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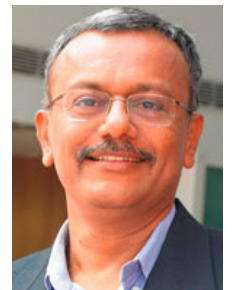
Date: 15-03-2016

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

➤ **From the MD's Desk:**

Dear Friends,

A belated Happy International Women's day! The Ladies Club celebrated this event by conducting a free medical camp to all lady employees of Suvidha and the spouses and close relatives of the male employees of Suvidha. It was very well organised. The ladies made good use of the opportunity. Quite a bit of health education was carried out as well. On behalf of the board, I would like to congratulate and thank the Ladies Club for organising this event. It is events like this that add quality to life at Suvidha.



The waterproofing work is going on quite briskly. All the SH who are doing the waterproofing have chosen the Shalimar Tar product. Please note that for doing this work, the water connection, the existing solar water heater connection and perhaps the air conditioner piping have to be disconnected. There may a temporary disruption of these services. The maintenance department has been asked to communicate these issues before the work is undertaken.

We have just heard about the mode of payment for the solar panels. We will communicate the details for the same in a separate communication.

Mrs Manjula Shekar completed 75 years recently. Through this column, on behalf of the Board and all Suvidhites, I would like to congratulate her and convey our best wishes for the future.

Sale of Shares for a cottage in Phase 1a to Mr Ratnakar Aspari and Dr Uma were finalised last week; The process of allotting the shares will start soon. We have only one cottage left in Phase 1a.

Regards,

Dr K Lakshman

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➤ Event Highlights:



13-02-2016: Condolences to the bereaved family members

In the Open House meeting, the MD of Suvidha, announced the sad demise of Justice Kedambady Jagannath Shetty who served on Suvidha Board. He recalled his exemplary contributions to the growth of Suvidha. All the Suvidhites present in the meeting observed one-minute silence as a mark of respect to the departed soul.

Justice Jagannath Shetty

- Former Director Suvidha
- He was 84 yrs old
- Survived by a son and a daughter
- Former justice of High Court of Karnataka
- Started as a lawyer in 1962
- Judge in 1991
- Headed the commission of enquiry on Bhatkal Riots



12-03-2016: Cancer Awareness For Women

The Ladies Club organised a medical camp at Suvidha on 12th March 2016 to mark the International Women's Day which is celebrated on 8th March each year. Dr Shamanthakamani Narendran inaugurated the camp. Dr Jayanthi Simon, Dr Gomathy Narayanan and Dr Srimani Rajagopalan spoke on the occasion. About 60 employees and their spouses made good use of the opportunity. For photos click on the link.



<https://picasaweb.google.com/110142373058695926282/MedicalCampSuvidha?authuser=0&authkey=Gv1sRgCPa5gNb2nY7UOq&feat=directlink>

➤ Suvidha On The Move :

○ Roof Top Water Proofing :

The roof top water proofing by bitumen sheets method has been initiated at the village. To start with, Prof. Sankar's cottage was selected and having satisfied with the quality of the workmanship the contractor was allowed to proceed with the roof top work at other cottages. As on today, the company has completed the roof top work at three cottages, which bears a silvery look. The roof top solar panel installation will start once the roof top waterproofing project is completed.



○ Suvidha Maintenance Jobs:

- a) **Open Junction Boxes below the cottages:** The open junction boxes below the cottages exposed hundreds of BSNL, Panic Call as well as the Electrical cables. For reasons of easy fault diagnosis

and maintenance, the Electrical Section of the Maintenance worked along with the BSNL Linemen and completed the job by 12-03-2016.



b) Repairing the Damaged Water Mains :

- i. On Sunday the 28th. February 2016 : the main water supply pipe developed a major leak on the steps landing near the cottage No. 100. It was an arduous task break open the cement platform and reach the mains at a depth of 8 feet deep that too on a Sunday. The Suvidha staff did a good job and could establish a temporary supply system by the evening and the regular job was completed by the evening of next day.
- ii. On 8th and 9th. March the water mains supplying water to cottage 73 onwards, opened up several times and had to be repeatedly attended. According to the plumbers the hot water from the solar heating tank was reversing to heat up and melt the plastic supply mains!



- iii. On Saturday the 12th. March 2016 a major burst of the water mains at the cottage 137 exactly below the stone monument. It was a Herculean task to dismantle the stone structure and reach the damaged area.

o Suvidha Landscaping Updates:

- a) With the onset of summer, as a safety precaution, controlled burning of the dead wood and bush cuttings was taken up in small batches from 7th March 2016 onwards without any untoward effects or incidents.



- b) Mrs. and Mr. Prabhakar have donated two benches and have been placed at the last landing area adjacent to their cottage 119. (shown above right). We thank them for their gift !
- c) Cottage No. 125 of Dr. Rangaraj has a new garden layout in their front yard.



- o **Updates on other Projects:** The Security Cabin as well as the Phase 1A projects are progressing at a brisk space.



➤ Suvidha Family News :

- o **Special Lunch:** On 21st February 2016, Brig. [Rtd]. Parthasardhi hosted a lunch to the residents of village along with his visiting family members. The function was well attended and appreciated.
- o **Birthday Celebrations:** On 13th March 2016 became a very busy day for the suvidites and were fully engaged with a fabulous lunch and an musical extravaganza in the evening to celebrate 75th birthday of Dr. [Mrs.]. Manjula Shekar. In the evening a Sugama Sangeetha programmed was conducted by Sri Ramachandra and his team of artists. The entire programme was organised by Dr. K S Shekar.

➤ Suvidha News Corner:

Mr. Chethan Kumar, reporter from Times group visited the village along with the photographer on 29th February 2016 to cover the recent developments of retirement villages in and around Bangalore. He had an extensive discussion with Mr. Ashok Dey and came out with an article on Monday the 7 th March 2016. You may like read the news item, which is given at the following link. Click on the link to view the news item.

<https://drive.google.com/file/d/0BzTGYY9kvPaEMUwxZHRzRUZUZnM/view?usp=sharing>



➤ **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.



GLORIOSA SUPERBA



Gloriosa is a genus of 12 species in the plant family Colchicaceae. They are native in tropical and southern Africa to Asia, and naturalised in Australia and the Pacific. The most common English names are **flame lily**, **fire lily**, **gloriosa lily**, **glory lily**, **superb lily**, **climbing lily**, and **creeping lily**. Names in other languages include *kalihari* (Hindi),^[4] *agni shikha* or *potti naabhi* (Telugu), *kaanthal* (Tamil), *ulotchondal* (Bengali),

Gloriosa superba is the national flower of Zimbabwe (where it is a protected plant). It is also the state flower of Tamil Nadu state in India, and is the national flower of Tamil Eelam, and as such was displayed during Maaveerar Day.

They are perennial herbs that climb or scramble over other plants with the aid of tendrils at the ends of their leaves and can reach 3 meters in height. They have showy flowers, many with distinctive and pronouncedly reflexed petals, like a Turk's cap lily, ranging in colour from a greenish-yellow through yellow, orange, red and sometimes even a deep pinkish-red.

The plant likely is pollinated by butterflies and sunbirds. It grows in many types of habitat, including tropical jungles, forests, thickets, woodlands, grasslands, and sand dunes It can grow in nutrient-poor soils. It can be found at as high as 2500 meters in elevation.

This plant is poisonous, toxic enough to cause human and animal fatalities if ingested. It has been used to commit murder, to achieve suicide and to kill animals. Every part of the plant is poisonous, especially the tuberous rhizomes.

The alkaloid-rich plant has long been used as a traditional medicine in many cultures. It has been used in the treatment of gout, infertility, open wounds, snakebite, ulcers, arthritis, cholera, colic, kidney problems, typhus, itching, leprosy, bruises, sprains, hemorrhoids, cancer, impotence, nocturnal emission, smallpox, sexually transmitted diseases, and many types of internal parasites. It is an anthelmintic. It has been used as a laxative. The sap is used to treat acne and head lice. In a pregnant woman, it may cause abortion. In parts of India, extracts of the rhizome are applied topically during childbirth to reduce labor pain. Other uses for this plant include arrow poison in Nigeria^[5] and snake repellent in India. Some cultures consider it to be magical The flowers are part of religious rituals.

In Suvidha, you can find it near the pergola which is opposite the dormitory.

- **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.



WHITE-BROWED BULBUL



White-browed Bulbul

I had first seen this bird in May, 2014, three and a half years after having moved into the Village. Never having seen any specimen of this species before, I was unable to identify it for quite a few weeks. Then my friend, guide and mentor in all matters concerning nature, Sarath Champati (a shareholder since 2013 and a permanent resident of our Village from this month) saw my pictures and helped me identify this bird as the **White-browed Bulbul** (*Pycnonotus luteolus*).

A member of the Bulbul family, this species unlike its 'cousins' is uncrested and has distinctively different colouring. Its upper parts are a dull brownish-olive green with a conspicuous white forehead and supercilium (eyebrows) and white crescent below the eyes. Other distinctive features are : dark moustachial stripe, white-streaked ear coverts and a yellowish chin and malar patch; pale greyish-olive merging into yellowish-white belly ; yellowish under-tail coverts. Both sexes are alike.

This species is found in peninsular India and Sri Lanka. The Indian race of this species is generally 20 cm from beak to tail. The Sri Lankan race differs from the Indian in being smaller and darker. It feeds on insects, berries, figs and flower nectar. Importantly, all species of bulbuls being predominantly fruit and berry eaters, contribute significantly to seed dispersal and dissemination of plant life over the countryside. The species nests mostly between March and September everywhere except in Kerala and Sri Lanka where the nesting season is between February and April.

While this species is not uncommon, I have found it very difficult to sight (only seven sightings in the past 42 months) because of its intrinsic shyness and its habit of skulking deep inside bushes and thick foliage of trees. I got lucky yesterday (March 11) and spotted the one in this picture for a brief minute in the foliage of the Singapore Cherry tree (*Muntingia calabura*) growing in the stream bed south of the bridge on the north western side of our lake.

- **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 47 species of butterflies inside our Village until now. Our Newsletter will carry this new series comprising pictures and descriptions of butterflies of SUVIDHA.

COMMON CROW



Common Crow

A glossy brown butterfly, the **Common Crow aka the Common Indian Crow (*Euploea core*)**, has a wingspan of 85-95 mm. With a rich chocolate brown upper side it is paler on the underside. The outer margins of all its wings have two series of white spots running along them. The body is black with prominent white spots on it.

This butterfly has a smooth and effortless sailing flight especially noticeable when it glides through the air, sometimes almost at the height of treetops. Lepidopterists have marvelled at this slow flier performing aerobatics like closing its wings almost completely and swooping down losing height rapidly. During hot days of the dry season it seeks wet sand, sometimes in swarms, to mud-puddle. A nectar lover, it feeds on the flowers of herbs and is usually attracted towards plants with floral displays and flowers with short or medium sized corollas. It spends a long time investigating flowers (which is what it was doing in this picture) and hence, unlike other species, is not very difficult to track and photograph.

The larval host plants of this species are mainly figs, milkweeds and oleanders -- of which we have many in our Village. That is the reason why there is always a reasonably large population of the Common Crow in SUVIDHA.

➤ **Readers' Corner :**

The Brahman – the approach of Kenopaniṣad – Part II (continued)

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

Resident of Suvidha Village, Cottage # 73-74

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

We covered the introductory verses of the Kenopaniṣad (K.Up) in the earlier newsletter. The K.Up consists of two parts the first part consisting of two sections being in verse and the second part again containing two sections composed in prose.



Kena Upaniṣad part II.

Both sections of Part II are composed in prose as opposed to the earlier sections of Part I. Is there any significance to the change of style one wonders. We have all noticed that lofty ideas and expressions which can have polyvalent meanings are very often composed in poetry while prose is normally used when there is no ambiguity and the meaning is straight forward. Perhaps that could be one reason for adopting a prose style by the author in this Part II of the Upaniṣad. However that can only be justified selectively as there are many enigmatic expressions in this part.

Section I of Part II starts with reference to the war between the devas and asuras and asserts that the victory the devas won over the asuras is due to Brahman and not due to the individual valour of the various devas. (brahma ha devebhyo vijigye tasya ha brahmaṇo vijaye devā amahīyanta).

One needs to refer to that famous phrase in Section I of Part I where it was said 'Know all this to be Brahman and not what people worship here as an object (in this world)'. In other words every action of ours is traced back to Brahman which is our own selves and is behind all activities in the form of the witness. The whole scene of this battle is presented in the form of a parable where the actors are the devas -Fire, Wind and Indra. A parable as we all know has a story to tell with a moral message at the end very often couched in metaphorical language.

I shall first tell the story as represented by the text and then we can analyse the message conveyed. Right at the outset the Upaniṣad mentions that the victory of the devas against the asuras is due to Brahman even though the devas Agni etc., wanted to take credit for it. The second verse says 'They (the devas) thought that this victory is indeed ours; it is our great strength'. Brahman understood their pride and appeared in the form of an Yakṣa; the devas could not make out who that Yakṣa was.

(ta aiṣkantāsmākamevāyam vijayo asmākamevāyam mahimeti; Tadhaiṣām vijajñau tebhyo ha pādurbabhūva tanna vyajānata kimidam yakṣamiti;

K.Up.II.1.2)).

We all take credit for what we achieve just as the devas Agni etc., did and the Upaniṣad wants to remind us that eventually it is the witness as consciousness that directs each of our actions and victory or failure is the result of that alone. Ordinarily there is no attempt by humans to understand the phenomenon of consciousness or the spiritual dimension of human existence. But the devas being more evolved than ordinary humans there was an attempt to reflect on this victory by them. Brahman therefore appeared in the form of an Yakṣa (probably signifying māyā) and questioned each of their strengths.

Agni and Vāyu represent the elements of light and air and are the subtle elements which give rise to the sense of light and touch and to the gross elements of Fire and Wind and are at the low end of evolution. There seems to be a message conveyed by choosing these elements to go in first to inquire into the identity of the Yakṣa. I shall deal with that significance at the end of the article.

First the devas decided to find out who the Yakṣa was. As Agni plays a major role as a messenger between the sacrificer and the devas to whom the sacrifices are offered it was thought that Agni is the right person to find out the details about Yakṣa. So Agni went to Yakṣa who asked him who he was. Agni introduced himself as Fire also known by the name

Jātaveda (one who knows all that is born). On being asked what his strength was Agni said he could burn everything that existed on earth.

(te'gnimabruvañjātaveda etadvijānīhi kimidam yakṣamiti tatheti;
tadabhyadravattamabhyavadatko'sītyagnirvā ahamasmītyabravījjātavedā vā ahamasmīti; II.1.3-4).

On hearing that the Yakṣa placed a piece of straw before Agni and asked him to burn it. In spite of trying his best Agni could not burn the straw. So he returned to his companions and told them that he was at a loss to understand who the Yakṣa was.

(tasmai ṛṇam nidadhāvetaddaheti; Tadupapreyāya sarvajavena tanna śaśāka dagdhum sa tata eva □iv□vrte
naitadaśakam vijñātum yadyakṣamiti; II.1.6)

The same story was repeated with Vāyu (Wind) who again could not blow away the straw placed before him by the Yakṣa. He also returned perplexed as to the identity of the Yakṣa (II.1.10). It was now the turn of Indra who is one of the important Vedic devas and can be called the intellect amongst the devas. It was his turn to try and unravel the mystery of the Yakṣa. Indra approached the Yakṣa but Yakṣa vanished or disappeared from sight and in the Yakṣa's place a resplendent woman called Umā Haimavatī appeared. Indra approached her and asked her who that Yakṣa was.

(sa tasminnevākāṣe striyamājagāma bahuśobhamānāmumām haimavatī tāṃ hovāca kimetadyakṣamiti; II.1.12).

Thus ends the first section of Part II.

Part II.2.1 starts with the statement of Umā Haimavatī declaring in a matter of fact way: That was Brahman she said and Indra thus learnt the truth (that nothing takes place without the aid of consciousness which is synonymous with Brahman in the Upaniṣads) (sā brahmeti hovāca brahmani vā etadvijaye mahīyadvamiti tato haiva vidāñcakāra brahmeti; II.1.1). This is the only substantive statement made in Section 2 of Part II. The rest of section 2 metaphorically explains the significance of why the devas Agni and Vāyu were privileged to meet the Yakṣa and finally why Indra was able to comprehend the subtle truth of Brahman.

There is also some upadeśa or instruction in this section as to what one should do to achieve self realization. There is an emphasis on the role of meditation in achieving self realization. The result is compared to a flash of lightning or the winking of the eye thus emphasizing the initial stages in the process. (tasyaiṣa ādeśo yadetadvidyuto vyadyutadā itīn nyamimīṣadā ...).

There is a lot left to the disciple's analysis and understanding in this Upaniṣad and there are many underlying messages conveyed here. I shall try to point out some of them:

1. One needs to remember that in the Vedas and Upaniṣads the devas are not some heavenly beings separated from humans on earth. The devas themselves are supposed to have been humans themselves earlier who by their concerted spiritual efforts attained to an exalted place. Just as there are humans who are more spiritually inclined than others, even amongst the devas Agni and Vāyu and Indra are singled out for their dedicated search for truth. When the devas were celebrating their victory and Yakṣa appeared before them it was only Agni, Vāyu and Indra who even thought of inquiring into the nature of this Yakṣa appearance. In other words it indicates that it is not everyone who pursues the path of spirituality diligently and only some dedicated ones like Agni, Vāyu and Indra pursue their search till the very end. It also points to the fact that those who intensely desire to know the truth will definitely succeed in the end as did Indra.

2. At another level the Upaniṣad points out that while Agni and Vāyu did understand to some extent that there is a higher truth behind all the happenings in the universe they did not go far enough and gave up their search after their first efforts failed. One could perhaps equate the preliminary efforts of Agni and Vāyu as the initial stages of śravaṇa (listening to the Upaniṣads) and manana (reflecting on the meaning of the mahāvākyas) and then giving up without going on to nididhyāsana. The persistence of Indra perhaps indicates the next stage of nididhyāsana or meditation when the truth is flashed as 'pratibodhaviditam' already referred to in the very first part of the Kenopaniṣad. So the efforts of Indra or the intellect which refused to give up and pursued the search till the very end was finally rewarded with the result of self realization.

3. Is there something more regarding Brahman behind this entire narrative that the Kenopaniṣad has chosen to speak about? There are many layers of meaning in this short narrative. Firstly Indra who represents our higher reflective faculty was not abandoning the effort to find out who that Yakṣa was. He did not turn away as soon as the Yakṣa disappeared and stood his ground. In other words Indra unlike Agni and Vāyu who turned away at the least hurdle represents our

higher intelligence which pursues the truth diligently. Agni and Vāyu represent our day to day functioning intelligences. It is Indra's persistence in trying to know who that Yakṣa was that resulted in the appearance of a wondrous female form which the Upaniṣad calls Umā Haimavatī and could signify the first signs of enlightenment. Indra approaches her and asks her to tell him who that Yakṣa was. This is a metaphorical way of indicating the first burst of intuitive wisdom which aptly is identified as a female. This is also important in a religious sense as this is a direct reference to a female goddess in the Upaniṣads. Probably it is a concession to the worship of female devatās at that time. Anyway to come to the main point it signifies that if pursued with diligence and dedication there is bound to be the end result of an intuitive insight into the ultimate reality.

4. The Kena Upaniṣad seems to analyze the level of an individual's spiritual development by metaphorically associating it with the concept of the five coverings of the body mentioned in the Taittirīya Upaniṣad. Thus the first sheath is called the annamayakośa -- covering consisting of food which signifies an emphasis on the material aspect. There are some individuals who cannot go beyond the material aspect of the human body like the Cārvākas for instance. So they will stop their search for Brahman or Truth at the level of the body. Then there are others for whom the spiritual truth is limited to the energy or prāṇa covering named the prāṇamayakośa. The outward manifestation of prāṇa is the breath which we feel as inhalation and exhalation. While they may be a little more evolved than the preceding annamayakośa people they also do not go far enough. The next is the mental covering or manomayakośa wherein the mind is given paramount importance. (One is reminded of Descartes in Western philosophy who equated the mind with the spirit). One knows how unsteady and fickle the mind is and therefore that is also ruled out as being an instrument in the search for the supreme Truth. We now come to the vijñānamayakośa or the intellectual covering. The search for the ultimate has to be conducted with the help of the intellect and without the help of the instrument of the intellect the search cannot be carried too far. So those who decide to search deep using their intellect are more spiritually evolved than the other three. The last stage of ānandamayakośa or sheath of bliss which is achieved by engaging the intellect continuously in the pursuit of Truth is the closest one can get to the experience of spiritual truth. It signifies that there are some who pursue the search for Truth till the end with the help of the intellect and intuition and are rewarded with the blissful experience of 'Ānanda'. Beyond that is the experience of an identity with the supreme truth.

As the language of the Upaniṣads is not easy to decipher one needs to adopt multiple ways of deconstructing the language, keeping in view the many ideas both philosophical and metaphysical that had developed during Vedic times. Every Upaniṣad reveals the rich tapestry of ideas that the Vedic ṛṣis have left as their legacy to posterity and the Kena Upaniṣad is no exception to that. By Upaniṣadic standards the Kena is not a large text. But I find that the shorter Upaniṣads are more enigmatic in style and it is that much more difficult to convey their meaning. However I have tried to explain some of the underlying messages that the Kena Upaniṣad tries to convey with the hope that some of that has also filtered through to you all. For your information another Upaniṣad which falls in the same category is the Īśāvāsya Upaniṣad (Īśāvāsya Upaniṣad).

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SCIENCE OF MEDITATION

Compiled by Dr. P M Chandrasekhara, Cottage # 75

Most often, just framing the issue solves half the issue. Meditation has left you and you have left meditation. That is the single greatest cause to most of your issues in life. Meditate. Even if you don't do anything else, meditate.

Meditation is your very nature. You come into this world with meditation. Meditation is not something that you are seeking to attain for the first time. You were in meditation in the womb of your mother. Something that is so precious to you was lost in your coming in contact with the world outside. That haunting incompleteness that you feel within is because you lost it. And it is only in gaining it again will you ever feel complete.

Have you ever wondered, "From where does this delight come when you are not doing anything?" 'How come there is so much peace and fulfillment in this non-doing, which no materialistic pursuit is able to bring?'

There are no materialistic answers to your spiritual needs. But certainly, there are spiritual answers to your materialistic needs. And meditation is that spiritual answer.



So often simple things so complicated and then wonder why are not able to attain it. Take your hand directly to your mouth, and you will be able to feed yourself. Instead, bring your hand around your head, and you will be left wondering, 'Why I am not able to feed myself?'

Meditation is not a technique learnt. It is something you grow into. Meditation is not added to you. It grows out of you. Meditation is not something you do. It is something you bring to what you do.

So, how to meditate? There is a Chinese belief that whenever an archer becomes perfect, he throws away his bow. When a swordsman becomes perfect, he throws away his sword. When a musician becomes perfect, he throws away his instruments. Spiritual evolution will reveal to you that the highest technique is to have no technique.

Simply understand, whatever you can see, you are not that. If you can see your thoughts, then you are not your thoughts. If you can see your feelings, then you are not your feelings. If you can see your dreams, desires, memories and others, then you are not any of them. Go on eliminating all that you see. Rather than being trapped in the question, "Who am I?" observe, 'Who am I not?'. I am the perceiver of my perceptions. I am not this. I am not that. *Neti, Neti*. Then a moment arises, the most significant moment in one's life, where there is nothing to be left to be rejected. All that is seen has disappeared and only the seer is there. To know it is meditation, - slow down, slow down and slow down till everything stops. And in that complete static state, you will discover peak dynamism,

Now, let us scientifically enquire, 'Why Meditation?'

The science of physics initially believed that all materials is matter. With the evolution of scientific observation and with the aid of technology, the scientists then realised that matter is actually the arrangement of atoms. With further observations, it become apparent that atoms have a structure. It consists of nuclei made of protons and neutrons, and electrons that seemed to have no structure. Later, it was discovered that protons and neutrons are also made of smaller particles called quarks. And today, science claims that all the particles, all the carriers of forces, are excitations of string-like objects. According to this theory, quarks are not viewed as points anymore, but as one-dimensional string made up of an infinite number of sub-quarks all round the string. According to the string theory, elementary particles are loops of one-dimensional strings vibrating at dizzy speeds. The substance of all the particles, and hence of all atoms and matter is one. The string theory is also called the "Theory of Everything" (TOE). This is one of the most fascinating theories of science because it proves the oneness of existence. The same vibrating string vibrates in infinite ways and becomes infinite particles. What is unifying and simple about a string is that all of the particles are all excitations of the same one object – the vibrating strings.

What science is able to explain today, spirituality had always explained, that the more gross the matter, the lesser the frequency of vibrations; the subtler the matter, the higher the frequency of vibrations. Though the same vibrating strings constitute all matter; they resonate at difference frequencies, depending on how gross or subtle the matter is. The difference between the gross physical body and the subtler mind is only in the difference in the frequency of vibrations. So, when you know how to tune into higher frequencies, you can tune into the thought flow of others. You can trade and share minds.

Why Meditation? Silence is basically vibrations with the highest frequency. Haven't you noticed that when the fan blades rotate at great speeds, they almost appear extinct? So, when the string vibrate at their highest frequency, they almost seem like nothing, which is silence. However, it is from these highest vibrations that all the relatively lower vibrations originate. Hence, we have the spiritual expression – 'everything comes from nothing'. Everything is born out of silence. Anything can be created from that state of silence. There is so much scientific truth to the expression, 'When a thought is released from the seat of silence, a mere wish becomes a command to the universe.' After all, isn't the smallest of particles enough to cause endless ripples in a still water lake?

In spirituality, there is an expression, 'spaces untouched by man'. It refers to the spaces that are untouched by the thoughts and feelings of man. That is, the space that come into existence with existential vibrations still carries the same vibrations. This means, there has been no exchange of vibrations with anything or anybody from that space. That is why, people went in search of the mountains, caves, deep jungles, or swim across ocean in search of an isolated rock island for their penance, seeking spaces untouched by man.

So, traditionally, whenever enlightened people discovered a place with vibrations untouched by man, they initiated a place of worship in that location. The science behind places of worship is to create a space where people can come and inherit the vibrations of that place. When a man stands inside a rose garden long enough, won't he come out smelling roses?. In experiencing a space of high vibrations long enough, you inherit the vibrations of that place. That is why, it is foolish to

argue, 'If God is omnipotent, omniscient and omnipresent, what is the necessity to go to places of worship?. God may be omnipresent, but vibrations untouched by man aren't. They are concentrated only in a few places.

However, in the current scenario, where there is no space undiscovered or untouched by man, we seek the alternative. We seek spaces touched by the vibrations of the evolved souls. While some spaces fill people with vibrations, some people spaces with vibrations. The idea behind inviting spiritually evolved people for the inauguration of new spaces, from temples to offices to homes, is because these people can fill spaces with their vibrations. In fact, a spiritually evolved person, apart from all other characteristics, is one who remains attuned to vibrations of the highest frequency. That's why it is said, where a spiritually evolved person sits, that space becomes a temple. "Where he sat became a temple", goes the Vedic saying.

However, vibrations are transferred only in a state of non-doing. That's the significance of you having to practice meditation, especially in places of worship or in the presence of an evolved soul. It enables you to inherit vibrations from that source. That's why you are asked not to speak in presence of spiritually evolved people, for it isn't the time for doing, but the time for non-doing, The power of non-doing is that it enables you to tune in and inherit the higher vibrations, and in the presence of higher vibrations, all things are possible. Everything is possible.

The age old practices of meditation and concentration are significant techniques to help one to balance between the internal and the external worlds.. Meditation is one of the best possible solutions to the many concerns that may interfere in one's life. Meditation enhances concentration and memory, self-regulation, resilience, internal locus of control, self esteem, well being, emotional intelligence and social relationships. Modern society considers meditation as something spiritual and religious and forgets the very essence of meditation.

Meditation in a wider prospective may be considered as a family of techniques with a common conscious attempt to focus on life in a non-analytical way. Whether it is a *mantra*-meditation or transcendental, all of these take place in a quiet location and may involve the use of particular postures. One of the easiest meditation is concentration meditation which includes *mantra* meditation. Concentration meditation is the simplest form of meditation. It is just repeatedly focussing on a particular word or phrase to calm the mind. Where one will take a comfortable position with eyes closed to repeat the *mantra*.

Mindfulness – meditation is another type of meditation which can easily be practised in a auditorium or class room environment. It is to improve awareness and acceptance of present moment. Mindfulness-meditation can be understood as the personal effort to pay attention non-judgementally to the present moment. One way of achieving this is through constant breathing or body-based meditation process.. In mindfulness technique, a series of thoughts and feelings are brought into awareness without being challenged.

Mindfulness can improve one's mental and physical health, aimed at reducing symptoms of anxiety, depression, stress, chronic pain and eating disorders. Further, it can help to cultivate stable and non-reactive responses to the present moment. It helps to get rid of series of thoughts that disturb one. and faster concentration. Research has shown that there are not only mood and wellbeing gains, but also enhancement in attention.

Mindfulness technique focus on three main aspects. The first is to use psychological education to teach the fundamental elements of mindfulness. It is important to introduce the tendencies of the human mind to become preoccupied with thinking about the past, organise the future, analyse and judge every event. It is good to normalise these natural tendencies so that one will understand it as part of learning and not to get disappointed when they fail to live the present fully and non-judgmentally.

Once the student of meditation understands the basic notion of mindfulness, the counselor or the teacher can instruct the disciple on the basic mindfulness techniques. This is by teaching them to sit quietly while observing the present thoughts, emotions or any sensations without judging them.

The third and main aspect of mindfulness includes the use of one's own breath as a commentator to keep themselves from being disturbed or react to their thoughts. If the learners get involved in thoughts, they are encouraged to direct their awareness to their breathing. Thus, the learners use their breath to focus on the present thoughts. Successful mindfulness practice, therefore, require discipline and commitment. It should be integrated into the daily activities because of its numerous benefits. Like : It enhances attention and concentration capacities; it can increase coherent thinking and reasoning; it can foster relationship and help to resolve relationship issues; it helps to improve self esteem, well being and self awareness; it allows one to live in the moment; it is a powerful stress reliever; it facilitates cognitive and behavioural changes; it helps in the development of better coping skills and also it helps in the disappearance of avoidance-based maladaptive behaviours.

Destiny Designing

Meditate your way to a healthy life. In spite of so much advancement in medical science, it's quite strange that still millions of people are suffering from life threatening diseases for which there is no cure yet. This is mainly because certain aspects of patients, such as their thinking habits, old memories, emotional traits, attitudes etc., are not being given as much attention as is necessary. It is not the fault of doctors, but of society, which must provide for training of man's emotions, because in reality the disturbances that's caused at emotional level results in many diseases as well as the personality changes.

While studying the effects of meditation on human health, researchers in medical professions found that the relaxation response obtained by practicing meditation affects a man's subconscious mind as well as every cell of his body and it also raises his level of immunity, tolerance, self-control and will power, which are useful in treatment of ailments. This relaxation response comes from the pituitary-hypothalamus axis. One gives out α and δ waves from this sub-cortical area when he or she engages their minds in a special form of positive thinking called meditation. Thus, the importance of positive thinking for good health and harmonious living is well established and meditation is considered as the easiest tool to achieve it. There should not be any doubt in our mind that, unless a man's mind is cured and his will to become well is strengthened, no long-lasting result can be assured through medicine or surgery. So let us make a strong resolve to strengthen ourselves mentally by applying the principles of positive thinking and create an aura of wellness around us to cure ourselves as well as the people around us.

So in 2016, irrespective of what you do or don't, meditate every day. You are used to setting up your doing goals. This time, set up a disciplined framework for non-doing. Experimentally, you will realize that the power of your doing can be derived from the power of your non-doing.

Franz Kafka said, 'It is not necessary that you leave 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.' Non-doing can bring the world to your feet. How true, when Robert Frost said, "We dance round in a ring and suppose, but the Secret sits in the middle and knows."

Every day in 2016, preferably on an empty stomach (mornings), sit in quietude for at least 11 minutes. As the year passes by, you will realise that these 11 minutes have been the best investment of your time and in 2016. Everything else will come in search of you.

Acknowledgement : Modified from the articles by : Sonia P Thomas : Practising the art of mindfulness : DH. Dec. 29.: 2015 : Bhrahmakumar Nikuni : Meditate your way to a healthy life : DH. Mahatria Ra : Science of Meditation ; Infinithoughts, 4, 10, 14 -18. Jan. 2016.

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➤ Door-Delivery Service Providers for Suvidha :

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- **Shantha Pharma**: For supply of your medicines to your door-step contact 8867781822 / 9986003614. The shop is located on Kanakapura Road about 5 Km from Suvidha. Senior citizens get 10% discount.
- **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 Website: <http://www.suvidha.co.in> Phone: 91-080-26951000 / 212 Email : contact@suvidha.co.in

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
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- **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

➤ **Picture Gallery:**

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

Recent Picture Archives:

- Handing Over of Cottages in Phase-1a - 14-01-2016: <https://drive.google.com/folderview?id=0BzTGY9kvPaEWC1xeIM3YzEta2M&usp=sharing>
- Visit to Lepakshi - 13-01-2016: <https://drive.google.com/folderview?id=0BzTGY9kvPaEV0g1WHVHNkJPWm&usp=sharing>
- New Year Celebrations - 31-12-2015: <https://goo.gl/photos/zMwKULuQfKwvyyseA>
- Veena Recital programme - 19-12-2015: <https://goo.gl/photos/wgay2AzNnAsrMcrn8>
- 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>
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- 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 [Chaturthi] - 17-09-2015: <https://goo.gl/photos/6G2T8Z1hSPJfoUw5>
- Onam Celebrations - 30-08-2015 - <https://goo.gl/photos/sKUt3gayN8ntPT218>
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- 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/0BzTGY9kvPaEMFhBV1JFWDhjdiA/view?usp=sharing>
- Talk on Patanjali's Yogasutras – Session 1 - 12-04-2015 <https://drive.google.com/file/d/0BzTGY9kvPaEZkNNNTRUMkdcsczq/view?usp=sharing>
- Open House : 5-04-215 <https://dl.dropboxusercontent.com/u/54985496/Suvidha%20Open%20House-150405.pptx>
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- Ladies Picnic - 27-01-2015: <https://picasaweb.google.com/110142373058695926282/LadiesClubSranganapatna150127?authkey=Gv1sRqCL3-8mRpcGZwAE>
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