

GROWING TECHNOLOGY

In today's fast growing world, increase in means of communication is also necessary. Communication is very essential in any fundamental need in the world. Communication is a basic need for every living being. At the same time, many individuals expressing concerns about the negative impacts of excessive mobile phone use, especially among children and youth. They pointed out that while mobile phones have many benefits, such as facilitating communication and providing access to information, they can also lead to addiction and social disorders when used excessively. Drawing a "Lakshman Rekha," or a line of control and limitation, around mobile phone usage, especially in educational institutions, could indeed be a proactive measure to mitigate some of these negative effects. Encouraging responsible and mindful use of mobile phones, setting boundaries, and promoting healthy habits could help in addressing these concerns. Additionally, fostering digital literacy and educating individuals, particularly children and teenagers, about the potential risks associated with excessive mobile phone use can empower them to make decisions and develop healthier relationships with technology.

The Hindu Festival of Ram Navami

■ OMKAR DATTATRAY

Ram Navami is one of the important festivals of Hindus and it is celebrated in honor of Lord Ram with great devotion and much pomp and show in various parts of India .The festival celebrates the birth of Lord Rama who is the incarnation of Lord Vishnu .This festival is celebrated during the time of March-April the 9th day of first month of Hindu calendar that is in the second fortnight of the month of Chaitra after the culmination of Chaitra Navratri .Lord Rama who became the king of Ayodhya ,was known for is exemplary qualities .He was popular ,brave ,patient ,kind just ,intelligent ,loving ,obedient and dutiful-an epitome of all good qualities on the planet .Lord Rama is always worshipped with his concert Sita ,brother Laxamana and devotee Hunuman .The worship of Lord Ram is accompanied with by worship of sun god since Ram is believed to have descended from sun ,or the solar dynasty .Ram Navami celebrations include reading the great epic Ramayana and staging plays of the Ram Lila or the pastimes of the life of Lord Rama .Ram Jankis are also taken out in a traditional manner to celebrate this festival which throws light on the life and teachings of Lord Ram and religious discourses are held which exhort the people to put up to the teachings of Lord Ram and to follow his teachings and life for the success of the life on the earth. Ram Navami is a Sanskrit word connotes a Hindu festival that celebrates the birthday of Rama ,the seventh incarnation of Lord Vishnu .The festival celebrates the descent of Vishnu as the Ram avatar ,through his birth to king Dashratha and Queen Kaushlaya in Ajodhya. This festival is part of the Chaitra Navratri in the spring and falls on the ninth day of bright fortnight of (Shaukla Paksha) of Chaitra the first month in the Hindu calendar. This typically occurs in the month of March/April by Georgian calendar .Ram Navami is an optional holiday for government employees in India. The day is marked Bhajan or by Ram Katha recital or reading of Rama stories ,including the Hindu epic Ramayana which narrates the tale of Rama .Some Vaishnava Hindus visit a temple while others pray within their homes and some participate in a bhajan or Kirtan with music as part of Puja and aarti .Some devotees mark the event by taking miniature statues of infant Rama ,washing and clothing them ,then placing them in cradles. Charitable events and community meals are also organized .The festival is an occasion for moral reflection for majority of Hindus .Some mark this day by vrata -fasting .Important celebrations on this day take place at Ayodhya and numerous Ram temples all over India .Rathyatras ,the chariot processions of Rama ,Sita ,his brother Laxamana and Hanuman are taken out at many places .In Ayodhya ,many take holy dip in the sacred river Sarayu and then visit Rama temple .The significance of the festival is that it indicates the victory of good over evil and establishment of dharama to beat the adharama .The Ram Navami festival celebrations starts with jalam -water offering in the early morning to Surya -the sun god to propitiate him .This is due to the belief that the descendants of Surya were the ancestors of Rama .As already noted the day is the ninth and last day of Chaitra Navratri not to be confused with better known autumn Navratri .It celebrates the birth of Vishnu,s seventh avatar Rama .It is marked by the faithful with Puja such as bhajan and kirtan by fasting and reading passages about Rama's life .A number of cities mentioned in the Ramayana legends about Rama's life observe major celebrations .These include Ayodhya (UttarPradesh), Rameswaram (Tamil Nadu) ,Bhadraachalam (Telangana),Sitamarh(Bihar).Some locations organize rath yatras,(Chariot processions) ,while some celebrate it as the wedding anniversary festival of Rama and Sita .While the festival is named after Rama ,the festival typically includes reverence to Sita ,Laxmana and Hunuman ,given their importance in Rama's life story .Some Vaishnavite Hindu observe the festival in Hindu temples ,while others observe it within their homes .Surya ,the Hindu sun god is part of the worship and ceremonies in some communities .Some Vaishnavite communities observe all nine nights of Chaitra Navratri by remembering Rama and reading the Ramayana ,with some temples organizing special discussion sessions in the evening .Charitable events to help those in need and community meals are organized by temples and Vaishnavite organizations and for many Hindus it is an occasion for moral reflection .In Karnataka ,Sri Ramnavami is celebrated by the local Mandalis at some places ,even on footpaths by dispersing free Panakam (a jiggery drink) and some food .In eastern Indian states such as Odisha ,Jharkhand ,and West Bengal ,the Jagannath temples and regional vaishnava community observe Ram Navami and treat it as the day when preparations begin for their annual Jagannath Rath in summer .Devotees associated with ISCON fast through the daylight hours .A number of ISCON temples introduce a more prominent celebration of the occasion of the holiday with the view of addressing needs of growing native Hindu congregation .It is however a notable calendar event on the traditional Gaurabda calendar with a specific additional requirement of fasting by devotees .Ram Raja is the ideal Raja and one is reminded of this by recalling Ramayana .In brief it can be said that Ram Navami festival occupies an important place in the Sanatan Dhrama and Hindus celebrate it with great devotion and traditional gaiety .This year the important festival of Ram Navami dedicated to Lord Ram falls on 17th April Wednesday.Let us all celebrate this festival with devotion and dedication to Lord Ram and let us pray for happiness ,prosperity and peace in India and also pray for communal harmony so that India continues to shine in the world for its unity in diversity .May we continue to celebrate our festivals jointly and in common so that it will become an example for others for emulation.

(The author is a columnist,social and KP activist).



■ DR K.K KOUL

World Haemophilia Day (WHD) is observed annually on april 17th to commemorate the birth day of Frank Schnabel, who founded the World Federation of Haemophilia (WFH). This occasion serves as a platform to increase awareness & provide education about Haemophilia A (HA), Haemophilia B (HB), vonwillibrand disease & other bleeding disorders. The WFH encourages people worldwide to illuminate in red as a symbol of solidarity with those affected by Haemophilia. The theme for WHD 2024 is "Equitable Access for All : Recognising all bleeding Disorders". The etymological definition of Haemophilia is Love of blood - name suggested by a medical treatise in 1828. Two Greek words - haima (meaning blood) & philia (meaning affection (attraction to blood)) are the origin for the term Haemophilia.

Haemophilias are largely a group of Disorders of Bleeding caused by genetic mutation in the sex chromosome - X, resulting in functional loss for the quantitative or qualitative abnormalities in either clotting factor VIII (F8) or clotting factor IX (F9), thereby segregating the two into Haemophilia - A (HA) and Haemophilia - B (HB) respectively. This defect is estimated to occur 1 in 5000 live male birth for HA and 1 in 20,000 live male birth for HB & often runs in families. However about a third of cases develop amongst healthy families from the denovo mutation. Haemophilia generally affects males (XY) on the maternal side. Girls (XX) are generally resistant to clinical fury of Haemophilia & lead symptom free life.

Since different bleeding disorders may have very similar symptoms ; therefore, accurate diagnosis is essential to ensure appropriate management. Haemophilia presents with a history of easy bruising in early childhood, spontaneous bleeding particularly into large joints, muscles and soft tissues. Life threatening bleeds (Head and Neck and other internal bleeds), excessive bleeding following trauma or surgery. People with Haemophilia (PwH) have no or low levels of clotting factor VIII (F8) in HA or F9 in HB & therefore low thrombin generation & thus blood cannot effectively clot. There is imbalance between clotting factors (either absent or low levels) and natural anticoagulation factors (which are plentiful) and thus thrombin generation is very low.

Drug Products Available for Haemophilia : Clotting Factor Therapy (CFT) - Blood plasma derived (pd) Standard half - life

■ I.D SONI

We confess the pages of the Ramayana reveal to us picture after picture of fascinating beauty in the life of India in that period in our history. The essence of the India of the long go was the ideal of Dharma, the acceptance of Dharma, the willing and joyful acceptance of all suffering for the sake of Dharma. Above earthly possessions, above silver and gold is the treasure, the wealth of dharma. Therefore, is there in our heart a great love for this ancient land.

Traditions, is the word which modern educated Indians may not appreciate. Yet was not dharma the secret of India's great traditions of which the custodians were the brahmins of old and the Rishis at whose feet Rama learnt the lessons of life?

The emphasis in education, as it was imparted in the ashram as of Rama's heroic age, was on tradition. And tradition was deep laid in dharma. The custodians of tradition were the brahmins. They became the educators of children. Brahmins were teachers. Poor were they in material wealth, but they were rich in the wealth of the spirit. No fees were paid to brahmins, but only voluntary gifts. And these poor but pure-hearted brahmins became the pillars of the state. Not without reason was the utmost reverence paid to them.

The brahmin symbolized the community of culture. And the state, in Sri Rama's days, was, (1) a culture state, and (2) a welfare state. The brahmin was a man of self-control. And he abstained from Kama (lust), Krodha (anger) and Lobha (greed). Above all a brahmin never did harm to living being.

What a beautiful picture this of 'Brahmin' in Valmiki's Ramayana! At the top of the ladder of society stood the brahmin, not the merchant, nor the soldier: Sri Rama's state not a Vaisiya state, but a welfare state, aiming at the good of the lowest and the poorest in the state. And the peasant was respected and given facilities to till the soil. The soil, indeed, became the basis of Aryan patriotism in the long ago. Over and over again, the thought is given us in Ramayana that every member of the state must build his life in dharma. Dharma was interpreted as a code of conduct, a code affirming definite rules of moral life. The modern clamour for power and greed of gold did not disfigure the life of the educated in ancient India's in Rama's India. Dharma was interpreted as the law inherent in the heart of man. In dharma was the state built. The laws of the state were not rules of imperial statesmanship in the Rama's days, which are rooted in the wisdom of the heart. Dharma was not rooted in utilitarian motives. Dharma was morality inherent in life. In a moral vision of birth, not birth-control, was rooted the whole concept of marriage. Children were regarded not as fruits of pleasure (bhoga) but (1) As spiritual entities to be trained for the life beyond this life; (2) As economic assets to their parents to support them in old age; and (3) As transmitters of spiritual life to continue the worship of their ancestors and to make their contributions to the higher life of humanity. The father rejoiced in his children.

■ VIVEK SHUKLA

The north-eastern region of India, where the sun's rays first reach, is ready to deliver its verdict in the upcoming Lok Sabha elections. The Bharatiya Janata Party (BJP) is aiming to win 370 seats in these elections, including all 25 seats from the Northeast. Looking back at the 2019 Lok Sabha elections, the BJP had secured significant victories in the Northeast, and the party is confident of maintaining its hold this time as well. This confidence stems from Prime Minister Narendra Modi's belief that the people of the Northeast will not forget the development initiatives his government has undertaken in the region. Additionally, Home Minister Amit Shah, like PM Modi, has played a crucial role in establishing lasting peace in the Northeast through various peace accords. Due to robust internal security measures, there have been no major violent incidents reported across the region, with the exception of Manipur, where the Home Ministry is actively working towards a concrete solution. India's Northeast comprises the eight border states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, and Tripura. The region accounts for 25 seats in the 543 seat-Lok Sabha, the lower house of the Indian Parliament. States in the region will vote on April 19 and 26 and May 7. Assam holds the highest number with 14 seats. In the 2019 Lok Sabha elections, the NDA secured 21 out of the 25 seats. The BJP aims to surpass this figure in the upcoming elections. Assam Chief Minister Himanta Biswa Sarma of the BJP, who is convener of the North East Democratic Alliance, a BJP-led bloc in the Northeast, claims that the NDA would win 22 seats across the region in the upcoming general elections. Discussions with political functionaries from different parties revealed that the BJP and its allies have an edge in 20 constituencies. The contest in the remaining five is expected to be tough. In Assam, which has the highest number of seats (14) among all the northeastern states, the ruling

WORLD HAEMOPHILIA DAY

Therapy - A Game Changer"



(pdSHL) and recombinant technology based SHL (rtSHL) & recombinant extended half life (rtEHL) products. Bypassing Agents for PwH with inhibitors : Activated Prothrombin Complex Concentrate (aPCC, Feiba) & Recombinant activated factor VII (rtF VIIa, Novoseven). Non clotting factor therapy (NFT) - Enicizumab (Hemlibra) (FVIII Mimetic) is a recombinant bispecific momodonal EHL drug product for prophylactic use once in a month by subcutaneous infusion for Haemophilia A with or without inhibitors. At present this has very high percentage of compliance and adherence by the HA patients. NFT EHL products are not yet available for Haemophilia B

Emerging Therapies : The potential new products include

a) improved factor products (EHL & delivery by subcutaneous injection)
b) Haemostatic rebalancing agents c) Gene Therapy & Genome editing therapy - Gene therapy refers to the addition of New genes to human cells, while genome editing involves the precise manipulation of specific sequence of the human genome for disease management. Gene therapy for Haemophilia B has been approved for use in USA. Trial for Gene therapy for Haemophilia A has recently been started on one patient at CMC Vellore (India)

Haemostatic rebalancing agents (HRBA - these mainly reduce or inhibit the activity of anticoagulants (Anti thrombin, Tissue factor pathway inhibitor (TFPI), Activated protein C) in the system thereby restoring the balance and thus increase thrombin generation which restores Haemostasis. Hence it is used in both HA & HB with or without inhibitors. HRBA include - a) Fitusiran which specifically targets antithrombin mRNA leading to suppression of antithrombin in the Liver b) Anti-TFPI antibodies represent another modality in clinical trials. Two anti-TFPI (Concizumab & Marstacimab) clinical programs are ongoing while two others have

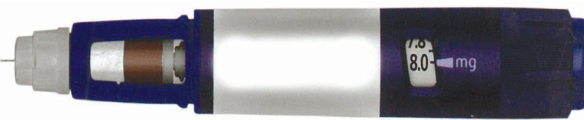
CAN WE LIVE WITHOUT RAMA?

Here is one of the strong points in Aryan Civilisation, respect for the child. Parents were proud to have many children. What a beautiful picture of Aryan civilization in the heroic age of Sri Rama! Wonderful were the Aryan people: their great Leader and Inspirer was Sri Rama. And when he returned to Ayodhya from Lanka, having freed Sita and won Lanka's emancipation, the Aryan greeted him in a way which was at once impressive and spiritual. Every home in Aryavarta kindled lights of little lamps: from every home. Came the song in which men and women, youths and children joined: "Blessed be Sri Rama! Victory unto Light and Purity and Freedom." We have, in our mind, reviewed the beautiful picture of Hindu society as shown in Valmiki's Ramayana. And the following among others, are the features with which we have been deeply struck:- (1)True morality must be rooted in dharma and dharma means "rule", "discipline", the rule of life. The western conception of "do as you like" was unknown to India of Rama's days. Society cannot live and grow without obedience to dharma, the "Rule of life."

(2)The "Rule of life" was revealed not by state legislation, for many of those who enter the assemblies of the state are ordinary men. The revealers of the "Rule of life" were the Rishis, the seers, the sages, who took no direct part in the conflict of life, but who, standing aside, saw better; and so could be impartial in their advice and in the regulations they gave to the people. (3)The dharma, of which the Rishis spoke, was not in dividualistic. Dharma was rooted in tradition. The vest is either controlled by a creed or by a self-regarding indulgence in personal likes and dislikes, in desires and appetites. But the life of India was shaped by the great ones, who realized that the true life of society must not be cut off from the past but must be rooted in tradition.(4)Hindu society was divided into classes, misconstrued by Western rationalists as "Castes." The very word "castes" is a Portuguese one and is not found in any of the recognized codes and institutes of ancient India. Classes there must be. A classless society was not aimed at by the Rishis of India. Classes there must be, because there are diversities of temperaments and talents, and psychological equipments: but each class has its own special work to do, its own place in society as a whole. And the teaching was given, again and again: "Fulfil the duties of the class to which you belong. Do not step into the work of another class. To do so would be to create confusion, anarchy and to destroy the very soul of the society." So we have the teaching given us in the Gita: "Better is thine own work, though done imperfectly, than doing another's work, even if done very well." We have our own destiny and therefore, our own duty to fulfill. Two of the greatest books in the world's literature are the Ramayana and the Mahabharata. Both sound a note of simplicity which is blended with that of detachment: both have a philosophy of life which is radiant with humanity and intuitions of the spiritual. A Rishi wrote the Ramayana in Sanskrit, another great seer wrote Ramayana in Hindi. The first Rishi was at first a robber but was "transformed" and became a new man: the

seen evidence of thrombotic complications. Concizumab has been approved for use in Canada for HB patients with inhibitors. It shall be available in India aswell after couple of months for use in HA and HB patients with or without inhibitors.

Pen devices in haemophilia : a gamechanger towards a better future for a person with hemophilia



Adherence to haemophilia treatment significantly affects clinical outcomes and quality of life. In the present haemophilia era of vial formulations, some of the major limitations to treatment adherence are the time spent in reconstitution and administration, injection volume and drug wastage, pain and lack of self-infusion capability. Long-term administration of such treatment options can lead to inconvenience, discomfort or pain, thereby reducing patient adherence. Although pen devices are not new and are widely used in other chronic conditions such as diabetes and growth disorders, their adoption in haemophilia care is a crucial unmet need. The introduction of pen devices is essential to enhance treatment adherence in hemophilia, offering a more convenient and comfortable administration experience. Moreover, the use of smaller needles can lead to reduced pain and bleeding, contributing to a less traumatic and painless injection experience. In addition to the device features, it would be beneficial if the pen could be flexible to be used for all hemophilia subtypes (HA and HB with/without inhibitors) and allow for storage at both refrigeration and room temperatures.

In summary, the ease of administration in haemophilia care is often overlooked but is an important aspect that needs to be considered among the characteristics of an ideal treatment option. The future integration of pen devices has the potential to simplify administration, enhance user-friendliness, reduce injection-associated pain, and increase confidence in use. Access to such pen devices within the hemophilia community has the potential to be transformative, presenting a significant improvement in the health-care experience for individuals with hemophilia. Pen devices in haemophilia is indeed going to be a boon and definitely a game changer in empowering a person with haemophilia.

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"light" of the Holy spirit began to shine in him and he became Valmiki, the sage. The second Rishi was a man of the world but his life, too, was transformed, transfigured into something rich and radiant, and he became a great Seer and Poet, Tulsī. In his Hindu Ramayana, Tulsī writes:- "My homely speech and my poor wit will not please everyone: some, indeed, will laugh at me. So those who understand not what bhakti (devotion) to the Lord doth mean, the story of Sri Rama will be insipid, indeed. But to them who worship the Lord as "Hari" (the "Destroyer" of suffering and sin), the story of Sri Rama (Raghuvara) will verily be divinely sweet, sweet as honey, yes, sweet as nectar." Valmiki, the singer of the Adī Ramayana in Sanskrit, and Tulsī, the singer of the Ramayana in Hindi, both accepted the discipline of Tapasya (penance) in the Forest (tapoban); and both became new through the double power of penance and meditation. Tulsī painted in his Hindi Ramayana a most fascinating picture of Rama. "There is one God," said Tulsī; we call Him Rama: He is the Redeemer of mankind." Rightly did Mahatma Gandhi say, "I regard the Ramayana of Tulsī as the greatest Book in all devotional literature. In these two Great Books the story is told us (1) of the wanderings of Rama and his wonderful Tapasya (penance), and (2) of Sītā's patient waiting for reunion with Rama. Year follows year; in separation: not once does Sītā's faith fail her: Sītā waits patiently for the day when she feels her Beloved will be reunited. Not without reason are Rama and Sītā revered as two of the best beloved characters in the whole range of Hindu literature. The story is sung in the gatherings of bhaktas and sages: the story is sung in the gatherings of village-folk. No picture house moves them as does the story in the Ramayana of the great singer and mystic, Tulsī. Was not Rama one of the greatest of men on earth? Was not Sītā one of the greatest women? Without them, can India live? The Brahmin sophist, alas! had no better teaching for Rama than this: Give thy people bread and give them little creeds!" Ah! But better than these is wisdom. For they who have wisdom guard the Great mystery of Life: they commune with love which riseth above the ego, the little "I," there is but the power which is blind, not the true. Sri Rama had a code of honour; which is not found in modern warfare. On learning that Ravana is killed, Sri Rama comes to pay respects to the departed warrior: Rama had no hatred in his heart against Ravana. Sri Rama was a warrior of Dharma. Sri Rama was a model warrior because he was great purifier: How did he purify the life of India? The answer to this is found in Ramayana. Sri Rama had no greed of gold or dominion. He won Lanka but did not keep Lanka to himself. Lanka had great civilization but not the Aryan moral code. Sri Rama gave the throne of Lanka to one who was a man of Dharma and righteousness and himself departed. We, therefore, cannot live without Rama: a great purifier, a great warrior who set traditions for pure, truthful, honest and simple life. Let us remember him on this auspicious "RAM NAVMI DAY".

Northeast. In a recent historic development, the Government of India and the Government of Manipur signed a peace agreement with the United National Liberation Front (UNLF), one of the oldest armed groups in Manipur: This agreement paves the way for a new era of peace in the Northeast in general, and Manipur in particular. It marks the first time that a valley-based Manipuri armed group has agreed to renounce violence, return to the mainstream, and respect the Constitution of India and the country's laws. The agreement will not only end hostilities between the UNLF and security forces, which have claimed thousands of lives over the past half-century but will also provide an opportunity to address the community's long-standing concerns. The UNLF has been active since 1964, operating both within and outside Indian territory. Following the Modi government's arrival, ULFA, Assam's oldest insurgent group, agreed to renounce violence, disband the organization, and fully participate in the democratic process. Amit Shah has consistently maintained that insurgents are misled individuals. He believes that if they are provided with employment opportunities, security, and a vision of a new India, they will abandon violence and choose to join the mainstream. The surrender of ULFA cadres is a testament to this belief. Shah's policies have successfully led to the surrender of over 9,000 cadres involved in insurgency across the Northeast.

Meanwhile, The Central Government is making all possible efforts to support development of sports in the North- Eastern states through funding. All essential sports are being taken to support the NE States, and the Government is positively and continuously sanctioning the proposals received from the NE, including Nagaland. Under Khelo India Scheme, the second Khelo India Games were held in Guwahati. Given this backdrop, it looks that NE states would give positive results to BJP in the forthcoming Lok Sabha election. (The Author and columnist contributing Editor of BBC, NavBharat Times, The Patriot and Lok Mat (Hindi))