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Artist P. Warden

Just as Aban controls distribution of water, Khordad controls formation of water on earth. Her Hamkars are Star Tir, which produces rain, Govad (the good wind) which directs clouds and Fravardin, herein represented as crystal clear water (in their containers), symbolic of Divine Purity. Water in containers during Muktaḍ Ceremony has the same meaning.

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Editorial

Newspaper is one more of the Firsts scored by the Parsis in India. Mobed Fardoonji Marzban was a man with foresight and courage. He started Bombay Samachar initially as a weekly only, with practically no capital and only 95 subscribers (present circulation 82,000 to 85,000 daily). As Bombay grew to be an important harbour many businessmen from Gujarat settled down here — particularly Gujaratis, Jains, Parsis and Gujarati speaking Mohamedans like Khojas, Memons and Boris. They were interested in the qualities and quantities of cargoes arriving by ocean-sailing vessels and as sea-faring hazards were then high their safe arrivals were awaited with anxiety by businessmen. Fardoonji was keen in appreciating this and supplied necessary information to the business people, with whom Samachar became both necessary and favourite. Fardoonji not only supplied information but helped promote the sale of merchandise. He educated business community to be Advertisement-minded and liberally advertised their goods free of remuneration until they realised the value of advertising and found it profitable to advertise. This also developed a class of Advertisement-minded readers.

Apart from big business Tycoons our community men in smaller businesses and manufactures do not appear to have realised even yet the full impact of Advertisement on promotion of sales and services in which they deal.

The glorious example of Fardoonji Marzban impels me to reserve a couple of pages of Parsiana every month for initiating Advertisement-mindedness in our small traders. Dadar Parsi Colony has compiled a Directory of Parsi businesses but it is a static asset of the community. Business is a flowing and recurring activity and only advertisement can get it going. Advertising in newspapers of wide circulation is so expensive that small business can ill afford it; and even then money spent on advertisement fails to bring in additional business. Though it is true that circulation figure needs to be taken into consideration but what is vital to advertisement is not so much the number as the selection of the medium through which one attempts to reach one's probable customers. May be that a newspaper of small circulation is being read by that particular class of readers from whom a particular business may obtain maximum advantage. Let us start that drive from the third volume of our Parsiana, which

shall begin in November 1966. We hope that our readers will give these businessmen a helping hand. Of course the goods or the services offered through advertisement must be good too.

Employer-Employee Relationship and its impact on productivity is now more of a sociological and psychological study than a statute of rules and regulations of do's and don'ts. Mr. Ratan Sorabji Pochkhanawala, Secretary of the biggest private sector bank in India, namely the Central Bank of India Ltd., throws much light on this ever-recurring problem of the business world everywhere. Mr. Pochkhanawala is competent to treat this subject from his wide experience and many contacts as former head of Bombay State Finance Corporation and his present position in the Bank. Though there is mention of psychological approach to the problem of selection of higher cadre in the interest of better productivity we see no mention of any provision of a psychological unit for research and implementation in his or any other bank. A big institution alone can undertake such luxury of doing good and it is high time that the first private sector bank in India shall take the initiative. Apart from aid to selection a certain number of employees in higher cadre, who are there on merit, and are yet substandard in their output, can be referred to this new unit for normalising them. If such a unit is established the institution will find a number of persons in it who need to be taught a new habit of changing their habits. Let that day dawn.

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Founder

The Bombay Samachar

Established 1822

The Oldest Newspaper in the whole of India

THE BOMBAY SAMACHAR

founded by FURDOONJI MURZBAN

Established 1st July 1822

By M. N. CAMA

ON the occasion of the 145th Birthday of The Bombay Samachar, I, as one most intimately connected with the management and conduct of this newspaper for the last so many years am tempted to put into words my stray thoughts and feelings about this ancient institution. However, it is difficult to write about one's concern, without appearing to be blowing one's own trumpet. I must, therefore, apologise at the outset to the readers and to request them to overlook, if in their opinion what I am about to state appears to be like self-praise for the oldest newspaper which has stood the onslaughts of time and faced several vicissitudes and difficulties in the course of its long career of 144 years.

Its very birth was under great difficulties. As Gujarati types were not available, the founders had to make use of hand-made types which were crude, unequal and of varying sizes. In 1812, when The Bombay Samachar Printing Press was started, there was neither electricity nor steam nor any engine or mechanical power to work the primitive machine. Therefore, judged by the present standards, the result could hardly be called "printing", especially when the types were so crude and unsymmetrical.

The Founder, Mr. Furdoonji Murzban, however made use of this Printing Press to produce the first almanac under the name of The Bombay Samachar Panchang in 1814. This was the first Panchang in Gujarati to appear on the Indian soil. It served the purpose of providing information to the seamen on the sailing ships which plied between the ports, not only of Indian but also of Europe and China. To these sailors, movements of the stars, sun and moon as also the timings of the tides were of vital importance.

The East India Company enjoyed monopoly for trading in India but in 1813 the monopoly was terminated, and the trade was thrown open to all. From 1813, the trade in Bombay started flourishing, so many people were attracted and they settled in Bombay. They were mostly Gujarati speaking, so Furdoonji Murzban took advantage of that position by selling leaflets containing important news and information about Bombay, under the name of Shri Mumbaina Samachar.

After the defeat of Napoleon in 1815, a very serious depression in trade set in, with the result that the trading activity and boom following the termination of the monopoly of the East India Company suffered a serious set back.

In the year 1818, the Peshwas who were the rulers of Maharashtra suffered a defeat at the hands of the British at Kirkee. Thereupon, the administration in Bombay came more or less into the hands of the East India Company, but as their trade monopoly had been terminated, the traders in Bombay took advantage of this change in the political atmosphere and enlarged their business with the mainland.

Furdoonji Murzban was not slow in seizing the opportunity offered by the changed situation and he started the "Bombay Samachar" on 1st July, 1822, thus providing useful information to the commercial communities who were mostly Gujarati speaking.

Sometime thereafter preparations for making a road to Poona through the Bhore Ghat were undertaken and the road was opened for traffic in 1830. Thus Bombay was brought in direct communication with the hinterland and with Maharashtra. It would be noteworthy to mention here that there was no postal

system in the whole world at that time. Postal stamps were used for the first time in England in 1840 and later on, in India, so The Bombay Samachar copies were delivered at different places by hand and not through postal system as is being done at present. There were not many Gujarati speaking persons living abroad in those days, but the few who were there, got their copies by the monthly mail service which was started in 1838. This however was not a Postal Mail Service.

In 1853, G.I.P. Railway ran its first train from Bombay to Thana, a distance of 20 miles. The advantages derivable from the rail transport between Bombay and Thana were not lost to the public or to the Government so they undertook the laying down of the railway line for Poona. The greatest obstacle, however, was the Bhor Ghat which had to be traversed. In 1863, railway line was completed in the Bhor Ghat Section and thus railway communication was established between Poona and Bombay.

There is a mine of information contained in the files of The Bombay Samachar, as all important incidents were reported in its columns as and when they occurred. As a matter of fact, the files of The Bombay Samachar should reveal the history and development of Bombay from a fisherman's village to its present position of importance, as also the changes which took place in England in respect of the reigning sovereigns of the British Government from George III onwards. It bears evidence to political incidents like the 1857 Mutiny, advent of Dadabhoi Naoroji's Home Rule Movement, establishment of the Indian Congress, Mahatma Gandhi's Non-Violent Passive Resistance as also

the final change in the Government from the British Rule to the Indian people.

Its columns also reveal the development of various industries, particularly the textile mills and other concerns which have brought immeasurable benefit to the people of Bombay in the shape of electrical power and in other directions. Its columns also provide information of the munificence of worthy gentlemen and the establishment from time to time of charitable institutions like Hospitals, Educational Centres, etc. In fact, the columns of The Bombay Samachar should provide in detail information about the development of Bombay. The part played by this newspaper is not only that of furnishing information to the people but also for encouraging them by giving publicity to the different acts of charity and benevolent work done for the welfare of the people by charitably minded persons. Articles in The Bombay Samachar led to the establishment of the Parsi Panchayat and other Parsi and Non-Parsi Charitable Trusts.

The progress of printing can be judged from the fact that in 1822, there were hardly 3 Printing Presses in Bombay and one of them was The Bombay Samachar which alone has continued to this day. The others had to close down. In 1867, the number grew to 25, including the Jame-Jamshed started in 1832 and the Times of India in 1861. There were 53 Printing Presses in 1878 and the number grew to 120 Presses in 1900. Today there are hundreds of Printing Presses on this side of India. The oldest, among them, The Bombay Samachar is celebrating its Birthday today.

1st July, 1966.

Zarathushtra: His Message: The Amesha — Spentas: "Haurvatat": (Khordad)

By

MAHYAR BYRAMJI PATEL

"I consider the pursuit, accumulation and perfection of knowledge to be more important than any other thing in all the world, — and the achievement of Self-Realization much more important than all the other benefits of all the worlds put together !"

Ahamâi Anghat Vahisstem Yê Moi Vidvâo Vaôchât Haithim—Mantfrem
Mânthrem Yim Haurvatâto!"

"Unto him, the wise-one, shall come the best, who shall spread my truthful Holy-Word, which leads to Perfection !"

Holy Zarathushtra sang out optimistically when he gave us the venerable Gathas. Throughout their entire contents, we do not come across a word of insoluble despair. Even in moments of utter anguish, we find our blessed prophet lift up His heart in complete trust in Ahura Mazda. He expresses His faith and confidence in ultimate and absolute justice. His tone and expression are such that we cannot withhold admiration for Him and we find ourselves ready and willing to follow this marvellous personality wherever he may lead us. He expresses his monotheistic faith so well in his simple and appealing language. At once He does away with all pretences of grandiose and elaborate ritualism and colourful religious pomp and splendour. When he lifts up his heart and sings mightily, we find ourselves spell-bound by the torrent of sincere and heartfelt expressions that pour out of his lips. His lucidity and spontaneity, as it were, carry

us away. We find no tiresome repetitions and no extravagant words throughout the entire contents of the Gathas, but what we read leaves us pleased with a deep sense of fulfilment, that exhilarates, as it expounds.

The Holy Gathas contain a message that teems with joyous optimism, and there, we find no trace of a God who is to be feared. Even the inflictment of punishment on the sinful contains within itself the hope of ultimate retribution that attempts to redeem rather than destroy. There is no Eternal Hell in the message of the Gathas, and the beloved prophet assures all mankind that we are ever progressing towards a more perfect world, wherein even the least of us shall finally shape ourselves to perfection, when all Evil shall ultimately and utterly be destroyed. There shall neither be death, nor pain, nor sorrow, and that stage of Perfection, called Haurvatat, shall be the final end of all.

Evil, in Zarathushtrian terminology, is not a personality like the Satan, but a propensity. It cannot create, as Good does, and so, whilst the Good is termed as Life, the Evil is simply termed as Not-Life. Good and Evil, as we term them, both emanate from Ahura Mazda, but in reality since **Evil has no existence of its own, it is simply a punitive measure, that in its own way furthers the work of the Almighty God, in as much as, while it punishes, it inculcates the urge to improve.** It is because of this, that whilst the ignorant ones term sadness, misfortune, punishment and the like as Evil, the wise ones term these merely as instructive guidances.

Man started by fearing the elements, labelled these as various gods, and sought to propitiate them with sacrifices. The work of Holy Zarathushtra was to teach man to stop fearing God, to love Him, and to sacrifice Good Thoughts, Words and Deeds to Him. He taught us, that the only beast to be sacrificed to Ahura Mazda was the Beast within ourselves. He preached and lived the Perfect Faith as revealed by Ahura Mazda Himself to His tried and tested Prophet. When Zarathushtra revealed his message of a Perfect World, he disclosed that it was the Will of Ahura Mazda for men to lead happy and prosperous lives, to multiply, to weed out the obnoxious, to reward the virtuous, and to reflect the Goodness of their Maker in all their thoughts, words and deeds. It is un-Zarathushtrian to lead a life of celibacy, voluntary-poverty, to promote non-violent attitudes towards the wicked, to deal in slavery,

to forsake the Good-Creation, to be unhygienic, to refrain from a deep study of All-Creation, not to pursue the quest for truth, not to study and follow the Laws of Nature, not to provide for the deserving, the good and the incapacitated, not to treat all with perfect equality, to be idolatrous, to believe in undeserving redemption, to believe in any human-divinity, to preach falsehoods, superstitions or any other absurdities, to promote fanaticism, strife or go contrary to the benevolent Laws of Nature, to be cowed down by fear or adopt an attitude of tolerant indifference in the face of injustice, and all other similar negative approaches.

Holy Zarathushtra preached Universal Love for all of Ahura Mazda's Good Creation. That should always be the measure of our lives, for then, Illumination and Happiness shall eagerly vie with each other to serve us best, and lead us to Perfection. He dreams of a Perfect World where there is neither pain nor sorrow, neither temptation nor the cause for it.

How often, do we suffer, and then in our inner-most hearts realise the beneficent influence of that suffering? It washes away with its tears our regrets and failures. We all have our shares of the twin sensations of pain and delight, success and failure, happiness and sorrow, triumph and disaster, peace and strife, and all these contrasts bring out all the best in us and if we are so inclined, lead us onwards towards Perfection. This is the condition of Perfection, Haurvatat, towards which we are to travel.

Perfection, Haurvatat is both the Ideal and also its Reward. It comes to a life dedicated to Love and Selfless-Service. It brings with it physical health, well-being and Spiritual growth, and imparts to its votary a Life-Renewed. It implies spirituality and belief in the Soul. The more a man lives in Haurvatat, the more happy he is, and in its final phase attains to the Ideal Perfection, which is Pure Bliss. It unfailingly implies a deep-seated sense of Justice, and an implicit faith in the final triumph of Good over Evil. Philologically Haurvatat means the Good Soul, wherein Hu is the prefix denoting good as in Humata, Hukhta, Huvashta etc.

In the Gathas, Haurvatat is always associated with Ameretat, Immortality, and they are inseparable. They form an indissoluble pair. No part of the Gathas is addressed to either of them singly without the other. Zarathushtra declares that all those who offer willing obedience to him will surely attain to Haurvatat. Zarathushtra pays to Ahura Mazda to grant him the boon of Haurvatat. He declares, that whosoever piously recites the Sacred Formulas dedicated to Haurvatat shall reap the Highest Reward. The fruits of Haurvatat are a blessed existence in both the worlds of the physical as well as the spiritual life, and an assurance of a happy existence after death.

The Gathas hand out a hint at the connection between Haurvatat and the Waters, over which it presides during the later Avesta. In the Zarathushtrian Eschatology, Haurvatat figuratively represents ambrosia that the pious souls receive in heaven after death. The Khordad Yasht is a dedication to Haurvatat, wherein Haurvatat is invoked as the

lord of the seasons and the years. The later Avesta invokes Khordad, which is the later form of Haurvatat, to bring to mankind help, joy, comfort and pleasure, for the righteous, and to help him smite the legions of the demons. The Holy Fire too, grants its munificent rewards to the invoker of Haurvatat. In the final round of **conflict between the forces of Good and Evil, Haurvatat shall smite out of existence the demons of hunger.** However, here, in the later Avesta, nowhere does Haurvatat represent a material personification of the Waters, but it does mean water specifically in its healing capacity for mankind. Khordad, is the lord of the divisions of time, and good men live happy and honest lives through his beneficence throughout the year. Having Waters for his special care, **good men are admonished to make only good use of the waters by Khordad. The Waters of Khordad bring fertility, prosperity, plenty and purity to all.** It is priceless precious, as all life would cease to exist without it. Spendarmard owes its fertility, and Amardad owes its abundant fruitfulness due to it. Excessive eating and immoderate drinking displease him. **Its adversary, the demon Tairev** shall be driven away by him at the time of the final Resurrection.

With his powerful voice, we can still hear the venerable prophet sing out his joyous message to all mankind: "...And both these, Haurvatat (Perfection) and Ameretat (Immortality) of thine, lead us on towards the Light, through the Divine Power of the Good Mind; And Holy Piety, along with Righteousness, shall assure a Life-Renewed with Strength-of-Soul; Working through these, O Mazda, Thou shalt be Conqueror over all Thy opponents!"

Nature Worship

Realise God in Nature

by

Dr. K. T. JUNGALWALLA

To see, observe, study and feel Nature around is "Nature Worship" as a means to realisation of the Almighty. It is the "First Religion of Mankind", but not necessarily primitive for being early. "Idol Worship" of all kinds of Images as substitution Symbols of observations in nature was the direct follower of true religion of man being attuned to God through reverence to Nature.

In our Avestan Scriptures there are many such prayers classed as Namaskars, Setayash, Nyaish etc. for "Worship of Nature".

The following extracts endeavour to deal with these prayers as symbolism to make us realise the existence of God through His beneficent Forms in Nature and thus make us reflect from observation of Nature to the Creator of Nature.

(1) Cherag No Namaskar —

"Worship of Light" is a short prayer from the first paragraph of "Atash Nyaish" — "Nemsete Atash Mazdao". It is usually recited when the lights are first lit in the evening and darkness is cast off. Nature is seen here in its most telling change that recurs daily.

(2) Namaskar Parvatno —

"Mountains" — "We worship the sacred mountains and hills, which pro-

duce food and foodgrains, and protect villages from effects of storms, help bring down rains from the skies and help us with other useful products of 'Ashoi'".

(3) Namaskar Panino —

"Water" — "We worship the excellent, undefiled and crystal clear Holy Waters of the Aredvi Sur", which cleanse everything around. It reminds us that cleanliness is Godliness and there can be no concept of God in filth.

(4) Namaskar Urvarno —

"We worship the Holy (Asho) Vegetations (Plants, etc.), created by Ahura Mazda".

Note: "The Plants and Waters invoked here and in the other prayers, are not merely the earthly, but also the spiritual waters and plants — the Waters of Life and Plants of Immortality".

There are also short "Namaskars" for Muktaḍ and Dokhma, reminding us of the Etheric existence of the dear departed ones.

(5) Char Dishano Namaskar —

(North, South, East and West). This short prayer in Avesta is taken from Ys. Ha 1.16. "Homage be unto these places, cities, fields, dwellings, reservoirs, flow-

ing waters, unto the Fires, lands, trees, the Earth and the Sky, the Holy Wind, unto the Stars, the Moon, and the Sun; unto the Endless Celestial Light, unto the whole of the creation of the Holy Spirit; unto righteous man and righteous woman unto the Holy Ratu". (The prayer is recited four times — each time facing one of the four directions). Directions are essential for our orientation (our sense of location, footing, mooring or pose), from which we can obtain our guidance for life or if firm in our footing to guide others.

Extracts from other prayers :

(a) Doa Nam-Setayeshne —

This Pazand prayer was composed by Dastur Adarbad Marespand during the Sassanian period, about 3rd century A.D. (Here the order is reversed). Instead of from Creations to their Creator in Namaskars.

Paragraph 1 — begins in praise of Ahura Mazda, the Lord of Creation and of Wisdom and is followed by a list of His creations.

Paragraph 2 — mentions 16 creations of Ahura Mazda in their order of creation, as follows:

"Amongst the living beings, I thank Him, the Great Eternal Being, Who with His unrivalled Power and Wisdom, created (1) the Six Exalted Amesha Spentas (the Holy Immortals) and (2) many wondrous angels (Yazatas). (They were the very first Celestial Beings to be created in order to carry out the Administration of

the Kingdom of God in Nature, (3) Then the Resplendent Heaven — the abode of Songs, (4) then the Orbit of the Revolving Universe, (5) the Radiant Sun (6) the Luminous Moon and (7) the Stars with the potentialities of creation, (8) the Air, (9) the Wind, (10) the Water, (11) the Fire, and (12) the Earth, (13) the Vegetable Kingdom, (14) the Animal Kingdom and (15) the Mineral Kingdom and (16) Mankind, his last and crowning glory of creation, after providing previously all the aforesaid essentials for his existence and endowing him with thought and speech, i.e. the Logos, "that he can learn the sublimity and convey the divinity discovered therein.

All our prayers are to be recited with "Agahi" = knowledge and understanding; "Astvani" = faith and devotion; and followed by "Neki" = service, good deeds in line with the basic Commandments of our religion — Hoomata, Hu-khta, Hoovarashtha. Only such order of offering make prayers effective.

KHORSHED NYAISH - This Nyaish is mainly in worship of the Sun, the glorious form of Ahura Mazda. In the first paragraph of this Nyaish, it is stated "**Namsete (modern Namaste) Ahura Mazda, thrishchit paro anyaish daman**", meaning "Homage be thrice unto Thee, prior to my homage to all Thy other Creations in the universe, O Ahura Mazda!" In all Nyaishes, Yashts, etc. we begin the prayer by giving homage **first** to Ahura Mazda before all His Creations, and then to other Deities, thus recognising Ahura Mazda as the Supreme Head of the Universe.

We pay homage to Ahura Mazda first, then to the Amesha Spentas, to Mithra (Meher Yazad), the Radiant Sun, to the animal kingdom **Gaviudad**, (the first of the animal kingdom to be created, to **Gaiyomard** (first human being), to the Holy Fravashi of Spitama Zarathushtra, to the whole of the Holy Creation, that was, is or will be hereafter.

“We revere (worship) Tishtriya (star Teshter-Tir), the radiant luminous body that directs the rains”. It sings the glory of the twofold work of Tishtraya, as a star and as a yazata, that presides over it and gives a lively picture of his movements in producing clouds, rain and sleet, and distributing them all over the world.

It is stated that “when the sunshine warmeth, the unseen processes, the spiritual yazads attend by thousands; they gather together the light and the heat of the Sun (= ham barayeinti), and pour them down upon the earth (= niparayeinti) and give them to earth (= bakshenti).

Ervad Kavasji Kanga, in his Khordeh Avests in his explanatory note of this paragraph 11, states :—

“To gather and spread the light of the Sun and Moon on the earth, it is necessary to have air (atmosphere), and also a thinner and lighter element called ‘ether’. Without the layer of air and ether, the light of the Sun and Moon cannot be brought down to the earth”. As regards the “Spiritual Yazatas attending by hun-

dreds and thousands”, he explains that “Meher Yazad (Mithra) may be regarded as “Light”, Ram Khwaster Yazad as “ether”; and “Vayu Upar Kairiyo” as the layer of air (atmosphere) spread out between the sky and the earth. Without the help of these Yazatas, natural light cannot be brought down to the earth”. The explanatory note suggests that the existence of **atmospheric and ethereal layer** round the earth was known to our leaders ages ago.

Mah Bokhtar (Moon) Nyaish:

We pay homage (worship) to the waxing and the waning of the moon 14 days each in a month, its dark side as well as to its bright side. It is only through Ahura Mazda that these phenomena occur with such precision and regularity in nature. A reference to this is made in Gatha Ha. 44.3.

In **Ushtavaiti Gatha — Yasna Ha 44:** (Dr. Taraporewalla's Gathas), Zarathushtra asks many questions to Ahura Mazda (about natural phenomena) and expresses the yearnings of his heart. The questions remain unanswered. Each man shall find the answers within his own heart aided by Armaiti (Conscience). **This is the essential teaching of this Gatha.** Except the twentieth and the last verse, all the verses in this Yasna start with the words: “This do I enquire of Thee, Ahura, reveal unto me the Truth thereof. It is only through these answers that one attains the Enlightenment = Ushta.”

Zarathushtra asks Ahura Mazda questions pertaining to Natural Phenomena.

"This do I ask: Who was the First Father of Eternal Law (of Asha)? What Being laid down the paths for the Sun and the Stars? Who caused the Moon to wax and wane? Whose might doth hold the Earth and Sky apart? Who keeps the Waters and the Plants in place? Who guides the Winds in their uncharted course? What Architect did fashion Realms of Light as also Realms of Darkness? Who wisely planned Rest and Work? Who hath created Dawn and Day and Night, to teach the wise the purpose of all Life?"

To these he gets a convincing reply that what is going on in the whole universe is in accordance with the **Eternal, Unmistakable, Immutable Divine Law of Asha**; of which the Almighty is the author.

Nature has its immensity and complexity which makes it unfathomable. Each great observer, be it a scientist or a divine can study just one phase of it. Scientist may record his observations in Laws, divine may record them in the richness of his experience. Each is limited by the reach of his vision and the conflict between religion and science is the product of these human short-comings.

However, "There is no conflict and there can be no conflict between the Zoroastrian Religion and Science, because it is the most scientific religion based upon a **deep and accurate** observation and **study of Nature and Nature's Laws**", so says Ervad Dr. Karkhanawala in one of his articles in one of the previous issues of Parsiana.

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"Realization of our duty to our child is much more important than all the other benefits put together".

"One must understand that in the history of civilization nothing is lost; that every event has an effect forever on the next generation." One must not be dogmatic about what little one knows of the materialistic or of the modern trends but one must try to realise that religion stands at the cradle of a nation's history.

To realise something is the most important part of life. To understand means to be tolerant. As in a country, so in a family, every act of a parent has its effect on the seed, and the faith which each one carries in one's mind affects his destiny and affects every one around him.

Faith therefore is necessary to human beings; without it they can have no security. Paradoxically it is the knowledge of evil which has strengthened man's faith in God.

A great responsibility thus rests on the parents and they must not pass this responsibility onto others. They must handle it themselves.

If they do not understand the Zoroastrian religion they must learn to understand it, not pass on the responsibility to teachers who may know less.

At present a Zoroastrian parent thinks that if a priest comes and teaches prayers

REALIZATION

by

GOOL K. S. SHAVAKSHA



and the Navjot is performed, it is all the duty done. It is not enough. Other religions are far ahead of us in this. They care about their young ones, we do not. Why? Is it because it is too much trouble? Many parents are too busy or uncaring or lazy. They say: "The language is too difficult to understand. Why should we try to understand it?"

Most people of different nations and religions pray in languages which they do not understand. We are not an exception. The difference is we do not try to understand, they do. There are lots of classes both for adults and children and there are many willing teachers: what is lacking are the pupils. There are enough books and we have many intelligent Heads of our Atash Behrams and Agiaries always ready to help and there are many learned Teachers willing to impart their knowledge.

I, personally, think that the average Parsee is disappointed that there are not enough miracles in our religion. Let them remember that our religion is to be intelligently understood. Miracles were invented for the ordinary men. We have risen a little above the ordinary. This has made us slightly light-minded. You understand what I mean.

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Parents should study our religion and then explain it in easy language with love and care to their children. This little trouble will pay you and your family a rich dividend in fulness of life.

The Christians have made an art of it. They have divided their religion into two parts. The immaculate conception was unexplainable to children and had to be taken on faith, hence the Baptism was given to children at birth. The Baptism

is given at birth, the Communion later on. We have the Navjot for the young and the Navar for the older. We do not baptise at birth but after a child can think. We then invest the child with the Sudra and Kusti. We make merry and throw a feast, without explaining to the youngster that now he is a "nav-joti" a new-helper to live and enhance the teachings of Zarathushtra. The Navjot ceremony is very important so we will take it as a separate article.



Nusserwanji Hormusjee
Cowasji Dinshaw Adenwalla

Born 22-12-1897

Died 20-8-1966

The deceased was known popularly as Nusserwanji Adenwalla, in his own rights as a worthy citizen. But Parsiana craves no apology for putting full long name of the deceased. Orthodoxy, charity, liberality, honour for religion and spirit of adventure are incorporated in the life of Nusserwanji as inherited traits from his ancestors. Every one of his ancestors enumerated here have fully merited the status of worthy men. Prosperity of the family was consistently on the increase. However no relaxation or deterioration from lofty traits were permissible into a truly orthodox Zoroastrian family in which he lived and died and whose noble principles he staunchly upheld and carried out in his own life.

He succeeded his father Hormusji as a partner in Cowasji Dinshaw Bros. of Steamer Point Aden, along with his other brothers Framroze and Dinshaw who have predeceased him. After separating

his partnership with them he started his business career in India. He owned a large farm and a Dairy in Bangalore and was a principal active founder of Premier Tyres Ltd., mainly manufacturing large tyres for trucks.

He was a stoic in his outlook on life and believed in utter simplicity, in hard work and hardihood. Though there were cars at his disposal he walked home every evening from his office in the Fort to his residence at Adenwala Baug at Tardeo, a distance of 4 miles.

About a year and a half back he was knocked down by a car, while walking across a road in Aden. He suffered a fracture of the thigh and was put in plaster. He followed medical advice about healing of fracture but spurned it on the question of pain. He withstood pain and started walking about much earlier than most people can. No comments. If frac-

ture is healed pain is pleasure in restoring movements. That was his stoicism.

He was a Trustee of Bangalore Anjuman from 1940 and its President from 1960. He paid Rs. 10,000 for Dokhma Fund and further Rs. 10,000 to purchase a piece of land adjoining Bangalore Doongerwadi. He promised to pay Rs.100,000 for a building to house Parsis of lower income. Of this amount Rs. 40,000 were paid by him as its first instalment. He was well known and popular

in business circle of Bangalore with all communities.

He was intimately connected with Iran League, India-Iran Cultural Society and was very keen for establishing healthy social and cultural relations with Iran. His son, Cawas, who succeeds him in business is married in the family of Erbab Giv of Teheran promoting social and cultural relations through respected and influential families on both sides.

Yeoman Service to Zanzibar Parsees

Mr. Rutti Bulsara, a repatriate from Zanzibar who has lived in East Africa for nearly forty years and who helped the people of Zanzibar particularly and East Africa generally, win their freedom from colonial bondage, gave us a graphic account of the manifold activities of this world famous firm of Messrs. Cowasjee Dinshaw & Bros. According to him the firm's Shethias maintained at their expense the Zanzibar Parsee Agiary for over half a century and looked after the general welfare of the Parsee community, including sports, for which the firm founded The Ruttonji Dorabji Dinshaw Par-

see Sports Club and built a pavilion for members. This cricket team under Captaincy of Meherji R. D. Dinshaw in only three years trained and produced a first class Parsee team capable of meeting the challenge from any East African combined eleven. After every match, whatever the result, the whole team was lavishly entertained at Chwaka, about 20 miles away from Mnazi Mmoja Cricket field. All Parsis passing through Aden by boat had standing invitation to the House of Cowasji Dinshaw Bros. where they were rested and entertained.

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Every day for 16 days a woman helped herself to a basket at the entrance to a Northern self-service store and then strolled way with it down the street. "But it says "help yourself!" she protested when charged with theft. She thought the baskets were free gifts!" And the magistrate duly upheld her innocence

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Panthakism & Amateurism

by

A. S. TATA

Professor Richard Frye of Harvard University (U.S.A.) while speaking at the K. R. Cama Oriental Institute in Bombay said, "Save your Athravans. I predict, No Mobed — No Parsi." (Parsiana — Jan. 1966). He also emphasised in his lectures the need to enhance, cherish and protect, our mobed class, who are the torch-bearers of our faith.

The Parsis today do not command the same respect that their ancestors in the past did amongst the other communities in India. It is because we have failed to understand the true value of our religion and live up to it but have tried to adopt a culture which in reality is not our own. In those days all Parsis were proud of their religion. Now we find that many of our youngsters and a few of the elders, too, have formed a new habit of showing off by running down our religion without having sufficient or any knowledge of Zoroastrianism. Why has this change taken place? and why this new unpleasant wave?

Parents are mainly responsible. Their pampering attitude to the whims of the immature youth or in some cases lack of interest in them, results in such deviations. Many parents in religious matters never live a life that children may take example from. However, our priests cannot escape from sharing the negligence of the pa-

rents and in fact can be blamed for being unable to motivate people to put their house in order. A section of our priests can also be blamed for not being able to put their own house in order.

Our present day priests — barring a few exceptions — do not reflect the correct image of a true Zoroastrian life on our youth. Gandhiji said, "Your life is your speech". If priests themselves cannot live upto their expectations, how can they create the desirable impression on others and especially on our youth? The majority of our present day priests have no sufficient knowledge of our religion and in many cases they misguide people knowingly or unknowingly.

What are the factors involved in making our present day priests so incompetent? The answer is PANTHAKISM AND AMATEURISM.

I am fully convinced, and I am sure majority of our community is also convinced that the bulk of the profit is gulped by Panthakis, (there might be a few exceptions) leaving very little for the poor mobeds. The job of a Mobed, as we all know, is very difficult. He prays for hours together and taxes his vocal chords apart from his heart and lungs. We often see tears rolling from his eyes because of smoke irritating them. He

often sacrifices his night's sleep in order to perform certain very essential religious ceremonies. In spite of doing so much for his community, what does he get in return? — A meagre salary and occasional abuses by some of the most educated and so-called cultured men and women of our community. It is disappointing to notice that in many cases a common man in the street is better fed, better dressed and better respected than a poor Mobed.

Whereas our country has marched towards providing relief measures to employees in factories and offices, our highly educated Parsi community has never thought seriously of providing such relief measures to our priests, in the form of Bonus, Provident Fund or Pension, with the result that our priests are compelled to work till the last day of their lives, much to their inconvenience and failing health.

Its implications are grave, for the son of a Mobed hardly takes up Mobedy as his full-time career. The young priest naturally would not like to spoil his future and he gets employed full-time elsewhere doing Mobedy part-time.

In recent years a big band of part-time priests has come up, introducing an element of Amateurism. Those Athravans who do not have sufficient knowledge of our religion and also those who do not even possess the qualities of a priest, enter into this sort of Amateurism and this same band of so-called priests bring about the downfall of our community. In short, the profession has failed to attract

the right kind of people who can be looked up to with respect by the community.

If nothing is done towards the welfare of our Mobed Sahibs, then surely after 10 or 20 years from now, it will be very difficult to find a pacca priest.

Let us now consider the advantage that the Parsi community would have gained in the absence of the Panthaki system. Had there been no Panthakis, our Mobeds would have received better rewards for their work, which would have attracted more and more people of good calibre to accept this profession as their full-time occupation. This would have resulted in saving the followers of Zarathustra from going astray.

Therefore, the entire blame for the near downfall of our community, could be attributed to the Panthaky system. It is high time when people should raise a voice against Panthakis to put an end to extra profiteering and pay a fair day's wage for a fair day's work to our Mobeds.

A great responsibility is on the shoulders of the Panthakis and I sincerely appeal to them to pay special attention to the welfare of our Mobeds in the interests of our community. A Panthaki who does not realise this situation, has no right to occupy the chair. If Mobeds cannot make them understand, then we will have to teach them.

Let us not forget what Professor Frye told us — "Save your Athravans. I predict, No Mobed — No Parsi."



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(COURTESY and FAIR-DEAL)

Noshirwan Bapuji Karanjia

Born Sept. 1912 Died Aug 1966

He was born in Bulsar in a very poor family of a mobed. He was educated in Surat Parsee Orphanage. There he learnt shorthand and typing, left school and joined as a typist to a secretary of the Nawab of Cambay (Khambhat) on a monthly pay of Rs. 40. Pay being very small he joined a school as a tutor of Physical Culture. Being very honest and very diligent the Nawab re-employed him as a part time typist and helped increase his monthly income. Economising on every side of life he collected Rs. 100, came to Bombay and purchased a second hand Remington typewriter for Rs. 75. With this machine he started a typewriting class in Cambay.

In 1940 he established Cambay Institute of Commerce in Surat. As luck would have it in 1942 he had to see with his own eyes entire new establishment

burning to ashes in a fire. All his typewriters got warped and became useless. Through the help and influence of Dasturji Khurshid Daboo he re-established the institute. The Government recognised the Institute in 1943.

He taught many poor boys of all Communities without any fees and secured the gratitude of a number of students, many of them now hold high posts.

He invented Gujarati shorthand (અર્થલેખ). Gujarat Government acknowledged this new script. The first examination result was 100%. In his modesty Mr. Karanjia said this invention was the grace (Meherbani) of God and hence his Gujarati shorthand system is known as "Meher Shorthand". He also established Commercial classes and that institution is also flourishing.

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GUIDELINES TO YOUNG ZOROASTRIANS

Oh Ahura, to Thee do I appeal

When everything goes wrong; when all the efforts seemingly go waste; what shall one do? At a time when reliable people and friends keep apart and separated from Divinity where shall one turn?

Zarathushtra was not frightened when his friends and opponents turned their back to him. He was, for a moment, perplexed. But He knew there always was a way out. He asked for light — asked for guidance! He appealed to the Lord of Existence. The appeal made was from the lover to the loved one. Zarathushtra loved and revered Ahura. The idea of hate never entered his mind. And the answer is here in the Gathas :

Let us, therefore, pray :

“Mazda, I know my lack of worldly strength,

My possessions and my friends are few ;

But Ahura, to Thee do I appeal,

Through Righteousness (Asha) make me feel the Might

(of thy love)”

(Yasna 46-2)

Jasa me avangahe Mazda — Come to my help Oh Mazda !

Bejon N. Desai.

(Translations : Dr. I. J. S. Taraporewalla)

Employer—Employee Relations Productivity

by

R. S. POCHKHANAWALA

(*Secretary* — CENTRAL BANK OF INDIA LTD.)

If it is assumed that pecuniary return is the only link between the employer and the employee to ensure a higher level of productivity, the 64,000 dollar question from the point of view of the employer would be to know exactly how much money the employee wants. If he can get a reasonably satisfactory answer, he can plan his programme of production accordingly.

The 64,000 dollar question from the point of view of the employee, would be to find out exactly how much the employer can pay. If he can be reasonably sure of the employer's capacity to pay, he would adjust his demand accordingly.

Answers from both sides would vary from year to year and a great deal would depend upon how far they can trust each other. Pending attainment of such mutual trust and understanding, practical solutions would have to be found each year, entailing discussions and agreements which are quite often revised. Unless income rises proportionately in course of time, the financial position of an institution would deteriorate and ultimately its very existence would be in jeopardy. I am sure all of us here appreciate that such a danger does exist and therefore it is about time that we take a second look at this Employer-Employee Relationship.

Staff Recruitment

In a service institution like a Bank, staff relations are linked with productivi-

ty and begins from the time of recruitment and is strengthened or weakened over the years depending upon how the problems of promotion, increments, bonus, transfers, discipline are resolved by Management. Unless one is an expert at judging an individual by merely looking at an application form or through a single personal interview, the next best course would be to collect sufficient data about each employee.

(a) Collection of Data.

Collection of data should be on scientific basis, with filling in of forms, time consuming interviews, record maintenance etc., all of which are expensive items, but more reliable than trial and error method. As Banks are reluctant to discharge Executives once they are hired, the gravity of selection becomes obvious. Appointments at higher levels are always watched by those down the ladder and too often if such selections do not make sense, they may damage the morale of the company.

(b) Selection of Staff.

There are 3 specific steps for scientific recruitment. The first step is determining the present and future needs for Executives at various levels for the Bank as a whole.

The second is establishing the qualitative standards of the candidate, appraised

in terms of the work he will be required to do. Selection is then based on the factual evidence and not just on opinion.

The third is determining the validity and reliability of the method used.

When vacancies occur, selection can be made either by promotions from within or by outside recruitment but the **essential purpose must be to prevent disruption of operations when vacancies occur** and a company can keep itself supplied with replacements by training a reservoir of potential executives.

(c) Distribution of work and Allocation of Duties.

After selection of staff the next logical step is distribution of work and allocation of duties.

In every big or small company, recruitment is made for the specific purpose of carrying out a particular job which at that time cannot be done from amongst the existing staff, otherwise any recruitment is redundant. Determining the requirement and the minimum qualifications and experience for a job the next step is to select the right man for the job. Quite often when a vacancy arises and if there is no second man to step into the vacancy, the management just tries to find a man with sufficient seniority and similar scale of pay, and fixes him up in that place and hopes for the best. The chances of success are 50-50 either way whenever selection has been made without sufficient data. The impact will be on lower productivity.

In human relationship, if you deny a proper man his rightful place and he is shunted into oblivion, don't expect him to forgive you.

(d) Hiarchy of Staff and Delegation of Duties.

In every department or section, there should be a hierarchy of staff with specific duties and responsibilities. For every head of a department or section, there should be at least two persons immediately below him as understudies of which one should be a younger man below 40. At the time when a vacancy arises, both such incumbents must be considered and selection must be made on merits and not merely on seniority.

(e) Selection of men for promotion.

In the Banking industry, there are many operational jobs which are mechanical and the sooner such jobs are mechanised the better, but in spite of such mechanisation there would still be many jobs which are repetitive and monotonous and these would have to be performed at a certain level of the Staff. At that level there will always be clerks available who would prefer to do these jobs which have the least responsibility and minimum scale of pay as per Bank Awards. I would confine my remarks to those of such clerks who resent doing this type of work. An intelligent individual wants work that challenges his mental capacity otherwise he feels unhappy and frustrated. At still higher levels of education and understanding, motivation plays a far more important part than mere pecuni-

any return. At that level such a man must be judged by results and not by mere day to day performance. At a still higher level a man may want recognition, for his contribution of intelligent lead to his office, not only from his company but also from his colleagues in the same field. However, there will naturally be some who want responsibility but are not aware of their limitations. Such persons need to be judged by their performance only and not by their aspirations.

It is the function of management to select personnel and assign duties and this by itself is a full-time occupation. This work cannot be delegated to anyone at a level lower than that of a manager. Implementation of a policy programme requires a trained staff department capable of understanding human psychology and a Personnel Officer who can execute such a programme having knowledge of the internal working of various departments. He must have the capacity to extract information tactfully and be impartial towards management and staff and maintain a degree of aloofness characteristic of a judge. Such types of men are rare but can be trained by proper guidance and study. It would be well to remember that the supply of men who have the capacity to carry out a company's scheme successfully are limited but the demand for such men is unlimited. A company and in particular a Bank can no longer trust to luck that capable management men will turn up when needed. Organisations that have lived through years of chaos have now realised that the only way to assure themselves a steady flow of qualified men is to provide a systematic recruitment programme and thereafter devise a chain of command with sufficient delegated authority and not a mere chain of humanity for passing on instructions. **Finding men should become a continuous process and not a mere emergency measure.** Properly selected promotions provide the personnel

needed for succession and also make an important contribution to good employee relations. The knowledge that a good chance exists to advance and show one's ability and fulfil one's ambition has a salutary effect on their morale.

Actually seeing people move along the line of progress has a more salutary effect about statement of policy than mere words to that effect. In the Banking industry in particular, the very top jobs are perhaps limited but very many openings for promotions can be made in departments through a system of creating a hierarchy of staff with varying degree of responsibility and pay through delegation of powers. An alternative to this method is the payment of overtime which in the long-run entails paying more and more for less and less work with disquieting effects of which all are aware.

(f) Identifying Promotable Personnel.

If it is assumed that promotions as far as possible are to be made from within the company, the need to identify promotable personnel is more intensified. This form of identification can only be made particularly in a large organisation, by systematic investigation and by keeping proper records of status and growth of every member of the staff. Promotions are bound to create resentment amongst those who are not promoted. An alternative to this method would be to promote purely on seniority or hire someone from outside, which would be equally bad. The best answer would be a sound programme of executive development coupled with a careful programme of selection for advancement.

Selection merely to create a new generation in the image of the old, restricts the scope of the individual's development. Thereby there will be conformity but not dynamic leadership. Management

lays considerable stress on experience but it would be advisable to enquire whether a man of long experience, say 30 years, has merely repeated one year's experience 30 times or whether during that period he has helped increase productivity or trained other men under him who could replace him at the time of his promotion or retirement.

In a special study of about 3000 men in U.S.A., there were 8 specific traits to distinguish a promotable person from another.

- (1) Position performance.
- (2) Drive
- (3) Intellectual ability
- (4) Leadership
- (5) Administrative ability
- (6) Initiative
- (7) Motivation
- (8) Creativeness

These are abstract qualities but can be identified amongst persons you know intimately. An important quality from the point of view of Banks would be the ability to get along with people which would include tact, poise and appearance. The bare essentials would of course be integrity, good character and knowledge of the work assigned. All these qualities are perhaps found to some degree in most men but it is the right combination which makes a good Banker.

If the policy of recruitment from within is strictly followed, it would mean that on the retirement of a Chairman, a new person would be recruited which would ultimately lead to a conformist society without bringing any new ideas into the organisation. Commonsense therefore suggests that an organisation should seek the invigorating effect of new blood for selection for Executive positions from external sources as well as from internal ones.

(g) Methods of Selection of Personnel for Promotion.

If the power of selecting suitable candidates for promotion is vested in a single individual, it is quite possible that promotions will be quicker, direct and effective if such a person knows each and every member of the staff intimately. In a large organisation, this may not be possible at all. Under such circumstances the second best alternative is to have a Selection Committee composed of men having equally diverse qualifications and able to identify such qualities. There should be a Selection Committee at Head Office and a Regional Recommending Committee at Branches.

Selection Committee.

Committee members must have experience of this kind of work. They must devote time and patience to listen and judge rather than dictate. They must be men of integrity and recognisable as impartial individuals, and respected as such both by the Management and the employees.

Whilst selecting and giving a rating the Committee must give equal weightage to the records of the incumbent's past performance as well as to the recommendations of his immediate superiors. There are 2 approaches to rating (a) Self-Appraisal and (b) Rating by others.

Human beings tend to behave as they are judged by others and if the Selection Committee over a period of years selects and promotes people on the basis of facts and figures, a tradition of impartiality will be built up and there is every likelihood of their decisions being respected by all concerned.

When a decision of a Committee goes against an applicant he is more likely to accept it gracefully if the decision is made by a group of persons rather than an individual.

The method suggested may perhaps be long, complex and expensive but until business leaders are willing to commit adequate part of their financial resources to the identification of tomorrow's leaders, selection will continue to remain an uncertain procedure.

(h) Retirement of Experienced Officers.

Vacancies may arise when retirements become due, but failure to retire ageing officers often kills the ambitions of younger men and cuts efficiency throughout the enterprise. In time, old ways of doing things become so encrusted with tradition that only a crisis permits the introduction of a change. To ensure continuance of some old and experienced member, the retirement rules may be suitably modified to permit retention of Superior Executives whose knowledge and experience are essential and such men can be retained as consultants with their former titles but responsibilities should be assigned to younger successors. In certain cases retired Executives could be appointed on special Advisory Committees where they work on specific corporate problems.

What is really needed is a system which would permit the organisation to retain the services of a retiree without affecting the enthusiasm of the ambitious younger men to the responsibilities. Such obligation may be enforced (if necessary during vacation of the senior).

(i) Management's approach to staff.

The attitude of the management can create an atmosphere which either stimulates or stifles creativity. When the management is tolerant and respects honest differences of opinion the other members of the organisation eventually adopt the same manner of acting towards each other. This does not mean that everybody has to like everybody else. Behavioural Scientists have shown that co-operative effort is not necessarily impaired by an occasional act of hostility. Just as in Engineering tensions and pressures

are harnessed for creating kinetic energy so also in a commercial organisation tensions arising from the differences amongst disputants can be made to produce new solutions for old problems rather than settle them for an unhappy compromise. Few employees would be willing to advance any suggestions if there is a stubborn resistance to change. Fewer still have the courage, persistence or the willingness to fight for their ideas. New thinking must be fostered all the time and not as a last resort to meet an emergency situation. It is for the management to set the time and the psychological climate under which opinions can be freely expressed with a view to promoting the interests of the company

Negotiations and Settlement of Issues.

Productivity can be increased by quick settlement of outstanding issues. An issue is in fact an unresolved dispute awaiting an honourable settlement and a settlement can only be reached between two recognised bodies enjoying equal status. Just as management desires that it should be recognised as the sole spokesman of a company so also the trade union desires that it alone be recognised as the sole spokesman of its members. It can claim to represent the employees. If the Union is once recognised the management should deal exclusively with such a Union. If there be more than one Union, that Union which represents the majority of the employees must be recognised and if they are equally represented both such Unions should be recognised. The local representatives of recognised Unions are generally capable of dealing with the normal local issues such as providing amenities, local working conditions, etc., but the extraordinary issues affecting all employees should be clearly defined, viz., salaries, promotions, staff discipline and such other specific issues as may be mutually agreed upon. All such issues should be dealt with by a Staff Committee. The decision of such a Committee on matters

within its jurisdiction must be accepted by the Union as well as by the Management as final and irrevocable at least for a specific period of time and if the situation so demands to be reviewed after a specific time by the same Committee. Until the principle of limited sovereignty for the Management and the Union is accepted a Committee of this nature cannot function effectively and it would become a mere forum of discussion with no powers and no responsibilities.

If nations have accepted the principle of limited sovereignty and delegated some of its rights and privileges to the United Nations why cannot the Management and the Staff Union agree to give up their right to wage war on each other to a joint Committee or at least seek its guidance to resolve disputes before taking unilateral action. **This Committee should consider each issue on its merits from the point of view of what is right and what is wrong rather than who is right or who is wrong.**

Dealing with Emergency situations.

In such a situation the atmosphere is generally charged with emotion and it is perhaps difficult to deal with it rationally unless there is an emergency plan ready to be brought into effect to deal with such a situation by mutual consent. Just as a Society keeps a full-time fire brigade to keep vigil 24 hours in a day irrespective of the number of actual fires reported in a year and by mutual consent it is agreed that such a fire brigade should **take over** command irrespective of the magnitude of the fire. On the same analogy an Emergency Committee should be set up within each organisation to deal with such emergency situations. Decisions of this Committee must be accepted by both parties at least during the emergency until normalcy prevails. The negotiators may be aggressive yet not offensive, capable of taking initiative and yet ready to concede requests that are justified and skilful in psychologically timing the

settlement. The tough negotiator who comes to the table looking for a fight will certainly get one and perhaps involve everyone with the company footing the bills.

When dealing with tough Union leaders, it would be well to remember that whilst the management has to face the shareholders once a year, the Union leader has to face his members everyday and his term of office is subject to review each year. He is generally obsessed by limited time and wants action and immediate results to maintain his leadership. In such situations the self-defence mechanism inherent in all individuals takes over command and there is the general fear of losing face but behind that veil of toughness there is a human being eager to bring about a settlement if only a compromise could be worked out in mutual interest. The important point therefore is never to close the door to negotiations. This does not mean surrender to intimidation or threats and the best answer for that would be to have a joint firm action by the Management of all Banks.

At times an agitational approach may just be to blow off steam, but generally it is a prelude to a strike. The right to strike through due process of law is recognised in a Democracy but if at the end of such a struggle any one side is humiliated it can be safely assumed that hostilities will begin as soon as another opportunity arises.

Today all of us are living in times when passions seem to rule. Rational Behaviour is at times mistaken for weakness but nevertheless there will always be those few on both sides of the camp who will understand and appreciate a gesture of goodwill and respond with overwhelming force to find each other over the emotional walls created by turbulent leaders. Today's challenge is to management to produce new leaders of tomorrow.

(Above is the gist of lecture delivered at National Productivity Council)

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