



Courtesy – Meena – Cottage 90

SUVIDHA NEWS
SUVIDHA - Where the good life gets better

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➤ **From the MD's Desk:**

Dear Suvidhites,

It has been a month when some of the ideas coming out of the discussions at the open house have been implemented.

The railing on steps on the western part of the property has come up. I would urge all residents to use this area with caution. It must be borne in mind that these steps were not meant for general walking. They were built to enable workers to transport building materials during the construction of Phase 1.

Formal training of our staff regarding the proper use of washroom facilities has started. They are being trained in batches.

The issue of additional toilets particularly in the deck area was discussed in the open house. These have been approved. They will be built in the next few months after the work on the compound wall (behind STP and cottage 115) is completed.

Production of solar power has started. As expected, the authorities will take some time before proper billing will give us the full benefit. Our office is pursuing the matter with BESCO office on a regular basis.

The STP renovation has been a big challenge. The initial low budget measures gave us only partial success. As STP is an essential requirement, we are going ahead with whatever needs to be done to make it functional. I would like to thank Mr Ramani and Mr Subba Rao for their help in this matter.

Regards,
Shobhini A.G



➤ Event Highlights:

✚ 18-02-2018: Get-together of National College 1967 Batch

Ms. Gayitri Handanahal organised the 51st Get-together of National College 1967 Batch at the Gazebo in Phase-1A. About 32 classmates gathered and had a gala time at Gazebo. After lunch the celebrations continued at the Viewing Deck. This is the first time a private function was held successfully at these new recreation centres.



✚ 23-02-2018: Open House Meeting

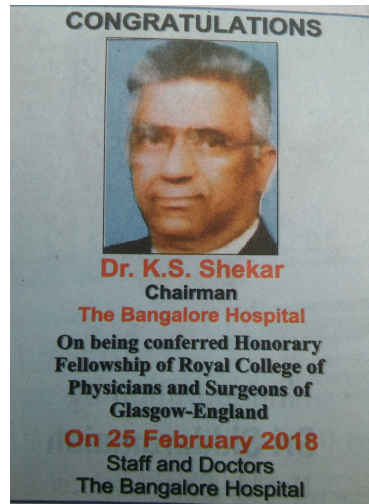
Open House meeting was held with a satisfactory attendance of the residents. The major issues deliberated are as given below:

- MD informed that under the last mile connectivity programme the shuttle service was introduced. The system is under observation for enhancing its utility and cost effectiveness. Suggestions were requested from residents in this regard.
- Male Staff Nurse Mr. Santosh has been appointed to cover the duties during the off working hours. He has been provided with a dedicated mobile contact number : +91 7760961668
- Fortnightly Buffet Breakfast has become popular; thanks to the members of the Kitchen Committee and kitchen Staff for their initiative to introduce this value added facility where the residents enjoy their sumptuous breakfast as a single large family.
- The demands on House Keeping service are increasing day by day as the number of occupied cottages is constantly increasing. MD made an earnest request to extend cooperation to the management by signing the slips and engaging the housekeeping staff only for the specified period.
- Successful installation and generation of Solar Power has heralded economies in power costs of Suvridha and concerned shareholders. Stabilization of system operations has been completed and the city power supply dept is working on the details of power generated, consumed and net monetary savings due to Suvridha.
- Regarding the comments on poor maintenance of the Toilets; it was stated that the management is taking stock of the situation and a special task force has been formed to suggest measures to improve the situation. The management would be very soon signing an AMC to maintain the toilets with deep cleaning processes on alternative months. At the same time initiative will be taken to sensitize the staff of SUVIDHA on the hygiene and health issues by conducting interactive group discussions.
- ACF Taskforce is working hard to finalize a suitable and appropriate working model from among the several options available.



25-02-2018: Felicitation of Dr. KS Shekar

We are very happy to share this good news that makes us all proud. Our founder Chairman and the living legend Dr. K S Shekar was conferred on 25th Feb 2018 at Bangalore, the prestigious Honorary Fellowship of Royal College of Surgeons of Glasgow - England. Our hearty congratulations go to Dr. KS Shekar on this occasion.



10-03-2018: Initiative on health and hygiene awareness for staff

A new initiative to spread health and hygiene awareness among the staff of Suvridha was undertaken on Saturday the 10th March 2018. Ms. Gayitri Handanahal, Mr. A Vydy Nathan and Dr. Lakshmi Dey have come out with a comprehensive interactive programme covering the toilet hygiene, hand washing as well as the quality of the drinking water. Each resident will interact with seven employees during the one hour session at a separate location. The first session went off well with a satisfactory interaction and enthusiasm from the staff of Suvridha. Thanks to this team for initiating this programme.

➤ Suvridha On The Move :

- **Progress report on STP renovation work:** The challenging task of STP restoration is shouldered by Mr Ramani (cottages # 93/94), Mr SM Subba Rao (cottage #139), Mr. Mallanna Gouda (Maintenance). The preliminary interventions have given partial improvement. However in view of the importance of STP, it was decided to upgrade it, if necessary and bring it up to normal standard level of operation to meet present and future needs.
- **Mining Activity near Suvridha:** On 21-02-2018, loud noises of hectic activity using heavy machinery were heard from the Katcha land behind Phase 1a compound. Suvridha team went and inspected the site of activity to find that someone had started a long term quarrying using blasting and surface mining of high quality black stone boulders in the area. Immediately complaint was registered with the local police outlet as well as with the revenue authorities including the Urban DC. At the time of reporting the quarrying activity has subsided though the heavy machinery are still stationed in the area.
- **Cottage Information:** Many shareholders requested to include information about the cottages that are available for rent as well as for second sale. Accordingly the Suvridha office has brought out three tables that will enumerate the required details. Click on link below for details:
https://drive.google.com/file/d/1XabiDhsR-uNevqJIBJ099vM_qHbxLqtE/view?usp=sharing
- **Landscape Development:** On 02-03-2018, the new Landscape work started at the designated locations as proposed by Dr. A N Yellappa Reddy and duly finalized by Dr. R Narayanan.

- **Airtel Tower:** 06-03-2018 : Technical support from AIRTEL are toiling at the top end of the high tower and completing the new wiring that is required for the upgradation of the system to 4G. According to the sources the 4G facility will be switched on once the confirmatory testing schedule is completed.
- **Civil Works:** 07-03-2018: The award of contract to build the compound wall at the inlet and outlet breaches has been completed and the preliminary earth work is underway. The civil staff are concentrating on finalizing the project plan without disturbing the ecology of the region which includes the grown-up trees and the noise pollution etc.
- **Hand Railing:** 10-03-2018: Much awaited Hand Railing at the steps that lead to the Pump house has been provided to give a great relief to the seniors who use these steps for their regular exercise workout.
- **Card Table:** 10-03-2018: It is heartening to note that the seniors have started actively enjoy using the cards table during the afternoon hours for relaxation. Here one would like to recall that the Recreation hall with cards table was inaugurated on 29-07-2015 and the cards table with suitable chairs were donated by the card enthusiasts.
- **Lake Water Contamination:** 11-03-2018: Reported water contamination of water stream that is coming from the temple by unscrupulous dumping of sewage water during dark hours is being investigated apart from collecting the samples for confirmation by chemical and bacterial laboratory investigation.

➤ **Suvidha Sparkles:**

Suvidha inspires the beholders on many an occasion. On one such magical moments, our resident doctor Dr. Lakshmi Dey enjoyed penning her thoughts which we share with you all. We thank Dr. Lakshmi Dey for her lovely contribution.

Trees of Gold

Come with me to the edge of the road,
Where stand the wondrous trees of gold.
Laden with blossoms of yellow delight,
They stand showering petals of light.

Last night as I lay lost in dreams,
There fell to earth some magic moonbeams.
Did your branches entangle them
Trees of mine?
Or did Bacchus spill on the leaves
sweet wine,
Which turned to golden flowers at dawn
When the sun woke up
And kissed sweet morn?



➤ **Suvidha Talent Corner:**

Under this banner, we 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 presentations. We welcome all such talented members to participate in this endeavour.

- **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 109 different species of birds in the Village.



BRAHMINY KITE

(*Garuda* in Kannada; *Garuda mantaru* in Telugu; *Krishna parundu* in Tamil & Malayalam)

A common sight around our lake, the Brahminy Kite (*Haliastur indus*) -- is widely distributed over the sub-continent and Myanmar, except in the northwest and the northeast. It is also found at heights of 2000m in the Himalayan region. This medium-sized raptor, measuring 48 cm from beak to tail, is easily identifiable because its white head, neck and breast, sharply contrast with its bright rusty red back and wings. Both sexes look alike.



Brahminy Kite

The bird is generally found perched on trees overlooking water bodies, marshes and flooded paddy fields and feeds on fish, frogs, small snakes, bats, etc. Winged termites flying out of rain sodden ground are caught in mid-air. Its nesting season is December to April. The nest is a loose platform of twigs lined with green leaves on large trees growing near water bodies. Both sexes share all domestic duties.

- **Butterflies of SUVIDHA:** India has over 1,500 species of butterflies. Mr. Ashok Dey, a permanent resident of SUVIDHA since 2010, has been able to photograph and identify 59 species of butterflies inside our Village until now. Our Newsletter will carry this series comprising pictures and descriptions of butterflies of SUVIDHA.

ZEBRA BLUE

A member of Family Lycaenidae (Blues), the **Zebra Blue (*Leptotus plinius*)** with a wingspan of between 20-30 mm, is easily identified by the black-and-white 'zebra' pattern on the underside of its wings. The colour of the upper-side of the wings varies with the sexes -- the male being pale violet-blue while the female is brown with violet-blue restricted to the base of its wings.



The Zebra Blue is distributed all over the sub-continent and up to heights of over 2,000 m in the hills of the south and sparingly up to such heights in the Himalayas. It frequents a wide range of areas from grasslands, scrubs, deciduous forests and secondary and semi-evergreen forests, and also urban gardens if that is where it finds its larval host plants.

While it is quick on the wing and flies rapidly for long over large distances, it does tend to flutter over a twig and thereafter settles down for a while in one place. so with a bit of patience it is possible to track and photograph this species. In fact that was how I was lucky enough to photograph this mating pair.

- **Paintings:** Mr. Satish Rao a resident of Canada, is one of the frequently visiting Suvindhites. He is an Architect by profession with a skilful hand at painting. On his visits to India he resides at Suvidha Village in his cottage # 67 and actively participates in the Suvidha activities. We thank him for sharing his painting of Buddha, one of his favourite themes, for the viewing pleasure of all Suvindhites. According to him, this is a modest imitation of "Buddha Sunset Sky" at Top Home Decor. Hope you too will enjoy !



➤ **Readers' Corner :**

“The Poet’s Anxiety” and “The Call of Truth”

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.)
This is the concluding part of the article on Tagore and Gandhi started in the Jan 2018 Newsletter

The exchange of letters (referred to in the previous instalment) between the poet and the Mahatma was widely publicized both within the country and abroad. Tagore retired soon after this and sought refuge in his literary world. One of the finest works he wrote at this time (early 1922) was called *Muktadhara* (Free Current). Earlier after the Bengal Swadeshi Movement he wrote *Prayascitta* (Atonement) wherein the character Vairagi Dhananjaya reminds one of a Gandhian figure. He is a prototype of the Gandhian satyagrahi but written from Tagore’s viewpoint in the year 1909, when Gandhi was only a name. That only shows how closely the earlier “Swadeshi Tagore” resembled the “Non-cooperation Gandhi”. Even his characterization of Nikhil in his 1915 novel *Ghaire Bhaire* (The Home and the World) bears an uncanny resemblance to Gandhi.



Dhananjaya in *Muktadhara* was created after Tagore knew Gandhi very well and after their disagreement over non-cooperation. *Muktadhara* revolves around the story of the king of Uttarakut, Ranajit, controlling the waters of *Muktadhara* from irrigating the lands of Shivatarai, a neighbouring country. Dhananjaya, as Tagore himself says, was taken from his earlier play *Prayascitta*, written in 1909. As the word atonement implies, Tagore was perhaps making amends for his withdrawal from the Bengal Swadeshi Movement and in the character of Dhananjaya (which he would perhaps have liked to be) was painting a character who, as an unrelenting “champion of truth and non-violence” was the ideal opponent to political despotism.

His fascination with the Gandhian character who fights totalitarian despotism through nonviolent satyagraha and who instructs the common folk to value “personal honour and integrity” above everything else makes him come back to this character in *Muktadhara*. Ranajit is made to express his (Tagore’s) own fears of applying nonviolence to politics before it got internalized into one’s own depth of mind. It looks as though Tagore is going through a lot of self-examination and sometimes doubting whether he could perhaps be making a mistake in condemning Gandhi’s “methods”. Both Tagore’s fears and Gandhi’s idealism are depicted well in this play. Tagore’s Dhananjaya expresses what Gandhi stood for better than Gandhi himself. Dhananjaya also conveys “the ambivalence he felt within himself about the strategy...of non-violence and how good intentions can develop into blind rage. “ While the character Vairagi Dhananjaya resembles Gandhi very closely, King Ranajit seems to represent both the repressive foreign ruler, as well as one who presents counterarguments to Dhananjaya’s non-cooperative tactics somewhat like Tagore himself.

Even though the quality of the play suffers in translation, I give below some extracts from Marjorie Skye’s translation of the play, so that the reader gets to “hear’ Tagore himself, in his own words. In the following exchange with the citizens of Shivatarai, tormented by the ruler of Uttarakut, Dhananjaya gives voice to “Gandhi’s” values of surrender to the God within and the greater strength of nonviolence.

Citizen: Master, the king’s brother-in-law Chandapal beats us past all enduring.

Dhananjaya: So you are still unable to master this violence? It still hurts you?

Ganesh: It’s not to be borne! My hands are itching to get at him!

In answer to Ganesh wanting to beat Chandapal back:

Dhananjaya: Can’t you show him what non-beating is? That needs too much strength I suppose. Beating the waves won’t stop the storm. But hold the rudder steady and you win.

Dhananjaya advocates non-violence against violence much like Gandhi when he says, “Strike at the root of violence itself....As soon as you can hold up your head and say that it does not hurt, the roots of violence will be cut”.

Tagore’s fears of Gandhi leading an uneducated, emotionally charged mob, who have no will of their own and who follow Gandhi blindly, is hinted at:

Citizen: We understand *you*, but your words we don’t understand....

But we understand *you*, and so we shall have an early crossing.

Dhananjaya: If you can’t make my words your own, you will be drowned.

Citizen: We have found shelter at your feet, so we must have understood somehow.

Dhananjaya: It is only too plain that you have not understood. Your eyes still see red, and there is no song on your lips....You either flee to avoid the blow, or fight it off; it is all one. Whichever you do, you merely follow the flock---you do not see the shepherd. [He goes on to tell the Shivatarai citizens that they are only clinging to him in blind faith.] You men all cling to me; the more you hold on, the fewer prospects there is of your learning to swim.

In another context, Ranajit questions Dhananjaya:

Ranajit: So it is you who have roused these people to madness? Will you pay the taxes or not?

Dhananjaya: No, Maharaja, we will not pay.

Ranajit: You will not

Dhananjaya: We cannot give you what is not yours.

Ranajit: Not mine?

Dhananjaya: Our excess food is yours; the food of our hunger is not.

Ranajit points out the fury of an uneducated mass of people and tells Dhananjaya that he is misleading them.

Ranajit: Your assurance merely drives their fear underground and covers it up. The moment there is a crack it will burst out seven times stronger. Then they will be lost.

Ranajit also hints at the blind worship people offer Dhananjaya as if he is their God.

Citizen: Haven’t you seen our god, our god incarnate...Dhananjaya?

Ranajit: You are their god now....When they come to pay the king’s taxes, you stop them. But when they pay the god’s worship at your feet, (do) you feel hurt?

Dhananjaya: If only I could run away from it all. They spend all their worship in me. Gandhi himself had shunned from people touching his feet and flocking to have his darshan as a Mahatma.

There is reference to Ranajit, very much like Tagore, being in two minds in the following statement of his minister.

Minister: He talked to the Vairagi so long because he was in two minds about it. He could neither enter the camp nor leave it.

Tagore was conscious of his restless nature and the opposing pulls in himself which he describes in a letter. "I sometimes detect within myself a battle ground where two opposing forces are constantly in action, one beckoning to peace and cessation of strife, the other egging me on to battle...between an itch to entering the lists and a longing to remain in thought."

Many more situations and statements in the *Muktadhara* call to mind both Tagore and Gandhi, as well as the political climate of those days, and can be read profitably for an understanding of the struggle that Tagore was waging within himself for a clearer perception of Gandhi. Gandhi seems to have read *Muktadhara* for there is a reference to it in the *Collected Works*.

Tagore and Gandhi: Third Phase

Gandhi visited Tagore in May 1925 at Shantiniketan and tried to argue his case for the charkha and spinning of homemade cloth but Tagore criticized "The Cult of Charkhā" in one more article published in *Modern Review* in September 1925. He speaks against the intoxicating effect of persuasion that can "produce a convenient uniformity of purpose, immense and powerful". Its mass appeal cannot be taken for the soundness of the method being followed, he argued. "Human nature has its elasticity, and in the name of urgency, it can be forced towards a particular direction far beyond its normal and wholesome limits." This, he believed, was what Gandhi's cult of spinning and weaving and promise of Swaraj was doing to the people and the country. He harks back to Gandhi's calling Rammohun Roy a pygmy in "The Cult of Charkhā" as well.

Gandhi wrote in *Young India* "The Poet and the Charkhā" in reply to "The Cult of the Charkhā" (5 November 1925) and also responded to the public reactions to their earlier exchanges in it. Rumour that jealousy gave rise to their disagreements is set at rest and Gandhi has great praise for the poet who "lives in a magnificent world...of ideas." He believes that the poet has not understood the Charkhā movement as Gandhi presented it. "Just as, if we were to live we must breathe, not air imported from England nor eat food so imported, so may we not import cloth made in England". The Charkhā movement will also help in building programmes of community service, he argued. The only thing that seemed to have hurt Gandhi much was Tagore's reference to Rammohun Roy being spoken of as a pygmy by Gandhi. Gandhi denies his calling him a pygmy and clarifies the context in which he had spoken of Roy. There is no evidence to show that Tagore and Gandhi ever came to reconcile themselves on the issues of spinning and weaving or on the boycott of schools and colleges by students or of burning foreign cloth.

The sound and fury generated by this correspondence between two of the greatest Indians at the time died down for a while. Gandhi was arrested in 1922 and sentenced to six years imprisonment but was released in 1924 for health reasons. He remained in the background until 1928, and when he led the salt satyagraha march in 1930, Tagore was away from the country. He wrote against it in a letter to the *Manchester Guardian* and in another letter to *The Spectator* "he referred to Gandhi's new technique of revolution." In Tagore's letters to friends and relatives he continued to comment on Gandhi's actions but these did not receive much publicity. He wrote against the charkha, disagreed with Gandhi on the question of birth control, had reservations about the Poona Pact that Gandhi had achieved through his fast in 1932, opposed his May 1933 fast, and did not see eye to eye with Gandhi on the caste system. In "The Shudra Habit" published in *Modern Review* in March 1927, Tagore criticized the *varṇāśrama dharma* (caste laws) that Gandhi defended. He also expressed himself in his works and *Rakta Karabi* (Red Oleanders) reverts back to his theme of individual freedom.

Gandhi and Tagore came together in the early 1930s. Gradually Tagore was more and more identified with the freedom struggle and found that he agreed with Gandhi on a number of issues. In this he was also helped by the hardened attitude of the British government. Gandhi wrote in 1931 on the occasion of the seventieth birthday of Tagore : "In common with thousands of his countrymen, I owe much to one who by his poetic genius and singular purity of life has raised India in the estimation of the world". Gandhi's commitment to Hindu-Muslim unity and his fight against untouchability further touched Tagore's heart. Gandhi had got into the habit of seeking Tagore's blessings before entering a major course of action. He did that before resuming Civil Disobedience in January 1932 and before starting his fast at Yeravada in September 1932, against separate electorates. Tagore even contributed some writings and some translations for Gandhi's *Harijan* during

this period. Tagore visited the Sabarmati ashram in Ahmedabad in January 1930 and the earlier misunderstandings were well nigh forgotten. He visited Gandhi in Yeravada jail in Poona and was present when Gandhi broke his fast on September 26, 1932.

On January 15, 1934, Bihar was rocked by a severe earthquake. Gandhi who was working for the cause of the Untouchables at the time attributed the earthquake to "a divine chastisement sent by God for our sins ...for there is a vital connection between the Bihar calamity and the untouchability campaign." When Tagore read Gandhi's statement he, along with many others like Jawaharlal Nehru, was genuinely distressed and he severely condemned the illogicality of Gandhi's statement. Gandhi, however, did not relent and stuck to his unscientific claim. But, unlike the lengthy charkha and non-cooperation debates, Tagore was content to let the issue go. Gandhi's conciliatory tone saying "I cannot prove the connection of the sin of untouchability with the Bihar visitation" may also have helped. There was also an exchange of letters between the two "regarding the election of Subhash Chandra Bose to the position of President of the Indian National Congress and his resignation in 1939".

In 1934 Tagore was seventy-three years old and was getting increasingly anxious about the future of Viswabharati. There was no assured funds from the government for this private institution and Tagore was using money raised from his royalties and from staging plays for maintaining it. He finally appealed to Gandhi who at once responded with a substantial amount. Tagore also requested Gandhi to become a life trustee on the Viswabharati committee in 1937, which he politely declined.

In February 1940 Gandhi with Kasturba, again visited Shantiniketan which would prove to be his last meeting with Tagore. Gandhi called this visit a pilgrimage: "I have often claimed myself to be an accomplished beggar. But a more precious gift has never dropped into my beggar's bowl than Gurudev's blessings today".

Tagore gave a letter to Gandhi before he left, which said in part, "Accept this institution under your protection, giving it an assurance of permanence if you consider it to be a national asset". Gandhi's love and deep affection for Tagore, despite their occasional differences, made sure that he would honour this last wish of Gurudev. He succeeded in getting the government of India to declare it a national university and to assume full financial responsibility for it. Today Viswabharati stands as a fitting memorial to the vision and free spirit of Rabindranath Tagore.

Tagore passed away on August 7, 1941, and Gandhi paid a touching farewell to his dear Poet: "In the death of Tagore, we have not only lost the greatest poet of the age, but an ardent nationalist, who was also a humanitarian. In Shantiniketan and Sriniketan he has left a legacy to the whole nation, indeed to the whole world." Earlier in 1938, Tagore had written of Gandhi "I have since learnt to understand him...not by the theories and fantasies of the creed he may profess, but by that expression in his practice which gives evidence to the uniqueness of his mind".

Conclusion

The differences between Tagore and Gandhi have provoked different comments. Louis Fisher thought the two were totally opposed in nature: "Gandhi was the wheat field and Tagore the rose garden...Gandhi the emaciated ascetic with shaven head and face, Tagore the large white maned, white bearded, aristocrat-intellectual, with a face of classic, patriarchal beauty." Others such as Rajendra Verma, Krishna Kripalani and G.D.Khanlkar, could see the differences as differing points of view over specific issues. Romain Rolland describes them as "fatally separated in their feeling as a philosopher can be from an apostle, as St.Paul from a Plato".

The legacies that Tagore and Gandhi have left behind are indeed very different. On the international scene, Gandhi is ranked as one of the one hundred prominent individuals of the twentieth century. Tagore does not figure in that counting. In India the well-known magazine *India Today* lists Gandhi as an icon of the twentieth century along with Patel, Nehru, and others, while Tagore is mentioned as an icon of art and culture and bracketed with film actors and musicians. Gandhi never won an international award, but his philosophy of non-violence and non-cooperation has had a wider impact worldwide., and was used among others by world leaders such as Martin Luther King Jr. and Nelson Mandela. Gandhi's "spinning and weaving movement" led to a regeneration of a number of indigenous handicrafts and the Khadi cottage industries today provide employment for a huge population. Tagore's "zeal for the development of the Indian arts," in turn, played a large role in the renaissance of Indian culture and art. Gandhi is known to a number of people around the world, while Tagore is highly respected in literary and artistic circles as a Nobel laureate for literature. Tagore's Shantiniketan and Sriniketan stand as permanent landmarks in the field of education and social reform. Independent India paid its highest tribute to Tagore when it chose his song as its national anthem. Gandhi's legacy is more obvious, while Tagore's is more subtle.

Yet the difference in temperament between Gandhi and Tagore was real and did not allow them to compromise. It is best expressed by Tagore himself in these words:

It is extremely difficult for me to have to differ from Mahatma Gandhi in regard to any matter of principle or method....For what could be a greater joy then to join hands in the field of work with one for whom one has such love and reverence?...The difference in our stand points and temperaments...makes the Mahatma's field of work one which my conscience cannot accept as its own. That is a regret that will abide with me always.

According to Jawaharlal Nehru, "both Gurudeva and Gandhiji...were one hundred percent India's children, and the inheritors, representatives and expositors of her age long culture....The surprising thing is that both of these men...should differ from each other so greatly! No two persons could probably differ so much as Gandhi and Tagore!"

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ENGINEER YOUR PATH TO JOY

Compiled by Dr. P M Chandrasekhara, Cottage # 75

Humans are designed to be happy. But when the life gets in the way, as it does for all of us at times, we need to reset and reinstate our natural happiness mode. Happiness in the modern world is surrounded by myths. Much of our understanding of what happiness is and where to find it is distorted.

When you know what you are looking for, the quest becomes easy. It may take time to unlearn old habits, but as long as you stick to the path, you will get there.



Setting Up the Equation:

It doesn't matter if you are rich or poor, tall or short, male or female, young or old. It doesn't matter where you come from, what you do for living, what language you speak, or what tragedies you've endured. Wherever you are, **you want to be happy**, it is human desire about as basic as the drive to take the next breath.

Happiness is that glorious feeling when everything seems right, when all of life's twists and turns and jagged edges seem to fit together perfectly. In those often all-too-brief flickers of genuine happiness, every thought in your head is agreeable, and you wouldn't mind if time stood still and present time moment extended forever.

Whatever we choose to do in life is ultimately an attempt to find this feeling and make it last. Some people look for it in romance, while others seek it in wealth or fame, and still others through some form of accomplishment. Yet we all know of people who are deeply loved, achieve great things, travel the world, snap up all the toys money can buy, indulge in every luxury, and still long for the elusive goals of satisfaction, contentment, and peace – also known as happiness.

Why should something so basic be so hard to find?

The truth is, it isn't. **We're just looking for it in the wrong places.**

We think of it as a destination to reach, when in fact it's where we all began.

Have you ever searched for your keys only to realize they were in your pocket all along? Remember how you removed everything from your desk, searched beneath the couch, and got more and more frustrated the longer they went missing? We do the same thing when we struggle to find happiness "out there", when in fact, happiness is right where it's always been: inside us, a basic design feature of our species.

Our Default State

Look at your computer, smartphone, or other gadgets. They all come with preferences preset by designer and programmers. There's certain level of screen brightness, say or a localized user interface language. A device fresh from the factory, set up the way its creator think best, is said "default state." For human beings, simply put, the default state is happiness.

If you don't believe, simply spend a little time with a human fresh from the factory, an infant or toddler. Obviously there is lot of crying fussing associated with the start-up phase of little humans, but the fact is, as long as their most basic needs are met - no immediate hunger, no immediate fear, no scary isolation, no physical pain or enduring sleeplessness – they live in the moment, perfectly happy. Even in distressed parts of the world, you can see children with dirty faces using little

pebbles as toys or holding a cracked plate as the steering wheel of an imaginary sports car. They may live in a hovel, but as long as they have food and a modicum of safety, you'll see them run around hooting with joy.

But it's not only for kids. This default state applies to you too.

Look back into your own experience. Summon up a time when nothing annoyed you, nothing worried you, nothing upset you. You were happy, calm, and relaxed. The point is, you didn't need a *reason* to be happy. All you needed was no reason to be *unhappy*. Another way of saying this is:

Remember >>> *Happiness is absence of Unhappiness*

It is our resting state when nothing clouds the picture or causes interference.

Remember >>> *Happiness is your default state*

When you use a programmed device, you sometimes change its default settings without meaning to, sometimes so much so that certain functions become more difficult to use. You install an app that frequently becomes more difficult to use. You install an app that frequently connects to the internet and your battery life decreases. You download malware, and every thing starts to go haywire.

The same thing happens with the human default for happiness. Parental or social pressure, belief systems and unwarranted expectations come along and overwrite some of the original programming. The "you" who started out happily cooing in your crib, playing with your toes, gets caught up in a fury of misconceptions and illusions. Happiness becomes a mysterious goal you seek but can't quite grasp, rather than something simply there for you each morning when you open your eyes.

If you were to picture it, the times when you're unhappy are like being buried under a pile of rocks made up of illusions, social pressures, and false beliefs. To reach happiness, you need to remove those rocks one by one, starting with some of your most fundamental beliefs.

As every person who's ever called Tech Support knows that the first step to bringing a device back to proper functioning is to restore the factory settings. But unlike our gadgets, we humans don't have a reset button. Instead, we have the ability to unlearn and reverse the effects of what went wrong along our path.

How did we ever get idea that we have to look for happiness outside us, to strive for it, reach it, achieve it, or even earn it? How did we get things so terribly wrong that we've accepted that happiness touches our life only briefly? How did we let go our birth right to be happy? The answer may surprise you: *Perhaps that's what we've **always been trained to do.***
Solve for Happy

We would have received sound advice from our mother that one should study, work hard, save and be willing to defer certain forms of gratification to achieve certain goals. Some of the happiest communities in the world are actually in the poorer countries of Latin America, where people do not seem to think much at all about financial security or what we consider success. They work each day to earn what they need. Beyond that, they prioritize their happiness and spend time with their family, and friends. Increasingly in the present century the middle class raised their children to believe that the only logical course was to spend years in educational institutions to gain skills to be deployed in a lifetime of hard work in the hope of attaining security. We learned to make this path our priority, even if it made us unhappy, counting on the promise that when we finally achieved what society defined as success, then, at long last, we'd be happy.

Now, just ask yourself this question: How often do you actually see that happen? And instead, how often do you see a successful business executive who's swimming in money but seems to be miserable? How often do you hear about cases of suicide of those who seemingly "have it all"? Why do you think this happens? Because the basic premise is flawed: success, wealth, power, and fame don't lead to happiness. As matter of fact:

Remember: *Success is not an essential prerequisite to Happiness*

Likewise earning *more* is not necessarily going to make you any happier. Thus, that all the expensive things advertisers say are the key to happiness – a better cell phone, flashy car, a huge house, a status worthy wardrobe – really aren't so important.

Not only are wealth, power, and lots of toys not prerequisite for happiness; if anything, the chain of cause and effect actually works the other way. Several researchers have concluded that being happy made people roughly 12% more productive and, accordingly, more likely to get ahead. And so:

Remember: *While Success doesn't lead to Happiness,
Happiness does contribute to Success.*

While a reasonable level of success is common in our society, those who achieve highest levels of success often have one thing in common, one thing that differentiates them from the pack. They all, almost compulsively love what they do. And they love so much they become experts at it just because the activity itself makes them happy. Wouldn't that be better than spending a lifetime trying to reach success in hopes that it will eventually lead to happiness? At work, in our personal life, relationships or love life, *whatever it is that we do*, we should directly remember >>> **Solve for Happy.**

To be continued....

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About the Author : Mo Gawdat is the Chief Business Officer at Google's. In the last ten years he has made happiness his primary topic of research. In the 2014, motivated by the tragic loss of his son Ali Mo, began pouring his findings into his first book, **Solve for Happy.**

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- **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>
- **Organic Vegetables:** For your requirements of organic vegetables, you may contact Mr. Gautam Hegde at Ph.No: 8147978284. Scheduled days of his visit to Suvidha are - Tuesdays and Fridays.
- **BigBasket:** For your groceries, Vegetables, fruits, House Cleaning products etc., order online at www.bigbasket.com. All details are available on the website.

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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.

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○ **TRANSPORT**

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- **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 ***@@@***