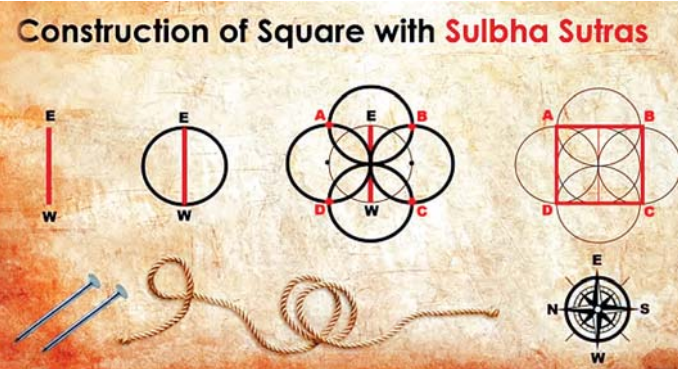


#SULBHA SUTRA

Squares and Sutras

How to convert Two Squares into One Sanskrit Sutra: Bridging Geometry with Ancient Wisdom



At first glance, the idea of converting two squares into one Sanskrit sutra might sound puzzling. But if we think symbolically and mathematically, this concept beautifully merges the world of geometry with the profound tradition of Sanskrit sutras, concise, powerful phrases that encapsulate deep knowledge. Let's break down what this means and how you can understand the process.

Understanding the Elements: Squares and Sutras

- **Squares:** In geometry, a square is a four-sided figure with equal sides and right angles. Two squares might represent two separate units or concepts.
- **Sanskrit Sutra:** A sutra is a succinct phrase or aphorism in Sanskrit literature, designed to teach or summarize complex ideas efficiently. Sutras often use minimal words with maximum meaning. The challenge is to see how two discrete units (two squares) can be combined into one unified expression (one sutra).

Step 1: Visualize the Two Squares as Concepts

Imagine each square representing a separate piece of knowledge or idea. Just as sutras distill complex teachings into a simple statement, combining two squares is like merging two concepts into a unified truth.

Step 2: Use Geometric or Mathematical Relations

In traditional Indian mathematics, especially in the context of the Shulba Sutras (ancient texts related to geometry and altar construction), there's a principle of combining squares related to the Pythagorean theorem. The Shulba Sutras provide geometric rules for combining squares on the sides of right-angled triangles.

For example:

If you have two squares of side lengths a and b , their areas are a^2 and b^2 . Combining these can relate to the square on the hypotenuse c of a right triangle, where $c^2 = a^2 + b^2$. This mathematical truth can be expressed as a sutra, a concise, authoritative statement.

Step 3: Crafting the Sanskrit Sutra

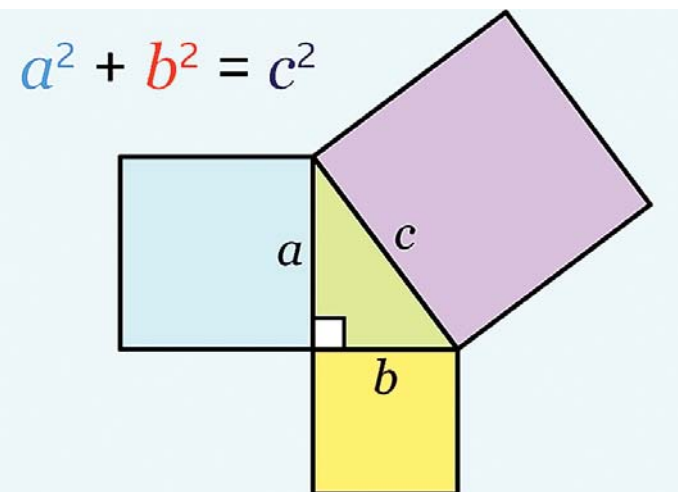
The Shulba Sutras include verses that succinctly state these geometric relationships. For example, one sutra might say something akin to: "The diagonal of a rectangle produces the square which the two sides make separately."

Step 4: Symbolic Interpretation

Beyond mathematics, combining two squares into one sutra can symbolize unity, merging separate ideas, energies, or principles into a harmonious whole. The sutra becomes a bridge, compressing complex knowledge into a form easy to memorize and transmit.

Why Does This Matter?

This process highlights how ancient Indian scholars used compact phrases to preserve deep knowledge, including geometry, long before the modern mathematical notation we use today. It's a testament to the power of language and symbols working together. So, converting two squares into one Sanskrit sutra isn't just about geometry, it's about translating multi-dimensional ideas into elegant, memorable wisdom.



Jewish Food Is Making a Comeback in Poland

Between 1881 and 1914, more than two million Jews immigrated from Eastern Europe to the United States. A large majority, about 1.6 million, came from the Russian Empire (which included parts of Poland at the time). Their exodus was driven by social, economic and technological change combined with antisemitic persecution in their countries of origins. Most Jewish immigrants settled in cities such as New York, Philadelphia and Baltimore, but Cincinnati, St. Louis, New Orleans and San Francisco, as well as many smaller cities, were also popular destinations.

● Olga Mecking



The Mysterious Death of Edgar Allan Poe May Never Be Solved

I'm surprised to find them here, in the city where I'm from, but then I remember that a Jewish friend of mine has recently opened a bagel place in The Hague, my adopted hometown. So maybe, it's no wonder that bagels made it to Poland as well?

Jewish food, and especially Ashkenazic Jewish food, is slowly but steadily returning to the country, where many of the dishes actually originated. The comeback is driven by a growing interest from Polish people in finally facing their country's past.

This is certainly the case with the bagel, with bakeries all over Poland serving them. But other foods are reappearing as well, such as the knish, or knysz in Polish, a bun filled with kasha, potatoes or cheese. Journalist Laura Silver, author of *Knish: In Search of the Jewish Soul Food*, traced the savory pastry's origin back to the Polish town of Knyszyn in the early 1900s. In 2022, the Polish government inscribed it to its list of traditional products, which aims to collect and protect traditional dishes and recipes. Another Ashkenazic Jewish food, the bialy (short for bialystoker kuchen, after the Polish city of Bialystok), a chewy yeast roll often topped with onions before baking, had been added to that same list two years prior.

Did you know? How the bagel came to America?

Hersz Lender, a Jewish baker from Lublin, Poland, is credited with bringing the bagel to New York. In Poland, bagels were originally eaten plain. But, in New York, they became a morning staple served with cream cheese and lox.

How Jewish foods migrated to the United States and took on new forms

Jewish communities in Poland originated foods like the bagel, knish and bialy. When they fled from pogroms during the late 19th century, they brought their recipes with them, says Maria Zalewska, executive director of the Auschwitz-Birkenau Memorial Foundation and co-editor of the book *Honey Cake & Latkes*, a compilation of recipes written down by survivors of the Auschwitz concentration camp. "These foods were part of Poland's Jewish street-food culture, and they quickly gained popularity in the U.S., particularly in Jewish neighborhoods," she says.

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With time, foods such as the pas-trami sandwich or the bagel became staples of an evolving Jewish American food culture, different from those of their parents and grandparents, that gave rise to new traditions. "Jews were in Eastern Europe for hundreds of years, and they certainly were not eating meat every day. They were lucky if they were eating meat on Shabbath," Alpern says. "Suddenly, you come to the United States and you can eat a pas-trami sandwich every day, and a pas-trami sandwich that didn't even exist in Eastern Europe."

Likewise, it was Hersz Lender, a Jewish baker from Lublin, Poland, who was credited with bringing the bagel to New York, and turning it into the morning staple known today. But in Europe, including Poland, the bagel is not coming back in its original version, served and eaten plain, but in its New York rendition, it is with toppings like cream cheese and lox.

"In America, bagels are what we call a mainstream food, one of the few Jewish foods that have sort of broken the barrier of Jewishness," says Alpern. "They are very closely associated with New York City, so it would make total sense that in Poland, you would see bagels as an American thing."

Jewish American foods are mixed with other cuisines and influences, and the bagel is no exception. "The lox itself is Scandinavian. The cream cheese is from New York. The capers on it are Italian. But it's putting it all together that made it Jewish," says Jeffrey Yoskowitz, a New York City-based food writer and co-founder of the Gefilteria.

#CULTURE



The POLIN Museum of the History of Polish Jews is located in Warsaw.



Classic Homemade Bialys.

13,000 Polish Jews left the country. According to Poland's 2021 census, only 15,700 Poles today identify as Jewish, and some of the antisemitic prejudices remain until this day.

A 2023 study conducted by the Anti-Defamation League found that one-third of Poles harbor anti-Jewish beliefs, agreeing with a majority of 11 statements associated with antisemitic views, including "Jews are more loyal to Israel than their own country," "Jews have too much power in international financial markets," and "Jews have too much control over global affairs or media." The percentage had decreased since the previous poll, which was conducted in 2019, but, among the 103 countries studied, Poland still has the lowest number of people reporting that they interact with Jews often. While the situation has begun to improve since the fall of communism, recent political action such as the 2018 Holocaust law, which threatened to punish anyone who discussed Poland's role in the Nazi genocide, has made progress difficult.

"There have been many post-1989 efforts to focus on propagating Polish education about Polish Jewish history," says Zalewska. This includes the official registration of the longstanding Union of Jewish Religious Communities in Poland, a religious association of Jews, in 1993, as well as establishing academic studies of Judaism at both Warsaw University (1990) and Jagiellonian University in Krakow (1986). Poland has been experiencing an increased interest in creating movies, TV series, documentaries and books about Jewish figures, as well as complex narratives of Jewish life and death. Among many others, the Jewish Culture Festival

Honouring Freedom on Liberation Day

celebrated on August 25, Liberation Day marks the historic moment in 1944 when Paris was freed from Nazi occupation during World War II. After four years under German control, the city was liberated by French Resistance fighters alongside the Free French Forces and Allied troops. The day symbolizes the triumph of freedom, resilience, and national pride. Commemorations include military parades, memorial services, and historical reenactments across the city, particularly at the Hôtel de Ville and Place de la Bastille. Liberation Day not only honours the heroes of the past but also reminds future generations of the enduring value of liberty.



in Krakow has been one of the city's major events since 1988. It takes place in Kazimierz (Kuzmir in Yiddish), the district where the Jewish ghetto used to be, in late June, and it features Jewish artists and klezmer concerts, as well as lectures and workshops, many of which are food-related. This year's festival included events that highlight traditional Ashkenazic dishes served in many Jewish restaurants in Poland, such as gesi pipiek (stuffed goose necks), tzimmes (a stew of root vegetables and dried fruit) and forshmak (Jewish herring).

Since 2018, the POLIN Museum of the History of Polish Jews has been organizing Tisz, the Polish spelling of 'tish,' a Yiddish word signifying a table, a Warsaw festival fully devoted to highlighting the importance of Jewish food to Poland's own culinary traditions, complete with lectures and cooking demonstrations. Alpern and Yoskowitz helped create the first installment of the festival.

For the duration of the mid-October festival, some milk bars (restaurants serving simple but filling and delicious homemade dishes) change their menu items from Polish names to Yiddish ones. And so, nalesniki become blintzes, golabki become holshkes, and placki ziemniaczane become ziemniaki. "You can order the dishes in Polish or Yiddish," says Maslak. "You only have to change the name because it's the same dish."

In his new TV documentary series on the history of Polish cooking ('Historia Kuchni Polskiej,' or 'The History of Polish Cuisine'), the food historian Jaroslaw Dumanowski devoted one episode to Jewish food in Poland, taking the audience to historic centers of Jewish culture, Warsaw, Krakow and Lublin, but also New York, Paris and the Ukrainian city of Lviv, interviewing experts on Jewish food traditions. "The origins of these dishes are the same," he says in the episode, while trying stuffed goose neck prepared by Polish chef Maciej Nowicki. New Polish cooking, as popularized by chefs such as Marcin Przybylski and bloggers like Michal Korkosz, uses traditional recipes as inspiration, while giving them a modern, global twist. A chef may use twarog (farmer's cheese) instead of cream cheese in a Basque cheesecake, for example, or combine zurek (a traditional Polish soup made with fermented rye flour) with Japanese ramen to create the so-called zuramen. Yoskowitz finds that Jewish chefs in Poland and the U.S. are exploring the origins and sustainability of food as well as adapting traditional recipes for the new era. "We're asking the same questions, just a little bit differently," he says, feeling some solidarity with Polish chefs. "These are my people. We don't even realize how we're so deeply connected to each other. Those points of connection feel really important right now."



Jewish communities in Poland originated foods like the bialy, the knish and the bagel.

#REVOLUTION

Silent Green Roads

India's Roads go Green with Crumb Rubber Modified Bitumen (CRMB)

India is making significant progress in sustainable infrastructure by adopting crumb rubber modified bitumen (CRMB) technology for road construction. This innovative method uses recycled rubber from discarded tyres, offering a durable, eco-friendly alternative to traditional asphalt. With trial projects underway in states like Kerala, Tamil Nadu, and Maharashtra, CRMB roads promise to transform India's urban and rural landscapes, delivering stronger roads, reducing waste, and enhancing environmental health.



What is CRMB?

Crumb rubber modified bitumen is a type of asphalt binder mixed with finely ground rubber particles, usually sourced from end-of-life tyres. These rubber particles improve the flexibility, strength, and durability of the bitumen, resulting in roads that can withstand higher stresses and extreme weather conditions.

Traditional asphalt roads often suffer from cracks, potholes, and premature wear, especially under heavy traffic or high temperatures. CRMB roads, by contrast, are more resilient to deformation and aging, translating into longer-lasting surfaces with reduced maintenance costs.

Environmental Impact: Tackling Tyre Waste

India generates millions of tonnes of waste tyres every year. Improper disposal of these tyres poses serious environmental hazards, including the risk of fires, toxic emissions, and landfill overcrowding. Recycling tyres into road construction materials addresses these issues head-on by diverting waste from landfills and incinerators. By incorporating crumb rubber into bitumen, India not only reduces the volume of tyre waste but also minimizes the need for virgin petroleum products used in traditional bitumen production. This contributes to conserving natural resources and cutting down greenhouse gas emissions related to road construction.

Pilot Projects in Indian States

Several Indian states have taken the lead in testing CRMB roads. Kerala, Tamil Nadu, and Maharashtra have initiated pilot projects on selected stretches, evaluating performance under real-world conditions. Early observations indicate significant improvements in road quality, durability, and resilience. These trials also assess cost-effectiveness and adaptability to India's diverse climatic conditions, from coastal humidity to scorching interior heat. Positive outcomes could pave the way for widespread adoption across the country's vast and varied road network.

Global Success and Additional Benefits

CRMB technology has been successfully employed in many countries worldwide, including the United States, Australia, and parts of Europe. One notable advantage of rubberized roads is their ability to reduce traffic noise pollution, a benefit especially valuable in urban areas facing noise-related health issues. By absorbing sound vibrations, rubber-modified roads contribute to quieter, more peaceful city environments. India's ongoing trials aim to replicate these benefits, enhancing the quality of life for millions of commuters.

By integrating rubberized roads into mainstream infrastructure projects, India not only addresses waste management challenges but also aligns with global efforts to combat climate change and promote circular economies.

Economic and Social Advantages

Besides environmental and technical benefits, CRMB roads offer economic value by reducing the frequency and cost of road repairs and maintenance. Longer-lasting roads mean fewer disruptions for travelers and businesses, boosting productivity and safety. Furthermore, the recycling process generates employment opportunities in tyre collection, processing, and road construction sectors, supporting local economies and sustainable livelihoods.

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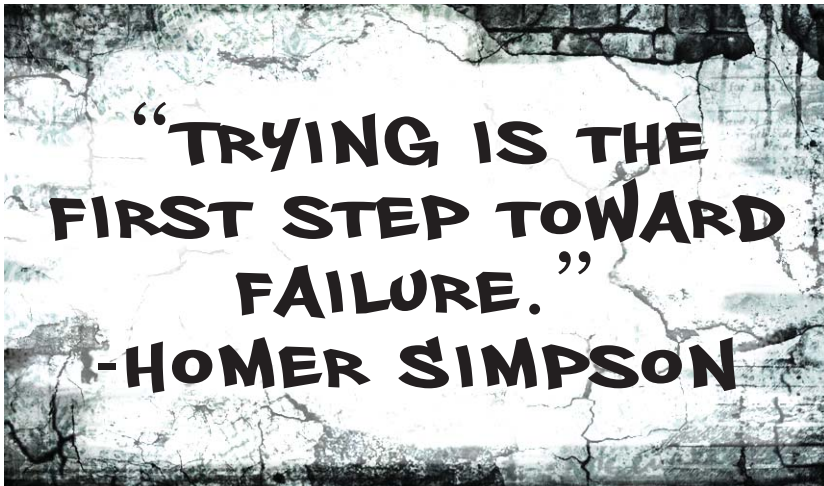


A Green Path Forward

India's commitment to sustainable development is clearly reflected in its push towards green infrastructure like CRMB roads. As the nation faces growing urbanization and traffic volumes, adopting eco-friendly construction materials is critical for reducing environmental footprints and building resilient cities.

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THE WALL



BABY BLUES



By Rick Kirkman & Jerry Scott

ZITS



By Jerry Scott & Jim Borgman