

Salute to creativity of S G Apte

May 2021 – 84th Issue of  
Business Ethics Foundation  
*Management Digest*

*Ethically - vibrant, interesting and participative !*

*ETHICALLY - VIBRANT, INTERESTING AND PARTICIPATIVE !*



31.10.20

S.G. Apte



Hearty Congratulations to  
S. G. Apte for completing more  
than 1600 paintings,  
in a record time.  
Our salute to his incessant flow  
of creativity and persistence!

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## Reader's please note

\*\* Due to various reasons, we have not been able to give full justice to reader's feedback column. As it is, most feedback appears in our 'BEF Official Group' in a timely manner.

This column is being discontinued in BEFMD, this issue onwards. BEF members, please continue to give your feedback on the 'BEF Official Group'.

\*\* BEF web page link added in last page

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## Editorial :



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Dear all,

This month, for a change, I am sharing a poem which touches my heart, every time I read it!

**उंची - कवी : दत्ता हलसगीकर**

ज्यांची बाग फुलून आली  
त्यांनी दोन फुले द्यावीत,  
ज्यांचे सूर जुळून आले  
त्यांनी दोन गाणी गावीत.

ज्यांच्या अंगणात झुकले ढग  
त्यांनी ओंजळ पाणी द्यावे,  
आपले श्रीमंत हृदय त्यांनी  
रिते करून भरून घ्यावे.

सूर्याकुलाशी ज्यांचे नाते  
त्यांनी थोडा उजेड द्यावा,  
प्राक्तनाच्या अंधारात  
प्रकाशाचा गाव न्यावा.

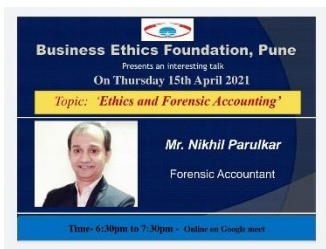
मन थोडे ओले करून  
आतून हिरवे हिरवे व्हावे,  
मन थोडे रसाळ करून  
आतून मधुर मधुर व्हावे.

आभाळा एव्हडी ज्यांची उंची  
त्यांनी थोडे खाली यावे,  
ज्यांचे जन्म मातीत मळले  
त्यांना वरती उचलून घ्यावे.

With best wishes. 😊



## BEF news / Announcements



We had the above excellent session. It was appreciated very much by those who attended.

Thank you Mr Nikhil Parulkar.

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## Appeal to readers –

We invite BEF members to contribute funds for our new initiative of value education as well as get new members to BEF. You can send online payment to:

**A/c. No. 0920501033433, IFSC – COSB0000092**

**A/c Name – Business Ethics Foundation**

**A/c. Type - Savings Account,**

**Bank Name - Cosmos Bank, Tilak Road Branch, Pune**

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## नीतिमूल्ये(Ethics )



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### **Business Ethics of Warren Buffet [ part 2 of 3]**

He bought Nebraska Furniture Mart, a company in Omaha, run by an old lady Mrs Roze Blumkin(Mrs B). He asked the price and lady gave. He immediately agreed without any negotiations, put on handwritten note and paid the money and bought the company and retained her as CEO and family members as executives. . Later on she felt that price she gave was less and she made mistake. She started a shop in competition just opposite the original one, Warren went to her and asked ,what extra price she wants. She told some extra amount He immediately agreed. But he made a contract to merge her new shop with original one and not to work in competition in future. But he did not keep any grudge and saw to it that she gets a recognition by the Omaha chamber of commerce for exemplary business performance .Her photo was displayed in prominent place in chamber hall and he presided



over the function. Business is still managed and much expanded by her sons.

In case of American express, he had good amount of percentage of shareholding in the company. In one case, there was a problem where in company made some mistakes resulting in large losses. CEO decided that he will refund the money to those who suffered, amounting to about USD 60 Million. Although it was not a big percentage for total business volume, some investors opposed the move. But warren went round the city, talked to people, saw that people are using AMEX cards as if nothing has happened, not worried about the company problems, They had confidence in management .So he supported CEO for his action, saw to it that he pays the compensation to sufferers and recovers the losses in subsequent business . He also pleaded in the court ,the side of CEO effectively and assured the court that company is safe. He firmly and openly supported the management on ethical grounds.

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\* राग म्हणजे दुसऱ्याची चुक असतांना

स्वतःला त्रास करून घेणे\*

## स्वभावाला औषध असतं



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डॉ. रमा मराठे यांनी लिहिलेलं प्रसिद्ध पुस्तक 'स्वभावाला औषध आहे' हे ज्यांनी वाचलं आहे त्यांना या लेखाचा संदर्भ लवकर लक्षात येईल. माझ्या व्यवसायाच्या काळात मी ज्या भूमिकेत काम करते त्यात एक प्राध्यापक औद्योगिक मानसशास्त्रज्ञ, समुपदेशक, व्यवसाय मार्गदर्शक या सर्वांमध्ये एक महत्त्वाची भूमिका आहे ती म्हणजे समोरच्या व्यक्तीला ओळखून आणि समजून घेण्याची. अनेक वेळा असं लक्षात येतं की लोक जेव्हा आमच्याकडे मार्गदर्शनासाठी येतात तेव्हा काही गोष्टी ते मुद्दाम सांगायचं टाळतात किंवा काही गोष्टी या अनवधानाने टाळल्या जातात. त्यामुळे एक विशिष्ट अंतर जाणवते आणि आपल्या कडून त्या माणसाला/विद्यार्थ्याला उपाय सुचवताना समाधान वाटत नाही.

त्यासाठी मी वाचन करायला सुरुवात केली आणि काही गोष्टी शिकण्याची सुरुवात केली जसं की Neuro Linguistic Programming (NLP), Graphology (Handwriting analysis) आणि अजून एक जी गोष्ट

माझ्या मनाला आणि विचारांना पटली ती म्हणजे Flower Remedies किंवा पुष्पौषधी. त्यामध्ये मला सौ. दिपाली मुजुमदार यांची खूप मदत झाली.

पुष्पौषधी ही एक नैसर्गिक प्रणाली आहे. आत्तापर्यंत अनेक जणांना समुपदेशन आणि मार्गदर्शन केले होते पण त्यांच्याशी बोलून त्यांनी न सांगताही त्यांच्या गुणातून किंवा अवगुणातून आपल्याला ओळखता येणं व त्यांना उपाय सुचवणे यात एक वेगळं समाधान आहे. लोकांना व्यावसायिक आणि कार्य प्रगती बरोबर मानसिक आणि भावनिक प्रगतीकडे लक्ष केंद्रित करायला लावणं यात माझं मन रमायला लागलं.

आपण सुचवलेल्या एखाद्या उपायामुळे कोणाला यश प्राप्त झालं, मार्ग सापडला, उदरनिर्वाह झाला किंवा जीव वाचला तो ही एक प्रकारचा मानसिक नफा आहे . माणसांविषयी बोलताना हा चांगला, तो वाईट, हा स्वार्थी, हा हेकेखोर, कोणाचेही न ऐकणारा, स्वतःचे म्हणणे खरे करणारा, दुसऱ्यासाठी जगणारा, परावलंबी, प्रेमळ, लाडवलेला इत्यादी या स्वभाव वैशिष्ट्यातून शारीरिक व्याधी झालेल्या समजतात. यालाच आपण Psycho-somatic disorder असे म्हणतो

नीतिशास्त्र किंवा Ethics मधली 5 प्रमुख तत्वे म्हणजेच स्वायत्तता (Autonomy), न्याय (Justice), फायदा (beneficence) आणि निरोगीपणा (nonmaleficence)

यावरही काम करता येऊ शकते. काय चुकीचं काय बरोबर हे ही कळू शकते.

डॉ. एडवर्ड बॅच यांनी ही साधी, सोपी, नैसर्गिक उपचार पद्धती शोधून काढली आहे. या औषधोपचार पद्धतीमध्ये रोगापेक्षा रोग्याला अधिक महत्त्व दिले गेले आहे. कोणत्याही आजाराला सामोरे जाण्याची पद्धत, त्याची मानसिक अवस्था, त्याची विचार करायची पद्धत आणि त्याच्या भावना या वेगवेगळ्या असतात. पुष्पौषधी मुळे मानसिक शांतता मिळवून शारीरिक आरोग्य चांगले ठेवता येते. नकारात्मक भावना कमी होऊन व्यक्ती सकारात्मक बनते. माणसाचा आत्मविश्वास वाढतो आणि भीती, चिंता, काळजी, एकटेपणा, नैराश्य दूर होते.

डॉ. एडवर्ड बॅच यांनी मानवी स्वभावाच्या वैशिष्ट्या नुसार सात गट पाडले आहेत. भीती, नैराश्य, अनिश्चितता, एकटेपणा, सभोवतालच्या घटना व परिस्थिती यामध्ये पुरेशी रुची नसणं किंवा नावड, भोवतालच्या गोष्टींबाबत जास्त संवेदनशील असणं किंवा हळवेपणा आणि अवास्तव काळजी करणं. आपल्या मध्ये असलेले मानसिक भाव यातील कोणत्याही प्रकारांमध्ये किंवा जास्तीत जास्त प्रकारांमध्ये ही आढळून येतात. त्यामुळे अनेक गोष्टी सोप्या होतात. [ continued next month ]

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## Need of Spiritual Growth for Ethical and Moral Values



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According to Indian thoughts, Values are created by Human from, out of himself in the course of his manipulation and control of the external, physical world and the external social environment. If these values are not mechanical and consequently do not proceed from external physical nature, they must be spiritual and we must search for them in the depth of human nature itself.

Vedanta holds that man creates value from within himself in the context of his life and work, that context is provided by two external environments, natural and social.

### **Spiritual Growth : Source of Ethical and Moral Sense**

Ethical and moral values are spiritual values realized by man initially in the social context, like home, family, working place etc.

Training of man in the family and the social contexts introduces us the idea of an inner growth and development apart from his more obvious physical growth and development. It is deeper than what is achieved by mere

accumulation of knowledge and information. It is by genetic and biological constitution. Stages of Spiritual Growth Ethical and moral sense are the by-product of man's spiritual growth.

- a) **First Stage** : Morality and the ethical sense
- b) **Second Stage** : Art and aesthetic sensibility
- c) **Third Stage** : Spiritual realization

At every stage man becomes an increasingly efficient creator of values from within himself through his interaction with manipulation of his internal natural and social environment, resulting qualitative of human life and its social milieu.

At every stage, what is achieved, is steady manifestation of an infinite and divine dimension of his personality.

It is what Vedanta terms the Atman. It is true meaning of education and religion.

Every man is his own educator.

External teachers and books are but subsidiary aids.

As per Upanishadas, Ethical and moral values are the byproduct of man's spiritual growth.

It is the manifestation of his inherent divine nature.

Ethical and spiritual values help to hold together separate individuals in a social organism. According to Indian thoughts, the source of these values is the spirit of the man.

**Ethical importance of the social context.**

If values are not mechanical, do not rise from the material environment, they must be spiritual and must be sought for in the depths of the human personality. Indian spiritual thought holds that all values are created by man from out of the depths of his personality through the intelligent manipulation of the material and social environment.

Ethical values find manifestation in the context of interaction between human beings in a society. Ethics, therefore is inseparable from the social context and vice-a-versa. It is the cementing factor uniting man with man in society.

This is what Indian thought calls “Dharma.”

“Dharma” has two aspects

- a) “Abhyudaya” or social welfare
- b) “Nihsreyasa” or spiritual liberation.

The “Mahabharata” therefore, defines “Dharma” in its aspects as “Abhyudaya” as that which holds together, that which sustains, all human beings. (VII.45.50 )

Hence it shows the importance of basic of Spiritual Education for the Training of Ethical and Moral Values in Universities and Industries.

Reference : “Eternal Values for a Changing Society” Swami Ranganathananda Volume III

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## INTEGRITY & SELF-ESTEEM



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Once upon a time, what happened did happen.....or you wouldn't be hearing this story!!

A merchant on a casual jaunt through a market, came across a fine specimen of a camel for sale.

The merchant and the camel seller, both skilled negotiators, struck a hard bargain. The camel seller pleased with his skill of worming out what he felt was a very good price, parted with his camel and the merchant chuffed that he had struck a fantastic bargain, proudly walked home with the latest addition to his large livestock.

On arriving home, the merchant called to his servant to come and help him take out the camel's saddle. The unwieldy heavily padded saddle being too difficult for the servant to manage on his own.

Hidden under the saddle, the servant found a small velvet pouch which on opening he discovered to be filled with precious jewels!!

The servant was overexcited!!! "Master you bought a camel.....but see what came FREE along with it!!!"

The merchant was astonished as he looked at the jewels in his servants' palm. They were of



extraordinary quality sparkling and twinkling in the sunlight.

"I bought the camel" he said, "not the jewels. I must return them to the camel seller immediately."

The servant was aghast.....his master was really foolish. "Master.....no one will know."

But the merchant headed right back to the market and handed over the velvet pouch back to the camel seller.

The camel seller was very happy, " I had forgotten that I hid these jewels in the saddle for safe keeping."

"Here, choose one of the jewels for yourself, as a reward."

The merchant said "I paid a fair price for the camel and the camel only, so NO thank you, I do not need any reward."

But as much as the merchant refused, the camel seller insisted.

Finally the merchant said, sheepishly smiling, " Actually when I decided to bring the pouch back to you, I already took two of the most precious jewels and kept them for myself."

At this confession the camel seller was a bit flabbergasted and quickly emptied the pouch to count the jewels. However he was very confused.

"All my jewels are here. What jewels did you keep?"

"The two most precious" said the camel seller.

"My INTEGRITY and my SELF-RESPECT."

How would you explain integrity to a young child?

Roger Jenkins explained it as "The ability to do the right thing or choosing to do the right thing when you could get away with doing the wrong thing."

Source – Whatsapp social media posting

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## Brain teaser



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### **Locate the address**

Rogers William went to meet his friend who was staying in Leuven, Belgium. This friend liked to talk in puzzles. He told his address as: "The street on which I stay bears numbers to the houses as 1,2,3,-----There are minimum 50 houses on that street and the maximum no. could go up to 500. You have to find out the no. of my house. Here is the clue-The sum total of house nos. prior to my house and after my house is the same. So find out the no., walk in and knock on the door. This puzzle had appeared in 'Strand', a magazine in England somewhere in 1915. Strand was known for such brainteasers under the heading 'perplexities'.

An Indian studying in England scratched his head to solve it but could not find the answer. He narrated it to his fellow Indian who was then cooking in the kitchen.

Within a fraction of a second he answered : The total no. of houses on the street must be 288 and the no. of the house is 204. When checked it could be seen that

$$1+2+3+-----+203=205+206+-----+288.$$

He was the world famous mathematical wizard Shrinivas Ramanujan. He had an innate ability to



link the relationship between figures. His outstanding genius and contribution to the field of mathematics earned him several world honors. He was awarded a Fellowship by Royal Society of

London in 1918 when he was just 31 .It was the first of its kind at such a young age. He was equated with renowned mathematicians like Newton, Leonhard Euler and Jacob Jacobi.

He died in India on the 26th of April 1920 when he was only 33 causing a huge loss to the world of mathematics.

(Ref.'गणिती' अच्युत गोडबोले , सौ माधवी ठाकूरदेसाई)

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\*"जेंव्हा आपण बोलतो ते आपण माहीत  
असलेले सांगतो परंतु जेंव्हा आपण  
ऐकतो तेंव्हा काहीतरी आपण नवीन शिकतो."\*



## Ethical experiences of members



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### **Adherence to Systems and Procedures**

Let me tell you of an incident that changed my entire outlook of work.

I was attaching tags to the packages in which the various parts dismantled from the press machine were neatly kept.

Nearly 300 wooden boxes of small and big sizes were kept perfectly aligned in a store room. Detailed information such as the destination address, weight of the box, port of departure in Japan, port of landing in India and many other details were written on the boxes in black paint.

Yamasaki had given me two bunches of yellow tags; one was of a small size and the other was double the size of the smaller tags.

I was to tie the smaller tags to boxes which weighed less than one ton and the bigger tags to boxes weighing more than one ton.

The job which was very simple, was properly explained to me by Yamasaki who wanted me to do it, since I would be identifying the boxes while carrying out the reinstallation of the dismantled press machine in India.

I started my work carefully by tying the tags as per the procedure, by using smaller tags for boxes weighing less than one ton and bigger tags for boxes weighing more than one ton.

After tagging about forty boxes, I found myself short of smaller sized tags.

As per my typical experience, I decided to use the bigger sized tags for smaller boxes weighing less than one ton, thinking that the numbering on the smaller boxes would be clearer if I used bigger tags, since I was using a black marker for numbering.

After a while when Yamasaki came to help me, he was disturbed on seeing that I had used the bigger tags for smaller boxes.

When he pointed out my mistake with anguish, I explained that putting bigger tags on smaller boxes was more convenient since it was possible to put bigger sized numbers on those tags for easy recognition.

Yamasaki did not like my explanation at all. However, he was quiet for some time and then asked me a straight question, “Was the tagging procedure finalized by you or by somebody else?” Naturally, I replied that somebody else had finalized it. He then asked me another penetrating question which rendered me speechless.

“How could you deviate from the procedure which wasn’t formulated by you and what right do

you have, to change the procedures laid down by somebody else?”

Now I was truly annoyed since in my opinion this was a very small issue about which Yamasaki should not have asked me such a question.

Further to that we both sat together, removed all the bigger sized tags which I had tied to smaller boxes and again tied up smaller tags which he had procured immediately.

Out of curiosity, he also asked me why I hadn't informed him about the shortage of the smaller sized tags. We both continued our work quietly and completed it.

Being a little upset, I returned to the hotel and thought over the entire episode. What could have been the reason behind Yamasaki getting so upset and asking me such a question?

I was probably short on my rational thinking that night and couldn't find the answer.

But I found it the next day. When I saw the dispatch and loading system of the boxes right from the factory up to the shipping containers, I understood the reason behind Yamasaki's question.

I found that after the boxes reached the port, they were stored in appropriate containers based on the tagging system. The tagging system was related to the weight of the boxes to be loaded in one container, as well as to the inner dimensions of the containers, since the loading system was

related to the weight of the box and also volume of the box, since the containers had definite loading capacity and volume.

The segregation of boxes to be stored in containers was done with the help of a computerized sensing mechanism which was based on the sizes of the tags.

The question asked by Yamasaki kept ringing in my mind for many years after that incident and it still does today. “What right do you have, to change the systems and procedures which were laid down by someone else?”

In my opinion, this piercing question changed my outlook entirely and acted as the guiding light in my future career to carry out my work more efficiently.

Systems and procedures are set after great thought and observation for the ease of operation, accuracy, safety and productivity. Don't meddle with them with a 'Chalta Hai' attitude.

‘ CHALATA HAI’ AND ETHICS CANNOT GO TOGETHER

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## तेथे कर माझे जुळती



**मराठी भाषेचे पाणिनी! तर्खडकर**

शाळेत असताना तर्खडकरांचे  
व्याकरण ही महत्वाची संज्ञा होती.

त्यांच्या इंग्रजी व्याकरणाची खुबी ही की अतिशय  
सहजतेने ते डोक्यात रुजायचे. मराठी वातावरणात  
जन्मलेल्या व शिकणाऱ्या माझ्यासारख्या तीन पिढ्यांचे  
ते इंग्रजांच्या दीपस्तंभ बनले.

ज्येष्ठ भाषांतरकार, लेखक व मराठी भाषेचे पाणिनी,  
असे ज्यांचे सार्थ वर्णन होते, असे हे व्याकरणतज्ज्ञ.  
तर्खडकर आज विस्मृतीच्या गर्तेत असले, तरी १९ व्या  
शतकाच्या उत्तरार्धात मराठीच्या व्याकरणाला तर्कशुद्ध  
करण्याचे महत्वाचे काम तर्खडकरांनी केले होते.

मराठीबरोबरच संस्कृत, फारसी, उर्दू व इंग्रजी भाषेचे  
सखोल ज्ञान यांच्या जोरावर त्यांनी मराठी व इंग्रजी  
व्याकरण, शब्दरचना व वाक्यरचना यावर मार्गदर्शन  
करणारी पुस्तके लिहिली.

त्यांचा जन्म ९ मे १८१४ रोजी मुंबईत खेतवाडीत झाला.  
सुरुवातीला पंतोजींच्या वर्गात शिकल्यावर तर्खडकर  
एल्फिन्स्टन शाळेत दाखल झाले. तिथेच त्यांना  
आधुनिक पाश्चिमात्य भाषाशास्त्राची गोडी लागली.

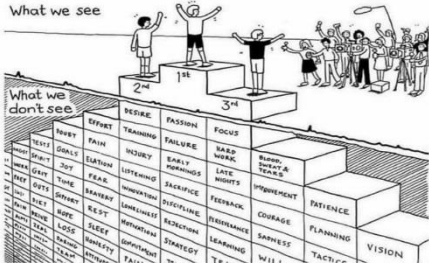
पुढे त्यांना कृष्णशास्त्री चिपळूणकर व थॉमस कॅन्डी यांचे मार्गदर्शन लाभले. त्यामुळेच लिंडली मर्फी या इंग्रजी व्याकरणकाराच्या धर्तीवर त्यांनी मराठी भाषेच्या व्याकरणावर सविस्तर व पुढे संक्षिप्त ग्रंथ लिहिले. त्यांचे हे कार्य अमूल्य होते, कारण त्यामुळेच लेखी मराठीला आजचे सौष्ठव लाभले. इतके मोठे कार्य करूनही तखडकर प्रसिद्धीपासून दूरच राहिले. १८९२ साली मराठी भाषेच्या या पाणिनीचे निधन झाले. त्यांच्या स्मृतींना आदरांजली!

- भारतकुमार राऊत

Compiled by - Vishwas Datye

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## What people don't see:



## Point to ponder

Excerpts from article of Khushwant Singh wrote under the headline, on Feb 15, 1970.

The article initially edited by Rahul Singh, IBH, has been further edited to suit our size limitations – editor. It makes sense, and I believe is a must-read for all Indians in the present political situation.

'Why I am an Indian'. I did not have any choice; I was born here. If the good Lord had consulted me on the subject, I might have chosen a country more affluent, less crowded, less censorious in matters of food and drink, unconcerned with personal equations and free of religious bigotry. Am I proud of being an India? I can scarcely take credit for the achievements of my forefathers. And I have little reason to be proud of what we are doing today. On balance, I would say, 'No, I am not proud of being an Indian.'

'Why don't you get out and settle in some other country?' Once again, I have very little choice. All the countries I might like to live in have restricted quotas for emigrants; most of them are white and have prejudice against coloured people. In any case I feel more relaxed and at home in India. This is where I belong, and this is where I intend to live and die. Of course, I like going abroad. Living is easier, wine and food are better, women are more

forthcoming--it's more fun. However, I soon get tired of all those things and want to get back here. I yell, 'Yeah, this is my native land. I don't like it, but I love it!'

Are you an Indian first and a Punjabi or Sikh second? Or is it the other way? I don't like the way those questions are framed. I am all three at the same time. If I was denied my Punjabiness or my community tradition, I would refuse to call myself Indian. I am Indian, Punjabi and Sikh. And even so I have a patriotic kinship one who says I am 'Indian, Hindu and Haryanvi' or 'I am Indian, Moplah Muslim and Malayali' or 'I am Indian, Christian and Assamese'. I want to retain my religious and linguistic identity without in any way making them exclusive.

I am convinced that in our guaranteed diversity is our strength as a nation. As soon as you try to obliterate regional languages in favour of one 'national' language or religion, in the name of some, one Indian credo, you will destroy the unity of the country. Twice was our Indianness challenged: in 1962 by the Chinese; in 1965 by the Pakistanis. Then, despite our many differences of language, religion and faith, we rose as one to defend our country. We have proved that we are one nation.



## लढाऊ नेत्या : सुंदर नवलकर



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आपण कुणाला भेटणार किंवा आपल्याला कोण भेटणार हे आपण मुळी ठरवतच नसतो, हे परमेश्वराचे design असते असं डॉ. नाडकर्णी मला नेहमी सांगायचे आणि ते माझ्या बाबतीत कायमच म्हणजे लहान पणापासून खरं ठरत आलंय.

सुंदर नवलकर यांची अन माझी ओळख माझ्या शिक्षिका असणाऱ्या बहिणीने करून दिली अन त्यांचं पुण्याला माझ्या कामासाठी येणंजाणं वाढलं. मी त्यांना जेव्हा भेटलो तेव्हा त्यांचं वय होतं 92 वर्ष. थोड्या कमरेत वाकलेल्या पण चेहऱ्यावर तजेलपणा अन बुद्धी कुशाग्र, अजूनही किती तरी न्यायालयीन प्रकरण त्यांना खुणावत होती पण शरीर साथ देत नाही कोष्टी, नाहीतर मीच तुमचं प्रकरण हाती घेतलं असतं असं कायम म्हणायच्या, पण त्यांच्या मार्गदर्शनाचा खूपच उपयोग झाला. मॅडम पुण्यात आल्या की वकिला कडे जाणं व्हायचे, ते बऱ्याचदा रिक्षाने, त्यांना पुण्यात फिरायला फार आवडायचे, एकदा तर त्यांनी माझ्या कडे हट्टच

धरला की आपण तुमच्या स्कुटरनेच वकिला कडे जायचे, संध्याकाळी चारची वेळ, मी घाबरलोच पण मॅडमनी मला आश्वस्त केलं पण भीती काही जातं नव्हती, घाबरतच गाडी सुरु केलं अन आम्ही Law college रोडला वकिलांच्या ऑफिसात गेलो, दरम्यान आम्ही एके ठिकाणी कॉफी घेतली अन मॅडमशी गप्पाचा योग आला, काय छान वाटतं हो पुण्यात स्कुटर वर फिरायला असं त्या म्हणाल्या अन काही प्रमाणात त्यांची स्कुटरवर या वयात बसण्याची इच्छा पूर्ण केली याच समाधान वाटलं. मॅडमचे 9 एप्रिलला वयाच्या 100 वर्षी निधन झाले.

मॅडमचा कामाचा सपाटा तर खूपच. एकदा मी माझ्या कामासाठी मुंबईला त्यांच्या घरी गेलो असता त्यांचं काम जवळून पाहण्याचीच नाही तर अनुभवण्याची ही संधी मिळाली अन त्याच्या दीर्घायुष्यी असल्याच कारण समजलं. माझं प्रकरण त्यांना माहिती होतं, ते त्यांना वकिली भाषेत पुन्हा लिहून काढायचं होतं. मी पेन अन कागद घेऊन त्यांच्या समोर बसलो अन पुढचे 3 तास मॅडम वेगवेगळ्या कंगोन्यातून विचार करून मुद्देसूद मला सांगत होत्या, मी लिहून लिहून दमलो होतो पण माझी बोलायची टाप नव्हती पण मॅडम एकाच आवाजाच्या पट्टीत मुद्देसूदपणे न थकता सांगत होत्या. बर हे सगळं

खुर्चीत बसून. मॅडम स्वभावाने खूप कडक त्यामुळे वकिली पेशात त्यांनी अनेक कामगारांचे प्रश्न सोडवले त्यासाठी त्यांना धमक्याही आल्या पण त्यांनी कशालाच जुमानले नाही. त्या बॅचलर होत्या पण त्यांना इतर बायकांचे फार कौतुक वाटायचं, त्या नेहमी माझ्या बहिणीचे आणि माझ्या बायको, मुलीचे कौतुक करायचे. अश्या कर्तृत्ववान महिलेचा सहवास मला, माझ्या कुटुंबाला मिळाला आणि सर्वात महत्वाचे माझ्या मुलीला त्याने आशीर्वाद लाभले या बदल मी परमेश्वराचा खरंच ऋणी आहे.

कॉमेड सुंदर नवलकर मॅडमला विनम्र अभिवादन!

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## Paintings



- विश्वास दात्ये

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## Poem

OH MIND -



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Oh Mind I am calling you  
I am searching for you!  
Oh peaceful Mind  
Oh grateful kind  
You are the one with infinite shine!

My driving force  
My ideal course  
My creative source  
My softening dose  
You are the one with purposeful goals!

You are the heaven  
You never get frozen  
You are my ambition  
You are my completion  
You are the one with divinely elegant vision!



## General Knowledge

### **\*NORTH EAST INDIA\***

" Indians know more about the US than about the Northeast".

He made a valid point - very few of us know enough about the Northeast.

Here are some of the surprising facts about the Northeast.

- 1) There are **\*eight states\*** in Northeast:  
Arunachal Pradesh, Mizoram, Assam, Manipur, Meghalaya, Tripura, Sikkim, Nagaland.
- 2) There are nearly **\*220 languages\*** spoken in the Northeast, It is a mix of Tibetan, South-east Asian and East Indian Cultures.
- 3) Northeast is the only part of India that the **\*Mughal Empire could not conquer\***.
- 4) The **\*Ahom Dynasty\***, which ruled the Northeast for 600 years, is the longest unbroken Dynasty in Indian history.
- 5) The world's largest river island, the **\*Majuli\*** and the world's smallest river island, **\*Umananda\*** both are in the Northeast.
- 6) **\*Seven prominent National Parks\*** of India are located in Northeast.
- 7) **\*Shillong\*** is considered as the Rock Capital of India.

- 8) \*Mawsynram\* in Meghalaya holds the Guinness World Record for being the Wettest Place on Earth.
- 9) \*Sualkuchi\* in \*Assam\* is one of the World's largest weaving villages where the entire population is engaged in weaving Silk Fabrics\*
- 10) \*Muga\*, \*the Golden Silk of Assam\*, is not produced anywhere else in the World\*
- 11) It is the cleanest region in India.
- \*Mawlynnong\* in Meghalaya is the cleanest village in \*entire Asia\*
- 12) 70% of the country's \*Orchids\* are found in Northeast.
- 13) Mizoram and Tripura are among the states with the highest \*Literacy\* rate in India.
- 14) There is \*no Dowry\* culture in entire Northeast.

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... कुलूप सापडलं नाही.मग दरवाज्यावर,  
“COVID-19 POSITIVE” ची पाटी लावून तसाच  
निघून गेलो भाजी आणायला.!”  
परतलो तर, घरी चोरी झाली होती आणि भिंतीवर  
लिहून ठेवले होते, “आम्ही PPE Kit घालुनच चोऱ्या  
करतो सध्या !”

## Humour –

### \*LAWS THAT WE DIDN'T LEARN IN SCHOOL\*

#### 01. \*LORENZ'S LAW OF MECHANICAL REPAIR\*

Once your hands become coated with grease, your nose will begin to itch.

#### 02. \*ANTHONY'S LAW OF THE WORKSHOP\*

Any tool, when dropped, will roll to the least accessible corner.

#### 03. \*KOVAC'S CONUNDRUM\*

When u dial a wrong number, u never get an engaged tone.

#### 04. \*CANNON'S KARMIC LAW\*

If u tell the boss u were late for work because u had a flat tyre, the next morning u will have a flat tyre.

#### 05 \*O'BRIEN'S VARIATION LAW\*

If u change queues, the one u have left will start to move faster than the one u are in now.

\*\*\*\*\*

## Positive News



कधी कधी कर्तुत्वाची  
उंचीच इतकी असते की  
सन्मानाचं वजन त्यामुळे  
वाढते. काहीसा हाच  
अनुभव २०१८ वर्षीच्या

पद्मश्री पुरस्कार विजेत्या सुभासिनी मिस्त्रीन मुळे पद्मश्री  
सन्मानाला आला आहे. सुभासिनी मिस्त्री वय वर्ष ७५  
जेव्हा अगदी साध्या साडीत आणि स्लीपर घालून राष्ट्रपती  
रामनाथ कोविंद हयांच्याकडून पद्मश्री पुरस्कार स्वीकारत  
होत्या तेव्हा पूर्ण भारत काय पूर्ण जग अवाक होऊन बघत  
होतं. कारण एक स्त्री ठरवलं तर काय करू शकते हयाच  
मूर्तिमंत उदाहरण म्हणजे सुभासिनी मिस्त्री.

अतिशय गरीब कुटुंबात जन्म झालेल्या सुभासिनी च लग्न  
अवघ्या १२ व्या वर्षी झालं. १२ वर्ष संसार आणि ४ मुल  
खांद्यावर असताना त्यांच्या नवऱ्याचा मृत्यू झाला. हया  
अकाली मृत्यूला कारण होतं ते म्हणजे वेळेवर न मिळालेले  
उपचार. अतिशय गरीब आणि पैसे नसल्याने वेळेवर  
नवऱ्याला हॉस्पिटल मध्ये प्रवेश नाकारला गेला त्यामुळे  
त्यांचा मृत्यू ओढवला. त्याच क्षणी सुभासिनी मिस्त्री नी  
आपलं आयुष्याच ध्येय निश्चित केलं ते म्हणजे आपण  
हॉस्पिटल काढायचं. असं हॉस्पिटल जिकडे सगळ्या गरजूंचे

उपचार होतील. एकही माणूस उपचार नाही मिळाले म्हणून परतणार नाही. ज्या गावात आपल्या नवऱ्याला मरण आलं तिकडे मी हॉस्पिटल काढेन अस त्यांनी निक्षून सांगितलं. एक २३ वर्षाची अशिक्षित आणि गरीब स्त्री, अंगावर ४ मुलं, असताना हॉस्पिटल काढायचं तर सोड पण स्वतःच घर नीट करून दाखव अशी लोकांनी तिची अवहेलना केली.

लोकांच्या बोलण्याकडे दुर्लक्ष करत सुभासिनी मिस्त्री नी आपल्या लक्षाकडे वाटचाल सुरु केली. प्रचंड प्रतिकूल परिस्थितीत त्यांनी लोकांच्या घरी काम करायला सुरवात केली. आपल्या मुलाला त्यांनी अनाथ आश्रमात ठेवलं आणि बाकीच्यांची जबाबदारी घेत भाजी विकायचा व्यवसाय सुरु केला. आपल्या मुलांची शिक्षण आणि खर्च करून जे काही पैसे वाचले ते तब्बल २० वर्ष बँकेत बचत करत गेल्या.

१९९२ साल उजाडल सुभासिनी मिस्त्री नी हन्सपुकर हया नवऱ्याचा मृत्यू झालेल्या गावात १०,००० रुपयांना जमीन खरेदी केली. २० वर्षात त्यांच्या सगळ्यात लहान मुलाने कोलकत्ता मेडिकल कॉलेज मधून डॉक्टर ची पदवी मिळवली होती. आपण आपली जमीन हॉस्पिटलसाठी दान देतं आहोत हे सांगताना गावकऱ्यांनी हया हॉस्पिटल च्या उभारणीसाठी आपलं योगदान द्यावं अस आवाहन केलं. पुढील २-३ वर्षात ट्रस्टमॅनिटी हॉस्पिटल ने २५० लोकांना

वैद्यकीय मदत दिली होती. ही सगळी मदत एकही रुपया न घेता त्यांच्या मुलाने आणि तिथल्या डॉक्टरांनी केली होती.

हयूमॅनिटी हॉस्पिटल हे नाव आजूबाजूच्या गावात पसरलं. त्यांच्या कार्यात खारीचा वाटा उचलण्यासाठी अनेक लोक आणि संस्था पुढे आल्या. एका वर्षाच्या आत हयूमॅनिटी हॉस्पिटल ट्रस्टकडे १० पट पैसा जमा झाला. आज हे हॉस्पिटल पूर्णतः अद्यावत असून ह्यात ऑपरेशन थेटर, सोनोग्राफी, एक्स रे अश्या तसेच इतर विविध उपकरणांनी सुसज्ज आहे. ह्या हॉस्पिटलचे एक युनिट त्यांनी प्रथारप्रतिमा, सुंदरबन इकडे सुरु केलं..

अशिक्षित, गरीब आणि वयाच्या येन उमेदीच्या काळात ४ मुलांची आई असूनपण समाजातील प्रत्येकाला वैद्यकीय सेवा मिळण्यासाठी आपल्या आयुष्यातील एक एक पैसा वाचून हयूमॅनिटी हॉस्पिटल च स्वप्न बघून ते प्रत्यक्षात उतरवणं हे शब्दात व्यक्त करता येणार नाही इतकं मोठ काम त्यांनी केलं. भारताचा ४ था सगळ्यात मोठा नागरी सन्मान पद्मश्री मिळाल्यावर त्यांचे शब्द होते.

“I am very happy to get the award but I would like to request all hospitals in the world, please don't refuse a patient who needs immediate medical attention. My husband died because he

was refused admission and I don't want anyone else to die in a similar way.”

पद्मश्री पुरस्कार स्वीकारताना सुद्धा अगदी साध्या वेशात आणि स्लिपर वर सुभासिनी मिस्त्री राष्ट्रपती भवनात गेल्या होत्या. पद्मश्री पुरस्कार मिळाल्यावर पण गर्वाचा एक लवलेश सुभासिनी मिस्त्री हयांच्या बोलण्यात नव्हता. त्यांच्या मते माझ्या कामाचा पुरस्कार मला तेव्हाच मिळाला जेव्हा आमच्या हॉस्पिटल मधून पहिला रुग्ण बरा होऊन घरी गेला. तेव्हा माझं स्वप्न पूर्ण झालं.

स्त्रीने ठरवलं तर तिला काहीच अशक्य नाही आणि कोणाच्या आधाराशिवाय ती आपली स्वप्न पूर्ण करू शकते हा आत्मविश्वास भारतात आणि जगातील सगळ्याच स्त्रियांना आपल्या विनम्र वागणुकीतून देणाऱ्या दुर्गाशक्ती पद्मश्री सुभासिनी मिस्त्री हयांना दंडवत.

शब्दांकन (विनीत वर्तक )

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## Laughter Corner

Source – social media



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