



Volume Number: 2-12	For Private Circulation Only	Date: 15-12-2015
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Thought for Today

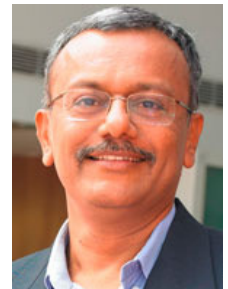
➤ From the MD's Desk:

Dear Friend,

Hearty Christmas greetings and best wishes for the New Year 2016 !

Come 20th Dec, it is 2 years since the new management took over the administration at Suvidha! Time has flown!! We have had a few ups and downs - mostly ups and a few downs - we are glad to say!! Looking at the downs and finding solutions would be the thing to do.

The 'progress' plan in building Phase-1a was followed according to plan; this brought us great dividends. The second part of that plan - Phase 2 - could not be executed because the conversion of the 3 acres was rejected by the government. As with all land matters in this area, confusion prevails among the several governmental agencies regarding jurisdiction. We keep going in circles and fail to get a solution. I will not be surprised if we have to take the legal route for relief.



The second 'down' I can think of is regarding maintenance of the buildings. Some share holders want the company to maintain the buildings for life!! This aspect has been debated at length during the last AGM. Poor workmanship is quoted as the reason for all repairs and SH continue to demand that the company undertake the repairs. There are others who take the view that any construction is under warranty for one year - and beyond that, the repairs must be paid for by the SH. We put both views to the SH in the AGM. The verdict was for the latter view by a large majority. I request ALL SH to abide by this verdict.

We have just started work on a nice entrance to Suvidha. It will have a security and staff cabin between the entry and exit gates and the area will be nicely landscaped to give Suvidha a 'nice' entrance. Please see attached drawing @ <https://drive.google.com/file/d/0BzTGY9kvPaEWktrc1NiWklRV1U/view?usp=sharing>

We still have 6 slots available in the new car park. You might want to book them soon as we might not be building many more car parks in the near future.

The solar project has had an enthusiastic response. We have had 44 registrations so far. We will start work on the project in the next 2-3 months.

Regards,

Dr K Lakshman

Website: <http://www.suvidha.co.in> Phone: 91-080-26951000 / 212 Email : contact@suvidha.co.in

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



23-11-2015: Karaoke by Dr. Jay Prakash

On 23rd November 2015 Dr. Jay Prakash of Cottage No. 14 conducted Karaoke songs programme at the reception foyer of the Club House. Dr. Prakash rendered evergreen old Hindi songs and enthralled the audience with his melodious voice for more than an hour.



06-12-2015: Open House

A summary of the decisions taken at the meeting along with a brief note on the background of the points discussed, is presented below.

1. Railing on the steps

We have a set of steps on the western end of Suvidha adjacent to the compound. A request was made to have a railing there so that the elderly can have some support while negotiating the steps. The contrary view was that those steps were not designed for walking by the residents - but were just 'service' steps; they are not spaced evenly; they do not have the required landing spaces.

It was concluded that the steps should not be used by the elderly as they are not designed for that activity; railings, hence, have no role to play.

It was decided to address the sharp drop on the sides of the steps in the higher reaches; we will have an embankment there and make the 'fall' gradual.

2. Solar project

A solar committee has been working on bringing in a roof top solar grid; a detailed feasibility study was carried out. We will share their comprehensive report with all of you in a day or two.

The 'house' was given a presentation by Prof. Sankar. There was enthusiasm for the project. The management will be very happy to support this in a big way. And we would like to see a big participation from the shareholders.

It has been shown in the report that the returns for investing in this project will be better than keeping that money in a FD. All of us collectively benefit because our electricity bill will be nearly zero - if 50 cottages participate. We can be proud of being a model community that is sensitive to renewable energy and 'green' issues.

We are offering two schemes - one in which the SH invests 2.0 lakhs and Suvidha puts in 2.5 lakhs. This will be limited to the first 20 SH who opt for the scheme. The second scheme is where the SH puts in all 4.5 lakhs needed for the project (per cottage). After the report is sent, we will start taking bookings on contact@suvidha.co.in from SH; The first 20 bookings chosen, strictly on a 'first come first served' basis, will have 2.5 lakhs put in by Suvidha. The benefit accruing from the electricity generated will be disbursed between the SH and Suvidha, in proportion to the investment.

3. Services at Suvidha

3a: Buggy Use.

It was clarified that the buggy use must be limited to those who are not fit enough to walk; harsh weather may also necessitate buggy use. The residents were requested to use their discretion while calling for buggies. They must also exercise their judgment and try not to use the buggies while showing visitors round the place.

3b: carpenters

It was clarified that carpenters are not on the rolls of Suvidha; visiting carpenters are difficult to find; they are expensive; they do not come for 'small' jobs; hence we are now combining a few complaints and get a carpenter, may be, once a week; this will lead to some delays; the residents were requested to bear with this.

3c; House keeping services

There was a major discussion on house keeping 'deficiencies'. The discussion centered on the fact that there are inequities in these services mainly because some residents are holding on to the staff beyond the stipulated time. The MD stressed that 'policing' is not easy; he requested residents to think of the other residents and make sure that others do not suffer. Some steps taken to improve the services are as follows:

- The schedule for house keeping services will be circulated among all residents. If there is a delay, the resident can call and check from the previous 'port of call' of the house keeping staff as to why there is a delay.
- It is impossible to give the services of the same maid at the same time of the day, for all the cottages; some cottages will have the service in the mornings; others will have it in the afternoons. The house was unanimous in voting for a rotation in the house keeping schedule. This will be worked out soon.
- The MD also reiterated that on days when a special function is being held in the club house, some disruption of services will take place. Such changes in schedule will be communicated to the resident by the office, well in advance.
- The unoccupied houses are cleaned once a week; occasional visitors are requested to inform the office about their arrival well in advance; this will help the supervisor in assigning a staff to clean the cottage before the arrival of the visitor.

3d: water distribution

Distribution of drinking water will be done twice a day only.

4. Complaints Procedure.

The MD reiterated to the house the point he had made earlier through a group communication to the SH. Allegations of misappropriation of funds without evidence and generally raising doubts about financial transactions (again without evidence) would be very unfair to the employee concerned and the management.

The house was unanimous in deciding that verbal complaints will be ignored; complaints have to be in writing. When put in writing, this will document the date and time the complaint was made; the action of the staff on receiving the complaint is also being documented; this can then be monitored. All complaints are being entered into a google sheet and are being monitored.

The MD requested residents to help in the monitoring process. They can then appraise the estate manager of delays, if any and the corrective action can be expedited.

➤ Suvidha On The Move :

○ Suvidha Canteen Updates:

- a) **Additional Utensils** : Smt. Rajeswari Subramanya and Dr. Jinka Subramanya donated nearly Rs. 7000/= worth of kitchen utensils to facilitate cooking for a large gathering.
- b) **Kitchen pest control** was carried out as per schedule on Thursday the 26th November 2015.

- c) **Kitchen committee** along with the members of the Suvidha Ladies Club met on 27th November 2015 to revise the canteen rates. The committee has submitted their recommendations to management for consideration of further action.

○ **Suvidha Landscaping Updates:**

- a) **Landscaping at New Car Park:** Completed the grass transplantation at the new car park approach ramp; the area is expected to look green soon. The bare area between two sections of the car park will get an appropriate landscaping, which would blend with the surroundings.



- b) **Landscaping** activity next to cottage 84 has been completed and the plants have taken roots without failure.

- c) **Landscaping** in front of cottage 115 B and C is taking shape in a progressive manner after moving the mud heap using a JCB on 4th of this month. 12 tractor loads of fresh soil has been moved to level the ground. At present, the rocks are being moved to prevent the soil erosion and also to have some rock garden formation.



- d) On 5th of this month a brand new petrol driven **Hedge Cutter** was acquired by the Suvidha landscape and garden department. During demonstration of the long bladed contraption, it was found to be very efficient to trim the hedges uniformly. It is expected to spare at least two of the labourers by using this hedge cutter.



- e) **Badminton Court** area was cleaned and pruned to facilitate several functions that are scheduled to be held in this month.
- f) On 25th November 2015, two **sandal wood saplings** from the phase-1a site were removed and replanted near cottage # 154 where adequate space is available.
- g) **Hand railings** on the steep ramp to the Pump House have been installed. The newly installed hand railing makes the approach to the pump house easier and safer.
- h) The **seven landing areas** all along the steps to the pump house are being attended to, to make them safe for both the vehicles as well as the residents who frequent the area to do their cardio workout.



○ **Updates on other issues:**

- a) **Street light timers:** All the old street light times had become defunct over a period of time. They were awaiting replacement due to paucity of funds. On 6th December 2015 twelve automatic electronic timers have been installed and are working satisfactorily.
- b) **Metal grill at the Nala:** The safety concerns near the nala that drains the ground water from the Vajra muneswara temple is solved by fixing a fabricated steel grill. The design was given by Prof. Jaisim.



➤ **Suvidha Family News :**

- b) On 20th November 2015, Sammohika Satyanarayana Pooja was conducted at Suvidha under the leadership of Dr K S Shekar, Founder Chairman of our Retirement Village. Many residents joined the pooja rituals. A grand lunch was hosted by Dr K S Shekar to the Suvidha Residents & Staff and some staff from Bangalore Hospital. All Suvidha office staff gave a helping hand in serving the lunch to the guests.



- c) On 22nd November 2015: Brig. E Parthasaradhi of cottage No. 84 gave an elaborate thanks giving lunch to the residents. The lunch-meet was held in presence of his close family members, colleagues and the residents.



- d) Smt. Vastala Krishna Swamy of cottage No. 110 gave a thanks-giving breakfast to the Suvidha staff on 4th of December 2015.

- e) Smt. Jayalakshmi of Dormitory 32 C gave a thanks-giving lunch to the residents on Saturday the 5th December 2015. It was followed by thanks giving lunch to the Suvidha staff on 9th December 2015.
- f) Mr Gangadhar (Cottage#96) and family had arranged an elaborate private lunch on Sunday the 6th December 2015. The whole of car park area in front of the Club House was jam packed with guest cars. In fact, it was a very rare sight in Suvidha.
- g) We welcome Mr. Srinivas to join the Suvidha family. Recently, he joined our Suvidha Office as Attender. (Blue Shirt)



- h) We also welcome Mr. Basavarajappa who joined Suvidha Office as Office Assistant. (White Shirt)

➤ **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.



LANTANA

Lantana is a genus of about 150 species of perennial flowering plants in the verbena family, Verbenaceae. They are native to tropical regions of the Americas and Africa but exist as an introduced species in numerous areas. The genus includes both herbaceous plants and shrubs growing to 0.5–2 m (1.6–6.6 ft) tall. Their common names are shrub verbenas or lantanas.

Lantana's aromatic flower clusters (called umbels) are a mix of red, orange, yellow, or blue and white florets. Other colors exist as new varieties are being selected. The flowers typically change color as they mature, resulting in inflorescences that are two- or three-colored.

"Wild lantanas" are plants of the unrelated genus Abronia, usually called "sand-verbenas".

The spread of lantana is aided by the fact that their leaves are poisonous to most animals and thus avoided by herbivores. Their fruit is a delicacy for many birds. These distribute the seeds and thereby unwittingly contribute to the degradation of their home ecosystem.

Biological control of introduced lantanas has been attempted, without robust success.

Consequently, as total eradication of Lantana seems often impossible, it may in many cases be better to simply remove plants with immature (green) fruit to prevent them from spreading.

Lantanas are useful as honey plants and are sometimes planted for this purpose, or in butterfly gardening.



Some [weaverbirds](#), highly value *Lantana* flowers for decorating their nests. An ability to procure spectacular and innovative decorations appears to be desired by females, and consequently is an indicator of the males' [fitness](#).

Lantana species, especially *L. camara*, cause [hepatotoxicity](#) and photosensitivity when ingested by grazing animals such as [sheep](#), [goats](#), [bovines](#), and [horses](#). This has led to widespread [livestock](#) loss in the United States, South Africa, India, Mexico, and Australia.

Lantana is one of Australia's most debilitating invasive weeds. It is recognised as a Weed of National Significance (WoNS) because of its impacts on primary industries, conservation and biodiversity, and the extent of its distribution.

Widespread lantana infestations regularly impact on agriculture, the environment, forestry management, recreation and transport. Lantana, however, does provide some minor benefits for native fauna.

Toxicity

All forms of lantana are thought to be toxic, with the red-flowered forms being the most dangerous to stock.

Lantana poisoning in cattle is quite common and causes major economic losses.

This slow and painful death is due mainly to liver insufficiency, kidney failure and, in some animals, myocardial damage and internal paralysis.

Lantana is also highly toxic to humans, and can cause serious illness and death. All parts of the plant, particularly the green berries, are poisonous if ingested, causing vomiting, diarrhoea, muscular weakness and respiratory distress. The plant is also a skin and eye irritant.

- **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.



INDIAN GOLDEN ORIOLE



Indian Golden Oriole

I had first sighted this brightly coloured bird in 2013 partially hidden in the foliage of a tree where our nursery now is. But despite all my efforts, I was unable to take a picture. The next sighting was in 2014. But then again, the only picture that I was able to take was quite unsatisfactory as the bird very quickly moved first to take cover in the foliage and then to fly away.

Finally, in the last week of November, after following the bird for nearly half an hour from tree to tree on the eastern bank of our lake, I was able to track down the **Indian Golden Oriole [*Oriolus (oriolus) kundoo*]**.

The picture below is that of an adult male of the species. Measuring about 25 cm from beak to tail, it can be quite easily identified by its golden-yellow head and body, largely black wings and yellow and black tail. The adult male also has a small but conspicuous black eye-patch. The species is generally found in leafy trees in wooded country all over the sub-continent excepting the Northeast and up to about 2000 m in the Himalayas. Its nesting season is April to July. Both sexes share all domestic duties and build beautifully woven nests made up of grass and bast fibres (vascular tissue from plants) bound with cobweb. I am quite certain that with many of the leafy trees that were planted early in our Village now growing well to support this species, we will see more specimens in the months to come.

➤ Readers' Corner :

ETHICAL ISSUES IN THE MAHĀBHĀRATA

Courtesy: Dr. T. S. Rukmani, PhD, D Litt.

Resident of Suvidha Village, Cottage # 73-74

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

Azim Premji University department called Philosophy of Education Unit, had invited me to deliver a lecture on "Ethical Issues in the Mahābhārata" on the 26th Nov. 2015. I gladly accepted the invitation as it is a topic concerning the Mahābhārata which is one of my favourite texts. My expectations of student and staff attendance was not very high but when I reached the lecture hall I was pleasantly surprised to see that there was a crowd of almost a hundred students and staff gathered to listen to the talk. It was a fairly large hall and it was indeed packed with eager faces. The talk was for 50 minutes and at the end the wide ranging questions and answers went on for almost an hour.



The talk mainly started out by pointing out the difference between the approach of Indian philosophy and Western Moral philosophy to ethical issues. The western approach was to thoroughly analyze the theoretical issues of moral behaviour and determine what was the best ethical code of behaviour. Starting with Aristotelian Virtue Ethics, Jeremy Bentham's utilitarian moral behaviour based on "the greatest good of the greatest number" came into being and then the Kantian model of deontological behaviour based on a "Categorical Imperative" was added on. These theories dictate how a human being 'ought to behave' in any given situation. Being prescriptive and not possible to choose when faced with moral dilemmas in the real world they remained models in the books and a number of dissenting views against them were voiced.

As against this western approach the ancient Indians did not develop a separate moral philosophy but subsumed moral behaviour within the broad framework of "Dharma". They were willing to concede that dharma cannot be uniformly prescribed and defined but needs to be negotiated in every situation. There were also many kinds of dharma described like varṇa and āśramadharma, kuladharmā, sādharmaṇadharmā etc., as guidance for the individual to choose from under various situations. But then the question which arises is :If dharma is conditioned by different situations then in the face of moral dilemmas, when two or three important situations demand right action and one has many dharmas to choose from, the question would be which course of action would be in keeping with dharma. The simple answer to that question would be that there were some general guidelines laid down as to how a human being should behave like being honest, selfless etc., along with the golden rule "Do unto others as you would like to be dealt with" (Krishan in Matilal, 1989: 55). P.V.Kane has discussed the many sidedness of *Dharma* in his monumental volumes on the *History of Dharmaśāstra*. The *Dharmasūtras* and *Dharmaśāstras* and also mentions some guidelines for dharmic behaviour. Thus "the authority (for the *dharmas*) is the consensus of those that know *dharma* and the Vedas" (Kane, Vol.I:6). The *Mānva Smṛiti* (MS) and *Yājñalky Smṛiti* (YS) also elaborate these rules and the YS mentions that "The Veda, traditional lore, the usages of good men, what is agreeable to one's self and desire born of deliberation-that is traditionally recognized as the source of *dharma*" (Kane, ibid). In Kane's words: "Know *Dharma* to be that which is practiced by the learned that lead a moral life, that are free from hatred and partiality, and that is accepted by their hearts (conscience)" (Kane, Vol. I:5). In II.16 Manu elaborates the same concept of acceptance by the heart as 'pleasing to oneself'. All these point to the fact that a lot of time was spent in providing sources for moral behaviour in the tradition.

We come back to the question as to the best dharmic behaviour in any given situation. This is not easy to answer and Professor Matilal talks about a certain malleability in the application of our practical wisdom and compares it to the MBh *dharma*-ethics (Ganeri: 33). However that "does not mean that the fixity and universality of ethical laws will be entirely negotiable" (Ganeri:33). There were guidelines provided as pointed out by P.V.Kane and each one had to choose his/her *dharma* but there was an unwritten convention that '*dharma* alone saves while *adharma* leads one to ruin' within which one had the freedom to act within the canopy of *dharma*. We can compare *dharma* ethics to the freedom of speech and freedom to seek one's own destiny enshrined in many democratic constitutions today. While one has the freedom of speech one needs to remember that it is automatically circumscribed by the freedom of the others as well to the same right.

The Mahābhārata (MBh) defined dharma in one place as "that which sustains or supports one" or in other words to behave in a manner "that behooves a human being endowed with discrimination" (Dhāryate iti Dharmah) . This model recognizes that it is not possible to prescribe one kind of behaviour for all situations. Vyāsa in the MBh using many characters such as Satyawatī, Kuntī, Draupadī, Bhīṣma, Yudhiṣṭhira, Karṇa and Śrī Kṛṣṇa himself drives home this truth in

his magnum opus comprising almost 100,000 verses. One can examine the conduct of each of the different characters and judge for oneself if they behaved in a dhārmic way. While I covered all these characters in the lecture at the University I shall only briefly give you my analysis of Kārṇa's character here and for the rest of the talk those interested can listen to it on YouTube.

Kārṇa is an anti hero as also a tragic hero of the MBh. When asked to judge Kārṇa's character the students initially were in favour of Kārṇa and argued for his dhārmic nature by pointing to his generosity, his loyalty to his foster parents and to his friend Duryodhana even in the face of the temptation to join the Pāṇḍava side when Kṛṣṇa and Kuntī pleaded with him to do so before the war. The general impression that Kārṇa enjoys in the public mind is exactly what the students also voiced. When viewed from that standpoint Kārṇa certainly is an exemplary dhārmic character. However I had to point out that Kārṇa had an ugly adhārmic side to his character as well; it was not easy to convince the students of the other side of Kārṇa as public perception is always very strong and difficult to change.

Let us examine the other side of Kārṇa. At the time of the undressing of Draupadī in the court after the dice game one sees Kārṇa at his worst laughing vociferously when Draupadī was insulted in the open court (II.64.44). In fact it is Kārṇa who applauded when Draupadī was called a slave repeatedly by Duṣṣāsana (ibid. 67.45; V.29,43) and was the one who also ordered the undressing of all the Pāṇḍavas and Draupadī as well (MBh II. 68.38). He is the one who admonished Vikārṇa who stood up for Draupadī in the court (ibid. II. 68. 28-38). Time and again Kārṇa is represented as being Duryodhana's partner in crime and goading him on to take on the Pāṇḍavas in battle (ibid. V.49, 35-36; 93. 9). Duryodhana always harboured the insults he was subjected to when he was laughed at and made fun of by the Pāṇḍavas as well as by Draupadī when he was at Khāṇḍavaprastha for Yudhiṣṭhira's Rājasūya sacrifice (ibid. II.50 29-35). This in turn led to the dice game and it is there that one sees Kārṇa's behaviour at its very worst. He excelled Duryodhana in his hatred for the Pāṇḍavas by abetting the evil deeds of Duryodhana in many ways. Kārṇa is thus presented by Vyāsa as a complex personality and suggesting perhaps, in some ways, that within each of us there is in some sense this Kārṇa with some flaw/flaws in our characters that shows up in spite of one's best efforts to suppress it. It is easier to identify ourselves with Kārṇa unlike with a person like Yudhiṣṭhira who is full of dharma and makes it difficult to emulate him. Kārṇa is a "flawed hero" like most humans who, in spite of their best efforts, sometimes give in to human limitations.

I was very impressed with the level of discussion and the kind of questions raised by the students. Present day students are very different from what we were in our student days. Exposure to the media and the explosion of information technology certainly is reflected in the confidence and maturity of present day students. This augurs well for the future of our country.

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AN APPROACH TO LONELINESS

Compiled by Dr. P M Chandrasekhara, Cottage # 75

With the advanced age, all our unhappiness comes from our inability to be alone. The truth is, even if you can feel one with everybody, you are not a part of anybody. He alone is truly happy who in aloneness experiences completeness.

If you have to tread the unknown, you have to go alone. If you have to be a pathfinder, you have to walk alone. If you choose to be a trailblazer, you have to move alone. To be a rebel, a revolutionary, you have to stand alone. If you desire to be a Numero Uno, you have to run alone. If you want to reach where no one has reached, if you want to do what no one else has done, then you have to learn to walk alone in a crowd.

It is not that half-and-half can come together to feel full. They will only make two halves. That's why only incomplete people get married believing that they can be each other's better half, they continue to struggle with perpetual incompleteness in that marriage. Even after marriage and living a married life, you are an individual and as such, you are alone in all the decisions that you take. This becomes more acute when one of the spouse has left this world earlier or she / he has become deaf or debilitated to share your thoughts with. That is why when two incomplete people come together in business partnership i.e. part-ownership, they soon part from ownership. As long as you need the other to complete you, there will be struggle to communicate and share your thoughts. Only when you become the one who can complement the other, there will be a flow in your life. In other words, you have to rise from



being dependent to become dependable. It is not about who completes you, but it is about who feels complete in your presence.

Life is like an eternal train journey. In one of the stations, you get in. That is your birth. You join the journey and start connecting with others in the compartment. They become your relatives. In some of the future stations, a few will depart from the compartment, as well as the journey. You may mourn their exit. In certain other stations, a few will join the compartment. You will celebrate their arrival. Some will go away from your compartment to other compartments, and some from the other compartment will come over to your compartment. Relationships will be lost, and relationships will be gained. Addition and subtraction are inherent to this journey. And your time will come to leave the compartment, and thus the journey. That will be your death. But the train journey will continue. It was there before you joined the train. It will continue much after you leave the train. The journey is eternal and you in this name and form are ephemeral. You come alone. And, you will leave alone. And in between, you will want all of them to be a part of you, and that will be your struggle. A struggle because, no matter how many you surround yourself with, there is a part in you, which will always be alone. In that aloneness alone is your completeness. But you don't want to accept that aloneness. You resist that aloneness. You try to avoid that aloneness. You want to run away from that aloneness, and that is your struggle. By detesting that aloneness, you move away from that completeness and feel incomplete.

In the womb, you were alone. No matter how loving your mother is, no matter how many participated in the process of your birth, still you fought the passage of your birth alone. Many may run to feed you, but in your hunger, you are alone. Even though everybody around you kept saying "We are there for you", in your fear you were alone. When you had dared to face the situation, it did not matter who was there and who wasn't, you were alone in your courage. Many would be a source of your joy, but your smile has to emanate from your aloneness. Many will come forward to wipe your tears, but your tears originate from your aloneness. In the womb, in the tomb, and in between, you are alone. You resist it, you deny it, you try to avoid it, and you struggle with it, but nothing changes the truth. A part of you is, was and will always be alone. Liberation comes from knowing that all relationships are only on the surface and that deep inside you are alone. You are alone in all your decisions and the path that you choose to follow. Though you are one individual as we see you physically, however, emotionally you are made up of two individuals. You and your inner conscious are the two individuals who will be in touch with each other as long as you live. Every minute, there will be a constant dialogue between these two to decide on what to do next. This debate involves a constant discussion on the courses that are available in front of you and pros and cons of each path is the subject of the debate. If you have a reliable companion in the form of your spouse or your good friend, you take that person as a third partner to help you solve your dilemma. With the advanced age, your spouse may not be in a position to participate in your decision making debate and likewise your confidant friend may not be intellectually sharp to meet your demands. When you reach this stage, you start debating yourself with your inner self loudly. Thus we see older individuals talking and gesturing while walking alone or when ever they are alone and thinking deep. Physically you are in the crowd. That's why you are always lost in the crowd, always feeling incomplete. Rise above that. Psychologically, you are part of the crowd. That is why you always seek the crowd, carving to feel complete with other's help. Thus, nobody can get before your eyeballs and see what you are seeing and comprehending. Nobody can get into your mind and think what you are thinking. Nobody can enter your heart and feel what you are feeling. Thus, every individual lives in his own psychological world and no one has access to it or share it. It leaves that person lonely. And loneliness is perhaps suffocating specially when you are retired and do not have any goal to accomplish for the day. The more and more I understand that in my world, I am the only subjective reality and everything else is an objective illusion. I will begin to comprehend my existential aloneness. And aloneness is liberating.

The first step is to accept your Existential Aloneness. The truth you resist are the battles you fight. In accepting the truth, there is nothing to fight. Accept the truth. And the highest truth you need to accept is your Existential Aloneness. Accept the design. Accept the reality. Accept your aloneness. Whether you like it or not, the fact remains that the death, there is no rewind to life, this is your body in this lifetime. These are empirical realities and you cannot wish them to be otherwise. Deep within, you are alone. That is it. Accept it. To start with, it will not be an experimental acceptance, but to begin with, let it be an intellectual acceptance. Let your intellect lead you to the experience.

The second step is to practice conscious aloneness. Dalai Lama suggests, "Spend some time alone every day". Blaise Pascal declared, "All men's miseries derive from not being able to sit in a quiet room alone". And Franz Kafka prophesied, "It is not necessary that you leave the house. Remain at your table and listen. Do not even listen, only wait. Do not even wait, be wholly still and alone. The world will present itself to you for its unmasking, it can do no other, in ecstasy it will writhe at your feet". Trust these wise men. Practice conscious aloneness every day. For some time, on a daily basis, withdraw yourself from sensual stimulations. Learn to be with yourself, just yourself. Listen to music. Practice gardening. Walk through nature. Gaze at the stars. Sit besides the waves. Sit in a park and just observe the dynamics around. Essentially, practice activities where reciprocation from the other end is not possible, which means you cannot do these activities expecting anything in return. These are relationships without a relative.

The third step is to go into relationships looking at what can you give and not what you can receive. Start with one relationship. Be an active giver in this one relationship. Do not develop any emotional dependency on this one relationship. Be aware. Never expect any reciprocation from this one relationship. This relationship is your laboratory of aloneness. One relationship at a time, build a small world around you that feels complete in your presence. Be dependable. And yet, never need that world for you to feel complete. Do not become dependent. Stay dependable.

Spiritually you are apart from the crowd. You walk with the crowd, and yet are above the crowd. You are alone with everybody. Everybody needs the sun. The sun needs none. And when you completely get in touch with your aloneness and you are absolutely peaceful in that state of your existential aloneness, for the first time you will realise the existential truth. You are never alone.

**Acknowledgement : “Existential Aloneness “ Infinithoughts
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➤ **Door-Delivery Service Providers for Suvidha :**

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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:

- Suvidha Staff Sports Meet - 05-11-2015: <https://goo.gl/photos/Y9Fuq5aj5KkLv4mD9>
- Kannada Rajyotsava Celebrations - 01-11-2015: <https://plus.google.com/photos/117291397490350207875/albums/6206267834016872353?authkey=CLDa94iC2oixmgE>
- Sugama Sangeetha - 01-11-2015: <https://goo.gl/photos/csUshmrFbcq99EmH8>
- Odissi Dance by Dr. Parvathi Rajamani - 26-09-2015: <https://goo.gl/photos/YtNvHidZMWUz4AA9>
- Felicitation of Dr KS Shekar – Chairman, Suvidha - 26-09-2015: <https://goo.gl/photos/JaooNLp1rsbz3Uv86>
- Ganga Puja - 25-09-2015: <https://goo.gl/photos/ZFq8QoGiipruq7W27>
- 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/DywWmWSMk28SD6d98>
- Heritage Tourism - 28-06-2015 - <https://plus.google.com/photos/117291397490350207875/albums/6165675296988262817?authkey=CKf5iZbEgOOY8wE>
- Talk by Dr. T. S. Rukmani – Session 4 - 07-06-2015 - <https://drive.google.com/file/d/0BzTGY9kvPaEb2RDLXlpa08wekk/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/0BzTGY9kvPaEbWdNYU9Sd3RBZ1E/view?usp=sharing>
- Talk by Dr. T. S. Rukmani – Session 2 - 26-04-2015 <https://drive.google.com/file/d/0BzTGY9kvPaEMFhBV1JFWdhjdA/view?usp=sharing>
- Talk on Patanjali's Yogasutras – Session 1 - 12-04-2015 <https://drive.google.com/file/d/0BzTGY9kvPaEZkNNNTRUMkdsczg/view?usp=sharing>
- Open House : 5-04-215 <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=Gv1sRqCL3-8mRpcGZwAE>
- Waste Management - 26-01-2015 <https://plus.google.com/photos/117291397490350207875/albums/6109271834004216833?authkey=CLPi0MIW4lbrggE>
- Republicday Celebrations - 26-01-2015 https://plus.google.com/photos/117291397490350207875/albums/6109272081926882609?authkey=CKz0v4Sw9Y-3_gE
- Light Music Programme - 17-01-2015 https://plus.google.com/photos/117291397490350207875/albums/6105636160068792241?authkey=CPriyvP_0YP31gE
- Discourse on Upanishad : 11-01-2015 https://plus.google.com/photos/117291397490350207875/albums/6104225980469096433?authkey=CM7NieOc5Pmr_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_HnPvHMG
- 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>
- International Day of Older Persons – 1-10-2014 <https://plus.google.com/photos/117291397490350207875/albums/6065621728240223265>
- Beauty parlour, Library and Banquet Hall inauguration – 27-09-2014 <https://plus.google.com/photos/117291397490350207875/albums/6064320275129696065>
- Ground Breaking Ceremony – 26-09-2014 <https://plus.google.com/photos/117291397490350207875/albums/6063396405392137953>
- Rotarians from Rotary Cantonment - 25-09-2014 <https://plus.google.com/photos/108282941260356382969/albums/6063271329055857393>

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