



BOOK POST

CANARA UNION NEWSLETTER

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E-mail: canaraunion@gmail.com

www.canaraunion.com

Vol.LXXIII No. 03

March 2026



Photograph – **Shakunthala Haldipur**

Programme for the Month of March 2026

Thursday 19 4.00 p.m. Ugadi Celebrations – Panchanga Vaachan and Panaak-Panvar
followed by Hindustani Music Concert – details inside

NEW ANNOUNCEMENT

THOSE MEMBERS WHO HAVE NOT PAID THEIR ANNUAL SUBSCRIPTION FOR 2024-25
MAY NOTE THAT THEIR MEMBERSHIP STANDS CANCELLED.

MEMBERS WHOSE ANNUAL SUBSCRIPTION FOR 2025-26 IS STILL DUE ARE
REQUESTED TO PLEASE PAY AT THE EARLIEST.

Annual Membership Subscription Fees

All Members shall pay in advance their Annual Subscription for the period 1st April to 31st March of the financial year. For ease of payment, we have introduced **UPI** and the QR code which is published hereunder.

Annual subscription is as follows. Pay by Cash/Cheque/NEFT/UPI. Contact office 080-23342625 if you need clarification.

60 years & below Rs.300/- + GST 18% Rs.54/- = Rs.354/- per annum

Above 60 years Rs.150/- + GST 18% Rs.27/- = Rs.177/- per annum

Over 80 years: No subscription

For Hard Copy of CUNL (Canara Union Newsletter) please add Rs.150/- per annum (April-March) towards postage/delivery charges. You can add to Annual Membership Subscription.

Pay: "The Canara Union", S/B Acct No.106003130000822,
SVC Co-Operative Bank Ltd., IFSC Code: SVCB0000060.

If paid by NEFT, please email NEFT reference number to canaraunion@gmail.com or Whatsapp to 8310857255 with your name. If paying by UPI, please send screenshot with name and details of payment.



APPEAL

Canara Union appeals to all its Members who are over 80 years to please pay Rs.150/- per annum (April-March) for the Hard Copy of CUNL (Canara Union Newsletter). Method of payment is detailed on Page 2 of the CUNL. Those members who have paid may ignore this message.

Hon. President:	Prakash Aroor	
Hon. Gen. Secretary:	Meera Philar	
Editor:	Amit Kilpady	amitkilpady@hotmail.com
Editorial committee:		
Member –	Meera Philar	meeraphilar79@gmail.com

A WORD FROM THE PRESIDENT

'Those' days are here again, the exam days, looming over students' heads! I remember the mix of nervousness and confidence. And I think with terror of the time I once sat to write a senior exam and could remember nothing—I had to sit the exam again.

But our students seem busy and cheerful, and recently I saw one of them studying with the television on full blast. Times and methods change. Whatever they be, I wish the young smooth sailing and good results. These days one's scores have to be better than good for us to move higher up, and every decade, students get used to new pressures and new distractions, and still do well.



Yashwant Baindur - sketched by Prakash Aroor from his memory of 75 years ago and a little help from Chatgpt!

At this time, I remember, with love and thanks, Yashwant Baindur who was Manager of the Canara Union in the early 1950s. He was deaf mute, but nothing stood in his way. He must have been one of the most efficient managers and worked hard all day. In the study months, when we lingered at the Canara Union, playing games, laughing and talking, he would hound us out, and signal 'go home now' pointing to the door. The large eyes he made were enough to scare us out of the Union, and we did not dare protest. Evening after evening, Yashwant would chase us out, searching all rooms to make sure we had left or were leaving. What a man! He cared so much about us and took on the role of a strict parent.

And when the exams were done, he would bring us sweets and allow us to play longer. Most moving of all—I feel tearful when I remember this—he would ask for our reports and read them carefully. He would shed tears of joy and say 'G-o-o-o-d!' Even after 73 years, I can visualise Yashwantmam in his white pyjamas and full-sleeved shirt.

The Canara Union is not just a building. It was made into a place of care and discipline by people like him. Kindness makes all the difference in anxious times. My wife Usha recalls how she and other mature students like her crowded around their tutor in London University on the eve of their exams. Although they had studied hard, they were afraid of how they would fare in the written exam, a new, scary experience. Peter Wright listened to them, then said, quietly but firmly, 'Go and write your exam. Remember the examiner is looking for reasons to pass you, not fail you.' And that, she says, made all the difference the next day.

I close with good wishes to all students everywhere. And this is a good time to remember the incredible kindness of those who have assisted many through the Canara Union scholarships. I thank them with all my heart and hope the gesture of help will stay strong and be the wings to fly the young onward and far.

PRAKASH AROOR

SPECIAL ANNOUNCEMENT

Canara Union is happy to announce their new Website www.canaraunion.com which has gone live with immediate effect. We look forward to your thoughts and feedback, if any.

All members are requested to send a hello email to canaraunion@gmail.com giving your latest email ID, phone number and address.

PRINT COPIES and E-ISSUES



We thank those who have written/telephoned to indicate their preference of the CUNL.

Members who haven't contacted us and who prefer e-issues please let us know your preference. And those members who have opted for e-issues but are still getting hard copies of CUNL, please let the office know. Please write to canaraunion@gmail.com with a copy to meeraphilar79@gmail.com or phone the Canara Union at 080 23342625. Thank you.

PS: Members who have not paid Rs.150/- towards postage of the CUNL for the year, are requested to pay - Cash or Cheque favouring "The Canara Union". If transferring by NEFT, please transfer to "The Canara Union" S/B Acct No.10600 31300 00822, SVC Co-operative Bank Ltd., IFSC Code: SVCB0000060. Please send us a copy of NEFT transfer and your name.

You can also pay by UPI. See details on page 2

NOTE: We are updating our Membership List. Request all Members to send us your latest address, phone numbers (Landline and Mobile) and email IDs to canaraunion@gmail.com.

ACKNOWLEDGEMENTS

We are deeply grateful to the following for the donations made by them towards:

Canara Union Medical Relief Fund

Shri. S.M. Chickermane Rs. 50,000.00

Canara Union Monthly Distress Relief Fund

A Well-Wisher Rs. 12,000.00

Smt. Shanti Chickermane Rs. 50,000.00

PS: We request all donors to provide us with a letter and a copy of PAN Card and Address Proof at the time of donation, which is a requirement by the IT Department.

MEDICAL EQUIPMENT

The medical equipment donated by members to Canara Union are meant to help patients tide over their immediate requirement for a period not exceeding 3 months. If required beyond 3 months, members are requested to make alternative arrangements. (This will help equipment availability to others in need.) All requests need to be made either by email or letters. Henceforth, a nominal refundable deposit will be collected, as follows:

Walking Stick: Rs.100/- Walker: Rs.250/- Wheelchair: Rs.500/- Hospital Bed: Rs.1000/Rs.2000.

RENEWED APPEAL FOR MONTHLY DISTRESS RELIEF ASSISTANCE

Dear Friends, Canara Union continues to assist the badly affected families of Covid-19 every month. Your continued support and help towards this scheme as long as possible would be appreciated. You may make payments either by cheque or bank transfer to the account specified below. For any clarification you may contact or write to us at:

Prakash Aroor, President	Mobile: 9901560602
Meera Philar, Hon. Secretary	Mobile: 9844022713
Harish Sujir, Hon. Treasurer	Mobile: 9845055567
Email: canaraunion@gmail.com	

Payments can be made to THE CANARA UNION WELFARE FUND either by cheque or by Net Banking transfer to the following:

The Canara Union Welfare Fund

Savings Bank A/C No.:10980 31300 05454

SVC Co-Operative Bank Ltd. Vidyamandir Branch, Malleswaram, Bangalore 560 003

IFC Code: SVCB0000098

VERY VERY IMPORTANT ANNOUNCEMENT REGARDING DONATIONS

All Members/Donors wanting to make donations, please see one full page ANNOUNCEMENT in the CUNL. You may pay either by CHEQUE OR NEFT. Follow it up with a letter or fill details in a copy of the Announcement Sheet along with a copy of your PAN Card and Proof of Address. If sending by NEFT, please send to respective account (Name and No.) of your donation choice as mentioned in the Announcement Sheet. For any clarification, please email canaraunion@gmail.com or WhatsApp or call Meera Philar at 9844022713 or Harish Sujir at 9845055567.

DONATION

From:
Name: Sri / Smt. _____
Address:

Date: _____
PAN NO: _____

To,
The President
The Canara Union(Regd.)
Bangalore-560003

Sir,
Sub: Donation towards Endowment Fund/s

I wish to donate a total sum of Rs. _____ (in words: Rupees _____)
towards The Canara Union Endowment Funds detailed below:

Type of Donation	Amount	Bank Details
Building Fund		The Canara Union, Account No 34050851518 State Bank of India, IFSC SBIN0007080
Distress Relief Fund		The Canara Union(Regd) Distress Relief Fund Account No 10600 31300 18707 SVC Co-operative Bank Ltd., IFSC Code: SVCB0000060
Medical Relief Fund		The Canara Union(Regd) Medical Relief Fund Account No 10600 31300 18706 SVC Co-operative Bank Ltd., IFSC Code: SVCB0000060
Students Scholarship Fund		The Canara Union(Regd) Students Scholarship Fund Account No 10600 31300 18705 SVC Co-operative Bank Ltd., IFSC Code: SVCB0000060
Cultural Endowment Fund		The Canara Union(Regd) Cultural Endowment Fund Account No 10600 31300 18703 SVC Co-operative Bank Ltd., IFSC Code: SVCB0000060
Sports Endowment Fund		The Canara Union(Regd) Sports Endowment Fund Account No 10600 31300 18704 SVC Co-operative Bank Ltd., IFSC Code: SVCB0000060
Monthly Distress Relief Fund		The Canara Union Welfare Fund Account No 10980 31300 05454 SVC Co-operative Bank Ltd., IFSC Code: SVCB0000098

I am enclosing the cheque for the above said amount / remitted by NEFT/RTGS, as detailed below:

Cheque No..... Dated drawn on Bank....., Branch.....
NEFT / RTGS Details Remittance made Dated..... Bank / Branch.....
The amount of donation [tick any one]

- Is to be kept as a Corpus Fund and interest earned thereon is to be used for disbursement.
- Is to be distributed in the next occasion for disbursement as decided by the Canara Union.

The donation is given in the memory of:

I have attached a copy of my PAN CARD and PROOF OF ADDRESS.

Regards,

Signature
Phone No:



CANARA UNION
ARTS & CULTURE



Shri Chitrapur Math
Bangalore

sursagar

Invites you to

GRAND UGADI CELEBRATIONS

to usher in Parābhava Nāma Samvatsara

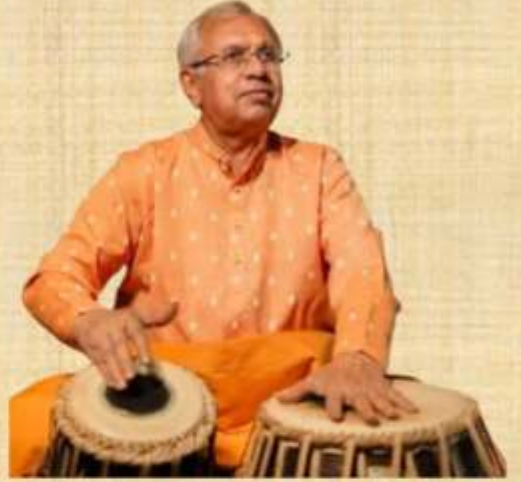
Panchānga Shravana, Pānak-panvār
followed by

Hindustani Music Concert

by



PT. NITYANAND HALDIPUR
BANSURI



PT. OMKAR GULVADY
TABLA

on Thursday, 19th March 2026, at 4 pm
at Shri Chitrapur Math, Malleshwaram, Bengaluru

Entry Free – All are welcome

E-mail : email.sursagar@gmail.com

Mobile/WhatsApp : +91 88844 07340





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INSIGHTS FROM THE INDUS-SARASWATI CIVILISATION

GAYATRI MADAN DUTT



(Originally published in the Bhavan's Journal of the Bharatiya Vidya Bhavan)

View a typical Indian city today — its street-corners turned into rubbish dumps; its walls used as urinals; with dozens of encroachments; pedestrians and motorists breaking every rule; and there is a tug at our heart-strings as we yearn to see India become a model of cleanliness and orderliness.

India is also plagued by the issues of corruption, rising human violence, the unequal distribution of power and wealth and their ostentatious display. Mahatma Gandhi's ideal was a simple lifestyle imbued with both cleanliness and godliness; a 'swachh' mind in a 'swachh' body: this would be the supreme goal to strive for. Is there such a model of cleanliness and godliness that we could look up to?

In 1940, the sanitation engineer Harold Gray wrote: We hear people speak of "modern sanitation" as if it were something rather recently developed. But these ideas of sanitation are far from new or even recent. Archaeological evidences show that people led comfortable lives of cleanliness, beauty and luxury thousands of years ago. Gray was referring to the 4000-year-old Minoan civilisation which arose on the Mediterranean island of Crete.

Right here in India, there flourished another civilisation, which is today designated the Harappan or Indus-Saraswati culture. Some

years ago, researchers conducting studies at a new site of this civilisation announced that it appears to be around 9000 years old. This would make it the world's eldest, older even than the Egyptian and Mesopotamian cultures which are dated to around 6000-7000 years ago.

Historians describe urban Mesopotamia as "cramped" and irregularly constructed as "a jumble of buildings laid along a maze of winding streets". In contrast, the Indus-Saraswati cities were laid in a perfect rectangular grid pattern, with streets and lanes following the cardinal directions of north-to-south and east-to-west. They have been praised as "unique" and as among the ancient world's "cleanest".

Harold Gray has described this civilisation too. He tells us that commoners here appear to have enjoyed a degree of comfort unknown elsewhere in the ancient world. The energies of the other civilisations of that time were lavished on the building of huge temple and palace complexes, while the common people appear to have lived in inadequate hovels. In the Indus-Saraswati cities, however, citizens lived in well-built houses made of rectangular bricks, having up to two storeys. Every household had provision for water. Seven hundred wells have been found in the city of Mohenjo-daro alone.

Almost every house, even the humblest, had a bathroom and terra-cotta drainage pipes which led into the main drainage system. Houses also

had rubbish chutes for dry garbage which emptied into jars on the street which were cleared municipally. There are even indications that public toilets were provided.



Houses were built higher than the street level for protection against floods. Rooms were constructed around a central courtyard. There were no windows overlooking the streets. This kept out noise and air pollution raised by cart-traffic. Houses were entered from the side-lanes, with steps up to the main door embedded in the wall, so that there was least encroachment, and the streets were free for unrestricted vehicular movement.

Although there were rich, poor and labour-class people, there is almost no evidence of the concentration of wealth in a few hands. Instead, a largely equal distribution of it has been noted. There are no signs of palaces, ostentatious tombs or monuments, or of kingly or priestly regalia. Instead, monies are seen to have been spent mostly for the public good. If there are 'monuments' at all, they take the form of impressive gateways that ushered people into city sections, granaries for storage of food grains, expertly engineered water-harvesting facilities and sophisticated brick-lined drainage systems. In Dholavira, sixteen reservoirs for water collection have been found, as well as two 'stadiums' with



tiered seating arrangements for holding cultural events for the general public. A large 'signboard' discovered near one of the stadiums bears ten prominent signs of the Indus-Saraswati script, which suggests that most people were literate.



Children's toys found at these sites also tell a story. Well known is the nodding toy bull whose head moves when the attached string is pulled. Little toy slates, miniatures of those used then, have also been recovered. They are identical to slates used by children in the area even today. These toys indicate that childhood in the Indus-Saraswati era was replete with fun and imagination, side by side with study and education.

All the Indus-Saraswati cities are laid out in an identical geometric pattern. The seals with exquisitely carved miniature animals, and the brick-sizes, weights and pottery used by the people, are of the same type throughout the civilisation's million-square-kilometre-vast expanse. One would think that an autocratic



leadership had seized this region and imposed its culture on the conquered people. But strikingly, along with there being little indication of royal or military authority, there is also no depiction of scenes of battle, and little sign even of weapons. The cities have usually three levels: a raised 'citadel' and two 'lower town' tiers. Archaeologists who had studied the remains of other civilisations, expected that, as in those other cultures, the citadels were the cities' final defence during war, and would therefore be stocked with armaments. Instead,

Alongside, there are also ample indications of a disciplined, self-organised and law-abiding citizenry. Several kinds of body-disposal practices were followed here: full burial, fractional burial after exposure to the elements, and cremation; skeletal remains too show a variety of types, these findings revealing that different cultural groups lived amicably together.

No evidence has been found for extreme social disparity. The general tone is one of simplicity and egalitarianism. Even elite graves display surprising "modesty", as a scholar has put it. These testimonies would be significant pointers to this civilisation's 'swachh' mindset,



Dholavira



Climbing Monkey Begging Dog or Bear Mysterious Unicorn

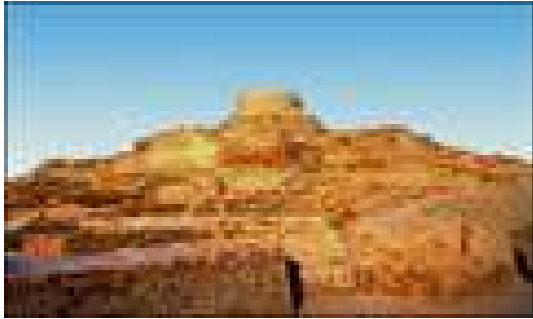
representing Gandhiji's ideal; an ideal of humility and moral philosophy that India has long symbolised in the world, but which is becoming eroded today.

they found here, only large buildings for storage of food for the city, a great public bath for the cleansing of body and soul, and large assembly areas where the people thereafter gathered for prayer. The citadels, then, were raised spaces only for the worship of the divine.

Scholars wonder how these tiered cities with their marvel-worthy geometrically rectangular planning and their sanitary and ethical concepts, appeared relatively suddenly in South Asia, as if plucked out of thin air.

There seems to have been a highly decentralised system of governance.

Harvard-educated archaeologist Piotr Eltsov has suggested that these near-perfect entities were no new phenomenon but were rather the "outburst" of a pre-existing accumulation of knowledge passed down over thousands of



Mohenjo-daro

years. In the Vedic era, a simple tiered altar, resembling the tiers of the Indus cities, was built of layers of earth, and in later times, of geometrically rectangular bricks, as it is even today.

Its highest raised layer or 'citadel' represented

heaven and divinity; the two lower layers, sky and earth. It was prescribed that rulers wield *raajadharm*a with humility and be as fathers to their people, providing them with a good and secure life, with cleanliness, comfort and education. The people, in turn, were to respect their leaders and abide by the rules of *janadharm*a. The similarities are striking. It would appear that the Indus-Saraswati civilisation was only the final urban manifestation of an age-old, long-transmitted Vedic ethos.

Our past enshrines many models that we can emulate in our present.

(The author thanks various websites for the beautiful pictures used in this article.)

FROM SCRAPS TO STYLE: THE MAGIC OF HAND-SEWN PLACEMATS

AMIT KILPADY



She crafts hand-sewn placemats that add a splash of colour to any table. And they're all made from scrap fabric! Shakunthala Haldipur, a retired Life Insurance Corporation (LIC) officer, happened to trade spreadsheets and policies for a vibrant life of creativity and exploration.

The work on the placemats begins from the centre. Rows of pointed colour bits are sewn with tiny stitches joining every two bits as a double white Anchor sewing thread passes from below the work from one joint to the other. Small pieces of cloth may be used in the centre for small circles and big single-colour pieces cover the entire circle as the work expands.



The colourful pieces could be cut in approximately 2-inch squares and folded half an inch on the top first, and then again overlaid in three folds to form pointed bits, and sewn on a thick small piece of cloth as centre piece and expanded in

circles. Two or three mats can be sewn simultaneously with different colour combinations. Usually plain fabric bits are used, but can use even tiny, printed fabrics in between 4-5 rows for variations.

After a career dedicated to securing futures, Shakuntala now spends her time crafting creations of beauty—whether through a flourishing garden, intricate paintings, or the patient craft of crochet. A passionate creator,



she finds joy in stitching love into handmade baby quilts and experimenting with new flavours in the kitchen. When not at home, she is often fuelling her adventurous spirit through travel, embracing the world with the same warmth and dedication that she brought to her professional life.

THE VILLAGE BY THE SEA BY ANITA DESAI - BOOK REVIEW

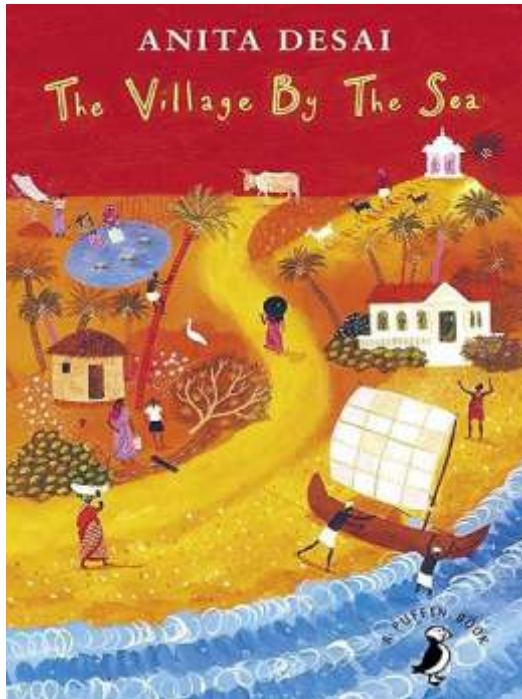
NANDINI KALLE



What happens when a family falls on hard times. In many Indian films, at least one member in the family moves to the city in search of work so that the money earned can be sent home. The scene is the same - the protagonist gets off the train at the last station, walks out with a little bundle of clothes under one arm, looking in wonderment at the sea of humanity moving past him. Whether this person succeeds forms the crux of the story. **The Village by the Sea** by Anita Desai is close to this and yet different. There are two stories

running parallelly, one in the city of Bombay and the other in a little village - yes, by the sea!

This story is about hope, resilience, family, generosity, tenacity and the idea of poverty. Anita Desai very quickly and efficiently introduces the family of six and their dog. The family is described in no uncertain terms, the circumstances that they live in and the reason for Lila taking on the responsibility of running the house. The father is mentioned but in passing but the author treats all the characters



very gently and, in this gentleness, there is hope. The story runs as smoothly as do the waves in the sea. They swell, just like the events in the story that would make the reader a bit apprehensive. But soon enough there is the smoothening away of the huge wave and so also the problems find a solution. Anita Desai in a very matter of fact way informs the reader the necessity for Hari to go to the city, and how city people are. At first, the readers feel sad for Hari, but his never-say-die attitude draws them into his little world but ever widening, forcing them to pray for his success and revel in them when he moves from strength to strength. Just when the reader thinks that Hari has forgotten his village in distant Thul, the author very generously and sensitively turns back home with Hari in tow!

The Village by the Sea has good and not-so-good characters and the author expertly talks very briefly, almost vaguely, about the shady guys and spends time painting elaborate pictures about the young protagonists. That is

why the readers so easily empathize with the young siblings and feel a surge of happiness, relief and sadness along with Hari and Lila. The maternal instincts of Lila for her younger sisters make the reader almost forget her mother but Anita Desai makes sure that she is not forgotten because she is an important part of the family.

It would be natural for the reader to wonder what could be the role of the father of these children and why he is not taking the responsibility as the man of the house. As it turns out, their father is a wastrel, unable to hold a job and frittering away his time drinking. Anita Desai doesn't waste time making Lila step into the shoes of the mother. And here one senses that things are tough and will continue to be so, but the reader is taken in by the resoluteness of Lila who will do anything to make her mother feel better and also hold the family together. And just when the reader has almost forgotten the 'good-for-nothing' father, there is redemption for him when he takes his wife, the mother of Hari, Lila, Bela and Kamal, to the hospital so that she is cured of the prolonged illness that she had been bearing. His little conversation with Lila and his promise to stop drinking, described in simple words, has the desired effect on the reader - they forgive his past misdemeanors, and it is about time that the family is reunited. That is why I said earlier that the mother is an important part of the story; she in her own way brings the family together.

Decisions made by Lila and Hari make the reader almost forget that they are just children and need looking after. But there are urgent things to do and that is to make sure that the home fires continue to burn; so if Hari has to go to the city, then he will. Though he goes to the city for another reason, he stays back and starts to work in a small eatery where the benevolent owner allows him to stay there at night. After all the work is done, he gets food as well as a small salary. Here I must add that the author paints

such a beautiful picture of the Shri Krishna Eating House that even a Mumbaikar would go in search of this eating place, much like tourists who go in search of 221B Bakers Street, London! The author then goes on to share little anecdotes about Hari, and as the story progresses, the reader feels a surge of happiness but is also not able to forget that he is staying away from his family. Will he ever get a chance to return home? The story moves back and forth between Bombay and Thul and the incidents in Hari and Lila's lives.

The author introduces a number of characters who in their own way paint a beautiful picture of the village with imperfections that provide an insight into human characters and their frailties. One is both amused and irritated by the so-called insensitivity of these characters who appear for a short while but which bring the village of Thul alive. It is as if to reassure the readers that the village also has its own wise man, a cunning man, a shady character and above all the ambitious man who wants to make it big.... And in his own charming and innocent way, Hari, the young boy-man also wants to do the same, earn just enough money to keep the home fires burning, to make his mother better and most of all, to share the burden with his siter in running the house.

The story has its ups and downs. Anita Desai takes you soaring up when there is hope in the lives of Lila and Hari. Then the story just swoops down, down, so low that the reader feels the despair and wishes that things turn

around for the better for these two young siblings who are doing their best.

Anita Desai's expertise in writing shines through when she, through evocative descriptions and incidents, shows her readers why Bombay (now Mumbai) is called the city of dreams. Time passes quickly like the rise and fall of the tides of the sea and as Diwali approaches, she builds hope in the heart of the reader. There is a sense of longing in Lila and Hari too, but both know only too well that they might not meet, and the reader feels the writer's anguish. Yet, the reader is able to guess that the siblings' wish may just come true and Hari might make it home in time to celebrate the festival and a reunion of sorts. How happy the reader feels when her guess has hit the nail's head!

And all the disrepute that Bombay is burdened with fades away as Anita Desai writes subtly about humanity that exists in the city of dreams through the characters of Jaggu and Mr. Panwalla and the unlikely Mr. DeSilva, who, though wealthy, is not rude or arrogant. While Sayyid Ali rues the loss of habitat for animals and birds, Hari understands with a rare maturity that cities can also be hubs of hope. He has grown, he is mature, and he is proud that he has understood that one needs to look for opportunities, but sometimes opportunities just..... find you!

Another beautiful story where the reader can think about the idea of poverty.



MY NATURE CONNECT EXPERIENCE - UNVEILING PATHS TO BETTER LIVING

VIDYA D SAGAR



I have always been a great admirer of William Wordsworth's work, particularly his poems on nature. His beautiful descriptions of the natural world fascinated me early in life, and I became an ardent worshipper of nature. Here is an account of my connection with nature and the impact it has had on me.

I am blessed to live in a place where there is ample access to nature. With numerous trails, parks, and woods nearby, my daily walks are an important part of my life. I never miss them, especially when feeling low or dejected, as I often seek inspiration and comfort in nature. During these walks, I feel the healing power of nature as they give space to reflect, discern, plan, and release the stress of survival in this ever-changing world. Observing flowers, plants, trees, and rocks rejuvenates one's spirit and helps appreciate the constantly evolving life around us.

As I begin my walk early every morning, I feel invigorated by the cool, fresh breeze. The rustling leaves create a gentle harmony, while the subtle fragrance of wildflowers greets me along the path. Leaving the concrete jungle behind, I feel enveloped by the beauty and magic of the natural world. The rushing waters of a nearby spring, flowing with vigour, uplift my mood and motivate me to face life's challenges with enthusiasm. With every season, nature transforms itself, unveiling a new canvas of colours and filling the landscape with warmth and harmony.

The fortitude of mighty trees, their roots firmly fastened in the earth, teaches me resilience and the strength to weather difficult situations. In the proximity of nature, my worries seem to dissipate, leaving me with renewed clarity and perspective. One often spots a white rabbit

"An early-morning walk is a blessing for the whole day."

Henry David Thoreau

hopping by, a squirrel sprinting across the grass, or hears a flock of birds chirping as they fly together in graceful formation. Witnessing this vibrant ecosystem teeming with life fills me with wonder and reminds me of the deep interconnectedness of all living beings, inspiring reverence for nature's creation.



"If you truly love nature, you will find beauty everywhere."
— Vincent van Gogh

Nature's beauty allows me to forget the burdens of everyday life. It helps me reflect, reconnect with my inner self, and rediscover my inner strength. This introspection, nurtured by nature's serenity, fills me with calm and offers respite from the fast-paced world. I cherish these walks and preserve the memory of this natural sanctuary, for it is in nature's embrace that I find peace and comfort.

"Come forth into the light of things, let nature be your teacher."

— William Wordsworth

Studies suggest that even a short walk in nature can reduce stress and calm the mind. Human beings are, after all, children of nature. Our evolution has been shaped by observing and learning from it—through foraging, conserving water, climbing trees, and building shelters. As our connection with nature strengthened, so did we. Today, however, this bond has weakened, and with it, our overall wellbeing.

Modern research indicates that pollution in air and water can adversely affect cognitive development in children and worsen



neurological conditions in older adults. Connecting with nature, on the other hand, positively influences brain functions related to attention, memory, planning, and decision-making. Even brief exposure—such as spending time in a park or simply viewing greenery from a window—can enhance concentration, creativity, and mental clarity. People who live near green spaces also tend to experience slower cognitive decline.

Nature helps restore our attention and allows the mind to recover from stress. This may explain why we instinctively look outside after prolonged screen time. Simply viewing natural scenes prepares us to cope better with the next task at hand.

For children, the benefits of nature are especially profound. Outdoor activities increase physical fitness, improve vision, and support emotional regulation. Time spent in natural surroundings has also been linked to better academic performance, improved critical thinking, reduced stress, and enhanced social

interaction. In Japan, the practice of shinrin-yoku, or forest bathing, is widely used as preventive healthcare, based on the belief that trees and plants release compounds that promote physical and mental wellbeing.

Evidence suggests that growing up with limited access to green spaces increases the risk of mental health challenges later in life. A strong connection with nature is therefore essential for good mental health. Nature also sparks creativity—perhaps explaining why children across cultures instinctively draw trees, hills, and lakes, and why so many great works of art have been inspired by the natural world.

Rebuilding our relationship with nature brings deeper meaning to our lives. People who regularly connect with nature often experience greater contentment, wellbeing, and a stronger sense of purpose. Nature is essential to human

dignity and should be accessible to all. Recognizing this, many international organizations now incorporate nature into their policies, emphasizing the need for everyday access to green spaces for a healthier world.

A walk in nature is not merely a relaxing pastime; it is essential for cognitive development, emotional balance, and overall wellbeing. In a world dominated by bustling cities, noise pollution, screens, and constant change, connecting with nature helps us slow down, turn inward, and find calm. This connection is especially vital today, as urban populations face rising levels of stress, depression, and mental illness. For children in particular, nature plays a crucial role in nurturing creativity, concentration, problem-solving skills, and holistic wellbeing.

PERSONALIA

Dear Members of the Canara Union,

The Canara Union frequently gets enquiries about personal announcements. These are personal in nature, usually small, and are generally about the following:

- births, weddings, engagements, thread ceremonies
- items for sale
- services available (catering, paying guest accommodation etc)
- student performance
- success at work, awards, personalia information etc
- change of address, relocation
- seeking information about services available

'THE INDEPENDENT PAGE', for small-format, half- and full-page announcements will be published at a nominal rate. The tariff will be as follows + GST of 18%:

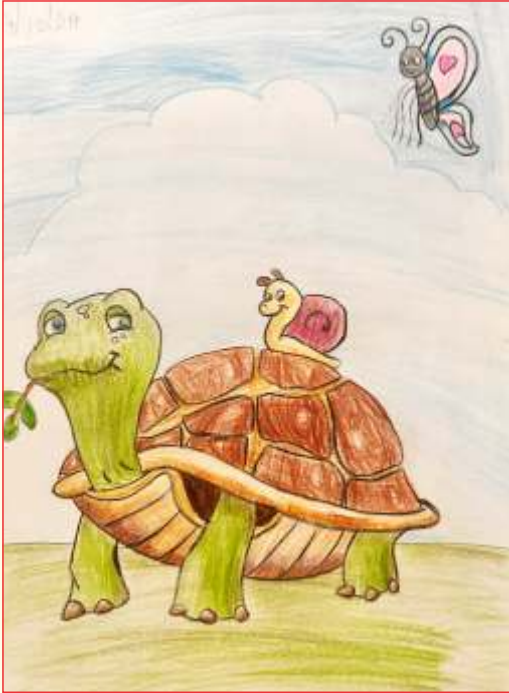
Upto 50 words	-	Rs 100.00 without photo
51 to 150 words	-	Rs 150.00 with photo if any
151 to 250 words	-	Rs 250.00 with photo if any

Also:

Full-page feature/ad of A4 size	-	Rs 700/- per page
Half-page	-	Rs 300/- per half-page

Please send all announcements to the Canara Union by the 16th of the month.

KIDS CORNER



Pranika Hattikudur (10 years)



Dhruv Talgeri (10 years)



Ashlesha Moodbidri (13 years)

GUESS WHO?



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Smt. Shashi Ramchander Udiaver

(nee Bajekal)

(16 Jan 1930 - 15 Feb 2026)



Left for her heavenly abode peacefully, at home in Bangalore. As per her wishes, her mortal remains were donated to a local medical college and hospital.

Deeply grieved by
Udiavers (Calicut), Bajekals, Kowshiks, Trikanads,
Deshpandes and Bacharis.

OBITUARY

We convey our deepest sympathies to the family and relatives of

Smt Suman Kaikini, aged 78 years, on 14 January 2026 at Bengaluru

Shri Ravindra Dinkar Mankikar, aged 82 years, on 28 January 2026 at Mysore

Smt Prabha Hattikudur, aged 69 years, on 28 January 2026 at Bengaluru

Shri Sudhir Naimpally, aged 79 years, on 28 January 2026 at Bengaluru

Smt Shashikala Arun Chandragiri, aged 68 years, on 31 January 2026 at Bengaluru

Shri Guruprasad Kalthod, aged 76 years, on 2 February 2026 at Bengaluru

Smt Lalitha Bai Rama Rao Balse, aged 95 years, on 16 February 2026 at Bengaluru

Smt Shashi Udiaver, aged 96 years, on 16 February 2026 at Bengaluru

Smt Durga Nilekani (Mother of Shri Nandan Nilekani), aged 101 years, on 12 February 2026 at Bengaluru

Smt Nirmala R Kalyanpur, aged 87 years, on 16 February 2026 at Bengaluru

Shri Irde Balakrishna, aged 84 years, on 21 February 2026 at Bengaluru



THE CANARA UNION (REGD.)

No. 42, The Canara Union Road (8th Main), Malleswaram, Bangalore - 560 003.

Phone : 080-23342625 e-mail : canaraunion@gmail.com

Website : www.canaraunion.co.in

Notice to Donors of Canara Union's FCRA Account

With the changes in the Foreign Contribution Regulations Act (FCRA), it has become mandatory to channelize all foreign donations by a social/charitable organization in India through the State Bank of India, New Delhi, Main Branch (SBI-NDMB). In accordance with this new FCRA Regulation, Canara Union has opened a new FCRA Account with SBI (NDMB), New Delhi. Hence, the old FCRA account with Bank of India, Margosa Road, Malleswaram, Bengaluru cannot be used for any foreign inward remittance.

We give below the details of the new designated account where the Foreign donations should be remitted.

Name of the Bank: State Bank of India, New Delhi Main Branch
Address: FCRA Cell, 4th Floor, New Delhi Main Branch, 11 Sansad Marg,
New Delhi – 110001,
Account No: 40255120262 (FCRA Savings Account)
Branch Code: 00691
IFSC No: SBIN0000691

All foreign institutions and individual Donors, will have to remit their donations only through the above designated SBI bank FCRA Account. A person of Indian origin, holding a foreign passport, will be covered by the term "foreigner" for the purpose of FCRA. Foreigners having an NRO account in India, if he chooses to use the funds from that NRO account for donation purposes, will also need to transfer to the above stated account only, as it is classified as foreign source donation under the FCRA rules. Donors are advised to use the swift code while doing the remittance for faster transfer. We also request all donors to intimate the Canara Union office of the remittance and clearly state the purpose of the donation (Scholarships, Medical or Distress) and whether it is towards corpus (endowments) or to be disbursed in the year of receipt for the stated purpose. We also request you to give the passport copy, the tax code/identification number, if any, for our various compliance and audit purposes.

(Canara Union Hon. Gen. Secretary: canaraunion@gmail.com)

Prakash Aroor
Hon. President
prakash.aroor@gmail.com

Harishchand Sujir
Hon. Treasurer
sujirharish@gmail.com



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