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Thought for Today <http://www.thoughtfortoday.org.uk/todays-thought/>

➤ **From the MD's Desk:**

Dear Friends,

Happy Sankranti and Pongal to all of you. Let us all pray and work for a bountiful and peaceful year at Suvidha.

I still see that some SHs have not understood the changes that have come about in the maintenance policy of Suvidha after the recent AGM. I have put this up again for the benefit of the SHs.

The AGM held in September was a watershed of sorts in the history of Suvidha. The share holders took several important decisions, one of them regarding the maintenance of cottages. I reproduce the concerned sections of the AGM notice and the decision taken by the Technical Committee.



The matter of maintenance was put to the General Body under Item 6 of the AGM notice; the explanatory note was sent as shown below:

ITEM NO. 6

We, as a company are functioning with the concept that the company 'owns' the cottages and the Shareholders are given exclusive use of these cottages. The company has undertaken all maintenance work on the cottages and this has resulted in an enormous strain on the finances of the company; with the present arrangement, the company is spending 1.5 lakhs to 2 lakhs more than the amount recovered as maintenance fee.

A few Shareholders, particularly non-residents, expressing a view that they are 'subsidizing' the cost of the maintenance for the residents. The 'standard' for any building as defined by the premium watchdog for the construction industry – CREDAI – is that the construction company takes responsibility for and maintains any building for ONE YEAR from the date of handing over.

The board discussed this issue at length and unanimously decided to recommend the following for the members to consider and approve by passing a resolution as mentioned in Item No. 6:

1. *The maintenance of cottages to be done by the company at the company's expense for one year from the date of handing over.*
2. *Beyond one year of handing over, the company will facilitate the maintenance work; but the SHAREHOLDERS will have to pay for these works.*
3. *If we continue status quo, the members would have to accept a substantial raise in the maintenance fee.*

The share holders discussed this and voted to undertake the repairs themselves, rather than have a rise in MF.

The minutes of the meeting will reflect this - The members decided that the Technical Committee will decide if the requested repair is 'structural'.

The verdict of the technical committee is reproduced below:

Recommended guidelines for maintenance of cottages in 'Suvidha'

1. *All repairs warranted due to age-related deterioration such as floor tile displacement, leakages/seepage in roof & cracks in masonry walls will be undertaken by the Company at its cost, provided the matter had been brought to the notice of the Company in writing within two years from the date of handing over of the cottage. This is equally applicable to all share holders, irrespective of whether the cottages were permanently occupied or not. Beyond this period, all the cost of repairs (materials and labor) required shall be borne by the shareholder. However, the Company will render all assistance to source labour. The shareholder shall settle the account with the vendor directly.*
2. *Defects, which existed at the time of handing over and were reported in writing to the Company within a period of one year thereof shall be made good by the Company at its cost.*
3. *Repairs warranted in service components of internal sanitary, water supply and electrical systems during the first year after handing over of cottage, shall be undertaken by the Company at its cost. For repairs warranted beyond the first year, the Company will depute its service staff at no cost to the share holder, but materials needed shall be provided by the share holder at his own cost.*
4. *Painting of cottages internally shall be undertaken by the shareholder at his cost. However, external painting shall be carried out by the company at its cost, once every five or six years as deemed necessary by the company, starting from the date of handing over.*

This is what the large majority of shareholders want. This is what the company is doing.

The first batch of 4 units of Phase-1a SHs were given keys to their cottages today. Dr. Munichoodappa presided over the function. The Architect, the Builders and other Engineers participated in the function.

The construction of the Suvidha entrance and the security cabin will start next week.

Regards,

Dr K Lakshman

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

➤ **19-12-2015: Veena Recital programme**

On Saturday the 19th Dec. 2015, a very enjoyable Veena Recital programme was presented by Kannada Kala Jyothi Vidwan R K Shankar and his team. The programme was sponsored by the Sunset Club and organised by the members of Suvidha Ladies Club. A fully packed audience enjoyed the melodious music. Rendition of classical, Semi-classical and Dasarapadas delighted the audience. We are thankful to Mrs. Rama Subba rao and Mr. SM Subba Rao who took initiative to invite the Veena Vidwan to enthrall the residents with his veena recital. Our thanks are due to Sunset Club members for sponsoring this programme. Here is the link to photos: <https://goo.gl/photos/wgay2AzNnAsrMcrm8>



➤ **31-12-2015: New Year Celebrations - 2016**

Suvidha welcomed the New Year by organizing a gala get-together function at the Badminton Court. Members of Suvidha Ladies Club tirelessly worked to make the function a grand success. In the evening Prof. Puthuraya held the audience spellbound by his hilarious talk. The function started at 8.30 pm and ended with welcoming the New Year 2016 with bonfire, display of firecrackers and floating lights. A few snaps taken on the occasion may be seen at the following link.

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



➤ **13-01-2016: Visit to Lepakshi**

Suvidha Ladies Club organised a one-day sight-seeing program to Lepakshi which is about 150 kms away from Suvidha. 19 members of the Ladies club enthusiastically took part in this visit to Lepakshi which is known for its rich archeological treasures. They have come back with numerous photos depicting intricate sculptures and a wealth of temple architecture to share with us. Click on the link below to view them.



<https://drive.google.com/folderview?id=0BzTGYY9kvPaEV0g1WHVHNkJPRWM&usp=sharing>

➤ **14-01-2016: Handing Over of Cottages in Phase-1a**

On the eve of Sankranthi, the function for Handing Over of Keys to the New Owners of first lot of cottages in Phase-1a, was held at the conference hall of the Club House. All the three organisational heads i.e. Suvidha management, M/s Viswanath Associates (Architects) and the M/s. E I Technologies Pvt. Ltd (Builders), spoke on the occasion. The MD of Suvidha made an interesting and elaborate power point presentation and explained the highlights of the project Phase-1a. A grand lunch was sponsored by M/s. E I Technologies Pvt. Ltd. for all the participants. Click on the link below to view photos.



<https://drive.google.com/folderview?id=0BzTGYY9kvPaEWC1xelM3YzEta2M&usp=sharing>

➤ **Suvidha On The Move :**

○ **Administrative Inputs:**

a) **Introduction of I D Cards:** On 17th December 2015, the staff members of Suvidha received the first batch of ID cards in a lapel with tag. The staff ID cards have the basic information including the name and the designation of the employee along with the photo. The ID card of the Share Holder has been differently designed and it does not have the photo of the card holder. Dr. Narayanan Raghavan was instrumental in bringing out these ID cards.

b) **Exclusive Contact Numbers for Suvidha Service Providers:** On 24th December 2015, Airtel's "Closed User Group" mobile system was introduced to facilitate an effective way of directly contacting the service provider when in need. This "Closed User Group mobile phone system" has eight two-way Airtel mobile phones. Eight service providers have been identified and were instructed to carry these mobile on them while on duty. This is expected to immensely help internal communication at minimal cost.

1. Nagaraj - Maintenance Engineer Mobile No. 9148578590
2. Shivalinga - Landscaping Supervisor Mobile No. 9148578591
3. Rajeshwari -House Keeping Supervisor Mobile No. 9148578592
4. Prasad -Civil Engineer Mobile No. 9148578593
5. Technician – 24 x 7 ON Duty Technician Mobile No. 9148578594
6. David - Security Officer Mobile No 9148578595
7. Office - OFFICE Mobile No. 9148578596
8. Devaraj -Estate Manager Mobile No. 9148578597

However, the original mobile phone No. 9880247578 to call the technician 24/7, will continue to function and will be with the security person on duty at the security cabin positioned in front of the Club House.

c) For the first time, Suvidha office has introduced "Glass Cleaning" schedule. Accordingly, the designated person will clean the glasses at the cottages in the morning / afternoon as per schedule from Monday to Friday. The weekenders could avail the services on Saturdays with advance booking.

- o **Suvidha Canteen Updates:**

a) **Revised Rates:** The rates of the food items were revised after going through the inputs provided by the members of the Canteen Committee and the members of the Suvidha Ladies Club. The revised rates are in accordance with the current rates of the ingredients and other essential items. In addition the fuel cost, wastage and service tax have also been included in the final figure. There will be no change in the packing and delivering charges. The revised tariff listed below has come into effect from 26th December 2015:

Breakfast	Rs. 40/=	Butter Milk	Rs.10/=
Lunch – Mini Meal	55/=	Curd	10/=
Lunch – Full Meal	70/=	Coffee / Tea	20/=
Sunday Meals	110/=	Pakoda / Bajji / Masala vada / Alu Bonda / Goli Bajji	40/=
Extra Chapati	12/=		

- o **Suvidha Landscaping Updates:**

- a) The project of landscaping in front of # Cottage 115b and c has been completed with a provision for a small water body just above the garden.
- b) Numbering of the parking spaces according its owners in the new car park has been completed.
- c) The project of putting a stone barrage at seven landings at the end of the roads has been completed. In addition, a protective steel stand has been installed at the beginning of steps at each landing area. The landing area has been enlarged to facilitate easy reversing of the vehicles.





- d) The groundwork of preparing the new landscaping in front of the new Phase-1a cottages has been completed in time, to present the keys to the owners.
- o **Updates on other Projects:**
 - a) The construction work of the Suvidha Main Gates along with the security cabins and the staff changing rooms will begin soon after "Sankranthi". The contract has been awarded to Mr. Manivelan of M/s. "Metal Design" who designed and fabricated the new Car Park.
 - b) **Solar Project:** Thanks to the great efforts and enthusiasm shown by Prof. Sankar and Dr. Rajanna Sreedhara , there is an overwhelming response to an individual "Roof Top" solar system. More than 50 residents have been enrolled under the project. The committee is waiting for a fresh announcement of rate reduction of the solar panels in the month of February. Meanwhile tender processing and the initial ground work are under progress as per the drawn schedule..

➤ **Suvidha Family News :**

- o **Special Events :**
 - a) On 28th December 2015: Mrs. and Mr. Devadas Prabhu hosted a lunch to the residents along with his family members who had come down from far and near.
 - b) On 31st December 2015: Dr. Nilima and Dr. Vivek Kadambi hosted a sit-in lunch to celebrate their daughter's wedding. The residents toasted Pooja and Ritwik in large number. It was heartening to see so many seniors from the village serving the guests who were enjoying their meal served on banana leaves.
- o **Resignations :**
 - a) Ms. Anuradha Adya: Our Office Assistant has left us on her personal grounds. Soft spoken and pleasant Ms. Anuradha who managed the office affairs as an Office Assistant will be missed by the residents for a long time to come.
 - b) Mr. Chudamani Reddy: He served the residents as a House keeping supervisor for last five years or so resigned from his post on 11-01-2016, seeking a better career as a Resort Manager at Sakalshapura. The residents will miss a very pleasing personality who was on the run all the time.
 - c) Ms. Vedavani : Young Ms. Veda joined the office a few years ago and being a fast learner she grasped the routine very early and was responsible for preparation of the monthly house keeping bills promptly. She resigned on 14th Jan 2016 seeking better career and emoluments elsewhere and there is no doubt, she will shine in her future career.
 - d) Mr. Ashoka: Attender cum Buggy Driver resigned from the service at Suvidha on his personal grounds on 1st January 2016. We wish him well.
- o **Appointments:**
 - a) Smt. Pushpa P. has reported as Office Assistant. Ms. Pushpa resides at Thalagattapura. She holds the requisite qualifications and experience.



Ms. Pushpa



Ms. Rajeshwari



Mr. Debabrata

- b) Smt. Rajeshwari has reported to the post of House-keeping Supervisor. Ms. Rajeshwari resides close by and has adequate experience in the field of house keeping.
- c) Mr. Debabrata Parida has been appointed to the post of Office Attender in place of Mr. Ashoka who resigned recently.

➤ **Suvidha News Corner:**

- a) We figured in National Geographic! Thanks to Mr Gubbi !!

Please see this link - <http://voices.nationalgeographic.com/2016/01/04/leopards-of-indias-silicon-city/>

- b) Dr. K Lakshman was recently felicitated by his Alma Mater at the Bangalore College and Research Centre's Diamond Jubilee Celebrations.

Teleradiology facility at B'lore Medical College in 2 weeks

BENGALURU: A teleradiology facility named 'E-Kirana' is set to open at the Bangalore Medical College and Research Institute (BMCR) in two weeks. It will connect government hospitals across Karnataka, enabling immediate reading of X-rays, CT scans and ultrasound images from rural areas by experts at the BMCR.

"Optical fibres for the project have already been laid and connectivity to hospitals will be achieved in phases starting from the districts and then taluks. In fact, just a few days ago, the first images were sent from Chikkaballapur. I would like to call the project E-Kirana," said Dr P K Devadass, Director/Dean, BMCR.

He was speaking at the celebration of the BMCR's diamond jubilee here on Friday.

Dr K M Srinivasa Gowda, Chairman, Bangalore Medical College Development Trust (BMCDT), felt that X-ray machines and other equipment might be available in rural hos-

pitals, but there was a shortage of specialists and radiologists. "This teleradiology project will connect all hospitals and primary health centres in the State. X-rays, CT scans or ultrasound images can be read in the BMCR within a matter of minutes. A dedicated team will be present 24/7 for this purpose. The facility is set to be inaugurated within the next two weeks," he said on the sidelines of the programme.

Gowda also said that 30 per cent of X-rays from hospitals in the US were read in Bengaluru, so this was something that was waiting to happen.

In April, Minister for Health and Family Welfare U T Khader had spoken about how shortage of radiologists was rendering radiology machines and equipment in government hospitals useless. The announcement of a teleradiology facility was then made.

Dr K Lakshman, member, BMCDT, who is leading efforts to make the recently announced BMCDT-Infosys Bone

Marrow Registry a success, sought support from one and all.

"It's a project of mammoth proportions and we need all of you to make it successful," he said. The registry was announced as part of the diamond jubilee celebration.

He called for donors, especially since bone marrows are scarcely available and transplants expensive.

"The cost of a bone marrow transplant is around Rs 20 lakh. The registry would definitely bring the cost of such procedures down," he said. He said it would also be easier to treat people with diseases like Thalassemia, Aplastic Anaemia and Leukemia. The institute felicitated five of its alumni — Dr Ajith Huilgol (1969 batch), Dr B A Anantharama (1964), Dr K Lakshman (1970), Dr Rajam Ramamurthy (1959) and Dr T Rajeshwari (1967). ISRO chairman A S Kiran Kumar was the chief guest.

DH News Service



(From left) Dr Ajith K Huilgol (1969), Dr B A Anantharam (1964), Dr Rajam S Ramamurthy (1959), Dr T Rajeshwari (1967) and Dr K Lakshman (1970) were felicitated by their Alma Mater at the Bangalore Medical College and Research Centre's diamond jubilee celebrations on Friday. RGUHS Vice-Chancellor K S Ravindranath and Bangalore Medical College Development Trust Chairman K M Srinivasa Gowda are seen. DH PHOTO

➤ **Suvidha 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.



CHERRY BLOSSOM



After the customary harsh winter every year, the people of Tokyo formally celebrate the arrival of spring and the much-loved “sakura” – or cherry blossom – seen as their national flower.

The viewing phenomenon – also called the Hanami – has been celebrated for centuries. It is often accompanied by the consumption of food and drink and the singing of songs that celebrate the transient beauty of the cherry blossom, which usually flowers for just one or two weeks, starting in late January in the tropical islands of Okinawa and stretching into May in the northern reaches of Hokkaido.

A cherry blossom is the flower of any of several trees of genus *Prunus*, particularly the Japanese cherry, *Prunus Serrulata*, which is called Sakura after the Japanese.

Cherry blossom is speculated to be native to the Himalayas. Currently it is widely distributed, especially in the temperate zone of the Northern Hemisphere including Europe, West Siberia, India, China, Korea, Japan, Canada, and the United States.

Many of the varieties that have been cultivated for ornamental use do not produce fruit. Edible cherries generally come from cultivars of the related species *Prunus avium* and *Prunus cerasus*. Cherry blossoms are also closely related to other *Prunus* trees such as the almond, peach, plum and apricot and more distantly to apples, pears and roses.

In Shillong, winter descends like flamingos with wings of fire on cherry trees. Pink cherry blossoms devour the town and changes the whole mood. The town looks ethereal and unreal. Many Indians travel to foreign countries like Canada, US or Japan to get a glimpse of this beauty. We never realized that we had it in our backyard.

Note:

At Suvidha, Nature has bestowed us with boundless beauty. We must not only enjoy it but also preserve it. For over two years, I have enjoyed painting the flora of Suvidha every month, which is published along with a write-up in our News letter. This month, I have deviated from the routine to paint a Japanese-style reproduction of a flower I have always admired, the famed cherry blossom. You can see a larger reproduction of this painting on the junction box near the newly formed Zen garden in Suvidha. The Japanese consider cherry blossom, a great symbol of hope and renewal. I wish you all a great New Year!

- **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.



ASHY PRINIA



The **Ashy Prinia aka Ashy Wren-Warbler (*Prinia socialis*)** is a small bird (13 cms from beak to tail) that I see quite regularly in the shrubbery alongside the two streams that flow into our Village and sometimes in the bushes by our Lake. Not being a noisy bird, it is not always easy to spot. It is ashy slate above (that is how it derived its name) and fulvous (reddish yellow) below. It hops about quietly in the bushes, shaking its longish, black-and-white tipped tail loosely up and down.

The bird feeds on insects and generally nests after the onset of the summer monsoon. Its nests are either made up of stitched leaves in a funnel shape like the Tailor Bird's, or an oblong purse of woven fibres tacked and bound with cobweb to supporting leaves of a low bush. Both sexes share all domestic duties.

- **Butterflies of SUVIDHA:** India has over 1,500 species of butterflies. Mr. Ashok Dey, permanent resident of SUVIDHA since 2010, has been able to photograph and identify 22 species of butterflies inside our Village until now. Commencing with this issue our Newsletter will carry this new series comprising pictures and descriptions of butterflies of SUVIDHA.

COMMON JEZEBEL



Seeing the spectacularly bright coloured patterns on the upper side of its wings, you are bound to wonder, as I did when I first photographed it, what is "common" about the magnificent **Common Jezebel** (*Delias eucharis*). I learnt later that it is called so because it is found in reasonable profusion in its only habitat: the Indian sub-continent, where it is also among the most prominent butterflies to visit city gardens.

With a wingspan between 66 - 83 mm, the upper side of its wings is white while the under side is bright yellow with black veins and a marginal series of roughly pentagonal orange-red spots. Unpalatable alkaloids in its body tissue protects it from predators and allows it to fly in a leisurely manner. But when it is actively seeking flower nectar which is its only nourishment, it can travel long distances at a stretch, making a photographer work very hard for a really good picture. In search of food, mates or host plants it flies from the level of bushes all the way up to 20-25 metres above the ground. It lays eggs generally in batches of ten to twenty (although in rare cases a batch could consist of up to a hundred eggs) on the underside of leaves.

As butterflies are out almost always only in bright sunlight, you are likely to see the beautiful Common Jezebel only if you are willing and able to stay out in the sun after your usual early morning walk.

➤ Readers' Corner :

The Brahman – the approach of Kenopaniṣad

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.)

Let us get to know how the Kenopaniṣad approaches the topic of the ultimate Reality called Brahman.

First, I would emphasize the fact that the Upaniṣads are not religious texts as normally understood but are philosophical texts, which represent perhaps the first attempt in human history to find answers to some important philosophical questions that have engaged the attention of humans since the dawn of civilization. Having heard a few talks on the Upaniṣads I think Suvidhites are now ready for a more detailed understanding of the contents of individual Upaniṣads. The style of the Upaniṣads is engaging and very often in the form of dialogues. Some Upaniṣads would pose questions and then provide answers through allegories and narratives. In this short article I shall tell you briefly about the Kena Upaniṣad which poses an interesting question in its first verse and then



proceeds to provide answers to that question in many different ways. I shall give the gist of the first five verses in this article and continue to with the rest of the Upaniṣad in the next installment.

The Kena Upaniṣad starts with questioning as to 'Who really is the experiencer of all the sense experiences we have such as seeing, hearing, smelling, thinking etc'. The entire Upaniṣad is an attempt at answering that multimillion dollar question which has engaged the attention of mainly philosophers all over the world. One takes for granted the various activities of the senses. Scientists and philosophers over the ages have pondered over this question and the scientists using a reductionist model have come to the conclusion that it is the way things are in the objective world. However the philosopher is not satisfied with this reductionist approach which does not explain how the eye, nose etc., which are by themselves inanimate can produce these sentient experiences like seeing, smelling etc. These are not just sensual activities but they are accompanied by an experience of the 'subject' having the experience of seeing, smelling etc. One needs to account for the notion of the 'subject' (such as 'I know', 'You see', 'He smells' etc) having these experiences. While the sensual activities may be pointing to certain areas in the brain which can produce those sensations, as yet there is no area in the brain which can pinpoint to the 'I' factor. This has engaged the attention of philosophers and in western philosophy Descartes in the 16th century who was first and foremost a physicist found a solution to this enigma by dividing the human system into a dualist model of the mind and the body. He thus assigned all thinking and knowing to the mind which he considered to be the spirit or soul and all other experiences to the body. This dualist model still informs the work done by scientists and philosophers alike in the West even though some idealist philosophers and quantum physicists are breaking away from that tradition gradually.

Here in ancient India on the other hand our Vedic r̄ṣis having dwelt deep into the various dimensions of human existence and having pondered over the nature of the ultimate reality arrived at the conclusion that one has to search for the solution of this riddle 'within oneself' instead of in the outside physical world. It is this intuitive realization that is embodied in the teachings of the Upaniṣads in myriad ways. For the r̄ṣis the mind, unlike for the Western philosophers, is just one of the senses albeit an inner one. It is as insentient as the other sense organs and needs some other agent to help it to see, smell, hear, think etc. There, therefore, needs to be another solution to this problem and the Indian Upaniṣadic philosopher came up with an ingenious solution to this dichotomy. Basing its search on another reductionist model of searching within oneself for that ultimate real entity which persists when all else disappears or eliminating whatever does not appear to be real they hit upon the principle of **consciousness** that is ever present inside oneself called variously as samvit, sākṣī, pratyagātmā and so on and which is behind the phenomena of seeing, hearing etc., by reflection.

The Kenopaniṣad describes in many different ways this very principle of **consciousness** in order to drive home the point. Let us look at some of the initial verses of the Kenopaniṣad to see how this Upaniṣad approaches this topic. The very title of the Upaniṣad as 'Kena-Upaniṣad' (K.Up) is meaningful. It is so called after the style in which it is written. The Sanskrit pronoun 'kena' means 'by whom'. Thus the very first verse composed with the first word 'kena' in three of its four lines sets the tone and makes us think about this phenomenon of sensual experiences that we all have. Thus it says: "Directed by whom (kena) does the mind proceed towards its object?. Directed by whom (kena) does the prāṇa (vital energy) fulfil its duty? Directed by whom (kena) does the organ of speech speak? Who is it that connects the eyes and the ears to (their respective objects)?" (keneśitam patati preśitam manah, kena prāṇah prathamaḥ praiti yuktah, keneśitām vācamimām vadanti, cakṣuh śrotram ka u devo yunakti) .

Starting with a set of the outer sense-organs and their functions such as the mouth associated with speech, the mind with which we think, the eyes associated with seeing, the ears with which we hear, the nose associated with smell, the Kena Upaniṣad categorially states that one does not talk, think, see, hear or smell with these outer senses. They are only instruments in the various sense activities. The eyes have the capacity when all conditions such as good light etc., are present to reveal the object towards which its attention is directed by an agent other than itself. To give an example: If I am reading a book my eyes are only seeing the printed words on the page I am reading. There may be any number of other objects in the room where I am reading but the eyes cannot by themselves decide to turn their attention to those objects. It is something other than the eyes, which directs the eyes in the direction of the book. "What is that something" was the fundamental question which engaged the thought of the Vedic sages and which finally led them to hit upon the principle of **consciousness** which was behind all activity. They thus intuitively hit upon the truth that behind all sensual activities there is a subject which experiences what the senses reveal. These various activities are directed by something other than the senses themselves thus hinting at the **consciousness** behind all these activities. Each of these five introductory verses which discuss this phenomenon (Kena Up. I.5-9) ends with the refrain "**know that alone to be Brahman and not what people worship as an object**".

1. The line in bold which I have underlined above points to a very important point; firstly it is trying to wean away people from worshipping the many objects they were worshipping at that time; secondly it is pointing to the obvious i.e. the senses cannot perform the functions they are doing without some other agent impelling them to

do so. For instance can the 'eyes' see without one directing the eyes in a particular direction or towards a particular object? There are so many objects around us and yet it is only that which we decide to see will be observed and studied. So also, we sometimes make the statement "I did not notice that or I did not hear that as my mind was elsewhere". This can indicate that the mind or the sense in question cannot independently experience but needs something more to impel it to have the experiences. What is that something and can we know it could very well be a question asked by the disciple who is being instructed.

- As an answer to that question, the Upaniṣad says: That is the Ear of the ear, the Mind of the mind, the Speech of the speech, the Life of life and the Eye of the eye. The 'capital letters' denote That which impels all these senses and is called Brahman in the Upaniṣads. It is made very clear that the ordinary senses like the eyes, ears, etc cannot access it as they access ordinary objects in the world. It further states that It is different from the known (objects) and also different from the unknown. The second verse goes on to state that an intelligent/wise person giving up identifying oneself with the senses and detaching oneself from the world attains immortality (śrotrasya śrotram manaso mano yad vāco ha vācam sa u prāṇasya prāṇah, cakṣuṣaścakṣurati muciya dhīrah pretvāsmāllokād ऽर्ता bhavanti).

What the Upaniṣad is pointing out is that this Brahman cannot be known as we generally know things/objects in the world. At the same time it is not something which cannot be known at all as there are jīvanmuktas and those enlightened people who have realized/known It. In other words, one needs to reach a certain stage of enlightenment in order to experience this Brahman; It can never be known but only experienced and so it is not completely unknown. One should not stop at the level of the senses but go beyond them is the advice of the Upaniṣad. In this journey towards the ultimate Brahman one needs to detach oneself from all sensual attachments is the message that is conveyed here. The stress on detachment as a virtue is unique to the Upaniṣads in general. Most of the evils in the world are due to undue attachment to fulfilling the demands of the sensual pleasures. Since there is no end to these sensual pleasures and they only increase more and more the only solution is to cultivate an attitude of detachment towards all sense pleasures according to the Upaniṣads.

These are the contents of the two introductory verses of the Kena Upaniṣad. We will hopefully continue talking about the other verses in the next issue.

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The Road to MATURITY

Compiled by Dr. P M Chandrasekhara, Cottage # 75

When an individual's biological age or qualification has nothing to do with his or her's level of maturity; then many questions arise : What is maturity? How do we measure it? How can we become mature? What hinders maturity? Further, these are the kind of questions we need to keep asking ourselves for the rest of our lives, as there are no clear-cut answers. As we mature, the answers will keep changing. Maturity is an agenda of a lifetime.

Maturity is a mystery. Some people mature at an early age effortlessly, while some never mature even unto old age or mature only in certain areas of life. Such being the case, we need to consciously accelerate the process and not leave it to destiny. We first need to be to distinguish between mature and immature behaviour. Unless we have the skill to recognise immature behaviour, we will not know what to change. But that itself is a challenge. The one question we need to ask ourselves is, have I responded in a mature manner in this situation?. The mind may say "yes", or it may say 'no'. It may say 'yes' even if our responses have not been mature. This is the real danger we face. To overcome this danger, we need to take another mature person's perspective on the matter, at least on important issues.



It is useful to have a checklist of mature behaviours as an aid. If we jot down the times we were immature, that would be even better. But how do we know what is mature behaviour?. We can have one broad guideline based on consequences. Mature behaviour is the most favourable consequences for all who are concerned in a given situation. Even better would be if the response led to mutual growth.

If you tell a student who has failed in the examination that he won't make it in life if he keeps failing, the consequences it will produce are anger, dejection and lower self-esteem. So, that is obviously not a mature response.

Maturity requires experience and awareness, which have to come into play at the right time when we are dealing with a situation. Even if it comes after the event, we are on the road to maturity. If it never comes, we need to invest more in contemplation and draw it out. The road to maturity lies in re-examining our everyday responses in our imagination. This stored memory, if it is strong enough, will come to our help in future real-life situations. Every time we question ourselves whether we responded maturely, we are training the mind to think. Also we need to observe the behaviour of mature people. Maturity requires conscious application of the mind. If we leave it to the unconscious, we may grow in immaturity without realising it. When we encounter immature people, we must guard against being drawn into immaturity. Unless one person responds maturely, both will perpetuate immaturity.

There are two kinds of maturity: One is external, when we are interacting with other people, and the other is internal, when we have to respond to our own thoughts and feelings. An example is failure. How maturely are we responding to our failures?

Life extracts a price for immature behaviour. Hurting ego of a powerful person can result in loss of job or promotion or increments. In a high-powered meeting of big egos, one immature remark can seal our fate. It will be remembered for eternity. Immaturity is also a major cause of strained relationships.

Maturity does not require one to be educated or well read, though it may help to some extent. Maturity is acquired from the world around us. It is largely imbibed subconsciously. It cannot be learnt in a seminar. It is self-taught by observation and contemplation and requires considerable exposure to life. Intelligence alone is not sufficient to become mature either. You may be a PhD or the head of a big research organisation, yet can be very immature in relationships. No school or university can impart maturity. Maturity is earned only in the school of life.

The skills of a mature person come to the test when he is faced with a totally new situation without any precedent to guide him. This is where he has to rely on his creativity and intuition to steer him. His maturity will find a way out. It will think differently and come up with a radically new solution.

Many a time, we wish we had not said or done certain things. That is the mature mind talking to us. We must welcome it. During such times, we normally go into regret mode and have sleepless nights. It is a good sign. These must be considered as growth pains when we move into maturity. We cannot always mature painlessly. The road to maturity is not paved with roses. Some lessons are learnt the hard way. We don't forget such lessons.

We need maximum maturity in relationships, as they are fragile. One immature remark can destroy a longstanding relationship. We will have no issues with mature people, but immature people have to be handled with care. Immature people have a tendency to see hidden negative meanings in even harmless statements. Such people are the most difficult to deal with.

In the grip of emotion, even with most mature person will act immaturely. Unless we have a certain amount of emotional control, we cannot expect mature behaviour. When strong emotions well up inside, we need to clamp up, until they subside. They cloud judgment and influence the words that burst out. Negative emotions are worst enemies of maturity. For example, when envy engulfs us, we make all sorts of unworthy comments about the one we envy. With any strong emotions, positive or negative, we lose objectivity.

Pulling long face or sulking is considered as a normal behaviour under certain circumstances. But if it is prolonged and begins to test everyone's patience, the child in us has not grown up. We have to outgrow the grabbing, sulking, tantrum-throwing - "I don't want to eat", "I don't want to talk to anyone", "I don't want to go anywhere" - child in us. The moment we are able to distinguish between childish and adult behaviour; we are well on our way to maturity.

To accelerate maturity, we have to take it up as a project. Every day, there are numerous opportunities to practise maturity since we are interacting with people all the time. We have to create the intention before every encounter; telling ourselves "I am going to respond maturely now" so as to pre-condition the mind. But also we need to proactively look for opportunities to enhance our maturity and not leave it to opportunities presented by life alone. Anyone who takes on a time-bound, resource-constrained project involving people will grow in maturity at a faster pace. Those who deal with a large number of people from different strata of society, coming from different background and regions, will quicken their maturity.

A mature person is not infallible or perfect. He will make mistakes and even act immature at times. So we should not be surprised when people we look up to and admire fall in our eyes sometimes. They are also learning and maturing. It would

be unfair to pass judgement on them during such times. Instead, we need to realise that they are as vulnerable and fallible as anyone else and need empathy. Maturity does not mean being a superman. Thus, the mature behaviour is the one that produces the most favourable consequences for all who are concerned in a given situation. Even better would be if the response led to mutual growth. Further, every day, there are numerous opportunities to practice maturity since we are interacting with people all the time. We have to create the intention before every encounter telling ourselves "I am going to respond maturely now" so as to pre-condition the mind.

Behaviour patterns of mature people : The first stroke of maturity is to understand that there are no perfect relationships. A mature person knows how to deal with difficult people and situations effectively. They know how to diffuse the situation rather than allow it to escalate. They do all this proactively taking initiative on their own. This is the most important quality of the matured. They let bygones be bygones and don't rake up old unpleasant stories and keep them alive. They take criticism objectively and not as an attack on their self-image. They consult and web search when in doubt and don't live under false belief that they know it all. They live largely in gratitude and rarely in complaints, fault-finding, criticism and regrets. They own up mistakes and don't live off excuses or find scapegoats or justifications. They are ready to apologise and make amends. They have the skill to distinguish between different levels of maturity in people and respond accordingly. The Buddha used to give different answers to the same question after assessing the maturity of the questioner.

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Archives:

- Suvidha Staff Sports Meet - 05-11-2015: <https://goo.gl/photos/Y9Fug5aj5KK1v4mD9>
- Kannada Rajyotsava Celebrations - 01-11-2015: <https://plus.google.com/photos/117291397490350207875/albums/6206267834016872353?authkey=CLDa94iC2oixmoE>
- Sugama Sangeetha - 01-11-2015: <https://goo.gl/photos/csUshmrBcq99EmH8>
- Odissi Dance by Dr. Parvathi Rajamani - 26-09-2015: <https://goo.gl/photos/YtNyHidZMWUZl4AA9>
- Felicitation of Dr KS Shekar – Chairman, Suvidha - 26-09-2015: <https://goo.gl/photos/JaooNLp1rsbz3Uv86>
- Ganga Puja - 25-09-2015: <https://goo.gl/photos/ZFq8QoGiiprug7W27>
- Vinayaka Chouthi [Chathurthi] - 17-09-2015: <https://goo.gl/photos/6G2t8Z1ihSPJfoUw5>
- Onam Celebrations - 30-08-2015 - <https://goo.gl/photos/sKUi3gayN8ntPT218>
- 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/0BzTGYY9kvPaEb2RDLXlpa08wekk/view?usp=sharing>
- The Glory of the Upanishads- Dr. T Hegde - 31-05-2015 https://plus.google.com/photos/117291397490350207875/albums/6156908851599629313?authkey=CKicwo_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/0BzTGYY9kvPaEMFhBV1JFWDhdiA/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 : 5-04-215 <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_8mRocGZwAE
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- 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>

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