

Parsiana

SUPPLEMENT

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THE BIG LIE

For weeks before and after the Third World Zoroastrian Congress, a certain section of the community had been demanding that the Bombay Parsi Panchayat withdraw from the Federation of Parsi Zoroastrian Anjumans of India. But the successful holding of the four and a half day Congress, where both the interests of the orthodox and liberal sections of the community were served, belied the need for such a move. Thus it was a shock to learn that the BPP trustees, with the exception of one, had resolved at a meeting held on 25 January to "withdraw from and discontinue" membership in the Federation "with immediate effect" (text of resolution printed on page three).

The reasons cited by the trustees for the withdrawal have little basis in fact. They claim that:

—The Federation "has not served any useful purpose." Are we to assume that a body comprising the leaders of all the major Anjumans of India serves no purpose? That it is only the trustees of the Bombay Panchayat who serve "any useful purpose?" Are the trustees implying that the zonal conferences held in Bangalore,

Delhi and Secunderabad served no purpose? Only the West zone, of which the BPP is the dominant body, has not held a zonal conference. Therefore, one would be inclined to deduce that the "serves no purpose" label applies to the Bombay trustees rather than their brethren. And are we also to assume that the Third World Zoroastrian Congress, which brought people from all over the world to Bombay, served no purpose? After all, the Congress was held under the auspices of the Federation. If the community had waited for the Panchayat to take the initiative for the meet, another 14 years would have elapsed as they did between the second and third Congress.

—The Federation "has failed to achieve the objects for which it was formed." If failure to achieve objectives is a cause for jettisoning an institution, the BPP should have closed shop many years ago. Has the BPP fulfilled its obligation to uplift the community? Has poverty in the community declined or increased over the years? Has the number of houseless Parsis increased or decreased? The BPP has five trustees on the ex-

ecutive committee of the Federation. What were they doing that the objectives were not fulfilled? The secretary, office and funds of the Federation are with the BPP. Whose fault is it that the Federation "failed to achieve" its objectives, as the BPP claims?

—Instead of promoting unity, the activities of the Federation are sowing seeds of discord in the community. Were the office-bearers of the Federation the authors of the Navroz *Sheras*? ("The Pateti Papers", *Parsiana*, Dec-Jan '77.) Who sowed the seeds of discord in the trustee election between Jamshed Guzder and Jimmy Shroff? ("A Tale of Two Jimmys", *Parsiana*, January '75.) Who threatened to bring *morchas* to the office of the BPP on more than one occasion? Who wrote that "it is really a matter of great pity that there is no harmony or peace between (the) seven trustees who have been trusted with crores of rupees for the benefit of more than 70,000 Parsis of our community?" ("Pateti Papers")

The trustees are aggrieved that "unwarranted and unjustifiable attacks" have been made by "responsible representatives of members of the

Federation on the credibility and prestige of the Parsi Panchayat." If this were grounds for withdrawal, then every Panchayat trustee should have resigned due to the attacks they have been subject to from their fellow trustees. What happened to their "aggravement" when trustee Ms Nelie Noble wrote of trustee B. K. Boman-Behram's "malicious and vindictive nature", likened his political standing to that of a "Lilliput posing as a giant" and referred to his Navroz *Sheras* (notings) as "a sign of old age"; when Hodiwala in referring to Boman-Behram noted, "the tricky and unhealthy methods adopted by those in public life (who) achieve unnecessary pride of power and forget their past humble life"; when Boman-Behram in turn referred to Ms Noble's "ignorance of public matters" and in regard to another incident stated that "no one can believe such a story except a person at the level of intelligence of Miss Noble," and when Boman-Behram labelled Hodiwala a "convenient tool"?

In comparison, the remarks passed by the "responsible representatives" of the Federation appear tame. The trustees' number one enemy is Shiavax Nargolwala, president of the Delhi Parsi Anjuman, and one of the Federation's four vice-presidents. As one of the speakers at the Congress, he won the loudest applause when he stated in regard to the BPP trustee election system that the "procedure is now out-dated and it is alleged that the trustees increasingly owe their election to a caucus of about 300 voters. In the present democratic age it is necessary that every Parsi in Bombay should have a right to elect the trustees. This can be done only through adult franchise under a scheme to be approved by the Bombay High Court. In many other parts of India including Poona, Delhi, Calcutta etc., the trustees are now elected by votes of all the members of the respective Panchayat or Anjuman. In Bombay, the system of limited franchise is mainly responsible for the ambivalent attitude of the trustees of

the Bombay Panchayat. When it suits them, they take shelter under the proposition that they are mere trustees of Funds and Properties and nothing more. On the other hand, when they desire the support of the orthodox section, they pose themselves as leaders or Akabars of the community which suits the orthodox section also."

Granted that Nargolwala may have committed a breach of etiquette but the speech was delivered in his personal capacity, what he said is true and he had said it all before at a public meeting held in Surat under the auspices of the Surat Parsi Panchayat to felicitate the members of the Federation's executive committee when they met there in November 1976 ("The Dawn of the Federation", *Parsiana*, Dec-Jan '77). Only about 400 Parsis can directly vote in the elections for a trustee and as Boman-Behram and Ms Noble control the largest number of the electoral votes ("The Orthodox Victory", *Parsiana*, March '74) no candidate can hope to be elected without their support. And



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Text of Punchayet Resolution

To,
The Punchayets and Anjumans
affiliated to the Federation of the
Parsi Zoroastrian Anjumans of
India.

Dear Ladies/Gentlemen,

At the Meeting of the Board of
Trustees of the Bombay Parsi Pun-
chayet Funds and Properties, held
on Wednesday 25th January, 1978,
in Bombay, after very careful con-
sideration all the Trustees, except
one, came to the conclusion that
it would be in the best interest of
all concerned if the Bombay Parsi
Punchayet were to withdraw from
the Federation of the Parsi Zoro-
astrian Anjumans of India.

Having arrived at this decision,
they passed Resolutions a true copy
of which is attached herewith for
your information.

Yours faithfully,
for The Bombay Parsi Punchayet
Funds & Properties
(B. K. Boman-Behram)
Chairman

TRUE COPY OF RESOLUTIONS
PASSED BY THE BOARD OF
TRUSTEES OF THE BOMBAY
PARSI PUNCHAYET FUNDS
AND PROPERTIES AT ITS
MEETING HELD ON 25TH
JANUARY, 1978.

"For some time past, all but one
of the present Trustees of the Parsi
Punchayet of Bombay have been
feeling that the Federation of the
Parsi Zoroastrian Anjumans of
India has not served any useful
purpose and has failed to achieve
the objects for which it was formed.
They also feel that instead of pro-
moting unity, the activities of the
Federation are sowing seeds of
discord in the community. The
Trustees also feel aggrieved by the
unwarranted and unjustifiable at-
tacks made by responsible repre-
sentatives of the members of the
Federation on the credibility and
prestige of the Parsi Punchayet of
Bombay, which has served the
community so well for over 300
years, during which period the
community has looked up to it for
guidance and assistance from all
over India and abroad.

"In the above circumstances, all
the Trustees of the Parsi Punchayet
of Bombay, except one, after very
mature consideration and after
weighing the pros and cons of the
situation, have, reluctantly, come
to the conclusion that it is in the
best interests of the community that
the Parsi Punchayet of Bombay

should withdraw from the Federa-
tion.

"It is, therefore, now —
RESOLVED that the Parsi Pun-
chayet of Bombay withdraws from
and discontinues its membership of
the Federation of the Parsi Zoro-
astrian Anjumans of India with
immediate effect.

"It is —
FURTHER RESOLVED that the
Parsi Punchayet of Bombay assures
all the Anjumans of India and
abroad that it will continue to
exercise leadership and to extend
the same guidance, co-operation
and assistance as it has been doing
since many decades.

It is —
FURTHER RESOLVED that the
Parsi Punchayet of Bombay will
take all such steps as may be neces-
sary to establish and maintain
links with Zoroastrian organisations
all over the world, as contemplated
during the deliberations of the IIIrd
World Zoroastrian Congress in
Bombay.

It is —
RESOLVED LASTLY that copies
of the above Resolutions be for-
warded to all Anjumans, Pancha-
yets and organisations of Zoroas-
trians in India and abroad.

CERTIFIED TRUE COPY
For the Trustees of the Parsi Pun-
chayet Funds & Properties
(B. K. Boman-Behram)
Chairman

27th January, 1978.

it is the system, more than the indi-
vidual trustees, that has destroyed the
Panchayat's credibility and reduced
it to an object of derision, scorn and
ridicule.

The BPP has traditionally viewed
the Federation as a threat to its hege-
mony and agreed to the formation of
an all-India body only upon being
given considerable weightage in the
Federation's Executive Council. What-
ever differences the BPP trustees may
have had with the Federation have
always been resolved amicably. The
last meeting of the council held in
Poona, in September last year, ended
on a note of reconciliation ("The

Thin End", *Parsiana*, Oct-Nov '77).
There were smiles all round and
Boman-Behram and Nargolwala
toasted the community's health. From
4th to 8th January, the Third World
Zoroastrian Congress was held and
despite all its shortcomings was a suc-
cess. At last something positive had
been done in Bombay. People had
come together, aired their views
and shared their problems. No
resolutions were passed in accord-
ance with the understanding arriv-
ed at by the Federation but a
new sense of camaraderie and well-
being was evident, a feeling that some-
how, despite all our failings, the

dwindling numbers, the declining
social and economic status of the
community, the will and desire to do
better still lived. With one fell stroke,
delivered from behind closed doors
through a dishonestly worded resolu-
tion, the Panchayat has undone the
spirit of 1978.

Congress report

Due to recent developments in the Fed-
eration of Parsi Zoroastrian Anjumans
of India, the *Parsiana* report on the Third
World Zoroastrian Congress will appear
in the March 1978 issue instead of the
February Supplement.

The Voice of Dissent

Of the seven trustees of the Bombay Parsi Panchayat, Eruch Byramsha Desai is the fifth in seniority and the youngest in age. A partner in the prestigious law firm of Mulla & Mulla and Craigie Blunt & Caroe and director of several companies, the 46-year-old lawyer has been one of the Panchayat's foremost defenders. Thus when it was announced that "all the Trustees except one" were in favour of leaving the Federation, it was a pleasant

surprise to learn that the lone vote of reason was cast by Desai. If his colleagues, however, behave true to form, Desai will not be permitted to exercise his considerable abilities for long on the board of trustees. We carry herewith in toto his note of dissent, explaining the reasons for his decision to oppose the Panchayat's withdrawal from the Federation of Parsi Zoroastrian Anjumans of India.



Desai: "Deterring factor"

Strictly Confidential

23rd January, 1978.

Re: 3rd World Zoroastrian Congress and The All India Federation of Parsi Anjumans.

The Chairman's note herein of the 12th January, 1978, was received by me in the box on or about 18th instant, but since thereafter I had been twice out of Bombay including in respect of our visit to Rajpipla on 21st and 22nd instant to ascertain the condition of the brethren of our community there along with Dr. Miss. Noble and Mr Hodiwalla, I could not get the opportunity to read the same carefully till today.

Prior to this we had cursory discussion with the Chairman and some of our other colleagues on 19th January when we met in connection with the matter of the form of receipt to be issued in respect of the disputed cases of licensees and statutory tenants occupying the Trust buildings. At this meeting also, I had raised my doubts in the matter.

I have now carefully gone through the Note and have thoroughly applied my mind thereto. After so reading the note, I am unable to exactly focus the main reason which should actuate us at this stage to withdraw from the Federation. All the points raised in the Chairman's note in support of the withdrawal should have been and were considered by the then Trustees before deciding to join the Federation, as also by all concerned before convening the 3rd World Zoroastrian Congress held recently. Nothing new has transpired to affect this decision, as more fully elaborated hereafter.

At the outset, I may make it clear, and would also take this opportunity

to clear possibly the reservations in the minds of a few by reiterating that as mentioned in my manifesto when I contested the election for the Trusteeship, I am a firm believer in our Zoroastrian faith, traditions and practices and in the preservation of our tenets, heritage and culture and would strongly deprecate any propaganda from any quarter against these established customs and tenets of our ancient religion. The decision therefore that I am arriving today, on the issue involved is in no way indicative of any departure on my part from this stand.

The Chairman in his Note has raised two main questions. Firstly, whether the All India Federation of Parsi Anjumans has since its inception been of any benefit to the community, or in other words whether the original objects and purposes of the Federation have been accomplished to any appreciable extent. Secondly, whether the time has now arrived for the Parsi Panchayet of Bombay to withdraw from the Federation.

With reference to the first question, the Chairman has taken pains to go through the past history, and has lucidly drawn attention to the arguments raised then by some of our predecessors, as also the Chairman, stressing the desirability not to join the Federation. The main arguments canvassed then and now may be summarised as under:—

(a) that our Panchayet did similar work;

- (b) since a large majority of the Parsis lived in Bombay, and since Parsi Panchayet, Bombay was looking after their interest, it was not necessary to form another Association as such an Association, was likely to conflict with our Panchayet;
- (c) that if a permanent Zoroastrian World Organisation was contemplated, there was no necessity of an All India Zoroastrian Association;
- (d) that if another body were to be started, there would be unnecessary duplication of work;
- (e) that the Parsi Panchayet, Bombay should not sacrifice its pre-eminence among the Anjumans of India by consenting to be a unit of the Federation.

It is pertinent, that inspite of all these being considered by the then Trustees, the Parsi Panchayet, Bombay decided to join the Federation. I do not think that the past or the recent attacks of Mr Nargolwala in the Press or at the 3rd World Zoroastrian Congress held recently, have anything to do with these aspects of the matter or should in any way affect the aforesaid decision of the Trustees in joining the Federation or to rescind the decision which had already been taken in the matter, by withdrawing from the Federation at this stage. In other words, nothing new has transpired which would in any way strengthen the force contained in these arguments, any the more than what existed at the

time the Trustees arrived at the aforesaid decision to join the Federation.

It is noted from the Chairman's Note, and also from other sources, that Mr Nargolwala has always levelled attacks on the Parsi Punchayet, Bombay. By our withdrawing from the Federation, these attacks are not likely to minimise in any way whatsoever. It is to be noted that the Federation or the World Zoroastrian Congresses are not the only forums available to Mr Nargolwala to hurl such attacks, I for one would not like to be placed in a situation of surrender, but would like to take the bull by the horns and meet the same by remaining in the Association, rather than by withdrawing away from it. It is also to be noted that the attacks by Mr Nargolwala at the meetings of the Federation are not the attacks by the Federation. His is a voice in the wilderness and in the few meetings of the Federation that I had the privilege to attend, I have not come across any other Anjuman carrying the burden of his song. Further the withdrawal of the Punchayet soon after his attacks at the recently held 3rd World Zoroastrian Congress, is bound to give a wrong impression in the minds of

I for one would not like to be placed in a situation of surrender, but would like to take the bull by the horns and meet the same by remaining in the Association, rather than by withdrawing away from it.

many of our community, that Mr Nargolwala's views are gaining ground amongst a sizable portion of our community, which in fact is not the position.

It is also pertinent to note that up to now, a permanent World Zoroastrian Organisation has not been formed, which was one of the arguments advanced not to have had the Federation of the present kind.

I also do not think that the formation of the Federation or its activities have in any way sacrificed the pre-eminence of the Punchayet amongst the Anjumans of India. By remaining in the Federation, the Punchayet does not sacrifice this position. On the contrary, it has been enhanced. As

mentioned in the Chairman's Note itself, and as is evidenced by the Rules and Regulations of the Federation, the Punchayet has been given a pre-eminence, and it occupies a pride of place amongst the member Anjumans of the

The Federation is one of the easiest conduit pipes for contact with the other Parsi Anjumans.

Federation. All the other Anjumans, barring possibly Delhi, have always given a respectful ear to the Bombay Parsee Punchayet and one glaring instance which comes readily to my mind is when Mr Nargolwala was persuaded successfully to drop his move to do away with the provision whereby the Bombay Parsee Punchayet's representative is the automatic Chairman of the Federation.

From the Note of the Chairman, it appears that the main reason which has weighed with him to suggest the course of withdrawal is the holding of the 3rd World Zoroastrian Congress and the proceedings which transpired thereat. Here, it is important to bear in mind the fact, that we had arrived at the decision to hold the 3rd World Zoroastrian Congress after taking into consideration all the eventualities, and the knowledge of what would transpire thereat, and I do not think that anything untoward has transpired thereat, which has given a lie to these expectations. On the contrary, as the Chairman has rightly observed, the Congress was an organisational success which in fact, is a feather in the cap of the Bombay Parsi Punchayet at least to a limited extent. The fact that it was not an unqualified success, would apart from being debatable, would not militate against the fine achievement of the Bombay Parsi Punchayet in this direction. On the question of it being an unqualified success, I cannot fathom as to what more was expected to be derived from such a Congress than what it actually did. One important fact that has emerged from the Congress as I see, is the great fillip which it has given to the members of our community in asserting their abiding faith in our Zoroastrian religion. The impression that I have gathered is that all members of our community take pride in their being Zoroastrians, and that they were really concerned about the decline in the economic and other conditions

of our community. Beyond this and a few other things that it achieved I do not know, and cannot imagine as to what such a Congress could achieve or was expected to achieve. At best it can be said that it has achieved no more or no less than the previous two Congresses held in the past.

It has also been observed by the Chairman that the Orthodox section of the Parsi community as well as the priestly class kept aloof from the Congress, and as such, it was not representative of the Parsi community in Bombay which the Punchayet represents. It is also further contended that had the Congress been held under the auspices of the Parsi Punchayet instead of the Federation its success would have been still greater and moreover would have attracted all sections of the Parsi community.

With regard to the first contention, from what transpired prior to the holding of the Congress, we were all conscious of the fact that the orthodox section and the priestly class might boycott the Congress. In spite of this it was decided to go ahead with the holding of the Congress. Apart from the same, I am not sure whether the entire orthodox section and the priestly class en masse avoided the Congress. This does not appear to be so considering the response which Mr B. H. Antia, Solicitor, received from the audience when as a lone speaker, he propounded the views of the orthodoxy. But, even assuming that the orthodox and the priestly class avoided the Congress, can this be a ground today for the withdrawal from the Federation at this stage, when all

I would not also subscribe to the view that the Federation has not served any useful purpose or failed to achieve the objects for which it was formed.

these were within our contemplation before deciding to hold the Congress? If at all, there was a better case for withdrawal before holding the Congress. On the contrary, the fact that no fire works took place at the Congress as was the expectation in some quarter, makes the case for withdrawal now considerably weaker.

With regard to the second contention that the orthodox class and the priestly class would have attended, had the Congress been held under the auspices of the Parsi Punchayet of Bombay instead of the Federation, all who know about the working of the Federation and the Congress, including the members of our community full well knew that it was the Parsi Punchayet which was virtually managing the show on and behind the stage, and not the Federation. The very fact that the Chairman and Mr Guzder handled the entire show and they together with Mr Justice Vimalal to some extent, took all decisions in the matter, indicate that all other constituents of the Federation had very little to say in the matter, and virtually the show was that of the Parsi Punchayet as represented by these three colleagues of ours.

The Chairman has also observed that no concrete decisions have emerged from the Congress which can be implemented to the benefit of the community. One could foresee even with the limited experience at his command as of mine, that no such decisions are expected from such Congresses. I do not think such a Congress is the proper forum for such decisions. I have already referred above to the momentum it has generated amongst the members of our community.

With regard to the loud murmurs in the community to the effect that the Parsi Punchayet got involved in matters which had best been left alone, it is pertinent that the decisions to hold the Congress with the Parsi Punchayet

Nothing new has transpired since the holding of the 3rd World Zoroastrian Congress to enable us to arrive at this momentous decision in such haste and hurry.

yet playing the prominent role was taken, after full knowledge of all circumstances and the possible consequences. Even if these murmurs have some force we all were aware of such an eventuality, long prior to our having reached the decision to hold the Congress.

The Chairman has also referred to the attack of Mr Nargolwala against the Parsi Punchayet. In this connection it may be worthwhile drawing attention to similar tirades of Mr Nargolwala prior to the Bombay Punchayet joining the Federation. In spite

of these tirades, the then Trustees decided to join the Federation. The Chairman has also referred to an identical attack against the Parsi Punchayet by Mr Nargolwala in his paper which he read at the 3rd World Zoroastrian Congress, as well as in his speech. As stated above, the Parsi Punchayet was the virtual organiser of the Congress. The Organisers had selected the speakers and they surely should have selected them with full knowledge of what the speakers were to speak or were expected to speak. Further, it is also significant to note that such Congresses are held only about once in ten years, as past experience has shown.

The Chairman has also observed that the Parsi Punchayet, Bombay, has borne the burden of the administration of the Federation from its inception, only to be repaid by unseemly attacks on the Trustees. I do not envisage that by withdrawing from the Federation these attacks will cease or lessen to any measurable extent. On the contrary, they will be augmented to a still greater extent by the Parsee Punchayet, Bombay, remaining out of the Federation. In my view, the presence of the Bombay Parsi Punchayet in the Federation and of the Surat Parsi Punchayet has some sobering effect in this direction at least to some extent.

The Chairman has also referred

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to Mr Nargolwala's attacks on our well established customs and tenets of our religion. It is important to note that they only remain as attacks without achieving any victory. This itself gives some strength to the Parsi Punchayet by convincing those concerned that the Parsi Punchayet has stood firm on its ground and has refused to budge from its well established position regarding such matters, inspite of immense pressure. In my view the proper time to withdraw from the Federation would be when the Federation is at the point of suggesting drastic reforms in this direction and in the event of our failure to resist such move(s). It is significant to note that it is the presence of the Parsi Punchayets at Bombay and Surat, that has upto now prevented a move in this direction. The proceedings of the last meeting of the Executive Council at Poona is 'ipsa loquatur.'

It is contended that the aim of Mr Nargolwala and his clan seems to be to gain the upper hand and control over the Federation by sustained and virulent propaganda to the detriment of the autonomy of the Punchayet and other Anjumans. I fail to understand how by such virulent propaganda and attacks, the Delhi Anjuman can gain the upper hand and control of the Federation. In fact, all the radical suggestions of Mr Nargolwala have

up to now been resisted, and resisted successfully, and this I believe we have been able to do, more firmly and with ease, by our remaining in the Federation. The very presence of the Parsi Punchayets of Bombay and Surat in the Federation, is a deterring factor to other Anjumans outside Bombay from venturing on a radical path in line of Mr Nargolwala's suggestions, as our experience has so amply shown.

Finally, in my view, several of the other Anjumans, barring Delhi and its like (a very negligible number), do look upon the Parsi Punchayet at Bombay as the guiding force. The Federation is one of the easiest conduit pipes for contact with the other Parsi Anjumans. I would not also subscribe to the view that the Federation has not served any useful purpose or failed to achieve the objects for which it was formed. Only as instances, it was through the Federation that action was first initiated in respect of the Adoption Bill and the amendments to the Parsee Marriage and Divorce Act. It is the Federation which has been seized of regularising the matters relating to the Kashmir Aramgha Fund. I can say this, because with all these I am actively concerned. The Federation has been formed only in the year 1970 and in this short time, it is too early to judge its performance and actual utility. It cannot in

all fairness be said that it has not served any useful purpose. Apart from what is stated above, the frequent meetings of the Federation enables the different Anjumans to exchange their views on various matters and solve the matters of common interest. It acts as a pivot for the different Anjumans and it enables us to assist more easily the different Anjumans in the country. Our task in this direction will be difficult if not impossible were we to withdraw from the Federation. It would also render the other Anjumans in the position of cattle without a shepherd, or as children without their parents. In fact, without the Parsi Punchayet of Bombay being actively associated with the affairs of the Federation to the extent as at present, the Federation is likely to go astray and venture on a path which might be ultimately detrimental to the larger interest of the community. With the Parsi Punchayets of Bombay and Surat out of the way, it will be far easier for the concerned Anjumans of the Federation to sway the others and to have their own way and profess to represent the community scattered over a large area of the country before various authorities who matter in our country. This factor is capable of creating some harm to the community even for a temporary period, which in my view, by our remaining in the Federation, it will be possible to avoid.

In short, I may conclude that nothing new has transpired since the holding of the 3rd World Zoroastrian Congress to enable us to arrive at this momentous decision in such haste and hurry. In any event, the stage has not yet come, and I trust, will never come, for us to withdraw from the Federation. In any view of the matter, this is the most inopportune time to withdraw, soon in the heel of the 3rd World Zoroastrian Congress. Of course this does not prevent a rethinking on the line suggested by the Chairman and arrive at a decision in that direction at any time in future, should the occasion therefore arise. With respect therefore to the Chairman and my other colleagues, however much I would have liked to fall in line with an unanimous decision, having regard to the above, I am afraid, I cannot pressurise my conscience to do so against my will. On the contrary since I sincerely believe that withdrawal from the Federation will be against the interest of the community, I would like my colleagues to reconsider the matter in light of what is stated above.

E. B. Desai

The Parsi Connection

The Parsis are a diverse and widespread community linked together by a common heritage but separated by the chasm of urban living. Communication within the community is limited to a chance meeting at a navjote, wedding, concert or natak. A more systematic means of staying in touch is necessary. That's why magazines like Parsiana exist. We keep you informed of events and personalities in the community. By doing so we contribute to the wealth of information on the peoples and traditions of this great land and so bring them closer together. Parsiana is your magazine. It needs your support if it is to continue to serve. Subscribe today or gift a subscription.

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