

TOWARDS CIRCULAR ECONOMY

It is an era of circular economy and the conventional linear economy should be changed and the circular economy is the new catch word for developed economies and the developing economies like India. Circular economy should be the goal for the increase and use of the maximum product with efficiency and emphasis on sustainability. It should result in minimum waste of the scarce and essential ingredients which are also scarce and are needed for the production of goods and services. Thus circular economy aims at the recycling of the production and objective is to reuse the scrap and residual of the products for economic use. Japan and European countries circular economy is in full swing and in India even at present only 30 percent of the economy is circular and the 70 percent is still following conventional linear production processes under which make, use and throw is the guiding criteria. However, our developing country is on the march of going circular and the NPC, NITI Ayog is playing a significant role in this behalf and ensuring circular production processes which are eco-friendly and result in less pollution of various kinds. For ensuring the circular economy government, NPC, NITI Ayog, industrial associations, chamber of commerce and industry, NGOs and the general public can play their role so that circular economy experiment will be a success in India. But one thing is clear that the products as a result of circular economy being eco-friendly but somewhat costly and then it depends upon the consumers who will have to decide whether to buy traditional products of linear economy or the eco-friendly products produced by the circular economy. In this regard awareness and information campaigns about the benefits of using eco friendly products should be imparted to the consumers and they should be made aware of the advantages of using and recycling the waste material and of converting the waste material and residues into production channels so that the new useful products are given shape and there is minimum of wastage. In this regard there is utmost need to segregate the industrial and domestic waste and also to segregate dry and liquid waste so that these are again channeled into process of conversion through production so that useful products are given shape for the benefit of the society. The purpose of the circular economy is also to ensure that there is very less waste of material and even no waste at all. A circular economy is an alternative of the traditional linear economy. Linear economy rests on the outdated principle of make, use and dispose. In circular economy we keep our resources in use for as long as possible, extract the maximum value from them while in use and then recover and regenerate products and materials at the end of service life. It is an economic system where products and services are traded in closed loops or cycles. A circular economy is characterized as an economy which is regenerative by design with the purpose to retain as much value as possible of products parts and materials. A Circular economy is an economic system aimed at minimizing waste and making the most of the resources. This regenerative approach is in contrast to the traditional linear economy which has a make, use and dispose model of production.

■ ER PRABHAT KISHORE

Holy Purans deal with several types of stories related to Suryopasana (worship of Sun). The Sun is called the soul of the world in the Vedas. In the Vedic period, the Sun was considered to be the creator of the entire universe. The meaning of Surya is - all inspiring. In 'Rigveda', the world's oldest scripture, there is a detailed description of the worship of the Sun for the salvation of sins. Like fire, He is considered to be the sustainer and direct deity of the world. There are 14 hymns available in this Holy book about the Sun. In the 49th hymn, Suryadev has been invoked to wish for wealth. According to the 50th hymn, 'Rising this day, O rich in friends, ascending to the loftier heaven, Surya remove my heart's disease, take from me this my yellow hue.'

In Yajurveda, by saying 'Chaksho Suryo Jayat', the Sun is considered to be God's eye. In the Chhandogya Upanishad, the Sun is described as Pranavand the benefit of getting a son has been told on his meditation. The Koshitiki Brahman describes the worship of the Sun by offering water and sandalwood with Ardhya. Along with this, there is also a mention of Sun worship in various other literatures. The famous 'Surya Shatakam' was composed by Mayur, the court poet of the sixth century ruler Harshavardhan. Historically, the tradition of Surya worship was prevalent even in Nav-prastar era i.e. 8000-9000 BC. This inspiration of worship came from India to West Asia, Egypt, Greece and Rome. The Sun is a beacon of radiant energy, without which the creation is impossible to imagine. In scriptures, the Sun is given credit for removing poison. Curing of mental diseases, leprosy, blindness has also been discussed in the Upanishads and Sanskrit literature by praising the Sun. The source of Surya's powers is his wives Usha and Pratyusha. In fact, Chhath Mahaparva is the combined worship of these two powers along with the Sun. We bow jointly to our adored God and Goddess by paying obeisance to the last ray of the Sun (Pratyusha) in the evening and the first ray of the sun (Usha) in the morning. The worship of mother power holds its own important place in the core of Indian culture. The value of maternal power can be seen in all the traditions of Shaivism, Vaishnav and Buddhist.

Archaeological evidence of the worship of 'Matri Shakti' dates back to the early period of the development of civilization. The ritual of worship of Matridevi related to Sun may have started in the Kushan period (1st century AD) or even earlier. In the excavation, a number of soup-shaped paved clay watercourses have been found during the Kushan period. The idol of Matridevi and Deewa (lamps) were also used in this. From the Gupta period to Pal Period, the adjustment of the two powers of the Sun, Usha and Pratyusha, is found in the sculptures. The Surya chariot with four horses was conceived in early AD; but from the

Clouds come floating into my life, no longer to carry rain or usher storm, but to add colour to my sunset sky.

-Rabindranath Tagore

Relevance of Surya Puja, Chhath Vrat

EDITORIAL

every state; be it Ganpati Puja in Maharashtra, Bihu in Assam, Onam in Kerala, Pongal in Tamil Nadu or Lohri in Punjab. Similarly, one of the folk festivals of Magadh (now Bihar and surrounding regions) is 'Chhath' in which purity, faith and reverence are at their culmination. It is performed as an essential responsibility of the public life of the State. This is the reason that now Chhath has been taken out of the purview of the festival and is called Mahaparva. In this great festival, Lord Surya is worshipped for world peace, family happiness and prosperity. The Chhath Parva has become world-wide; and apart from Indian subcontinent, now this festival is also held in countries like Mauritius, Fiji, Guyana, Surinam, America, Trinidad and Indonesia. The oral and moral characters of the Gita are visible in this Mahaparva and in this sense, this Mahaparva has become a symbol of culture by taking the form of personal faith and reverence.

Known by names like Surya Shashti, Pratihar Shashti, Dala Shashti and Chhath Vrat, this great festival has a tradition of worshiping both the Astachalgarbhi Surya (the setting sun) as well as Udyayan Surya (the rising sun) respectively on the sixth and seventh day of the Shukla Paksh of Kartik and Chaitra month. It ignores the saying that everyone bows to the rising sun. So, the first inspiration from Chhath festival is that even if there is a shadow of sorrow on one's internalization or externalization, then one should continue with it. This tradition of Surya worship is a cultural heritage of thousands of years.

Chhath Vrat is a four-day long festival, which is considered very spiritual. Purity, cleanliness and following the Vidhi-Vidhans (rules) are the first condition of this festival. There is a general opinion that if the wishes are fulfilled by this festival, then any mistake has to face the consequences too. Therefore, as much as the devotees have faith in this festival, there is also the fear that no mistake may be made. This Vrat begins with a Nahay-Khai, in which devotees take bath in the rivers or other water bodies. Then pumpkin curry and rice (may be accompanied by other dishes) made from rock salt is eaten. On the second day, i.e., on Kharna (Lohanda), pure ghee linen bread along with Kheer (prepared with sugarcane juice or Jaggery) are offered as Prasad. The third day is the Sandhya Ardhya to the setting Sun. The second Paran Ardhya is offered to the rising sun on the last or fourth day. Vratis standing in water, soups laden with Puja items kept nearby and crowds of devotees to help the fasts - together makes the atmosphere devotional. Among the many fasts observed in the Sanatan Dharma, Chhath is the only such fast, in which we worship the deity (Sun) whom we see every day directly and who is the promulgator of life on the earth.

(The author is an academician and holds Master in Engineering from M N Regional Engineering College, Allahabad)



Gupta period, the idol of Surya with seven horses was made. The statue depicts a crown on the head of the Sun, a lotus flower in both hands, a coil in the ear, armor in the chest and foot-to-knee high boots. Two female figures either side, male figures, chariots attached to seven or four horses and the charioteer Arun are also shown. The female figures are the two wives of the Sun (Shakti)- Usha and Pratyusha (Prabha and Chhaya). Pingal (Fire) and Dand (in place of Skand) are in standing on right and left side respectively. Pingal holds a pen and an inkpot in his hand and Dandis equipped with a pendulum. In iconography, Indian artists clearly incorporated into sculpture all those traditions that had been in vogue for centuries.

Every year the adoration of Sun is performed on the Shastithi (sixth day) of Shukla Paksha in the month of Kartik and Chaitra and is popularly known as 'Chhath'. What is the similarity between Sun and Chhath? Why Surya Puja is called Chhath Puja? There are many stories in this regard in Vedas, Purans, Upanishads, Mahabharat and other scriptures. These stories are related to the Gods of different times. Due to lack of uniformity between them, it is difficult to come to the conclusion that which story is fictional and which is true. The form of Bhagwan Surya has emerged from the word 'Om' of Brahma.

The folk festival is a mirror of the cultural heritage of

JAMMU AND KASHMIR PUBLIC SERVICE COMMISSION
RESHAM GHAR COLONY, BAKSHI NAGAR, JAMMU -180001
Jammu: 0191-2566533
Website: <http://jkpsc.nic.in>
email: coejkpsc2017@gmail.com

Subject: J&K Combined Competitive (Preliminary) Examination-2021, Horizontal reservation for Physically Challeneged Candidates reg:
Ref : GAD-SERV0KAS/477/2021-02-GAD Dated: 10.11.2021.

Notice
Dated:10.11.2021

It is for the information of all the concerned candidates who have appeared in J&K Combined Competitive (Preliminary) Examination-2021 held on 24.10.2021, that the 4% horizontal reservation for Physically Handicapped/ Disabled Candidates, in terms of J&K Persons with Disabilities (Equal Opportunities Protection of Rights and Full Participation) Act, 1998 and Government Order No. 163-JK(SWD) of 2021 dated:05.11.2021, shall be as under:-

1. Junior Scale of J&K Administrative Service : 02 posts
2. **J&K Accounts (G) Service** : 02 posts
- Total : 04 posts

The other terms and conditions as notified vide advertised notification no. 02-PSC (DR-P) of 2021 dated: 26.02.2021 shall remain the same.

No:- PSC/Exam/KAS(Pre)/2021
Sd/-
Dated: 10.11.2021
DIP/J-8933/21
Dated: 10.11.2021

(Anil Sharma), JKAS
Controller of Examinations,
J&K Public Service Commission

JAMMU AND KASHMIR PUBLIC SERVICE COMMISSION
RESHAM GHAR COLONY, BAKSHI NAGAR, JAMMU -180001
Jammu: 0191-2566533
Website: <http://jkpsc.nic.in>
email: coejkpsc2017@gmail.com

Subject: Conduct of the Written Test for the post of Assistant Registrar Cooperative Societies in Coooperative Department;

Notice
Dated:09.11.2021

In continuation to this office notice dated: 28.10.2021 it is for the mformation of all eligible candidates who have applied for the' post Assistant Registrar Cooperative Societies in Cooperative Department, that the Written Test for the said post shall be held on 12th of December, 2021. Further, the Admit Cards shall be available w.e.f. 02.12.2021 on the official website office Commission i.e www.jkpsc.nic.in.

No:- PSC/Exam/AR/2021
Dated:- 09.11.2021
DIP/J-8932/21
Dated:- 10.11.2022

(Vinay Samotra), JKAS
Deputy Controller of Examinations,
J&K Public Service Commission

NEAR DISTRICT POLICE LINE JAMIA MASJID ROAD POONCH
GOVERNMENT OF JAMMU AND KASHMIR (UT)
DEPARTMENT OF RURAL DEVELOPMENT & PANCHAYATI RAJ
E-mailid: xenrddpoonch@gmail.com PHONE NO. 01965222239
OFFICE OF THE EXECUTIVE ENGINEER REW. DIVISION POONCH

Subject:- Final Notice through press.

The following contractors are given final notice as they have been given ample time after opening financial bids for submission of CDRs/Extra CDRs for the works they have stood lowest bidders (L1) for the issuance of allotments of contract in their favour, but till date they have not responded although informed through first and final notice vide Executive Engineer's office endorsement No. XEN/REW/P/929-32 dated:- 08-07-2021.you are given two more days opportunity to come with CDRs & Extra CDRs for the allotment of contract failing which you will be recommended for blacklisting.

S. No	Name of Contractor	Name of Work	NIT No & Date	Adv. Cost	Financial Bid Cost(L1)
1	Khadim Hussain S/O Ahmed Ali R/O Hari Lower Left Regn. No. PWD (R&B)/ DEE/204/2010-11	Constit. Of Playground at Hari Lower left Block Surankote under B2V3 2020-21	49/ Dt.3-2-21 S.No.14	2.00 Lacs	0.407 Lacs
2	Khadim Hussain S/O Ahmed Ali R/O Hari Lower Left Regn.No.PWD(R&B)- J/DEE/ 204/ 2010-11	Maintenance of Road B/Wall, Earth cutting from Eid Gah to Malikan Panchayat Hari Lower Left Block- Surankote Under B2V3 2020-21	49/ Dt.3-2-21 S.No.15	7.80 Lacs	1.63 Lacs

No:- XEN/REW/P/2548-52
Dated: 05-11-2021
DIP/J-8872/21
Dated: 10-11-2021

Executive Engineer
Rural Engineering Wing
Poonch

Government of Jammu & Kashmir
CRIME BRANCH HEADQUARTERS J&K JAMMU
CPO Complex Panjtherthi Jammu

Phone/Fax: 0191-2572475/2564210 Website: www.crimebranchjkpolice.nic.in E-mail: igcrime-jk@nic.in

Short Term Tender Notice No. 01 of 2021 DATED: 02.11.2021

For and on behalf of the Lt. Governor of Jammu & Kashmir UT, sealed short term tenders affixed with revenue Rs: 10/- are hereby invited from approved/ reputed Printing presses for printing of J&K Police Crime Gazette of the year 2020.The tender bids should reach the office of Spl. Director General of Police Crime Branch J&K CPO complex Panjtherthi Jammu 180001 by or before 13.11.2021 at 1130 hrs in presence of tenderers who may wish to remain present on the opening. The terms and conditions are mentioned here in below besides the sample of Crime Gazette is also available at this Hqrs for glance of tenderers who may wish to see the sample.

TERMES & CONDITONS

1. Rates of cover page and inner pages should be shown separately, so that the cost of book is calculated on actual printed pages.
2. The tender should be send by registered post or can be delivered personally at Crime Branch Hqrs CPO Complex Panjtherthi Jammu. The tenders received after expiry of prescribed date and time will not be entertained.
3. The successful tenderer, whose tender is accepted, shall arrange the supply within a period of 10 days from the date of work order.
4. The tender bid must be accompanied with earnest money of Rs: 5000/- in shape of TDR/FDR/CDR and tender fees of Rs.500/- (non refundable, which will be deposited in Govt. Treasury under head tender fees) in shape of demand draft both pledged to Staff officer to Spl DGP Crime Branch J&K.

SPECIFICATIONS

1. Title cover page =350 GSM Glossy or Matt with thermal glossy lamination and UV in four colours offset printing.
2. Inner page = 130 GSM imported mat paper with thermal lamination.
3. Book size = 11 inchx8 Vi inches.
4. Book contains approximately 180 pages.
5. Copies required = 200 approximately (The quantity can be decreased or increased as per demand till finalization of tender process).

No. CB Hqrs/CPH-CG20/14899-900

Dated: 02-11-2021

DIP/J-8922/21

Dated: 10-11-2021

Sd/-
(Arun Kumar Choudhary) IPS
Spl. DGP Crime Branch,
J&K, Jammu.

Government of Jammu & Kashmir (UT)
OFFICE OF THE EXECUTIVE ENGINEER
MECHANICAL IRRIGATION DIVISION, AKHNOOR/NOWSHERA
Tele/Fax :01924-253998/E-Mail - ifcjmidaikhnoor@gmail.comNotice Inviting Tender
e-NIT No.:82/MID/AN. Dated:03/11/2021

For and on behalf of the Hon'ble Lt. Governor of Jammu and Kashmir (UT), Executive Engineer, Mechanical Irrigation Division Akhnoor/Nowshera invites e-tenders from Registered /Reputed firms / Workshop owners having experience in Electromechanical Worksfor following jobs:-

S. No.	Name of the work	Quantity	Cost of tender document	Period of Completion	Class of contractor
01.	Fabrication / Installation, testing and commissioning of various components of mechanical regulatory gates with allied works at New Pratap canal, Garkhal canal and Pargwal Canal.	01 Job	Rs. 500	40 Days	Registered /Reputed firms / Workshop owners having experience in Electromechanical Works

1. The bidding documents can be seen and downloaded from the website <http://www.jktenders.gov.in> from 03/11/2021 (04:00PM) to 23/11/2021 (03:00 PM). Bidding document contains instruction for bidders, bill of quantities, general terms and condition and other details.

a) The Bids shall be uploaded in electronic format on the website <http://www.jktenders.gov.in> from 03/11/2021 (10:00AM) to 23/11/2021 (03:00 PM).

b) The complete bidding process will be through electronic mode.

c) A pre-bid meeting will be held of 09/11/2021 (11:00 AM) in the Office of the Executive Engineer, Mechanical Irrigation Division Akhnoor / Nowshera to address any queries from the firms.

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