

intersperse a lecture with periods of silence to allow the students time to ponder.' He used this teaching method in my case. Left with the task of working out the remaining equations of our problem, it so happened that I could not see him for two weeks (normally I used to meet him twice every week)—thus providing me 'time to ponder'. Well, the net result was that not only did I derive the other two equations of the problem but solved the three equations simultaneously and came up with the complete solution of the problem. At that stage I was overjoyed because, within eight months of beginning research, I had with me a solution of an outstanding unsolved problem. It is only now that I realize how much of this was due to the teaching method of 'providing time to ponder' so effectively used by Professor Narlikar.

We wrote down the final solution in the form of a paper for publication. Narlikar put down only my name as the author of the paper. The usual practice is that the professor who suggests the problem becomes the first author of the paper and the student's name is included as a joint author. But Narlikar did not follow that routine because the main idea which provided a breakthrough in the work was provided by me and so he gave full credit to me. Today, when I think about it, I realize that Narlikar very well knew the importance of this solution, and even if he had just added his name as a joint author, the solution would have been known as 'Narlikar's solution'. At that point of time I was too young to understand such things. The solution known today as 'Vaidya metric' could easily have been credited to his name if

he had so desired, and that would have been in accordance with prevailing norms. But Narlikar preferred to stick to purer academic norms and decided that when the principal idea leading to the solution came from Vaidya the credit of the work must go to him. What a fine example of academic integrity!

Narlikar was one of the founding fellows of the Indian Academy of Sciences. He was president of the Calcutta Mathematical Society (1958-60) and of the Indian Mathematical Society (1981). But above all, he was revered by the present generation of Indian relativists as Grandpa Narlikar.

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