



SUVIDHA - Where the good life gets better

SUVIDHA NEWS

Volume Number: 2-11

For Private Circulation Only

Date: 15-11-2015

Thought for Today

➤ From the MD's Desk:

Dear Friends,

It has been a good month for Suvidha.

We got subscriptions for 3 more cottages; we have only two left now - but these will also be subscribed to soon.

We will be handing over the first cottages in Phase 1a next week. Our new SH are generally happy. But it has been quite a job for our company secretary and our accountant to deal with the formalities of private placement.

The new policy regarding maintenance has come into effect; obviously there will be some confusion in the beginning. With clarifications from us, this should settle down soon. In short, unless it is a fundamental structural defect, as determined by the Technical Committee, the SH will pay for all maintenance work. The task will be undertaken by the company. We will also give you an estimate and get your concurrence before undertaking the job.



We have made some progress regarding land matters; we are meeting the local corporator next week. Hopefully this will settle the matter of jurisdiction. If we are confirmed to be under BBMP, all of us have to brace ourselves to pay higher taxes. The recent AGM has decided that this tax be collected from the SH apart from the MF.

We are taking an audit of the costs involved in running our kitchen. With the recent increase in prices of commodities, we are likely to see increases in canteen prices soon.

The new car park is operational now. We have five slots still available. The frontage is going to be improved soon. The BOQ for the project will be ready next week. We will call for quotations and hopefully start work in the next 3 weeks.

Regards
Dr. Lakshman

➤ **Event Highlights:** Last month witnessed the following interesting events.

➤ **22-10-2015: Ayudha Pooja**

Suvidha celebrated Ayudha Pooja on a grand scale. Pooja was performed at various service sections. The young technicians had grandly decorated the Generator Room and Pump House and caught the appreciative eye of the residents and staff. The main Mahamangala harathi took place at the conference hall of the clubhouse. The residents as well as all the Suvidha staff participated in the event enthusiastically. The prasadam that was distributed on the occasion was also equally elaborate and interesting.

➤ **22-10-2015: New Car Park**

The new Car Park also was inaugurated on this auspicious day. The parking slots were allotted to the new owners. Dr. Narayanan Raghavan who was the first to book his slot, graciously accepted our request to inaugurate the new car park and distribute the other slots by lottery pick up method. Of the total 24 slots, only five slots are yet to be subscribed to. This mini project has met the felt-need of the village residents.

Mr. Manivelan, the fabricator of the structure worked hard to finish the project on the dead line, which also fell on the auspicious Ayudha Pooja day. Kudos to him for rising up to meet the request of Suvidha management. A few photos are presented below for information.



➤ **01-11-2015: Kannada Rajyotsava Celebrations**

The members of Suvidha Ladies Club and the Sunset Club came together to celebrate 60th Kannada Rajyotsava on a grand scale. The arena of the function was tastefully decorated with red and yellow coloured banners and balloons. Elaborate breakfast was served starting from 8 am itself. The menu for the breakfast consisted of hot masala dosas along with kesaribath and karabath. We gratefully acknowledge the initiative taken by the Sunset Club to sponsor all the events that took place on this day.

Here are some photos taken on this occasion. Please click on the links and enjoy.

- **Dollu Kunitha :** The traditional and colourful drum dance thrilled the entire village population consisting of staff, residents as well as the guests for nearly two hours. The drum dance highlighted the strength and spirit of endurance with a theme woven around the presiding deity of Shri. Beralingeshwara thus representing both entertainment and spiritual edification. The action filled forceful drum dance was performed under the direction of Mr. M. Mahesh of Kemppegowda Janapada Yuva Kalavidara Sangha, Ramnagara.



- **Flag hoisting:** Dr. K S Shekar hoisted the Karnataka flag and spoke about the importance of the day. Dr. Lakshman, Mr. S. Aradhya and Mr. CB Prabhakar also spoke on this occasion. After the speeches Mr. S Aradhya presented a kannada poem composed by himself. The programme was concluded with the rendering of kannada songs by enthusiastic resident-artists of the Village.

Rajyotsava Morning Session – click on the link to view photos.



<https://plus.google.com/photos/117291397490350207875/albums/6206267834016872353?authkey=CLDa94iC2oixmgE>

- **Sugama Sangeetha :** In the evening the residents were entertained by Smt. Suma Venkatsh and her team of young supporting artists who rendered Kannada Sugama Sangeetha recital for nearly two hours. The programme was very enjoyable as the weather and the ambience next to the lake was very enthralling and ideal for such a programme.

Rajyotsava Evening Session – Sugama Sangeetha –



<https://goo.gl/photos/csUshmrfBcq99EmH8>



05-11-2015: Suvidha Staff Sports Meet

On popular demand, the Suvidha Ladies club took the lead to conduct sports for all the staff as was done last year. All the Suvidha staff enthusiastically took part in the event. The Office staff and the members of the Suvidha Ladies club co-ordinated well to make the event a successful one. This sports event took place in front of our clubhouse. It was fun and frolic all the way through.



On the same day, a sumptuous lunch was hosted by Mrs. Raji Subramanya and Dr. Jinka Subramanya for all the staff and residents. This goodwill gesture was well appreciated by all.

Here is the link for photos taken on the occasion. <https://goo.gl/photos/Y9Fug5ai5KkLv4mD9>



08-11-2015: EGM

An EGM was held on Sunday, the 8th November 2015 with specific agenda of allotting the shares to the new shareholders.

➤ Suvidha On The Move :

- **Suvidha Landscaping (SLC) Updates:**

Japanese Garden: Prof. Jaisim has suggested to layout a Japanese Garden as a novelty, with a variety of stones which are readily available. Dr. Narayanan Raghavan and Mr. Satyamurthy Subba rao have shown keen interest to join hands in this project. Laying of colourful stones and

erection of natural stone formations is progressing well and the project is expected to get completed soon.



- **Waste Management :**

Drum Digester: As reported in our October issue, Mrs. Gayatri Handanahal of Waste Ventures Organisation and Mr. Vasuki Iyengar of Shudh-Labh guided us in establishing Kitchen waste composting by using a Drum Digester. The first Blue Drum Digester was set-up on 19th September 2015 and the concerned staff were trained in the operation of the equipment. After getting convinced about the success of the programme, the second drum was established on 28th September 2015. Since then the kitchen waste management programme has progressed as per the schedule. These digesters can process about four KGs of wet waste every day and it takes about 6 weeks to convert the wet waste into fine quality compost without the fear of worms or foul smell.

The first blue drum kitchen waste digester which was installed on 19th September 2015 under the guidance of NGO “Shudh-Labh” became critical and was opened to unload the compost. Now the good news is that the first lot of compost was found to be of top quality. Here are some snaps taken on the event.



➤ **Talent Corner:** Under this banner, we plan to introduce to our readers, the contributions of our Suvidha family members who have developed substantial special skill sets as hobbies. Hope you will all enjoy such presentation. We welcome all such talented members to participate in this endeavor.

- **Paintings:** Dr. Narayanan R, a popular gynecologist and a resident of Cottage No. 107 at SUVIDHA, will be introducing us to the fantasies of flora / fauna around the Village through his intricate miniature paintings.



DATURA



Datura stramonium, known by the common names, Jimson weed or Devil's snare, is a plant in the night shade family. It is believed to have originated in Mexico, but has now become naturalized in many other regions. Other common names for *D. stramonium* include thornapple and moon flower and it has the Spanish name Toloache. Other names for the plant include hell's bells, devil's trumpet, devil's weed, *tolguacha*, Jamestown weed, stinkweed, locoweed, pricklyburr, and devil's cucumber.

Datura has been used in traditional medicine to relieve asthma symptoms and as an analgesic during surgery or bonesetting. It is also a powerful hallucinogen and deliriant, which is used spiritually for the intense visions it produces. However, the tropane alkaloids responsible for both the medicinal and hallucinogenic properties are fatally toxic in only slightly higher amounts than the medicinal dosage, and careless use often results in hospitalizations and deaths.

Toxicity

All parts of *Datura* plants contain dangerous levels of the tropane alkaloids atropine, hyoscyamine, and scopolamine, which are classified as delirants, or anticholinergics. The risk of fatal overdose is high among uninformed users, and many hospitalizations occur amongst recreational users who ingest the plant for its psychoactive effects.

The amount of toxins varies widely from plant to plant. As much as a 5:1 variation can be found between plants, and a given plant's toxicity depends on its age, where it is growing, and the local weather conditions. Additionally, within a given datura plant, toxin concentration varies by part and even from leaf to leaf. When the plant is younger, the ratio of scopolamine to atropine is about 3:1; after flowering, this ratio is reversed, with the amount of scopolamine continuing to decrease as the plant gets older. This variation makes *Datura* exceptionally hazardous as a drug. In traditional cultures, a great deal of experience with and detailed knowledge of *Datura* was critical to minimize harm.^[14] An individual datura seed contains about 0.1 mg of atropine, and the approximate fatal dose for adult humans is >10 mg atropine or >2–4 mg scopolamine.

Datura intoxication typically produces delirium (as contrasted to hallucination), hyperthermia, tachycardia, bizarre behavior, and severe mydriasis with resultant painful photophobia that can last several days. Pronounced amnesia is another commonly reported effect.^[21] The onset of symptoms generally occurs around 30 to 60 minutes after ingesting the herb. These symptoms generally last from 24 to 48 hours, but have been reported in some cases to last as long as two weeks.

As with other cases of anticholinergic poisoning, intravenous physostigmine can be administered in severe cases as an antidote.

Use in traditional medicine

In traditional Ayurvedic medicine in India, datura has long been used for asthma symptoms. The active agent is atropine. The leaves are generally smoked either in a cigarette or a pipe. During the late 18th century, James Anderson, the English Physician General of the East India Company, learned of the practice and popularized it in Europe.

The Zuni once used datura as an analgesic, to render patients unconscious while broken bones were set. The Chinese also used it in this manner, as a form of anaesthesia during surgery.

Spiritual uses

The ancient inhabitants of what is today central and southern California used to ingest the small black seeds of datura to "commune with deities through visions". Across the Americas, other indigenous peoples such as the Algonquin, Cherokee, Marie Galente, and Luiseño also used this plant in sacred ceremonies for its hallucinogenic properties. In Ethiopia, some students and debtrawoch (lay priests), use *D. stramonium* to "open the mind" to be more receptive to learning, and creative and imaginative thinking.

In his book, *The Serpent and the Rainbow*, Canadian ethnobotanist Wade Davis identified *D. stramonium*, called "zombi (sic) cucumber" in Haiti, as a central ingredient of the concoction vodou priests use to create zombies.

The common name "datura" has its roots in ancient India, where the plant is considered particularly sacred—believed to be a favorite of the Hindu god Shiva Nataraja.

Datura is not an hallucinogenic per se, it is a deleriant which is to say it blocks certain neurotransmitters in brain and creates an all-encompassing delirium. But with devil's weed, you really are so removed from reality, that the possibility of doing yourself a fatal mischief is all too real.

Here's what the US Department of Agriculture says: "Datura intoxication typically produces a complete inability to differentiate reality from fantasy (delirium, as contrasted to hallucination); hyperthermia; tachycardia (increased heart-rate); bizarre, and possibly violent behavior; and severe mydriasis (pupil dilation) with resultant painful photophobia that can last several days." It has high enough levels of toxicity that it can also kill you if you're not careful about the dosage.

Historically, Datura has had ceremonial and sacramental use in India and the Americas. Europeans have generally had a less than religious experience of the Devil's trumpet. The name 'Jimson weed' for example is a corruption of the term 'Jamestown weed' which derives from its use and abuse in the 17th century English colony in Virginia.

An extract from 'The History and Present State of Virginia, In Four Parts' by Robert Beverley (1673-1722) should give some idea of how this weed's effects are to be judged: "The plant, was gather'd for a boil'd salad, by some of the soldiers and some of them ate plentifully of it, the effect of which was a very pleasant comedy, for they turned natural fools upon it for several days: one would blow up a feather in the air; another would dart straws at it with much fury; and another, stark naked, was sitting up in a corner like a monkey, grinning and making mows [grimaces] at them; a fourth would fondly kiss and paw his companions, and sneer in their faces with a countenance more antic than any in a Dutch droll."

- **Birds of SUVIDHA:** This is a series of beautiful and at times stunning pictures of birds that are either resident of or visitors to our Village. Mr. Ashok Dey, a permanent resident of SUVIDHA since November 2010, has been able to photograph as many as 91 different species of birds in the Village.



WIRE-TAILED SWALLOW

Wire-tailed Swallow

Regular morning walkers around our Lake see this very colourful and small bird (14 cms from beak to tail -- not including the 'wires') flitting around and diving at high speed hunting midges in flight. Between hawking forays, it sits -- generally with its mate, on the railings of the decks on the eastern side of the Lake. It is called the **Wire-tailed Swallow (*Hirundo Smithii*)**, because of two long, fine 'wires' which are filamentous projections to outer tail feathers.



These wire-like tail-streamers are frequently broken, sometimes entirely lost or difficult to see. All its colours -- the chestnut crown, the strikingly contrasting steel blue upper parts and glistening white under parts are common to both sexes.

This species is almost always found in the neighbourhood of waterbodies. In the breeding season the male woos its mate with a pretty twittering song. Both sexes participate in building nests, generally under culverts or rock overhang near water. As its nesting season is practically all year and as a clutch consists of 3 to 5 eggs, we are likely to see many more of these pretty little birds around our Lake in the coming months.

➤ **Readers' Corner :**

RIGHTS OF NON-HUMAN ANIMALS IN THE WORLD

Courtesy: Dr. T. S. Rukmani, PhD, DLitt.

Resident of Suvidha Village, Cottage # 73-74

(Presently, the author is a Distinguished Professor Emeritus, Concordia University, Montreal, Canada.)

The twenty first century seems to be the century when the rights of animals have finally come to the forefront engaging the minds of thoughtful individuals all over the world. As society progresses there is a corresponding progress in culture as well and values that were acceptable without question in an earlier age suddenly become matters of moral conflict and lead to changes in society when it is ready for the new ideas and values. Thus one could agree with Paul Ricoeur's definition of Culture as "The disinterested, idealist task of realizing values" (1974, The Conflict of Interpretations:124). Values which were acceptable without question in an earlier age suddenly become matters of moral conflict and lead to changes in another age. For instance the burning issue in the 19th century was with the presence of slavery in society. That led to the abolition of the slavery act of 1833 by the British Parliament and set the trend for the future. The 20th century saw the world's engagement with women's rights and environmental ethics which led to feminist and environmental movements throughout the world. In this 21st century there is recognition of the moral rights of animals to be given the same consideration as is accorded to humans. Even though the movement for animal rights itself rose in the 1970s and is considered to have been started in Oxford University it has now become a world wide movement. Philosophers amongst others have played a momentous role in the attitudinal change shaping the arguments against the ill treatment of animals and coining the term 'speciesism' to denote the arrogance of the human species. Many dimensions of animal rights including animal researches for medical purposes are at present being debated by different groups both academic and laypersons. There is even a political party called the Green party that champions the cause of animals. At present there are organizations like the World Association for the protection of



animals (WAPA), Peta (People for the Ethical treatment of Animals) and many more all engaged in one way or another to look after the welfare/rights of animals.

The debate has now shifted from the traditional “animal welfare movement” with its emphasis on minimizing suffering of exploited animals to broader issues of “animal liberation” and even “animal rights” per se. However, as with all moral theories there is no closure to the theoretical discussions of what constitutes “animal liberation” or “animal rights”; the utilitarians, de-ontologists, contractarians, eco-feminists, virtue-ethicists, scholars of religious studies and others have not been able to agree on a standard form of what can be accepted as correct “moral behaviour” towards animals. While moral philosophers and scholars talk about animal rights it is generally not the same rights as that accorded to humans that they mean. Animals lacking language, reasoning power, sentience and so on are channelized to deny them the same rights as humans.

This is not to deny that ‘Compassion towards animal suffering’ has been present in all cultures right from ancient times and both Western and Eastern philosophers have argued against causing unnecessary pain and suffering to animals. However, Western philosophers after Aristotle in particular have tended to privilege human rights as opposed to the same rights to animals which is evidenced in their writings. This is also true to some extent in the Confucian way of thinking and some other Asian traditions as well. In other words there is a prevalent belief in almost all cultures that the rights of animals can be overridden in case it conflicts with human concerns. It is in the negotiation of the limits to which one can stretch animal-rights *vis-a-vis* human rights that different world views in which the cultures are embedded come into play.

It needs to be acknowledged that ethical and cultural values eventually are rooted in the world view that each culture has developed over a long period of time. The reason why different societies should have different worldviews is a question we may not be able to answer given the numerous variables that eventually shape the culture and worldview of a people. But to some extent it is possible to correlate the cultural values which develop in course of time to some of the broad paradigmatic ideas which formed the background to their later formation. Attitudes towards animal-suffering is also subject to this overall cultural bias.

The world is teeming with fresh ideas on the question of animal rights and many books such as the one on “Rethinking the Non-human: Asian and Comparative Approaches to Animal Ethics” edited by Neil Dalal and Chloe Taylor contain some novel approaches to the question. While generally ‘animal rights’ figure under the study of various religions the point of departure for this work is its “focus on the intersection of Asian and continental traditions with respect to human and nonhuman animal relations” as Neil Dalal, one of the two editors of this volume points out in his introduction.

In this context one sees a renewed interest in the Asian regions in the academia where there is also an attitudinal change towards other categories of philosophical thought which was dominated solely by western categories till not so long ago. This is a momentous period in world history and never before has the entire globe become so interconnected and exposed to ideas from all over the world. The social climate today is ready for resources available for moral and other issues including animal-rights in cultures across the world and Asian regions in particular.

It is a widely held belief that South Asian traditions have a more sympathetic view towards animals not because of pure empathy towards the suffering of ‘animals’ but because ‘prudence’ dictates moral action towards non-human-animals as it is linked with the corresponding reincarnation theory of the individual being born as that animal and undergoing the same suffering in another birth due to *karma*. That is too simplistic a view to be taken. I would like to point out the double bind that exists between *dharma* and *karma* which makes it obligatory for humans to behave ethically or dhārmically towards all that inhabits the earth. *Dharma* itself has a long history and is conceptually derived from the Vedic concept of *Rta*, a holistic principle linking all that inhabits the earth as a web. Derived from the Sanskrit root *dhr*, meaning to support, sustain, uphold etc., *dharma* expects the behaviour of humans to be such that ‘behooves a human being’. Thus humans are charged with the responsibility of maintaining a harmonious balance between all that inhabits the earth as the behaviour of any one can impact on the general health of the planet as a whole. This aspect of *dharma* is implied in the very definition of the concept in the Brhadāranyaka Upaniṣad (c.9th century BCE) (I.4.14). This work refers to the interconnected nature of *dharma* and makes the point that one’s behavior is to be correct not only towards other fellow beings but also towards animals, beasts, birds and ants (Br.Up. I.4.16). There is frequent reference to this aspect of *dharma* in Sanskrit literature as well. An insult to Surabhi the *kāmadhenu* (wish yielding cow) results in the royal couple, Dilīpa and Sudakṣinā, being deprived of an offspring described in Kālidāsa’s *Raghuvamśam*. One could interpret this to mean that Surabhi demands respect and recognition as a ‘person’ and not be ignored as an animal serving the needs of humans. In the play Abhijñānaśākuntalam of Kālidāsa, Duṣyanta voices his fear of trees in the sage Kaṇva’s āśrama not bearing fruits because of some lapse in his dhārmic behaviour. The implication is that moral lapse on the part of a human can even impact on the trees, rivers and inanimate ‘beings’ in the world.

Literature after all addresses an ‘implied audience’ and the above examples from famous literary works emphasize the close connection of all that is part of ‘planet earth’ and exhorts individuals to treat all beings with equal respect in

accordance with *dharma*. Thus the multivalent interpretations of the twin doctrines of *dharma* and *karma* in South Asian religious/spiritual traditions, can also provide new perspectives to this debate of the relationship between human and nonhuman animals. Today there are philosophers of Panpsychism who, in a similar fashion, are advocating that everything in the universe including inanimate rocks, trees and rivers etc., be accorded the status of persons.

What distinguishes today's concern for non-human animals is the question of their rights as opposed to just treating them as agents towards whom humans owe moral dealings. Today with a renewed interest in the Asian regions in the academia and an attitudinal change towards other categories of philosophical thought the social climate is ready for resources available for moral and other issues including animal-rights in cultures across the world and Asian regions in particular. Thus in many ways the twenty first century is an opportune moment in history to open up new venues of negotiating the boundaries between 'human and nonhuman animal rights' like a breath of fresh air.

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THE VIRTUE OF ALTRUISM

Compiled by Dr. P M Chandrasekhara, Cottage # 75

The year was 1975. The day was 16th. January. The time was 5.10 pm. The venue was the subway platform beneath New York's Lexington Avenue. The scene was one of terror, for, four-year-old Michelle, while trying to look for the train that was hurtling towards the station, wriggled her hand free from her mother's grip and accidentally fell into the track more than a meter below the platform. The call, "save her" by many desperate voices in station did go unheeded. Two passing brave hearts, who happened to be in the station waiting for the train, jumped into the track without a moment's hesitation. Possessed of a strength they never knew they had, the two jointly saved the girl's life, risking theirs.



Later, addressing the press, Evertt Sanderson who played a crucial part in the drama in real life, said that the question, "What if it was my child down there,?" flashed his mind. It pushed him in an instant into the tracks to save the girl. Along with his comrade, Miguel Maisonet, Evert received medals from the grateful New York Authority for civilian heroism. Commenting on his jumble of gallantry and foolhardiness, Evertt said, "I don't know whether this has changed my life, I know it almost ended it. But if I hadn't tried to save that little girl, if I had stood there like others, I would have been no good to myself from then on!"

Years later, several psychology books and scholarly articles on altruism referred to the two individuals and on how they risked their lives that day to save a little unknown child.

The virtue of ALTRUISM :

The synonym in the Merriam Webster Thesaurus for 'altruism' is *unselfish concern*. The lexicon also enumerates several other related words for altruism – *humanitarianism, kindness, selflessness, magnanimity, considerate, noble-minded, sympathy, fellow feeling, humaneness, mercy, tolerance, hospitality and goodness*, to name a few.

A cursory glance at the various meaning suggests that altruism is indeed a divine virtue. The selflessly care for another, to have the primary interests of the society at large before oneself, and to be others-centred rather self-centred is a force that has brought equality to men, peace between the nations, end of bitter wars, cures for killer plagues, advancements in education, abolishment of abusive practices and retribution for injustice for all humanity. Incredible acts of goodness and compassion by fellow human beings have in the darkest of times been a beacon of light to tens of thousands of victims of holocaust, world, world wars, hunger, famine and plague. Legendry figures such as Dr. Martin Luther King, Mahatma Gandhi, Luis Pasteur, R L Stevenson, Mozart, Albert Einstein, Nelson Mandela and Baba Amte, along with scores of thousands of selfless others have, through their altruism, stood as great symbol of love, hope, peace and brotherly kindness in most testing times of horror and cruelty. The world as we enjoyed today with increased safety, enhanced lifestyle, superior infrastructure, higher entertainment levels, better health care and longer lifespan are all the result of the self sacrifice and self-giving nature of our forefathers. As Albert Pike, an American lawyer, journalist and soldier once observed, "What we have done for ourselves alone dies with us; what we have done for others and the world remains and is immortal." Altruism can then be said to be that all-embracing virtue that will make men god-like and immortal.

Diminishing Importance

Strangers jumping to save lives, even if it meant a threat to their lives, were all commonplace until a few years back. In recent times, such acts of kindness are slowly diminishing. They have taken the backseat in an activity-packed, fast-paced, competitive and chaotic world of ours.

In addition, lately, there has also been a corrosion of clear understanding of the life's priorities. The modern man suffers from some sort of indecisiveness when it comes to taking stand on matters that do not affect him directly. The plainness of black or white cannot be seen or appreciated in all situations. Being rational and an ever thinking being, one opts for that choice which guarantees him safety, comfort and least trouble to himself – the all important-reason why today man is grossly 'self-seeking" rather than "self-giving". Altruism as a concept has slowly and steadily taken a downward trend over the years and has to-day hit alarmingly low proportions. While sharing, caring, stretching beyond oneself and going the extra mile for others all come naturally to our ancestors, the present day motto is – Stay aloof, Let somebody else stick his neck out!.

We often read media accounts about people who became heroes. We are often moved and inspired by reports of those who have risked their lives to save someone else. We raise to martyrdom those who have tried to help humanity and have lost their lives in the process. Rarely does the average person face the choice of giving up his life in order to save some one else. But there are numerous opportunities that offer themselves to us daily in which we can help someone else. The sacrifice may be of our time, money, other material resources or skills. There is no dearth of opportunities to give something for common good. True human beings live for others. Some scriptures say that if God wanted only devotion the angels were there for that purpose. God wanted to create beings that would serve others, and thus God created humans. Consider which people from history are best remembered. Are they the people who had others serving them, or they the one who served others?.

There are numerous ways we can be of service to others. Life is filled with many opportunities. We can help others by doing physical, intellectual and spiritual service. To truly perform selfless service, one must act without any desire for a reward or recognition, motivated by an innate desire to help another. At the time of giving, one forgets one's own needs and wants, as well as one's comfort and safety to help someone else. Simplest example would be by giving complete information when any one asks for a direction of a shop or house. Here you must convince yourself that you have guided the person to your best of ability and satisfaction. Truly selfless people doesn't expect anything in return for their good deeds. The underlying paradox of selfless service lies in the fact that while wanting no reward, selfless service elicits the highest reward – Divine Grace. This is the highest gift we can receive in life. When we help some one, our heart expands, our world opens up and at the end justifies our existence on this earth!.. As our love for others flows out, God's love for us can pour in.

Self before society

History is filled with heroes who had altruism built into their DNA. Little kingdoms, little villages, little neighbourhoods had for their citizens little people possessed by a big, serving spirit. These co-operative societies and voluntary associations always worked best with symbolic relationships, give-and-take policies and common goals. The philosophy of altruism that got weaved into such a way of life and encouraged selfless service for society.

Human Nature

A preacher put this question to a class of children. " If all the good people in the world were red and all the bad people in the world were green, what colour would you be?". Little Anna thought mightily for a moment. Then her face brightened and she said, "Reverend, I'd be streaky!.

This is exactly how the millennium man has evolved. He has gotten streaky. While some elements of his ancestors' altruism remained within him, technology, status, globalisation and awareness have overshadowed unselfishness and made him go behind a wall. This isolated world further got him to pour all his energy to himself. He found it a comfort zone and soon got cosy. He stopped 'being available' to others.

The French philosopher Gabriel Marcel used the French word. 'disponibilité' meaning 'being available', to throw light on how men stopped being available to others. Borrowing the word from financiers, who talk of available funds, Marcel noted that unlike some who "open a line of credit to others". Most people with degrees, money and egos allow no one to enter their inner worlds. They shut themselves off. He called this 'crispation' to describe people who become crisped like dry autumn leaves. Such a disposition is not conductive to practice altruism and as Marcel explained, 'it is the modern individual's struggle in a technologically dehumanising society".

Dog-eat-dog world

Modern existence has boiled down to cutthroat competition, constant rivalry and perennial struggle. Even with too much, man can still feel he has too little. In a society thus reduced to a dog-eat-dog world, we know the price of everything, but the value of nothing, and all too often we are left with a lot to feel proud, but with nothing to inspire us. It is no longer an exaggeration that men believe kindness to be a weakness, showing compassion to be meek and risking lives for the welfare of others to be foolhardy and naïve. Feigning service, the modern man is all too absorbed in the pursuit of self-pleasure, self-service and self-gratification. Every situation that begs for kindness is looked on with scepticism. This

makes the practice of altruism simply too dangerous. “It is risky to get involved”, we chime. “It is not my business”., we justify. “I am an army of one and can’t make a difference”, we rationalise, thus turning a blind eye to a world that is in need of our kind intervention, our healing touch and our involvement.

Need of the Hour

Her little girl was late arriving home from school so mother began to scold her daughter. In the middle of her admonishing, she stopped and asked, “Why are you so late”. “I had to help another girl, She was in trouble,” replied the daughter most sincerely. What did you do to help her? The mother snapped irritably. “Oh, I ran down and helped her to cry!” Often times, rendering concrete help to those around us who need our support may be beyond our immediate reach. We might lack the required resources to mitigate their loss. We could be helpless and indisposed ourselves in rolling up our sleeves in action to alleviate their misery. It is here that “sympathy” comes to our aid. By showing our sympathies, we bring comfort to the sufferers. What we might lack in material and physical dispositions in helping others can thus be compensated by our sympathetic approach. It is rightly said that, ‘Next to love, sympathy is the divine passion of the human heart’. If a man can sympathise with another, he is indeed the richest man in the world, however he might be. For the poorest man in all the universe is he who has lost his ability to feel for others. Yet, ‘in a highly civilised society, we are more and more in danger of losing our sympathies”, said the American Rabbi, Samuel Schulman. Imbibing and nurturing ourselves in feeling for others will put us among the ennobled few who could show sympathy.

All said and done, the world, as it stands to-day, is enriched and prosperous one. Ironically, men stand impoverished in several ways. To lend a helping hand to the least of our fellow human beings is the most heroic of all actions a man can do. “I know of no great man”, said Voltaire, “except those who have rendered great service to all human race”. Albert Einstein vouched the same philosophy of altruism. In his words, “There are only two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle. But, without deeper reflection, one knows from daily life that one exists for other people; first of all for those upon whose smiles and well-being our own happiness is wholly dependent, and then for the many, unknown to us, to whose destinies we are bound by the ties of sympathy.

A human being is part of the “universe” - a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest – a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty.... **“Only a life lived for others is worth living”.**

Acknowledgement: Dorothy Victor : Sant Rajinder Singh :
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➤ Door-Delivery Service Providers for Suvidha :

- **Religare Medicals:** Register with Religare to buy **your medicines**. Senior citizens get 10% discount. Contact : 080-22956228 / 29
- **Healthy Farm Fresh:** For **vegetables and fruits**: Contact: Mobile: 9632488467 / 9632389467. You can order your requirements on their website also. Website <http://www.healthyfarmfresh.com>
- **BigBasket:** For your **groceries, Vegetables, fruits**, House Cleaning products etc., order online at www.bigbasket.com . All details are available on the website.
- **Home Medical Care Services:** They provide dependable service of a Doctor, Physiotherapy, Nursing or Trained Attendant. Please visit for details - www.portea.com or contact - Tel No: 080-33554554
- **Nightingale Home Health Services:** Nightingales, renowned for providing personalised medical care for old since 1996, is well acknowledged and acclaimed for its facilities and services. Guided by veterans, this institution has been recognized nationally for its meritorious services. Medewell’s recent acquisition of Nightingales has enabled the company to retain its heritage of compassionate care and professional integrity. Nightingales is now geared up to offer a Pan India Healthcare delivery platform with a focus on specialized home care for chronic disease management that adheres to standard protocol and best medicine practice. Specialized home health care service provides 24/7 expert dementia care; stroke recovery care, pulmonology, wound care and physiotherapy at home services. Their general services include Doctor on call, Nurse on call, Bedside attendants, Dental services at home,

Lab. Investigations, Home infusion therapy, pharmacy service and post-operative rehabilitation, Remote health monitoring, Colostomy and Tracheostomy and Tube feeding. In addition, the company provides essential life saving equipment on hire. Get in touch: Toll free No. 1800-103-4530; Tel. 080 453003300: Website: www.nightingales.in

- **Agencies providing the attendants / home help:**
 - **Apna Care :** Tel: 080-30752584 ---- <http://apnacare.in>
 - **Health Heal and Home Nursing :** Contact Mr. Rohan: 9620416503 ; 080- 23203333
- **Special-Needs Taxi Services:** It is only to be seen to believe it. Please visit website for complete details: www.kickstartcabs.com – or contact Tel: 8105600445
- **Balaji Taxi Services** – Reliable taxi services are being provided by this agency. For booking and other details contact – Mr. Srinivas – Land line 080 50771881, Mobile – 9845365245
- **Auto Riksha Services** – Reliable Auto services are being provided by Mr. Narasimha Raju. For booking and other details contact – Mobile: 9900327822 / 9980627163
- **M/s. Maker Pest Control:** They can provide pest control services at your cottage. For details contact at Ph.No. 080 26608519, 9886743177 ; Email - makerpestcontrol@gmail.com

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➤ **Picture Gallery:**

A picture says a thousand words. So goes the common saying. Hereunder, we have presented the major events in pictures to transport you to that very event with just one click. So relax and enjoy!!!

Archives:

- Odissi Dance by Dr. Parvathi Rajamani - 26-09-2015: <https://goo.gl/photos/YtNyHjdZMWUZl4AA9>
- Felicitation of Dr KS Shekar – Chairman, Suvidha - 26-09-2015: <https://goo.gl/photos/JaooNLp1rsbz3Uv86>
- Ganga Puja - 25-09-2015: <https://goo.gl/photos/ZFq8QoGiprulg7W27>
- Vinayaka Chouthi [Chathurthi] - 17-09-2015: <https://goo.gl/photos/6G2t8Z1ihSPJfoUw5>
- Onam Celebrations - 30-08-2015 - <https://goo.gl/photos/sKUt3gayN8ntPT218>
- Carnatic Musical Concert - 29-08-2015 - <https://goo.gl/photos/DvwWmWSMk28SD6d98>
- Heritage Tourism - 28-06-2015 - <https://plus.google.com/photos/117291397490350207875/albums/6165675296988262817?authkey=CKf5tZbEgOOY8wE>
- Talk by Dr. T. S. Rukmani – Session 4 - 07-06-2015 - <https://drive.google.com/file/d/0BzTGYY9kvPaEb2RDLXlp08wekk/view?usp=sharing>
- The Glory of the Upanishads- Dr. T Hegde - 31-05-2015 https://plus.google.com/photos/117291397490350207875/albums/6156908851599629313?authkey=CKicwc_hk7vIQQ
- Talk by Dr. T. S. Rukmani – Session 3 - 10-05-2015 - <https://drive.google.com/file/d/0BzTGYY9kvPaEbWdNYU9Sd3RBZ1E/view?usp=sharing>
- Talk by Dr. T. S. Rukmani – Session 2 - 26-04-2015 <https://drive.google.com/file/d/0BzTGYY9kvPaEMFhBV1JFWDhidiA/view?usp=sharing>
- Talk on Patanjali's Yogasutras – Session 1 - 12-04-2015 <https://drive.google.com/file/d/0BzTGYY9kvPaEZkNNNTRUMkdsczg/view?usp=sharing>
- Open House : 5-04-2015 <https://dl.dropboxusercontent.com/u/54985496/Suvidha%20Open%20House-150405.pptx>
- Light Music Programme - 5-03-2015 <https://plus.google.com/photos/117291397490350207875/albums/6122968366850694321?authkey=CO3uiLHsqvPTcA>
- Spring Carnival - 15-02-2015 : <https://plus.google.com/photos/117291397490350207875/albums/6116679344584298001?authkey=CLXw0LrBxdCcywE>
- Ladies Picnic - 27-01-2015: <https://picasaweb.google.com/110142373058695926282/LadiesClubSrirangapatna150127?authkey=Gv1sRgCL3- 8mRpcGZwAE>
- Waste Management - 26-01-2015 <https://plus.google.com/photos/117291397490350207875/albums/6109271834004216833?authkey=CLPi0MIW4lbraqE>
- Republicday Celebrations - 26-01-2015 https://plus.google.com/photos/117291397490350207875/albums/6109272081926882609?authkey=CKz0v4Sw9Y-3_qE
- Light Music Programme - 17-01-2015 https://plus.google.com/photos/117291397490350207875/albums/6105636160068792241?authkey=CPrivvP_0YP31qE
- Discourse on Upanishad : 11-01-2015 https://plus.google.com/photos/117291397490350207875/albums/6104225980469096433?authkey=CM7NjeOc5Pmr_QE
- New Year Celebrations – 31-12 2014 <https://plus.google.com/photos/117291397490350207875/albums/6099384845647941521>
- 50th Wedding Anniversary of Dr Shekar 17-11-2014 https://plus.google.com/photos/117291397490350207875/albums/6082717539941833649?authkey=CNXLoJ_HnPvHMq
- Kannada Rajyotsava – 1-11- 2014 <https://plus.google.com/photos/117291397490350207875/albums/6078045167637707377>
- Staff Sports – 25-10-2014 <https://plus.google.com/photos/117291397490350207875/albums/6076179498871069585>
- Divali Celebrations - 23-10-2014 <https://plus.google.com/photos/117291397490350207875/albums/6076363233510266001>
- Ayudha pooja celebrations – 3-10-2014 <https://plus.google.com/photos/117291397490350207875/albums/6065922506997420081>
- Gandhi Jayanthi – 2-10-2014 <https://plus.google.com/photos/117291397490350207875/albums/6065621288180490177>

- O International Day of Older Persons – 1-10-2014 <https://plus.google.com/photos/117291397490350207875/albums/6065621728240223265>
- O Beauty parlour, Library and Banquet Hall inauguration – 27-09-2014 <https://plus.google.com/photos/117291397490350207875/albums/6064320275129696065>
- O Ground Breaking Ceremony – 26-09-2014 <https://plus.google.com/photos/117291397490350207875/albums/6063396405392137953>
- O Rotarians from Rotary Cantonment - 25-09-2014 <https://plus.google.com/photos/108282941260356382969/albums/6063271329055857393>

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