

Ref: STL / REG-33 & 47/Newspaper Publication/ BSE/ NSE/ 2021-2022/14

Dated: 22nd May, 2021

To,
Department of Corporate Services,
BSE Limited
Phiroze Jeejeebhoy Towers, Dalal Street,
Mumbai – 400 001

To,
Listing Department,
National Stock Exchange of India Limited
C-1, G-Block, Bandra-Kurla Complex
Bandra, (E), Mumbai – 400 051

BSE Code: 541163; NSE: SANDHAR

Sub: Copy of Published Audited Results

Dear Sir/Madam,

Please find attached herewith the copy Audited Standalone & Consolidated Financial Results for the quarter and year ended on the 31st March, 2021 as published in requisite newspaper as per the requirement of Regulation 47 of the SEBI (Listing Obligations and Disclosure Requirements) Regulations, 2015.

Kindly take the same on record.

Thanking you,

Yours Faithfully,

For Sandhar Technologies Limited


Komal Malik
Company Secretary &
Compliance Officer



Encl.: As above

Sandhar Technologies Limited

In Haryana villages, Covid patients wait for doctors

Lack of medical staff and reckless behaviour fuelling Covid-19 surge in the hinterland

NITIN KUMAR
Rohtak, 21 May

A few days ago, Rohtak Kundu was taken to a private hospital in Bahadurgarh, 68 km from his home at Titoli village in Haryana's Rohtak district. The 43-year-old died of Covid-19 this week — due to a lack of timely medical attention, according to his relatives.

Titoli has a Covid care centre equipped with oxygen cylinders and concentrators, and medicines. Then, why wasn't Rohtas treated at his own village?

He simply didn't have a choice.

It's a reality that reflects the state of health infrastructure in the rural hinterland.

The Covid care centre in Titoli does not have a single doctor, nurse or any medical staff. Its only resident is a security person, who zealously guards the medicines and equipment. The Covid facility is alien to patients, although the village has reported over 100 Covid-19 cases and 60 deaths in the last one month.

"The administration had assigned a *vaid* (ayurvedic practitioner) to this centre after

doctors refused to take up the job. However, the *vaid*, too, has not shown up," says Aakash Kumar, the guard.

Titoli is not an exception. Just 15 km away is Nindana, Chief Minister Manohar Lal Khattar's native village that has a population of 1,500-odd people and reported a spate of infections with more than 50 Covid deaths so far. It has witnessed at least 70 cases during the second wave, say officials. But no patient has gone to its Covid care centre to seek treatment.

"It does not have a doctor," says Rishi Ram Pandit, a 78-year-old farmer in Nindana.

It is the same story in the neighbouring district of Jhajjar. In Badli village, which has a community health care centre (CHC) doubling as a Covid hospital and vaccination centre, over 60 people have died following Covid-like symptoms.

A crowd outside the CHC is demanding that their Covid-positive relatives be admitted. But it is yet to admit any patient, citing lack of medical staff.

"We only have five doctors here. To admit patients, we need more medical staff," says Priya,



PHOTO: NITIN KUMAR
Villagers insist that maintaining *bhaichara* or brotherhood is more important than social distancing

a doctor who is busy testing people and offering consultations.

According to the Ministry of Health and Family Welfare's "Rural Health Statistics 2019-20" report, an average of 171,779 people are covered by a CHC.

Asked about the non-functional Covid care centres, Anil Birla, chief medical officer-Rohtak, says: "We can admit only those Covid patients who have opted for institutional quarantine after testing positive. There is no provision to admit those who had declined institutional quarantine earlier."

Birla adds that these centres do not have permanent doctors, but doctors visit once a week.

"Since May 15, around 10 Covid care centres are being started every day, with the plan of setting up such facilities in all 148 villages of Rohtak district," says Birla. However, he conce-

des no patient has been admitted to any of these centres as yet.

Chief Minister Khattar recently promised that every village in Haryana would soon have a 30-bed Covid care centre, along with an ambulance each. However, there has been no word on ensuring the availability of doctors at these centres.

Repeated calls to health minister Anil Vij went unanswered. Though the lack of health staff is hampering Haryana's fight against Covid-19, villagers, too, aren't taking the pandemic seriously. After cremating Rohtas, his relatives and neighbours were seen sharing a hookah, flouting all forms of Covid-appropriate behaviour.

"*Kimm na honda* (nothing will happen)," says 82-year-old Hawa Singh, who believes that the vaccine shots are behind the

rise in Covid-19 cases.

It's a Herculean task to convince people to get vaccinated, feels Vikash Kinha, a social worker who is helping Covid patients. "They are more afraid of vaccination than of contracting Covid, which, they say, is nothing but normal flu."

Misconceptions spread like the virus here. For instance, some believe the testing of 5G telecom network is responsible for the surge in deaths. "5G towers are behind all this. We had requested the district collector to stop the telecom network for 15 days. He said he would look into the matter, but did nothing," complains Jaipal Singh, an elder in Titoli.

When questioned about not following social distancing, villagers in Rohtak and Jhajjar defiantly insist that maintaining "*bhaichara* (brotherhood)" is more important.

Sitting with a group of four men sharing a hookah, Deepak Bhardwaj, a 24-year-old trainee civil judge in Nindana, says: "We don't usually go out of our village, so chances of us getting infected are low. These are my brothers. We live and eat together. So we don't have anything to worry about."

According to Suman Mor, co-author of a comic book, *Kids, Vaayu & Corona*, and chairperson, department of environmental studies, Panjab University, it is better to educate children about the coronavirus and take their help to educate adults in turn. "Adults usually don't heed advice and keep defying social distancing and other norms."

On Thursday, Haryana reported 124 Covid deaths, taking the toll in the state to 7,205. It also recorded 6,457 new infections, with Rohtak and Jhajjar accounting for 196 and 350 cases respectively.

BOOK REVIEW

The all-too-familiar Mahatma

SHREEKANT SAMBRANI

"The life of [Mahatma] Gandhi... is... one of the most widely studied and written about... The man himself left an ocean of words, and generations of scholars can delve into them, deconstructing old theories and forming new ones," I had observed in my review of Ramachandra Guha's magisterial *Gandhi before India* in 2013. So why should this addition to Gandhiana be of interest to this reviewer? First, it claims to be a (reconstructed) autobiography of the early years of a man now dead for close to three-quarters of a century. The second is the pedigree and the credentials of the person who has "edited" it. Gopal Krishna Gandhi is the grandson of the Mahatma and C Rajgopalachari. He has been a civil servant, secretary to the President of India, High Commissioner to South Africa, Governor of West Bengal, candidate for vice president of India, besides being a man of letters. They don't come more blue-blooded and qualified than this luminary of liberalism in India.

Any serious student of Indian political history would not be unaware of *My Experiments with Truth*, the Mahatma's true autobiography. The idea of using some of the Mahatma's words from other sources and those of his biographers to flesh this out might sound intriguing (as it did to the publishers) at a first hearing, but turns out to be not quite so upon reflection. *Experiments* ends in 1921 and the present volume a little earlier, in July 1914, when the Mahatma left South Africa for the last time. So we have no greater coverage in time. The main reason this volume ends

in 1914 is that after his return to India, the Mahatma's life was virtually the stuff of newspaper headlines and many interviews and representations. He had practically no existence that transcended these very public stages.

Further, the list of sources that Gopal Gandhi provides — Prabhudas Chhagandas Gandhi, who ran a journal called *Honeycomb* from the Sabarmati Ashram, the Mahatma's two early non-Indian biographers, Joseph J Duke and Millie Polak, and his two secretaries, Mahadevbhai Desai and Pyarelal — all obviously so in awe of the Mahatma that their accounts and interpretations are hardly likely to be different from the non-official "Mahatma" line. In today's terminology, they could be considered *bhaktis*.

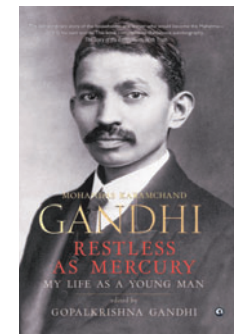
The futility of this project lies, therefore, in both the absence of alternative sources and the time period. I am sure I was not alone in checking whether there were different versions of the two most critical and interesting events of this time: The Mahatma being with his wife Kastur as his father lay dying and his unceremonious disembarkment from the first class compartment at Maritzburg. This volume treats these events with the same taciturnity as *Experiments*, as the other sources had no independent knowledge of them.

Eighty per cent of the book covers the

Mahatma's sojourn in South Africa. Here his own account is embellished by those in other sources, not different but stretched out, sometimes to the point of being boring. Thus, we have what, say, C F Andrews drafted, how the Mahatma summarised it in his various cables and representations, how the final wording emerged, all pretty much the same with minor variations, of little interest to the reader more than a century later. The same is the case with the many speeches and addresses.

This regurgitation is to be compared to several independent studies, most notably two: Guha's *Gandhi Before India* and Joseph Lelyveld's excellently researched *Great Soul*. Both provide incomparable insights, not mere narratives and are eminently readable.

Thus, Gopal Gandhi failed to select sources as well as time periods that would have held the reader's interest and provided material for other analysts. One area where this does not happen, at least in part, is the Mahatma's relations with his family and those with whom they stayed. In July 1913, Jaykunvar Mehta, who stayed at the Phoenix farm, had "destroyed her chastity", and Manilal, the Mahatma's third son, was the partner in that "crime". The Mahatma put up a show that would surpass any Victorian mother and Millie Polak recorded it in all its tearful details. The Mahatma punished himself with his now customary fasts. Manilal did the same (though he did not marry the maiden). A few weeks later, Kastur chastised her husband for ransacking the drawers containing the girl's belongings. There are also graphic details of meat on Dr Gool's table (the Mahatma's hosts then) which forced him to change his meal hours. I



RESTLESS AS MERCURY: MY LIFE AS A YOUNG MAN: MOHANDAS KARAMCHAND GANDHI
Editor: Gopal Krishna Gandhi

Publisher: Aleph

Price: ₹999

Pages: xviii +380

rather think the good editor inserted these scenes to bring some hilarity to his account.

The Mahatma clearly played favourites among his sons. The second, Ramdas, was the best and Harilal, the eldest, the worst. There is a long excerpt of a letter from the Mahatma to Harilal, which reads him the riot act over a letter he has written, but we never know its contents. In all, Gopal Gandhi confirms that his grandfather was among the worst of autocrats in dealing with his immediate family.

One aspect of the book should cause wonderment to the generation growing up on tweets and WhatsApp messages. The main actors had incredible written outputs, without the benefit of any speed-writing devices or on-line references. And they seemed to have time left over to take care of other worldly matters such as managing farms and ashrams, as also settling family disputes, their own and those of the others. A clear case of work expanding to occupy available time?

In the preface, Gopal Gandhi likens his effort to collecting "original footage" of a film, graininess and all. I rather think this is an exercise in collecting and presenting the rushes, outtakes and all, and with no clear indication of criteria used. Even a neophyte film-maker would hesitate to display in public the results of such an exercise.

TEA WITH BS ► PARESH MAITY | ARTIST

An artist in seclusion

These are dark times but a beautiful new light will shine on the universe, Maity tells Pavan Lall



ILLUSTRATION: BINAY SINHA

Gazdar whose home in Kolkata he stayed in; Sunny and Shobha Bhatia of Gallerie Ganesh; and Katayun "Katie" Saklat, artist and classmate of Bikash Bhattacharya, who helped promote his work.

So has the pandemic helped him become more organised, working a nine-to-five routine, going to his studio in New Delhi like clockwork? Maity says that he was always very disciplined and that when he paints or draws, he mostly works alone. "My studio is almost like my temple for me. Nobody is in attendance there when I'm working."

The world is dark right now. India especially so, with its tally of Covid-19 statistics. How does that impact an artist looking for new worlds in large rooms full of bright paint, empty canvases and windows designed to allow natural light in? Maity says it brings with it a share of doom and gloom that is impossible to exorcise.

But all one can do is look for the light at the end of the tunnel. Hope and optimism is what he is infusing into his work. While his paintings are always colourful and joyous, now more than ever he is creating palettes with brighter shades and luminosity and images that are designed to instantly uplift. The dimensions are larger than before — think 10- or 15-foot canvases, he says. The themes are vibrant landscapes and human figures in harmony.

"Whatever I was trying to do for so many years has become more simplified. More minimalist," he says. "I always wanted positive energy. The object is to bring in more joy manifested through art, and that is what I have strived to achieve for the last four decades."

Art to him, says Maity, "is a system of aesthetics, which is timeless and uplifts humankind to greater heights".

His earlier works haven't been bereft of dark themes, I mention, to which his response is a slow spreading smile. "When you paint night-time scenes, they tend to be dark, and of course one also moves on."

He shares that soon he will be starting work on a pair of circular paintings, something he started exploring a few years ago and which has got popular with collectors.

Maity today may be the critically acclaimed, Porsche-driving poster-boy of modern Indian art but he's also seen hard times. Three decades ago, he'd be astride a bicycle, canvases under his arm, taking his work to show around in Delhi. I ask him about this and he nods, adding that he's worked on a very large outdoor installation of bicycles. "I love bicycles," he says.

He has come a long way from those bicycle days. From top law firms to museums, from hotel lobbies to the homes of the rich and the famous and even the Rashtrapati Bhavan, his works abound. He has been conferred the Padma Shri, the Cartier Award, and scores of other state level and national awards. His works have been exhibited in galleries from Singapore to Switzerland and America to Australia.

Does he ever feel the desire to put the easel aside and take a break? "Not working is unimaginable, but yes I am changing in that I would once make very many smaller pieces, and that's getting rarer," he says. "You need a

certain amount of space to be able to fully stretch the boundaries of what you're trying to say."

As someone who loves the light, he says he hardly paints after sunset. "I'm a day person and once dusk sets in, I stop painting."

This grim period has led many to turn to religion. Maity says he has and continues to be very spiritual. Solitude, nature, and reflections are ultimately where man finds his optimum balance, he believes. To that extent, he needs nothing more than the glimpse of a sunbeam, the shape of a leaf or raindrops glistening in the streetlight to refuel his spirit and recharge his canvases.

"All art, after all, is but an imitation of nature," he says, quoting Aristotle, and goes on to add that "there will be new and beautiful light that will come to the universe and while it may seem like an examination of patience, it will happen".

SANDHAR

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Growth. Motivation. Better Life

REVENUE
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EBITDA
85%

EBT
247%

PAT
232%

*Consolidated March Quarter YoY.

Sl. No.	Particulars	Consolidated				Standalone			
		Quarter ended		Year ended		Quarter ended		Year ended	
		31 March 2021	31 March 2020	31 March 2021	31 March 2020	31 March 2021	31 March 2020	31 March 2021	31 March 2020
1	Revenue from Operations	64,199.62	40,858.05	1,86,356.51	1,94,339.70	54,959.49	33,521.01	1,58,530.80	1,64,002.85
2	Net Profit / (Loss) for the period (before Tax, Exceptional items)	5,273.05	1,449.88	8,921.46	8,754.65	4,794.87	1,202.04	8,547.72	8,092.49
3	Net Profit / (Loss) for the period before tax (after Exceptional items)	5,053.62	1,456.90	7,801.53	7,804.93	4,794.87	1,202.04	8,547.72	8,092.49
4	Net Profit / (Loss) for the period after tax (after Exceptional items)	4,024.31	1,210.54	5,783.36	5,697.88	3,749.48	936.25	6,523.20	6,092.10
5	Total Comprehensive Income for the period [Comprising Profit / (Loss) for the period (after tax) and Other Comprehensive Income (after tax)]	3,790.65	2,156.71	5,408.83	6,661.09	3,627.95	1,725.71	6,123.00	6,826.17
6	Equity Share Capital	6,019.07	6,019.07	6,019.07	6,019.07	6,019.07	6,019.07	6,019.07	6,019.07
7	Reserves excluding revaluation reserves	-	-	74,418.43	70,225.94	-	-	74,654.97	69,735.78
8	Earnings Per Share (Face value of ₹ 10/- per share)								
	1. Basic:	6.69	2.01	9.61	9.47	6.23	1.55	10.84	10.12
	2. Diluted:	6.69	2.01	9.61	9.47	6.23	1.55	10.84	10.12

Note:
a) The above is an extract of the detailed format of Quarter and Year ended 31 March 2021 of Consolidated and Standalone Financial Results filed with the Stock Exchanges under Regulation 33 of the SEBI (Listing and Other Disclosure Requirements) Regulations, 2015. The full format of the Quarter and Year ended Financial Results are available on the websites of the BSE and NSE at www.bseindia.com and www.nseindia.com respectively and on Company's website at www.sandhargroup.com.

For Sandhar Technologies Limited
JAVANT DAVAR
Co-Chairman and Managing Director

Place: Gurugram (Haryana)
Dated: 21 May 2021



