

I/173335/2024

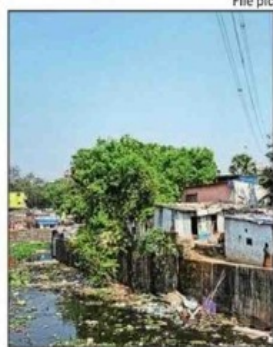
The Times of India- 27- May-2024

Continue ongoing demolition work for widening of Mithi river, says HC

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Mumbai: Bombay high court vacation bench, on Saturday, allowed ongoing demolition work for the widening of Mithi river to proceed and found no case made out by occupants of residential and commercial structures, to stay it or delay the developmental project, on a plea made by encroachers.

The HC vacation bench of Justices N R Borkar and Somasekhar Sundaresan, however, granted liberty to a set of petitioners to approach the BrihanMumbai Municipal Corporation (BMC) to reconsider



Work on to widen the river

their ineligibility and others already eligible to opt for either alternate accommodation or compensation.

Three petitions were moved urgently overnight for a Saturday holiday hearing citing scheduled weekend demolition by the BMC.

Since permanent demolition of premises, whether of a residence or a place of business, is a grave exercise, said the HC, it heard them. In one petition, five occupants were held ineligible, in another one, and in the third, all 13 were ineligible for alternate accommodation, "suddenly, inexplicably" though earlier held eligible by Mumbai Metropolitan Region Development Authority (MMRDA) in 2013, contended their advocate Mathews

Nedumpara.

The HC said the demolition was underway and noting previous orders in connected matters, had called for a survey to know if the process was followed. After also hearing BMC senior counsel Narendra Walawalkar, HC observed it indeed had, as all had received civic notice. Occupants sought a stay for ongoing demolition till their appeal, against ineligibility for alternate accommodation, pending before an additional municipal commissioner is decided. HC said while BMC decides the petitioners eligibility afresh, their appeal be suspended.

Poor rainfall caused up to 20% water cuts in last 6 years

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Mumbai: BMC has imposed a water cut of 5% since May 30 that will double to 10% from June 5. While there's no word on when it will be lifted, such a measure stays in place till the monsoon arrives to replenish water stocks. The expected onset of the monsoon is June 11.

However, a glance at figures of the last six years shows that Mumbai had fared worse on previous occasions. It faced around 10-20% water cuts owing to less rainfall, with the exception of 2021, with the longest lasting over

LONGEST LASTED OVER 8 MONTHS

2018-2019	10%	Nov 15, 2018- July 20, 2019
2020	20%	Aug 5-20; 10% Aug 21-29
2021	No water cut	
2022	10%	June 27-July 8
2023	10%	July 1-Aug 8

(Figures do not include cuts introduced for repairs or other works)



eight months, from Nov 2018 till July 2019 (see graphic).

While some officials said the early withdrawal of monsoon in 2023 had led water stocks to drop below 10%—the

lowest in the last three years—a senior BMC official said this year's action is "a precautionary measure". "The situation is not bad. We have reserved stock approved by the

state govt," said the official.

Earlier, the city had encountered stricter curbs on supply. During the 2018 monsoon, lakes in catchment areas had received good rainfall in June and July, but not in Aug and Sept, leading to the longest water cut in the last six years. Lake levels filled up to 75.7% of the required quantum that year. In 2015, too, erratic rainfall had led to 20% water cuts from Aug that year. The same year, BMC had also imposed around 50% water cut for bulk consumers like malls, star hotels, factories and stadiums.

A BMC official said in the

last few years, it had rained even in Oct, but in the last season, the city barely got any rain after Sept 29. BMC officials are hoping for satisfactory rainfall in the catchment areas soon after the monsoon's arrival.

On Saturday, a 5-10% reduction in BMC's water supply to Thane, Bhiwandi-Nizampur Municipal Corporations and other villages, too, was announced. So far, water cuts had been announced only in Navi Mumbai and Panvel in MMR. Navi Mumbai Municipal Corporation has announced a water cut of one day a week, while in Panvel,

supply will be provided only on alternate days. Thane and Kalyan-Dombivli civic bodies have not imposed similar measures so far.

The stocks in the lakes supplying water to the city dropped to 9.5% (1.36 lakh million litres) on Sunday. The figure had stood at 14.7% (2.12 lakh million litres) last year and 19.6% (2.83 lakh million litres) in 2022 on the same day. In addition to this, the state govt has also sanctioned 1.37 lakh million litres of water from Bhatsa dam and 91,130 million litres from Upper Vaitarna dam for Mumbai this season.

(With inputs by BB Nayak)

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He Hindu- 27- May-2024

Kufos calls for special fund to monitor Periyar, suspects release of sulphur into river

Fund to be allocated to monitor river for pollution, biodiversity index, carrying capacity, and absolute ecosystem health; team also suggests setting up of a regular sampling system

The Hindu Bureau
KOCHI

The Kerala University of Fisheries and Ocean studies (Kufos), which concluded a preliminary study on the mass fish kill in the Pathalam-Edayar segment of the Periyar on May 21 and 22, called for a special fund to monitor the health of the river.

The Kufos report expressed misgivings about possible direct release of sulphur into the river as yellow-coloured powder-like substances were found in the water.

The Kufos committee recommended allocation of a special fund for the Periyar to monitor it for pollution,

biodiversity index, carrying capacity, and absolute ecosystem health. The Kufos team has suggested a real-time monitoring and regular sampling system for the river throughout the year. The preliminary report was submitted to Fisheries Minister Saji Cherian on Saturday.

Poultry meal factories

The report also pointed to the presence of poultry meal factories along the river. There are at least half a dozen poultry meal factories in the region, generating foul smell and causing serious social concerns. The process of plant operations, protocols and associated inputs along with products and

by-products should be investigated to find probable pollutants, the report noted.

The report said that initial fish mortality due to poor water parameters led to mass mortality of aquatic fauna for many kilometres from the source. The water quality further deteriorated due to the mass mortality and the system is yet to recover. The inhabitant fishes and those stocked in more than 100 cages in the river were killed in the event.

Fishes were reared at the density of 20 to 30 kg/m³ in cages and even a slight change in water quality, health of the animal, environmental parameters, or host pathogen dy-

namisms would contribute to the sudden death of fish, the report added.

Basic water quality parameters such as temperature, salinity, pH, dissolved oxygen and ammonia levels were analysed on the day of mass fish kill and on the day after. These need to be compared with prior data of the Pollution Control Board.

The comparative analysis will be incorporated in the final report.

The tests showed lower dissolved oxygen levels, abnormally high values of ammonia, and low pH levels. Such conditions can individually or collectively cause reduced health, stress and even mortality among aquatic organisms.

The Morning Standard- 27- May-2024

SIGNIFICANCE OF THE GANGA AS ONE OF OUR HOLIEST RIVERS

W

ITH the spotlight on Kashi for reasons we all know, it's interesting to look again at its cultural significance. Some come to Kashi to die a 'holy death' with the surety of salvation. Death itself is known as 'Kashi Labh', the 'Profit of Kashi', while Kalbhairav, the city's fierce guardian deity, is addressed as 'Kala-kala', the 'Death of death', like his master Shiva.

For at least over three millennia, every Hindu pilgrim to Kashi carried away a small sealed copper pot or two of Ganga water to his far corner of the sub-continent. The pot is kept in his prayer nook or room. Every time there is a death in the family, the seal is broken and a few drops of Gangajal are poured into the dying person's mouth for his or her salvation. The pots have been steadily replaced by each generation, so the Ganga may literally be found in every Hindu home across India.

No wonder there were salty local sayings about this never-ending ebb and flow of humanity in Varanasi. The modern satirical poet 'Bedhab' Banarasi joked, '*Bedhab kabhon na chhodiyo aisi Kashi dham/ Marne pe Ganga miley, jeete langra aam.*' 'Never leave a place like Kashi, Bedhab, where dying, you have the Ganga, and alive, langra mangoes'.

When in Kashi, this rush of associations made me run impulsively to the Ganga's sandy edge across from the ghats and wade in deeper and deeper until I could swim a few strokes. My modest cotton tunic and pants ballooned comically in the water and a few people in wooden boats some distance away looked at me for a moment, but only for a moment, since Kashi has seen everybody and everything. A soft plop to the other side made me turn my head swiftly. A small, sleek brown body dived down and I was just in time to catch that veriest glimpse of a Gangetic dolphin.

Treading water, I looked back at the ghats with the illusion of being right in the middle of the broadly curving river, filled by a sense of deep connectedness. It was a sodden, sandy business going back, but the epiphany was worth it. I understood why Adi Sankara, the pillar of Hinduism, rushed forward in exhilaration at his first glimpse and hurled himself into the river, crying, "Mother! Your child from the South has come to you!" I had laughed scornfully at this story as a cool undergrad at Delhi University. But to actually be in the river was quite another



RENUKA NARAYANAN

FAITHLINE

thing. The centuries were on the Ganga's side and it was part of my 'hard-wiring'. There was no escaping that hold.

This uncontrollable rush of joy towards the Ganga was not unique to me or my infinitely saintlier predecessors. Such spontaneous leaps are not unusual in a regular Hindu pilgrim or even a reluctant one, nor in a suddenly-overtaken casual visitor, for



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One can witness Ganga's girlish, joyful dance as she tumbles down the mountains through Rishikesh before entering the plains, where she sobers in her flow. From Haridwar, she turns positively wide and matronly as she proceeds further eastwards to Bengal and the sea

the idea of the Ganga is imbibed "with mother's milk", as the saying goes, and celebrated through story, song and prayer in almost every Indian language. The callous modern disregard for the physicality of the river is therefore hard to understand.

Meanwhile, the pilgrim party never stops along the Ganga's banks. It begins at its icy Himalayan source, Gomukh, with offerings of flowers. As the Ganga makes her way from the snowline down to pine forests, the pilgrim presence picks up volume with many sacred chants at the ashrams along its banks at Rishikesh. While the soul-seekers meditate, chant and pray on the riverbank, another kind of party goes on in the river itself.

Hooting and hollering, river rafters

and kayakers bounce on the Ganga between the bronzed rocks on the wilder stretches of the river; in and out of rapids with terrifying names like 'Golf Course' and 'Three Blind Mice'. I, too, have been river-rafting on that stretch from Rishikesh to Haridwar, to experience the Ganga's girlish, joyful dance as she tumbles down the mountains and enters the plains, where she suddenly sobers in her flow. From Haridwar, she turns positively wide and matronly as she proceeds further across the endless hot and dusty plains eastwards to Bengal and the sea. Hindus say she swells as she goes with the increasing load of human sin washed away in her as she flows from tirtha to tirtha (a holy place by the water).

The meeting of the Ganga with the sea at journey's end is considered a mystic moment. However, in a quirky link with the English who founded Calcutta on the Ganga's estuary, I experienced the river not from a pilgrim place but from a river warden's boat. The river warden wore a white uniform and a black kepi and his face was wrinkled around the eyes from years of peering intently at the river and its banks, taking in details others would probably not notice. He knew every inch of the river on his stretch, every rock hidden in the riverbed, every shifting sand bank, every tide.

"Do you pray to the Ganga?" I ventured when a silent camaraderie of sorts was established after twenty minutes or so of peacefully watching the river. The warden grinned. "I'm a child of this river; as much as any Bhishma. I am the Ganga, an indivisible part of her while alive. And one day, my ashes will float on her waves and disappear into her." He chuckled when I shared a very in-house Hindu verse with him from the river's upper reaches: 'Before you come here in a pot or a jar/Do spend some time alive in Haridwar'.

Chop and change as we may, there's no evading the fact that our personal journeys have never ceased to flow with the Ganga.

(Views are personal)
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Dainik Bhaskar- 27- May-2024

जनप्रतिनिधियों के नेतृत्व में चलेगा अभियान, **कलेक्टर करेंगे समन्वय** **5 से 16 जून तक 'नमामि गंगे', नदी- तालाबों से अतिक्रमण हटाएगी सरकार**

सिटी रिपोर्टर | भोपाल

5 जून को पर्यावरण दिवस पर मग्न सरकार जलस्रोतों के लिए पूरे प्रदेश में अभियान चलाएगी। गंगा दशहरा यानी 16 जून तक चलने वाले इस अभियान के 12 दिनों में जिलों में नदी, कुआं, तालाब, बावड़ी जैसे जलस्रोतों को साफ रखने और इनके गहरीकरण के काम होंगे।

मुख्यमंत्री डॉ. मोहन यादव ने कहा कि इस अभियान का नेतृत्व जनप्रतिनिधि करेंगे, जबकि जिला कलेक्टर गतिविधियों का समन्वय

जल संरचनाओं की जीआईएस तकनीक से होगी जियो टैगिंग

जल संरचनाओं के चयन और उन्नयन कार्य में जीआईएस तकनीक का उपयोग होगा। इन स्थलों की मोबाइल एप से जियो टैगिंग की जाएगी। जल स्रोतों के पास सफाई के लिए फेंसिंग के रूप में पौधरोपण को प्रोत्साहित किया जाएगा।

करेंगे। इस अभियान को नमामि गंगे नाम दिया गया है। इस दौरान जल स्रोतों को अतिक्रमण मुक्त कराया जाएगा। नदियों और तालाबों से गाद निकाली जाएगी और खेती में उपयोग के लिए किसानों को दी जाएगी। जलस्रोतों की जियो टैगिंग की जाएगी और अतिक्रमण रोकने

के लिए इनकी फेंसिंग होगी। नदियों के बफर जोन में पार्क और घाटों का निर्माण होगा। इसके साथ ही पौधरोपण अभियान भी चलेगा। नदियों में गिर रहे गंदे नालों को डायवर्ट किया जाएगा और रेन वाटर हार्वेस्टिंग के लिए जागरूकता अभियान चलाया जाएगा।

I/173335/2024

Rajasthan Patrika- 27- May-2024

वाटर हार्वैस्टिंग सिस्टम और हर घर में बारिश का पानी सहेजने से गांव के सूखे हैडपंप और कुओं में भी आया पानी युवाओं ने बनाए सार्वजनिक वॉटर रिचार्ज प्वाइंट, 10 फीट ऊपर आया पानी:

विवेकानंद नवयुवक मंडल हर्ष के करीब 50 युवाओं ने पहल करते हुए स्वयं तैयार करवाए वॉटर रिचार्ज प्वाइंट

पत्रिका यादवेंद्रसिंह राठौड़ patrika.com

सीकर. यह चिंता और चिंतन की कहानी है। चिंता... अति जलदोहन की... चिंतन... उसे बचाने की कवायद! ऐसा ही कुछ सीकर जिले के हर्ष गांव के युवाओं ने किया। यहां जल स्तर काफी गहरा चला गया था।

इतना कि गांव व गांव के आसपास के क्षेत्र में पीने के पानी का भी संकट हो गया। ऐसे में यहां के युवाओं ने पहल की और एक संगठन बनाया। विवेकानंद नवयुवक मंडल के करीब 50 युवाओं ने गांव में वॉटर रिचार्ज प्वाइंट (वाटर हार्वैस्टिंग सिस्टम) तैयार करना शुरू किए। युवाओं ने आर्थिक सहयोग देने के साथ ही स्वयं ही कर्मगरी व मजदूरी की ताकि अधिक पैसा खर्च नहीं हो। गांव में सार्वजनिक व निजी करीब 40 वॉटर हार्वैस्टिंग सिस्टम बनाए गए हैं। वर्तमान में गांव का भूमिगत



जलस्तर मात्र 200 फीट पर है, जबकि अन्य गांवों व सीकर शहर में यह 500 से 600 फीट से भी अधिक है। पिछले सात साल में गांव का भूमिगत जलस्तर 10 फीट से अधिक ऊपर आया है। वहीं बारिश के पानी को सहेजने के चलते हर माह लाखों लीटर पेयजल की बचत भी हो रही है। आमजन को पेयजल के लिए परेशान नहीं होना पड़ रहा है। इसका परिणाम यह आया कि अब गांव के सूखे हैडपंपों और कुएं में भी पानी आने लगा है। विवेकानंद नवयुवक मंडल हर्ष के शंकर हर्ष व मुकेश कुमार ने बताया कि गांव में

सार्वजनिक वॉटर रिचार्ज प्वाइंट के साथ ही आमजन ने अपने घरों में जमनालाल कनीराम बजाज ट्रस्ट के सहयोग से लोगों के घरों के छत के पानी को सहेजने के लिए वाटर हार्वैस्टिंग सिस्टम बनाए गए हैं। इसके जरिए टांकों में पेयजल की व्यवस्था की गई है। शुरू में युवाओं ने अपने खर्चों व आमजन के सहयोग से गांव में बारिश का पानी एकत्रित होने वाली जगह पर वॉटर रिचार्ज प्वाइंट बनाए। इसके बाद गांव के सरकारी स्कूल, सार्वजनिक स्थानों पर ऐसे वॉटर रिचार्ज प्वाइंट बनाए गए। ट्रस्ट की ओर से घर के छत के

बारिश के पानी को पेयजल के लिए बचाने के लिए 1.20 लाख रुपए की लागत आती है, इसमें 30 से 35 हजार रुपए दिए जाते हैं। हर्ष गांव के लोग हर्ष पहाड़ से बहकर आने वाले बारिश के पानी को भी खेतों में मेड़बंदी कर सकते हैं।

अब ज्यादातर घरों में सहेजा जा रहा बारिश का पानी

गांव में बारिश का पानी भरने से जगह-जगह गंदगी हो जाती थी। पानी भराव की समस्या थी। इसके बाद

सूखे हैडपंप व ट्यूबवैल को रिचार्ज प्वाइंट में बदला

हर्ष गांव में जो हैडपंप और ट्यूबवैल सूख चुके थे, उन्हें युवाओं की टीम ने हर्ष गांव के ग्रामीणों व अन्य भामाशाही के आर्थिक सहयोग से वॉटर रिचार्ज प्वाइंट में तब्दील कर दिया है। इससे बारिश का पानी इनमें जाता रहता है, गांव में कीचड़,

गंदगी व जलभराव की स्थिति से भी निजात मिली है और भूमिगत जलस्तर भी बढ़ा है। यहीं नहीं सीकर शहर के आसपास के ज्यादातर गांवों में जलस्तर घटने से पानी में फ्लोराइड की मात्रा भी बढ़ गई है। जबकि हर्ष गांव में पेयजल में फ्लोराइड नहीं है।

ऐसे बनाते हैं वॉटर रिचार्ज प्वाइंट

विवेकानंद नवयुवक मंडल हर्ष के युवा स्वयं अपने स्तर पर हर वॉटर रिचार्ज के लिए एक 10 बाई 10 का पक्का टंकीनुमा स्टक्कर बनाते हैं। हैडपंप या ट्यूबवैल के पाइप के चारों ओर चार फीट चौड़ा व 20 फीट गहरा गड्ढा बनाकर इसमें कंक्रीट भरते

हैं। पाइप के चारों ओर छिद्र करते हैं। यहां से पानी पाइप में जाने से पहले छनता है। पाइप के चारों ओर बारीक जाली लगाते हैं, ताकि मिट्टी व अन्य पदार्थ नीचे नहीं जाए। पानी छनकर बोरवेल के पाइप के जरिए जमीन में घला जाता है।

युवाओं ने एक ट्रस्ट से जानकारी साझा की। क्षेत्र में पहले से बने वॉटर रिचार्ज प्वाइंट्स का निरीक्षण किया। गांव के युवाओं ने सबसे पहले 2017 में गांव के बीचोंबीच वॉटर रिचार्ज प्वाइंट बनाया। गांव में 200 फीट पर भूमिगत जलस्तर है। ऐसे में

युवाओं ने 160 फीट नीचे तक बोरवेल किया ताकि पानी भूमिगत जलस्तर में 40 फीट नीचे तक जा सके। इससे गांव की पानी भराव की समस्या दूर हो गई। गांव के युवाओं ने 2023 में भी ऐसे दो वॉटर रिचार्ज प्वाइंट बनाए हैं।