

# MANAS

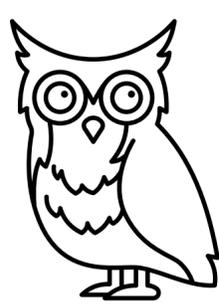
ISSUE NINETEENTH

15th December 2023

MIND FE(A)ST SPECIAL ISSUE



# Editorial



## Celebrating Mental Health... On every occasion

Reaching out to people has become as easy as breathing to all of us at IPH; Whether it is a client experiencing emotional pain, a group of individuals dealing with a common challenge, communities of professionals, or the entire canvas of the society.

IPH continues to design events, projects, services, and initiatives for the community. Fundamentally, we strongly believe that unless an experience is worthy, it does not convert into a learning impression! Such learning creates a bonding with our goal in the minds of the people.

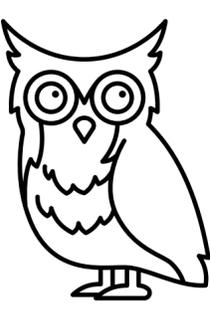
MIND FE(A)ST is one such design of an experience. Organized biannually, it is a series of enriching mental health dialogues. Our team has been working on this design since April 2023, which shall be a feast for your mind in December 2023. For us, it is a collective effort, as always.

The idea for this event germinated in our previous event- 'काना, मात्रा, कानमंत्र काऊन्सेलिंगचे'. This stage show, presenting the essentials of the counselling process received a tremendous response across Nashik, Thane, Pune and Aurangabad cities. (You can also experience this show on our YouTube channel- AVAHAN IPH). Unless we equip the society with mental health information and insights, the curiosity about our field aroused in the post covid era will wane after some time.

We therefore need to choose themes that resonate with all age groups and impart knowledge and skills about the same. For example, 'relationship management', 'time management', 'liking and craving', 'memories and emotions', 'in search of wisdom', and 'brain and hobbies'. These subjects would be explored through seventy-eighty minute dialogues that would be presented LIVE on the evenings of 15th, 16th and 17th December 2023. These dialogues would subsequently be documented and uploaded on our YouTube channel.

But who will spend three evenings and more than ten-twelve hours listening to such topics? If celebrities from different fields gel on these topics with a mental health expert, we would be increasing the attractiveness of the experience.

# Editorial



## Celebrating Mental Health... On every occasion

And so it happened...With generous, active support from celebrity friends- Mrunal Kulkarni, Dr. Ashwini Bhide- Deshpande, Dhanashree Lele, Achyut Palav, Guru Thakur, and Amruta Subhas with Sandesh Kulkarni, we are here to present MIND FE(A)ST for you all.

The painstaking planning of creating each aspect of this experience is undertaken by different teams within the IPH team. Our EManas team decided to use the same six themes of Mind Fe(a)st as content design for this December issue. And here it is, a worthy souvenir of the experience titled MIND FE(A)ST.

It is important and prudent that we, as a society, come together and make an emphatic social statement in support of positive mental health. MIND FE(A)ST provides us with such a platform, where we shall come together, learn together, discuss, and spread our learnings to others. That is the essence of 'Edutainment' (ज्ञानरंजन), in which we wholeheartedly believe.

Come one, come all. Let us celebrate positive emotional health, and welcome the year knocking at our doorstep.



Dr. Anand Nadkarni  
Founder- Director,  
IPH



# MIND FE(A)ST- A Sneak Peak

॥ सुदृढ मन सर्वासाठी ॥



• MIND •  
F E A S T

उत्सव समृद्ध मनांचा

॥ MENTAL HEALTH FOR ALL ॥

[Watch the teaser now!](#)

## A peek into the Promo Videos-

[Amruta Subhash](#) and [Sandesh Kulkarni](#)

[Mrunal Kulkarni](#)

[Achyut Palav](#)

[Dhanashree Lele](#)

[Guru Thakur](#)

[Ashwini Bhide](#)

इन्स्टिट्यूट फॉर सायकोलॉजिकल हेल्थ, ठाणे, सादर करित आहे  
मन आरोग्य संवादांची अनोखी मालिका

मनाच्या तब्य्यात  
ज्ञानाच्या मळ्यात

एक आगळा वीकएंड, सर्व वयोगटांसाठी.  
तीन सायंकाळी, रोज नव्वद मिनिटांचे दोन संवाद.  
सात सेलिब्रिटीज आणि एक मनआरोग्य कार्यकर्ता.

डॉ. आनंद नाडकर्णी (मनोविकासतज्ज्ञ)

१५ डिसें. २०२३ शुक्रवार  
प्रेम, सत्ता, प्रेमाची सत्ता? (Relationship Management):  
अमृता सुभाष, संदेश कुलकर्णी (रंगकर्मी)  
घटका गेली, फळे आली (Time Management):  
मृणाल कुलकर्णी (अभिनेत्री, दिग्दर्शिका)

१६ डिसें. २०२३ शनिवार  
मन छंद, मॅदू मकरंद (Hobbies & Brain):  
अच्युत पालव (सुलेखनकार)  
मोह मोह के धागे (Attachment & Detachment):  
धनश्री लेले (तत्वज्ञ, लेखिका)

१७ डिसें. २०२३ रविवार  
आठवण - साठवण (Memory, Cognition, Beliefs):  
गुरु ठाकूर (कवी, लेखक)  
शहाजपण देगा देवा (The Search of Wisdom):  
डॉ. अश्विनी भिडे (गायिका, लेखिका)

वेळ: सायंकाळी ६:०० ते ९:३० | देणगी प्रवेशिका: रु. ५००/- (तीन दिवसांसाठी)  
स्थळ: समर्थ सेवक मंडळाचे पटांगण, गडकरी रंगायतन समोर, तलावपाळी, ठाणे (पश्चिम)  
संपर्क: भारती- ८२९९६८२५६८ (सकाळी १०:०० ते सायंकाळी ७:००) | [mindfestinfo@gmail.com](mailto:mindfestinfo@gmail.com)

प्रवेशिका मिळण्याची ठिकाणे  
आय. पी. एच.- ९ वा मजला, गणेश दर्शन विल्डिंग,  
हरिनिवास सर्कल जवळ, नौपाडा, ठाणे प.  
मॅजेस्टिक बुक डेपो, राम मारुती रोड, ठाणे प.

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# LOVE AND HATE

**" Two sides of the same coin"**



The word "LOVE" comes from Middle English love, luvē, from Old English lufu, from Proto-West Germanic lubu, from Proto-Germanic lubō, from Proto-Indo-European lewb- ("love, care, desire"). In today's world, marriages and relationships are falling apart as easily as a stack of cards. Every day in our OPD, we see clients seeking help because they are either discontented with their marriages, or going through the trauma of heart break. Every individual has his / her own perspective of their companion or partner and his/ her idea is based on his cultural background and ethnicity, experiences, social pressure and somewhat influenced by the quality of relationships between their parents as has been observed by them while growing up.

Research says that in most contemporary societies, the prevailing formula for a happy lifelong romantic relationship/ marriage is a version of Adam and Eve's relationship. That means a monogamous union based on love, in which each partner considers the other the highest priority in life, and expects most of his/her needs to be met within the pair. Building such a relationship is a very demanding task, that requires great dedication.

It has long been recognized that love is a condition sine qua non (love being the only ingredient) which is far from being sufficient for achieving success in a contemporary marriage. Marital research says that commitment to the relationship seems an indispensable requirement and both people in a relationship should consider this as a common project. Also, a common myth about it is to work on the relationship only on the basis of reciprocity; If I get this percentage / share of love, appreciation, acknowledgment, support, I will reciprocate in the same amount that is coming on my plate, because everything has to be fair in love .This idea or thought unnecessary creates lot of special demands in a relationship .

# LOVE AND HATE

**" Two sides of the same coin"**



It is well-known that a significant level of similarity between partners – called homogamy– is associated with marital stability: homogamous couples are more likely to last. But in Indian culture there is still prevalence of arranged marriages and heterogamous traits between two partners still exist.

Research still points out that successful couples must expect a continuous decline of relationship quality until a plateau is eventually reached. This pattern is in accord with the stability perspective of marriage – Marriages that end in divorce are expected to show a steady and uninterrupted decline in marital quality until they finally break

Successful couples must increase their effort over time as marital quality declines, until both feeling and effort eventually approach a constant level. Maintaining a rewarding relationship is always costly in terms of effort: no matter how much effort a partner is willing to put in, the required effort is more demanding. Alas! we fail to put in effort at first because we demand unknowingly that the other partner should take the lead in putting efforts.

Surprisingly, a slight heterogamy in traits is relevant to well-being in any relationship , the level of feeling of love depends not only on the amount of effort supplied but also on its quality, that is, efficiency. Secondly, individual efficiency matters: the most efficient partner has to make more effort. It is just a matter of an emotionally strong partner to take charge of the specific crisis at that particular moment of turbulence in a relationship. Unfortunately, failure to do so results in unhealthy power play dynamics between two partners. The same love is lost and resentment, grudge, dissatisfaction, hurt, anger starts setting in.

As Alford, a scientist proposed, hate is an imitation of love and also a type of relationship with others and oneself. That is, in managing our relationships with others, people are at the same time managing themselves and their psyches. In the context of an individual's love and hate, when the relationship one had developed with a particular partner was destroyed, the romantic love consequently turned into hate. Especially from the perspectives of young couples in romantic relationships, hate is also a reflection of love.

# LOVE AND HATE

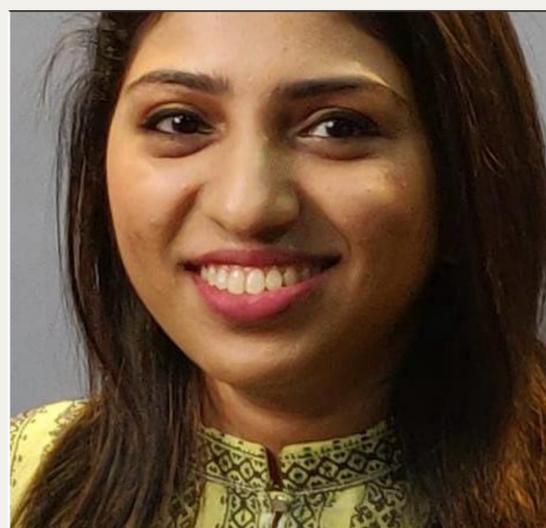
" Two sides of the same coin"



The relationship between love and hate can be explained from different perspectives. Romantic hate may be rooted in romantic jealousy. Emotional jealousy and cognitive jealousy are the constituents of romantic jealousy. Emotional jealousy reflects the anger and fear of the individual in love, while cognitive jealousy mainly relates to the individual's negative attitude to lovers. Therefore, we speculate that it is a lover's betrayal that causes anger and other negative emotions, resulting in hate. Moreover, cognitive jealousy is directly related to relationship dissatisfaction between lovers. Studies have also found a positive relationship between romantic love and jealousy. That is, the more one loves a person, the more sensitive one becomes when encountering threats to the relationship.

Graham and Clark found that individuals who look at a relationship as "all good" or "all bad" have lower self-esteem compared to others. These individuals also have long-term concerns about whether their partners are willing to accept them in a closed relationship. Thus, individuals experience more love and more hatred toward the same lover.

My question to all readers is, 'in what way can we contribute in teaching our next generation about love, relationships, and show them the realistic picture of relationships and emotions which has somehow been blurred by the shallowness of virtual world and intimidating social media presence in their lives?' Can we contribute individually leaving a legacy behind for our future generations to restore their faith in love by nurturing our own relationships?



**Dr. Swaroop Bhatankar**  
**Consulting Psychiatrist**  
**IPH Thane**



# Time Management

Time is a mysterious construct- it is abundant when you look far into its stretch, and limited in the short run. In today's fast paced life, it is a construct that most human beings struggle to manage. Personally, I find the term 'time management' a little narcissistic. Time is so continuous, steady, silent a flow. Us humans have tried to bind it in hours, days, weeks, months and years. Is it because we have engineered clocks, that we think we can manage time? How is it possible to manage something so continuous, so natural, so out of control? That brings us to a fundamental point- When we think about time management, we are really thinking about managing ourselves in a given time. For me, this shift in thinking helps me to focus on the factors within my control, rather than pressurizing myself by thinking that I (a fallible, vulnerable human being, who has limited control over her environment) can "manage" a construct like time, that waits for none, that answers to no one.

We, the people around us, and society teaches us that there are multiple clocks that we have to adhere to. There is a clock to the day, in which we try to fit in a schedule. There are weekly, monthly, yearly, and decade wise timelines to be followed, as well. We decide what to do, how much to achieve, and what to tick mark in these timelines. For example, one may decide to start a YouTube channel, or study, pursue a hobby, get married, travel, have kids, etc. Let us not even go into how expectations for time management can be different for different genders. We are taught that there is a right time for everything, and an appropriate age for it as well. And we all must achieve these milestones in the timeline at the same level of efficiency. No thank you, society, we are not robots!

Now you would argue, isn't keeping time and managing it important? It most certainly is! Personal goals, where given the delicate structure of a meaningful timeframe, get their rightful space to bloom within. Such a time frame, when accepted flexibly, directs our efforts. It isn't an either/or approach about managing time or not. The question is 'how to manage ourselves in time effectively?'



# Time Management

The short answer to this profound question is ‘by creating a rhythm’. A rhythm in thinking, feeling and behaving in a way that suits our timelines appropriately. Note: I refrain from saying “...that fits into our timeline perfectly. We may all have the freedom to prioritize, create detailed, helpful plans for managing our time. But seldom do things go perfectly according to the plan. Managing time, therefore, looks a lot like sailing-trying to maneuver ourselves towards the shore with the help of the current, accommodating weather changes and uncertainty along the way.

This also requires flexibility of thought, asking ourselves the question, ‘Situations around me are not in my control. I cannot demand these situations to adhere to my schedule, even though I would like that to be the case. What can I do to manage myself, given this reality?’

The answer would be varying the speed of our rhythms to adjust to the currents of reality. A rhythm is a rhythm- be it slow or fast. It allows for rest and failure, for it is a human rhythm. It creates space for learning, enjoyment and achievement, for time once spent cannot be replayed. It legitimizes asking for help, and more importantly, accepts that each rhythm can be different, for we all are unique- just like everyone else. As a client once said to me, “Who decided what time it is? Time is free!” Enjoy this freedom, gentle reader- create a clock that ticks to your rhythm.



**Ketaki Joshi**  
Counselling psychologist  
IPH Thane

# घेई छंद मकरंद...



सकाळी सकाळी राहूल देशपांडेच्या घेई छंद ची सुरावट कानावर आली आणि दिवसभर ह्या गाण्याने पाठ सोडली नाही. मनात विचार यायला लागला की कोणाकोणाला काय काय छंद असतात नाही! मी लहान असताना मला वाटायचं की वस्तू जमवणे हा कसला छंद? गाणे, नृत्य, paintings हे खरे छंद. पण हळू हळू कळत गेलं की छंद कोणताही असला तरी आपल्या जीवनात नक्कीच आनंद निर्माण करत असतो. काय नेमकं मिळत असेल मानवाला छंदांमधून?

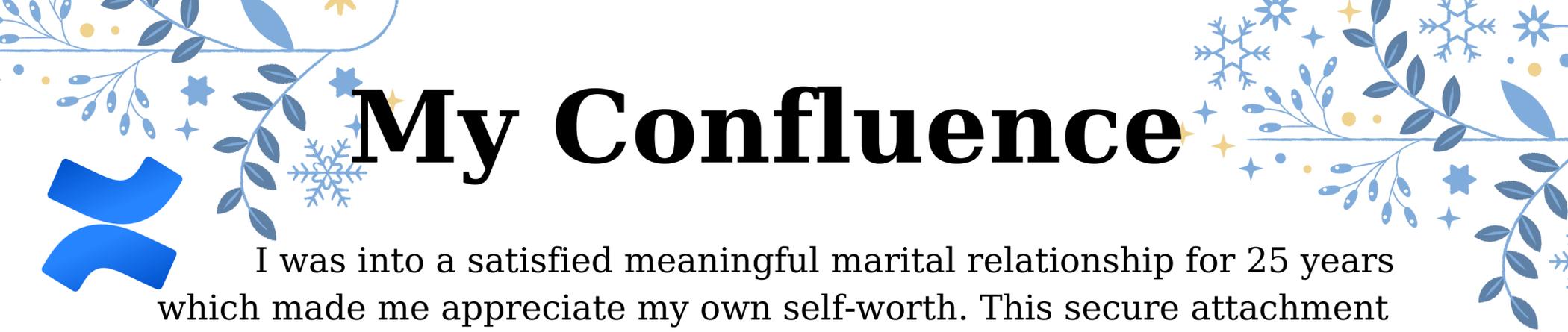
मला वाटतं की ती एक आतून आलेली उर्मी आहे. अगदी अनादी काळापासून माणूस आपले छंद जोपासत आलाय. गुहांमधली चित्रं आपल्याला हेच तर सांगत नसतील? नक्कीच तेंव्हापासूनच हे नैसर्गिकपणे होत असणार. सगळ्या प्राण्यांना छंद असतात की फक्त मानवाला? internet वर surfing केल्यावर कळलं की प्राण्यांना सुद्धा hobbies असू शकतात. फावल्या वेळातला उद्योग म्हणजे छंद अशी व्याख्या पूर्वी प्रचलित होती नंतर ती routine पेक्षा वेगळं काहीतरी आनंद देणारं अशी झाली पण छंदाला आपण एवढ्या मर्यादित व्याख्येत बसवून चालणार नाही. मनाला आनंद देणारं, आपल्या सर्जनशीलतेला चालना देणारं, नवनिर्मितीचा, सृजनशीलतेचा क्षण अनुभवू देणारं कोणताही काम म्हणजे छंद अशी व्यापक व्याख्या आपल्याला आता करावी लागेल. नानाविध प्रकारचे छंद आपण जोपासू शकतो. मला अनेक छंद आहेत जसं की गायन, वाचन असे नेहमीचे पण माझा आवडता छंद म्हणजे computer games अर्थात मर्यादित हां... अनेकांना आवडणारे अगदी शरीराला त्रास देणारे छंद म्हणजे trekking, cycling सारखेंद, वेगवेगळे खेळ, व्यायाम. किंवा कला, autographs किंवा इतर वस्तू जमवण्याचा छंद... पण हे लौकिकदृष्ट्या फायद्याचे नसणारे छंद काय देतात आपल्याला?

छंद आपल्या routine कामाच्या ताणातून मुक्ती देऊ शकतात. नवनिर्मितीच्या क्षणी जे dopamine आपल्या brain मध्ये स्रवत त्याने आपला ताण कमी होतो. वर्षानुवर्ष एकसुरी काम करून मेंदूमधल्या काही केंद्राचं काम कमी होत जातं, छंद नव्याने हे pathways जागे करू शकतात. छंदांमुळे socialisation होतं. आपलं मानसिक आरोग्य चांगलं ठेवण्याचं कामही या छंदांद्वारे होत राहतं. छंद आपल्या जगण्याला एक कारण, एक अर्थ मिळवून देतात. IPH या संस्थेचं मनमेंदू आरोग्य संवर्धन केंद्रही नेमकं हेच करण्याचा प्रयत्न करतंय आणि त्यात सफलही होतंय हे जेष्ठ नागरिकांच्या एकंदर उत्साहातून जाणवतय.

छंदांमधून आनंद मिळणं, ताण कमी होणं हे तर होतंच पण छंद जोपासता जोपासता माणूस जर छंदिष्ट बनला तर? म्हणजेच अति सर्वत्र वर्ज्यते हे लक्षात घ्यायलाच हव. छंद, आवड जोपासण ही गोष्ट करता करता त्याची मर्यादाही आखून घ्यायला लागेल. छंदातली उत्स्फूर्तता जपत त्याला एका छानशा चौकटीत किंवा कोंदणात रमवावं लागेल तरच छंदाचा आनंद लुटता येईल आणि एक आगळंवेगळं समाधान मिळत राहिल.



वैदेही भिडे  
Admin Head,  
IPH Thane



# My Confluence

I was into a satisfied meaningful marital relationship for 25 years which made me appreciate my own self-worth. This secure attachment made me feel safe, stable & secure. There was no fear of being on my own as there were mutually understanding appropriate, set boundaries too. I had stopped craving & wanting for a brand-new sari or a piece of jewellery, it was long that I had understood that these did not guarantee happiness. Although attachment to material things were extinct, but those with relationships still remained.

My terminally ill husband had mastered the trick in his journey. He was enjoying every bit of his remaining moments; a dance jig here, watering & talking to the plants, connecting to his old school friends, enjoying the art of rangoli.... list is endless. Was he attached to life?? NO, not at all .... he had "just let it go". He was completely in the present moment neither in the earlier morning pain nor in tomorrow's challenges...he was just in the here and now!!! Maybe he had learnt to be detached to his bodily pain and the impending sad moments too.

Loss of a spouse put me back in a spot where I realized that however secure the attachment is, it can cause immense anguish & emotional dependency. I was advised to learn to be detached & to 'let go' of the past. But how do I do that? The only way for me to be detached was to be attached again; not to relationships but to my work, my education, acquiring knowledge, pursuing my creative passions. The more I saw myself attach to these, the more I learnt to be detached to the loss. I became aware that detachment is neither a feeling of hatred /anger / indifference/ nor being un-empathetic. It simply means practice of equanimity that is devoid of emotions.

It was past 3 years. Regardless of keeping myself busy, the vacuum for a human connect still remained. I asked myself whether I wanted to go through all the pain of attachment once again. The answer, obviously, was 'No!!!' However, I realized I was not happy with an additional qualification or a whole lot of more experiences of being "free" . My mind began to go back & forth inspecting my own self.

As a little child I was attached but not to something very obvious like games, toys, siblings ,parents or friends. All that I was attached to was my creator Himself. I felt solace there, one can say detached to the world around me.....if you ask me how it felt? I was happy in the world of my sacred imagination.

# My Confluence

I remember as a parent how I would feel responsible if my son wouldn't score well. I have to admit here that his little successes would also provide me with a sense of accomplishment. Which retrospectively appears to be nothing but attachment.

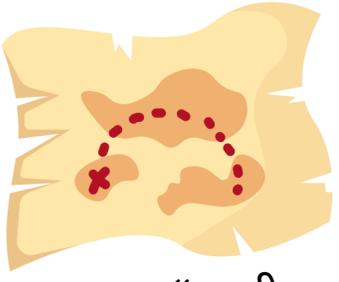
But again, as my little Learning Disabled grew up and became independent, I could see the detachment coming again, focused only on teaching him creative academic & life skills, but letting go his mark sheet with it's not so good consequences.

It's five years since my remarriage, and I am more settled now in terms of my (de)attachment journey. Today, I have learnt to be 'detachedly attached'. In other words, the feeling of 'ownership' is eliminated & replaced with a feeling of 'custodianship'(as it creates a sense of detachment with a pure sense of love). This helps me maintain balance in the midst of a stormy life challenge and navigate the high & low tides of life. I know this will take me safely to the banks of peace.

In the midst of a counseling session where we were discussing the connectedness in one's thoughts, emotions & behavioural consequences, my client remarked, "Thanks to you Ma'am, I feel much better." He asked, "Have you read the Bhagvad Geeta? The path we are discussing is just like Lord Krishna telling Arjuna to focus on his efforts without dwelling on the fruits". I admitted that I hadn't read the holy scripture yet, but we discussed how his thoughts can transform him. Attachment is not inherently negative but attachment that leads to dependency and suffering is what we are warned against.



**Mrs Pratima Naik Kini**  
**Senior Psychologist**  
**IPH, Thane**



# आठवणींचा खजिना



“हल्ली ना काही आठवणीतच राहत नाही”, “आयत्यावेळी गोष्टी विसरते कशा मी!”, “एकदा ना, हिच्या काही लक्षात राहिलं कि विसरतच नाही ही”, “सतत तेच-तेच आठवून त्रास नाही का होत तुला?”

आठवणींबाबत आपण रोजच्या आयुष्यात किती वेगवेगळे दाखले देत असतो, नाही का? एखाद्या प्रसंगाची आठवण सतत येत असते, तर कधी कितीही प्रयत्न केला तरी आठवण विसरता येत नसते. खरं बघायला गेलं तर हे आठवणींचं गौडबंगाल नक्की काय असतं हे आपल्याला नेहमीच लक्षात येतं असं सुद्धा नसतं. कधी आठवण म्हणून नुसता लक्षात राहिलेला प्रसंग असतो, तर कधी प्रसंगांसोबत विविध भावना जोडल्या गेलेल्या असतात. खरतर अगदी वैज्ञानिक भाषेत सांगायचं झाल तर आठवण म्हणजे आपल्याकडे आलेली माहिती समजून घेणे आणि आपल्या मेंदूच्या ठराविक कप्प्यात ती साठवून ठेवणे. पण अनुभवताना या आठवणींचे किती विविध कंगोरे जाणवतात आपल्याला.

अनेकदा आपण या आठवणींचा खजिना स्वतःजवळ ठेवतो खरा, पण खूपवेळा जाणवत राहत कि याची म्हणावी तशी मदत होतच नाहीये. आठवणी मदतीसाठी आपण सांभाळतच नाही पण खरंच काहीवेळा आपल्याला आठवणींचा किती त्रास होत असतो, पण केवळ आपल्या आठवणी म्हणून आपण त्यांना घट्ट पकडून ठेवल असत. अशा वेळी घटनेपेक्षा त्या आठवणींसोबत जोडल्या गेलेल्या भावना जास्त intense असतात. आणि जेव्हा जेव्हा आठवण परत येते, तेव्हा तेव्हा आपण त्या भावना परत अनुभवत असतो, आणि आपला भावनिक त्रास वाढतो. अशावेळी आपली भावनिक management चांगली असेल तर, आयुष्यातल्या अनेक घाटांचा स्वीकार आणि त्यामुळे भावनिक त्रासाची होणारी better management यांनी खरंच किती मदत होईल, ना? म्हणजे आठवणीत फक्त घटनांची मजा नाही, तर भावनांचाही तेवढाच सहभाग असतो की.

अनेकदा आपल्या स्वतःच्या आठवणीत आपण रेंगाळत सुद्धा जातो. म्हणजे, विषय कुठलाही असो, परिस्थिती काहीही असो, आपल्या स्वतःच्या आठवणींना उजाळा दिल्याशिवाय आपला दिवस काही जात नाही. आमच्या ओळखीत एक असेच काका होते. लहानपणी सगळी मुलं एकत्र जमली, कि मुलांबाबतचा कोणताही विषय असो, काका नेहमी त्यांच्या बालपणीच्या आठवणींना उजाळा देत बसत. कधी त्याच कौतुक वाटे पण अनेकदा कंटाळाही येई. पण काका आपला हेका काही सोडत नसत. दुसऱ्या कोणी काही वेगळा विषय काढला कि काका त्या विषयाबाबतच्या त्यांच्या आठवणी सांगत बसत.

मग हळू हळू लक्षात यायला लागलं कि, त्या आठवणी 'त्यांच्या' होत्या. त्यांच्या मालकीच्या होत्या. त्यामुळे माझ्या बाबतच काहीतरी सांगावं असं काकांना सतत वाटत राही. आपलंही होतं की अस कधी कधी. खरंतर अनेकदा! स्वतःच्या आठवणी सांगणं फार आवडत सगळ्यांना. पण अशावेळी मनात प्रश्न येतो की, ती आठवण स्वतःची identity म्हणून बघण्यापेक्षा आपल्या आयुष्याचा किंवा अस्तित्वाचा एक भाग म्हणून बघता येईल का?

माझ्या वाचनात अनेकदा आलं की, आठवणींकडे आपला एक भाग म्हणून बघितलं तर त्यातील गुंतागुंत कमी होते आणि त्याचबरोबर असलेल्या क्षणाचा अजून सुंदर उपभोग आपण घेऊ लागतो. "माझ्या" आठवणीत सतत गुंतलेली मी, माझ्यासमोर असलेल्या क्षणाचा कसा आस्वाद घेणार आणि त्यातून नवीन आठवणी या पूर्णत्वाने तयार होतील का? खरंतर नाहीच. म्हणजेच असलेल्या क्षणाचा पूर्ण आस्वाद घेणं हे सुद्धा आठवणींची घडी बसण्यासाठी गरजेचं असणारच की. मानसशास्त्रीय भाषेत यालाच 'mindfulness' म्हणतात. If you are not mindful in the present moment, how will you start building some precious memories? यांत फक्त mindfulness नाही, तर त्यासोबत ती घटना किती महत्वाची आहे, माझे त्या घटनेबद्दलचे विचार, एखादी कृती असेल तर तिचा मी सातत्याने केलेला अभ्यास या सगळ्याचा समावेश असणारच, पण सुरुवात करताना आपण घटना अनुभवताना पूर्णपणे असणं किती महत्वाचं आहे.

# आठवणींचा खजिना



या आठवणींकडे स्वतःचा एक भाग म्हणून बघितलं तर, त्यातील अजून छोटे छोटे महत्वाचे भाग आपल्याला दिसू लागतील आणि आपल्या आठवणींचा कडवंचीत विस्तृतदृष्ट्या इतरांसाठी पण उपयोग होऊ शकतो. अनेकदा support groups मध्ये मी बघते, प्रत्येकाची एखाद्या घटनेबद्दल आठवण असते. पण फक्त 'माझा त्रास' म्हणून न बघता, support group चे सगळे members त्याच्याकडे आपल्या भावनिक प्रवासातील एक भाग म्हणून बघतात आणि एकाच्या आठवणीतून अनेकजण काहीतरी शिकून जातात. त्यासाठी प्रत्येकानी त्याच प्रसंगातून जायची गरज नसते, प्रत्येकाची आठवण एक समान असायची गरज नसते. पण आठवणींकडे त्रयस्थ म्हणून बघताना, मग त्यात भावना दिसायला लागतात, विचार, कृती दिसायला लागतात. आणि या काही वैयक्तिक गोष्टी नसतात तर खरंतर सामान्य प्रत्येकजण अनुभवतो अशा गोष्टी असतात. म्हणजे माझ्या आठवणीतला 'मी' गेला की उरते ती फक्त आठवण, आणि मग त्याच्यातून मी हि शिकते आणि बाकीचे सुद्धा संदर्भ म्हणून वापरते. Carl Rogers या प्रसिद्ध मानसशास्त्रज्ञाचा एक मस्त quote आहे या बाबतीत : 'What is most personal is most general.'

याचबरोबर दुसरी गंमत असते- आपल्याला नेहमी सवय असते आठवणींचे evaluation करायची. म्हणजे माझ्या आठवणी चांगल्या का वाईट याचा कथ्यकूट करायची खूप सवय असते. आणि त्यातून आपला emotional disturbance अनेकदा वाढतच असतो. आठवणीच्या अशा परीक्षणात जाण्यापेक्षा त्यांचा आयुष्याचा तापदायक किंवा आनंददायक भाग म्हणून बघावं, तर आपला या आठवणींचा विनाअट स्वीकार (unconditional acceptance) वाढेलच की. त्या आवडल्या पाहिजेत याची गरज नाही, पण त्यांच्या स्वीकाराने आपला आठवणींचा खजिना भावनिकदृष्ट्या समृद्धच राहील.

अल्बर्ट एलिस च एक छान वाक्य आहे. " You accept things because of their existence and you like things because they have likeable traits."



मृण्मयी अग्निहोत्री  
Counselling Psychologist  
IPH Thane



# Facets of Wisdom



‘Experience is the father of wisdom’- this statement reminded me of a story I had heard long ago. A twenty- five year old Manav is anxiously waiting outside the ICU. His father is put on life support for more than a month. The doctors are not giving definite direction regarding his father's recovery. They say that the family has to take the decision whether to put him off life support. The son is confused. All this is observed by one dhoti-clad uncle since last few days. Uncle’s wife is in ICU post surgery.

Uncle decides to have a word with Manav, “I have seen you anxiously waiting for your father to recover. Doctors give their report and opinion every day. I can see that having a dialogue with them is not helping you understand your father’s condition.”

Manav confirmed uncle's observations. "The doctors say life support can be given till we family decide to put it off. They are not sure if this life support will ever bring him back of life. How can I remove the life support and kill my father?" Manav had tears in his eyes. Uncle patted his shoulders and said, “Do you know what us villagers believe? A human is alive in the real sense if his nails, beard, and hair is growing. Why don’t you check if this is seen on your father’s body. That can give you the signal if your father wants to continue living in this world or embark on his journey further.”

Manav had a spark in his eyes. I don’t know what decision Manav made, but he must have definitely got some direction.

Friends, many times we experience dilemmas, get stuck and find answers in unexpected quarters of life. These inputs from people come from their wisdom. These answers may not be found in problem - solving or management text books. Most of our traditional practices are based on centuries old wisdom. Wisdom is the ability to make sensible decisions and judgements from knowledge or experience.

I was curious to understand this process of being ‘wise’. Is there any training to be wise or what is the recipe to be wise? With these thoughts, I decided to look up on the internet. I got some very interesting facts about wisdom. I would like to share some of them with you-

# Facets of Wisdom



Jeste-Thomas Wisdom Index' gives a list of seven components – self-lection, pro-social behaviors (such as empathy, compassion and altruism), emotional regulation, acceptance of diverse perspectives, decisiveness, social advising (such as giving rational and helpful advice to others) and spirituality.

You all will agree that the Uncle in our story has incorporated all these factors in the observation that he shared with Manav. Before talking to Manav, uncle observed, reflected on the situation and then had a word with Manav. He was very empathetic while talking to Manav. He reflected on the anxiety and dilemma that Manav was going through. Uncle stated the facts and did not label anyone including the doctors for giving a wrong or confusing picture. As his emotions were regulated, he could pass it on to Manav. These thoughts go very smoothly. At the same time he did not force his thoughts on Manav, leaving margin for the fact that Manav can have a different attitude. Uncle's suggestion was based on his experience in life and his important, pertinent observations. At that moment this dialogue with uncle must have been a very important guiding force for Manav.

Friends, the above points clearly show that one need not wait to be old to get wise. Old age doesn't guarantee wisdom, does it? If one decides, one can definitely inculcate these facets in one's personality. This willingness to change and enrich your life in itself will prove the streak of wisdom in you.

Best wishes for embarking on the journey of being 'wise'!

Reference

Retreived from: [Can seven questions determine how wise you are?](#)



**Dr. Savita Apte**  
**Senior Clinical Psychologist**  
**IPH Thane**

# Upcoming Workshops

## IPH Thane-



**The Institute for Psychological Health presents two unique learning programmes:**

### 1. Mind, Life, Vedanta and Buddha:

Exploring links of Cognitive psychology, Rational Emotive Behaviour Therapy with ancient wisdom in the goal of this learning program. Modern neuroscience aligns with Indian philosophical schools, such as Advait Vedanta and Buddhism (Thervada and Mahayan), is an area that can widen the horizons of practicing mental health professionals, students of psychology as well as philosophy.

The course will be facilitated by Dr. Anand Nadkarni, a mental health activist. He has been active in the field of mental health for over four decades and is a student of all the scientific and philosophical streams listed above. He has been practicing and sharing the unified holistic viewpoint in his practice with individuals and society.

#### Dates:

8th, 9th, and 10th of March 2024, 29th, 30th, and 31st of March 2024 13th and 14th April 2024

Timing: 9.30 a.m. to 5 p.m.

### 2. Principles and Practice of REBT.

This is a rigorous learning programme that focuses on applications of Rational Emotive Behaviour Therapy in day to day efforts for individual development. In the words of Dr. Albert Ellis (the creator of REBT), one needs to 'Realize' oneself before one reaches to help others. This course is open to all, including Mental Health professionals who want to imbibe the principles of rationality in their personal lives.

This course will be facilitated by Dr. Anand Nadkarni, a practicing therapist of REBT for the last three decades, and Dr. Sukhada Abhiram (a consultant psychiatrist and fellow supervisor, Albert Ellis Institute in New York).

#### Dates :

26th, 27th, and 28th of April 2024 10th, 11th, and 12th of May 2024 1st and 2nd June 2024

Timing: 9.30 a.m. to 5 p.m.

# Upcoming Workshops

## IPH Thane (continued)-



### Common Instructions :

- The maximum number of participants for each course will be 30.
- One can enroll in a single or both courses.
- The training charges are to be paid to the IPH Learning Centre.
- Fully paid registrations will be considered valid. Before 15th January 2024, Rs. 25,000 per course.

Before 15th Feb 2024 - Rs. 30,000 per course, Before March 15, 2024, Rs. 35,000 per course.

- The charges include actual training with training material including all PPTs, stationary, breakfast, lunch, and two teas, as well as decent training facilities.
- For registration and more information Contact : Vaidehi : 9137783243  
Sandhya : 9870115693

### • Payment Details :

Bank Name : TJSB Sahakari Bank Limited

A/c No. : 003110100071038

Branch : Naupada Thane IFSC Code of bank : TJSB0000003

Full name of beneficiary: IPH LEARNING CENTRE Account Type : Savings

Email us the Transaction details on [accounts@healthymind.org](mailto:accounts@healthymind.org) or [iphthane@gmail.com](mailto:iphthane@gmail.com)

- The venue will be IPH premises in Thane.
- All participants need to understand and converse in Marathi, although the predominant language of presentations will be English. Knowledge of Marathi is advisable, as some reference material is also in Marathi.

# Upcoming Workshops

## IPH Thane (continued)-

- Basics of REBT ( Online Batch) -18 to 21st January 2024

## IPH Pune

- Man Mast Magan - 27th December 2023 at Niwara, Pune
- Aptitude Testing on 20th Jan 2024
- ABCD OF REBT 6th and 7th Jan 2024



## Tridal Hangout Cafe, Thane

- Learning and maintaining skills - December 2023  
(Dates to be announced soon)

# Upcoming Workshops



## Aakalan- The Learning Centre for IPH Thane

- Understanding Intellectual Disability- 15th to 21st Jan 2024, Hybrid Mode(five days online, two days weekend skill practice offline)
- Psychometric Assessment skill training workshop on Rorschach ink blot test 15th to 18th Feb 2024 (two days online, two days offline skill practice)
- Counselling Microskills training workshop- 11th- 15th March 2024 (online)

## Workshop for mental Health professionals and students in Pune

- Counseling Skills - 26th to 29th December 2023





# IPH Thane



Launched on 23rd March 1990 with humble beginnings, IPH today is a colossal unique NGO with its premises in Thane and Pune. It operates a number of Support groups & Developmental groups along with services ranging from a full fledged Audio Visual Unit to a Telephonic helpline and its independent Learning Centre. IPH believes in an 'Umbrella approach piloting varied services & being holistic in mental health. IPH functions at all three levels namely in-house work with individuals with problems & their care givers, Community outreach programs on awareness building and Industrial Training workshops. In pursuit of its goal, IPH would like to consider itself as a laboratory of community mental health, a place where competent service, community participation and creative education go hand in hand. IPH has been conducting innovative programs and projects in the field of mental health over the last 33 years. Our Mission : Mental Health For All

Clinical Staff

70+

Non Clinical Staff

50+

Volunteers till date

150+

Clients treated till date

85460+

Charity OPD

4484+

Maitra Calls attended  
successfully

17296+

# Tridal Hangout Cafe



The Tridal Hangout Cafe (THC) is a vision to create a space that shall function as a 21st century rehabilitation programme for persons well on their way to recovery from a slew of mental health issues, a senior citizen activity center, and a satellite center for clinical services provided at IPH. It shall function as a stepping stone, guiding people to gracefully navigate themselves and transition into the outer world. The hangout cafe infrastructure shall offer various activities, and resources in the form of professional psychiatric and counselling services, books, audio visual material, arts based activities, that shall fulfill a therapeutic purpose for our vision; Thus, offering the unique confluence of individual space, structured programme, and professional help. Along with destigmatization of mental health problems, the Tridal Hangout cafe shall serve as a non-judgemental place for persons to interact, build skills, and provide healthy social support.

Clinical Staff

6+

Non Clinical Staff

3+

NPNC Members

49+

THC members

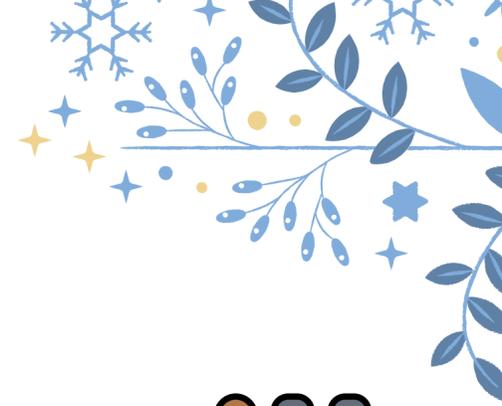
7+

Clients treated till date

167+

Charity OPD

7+



# IPH Pune



23rd March 2018 was an eventful day in the history of IPH with the launch of its Pune Centre. Pune is now a growing educational hub with Cultural diversity & its own challenges. Its a blend of increasing population of young students, professionals and senior citizens along with psychiatrists in clinical practice. It was essential to have a team approach and participation of volunteers too. There was felt a need for a laboratory that will promote mental health and help in alleviating symptoms of mental disorders. IPH has developed a rich network in Pune city within two year of its functioning.

Clinical Staff

18+

Non Clinical Staff

10+

Volunteers till date

30+

Clients treated till date

17009+

Charity OPD

689+

# IPH Mindlab Nashik

IPH Mindlab is a collaboration between IPH Thane and Kulkarni Nursing Home, Nashik. Since October 2020, Mindlab has been working with the community on different levels. Initially, we started with psychometric assessments, but now different programs related to mental health are being conducted. Eg: support groups, sensitisation programs, film clubs. Along with this, we have also started counseling. We have been receiving extremely warm responses from citizens for all community programs that took place throughout the last two years.



Number of Assessments  
Conducted

532+

Number of clients  
seeking counselling  
services

95+

## AVAHAN IPH YouTube Channel

AVAHAN is a Audio Visual Department of an NGO - Institute for Psychological Health, Thane. Which basically does the Audio/video documentation including In house Film making documentary making, events and programs held in or by IPH, Thane.

Current number of  
subscribers-

167902 +

Views so far-  
3.1 million

# Photo Gallery



**"Sukhsopan"  
inaugural  
program in  
Pune**



**Pradnya  
Parisar  
Prakalpa  
Training in  
Pune**



**Tridal Diwali  
exhibition at  
IPH Thane**

# Photo Gallery



←  
**Parbhani Vedh  
2023**

→  
**Nashik Vedh  
2023**



←  
**ABCD of REBT  
workshop IPH  
Pune**

# Photo Gallery



←  
**IPH MindLab  
Nashik  
completed 3  
years**

→  
**ASMI project  
anniversary event in  
Thane**



←  
**mind  
Feast  
preparati  
on in  
Thane**



एकच वाट....दमवणारी,  
आणि थकवा शमवणारी.  
एकच वाट....अडचणींची,  
उत्तरे मिळाली की उताराची.  
एकच वाट....खरखीत,  
पण आशेने झालेली उल्हसित.

एकच वाट....परीक्षा घेणारी  
पावलापावलांवर दिलासा देणारी.  
नेम एकच, थांबायचं फक्त,  
विसावा म्हणून.  
सुस्तीमध्ये न अडकता,  
ताजी, ताजी शिदोरी घेऊन,  
निघायचं नव्या दमानं.

कुठे नेणार ही वाट....?  
आहे ठाऊक तुला ?  
छ्या छ्या....  
अंधुक कल्पना आहे,  
पण उरलेली जबाबदारी,  
तिनेच उचलली आहे....  
सातत्याची दाद म्हणून.

- डॉ. आनंद नाडकर्णी





# **And the journey continues.....**

## **Credits :**

Editorial Team- Pratima Naik, Vaidehi Bhide, Mrunmayee Agnihotri,  
Ketaki Joshi

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[emanas.newsletteriph@gmail.com](mailto:emanas.newsletteriph@gmail.com)