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# JEEVAMRIT

Showing the way organically

## Jeevamrit: The new organic potion for farming

**MANU YADAV**

Master of Advertising & Marketing Management

Not far from Lucknow, in the Barabanki district, a quiet transformation is taking root. Farmers here are steadily shifting from chemical-based agriculture to natural and organic farming practices. Under the Viksit Krishi Sankalp Abhiyan, many have turned to natural fertilisers made from cow dung, cow urine, jaggery, gram flour, and soil collected from beneath a banyan tree. This organic concoction, known as Jeevamrit, revitalises the soil and nurtures crops without the use of harmful chemicals.

Two passionate farmers are leading this green transition — Vipin Verma from Rajaipur village and Anand Kumar Maurya from Palhari village. Both

embody how dedication and awareness can redefine agricultural traditions. Vipin Verma cultivates vegetables such as brinjal and tomatoes on his farm. For him, farming goes beyond profit — it's about promoting well-being and nourishing communities.

“Organic farming isn't just about earning money; it's about serving the health of the people. When we choose healthy food, we strengthen the nation,” he said with pride.

Driven by this vision, Vipin is now developing a mobile app to connect directly with urban consumers seeking fresh, chemical-free produce. He believes this initiative will help bridge the gap between farmers and conscious buyers.

In Palhari village, Anand Kumar Maurya grows bananas, brinjal, and other vegetables, using natural fertilisers. He personally prepares Jeevamrit to enrich

his fields and maintain soil fertility.

“Selling in the local market is difficult because there's no way to show that our crops are more natural or superior,” he explained. Despite such challenges, Anand remains committed to organic methods, noting that they've improved his soil's health and reduced his farming costs.

Both farmers illustrate how small, thoughtful changes can yield profound results. Their produce is vibrant, flavourful, and completely safe for consumption. Though they face hurdles such as limited markets and a lack of recognition, there's an unmistakable sense of optimism in their journey. Organic farming in Barabanki is more than an ideal — it's a growing reality. Farmers like Vipin and Anand are nurturing the roots of a sustainable future, proving that when we work with nature, agriculture flourishes — and so does life. ■



Pictures: MANU YADAV

# Delivering orders of joy in time, sacrificing their own festivities

**AAROHI SEEM**

Bachelor of Journalism & Mass Communication

A quieter world hums in the background as Diwali lights twinkle throughout Kanpur's lanes, bringing warmth and laughter to people and their homes. This quiet world is that of delivery riders, who ensure that customers can celebrate a hassle-free festival. For food and grocery delivery services such as Zomato,

Swiggy, Blinkit, and Zepto, this is the busiest time of the year. However, the festival of lights is just another busy workday for the thousands of delivery workers who speed through the congested city streets.

Aman Kumar, a 26-year-old Swiggy delivery partner from Shastri Nagar, adds, "I start at eight in the morning and go on till midnight. While customers celebrate with their families, we are riding our bikes.

All day long, people place orders for food, candles, sweets, etc. Someone must deliver." For Aman, who relocated to Kanpur, from a nearby village, three years ago, this marks his fourth consecutive Diwali on the job. "My family still asks when I'll return to light diyas alongside them," he shares. "But taking a day off means losing the bonus."

In busy parts of Kanpur, such as Mall Road, Kakadeo, and Swaroop Nagar,

I start at eight in the morning and go on till midnight. While customers celebrate with their families, we are riding our bikes. All day long, people place orders for food, candles, sweets, etc. Someone must deliver!

Aman

countless delivery riders weave through holiday traffic, completing order after order. While many locals indulge in grand feasts and reunions with loved ones, these workers frequently miss meals or pause briefly for tea at street-side stalls.

Vikas Mishra, who works as a Blinkit delivery rider, explains, "Every Diwali, my son waits up for me. He pleads not to be late. Yet by the time I get home, it's already after midnight. I end up watching the fag end of the fireworks from our terrace." Zomato delivery partner, Kidwai Nagar-based Pankaj Yadav, talks about how draining the days can be.

Consumers want everything quickly, including cold beverages, food, and sweets. They can be irate if it is late. "Last year, a customer gifted me sweets and wished 'Happy Diwali,'" Pankaj told us, cheerfully. That little present gave me a sense of visibility and importance. He also adds, "Higher incomes may result from the festive surge, but at the expense of relaxation, security, and community. We bring joy to everyone, but ours is denied or delayed."

The happiness people experience at their doorsteps is 'driven' by a bunch of individuals sacrificing their own!

So, the next time your order arrives during Diwali, don't forget to smile, express gratitude, and acknowledge. ■



Picture: AAROHI SEEM

## From cobbled streets to catwalks



# The changing face of Indian footwear

**AADYA MISHRA**

Bachelor of Journalism & Mass Communication

In contemporary India, footwear has transcended its basic utility to become a symbol of style, identity, and lifestyle. Today's consumers—especially urban youth and working professionals—perceive shoes not merely as functional items but as extensions of their personality and status.

The rise of social media, global fashion exposure, and higher disposable incomes have reshaped consumer preferences. A quick Google survey of about 100 respondents revealed that “comfort and versatility” top the list of priorities. Sneakers, casual shoes, and athleisure footwear have emerged as everyday essentials, blurring the line between sportswear and fashion.

The survey findings also suggest that Indian buyers are more brand-conscious than ever, yet many are now embracing homegrown labels that combine global aesthetics with local comfort and affordability. Most respondents admitted to replacing their footwear at least once a year, highlighting a fast-changing, consumption-driven trend. Interestingly, many also expressed willingness to opt for eco-friendly footwear in the future, even as older generations remain loyal to cobblers—seeking repair, comfort, and customization over brand tags.

Footwear choices today mirror broader lifestyle changes—where individuality, comfort, and conscious living matter as much as style. The Indian market, diverse in taste and spending power, continues to embrace footwear as a vibrant expression of modern identity. Amid all the data-driven marketing and banner-led



Pictures: AADYA MISHRA

I never felt the need to count the number of customers. We make bonds through our art. Many times, people recognize us more than we recognize them—it is only the ‘shaukeens’ who come to us for handmade shoes.

**Dinesh Kumar**

campaigns, the traditional shoemakers of Lucknow continue to practice their art with little more than raw materials, skill, and passion.

Dinesh Kumar, one of the few remaining craftsmen, has been carrying forward his family's shoemaking legacy since 1960, near Raidas Mandir in Lucknow. “I never felt the need to count the number of customers,” he says, with a quiet pride. “We make bonds through our art. Many times, people recognize us more than we recognize them—it is only the ‘shaukeens’ who come to us for handmade shoes.” While their craft brings life to every pair, the artisans themselves are a dying breed.

Still, a few new-generation shoemakers are finding ways to keep the legacy alive. The owner of Mahek Footwear, whose family has practiced shoemaking in Jhansi, for three generations, shares: “I am an artisan myself, and with the help of digital platforms, we now supply our products pan-India. It's our way of reviving an art that deserves to be seen and worn again.” ■

# Reduce, reuse, and recycle: the threefold revolution in Lucknow

**ZEHRA ABIDI**

Master of Advertising & Marketing Management

Lucknow Municipal Corporation (LMC) has successfully launched a robust network of Reduce, Reuse, and Recycle (RRR) Centres across the city, paving the way for a circular economy and reinforcing environmental stewardship. This initiative, part of the national 'Swachhata Hi Seva' (Cleanliness is Service) campaign, converts citizens' unused items into valuable resources for the community, taking a significant step towards making Lucknow a truly sustainable city.

The RRR Centres serve as accessible, centralised donation points where residents can drop off gently used household items. Clothing, books, toys, electrical and electronic equipment, and household utensils are among the categories covered. The core mission is straightforward: intercept usable goods before they end up in landfills, refurbish, and in collaboration with local non-governmental organisations (NGOs) and Self-Help Groups (SHGs), redistribute them to those in greatest need.

This programme addresses the critical issues of urban waste management while also serving a social welfare purpose. By providing an official channel for donations, the LMC actively promotes a shift in consumption habits, shifting the public mindset from 'dispose' to 'donate'.

A senior LMC zonal officer emphasised the scheme's overall benefits. "These centres are intended to be community hubs, not just collection points. Our goal is to instill the principle of 'resource conservation' by demonstrating how one person's unwanted item can become a valuable asset for another. "This is the essence of responsible citizenship."

The LMC is also ensuring maximum reach by deploying special mobile collection vans in various wards, making it easier for citizens to participate.

The university demographic is uniquely positioned to drive the success of the RRR



Picture: ZEHRA ABIDI

initiative. Students frequently face situations—such as moving hostels, graduating, or upgrading equipment—that necessitate the disposal of items such as textbooks, winterwear, and electronics. The RRR Centres offer a highly effective alternative to simply throwing things away. A spokesperson for the Swachh Bharat Mission (Urban) in Uttar Pradesh emphasised the project's broader implications. "The RRR Centres are a manifestation of the lifestyle for Environment (LiFE) principle promoted by the government. They are one-stop destinations for depositing items for reuse or upscaling, proving that sustainable living is both convenient and socially rewarding. We urge our youth to embrace this movement." The centres are

being developed into permanent 'banks' for clothes, books, and toys, establishing a steady mechanism for social support.

Every donation directly helps to reduce waste and conserve environmental resources. Rajesh Kumar, a third-year civil engineering student studying urban infrastructure, emphasised upon the environmental significance: "From a resource management standpoint, reuse is superior to recycling. This initiative saves energy, reduces pollution from the production of new goods."

The LMC works closely with a number of local volunteer organisations to manage the refurbishment and final distribution of donated items, ensuring that each item has a meaningful second life. ■

# CHHATH MAHAPARVA

Thousands of devotees gather to offer prayers to the Sun God

The sacred festival of Chhath Mahaparva was marked by devotion and grandeur across the city, as thousands of devotees thronged riverbanks, lakes, and ponds, to worship the Sun God. Observers of the festival observed rigorous fasts and performed rituals, seeking the well-being and prosperity of their families.

On the evening of 27th October, devotees offered Arghya, a traditional water offering, to the setting sun, followed by a similar ritual to the rising sun on the morning of 28th October. The ghats resonated with hymns

and devotional songs, creating a serene and spiritual atmosphere throughout the celebrations.

Authorities ensured comprehensive arrangements for cleanliness, lighting, and security at major ghats, while volunteers and social organisations assisted in crowd management and facilitated the rituals. Police and administrative teams were deployed to maintain order and safety.

The festival concluded on 28th October, with the final offering to the rising sun, bringing an end to two days of prayers and cultural observance. ■



Devotees offering Arghya and prayers to the rising sun at Vigyan Khand, on October 28, in Lucknow.

Pix: AADYA SHARMA



Devotees offering Arghya to setting sun at Chhath Ghat, Laxman Mela ground, Lucknow, on October 27



Pictures: ABHISHEK SINGH

# Iravya: no 'bottle' necks with this one

**BHAVNA SONI**

Bachelor of Journalism & Mass Communication

In celebration of the birthday of its distinguished Chairman, Dr. Aseem Chauhan, Amity University Lucknow Campus celebrated Innovation Week, hosting a schedule of conferences, workshops, guest lectures, cultural events, and innovative idea/product presentations.

One product idea distinctly stood out among the plethora of campus's impressive innovations within the atmosphere of creativity and sustainability. Iravya, a new product from Sugacrest, was created by Adnan Ahmad and Anant Raj Pandey, both second-year M.A. in Advertising and Marketing Management (MA(A&MM)) students. With a March 2026 debut date, Iravya is a symbol of young creativity and environmental awareness.

The tale of Sugacrest started with a straightforward visit that had a profound impact. The two young entrepreneurs were taken aback by the gigantic volume of plastic when touring a water bottle production facility. The pressing question, "Is there a better way?" was raised by the sight of continuous rows of bottles that could outlast centuries. Nature itself was their solution. While wandering through neighbouring fields, they came upon piles of erica leaves, which are biodegradable

agricultural waste that is frequently left unutilized. An idea that might revolutionize sustainability was sparked by that sight.

They envisioned Iravya, a 100% biodegradable water bottle that fulfils its function and then innocuously breaks down into the ground, by fusing sugarcane pulp with natural plant fibers.

Determined to bring their idea to life, the team reached out to Balrampur Chini Mill, where biodegradable bottle manufacturing was already being explored. "Watching the first prototypes being made was surreal," Adnan recalls with pride. "It felt like holding a promise to the planet." Yet, the journey isn't without challenges — the product remains in its testing phase, undergoing rigorous trials to ensure durability, usability, and safety, before its final launch.

What truly distinguishes Sugacrest is its commitment to affordability and inclusivity. While most eco-friendly alternatives come at a premium, Sugacrest's bottles are priced at par with regular plastic bottles, making sustainability accessible to everyone — from students and commuters to athletes and families.

The marketing approach reflects the brand's youthful roots. Sugacrest plans to build awareness through social media campaigns, eco-driven collaborations, and campus activations, aiming to

connect directly with the young, eco-conscious generation. The goal is to inspire people to make small, meaningful changes—because even one switch from plastic to Iravya can create ripples of huge changes. More than a product, Iravya is a movement—a story of innovation born from empathy and responsibility. As the countdown to the launch begins, one thing is certain. Sugacrest isn't just preparing to release a biodegradable bottle; it's ushering in a future where every sip contributes to a cleaner, greener tomorrow. ■



Heightened curiosity

Picture: BHAVNA SONI

# Mayfair Lucknow: the bittersweet legacy of Indian cinema



Picture: ANSHIKA SRIVASTAVA

**ANSHIKA SRIVASTAVA**

Bachelor of Journalism & Mass Communication

**B**uilt in 1939 by Seth Gyanchand Thadani, Mayfair Cinema was once one of the most elegant landmarks of Hazratganj, Lucknow. The land for the theatre was leased from Raja Ejaz Rasul Khan of Jehangirabad, and although it was first planned to be called Metropole, it was later named Mayfair. The cinema opened its doors with the Laurel and Hardy film *Blockheads*, marking the beginning of a new era of entertainment in the city.

Mayfair was far more than just a movie theatre. On the ground floor stood the famous Mayfair Restaurant, known for its continental dishes and lively crowd. The first floor had a ballroom, where live bands and dance nights were once-a-weekend attraction. Over the years, the building also became home to the British Council Library, Kwality Restaurant, and the legendary Ram Advani Booksellers, who turned the place into a true cultural hub of Lucknow.

**During the British era, Mayfair represented the elite lifestyle of Hazratganj. In its early years, 'Indians and dogs were not allowed inside' — a stark reminder of the colonial divide that existed at the time. Only Europeans and British officers could attend the shows there. Mayfair Cinema screened only Hollywood movies, mainly for the British and Anglo-Indian community.**

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screened only Hollywood movies, mainly for the British and Anglo-Indian community. English classics and comedies such as Laurel and Hardy films were regularly shown, and for a long time, no Hindi film was played. Later, as the years passed and India gained independence, Mayfair gradually opened its doors to everyone, becoming a true part of Lucknow's cultural life. As time moved on and multiplexes took over, single-screen theatres began to fade. Mayfair continued to operate for several decades before shutting down in 1996. Gradually, its restaurant, ballroom, and other establishments also disappeared. The closure of Ram Advani Booksellers in 2016 marked the end of an era for the Mayfair building. Today, the once-bustling Mayfair stands silent. The structure still exists in Hazratganj, though it no longer serves as a cinema. Its corridors echo the charm of a bygone time — when a movie at Mayfair meant an evening of class, elegance, and celebration. The building remains a cherished reminder of Lucknow's cultural and cinematic history, quietly watching the city around it change. ■

# Keeping the Ram-Leela alive: fifty-seven years and counting

**SHRUTI KAPOOR**

Bachelor of Journalism & Mass Communication

As twilight paints the sky with hues of saffron and gold, the echo of conch shells fills the air, and chants of 'Jai Shri Ram' awaken the soul of the city. Beneath the gentle glow of lights, the stage becomes Ayodhya itself — and the tale of truth, love, and dharma.

For the past 57 glorious years, the Shri Shishu Bal Ram-Leela Samiti has been weaving this divine spectacle at Nepali Kothi Chowk, Lucknow — a place where devotion meets drama, and where the sacred narrative of the Ramayana transcends generations.

What began as a humble effort by a few devoted souls has now become a living heritage. The Samiti's journey, spanning over five decades, is not just a chronicle of performances, but of faith and unity.

Pradeep Tandon, chairman of the committee, shares with pride: "For us, this is not entertainment. It is seva — a service to the ideals of Maryada Purushottam Ram. Every line we speak, every

costume we wear, is soaked in devotion."

The portrayal of Lord Ram and Laxman by Prakash Gaur and Suraj Gaur, respectively, young actors chosen with care, embodies innocence and strength. "Before stepping on stage, we always bow down to Lord Ram," says one of them. "It reminds us that we are not performing — we are reliving."

The Ravana of this Ram-Leela, played by Lekhraj Sharma, a 74-year-old veteran artist, stands tall as the living symbol of commitment. For over four decades, he has donned the ten-headed crown, roaring with grandeur and grace. "I may be Ravana on stage," he laughs softly, "but the message of Ram lives in my heart. I play the villain, but I serve the story." His powerful presence commands the stage, yet his humility off it reminds everyone that Ram-Leela unites even opposites — good and evil, performer and spectator — under one divine truth.

And then comes the showstopper moment—the 'Laxman Shakti' scene. The crowd falls silent as Hanuman Ji, portrayed by 19-year-old Vansh Kapoor, prepares to take flight. With a rope tied from the stage to the nearby terrace, which is around 30 feet high, he soars through the

air, symbolizing his divine leap to bring the Sanjeevani booti. The crowd bursts into chants of 'Jai Shri Ram' as Vansh lands, eyes closed in prayer, his face radiant with bhakti. He shares, "Before the show, I fast and meditate. When I fly, I don't think of the rope. I think of Hanuman Ji's strength carrying me. It feels like he himself lifts me."

Despite the devotion and grandeur, the art of Ram-Leela faces challenges today. Modern entertainment, digital distractions, and dwindling youth participation threaten to dim this traditional light. The committee members express concern that fewer youngsters are coming forward to learn the art, memorize verses, or take up the responsibility of performance.

The Shri Shishu Bal Ram-Leela Samiti is not merely preserving an art form; it is nurturing a living tradition that binds community, faith, and artistry. Families gather under the open sky, children learn the values of truth and devotion, and elders relive their memories of watching the same play decades ago. It is a bridge between generations — a reminder that while times change, the essence of dharma remains eternal. ■



Pictures: SHRUTI KAPOOR

# Viaterra: eating the opportunity with a spoon



Picture: SUPRIYA SRIVASTAVA

## SUPRIYA SRIVASTAVA

Bachelor of Journalism & Mass Communication

On a breezy autumn afternoon, a young girl sat in a park with her mother, snacking on chips contained in a shiny plastic bag. Through with it, she let go of the bag, which was blown by the wind and got lodged in the adjacent shrubs. The child observed silently as a squirrel desperately fought to remove the plastic that had blocked its burrow. "Why is it stuck, Ma?" she enquired innocently. The mother sighed, realizing how something as small as a wrapper could choke this gigantic planet!

That evening, somewhere on the campus, a group of young minds at Amity University was pondering over the same problem, but with a solution in hand. And that's how Viaterra was born.

Viaterra, which means 'way of the earth,' is an environmentally conscious business founded by a group of Amity Lucknow students. Their vision? To create a more environmentally friendly future by replacing plastic waste with 100% biodegradable plates and edible cutlery created from natural leaves and seeds. Speaking to Expressions, Mr. Mridul Shukla, co-founder of Viaterra, said, "We wanted to design something that helps people make sustainable decisions in their daily lives, not merely something that is environmentally friendly merely on paper.

Why throw the stuff in the first place if you can chew the very spoon after finishing the meal? We manufacture these spoons from various edible seeds."

Instead of using toxic single-use plastics, Viaterra goods degrade naturally within weeks, leaving no carbon imprint. The plates are manufactured from pressed leaves, and spoons and forks from seeds and natural fibers, making them fully compostable and, in some cases, delicious!

While speaking with Expressions, Mr. Sanket Gupta, Product Designer at Viaterra, shared, "The concept was inspired by traditional Indian practices that used banana leaves and Sal leaves to serve food. The paints that we use on the dishes and bowls are edible. We primarily seek situations where individuals use plastic in large quantities, such as in weddings. They should try this to lessen the pollution that single-use plastic generates on Earth."

Viaterra's uniqueness stems not just from its goods, but also from the movement it has inspired. By working with local leaf collectors and farmers, the team creates a long-term supply chain that helps rural communities while safeguarding the environment. Manufacturing is done near the Lulu Mall in Lucknow.

One of the main causes of greenhouse gas emissions is plastic pollution. Tons of carbon dioxide are released with each ton of plastic produced.

Microplastics have been detected in human lungs, blood, breast milk, and placenta, raising serious health concerns.

(Vrije Universiteit Amsterdam)

Plastic waste kills over 1 million seabirds and 100,000 marine mammals each year through entanglement, suffocation, or ingestion.

(International Union for Conservation of Nature)

Around 1 person dies every 30 seconds in developing countries from illnesses caused or worsened by mismanaged plastic waste — including contaminated water, toxic smoke from burning, and vector-borne diseases.

(United Nations Environment Programme)

Over 400 million tonnes of plastic waste are produced worldwide each year, the majority of it is from single-use items that continue to contaminate for centuries. As this plastic decomposes, microscopic pieces known as microplastics are produced. These have been discovered in the water we drink, the air we breathe, and even human blood.

Approximately 5 grams of microplastics, equivalent to eating a credit card, are mistakenly consumed by each individual per week, on average. In addition to contributing to climate change through greenhouse gas emissions, this silent pollution poses major threats to ecosystems and human health, making the switch to biodegradable alternatives more crucial than ever. Viaterra is one such story that introduces young activists who are transforming their climate anxiety into action. They are demonstrating how green solutions can be both useful and profitable by having their products used at events, eco-friendly cafés, and college fests.

As the little girl in the park finishes her snack, imagine her licking an edible spoon made of seeds, while the leaf plate gently returns to the soil, benefiting rather than damaging it. That is the society Viaterra envisions—one in which our garbage benefits rather than harming the environment. Because a revolution does not necessarily begin with the rising of a crowd. Awareness on the part of a handful could do the trick. ■

# STREET AYURVEDA



Picture: RAMZI HASAN

## Somewhere between science and faith

**RAMZI HASAN**

Bachelor of Journalism & Mass Communication

In an age where robotic surgeries are performed with precision and hospitals gleam with high-tech machines, there still exists another world—one where healing is rooted in faith, tradition, and the wisdom of plants.

Near Amity University in Lucknow, a 45-year-old man named Rajiv (name changed) sits under a modest tent with a handwritten sign that reads 'Tulsi Ayurvedic Dawakhana.' He introduces himself as the third generation in a family of traditional healers, continuing the practice of his father and grandfather.

Inside his tent are jars and packets of herbs—jadibootis—each with a story and a promise. He lists a few: Digaadi, for digestion and joint pain; Kariyan (Karaya gum), for digestion; Pucchal, a local plant extract; Samundar Jhaag (sea foam), for acidity and cough; Laajbanti (the touch-me-not plant), for liver and wounds; and Meethi Namak (sweet salt), for better digestion. "Take it with fresh water, morning and evening," he instructs. Rajiv claims to be capable of treating a wide range of ailments—piles, erectile dysfunction, nightfall, asthma, gupt rog (pri-

vate disorders), cysts, diabetes, gas, and cough. For ₹20, he offers to diagnose illnesses by checking one's nabz (pulse).

His treatments come with a price tag: ₹1,680 for piles, ₹800–900 for gastric issues, ₹2,280 for gupt rog, ₹2,100 for erectile dysfunction, and ₹2,280 for asthma—promising a cure in "21–22 days." Rajiv says that he earns "₹10,000 to ₹15,000 a month" and even pays ₹5,000 to the police for setting up his roadside clinic. A few kilometers away, near Bandriya Bagh Railway Colony, another small tent bears a sign: 'Himalaya Ayurvedic Dawakhana.' This one is run by Sunit (name changed), a 35-year-old from Uttarakhnad, who also hails from a lineage of healers.

"Right now, I have around 84 kinds of jadibootis here," he says, pointing at jars neatly arranged on wooden shelves. His list includes papaya, safed moosli (known for energy), soth (dry ginger), sinae patti (senna leaves), gulaab ka phool (rose petals), badh ka doodh (banyan tree latex), tukmalanga (basil seeds), neem ki gulo (neem flowers), and triphala (a blend of three fruits). According to Sunit, asthma can be cured in 40 days, nightfall in 30, and cysts in 90. Most of his customers, he admits, seek help for "private problems." He also sells herbal oils for joint and body

pain—₹350 for a small bottle, ₹750 for a large one. His asthma treatment costs around ₹2,400. To prove authenticity, he shows a handwritten list of his patients and their ailments.

At another tent nearby, a third practitioner offers a similar asthma cure—₹1,100 for 22 days of herbal medicine, prepared by grinding and mixing various herbs. Among the customers is Farzan, a local peanut seller. He shares his experience with a strong conviction:

"I took medicine for my elder son's daad (ringworm), and within three days, it was gone. Now I'm giving medicine to my younger son for nightfall, after seeing the good results of the first treatment."

In today's era of scientific reasoning and clinical trials, faith in jadibooti healing often collides with skepticism. Doctors warn against such unverified treatments, and their authority draws most people towards modern medicine. Still, Ayurveda endures—not merely as an alternative but as a living cultural inheritance that refuses to fade away.

Whether these remedies truly heal or not, they symbolize something profound—the resilience of belief. In a world where science speaks through technology, Ayurveda whispers through tradition, experience, and faith. ■