

#WILDLIFE-TOURISM

Tourists @ National Parks

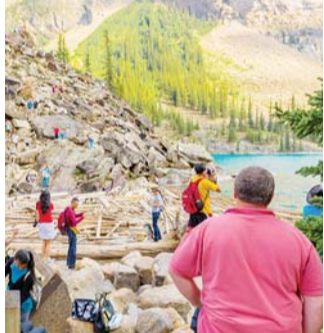
Nearly any level of human activity in a protected area like a national park can alter the behaviour of animals there.



Even in remote, rarely visited national parks, the presence of just a few humans affects the activity of wildlife that live there, a new study shows. National park traffic has grown steadily over the past decade, and popular parks like Yosemite and Yellowstone can easily see over a million visitors a year. In these heavily used areas, one might expect animals to change their behaviour to avoid humans.

But a new study shows that nearly any level of human activity in a protected area like a national park can alter the behaviour of animals there.

"There's been increasing recognition of how much just the presence of humans in these places, and our recreation there, can impact wildlife," says senior author Laura Prugh, associate professor in the University of Washington School of Environmental and Forest Sciences. "These results



are striking in showing that nearly any level of human activity can have an effect on wildlife."

The researchers based the study in Glacier Bay National Park, a coastal area in south-east Alaska that is accessible only by boat or plane. Most visitors arrive on cruise ships, but the boats don't dock on shore, and the park has very little human foot traffic. Because so few people visit, the park is only about 40,000 but increasing the park was an ideal place to locate this study, Prugh explains.

"Glacier Bay is a great park to explore what the lower limits are where humans start to affect wildlife behaviour," Prugh says.

The researchers worked with the national park's staff to design and implement an experiment that compared wildlife responses to the differing levels of human activity.

They installed 40 motion-activated cameras across 10 sites to capture detections of people and four animal species—wolves, black bears, brown bears, and moose—over two summers. By controlling where and when people could access certain areas of Glacier Bay and then measuring wildlife responses to the differing levels of human activity,

the researchers identified two important thresholds. First, if humans were present in an area, the cameras detected fewer than five animals per week across all four species studied. In most cases, this likely meant that animals avoided areas where humans were present. Second, in back-country areas, wildlife detection levels reached the equivalent of about 40 visitors per week.

The apparent low tolerance wildlife had for the presence of people nearby surprised the researchers.

"It was eye-opening to see the number of wildlife sightings we are 'missing' just by recreating in backcountry areas of Glacier Bay," says lead author Niraj Sivan, who completed this work as a graduate student.

"I was surprised that for all four species, wildlife detections were always highest when there wasn't any human activity. So many people visit national parks for the chance to view wildlife, and that desire alone may reduce the chance of it happening."

Though all four species showed some change in activity due to humans, wolves were most likely to disappear from cameras when people were around. Brown bears were the least impacted by human presence. Moose, however, were more active during the times of day and locations where people were seen. The researchers hypothesize that moose might be using humans as a protective shield from predators, opting to align their active hours with humans to avoid becoming prey.

The researchers expect that in parks where animals are more accustomed to seeing people, at least some individual animals won't react as strongly to humans as in Glacier Bay. But the findings do shed light on a reality that's likely playing out at national parks and wilderness areas across the country: More people are visiting these areas than ever before, and the presence of humans is almost certainly affecting the behaviour of animals that live there.

"I expect that similar results could be found in other national parks, particularly those with relatively low visitation," Sysma says.

National parks and wilderness areas aren't just seeing more visitors during the high season. More people are opting to use the trail systems during less-busy times to avoid crowds. Additionally, some parks are expanding their trail networks to accommodate more visitors.

The authors hope the study can help park managers consider different approaches to making parks accessible to both humans and animals.



"The Gita is unrivalled for its spiritual merit"

'Bhagavad Gita, My Eternal Mother'



Shruti Kothari

Gandhi's stature on the international stage as a tireless crusader of civil rights and liberty is unique - the post-truth histories of Gandhi notwithstanding. As an apostle of non-violence, he is unparalleled. But there is much more to Gandhi than being just a non-violent freedom fighter or a civil rights activist. Gandhi is one of the greatest thinkers that 20th century has produced. Gandhi came back from South Africa with a library of about 11,000 books (Reading as a Sadhana: Gandhi's Experiments With Books' The Wire, January 30, 2019). His own writings are a reflection of his wide and varied reading. Not only did he write incessantly till the end of his life; he also delivered speeches, formal lectures and wrote replies to all who cared to write to him. Above all, he engaged in discussions with people who confronted him with questions. His Collected Works, comprising 100 volumes and covering a vast array of subjects, are testimony to Gandhi's position as an intellectual.

Gandhi's reading of the Gita, the most important text of the Vaishnav sect of Hinduism, is part of his internal criticism of popular Hinduism.

First Introduction to the Bhagavad Gita

Gandhi's theosophist friends—the two Olcott brothers—were studying the original Sanskrit text of the Gita alongside Edwin Arnold's recent English translation, The Song Celestial. Thinking that Gandhi, being a native of India, would probably know Sanskrit better, they consulted him about the meaning of certain Sanskrit words,

but he could not help. As Gandhi confessed in his Autobiography, "I felt ashamed, as I had read the divine poem neither in Sanskrit nor in Gujarati" (1948, 90). Gandhi, however, was not someone to take his ignorance lightly; he determined to turn his "shame" into a strong incentive to read and study not only the Gita in the original Sanskrit, but also other scriptures of the major world religions, such as the Christian Bible and the Islamic Qur'an.

Bhagavad Gita and the Sermon on the Mount: Now that his religious appetite was kindled by the reading of the Gita, Gandhi was truly excited to read the Christian Bible. He said he did not like the Old Testament, but enjoyed reading the New Testament; he was particularly moved by the Christ's Sermon on the Mount! As he put it in his Autobiography:

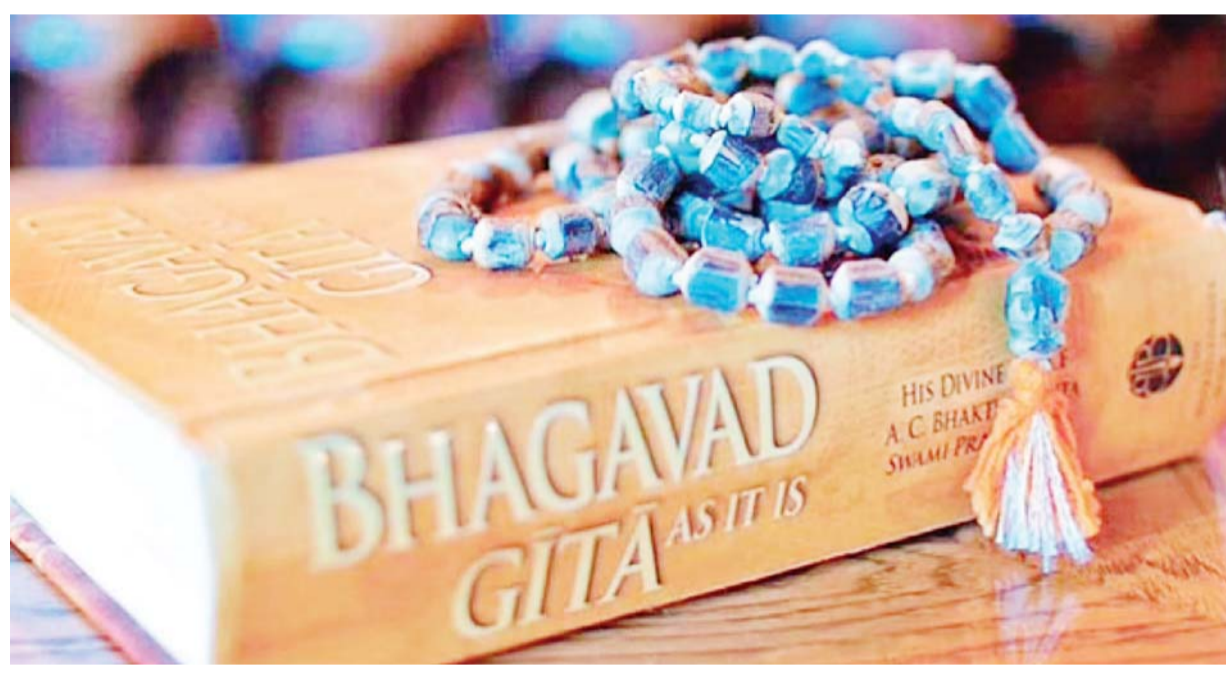
"Especially, the Sermon on the Mount... went straight to my heart. I compared it with the Gita. The

verses, 'but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man take away thy coat, let him have thy cloak too,' delighted me beyond measure and put me in mind of Shamaal Bhatt's 'For a bowl of water give a godly meal' etc. My young mind tried to unify the teaching of the Gita, the Light of Asia and the Sermon on the Mount. That renunciation was the highest form of religion appealed to me greatly. (1948, 92)

What made a deep impact on young Gandhi was Jesus Christ's living example and his message of renunciation, human compassion, forgiveness, and above all, his divine gesture of "returning evil with good;" he drew parallels between these and the Gita's teachings of renunciation, detachment, selfless work, and a total self-renderer to God.

Unique Features of the Gita According to Gandhi

Sannyasa is not the only way to Moksha: The idea that sannyasa or renunciation was not the only way to moksha (spiritual liberation) appealed to Gandhi very



#IDEOLOGY

much, as he himself endeavored to be both an ardent seeker after truth and a karmayogi—a man of action. While remaining active in the world, one can perform all one's activities in the spirit of "nishka-makarma," that is, without desire for the fruits of action; one can be like a "sthitaprajna"—a person well-established in wisdom—who is equipoised, detached, disinterested, and dedicated to God.

The practicability of the Gita: To Gandhi, religion which cannot be practiced in one's daily life is not true religion. He was impressed by the fact that the Gita was as much accessible to a common man as to a jnani or pundit. For an ordinary person, the language of the Gita is not only easy to understand; its ethical teachings are also quite practicable.

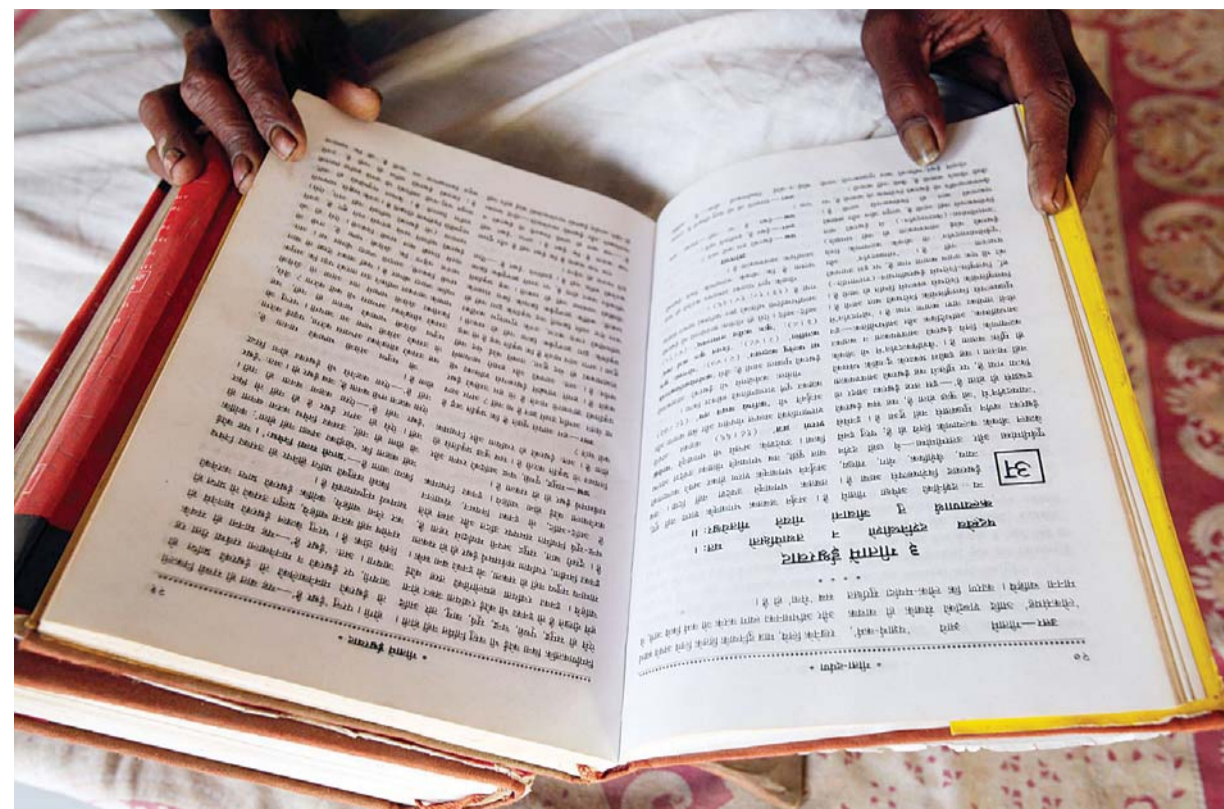
Its freedom from dogma: Gandhi observed that the Gita is "not a collection of 'dos and don'ts.'" It is non-sectarian and non-dogmatic. It appeals to both the head and the heart: Despite its analytical, dialogical approach, the Gita, being deeply devotional, appeals to the heart.

Its multidimensionality: The Gita offers multiple choices to a spiritual seeker—from the paths of jnana (knowledge or discrimination between the Real and the seemingly real), and karma-yoga (selfless action for the good of all), to bhakti (self-surrender to God through devotion), and raja-yoga (the path of yogic disciplines). One may choose whichever path suits one's prakriti (nature, made up of the gunas).

spiritual seeker—from the paths of jnana (knowledge or discrimination between the Real and the seemingly real), and karma-yoga (selfless action for the good of all), to bhakti (self-surrender to God through devotion), and raja-yoga (the path of yogic disciplines). One may choose whichever path suits one's prakriti (nature, made up of the gunas).

spiritual seeker—from the paths of jnana (knowledge or discrimination between the Real and the seemingly real), and karma-yoga (selfless action for the good of all), to bhakti (self-surrender to God through devotion), and raja-yoga (the path of yogic disciplines). One may choose whichever path suits one's prakriti (nature, made up of the gunas).

No other book or scripture influenced Gandhi, shaped his character, and transformed his life as profoundly and permanently as did the Bhagavad Gita. Among the many books he read, "Gita" alone became an unfailing source of strength and solace to him in the darkest hours of his life. As a spiritual reference book, the Gita was not only his constant companion, it was his "eternal mother" whom he esteemed even more than his earthly mother.



Gandhi's reasons for calling the Gita "My Eternal Mother"

(1) Like a proverbial mother, the Gita provided him not only unconditional love and support, it even lifted up his spirit and "led him kindly to Light." ("Lead, Kindly Light" was the Christian hymn he loved very much.) It showed him the way from darkness to eternal light, eternal truth, and eternal bliss. In his words,

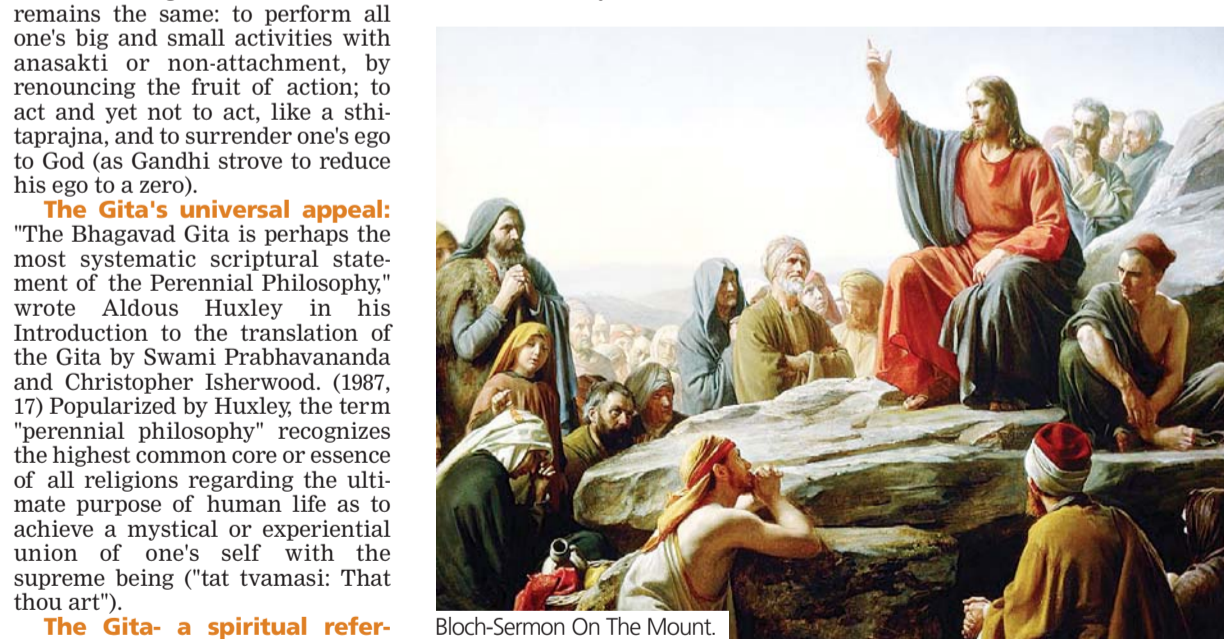
(2) The Gita also became his practical-ethical guide for living; he turned to her for not just strength and solace, but also for a reasoned approach and for practical-ethical guidance. He had memorized several shlokas (verses) that spoke to his heart as well as head; by constant practice of these precepts, he could restore the serenity of his mind, which we shall discuss later.

(3) Earthly mother may sometimes fail or disappoint, but not this Spiritual Mother. In his words, "I lost my mother early who gave me birth long ago, but this ETERNAL MOTHER has completely filled her place by my side ever since. She has never changed."

Following in the footsteps of his Eternal Mother

Introduced to the Gita at an unsettled age of eighteen, Gandhi read, reread and reflected over each chapter and passage, each verse and its meaning. He studied and compared its precepts with those of the Bible's Sermon on the Mount and with other religious hymns and songs he grew up with. In his characteristic Gandhian style, he was not satisfied to just read but to understand, to not only understand but to experiment with its truth, and then rigorously practice it. Thus, he memorized the key shlokas of the Gita, pursued over them and prayed, but most importantly, he followed in the footsteps of this holy book of wisdom that he esteemed as his Eternal Mother.

'Gita- My Eternal Mother': Gandhi went even further to claim that "Gita is not only my Bible or my Koran, it is my mother... my ETERNAL MOTHER" (Ibid., 5). He said that out of all the books he had read, he found the greatest consolation from two books: the Gita and the Tulsī Ramayana.



Bloch-Sermon On The Mount.

The Gita- a spiritual refer-

International Chefs Day



Going out to restaurants is one of people's favourite activities because they get the chance to taste the best cuisine from the chefs that work behind the scenes. International Chef Day is for them, and is probably one of the best opportunities people can get to learn how to cook and connect with chefs in their local area. Visit a fine restaurant, get gourmet in your own kitchen, thank a chef in your life and encourage others to get crafty with food on International Chef's Day.

#TRIED&TASTED

Treat Your Guests On Diwali

To make things slightly easier for you we have come up with a list of snack recipes for the party menu.

If Diwali is a festival of lights, it is also customary to play cards that night. People organise card parties during this time when family and friends get together and have a fun time.

From food to drinks to music, elaborate preparations are done for such parties. Most of them prefer to keep finger snacks on the menu for the night as it is easy to eat and takes less time to prepare. While preparing the

menu one must count the heads and plan accordingly. Don't forget the dips. They are equally important.

And, to make things slightly easier for you we have come up with a list of snack recipes for the party menu.

Daulat Ki Chaat

Ingredients
1 Litre Whole milk
250 Millilitres Heavy cream
1 tsp Cream of tartar
2 Tbsp Bura (or boora, an unrefined powdered brown sugar; see note above)
Few saffron strands mix
A few tablepoons surhan, to serve

2 sheets varq (edible silver)
2 Tbsp Chopped pistachios
1 Tbsp Finely ground pistachios

Preparation
1. For the kurchan, cook 1 cup milk down to an almost-dry clotted consistency over low heat so it doesn't burn. It should end up with a slightly crumbly texture and no color.



2. Combine milk, cream, cream of tartar, and bura in a large bowl, and refrigerate overnight.
3. Whisk the cold milk mixture with an electric mixer with a whisk attachment, stopping occasionally to remove the froth onto a platter with a wide spoon (and not allowing the cream to be beaten into stiffness—you're looking for steady but soft froth here).
4. When the platter is full of the clouds, drizzle with saffron milk and top with crumbled kurchan and sheets of varq. (Alternatively, spoon the froth into smaller shallow dishes.)
5. Shake over the ground pistachios with a sieve and top with the chopped pistachios.
6. If you can't serve immediately, keep refrigerated and serve within a few hours.

Potato Cheese Shots



Ingredients
250 gms Potato
1 tsp Garlic paste
Salt
1/2 tsp Chilli flakes
1/4 tsp Pepper
6 tbspc Breadcrumbs
Oil for frying

Coating the ball:
2 tbspc Cornstarch

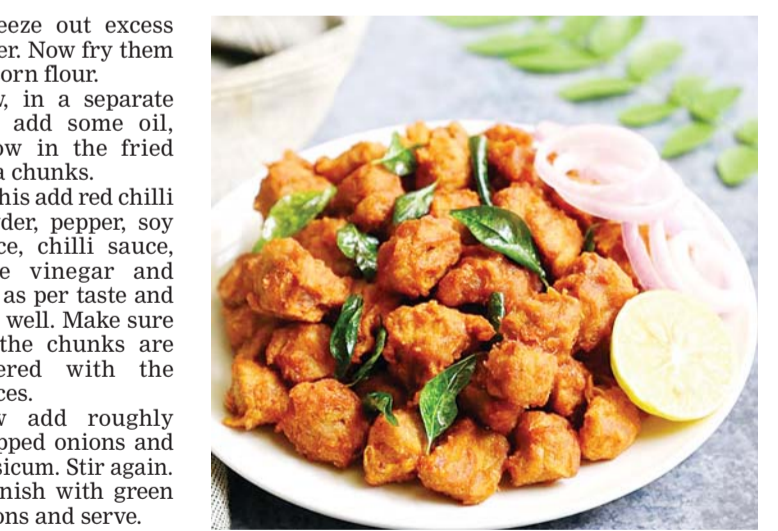
1 Egg
1/2 cup Breadcrumbs
Stuffing:
100 gram Cheese
1/2 tsp Herbs
1/2 tsp Chilli flakes
1/4 tsp Pepper

Preparation
1. Boil potatoes till al dente. They should not be mushy.

Soya 65

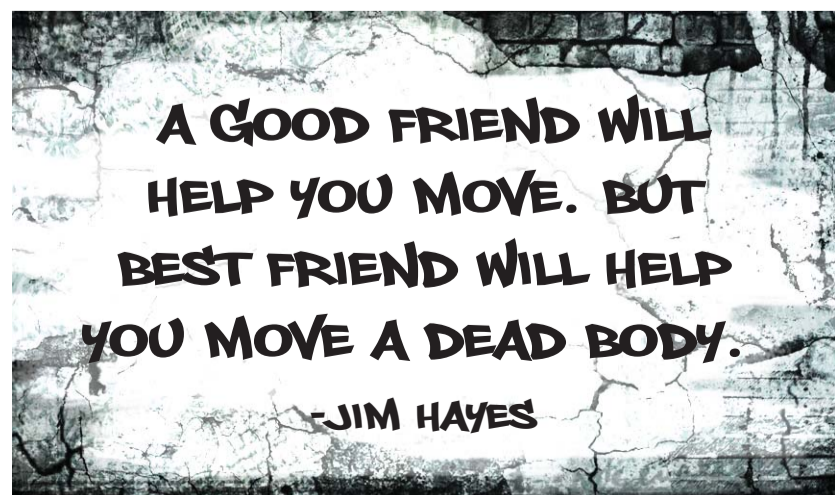
Ingredients
1 Cup Soya beans
1 Chopped onion
1 Chopped capsicum
1/2 tsp Red chilli powder
1/2 tsp Pepper
1/2 tsp Vinegar
1/2 tsp Chilli sauce
1 tsp Ginger garlic paste

Preparation
1. Boil some soya chunks and then



squeeze out excess water. Now fry them by corn flour.
2. Now, in a separate pan add some oil, throw in the fried soya chunks.
3. To this add red chilli powder, pepper, soy sauce, chilli sauce, little vinegar and salt as per taste and mix well. Make sure all the chunks are covered with the sauces.
4. Now add roughly chopped onions and capsicum. Stir again.
5. Garnish with green onions and serve.

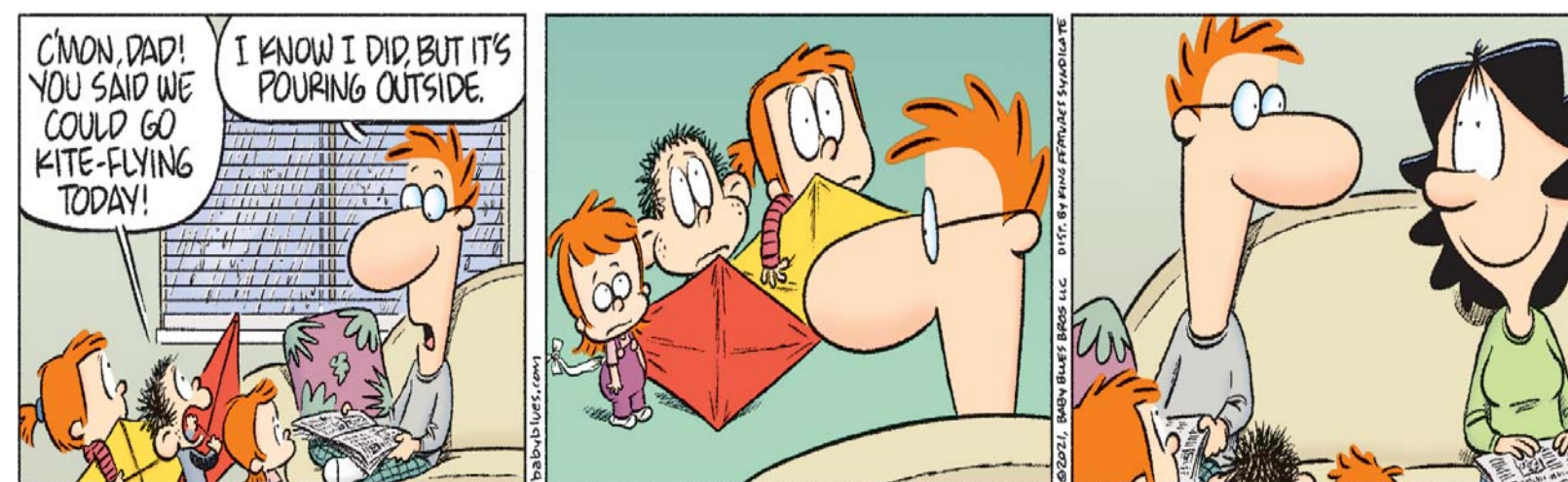
THE WALL



A GOOD FRIEND WILL HELP YOU MOVE. BUT BEST FRIEND WILL HELP YOU MOVE A DEAD BODY.

-JIM HAYES

BABY BLUES

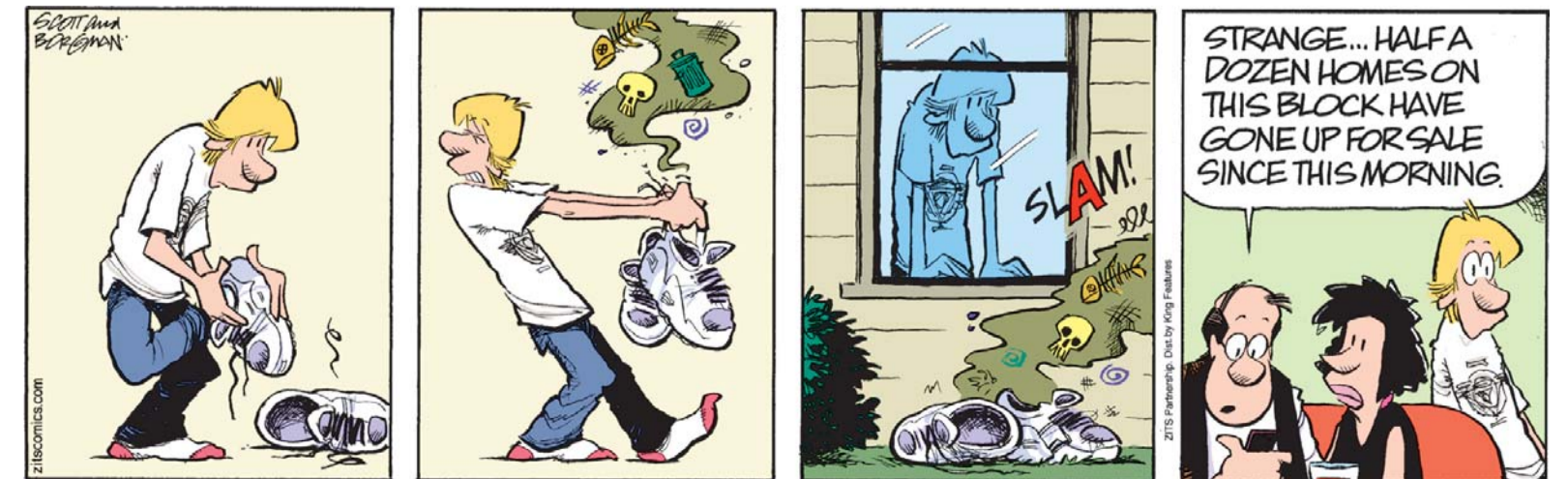


C'MON, DAD! YOU SAID WE COULD GO KITE-FLYING TODAY!

I KNOW I DID, BUT IT'S POURING OUTSIDE.

By Rick Kirkman & Jerry Scott

ZITS



STRANGE... HALF A DOZEN HOMES ON THIS BLOCK HAVE GONE UP FOR SALE SINCE THIS MORNING.

By Jerry Scott & Jim Borgman