-Chanakya

DEVELOPMENT STEP

→ammu and Kashmir (J&K), a region renowned for its breathtaking landscapes and rich cultural heritage, has long been a symbol of beauty and complexity in South Asia. The state, located in the northernmost part of India. is celebrated for its snow-capped mountains, lush valleys, and serene lakes. However, it is also a region with a complex political and historical background.

The picturesque setting of J&K, with its iconic Dal Lake in Srinagar, the holy Amarnath Cave, and the lush meadows of Gulmarg and Pahalgam, provides an unparalleled experience for visitors. Srinagar, often dubbed the "Venice of the East," is famous for its traditional houseboats and vibrant local markets. The region's natural beauty is complemented by its rich cultural tapestry, which includes a unique blend of Kashmiri, Punjabi, and Ladakhi traditions. Despite the challenges, J&K remains a region of immense beauty and potential. The ongoing efforts to improve infrastructure, promote tourism, and address socio-economic issues reflect a commitment to fostering peace and development. Visitors to J&K are often struck by the warmth of its people and the majesty of its landscapes, making it a memorable destination. In summary, Jammu and Kashmir offers a unique blend of natural beauty, cultural richness, and historical depth.

Agro-Processing for Farmers Prosperity

lthough there has been large industrialization in the last 60 years, agriculture still occupies the prominent place of importance. Still agriculture is considered as the backbone of the Indian economy. The most important problem now-a-days is to provide the remunerative price to the farmers for their farm produce. This problem can be solved by the value addition in different crops produce and can be marketed both inside and outside the country. This can also generate more employment for the rural people. Agriculture has provided us the food security but nutritional security is still awaited. Value addition is the process in which for the same volume of a primary product, a high price is realized by means of processing, packing, upgrading the quality or other such means. Value addition in agriculture is one of the important components of nutritional security. In the present era, agro-processing and crops diversification has become buzz words in the agricultural trade. The whole world has become a single global market and there is very tough competition in this market. Product diversification is essential for harnessing the full potential from present scenario of development. Agro-processing helps in the industrialization, employment generation, export, extended availability of produce, avoidance of post harvest losses, foreign exchange earnings, product diversification, easy marketing etc. Sometimes farmers get less price of a particular farm produce due to its surplus production. This problem can be solved by the crop diversification which creates an opportunity to earn more money from the different crops produce. Crop diversification and value addition are the two techniques for the profit maximaztion and nutritional security. Value added agriculture helps to increase the value of primary agricultural commodities through a particular production process. Small scale processing units, organic food processing, traditional crops production, agri-tourism and bio-fuels development are examples of various value-added projects that have supported to create new jobs in the rural areas. Agro-processing is needed for the profitability of the farmers, to empower the farmers and weaker sections of the society, to provide safe, quality and branded food to the consumers, to reduce post-harvest losses, reduction in import and increasing exports, encourage the growth of subsidiary industries, to reduce the risk of marketing, to promote the crops diversification and to increase the financial stability of the farmers. Attentiveness to consumer demands in quality, variety and packaging are important. In order to be unique and novel, new product should be attempted. The product we develop should be one of its own kinds for which crop and variability indigenous to our country should be exploited. The product should be new and unusual like black or blue rose so that no one can compete in the market. Biotechnology can be utilized for the value addition especially in horticultural crops. The product we develop should have demand in the market. The product should have high value for low volume for ease of trading and distribution and the extracts such as spices and herbal plants can fulfill this requirement. Quality and quantity of the product should be maintained in the market. Ultimately market is the key for success of any product. Agro- processing industries can play a significant role in increasing the income and employment among the farmers. The consumption of processed foods is synchronous with the rise in incomes as income elasticity of these foods is very high. Presently our country reached the status of lower middleincome' among the countries in the world and therefore, the share of processed food in the food basket of our population is bound to go up. Urbanisation, diversification of diets, globalization of diets, rising share of women in work force, nuclear families, changing policy perspectives including digitalisation and export opportunities propel growth of food processing sector. Agricultural innovations have a significant impact on agricultural performances and can be beneficial for both the producers and consumers. Processed foods were considered as rich people food for a long time and suffered heavy taxation, riddled with so many taxes including steep taxes for packaged products. This has been gradually changed with successive reduction in excise duties and state taxes to benefit farmers. Concept of cold chain was non-existent before the nineties and postharvest losses were very high due to poor infrastructure facilities. Transport costs were relatively high leading scholars to conclude that importing from other countries was cheaper than transporting from one part of the country to another. Standards and protocols for food safety and laws for food safety were almost negligible. Before eighties the food policy in India has mainly concentrated on increasing the production with a view to substitute imports which became a common feature during the immediate post-independence years. Before eighties the issue of processing the food did not arise as a policy question. On the other hand, the industrial policy since the second five year plan concentrated on the heavy industries required to build up the necessary infrastructure for the industrial development. Though there were some foods processing industries in the organized sector, they were part of small and village industries and have no separate identity. The consistent rise in per capita incomes and the shifting of the incomes after 1981 to a higher growth path led to the rise in middle classes, who were able to purchase the power to buy the processed foods. The growth of manufacturing industry also necessitated encouraging food processing sector. The central government, in view of these changes, has started attempts to invigorate the sector by forming a separate ministry for food processing industries in 1988. India is a late entrant into the food processing sector and international market. Though some measures are initiated after the formation of the ministry for the speedy development of the sector, it is only after the country embarked on full scale liberalization in 1991 that the food processing sector got real impetus. Several policy initiatives for freeing the licensing system, foreign investment etc., are taken during this time to encourage this sector. The concept of food parks, agri-export zones, mega food parks, cold chains and human resource development have been initiated besides several incentive schemes. The central government has released a food processing policy in 2001

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and again in 2005. The new agro-processing industries set up to

process, preserve and package fruits and vegetables are allowed

SKUAST-J).

Buddha Amarnath Mandir (Chattani Baba Mandir): Biggest Hindu religion attraction of Poonch

■ SHAFEEQ MALIK

n the lap of majestic mountains, dense woods, serene landscapes, gushing waters and lush greenery lies a Pracheen Mandirthe Buddha Amarnath Temple also known as Chattani Baba on an analogy of Barfaani Baba (a name given to Amarnath shrine which lies in higher reaches of Tehsil Pehalgam, Distt Anantnag). Budha Amarnath is a site of great spiritual significance for Hindus, however, there is no any established link or resemblance between these two world renowned Hindu/Sanatan pilgrimage centres except that the vatras for both centres are undertaken every year in rainy season. Buddha Amarnath Yatra is a 10-15 days festival that attracts thousands of devotees from across the country. This period of time witnesses the festive mood of the society as members of all communities of the twin Districts of Rajouri and Poonch work in collaboration to each other to make necessary arrangements for the convenience of the pilgrims. Food stalls are installed at different locations enroute Budha Amarnath Temple by the volunteers so that the Yatries could be provided with the food and other amenities without any fail. Different batches of Yatra are received in Poonch town for stay from where they move to the temple and back before heading to their homes. During this period every day seems to be a festival day

The vatra concludes with the arrival of the 'Charri Mubarak' (holy mace) at the shrine from Dashnami Akhara, Poonch in which a large number of local devotees too take part. This year the vatra commenced on August 07 and is scheduled to conclude

in the region and people enjoy a lot.

According to local legends, the temple dates back to ancient times, and its foundation is attributed to the sage Bhrigu. Believed to be dedicated to Lord Shiva the Buddha Amarnath Temple is located on 33.48 N &74.15 E in Village Rajpura, Tehsil Mandi, District Poonch of Jammu & Kashmir. The Loran river (Pulsata river), considered sacred, flows by the temple, where pilgrims traditionally take a bath for their purification before entering into the Mandir Parisar. Thousands of devotees undertake the yatra annually to pay obei-



sance at this renowned shrine of Lord

Budha Amarnath Templeis round about 20 kmaway from Poonch town and 30 km from Surankote whereas it lies at a distance of 90 km from Rajouri and 240 from (approximately). It can be reached from two sides; one from the Jammu-Poonch road via Bhimber Gali (BG) and the other sidefrom via Dehra Gali (DKG) on newly constructed road that passes through Bufliaz the first hamlet of Distt Poonch when one travels on Mughal road from Distt Rajouri. This road runs along the right bank of river Suran for about 50 km parallel to the old road that lies across the river. The nearest airport and railway station are Jammu.

The structure of the Buddha Amarnath Temple is a beautiful reflection of traditional Hindu architecture but it is also supplemented by the regional flavour and style. The main shrine houses an ancient Shiva lingam, which is the focal point of worship where the devotees perform rituals and offer prayers to seek blessings and

According to local legends, the temple dates back to ancient times, and its foundation is attributed to the sage Bhrigu. The temple complex is relatively modest but possesses a serene, quiet and peaceful ambiance. A floating stone is also housed in the temple complex. It is believed that the floating stone is part of one of the stones used in construction of Ram situ that connected India with Sri Lanka (from Dhanuskodi in Tamilnadu India to Talaimannar in Distt. Mannar in Northern Sri Lanka).

Budha Amarnath temple remains open throughout the year but the winters

become a little harsh hence it is always advisable to visit the temple during summersowing to the favourable weather. The rainy season is very pleasant in the area which turns the entire terrain into green heaven laden with fruit and other produce of the area including grass and herbs. Maize and paddy fields add to the beauty of mountains. The journey to the temple offers an opportunity to the adventure lovers to expedite their hobbies and experience the first hand encounter with the natural beauty of the area, making it a rewarding pilgrimage. It needs a special mention that the District Administration has taken so many steps to woe the visitors. As a visible step the administration has started rafting for the first time in Poonch and now they are also looking forward to introducing paraglidingtoo.

A rafting camp was held in Poonch last month in which many enthusiasts took part and made it a mega success. Rafting got a voluminous response from the public.

The Buddha Amarnath Temple in Poonch is a hidden gem that offers a unique glimpse into the spiritual and historical landscape. Its serene environment, historical significance, and cultural importance make it a worthy destination for those interested in exploring lesser-known aspects of India's rich heritage. Whether you are a devout pilgrim, a curious traveller or an adventure enthusiast, the Buddha Amarnath Temple promises a memorable and enriching experience.

It is to be taken on account that in spite of its tremendous importance Budha Amarnath is not easily accessible to all and one has to face so many hindrances and problems to reach here. Under such situation it is necessary to put all our efforts and workout every possibility in making it easily accessible to larger number of people.

In this connection an airstrip on the analogy of Lukla (Nepal) may be constructed at Nurpur/Shahpur heights at 33.48.08 N and 74.13.59 E which in turn can be connected with the Temple by a rope-way under Parvatmala scheme. It will prove boon to the defence services, to the commercial operations and to the adven-

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Importance of Shrawan (Sawan) month in Hindu Religion

OMKAR DATTATRAY

he month of Shrawan -Sawan has a special importance for Hindus and is of great significance in Hindu religion .It is regarded as a holy and sacred month in Hindu calendar and Hindus perform many religious functions in this month and many observe fast and also worship Lord Shiva and seek his blessings and devotees worship the Lord of destruction -Shiva with great devotion and propitiate this God by performing special Puja The holy month of Shrawan usually falls. in the Georgian calendar month of July-August .The month of Shrawan is wholly devoted and dedicated to the worship of Lord Shiva who is pleased very easily and with simple worship and so Shiva is also called Ashutosh

The month of Shravana is very important for the entire Indian subcontinent, as it is connected to the arrival of south west monsoons .For many Hindus the month of shravana is a month of fasting .Many Hindus fast every Monday for Shiva and/or every Tuesday for Parvati .Fasting on Tuesdays is known locally as "Mangla Gauri Vrat." Shravana is considered to be holy month in the Hindu calendar due to numerous festivals that are celebrated during this time .Also special worship of Shiva and fasting is observed on Mondays. .Dashma Varata is dedicated to Dashama and is observed as per Gujarati tradition .Krishna Janamashtami marks the birth of Krishna on the eight day after full moon which is the 23rd day of Shrayana according to amanta tradition and is celebrated with great pomp and show by Hindus across the world ,especially those of Vaishnava traditions .Raksha Bandhan also called Rakhi Purnima or simply Rakhi

in many parts of India and Nepal ,is a Hindu religious festival and is celebrated on Shravana Purnima and famous Amarnath Yatra also culminates on Shravana Purnima .For Kashmiri Pandits it is Shravan punim and they observe fast on this day and visit Shiv temples for the worship of Shiva and Parvati .In western India and parts of Maharashtra, Gujarat and Goa ,Shrivana Purnima day is celebrated as Narali Purnima .On this day an offering of a coconut -naryal in Gujrati ,naral in Marathi is made to the sea as a mark of respect to Varuna ,the God of sea .Nag Panchami is also celebrated in many parts of India including Jammu on the fifth day after Amavasaya of Shravana month .The snake God Naga is worshipped this day In Karnataka Rasaya Panchami is celebrated on the fifth day after amavasya .In southern and central parts of India including Maharashtra Goa, Andhra Pradesh, Tamil Nadu Karnataka and Odessa Shravana, Purnima day is when many communities perform the ritual of AvaniAvittam or Upakarma .Shrivana Purnima dav is also celebrated as Balram's birth day .In some parts of India Gamha Purnima is celebrated on shravna purnima .Besides this Kajari Purnima ,is celebrated in central parts of India such as MP .Chhattisgarh and Jharkhand. In Gujarat ,Shrivana purnima day is celebrated as Pavitropana .On this day people perform grand Puja or worship of Shiva .On the Eakadshi of Shravana in Gujarat and Rajasthan Vaishnavas celebrate it as the birth of Pushtimarga, the path of grace. Jandhyam Purnima is celebrated in AP on Shrivana Purnima .In Haryana and Punjab Hindus in addition to Rashka Bandhan celebrate

Salono .It is celebrated by priests solemnly tying amulets on peoples wrists for protection against evil .Shravani Mela is a major festival time at Deoghar in Jharkhand with thousands of saffron clad pilgrims bringing holy water around 100 Km on foot from the Ganges at Sultangunj Bihar .Shravana is also the time of the annual Kanwar Yatra ,the pilgrimage of devotees of Shiva .known as Kanwaria make to Hindu pilgrimage places of Hardwar ,Gaumukh and Gangotri in Uttrakhand to fetch holy water from Ganga. Study of the Vedas begins in Shravana with upakarma and pauses in Magha with an utsarjana ritual resuming the following Shravana .Thus Shravana month is considered as one of the holiest months in the year according to Hindu Calendar But why is this month called Shravan? It is believed that on purnima or full moon day or at any time during this month ,the Shravan Nakshatra or star rules the skies and hence this month derives its name from this Nakshatra .Devotees offer Patram-Pushpam-Falam toyam to Shiva linga in Shravan Maas .The shrayan month is synonymous with auspicious festivals and events .It is the best time to conduct all important religious ceremonies, as all most all days in this month are auspicious for good beginning .Shravan maas ruling deity is Lord Shiva .In this month ,each Monday is celebrated as Shravan Somvar across all temples with the Dharanatra hanging over the Shiva Linga, bathing it with holy water and milk throughout the day into the night .Devotees offer Bael leaves ,flowers ,holy water and milk to Lord Shiva on every Shravan Somvar .They fast until the sun goes down and the Nandadeep, the Akhand Diya ,burns throughout .The Samundra

Manthan is very important episode as per the Puranas .The churning of the milky ocean ,that is Samundra Manthan in search of the Amrit took place during the month of Shravan .Devout devotees of Lord Shiva consider it auspicious to wear Rudraksha during the month of Shravna. Shravana the fifth month of the Hindu calendar .In India's national civil calendar Shravana is the fifth month of the year beginning on July 23 and ending on August 22.In Tamil calendar ,it is known as Avani and is the fifth month of solar year .In lunar religious calendars Shrayana begins on the new moon (according to the amanta tradition) or full moon (according to the purnimanta tradition) and is the fifth month of the year. Being the period when monsoon falls over the heated plains of India, the season is celebrated in various texts such as the Sanskrit text Meghaduta by Kalidas .Many films too have been made with Savan in their title .like Ava Sawan .Jhoom ke,Sawan Bhadon ,Solva Sawan, Sawan ko Aane Do ,Pyassa sawan .Also ,in Hindustani classical music many songs are themed around Radha and Krishna during the rainy season ,and also bollywood songs for example Sawan ki Ritu Aai,Sawan ka Mahina Pawan kare Sor and Rim Jim gire Saawan .During the month of Shravaa ,Hindu community in the regions of Goa ,Maharashtra and Karnataka practice a vegetarian diet .In short all the above shows that the month of Shravan has got a special importance for Hindus across the country and abroad and it is considered as the holy month in the Hindu Calendar.

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New Perspective Needed

■ VIJAY GARG

of there is a discussion focused on the happiness and sorrows of women and its system, then one can often hear from someone's mouth that a woman is the enemy of women. Those who stay away from the layers of this issue agree. those who understand its layers find it difficult to agree. In fact, whatever a woman acquires, she imparts the same knowledge and values to her daughter. daughter-in-law or other girls. In today's era when usually every girl and woman has access to their home through the internet, We are getting all the news from outside and around the world, in such a situation, if a woman says that she is scared of today's girls, then it is surprising. While searching for a daughter-inlaw for his son, an acquaintance said that he is a little scared of the girls of today... Girls of today are very clever... They take all the money from the boy and keep it with themselves. Hearing such things, it seems at once that she would be angry with some particular girl, that is why she is saying this, but the irony is that this opinion was related to her thinking, what

reallyIs it okay for an educated and responsible woman of today's era to think like this about girls who dream with a little freedom? One should not be surprised when such things come from the mouth of men. Whenever someone intrudes into someone's power, he suffers. But when an educated woman repeats such thoughts again and again, then the need to think about it is felt. Mahadevi Verma emphasizes that an educated woman should always support her illiterate sisters, so that other women alsoCan move forward. If Savitribai Phule had also thought the same, would half of the population who are able to get education today come out of their homes? Probably not. Actually, every coin has two sides. If we look carefully, one aspect is the struggle of girls to come out of the house in today's era, then the other aspect is the thinking of those women who believe that the freedom of women to go out of the house has changed the family life. Have ruined. It can also be seen in this way that those women who are working outside the home, theyThere are challenges before working women. We have heard since childhood that after a certain age, girls should learn to take care of the house, because girls have to go to someone else's house. Even after seventy-five years of independence, our society has not been free from this thinking. Even today, we pay more attention to teaching household chores to girls than to boys. As a result, working women try their best to manage both inside and outside the house, so that they are not accused of leaving the house if they are working, a bigSocial media is also a problem for women. Social media is not allowing women to free themselves from the image of a woman with all the virtues. In such a situation, if a male-dominated society easily finds half of the population suffering from the disease of omnipotence, then whose fault is it? When situations are so demanding, women have to work harder to prove themselves. In such a situation, even after doing all this, one has to hear that today's girls have become more clever... they trap innocent boys. Sometimes it's like thisIt seems that mothers who love their sons very much and are so proud of their innocence and that of their sons, should, as a precau-

tion, refuse to marry their children. When you start cooking roti and dal yourself, you will understand the pain of women's life surrounded by double pressure. There is one more problem. Today's women are working at two levels. One is that she is trying to prove herself, second is that she also wants to live her freedom. It is natural for these two pressures to create contradictions in personal life. It is only there. This contradiction becomes even stronger when in today's time everyone wants an educated modern daughterin-law and wife, but he wants to limit her freedom. In such a situation, people often present the example of a handful of women and weigh every woman's freedom on the same scale. The problem is that when the meaning of freedom changes from one house to another, then how can we see the freedom of all women across so many social categories from the same lens! In such a situation, today the women of the older generation have to A new perspective is needed for the new generation of women.

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