

That which comes and goes, rises and sets, is born and dies is the ego. That which always abides, never changes, and is devoid of qualities is the Self. -Ramana Maharshi

## AYURVEDA-INDIGENOUS SYSTEM OF MEDICINE

In keeping with the times, Medical Science was also highly developed. Ayurveda is the indigenous system of medicine that was developed in Ancient India. The word Ayurveda literally means the science of good health and longevity of life. This ancient Indian system of medicine not only helps in treatment of diseases but also in finding the causes and symptoms of diseases. It is a guide for the healthy as well as the sick. It defines health as an equilibrium in three doshas, and diseases as disturbance in these three doshas. While treating a disease with the help of herbal medicines, it aims at removing the cause of disease by striking at the roots. The main aim of ayurveda has been health and longevity. It is the oldest medical system of our planet. A treatise on Ayurveda, Atreya Samhita, is the oldest medical book of the world. Charak is called the father of ayurvedic medicine and Sushruta the father of surgery. Susruta, Charak, Madhava, Vagbhata and Jeevak were noted ayurvedic practitioners. Do you know that Ayurveda has lately become very popular in the western world?

## Political Empowerment of displaced Community from Kashmir & POJK, laudable move

■ GIRDHARI LAL RAINA

The Jammu and Kashmir Reorganisation (Amendment) Bill, 2023 introduced in Lok Sabha on July 26, 2023 has been passed. The Bill amends the Jammu and Kashmir Reorganisation Act, 2019. The Bill aims to authorise LG to nominate a) not more than two members from the community of 'Kashmiri Migrants' to the Jammu and Kashmir Legislative Assembly. One of these two nominated members has to be a woman;

b) One member representing displaced persons from Pakistan-occupied Jammu and Kashmir

The Bill aims to insert 15A & 15B after section 15 of the principal Act (The Jammu and Kashmir Reorganisation Act 2019), for this purpose.

Kashmiri Migrants are defined as persons who migrated from the Kashmir Valley or any other part of the state of Jammu and Kashmir after November 1, 1989, and are registered with the Relief Commissioner (migrants) Jammu.

Migrants also include individuals who have not been registered due to: (i) being in government service in any moving office, (ii) having left for work, or (iii) possessing immovable property at the place from where they migrated but are unable to reside there due to disturbed conditions. Displaced persons refer to individuals who left or were displaced from their place of residence in Pakistan-occupied Jammu and Kashmir and continue to reside outside such a place. Such displacement should have taken place in 1947-48, 1965, or 1971 due to civil disturbances or fear of such disturbances. These include successors-in-interest of such persons. This is one of the most important steps to correct the historic wrongs done under the garb of divisive Article 370 that continued for decades. Historically, the religious minorities (both Hindus & Sikhs) of Kashmir have been the worst victims and have had to face organised marginalisation, exclusion and ultimately, outright expulsion in 1989-90. During and after 1947 this process of victimisation became more implicit instead of declining. This gradual, torturous process of exclusion and marginalisation resulted in the decline of their representation in the state legislature from 4 in 1951 to 0 in 2009 and 2014. Not only have they been completely eliminated from the state assembly, but their political influence within territorial constituencies has also been deliberately downsized to the lowest possible level. This is a result of the gerrymandering of constituencies like Habba Kadal and Anira Kadal in Srinagar district; Anantnag, Bijbehara and Kothar in Anantnag and Devsar in Kulgam districts; and Handwara and Kupwara in Kupwara district. Institutionalised ostracism and segregation packaged as 'popular sentiment' resulted in the enforced extirpation of practically the entire religious minority from the Kashmir province.

It will be pertinent to mention here that it is an internationally recognised obligation to ensure mechanisms are in place so that the diversity of society with regard to minority groups gets reflected in public institutions such as parliaments, civil services etc. During its second session, on 12 and 13 November 2009, the Forum on Minority Issues focused on minorities and effective political participation.

A key reference for the session was article 2 (2) of the United Nations Minorities Declaration, which provides for the right of persons belonging to national or ethnic, religious and linguistic minorities "to participate effectively in cultural, religious, social, economic and public life".

For such participation to be effective, states must ensure that beyond token representation, minority representatives have an equally substantial influence on the decisions being taken. Only then can there be actual collective ownership and impact of such decisions.

Around the world, many nation states have taken cognisance of this obligation and made sure that minority groups are empowered to elect representatives of their choice.

In a situation where it is practically impossible to elect their representative, governments are duty bound to evolve a mechanism to ensure appropriate representation to these groups enabling their effective participation in the decision making process of the State.

Narendra Modi led NDA government based its governance model on Sab Ka Sath Sabka Vikas ; Sab Ka Vishwas. It was quite natural for this government to pursue pro-poor; pro-marginalised population and pro-deprived sections policies. Jammu and Kashmir already has a mechanism in place for nominating two women representatives to the state legislature.

The Jammu and Kashmir Reorganisation Act, 2019 (15) reads "Notwithstanding anything in sub-section (3) of section 14 the Lieutenant Governor of the successor Union territory of Jammu and Kashmir may nominate two members to the Legislative Assembly to give representation to women, if in his opinion, women are not adequately represented in the Legislative Assembly".

This is under the same principle recognising the need to include under-represented and unrepresented sections of the society and providing adequate & effective participation in policy planning and decision making process. This is an unarguable fundamental of democracy. Another fact that needs to be kept in mind while dealing with the question of the religious minorities of Kashmir is that Jammu region and Kashmir Province are recognised as two different entities mostly having divergent opinions and understanding on most of the issues. That is why governments had to establish two units of any institution like AIIMS, Central University, and NIT etc. What has been attempted to achieve by the aforementioned amendment Bill is that justice, though delayed, must be delivered now.

Case is simple and can be summed up as:

a. Owing to our systematic marginalisation, exclusion, discrimination and ultimately expulsion from our homes and hearths and

b. Recognising the universally accepted principle of taking affirmative action to ensure adequate and meaningful minority representation in public institutions

The Narendra Modi Government and BJP must be congratulated for this historic step. It will go a long way in creating a just, righteous, and egalitarian society that in real sense is pluralistic in nature. Communities likely to get benefitted have rightly expressed their gratitude towards the government in general and Hon'ble Prime Minister and Home Minister in particular.

(The writer is a former Member of the Legislative Council of Jammu Kashmir).

# Autumn -The years last and Loveliest Smile

■ OMKAR DATTATRAY

The coming of enchanting and colorful autumn mesmerizes the people as it provides a great experience and it is in fact the last and loveliest smile of the year. It prepares us for the winter and we welcome autumn with open arms and take pleasure in the changing colors of the trees ,plants and the falling of the leaves particularly of the Chinar trees which turn yellow and the leaves scattered below resemble red and gold and it is a big spectacle to the eyes .The earth beneath the Chinar trees turns into yellow and red and the spectacle is fascinating and mesmerizing to the eye and thus the people in Kashmir wait for the arrival of autumn season and the children play cricket on the fallen red and yellow leaves of Chinar trees .The fact is that the whole surroundings and environment turns into yellow and gold with the onset of the autumn .There is pleasant fragrance of the air which is neither cool ,nor hot but is pleasant and soothing to the eye and this is the reason that people in Kashmir feel pleasant with the onset of autumn .Autumn season is welcomed by the people as it is the admixture of beauty ,changing colors and fresh and pleasant breeze all these land us in charm and it is very beautiful and enchanting to the eyes and perhaps this is the reason that people feel calm ,pleasant and experience serene beauty of Kashmir landscape .Autumn season is pleasant and congenial for all living creatures including the men and therefore we should enjoy in the beauty of autumn .The atmosphere is most pleasant and conducive as well as charming and it enchants us .Autumn is most beautiful part of the year and it is the advent of pleasant environment and charms the people and thus we should enjoy it to the full .We feel relieved in autumn as the warm and hot summer becomes the things of past and the present is full of pleasant breeze with the colorful pagant as everything is enveloped in yellow and

red and the trees particularly the leaves of Chinar trees turn into yellow and resemble gold .The people in Kashmir like other places of India feel relief from the scorching heat of the summer and therefore people experience the beauty and charm of the autumn .It seems that the autumn is smiling with its loveliest charm and changing colors and turning everything into red and yellow and the land beneath gets decorated with the golden and yellow leaves of trees especially with the leaves of chinar trees. Autumn is the third out of four seasons on earth ,and is defined as the transition from summer to winter .In northern hemisphere ,autumn occurs between September and November ,while in southern hemisphere, autumn takes place between march and June .During this period temperatures will start to drop ,day-time becomes shorter to prepare for winter solstice and trees begin to shed their leaves .If you happen to live near equator ,you won't experience much of autumn .This is because of the earth's position relative to sun .The autumnal equinox is one of the two points in the year when the night and day are the same length .Traditionally in the northern hemisphere ,the autumn months are the time of harvest season (otherwise known as harvest festival) ,meaning that with the end of the warmer weather crops are ready to be harvested .In Kashmir also the autumn is the time and season of harvesting as the paddy crop is harvested in the autumn .There is much hustle and bustle and activity in the paddy fields and the farmers are busy in harvesting the paddy crop and are collecting the paddy crop in their fields and courtyard of their houses .The harvesting in autumn is a good sight to see and the farmer feels happy as his toil and hard work brings fruit .Besides paddy ,fruits and foods such as apples ,tomatoes ,carrots ,beetroot and pumpkins .Historically ,autumn was a crucial point of the year ,as the volume and quality of crops produced

would feed whole communities .The autumn months have always been seen as a period of transition ,and have been celebrated with rituals and festivals since ancient times .The Celtic festival of Samhain ,originally celebrated in recognition of the shortening of the days and coming of the colder months ,was celebrated at the halfway point between the autumnal equinox and winter solstice .In 19th century ,the Catholic Church moved the festival of All Saints Day to same time ,November 1 .Today we recognize autumn through its key qualities such as the change in weather ,the browning of leaves on trees and through seasonal celebrations such as Halloween and American Thanksgiving .There are some types of trees that lose leaves in autumn .In fact ,usually the first thing that comes to mind when thinking about autumn is the red-brown leaves falling from trees and piling up on the pavements .Trees lose their leaves in autumn ,because the amount of natural light they can get from sun is reduced and this causes the leaves on the trees to lose chlorophyll ,a pigment present in all plants that is crucial for photosynthesis .This causes the leaves on the trees to turn orange ,yellow ,or brown ,resulting in a vibrant color change from green leaves in the spring and summer .Leaves also fall from the trees as they eventually die ,and the tree will become dormant for the winter and wait for the increased heat and light of the spring before the leaves begin to grow again .The key features of autumn are follows-1-Reduced time of natural daylight.2-Leaves on the trees turn yellow ,orange ,red and brown during autumn.3-Autumn is the season of crops and harvest.4-Throughout this unique season ,Autumn hosts significant celebrations .As we say goodbye to the warmth of summer and welcome the arrival of fall ,it is an opportune moment to contemplate the unique attributes of this season and the introspection it encourages .Autumn is the favorite season

,perhaps because it brings with it a series of calm and balance ,an invitation to embrace change ,and it is time we celebrate this change in colors and fall of the tree leaves as heaps of leaves lay scattered here and there and cover the land beneath with the leaves of brown and yellow color .The transition from summer to autumn is marked by the autumnal equinox ,which occurs around September 22nd.This astronomical event known as the equinox ,signifies 'equal night' as it is the point when sun crosses the celestial equator .During this time ,day and night share equal lengths ,symbolizing a delicate balance light and darkness .This balance is a compelling metaphor for the balance we strive to achieve in our lives .Autumn is renowned for its visually captivating landscapes and the beautiful colors it brings to nature's canvas. The transformation from lush greens of summer to the warm earthy tones of autumn leaves offers a visual feast .People especially love appreciating the color palette of leaves and the breathtaking sunsets that this season presents .This appreciating beauty has also a positive impact on our brains .Autumn carries a symbolic message of letting go ,connected to the trees shedding their leaves .It is a time to shed the burdens ,both physical and emotional ,that may have accumulated throughout the year .The proverbial wisdom ,'Fall is a season for balancing light and dark ,letting go ,and accepting the impermanence of things,' encourages us to acknowledge and embrace the transitory nature of life .Fall teaches us that we need to let go to embrace the new .The Buddhist philosophy highlights autumn as the ideal season for the practice of generosity .As the leaves change and air grows fresher autumn provides an opportunity for thoughtful introspection and personal growth .It is a season that encourages us to find balance ,shed unnecessary burdens and embrace the impermanence of life .To conclude it can be summed that Autumn is the years last and loveliest smile.

## International Human Rights: Barren without Bharatiya wisdom

■ DARSHAN KUMAR

Human Rights Day is observed every year on 10 December - the day the United Nations General Assembly adopted, in 1948, the Universal Declaration of Human Rights. At a plenary session on Dec. 4, 1950, the UN General Assembly passed a resolution (423 [V]) that invited all UN member states and any other interested organizations to commemorate the Dec. 10, 1948, proclamation of the UDHR with an annual celebration, called Human Rights Day, to be held on the anniversary of that landmark date. Each year a theme is chosen to draw attention to a particular facet of the effort to uphold human rights. Themes have included ending discrimination, fighting poverty, and protecting victims of human rights violations. Additionally, since 1968, which the UN designated as the International Year for Human Rights, the organization has periodically awarded a United Nations Prize in the Field of Human Rights on Human Rights Day. The theme for Human Rights Day 2023 is "Freedom, Equality and Justice for All". Over the decades since the UDHR's adoption, human rights have gained increasing recognition and protection worldwide. The 30 articles of the Declaration set out a foundation for individual rights that have been incorporated into treaties, regional bodies, and national laws all around the world.

The recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world. Disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

The United Nations has reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and are determined to promote social progress and better standards of life in larger freedom.

The Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms.

"No one is superior or inferior; all are brothers; all should strive for the interest of all and progress collectively".

One should never do that to another which one regards as injurious to one's self. This, in brief, is the rule of dharma. Yielding to desire and acting differently, one becomes guilty of Adharma.

"In the happiness of his subjects lies the king's happiness; in their welfare his welfare. He shall not consider as good only what pleases him but treat as beneficial to him whatever pleases his subjects."

In fact, the Narada Smriti, one of the many constitutions Hindus have had during the course of their long history enjoins upon the king to protect non-believers too.

"The king should accord protection to compacts of associations of believers of Vedas (Naigamas) as also the non-believers (Pashandis) and others" (Narada Smriti, Dharma Kosha)

Bharat's Contribution to UN Declaration of Human Rights

However, respect for human dignity and rights as a part of its social philosophy has existed in the Bharatiya ethos for a long time. It is pertinent to note that Bharat was not an independent nation rather a British Colony when the draft of Universal declaration was being prepared. India took active part in drafting of the Universal Declaration on Human Rights. The Bharatiya delegation to the United Nations made important contributions in drafting of the Declaration, especially highlighting the need for reflecting

gender equality. India is a signatory to the six core human rights covenants, and also the two Optional Protocols to the Convention of the Rights of the Child.

Since inception, the Bharatiya Constitution incorporated most of the rights enumerated in the Universal Declaration in two parts, the Fundamental Rights and the Directive Principles of State Policy, that covered almost the entire field of Universal Declaration of Human Rights.

The first set of rights are enunciated in Articles 2 to 21 of the Declaration and incorporated under the Fundamental Rights - Articles 12 to 35 of the Constitution. These include the Right to Equality, Right to Freedom, Right Against Exploitation, Right to Freedom of Religion, Cultural & Educational Rights, Saving of Certain Laws and Right to Constitutional Remedies.

The second set of rights enunciated in Articles 22 to 28 of the Declaration is incorporated under Directive Principles of State Policy - Article 36 to 51 of the Constitution. These include 'right to social security, right to work, to free choice of employment, to just and favourable conditions of work and protection against unemployment, right to equal pay for equal work, right to existence worthy of human dignity, right to rest and leisure, right to freely participate in the cultural life of the community, right to free & compulsory education, promotion of welfare of people, equal justice & free legal aid and the principles of policy to be followed by the State.'

The National Human Rights Commission (NHRC) was established on October 12, 1993, under the provisions of The Protection of Human Rights Act, 1993. The Commission serves as an independent and autonomous body for protection of human rights in the country.

Why do human rights matter?

- 1: Human rights endeavors people have basic needs like food, clothes, and shelter, medicine and education met
- 2: Human rights protect vulnerable groups from abuse
- 3: Human rights allow people to stand up against legal/social abuse and corruption
- 4: Human rights encourage freedom of speech and expression without fear of brutal reprisal
- 5: Human rights give people the freedom to practice their religion
- 6: Human rights allows people to love and marry who they choose
- 7: Human rights encourage equal work opportunities
- 8: Human rights give people access to education
- 9: Human rights protect the environment including right to clean air; clean soil, and clean water
- 10: Human rights provide a universal standard that holds governments accountable

Although the UDHR was a non-binding resolution, it is now considered to have acquired the force of international customary law which may be invoked under appropriate circumstances by national and other judiciaries. Needless to say that the provisions of Human rights has contributed a lot to protect millions of people from power abuse and lead a dignified life but simultaneously the inadequacies of human rights have been realized at several times. And yet it is hard to avoid the conclusion that governments continue to violate human rights with impunity, the militants and miscreants enjoy better protection than common people and armed forces, women remain a subordinate class in nearly all countries of the world, children continue to work in mines and factories in so many countries, millions of people are still denied two time bread , people are being killed just for following different faith and this list is never ending. These conditions world wide necessitates a serious review of the very foundation of human rights regime and universal ability of its applicability.

In fact, most of the political, social, moral, legal, cultural and even religious institutions of our present-day society use 'rights' as the key concept, not only to define but also to 'justify' their existence. The root cause of the major problems con-

out for the past one year.

These miscreants use to assemble at Ganga Nagar Chowk in a Kiryana Shop of a person who use to grind Marble / Chips in the day and opens his Kiryana Shop for providing banned drugs to these miscreants in the evening.

After consuming banned drugs, these miscreants create nuisance and start using unparliamentarily and vulgar language loudly whenever a tuition going girl students or a females passes through this Kiryana Shop. The locals are being humiliated daily by these miscreants. All these illegal activities start around 7 PM daily and continue late in the evening. The inhabitants of the

fronting our contemporary world lies in this right-centric world-view. This world-view perceives men as "Little Gods" having 'rights' as 'absolute powers' to be used as defense weapons in their war against fellow beings or society as a whole. As a result, individual ego has overpowered the community spirit and humanity has split into factions of races, classes, cultures, genders, groups, professions, religions and ideologies. The unity conferring principles of the whole humanity are lost and man has emerged as an isolated individual having no emotional bondage with the larger reality popularly called as 'NATURE'. A plausible solution to this situation, is nothing but replacing this right-centric world-view by obligation or duty-centric world-view, a world-view which maintains that 'obligation' and not 'right' is the fundamental notion to understand human reality. India took a lead towards this direction by inserting article 51(a) as fundamental duties.

The ancient Hindu wisdom realized the fundamental truth that the nature and status of different rights necessarily correspond to the nature and the mode of duties from which they are derived. In order to achieve the goal of duty centric rights, the notion of Rina(debt), Yajna(Sacrifice) and Purushartha( Duties of Man) were developed. The notion of the three rinas and five yajnas is integrally woven into the scheme of four-fold Purusharthas - the four basic goals / ends of all human endeavors. The merit of Bharatiya perspective of rights lay on goals of putting an effective check on the possibility of the inclusion of putative immoral rights and cannot be misused to permit the pursuit of prima facie immoral ends.

The source of Western view of Human rights is regarded as Cyrus Cylinder-a Babylonian clay cylinder account of the conquest of Babylon by Cyrus in 539 BC with royal inscriptions on it. The earliest traces of the idea of Human Rights date back to more than 4,000 years. Rig Ved is considered as one of the oldest sources of Human Rights in the world. In the words of Lukman Harees,

"The earliest attempts of literate societies to write about the rights and responsibilities date back to more than 4,000 years to the Babylonian Code of Hammurabi. This Code, the Old and New Testaments of the Bible, the Analects of Confucius, the Quran and the Hindu Vedas are the five oldest written sources which address questions of people's duties, rights, and responsibilities."

The notion of equality, which supplies the backbone of UNDRH is duly found in Rigveda.

"No one is superior or inferior; all are brothers; all should strive for the interest of all and progress collectively.

Arthvar Ved also provides for Human Rights such as right to food and water.

"All have equal Rights to articles of food and water. The yoke of the chariot of life is placed equally on the shoulders of all. All should live together in harmony supporting one another like the spokes of a wheel of the chariot connecting its rim and hub".

The Universal Declaration of Human Rights, states about right to happiness, the same existed in the texts of Brihad?ra?yaka Upanishad

"Let all be happy Let all be free from diseases, Let all see auspicious things Let nobody suffer from grief"

Right to happiness is also emphasized in the Kautilya's Arthashashtra-

"In the happiness of the subjects lies the happiness of the King; in their welfare his welfare. The King shall not consider what pleases himself as good; whatever pleases his subjects is only good for him"

The ancient Hindu texts not only provide for traces of the ideas on the human rights but they do also lay special emphasis on the duties. This can definitely help in developing and enriching the doctrine of International Human Rights, as in most of the international instruments on the subject, even today we do not find mention of fundamental duties, but only of the fundamental rights.

Mohalla are very much worried about the future of their children due to these unlawful and illegal activities being carried out in the locality. We have already reported this matter to SDPO Domana, SHO Domana and Police Post Incharge Chinore number of times through the registered letters for the past one year but no action has been taken by the police so far.

Now through your esteemed news paper we would request SSP Jammu to kindly intervene in the matter so that the local residents may be saved from further insult and humiliation.

Inhabitants of (Ganga Nagar) Ban Talab through B.L Bhat.

## YOUR COLUMN

### Nuisance and illegal activities of drug addicting miscreants in Ganga Nagar (Ban Talab) Locality

Dear Editor,

Through your esteemed daily newspaper we the inhabitants of Ganga Nagar (Ban Talab) want to bring into the kind notice of SSP Jammu the nuisance and illegal activities of drug addicting miscreants being carried

out for the past one year.

These miscreants use to assemble at Ganga Nagar Chowk in a Kiryana Shop of a person who use to grind Marble / Chips in the day and opens his Kiryana Shop for providing banned drugs to these miscreants in the evening.

After consuming banned drugs, these miscreants create nuisance and start using unparliamentarily and vulgar language loudly whenever a tuition going girl students or a females passes through this Kiryana Shop. The locals are being humiliated daily by these miscreants. All these illegal activities start around 7 PM daily and continue late in the evening. The inhabitants of the