

#TECH-SAVVY

Mesh Traps And Purifies Water From Fog

Droplets trickle down the mesh and are collected to provide water for drinking, cooking, and washing.



A specially coated metal mesh can harvest water from fog and remove pollutants at the same time, report researchers.

In countries such as Peru, Bolivia, and Chile, it's not uncommon for people who live in foggy areas to hang up nets to catch droplets of water. The same is true of Morocco and Oman.

Droplets trickle down the mesh and are collected to provide water for drinking, cooking, and washing. As much as several hundred liters of water can be harvested daily using a fog net only a few square meters in area. For regions with little rain or spring water, but where fog is a common occurrence, this can be a blessing.

One crucial drawback with this method, however, is atmospheric pollution, since the hazardous substances also end up in the droplets of water. In many of the world's major cities, the air is so polluted that any water harvested from fog isn't clean enough to be used untreated either for drinking or for cooking.

Researchers at ETH Zurich have now developed a method that collects water from fog and simultaneously purifies it. This uses a close-mesh lattice of metal wire coated with a mixture of specially selected polymers and titanium dioxide. The polymers ensure that droplets of water collect efficiently on the mesh and then trickle down as quickly as possible into a container before they can be blown off by the wind. The titanium dioxide acts as a chemical catalyst, breaking down the molecules of many of the organic pollutants con-

tained in the droplets to render them harmless. "Our system not only harvests the water, meaning it can be used in areas with atmospheric pollution, such as densely populated urban centers," Ritwick Ghosh explains. A scientist at the Max Planck Institute for Polymer Research in Mainz, Ghosh conducted this project while on an extended guest stay at ETH Zurich. There, he was a member of the group led by Thomas Schützli, who is now a professor at the University of California, Berkeley.

Once installed, the technology needs little or no maintenance. Moreover, no energy is required apart from a small but regular dose of UV to regenerate the catalyst. Half an hour of sunlight is enough to reactivate the titanium oxide for a further 24 hours—thanks to a property known as photocatalytic memory.

Following reactivation with UV, the catalyst also remains active for a lengthy period in the dark. With periods of sunlight often rare in areas prone to fog, this is a very useful quality.

The new fog collector was tested in the lab and in a small pilot plant in Zurich. Researchers were able to collect 8% of the water in artificially created fog and break down 94% of the organic compounds that had been added to it. Among the added pollutants were extremely fine diesel droplets and the chemical bisphenol A, a hormonally active agent.

In addition to harvesting drinking water from fog, this technology could also be used to recover water used in the cooling towers.



The Strangest Sati Ever...

May be it is the only Sati shrine in the entire country where devotees are legally allowed to worship the Sati Mata which is the symbol of symbiosis between people and wild creatures. This shrine is popularly known as Nahar Sati temple which is located inside the rich Siliberi forest block on the eastern side of the reserve. The famous Pandupole temple is not too far from this temple.



In our childhood, we have all heard many tales of bravado of the great Rajput and Maratha warriors. We have even read about the famous story of Johar by queen Padmini with thousands of her fellow women. The brave-heart Rani Hada had chopped off her own head in order to inspire her husband Rao Salumber to focus solely on fighting the enemy in the battlefield. These were highly inspirational legends.

Since school days, I have heard of stories of legendary people, like Raja Rammohan Roy and learned about Sati Pratha. This practice, I learnt, remained more prevalent among higher castes in different parts of India mostly during ancient and medieval times. Legendary Raja Ram Mohan Roy was instrumental in getting a regulation passed in 1829 to enforce ban on this loathsome custom.

Sati literally means 'a pure and virtuous woman'. The practice of Sati or self-immolation by the widow was associated with a kind of virtue. The righteousness of this practice was defined by a religious logic that it was inauspicious for a widow to live after the death of her husband. A widow who agreed to self-immolate herself at the funeral pyre of her husband was considered to be highly virtuous for she has attained the status of Sati Mata or Sati Goddess. My grandmother one day revealed the mythological story behind the origin of Sati Pratha. She narrated that Sati was the wife of Lord Shiva and she immolated herself to protest against her father who had insulted her husband Shiva.

This knowledge got me bit confused because as per her story when Sati immolated herself, her husband lord Shiva was alive when as per the Sati Pratha, only widows used to immolate themselves on the funeral pyre of their deceased husbands.

Many years later while serving in Rajasthan I had the opportunity of visiting few shrines made in respect of the Sati Matas at different places. I also saw how these shrines were drawing more and more devotees with every growing year. Suddenly in September 1987, one notable inci-

dent came into light when in the village Doonala of Rajasthan, 17-year old Roop Kanwar, a bride of eight months immolated herself on her husband's funeral pyre. This incidence stirred the entire country. Humans and women's rights activists came out on the streets throughout the country, seeking stringent law and exemplary action against those involved in this crime. The hue and cry not only activated state but also the central government as well as judicial courts. Consequently, overnight, several persons responsible for the act were arrested. At that time, the Indian Parliament acted speedily and unanimously passed the Commission of Sati (Prevention) Act, 1987 to abolish this custom forever from the Indian soil.

As a follow-up measure, as expected, state governments throughout the country got really geared up. The fares being organized on annual and periodic basis on various Sati Mata temples and shrines were forcefully stopped. Even now old locks may be found hanging on the dilapidated doors of these shrines.

Amidst this atmosphere won't carnivores thrive upon these grazers and browsers therefore tigers, leopards, hyenas, and other small cats also inhabit this valley in sizeable number. The valley is blessed with a number of groves of her (Zizyphus) trees and shrubs attracting thousands of birds especially during winter when the trees get laden with juicy fruits. One, if allowed would spend hours and hours watching the playful monkeys making hooping calls in

their cattle here. Such cattle are likely to fall easy victim to the carnivores causing resentment among the villagers. During the reign of the royals before independence, the villagers living on the periphery or inside the reserve lived in perfect harmony with the wildlife, especially carnivores like tiger and leopard. The tiger then was not an enemy to them. The villagers worshipped the animal as a deity and did not harm it. But over a period of time the greed of the people has, however, changed this concept. That is why over time the management also started tightening its vigil. Firstly at Siliberi, a forest guard chowki was established in the old fort like red building built in pre-independence era.

After some time another chowki at Umri was also created. In 1990, a dedicated forest guard posted here fell victim to some uniden-

dent came into light when in the village Doonala of Rajasthan, 17-year old Roop Kanwar, a bride of eight months immolated herself on her husband's funeral pyre. This incidence stirred the entire country. Humans and women's rights activists came out on the streets throughout the country, seeking stringent law and exemplary action against those involved in this crime. The hue and cry not only activated state but also the central government as well as judicial courts. Consequently, overnight, several persons responsible for the act were arrested. At that time, the Indian Parliament acted speedily and unanimously passed the Commission of Sati (Prevention) Act, 1987 to abolish this custom forever from the Indian soil.

As a follow-up measure, as expected, state governments throughout the country got really geared up. The fares being organized on annual and periodic basis on various Sati Mata temples and shrines were forcefully stopped. Even now old locks may be found hanging on the dilapidated doors of these shrines.

Amidst this atmosphere won't carnivores thrive upon these grazers and browsers therefore tigers, leopards, hyenas, and other small cats also inhabit this valley in sizeable number. The valley is blessed with a number of groves of her (Zizyphus) trees and shrubs attracting thousands of birds especially during winter when the trees get laden with juicy fruits. One, if allowed would spend hours and hours watching the playful monkeys making hooping calls in

their cattle here. Such cattle are likely to fall easy victim to the carnivores causing resentment among the villagers. During the reign of the royals before independence, the villagers living on the periphery or inside the reserve lived in perfect harmony with the wildlife, especially carnivores like tiger and leopard. The tiger then was not an enemy to them. The villagers worshipped the animal as a deity and did not harm it. But over a period of time the greed of the people has, however, changed this concept. That is why over time the management also started tightening its vigil. Firstly at Siliberi, a forest guard chowki was established in the old fort like red building built in pre-independence era.

After some time another chowki at Umri was also created. In 1990, a dedicated forest guard posted here fell victim to some uniden-

dent came into light when in the village Doonala of Rajasthan, 17-year old Roop Kanwar, a bride of eight months immolated herself on her husband's funeral pyre. This incidence stirred the entire country. Humans and women's rights activists came out on the streets throughout the country, seeking stringent law and exemplary action against those involved in this crime. The hue and cry not only activated state but also the central government as well as judicial courts. Consequently, overnight, several persons responsible for the act were arrested. At that time, the Indian Parliament acted speedily and unanimously passed the Commission of Sati (Prevention) Act, 1987 to abolish this custom forever from the Indian soil.

As a follow-up measure, as expected, state governments throughout the country got really geared up. The fares being organized on annual and periodic basis on various Sati Mata temples and shrines were forcefully stopped. Even now old locks may be found hanging on the dilapidated doors of these shrines.

Amidst this atmosphere won't carnivores thrive upon these grazers and browsers therefore tigers, leopards, hyenas, and other small cats also inhabit this valley in sizeable number. The valley is blessed with a number of groves of her (Zizyphus) trees and shrubs attracting thousands of birds especially during winter when the trees get laden with juicy fruits. One, if allowed would spend hours and hours watching the playful monkeys making hooping calls in

their cattle here. Such cattle are likely to fall easy victim to the carnivores causing resentment among the villagers. During the reign of the royals before independence, the villagers living on the periphery or inside the reserve lived in perfect harmony with the wildlife, especially carnivores like tiger and leopard. The tiger then was not an enemy to them. The villagers worshipped the animal as a deity and did not harm it. But over a period of time the greed of the people has, however, changed this concept. That is why over time the management also started tightening its vigil. Firstly at Siliberi, a forest guard chowki was established in the old fort like red building built in pre-independence era.

After some time another chowki at Umri was also created. In 1990, a dedicated forest guard posted here fell victim to some uniden-

dent came into light when in the village Doonala of Rajasthan, 17-year old Roop Kanwar, a bride of eight months immolated herself on her husband's funeral pyre. This incidence stirred the entire country. Humans and women's rights activists came out on the streets throughout the country, seeking stringent law and exemplary action against those involved in this crime. The hue and cry not only activated state but also the central government as well as judicial courts. Consequently, overnight, several persons responsible for the act were arrested. At that time, the Indian Parliament acted speedily and unanimously passed the Commission of Sati (Prevention) Act, 1987 to abolish this custom forever from the Indian soil.

As a follow-up measure, as expected, state governments throughout the country got really geared up. The fares being organized on annual and periodic basis on various Sati Mata temples and shrines were forcefully stopped. Even now old locks may be found hanging on the dilapidated doors of these shrines.

Amidst this atmosphere won't carnivores thrive upon these grazers and browsers therefore tigers, leopards, hyenas, and other small cats also inhabit this valley in sizeable number. The valley is blessed with a number of groves of her (Zizyphus) trees and shrubs attracting thousands of birds especially during winter when the trees get laden with juicy fruits. One, if allowed would spend hours and hours watching the playful monkeys making hooping calls in

their cattle here. Such cattle are likely to fall easy victim to the carnivores causing resentment among the villagers. During the reign of the royals before independence, the villagers living on the periphery or inside the reserve lived in perfect harmony with the wildlife, especially carnivores like tiger and leopard. The tiger then was not an enemy to them. The villagers worshipped the animal as a deity and did not harm it. But over a period of time the greed of the people has, however, changed this concept. That is why over time the management also started tightening its vigil. Firstly at Siliberi, a forest guard chowki was established in the old fort like red building built in pre-independence era.

After some time another chowki at Umri was also created. In 1990, a dedicated forest guard posted here fell victim to some uniden-

#FORREST DIARY



During a rainy night in 1991 at Siliberi, one of the important protection posts located in the South-East of the Sariska Tiger Reserve, a forest guard told me a story which gave me goose bumps. He narrated the story of a pious lady who became Sati on the funeral pyre of a tiger. It was unbelievable. I knew our guards keep listening to many such stories of ghosts, in the company of the forest dwellers and villagers located in the adjacent areas. But the guard swore his mother to justify his truthfulness and was ready to take me to the holy lady's shrine, located not far from this post.

The story had shaken me from head to toe. The anxiety to visit the shrine did not let me sleep that night. Next day, after inspecting the forest area of the Siliberi block, before noon time, we reached the shrine, a small building having tiger idols on either side of its entrance gate. There was an ordinary looking priest in

the service of the shrine, who even offered drinking water and cup of hot tea to us. But I was keen to testify the story narrated by the forest guard. The priest introduced me to a group of people, all of who seemed to belong to an educated city class. There were around seven men and women of all ages. They had come from Bombay to offer their puja (prayer) to the Sati Mata, which they worship as their pious Kuldevi (family deity). The eldest man of the family narrated the legend behind this shrine.

The legend
He told that about a thousand years ago, a forest dweller community used to live in this Siliberi valley in a hamlet having 30 odd cottages. A lady was living here with her little child and father-in-law as her husband had gone to a far away place for work. During one of these days a tiger took away the child. She was wearing a veil and did not look at the tiger. She thought it was her father-in-law who took the child. Later on, however, she learned that her father-in-law did not take the child. She was worried and started search-

ing for the child. The child was finally found in the den of the tiger. The child was safe. She picked up the child and the tiger did not obstruct. Neither did the tiger hurt her nor the child. This unbelievable incident made her believe that it was no one else but her husband who came in the form of a tiger to take the child from her lap. The villagers, however, did not believe her and to ensure safety to their lives and of their cattle, killed the tiger.

The custom during those days was that some women belonging to influential families used to immolate themselves on the funeral pyre of their husbands.

Killing of this tiger had hit the lady's sentiments to the extent that she immolated herself on the funeral pyre of the tiger for she believed that the tiger was her husband. Her immolation moved the villagers. They repented for their act. To atone for their sin, they built this shrine-temple called Nahar Sati at the site of immolation.

During a rainy night in 1991 at Siliberi, one of the important protection posts located in the South-East of the Sariska Tiger Reserve, a forest guard told me a story which gave me goose bumps. He narrated the story of a pious lady who became Sati on the funeral pyre of a tiger. It was unbelievable. I knew our guards keep listening to many such stories of ghosts, in the company of the forest dwellers and villagers located in the adjacent areas. But the guard swore his mother to justify his truthfulness and was ready to take me to the holy lady's shrine, located not far from this post.

The story had shaken me from head to toe. The anxiety to visit the shrine did not let me sleep that night. Next day, after inspecting the forest area of the Siliberi block, before noon time, we reached the shrine, a small building having tiger idols on either side of its entrance gate. There was an ordinary looking priest in

the service of the shrine, who even offered drinking water and cup of hot tea to us. But I was keen to testify the story narrated by the forest guard. The priest introduced me to a group of people, all of who seemed to belong to an educated city class. There were around seven men and women of all ages. They had come from Bombay to offer their puja (prayer) to the Sati Mata, which they worship as their pious Kuldevi (family deity). The eldest man of the family narrated the legend behind this shrine.

The legend
He told that about a thousand years ago, a forest dweller community used to live in this Siliberi valley in a hamlet having 30 odd cottages. A lady was living here with her little child and father-in-law as her husband had gone to a far away place for work. During one of these days a tiger took away the child. She was wearing a veil and did not look at the tiger. She thought it was her father-in-law who took the child. Later on, however, she learned that her father-in-law did not take the child. She was worried and started search-

ing for the child. The child was finally found in the den of the tiger. The child was safe. She picked up the child and the tiger did not obstruct. Neither did the tiger hurt her nor the child. This unbelievable incident made her believe that it was no one else but her husband who came in the form of a tiger to take the child from her lap. The villagers, however, did not believe her and to ensure safety to their lives and of their cattle, killed the tiger.

The custom during those days was that some women belonging to influential families used to immolate themselves on the funeral pyre of their husbands.

Killing of this tiger had hit the lady's sentiments to the extent that she immolated herself on the funeral pyre of the tiger for she believed that the tiger was her husband. Her immolation moved the villagers. They repented for their act. To atone for their sin, they built this shrine-temple called Nahar Sati at the site of immolation.



During a rainy night in 1991 at Siliberi, one of the important protection posts located in the South-East of the Sariska Tiger Reserve, a forest guard told me a story which gave me goose bumps. He narrated the story of a pious lady who became Sati on the funeral pyre of a tiger. It was unbelievable. I knew our guards keep listening to many such stories of ghosts, in the company of the forest dwellers and villagers located in the adjacent areas. But the guard swore his mother to justify his truthfulness and was ready to take me to the holy lady's shrine, located not far from this post.

The story had shaken me from head to toe. The anxiety to visit the shrine did not let me sleep that night. Next day, after inspecting the forest area of the Siliberi block, before noon time, we reached the shrine, a small building having tiger idols on either side of its entrance gate. There was an ordinary looking priest in

the service of the shrine, who even offered drinking water and cup of hot tea to us. But I was keen to testify the story narrated by the forest guard. The priest introduced me to a group of people, all of who seemed to belong to an educated city class. There were around seven men and women of all ages. They had come from Bombay to offer their puja (prayer) to the Sati Mata, which they worship as their pious Kuldevi (family deity). The eldest man of the family narrated the legend behind this shrine.

The legend
He told that about a thousand years ago, a forest dweller community used to live in this Siliberi valley in a hamlet having 30 odd cottages. A lady was living here with her little child and father-in-law as her husband had gone to a far away place for work. During one of these days a tiger took away the child. She was wearing a veil and did not look at the tiger. She thought it was her father-in-law who took the child. Later on, however, she learned that her father-in-law did not take the child. She was worried and started search-

ing for the child. The child was finally found in the den of the tiger. The child was safe. She picked up the child and the tiger did not obstruct. Neither did the tiger hurt her nor the child. This unbelievable incident made her believe that it was no one else but her husband who came in the form of a tiger to take the child from her lap. The villagers, however, did not believe her and to ensure safety to their lives and of their cattle, killed the tiger.

The custom during those days was that some women belonging to influential families used to immolate themselves on the funeral pyre of their husbands.

Killing of this tiger had hit the lady's sentiments to the extent that she immolated herself on the funeral pyre of the tiger for she believed that the tiger was her husband. Her immolation moved the villagers. They repented for their act. To atone for their sin, they built this shrine-temple called Nahar Sati at the site of immolation.

During a rainy night in 1991 at Siliberi, one of the important protection posts located in the South-East of the Sariska Tiger Reserve, a forest guard told me a story which gave me goose bumps. He narrated the story of a pious lady who became Sati on the funeral pyre of a tiger. It was unbelievable. I knew our guards keep listening to many such stories of ghosts, in the company of the forest dwellers and villagers located in the adjacent areas. But the guard swore his mother to justify his truthfulness and was ready to take me to the holy lady's shrine, located not far from this post.

The story had shaken me from head to toe. The anxiety to visit the shrine did not let me sleep that night. Next day, after inspecting the forest area of the Siliberi block, before noon time, we reached the shrine, a small building having tiger idols on either side of its entrance gate. There was an ordinary looking priest in

the service of the shrine, who even offered drinking water and cup of hot tea to us. But I was keen to testify the story narrated by the forest guard. The priest introduced me to a group of people, all of who seemed to belong to an educated city class. There were around seven men and women of all ages. They had come from Bombay to offer their puja (prayer) to the Sati Mata, which they worship as their pious Kuldevi (family deity). The eldest man of the family narrated the legend behind this shrine.

The legend
He told that about a thousand years ago, a forest dweller community used to live in this Siliberi valley in a hamlet having 30 odd cottages. A lady was living here with her little child and father-in-law as her husband had gone to a far away place for work. During one of these days a tiger took away the child. She was wearing a veil and did not look at the tiger. She thought it was her father-in-law who took the child. Later on, however, she learned that her father-in-law did not take the child. She was worried and started search-

ing for the child. The child was finally found in the den of the tiger. The child was safe. She picked up the child and the tiger did not obstruct. Neither did the tiger hurt her nor the child. This unbelievable incident made her believe that it was no one else but her husband who came in the form of a tiger to take the child from her lap. The villagers, however, did not believe her and to ensure safety to their lives and of their cattle, killed the tiger.

The custom during those days was that some women belonging to influential families used to immolate themselves on the funeral pyre of their husbands.

Killing of this tiger had hit the lady's sentiments to the extent that she immolated herself on the funeral pyre of the tiger for she believed that the tiger was her husband. Her immolation moved the villagers. They repented for their act. To atone for their sin, they built this shrine-temple called Nahar Sati at the site of immolation.



World Alzheimer's Day

Millions of families struggle with challenges due to Alzheimer's disease. The world lights up purple on World Alzheimer's day, a day dedicated to raising awareness about Alzheimer's and dementia. Every three seconds someone in the world develops dementia, according to the Alzheimer Disease International (ADI). So because of this, organizations around the world come together on this day to support finding a cure for this sorrowful disease. Raise awareness, donate time and money, and support the millions of families affected by the degenerative cognitive disease known as Alzheimer's.



During a rainy night in 1991 at Siliberi, one of the important protection posts located in the South-East of the Sariska Tiger Reserve, a forest guard told me a story which gave me goose bumps. He narrated the story of a pious lady who became Sati on the funeral pyre of a tiger. It was unbelievable. I knew our guards keep listening to many such stories of ghosts, in the company of the forest dwellers and villagers located in the adjacent areas. But the guard swore his mother to justify his truthfulness and was ready to take me to the holy lady's shrine, located not far from this post.

The story had shaken me from head to toe. The anxiety to visit the shrine did not let me sleep that night. Next day, after inspecting the forest area of the Siliberi block, before noon time, we reached the shrine, a small building having tiger idols on either side of its entrance gate. There was an ordinary looking priest in

the service of the shrine, who even offered drinking water and cup of hot tea to us. But I was keen to testify the story narrated by the forest guard. The priest introduced me to a group of people, all of who seemed to belong to an educated city class. There were around seven men and women of all ages. They had come from Bombay to offer their puja (prayer) to the Sati Mata, which they worship as their pious Kuldevi (family deity). The eldest man of the family narrated the legend behind this shrine.

The legend
He told that about a thousand years ago, a forest dweller community used to live in this Siliberi valley in a hamlet having 30 odd cottages. A lady was living here with her little child and father-in-law as her husband had gone to a far away place for work. During one of these days a tiger took away the child. She was wearing a veil and did not look at the tiger. She thought it was her father-in-law who took the child. Later on, however, she learned that her father-in-law did not take the child. She was worried and started search-

ing for the child. The child was finally found in the den of the tiger. The child was safe. She picked up the child and the tiger did not obstruct. Neither did the tiger hurt her nor the child. This unbelievable incident made her believe that it was no one else but her husband who came in the form of a tiger to take the child from her lap. The villagers, however, did not believe her and to ensure safety to their lives and of their cattle, killed the tiger.

The custom during those days was that some women belonging to influential families used to immolate themselves on the funeral pyre of their husbands.

Killing of this tiger had hit the lady's sentiments to the extent that she immolated herself on the funeral pyre of the tiger for she believed that the tiger was her husband. Her immolation moved the villagers. They repented for their act. To atone for their sin, they built this shrine-temple called Nahar Sati at the site of immolation.

During a rainy night in 1991 at Siliberi, one of the important protection posts located in the South-East of the Sariska Tiger Reserve, a forest guard told me a story which gave me goose bumps. He narrated the story of a pious lady who became Sati on the funeral pyre of a tiger. It was unbelievable. I knew our guards keep listening to many such stories of ghosts, in the company of the forest dwellers and villagers located in the adjacent areas. But the guard swore his mother to justify his truthfulness and was ready to take me to the holy lady's shrine, located not far from this post.

The story had shaken me from head to toe. The anxiety to visit the shrine did not let me sleep that night. Next day, after inspecting the forest area of the Siliberi block, before noon time, we reached the shrine, a small building having tiger idols on either side of its entrance gate. There was an ordinary looking priest in

the service of the shrine, who even offered drinking water and cup of hot tea to us. But I was keen to testify the story narrated by the forest guard. The priest introduced me to a group of people, all of who seemed to belong to an educated city class. There were around seven men and women of all ages. They had come from Bombay to offer their puja (prayer) to the Sati Mata, which they worship as their pious Kuldevi (family deity). The eldest man of the family narrated the legend behind this shrine.

The legend
He told that about a thousand years ago, a forest dweller community used to live in this Siliberi valley in a hamlet having 30 odd cottages. A lady was living here with her little child and father-in-law as her husband had gone to a far away place for work. During one of these days a tiger took away the child. She was wearing a veil and did not look at the tiger. She thought it was her father-in-law who took the child. Later on, however, she learned that her father-in-law did not take the child. She was worried and started search-

ing for the child. The child was finally found in the den of the tiger. The child was safe. She picked up the child and the tiger did not obstruct. Neither did the tiger hurt her nor the child. This unbelievable incident made her believe that it was no one else but her husband who came in the form of a tiger to take the child from her lap. The villagers, however, did not believe her and to ensure safety to their lives and of their cattle, killed the tiger.

The custom during those days was that some women belonging to influential families used to immolate themselves on the funeral pyre of their husbands.

Killing of this tiger had hit the lady's sentiments to the extent that she immolated herself on the funeral pyre of the tiger for she believed that the tiger was her husband. Her immolation moved the villagers. They repented for their act. To atone for their sin, they built this shrine-temple called Nahar Sati at the site of immolation.

During a rainy night in 1991 at Siliberi, one of the important protection posts located in the South-East of the Sariska Tiger Reserve, a forest guard told me a story which gave me goose bumps. He narrated the story of a pious lady who became Sati on the funeral pyre of a tiger. It was unbelievable. I knew our guards keep listening to many such stories of ghosts, in the company of the forest dwellers and villagers located in the adjacent areas. But the guard swore his mother to justify his truthfulness and was ready to take me to the holy lady's shrine, located not far from this post.

The story had shaken me from head to toe. The anxiety to visit the shrine did not let me sleep that night. Next day, after inspecting the forest area of the Siliberi block, before noon time, we reached the shrine, a small building having tiger idols on either side of its entrance gate. There was an ordinary looking priest in

the service of the shrine, who even offered drinking water and cup of hot tea to us. But I was keen to testify the story narrated by the forest guard. The priest introduced me to a group of people, all of who seemed to belong to an educated city class. There were around seven men and women of all ages. They had come from Bombay to offer their puja (prayer) to the Sati Mata, which they worship as their pious Kuldevi (family deity). The eldest man of the family narrated the legend behind this shrine.

#TRIED & TASTED

Innovative Modak Recipes

There is no dearth of innovative modak recipes that one can easily prepare

The 10-day festivities of Ganesh Chaturthi are on and it is the time to enjoy modaks, Lord Ganesha favourite sweet in different flavours. Modaks, that are believed to have originated in the state of Maharashtra.

While ukadichemodak, the most commonly prepared modak, is made with rice flour and filled with coconut and jaggery before steaming it, there is no dearth of innovative modak recipes that one can easily prepare.

If you are looking for unique modak recipes to try during the ongoing Ganeshotsav, here are some options for you to try.



ROSE GULKAND MODAK

Ingredients

- Khoya - 1 cup
- Rose syrup - 2 tbsps
- Gulkand - 1 cup
- Sugar - 3/4 cup
- Coconut powder - 1/4 cup
- Cashewnut - 1/4 cup

Preparation

1. For stuffing, combine all the ingredients and mix well. Keep aside

2. Heat a heavy bottom pan on low flame.

3. Add mawa and keep stirring for a minute, mawa will start melting

4. When it melts, add sugar, cashewnut, and coconut powder and stir further for a minute.
5. When the mixture starts leaving fat, add rose syrup and cook

until the mixture starts to leave the sides of the pan; once it's ready keep it aside

6. Once the mixture comes to room temperature, add rose gulkand to the mixture and the stuffing is ready, gently knead into dough

7. Stuff it inside the mould as desired shapes and sizes and it is ready to go



RASMALAI MODAK

Ingredients