

## HAR DIN HAR GHAR

## AYURVEDA

At a time when everyone is getting attracted towards western civilization and trying to adopt foreign culture, leaving the precious and valuable tradition and customs of the country, it is the present Government which has initiated several steps for safeguarding the traditional practices. Yoga and Ayurveda are two major sectors, having a vast history of hundreds years with origin in India, but it is really sad that with time, the impact of westernization increased to such an extent that people forgot these priceless things and adopted others methods of treatment. It is the present Government which has taken several steps for the propagation of these besides imparting awareness among regarding the importance of these sectors. In this regard, the All India Institute of Ayurveda (AIIA), under the Ministry of AYUSH, has launched Ayurveda Day 2022 programme. AIIA has been chosen as the nodal agency for driving Ministry of AYUSH's mandate for Ayurveda Day this year. The theme for the celebration is 'Har Din Har Ghar Ayurveda'. Ayurveda Day curtain raiser for the six-week long programme saw virtual presence of a number of dignitaries including Minister of Ayush Sarabanan Sonawal, MoS for Ayush Dr Munjapara Mahendrabhai Kalubhai, Secretary Vaishya Rajesh Kotesh, Special Secretary P K Pathak and NCSM chairman Vaidya Jayant Deopujari. The Ministry of AYUSH celebrates Ayurveda Day every year on Dhanvantari Jayanti and this year it will be celebrated on 23 October. This year the Ministry is celebrating it in collaboration with all the Ministries and departments of Government of India so that every person of the nation is made aware of traditional systems of medicine. Speaking on the occasion, Sonawal said, "The six-week programme is a noble endeavour to take forward the vision of Prime Minister Narendra Modi ji. The success of this programme will be possible only if we are able to reach every citizen of India, and therefore, over the coming weeks, we will focus all our energies to interact with and sensitise the people so that the message of Ayurveda can percolate down to all levels. Har Din Har Ghar Ayurveda's stresses on creating awareness of 'Ayurveda for Holistic Health' in every household. This will help our nation become healthy and strong." Sharing views, Dr Mahendrabhai said, "By joining hands with other countries, we aim to take Ayurveda to every house and make true the vision of 'From Healthy India to a Healthy World'. Director AIIA Prof Tanuja Nesari shared the details of the programme and highlighted the key events that will take place over the next few weeks. The programme will see participation from various ministries of the Government of India with an aim of achieving 3Js - Jan Sandesh, Jan Bhagidari and Jan Andolan.

## OFF 'D' CUFF

We don't have a choice. We have to live. But we can choose how to live! We can either live as prisoners behind the bars of misery and sorrow, attached to possessions and people, crying with shame and guilt, believing in the myth that we have grown up with or we can be free from all misery – it is a choice! We create our own prison and then cry that we are being forced to live a certain kind of life. We have wings to fly in the sky, but we tie our wings with strings, and we crawl through life, experiencing the pain of body, the misery of the mind, and the agony of the ego, which we are not. We are free to discover who we truly are, but instead of doing so, we consume this beautiful gift called life, and soon, it is over. Some of us are so depressed, so full of anxiety, stress, and misery, that we contemplate suicide. We don't realize that death is not the end, it is just a bend. We have to come back to earth, in a rebirth, again and again, till we are liberated from this cycle and united with the Divine. A very few amongst us are fortunate, to go on a quest, and to realize the truth about life. They are the ones who realize that the goal of life is Mukti – Freedom! Mukti or Freedom means living a life of everlasting peace, eternal happiness, and Divine Love as long as we are on earth. And then being liberated at death from the cycle of rebirth. Rebirth is not a myth. It is a reality! Just like we do not deny the death of the body, and the birth of a child, we cannot deny the existence of Universal Laws that appear to govern life on earth. No doubt that in our quest, we may be amongst the few who realize that this world itself is Maya, a Cosmic Illusion and everything is Leela, nothing but a show. We are just actors who come and go. But as long as we appear in a physical body, carrying Karma, the burden of our past actions, we have no option but to suffer the triple suffering, just as we enjoy the pleasures of this seemingly beautiful world. The ultimate goal is Liberation, Mukti, and Unification, Moksha, Nirvana or Salvation, whatever you may call it!

The journey of life is meant to be lived such that we ultimately return to our source. Most of the world calls the source or the Creator, God, who call it!

Air Atman In Ravi

Many roads lead to the path, but basically there are only two: reason and practice.

-Bodhidharma

## EDITORIAL

## Technological Interventions for Rural Development

## ■ DR BANARSI LAL

Agriculture is demographically the broadest economic sector and plays a significant role in the overall socio-economic fabric of India. Rapid growth of agriculture is essential to achieve self-reliance at national level, for food security and to bring about equity in distribution of income and wealth resulting in reduction in poverty. Agriculture continues to be an occupation and way of life for more than half of the Indian population. The agriculture, which is an engine of growth and development and a significant contributor to the national economy, has been greatly influenced by the process of globalization. There is a matter great concern about imbalance of total production, the urban-rural divide, national nutritional and food security and economic access to food. The agricultural strategy in the country seeks to bridge the product and production gaps. The policy envisages promotion of sustainable agriculture through a regionally differentiated approach, improvement in the input use efficiency, development and transfer of technology. There is a need to focus on technology generation, refinement and its application in agro-ecological or social circumstances. Agriculture is an engine of growth and development and acts as an important contributor in the Indian economy. The agricultural globalisation and revolution in information and communication technology have brought tremendous changes in world economic growth. The Indian agriculture is passing through an era of transition. The agricultural situation has become more competitive, knowledge based and market-led. The Indian government is making serious efforts to increase the crops productivity, improving rural income, creating employment opportunities, making environmental security etc. There is also the need to develop an approach not only to develop ecologically sound technologies for different areas but also to facilitate their utilization at gross root level. In mid-sixties, the green revolution gave a sudden boost to the production and productivity of major cereals. Yet, there are several challenges and downstream consequences being faced by the Indian farmers. The impact of green revolution remained confined to the assured irrigated areas of the country. The agricultural research has success to selected crops. There is great difference between the actual and potential crops yields. Deterioration of soil health, ground water depletion, regional imbalance, environmental pollution, rural people migration etc. are the consequences of intensive agriculture following green revolution. There is need to rectify the regional disparities, technological empowerment, food

insecurity, fatigued green revolution, malnutrition etc.

The Indian farmers and farm workers are the backbone of India. The contribution of farming to rural development is mostly dependent on the development and dissemination of innovative technologies. Agricultural technologies choice have a critical impact on many aspects of agricultural development, especially the way we choose them, the way we innovate and design them and the way we deliver them to masses. Technology must be carefully chosen to enable farmers to acquire and imbibe knowledge according to their needs and environment. The technologies should be made in such a way that they upgrade their traditional skills and capabilities, minimize fatigue, reduce drudgery, innovative, assured added value to existing methods of operation, generate employment, use local resources in both men and materials, need low capital investment, low cost, be capable of replication and adoption, blend harmoniously with existing eco-systems leading to tangible improvements in the living conditions and self-sustained development of the farmers. It is necessary to develop and introduce appropriate technologies coupled with sound delivery systems which ensure economic and ecological sustainability and optimum use of local resources emphasizing on capacity building and technological empowerment, particularly small and marginal farmers. Modern agricultural technologies are of limited value if they are not adopted by the farmers due to their unsuitability to particular socio-economic and agro-climatic conditions. Some of the improved agricultural technologies are hardly adopted by the farmers or totally rejected by them. Major reasons of poor adoption of technologies are: not matching with the farmers' needs, economically not viable, unavailability and not compatible with their farming system. Mostly the agricultural technologies are not appropriate for the small and marginal farmers. In conventional researches, there was negligible involvement of the farmers. These factors compel the extension personnel and researchers to shift to more farmer-oriented, holistic and interdisciplinary approach for technology development, its refinement and its dissemination. There is need to involve the farmers for assessment and refinement of technology.

Agricultural technologies work as the catalyst for both the agricultural development and rural poverty reduction. In order to implement the technology assessment and refinement, one village or a cluster of villages can be identified. Participatory Rural Appraisal (PRA) technique can be used to analyze the agro-ecosystem and socio-economic status of the

farmers of the particular village. Problems in food grain crops, animal husbandry, horticulture, soil health, mushroom, sericulture, apiculture etc. need to be identified by the extension personnel's. To implement the technological interventions, an action plan made by consulting farmers, extension personnel, scientists and various district heads. The field trials have to be laid out for testing of research information. The farmers are expected to co-ordinate the field trials with the guidance of research scientists and extension personnel. Required inputs and trainings should be provided to the beneficiaries during implementation of technological interventions. The data like technical parameters, economic factors and farmers' response are necessary to be taken. The scientists and farmers can judge the suitability of the technology in a particular location and further refinement can be done in varied agro-ecological conditions.

The Indian Council of Agricultural Research (ICAR) has started a project on Technology Assessment and Refinement (TAR) through Institution Village Linkage Programme (IVLP). In case of technology assessment and refinement, the research, extension and farmers develop the strong links. It is mandatory for Krishi Vigyan Kendra's (KVKs) of State Agricultural Universities (SAUs) to assess and refine the location specific agricultural and allied sectors technologies based on the field problems. By assessing and refining of technologies, research becomes more need based and problem solving. It strengthens the scientists and farmers' linkages. It helps to develop modules for different farming situations. As the farmers from different locations are fully involved in technology assessment and refinement, they develop confidence to adopt the technology. The experience of the farmers should also be considered in research planning. The technology development, refinement and dissemination is a unique tool for strengthening the linkage between the research scientists, extension personnel and farmers. Policies for agricultural technologies development should take account of new economic and environmental challenges for farming, diversity of rural livelihoods, the increasing privatization of technology provision and complexity of agricultural markets. Agricultural technologies should be compatible with the wider goals of rural development. Re-invigorated and efficient public agricultural research and extension systems are required that can provide productive technologies to support the robust agricultural sector.

(The writer is Head, KVK Reasi SKUAST-J).

## Twin towers of corruption demolished

## ■ OKMAR DATTATRAY

The NDA government's zero tolerance policy against corruption is going on and under this policy and on orders of the Supreme Court of India, UP Government has demolished the twin towers of corruption in Noida. The twin towers were raised to ground within seconds and it clearly shows that the corruption cannot be tolerated and the corrupt will have to pay a heavy price for indulging in corruption. The busting of the twin towers of corruption is a clear war against corruption and it shows that corruption will not be allowed to raise its ugly face in the country and the corrupt will have to face the music of governmental action as the zero tolerance against corruption is being implemented in letter and spirit to free the country from scourge and menace of corruption which is eating the very vitals of the country and so the action against corruption will continue with determination and the corrupt will not be spared in any case and they will have to be responsible and answerable for their acts of corruption. The busting of the twin towers shows that the corrupt howsoever high will not be spared in any case and will be dealt with strong hand by the government. The people of the country should cooperate and praise the crusade of the government against the hydra headed gait of corruption. The menace and disease of corruption is threatening us in the face and the governments action of demolishing the twin towers in Noida is really appreciable and the war against the corruption and the corrupt should continue with all force and determination so that the corruption will be eliminated from our body politic and administrative hierarchy and the people will feel relieved from the corruption. The people are required to help and cooperate with the government in its fight against corruption so that it is shown door in a very short time and the society will be freed from the jaws of the corruption. The busting of the twin towers is not only the demolishing of the 32-storey building but is the demolishing of the corruption and so actions and war against the corruption and the corrupt should continue

to free the country from the menace of corruption which is threatening our life and existence and therefore it is necessary to fight the corruption to the finish so that society will have a sigh of relief. The CM of UP is doing a commendable job of cracking the corruption and other in power in country should emulate Yogi and replicate his model to fight the monster of corruption. Thus it is important to imbibe the zero tolerance policy of Modi-Yogi and attack the demon of corruption with all force at our command. Corruption is a national curse and the government should continue its war against it with all ferocity so that it is shown the door in a very short time. The thousands of crores of the tax payers money is the country losing because of the corruption and our sincere efforts of national development pale into insignificance because of the threatening menace of corruption which is staring us in the face. Thus the government and the general public should sincerely attack the gait of corruption and free the country from the scourge of corruption. Any effort and drive against the corruption will be successful only when it has the support of the people and thus the general public should rise above selfish interests and cooperate and help the government in its national task of breaking the back of corrupt and freeing the country from the menace of corruption. Yogi is in fact doing a commendable job of attacking and demolishing the corruption and his sincere efforts will yield the required results and the corruption will become a thing of past, but the only condition is that the fight against the corruption should continue with redoubled efforts. Thus it is required that as the responsible citizens of the democracy should help the government in its task of fighting the corruption so that it will be wiped from the face of the country. Today the corruption is threatening us and thus there is great and urgent need to cooperate with the powers so that the monster of corruption is shown the door. Thus corruption has no place in our society and in the government and so we should not only resolve to fight the corruption but also put the resolve to fight the

corruption practically so that the war against corruption will be won in a shortest possible time. For the fight against the corruption the citizenry should tighten its belt and help the powers in its fight against the corruption which is badly required in the country. The huge amount of the public money is wasted because of the corruption and this is a big loss to the country and so all of us should help and cooperate with the government in the fight against the corruption. The government single handedly cannot fight the corruption and it requires the help and cooperation of the general public so that the corruption will be erased from the landscape of the country. The country will win the war against the corruption only when the people will also cooperate with the government in its fight against the corruption and therefore it becomes our responsibility and moral duty to join hands with the government in its fight against the corruption. Then and only then the government will be successful in its fight against the corruption otherwise not. Therefore it is incumbent upon the people to cooperate with the government in its fight against the political corruption or corruption so that we are freed from the clutches of the corrupt officers and officials who only amass wealth beyond the known sources of their income. Now that the war against corruption has begun and it should be carried to its logical conclusion. But one thing should be noted here that is that the fight against corruption is a continuous process and it should thus be continued to yield desired results. So no complacency should be shown with the corruption and the corrupt should be dealt with an iron hand so that corruption is shown the door. One may conclude this write up with an adage which reads, "Power corrupts and absolute power corrupts absolutely" and so there such be reasonable restrictions on the powers of the political bosses so that corruption is checked and kept under control. and not allowed to gain momentum in the country.

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

YOUR COLUMN  
Rising social evils

Dear Editor,

The social evils are prevalent in our society. Some of them are attached to it since time immemorial. But some have recently crept into our society. The evils prevalent in our society are dowry, drug addiction, domestic violence, female feticide and infanticide, illegal abortions, corruption, gender inequality, racism, human trafficking, casteism, poverty, food adulteration and hoarding, to name a few. All these evils adversely affect our lives. But some are grave than others. Likewise, the female infanticide and feticide are against humanity and the natural plan. No one has the liberty to kill a living being especially a human being. It directly attacks the very survival of generations. But this sort of behaviour is not the culmination of some days, but it has a long history that slowly and steadily prepared the ground for such behaviour that we see in our society. I would like to throw some light over some causes that will make us understand the real nature of these evils. The first cause responsible for these evils is materialism. This materialism is such a path that is to be treaded upon carefully. It has the potential of creating as well as destroying. But the experience shows that a majority of people are destroyed by the harmful side of materialism. They worship materialism. Humanity is humiliated in the pursuit of this. The destruction of Central Asia, Myanmar, Syria, Kashmir, Africa, etc., to name a few have made it clear to us that when the crown of humanity acts against his or her capacity, the fate of the whole world is destined to be destructive. This destruction gives rise to a number of other crimes. Drug addiction, sex scandals, human trafficking, and other evils happen in these areas because. In the backdrop of the failure of the government, might become right. Anti-social elements take place of morality and the result is that the society falls into an abyss of immorality, wherefrom it is very difficult to come out. The second cause responsible for these evils is religiosity. Religions teach peace and comfort. There are some rare occasions when the violence of very less

magnitude is permitted. In today's world, religiosity has taken the place of religion. A girl is forced by her in-laws to bring modern gadgets from her parents' home. But the reality is that when a father according to his wish gives some things to his daughter as a heart's contentment, it is legal. But when it becomes matter of life and death, it becomes religiosity and becomes a life-taking evil. The third cause responsible for this is that we lack scientific temper. Every religious and non-religious text stresses upon this fact that a person should ponder over the creation of the Universe. The perfect design of the Universe will make a person realize that there is someone who is the most intelligent and the perfect designer. The diversity among living beings will allow him or her to appreciate his or her Creator. The diversity among the non-living things will also leave him or her amazed. The natural phenomena will force him or her to think that they happen due to natural causes. There is no human contribution to it. This kind of mindset is an asset for the whole of humanity. In contrast, the superstitious mind never thinks like this. He or she fears natural phenomena. The rainbow is something to be worshipped. The big trees on account of their size are to be called sacred. Animals are for the service of man but in a humanitarian manner, are worshipped without any solid base. God becomes happy when we help each other regardless of colour, age and religion. But what when we sacrifice human beings to appease gods, means that we are nastier than animals. God hates violence but we kill each other on the pretext that certain people bring ill-omen and they should be killed instantly. This approach is quite dangerous and its fruits are quite bitter to taste. I would like to throw some light over some causes that will make us understand the real nature of these evils. The first cause responsible for these evils is materialism. This materialism is such a path that is to be treaded upon carefully. It has the potential of creating as well as destroying. But the experience shows that a majority of people are destroyed by the harmful side of materialism. They worship materialism. Humanity is humiliated in the pursuit of this. The fourth cause responsible for these evils is the lenient government. They actually are hand in glove. If they are serious, no crime will happen on large scale. The culprits should be

dealt harshly. There should be no complacency in punishing the culprits. The culprits, due to many reasons, get freedom without much pain. In politics, a ruler should be an embodiment of both mercy and dread. A ruler will rule according to the situations. The other side of him or her that is dread is more important in the contemporary world. The language of love is not understood by the majority of people. So, it becomes necessary to get them on the right track by the use of a stick. I feel it is nice to punish the guilty so that others get a lesson. It will somehow bring down the graph of evils. The last cause in my opinion is that there is gender discrimination. A girl and a boy are discriminated on the basis of useless things. A boy is generally taken as source of pride while a girl as a source of shame. This mindset will not allow girls to live. The ways will be sought to kill them so that the shame they bring with them is ended forever. A ruler will rule according to the situations. The other side of him or her that is dread is more important in the contemporary world. The language of love is not understood by the majority of people. So, it becomes necessary to get them on the right track by the use of a stick. I feel it is nice to punish the guilty so that others get a lesson. It will somehow bring down the graph of evils. Our social structure makes it possible to distinguish between a boy and a girl. A girl is always looked with suspicion. Most of the times, boys get scot-free while girls got subjected to different harassments for the same activity that is done by a boy. This inequality is found everywhere. From homes to the markets, the story is the same. This atmosphere brings no comfort but only gloom and frustration. And we are eyewitnesses to this. No day passes without some girl raped, teased and molested due to prejudices. It is a long story of misery with no end in future. We call ourselves modern but we still live in an orthodox manner. We have not understood the reality of a man's creation. If we had known, we would have mend our ways. If someone knows it, he or she still follows others and the society becomes devoid of the ethically good persons that create so many problems for the society. Let humanity prevail.

Mool Raj