

Parasind

MAY 1993 Rs 15



**Parvez Damania
takes wings**

**Ishq
mera
mazhab hai.
Rasna Mera Drink
Hai.**



Yesterday at my school drama, I was
like Amitabh Bachchan as in 'Khuda Gawah'.
And everyone clapped and applauded.
And when I came home you know what
Mummy asked? 'So little ustaad, what
do you want to drink?' You know what
I said? 'Ishq mera mazhab hai,
Rasna Mera Drink Hai.' And then
I drank up the whole jug of
pyaara Rasna...



I Love You Rasna

IS:13019



**More Taste
More Fun**

Parsiana

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Cover: Damania Airways chairman Parvez Damania

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Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400001. Letters are subject to editing for reasons of space and clarity. Unsigned letters or those without an address will not be published.

"Seeds of self..."

Under Events and Personalities (*Parsiana*, January 1993), we read with incredulity comments made presumably from "a letter written by Dr Sam Bhacca, chairman of the Federation Sub-Committee for Rural Welfare under the heading "Seeds of self dependence." It seems that an attempt is being made to rewrite history, for a similar report given by Dr Sam Bhacca appeared in *The Bombay Samachar* of January 10, 1993.

The project for the upliftment of the poor Zoroastrian farmers of Gujarat was conceived by the World Zoroastrian Organisation (WZO) and is being implemented and supervised by WZO headquarters, London. The WZO workers engaged in this massive project include Davar Kavasji T. Modi of Surat and his wife Roshan, Dinshaw Tamboly of Navsari and his wife Bachi, Shapurji Vajifdar, Farrokh Kasad, Firoj Panthaky,

Pervez Italia, Dr Rohintan Avari and his brother Percy. Davar Kavasji Modi and his wife Roshan work for WZO in the villages in the Mandvi and Mangrol districts of Surat, whereas Dinshaw Tamboly and his wife Bachi work in the villages around Navsari and even some of the villages in the Surat district. Both these couples are ardent workers and supporters of the WZO in all its activities and Kavasji Modi and Dinshaw Tamboly are members of the managing committee of the WZO headquarters at London.

In order to raise the funds, and to apprise the community at large all over the world (including India), yearly visits are made by WZO delegations from London headquarters to the villages not only to supervise the project by on-the-spot inspection (to follow up progress reports continuously received in London by correspondence and telephone conversations), but also to take video films of the implementation of the project. WZO personnel then make video presentations round the world to make the community aware of the scale of the problem, how it has been tackled and what the results have been. Besides this, WZO has promised to issue yearly reports on the functioning of the project, the first one of which was issued in August last year. Further, we invite donors to visit the villages to see for themselves the transformation taking place in the villages as a result of WZO's initiative. Many local and overseas donors have taken up this offer and applauded WZO for its sterling work.

From the above it will be clear to the community that this work which commenced in August 1990 is under the central command of WZO headquarters at London. At the commencement of this project, the Surat Parsi Panchayat assisted WZO by providing the facility to receive funds earmarked for the Gujarat project and make the same available to WZO workers, whenever required. This was necessary as WZO did not have the requisite facility and for this timely help we are grateful to the Surat Parsi Panchayat and Dr S. Bhacca. However, since then, WZO has established a WZO Trust in India, which has an 80G certificate from the revenue authorities and, as such, the funds are now collected by

WZO in the name of this Trust. Recently, we have also registered another trust called WZO Trust for Women and Children. The former is chaired by Vada Dasturji Meherji Meherjirana of Navsari and the latter by Mr Rustomji Gae of New Delhi (ex chief law officer of the Government of India).

We certainly appreciate the joining of forces with the SPP at the time of the commission of the Bhaya Report and this has been stated by us repeatedly over many years. In the same vein, we have appreciated the donations of two lakh rupees given for this project by the SPP and the Bombay Parsi Panchayat (BPP) and which we believe has been similarly endowed last year. In fact, WZO has thanked all the donors large and small for their kindness and generosity which has made it possible for WZO to undertake this enormous but very worthwhile project for the community.

This project will last at least another 10 years and Zoroastrians throughout the world are requested to send their donations, payable to WZO Trust, to Mr Dinshaw Tamboly at 1215 P. Jeejeebhoy Towers, Dalal Street, Bombay 400023, India; or to WZO, C/o Mr S. F. Captain, 25 Willow Close, Bishop's Stortford, Herts. CM23 2RY, UK.

We end this letter by thanking once again all the donors for their generosity and kindness, SPP and Dr S. Bhacca for their constant help, all the WZO workers for their dedication and tremendous work, and the farmers and their families for their enthusiasm and response that they have given to this self-help program.

S. F. CAPTAIN

President, WZO, London

"Seeds of self-dependence" in *Parsiana* (January 1993) has given a good account of the attempts made by the World Zoroastrian Organisation (WZO) and the Surat Parsi Panchayat (SPP) to ameliorate the condition of rural Parsis of South Gujarat. The survey of South Gujarat Parsis was taken up at the instance and monetary assistance of WZO along with the SPP. Much effort was put in by some of the officers and assistants at the SPP office. Of course, the major share of the survey work was done by Ms Kashmira Bhaya (née Bharucha), after whom the report is known.



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Very good publicity was given to the findings and recommendations made in the said report by the Parsi Press. As such the report drew the attention of community institutions such as the Bombay Parsi Punchayet (BPP), the Federation of Parsi Zoroastrian Anjumans of India, etc and a subcommittee was also appointed by the Federation to look into the report and do some concrete work in the interest of the rural Parsis. In the past similar surveys were made but there was practically no follow-up. This time an honest effort was made to do something concrete in the direction of amelioration. Such an effort, howsoever humble, needed large amounts. Fortunately the BPP and SPP gave liberal amounts and the work was given a start.

The WZO took immense interest in this project and because of wide and impressive publicity that the WZO gave to the amelioration project, in and outside India, further liberal amounts were secured for this noble work. We believe but for the efforts of the WZO the project would not have drawn much attention and large sums would not have been collected for this work. Mr and Ms Dinshaw Tamboly (of the WZO) and Davar and Ms Kavasji Modi (of the SPP) took very good personal interest in this project but for which the work that has been executed so far perhaps would not have been executed. The WZO members specially come from England more than once to India to see the work in progress. They went on site, inspected the amelioration work, gave wide publicity to what they saw on the spot and as a result further amounts were gathered. We who are residing nearer the South Gujarat rural Parsis are very grateful to all these good ladies and gentlemen who took keen interest in the project as well as to liberal hearted donors, but for whom some of the recommendations of the Bhaya Report would not have been put into practice.

The project taken in hand is a huge one and it seems that efforts will have to be made in the direction for a further 10 years at least. Such efforts will naturally require considerable funds. The amounts that were collected have been already utilized for the purpose. In order that the work may be continued without any interruption, we request community members and especially the trustees of the Parsi trust funds to give liberal monetary grants to be utilized for the furtherance of the project. We and the

beneficiaries will ever remain thankful to them for the same. They are requested to forward their amounts to the following in India:

•Cheques made payable to WZO Trust to Mr Dinshaw Tamboly at 1215, P. Jeejeebhoy Tower, Dalal Street, Bombay 400023.

•Cheques made payable to the Parsi Panchayat to Dr Sam Bhacca, President, Parsi Panchayat, Shahpore, Surat 395003.

Dr SAM S. BHACCA

President, Parsi Panchayat Board, Surat

"An Olympic pedal"

My father, Malcolm Bapooji Malcolm was in no way related to Rohinton Noble ("An Olympic pedal," Events and Personalities, *Parsiana*, December 1992). As a matter of fact, Rohinton, his protégé (probably his most favorite one, at that — and sadly, the one who broke his heart the most), was only allowed to go for the London Olympics by his own father provided Malcolm was there too — sort of, like a teammate-coach-guardian. To paraphrase Faribourz Nariman, another of Dad's disciples, "later, there may have been better coaches, faster riders, etc, etc but none was ever more noble a man than Malcolm." Could it be because of this obituary/epitaph that you confuse the two? Nobody in the cycling world (a Parsi stronghold in our time) would ever dream of such a faux pas as yours. Not only am I terribly upset, I am appalled to think that if this is the caliber of your reporting, your magazine's credibility is once more at stake. Besides you insult my real uncles, Jal and Dhun (as also Keki, whom I never saw racing) by naming some other as Dad's brother in cycling.

It is obvious that after more than four decades, Rusi Engineer is incapable of total recall; but surely, Homi Rogers should have done his homework better, before putting pen to paper. You also insult Rusi Mistry by calling him Rumi. And was Keki Printer a '48 Olympian? Perhaps you meant Erach Mistry or Homi Pavri or Piloo Sarkari or Adi Havewalla — Parsis all and not a few of whom at one time or another members of the Malcolm Cycling Club! If Rusi Engineer can't recall the results of their team event (seems incredible that anyone could forget such a momentous occasion as their own Olympics!), one only has to look up the '48 results. Also Malcolm had already experienced international racing way back in 1938, when he was

chosen to go to Europe, thanks to having defeated in Bombay, Mills and Braddick (Empire Games champions, returning home to UK from Australia). The Zoroastrian community went all out to acknowledge and honor this feat — perhaps the first time in modern history that any Asian ever defeated a European at any sport. And yes, Malcolm also went to the Warsaw-Berlin-Prague race in 1954, an event sponsored by the Eastern Bloc and therefore cost the cyclists not a penny.

Until his son, Bapoo Malcolm 'Malcolm, took it upon himself to fulfil his dying father's wish to introduce professional cycling in India, with the Nehru Centenary event, no cyclist in India ever got financial gain — at least never over the counter. For a lifetime that the Malcolms have devoted to cycling in India, not one has ever been paid so much as a brass razoo. And frankly, we don't want monetary gain either. Daddy Malcolm's words of encouragement and perfect coaching have produced more national champions than any coach in India. Indeed at one time we said that all those from Bombay who won the national sprint were coached by Malcolm or were coached by someone Malcolm had trained!

How sad it was to be in Bombay this year and not even hear of the state cycling selections — a complete non-event! And what a thrill to be part of the professional Bombay-Nasik cycle race that went off without a single untoward incident, thanks to the superb organization and Bharat Petroleum sponsorship. One felt young and so proud to be a cycling Malcolm again!

Ms SHIRIN J. MISTRY (née MALCOLM)

Victoria, Australia

Homi Rogers replies

The names of the 1948 Olympians as published were as given to me by Mr Rusi Engineer. I am sorry if the transposition or omission of certain names has hurt the sentiments of Ms Mistry or any of the family members of the participating Olympians, however unintentional it may have been.

Ms Mistry's letter, however, throws up an exciting poser. Who were the Zoroastrian Olympians to have donned national colors? After having received Ms Mistry's letter, I was introduced informally to Adi Havewalla. My acquaintance mentioned to me casually that Havewalla was an Olympian and

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had participated in the 1948 Olympic cycle race. Havewalla beamed through the introduction, but I was by then too embarrassed to inform him that I had met another Olympian, and written a small piece on him, and let the matter drop, hiding my pale blush, before anyone would pursue the topic. Would the 1948 Olympians please stand up, and be counted?

I regret that Ms Mistry has been "appalled" by the "caliber" of my reporting. It was, to my mind, a piece of precise reporting and it was featured in *Parsiana's* Events and Personalities pages, as it looked at a major world event, through the eyes (and voice) of one of the participating personalities. It was not meant to be a history of cycling heroes amongst Parsis, and hence, there was no reason for me to check, or supplement, the facts provided. If however readers, including Ms Mistry, were to see the write-up as a biography of Parsi bicycling greats, then I apologize for being a poor Boswell.

"The Open Heart of..."

"The Open Heart of Kersi Dastur" (*Parsiana*, September 1992), is a well-narrated tribute to the life and work of Dr Kersi Dastur. It is always a pleasure to read the recognition of achievements of stalwarts of the community in *Parsiana*. Not taking anything away from the achievements of Dr Kersi Dastur, rather

to get the facts in perspective, I present the following:

The first successful open heart surgery in Bombay was performed in 1958 (or was it 1957). The surgeon was Dr Bomi Rustomji Billimoria with assistants Drs Jer Lashkari and Mehroo Kanga. The venue was St George's Hospital, Bombay. The surgical procedure was repair of atrial septal defect (hole in the partition between two upper chambers of the heart) in a seven-year-old boy, under hypothermia (cooling of the body), not utilizing a "pump" or heart-lung machine. Bomi passed on in 1961.

Dr (Ms) MEHROO M. PATEL

Oak Park, Illinois

Sacred Books of the East

Parsiana readers may be interested to know that the following books on Zoroastrianism have been republished in the series *Sacred Books of the East* by M/s Motilal Banarsidass:

- The Zend Avesta (volume no. 4, 23 and 31) and
- The Pahlavi Texts (volume no. 5, 18, 24, 37 and 47).

These authoritative translations may be obtained from the publisher at A-44, Naraina Industrial Area, Phase I, New Delhi 28.

B. M. MASANI

Mhow, MP

Edited by Amavaz S. Manna

Essay Competitions

The K. R. Cama Oriental Institute invites entries for the following essay competitions, each having a choice of three subjects:

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Zarthoshti Fasali Sal Mandal Fund (single topic for Zoroastrians).

Library facility for research will be accorded to participants. Last day for submission: Sept 24, 1993.

For choice of subjects, guidelines and other details please contact the Joint Honorary Secretaries, K. R. Cama Oriental Institute, 136 Bombay Samachar Marg, Opp. Lion Gate, Fort, Bombay 400023.

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Events and Personalities

150 years of Patel Agiary

The High Priest in Poona was joined by his counterparts from Udvada, Navsari and Bombay plus 30 priests from different corners of India who had come to participate in the jashan on May 9, 1993 to celebrate the 150th anniversary of the Sardar Sorabji Ratanji Patel Agiary. The presence of more than 500 devotees who were in attendance at the morning prayers had transformed this place of worship which normally stands desolate in the congested Nana Peth locality.

In the mid-19th century when the Agiary was founded, it was situated in the midst of Parsi households. Over the years the Zoroastrian population has moved out from this area but the Agiary still remains. "The trustees are therefore keen to consider alternatives to this location and (are) considering setting up a Centre for Zoroastrian Religious Studies — besides housing the Dar-e-Meher — in easy reach of the community members and in keeping with the traditions and status of the premier religious undertaking," notes a press release sent by Sardar Dastur Hormuzdiar Dastur, chairman and managing trustee of the Patel Agiary.

Among the dignitaries present at the evening function on May 9 was chief guest Field Marshal Sam Manekshaw who expressed the need for the community to maintain its institutions, revive its religious beliefs and look after its priests. Following the round of shawl presentations and garlanding Manekshaw released the com-

memorative souvenir that carries messages from prominent members of the community, outstanding members of sister communities and political leaders. A list of donors, photographs of trustees and priests associated with this Agiary also find a place in the souvenir. Ervad Jamshed Kyas who has served the Agiary for 56 years was specially singled out to receive a memento on the occasion. Musical renditions by the choir of the Sardar Dastur Noshirwan Girls High School set the pace for the evening celebrations.

The anniversary marked the munificence of a well-known Parsi resident of Poona, Sorabji Ratanji Patel, who had contributed towards the establishment of this fire-temple. What started as a dadgah on *roj Beiram mah* Adar in 1843 was later converted into an adarian, according to a brief history recounted in the

nearly 180-page souvenir.

For the maintenance and repair of the 150-year-old Patel Agiary the trustees had launched a fund-raising drive last year which resulted in the collection of nearly Rs 7,00,000, writes Dastur. But to build a future for this institution the trustees need further donations. Since they have been granted the 80-G tax exemption, they hope more donations will be forthcoming. Contributions by cash or cheque in favor of Sardar S. R. Patel Agiary Fund may be forwarded to the chairman at 613/B Nana Peth, Poona 411002.

Cost of competition

The newly liberalized business environment in India has prompted well-established industrial groups like Tata and Godrej to initiate radical business maneuvers that have caught commercial circles off guard. The changed economic climate has made mega companies realize that "no longer can they hide behind protectionist rules. The panoply of controls, known as the licence raj, is giving way to an economy in which market forces are being given rein. This is creating opportunities but also exposing Indian companies to competition," summarizes an article by Stefan Wegstyl in the *Financial Times* reproduced in *The Metropolis on Saturday* (April 24-25, 1993).

To deal with competition, different strategies are employed by different groups. When Godrej Soaps announced a tie-up with the international giant Procter and Gamble (P&G) and subsequently went public with an issue of



Patel Agiary in Poona

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70,80,000 shares at a premium of Rs 130 per share, Tata Oil Mills Company (TOMCO) made known its merger with long-time rival Hindustan Lever Limited (HLL).

The Rs 1,600 crore turnover Godrej group, according to a write-up in *The Afternoon Despatch and Courier* of April 20, was facing declining profits, a loss in the case of Gujarat-Godrej, and the investors' impatience for not declaring a



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maiden dividend in the case of Godrej Foods. The alliance with P&G is expected to bring many benefits to Godrej. They have already constituted a new company Procter and Gamble Godrej Pvt Ltd (PGG) chaired by Adi Godrej which will do the marketing, advertising and distribution for both Godrej Soaps and P&G in India. As P&G is considered the world's largest consumer products company and the world's largest advertiser with a strong base in research and development, Godrej will benefit from the latest technological advances and vast marketing exposure, announced the PGG chairman.

What was the need for a company, closely held for 65 years, to go public? "The pace of growth accelerated with the P&G tie-up," noted Godrej in an interview with *The Economic Times* of May 3. "We realized our debt-equity ratio will go out of hand unless we raise our equity. We didn't want to miss the growth opportunities ahead of us. Hence the public issue (which) despite the very bad state of the primary and secondary market... has been fully subscribed and we could close the issue on the earliest closing day."

One of the spin-offs of the Godrej-P&G collaboration was the merger of TOMCO and HLL as acknowledged the chairmen of TOMCO Dr Homi Sethna and of Hindustan Lever, S. M. Datta at a press conference covered in *Business India* of March 29-April 11. And when the 76-year-old Rs 400 crore TOMCO was sold to HLL, critics questioned how it could be termed a merger considering that TOMCO shareholders got a stake of only one percent in Levers, as per a write-up in *India Today* of April 15, 1993. (TOMCO shareholders were to get two HLL shares for every 15 of theirs surrendered. The exchange ratio was subsequently challenged in court.) While one camp maintains that the Tatas have sold TOMCO cheap, others feel that HLL is paying a high price as it will have to absorb TOMCO's losses (over Rs 13 crores in March 1992) for a couple of years more. During sale/merger negotiations, the criteria important to the Tatas were: it should be good for the shareholders, for the employees and be to a reputed company

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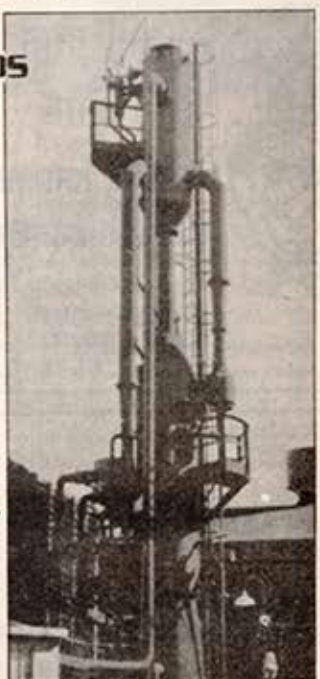
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Addendum

The photographs of Ervad Dadabhai Unwala and the Nani Daman dar-e-mehr on pages 31 and 32 of the February 1993 issue of *Parsiana* are courtesy Zend Zend. The photograph on page 34 is courtesy Aban Bana. The omission is regretted.

Always remember



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that would not bring disgrace to the name of Tatas, as mentioned in *The Sunday Times* of May 23.

"The merger will add 160,000 tonnes of soaps and detergents to HLL's 600,000 tonnes, giving the merged entity a third of the Indian market," reported the *Business India* write-up. While TOMCO's popular brands like Jai, Hamam, 501, Revel and OK will be retained, others may be discontinued. But barring the marketing front the rest of TOMCO's present organizational structure will not be touched is the assurance given even though "by Tatas' own reckoning" employee strength needs to be pruned from 5,500 to 1,500, the company's manufacturing facilities urgently need upgradation and discipline on the shop floor has to be restored, notes *Business India*.

Greater group discipline has been the thrust of Tata Sons chairman and J. R. D. Tata's successor, Ratan Tata. Observing that there has been autonomy at the cost of the group's profitability Ratan intends to redraw the boundaries of the Tata empire and dismantle many of the fiefdoms that exist within it, as notes an article in *The Independent* of April 22. Ratan would like to see Tatas enter high technology areas or sunrise businesses like oil and gas

or telecommunications; and also to pull out of areas where the Tatas do not have a competitive edge, the article continues. But with the senior chieftains so firmly ensconced in their respective seats and Tata Sons holding only modest stakes in the larger public quoted operating companies, it became difficult for Ratan to take charge.

So he introduced a retirement policy for the group whereby directors with executive responsibilities have to retire at 65 years of age, and non-executive members of the board would have to go at 75. This resolution was to have repercussions on several Tata directors — ACC chairman Nani Palkhivala who is 73, Tata Tea and Tata Chemicals chairman Darbari Seth who is 72 as is S. A. Sabavala, informs *India Today*. The most disgruntled however was TISCO (Tata Iron and Steel Company) chairman Russi Mody who turned 75 in January this year. The man who had served the Tatas for 53 years and only three years ago was regarded as India's finest manager and motivator of men with an amazing rapport with his workers in Jamshedpur was finally dismissed as chairman on April 19.

The TISCO board's decision was based on the interview Mody had granted

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ALTERNATIVE MEDICINE — HOLISTIC HEALTH — DEPARTMENT.



Above: February 1987 Convocation — Standing L - R

Dr. Minoo Bhamgara, Miss Shiraz K. Irani, Dr. Sarosh R. Wadia, Dr. Meher Master-Moos, Dr. Shavux R. Khambata, Dr. Krishnamoorthy, Dr. Noshir Gandhi, Seated: Mrs. Chandan Patel, Mrs. Perin K. Anklesaria, Mr. Rustom C. Patel, Prof. Dr. Sir Anton Jayasuriya, Dr. Dara R. Hakim, Dr. Behramshah D. Pithavala, Mrs. Amy K. Master, Mr. K. A. Master Q.C.

Lower: June 1988 Convocation — L-R

Mrs. Vimlaben Kenia, Prof. Dr. Sir Anton Jayasuriya, State Education Minister Ms. Chandrika Kenia, Bombay High Court Hon. Mr. Justice Madhukiran Kenia, Dr. Meher Master-Moos, Dr. Aspi Golwalla, Dr. Mrs. Ketayana F. Dalal

Since its commencement in December 1986, Zoroastrian College is affiliated to **MEDICINA ALTERNATIVA INTERNATIONAL**, whose World renowned Chairman, Prof. Dr. Sir ANTON JAYASURIYA is Hon. Patron of Z.C. In 1988, with the establishment of the **OPEN INTERNATIONAL UNIVERSITY FOR COMPLEMENTARY MEDICINE**, under the patronage of the then PRESIDENT JAYAWARDENE OF SRI LANKA, Zoroastrian College was enabled to provide facility for Degrees of B.Phil, M.Phil, and Ph. D. by research Thesis to fit persons from any country.

Bombay's Doyen of the Parsi Medical Profession, Dr. **DARA R. HAKIM**, (hailing from a family of 14 generations of Hakims, and the first F.R.C.S. to teach Microbiology in India, poet and scholar,) is the distinguished Department Head of Zoroastrian College's A.M.-H.H. Dept. Dr. Dara Hakim is the only person in the World who combines allopathy with Hakim, Ayurveda, Homeopathy and his special practice of Col. Dinshah Ghadiali's Spectro-Chrome-Metry, for which he was awarded the unique International Honour of the **ALBERT SCHWETZER LAUREATESHIP** at the 1990 Zoroastrian College Convocation Ceremony.

This Department conducts Public Health awareness through (1) **LECTURES** on many subjects by specialists, (2) **WORLD CONGRESSES**; and (3) **RESEARCH** facility for Degrees and Diploma Studies.

Through this Dept. Z.C. is the only College in India providing the special facility to persons from all countries to come to India, the traditional home of ancient wisdom and time tested methods of health care, and study the broad spectrum of Holistic Health, Alternative Medicine Methods. The Department has distinguished specialists on its **ADVISORY BOARD** and **HONORARY FACULTY MEMBERS**, responsible for training persons in different fields and methods of Health Care. These include since 1986, Dr. **DARA R. HAKIM** Dept Head, Hakimary/ Spectro chrome metry Dr. **A. K. BHATTACHARYA** of Nalhati and Dr. **H. M. MISTRY** pendulum diagnosis/ Radiesthesia/Tridosha/Colour/Magnets. Dr. **MEHER MASTER-MOOS** — Spectro chrome metry/Kirlian-aurea Diagnosis/Pendulum Dousing/Magnet Therapy/Sound/Flyborg/Music Therapy/Radiesthesia/Mandala Therapy. Dr. Mrs. **SHYAMALA CHANDRAN** — 16 Tastes and Narivied System/pulse diagnosis/Chakras and Sound Therapy. Dr. **J. M. JUSSAWALLA** — Nature Cure. Dr. **LEO REBELLO** — Homeopathy/Yoga/Nature Cure. Dr. **PUNANCHAND RATHI** — Magnet Therapy. Dr. **P. M. RAHMANY** — Pyramid Therapy. Dr. **SOLIPARUKH** — Raj Yoga/ Mind, Body Breathing. Dr. **JAYANT DESAI** — Radionics. Dr. **SHIRISH THAKUR** Acupuncture and Acupressure. Dr. **NARSHI SHAH** — Acupressure/Massage/Sujok Method. Dr. **DILNAVAZ BANA** — Eurythmy. Dr. **K. N. KASAD** — Iscador Therapy of Cancer. Dr. Mrs. **VIJAYA SATHE** Nutrition Therapy. Dr. Mrs. **MANGALA CHAVAN** — Acupuncture. Dr. Mrs. H.

K. SAHANI — Magnet Therapy. Dr. **HOMI PRESS** — Spiritual Healing. Dr. **MINOO BHAMGARA** — Nature Cure. Dr. **B. T. SAHANI** — Holistic and Divine Healing. Mr. **S. N. BAILUR** — Agnihotra/Homa/Healing Method/ Ayurveda. Mr. **R. CHANDRAN** — Japanese Reiki. Dr. **SAM BATLIWALA** — Acupuncture. Prof. Dr. **SIEGFRIED HERMERDING** — Acupuncture/Mandras and Holistic Health. Dr. **S. CHATURVEDI** — Ayurveda. Dr. **RAVIKANT GOYEL** — Holistic Health.

WORLD CONGRESSES

Alternative Medicine World Congresses are organised annually in Bombay through Z.C./M.A.O.I.U.C.M. to provide a forum for persons concerned with Health Care, specialists in a broad spectrum of Holistic Health Methods, to meet, update, and get the benefit of latest researches conducted world wide for public health. O.I.U.C.M. has affiliated Colleges, Hospitals, Institutes in Scandinavia, Germany, Holland, Greece, Italy, Spain, Portugal, U.K., Canada, U.S.A., Cuba, Australia, Malaysia, Korea, Japan, China, Ex. U.S.S.R., India, Pakistan, Sri Lanka and elsewhere. The O.I.U.C.M. World Congresses are held in many countries every year, to create a Network of Holistic Health Practitioners; and Government support to use these tried and tested methods for public health care (in addition to allopathy, and chemical — drugs based medicines) now approved by **WORLD HEALTH ORGANISATION**. Zoroastrian College has collaborations World wide with such Institutions, Z.C. President Dr. **MEHER MASTER MOOS** attended the Medicina Alternativa World Congresses in Denmark (1985); Spain (1986); Sri Lanka (1986); Athens (1989); Madras (1990); Moscow (1991) and other distinguished Zoroastrian College Faculty Members, including Dr. Sir **NOSHIR GANDHI** Dr. Sir **LEO REBELLO**, Dr. Mrs. **VIJAYA SATHE**, Dr. **SAM BATLIWALA**, Dr. Mrs. **SHYAMALA CHANDRAN**, Dr. **POONAMCHAND RATHI**, Dr. **P. M. RAHMANY** have attended World Congresses in Australia, Cuba, Ireland, England, Holland, Sri Lanka, and elsewhere; and have been invited to conduct Workshops, Training Seminars and Lecture Tours abroad, adding luster to the ancient wisdom of India in many countries, where people are eager to learn and gain the benefit of good health, using natural methods.

RESEARCH DEGREES

Distinguished persons have submitted original Research Ph. D. degree Theses through this Department. These include Dr. **ALI IRANI** on Sports Medicine (Sports Injuries Department Head of Nanavati Hospital) (1990) Dr. **KAIKHUSHROO D. CHARGEMAN** on Helpful Hints for Health in Daily Life (1991) Rtn Dr. **KHUBO GURSAHANI** on Spiritual Healing and Free Clinics at Haji Malang; (1992); Dr. **SHIRISH THAKUR** on **ULTRA SOUND ACUPUNCTURE** (1992). Holistic Health Practitioners from Canada, Germany, England have also taken Diploma Courses at Z.C. Through the activities of Zoroastrian College the public has received immense health benefit. Dr. **VIJAYA SATHE** conducts a clinic at Dadar Parsee Colony, and saved many persons from the expense of heart by-pass surgery. Dr. **NASRI SHAH** of the A.I.C.A.R. conducts free Acupressure Clinic at Matunga East. Dr. **SHIRISH THAKUR** has a clinic in Bhayander; also next to Chikawadi Parsi Colony, Tardeo. Dr. Mrs. **SHYAMALA CHANDRAN** has rendered great service from her Napeen Sea Road Clinic.

INTERNATIONAL RECOGNITION & SUPPORT

In 1989 and 1993, Zoroastrian College President Dr. **MEHER MASTER MOOS** steady work in promoting the cause of Holistic Health received recognition at an International Level, by the Medicina Alternativa Chairman appointing her **VICE CHANCELLOR** in charge of the International Legal Affairs of the O.I.U.C.M., and in special charge of SAARC region.

Through Zoroastrian College A.M. — H.H. Dept. it is part of the long term planning to establish a Government approved Board for training and licensing Holistic Health Practitioners at All India Level.

If you are interested in your Health and would like to study/receive health care guidance/support the Zoroastrian College A.M. H.H. Department. Please write to the Mustafa Building address given above. **DONATIONS ARE WELCOME**. Cash or Cheques in favour of **SHAH BEHRAM BAUG SOCIETY** may be sent to Mustafa Building address.

The Hindu where he spoke of "how profits and share prices are plummeting because Tatas are undoing all that I had done to optimize profits." There was also reference to Mody "waging an anti-TISCO propaganda war" by circulating articles against the ruling group in certain newspapers. Mody's disappointments were cited in the *Business Standard* of April 20: incompetent nobodies being given charge of giant companies, TOMCO's sale for a paltry consideration, TISCO not making a bid for Indian Iron and giving instead a free run to Mukand, Ratan Tata's plans being non-starters and his winning each war only because JRD wants to back his namesake and ensure total control of the group. Mody on the other hand has been faulted: for making unilateral changes in the TISCO senior management, over the propriety of the aircraft he flies, of his preferential treatment to a certain group of steel and scrap traders.

Complaining of Tatas' double standards in dealing with senior colleagues, Mody's plea was that the "present incumbents" should be given a few years to adjust and to make necessary preparations. He asked for one more extension on the understanding that during the pendency of this contract he would of his own accord quit the scene completely. "I am not enamored of the idea of remaining chairman while executive authority rests with someone else," Mody had written in a letter to JRD as quoted by *The Independent* (April 21, 1993) which carried news of his ouster. "This is the first time in corporate history that the chairman of a company is being dismissed without even being given a chance to explain himself... Time will

Judo veteran Cawas Billimoria (right)



show soon enough that my speaking the hometruth had been in the interest of the company. The harm is being perpetrated by those who are actively causing all that harm to TISCO... I could not keep white-washing all the wrongdoings..." Mody said to *The Independent* in the course of a midnight call from London. Mody has yet to decide on his future plans, though *The Economic Times* of May 10 notes the possibility of his joining Indian Iron and Steel Company if Mukand gets to run the Burnpur-based steel plant.

Judoka's tenth title

For the tenth consecutive year Cawas Billimoria emerged the national judo open category champion. Despite a hamstring sprain he managed to overcome Bharat Singh in the finals, as notes a report in the *Mid-Day* of March 17, 1993.

A veteran of many a national and international meet, 31-year-old Billimoria was also declared the best judoka on view but magnanimously conceded that title to Sarabjit Singh of the Border Security Force, adds the write-up.

Billimoria is among the 73 sportspersons selected by the Government to receive cash awards for their outstanding performance in 1992, according to *The Independent* of May 12, 1993. The award of Rs 75,000 is meant to encourage the judo champion.

Artist with a bang

Heavy Metal was his inspiration. Heavy Metal was his destination. As an ardent fan of Heavy Metal music, Aashdin Billimoria started painting graphics and other designs he saw on the album covers onto his own T-shirts. He was even willing to oblige friends and admirers who wanted similar T-shirts for themselves. As the demand grew, Billimoria started becoming more creative.

The five-day exhibition of his hand-painted heavy metal T-shirts, jackets, caps and back patches in April last brought enhanced popularity for 20-year-old Billimoria. He received orders for his



Aashdin Billimoria (far right) at the exhibition promoting his wear

exclusive range of garments and, what really thrilled him, a request from HMV to design album sleeves for their local Heavy Metal compilations. Having already submitted one sleeve and working on his next, Billimoria says, "It had always been my aim to get into the mainstream music industry."

Bulk orders Billimoria is not willing to accept, preferring to create exclusive designs for each piece. Cartoons, graphic and modern art specimens too he paints on garments. The labor involved for different creations could vary from one hour per piece to 40 hours. After deciding on the proportions, he directly paints on the fabrics; no rough sketches, no trials. His T-shirts are available in the Rs 200-850 range, while jackets with the Aashdin imprint come costlier in the Rs 800-3,500 range.

Fantasy art oriented, Billimoria's interest developed with encouragement and guidance from his uncle (maasa) Bhola Sharma, himself an artist, who steered his protégé's progress until he was established. Soon Billimoria realized that his future lay in art and not electronics that he was originally keen to pursue as a science student at Bombay's Elphinstone College. Starting with the academic year 1993 he has enrolled for a five-year course in commercial art at Raheja's Bandra School of Art, he mentions. Scouts and games like soccer, cricket, table tennis, badminton and carrom are Billimoria's other interests.

Compiled by Parinaz Gandhi

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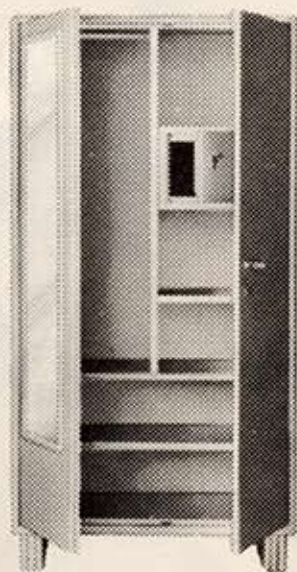
The workmanship — even a fussy person like me can't help but admire it. There are no gaps which means

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sure you realise that it makes a lot more sense to spend more initially for Godrej Storwel because it gives value that lasts and lasts.

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Lahore Agiary Centenary Celebrations

The saga of the Avanbai Cooper Agiary is a tribute to the determination of the Parsis of the Punjab

Arnavaz S. Mama.

Three days of jashans, talks and feasting (July 3-5, 1993) marked the centenary celebrations of the Bai Avanbai Ardeshir Cooper Agiary in Lahore, Pakistan. The Agiary's joint managing trustee Perin Boga's (née Cooper) letter in the Parsi Press had extended an invitation to Zoroastrians the world over and they came from the US, UK and India to participate.

It was fitting too that young Laisha, daughter of Kamal and Avanbai's grandson Keki Byramji Cooper of Bombay, should be inducted into the faith with a navjote performed by two High Priests from India — Dastur Meherji Meherjirana of Navsari and Dastur Kaikobad Dastoor of Udvada. The High Priests were aided by the Agiary panthaky Ervad Rustam Pavri, Ervad Sorab Mogal, head priest of Karachi and Ervad Dorab Pavri of Bombay. The navjote marked the inception of the celebrations, the navjote dinner being catered by a Zoroastrian lady from Karachi who had transported her cooks to Lahore for the occasion, informs Jamshed Ollia, noted book collector from Pune who attended the festivities.

"The present Agiary has a most attractive facade, a separate office room and an attached modern bungalow with three residential quarters and large spacious grounds and garden, meticulously maintained," writes Ollia. Ollia says he was delighted with his visit to Lahore which he described in glowing terms as a beautiful city of fine buildings and fountains.

"The present prosperous

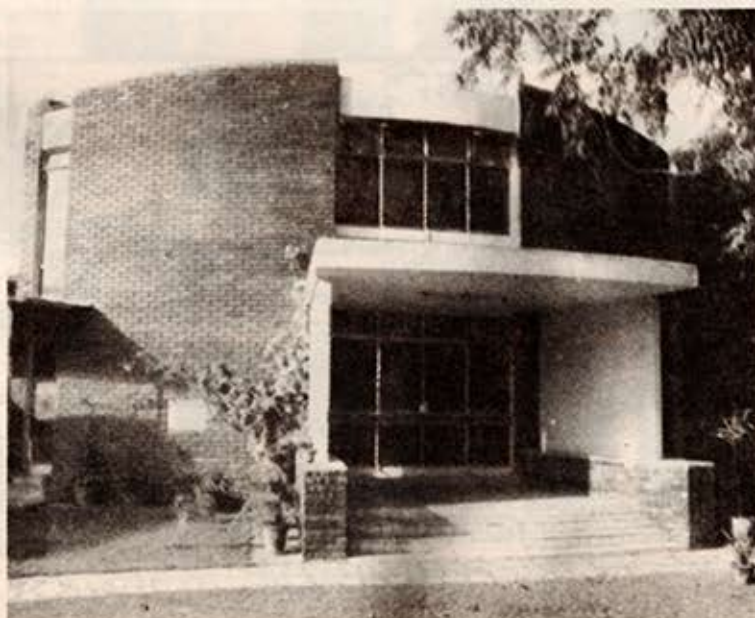
Agiary had undergone vicissitudes. For two years, try as they did, they were unable to find a priest but the Parsis of Lahore remained undaunted and the sacred fire was kept alight day and night, and the Agiary and its spacious compound kept clean by seven or eight Lahore Parsis who took up duties in rotation. The amazing part of it is that none of them looked upon it as an unavoidable chore but derived great satisfaction from it. Such spirit flourishing in our community ensures a great future for the Parsis," exults Ollia. Pavri, the current incumbent since 1989 is said to be a dedicated man and refuses to charge anyone for the four-day, after-death ceremonies, reports Ollia.

The Agiary was founded by Ardeshir Byramji Limboowala Cooper, a Zoroastrian pioneer of overwhelming energy who "came to the Punjab in a bullock cart, before the railway lines were laid. He established a successful wine and general provision business in Lahore and for

many years held a monopoly in the field. Within a few years Cooper became a prosperous and successful businessman. He contributed generously to all Parsi charities, assisted members of his community in need, organized and supported community services and activities," notes the Agiary trust chairman Justice Rustam Sidhwa who has compiled the history of the Dar-e-Mehar published in the centennial brochure. To his first wife Avanbai, mother of his 19 children, Cooper dedicated the family dadgah which he had established in a room in the family residence. (His second wife Nawazbai bore him four more.) Cooper retained the mobed, Ervad Nusserwanji Dastoor (Meherji Rana), who had come to perform Avanbai's obsequial ceremonies who thus became the panthaky of the Agiary for the next 20 years, according to the brochure. Though the Agiary was open to all Zoroastrians of the Punjab, the maintenance of the fire and the mobed remained Cooper's personal responsibility.

On July 29, 1893 *roj* Sarosh, *mah* Bahman, the dadgah had been formally consecrated by Dastur (Dr) Jamaspji Minocherji Jamaspasana. When the Dastur arrived he was ceremonially received at the Lahore railway station and after the consecration of the Agiary Jamaspasana was presented a shawl and affectionately appointed Dastur of the Dar-e-Mehar and of the Parsi community of the Punjab, informs the brochure.

That Cooper simply shifted his residence to a bungalow on Lahore Road in 1909-10 and took the



The Bai A. A. Cooper Agiary

Agiary with him as recorded in the brochure, and no bruhaha followed, is a tribute to the spirit of the time when rationality and devotion happily commingled. On March 30, 1913 Cooper bequeathed the entire property and the sacred fire to the Parsis of the Punjab: "The said Dadgah land and building, with all the furniture, articles and ceremonial paraphernalia appurtenant there-to, would stand dedicated to the Parsi Zoroastrian community of the Punjab and would rest in the hands of seven trustees." Meherji Rana was followed as panthaky by the father and son team of Burjorji and Hormusji Antiya who continued to tend the fire until 1968 "with great loyalty, humility, piety and dedication, notwithstanding their salaries and privileges being somewhat poor and insufficient to look after their reasonable comforts," as admits Sidhwa.

Thereafter "no mobed could be found to fill the vacancy. Perin and Fali Engineer, Homai Setna, Gulbai and Roshan Sidhwa, Jal and Dinshaw Pestonji and other members of the community voluntarily took turns in batches to reside in the Dar-e-Mehar and look after the sacred fire. This they did with great zeal and missionary spirit, but this could not last long. After some time the volunteers faced difficulty in maintaining attendance, as the Dar-e-Mehar was situated somewhat far off from their residences. A shift of the Parsi population from the Civil Lines to the Gulberg area also compounded their difficulty. In view of the changed circumstances, it was thought proper to transfer the Dar-e-Mehar to Gulberg. On February 11, 1968 the trust-



Laisha after the navjote with Rustom Pavri, Meherjirana, Dastoor, Dorab Pavri and Mogal. Below: An artist's impression of the Cooper Agiary (1909-68)

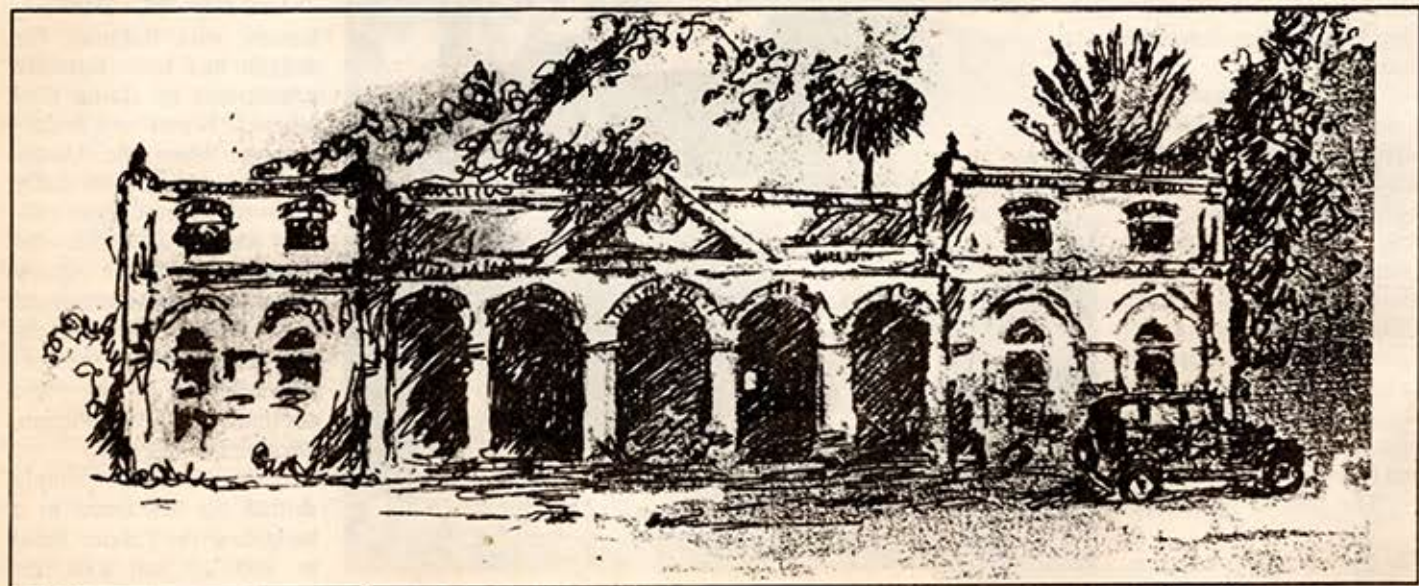
ees formally... resolved to shift the Dar-e-Mehar to Gulberg and to take steps to sell the existing Dar-e-Mehar premises on Lahore Road," records Sidhwa.

By March 23, 1968 the Dr Edulji Pestonji Bharucha Memorial Building was formally opened by Ms Tehmina Bhandara, then president of the Lahore Parsi Anjuman, and the first Parsi residential colony of the Punjab with 10 flats came into being at a cost of three lakh rupees, writes Sidhwa. The sacred fire was temporarily shifted into one of the flats and an adjoining flat reserved for the mobed. By July 1968 Ervad Kawas Desai was the caretaker mobed.

From the sale of the old plot for Rs 1,40,000 a new plot was purchased in Gulberg. The construction proceeded from generous donations from the community in cash and kind and on March 21, 1971 the sacred fire was reenthroned at the new site, notes the brochure article.

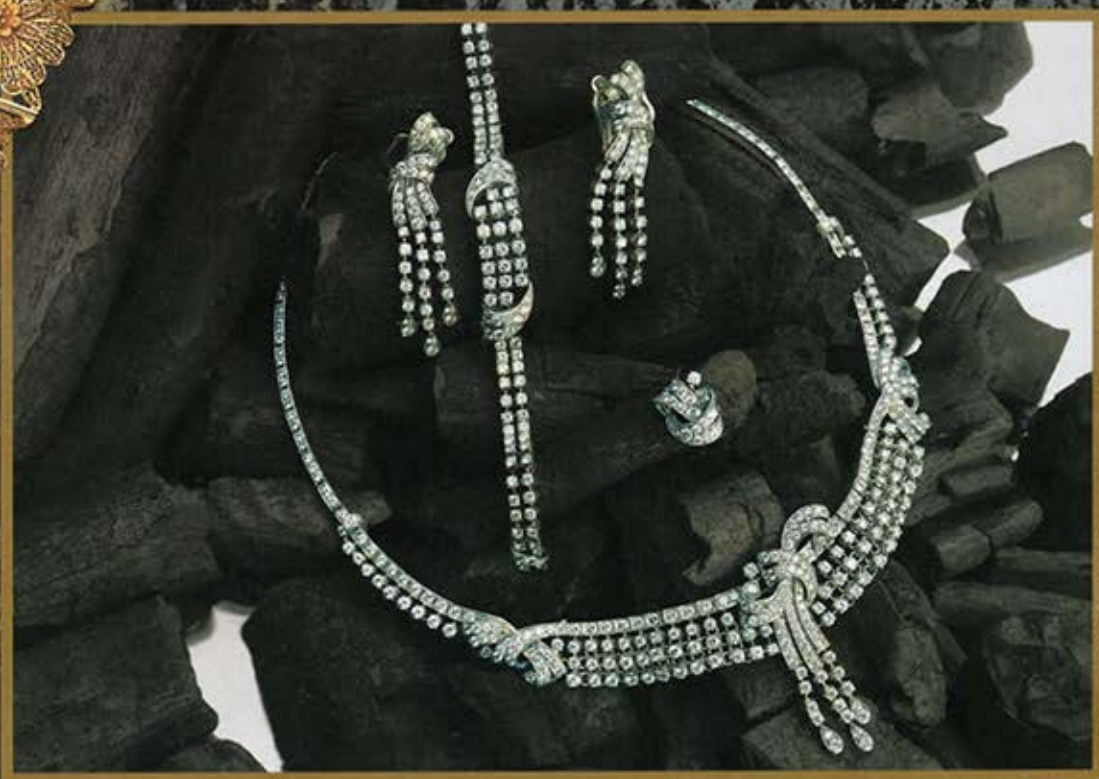
From August 1970 to his departure in June 1987 the fire was tended by Ervad Sorabji Mogal. For two years thereafter, it again required members of the community to voluntarily look after it. Perin and Jal Setna, Thrity and Dara Hormusji who resided in the adjacent flats took the greater burden, informs the brochure.

continued on page 35





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"Our hopes lie in you"

The speakers at the Holiday Programme for Youth called upon the adolescents to make a success of their lives and to reach out to the economically weaker sections

Arnavaz Mama and Parinaz Gandhi

"We are a very very small community in India... And it's dwindling... There are many reasons, but one reason I cannot understand. I look around and see such beautiful girls. I wish I were younger!"

Humor rippled through Field Marshal Sam Manekshaw's inaugural address at the Bombay Parsi Punchayet's (BPP) Seventh Holiday Programme for Youth (HPY). Epitomising the community's cherished sense of fun, Manekshaw got through to the youth a grounding in what leadership is all about:

"The first and cardinal attribute of leadership is professional knowledge and professional competence... You cannot be born with professional knowledge or professional competence. Even if you are the prime minister's son, an industrialist's son-in-law or daughter, or the field marshal's progeny, professional knowledge is acquired by hard work, continuous study. In this fast moving technological world you cannot lead unless you keep up with that knowledge... I wonder whether those of our political masters who have been put in charge of defence of this country...can distinguish a mortar from a motor, a gun from a howitzer, a guerrilla from a gorilla, although a great many in the past have resembled the latter...."

"What's the other attribute of leadership? The ability to make up your mind and take a decision and having taken that decision, to abide by it. Why do people not take decisions? It is injurious to the

country, it is injurious to commerce, it is injurious to industry, it is injurious to the people if you don't take a decision. Why don't they take a decision? Because they lack professional competence, and professional knowledge... The law of aver-



Manekshaw (left) and Armaity Desai

ages says if you take 10 decisions, five should be right... And if you have professional knowledge and professional competence, nine should be right and the one that is wrong may always be put right by some smart chap, by somebody around you....

"Another attribute — absolute impartiality in dealing with people. Those of us who have the privilege of commanding hundreds or thousands of men in peace and in war know the importance of this... No man likes to be punished and yet he will take punishment stoically if he knows that the punishment awarded to him will be the same (as when the offence) is committed by somebody who is

influential. No man likes being superseded and yet he will accept supersession if he knows that he will be superseded under the rules and by somebody superior and not by somebody who happens to be a politician's son, a chairman's son-in-law or a field marshal's wife's current boyfriend... We have many pressures on us, pressures from ministers, politicians, tycoons, pressures from.... fathers, mothers, daughters, grandmothers, sweethearts; tremendous pressures and we lack the courage to withstand those pressures....

"That takes me to the next attribute of leadership, moral courage. What is moral courage? Moral courage is nothing else but to distinguish right from wrong and having done so to have the courage to say so, irrespective of what your superiors might think, what your colleagues may like, or whether your subordinates may dislike it. A yes-man is a dangerous man... Shun a yes-man. I am afraid we in India have far too many yes-men.

"I won't talk to you about physical courage... Fear like hunger and sex is a natural phenomenon. Every man or woman is frightened. The one who says he or she is not frightened is a liar. It's when your knees are knocking and your teeth are chattering that...the leader comes out and he pretends he is not frightened." A characteristic aside follows: "I know this for a fact, it's happened in my life. I am terrified when my wife turns round and tells me a ghost story; I can't go and sleep alone. I say,

'Please come into my room.' I sometimes wonder whether she tells me these ghost stories for ulterior motives!

"The next attribute is loyalty... We all expect loyalty. Do we give loyalty? Loyalty carries three ways... to your superiors, to your colleagues and to your subordinates. How few of us have that sort of loyalty.

"Another attribute of leadership is the human touch, a sense of humor and the ability to talk people out of their problems. When you are dealing with human beings, they have problems... problems of death, debt, family problems, problems about their children, all sorts of problems and they get easily despondent. A leader must have the ability to talk them out of that, a sense of humor to make them forget their problems."

But leadership, per Manekshaw, was not restricted to the rarified fields of human activity: "By and large, men and women like their leader to have all the manly qualities. The man who says he doesn't smoke, he doesn't drink, he doesn't do — I won't tell you (what) — that man doesn't make a leader. He may make a mahatma, he may make a prophet, he may make a saint, and he may make a priest, but he really doesn't make a leader... Let me illustrate this point of view. You know Julius Caesar was a great leader. He had his Calpurnia, he had his Cleopatra. And when Julius Caesar came to Rome and walked down the streets, senators used to lock up their wives! Take Napoleon Bonaparte. He had his Josephine, he had his Marie Valesca, he had his Antoinettes, Georgettes, Ninettes, and every other nettes. And you will agree he was a great leader. Take the Duke of Wellington, the conqueror of Waterloo. Do you know, the night before the Battle of Waterloo there were more countesses and marquesses with luscious proportions in his antechamber than staff officers and commanders? And you will agree he was a great leader." Then, turning to Ms Desai who shared the dais, he added, tongue in cheek, "And Coomi, what has just struck me: all these great leaders had one special characteristic in common, they all had long noses!" presenting the famous Manekshaw profile in a theatrical pose to the merriment of the audience.

Straight-faced Manekshaw had prefaced the meat of his talk with some hilarious autobiographical comments: "One of the disadvantages of being a chief guest is that everything about your life is exposed to you (the audience). You now

know how old I am, how stupid I am, you know everything. Just to keep the record straight I am married, I have one wife and two daughters. Not my fault, I wanted to have seven. Unfortunately, I spent my youth fighting wars and was separated from my wife. Now I do no more fighting. The only person I could fight with is my wife, but I don't even dare do that, because she always wins...

"Ladies and gentlemen, I don't come from the rich high community of Parsis. My father was born in Valsad. His father used to live in Mota Parsi Vad unlike you (to BPP trustee Eruch Desai). You say you come from the Nala Parsi Vad.

"When Mr Morarji Desai was the

"The one who says he or she is not frightened is a liar"

Prime Minister he told me, '*Hun tamara bavajiné ghani sari rité januch... Aé hamara Master hata* (I knew your grandfather well — he was our teacher). We used to call him Framroz Master... *aévené hamuné shikhvélu*.' So I went gleefully to my mother and I said, '*Mama janoch, aapra motabavajé Morarji Desai né shikhvélu* (Did you know that grandpa was Morarji Desai's teacher?)" My mother turned round, '*Tara bavavajé shu vagh mariyo. Aé muvané shu shikhvélu*?' (What's so great about that? Whatever did your grandpa teach him?)"

Proud of the community's achievements Manekshaw noted: "We have been in the forefront of every achievement and every activity in India, from the time our forefathers came here. The Hindu kings trusted us. When the Moghuls came into power, they trusted us. When the White Moghuls, the British came, they trusted us and after Independence the Indian community trusted us. Why? Because of our integrity, because of our honesty, because of our hard work and because of our loyalty. The whole of India still trusts us and will continue to do so. In spite of the fact that (we have a disparaging epithet for each community) they don't resent it... Because they know they (can) trust us and they say we've got a very very warped sense of humor. We don't mind a joke against ourselves, we don't mind ridiculing ourselves. We have been trusted throughout history and we shall continue to be trusted.

"In the past our community has produced people like Jamsetji Tata... Dada-bhai Naoroji, Sir Cowasjee Jehangir, Sir Jamsetjee Jejeebhoy, atomic scientist Homi Bhabha. We have produced people like that in every activity in this country. In the past we produced great men and we continue to do it even in this generation; with every activity, whether in commerce, law, medicine, science, police and even in the armed forces. We have got today living in this country people like J. R. D. Tata, Nani Palkhivala, Justice (Bakhtawar) Lentin, Justice (Dinshaw) Madon, Justice (Sam) Bhargava, Dr Homi Sethna... They all have achieved great names in this generation now. And I have no doubt in my mind that we will continue to do so in the future also... That does not mean that we have not got black sheep amongst our community. Of course we have.

"I was born in Amritsar and when I was born my *naam* (name) had to be given and they said it had to start with the letter 's'. So my mother named me Syrus and she wrote to my *fui* (paternal aunt) who was then in Bombay at Grant Road: '*Mara nava dikranu naam mèn Syrus aapiyu* (I have named my new son, Syrus)' and my *fui* wrote a very terse postcard: '*Hilla tari akal chhè ké nahi? Ayé nirdosh bachanu naam tèn Syrus aapiyu? Hamnaj ék Syrus naamno Parsi jail ma gayochh!* (Hilla, are you out of your head? You've named this innocent child Syrus? Recently a Parsi named Syrus has been jailed!)" So my name was changed to Sam and now it is delightful to know that every Parsi in India, every Parsi abroad, knows me and acknowledges me as *aapro Sam*. It's rather nice to know."

The field marshal's conclusion couldn't have been more positive: "You young ladies and you young gentlemen, I have no doubt you will achieve great success. You have to. You have integrity, honesty, hard work and loyalty in your genes, inherited from your forefathers and I have no doubt in my mind that you will succeed... You will produce another J. R. D. Tata, another Palkhivala, another Justice Lentin, and you may even produce another field marshal. You have a long way to go; our hopes lie in you. My generation will go — it should have gone a long time ago! But you are the young ones who are coming up. May the winds of fortune blow kindly on you. May good luck attract all your achievements. God bless you. I am sure you will achieve greatness. Unfortunately I shan't be alive

to see that."

The jam-packed audience in the Muncherji Khareghat Hall that Friday morning (April 9, 1993) guffawed through the speech and rose to give the old soldier a thunderous standing ovation. It was obvious that the pleasure had been mutual. On his way out Manekshaw stopped again and again in the aisle to greet the young HPY members. His individualized greetings added a touch of elation to an inspiring countdown to more than 30 days of talks, seminars, games and activities to create community togetherness among the 165 members hailing from 52 schools in Bombay and one each from Satara, Panchgani, Jamshedpur and Pune as had informed HPY coordinator Ms Diana Marfatia in the course of her welcome address.

As BPP senior trustee Eruch Desai had noted in his introduction to chief guest Manekshaw and guest of honor Homi Taleyarkhan, "When we conceived this program, we had not the slightest idea as to what great enthusiasm it would arouse not only in the youth but also in the parents... As trustees, our duties are not only confined to being custodians of the funds and properties, but we also try

to see that we guide our youth. Whether we guide our youth or our community in many aspects may be debatable, but as far as this HPY is concerned, there are no two opinions that it is our prized program."

This year there had been almost 200 applications, the last 30 or so being re-

"We love our youth for what he promises to be"

jected. Desai was at pains to convey his appreciation for the work involved and discharged by the team of Marfatia, Ms Ashish Tata and Ms Binaifer Bharucha under the overall guidance of BPP chief executive Rustom Anklesaria and added, "If I don't mention the names of those others who have spent tears, toil and sweat in making this program a success from year to year, doesn't mean that they have contributed any less..."

"They say we love a girl for what she is, but we love our youth for what he promises to be. We do not make any distinction as far as the aspirations of the

youth of our community are concerned, and so far as this holiday youth programme is concerned, there are nearly equal numbers of boys and girls and we do hope that if a young girl does not become an Indira Gandhi or a Sarojini Naidu, at least she could be a Lady Jehangir, or Dr (Ms) Mehroo Bengalee who is also the brain behind this show."

Taleyarkhan had mustered a lot of statistics "to begin by giving you a shock just to show how lucky the Parsi community is compared to many others round the world."

Where is the community's conscience?

"Not even 10 times the amount (Rs 150 paid on enrolment) would make me break my ties with this program," declared Gev Satarawalla, one of the youngsters to have benefitted from the 1993 HPY. Geared to equip the Zoroastrian children who had just appeared for their school leaving examination with vital information on community and general issues, the summer vacation program was "perfectly designed for the overall development of youth," in Satarawalla's words.

Referring to the increasing popularity

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of this annual event, Marfatia remarked that of the 165 students registered, 120 attended regularly. Varied fare was offered through vocational counselling, community awareness projects, religious talks, visits to institutions like the SPCA (Society for Prevention of Cruelty to Animals) and the Braille Press, sports and competitions. Very popular this year was the fashion show event. Another feature introduced this time was a newspaper collection drive, the proceeds from which netted nearly Rs 10,000. "This corpus will keep growing; we'll be self financed," announced Marfatia, keen to see the Programme stand on its own feet.

Arranging for the navjote of two destitute Parsi children, cleaning three fire-temples in Bombay, taking the inmates of the Parukh Dharamshalla for an outing were some of the social work activities undertaken by the enthusiastic adolescents.

The month long activities are an exercise in learning and gaining for the students and a blessing to parents knowing their children are in safe hands, summed up Ms Zenobia Daroga, principal of the Bengalee Girls' High School. Varied interaction teaches "the shy and inhibitive

(to) shed their fears... and all learn to work in harmony and be one big family," she continued.

Through cooperation and competition the youngsters were taught to enjoy the activities they were engaged in. And the awards and prizes in recognition of the talents made the efforts even more

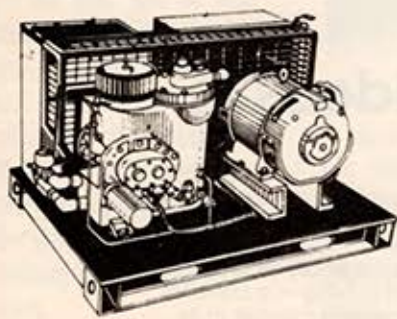
"Show your elders the role the community should play in India today"

rewarding. A select few who displayed good potential were chosen for a three-day leadership training camp in Khandala. Applause seemed to be reserved for all: the organizers, the sponsors, the participants, and especially the volunteers whose experience with earlier Programmes earned them the respect as also a standing ovation from this year's students.

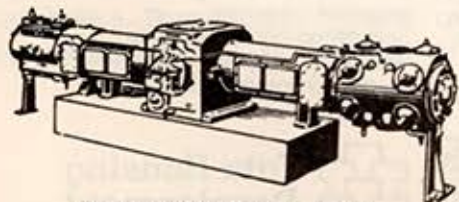
The Programme is laudable, acknowledged the chief guest Dr (Ms) Armaity Desai in her valedictory address on May 6. But to reap a better harvest she rec-

ommended that the emphasis be marginally shifted to learning how the deprived "other half live. Only then will you have a new self-consciousness about yourself as a person, as a Parsi, as an Indian," reinforced Desai, director of the Tata Institute of Social Sciences (TISS), who through her commitment to social work and training of youngsters has been engaged in the nation-building task.

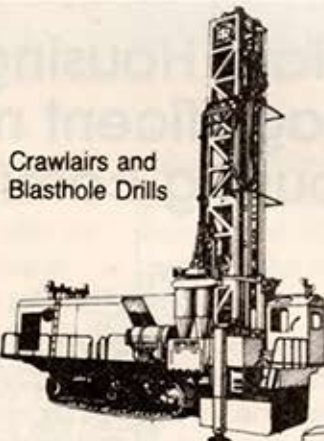
"I don't think we are leaving you a good today. But maybe you have to think. What is it you want to leave for your children for tomorrow? Islands of prosperity cannot continue forever in any society... You just look at history and look around you in this city, in this country, in other countries. We have reaped a lot of benefits, far out of proportion to our contribution — not only the Parsis but many minority groups. The polarization between the rich and the poor has increased over the decades and it is going to affect two social sectors most deeply — education and health. It will affect you as you move forward in your university career because you will soon find that what you are going to pay for university education is far more than what any of us paid because that is what the new economy is all about. A serious



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amount of reflection needs to be done on many of these things. I suggest that you younger members of the community take up this challenge and you show your elders the role the community should play in India today...

"My central concern today is that Parsis have moved away from the spirit of adventure and path-breaking activities which have left a very indelible mark on the nation. What are the needs of this country and what can the young do? And particularly what can the Parsis do in this context? Courses like advertising and fashion designing, secretarial, banking, management, computers, catering, architecture, interior designing are all imposing but they are all considered on the beaten path and many Parsis have already been attracted to them. They are very alluring white-collared jobs and they also provide a good pay packet, there's no doubt about it. But they are very peripheral to the needs of this country today...

"Today India has many major problems before it, but I sometimes wonder whether young Parsis see these problems as merely areas to criticize, looking for greener pastures elsewhere. Or do they feel the need to be on the front line, to

challenge these problems and work for those — the rural and the urban poor — whose needs can never be met unless you are there to organize them...

"We are amongst the worst in the world as far as illiteracy is concerned, very bad as far as child mortality is con-

"What is it you want to leave for your children for tomorrow?"

cerned. We have developed very sophisticated medical services in the city but there are many villagers who have very poor access to medical care. I once went to a tribal hamlet way outside of Nagpur in a forest area and I asked the people there, 'How far do you go for medical care?' They said, '35 kms away.' They are in a jungle; they are not close to an ST (State Transport) bus stand and they didn't have even carts in the village. So I said, 'Then how do you get there?' They said, 'Well we don't go.' So I said, 'What do you do when you are sick?' Well they said, 'We just lie down and if

we are better we get up. If we are not better, we die.' So that's the sum total of the kind of medical care which we provide to the poorest in the most inaccessible regions of the country, yet young doctors crowd into the super specialities today. It is the super specialities that drive us into money as well as position. We shun the departments which are most important to health, viz preventive and social medicine...

"We go for very sleek architecture and superb decor for our office and our five-star hotels, while the majority who are poor live in structures in rural areas which barely protect them from the elements... Look around your office, look around your schools, look around your houses, and see the consumption of the urban well-to-do. See where the forests have gone and today women trudge miles and miles in the countryside to pick up just a handful of twigs to start their fire and they also trudge miles and miles to get two pots of water... Fifty percent of the population of Bombay live in slums and on pavements and you have seen them even living inside water pipes. We have satellite communication and many of you see BBC in your living

continued on page 40



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A haven for the homeless

One hundred aged destitutes are sheltered at the J. J. Dharamshala

Gustasp Irani

They converged here from disparate backgrounds. She, a Parsi, was once the mistress of her household with husband and children to care for. He, a Hindu, and chief of the clearing department of a bank, had a family to return to each evening. The Christian lady does not remember much after she suffered a stroke. But yes, she too had a family, and recalls working as a cook at a rich private residence. Somewhere along the line, the three individual worlds started to fall apart, the families deserted their elders who, in the evening of their lives, found themselves homeless and destitute. That is till they became the recipients of one man's bounty which reached out to them from the 19th century.

About 160 years ago, in 1831 to be precise, Jamsetjee Jejeebhoy, First Baronet, established the Sir J. J. Dharamshala at Nagpada, Bombay, which was to become Asia's first home for elderly destitutes. The institute which has been free of all restrictions of caste and religion, right from its inception, is today home for 100 men and women, all over the age of 62; and it is here that the Parsi, the Hindu and the Christian have again discovered a sense of belonging.

On Monday, April 5, 1993 the present trustees of the Dharamshala rededicated themselves to the founder's vision and commitment when Ratan Tata,

chairperson of Tata Sons, inaugurated a medical unit on the premises. The unit was financed by a donation of a corpus of five lakh rupees from Sir Ratan Tata Charitable Trust. At the modest function Tata addressed the residents in simple words: "Don't forget you are an important part of our society, and we care."

The caring is reflected in the solid three-storied structure that houses the Dharamshala, and may be gleaned from the report that explains why the medical unit was created: "Residents who needed prolonged medical, convalescent and nursing care had to be transferred to hospitals or other institutions. To have to shift out of what has been their home and family for so many years was a wrench for them... Hence the establishment of a medical unit for the severely and termi-

nally ill... It will give our residents a sense of security and belonging to know that they have a home and people who will be there for them till the end."

Backing up the medical unit is an honorary medical officer, Dr A. Aziz, who makes two rounds each day checking out the residents. Assisting him is a full-time matron. The Dharamshala also employs a full-time social worker to care for the residents' individual needs. Yes, the residents have distinct emotional and allied needs. "We must not forget that many of the residents have been deeply hurt and rejected by their own families and carry their hurt with them," says Dr Roshan Dastur, trustee. Nursing their broken spirits is as important as nursing their aging bodies, she adds. There are many who slip into senility. A trustee re-

called how one elderly Parsi lady suffered from the delusion that she was to get married to one of the younger Bombay Parsi Punchayet trustees, and her entire world revolved around preparing herself for the big event.

Recognizing their need for care and affection, the Dharamshala had introduced



(Above) Two inmates at the J. J. Dharamshala

(Below) At the inauguration of the medical unit: Ratan Tata (at the mike), with Vispi Dastur to his left and Marazban Patrawala (far left) Photos: Gustasp Irani

MATRIMONIAL

Parents (mother Hindu, father Parsi) of highly educated Parsi girl aged 28, 5'2", 48 kg, wheatish complexion, interested in creative art, invite alliance from boys between 30-32 years, tall, handsome, educated professionals from respectable and well-to-do family. Write with details and photograph (returnable) to:

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MATRIMONIAL

Parents (father Parsi, mother Hindu) of fair, educated Parsi girl aged 24, 5', 46 kg, invite alliance from highly/well-educated, professionally qualified boys, under 5'10" with own accommodation and from respectable well-to-do family. Write with details and photograph (returnable) to:

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Matrimonial (May/19-93)
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a grandparent adoption scheme in 1987. This scheme allows children to adopt residents as grandparents whom they visit on a regular basis, and even take home on special occasions. On the bedside table of an elderly Hindu resident is a photograph of a young Parsi girl who, he informs us, is his adopted granddaughter. It does not take much prompting to get him to share with us his pride

in her achievements, or to talk about her plans for the future. Naturally, the bonding is a two-way street. "We had a girl who was so upset when her adopted grandparent died that we had to give her another grandparent," says Ms Suma Anand, honorary secretary.

While the grandparent scheme works on a one-to-one basis, there are people from other walks of life who care for the elderly residents in other ways. Some send food, others clothes, and often on happy occasions, a wedding or a religious festival, they give a feast so that the residents can participate in their joy. And some turn to the Dharamshala in sorrow too. Like when a leading industrialist and his wife died in a car accident their son, who had settled in the USA, came personally to distribute food and clothes to the residents.

The Dharamshala's current monthly expenses of Rs 20,000 are largely met from rent, approximately Rs 12,000, from properties built on Dharamshala

land. The interest on the corpus established by Sir Jamsetjee, has, unfortunately, been severely eroded by years of inflation. A constant stream of donations, however, enables the trustees to meet the day-to-day expenses and carry out building repairs. Some donations are added to the corpus as for instance the Rs 1.5 lakhs received during the function.

In the world within the organization

residents are encouraged to keep active. "We have to keep them occupied or they will start to vegetate," says Vispi Dastur, chairperson of the Dharamshala. Residents are urged to participate in the running of the institute: they help in the kitchen, assist invalid colleagues, supervise the recreation room and the common prayer room

where all religions are represented and respected. Occasionally, buses are chartered to take the residents on outings.

Though primarily devoted to caring for the destitute elderly, the Dharamshala has made provisions to aid the destitute young too. In their premises they have kept aside three rooms where facilities are provided for street children. Here they can take a bath, play indoor games or even attend the informal classes conducted by the Dharamshala. The scheme is not far beyond the parameters of the institute's objectives, for as they say: the child is the father of the man, or rather the old man.

"They have a home and people who will be there for them till the end"

Zoroastrian relief

Currently residing in the Sir J. J. Dharamshala are three Zoroastrians, two ladies and one gentleman, all elderly and destitute. Though the institute was built by a Zoroastrian and has had, and still does have, a large number of Zoroastrians on its board of trustees, it has been from its very inception open to all communities and free of the bias of caste and religion. "I must emphasize that our Dharamshala is not an old peoples' home or a rehabilitation center. It is a home for the elderly destitute," says Dharamshala chairman Vispi Dastur.

Should a Zoroastrian qualify, that is,

be over 62 years of age and be destitute, he or she is welcome to seek admission. But first there is a medical test to establish that the new resident does not suffer from a disease that can infect others. Once admitted, there is no entrance fee or monthly maintenance to be paid: the Dharamshala will look after all the needs of the resident. But there are rules that must be observed. Should, for any reason, a resident opt to leave the Dharamshala, there are no restrictions. However, once a resident has left, he or she will under no circumstances be readmitted.

Damania's eye on the sky

The courtesies offered by Damania Airways is making this new airline a favorite with passengers

Parinaz Gandhi

Could she have been mistaken for a VIP? She looks askance at the person who offers to ease her luggage burden as she steps inside the airport. The assistant then accompanies her to the check-in counter where she is welcomed with a rose. When she realizes that fellow passengers holding a Damania Airways ticket are accorded the same cordial reception, her initial uncertainty is replaced with incredulity.

"Give the customer what he wants," believes Parvez Damania, the debonair 33-year-old chairman and managing director who is striving to gear the fledgling airline's fleet of three aircraft — two Boeing 737s and one Beechcraft — to provide maximum satisfaction to its patrons. Personal disenchantment with substandard service in the Indian skies helped Damania identify areas in the airline industry which needed improvement. "You have to believe in yourself and your capacity to change things," declares the dapper who only last year entered what is regarded as the world's most capital intensive business.

After making a success of Agritech Hatcheries and Foods Limited that he launched three years ago and which in the ensuing year should be a Rs 60 crore company handling 7.5 percent of India's chicken production, Damania thought he could handle bigger 'birds.' Since all domestic carriers are consumers of Agritech produce, the entrepreneur happily announces, "There is a little of (Damania) even on Indian Airlines and East West Airlines."

With passenger traffic in India leaping by 12 per cent, as per Damania's estimates, the upcoming air taxi operators are outdoing each other to capture the poten-

tial market. The airspace changes constantly as new operators take wing and the old find their wings clipped. Each of the private airlines presently airborne has a distinctive style of functioning to impress passengers. Not for Damania the naming of aircraft after peaks and emperors. All its planes will be named after famous

card bearing some recipes on the reverse which the passenger could carry home as a memento, a friendly crew and, for those who had left behind their visiting cards, a thank you note with an invitation to fly with Damania again.

There may be occasional snags too: a delayed take off, an irritating noise of a running engine that insists on accompanying you on the journey... But Damania Airways which likes to announce itself as "a no excuse airline" does before touchdown secure a good tally of plus points. And it wins over the loyalty of many passengers who instead of finding fault are willing to make excuses on behalf of this relatively new private airline facing competition from the national carrier as also the other private airlines in the business.

The fight for survival is common to all the airlines. Following the government's announcement that private air taxis could ply in India, several entrepreneurs decided to invest in this sector even when there were no clear-cut guidelines nor any mechanism to govern this growing industry. Clearly the Indian Airlines' waning popularity after the advent of the private carriers has prompted the aviation ministry to enforce existing regulations and to formulate a stringent policy which the infant private sector finds economically unviable. Their flight schedules cannot be published in the Press; they are not supposed to operate on the profitable trunk routes; they cannot poach pilots and technical staff from Indian Airlines; they cannot use the Indian Airlines infrastructure like ground maintenance facilities, forcing them to turn to foreign airlines which are more expensive. "Private airlines have to spend



Parvez Damania: visions of success

aviators, announces Damania. The inaugural flight was aboard *Spirit of JRD*, a tribute to the father of Indian civil aviation, J. R. D. Tata. And when the likes of JRD, who had inaugurated Damania's Bombay office, opted to fly with them a second time, Damania felt they had received the ultimate compliment. For JRD, who does not like to be singled out for special favors as disclosed by Damania, was treated to the same courtesies reserved for all Damania flyers: a cold towel to refresh the weary traveller, a welcome drink on board, an appetizing and hot meal served graciously, a menu

lakhs of rupees on things like stepladders, ground power unit and pneumatic starters," Damania stated in an interview with the Bombay-based publication, *The Afternoon On Sunday*, June 13, 1993.

And how frustrating it can be when an aircraft is damaged was experienced recently by Damania when their Boeing 737 was hit by a bird at the Calcutta airport. As the airline had been managing its regular flights on a fleet of just two aircraft, the grounding of one of them was tantamount to an impairment of a vital organ. They turned to Indian Airlines and other private operators for a spare engine but met with no success. In desperation they finally got one foreign supplier to lease them an engine. Their terms: \$425 per day plus \$85 per hour of flight!

High investments and high risks notwithstanding, Damania is confident his airline business will generate Rs 100 crore per annum. The finance for this venture was supposed to have been raised from a promoters' contribution of Rs 6.2 crore, a term loan of Rs 6.3 crore from State Bank of India, further assistance of Rs 4.1 crore from other financial institutions and a public issue of Rs 10 crore, as reported in *The Economic Times* of July 31, 1993. In mid-September the company is expected to enter the capital market offering 10 million equity shares of Rs 10 each for cash at par.

"We should have more initiative and drive," maintains Damania referring to the passive Parsis of today. Unable to contain his disappointment he adds, "The community is becoming conservative... They don't want to take risks. Certain risks you have to take. You can't keep fearing 'Paisa dubi jase tau su thase' (what would happen if your investment sinks)?" This is a very sad situation. Actually we, as a community, have a major advantage. People have tremendous faith in Parsis. We are not taking advantage of that. India is one of the very few countries where there is so much opportunity. There is so much that can be done. If you are smart you can succeed anywhere. But if you don't have vision, how could you perceive it?"

Starting with a poultry farm in 1984, Damania initially had six employees working for him. Today he has over 1,000 employed directly in his hatcheries business and about 2,000 employed indirectly. Damania Airways has created jobs for more than 300 while Damania Pharma (yet another company launched by the group to supplement the hatcheries com-

ponent by manufacturing mineral mixture for poultry) has absorbed a work force of around 200.

Parsis who come to him in search of a job are usually absorbed for Damania believes, "Ours is such a small community, we need to help and support each other... The new generation is very passive. Where are the new businessmen in the community?... Where are the Parsis who made ships, who made steel?"

A hard worker, Damania does not get intimidated by obstacles but views them

"You have to believe in yourself and your capacity to change things"

as a launching pad to reach new heights. Having dealt with the Directorate General of Civil Aviation, tackled the red tape and its plethora of paper work, he has been able to establish an airline which in less than three months claims to carry a daily load of 80 percent of its capacity and the distinction of not having cancelled a single flight. According to statistics provided by the management, 52,643 passengers had flown with Damania as on May 31, 1993. In his efforts to establish Damania as a well-diversified and strong group he proposes to branch into heavy engineering, oils... The success of the Damania group cannot however be attributed to his individual efforts, acknowledges the managing director. Along with his team of professionals he has been supported by his dad Cavas, cousin Jehangir Damania, maternal uncle Adi Bhoot, and of course his brother Vispi for "believing in my ideas and vision." His wife Roshni extends support from home.

Damania's family hails from Ahmednagar. His father is the secretary of the Ahmednagar Parsi Anjuman. His brother too is a trustee of the Anjuman. Parvez is not conversant with the developments there having been removed from the pace of Ahmednagar when he was yet a child and placed under the care of his *mama-mami* in Bombay when he schooled at St Xavier's Boys' Academy. After his graduation from the Poona College of Agriculture he proceeded to the USA to do his masters in agricultural science from the North Dakota State University. "I am extremely grateful to the Parsi trusts for

granting me scholarships. On my own it would have been just impossible to go there," Damania shows his appreciation.

"When I started the first time it wasn't easy," says Damania referring to the Rs 2,81,000 loan he obtained from Bank of India to establish his business. He was determined to make it a success without having to rely on the financial backing of his father who runs a poultry farm in Ahmednagar. A plot of land was bought in Karjat due to its proximity to Bombay. Production, which in the initial days was 3,000 birds a month, will shortly be in the vicinity of one million birds, beams Damania. For the financial year ended March 31, 1993, Agritech's sales had gone up to Rs 9.12 crore and the net profit had risen to Rs 1.33 crore, according to a press release. He has had his share of memorable experiences, both pleasant and difficult, the most harrowing of which was the spell when he had to witness all his birds succumb to a disease. But Damania managed to recover from this setback. Agritech Hatcheries shares with a face value of Rs 10 are presently quoted at around Rs 30. Before the end of the year the company plans to come out with a public issue of Rs 14.92 crore.

Ask him for a copy of his curriculum vitae and he laughs, "I don't have one... I am not applying for a job!... But tell me what you want to know." Damania's other interests? Reading, with his favorite being, *Tough Times Don't Last; But Tough People Do*. Painting, which was a hobby in his younger days, has led to his graduating into an art collector. He enjoys good eating but his well-built physique notwithstanding is wary of putting on weight. He has learnt to fly at the Bombay Flying Club though he doesn't pilot the Damania fleet, he clarifies. One of the most satisfying moments of his life was when the aircraft with the Damania logo-type inscribed on it landed in Bombay for the first time. The uniform of his airhostesses — grey skirt, white blouse and "don't miss the design on the red jacket which is based on a gara motif" — is a source of infinite pride.

But we still don't seem to have captured the total being that constitutes Damania so we ignore the hints that he would like to attend to other matters. He wants to accompany his brother to the airport. "Give me five minutes," he tells him. Someone wants him to approve a letter. "Give me five minutes," he says a second time. There is a visitor who would

continued on page 35

Kangaji's classic in English

Adi Doctor

Khordeh Avesta transliterated and translated into English by Prof Ervad Maneck Furdoonji Kanga from the Gujarati original *Khordeh-Avesta-Ba-Mayeni* of Ervad Kavasji Edulji Kanga. Published in 1993 by the trustees of the Parsi Punchayet Funds and Properties, 209, Dr Dadabhai Naoroji Road, Fort, Bombay 400001. Pp: 510. Price: Rs 85.

The vacuum that existed till now in the realm of prayer books, in Roman script with correct pronunciation, has been admirably filled by the English edition of the *Khordeh Avesta* prepared by the late Prof Maneck F. Kanga and published by the Bombay Parsi Punchayet (BPP). Based on the Gujarati translation of Kavasji Edulji Kanga, the present book gains in stature when we understand Kavasji Kanga's contribution.

Better known as "Kangaji" to students of Avesta scriptures, Kavasji Edulji Kanga was the first pupil of Khurshedji R. Cama to translate the entire Avesta texts in Gujarati more than 100 years ago. Kavasji Kanga has been a household word for many faithful Zoroastrians in India who have used his *Khordeh-Avesta-ba-Mayeni*, *Yasht-ba-Mayeni* and *Gatha-ba-Mayeni* for their daily prayers. From among these, his *Khordeh-Avesta-ba-Mayeni* (KABM) has been the most popular, as it is undoubtedly a standard work on the subject. No wonder then, that since its first edition in 1880, it has run into 13 editions, the last being published in 1976.

The *raison d'être* for the first edition, given by the author in the preface, is worth quoting in parts: "Thanks... to the rapid but immensely satisfactory progress made in comparative philology during the last half century by the indefatigable savants of Europe, considerable light has been thrown, not only on the

ancient Zoroastrian religion, but on the interpretation of many a difficult passage in the *Zend Avesta*. Facts unknown before and excellences buried in obscurity have, by its aid, been brought to the surface while some portion of the *Zend Avesta*, so ambiguous before, has been correctly interpreted and translated into Gujarati. These made the want of a translation of the *Khordeh Avesta*, according to the most correct rules of grammar and philology, keenly felt; and I, therefore, undertook to supply it, at the suggestion of many educated and intelligent Zoroastrians."

This edition contained all the *gahs*, *nyaishes* and a few *yashts*. However, instead of the *Pazend Din No Karmo*, the Avestic *Yasna Ha 12* was included. The 1,000 copies of the edition were sold out in no time and in 1887, a new edition was brought out, in

which, among other things, three more *yashts* were added.

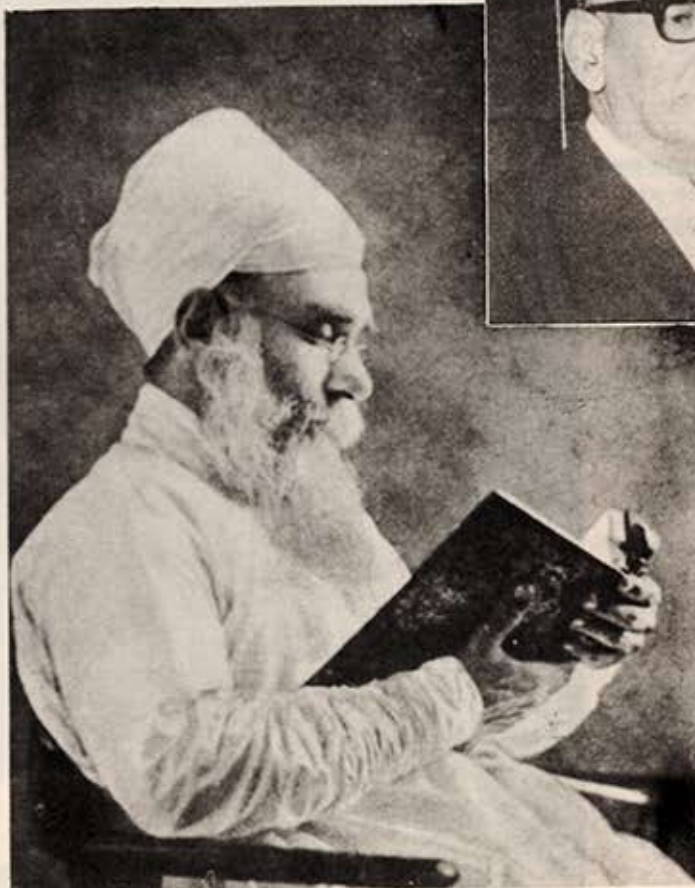
At the time of Kangaji's death in 1904, five editions had seen the light of day; additions and emendations being made in each edition. His son, Pestonji, then carried on the good work and after his death in 1923, his son Navroji, continued with it. A noteworthy event, however, in the lifetime of Pestonji, was that for the first time the help of another scholar was sought at the time of publication of the eighth edition. He was Ervad Phiroze S. Masani who, besides his expertise in Iranian philology, was an outright champion and exponent of Ilm-e-Khshnoom. And thereby hangs a small tale worth narrating here.

It's a pity that Ervad Kavasji Kanga missed meeting the founder of Ilm-e-Khshnoom, Ustad Behramshah Shroff, just by a year or two, unlike his mentor, Khurshedji Cama, who had prolonged discussions with Shroff on many an ab-

struse subject of the religion. Cama was thrilled with the detailed inner exposition and interpretation given by the Ustad of various esoteric Avesta and Pahlavi passages, but, as luck would have it, Cama, too, died a year after meeting Shroff.

Had Kangaji, as much a seeker of truth as his teacher, come into contact with Shroff, the subsequent editions published in his lifetime would have been quite different.

However, nature has her own way of doing things. In his translation of the *Haftan Yasht*, Kangaji was not able to give the translation of the famous *Yatu zi Zarathushtra...* prayer. According to him, the Avesta therein was corrupt and "translations of European scholars are also not satisfactory." So also with reference to the *Behram Yasht*, *karda* 19.59, he wrote,



18th century savant Kavasji Kanga and (inset) translator Maneck Kanga

"I do not understand the translation of the entire paragraph 59, from *asanem sighuire* to *amava nama*." From the eighth edition of *KAbM*, however, the last pages of the book saw the translation of both these passages — the translator being none other than Shroff's ace disciple and Kanga's pupil, Ervad Phiroze Masani.

An intriguing factor in Kanga's *KAbM* is the absence of the letters 'è,' as in 'dad' and 'au,' as in 'ball.' For instance, in the first two words of the *Ashém Vauhu* prayer, the transliteration reads as *Ashem* ('é' as in 'bait') and *Vohu* ('o' as in 'poll'). Another peculiar feature of Kangaji's opus is that the full *gah* prayers come after the five *nyaishes*, although Zoroastrians are enjoined to recite every *gah* in full before any *nyaish*.

Yet, the transliteration of the Avesta is not exact, firstly, because of the two abovementioned Avesta letters not used by Kanga in the original, and secondly, because the word 'an' as in French 'quand' is not to be found in the transliteration at certain places. For instance, in the prayer, *Yenghe Hatanm*, while the word *Tanscha* is correctly written, the word *Hatanm* is given as *Hatam*. Same is the case in the last line of *karda* 8 of the *Haftan Yasht*: instead of *Vispanschan Ameshan Spentan*, we have the words without the 'n' at the end. Again the sequence of the prayers remains the same. It would have been better if the *gahs* were placed before the *nyaishes*. Again, in the *Khorshed* and *Meher Nyaishes*, the word *nyaish* given as heading on each page, has only the first letter in capital letters whereas everywhere else, the words *nyaish* and *yasht* have all their letters in capitals, which is as it should be.

The above nit-picking apart, Kangaji's *KAbM*, as painstakingly transliterated and faithfully translated into English by Prof Maneck Kanga, is a gem of a book with 510 pages encased in a hardbound maroon jacket. The paper is of high quality and the printing by the up and coming Bhada brothers' Jenaz Printers is impeccably neat. Besides a posthumous bravo to Prof Kanga, a big shabaash is due to the Bombay Parsi Punchayet (BPP) — during Dr Aspi Golwalla's tenure as chairman — for conceiving this unique venture and selling the book at an incredibly low price of Rs 85 for the present. As Ervad Dr Rooyinton Peer says in his preface, "...it is earnestly hoped that they

(BPP) will also authorize the publication as early as possible, of the two other works, namely, *Gatha-ba-Mayeni* and *Yashu-ba-Mayeni*, completed by the late Prof M. F. Kanga, for the benefit of the Parsi community."

A pleasant surprise in the form of a bonus, not to be found in most earlier editions of Kanga's *Avesta*, is the inclusion of the *Farvardin Yasht* in the English version. Grab a copy soon!

Inspiration to a jaded world

Burjor K. Karanjia

The Twist in the Rope — A Study of the Patriot Dadabhai Naoroji by Farrokh Vajifdar. Published by The World Zoroastrian Organisation, 135 Tennyson Road, London SE25 5NF, England. Pp. 72. Price: not mentioned.

Dadabhai Naoroji's many-splendored life has been recorded for posterity in R. P. Masani's monumental biography *The Grand Old Man of India* which has attained the stature of a classic. This was

followed by a small booklet on the great man, *A Model for Indian Youth Today*, by Dr Sarosh Wadia, which provides excellent material for schoolchildren and the general reader; later still appeared Zerbano Gifford's *Britain's First Asian MP* in the Makers of History series, on the occasion of the centenary celebrations in London to mark Dadabhai Naoroji's election to the House of Commons.

Farrokh Vajifdar's *The Twist in the Rope*, the fourth book on the subject, was also issued as part of the centenary celebrations. At a function held at India House on February 26, 1993, the High Commissioner Dr L. M. Singhvi launched the book while Ms Betty Boothroyd, Speaker of the House of Commons, unveiled a bronze bust of Naoroji in the presence of several dignitaries. The rather intriguing title for the recent book is derived from Naoroji's own words about his original surname, Dordi (rope): "One may bend a *dordi*, but the twist can never be taken out of it." But the value of Vajifdar's labor of love lies not in his un-



Vajifdar at the launch of his book

doubted summarizing skills, but in the diversions provided by Naoroji's life and work with which he regales the reader.

Delay in executing needed reforms was even then holding back the Parsi community from its full potential and brilliant destiny. Vajifdar says: "I see the much lauded good work of Dadabhai and his fellow reformers fading fast in the alarming and dangerous resurgence of a so-called 'orthodoxy' among the Parsis who neither know nor care for their true heritage, and instead subscribe to base beliefs, superstitious notions, and primitive magico-religious practices." No truer words were spoken.

Orthodoxy and narrow-mindedness have proved to be the bane of the community. But on rare occasions, they benefitted the community too. Vajifdar has a word of praise for the manner in which the community rose in protest against the conversion of two Parsi men by the wiles of Dr John Wilson who brazenly offered general education in exchange for indoctrination in Christianity! The consequent uproar made most Parsi families withdraw their children from Wilson's schools. But, more positively, the community's leaders, stung into action, determined upon an educational drive within the community in both schools and madressas.

The then leaders of the community, as represented in the Bombay Parsi Panchayet, resorted to quixotic measures to bring into line those members who didn't behave. One of these measures was what Vajifdar calls "beating with the shoe." In fact, in the late 18th century, these Parsi worthies begged the then British Governor of Bombay in a petition that "some low Parsis, who are ignorant to the rules of our religion, be allowed to be shamed in the Panchayet by beating them with a few shoes, agreeable to their crime, which will certainly amend them." The British Governor actually issued an edict at their request "to the Parsis, not of the priest caste: You are hereby empowered to punish the offenders agreeable to the rules of your caste, so far as not permitting them to come to your feasts, or beat them with shoes, but no other corporal punishment."

Small wonder, the progress in women's education roused the ire of the orthodox in the community. Viscount Falkland, the Governor of Bombay at that time, hailed the progress in women's education as "an epoch in the history of education in the Bombay Presidency." The orthodox thought otherwise. They prophesied the total breakdown of society under

the domination of what they called the New Woman.

Their fears appeared to be realized when a Parsi lady set about doing the unthinkable: contesting a will by actually going to court and obtaining separation from her husband. She even had the temerity to place her daughter in a girls' school, and that too run by an English schoolmarm. "History does not record whether she was agreeably beaten with a few shoes!" comments Vajifdar wryly.

Naoroji wasn't cut out to be a politician. His interest in politics rose from his conviction that if India didn't become free to control her destiny, the drain of India's wealth to England would not cease.

He was happier denying the superiority of the European races over the Asiatic. He held that it was the ancient Persian and Indian literatures which had influenced the various masterpieces of European thought systems. With quiet pride he recalled the Indian Brahminical achievements in grammatical analyses and Sanskrit works dealing with various branches of science. He pointed out how in spiritual and philosophical speculations the Indian sages had fully kept pace with the thinkers of Greece and Rome. In astronomy and physics, as in medicine, India had attained a noteworthy proficiency.

If at all there is a divine intervention in human affairs, Vajifdar believes Naoroji was an instrument of such intervention, a man endowed with wisdom, foresight, concern for his fellowmen and a rich humanity — in the timeless words of the *Yatha Ahu Vairyo* prayer: "The sovereignty will be his, whom God has appointed a shepherd to the poor."

Appropriately, in tune with what the book's persona lived and died for, the proceeds of the book, sponsored by the Aima and Fakirji Educational Trust, will go to benefit The World Zoroastrian Organisation's Medical Benevolent Fund which has this simple and telling motto: "Save Life."

LAHORE AGIARY CENTENARY...

continued from page 18

Maj Nadir Wankadia, Pearl Ghadially, Roshan Sidhwa, Dolly and Thrity Das-toor, Amy King, Moha Engineer and others took turns to assist. "During the Gatha days and on other important religious days, Sidhwa performed the jashan ceremony even though he was not a navar or maratab, thus maintaining some continuity of worship on religious and important festival days," states the write-up.

• Currently, since 1989, the Dar-e-

Mehar is being looked after by Ervad Rustam Pavri of Bombay who had earlier served the Hong Kong anjuman. Pavri's visa is being graciously extended by the Pakistani Government.

Life patron Ms Tehmina Bhandara, chairman Sidhwa, managing trustees Boga and Dr Dara Hormasji, Dr Dinshaw Jassawalla, Jal Setna and Dinshaw Pestonji comprise the current board of trustees. In one avatar or another, each one of them has contributed personally to the maintenance of the holy fire.

DAMANIA'S EYE ON THE SKY

continued from page 32

like to see him. "Give me five minutes," he repeats a third time.

Yet we are in no hurry to leave his cabin. We had after all waited for nearly an hour to meet this self-made man in his Bandra office, during which time we observe a neophyte airline, in a new premises, with an enthusiastic band of recruits. Not everyone seems to know each other by name. Not everyone is familiar with the set-up (a new face is presumed to be a fellow employee). Even then the staff identify easily with Damania Airways and show a keenness to know how it is faring on a day-to-day basis.

A fax machine regularly prints out data regarding the nature of passengers who have boarded each flight. While certain routes are fully booked, others have spare capacity. (An airline is able to break even when 67 per cent of its flight is booked, reveals Damania.) The Damaniyas, however, are committed: they will not cancel a flight for want of passengers. And even though they operate in an uncertain Indian milieu they optimistically look for the rainbow rather than the clouds in the government's open-sky policy and lure passengers with their catchword: "Expect the world of us."

MATRIMONIAL

Parents (Dr & Mrs) invite matrimonial correspondence for their only son (innocent divorcee) aged 27 years, fair, handsome, with good income, from young, home loving, domestically trained girls of good family background and of calm and kind nature. Apply with photograph (returnable) to:

The Advertiser

Parsiana, Matrimonial (May/22-93)
GPO Box 892, Bombay 400001

The age of Zoroastrian brides (as listed in this issue) ranged between 20 and 37 years, the arithmetic mean (the total number of individual ages divided by the total number of brides) being 25 years. The corresponding figures for the grooms were 25 and 42 years, averaging at 30 years.

As compared to 24 births, 73 Zoroastrians passed away in Bombay in April. Heart disease was the major killer, claiming 26 victims of whom five were above the age of 80. An additional three succumbed to hypertension. Respiratory diseases together accounted for 16 deaths. Brain disease took its toll of eight patients and eight more succumbed to old age and general debility. Six were victims to cancer, three to septicaemia and three to physical injury (including one "asphyxia due to hanging"). The coroner's report is pending in one of these cases. Parkinson's disease, paralysis, hypovolumic (fall in total quantity of blood) shock, cerebral malaria and still birth

were the isolated cases registered. The highest age at death was 94, the youngest 18 — both men. A youth of 33 was also lost to the community.

The data on births, marriages and deaths has been compiled from information supplied by various newsletters and anjuman in India and abroad, courts and hospitals. This information is not always complete or consistent. For example, the birth figures for Bombay are supplied by four hospitals; births in suburban hospitals and private nursing homes are not included unless individuals send us information together with a copy of the birth certificate. In the breakup of deaths according to illnesses, especially of the elderly, death is often due to a combination of several diseases.

If readers have any births/marriages/deaths they would like published, some proof to ensure the veracity of the report would be required. We are sure our readers would appreciate this requirement and cooperate with us.

BOMBAY

BORN

A boy to *Dilshad and Firdaus Irani* on April 3, 1993
A girl to *Kalpna and Jimmy Fitter*; April 4
A girl to *Banoo and Riard Jasubhoy*; April 5
A boy to *Kashmira and Rusi Goenkar*; April 8
A boy, *Nushad*, to *Arnaaz and Rustom Irani*; April 9
A girl to *Roshni and Pervez Bana*; April 11
A boy to *Shernaz and Kaizad Heerji*; April 11
A boy to *Parizad and Xerkxis Khambatta*; April 12
A boy to *Diana and Navroze Dastur*; April 13
A boy to *Sanobar and Adil Kotwal*; April 13
A girl to *Rukhshana and Meher Anklesaria*; April 15
A boy to *Elsie and Hossi Nanji*; April 15
A boy to *Parinaz and Jamshed Chinoy*; April 17
A girl to *Aban and Hoshedar*

Contractor; April 18
A girl to *Annahita and Rohinton Kapadia*; April 20
A boy to *Roxane and Darayus Desai*; April 23
A boy to *Kashmira and Mahiyar Medhora*; April 24
A girl to *Kamal and Kersi Karanjia*; April 26
A girl to *Khurshed and Khodaram Zandhbeif*; April 26
A boy to *Bakhtawar and Manjit Singh Bhullar*; April 28
A boy to *Hira and Zarir Todiwalla*; April 28
A girl to *Denaifer and Aspi Billimoria*; April 29
A girl to *Parizad and Kaikhushru Kuwar*; April 29
A boy to *Valerie and Zarir Baliwalla*; April 30

MARRIED

Percis Minoo Maneckji and Adil Ratansha Pagdiwalla; April 3
Hutoxi Pirojsha Mistry and Adi Lovji Doctor; April 4
Jennifer Pesi Sarkari and Minocher Jehangir Italia;

April 4
Shernaz Jamshed Irani and Jamshid Dosu Umrigar; April 4
Kashmira Sam Marfatia and Flomarz Khodadad Ahrestani; April 5
Vahbiz Jehangir Daruwalla and Murzban Rustom Daruwalla of Vashi; April 6
Jasmine Noshir Elavia and Neville Hector Mevawala; April 8
Aban Burjor Dastur and Gev Nari Patel; April 9
Rukshan Jehangir Aga and Aspi Bejan Gotla; April 11
Persis Jimmy Vazifdar and Ardeshir Bomi Sholapurwalla; April 15
Shirin Behram Dehmehri and Rustom Jamshed Maswa; April 16
Kashmira Tehmurasp Jangbarwalla and Homiyar Ardeshair Mohta; April 17
Roangiz Ardeshir Irani (Tafsi) and Mehernosh Homi Kerawalla; April 18
Nargish Cawas Randeria and Homiyar Framurze Madan; April 18
Benaz Dinshaw Irani of Dahanu and Sharukh Dady Kavarana; April 20
Rashida Rohinton Buxy and Zubin Behram Chothia; April 24
Freny Behram Pervez and Cowsie Ratan Amra; April 26
Bakhtawar Rusi Daruwalla and Rumi Firoze Panthaky of Nagpur; April 27
Mehnaz Rustom Amuyan and Yezdi Tehamurash Sheriar; April 27
Kyandukhta Bahram Zorabi Kalantari and Cyrus Keki Irani of Chicago; April 28
Arnavaz Behramji Sukhadia and Jamshed Jalejar Dhabhar; April 30

DIED

Minoo Cooverji Wadia (92) residing at Sultan Manzil, 177, Bohra Bazaar St, Fort, 400001; December 14, 1992 (cremated)
Pallanji Jamshedji Driver (89), 8/A, Anant Smriti, Phullapada Rd, Virar (E), 401303; March 31, 1993
Minoo Edulji Ichhaporia (77), F/6, Contractor Baug, Mori Rd, Mahim, 400016; March 31
Tehmina Pestonji Karkaria (87),

E/11, Jinwalla Bldg, Captain Clny, Tardeo Rd, 400034; March 31
Aloo Rustom Sethna (76), Ruman Hse, Opp 3rd Pasta Lane, 47, S. B. Rd, 400005; March 31
Kali Jal Dubash (73), N/5, Bharucha Baug, S. V. Rd, Andheri (W), 400058; April 2
Serene Pirojsha Mama (85), 392, Samudra Mhl, Worli, 400018; April 3
Banoobai Pirojshaw Pagdiwalla (77), 2, Patel Chmbs, Rustom Sidhva Marg, Fort, 400001; April 4
Maneck Bahadur Patel (75), 22, Sagar Resham, B. J. Rd, Bandstand, Bandra, 400050; April 4
Nergish Nadarsha Tavadia (Mandroina) (85), 30/G, Bomanji Lane, Fort, 400001; April 4
Dhun Rustomji Bharucha (67), Mehta Bldg, Khan Est, Station Rd, Mahim, 400016; April 5
Eduljee Navroji Katrak (78), B/4, Meera Madhuri, Bandra (W), 400050; April 5
Pallonji Darabshaw Daruwalla (68), Jewellers Apt No 1, 56, Pedder Rd, 400026; April 6
Adi Kaikhushroo Davar (67), 15, Ajanta, Kalina Village, Kalina, Santacruz (E), 400029; April 6
Homi Edulji Dadachanji (68), Mancherji Seth Bldg, Tardeo Rd, 400007; April 7
Rattanshaw Pirojshaw Ichhaporia (91), Kashinath Bldg No 2, Kashinath St, Tardeo, 400034; April 7
Homayun Noshirwan Bharucha (41), 1/7, Blossom Soc, Marol, Andheri (E), 400059; April 8
Rustam Jamshedji Noble (76), 151, Noble Bldg, Nanubhai Desai Rd, 400004; April 8
Mahiar Parviz Rabady (43), Ardeshir Mans, 9, Buddha Temple St, Parel, 400012; April 8
Minoo Sorabji Variava (76), 1, Wadia Block, Malcolm Baug, Jogeshwari, 400102; April 8
Adi Faramji Buhariwalla (75), 2/32, A. H. Wadia Baug, Parel Tank Rd, 400033; April 9
Homi Rustomji Master (83), 17/C/22, Rustom Baug, Victoria Rd, Byculla, 400027; April 9

Dhanjishah Hormusji
Dumlavwala (67), 5/A, Horizon,
 11/A, Pali Hill, Bandra, 400050;
 April 10
Tehmina Kaikhasroo Jesung
 (83), D/20, Jer Baug, Dr
 Ambedkar Rd, Byculla, 400027;
 April 10
Aloo Dadiba Kharas (72), A/16,
 Tardeo Chmbs, Kashinath St,
 Tardeo, 400034; April 10
Amy Pirojshah Mistry (73),
 Windmere, Cuffe Parade,
 Colaba, 400005; April 10
Shirin Jalbhai Dhanbhoora
 (73), A/3, Breach Candy Apts,
 Breach Candy, 400026;
 April 11
Pillo Jamshedji Hansotia (72),
 E/11, Cusrow Baug, S. B. Rd,
 400039; April 11
Rattanshah Dosabhai
Lakdawalla (78), M/3/13,
 Merwanji Cama Park, Cama Rd,
 Andheri (W), 400058; April 11
Dadiba Manchershah Mukadam
 (81), Malegamwala Bldg No 1,
 Station Rd, Mahim, 400016;
 April 11
Homai Nusserwanji
Tumboowalla (91), Pushpa
 Vihar No 1, S. B. Rd, 400005;
 April 11
Motibai (Mota) Maneckshaw
Bharucha (85), Vijay Niwas, 5,
 Sleater Rd, 400007; April 13
Freny Sorab Jilla (82), E/8, Jer
 Baug, Dr Ambedkar Rd,
 Byculla, 400027; April 13
Framroz Hormusji Lala (86),
 122, Adarbad, 34, Hughes Rd,
 400007; April 13
Pesi Hormusji Majoo (80), 5,
 Ava Mans, Tardeo Rd, 400007;
 April 13
Kherashedji Bhikaji Sarkari (73),
 103, Manoram Sadan, 535/B,
 M. M. C. Rd, Mahim, 400016;
 April 13
Burjor Rustomji Siodia (83),
 J. J. Dharamshala, Sir J. B. B.
 Rd, Nagpada Jn, 400008;
 April 13
Piroja Dhanjisha Buhariwala
 (73), 25, Matharpakadi,
 Mazgaon, 400010; April 14
Gool Homi Panthaky (85), 12/
 668, Desai Bldg, Katrak Rd,
 Wadala, 400031; April 14
Firoze Nariman Entee (71), 12,
 Island Heights, 36, Mount
 Mary Rd, Bandra, 400050;
 April 15
Yezdi Mashuk Irani (33), 6, Old
 Khareghat Clny, Hughes Rd,
 400007; April 16
Shapour Cooverji Kerawala
 (58), 2, Baria Bldg No 3,

Gamadia Clny, Tardeo, 400007;
 April 16
Faramarz Dehmiri Aliabad (94),
 Kumar Villa, 1st Pasta Lane,
 Colaba, 400005; April 17
Phiroze Jehangir Banatwalla
 (68), 11, Neel Sagar, 28th Rd,
 T. P. S. III, Bandra, 400050;
 April 17
Ketty Cawesji Cooper (79), K/6,
 Bharucha Baug, S. V. Rd,
 Andheri (W), 400058; April 17
Pourushasp Kersasp Khambata
 (18), 4/49, A. H. Wadia Baug,
 Parel Tank Rd, Parel, 400033;
 April 17
Nariman Darashah Sanjana
 (92), 11/22, Tata Clny, Tardeo,
 400034; April 17
Dolly Phiroze Tavadia (70), 3/
 13, Sir Ratan Tata Clny, Tardeo,
 400034; April 17
Freny Erach Master (65), 10,
 Park Haven, Malcolm Baug,
 Jogeshwari, 400102; April 18
Godrej Dinshaw Wadia (56),
 11/12, Tata Clny, Sir Ratan
 Tata Rd, Tardeo, 400034;
 April 18
Jamshed Sheriyar Dadinath
 (79), 5/36, Mistry Bldg, Sun
 Mill Rd, Lower Parel, 400013;
 April 19
Behramshaw Cursetji Dastur
 (88), C/41, Meherzin, 109/A,
 Wodehouse Rd, Colaba,
 400005; April 19
Noshir Bapoji Joshi (62),
 Camp B, Zopadpatty No 144,
 Ulhasnagar, 421001;
 April 19
Nergesh Minocher Mama (77),
 693, Dinshaw Master Rd,
 Parsi Clny, Dadar, 400014;
 April 19
Homai Rustamji Talati (76),
 A/4/39, Mehta Blocks, New
 Khareghat Clny, Hughes Rd,
 400007; April 19
Boman Jehangir Irani (72), Haji
 Ebrahim Latif Bldg, 11, M. P.
 Agiary Lane, Grant Rd, 400007;
 April 20
Dadabhai Minocher Mehta (83),
 4/39, A. H. Wadia Baug,
 Parel Tank Rd, 400033;
 April 21
Pervize Jimmy Batliwalla (61),
 9, M. P. Agiary St, Grant Rd,
 400007; April 23
Hormusji Burjorji Kharas (86),
 New Khan Bldg, Zoroastrian
 Blocks, Chikalwadi, Tardeo Rd,
 400007; April 23
Piloo Nariman Neralwalla (72),
 G/3, Cusrow Baug, S. B. Rd,
 400039; April 23
Baji Byramji Patel (55), 782,

Patel Bldg, M. Joshi Rd,
 Parsi Clny, Dadar, 400014;
 April 23
Jal Framroze Bhajiwalla (80),
 B, Dalal Est, Lamington Rd,
 400008; April 24
Pesi Framji Kerawala (64), K/3,
 Shapurji Bharucha Baug, S. V.
 Rd, Andheri (W), 400058;
 April 24
Aban Rusi Mistry (57), 24/A/B,
 Nawab Tank Rd, Mazgaon,
 400010; April 24
Baby of Rashna Hoshi Tantra
 (stillborn), Noman Manzil,
 Wadia St, 141, Tardeo Rd,
 400034; April 24
Jamshed Ardeshtir Amroliwalla
 (92), 5/B, High Peak Apts, S. V.
 Rd, Bandra, 400050; April 25
Dinabai Darabshaw Contractor
 (80), C/o R. N. Dubash, 5/A,
 Karai Est, Tardeo, 400007;
 April 25
Khorshed Jamshed Hansotia
 (76), 4, Khambata Lane,
 Khetwadi, 400004; April 25
Jamshed Ardeshtir Mountvala
 (92), Court View, 126, M.
 Karve Rd, Churchgate, 400020;
 April 25
Merwan Jal Bulsara (48),
 Naguji Sayaji Bldg, 9/A,
 Balarum St, Grant Rd, 400007;
 April 26
Mehru Rustomji Commissariat
 (72), Sethna Bldg, Princess St,
 400002; April 26
Sheerin Jehangir Patel (90), B,
 Dhun Bldg, Lamington Rd,
 400007; April 26
Phiroze Dorab Bilimoria (73),
 Sorrento, Mount Pleasant Rd,
 400006; April 27
Dolat Minoo Colabawalla (72),
 786, Khareghat Rd, Parsi Clny,
 Dadar, 400014; April 27
Noshir Darabshaw Nariman
 (80), Dadachanjee Bldg,
 Mehrban Clny, Dr Nair Rd,
 400011; April 27
Nadirshaw Navroji Tavadia
 (91), 17/C/28, Rustom Baug,
 Victoria Rd, Byculla, 400027;
 April 28
Khorshed Kawasji Kapadia
 (82), C/o Dosibai Masina Home,
 Masina Hosp Comp, Victoria
 Rd, Byculla, 400027; April 30
Noshir Behramji Popat (56), G/
 17, Cusrow Baug, S. B. Rd,
 400039; April 30

CALCUTTA

BORN
 A boy, *Yohan*, to *Aban* and
Cyrus Confectioner;
 April 20

JAMSHEDPUR

DIED
Tehmul Aspi Gabba; November
 30, 1992

POONA

DIED
Jerbanoo Kaikhasroo
Taliarkhan (84), Plucko Bglw,
 168, Lullanagar, 411001;
 April 3, 1993
Ratan Cawasji Bharucha (88),
 Khorshed Villa, 15, East St,
 411001; April 27

SURAT

DIED
Jalejar Cooverji Amalsadiwala
 (83), Gam Amalsad, Via Kim,
 Dist Surat, 395310; April 7
Burjorji Jamshedji Ichhaporia
 (57), Gam Ichhapore, Dist
 Surat, 395003; April 11
Minoo Jal Mistry (Patel) (50),
 Ookaiji Dharamshala, Surat,
 395003; April 14
Farokh Tehemton Behramji
 (31), Parekh Blocks, Shahpore,
 395003; April 27
Kaikhushroo Jalejar Bhungara
 (65), Nariman Home and
 Infirmary, Shahpore, 395003;
 April 28

CANADA

Mississauga
BORN
 A boy, *Jason*, to *Treacey* and
Vispy Panthaky; April 15

DIED
Homi Darabshaw Vania (76);
 April 7
Jehangir H. Vania (96);
 April 10
Homi Dadabhoy Mama (74);
 April 17
Pilan Phiroze Rabadi (74);
 April 22
Noshir Sohrabji Mehta (83);
 April 29

USA

Los Angeles, California
BORN
 A girl to *Tanaz* and *Zarir*
Bhandara; April 1

Pittsburgh, Pennsylvania

BORN
 A boy, *Nicholas Sam*, to *Robin*
 and *Malcolm Morris*;

TOTALS FOR 1992 AND 1993

	Bombay			India			World		
	A	B	C	A	B	C	A	B	C
BORN									
Boys	14	169	46	1	11	2	3	30	6
Girls	10	147	37	—	6	1	3	34	11
MARRIED									
Parsi	21	261	164	—	5	4	—	16	4
Intercommunal	—	67	14	—	6	—	—	10	—
DIED									
INTERRED									
Male	48	444	185	7	80	36	6	47	16*
Female	29	506	148	1	94	19	2	30	9*
CREMATED									
Male	1	6	—	—	—	—	—	—	—
Female	—	3	—	—	—	—	—	—	—

A: Total numbers in this issue

B: Running totals for 1992 (February 1992-May 1993 issues)

C: Running totals for 1993 (February-May 1993 issues)

* Overseas deaths are listed in the interred column as *Parsiana* does not have a breakup of those cremated.

These figures pertain to information provided to or collected by *Parsiana*. They do not represent the total number of births, marriages and deaths in the Zoroastrian community in India and abroad.

January 18

Providence, Rhode Island

BORN

A boy, *Kyrus*, to *Khursheed* and *Farrokh Wankadiya*; January 30

San Jose, California

DIED

Katie Engineer, wife of *Dossabhoy* and mother of *Zarina Kaji*, *Arnavaz Gandhi* and *Dilnavaz Mooney*; April 24

Torrance, California

DIED

Noshir Daruwalla (60), husband of *Nergish* and father of *Navaz* and *Jehangir*; January 4

Tucson, Arizona

DIED

Nari Sethna of Chicago (67), brother of *Aspy*; March 23

Virginia

BORN

A girl, *Margo Anne*, to *Sandra* and *Rustan Dalal*; April 2

Compiled by *Roxana A. Mirza*

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Burns Benefactress

Homi Rogers

"Do not go gentle into that good night
Old age should burn and rave
At the close of day..."

The above lyric written by Dylan Thomas for his dying father could be aptly quoted for Bhikhaiji Kharas (83) who passed away suddenly on May 3, 1993. When *Parsiana* first met her in the monsoon of 1992, barely a few months after the Rs 1.40 crore Kharas-funded Memorial Centre for burns victims opened its doors, Bhikhamai (fondly referred to as Bhikhoomai) was a frail but fighting-fit octogenarian. A year later, after battling against two coronary attacks, and the many hazards and hassles of day-to-day supervision, Kharas succumbed to a heart attack in the solitude of her home.

Call it an act of providence, or an irony of fate, but Kharas had warded off death for exactly one year from the date the Kharas Memorial Centre (KMC) was inaugurated on May 3, 1992. Even the hour of her passing away coincided with the time of the ritual: half an hour after noon.

It had been a momentous year for publicity-shunning Kharas who had seen a dream come true. Dr M. H. Keswani, a plastic surgeon at Masina Hospital, in whose compound the KMC stands, refers to Kharas as a "jewel in hiding." The lady was inspired [see "Kharas' burning (com)passion," *Parsiana*, September 1992] by Keswani's dedication which she witnessed when she was nursing her cook back to health. The admiration between the doctor, who was to later head her burns unit, and the donor was mutual. Keswani pays handsome tributes to the lady who seemed to appear from nowhere, and who generously loosened her purse strings "without being solicited by anyone, or without benefitting her family in any way."

J. R. D. Tata, according to R. M. Lala

who wrote a biography of the industrialist and philanthropist, was greatly impressed by Kharas' generosity. In his speech at the opening of the burns unit, Tata himself acknowledged that he regarded the invitation to inaugurate the KMC as a higher award than the Bharat Ratna conferred on him.

Kharas was not born to riches, though. The third of five children to Shireenbai and Sorabji Kharas, Bhikhamai was brought up by her maternal grandparents in the middle-class surroundings of Bombay's Khetwadi. She dabbled in small money-making ventures before hitting big time as a stockbroker.

"She had always wanted to be rich, own three to four bungalows, ride in a Mercedes, and help those poorer and weaker than her," says Niranjan (Niju) Nanavati of M/s Hiralal T. Nanavati, a

firm of stockbrokers named after his grandfather. Nanavati's family has been associated with the Kharas' for over 50 years, his grandfather Hiralal Thakoredas having 'adopted' Bhikhoomai who then operated from his office. She was at that time (the late '30s) the only lady in the stock market, and her furious speculation had earned her the sobriquet of 'queen of National Rayon.'

"I have played on her lap," recalls Niju fondly. The Nanavatis stay just four storeys below the Kharas' apartment in a high-rise Bombay building, which Bhikhaiji herself had built, and personally supervised the allotment and sale of flats. "There was not a single day that I did not meet her, and apprise her of the market," avers Niju. "She knew all her investment holdings by heart, till the last day."

The KMC was funded by her from the sale of shares she held. With her "mathematical mind and business acumen,"

Kharas had built a rock-steady portfolio, augmented by her entry into real estate and the construction business. As a builder, she was responsible for the construction of Jupiter and Venus, the twin 30-storey skyscrapers at Cuffe Parade, the Grand Paradi apartments, and the trio of theaters Badal-Bijlee-Barkha at Matunga, among other buildings.

"She brought her knowledge of construction to the KMC," states Dr Sam Batlivala, medical superintendent at Masina Hospital, recalling how Kharas would be physically present from nine to five supervising the building work. She extended the same minute supervision to all matters pertaining to the unit: be it the appointment of doctors and ward boys, or the purchase of bedsheets and bedpans. "Each item in the KMC has been personally bought by her," reveals Batlivala, eulogizing her sincerity and devotion to the cause. The trustees of the Masina Hospital, in their meeting held on May 8, 1993 placed on record "the laudable services and munificent donation rendered by Ms Bhikhaiji Kharas."

The KMC, Batlivala observes, began as a one-storey building. Gradually, with more money coming in, and more services being mooted for the unit, two more floors were built. To date, according to Nanavati, Kharas has donated Rs 1.7 to 1.8 crores to the project. And to think, as a trustee of the Hospital confesses, that Kharas with her humble bearing was nearly dismissed by them as one who would "at the most donate in the region of Rs 10,000!" "But for the Mercedes in which she arrived (and which was the only car allowed to be parked in the KMC porch), there was nothing to distinguish her from an ordinary Parsi lady," seconds Batlivala.

Yet Kharas will continue to be remembered not for her charity, but for her compassion. "She would take interest in all the patients at the KMC, attending to their needs and problems," states Dr Jehanbux Chichgar, a visiting physician at the unit. "She was also very caring and considerate of the patients' relatives," adds Batlivala.

Very fond of children, Kharas is said to have been surrounded by street kids when she visited her bungalow in Thane. Her younger sister Dhun has adopted a schoolgirl, Shirin Bamji, and both the sisters lavished their affections on the



Kharas: care and concern

child who was present with her foster-mother on the first anniversary of the KMC. "Bhikhamai insisted we hold a function, however small and low-key it may be," says Chichgar, "though we pleaded with her to defer it to a later date when she would be able to attend it."

Dariyas Bhappu, the newly-appointed managing trustee of Masina Hospital tells us that the Hospital is committed to fulfilling Kharas' vision. "However," he adds a precautionary note, "much will depend on how the executors of Bhikhamai's trust propose to spend the amounts." Kharas had founded two trusts — the Shireenbai Sorabji Kharas Charitable Trust and the Kharas Memorial Trust.

She is survived by her elder brother Dinshaw who lives in Calcutta, and her younger sister Dhun. Her eldest sister Banoo, and younger brother Eric, in whose memory the Centre was built, predeceased her.

"OUR HOPES LIE IN YOU"

continued from page 28

room but the majority don't even have access to safe drinking water which is the prime requirement for survival. This is the condition of India today and I ask you what is your role in this situation in which your country finds itself?

In Bombay I see thousands of children, and you see them too, who have run away from home, from a very unhappy home (homes that are poor don't drive the children out, that never happens). They say that Bombay city itself has about 1,00,000 such children roaming the streets and there are many adults and children who make their living entirely out of the huge rubbish heap which the city collects. We have enough affluent people to have large rubbish heaps in this city. And these people make all their living through salvaging what you and I throw away which they resell to earn some money.

"Now I ask you, all of us, where is the conscience of our community to reach out to this other India? And this other India is very euphemistically being called Bharat, it's not called India, it's a *deshi* (local) version, Bharat. The India is the India of the minority who lack nothing, they have everything which the west enjoys, which the people in the first world enjoy. Now do we want to turn our back on this India or a blind eye, or do we want to do like people in our community

did? Dadabhai Naoroji in his own time, Pherozeshah Mehta, Khurshed Nariman, Jamsetji Tata... all of them were creative Parsis who looked at India as a whole, never as a part.

"We are a very advantaged community because we have 100 percent literacy. We have more young people going to universities than any other group in India. We are also the most long-lived community. We have not suffered discrimination in our country of adoption and we have done very well for ourselves though I might say that in spite of it we do have poor among us who have been well taken care of by the munificent charities that our forefathers very foresightedly left for us...

"We need to come out of this introvertedness into which we have gone in the last few decades because earlier we were not so. We have to come out of it and we have to go to the forefront of the nation-building task. We have to take up this challenge, whether you be in the civil service (or) in the police. (There are) social activists fighting for the rights of the disadvantaged through grass roots movements, (but) very few Parsis are attracted. At least some women come, but men very rarely come for such training and of course very few join (such) movements which are going on around the country. I don't even know if you are aware how many young people — computer scientists, engineers, doctors, etc — have left their professions and gone to backward rural areas and are working for the lot of the poor and using the skills they have learnt in these activities...

"We believe that almost 10 million children are working children, many of them in high-risk jobs, for example in the match factory. They are in fireworks — you play with fireworks. You should know Shivkashi where these fireworks are made. Who makes them? Children — five-year-old, seven-year-old, 10-year-old — make fireworks and I do not even want to play with these fireworks any more when I think of these youngsters who have been made to work, whose families have no other go but to send these children. Similarly they are in Firozpur, in the glass factory, making glass and bangles and things like these.

"Then we have a lot of people who live in rural areas who are highly exploited. Many of them are agriculture labor who never get the minimum wage. Minimum wage is there, the country has provided for it but people never get it...

Legislation is not lacking, what is lacking is the will to implement; that cannot be implemented except by organizing these very people. Who can organize? Young people who are willing to take the risk and the challenge that such kind of tasks involve.

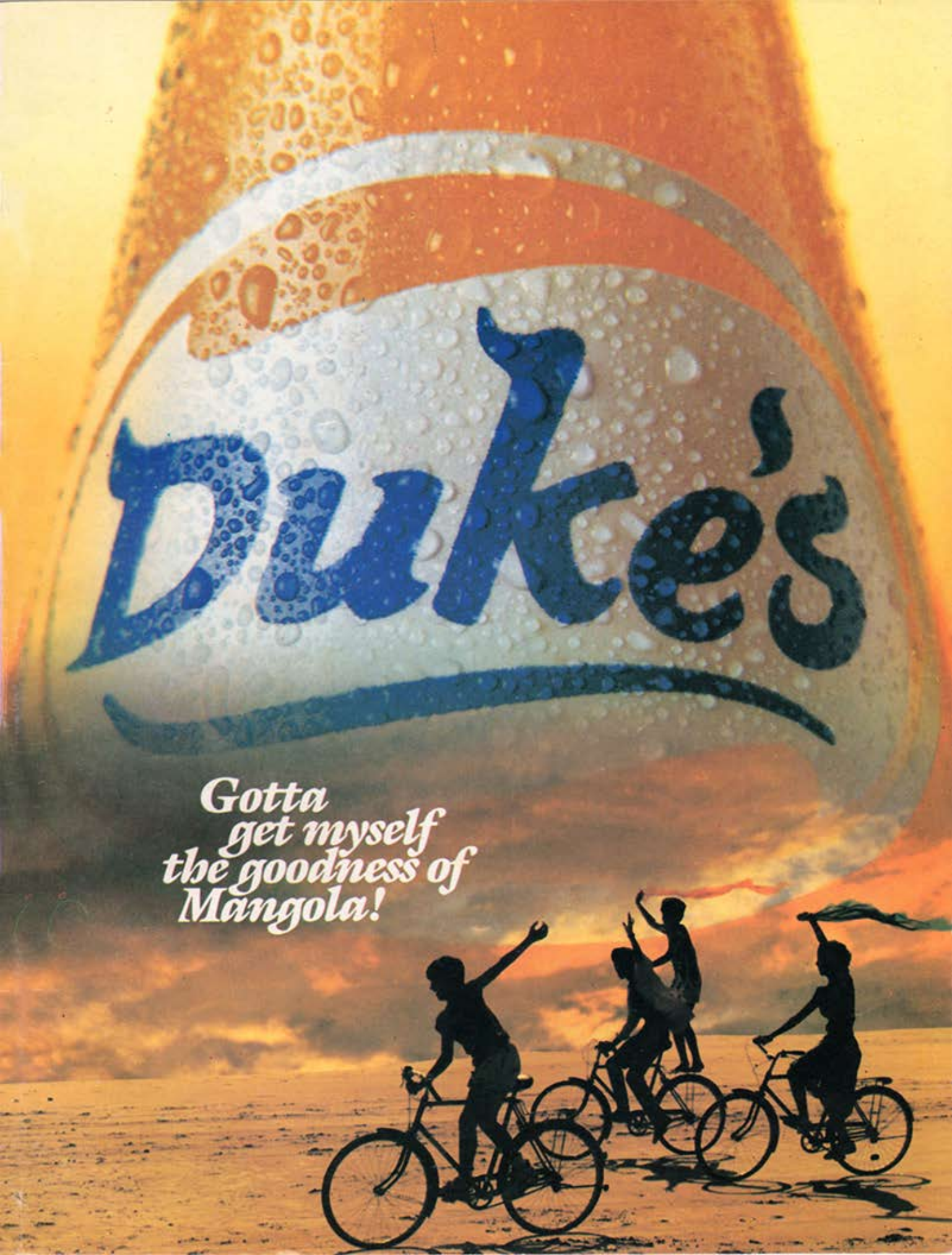
"Now I wonder why the Parsis are no longer, or only to a small extent, committed to such things, to improving the lot of those who have far less than they have... We do need to reflect seriously on it and to decide what are our priorities as a community..."

Before Armaity Desai fired the youngsters to thing along selfless lines, the chairman of the Bombay Parsi Punchayet, Jamshed Guzder, impressed upon them the necessity of not being obsessed with making money in life but remembering instead that "we must make money with dignity." Citing instances from the lives of Nusserwanji and Jamsetji Tata and other industrialists who with determination and perseverance made successful careers, he added, "If God has showered his bounty upon us we can only repay by telling God to give us the opportunity to do good in this world, by alleviating human misery and suffering..."

"Wisdom modifies destiny. Destiny without wisdom doesn't pay; and wisdom without the push and part help of destiny cannot succeed. But with a combination of both you can make a success of life. Therefore you should not miss opportunities. You must look ahead and it is looking ahead that really gets you what you want." He forewarned, "There are good moments in life; there are difficult moments in life. (So) reputation, credibility you must build from the very beginning..."

Guzder's ultimate emphasis was on prayer: "The power of prayer is so strong that it grows on you and by developing this habit you will have a certain peace within you which you will not experience otherwise. Life is very difficult. When I was the chairman of Boots I used to notice that one of our largest selling products was painkillers. Everybody wants pills for headaches. But why should you get headaches? If you feel you are in trouble, why don't you go to a corner and sit and say your prayers for a little while?

"Concentrate, contemplate, meditate, that will give you relief and that will give you a certain inner strength which you will not get elsewhere..."

A large, condensation-covered glass bottle of Duke's beer dominates the upper half of the image. A vibrant rainbow arches over the bottle. The word "Duke's" is written in a large, blue, stylized script across the middle of the bottle. The background is a warm, orange-hued sky with clouds.

Duke's

*Gotta
get myself
the goodness of
Mangola!*

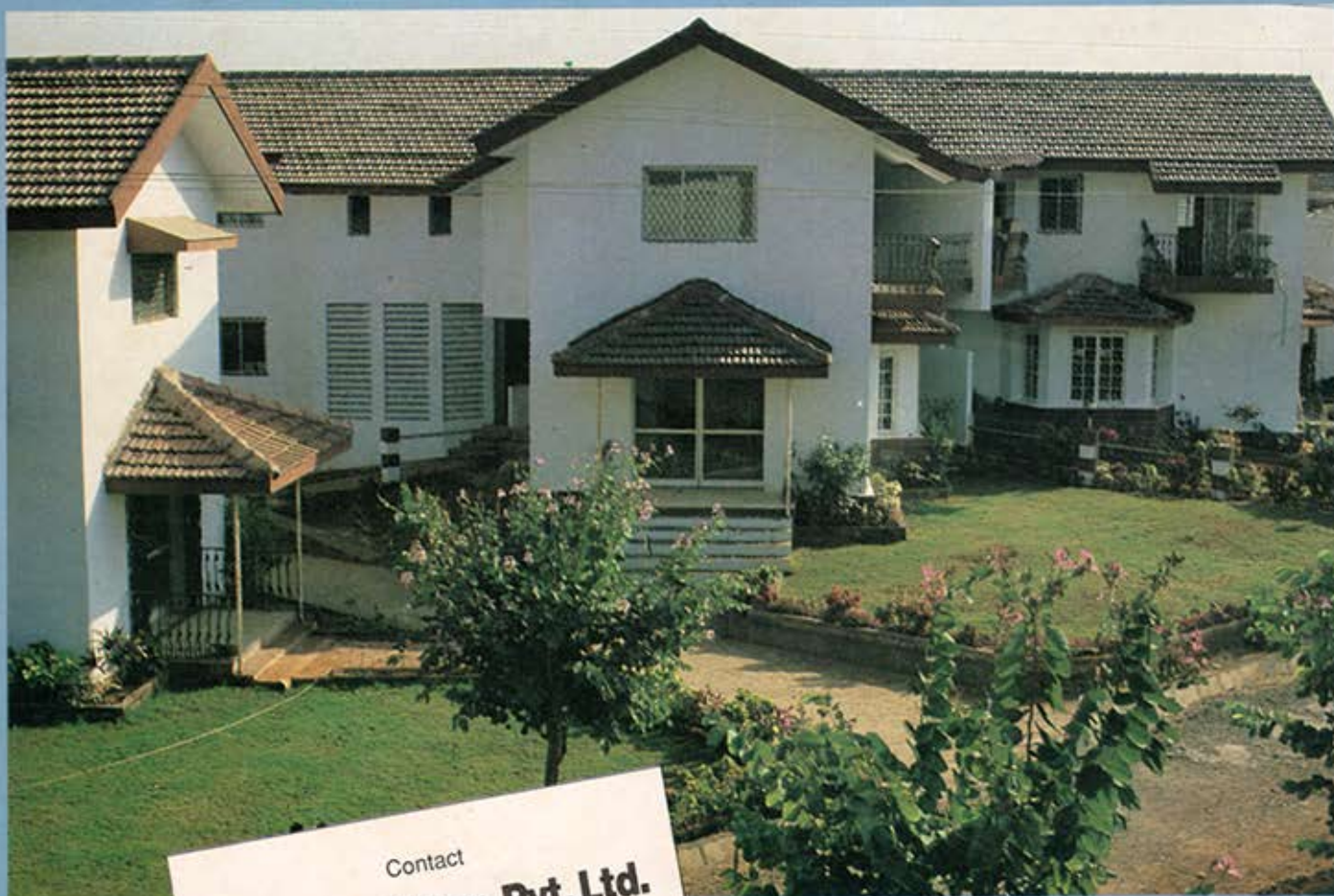


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