing the Shakti (power) of Durga on earth. 'Devi Bhagvata' provides that a girl below one year of age cannot be taken for puja and a girl of two years is taken as 'Kumari', of three years as 'Trimurti', of four years as 'Kalyani', of five years as 'Rohini', of six years as 'Kalika', of seven years as 'Chandika', of eight years as 'Shambhvi', of nine years as 'Durga' and of ten years as 'Subhadra'.

■ DR. RIDHAM NANDA



'Human eyesight' is a remarkable sense that allows us to interact with the world in profound ways from basic survival to experiencing the richness of life's visual wonders. It is important to protect and care for our eyes to maintain this precious sense throughout our lives. Losing vision can have a profound impact including physical, emotional, and financial burdens not only on the individual but also on their family and society as a whole. World Sight Day is an important annual observance that raises awareness about the importance of good eyesight, and advocates for the prevention and treatment of vision-related issues. It typically falls on the second Thursday of October each year and is being observed on the 12th of October this year. On the occasion of World Sight Day, various activities like free eye screening camps, educational talks, eye health awareness activities, fund-raising activities, and social media campaigns are carried out. The ultimate goal of World Sight Day is to draw attention to the global issue of preventable blindness and vision impairment and to encourage individuals, communities, and governments to take action. This includes prioritizing eye health, ensuring access to quality eye care services, and supporting initiatives that improve vision outcomes for people of all ages. It is important for individuals to take advantage of the resources and events offered on World Sight Day and throughout the year to prioritize their eye health and encourage others to do the same. Regular eye check-ups and early intervention can often prevent or mitigate vision problems, improving overall quality of life.

History

The history of World Sight Day can be traced back to the global humanitarian organization, Lions Clubs International. Lions Clubs have a long-standing commitment to addressing vision-related issues and have been involved in various sight-related projects and initiatives since the

■ DR. BHARTI GUPTA

A quest to know and unravel the enigmatic acronym "RSS" that has ignited the imagination of many in televised debates has yielded to this article. RSS stands for Rashtriya Swayamsevak Sangh, a prominent nationalist organization in India. The name "Rashtriya Swayamsevak Sangh" is comprised of words, Rashtriya: This word means "national" or "nationalist" in Hindi. It signifies the organization's focus on promoting a sense of nationalism. Swayamsevak: This term can be translated to "volunteer" or "selfless worker". It refers to the individuals who are members of the RSS and participate in its activities as volunteers.

Sangh: This word means "organization" or "association." It signifies that the RSS is a structured and organized group. So, when combined, the name "Rashtriya Swayamsevak Sangh" essentially means "National Volunteer Organization" or "National Selfless Worker's Association." The RSS is renowned for its commitment to volunteerism, cultural preservation, and the promotion of Hindu cultural and nationalistic values in Bharat.

The RSS was founded in the year 1925 on the day of Vijayadashmi, in Nagpur, Maharashtra, by Dr. Keshavrao Baliram Hedgewar, a medical doctor. The name Rashtriya Swayamsevak Sangh was adopted in a meeting held on April 17, 1926. Dr. Hedgewar was unanimously elected "Sangh Pramukh" on December 19, 1926. To carry out the organization more effectively and systematically he was nominated as the Sarsangchalak in November 1929. The organization's primary objective is to promote the physical and moral development of individuals and instill a sense of pride in Hindu culture and heritage. Dr.Hedgewar was of the opinion that discipline is the unifying force. He believed that a strong social order alone would ensure world peace. He was clear that "the organization we aspire for, is not offensive in nature.

It is not intended for suppressing others nor is it for destroying them or exploiting their wealth to become prosperous. Our concept of organization exhorts us to gain strength to fight the unjust and oppressive machination of the aggressor. Over the centuries, the invaders were emboldened by our inherent vulnerability. Our own frailty prompted them to wreak havoc on us. Our avowed objective is to fortify ourselves to demoralize and dissuade the assailant from attacking us. The organization serves as immunization against the epidemic of the enemy's belligerence and hostility. Unless attacked, our strength poses no threat to others".

The chief figure in the RSS is Sarsangchalak who is nominated by his predecessor; after due deliberations with the seniormost functionaries of the Sangh. He holds his office or position till there is a specific reason or circumstance for him to relinquish the responsibility. One notable figure in the RSS's history is Madhav Rao Sadashiv Rao Golwalkar, affectionately known as "Guru Ji." He played a pivotal role in shaping the RSS's ideology and organizational structure during his tenure as the second Sarsangchalak from 1940 to 1973. He was an advocate too.

The M.S. Golwalkar was followed by Madhukar Duttatrey alias Bala Saheb Deoras from 1973 to 1994 who was also a law graduate. He was a strong advocate for social reforms particularly for the abolition of caste discrimination which affirms his strong belief in the movement for social harmony; He was followed by Prof. Rajendra Singh alias Rajju Bhaiya from 1994 to 1998. He served as a professor of physics at Allahabad University for many years. As a true nationalist, he supported the cause of Swadeshi, empowerment of rural economy and education. He emphasized the need to make the villages free of hunger, illiteracy, and disease, and as a result large number of projects were taken up during his tenure. He was followed by Kuppahalli Sitaramayya Sudarshan who served as the Sarsangchalak of the RSS from 2000 to 2009. He was Telecommunication Engineer (B.E.) (Hons). He was an ardent believer in Swadeshi, he had a deep knowledge of the state-of-the-art technologies and innovations and stressed upon their extensive adoption for making India a self-reliant and progressive nation. In 2009, he handed over the charge to Mohan Rao Bhagvat.

Mohan Rao Bhagvat is the current Sarsangchalak of the RSS, He is a veterinary surgeon by education and training. He is a man of precision, a positive disposition, and a dynamic outlook. Under his leadership, the RSS has continued its activities and influence in various spheres of Indian society. He has infused an air of confidence, self-belief, and zeal among the volunteers. Under his leadership and guidance, Sangh has acquired a new façade of a highly progressive, proactive, and energetic organization that is quick to evolve and adapt to the new challenges and changes taking place at the social, national, and international levels. The RSS places a strong emphasis on physical fitness, discipline, and character development among its members, and it organizes various cultural and religious programs.

The organization has a distinctive uniform, known as "ganavesh," which consists of a white shirt, khaki pants (formerly khaki shorts),

WORLD SIGHT DAY



early 20th century. In 1988, the World Blind Union (WBU) issued a resolution calling for the establishment of an annual day dedicated to raising awareness about blindness and visual impairment. The WBU is an international organization representing the interests of blind and partially sighted people. The International Agency for Prevention of Blindness (IAPB) in collaboration with the World Health Organization further propagated this initiative. Currently, World Sight Day is observed all across the globe including India with the active participation of various government and non-governmental organizations.

Magnitude of Problem

According to the WHO, approximately 2.2 billion people worldwide have near or distance vision impairment. Out of this vast number, at least 1 billion cases could have been treated or prevented. The leading causes of visual impairment globally are refractive errors (such as myopia and hyperopia) and cataracts. Refractive errors can often be corrected with eyeglasses or contact lenses, while cataracts can be surgically treated. These conditions are considered treatable or preventable. National Blindness and Visual Impairment Survey conducted in India between 2015 and 2019 revealed significant challenges. More than one-fourth of individuals aged 50 years and above in India are visually impaired. This is a substantial portion of the population and underscores the need for comprehensive eye care services.

Theme for 2023

Every year, IAPB selects a theme for World

Sight Day based on priority eye health area. The theme for this year's World Sight Day, "Love Your Eyes at Work," is indeed a timely and important choice. This theme highlights the critical aspect of eye health in the workplace and underscores the need for comprehensive eye care for individuals across various professions and age groups. Let us ensure that everyone is made aware of eye care tips and receives affordable eye care from factory workers, laborers to software engineers, and teachers.

Here are some key points to consider about this theme:

- Follow the 20-20-20 Rule: Taking regular breaks and looking at an object at least 20 feet away for 20 seconds after every 20 minutes of screen time can help alleviate digital eye strain and reduce eye fatigue.
- Maintain Proper Posture and Lighting: Sit in an ergonomically correct position when using computers or laptops. Ensure that the room is adequately lit to reduce glare and eye strain.
- Consider Blue Light Blocking Lenses: Blue light-blocking lenses may help reduce exposure to harmful blue light emitted by screens. While their effectiveness is debated, some studies suggest benefits in reducing eye strain and improving sleep quality.
- Use Protective Eye Gear: In workplaces where there is a risk of eye injury, such as construction sites or industrial settings, always use appropriate protective eyewear like safety goggles or glasses.
- Blink Frequently: People tend to blink

less when using digital screens, which can lead to dry eyes. Make a conscious effort to blink more frequently to keep your eyes moist.

► Manage Screen Brightness: Adjust your screens' brightness and contrast settings to comfortable levels. Avoid using screens in overly bright or dim environments.

► UV Protection: For outdoor workers, wearing sunglasses that protect against both UVA and UVB rays is crucial. Prolonged exposure to the sun's ultraviolet rays can contribute to various eye conditions, including cataracts and macular degeneration.

► Prompt Treatment for Eye Trauma: If an eye injury occurs at the workplace, seek immediate medical attention from an eye specialist. Early treatment can prevent further damage and promote a faster recovery.

► Preventing Accidents: Poor vision can lead to workplace accidents and injuries, which can have severe consequences for both employees and employers. Safety at work is closely tied to good vision, so promoting eye care can help reduce accidents and incidents.

Role of Employers

By taking following proactive measures and providing support, employers can contribute significantly to the well-being of their employees' eyesight-

- Routine Eye Screening Camps
- Subsidized Corrective Glasses for refractive errors
- Distribution of Protective Eye Equipment for employees working in environments where there is a risk of eye injury
- Awareness Talks and Seminars
- Ensuring adequate lighting and working conditions.

► First Aid and Trauma Response at the workplace.

► Incorporate Eye Health into Wellness Programs

As advocated by IAPB--Prioritize your eyes- You need them to the last of your life.

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A Quest to Know RSS

a black cap, a belt, and brown shoes.

A dedicated RSS worker is referred to as a "Karyakarta," and those actively participating in RSS activities are called "swayamsewaks". The "Shakha" serves as the basic unit of the RSS, hosting daily gatherings where members engage in physical exercises, discussions, games, and drills. For more extensive training, Instructor's Training Camps (ITCs)/ Shiksha Varg are conducted. Joining the RSS that is Sangh Pravesh involves no complex membership process; it requires a love for Bharat, faith in Bhartiya culture, and a spirit of service. At the core of the RSS are lifelong dedicated workers known as "Pracharaks." These individuals renounce family obligations and commit themselves entirely to the RSS's organizational work, avoiding marital bonds to serve the national cause. Sangh Pracharaks do not seek position or power nor try to be in the limelight like political leaders, however; they provide steadfast support to the RSS's organizational efforts. The RSS's saffron flag, known as the "Bhagwa Dhwaj," symbolizes sacrifice and is revered as a Guru within the organization. It is worshipped on Vyas Purnima day each year; and swayamsewaks offer their respects with "Guru Dakshina," contributing to the organization's self-sustainability. RSS has its affiliated organizations, collectively known as the Sangh Parivar. The sangh Parivar has been set up with the proper organisational structure and professional acumen to undertake activities and programs relating to women empowerment, education, vanvasis, labour, culture, religion, history, politics, health services law , security and so on. The prominent affiliated organizations comprising Sangh Parivar include the following: Rashtra Sevika Samiti: This gives due consideration to the Matrisakti and their crucial role in the social and national arena. Laxmibai Kelkar in consultation with Dr. Hedgewar set up the Rashtriya Sevika Samiti on the day of vijayadashmi in 1936.

Akhil Bhartiya Vidhyarathi Parishad (ABVP): ABVP came into existence on 13th June 1948. It is the largest students' organization known for its high values, sense of responsibility, discipline, and dedication towards the nation's cause.

Vanvasi Kalyan Ashram (VKA): It was founded in 1952. The prime objective of VKA is to bring the vanvasis into the mainstream of the society so that they become an integral part of the nation's progress and growth. It is the largest organization working for the tribal welfare and upliftment.

Bhartiya-Janata Party (BJP): In 1951, Bhartiya Jan Sangh was formed by Dr. Shyama Prasad Mukherjee after resigning as Union Minister in the Nehru cabinet. He was joined by sangh karyakartas. In 1967 Jan Sangh formed coalition governments in various states. After the lifting of the emergency in 1977 and before the national polls, at the insistence of Jai Prakash Narayan, four parties including Jan Sangh merged to form the Janata Party. The Janata Party was subsequently dissolved. In April 1980, under the leadership of Shri Atal Bihari Vajpayee, Bhartiya Janata Party was formed as a new party.

Bhartiya Mazdoor Sangh (BMS): Dattopant Thengadi, a senior Sangh Prachark, set up BMS on 23rd July 1955 as the ray of hope for the labour class. Its objective and philosophy was to safeguard the interests of the entire "industrial family and the Nation as a whole. Vidya Bharati: With the objective of providing quality education based on the sublime values of nationalism, the first Saraswati Shishu Mandir came up in 1952 in Gaurakhpur (U.P.) For better management and control of various State Shiksha Samitis, an all India organization namely "Vidya Bharti" was set up in 1977. Bharat Vikas Parishad (BVP): This was set up in 1963 by Dr. Suraj Prakash and Lala Hans Raj Gupta, BVP focused its attention on the elite and well-off section of the society. One of its main objectives is to mobilize the resources of this influential and affluent class and encourage them to participate in the nation-building. It has five guiding principles viz. contact, cooperation, culture, service and dedication.

Vishwa Hindu Parishad (VHP): VHP was set up in 1964.The prime objective of VHP is to create a unified, strong, and devout social order comprising various sects, cults, communities and faiths who share an innate affiliation and relationship with Hindutva.

Akhil Bhartiya Sahitya Parishad (ABSP): This was established in 1966 with the objective of making the nationalist ideology play a more effective and all-encompassing role in the society promoting cultural awakening and enhancing India's prestige in the field of literature. Deendayal Research Institute (DRI): This was established in 1972 in memory of Pandit Deendayal Upadhyaya, the great visionary and thinker. DRI has initiated a number of innovative programs relating to the farmers in various states in the country. Its schemes like afforestation in rural areas, planting of fruit trees, and use of technology in the farm sector have been remarkably successful.

Bhartiya Itihaas Sankalan Samiti (BISS): This was set up in 1972 under the visionary guidance and inspiration of Shri

Umakant Keshav Apte. It provides the requisite support to people who intend to do intensive research into the unexplored and unresearched aspects of Indian history using the latest scientific tools and resources.

Bhartiya Kisan Sangh (BKS): BKS was set up to uphold and support the farmers and initiate programs for their all-round growth and progress.

Bhartiya Shikshan Mandal (BSM): it was established to impart value-based education and forming teacher groups to put up strong resistance to the anti-national forces. To expand its activities and operational areas, another organization "Akhil Bhartiya Rashtriya Shakshik Mahasangh" was also been set up. Sanskar Bharati: This promotes national awakening in the Indian art form and culture through various activities and events. It also supports and provides requisite assistance to the nationalist creative performers. Sanskrit Bharati: it was set up in 1981 in Bengaluru as an all-India organization. It is fully committed to promoting the Sanskrit language.

Rashtriya Sikh Sangat: This is devotedly engaged in fostering amity and unity among the Sikhs and the Hindus.

Swadeshi Jagaran Manch (SJM): This was set up in 1991 by Dattopant Thengadi. SJM is a platform of the crusaders of "swadeshi" who are untiringly working to create social awareness and awakening for the adoption and consumption of indigenous goods.

Akhil Bhartiya Adhivakta Parishad: It is an organization of leading legal experts who are engaged in making efforts for the twin objective of modifying the Indian legal system in accordance with the tenets of the Indian culture.

Sewa Bharati: This is part of the Sewa Vibhag which looks after the issues and problems faced by socially and economically underprivileged people.

Samajik Samrasta Manch: it is a social harmony forum that came into being with a view to deal with the menace of social evils affecting society like racial discrimination, caste conflict, untouchability, etc.

Pragya Bharati: This was set up with a view to meet the challenges posed by the inimical and anti-national forces at the intellectual level.

Kutumb Prabohan: Recognizing the all-important role of the family from personal and social perspectives and to salvage the situation and restore harmony in the families the Sangh took the initiative and set up "Kutumb Prabodhan in 1994 at Bangaluru.

Dharm Jagaran Samanvaya Vibhag: This is primarily aimed at countering the adverse consequences of demographic aggression.

Go-Samvardhan: As the Sangh has always been an ardent votary of Cow's protection and preservation, it started a comprehensive project "Go-Samvardhan" to tackle the issues with utmost dedication and concern.

Vigyan Bharati: This is an organization of eminent scientists who are constantly working to explore the theories and research of ancient Indian scientists in various branches of science.

Laghu Udyog Bharati: This organization envisages addressing the problems of small and cottage industries, devising solutions, and keeping in view the indigenous conditions to make them sustainable models of growth and development.

Purva-Sainik Parishad: This is an organization to look after the rehabilitation and welfare of ex-servicemen and explores avenues to utilize their expertise, patriotic zeal, sense of discipline, and spirit of service and sacrifice.

Sahkar Bharati: This has been entrusted with the task of forging coordination among the producers, distributors, and customers in the spirit of cooperative culture and thus strengthening the process of cooperative and economic development.

Akhil Bhartiya Grahak Panchayat (ABGP): This looks after the management, organization, and critical issues of the customers with a view to strengthening and boosting the economy.

Vishwa Vibhag: This manages, supervises, and coordinates the activities of the swayamsewaks working outside India.

Aarogya Bharati: This was established in 2002 to take care of health-related issues not merely physical but in a holistic sense ensuring soundness of mind, intellect, body and conduct.

Prachar Vibhag: This was set up in 1947 in Delhi to bring out Weeklies namely Organiser and Panchjanya and later various other periodicals. Another efficient wing of the media is Vishwa Samvad Kendra. The RSS, through its dedicated Swayamsewaks, remains committed to the cause of social organization and the advancement of Bharat as a great nation. With unwavering dedication, these individuals tirelessly engage in numerous activities and initiatives within the country and around the world, presenting an Indian paradigm for a new global social order focused on universal welfare.

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