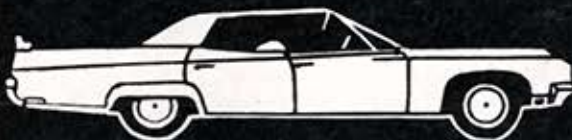


Parsiānē



UNDER ONE ROOF THE REGAL MOTORS



We do:-

- * AUTO ENGINEERING
 - * ACCIDENT REPAIRS
 - * UPHOLSTERY
 - * PAINTING & Body Repairing
- FOR ALL MAKES OF CARS

PLEASE PHONE FOR AN APPOINTMENT—357154

SAVE Time, Energy and Money As you wash, clean and cook

Install automatic
laundry, housekeeping,
and kitchen equipment.

**Imported against
Actual Users Import Licence Basis**

Ideal for

Commercial Laundries, Restaurants, Hospitals,
Flight kitchens and 5 Star Hotels

For more information, please write:

M/s Dali B. Shroff & Co.

G.P.O. Box 973, Bombay 400 001.

Telephone: 362754

Parsiana

March 1983
Volume 5 Number 9

EDITOR Jehangir R. Patel
ASSOCIATE EDITOR Abraham Mathai
ASSISTANT EDITORS Hutokshi D. Doctor,
Gouri Wagadarikar
DESIGN CONSULTANT Mini Boatwala
DESIGN ASSISTANTS Kranti Shilotri,
Yasmin Irani
MARKETING DIRECTOR Veera Patel
ADVERTISING Zarin Billimoria,
Hanita Irani and Meher Parakh.
CHIEF EXECUTIVE R.P. Thanavala
CIRCULATION D.B. Chinoy,
Yezdi Gandevia
MANAGEMENT Cheryl D'Penha,
Minoo Patel and Jasmine Driver

-
- 3 Readers' Forum
-
- 7 Events and Personalities
-
- 15 Bombay Punchayet rejoins Federation
-
- 17 The Navjote of Joseph Peterson
-
- 33 Zoroastrians Abroad
-
- 34 Bharucha's Quest for Zarathustra
-
- 43 Humbly, in Zarathustra's footsteps by Hutokshi D. Doctor
-
- 49 An Inquest on the 'Quest'
-
- 53 Handarz Literature by Arnavaz Patel
-
- 61 The Vigilantes by Hutokshi D. Doctor
-
- 64 Farewell to fire fighting by Carol D'Souza
-
- 69 Opium boom from Bombay by M.D. David
-
- 74 Double Woven by Hutokshi D. Doctor
-
- 79 The Parsi Punchayet Case - XVII
-
- 84 In Memoriam
-

Cover: Pahlavi calligraphy.

Parsiana is published by Jehangir R. Patel at c/o H.L. Rochat, Navsari Chambers, ground floor, 39 A.K. Nayak Marg, Fort, Bombay 400 001, printed by him at Jyoti Industries, 324 A to Z Industrial Estate, G. Kadam Marg, Bombay 400 013 and phototypeset at Decora Printers, Bombay 400 009. All rights reserved. Address all editorial and business correspondence to Parsiana, G.P.O. Box 892, Bombay 400 001. Phone: 268730.

Annual inland subscription: Rs 30 for one year (12 issues); Rs 55 for two years (24 issues); Foreign subscription rates: Seamail Rs 60 for one year, Rs 110 for two years; Airmail Rs 120 for one year, Rs 215 for two years.

For U.S. personal cheques add \$2 to cover bank charges. For Indian upcountry cheques add Rs 3 for bank charges. Cheques and drafts are to be drawn in favour of Parsiana. Single copy price Rs 5 and Re 1. All rates subject to change in postal rates.



In Memoriam

Mr. Fali Meherji Variava,

Director

BLAZE ADVERTISING PVT. LTD.
AND ASSOCIATE COMPANIES.



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 400 001. Letters are subject to editing for reasons of space and clarity.

Head for Australia

While I admit that our adopted country Bharat is riddled with corruption, inflation and all other vices, I must say Kurush Billimoria's advice to Zoroastrians to migrate to Australia (Readers' Forum, *Parsiana*, January 1983) is improper. There is hardly any country in the world which is not infested with one or the other stigma of vices.

In our country of adoption, there are opportunities in every economic sphere. The Indian government allows relief in taxation and other benefits and facilities to all those interested in engaging themselves in industry. Of course, I must say for the white collar gentries seeking jobs, the position is rather difficult.

Because of my close study of the comparative economic condition of people in many countries of the world, from the viewpoint of the daily necessities of life, India is still the cheapest country. Therefore, our youngsters will be well advised to stay in our country of adop-

tion and work hard in which case their prosperity is assured.

R.N. RUSTOMJI

The Fate of the Federation

I refer to the article 'The Fate of the Federation' (*Parsiana*, December 1982). There can be no two opinions on the absolute necessity of an apex body capable of speaking on behalf of all the Parsi Zoroastrians of India.

Whether that apex body (call it the Federation or by any other name) will project the so-called orthodox or progressive viewpoints will depend upon the consensus of the viewpoint of the community in different parts of the country, as reflected by their Anjumans. In any event, the Bombay Parsi Panchayet will continue to enjoy a dominant position.

The "Threat to Religion" bogey has been raised often enough in the past to thwart all change, and should be treated with the contempt it deserves.

And finally, doesn't mere name-calling, coupled with a refusal to even sit together and debate the difficult issues facing the community, reflect a paucity of truth?

E. P. BHARUCHA

Racial Harakiri

The number of young Parsis both boys and girls, marrying outside the community is alarmingly large. Taking a random count of several recent marriages one finds that perhaps 50 percent of several families have married outside the community. The trend is similar for Parsis residing in Bombay or other towns in India or abroad.

At this rate we are surely heading for what one can call 'racial harakiri', and this will positively hasten the extinction of our small but no less significant community.

When our forefathers left their homes in Iran they sacrificed all they possessed only to preserve our noble faith. Their descendants in India faced many trials and tribulations but, by their abiding faith, the little Mazdayasni flame endured over 1300 years of vicissitudes. Should we let this precious flame flicker now?

What makes young Parsis stray away from the community in search of marriage partners? Why are we failing to inculcate a sense of belonging in them? Is it due to the economic decline of the

community? Or are we bringing them up in an environment where, overwhelmed by exposure to a westernised culture and with little or no indoctrination in their own faith and heritage they easily lose their moorings?

These and other such issues concern us as they are very vital to the existence and well-being of our community. There needs to be an open debate on the subject to bring these issues to the forefront. Would some readers like to respond?

ADI ENGINEER
Kanpur

Menstrual Customs

Though a universal custom of old, the menstrual period has been a strict religious observance amongst the Parsis.

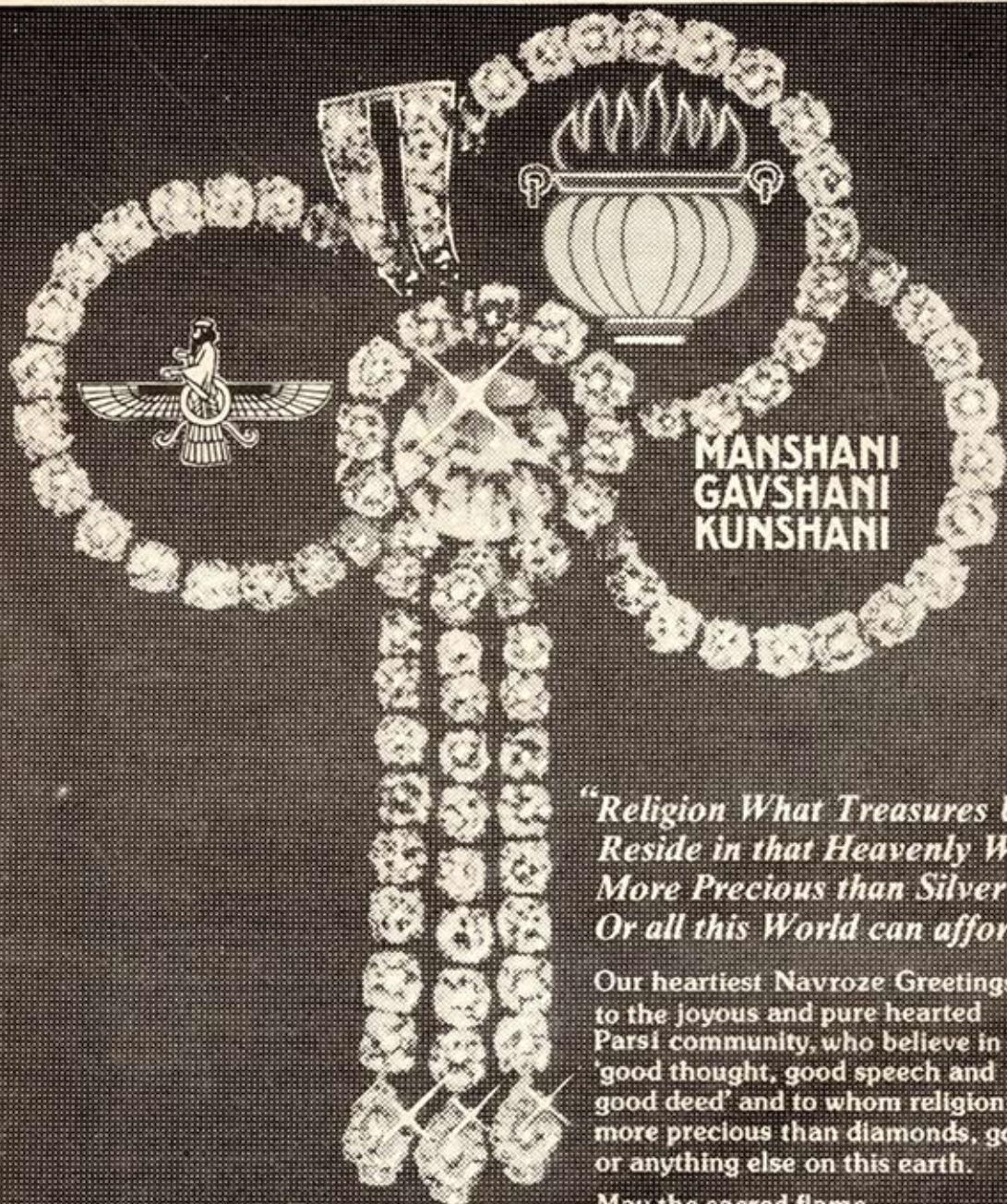
In the Vendidad Chapter XVI, it is said, "The observance of seclusion during menses in a separate place has been in vogue from time immemorial (the *poriyotkeshi* or prehistorical age). Such a place should be an unfrequented part of the house."

The Arabs of old observed a similar custom. Their women during menses have to stay in a separate hut or tent. Even at present certain classes of Mohammedans have been observing this custom in one form or another.

The menstrual discharge invites bacterial invasion of the body, as well as susceptibility to the mischievous influence of evil spirits and magicians leading to loss of self-control (character) and mental or psychic damage.

It is such unclean states of the body that the Zoroastrian and other great religions warn its followers to avoid by cleanliness of the body and of the surroundings without which prayers too become void or less effective and evil influences (of low spirits of the dead or living, like magicians and spiritualists) cause damage — mental, physical or spiritual.

The first scientific approach towards the elucidation of the truth of this age-old belief was shown, as far as records go, by Prof. B. Schick who first published his investigation in 1920. He was led to investigate by an incident in his laboratory. A grateful patient of his presented him with a fresh bouquet of flowers which he handed over to his maid to be put into a vase in the room. It was soon discovered that the flowers had faded unusually soon. The maid explained that she had always observed



**Navroze
Mubarak**

*"Religion What Treasures Untold,
Reside in that Heavenly Word,
More Precious than Silver or Gold,
Or all this World can afford."*

Our heartiest Navroze Greetings
to the joyous and pure hearted
Parsi community, who believe in
'good thought, good speech and
good deed' and to whom religion is
more precious than diamonds, gold, silver
or anything else on this earth.

May the sacred flame,
set by you as a symbol
of oneness with God,
brighten your life with
all happiness and prosperity.



amarsons collections

63-A, BHULABHAI DESAI ROAD, BOMBAY-400 026.
PHONE: 8225130-8227746-8223512-8227111.

JEENA & COMPANY ESTD. 1900

**IATA AIR CARGO
Clearing, Forwarding
Warehousing and
Insurance Agents**

**10, Veer Nariman Road
Fort, Bombay-1.**

**Cable : 'JUSTITIA'
Telex : 2313
Phone : 312032**

**BRANCHES :
E. Merc House
19/B, Shakespeare Sarani
(Formerly Theatre Road)
CALCUTTA-16.
Phone : 444711**

**'Jeena House'
50, Hanuman Road
Connaught Circus
NEW DELHI
Phone : 310821**

**C.14, Devtha Plaza, 1st floor
Residency Road
Bangalore-25
Phone : 564474**

**No. 26-26-24, 2nd floor
VIZAGAPATNAM-35
Phone : 62018**

that flowers handled by her during her menses withered very soon. This led him to investigate this influence of the menstrual state, and he found some sort of toxin in the red blood cells of the maid, but not in the plasma. He asked her to wear gloves and touch the flowers, and it was found that the gloves had protected the flowers from her menstrual influence, which consequently maintained their freshness. He thus came to the conclusion that some toxin is normally excreted by the skin during the menses by the sweat or sebaceous glands which has a toxic influence on living things when touched.

This led to a more critical investigation at the John Hopkin's University Laboratory by Messrs. Macht and Lobin (the latter a well-known woman investigator), who in order to avoid the criticism levelled against Schick for investigating the effect of a menstruating woman on cut flowers i.e., dying or dead tissue, investigated it on living, intact seedlings and plants. They found a toxin in the various body fluids of a menstruating woman which they named 'menotoxin.' They came to the following conclusion — (i) Menotoxin occurs in large quantities premenstrually or just before and during the first few days of menstruation. (ii) Its presence is shown by its inhibitory effect on the growth of roots and stems of living seedlings and yeast; by its blighting effect on cut flowers; by its distorting effect on the geotropic (direction of growth) properties of the seedlings.

"The results were so constant that the authors could, without much difficulty, diagnose or differentiate between menstrual and normal saliva or any other body fluid when unknown specimens were submitted to them."

N.H. DADRAWALA

**Rashid, D. Bamanbehram
Professional Photographer
for Photos of
Weddings, Navjotes
and Birthday parties.**

**Contact :
Flat No. 3, First Floor,
No. 6, Wadia Block,
Khareghat Colony,
30A Hughes Road,
Bombay 400 007.
Phone : 8226074**

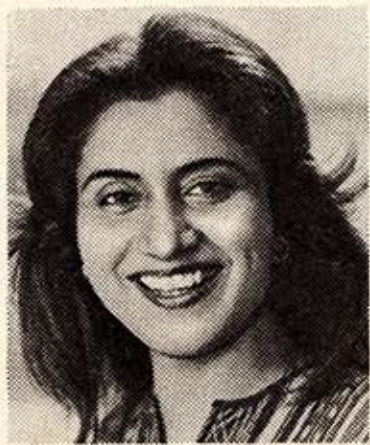
**APPOINTED
VALUERS
OF JEWELLERY
TO THE
GOVERNMENT OF
INDIA**

**GAZDAR
PVT. LTD.**

**Taj Mahal Hotel,
Bombay.**

**Tel: 243666
Telegrams:
"MANUSCRIPT"**

It's here!



"Cakes, biscuits, ice creams, desserts. I've discovered Cadbury's Cocoa makes all my favourite recipes taste even more delicious.

Try it yourself. And taste the delightful difference."

Cadbury's
COCOA

Taste the delightful difference

Cadbury's Cocoa. The rich, dark secret of the most delicious chocolate confections

Events and Personalities

Borivli Agiary Plan

As the Parsi population of Bombay shifts from the congested, expensive core of the city to the relative calm of the suburbs, they feel the need for religious institutions in their new neighbourhood.

"The only factor that is found lacking amongst the far away suburbanians is (an) Agiary, the link which can build the scattered Parsis together," notes the 15 January newsletter of the Borivli & Suburban Zoroastrian Association.

"With the commutation problem getting worse day by day it becomes a problem for the kids and for the old and feeble to go as far as Bombay to offer prayers or perform certain religious ceremonies ... the distance and the difficulties encountered in transportation can result in comparative isolation," states P.R. Mulla, honorary secretary of the Association.

"Members of our Association think that this problem can be solved if an Agiary is consecrated in Borivli, which is the foremost need of the day for the Suburbanians...

"When I am talking of an Agiary let it be made clear that we are not channeling our efforts for setting up of a new Agiary, knowing fully well the difficulties associated with it...

"Many of the Parsi-Mohallas to-day are in a dilapidated state and some that exist to-day are Mohallas minus Parsees, with the result that Agiaries connected with these Mohallas suffered and are still suffering to-day... We are working to bring one of the existing Agiaries from Bombay for which negotiations are going on.

"This is a task which requires help — material, mental, moral and monetary. To begin with, all our Executive Committee members have contributed toward this project to meet out initial expenses. Some of our members who have heard about this project even before it was publicly known have also come forward to meet out the initial

expenses. And still more heartening is the fact that... some Zoroastrians from Bombay who are not even our members have also come out with their contribution levying full faith in our undertaking... I would request you to pose a question for yourself whether we Parsees residing between Goregaon and Virar are justified in asking for the consecration of an Agiary in Borivli or not? If so, we ask for your good wishes so that our undertaking be crowned with success for success attends hard work."

The office bearers of the association comprise: Ms D.H. Minocher, president, Ms S.A. Cama, vice-president, P.R. Mulla, honorary secretary, D.F. Variava and Ms R.A. Chhoi, joint honorary secretaries and N.G. Paghdwalla, honorary treasurer.

Poona's Marshall Plan

The Poona Parsi Panchayat's efforts to house community members received a great fillip when "Mr. Darius Forbes (managing director of J.N. Marshall) very magnanimously offered the munificent sum of Rs 12,00,000 for the proposed venture to house deserving Zoroastrians working in his concern on mutual Terms and Conditions to be agreed upon," notes the Panchayat newsletter for January 1983.

The trustees thanked "the J.N. Marshall family for their generous offer and hoped other philanthropic Zoroastrians will come forward and help augment these donations." The Panchayat also intends to approach other trusts and business houses.

In other news, Dinshaw S. Anklesaria was unanimously elected president of the PPP at a meeting held on 4 January 1983. Anklesaria takes over from Ms Homai Pudumjee who was elected PPP president a year ago. No reason is mentioned in the newsletter for the change.

Ms Pudumjee was the only member of the previous board of trustees to serve on the new board elected in December

1981 for the 1982-1986 five-year term.

"This is the first time in the history of the Poona Parsi Panchayat that there has been a complete change of Board members save one," noted the PPP synopsis report for 1982.

The present trustees are: Ms Homai Nusserwanji Pudumjee, Ms Tehmina Kaikhushroo Grant, Dinshaw Shapoorji Anklesaria, Noshir Dossabhai Kamdin, Minoo Ardeshir Irani, Eruch Ardeshir Chindhy and Marzban Cursetji Kaikobad.

Malcolm Baug blues

Relations are strained between the residents of Bombay's suburban Malcolm Baug and the trustees of the N.M. Wadia Charities.

"There has been no improvement in our relationship mainly due to the Trustees of the N.M. Wadia Charities not wishing to have any transactions with the Association," notes the annual report of the Malcolm Baug Zoroastrian Association, Jogeshwari, for the year ending March 1982.

The report for the previous year had listed the woes of the 1500-resident baug: "The Residents are aware that since 1977 we have been making efforts to give to this colony a fair price shop, a community welfare centre, a children's park and a proper library with reading room. These schemes were communicated to the N.M. Wadia Charities and discussed with their Secretary on a number of occasions, but no concrete reply had been received from them except that we were orally informed by one of the Trustees that the scheme for children's park had been approved by the N.M. Wadia Charities.

"The Residents of Malcolm Baug had at their meeting held on 29th Sept. 1980 called upon the Association to approach the Trustees of N.M. Wadia Charities individually. Efforts made by the Association as directed by the residents have not met with any success as the Trustees

of N.M. Wadia Charities chose not to meet us. In fact in May 1981, over four years after the schemes were first presented, we have received a letter from N.M. Wadia Charities informing us that 'it may be well to state at the outset that in case any of the schemes is primarily dependent on allocation of land/space, such allocation is not feasible.' This attitude is indeed regrettable. In other baugs, the trustees have been farsighted enough to allow conversion of an unused bungli (for carrying out the last rites of the dead) into a Co-op. Store or a Medical center.

"There are a number of other problems, small in themselves, but which assume crisis proportions because they are allowed to linger on. Some of the residents face a perennial water problem on the one hand and gallons of precious water continue to overflow from the broken-down tanks of Malcolm Hall on the other. The N.M. Wadia Charities donate lakhs of rupees in charities every year but the charity buildings of Malcolm Baug (which consists of 20 buildings and 65 bungalows) remain in disrepair. Some of the roads have been resurfaced after over 15 years but there are buildings which remain without any approach road years after they have been constructed. Large portions of the boundary walls continue to be broken down and trespass continues on an increasing scale during the day, whilst the west and south-west open plots of land are used as a public toilet by the trespassers. Several large open plots of land serve mainly as refuse bins instead of providing much needed land in the service of the community.

"Cultural programmes organised by the Association during the year, were limited to celebration of the Salgreh of the Adaran. Over the years, the Association held many cultural programmes in Malcolm Hall owned by N.M. Wadia Charities. The Hall was made available to us on payment of their regular rent. Of late however, the use of the Hall has been denied to the Association. The use of the Hall was first denied for a programme of 'Dumb Charades'. Next we sought to organise a 'Quiz Contest'. Some correspondence followed in which various queries like the nature of the programme, age groups of the members of our Library, were raised by the Charities and answered by us. We were orally told that we could use the Hall only a couple of days before the scheduled date. Rather reluctantly, we had to cancel the programme as it was

impossible to organise at such short notice.

"Finally we requested the use of the Hall for a film show in July 1981 so that we may enliven a rainy evening. The use of the Hall was again orally refused.

"The N.M. Wadia Charities has chosen not to give any reason for the above refusals. The only result of this obstinate attitude is that Malcolm Baug, which could be a garden colony, wears a dirty and forlorn look."

Whatever the differences with the trustees, the assets of the Association are, however, in a "better position over the last five years," the report states. The assets of the Adaran are Rs 7,05,090 out of which deposits in the bank are Rs 3,75,097, and those of the Association are Rs 69,860.89 out of which fixed deposits are Rs 53,000. The management committee proposes to build up the Building Sinking Fund to provide for extensive renovation or rebuilding of the Adaran building, if necessary, at a later date.

The managing committee of the Association consists of: E.P. Bharucha, president, B.D. Thanawalla, honorary secretary, M.D. Siodia, joint honorary secretary, N.S. Kotval, honorary treasurer, H.E. Billimoria, F.M. Gotla, F. Irani, B.J. Fataki, B.J. Kalyanwalla

and trustees E.H. Marker, F.M. Kotwal, E.M. Kapadia, H.S. Talati, and K.P. Divecha.

Designer Fellowship

Eminent interior designers, the late **Piloo Mody** and **Pila Billimoria**, two of the earliest entrants into the field of designing in Bombay, were honoured with a fellowship by the Indian Institute of Interior Designers last September.

The 450-member organisation established in 1972 instituted this fellowship for the first time in 1982, according to D.K. Banaji, president of the institute, but henceforth the fellowship will be bestowed annually. Both Mody and Billimoria reportedly lauded the institute's role in promoting an increasing awareness of the nature of interior designing.

Billimoria "may well be termed as one of the pioneer Interior Designers in Bombay, having started his practice in 1941, when not many professionals even knew what Interior Designing was," states an I.I.I.D. write-up. "He has designed numerous apartments, offices and banks," and "for many years he was a Design Consultant of Air-India and the Union Bank and designed many of their headquarters."

A student of the London School of

Internationally renowned Hollywood personality Persis Khambatta inaugurated the fund-raising 10-day 'Winter Fair' at the Parsi Gymkhana grounds in Dadar on January 14. In the foreground is Mithoo Jesia of the Mancherji Edalji Joshi Memorial Trust Fund, the organisers of the fair. (Photograph courtesy The Daily.)



Interior Decoration, Billimoria was a member of the Design and Industries Association of London for several years, notes the report and is a founder-member of the institute and one of its earliest presidents.

Mody established his firm, Mody and Colgan, in 1953, along with his wife Vina Colgan, also an architect, according to the report. He obtained his Master's degree in architecture from the University of California, Berkeley, and, according to his bio-data, was a former vice-president of the Indian Institute of Architects and a former member of the Board of Governors, School of Planning and Architecture, Delhi.

"He (was) a Member of Parliament, author of several books, journalist and president of several organisations social as well as educational," notes the write-up which adds, "His architectural projects and interior works are too numerous to relate."

Minority Panel

A delegation comprising B.K. Boman-Behram, Ms Perviz F. Dotivala, Adi Mulla and Adi Chinoy recently met Gopal Singh, chairman of the high-powered panel of the Minority Commission and apprised him of the

Noted Gujarati theatre personalities Ruby and Burjor Patel and other members of the popular theatrical troupe Burjor Patel Productions will reportedly perform in Nairobi, Mombasa and Kisumu. Among the plays they will perform are old favourites— *Gher Ghugro Ghotalo*, *Oogi Dahapanni Daadh* and *Jaldi Kar Koi Joi Jashe*. The team includes Daisy Irani, Dadi Sarkari, Mukesh, Raval, Bomi, and Dolly Dotiwala and Cyrus Dastur with Sam Kerawala as the technical man.



Boman-Behram: Pointing out problems

problems faced by the Parsi community.

Boman-Behram informed the Commission chairman that the Parsi community was not only a minority, but a microscopic community with a population of less than 92,000 in India and 1,15,000 in the whole world. The problem common to all was housing, Boman-Behram said.

Pointing out the obstacles in the Urban Land Ceiling Act, he clarified that the community was not opposed to



Ghadiali: "Good running and hard work"

the Act, but concerned about its administration which caused considerable difficulties. The second problem was that there was constant interference in the affairs of schools run by the community.

The delegation also pleaded for total exemption to be granted to the community from the Adoption of Children Bill which is pending, or else amendment to clause 14 of the Bill as proposed by the Parsi Panchayat.

It was also pointed out that the Parsi Law of Intestate Succession, which discriminated between a son and a daughter, required to be reframed.

Singh has assured them that he would look into all their grievances.

Courtesy The Daily, January 6, 1983.

Outstanding Jaycee

The first-ever lady to win the Outstanding Jaycee of India award is Ms **Gool Ghadiali**, immediate past-president of the Mahalaxmi Jaycees, the first lady chapter of the Indian Jaycees, according to a press report.

The Mahalaxmi Jaycees is "a dynamic organisation of young women...from all walks of life," who believe in the importance of active and responsible citizenship, notes a souvenir released in March 1982.

Convinced that "ladies chapters work at par, in fact better than our regular male chapters," Ms Ghadiali, according to the club's bulletin, "filed for this award instead of the usual habit of ladies filing for the Outstanding Lady Jaycee Award."

"It's been good running and hard work" says Ms Ghadiali, a qualified teacher and practising landscape gar-



Reliance Textiles

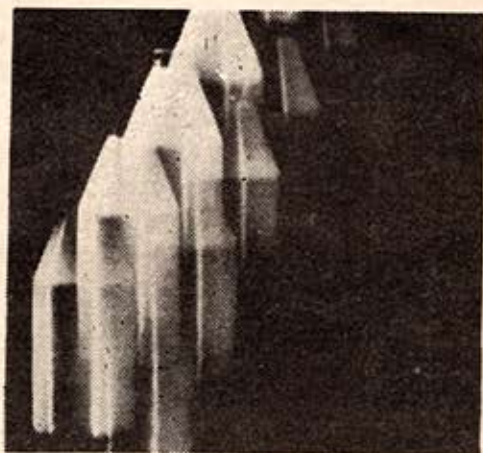
Where growth is a way of life

1980 (figures in million)	1981 (figures in million)	Percentage of increase
Turnover Rs. 2080	Rs. 3000	44.24
Gross profit Rs. 180.8	Rs. 300	66.60

Today, Reliance Textiles is India's single largest vertically integrated multi-fibre composite textile plant, with all the operations under one roof, manufacturing synthetic filament, synthetic blended, worsted and cotton fabrics.

The Company is also India's largest exporter of high-unit-value fabrics, to over 50 countries across the world.

Backward integration. The Company is now setting-up a 10,000 tonnes/annum polyester filament yarn project in technical collaboration with E.I. DUPONT DE NEMOURS & COMPANY of USA.



A growing family. Over 7500 employees, 254 wholesale distributors and 1000 authorised retail shops—that's the Reliance family today, which is constantly growing.



Reliance Textile Industries Limited

Main Office: 10th Floor, Tulsiani Chambers, Nariman Point, Bombay 400 021, India.
Phones: 242627, 242698; Cable: RELCOMCOP; Telex: 011-2950.

dener referring to her eventful 3-year membership of this international organisation, in the course of which she has won several Jaycee awards for public speaking and participation.

Dental Award

Dr. Keki M. Mistry, a well-known Bombay orthodontist was awarded a certificate of merit and a scroll by the Sri Lanka Dental Association at their 50th anniversary meeting held in December last year, notes a report in the *Jam-e-Jamshed* daily newspaper.

Mistry addressed the meet on the subject of 'Dental health services in developing countries'.

Select Cadet

Arnaaz Behram Dumasia, a final year student of the Lady Shri Ram College in New Delhi, was awarded the Prime Minister's Silver Baton as the best National Cadet Corp (N.C.C.) cadet in India recently, notes a report in the *Jam-e-Jamshed* newspaper. "The high-



Soonawalla: Maths shield

light of this function was an invitation to breakfast at the Prime Minister's residence and a tea reception hosted by the President," notes the report.

Ms Dumasia is also reported to have won the Gold Medal from Delhi State as the best Senior Wing Girl Cadet and "was the first recipient of (the) Silver cup from the N.C.C. Director General."

She was also presented a Silver Salver by the Delhi Parsee Anjuman.

Scoring Success

The conception held by many that Parsis are weak in mathematics is proved wrong by Zahir Fardoon Soonawalla, who won the first prize and was adjudged the best student in mathematics in Bombay at an inter-school mathematics quiz organised by the Nehru Centre, Nehru Planetarium in December 1982.

Zahir, a student of the Cathedral and John Connon School, whose father is the noted Bombay surgeon Dr Fardoon P. Soonawalla, also won the "prestigious Shrinivasa Ramanujan Memorial Shield," notes a press release. "This is the first time that this newly instituted shield has been awarded and henceforth it will continue as an annually rotating trophy."

In addition, Zahir was awarded the Best (all-round) Student award by the Rotary Club of Bombay in February this year.

Our Banquet Facilities Are Blanket Facilities

If you love
good food
you'll find it at

'The Gourmet' Restaurant

A LA CARTE

delicacies lovingly
prepared by
skilled
Chef de Cuisine
Hiron Gomes,
who has catered
to international
celebrities.

Open from
8 a.m. to 11 p.m.



A NAVJOTE, A LAGAN,
A SILVER OR GOLDEN
WEDDING ANNIVERSARY,
A FIRST-BIRTHDAY PARTY-
OR ANY SUCH HIGHLIGHTS
OF YOUR LIFE

celebrate
it at West End Hotel,
in beautiful setting
of its Terrace Garden.
Choose the day
and leave all
the other problems to us.

AT THE
WEST END HOTEL
Hold a
RECEPTION

at our newly
renovated
and decorated

Banquet Room

OR

in the splendour
of our starlit
Terrace Garden

West End's
Conference Plan

Rs. 55/-*

+ 15% Sales Tax
per head

Inclusive of:
Room Rent, Buffet Lunch,
Morning and Evening Tea.

* Ask for special
concession offer
for larger conferences.

West End Hotel
45, New Marine Lines, Bombay - 400 020
Tel: 299121. Telex: 011-2892
madison/WEH/1214/R5

Tithal Sanatorium: A Wasted Asset

The Tithal Sanatorium in the Bulsar district of Gujarat whose real estate value is estimated by some at around Rs.40 lakhs stands in ruins. The four one-storeyed structures built by Seth Dhanjibhai Hirjibhai Patel and his wife reflect the

present state of affairs.

Community members have urged the trustees to either maintain the sanatorium or permit Zoroastrians to develop the property either for housing or farming. Photographs by noted photographer Ashvin Mehta.





NORTON

GRINDWELL NORTON LTD.

*Regd. Office: Army & Navy Building
Mahatma Gandhi Road
Bombay 400023*

*Phone: 244727 • Grams: GRINDWELL
Telex: 011-2840 GNO-IN*

*Nothing
expresses your goodwill
as clearly as*

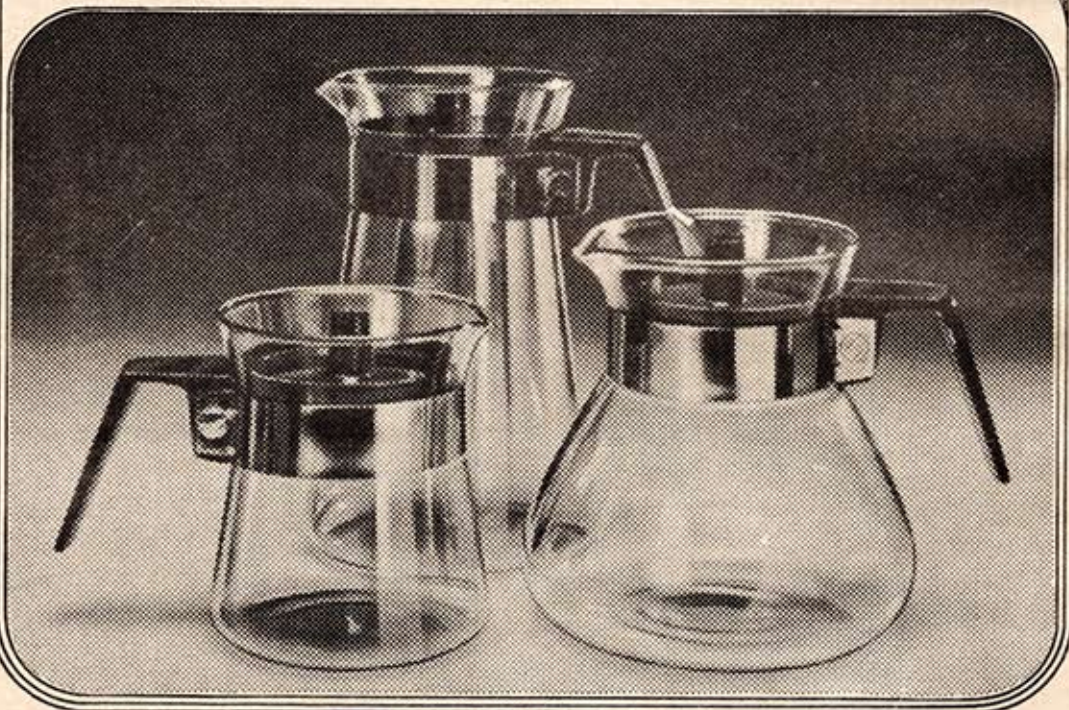
useful beautiful

BOROSIL CARAFE

Gift a Borosil Carafe, and be remembered for life. This crystal-clear Carafe goes directly and elegantly from kitchen range to coffee table. Speaks eloquently of your good taste and goodwill.

See the beautiful Borosil range of Carafes at any leading store. Choose your special gift for that special someone.

BOROSIL Carafe—
the gift that's in good taste.



SIMOE/BGW/7/81

Bombay Punchayet Rejoins THE FEDERATION

By a narrow four to three margin, the trustees of the Bombay Parsi Punchayet voted to rejoin the Federation of Parsi Zoroastrian Anjumans of India.

The momentous decision was announced at a press conference held at the BPP office on March 11.

"A meeting was held with representatives of some of the major Anjumans in the month of November 1982 and their views obtained," noted the press release. "In pursuance of the views of these Anjumans as well as in consultation with some people who matter in our Community, the Trustees of the Bombay Parsi Punchayet feel, by a preponderant majority, that it is in the interest of the Parsi Community of India as a whole that a Federation should exist, a Federation that would be strong, representative and able to do constructive work."

The trustees, however, noted the rejoining was preconditional on the following points being accepted by the Federation.

"1) That the Delhi Parsi Anjuman, which is a society and which presently is a member of the Federation, must resign. In its place, the Delhi Parsi Anjuman Trust, which is an all-Zoroastrian body and which looks after the properties such as the Agiary, Aramgah, etc., will be admitted as a member of the Federation."

"2) All the subsequent amendments to the Constitution of the Federation, which have been effected after the resignation of the Bombay Parsi Punchayet, must be rescinded and the Constitution restored to its original form, i.e., the status quo ante the resignation of the Bombay Parsi Punchayet from the Federation should be restored."

"3) To start with, those anjumans, which were members of the Committee at the time of our resignation, would also be reappointed as members of the Committee."

"Furthermore, a Resolution will have to be passed that the Federation will not discuss any controversial matters or propose any change in religious customs, so as to be binding on the member Anjumans, etc. which may create dissension or hurt the feelings of the community, and that the Federation will have no authority to interfere in the internal affairs of the Punchayet/Anjuman members."

According to the BPP press release, the Delhi Parsi Anjuman President, Shiavax D. Nargolwala, "has communicated his concurrence to the above conditions."

Those BPP members who voted in favour of rejoining are: Chairman Dr Aspi Golwalla, Jamshed Guzder, Erach Desai and Jamsheed Kanga. The three opposing members are: Dr Nelie Noble, Maneck Hodiwalla (both "conditionally opposed") and Jal Vimadlal ("totally opposed").

Noble handed out a note of dissent at the press conference which apparently had not been shown to some of the trustees present. When Kanga asked for a copy of the note, Noble replied she had only four which were distributed to the representatives of the four papers present, namely, *The Bombay Samachar*, the *Jam-e-Jamshed*, *Parsiana* and *The Zoroastrian*.

Noble called for certain safeguards to be incorporated in the Federation prior to the BPP joining. "This is absolutely necessary as we have already burnt our fingers once and cannot afford to take any further chances," the note of dissent stated.

Among the preconditions required by Noble are: barring any anjuman from membership that admits non-Parsi Zoroastrians as members, permitting any anjuman the right to resign "without need for acceptance," denying vote by proxy, and requiring representatives to the Federation to reside in the territorial

limits of the Anjuman they represent.

The note of dissent further noted, "We feel it would not be possible for the Federation to function if it is prevented from dealing with any matter of controversial nature e.g., The Adoption Bill could be termed a matter of controversial nature... diverse views have been expressed on the subject, but that in itself should not prevent the Federation from dealing with it."

"We just cannot appreciate how a Trust could be allowed to replace an Anjuman. After all the Federation of Anjumans is a body consisting of Anjumans from various places in India. Now, only in the case of Delhi, the Anjuman (will) be asked to go out and (the) Trust be allowed to come in place of (the) Anjuman. After all it is the Anjuman that represents the views of Parsis in that particular territory."

"We therefore feel that the Delhi Anjuman should be allowed to remain in the Federation, provided they make necessary amendments in their constitution in terms of the above stated safeguards."

"We wish to make it clear that accepting Trusts in place of Anjumans would be a dangerous precedent, as other Anjumans and Trusts would follow suit and it will not be possible for us to discriminate."

The BPP had resigned from the Federation in 1978 barely two weeks after the successful hosting of the Third World Zoroastrian Congress. What sparked the BPP withdrawal were certain critical remarks about the BPP electoral system made by Nargolwala.

After the BPP left and efforts to persuade them to rejoin appeared unsuccessful, the D.P.A. amended its constitution to permit non-Parsi Zoroastrian spouses as members albeit with certain restrictions. This resolution even though it was passed by the general

Continued on page 67.

Here's how we take care of your cargo —safely, quickly.

AIRFREIGHT can handle just about everything in air cargo, both international and domestic. From pins to tigers. Efficiently and quickly, so that your cargo arrives exactly on schedule.



*We pick up
your cargo so
you don't have to
bother about
cartage.*



*Customs clearance is
managed by a special
department. No delay here.*



*We arrange for consolidation
and charters where needed.*



*Freight forwarding
is done thro' leading
international
airlines.*



*We secure special
commodity rates
when applicable.*



AIRFREIGHT PVT. LTD.

Regd. H.O: Neville House, Nicol Road, Ballard Estate, Bombay 400 001
Branches: Bangalore, Bhopal, Delhi, Hyderabad, Kanpur,
Madras, Pune, Srinagar and Trivandrum.

The Navjote of Joseph Peterson

"As you may or may not be aware... Mr. Joseph Peterson of Minnesota has requested to be initiated in the Zoroastrian fold," announced a Special News Bulletin of the Zoroastrian Association of Greater New York signed by ZAGNY President Faroke G. Gandhi.

"Joseph is an exceptional individual and has acquired a great deal of Zoroastrian knowledge and is following the precepts of Zoroastrianism since over the last ten years, including wearing the Sudreh and Kusti which he himself prepared."

With Peterson's navjote tentatively scheduled for March this year, the issue of conversion has come to the fore in the New World as noted the ZAGNY newsletter.

"The Navjote ceremony would be a precedent setting event and has produced great doubts and agony in certain parts of the community. It has sparked the related crisis situation on the unanswered question of acceptance/non-acceptance to Zoroastrianism which has been a delicate and very pressing issue in the Greater New York Zoroastrian community."

As regards using the Arbab Rustom Guiv Darbe Mehr in New Rochelle, New York for the navjote ceremony, Dr Shari J. Merabi, chairman of the board of trustees of the Darbe Mehr noted: "The position of the Board of Trustees... has now become very clear as recorded in the minutes of a recent joint meeting of the (Darbe Mehr trustees and the ZAGNY Board of Directors) dated

"Joseph is an exceptional individual and has acquired a great deal of Zoroastrian knowledge."

October 1981 which reads, 'In the opinion of Shari, any desirous individual who knows the basic principles of the Zoroastrian religion is welcome to have any Zoroastrian ceremony, which that individual desires, in the Darbe Mehr, provided he/she can find a dastoor for the performance of that kind of ceremony... No objections were made in the meeting'."

any... No objections were made in the meeting'."

According to reports, Ervad Noshirwan Hormazdiyar is to perform Peterson's navjote which reportedly has the backing of many of the Zoroastrians from Iran recently settled in North America.

Peterson first came into the public eye when Dr (Ervad) Jehan Bagli, Editor of *Gavashni*, the quarterly publication of the Zoroastrian Association of Quebec (ZAQ), wrote about him in the September 1981 issue of the journal (see *Parsiana* December 1981: 'Zoroastrianism: The Lost Vision'). The subject of conversion again arose at the Fourth North American Zoroastrian Congress held in Montreal, Quebec on 10 and 11 April last year in the session titled, 'Non-Zoroastrians in Zoroastrian Precepts — Do they have a place?' Adi Davar, president of the Zoroastrian Association of Metropolitan Washington read a paper on the subject which was followed by a lengthy discussion.

Peterson also addressed the Congress (see attached piece 'Peterson's Perspective') and noted, "It was over ten years ago that I learned about Zoroastrianism. I passed a copy of the *Avesta* in a library one day. I was half way out the door before I realized that the title was stuck in my mind. Out of curiosity I went back and searched until I found it again. I found it to be a difficult text, giving a somewhat unclear picture of an ancient and unique faith. The more I studied, the more I became impressed with the inspired teachings of Zarathushtra. They seemed to answer my most difficult questions about life in a perfectly sound and almost startling fashion. I soon began to think of myself as essentially Zoroastrian."

The Congress "charged (ZAQ) with the responsibility of doing the spadework into the question of 'Acceptance' into the social fabric of the religion, the individuals of non-Zoroastrian origin," note the newsletters.

Accordingly ZAQ President Dolly P. Dastoor wrote to the various North American Zoroastrian associations to gauge their views on the subject.

The Zoroastrian Association of Met-

ropolitan Chicago in reply stated: "Your letter with the accompanying write-ups was put before the ZAC Board at our last Board Meeting on October 17, 1982. After a lot of discussion on this matter, we arrived at the following stand:

- (a) The number... of a dying race should not be the only criterion upon which the issue of Conversion should be decided.
- (b) Our efforts should be directed towards quality rather than quantity for there is no point in having additional so-called paper Zoroastrians when the educational inputs of the religion are so weak and often unavailable to those who are born in the faith.
- (c) Prudent business practice would indicate that an expansion programme should only be undertaken if one's house is in order."

The Chicago association also asked for views representing both traditional

"Any desirous individual who knows the basic principles of the Zoroastrian religion is welcome to have any Zoroastrian ceremony... in the Darbe Mehr."

and liberal points of view as they felt only the liberal viewpoint was being presented.

Ms Dastoor replied that ZAQ was "in the process of compiling comments and criticisms received from various individuals and Associations which would later be presented as a report." Among the scholars contacted, stated Dastoor, were Dasturs Kaikhusroo JamaspAsa,

Hormazdiyar: Setting a precedent



Why people trust Godrej more than any other refrigerator.



165 litre

In the Godrej tradition of fine quality, only the Godrej refrigerator has solid steel vitreous enamelled inner walls. They do not scratch, chip or crack like plastic walls do. And they're more hygienic.

Plus other features yet unmatched:

- * A full depth vegetable tray.
- * Two extra wide, extra deep shelves—more storage space, more space between shelves.
- * Withstands voltage fluctuations over a wider range.
- * Largest freezer in its size.
- * The first with automatic defrosting.
- * Efficient after sales service at your doorstep.

Also available 290 litre

Great things come from

Godrej®

Firoze Kotwal, Meherji Rana, Hormazdyar Mirza and Navruz D. Minochehr-Homji, Dr Peshotan Pire, Ervad R.N. Panthaky, Ms Shirin Kutai, Farrokh Bamji, Dr Ali Jaffrey, Prof Kaikhosrov Irani and Khojeste Mistree. Dastoor mentioned that the question pertained "essentially to acceptance of children where only one parent is a Zoroastrian and not to conversion 'en masse'."

Bagli, in a paper entitled 'Zoroastrian Challenge: A Position Clarified,' published in the August issue of *Gavashni* noted, "although a religion *per se* is not a monopoly of any group of human beings, the right to preserve a religion is fully within the bounds of any communal group to exercise."

Prof. Kaikhosrov D. Irani, chairman of the Philosophy Department at the City University of New York in a paper

"Our efforts should be directed towards quality rather than quantity."

Zoroastrians and the Zoroastrian Community in North America (reproduced in this issue of *Parsiana*) stated, "there is... no rule in theology which prevents a Navjote being performed by Zoroastrian clergy or laity of anyone who wishes it and manifests the competence to undergo the same..."

"What then is the issue the community faces? It is this: given a person with Zoroastrian beliefs and performing Zoroastrian ritual practice, but of non-Zoroastrian parents, may this person be admitted to membership in Zoroastrian religious associations in North America?... This being a social (not a religious) question, must be given a social answer. I do not propose one, for after all it must reflect the thoughtful and balanced judgement of the community."

While the North American Zoroastrians will have to decide the issue of accepting or rejecting Peterson, in India, where Peterson would be barred from enjoying any of the privileges specified for Parsi Zoroastrians including worshipping in an agiary, his navjote is bound to raise the same issue.

But while it is unlikely he will find much support in the Parsi bastion of Bombay and in parts of Gujarat, there will be many who will view his navjote as the first step towards a Zoroastrian renaissance.

**With Compliments
From**

EMPIRE ESTATE

**Liberty Building
41/42 Marine Lines
Bombay 400 020**

THE BOMBAY SAMACHAR

Older
the
Spirit

BETTER
THE
VINTAGE



India's
Vintage Newspaper is
over 150 Years old

Peterson's Perspective

The following is a text of an address presented by Mr. Joseph H. Peterson - a practicing Zoroastrian - to the 4th North American Zoroastrian Congress held in Montreal, April 10 and 11, 1982.

"I'd like to talk today about Zoroastrianism from a view outside the community. Although I am not a Parsi or Irani, my interest in this subject has approached obsession. The only conclusions I can offer are the ways in which my life has been affected. I am very honored to have been invited here and I hope my perspective is of some interest to you.

"My approach to Zoroastrianism has been different from most others. Nobody told me about it. I had to go to great lengths to learn what I could. This is somewhat sad, since I have found it to be a noble and beautiful religion. I have had no exposure at all to the community until very recently. I therefore have little background on which to judge its cultural problems. I have always viewed Zoroastrianism as a personal religious experience. My knowledge of it admittedly comes from books, mostly written by non-Zoroastrians. I therefore lack the strong sense of tradition and identity that the Zoroastrian community shares.

"I'd like to start by giving some background on myself. I am a middle-class American. Perhaps the only thing remotely unique about my upbringing is the fact that my mother was Catholic and my father Protestant. Although they were both Christian they were quite different philosophically. They even had two versions of the Bible. They never openly discussed their differences. I'm sure they each were convinced their version represented the truth. I heard conflicting versions of the so-called truth from each confidentially, and was therefore forced to question both. While I was questioning, I found I couldn't accept some basic Christian doctrines. For instance I couldn't accept that all pagans were denied salvation, especially if they had never had the opportunity to judge Christianity. I concluded that a person's salvation must depend primarily upon his acts of goodness, and not on the religion in which he is brought up. I began to study the details of the major religions in trying to answer these questions.

"It was over ten years ago that I learned about Zoroastrianism. I passed a copy of the *Avesta* in a library one day. I was half way out the door before I realized that the title was stuck in my mind. Out of curiosity I went back and searched until I found it again. I found it to be a difficult text, giving a somewhat unclear picture of an ancient and unique faith. The more I studied the more I became impressed with the inspired teachings of Zarathushtra. They seemed to answer my most difficult questions about life in a perfectly sound and almost startling fashion. I soon began to think of myself as essentially Zoroastrian.

"One of the first things I learned is the great debt, largely unacknowledged, that Christianity and many other religions owe to Zoroastrianism. Indeed it seems that a large part of the supposedly divine revelations of their prophets came from the teachings of Zarathushtra. The most obvious examples to me were the concepts of good and evil, the renovation of the universe, the future saviour and the resurrection of the body.

"There is a wide and growing recognition by religious scholars of these influences. More and more mention is being made in literature about the importance of studying both the history and the theology of the Zoroastrians. It is very

"Zarathustra's teachings seemed to answer my most difficult questions about life in a perfectly sound and almost startling fashion."

unfortunate therefore that there is so little in print on this subject, and much of what is, is a rehashing of already obsolete material. Of my one hundred and some odd books on Zoroastrianism, only about one fourth are in print. Most of these are from one publisher, AMS Press, and are very expensive. Unfortunately almost all of it is by non-Zoroastrian scholars. The rest of my books I have photocopied from somewhat rare originals. The most important

LALAS SUMMER VACATION PROGRAMME

KASHMIR

Delhi, Agra, Srinagar,
Pahalgam, Gulmarg
14 April, 3, 14 & 22 May 1983
Cost: Rs.2,095/- (2nd class)

SIMLA — MANALI

Kulu, Chandigarh, Bhakra Nangal
6 May 1983
Cost: Rs.2,125/- (2nd class)

DARJEELING

Calcutta
8 May 1983
Cost: Rs.1,750/- (2nd class)

NAINITAL

Delhi, Bhimtal
2 May 1983
Cost: Rs.1,345/- (2nd class)

MUSSOURIE

Delhi, Dehradun
10 May 1983
Cost: Rs.1,155/- (2nd class)

NEPAL

Patna, Kathmandu
12 May 1983
Cost: Rs.2,175/- (2nd class)

SOUTH INDIA

Madras, Mahabalipuram,
Bangalore, Mysore, Ooty, Cochin,
Trivandrum, Kanyakumari,
Pondicherry, Periyar Game
Sanctuary and Kodaikanal
7 May 1983
Cost: Rs.2,100/- (2nd class)

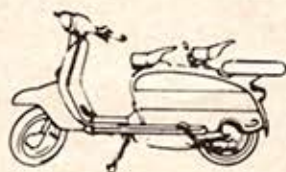
H.K. LALA & CO.

Bansilal Villa, Sobhani Road,
Colaba, Bombay 400 005.
Tel: 211925, 215094
Gram: EDTOURS, Bombay
Office Hours
Mon-Fri: 10 a.m. to 5.30 p.m.
Sat: 10 a.m. to 1.30 p.m.

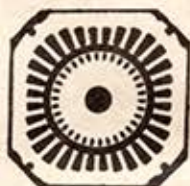
**Working to fulfil the demands of today.
Driving hard to meet the challenges of
tomorrow.**



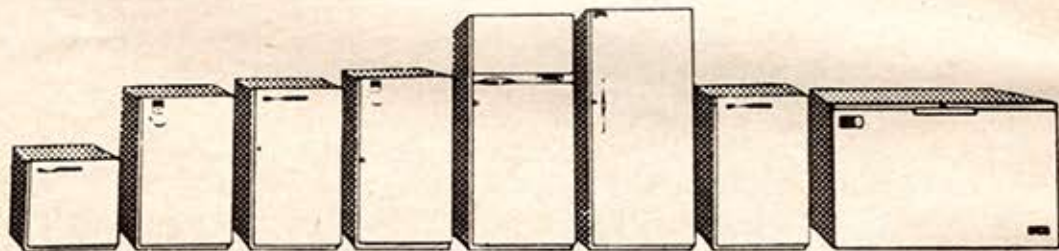
**CASH REGISTER
DIVISION**
(Electro-Mechanical &
Electronic)



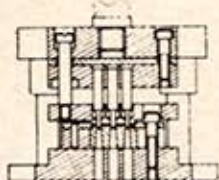
**AUTOMOTIVE
DIVISION**



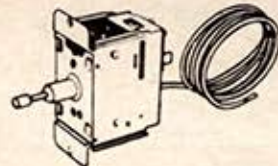
**LAMINATION
DIVISION**
(Electrical Motors &
Stampings)



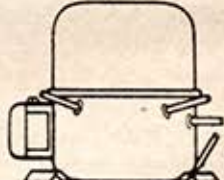
REFRIGERATION DIVISION
(Refrigerators & Deep Freezers)



**CENTRALISED
TOOL ROOM DIVISION**
(Sophisticated Tools,
Dies and Fixtures)



**CONTROLS
DIVISION**



**COMPRESSOR
DIVISION**

Kelvinator
of India Limited

references had to be taken out of storage for me. One example is a copy of Geldner's *Avesta* in Avestan letters. It seems to me to be critically important to make more of this material accessible. I

"Of my one hundred and some odd books on Zoroastrianism, only about one-fourth are in print."

am particularly excited therefore that J.J. Modi's great work *The Religious Ceremonies and Customs of the Parsees*, is back in print.

"The general public has very little knowledge of Zoroastrian teachings. If they have heard of Zarathushtra at all it is only the name via Richard Strauss, or maybe they have read Nietzsche. It therefore seems important to me that more effort be made to inform people in the interest of intercultural understanding. Most people would benefit from exposure to these teachings, for they inspire goodness, industriousness, self discipline and cooperation.

"There is one other community which

I feel obliged to mention. There is a fairly wide recognition of the importance of the teachings of Zoroaster within the mystical community. This includes Theosophy, Hazdazan and Szekely's group. Although their doctrines are not always consistent with Zoroastrianism in my opinion, they have recognized and tried to associate themselves with the immensely strong religious tradition of these teachings. My own impression however is that they have mainly adopted Zoroastrian terms rather than doctrine. I might add that while I don't subscribe to any of these groups, I have nothing against them.

"My style of Zoroastrianism has constantly changed and grown. I originally read the prayers in English. I still believe it's important to know the meaning of the prayers. I eventually found a cord suitable for a kusti which I renewed with short impromptu prayers. I learned the Avestan versions of the *Ahuna Vairyo*, *Ashem Vohu*, *Yenghe hatam* and *Aie ryema Ishyo*. These I have since recited many times daily as a source of inspiration. I later adopted the English version of the Kusti prayers. It was a few years later that I learned the Pazend and Avestan version. I now try to renew it four times each day: Before and after

sunrise, and before and after sunset. I try to observe each Nyaish every week and each Yasht at least once a year. Besides self discipline these observances have taught me a deep respect for the natural elements and the Cosmic influences which govern these. To fill the need for a prayer book, I have handwritten a small manuscript with parallel English and Avestan prayers. I found it too difficult to use Geldner's text, as it continually abbreviated passages, necessitating constant paging back and forth. Besides, I think it's useful to have the English version side by side. I know

"I made my first Sudra around eight years ago. I wore it day and night and it quickly fell apart."

of no printed version to satisfy this need, but I feel that it would be very valuable. I have tried to pattern my pronunciation after Jackson's *Avesta Grammar*. I find this a very difficult text however, not knowing any Sanskrit, and would like to find an easier text as well as a

Match your AMBITION to a CAREER

To do so we offer you :

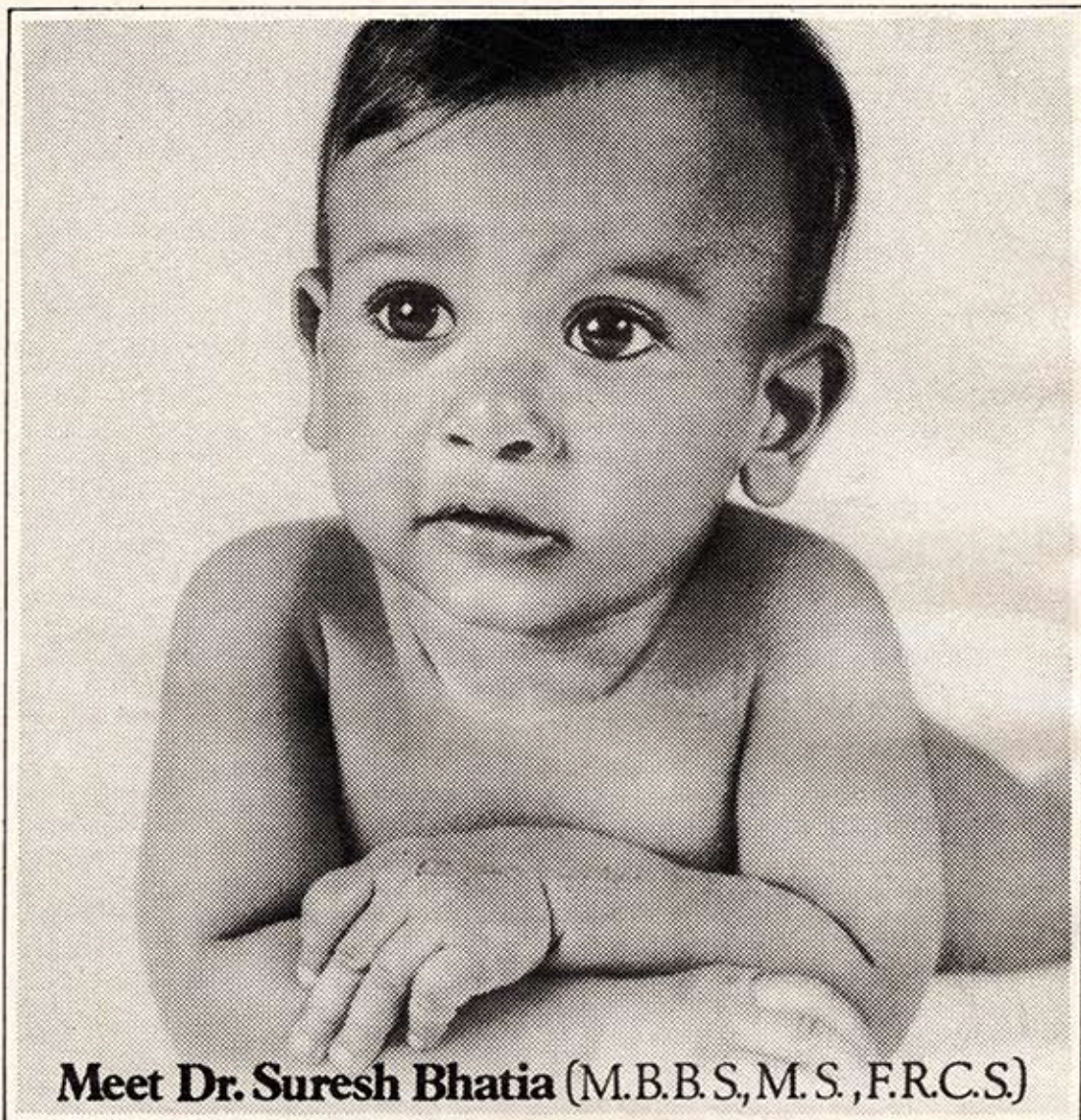
- Diploma Course in Business Management (Oral/Postal) (IMC)
- Banking : C.A.I.I.B. Course (Postal) • G.C.D. Course
- Executive Secretarial Course • Private Secretarial Course
- Steno Secretarial Course • Telephone Operating
- Personal Assistants' Programme (working stenographers)
- Telephone Operating-cum-Receptionist Techniques
- Shorthand & Typewriting • Punch Operating • Telex Operating



Enquire at :

Sir J. J. College of Commerce

14, Nanabhoy Lane, Hutatma Chowk,
BOMBAY 400 001. Tel : 251185



Meet Dr. Suresh Bhatia (M.B.B.S., M.S., F.R.C.S.)

It's a possibility with the State Bank Education Plan

Big dreams for our little ones cost money.

That's why you need the State Bank Education Plan — a unique plan to take care of the total financial needs of your child's higher education.

It's simple and flexible.

You can join the plan with any amount (minimum Rs. 20 p.m.) at any time.

Let's suppose you join the plan when your child is two years old with, say, Rs. 100 p.m. for ten years only. In all, you deposit Rs. 12,000 against which you get Rs. 47,188 — Rs. 5,188 towards books, fees, etc., when your child is seventeen and ready to enter College/University and Rs. 42,000 over the next five years in monthly instalments of Rs. 700 each.

And should you need, the Bank could further sanction a loan for higher studies in India or abroad.

Contact your nearest State Bank branch who will work out a personal plan to suit your specific needs.

CHAITRA - SRI - 1065



State Bank
Security is a warm feeling

good dictionary. The only dictionary I have found is very bulky and long out of print.

"I made my first Sudra around eight years ago. I wore it day and night and it quickly fell apart. The second one lasted much longer because I started taking it off while I sleep. I now have my fourth Sudra and my third Kusti. I have tried as best I could to consecrate them by reciting the appropriate prayers mentioned in Modi's book.

"Although I am hardly qualified, I would like to mention my feelings on some other issues. I view many of the important issues confronting the community as cultural rather than religious. Distinguishing between these two com-

"Perhaps the only thing remotely unique about my upbringing is the fact that my mother was Catholic and my father Protestant."

ponents is important in order to permit natural cultural change, while preserving the purity of the prophet's vision. I stress the word 'natural' because I think that forced change often ends up being more destructive than constructive. This is one reason why I strongly oppose missionary activities. People resist change partly because of the need for identity and stability and missionary activities often destroy both religious and cultural needs. On the other hand I don't understand any objection to performing ceremonies for people who honestly seek them of their own volition.

"The question of doctrinal unity has never bothered me. I don't think that any ancient religion can honestly claim doctrinal unity. The various texts involved were produced at different times to suit different situations. Some of the issues that are discussed in the ancient texts have little application to the modern world. Thus they need to be examined in the context in which they were written.

"Because I am not a member of the community, I have had to make do with improvised and very imperfect observances. I have tried as best as I could to be faithful to the teachings of Zarathushtra in spite of the difficulties, and I welcome this opportunity to learn from you."

Fariyas **Now offers A Grand Buffet Lunch**

on every Sunday
at the Swimming Pool
for Rs. 40/- only
with a free swim,
sun-bathing & music.
From 11 a.m. to 3 p.m.

Fariyas Hotels Private Ltd.
25 Off Arthur Bunder Road, Colaba, Bombay 400 005
For Table Reservations, Contact:
Hospitality Desk, Tel. 215911



CO.882.151



**The Friendly Gift Shop for
handicrafts, festive gifts and
Zoroastrian artefacts**

Bombay Swadeshi Stores Ltd

Sir P.M. Road, Bombay 400 001

Tel: 253443 & 252730

Direct to Montreal.



Air-India introduces India-Montreal without change of aircraft!

Every Wednesday and Saturday on our 747s.*

Now, you can speed into Canada on our smooth, comfortable 747s. The only direct service from India: Bombay-Delhi-Frankfurt-London-Montreal. Experience our First Class with its luxurious Slumberettes. And our Executive Class in the exclusive upper deck cabin.

For more details, contact your travel agent or Air-India.



AIR-INDIA

Indian hospitality across five continents.

* Effective October 2



Zoroastrianism and the Zoroastrian Community of North America

Professor Kaikhosrov D. Irani

"There is no rule in theology which prevents a Navjote being performed by Zoroastrian clergy or laity of anyone who wishes it."

The general question on which much discussion has taken place and on which I have been asked to comment is whether and under what conditions persons born of non-Zoroastrian parents may become Zoroastrians and be members of the Zoroastrian Associations of North America.

Before examining the Zoroastrian position let us consider the possible religious attitudes of a religion toward those who are non-members. A religion may be universal, i.e. the vision it offers is true everywhere and for all time. The divinity is proclaimed to be universal and the message addressed to all. Such a religion may be proselytizing or not. If it is, the members of the faith or the clergy seek converts; usually by persuasion, but sometimes by force. If it is not proselytizing, it does not seek converts, but it cannot refuse to accept a believer who wishes to enter of his own accord, for that would contradict its universality. It would be like saying: this is the truth but we will not let you believe it.

There are religions, however, which are not universal, they are tribal or sectarian. Such a religion is the belief of a

"A universal religion cannot refuse to accept a believer who wishes to enter of his own accord."

group or tribe. The god is the god of that tribe and not of another. It admits that other people have other gods; this is why it is not universal. In such religions one must be born into the tribe or come into

it by marriage to become a member of the faith, the rest are excluded, because the god exercises protective power only on his tribe.

The Gathas of Zarathushtra and the Bundahishn (the theology of creation and the final restoration) indicate that Zoroastrianism is a universal religion. We know from historical evidence that it is non-proselytizing; we also know that many persons of non-Zoroastrian parentage in ancient and medieval Iran accepted the faith and were accepted into the community of the faithful. Almost the whole of Iran was Zoroastrian in Sassanian times. At no time was Zoroastrianism viewed as the religion of a tribe from which others were excluded until the practice of the Parsis in the last few centuries in India.

In verses 2 and 3 of the Gatha, Yasna 30, known as the Gatha of Choice, Zarathushtra calls upon us to hear him, to look upon the alternatives in life with a clear mind and asks each one to choose for himself. Each one of us is inalienably endowed with the privilege of choice, as each one of us bears the responsibility for that fateful choice. Freedom of choice being a fundamental element of Zoroastrian theology, it renders proselytizing, as distinct from preaching, unacceptable. Equally, on the other hand, it cannot permit exclusion of someone from accepting the faith, for that would violate his freedom to choose.

The issue we are considering is a compound of two distinctly separate ones. One is theological: What is it to be a Zoroastrian? The other is social or communal: Who may become a member of the Zoroastrian community?

A Zoroastrian is committed to a cer-

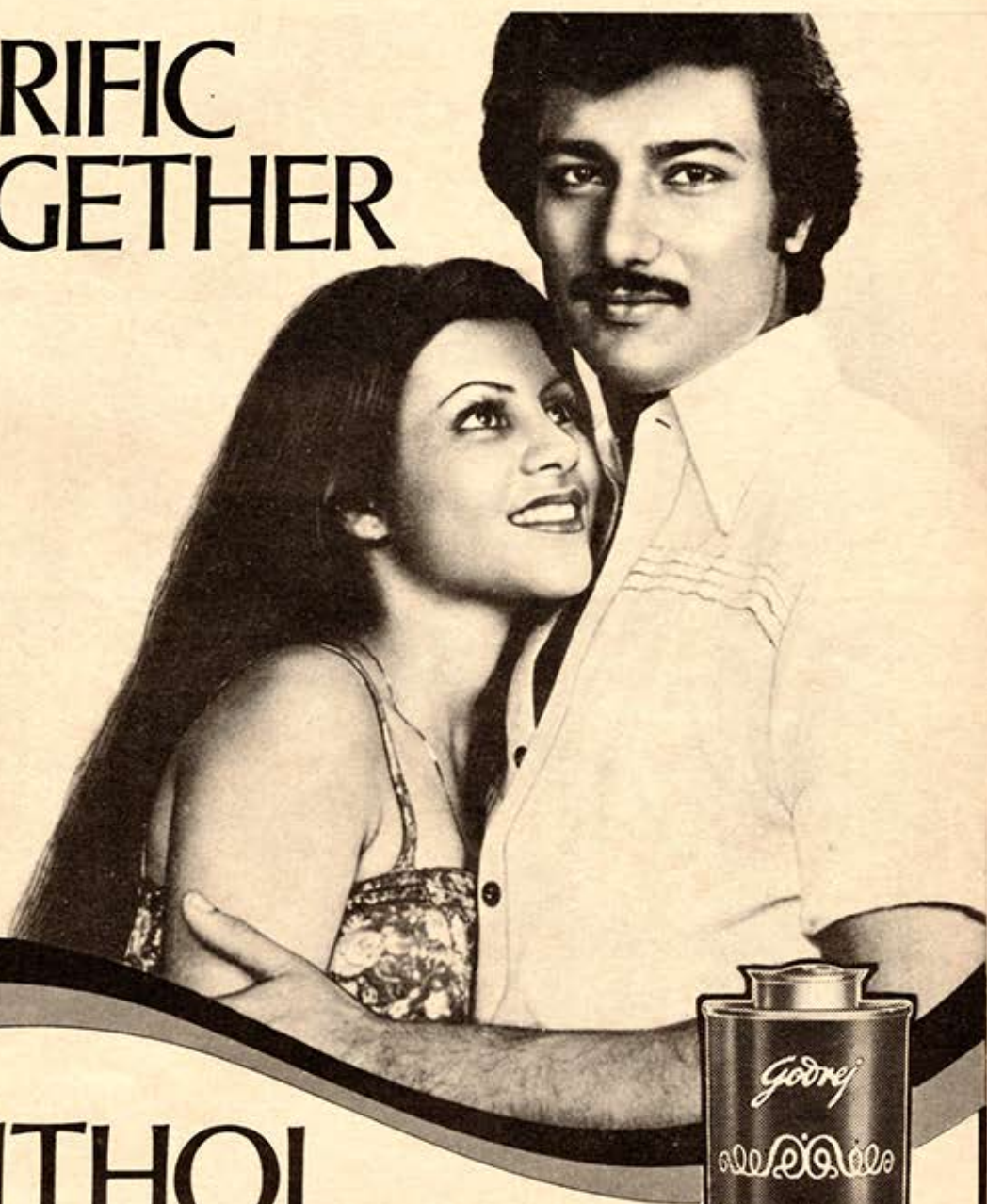


tain view of the world and a related way of life. The Zoroastrian view of the world is the following: Ahura-Mazda envisaged an ideal creation according to a principle of perfection, *Asha*. Within creation there arose two Spirits, one good, *Spenta-mainyu* the other bad, *Angra-mainyu*. In physical creation, the ideals of each type of creation are represented by the six *Amesha-Spenta*, but creation itself is contaminated by the evil spirit. The good-mind, *Vohu-mana*, an essential element of creation, enables us to discern the ideal from the contaminated reality. We, human beings, are divinely created but do suffer evil contamination. Upon death our immortal souls will be judged in terms of the goodness of our lives. In the final end all creation will be purged of evil and perfection established.

Related to this view is a way of life which calls upon each of us through the good-mind to realize *Asha*, the ideal truth. Hence to practice good thoughts, good words and good deeds, thus working to bring the world to perfection, is the moral imperative.

If we look at the Gathas (i.e., the message of Zarathushtra) this is what constitutes being a Zoroastrian. Now if there is a person who accepts this view of the world and is committed to this way of life, is he or is he not a Zoroastrian? And if he is not born of Zoroastrian parents, is he less good, noble and worthy of salvation than another whose parents are Zoroastrians? In a very significant sense such a person is a Zoroastrian, and religiously he is neither more or less so depending on other Zoroastrians accepting or rejecting him from their community. This is because Zoroastri-

TERRIFIC TOGETHER



CINTHOL SOAP AND TALC

The perfect partners for deodorant protection—a bath with Cinthol Soap and a sprinkling of Cinthol Talc—to take you to great heights of freshness.

CINTHOL by *Godrej*



**With
Compliments
From
H. M.
MEHTA
& CO.**

**Cotton
Merchants**

anism is predominantly an ethical religion.

But is there not a ritualistic aspect to being a Zoroastrian, over and above the belief aspect we just saw? The answer is that there is a traditional ritual, the Kusti prayer, in which the affirmation of the faith is recited in addition to appropriate moral injunctions. Frequently it is held that for a person to be a Zoroastrian, the Navjote ceremony, which initiates one into this ritual, must have been performed. This is clearly an accepted traditional rule. There is, however, no rule in theology which prevents a Navjote being performed by Zoroastrian clergy or laity of anyone who wishes it and manifests the competence to undergo the same.

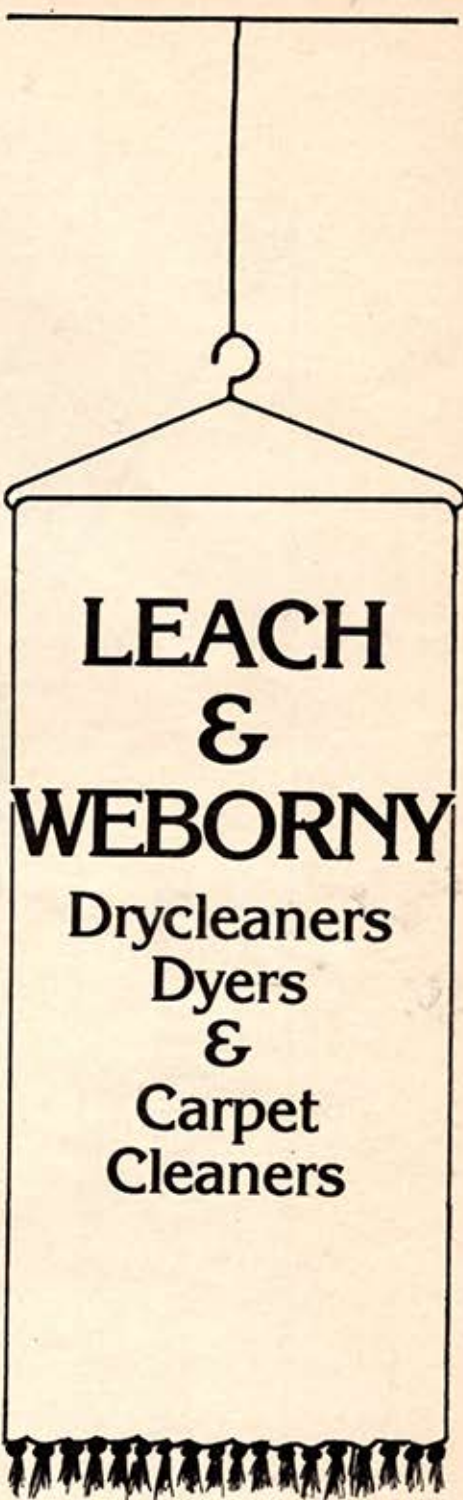
Suppose a person holds the set of Zoroastrian beliefs, and has undergone

"At no time was Zoroastrianism viewed as the religion of a tribe until the practice of the Parsis in the last few centuries in India."

the Navjote and performs the Kusti ritual; is he or is he not a Zoroastrian?

The answer that has been suggested by some is that in one sense he is a Zoroastrian; but in another sense, not being born of Zoroastrian parents, he is not. Anyone who holds this view takes Zoroastrianism to be a tribal religion which is a mistake. What then is the issue the community faces? It is this: given a person with Zoroastrian beliefs and performing Zoroastrian ritual practice, but of non-Zoroastrian parents, may this person be admitted to membership in Zoroastrian religious associations in North America?

The point that has to be recognized here is that the question here is not a theological one, it is a social one; a question concerning the social practice of religious communities. It is here that the practice of the Parsi community becomes relevant. There is no need to discuss the problem, one so ably presented and analyzed in the papers of Adi Daver and Jehan Bagli. The Parsis constitute a community, a legally recognized sect or caste in Indian law. That law states that without Parsi male parentage one cannot become a Parsi Zoroastrian. On this continent we are talking



**A company better known
by its products**



 **Hindustan Lever Ltd.**

about associations of Zoroastrians, a purely religious designation, where being a Parsi has neither religious nor legal significance.

Thus we have this option with respect to the social practice of our religious organizations: Shall we accept as members those who by conviction and practice are Zoroastrians, but whose parentage is not? This being a social (not a religious) question, must be given a social answer. I do not propose one, for after all it must reflect the thoughtful and balanced judgment of the community.

There is however one area where the response ought to be in the affirmative. Members of the families of Zoroastrians should, if they so wish and if they have the conviction, be made full-fledged members of the Zoroastrian association regardless of parentage. The high regard for the integrity and even sanctity of the family in the Zoroastrian tradition makes this conclusion perfectly plausible as well as morally imperative.

As we look into the future three possibilities seem to face us. First, we continue to apply the rules of the Parsi Zoroastrians of India, in which case the young women of the community will leave the community upon marrying

non-Zoroastrians, since neither their husbands nor their children could enter the association and the faith. Under these conditions the community will dwindle and ultimately disappear. Second, it is quite possible that some associations or communities will accept Zoroastrians of non-Zoroastrian parentage while others will not. We shall then encounter the tragic prospect of a small religious community dedicated to the same ethical teaching but divided on matters of ethnic and racial import irrelevant to the teachings of the Prophet. Third, we adopt a policy of acceptance into the associations those whose convictions and practices have made them Zoroastrians and who by reason of family connection or otherwise wish to become members of Zoroastrian associations. Let the choice be made in accordance with the admonition of the Prophet: with our hearts filled with the spirit of benevolence (*Spenta-Armaiti*) with our thinking illumined by the good mind (*Vohu-mana*) and our visions fixed upon truth and righteousness (*Asha*).

Reprinted from the December 1982 issue of *Gavashni*.
About the author: K. D. Irani is a professor of philosophy and chairman of the department of philosophy, City University of New York.

ERRATUM

In the write-up on Adil Govadia, 'Motorbiking the World,' (*Parsiana*, January 1983) it was inadvertently reported that Govadia is planning a world tour on a motorcycle. The tour will be on a Raleigh 10-gear bicycle. The error is regretted.

Statement of Ownership and other particulars about *Parsiana*.

Form IV (Rule 8)

Place of Publication: Bombay

Periodicity of Publication: Monthly

Printer, Publisher, Editor and Proprietor:

Jehangir R. Patel

Nationality: Indian

Address: 285 J. Dadaji Marg, Bombay 400 007

I, Jehangir R. Patel, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd. (Jehangir R. Patel)

1 March 1983.



B. Jamshedji Jivanji

Estd. 1901

Goldsmith & Manufacturing
Jewellers
Appointed Valuers of Jewellery
to the Government of India

Opp. Mumbadevi, Zaveri Bazar,
Bombay 400 002.
Telephone: 327464
Between 11 a.m. and 7 p.m.

With
Best Compliments
From

The White Cloud Paper Mills

412, Gultekdi Road
Poona — 411 037

Pioneer
Manufacturers of
Quality
Filter Papers,
Filter Pads and
Filter Pulp
in India

Imitated by many —
Equalled by none

Phone: 441078
Gram: Whitecloud

With Best Compliments From
J. N. MARSHALL & CO.

(ENGINEERING DEPT.)

Suppliers of Premier Marine diesel engines, stone crushers,
Skoda generating sets, earth master equipments, etc.

Taj Building, Third Floor, 210 Dr D. N. Road,
Bombay 400 001.

**WITH BEST COMPLIMENTS
FROM**

**SEPULCHRE BROTHERS
(INDIA) LTD.**

Taj Building
210, Dr. D.N. Road
Bombay - 400 001.

Zoroastrian Traditions

A day-long conference on the 'Aspects of Zoroastrian Tradition' in which the theological, ethical and historical view of the message of Zarathushtra was discussed, was held by the Zoroastrian Association of Greater New York (ZAGNY) on October 23 last year.

In the first half, Charles Evans, Professor of Philosophy at the City College of New York probing into the 'Influence of the Zoroastrian tradition on Western ideas,' discussed the "theological ideas such as the conflict between good and evil, the final judgement, life after death, and the Zoroastrian influences on the Judeo-Christian tradition from the time of Cyrus entering Babylon to the late Sassanian period," writes Kaikhosrov D. Irani, who was a speaker as well.

Irani, also a professor of philosophy at the City College, speaking of the 'Comparative perspective on the Zoroastrian ethical tradition' concentrated on the ethical message of Zarathushtra. He contrasted it with other philosophic views in the history of human thought.

In the second half, Dr Farhang Mehr, a former vice-chancellor of Pahlavi University in Iran, discussing 'Zoroastrianism: new approach to an old wisdom' examined the "message of Zarathushtra and several later elements in the Zoroas-

trian tradition and viewed them in the context of historical and contemporary belief."

Ervad Noshirwan Hormazdiyar, reviewing the 'Zoroastrian tradition in the contemporary world,' surveyed the "priestly tradition through the centuries in Iran and India and traced the present attitudes to historical incidents in the life of the community."

California Listing

Among the latest Zoroastrian Associations abroad to publish a directory of its members is the Zarthoshti Anjuman of Northern California.

"For quite some time there has been constant demand from the Zoroastrian public that we should have a directory of all Zoroastrians in (the) San Francisco Bay area," writes ZANC secretary Jimmy A. Makujina in the directory's preface.

The attractively produced 44-page directory with over 20 pages of advertisements, lists the approximately 170 families residing in Northern California. The directory listing starts with the names, qualifications, address and phone numbers of 11 physicians in the area. The largest entry under one name is Patel (8) followed by Engineer (7) and Irani (6).

A list of the eight Atashbehrams in India is also given with a note — "During

your next visit to India you may want to visit Atashbehrams. Take your children along. Such experiences will last them a lifetime."

The ZANC office bearers for 1982-1984 are: Dhun Engineer, president,



Darius Captain, vice-president, Rusi Vasania, treasurer, Shazad Contractor, jt. treasurer, Jimmy Makujina, secretary, Sarosh Patel, jt. secretary, Jerroo Captain, Kobad Jamshed, Arvi Kasad, Jijibhoy Patel, Ronny Sadri, Vera Shroff and Rohinton Surty.

The office is located at 406 Blue Ridge Drive Martinez, California 94553.

Evans: Theological viewpoint



Irani: Comparing philosophies



Mehr: Historical perspective



When Cyrus Bharucha first talked about making a film on Zarathustra costing around Rs 40 lakhs, many were skeptical of his succeeding. But by January 25 when *Parsiana* interviewed him at the Tata head-quarters of Bombay House, the 40-year-old New York based director and producer, had for his 90-minute docu-drama 'A Quest for Zarathustra' filmed scenes in Navsari, Panchgani and Bombay with the internationally renowned New York Philharmonic

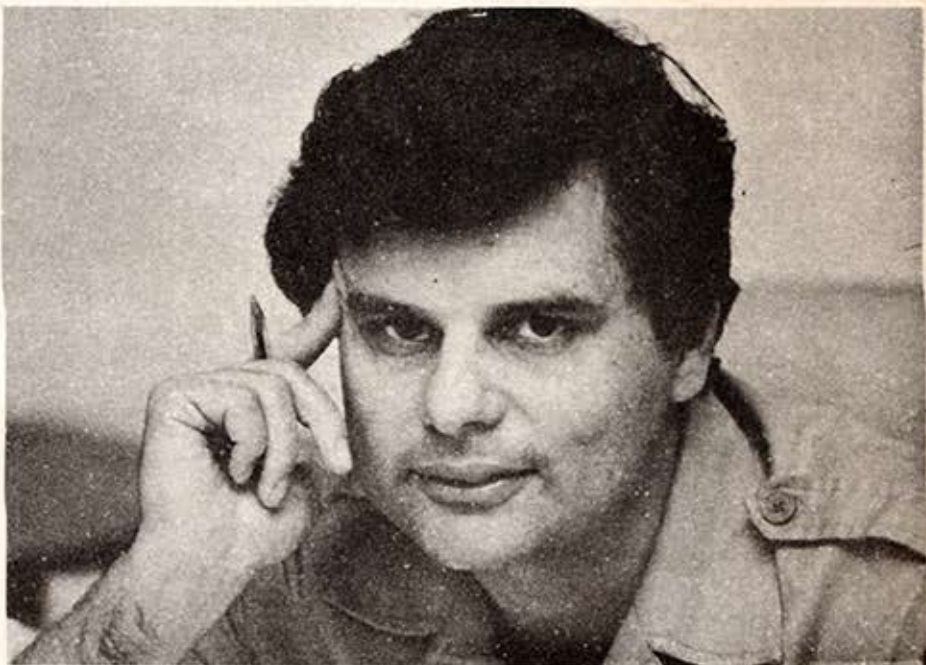
Conductor Zubin Mehta. Still struggling to raise money, enmeshed in several controversies about the script and the portrayal of Zarathustra in the movie, Bharucha appeared determined and confident he would succeed.

Educated at Kent College in Canterbury, England and at the Polytechnic in London, where he received his B.Sc. in Photography, the Bombay born Bharucha is currently the producer for the Public Broadcasting

Service series 'Crisis to Crisis' consisting of ten major documentary films on America. He was until recently impresario/producer for Francis Ford Coppola's company, Zoetrope.

A winner of several awards, Bharucha has spent the last 19 years in television. From 1972 to 1976 he was a producer at the British Broadcasting Corporation, where he had over a hundred credits to his name.

Bharucha's Quest for Zarathustra



Parsiana: How far have you come in the movie upto now?

Bharucha: Well, so far we have got to the point where we filmed the sequence with Zubin Mehta and the person who is playing the priest, which is Khojeste Mistree. We decided to take Khojeste on because 'A' I thought we could get a good performance out of him and 'B' because Zubin had this idea that we should have a Parsi playing the priest, because from time to time we wanted to lapse into Gujarati and improvise, which is what we did. And I would say we stuck 95 percent to the script and there was probably five percent of improvisation which kind of adds authenticity to the whole situation.

I was going to bring in an actor and interestingly enough the recommendations for Khojeste came to me from a variety of sources including some trustees of the Bombay Parsi Punchayet and Zubin himself. I wasn't pressurised by anyone, that I want to make very clear and certainly the Parsi Punchayet had not given us a penny at that moment.

So the decision was purely mine.

It is a huge risk; I mean the chances were it could be a total fiasco having two inexperienced actors playing these very key roles. And I thought well, for better or worse that's my job as a director, to try and pull it off and I hope to God I have done it. The other thing was that I found that if there were any points when things had to be checked out and elaborated someone like Khojeste who is a very fine scholar would have them at his finger tips. It is better doing that than having to carry an advisor on the film all the time. But I guess what finally convinced me was the audition with him—he came through on the audition.

Parsiana: Khojeste's points of view to some extent are controversial?

Bharucha: Khojeste was made to stick very firmly to the script. He was not allowed to divert from it, not allowed to give his own points of view at all. The script was checked out not only by a committee in America, but I cross-checked and made changes in the script



with the help of people like Prof. Wil-
lard Oxtoby from Toronto. I checked
the script very thoroughly with Dastur
Dr Firoze Kotwal, Dasturji Meherji
Rana and several others. I had the Parsi
Punchayet have their scholars look at
the script and Dr Aspi Golwalla (chair-
man of the BPP) who only saw the
second draft, said to (co-producer)
Meherji Madon, the script is perfect.

I brought (script-writer) Bill Humble
over with the express purpose of again
checking things and here as well he had a

long meeting with Dasturji Rana and
Dasturji Kotwal and we went through
very, very intricate religious points. The
whole aspect of God being perfect and
what does it mean when you say God is
not all-powerful. It's a very complex
answer. In the end yes, he is powerful,
but let me put it this way—it is beauti-
fully put actually by I think Dasturji
Kotwal or someone, that what God has
done is created a perfect blueprint for
the world. And we are in the process of
making the perfect world. There are at
the moment a lot of forces coming into
the world which are evil, but eventually
God will win out and God is all-perfect
and in the end, through man, he will
make this world perfect.

In the beginning when we discussed
this and when we put in lines like — God
is not all-powerful, well, everyone
jumped up in the air and got very upset
about it. Well, people haven't read the
script. We cannot in every single inter-
view start telling people that this is page
17 on the script, Zarathustra says this
and the courtier says this. You know
you have to trust us a bit and what I get
offended and hurt about is when certain
people write to the press and certain
reporters, I find, take three words down
out of my 30 words and then decide
what the whole thing is all about. At the
press conference here with Zubin we
said that we have this question and
answer situation between Zubin and the
priest. But that is a very, very simplified
way of talking about the drama. One
person at the press conference said: Oh,
I think it is a very old fashioned way of
making a film. How boring it is just to
have a question-answer session. It is
quite dramatic. Some of the scenes
between Zubin and this priest are very
powerful.

The film is a Quest for Zarathustra,
(but) it doesn't mean that Zubin Mehta
and Zarathustra can shake hands. But it
does mean that it's a symbolic title in the
sense that it deals with our whole cul-
ture, our history, our people, who we
are, where we came from and so forth.
Zarathustra is projected as a prophet; he
is projected as a philosopher — and
there is absolutely nothing I see wrong
in that. We say it in the script, (Zara-
thustra is) the world's first prophet and
thinker — the world's first rational man.
It's a tremendous compliment to
anyone. The man (lived) around the
Bronze Age and for him to come out
with what he did was quite extraordinary.

I am so proud to be a Parsi that I
would do nothing to harm our commun-

ity and I guess I get hurt when some
people start to accuse me of not being
honest. You show me anyone in the
world today who can spend five lakh
rupees on research alone; show me
anyone in the world today who has
worked as closely with scholars as I have
done; show me anyone in the world
today who has even attempted a film on
Zoroastrians the way we attempted it.
What upsets me a great deal is when I
hear people claiming that I haven't done
my home-work on this. Meherji and I

**"A Quest..." is a symbolic
title in the sense that it
deals with our whole
culture, our history,
our people."**

have knocked ourselves out on this. We
brought Bill Humble in, one of the best
screen writers in Britain today. It is cost-
ing a lot of money and I brought Regi-
nald Pope as the cameraman. Reg has
worked with John Huston on 'Moby
Dick.' I mean he has done some of the
biggest shows that BBC has produced.

I am going to go after some of the best
actors. I don't know who right now, but
we have approached a few actors. Zubin
himself is going to approach some of his
friends and hopefully they will even
come in and do it for an extremely nomi-
nal fee or for a holiday in India for a
couple of weeks or something like that.
But we are in the process of getting the
very best kind of picture and I think the
budget is going to go up. My own feeling
is that the community, and specially I
hope the richer people in the commu-
nity, will realize this is a once in a lifetime
situation. It'll probably never happen
again and we might as well make the
best film we can. The Muslims were
ready to pay close to five million dollars
for a film on Mohammed and I am
struggling with a film and I haven't even
got the 500,000 dollars I need. People
think that the Oriental Heritage Trust is
under some sort of guidance of the
House of Tatas and the House of Godrej
and we have all the money. We haven't
got even half of it, quite honestly right
now, and we need an awful lot of money.

Parsiana: How much have you raised so
far?

Bharucha: I honestly don't know, but it
is over 10 lakhs.



**Left-Bharucha: "A once-in-a-lifetime
situation"**

**Above-From left: BPP trustee Erach
Desai, Golwalla, Bharucha and Mehta
at Punchayet Office**

**Below-Directing Mistree (left) and
Mehta (right)**



Parsiana: How much more have you got to raise?

Bharucha: Well, in the budget originally I was hoping to raise round about 25 lakhs but I have to discuss this matter with (noted jurist) Nani Palkhivala who is my chairman and then tell him how much I need. But all I can say at this stage is, it could be a lot more because the prices I was given when I first made my budget were prices that people told me in terms of what documentaries

Parsiana: How much money would you want to raise in North America?

Bharucha: Ideally two hundred thousand dollars in North America, just to do the post production.

Parsiana: How much have you raised from that amount?

Bharucha: Well, we raised almost forty thousand, which we've spent now on research, so all that's gone. And we need to buy film stock; film stock alone costs 1,200 rupees a roll. We need 90 rolls right now.

Parsiana: Are the Zoroastrian Associations abroad contributing?

Bharucha: ZAGNY (Zoroastrian Association of Greater New York) in New York is the collecting agency, and they are trying to help us a little bit. But it's a very nominal amount that we've got from them so far. The Quebec Association (Zoroastrian Association of Quebec) gave us three thousand dollars. Now I understand Tahamtan Aresh's association in California raised some money one afternoon that I was there. But I'm afraid Chicago hasn't sent us any money. Toronto hasn't sent us any money, and they are the largest organisation in North America, and they claim they've had a lot of their own expenses to deal with and it's hard for them to ask people for money, but I hope now, once they've seen that we've really got the ball rolling, that we will get some money.

There are some (and I don't say all) factions who haven't even read the script, who are already persecuting this whole film. This film is being made for

everyone... it has to be very open in its point of view. This is why when I had Khojeste agree to do the film, the first agreement was that he could not put his views into the film.

There have been people who have approached me with money, to say if you make the film our way, you can have this money, and I've turned them down flat. And believe me, it would have been very easy to have taken that money and gone away and just done a film, and I said no, this is my film, this is the film Meherji Madon and I have worked on, very hard, it's a film Zubin is committed to. If you want me to do a film, hire me as a director, you know, pay me my proper fee, and I'll do the film for you. I'm a professional, I'll do that but this is my film, and I'll do it my way.

Parsiana: How do you think you would raise the remaining money abroad then, if the associations are not forthcoming?

Bharucha: Well I think we are going to have to try and convince these associations that this thing has taken off. But we have this phenomenal backing in Bombay now; of the Panchayet, of the House of Tatas, Godrej. People like Pallon Mistry (of Shapoorji Pallonji) sent us cheques, Mr (Jehangir) Vajifdar the builder, and I think there are going to be a lot more people who should help. And they should really send their cheques to Nani Palkhivala, c/o the Oriental Heritage Trust, Bombay House, Homi Mody Street, Bombay.

Parsiana: What has Zubin's contribution to the movie been?

Bharucha: Financially there's no contribution from Zubin, but then he hasn't asked to be paid either. We've obviously had to pick up some of his expenses. When he made his first trip to India in December, he paid all his own expenses. On the second trip we are paying his expenses.

"What God has done is created a perfect blueprint for the world. And we are in the process of making the perfect world."

Parsiana: How do you find working with him?

Bharucha: Oh, he was fantastic. I thought, he is such a big name, and he had sort of said to me before he arrived

"I am so proud to be a Parsi that I would do nothing to harm the community."

would cost or if you like, the kind of films Indian Films Division makes, and the salary structure there I understand is very low; and unfortunately, having no experience of ever working in India, I took these people at their word; which wasn't that they were lying; it was just that they didn't give me what the best cost. And I found that trying to work with people of that kind of experience — it's not their fault, they just are not experienced enough — and what we wind up having is too many headaches. And if we're going to do this film right, I think the community and everyone else has to realise that we're going to make a really terrific film. And I would just like to have some more money from them; and they have to try and be helpful and give me some.

On location with Mehta (extreme left) and Mistree



With Compliments from:

PHEROZE FRAMROZE & CO.

Authorised Dealers in Foreign Currencies
(Estd. 1944)

Head Office :

Kalpataru Chambers, 6, Bell Lane, Fort,
Opp. Bombay University, Bombay-400 023,
Tel : 271566, 271432, 271452.

Branches :

BOMBAY AIRPORT

Terminal—I :

Sahar (NIPT) — Tel: 6320700 Ext. 422 & 223

Terminal—II :

Santacruz (EPT) — Tel: 6128807, 6122057 Ext 303 & 403

AIR INDIA BUILDING

Shopping Arcade, Nariman Point, Bombay.

Tel.: 222790, 234142 Ext. 381

BOMBAY DOCKS

that you know, I would like to have some rest and some time off, and I've got people to see, and quite honestly I told him that Zubin, really the schedule's very tight. Plus he made a miscalculation on one of the dates... he thought that 22nd was Friday, but 22nd was Saturday, so we then found ourselves a day late, a day short on the shooting, and I must say, he was phenomenal. He was up at five-thirty in the morning with everyone, he was never late, he worked one day from six o'clock in the morning to almost two o'clock at night, all through the day, with a very short break for lunch and dinner.

Parsiana: Whose idea was it to rope Zubin into the movie?

Bharucha: Mine. Completely. I've always said if ever I make a film on Zoroastrianism, it will be with Zubin Mehta. He's our one big international star. And what was terrific was not only is he a good conductor, he's a superb actor. He really is. I mean he had to do a scene on the steps of the agiary, and it was an absolutely emotional, natural scene. But for whatever reason it was, it didn't work, I can't give you the reasons now, I just can't remember them, so I made him do it again, and he was spot on again. I made him do it a third time

for some reason, and by then, I guess the emotions were still within him, but the fact is that he could repeat his performance over and over again.

I was very concerned that he should punch a lot of emotion into the lines in the film that read blandly, and the same goes with Khojeste. They both came through, and Zubin came through as an actor just superbly. I mean from day one he was terribly natural. Khojeste, naturally, never having been in front of a

**"The great message of
Zarathustra was, man
must first begin to think
for himself, before
he can believe."**

camera before took a little while, but Zubin you know, does so much television that the camera being there doesn't bother him at all.

Parsiana: What is left to shoot?

Bharucha: A lot really... a big drama snoot comes up which will be done at a Bombay studio. And then we've still got a little bit of some docu-

mentary shooting to do. And then I have to buy a lot of stock footage from people, of the Sasanian dynasty, photographs, all kinds of things, all those have to be photographed. And then, we'll finally, probably around June-July, start sitting down and editing the film, and hopefully by then we'll have quite a bit of money.

Parsiana: You couldn't get permission to shoot in Iran, is that correct?

Bharucha: At the moment, no, but we're going to try again. We can get stock footage of Persepolis, but I'd love to see it anyway. I'd just love to go and film it the way we want to film the thing.

Parsiana: When do you expect to complete the movie?

Bharucha: If I get all the funds by the end of this year, maybe next Jamshedi Navroz we'll have the premiere.

Parsiana: How would you go about distributing the movie?

Bharucha: Well, we'll have to find a distributor in America, for worldwide distribution on television. We have already been approached by a major American distributor who saw some of the 'rushes' in New York. In India, I want to show it in the cinema theatres, so hopefully

JOB-ORIENTED COURSES FOR YOU AT

DAVAR'S COLLEGE

DIPLOMA COURSES

Business Management
Commerce (Indian Merchants' Chamber)
Government Commercial Diploma (G.C.D.)
Telephone Operating Cum Receptionist
Income Tax and Sales Tax
Computer Programming
Office Administration
Personal Assistant
Personal Secretary
Travel Transportation & Tourism
Conversational Arabic (with script)
CAIIB (Bank Officers)

CERTIFICATE COURSES

Special Ladies Course
Home Management
Personal Taxation
Successful Investors' Course
Personality Development
C.A. Entrance
Business Accounts
Business Correspondence
Shorthand/Typewriting
Rapid Reading & Memory Development
English
Conversational English
Arabic Typing

Also Arabic & French Translation

Inquire at: DAVAR'S COLLEGE (Over 80 Years' Experience 51, M. Gandhi Road, Fort Bombay—400 023.
Phone: 251634

1932 — 1983

With Best Wishes From

H. PARSON PRIVATE LIMITED

**Importers* Distributors* Wholesalers
Retailers* Ships Stores Suppliers
Warehousemen**

Asian Building, Nicol Road
Ballard Estate,
Bombay — 400 038.

Tel : 261075 263174

THE THERMAX GROUP

**THERMAX PRIVATE LIMITED
TULSI FINE CHEMICAL INDUSTRIES**

—Offer equipment and systems for—
**EFFICIENT HEAT GENERATION
DISTRIBUTION AND HEAT RECOVERY
ENVIRONMENTAL POLLUTION CONTROL
WATER TREATMENT
POST-HARVEST PROCESSING**

... IN PROCESS HEATING

WATER TUBE STEAM BOILERS

100 kg to 100 tonnes steam/hr. Pressures up to 185 kg/cm². Multifuel : coal, husk, woodchips, bagasse, oil or gas.

MECHANICAL STOKERS

Reciprocating Grate and Travagrate Stokers for coal-fired boilers of 1-6 tonnes steam/hr. Dumping Grate and Spreader Grate Stokers for coal-fired boilers over 10 tonnes steam/hr.

WASTE HEAT BOILERS AND RECUPERATORS

10-100 tonnes of steam/hr. at pressures up to 70 kg/cm².

HOT WATER AND HOT AIR GENERATORS MOBILE INDUSTRIAL STEAM CLEANERS

THERMIC FLUID HEATERS

1,00,000 to 1,500,000 kcal/hr. Higher capacities on request. Fuels : oil, gas or coal.

... IN AGRICULTURE

Seed/grain drying, processing and storage equipment and systems.

... IN ENVIRONMENTAL POLLUTION CONTROL AND WATER TREATMENT AIR POLLUTION CONTROL SYSTEMS AND EQUIPMENT

Mechanical dust collectors, baghouse filters, venturi and wet scrubbers.

SOLID WASTE & WASTE HEAT RECOVERY INCINERATORS

Burns industrial, municipal and biological waste as fuel to provide hot water or steam.

EFFLUENT TREATMENT EQUIPMENT

Primary and secondary clarifiers, surface aerators, sludge thickeners and digestors, neutralising equipment, trickle filters, activated sludge treating plant, strainers, etc.

WATER TREATMENT RESINS, EQUIPMENT AND SYSTEMS

Cation and anion, polystyrene and acrylic based resins, gel type and macroporous resins.

Water treatment softeners, demineralisers, deaerators, degassers, pressure filters, chemical dosing equipment.



THERMAX PRIVATE LIMITED

THERMAX HOUSE, 4 BOMBAY POONA ROAD

SHIVAJINAGAR, PUNE 411 005, INDIA

TELEX : 0145-545 TMXS IN

CABLE : THERMAX HO TEL : (0212) 51125

THERMAX—conserving Energy ... preserving the Environment

we'll try to get the Eros, or Regal or something like that.

Parsiana: Do you think you will recover the money from the distribution?

Bharucha: Yes, I think so.

Parsiana: And do you have to repay the people who have given the money?

Bharucha: No. The money that the Oriental Heritage Trust raised will go

"People have approached me with money, to say if you make the film our way, you can have this money."

back into the Oriental Heritage Trust as a revolving fund, with the idea of doing other films, not just on Parsis... the next one could be on Buddhism or something like that. The trust was founded by Nani Palkhivala, with the idea of making films about oriental culture and Indian culture in particular I guess, and things that have links with India, and to make films on a larger, highly researched level, to make really substantial pieces of work.

Parsiana: What do you think is the main message that you want to get across in the movie? One particular thing you want to highlight.

Bharucha: Well, I think if there is one single message, it is that man is responsible for himself in the end. The great message of Zarathustra was, I think I'll use the line from his Gatha... Man must first begin to think for himself, before he can believe. That was what Zarathustra said. And if I can capsule it, that's what it's all about; if people in the world today, which includes us, our generations to come and everyone else, can believe and really are convinced that what they are doing in life is the right thing and not harming other people, but at the same time leading a good and comfortable life, we will all benefit from it. Zoroastrianism doesn't condemn wealth. It does condemn excessive wealth. It condemns excessive drinking, or anything in excess, but the Zoroastrian philosophy is that if we can live well and make umpteen lakhs of rupees, we shouldn't just hoard it away somewhere. There are poor Parsis out in the

streets...not only Parsis, there are poor people out in the streets and those people should be helped by us. I think (this simple message of the film) will come across. We are going to show how Zarathustra's thinking came about, and the arguments that Zarathustra had about good and evil. See, that's what never existed before, the clear moral choice that man had to make. What Prof. Kaikhosrov D. Irani (chairman of the department of philosophy, City University of New York) has said so often, is that our religion is a religion of ethics, and we are taught to live our lives completely by this religion, and through that we will improve the world. And I hope that comes through... it is the good thoughts, good words, good deeds and we don't emphasize it enough in any form of life. But we do try and bring it out in the film as much as possible.

We had to touch upon the conversion question which we have, or will do... but we certainly don't come to any conclusion about it. What we'll do is just present two points of view, and that's it. But there is so much information in the film as it is about Zarathustra, and about the basic parts of our religion that really we don't have time to get into all these controversial issues. That's a whole other film, I think that has to be made and should be made at some stage.

Parsiana: What is your feeling about the Zoroastrians in North America? What is the future for them?

Bharucha: Honestly, it's a hard question for me to answer because I don't know. I think, if they can keep the fires of the religion burning and not let them dilute

"We are in the process of getting the very best kind of picture and I think the budget is going to go up."

away, and really try and educate their kids... Without sounding pompous, I hope this film will help (do that). It's not going to revolutionize anything in the world, but if it does help people to make their kids and their own selves more conscious of what they're doing, and what our religion is all about, maybe then we'll just keep the flame burning a bit more.

SELVEL

FOR EFFECTIVE OUTDOOR ADVERTISING THROUGHOUT INDIA

With Best Compliments from:

SELVEL PUBLICITY &
CONSULTANTS PVT. LTD.
Ravindra Mansion Annexe,
194, Dinshaw Vatcha Road,
4th Floor, Bombay-400 020.
Tel Nos: 240512, 240560

With Best Compliments From

Eros Elevators

(Foremost In The Field of Vertical Transport)



Head Office
27, Mama Parmanand Marg,
Opera House, Bombay 400 004
Phone: 369181-82
Cable 'Erovators'

Sales Representatives:
Ahmedabad—Bangalore—Madras—Poona—Panaji

Plant:
Bharat Industrial Estate,
T. Jivraj Road, Sewree
Bombay 400 015.

Humbly, in Zarathustra's footsteps

"It is a quest not only for Zarathustra but rather for Zoroastrianism; not only for a Parsi audience but also for the Western world."

William Humble's 'Quest for Zarathustra' started last year when director Cyrus Bharucha approached him to write the script for the 90-minute documentary on Zarathustra and his religion.

The tall and bespectacled Englishman, winner of the American television Emmy award for the best T.V. play of the year for his 90-minute film entitled 'On Giant's Shoulders' remarked, "Writing about a religion, I'd never done that before."

Humble was in Bombay this January to put the finishing touches to his script for 'The Quest for Zarathustra' starring the noted New York Philharmonic conductor Zubin Mehta.

Mehta plays himself, a man in search of his religious and cultural roots who moves from scepticism and ignorance through a confrontation between the traditional and modern viewpoints, to understanding and eventually, respect.

"I had the idea of starting in the present and going back to the Gathas and then to Zarathustra — unravelling the drama," says Humble. "The script starts with Zubin Mehta along with a priest character." Mehta, among other things, speaks of his navjote, of learning words the meanings of which he has never understood. "The priest as a guide and instructor takes him through history from the time of Zarathustra, but also talks about the ideas, the religion interwoven with history."

The historical part of the film has been represented in dramatic sequences. And these dramatic sequences have been included in the film to "help clarify the ideas of the religion," according to Humble. The technique adopted in writing the script for these sequences is to attribute the events as they occur in the

film, to legend and tradition. "We're not actually saying — this is true."

The image of Zarathustra as projected in Humble's script is that of a rational thinker rather than a mystic. "He is a human being, a mortal man. He's a wise man, a rational thinker. He's



not the son of God. He's a thinking man in the bronze age. A startling thing." The Gathas depict him as sometimes despairing, sometimes depressed — "You have a human being there" rather than an immortal character removed from man, recounts Humble. His characterization of Zarathustra is intended to come across strong.

In keeping with this image of Zarathustra, some of the dramatic sequences as represented in the script have been modified from the original. For example, in the scenes at King Vishtasp's court, Zarathustra, imprisoned at the

time for undermining the existing religion, is shown praying over Vishtasp's paralysed horse as well as administering medicine to it. His success in curing the horse, thereby converting Vishtasp to his religion is ascribed both to the power of his prayers as well as his experience in tending his father's cattle, according to Humble. "It wasn't a miracle," he says, "because otherwise he becomes a Christ-like figure."

Zarathustra's main teachings as they come across in the film, according to Humble, include the "particularly interesting idea (of) involvement in this world rather than denial. This world is to be enjoyed and not a form of penance." In short, "This is it." So also Humble finds the Zoroastrian concept of good and evil interesting. "God isn't at the moment all-powerful. Man's job is to help Him conquer evil which came separately into the world... Evil is not there to test man."

"Zoroastrianism is monotheistic with a dualistic element," he comments. "If we deny there's any dualism in it, we take away some of the most fascinating things."

Referring time and again to those aspects of the religion that struck him most, Humble said, "Rituals seem rather irrelevant to contemporary life, but I was able to realize that they have significance." In the Zoroastrian method of disposal of the dead, for example, there is "a very effective logic" in that this method prevents the pollution of the elements. "Death is the temporary triumph of evil... (but) in the end Ahura Mazda will triumph and disease and death will be overcome," and all men resurrected, he said.

Referring to Zoroastrian rituals he said, "Not enough (Parsis) know what

BOYS' TOWN Public School Nasik 2

Recognised as a **Public School** by the Department of Education for Indian Merit Scholars. **Excellent Climate — All-round Education :**

All Academic Subjects—Technical Subjects: Workshop, Technology, Mechanical & Electrical Maintenance, Carpentry & Farming. Training in **Self-Government** through Elected Boys' Office bearers. **Games—Physical Training — Daily Assembly with Congregational Prayers — Weekly intensive Zoroastrian —** Geeta-Koran classes — **Excellent Modern Kitchen and Dining Room facilities — Airy Dormitories, Moderate Fees, Freeships and Concessions to Deserving Students.**

Apply to —

**THE MANAGING
TRUSTEE**

**P. N. MEHTA EDUCATION
TRUST**

Cooks Building, 324 Dr. D. N. Road,
Bombay 400 001.

they're doing...There's quite a lot to explain about the religion." In fact, the idea for the film, according to Bharucha and Mehta, stemmed from their ignorance of the religion apart from the basic tenet of 'Good thoughts, Good words, Good deeds', and from their belief that the message of the prophet must be revived and made known to a general audience, at the same time hoping that

"(Zarathustra) is a wise man, a rational thinker. He's not the son of god. He's a thinking man in the bronze age."

the film would breathe life and awareness into a largely apathetic community.

Besides the rationalism of Zoroastrianism, Humble says he finds the concept of God as a friendly God appealing. "It could fascinate people," he says. Equally appealing is the idea of "enjoying the physical world in moderation."

'The Quest for Zarathustra' as a title, Humble feels is somewhat misleading in as much as "It is a quest not only for Zarathustra but rather for Zoroastrianism; not only for a Parsi audience but also for the Western world...The ideas will strike home not only to the Parsis but are relevant to a lot of other people as well."

In catering to this diverse audience, Humble says, "We're trying to juggle the thing — a lot of the details that might interest Parsis might not interest the Western audience. This is one of the problems." Humble also commented that in writing the script he has used a "heightened language" because "writing about a character (Zarathustra) who lived that long ago, you can't write in a casual way."

Not being especially knowledgeable on the subject of Zoroastrianism when first commissioned (by director Cyrus Bharucha) to write the script, he spent four "mind blowing" days being briefed on the religion by a committee comprising scholars of Zoroastrianism in Washington. This was only the beginning of months spent researching Persian history, Zoroastrianism and comparative religions which involved, he says, "Maximum work in a very short time." Now however, he says with a laugh, "The danger of this project is I could spend the rest of my life writing different projects for different religions."

*With Best
Compliments
From:*

**All India
Theatres
Syndicate
Private
Limited**

Regal Talkies
Ahmedabad

New Super Talkies
Surat

Reuben House,
357/59, V. P. Road
Bombay 400 004.

With Best Compliments From

**HOSHANG
J. BUCHIA & CO.
ENGINEERS & BUILDERS**

for
Residential, Industrial,
Commercial Houses,
Hospitals, Schools,
Civil Engg. Works.

4/24, Tata Mills Co-op. Housing Society Ltd.
Elphinstone Road, Bombay-400 012.

Tel : 440339

**Warden is good
For sandalwood**

Head Office
378 Grant Road
Bombay 400 007
and Branches
Tel. 371464

Quality sandalwood
Aggarbatties, gum benzoin
(Loban) and other
Perfumes



With compliments of

**LORD'S
CENTRAL
HOTEL**

MATHERAN 410102.

Humble started writing in his teens, publishing his first literary work at 18. His film 'On Giant's Shoulders' tells the moving story of an emotionally crippled couple who adopt a physically crippled child and how "they all make something of each other's lives." A script writer mainly for television, Humble is also the author of a commercial play 'Fly Away Home' which is about "people growing up or failing to grow up — trying to achieve some sort of maturity in their lives." A student of drama and the theatre arts from Birmingham University, Humble lives in London with his wife Sue and two young children.

Slightly taken aback when asked whether he would, given a chance, convert to Zoroastrianism, the London-based author countered with his easy smile, "I've never been an active member of any religion." Adjusting to the Parsi way of life would be difficult for a person like himself.

Nevertheless, he says, "I find it very hard to swallow that your religion which is dying out, won't accept converts." Humble also found it surprising that the Parsis can say, "We're dying out" without sounding unduly concerned. "It seems very difficult to say a thing like that," he says.

Having been so involved with the religion, Humble said, "It's very frustrating that I can't go to a fire temple or a Tower of Silence." He points out that people keep asking, if the film is a big success and people want to convert, what will you do?

**People keep asking, if the
film is a big success and
people want to convert,
what will you do?**

Though the film does not deal at length with the history of the Parsis in India or their current problems, only touching upon these, the conversion issue has been dealt with briefly in the film, according to Humble. At one point Mehta asks the priest, "Has this religion got a death wish?" and the priest replies that this question can only be considered when we have educated both our priests and ourselves. "We talk about the Parsis in India, about their great achievements," says Humble, but there is a question mark over the future, and whether anything can be done about it.

Photo courtesy Sooni Taraporevala

Burjor Framji & Co.

Licensed Plumbers
Sanitary & Drainage
Contractors

MARINE MANSION
1ST MARINE STREET
BOMBAY 400 002.

TELEPHONE: 313207

WITH BEST COMPLIMENTS
FROM

DAI-ICHI KARKARIA PRIVATE LIMITED

MANUFACTURERS OF NONIONIC, ANIONIC,
and CATIONIC SURFACE ACTIVE AGENTS,
EMULSIFIERS AND CROSS LINKING AGENTS.

★
Liberty Building,
Sir Vithaldas Thackersey Marg,
(New Marine Lines)
Bombay-400 020.

★

Telephone: 293633
297224

Telex: 011-3222 DHUN IN

Gram: NONIONIC



With The Compliments of

P.S. KUKA
Chairman:

1. GOODWILL THEATRES PVT. LTD.

Owners:

NOVELTY CINEMA
"THEATRE MAGNIFICENT"

Luxuriously air-conditioned with
70 M.M. Projection & Stereophonic Sound equipment.



2. CINE PROPERTIES & FINANCE
PVT. LTD.

Owners:

"DREAMLAND"

Renovated & fully air-conditioned with
stereophonic sound—special amenities
for the cine public.



An Inquest on the 'Quest'

Hormazdyar K. Mirza
Kaikhosroo M. JamaspAsa
Firoze M. Kotwal

Zoroastrianism is the world's oldest revealed religion and at no time in its long history has it ever been considered or even imagined to be a mere philosophy or psychology. Through long centuries, the ancient Iranians and the present Parsi community in India have revered Zarathushtra as a Prophet, who through Divine Wisdom gave Iran the great Zarathushtrian and Mazdayasnian faith.

Therefore, as practitioners of the good Zoroastrian religion steeped in the study of religious scriptures through years of devoted study and research, we are shocked into disbelief on reading press reports, that a film called 'A Quest for Zarathushtra' was being produced which will portray Zarathushtra, not as a prophet, but as 'the world's first great thinking man. The first great philosopher!'

Thus, a mischievous attempt is being made to relegate Zarathushtra to the level of ordinary philosophers. Of course, every prophet in mankind's history has through his Divine Wisdom, propounded a philosophy of life, involving the morals and ethics of human behaviour. But that does not make any prophet a mere philosopher or a mere thinking man. To say that of Zarathushtra is a blasphemy, a travesty of the Zoroastrian religion and a cruel joke on the Zoroastrian community in India and abroad. We wish to make it amply clear that what we state above is based on press reports of various interviews given by Mr. Cyrus Bharucha, whose 'brain-child' the said film is claimed to be, and Mr. Zubin Mehta, the renowned music conductor, who is going to play an important role in the film. In as much as we would like to disbelieve such press reports, in the absence of any contradictions or denials by the sponsors and producers, we have to accept these at their face-value. As such, we have to state categorically that the film, if produced in the form and manner reported in the press, will be construed as a deliberate and malicious act intended to outrage religious feelings by insulting the religion and religious beliefs of the Parsi

community in general.

Some years ago an European scholar in his book depicted Zarathushtra as 'a witch-doctor', and another, as 'a politician!' Both these scholars were ably and admirably refuted by a third European scholar. Now, some misguided Zoroastrians themselves propose to spend a huge amount to depict Zarathushtra as a horse-doctor!

In an interview with the *Indian Express* (January 9, 1983), Mr. Cyrus Bharucha states: "I definitely do not want to project Zarathushtra as a miracle man. So the interpretation of legends is somewhat different from the traditional."

With what knowledge and with what authority does Mr. Bharucha make this sweeping statement? In the same interview, Mr. Bharucha goes on to give a scene from the film—their own interpretation of the story of the miraculous cure of King Vishtasp's horse. To quote his own words: "As we were researching material for the film, we found that there is a form of horse paralysis that responds positively to herbal remedies. So we've shown Zarathushtra as rubbing the horse's body with a herbal mixture as he prays. The implication is quite clear—that a prophet is a man of special knowledge, in this case veterinary knowledge, not a spiritual being."

This mind-boggling interpretation is a downright insult to the memory of a great prophet, and a hoax on the community. We wonder how the Parsis will take in the interpretation, let alone the calculated indignity. The prophet is not only relegated to the level of a philosopher and thinker, but by this scene in the film, he has been dragged down to the ridiculous role of a horse-doctor, a man of special veterinary knowledge! This is one such scene in the film, but there may be many others with various such implications, denuding the prophet of his supernatural status and showing him as a mere mortal. Incidentally, we would like to know the source or origin of their 'researching material.'

The fact is that the story of King Vishtasp's horse, as it is popularly known, is

not found in the extant Avesta and Pahlavi literature. Then why has it been selected? In connection with this story, Mr. Bharucha states in his interview: "This miracle is supposed to have converted King Vishtasp to Zarathushtra's religion."

The implication is quite clear. Obviously, the story is selected to introduce into the film the idea of conversion.

Leaving aside such stories of miracles, Zarathushtra has been universally acknowledged as a prophet with spiritual knowledge, as it is evident from the Gathas and other ancient sources. Further, it is universally acknowledged that the Gathas are the compositions of the prophet himself, and that they contain spiritual wisdom. But all this is not acceptable to the producers and the director of the film.

The question of conversion is subtly introduced also under the guise of 'moral choices.' This is a gross misinterpretation of the ancient text and misguidance of the public. The Gathic stanza *Yasna* 30.2 is often quoted to show that Zarathushtra grants freedom of 'moral choices,' in other words, enjoins conversion. To say the least, this is not correct. The said stanza, *Yasna* 30.2, may be translated as follows:

'Do you hear by ears with best mind, do you see by eye-sight: decision of two choices, man by man, for one's person, before the great consummation, to be accomplished for us, O thinking ones!'

Avesta *averanāo* is in the dual number: 'of two choices'. These two choices are mentioned in *Yasna* 30.3, and they are, 'good and bad'. The said stanza, *Yasna* 30.2, lays down that man has to choose from two paths of life: good and bad. Man is free to choose any one, either good or bad, but a warning has been given in *Yasna* 30.4 and other stanzas that the result of good will be good and the result of bad will be bad (e.g. *Yasna* 43.5). There is no idea of freedom of choices or conversion in the said Gathic stanza. In support of this interpretation, we quote another Gathic stanza, *Yasna* 45.3: 'Then do I declare the foremost of this life, which the wise Ahura

Mazda revealed unto me: Those of you who shall not practise here this holy word (*manthra*), as I think and speak unto them shall be woe at the end of life'.

If the said press reports are our guide, we may conclude that a huge sum of 475,000 U.S. dollars is proposed to be spent to show that Zarathushtra was not a prophet, that he was a man of veterinary expertise with special knowledge of herbal remedies, and further that the Gathas, universally acknowledged as the source of divine wisdom, are useless and even worthless for the project of the said film, except perhaps for the purpose of misinterpretation and propagation of the so-called 'Freedom of Choice'!

It is proudly announced that a sum of nearly 50,000 dollars is already spent on research. And the result of the research is found in the above-referred Cyrus Bharucha's interview: That the ancestors of the Parsis 'first landed' at Udvada. This shows that Mr. Bharucha is ignorant of the basic historical fact which is generally well-known among the Zoroastrians!

The said interview vaguely announces "quite a few oriental and Parsi

researchers and Universities in U.S.A., U.K. and Germany," but none is mentioned by name. Similarly, the pompous words, "researching material, original research, original material, a lot of primary material" are mere hollow words and a subterfuge.

The film will show Mr. Zubin Mehta in his role as an "ignoramus" asking "provocative" and critical questions. We are sure there will be provocations galore to arouse doubts in a subtle way about our traditions, about our ancient rituals in fact, about the fundamental doctrines of our religion.

A film on Zarathushtra would be welcome if it were based on Zoroastrian scriptures, if its sole object were religious awakening and restoration of faith among the Zoroastrians. However, it appears from the available facts that the effect of the film is going to be quite adverse and harmful especially to the younger generation, who may accept the "provocative questions" and the mind-blowing "implications" which apparently are meant to justify and tacitly approve conversion and mixed-marriages. We trust that wiser counsels

will prevail and the script will conform to our excellent doctrines, time honoured traditions, customs, and our rituals. Last but not the least, the film, we hope, will meticulously follow our scriptures, leaving aside fictional 'drama' effects and the false facade of so-called modernity.

We sincerely hope that there will be no insidious implications, either through dialogue or through visual presentation, to depict Zarathushtra other than what he was: A Great Prophet. This can best be accomplished by producing a documentary instead of the so-called 'docu-drama.' Drama would mean the introduction of the element of fiction based on flight of imagination, which will show (of a person, his speech, behaviour) the feelings or character in a lively or exaggerated way. In a film of this nature, there is no need for dramatisation, for what is important is Zarathushtra's teachings and his message.

About the authors: Hormazdyar K. Mirza is the High Priest of the Udvada Atash-Bahram, Gujarat, Kaikhusroo M. JamaspAsa is the High Priest of the Anjuman Atash-Bahram, Bombay, and Firoze M. Kotwal, the High Priest of the Wadiaji Atash-Bahram in Bombay.



For Pure Diamonds

K. WADIA

JEWELLERS

324, GRANT ROAD, BOMBAY 400 007. TELEPHONE: 371483
APPOINTED VALUERS BY THE GOVERNMENT OF INDIA

“With Best Compliments from”

Parle (Exports) Pvt. Ltd.

**Western Express Highway
Chakala, Andheri (East)
Bombay-400 099.**

Tel: (022) 632-3482/87

***“Happiness depends on what you can give,
not what you can get.” — Mahatma Gandhi***

Darius,

*To live in the hearts
of those you leave behind,
Is not to die.*

Sudhir, Jyoti, Shanaj.

On the cover is reproduced a Pahlavi manuscript which records Zarathustra's blessings of "a prosperous life, a pleasant life and a long life" invoked upon King Vishtasp.

father and son, or more generally, between a seeker of knowledge and a wise-one or *danak*. As for example: 'The disciple inquired of the wise Oshnar, for every word, from one upto thousand, relate (to me) a counsel with knowledge. Oshnar said: the first good quality for men is wisdom'.

According to tradition, Oshnar was supposed to have been the minister of the Kayanian king Kai Kaus, and his reputation as a sage has survived from those prehistoric times and passed into recorded history. The *Handarz-i Oshnar-i Danak* has been attributed to him.

Wisdom Literature

'(A) man becomes more exalted through four things: wisdom, (good) nature, (good) character and modesty', proclaims the wise Oshnar. Wisdom or *xrat* is constantly extolled in *handarz* litera-

ture, and it is for this reason that it has also sometimes been referred to as Wisdom literature. It is the wisdom of observation and reflection, the wisdom that comes with age and experience, the advice of worldly-wise and enlightened men.

Listen again to the pragmatic Oshnar: '(There) are four (things) about which it is not possible to pronounce an (opinion) until they reach their (final) place: food until it is digested, a woman until she dies, a brave man until he returns from the battle-field and the fruit of the earth until it is stored'.

'I have to tell you my son, that a thing of wisdom is the good helper of mankind in the world, for if, heaven forbid, wealth is lost or quadrupeds die, wisdom will still remain,' instructs Aturpat Mahrspand, one of the most celebrated sages of the Sasanian period.

More *handarz* works have been attributed to Aturpat Mahrspand than to any other author. Two of his main works are the *Handarz-i Aturpat Mahrspandan* and *Vachak echand-i Aturpat Mahrspandan*. The former is more secular and pragmatic in content, while the latter bears a definite note of piety.

The golden rule on which Aturpat Mahrspand specially lays stress is: 'All that is not good to thee, do thou not do that unto others'.

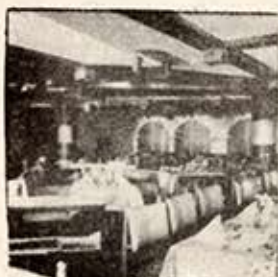
Aturpat Mahrspand is generally regarded as the final exponent and in fact, the very canon of Zoroastrian orthodoxy in Sasanian times. His major opponents appear to have been the Zurvanites, a sect who considered Time or Fate to be an independent principle, above even Ahura Mazda, and against which man was powerless. It was to prove them wrong that Aturpat Mahrspand volunteered to submit himself to the now famous ordeal of molten metal, through which he escaped unscathed.

In most of Aturpat Mahrspand's texts, the keynote is moderation - *patman*. There are no extremes of self-sacrifice, love, hate or perfection. As Zachner has remarked: 'For Adhurbadh there is no question of loving one's enemy. This would be going too far. All that is required and all that prudence dictates is that one should keep out of his way.'

Another interesting text which has been attributed to Aturpat Mahrspand

We wish all our Parsi Patrons a very happy Jamshedi Navroz

The Pleasure is all Yours . . .



Sun n Sand Hotel, Bombay's leading beach resort, is only 7 kilometres away from the international airport

Whether you are between planes, just overnight in Bombay on business or for a fun-filled holiday, we have it ALL laid out for you

- ★ ★ Airconditioned rooms with piped music
- ★ ★ A swimming pool with poolside snack service
- ★ ★ Superb dining — Indian, Continental and Chinese
- ★ ★ Health Club/Beauty Parlour/Barber Shop
- ★ ★ Conference/Convention facilities
- ★ ★ Beachcomber Bar serving full measure drinks
- ★ ★ Banquet/Garden Parties serving up to 1500 persons

AND ABOVE ALL,
the magnificent Bombay Sunset
in all its panoramic splendour



Sun-n-Sand

39, Juhu Beach, Bombay-400 049
Tel: 571481 Tlx: 011-3282
Grams: "Sunandsand" (sz) Bombay, India.



APM-SNS-81

General Manager Mr. Minoo D. Katpitia, FHCIMA, ARSH, DHMA (England)

how to make money with somebody else's money

APEX CS 9483



You have an idea that will take the world by storm. Unfortunately that's where most people stop. And your problem is money, the lack of it.

Centaur Syndicate Corporation offers the fast finance solution. Long term loans are available at reasonable rates of interest.

Term loans are also available for expansion or diversification of business or for starting new ventures against the mortgage of real estate (including land & building), machinery, factories, plantations, theatres, hotels, restaurants, shops, ownership

flats, mills and private & public limited companies.

Centaur also solicits inquiries for sale & purchase of land, buildings and flats. And also undertakes to solve import-export problems of any nature related to any product, any country.



Centaur

SYNDICATE CORPORATION

1217, Prasad Chambers,
Opera House, Bombay-400 004.
Tel: 350878/384399.

The fast finance solution

is the *Haqiqat-i rochak*, which lists the various duties for the various days of the month. For example, on the day of Ohrmazd one should drink wine and make merry; on the day of Vohuman, one should put on new clothes; on the day of Artvashisht, one should go to the fire temple, and so on.

The Zoroastrian Catechism

Aturpat Mahraspand's son Zartuxsht's name has been attached to a *handarz* text called the *Pandnamak-i Zartuxsht* or the *Chitak handarz-i poryokeshan*, containing the maxims of the primeval sages. It deals with ethical, social and religious matters that every Zoroastrian should know on reaching the age of 15. It has in fact been referred to as the Zoroastrian catechism. As all religions seek to establish man's relationship to this world and the next, to God and to the devil, the first questions that need answering are: 'Who am I, and to whom do I belong, from where did I come and where shall I return?' In reply to these questions, the author of the *Chitak* categorically declares that man was created in the spiritual world, belongs to God and shall return to Him.

The *Handarz-i kotakan* is a collection

of precepts for school-going children, who at that time came from the higher strata of society. They are advised to get up before sunrise and go as soon as possible to school, not to offend parents, to

**On the day of Ohrmazd
one should drink wine and
make merry; on the
day of Vohuman, one
should put on new clothes.**

cultivate cleanliness and politeness, and to be dutiful and obedient. Another text for children is the *Xveshkari-i retakan*, 'The duties of Pages,' which is attributed to some forgotten school-teacher, for we read: 'this knowledge was given by the school-teacher.'

Perhaps the largest surviving single collection of gnostic sayings and the fullest exposition of the ethical wisdom of Zoroastrian Iran in late Sasanian times, is the sixth book of the *Denkart*, 'The Act of Religion.' The *Denkart* is itself an encyclopaedic work, originally in nine books, on the religion, philosophy and history of the Zoroastrians. The gargan-

tuan task of compiling all the extant Zoroastrian works after the downfall of Zoroastrian Iran appears to have been begun under Aturfarnbag Farroxzad, the high priest of Iran during the reign of al'Mamun (813-33 A.C.) and completed by Aturpat-i Emet, who assumed the position of high priest of Pars after Aturfarnbag's son. The *Denkart* is the most important as well as the most extensive work in Middle-Persian, and the seven extant volumes (the first two books and the beginning of the third book have been lost) are a treasure house of information from older sources that are now lost to us.

While most of the other *handarz* compositions are primarily addressed to a lay audience, the sixth book of the *Denkart* is evidently addressed to an audience with a higher intellectual capacity. Much of its contents are based on oral traditions from the Sasanian period, while some portions of it are distinctly more ancient; and indeed, certain portions of it seem to have been formulated in the cryptic Middle-Persian style typical of translations from the Avesta. One may therefore presume that the Avesta also contained *handarz* sayings that are now only avail-

The Zoroastrian Co-operative Credit Bank Limited

Zoroastrian Association Building,
16, Horniman Circle, Fort, Bombay 400 023.

Our Position as on 30th June, 1982.

Authorised Capital Rs.10 lacs.
Subscribed and Paid-up Capital Rs.6.39 lacs.
Reserve Fund and other Reserves Rs.32.57 lacs.
Fixed, Savings and Current Deposits Rs.116.79 lacs.
Advances Rs.19.74 lacs.
Net Profit Rs.5.34 lacs.

We offer 1% p.a. **more** interest on Savings
and Fixed deposits than commercial Banks.

- * 11% for Fixed Deposits for 3 years and
above but less than 5 years
- * 12% for Fixed Deposits for 5 years and above
- * 6% p.a. for Savings Bank account.

Loans/Overdrafts granted on reasonable terms.

Multiply your investment faster with

THE ZOROASTRIAN CO-OPERATIVE CREDIT BANK LTD.

BUCKAU WOLF

**DEPENDABLE NAME FOR
SUGAR PRODUCTION**



We help to produce sugar with 130 years
of experience to our credit in designing,
manufacturing and supplying complete sugar plants.



**BUCKAU WOLF NEW INDIA
ENGINEERING WORKS LIMITED**

PIMPRI, PUNE - 411 018 MAHARASHTRA STATE, INDIA.
BRANCHES : BOMBAY - CALCUTTA - DELHI - MADRAS - ROURKELA.

able to us through their Middle-Persian translations.

The sixth book of the *Denkart* is not a homogenous collection of maxims, but a compilation from various sources. Among its contributors are: Aturpat Mahraspand, Aturpat-i Zartuxsht, Xushro Noshirvan, Baxtafrid and Aturfarnbag, among others who are introduced with generic statements like: 'they say' or 'they held this too.'

Handarz Illustrations

A few examples from the text will best serve to illustrate the vast scope of the

Children are advised to get up before sunrise and go as soon as possible to school, not to offend parents, to cultivate cleanliness and politeness

text as well as the vision and enlightenment the authors possessed.

'Aturpat said this too: I have never done good to anyone in essential matters, nor has anyone ever done evil to me in essen-

tial matters, for each one of us does the essential things to himself.'

'He said this too: He who seeks fame becomes nameless. Ultimately fame belongs to him who does not require fame.'

'It has been said: the highest knowledge is that which apprehends a thing. That apprehension is best: a man who, of that which he does not know, knows: "I do not know".'

'People should make themselves not summits, but cavities. For in the cavity all the water that falls upon it is preserved, and that, too, which falls on the summits comes to it (by) a slope; while the water which falls on the summit does not stay there, and that which falls on other places does not come to it. Cavity is this: humility, friendship of good people, (the view that) good things are necessary to other people, to be joyful by that, to hold them as one's own.'

The skill with which the abstract has been so graphically portrayed, the depth of truth and profundity of thought evident in the sixth book of the *Denkart* and in *handarz* literature in general,

cannot go unremarked. The wisdom of the first religious law-givers of ancient Iran and that of the Sasanian sages

'He who seeks fame becomes nameless. Ultimately fame belongs to him who does not require fame.'

passed on from Zoroastrian literature into the *Adab* literature of Islamic Iran, and the sentiments voiced in the *handarz* works still find an echo in the minds and hearts of the educated and enlightened. The passage of time has not made them any the less relevant for our day and age, whether it is the *Denkart* observing that a thousand men cannot cause one man to believe by words in such a way as one man can cause a thousand men (to believe) by action; or Aturpat Mahraspand warning us never to tell a woman a secret.

About the author: Arnavaz Patel, former Associate Editor of *Parsiana*, is a student of Avesta and Pahlavi at the Sir J.J. Zarthoshti Madressa and Mulla Firoze Madressa, Bombay. Her article on 'Handarz Literature' won the second prize at the Bai Aima K.R. Cama essay competition held in November 1982.

A BUSY MAN NEEDS A BANK THAT MEANS BUSINESS.

Grindlays services just for you:



Efficient, personalised service



Prompt, comprehensive replies to correspondence/queries



Regular payments of fixed amounts, e.g., insurance premia, membership subscriptions, recurring deposits, etc., against your standing instructions



Investment counselling on savings plans, safe custody facilities for documents, shares and other valuables



Grindlays — Professionals in banking

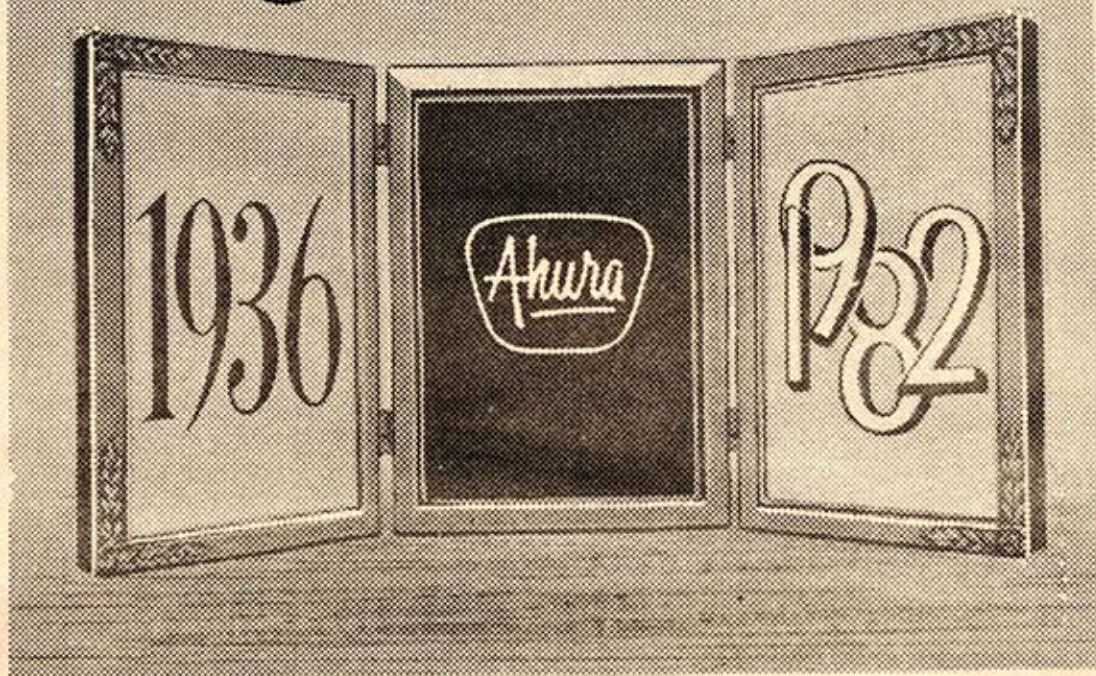


Grindlays Bank p.l.c.

Incorporated in the United Kingdom.
The liability of members is limited.

ASP/100/1007/105 A

46 Years young
- moving with the times -



AHURA- Whenever and wherever quality is mentioned in Process Chemicals.

When we offered our first consignment of Process Chemicals way back in the 30's, business circles commended us for taking the risk and termed it pioneering. We liked the word pioneering and decided to live by it.

Today 46 years later, we are striking a new course in keeping with the needs of our time, tuning

ourselves to the specific needs of industries that have turned to modern technology. Ahura now serve some 50 industries, each with a range that could be an eye-opener to the future.

**AHURA - The name that matters to
manufacturers of end products.**

AHURA CHEMICAL PRODUCTS PRIVATE LTD.
82, Mahakali Rd-Andheri East, Bombay 400 093 Phone: 572277-572278
Gram : AHURACHEM • Telex : 011-3917

With the Best Compliments of

INGERSOLL-RAND (INDIA) LIMITED

Manufacturers of

Air & Gas Compressors * Rock Drill Equipment
*** Vacuum Pumps**

LET'S BUILD THEM TOGETHER!

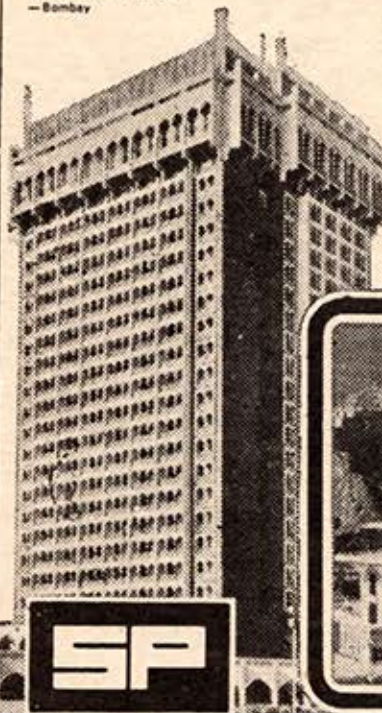
Whether it's a five-star hotel, a Sultan's Palace, a hospital, a chemical factory, a fertiliser plant or a housing project—we have the expertise and experience—to handle any turn-key construction project anywhere in the world.

Over the last 100 years we have not only pioneered the construction industry in our country but spread our wings to Muscat and the Middle East—where against competition from the best construction companies, we won the contract

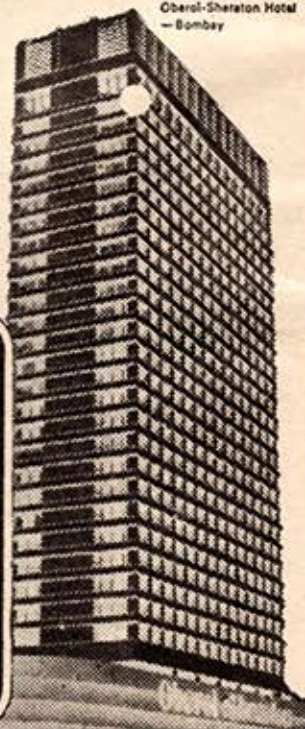
for putting up the imposing Muscat Palace complex of His Majesty the Sultan of Oman—and completed it in time.

The multiplicity of projects carried out by us over several decades has resulted in the building up of expertise in numerous aspects of the construction industry. We proudly offer this expertise for any construction project and proposals for joint ventures would be welcome.

Taj-Intercontinental Hotel
— Bombay



Oberoi-Sheraton Hotel
— Bombay



SP

SHAPOORJI PALLONJI & CO. (PVT.) LTD.

International Operations Division,
Engineering & Construction Contractors,
New India Centre, 17 Cooperage Road,
Bombay 400 039 India

THE VIGILANTES

Hutokshi D.Doctor

After the last Bombay Parsi Punchayet Anjuman Committee elections, the orthodox camp fell in disarray. The Committee of United Zoroastrians, an electoral alliance of several factions claiming to represent the orthodox point of view, was dissolved.

But filling the void after a lull of around two years is a new orthodox group calling themselves The Council of Vigilant Parsis. The announcement of the new Council was made in the November 16, *Cyclostyled Letter No.21* published by Russi D. Wadia, a marketing research consultant. According to the newsletter, the nine-member group aims at "maintaining and preserving the ideals, principles, doctrines and traditions of the Pristine Zoroastrian Religion."

"The operative word is vigilant," notes council member Adi Doctor, a publicity officer in a bank. "The Parsis are ignorant of and indifferent to their religious, social and cultural heritage... the average Parsi is so involved in the daily rat-race" that he has little time for religious and spiritual matters.

The other members of the group include Kaikhushroo N. Dastoor, gen-

Some of the Council's members have studied Zoroastrianism and Nariman has read papers on Zoroastrianism at several international conferences.

The impetus for the newly formed group was the Bombay Parsi Punchayet's decision to reconsider membership of the beleaguered Federation of Parsi Zoroastrian Anjumans of India. Many of the orthodox view the Federation as a reformist body and therefore a threat to the religious customs and traditions.

"I was informed by two trustees of the Bombay Parsi Punchayet that the BPP was to rejoin the Federation," said B.K. Mistry relating the genesis of the Council. "I told Adi Doctor about it. We called a meeting. At the first meeting we were nine people, an auspicious number in our community. We submitted a memorandum to the Punchayet. The response was very good and the Punchayet called us. The Trustees listened to us patiently. They could not give any reason for leaving the Federation and blamed it instead on a clash of personalities. They admitted there were many flaws in the constitution of the Federation and they would discuss with us in detail their decision to join. In fact upto now they have not taken our advice."

"Minor differences of opinion (amongst us) may arise but the dedication was there and is still there. So I suggested we turn ourselves into a permanent committee or council — watchful and vigilant. We are going to take up many issues," in the religious, social and economic fields.

The Council is opposed to the community being included in the Adoption of Children Bill due before Parliament, is against intercommunity marriages, conversion and threats to the present mode of disposal of the dead. It also plans to publish a tabloid.

"Since the last 16 to 18 years attacks have been made on Zoroastrian customs, traditions and scholars by some individuals in a certain section of the Parsi press," notes Nariman. "We have countered these attacks at times in the

Jam-e-Jamshed but to a limited extent because of the limited space. We who share certain ideas in common decided it's no use trying to counter these attacks individually but rather to pool our efforts collectively. We do not necessarily want to expand membership unless we find someone who is genuinely orthodox.

"We are not intending to fight elections but if a reformist trustee is put up

"At the first meeting we were nine people, an auspicious number in our community."

as a candidate — we will oppose him. He may be efficient but he is not fit for this office."

"We have to stop non-orthodox persons from taking steps detrimental to the community," noted Dastoor. "The spiritual and mystical aspects of the religion have to be preserved," as well as the religious institutions, he said.

"The Zoroastrian religion says that each individual born into his own religion has inherent genetic differences... The religious, spiritual and psychic factors stem then from religion. This is the reason why mixed marriages are not permitted," noted Dastoor.

"The Delhi Parsi Anjuman believes in accepting" children of both Parsi men and women married to non-Parsis, said Dastoor. This is one of the main reasons why the Council is opposed to the Federation. "No matter what you wish to do collectively through an all-India body for the community, the basic point is — who is a Parsi? Ultimately we will differ on this definition only."

The formation of the Council comes at the time when the Committee for Electoral Rights (C.E.R.) which swept the last BPP Anjuman Committee polls is preparing to form itself into a registered society.

But Mistry is sure the Vigilantes "will

"We do not necessarily want to expand membership unless we find someone who is genuinely orthodox."

eral manager, chief legal adviser and chief vigilance officer of the Bank of Baroda, Ballard Pier, Curset Patel, Editor of the Ilm-Kshnoom bi-monthly *Dini Avaz* and a bank official, B.K. Mistry, former advertising manager of Murphy India Ltd. and currently copy chief at a Bombay advertising agency, Faribourz Nariman, an architect, Noshir Dadrawalla, of the Zoroastrian Community Development Institute, Dhunjishah Sethna, a social worker and Gustad Forbes, a chartered accountant.

SERSON

**Electrolytic Capacitors
For
All Electronic Applications
From
12 VDC To 350 VDC**

Manufacturers:

Serson Industries Pvt. Ltd.

Pimpri P.F.P.O., Poona-18.

Cable: Etchfoil Poona-18. Phone: 82379

Steamship agents — master stevedores
dubashes — lighterage contractors

**Darabshaw B. Cursetjee's
Sons (Bombay) Pvt. Ltd.**

Darabshaw House, Ballard Road, Bombay - 400 038.

Grams: 'DEADWEIGHT' Telex: 5824 DBCB
Phone: 260021 (4 Lines) (Dock Office: 262230)

Also associates at

Calcutta, Vishakhapatnam, Kakinada, (Surat), Sikka, Mangalore,
Bhavnagar, Bedi-port, Navlakhi, Veraval, Porbunder & Kandla.

Also sole Government Landing contractors at
Jamnagar, (Bedi) Bhavnagar.

be more active than any other association. It's not size but dedication and perseverance that counts."



Aims and Objectives

1. To act as a watch-dog to guard against any anti-religious activities which distort or attempt directly or indirectly to distort, denigrate or decimate the tenets, doctrines, usages, customs, precepts and practices of the Zoroastrian Religion.
2. To oppose any activity which may result in the reduction of Parsi population or affect the survival of the community or which may lead the community towards its extinction by means of mixed progeny, either through Parsi male or Parsi female.
3. To adopt appropriate steps for the preservation and protection of the distinct identity of the Parsi community, its religious and social culture and its character and racial characteristics.
4. To arouse Orthodox opinion and educate the members of the Parsi community so as to revive, build up and strengthen Orthodoxy within the community.
5. To bring about unity in the Parsi Zoroastrian Community, especially on matters pertaining to or affecting the Zoroastrian Religion.
6. To revive the faith of the Parsi Zoroastrians in India towards the Zoroastrian Religion and its social and religious traditions and institutions like Sadro-Kusti, Manthra prayers, Fire-temples, ceremonies, Dakhma etc. and thereby to restore the community to its former glory.
7. To do all such acts either individually or jointly with other organisations with a view to achieve the above aims and objects.

Old post cards etc./wanted

Advertiser wishes to buy OLD picture postcards, photographs, cigarettes, cards, playing cards, posters, prints, illustrated books, albums and other related material.

Willing to pay top prices for single items or entire collections.

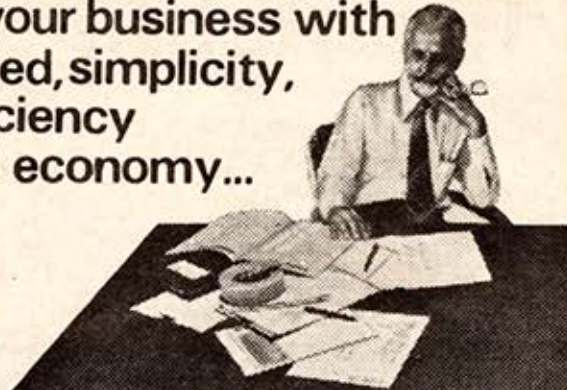
Please send detailed list with expected prices to:

The Advertiser,

(OLD) C/o. Parsiana, G.P.O.

Box 892, Bombay 400 001.

How to organise, schedule and control every vital aspect of your business with speed, simplicity, efficiency and economy...



Whether you are a Marketing Manager or a Financial Controller, a Factory Manager or a Purchase Manager, Prestosign/Prestograph offer you a simple and effective means of organising, scheduling and exercising control

over day-to-day operations and in forward planning programmes, which would consequently result in increased productivity.

Use Prestosign/Prestograph for sales projections, inventory control, budgetary allocations, production planning, PERT/CPM and other complex applications as well as for simpler uses like displaying information and events, exchange rates, airline schedules, etc.



PRESTOSIGN® PRESTOGRAPH®

The 3-D Interchangeable Display and Charting System.

Provides the *know-how* for competent administration.

Manufactured by:

C.J. Industries, Bombay 400 005.

Sole Marketing Concessionaires:



SYSTEMS MARKETING

SYSTEMS MARKETING

Hampton Court, N. Parekh Marg, Nr. Colaba P.O., Bombay-400 005.

Phone: 213103/212752 Grams: PRESTOSIGN

Branch:

Continental Plaza, 2nd Floor,
705 Anna Salai (Mount Road), Madras 600 006.
Phone: 83832 Grams: LETRO

Incentiv/sys/1799/A

Farewell to fire fighting

Carol D'Souza



Mehervanjee: "I'm a fireman
first and last,
the chief only in-between."

Bombay is going to miss Mr. L.S.D. Mehervanjee, the chief fire officer of the city's fire brigade who retired on January 31, 1983, after a little over 40 years in service.

Not that the man who has taken over from him, Mr. V. B. Nikam, is not efficient, it is just that we have all got so used to seeing LSD's trim form, immaculately uniformed, at the site of major fires and house collapses, that it is going to be strange not to see him.

It is one of the first things that impress itself on the memory. In the midst of sweating firemen heaving huge coils of hosepipe around, he would be a calm, cool, very collected figure with his helmet firmly on his head and scarcely a hair out of place, directing operations with vigour and energy.

Periodically, he has been receiving medals and awards, including an "honour the brave" award (from the Jaycees), a President's police medal, and the President's medal for distinguished services. Periodically too, details of his life have appeared in the newspapers, of how he joined the auxiliary fire services at the age of 17, how he was born in New Chawang, Manchuria, in the northern part of China in 1925, how he was only 19 years old when the "Fort Stikine" blew up in the docks and he took active part in the fire-fighting operations that followed, when 66 men and officers of the fire brigade lost their lives and Bombay was practically devastated.

On Monday, the very last day of his life-long career with the Bombay Fire Brigade, LSD (his initials are unforgettable) looked a bit lonely (as any man must look when retirement stares him in the face at a time when he feels most useful). Sitting in his rather plush office in the headquarters of the fire brigade at Sankley Street, he confessed to feeling "very touched, I am most sentimental." And anyway, he said, what can you expect from a man for whom the fire brigade has been his whole life!

It gave me an opportunity to ask him what those unforgettable initials stood for and he told me—Lovejoy Sisil Dadi no less! And his father used to be known as "Chinwalla" because of the China connection.

He remembers much of his early days in China, where he was educated. He remembers the Sino-Japanese war and the bombardment of Shanghai with the carnage that followed. It was his grandfather's idea to have LSD become a Chinese scholar but friends prevailed upon him to let the boy learn English as well.

Which was just as well because when "Chinwalla" came to India from China on a year's vacation, the move became permanent since the Second World War broke out.

It was the war that enabled LSD to join the auxiliary fire service at 17. "Actually, I was attracted to the pay, Rs. 70 per month in those days was hardly to be sniffed at. And I used to watch the men parading from Byculla bridge. I was most impressed."

And so the youthful Mehervanjee landed in uniform, enjoying himself thoroughly. Thoughts of China receded as he threw himself into his new existence. In just two years he was to face the biggest test of what would become his career.

He became a section leader and was given independent charge of a large fire station in the docks area. At that time, with the war effort in full swing, ships used to draw in with dangerous cargo. The protection offered by fire-fighting services was of the utmost necessity. And then on April 14, when "Stikine" blew, it was a nightmare.

Remember he was just 19 years old when a fire was followed by two massive explosions within half an hour of each other. It was carnage all around in the Victoria Docks, people lay lifeless or desperately injured, the heat was searing. No one could have blamed him for running away, but Mehervanjee stood his ground. He survived, though badly injured. And, perhaps, the seed for his permanent career was sown at that time.

When the auxiliary service was disbanded, Mehervanjee was at a loose end. He worked as a fire instructor at the home guards for some time, but finally in 1950, he was with the Bombay Fire Brigade as a station officer. In a way, LSD had come home.

In the years since, he has been on the scene of every major fire, house collapse or other emergency duty, ready to lend a helping hand, seldom ruffled except when public enthusiasm came in the way of the fireman doing his duty. Then he could be as cutting as the rest.

He is lucky in the sense that he has watched the brigade grow to its present proportions, watched as its Indianisation was completed, its jurisdiction extended to the suburbs, the VHF radio-telephone link system commissioned, control room reorganised (it is to be completely computerised shortly, making it one of the first in Asia), the creation of five sub-divisions. And the proudest moment of all, he was chief fire



He has been on the scene of every major fire, house collapse, or other emergency duty, ready to lend a helping hand, seldom ruffled.

officer when the Brigade received its own emblem and colours in 1979.

It stands behind the desk of the chief in his office, flanked by the flags of the country and the red and blue of the brigade. The formal flag is gorgeous, the emblem resplendent in "jari" folded away in a cloth cover and kept with the greatest care in the chief's inner office. Mehervanjee showed it to me almost with housewifely pride tinged with a bit of anxiety. "I have looked after it for three years. Now, Mr. Nikam must take over."

And when you ask him what it has been like, he shrugs and says: "Remember I am a fireman first and last, the chief only in-between. This is a wonderful brigade. Perhaps, we cannot compete with western countries in terms

of equipment, but we are rapidly modernising the brigade. And our men are second to none other in the world. They are brave, daring, courageous and full of initiative. And they are completely dependable."

Apparently, the men feel the same way about him for as I sat in his office, one of the two Union representatives came in, flanked by office-bearers, garlanded him as he sat, presented him with a bouquet and made speeches. And he accepted it all as a fireman, even putting on the navy blue cap instead of his peaked officer's hat.

Retirement will take a bit of getting used to, specially for a man who is used to being on the parade ground at 6.30 a.m. and continuing at the job till well past dusk. This is excluding the fact that

With compliments of
STARLITE ELECTRICAL WORKS
Electrical Engineers & Contractors

13, BEST Marg,
Bombay 400 039.
Tel: 241496

**The
Bigger
Better
Lemonade**



being in the fire brigade is a 24-hour job with no real let-up. "We have to stay in the vicinity of our particular areas while on duty so that we can hear the bell. And in half a minute we respond to calls, though actually we are supposed to in ten seconds!"

That, I suppose, would be too much to expect, particularly in view of the record of Bombay Telephones which (most private citizens will aver) hardly give the police and fire brigade special treatment where numbers are concerned. Still, 30 seconds is not at all bad considering the exigencies under which the brigade must labour.

For four years he has headed a band of 800 men, living close enough to them to feel the whole organisation is one big family. Now it is over, because, as Mehervanjee himself puts it: "There is time for change, someone else must take over." What he will not forget, however, is his association with the country's premier fire-fighting force and his stint as its head.

Courtesy *MID-DAY*, February 4, 1983.

Continued from page 15.

body of the D.P.A., further angered the BPP who then tried to get the other Anjumans in the Federation to oust Delhi from the body.

But at the crucial meeting Nargolwala ensured there were enough representatives from anjumans sympathetic to Delhi to defeat any ouster vote.

In order to break the deadlock, Nargolwala had suggested the Delhi Parsi Trust replace the Anjuman as there were no non-Parsi Zoroastrians in the Trust. This formula was unacceptable to a majority of the BPP trustees.

It was only with the C.E.R. victory in the Anjuman Committee elections in 1981 and the expiry of BPP Chairman B.K. Boman-Behram's term a few months later, that the balance shifted in favour of rejoining.

No doubt Golwalla was aware there would be opposition from the more orthodox section to the BPP rejoining the Federation. But as he has demonstrated time and again in the last few months, he is not hesitant to take decisions in the best interests of the community no matter how painful they be. And doing so he and his colleagues have once again displayed the qualities of great leadership.

Other announcements made at the press conference will be published in the April issue of *Parsiana*.

Those magnificent men and their cleaning machines!



1923-1983
SIXTY YEARS OF CLEAN SERVICE

DIANA-ECLIPSE

For all your carpet and upholstery cleaning.

o Holland House, Colaba Causeway, Bombay

Tel : 230619

o "Parag" 27, Peedder Road.

DHARMA PRAKASH

RADIANT LIGHT OF RELIGION

A Religious Digest For Happy Living.

We desire to vigorously spread
Religious Awareness.

Please support the endeavor.

ASK FOR "FREE GIFT" Copy Now.

Edited and Published by
Mr. P.A. SIGANPORIA

Govind Bhuvan, Bazon Baug, Nagpur - 440004.

With The Compliments
Of

B. R. T. LIMITED

**Leading Manufacturers of
STEEL & NYLON RING TRAVELLERS
SPINNING & DOUBLING RINGS**

Neville House,
J. N. Heredia Marg, Ballard Estate
Bombay 400 038.

13/95, West Ramalingam Road,
R. S. Puram P.O., Post Box No. 1076,
Coimbatore 641 002.

197, Cycle Market (Phase I),
Jhandewalan Extension,
New Delhi 110 055.

SORABJI NOWROJI & CO.

16, Horniman Circle
Bombay 400 023.

●
OLDEST & LARGEST STOCKIST & EXPORTERS

of

**SANDAL WOOD
SANDAL WOOD OIL & PALMAROSA OIL**

●

**MANUFACTURERS OF
'CROWN' BRAND SANDAL WOOD OIL AGMARKED**

●

Telephones

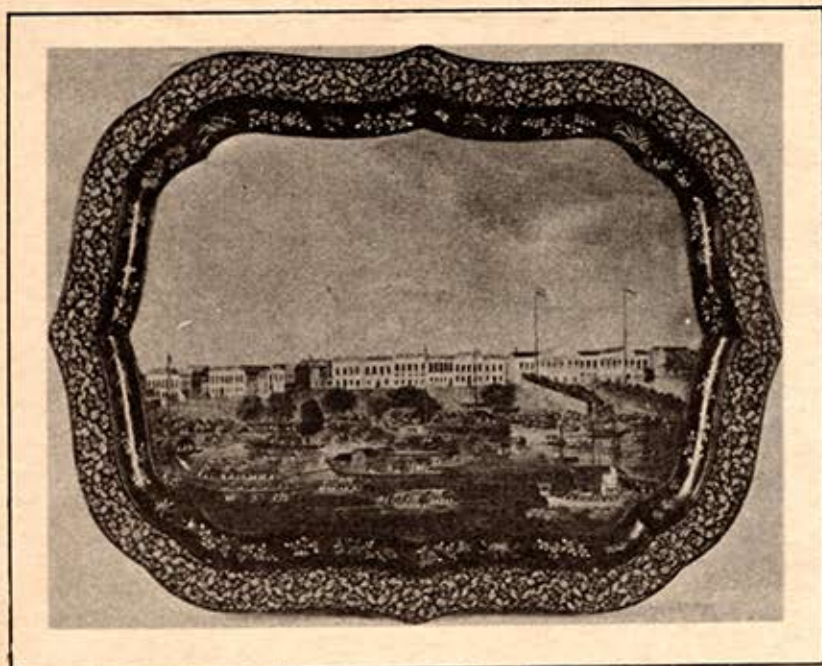
Office: 292937, 292943, 296346

Factory: 378316

Wholesale Depots: 331275, 323262

Retail Shops: 351637, 261573

Cable Address: "WELFARE" Bombay.



Lacquered tray showing foreign factories in Canton (1825)

Opium boom from Bombay

M.D. David

Believe it or not, the opium trade was introduced into China by the East India Company. The deadly poppy was cultivated in India and transported by sea to China.

Parsi merchants of Gujarat and Bombay entered this trade in the early 19th century and thanks to their monopoly of the trade for over six decades, Bombay was turned into a thriving and prosperous port. It also turned the Parsis into an affluent community.

Most of the popular brands, malva opium among them, used to be exported from Daman until 1831 when, by a regulation, the government helped to divert it by granting passes for free transit by direct route to Bombay on payment of transit duty of Rs.175 for a chest weigh-

ing 140 pounds, so that 90 percent of opium trade began to pass through Bombay yielding a revenue of 200,000 pounds in one year alone.

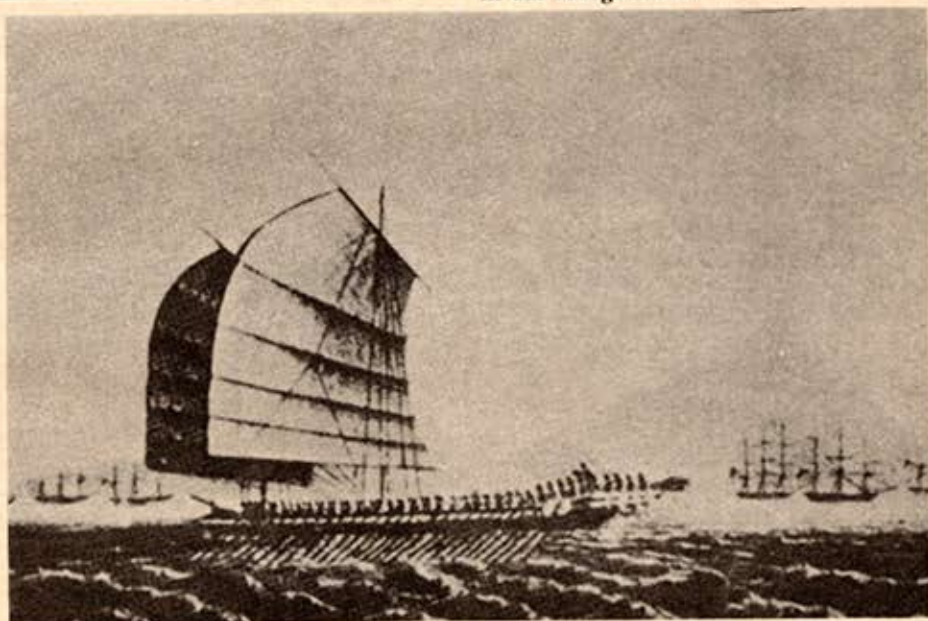
The East India Company which had led in the unethical opium trade with China prior to 1834 now gave way to private traders, both European and Indian, as its monopoly over China's trade was ended by the Charter Act of 1833. The company granted licences to British and Parsi merchants for shipping opium. The reasonable return was about £1100 per chest.

Growing demand

China by then had become the largest consumer of opium and its ever-growing demand for the contraband seemed insatiable. Opium was first introduced

Trade in opium, a product of the poppy plant, turned Bombay into a prosperous and thriving port. It also converted the Parsi merchants of Gujarat and Bombay, who had a monopoly over the trade for over six decades, into an affluent community.

Opium fleet in Lintin with 'Fast Dragon' in the foreground.



in China by Arab merchants as a drug for gastric disorders, a pain killer and an antidote for leprosy.

The habit of opium smoking appears to have been introduced into China from Java, one of the oldest tobacco-smoking countries. By the 17th century, indulgence in opium had attained a considerable proportion. The habit took hold in India much later, but it never became as prevalent as it did in China.

Opium was smoked, eaten or taken in various preparations by the inhabitants of most of the Asian nations, chiefly the Chinese to whom India was the main supplier.

Opium is a product of the poppy plant. All parts of the plant yield a kind of white latex on being cut, but it is only

WITH BEST COMPLIMENTS FROM:
**GOLD SEAL ENGG.
PRODUCTS PVT. LTD.**

OPP. CEAT TYRES, VILLAGE ROAD, BHANDUP, BOMBAY — 400 078.
PHONE NO: 583498/99

Manufacturers Of "GOLD SEAL":
Door Beadings, Window Channels

Original Equipment Suppliers To :
Hindustan Motors, PAL, Standard, TELCO, Mahindra

Largest Exporters To :
U.K., Europe, Middle East, Africa, Far East Asia.

With Best Compliments from

**Gharda Chemicals
Private Limited**

Manufacturers of
"Quinoxalinol" (Pesticide Intermediates)
Ortho Phenylenediamine and
"Quinapyramine" (Veterinary Drug)

**48, Hill Road,
Bandra,
Bombay-400 050.**

that part from the unripe capsules, which is used for the extraction of opium. An average plant yields about five grams of light reddish brown to black granules containing morphine, narcotics and codeine. Heroin also is an opium product.

Poppy cultivation done under licence from the government was a hereditary occupation and is so even now. However, today, no opium is used or exported except for medicinal purposes.

The addicts in the early nineteenth century comprised mostly young men of rich families, but gradually the habit spread to people from other walks of life—from merchants to monks and even nuns.

Addiction set in and the poor even sold their children for their stock of opium. This large scale addiction thus provided a vast market for the Indian opium.

Since opium addiction caused lethargy, a loss of will power and hallucination, the Chinese government, in order to prevent further damage being done to the people prohibited its import into China.

A special kind of quick-sailing boats

called clippers, built in Calcutta were used for transporting opium from Bombay to Canton. The clippers either discharged the cargo themselves on the coast or into heavily armed rigs or schooners which then carried the drug to the rendezvous.

Unethical trade

But when the Chinese government decided to put an end to this unethical trade, the British in India, sensing a loss of the huge income decided to invade China in 1840, leading to the famous Opium Wars and to the opening of China to foreign trade.

Bombay merchants exported opium to most of the South-east and Far Eastern countries as well. Bombay Parsis who dominated this lucrative trade set up at least 14 firms at Canton and some of them even settled down there.

Jamsetjee Jeejeebhoy & Co., Cawasji & Co., and Dadyseth were the leading Parsi firms. David Sassoon and Sons had also made heavy investments in the trade like the other British merchants of Bombay. Among the Parsi firms, there were Canton Byramjee Bhabha, Eduljee Framji & Co., Shahpoorji Lungrena, Pestonji Framji Cama & Co., Dadabhai

Modi & Co., etc. In Hongkong there were Eduljee Fudonjee & Co., and E & D. D. Lalcaca & Co.

In 1859, when opium constituted as much as 42 percent of cotton exports, one of the companies M/s Jamsetjee Jeejeebhoy & Co. calculated the average Chinese consumption at 3,000 chests per month and exported 9,500 chests to Jardine Matheson & Co., of Hongkong. They also shipped 8,260 chests on various steamers, keeping another 21,000 chests ready in the warehouses in Bombay to meet further demands of the Chinese market.

Bombay exported on an average 20 to 40,000 chests per year, the highest being 50,000 chests in 1876. Each chest cost about Rs.1,100. The annual profit earned by Bombay ranged from one crore to three crore rupees and in 1866 it touched Rs.6.6 crores which was the highest turnover. By the end of the 19th century, the trade declined, but most traders and the government in Bombay had already made their fortune.

Courtesy *The Daily*, February 13, 1983. Dr M.D. David, Professor of History at Wilson College, writes a regular column on the history of Bombay for the magazine section of *The Daily* newspaper. Reprinted with the author's permission.

Compliments from

PYRKES

Provisional Stores

(Phone 253324)



With Best Compliments Of

AHURA SHIPPING AND ENGINEERING CO. PVT. LTD.

Sidhwa House, 3rd Floor, N.A. Sawant Marg, Colaba.
Bombay 400 005.

Ship Repairers and Engineers, Ships' Agents
Shipping and Offshore Consultancy Services
Exporters of Barges and Engineering Goods

REPRESENTATIVES IN INDIA FOR:

Hyundai Mipo Dockyard Co. Ltd., Ulsan, Korea.
The Bahrain Ship Repairing & Engineering Co. Bahrain.
Technical, Engineering & Marine Services, Dubai.
Smiths Shiprepairers North Shields Ltd., North Shields, England.

TEL: 211482 215839

TELEX: 011 5449 SFE IN

CABLE: "SWEETSMILE" BOMBAY 400 036



AUTOMATIC High Pressure High Vacuum STERILIZER (Stainless Steel Construction)

The High Pressure/High Vacuum method is the ultimate in sterilization process and is recommended for use in hospital, pharmaceutical and medical institutions etc.

Nat Steel Equipment (Pvt.) Ltd.

(Incorporated National Steel Equipment Co.)

G.D. Ambekar Marg, (Naigaum Road), Dadar, Bombay-400014,
BOMBAY • DELHI • CALCUTTA • MADRAS • BANGALORE



The girl in the picture for example.

**JN Marshall's
multi-benefit steam efficiency and process control systems.**

You can measure our contribution
by your benefits.



□ Fuel Efficiency Division □ Industrial Instrument Systems Division □ Scientific Instrument Systems Division □ Medical Instruments Division

While Nelly Sethna, seated at her loom, visualizes and executes her versatile works of art, her husband Homi, with his flowing white beard and khadi kurtas, has spent a life-time recording Indian art on film. Each complements the other's work, advising, criticising and actively participating in it. Surrounded by their cherished artifacts in their spacious Bombay apartment, Nelly and Homi see beauty and art in the smallest and seemingly most insignificant articles.

Double Woven

Hutokshi D. Doctor



Weaving wonders

A piece of brown paper folded twice, with the words "nelly h sethna designer+ weaver" in raised print constituted the invitation to her exhibition of hand-woven and handcrafted rugs, wall-hangings, torans and screens at the Jehangir Art Gallery, Bombay, in December 1982. The innovative invitation held promise of a rare experience, and Nelly's materials, designs and techniques are certainly unique and unconventional. They are also bold and striking.

"I am more for mistakes and mess than following the usual laid-down method and patterns," says Nelly. "I enjoy creating my own designs as my mind ticks and feels."

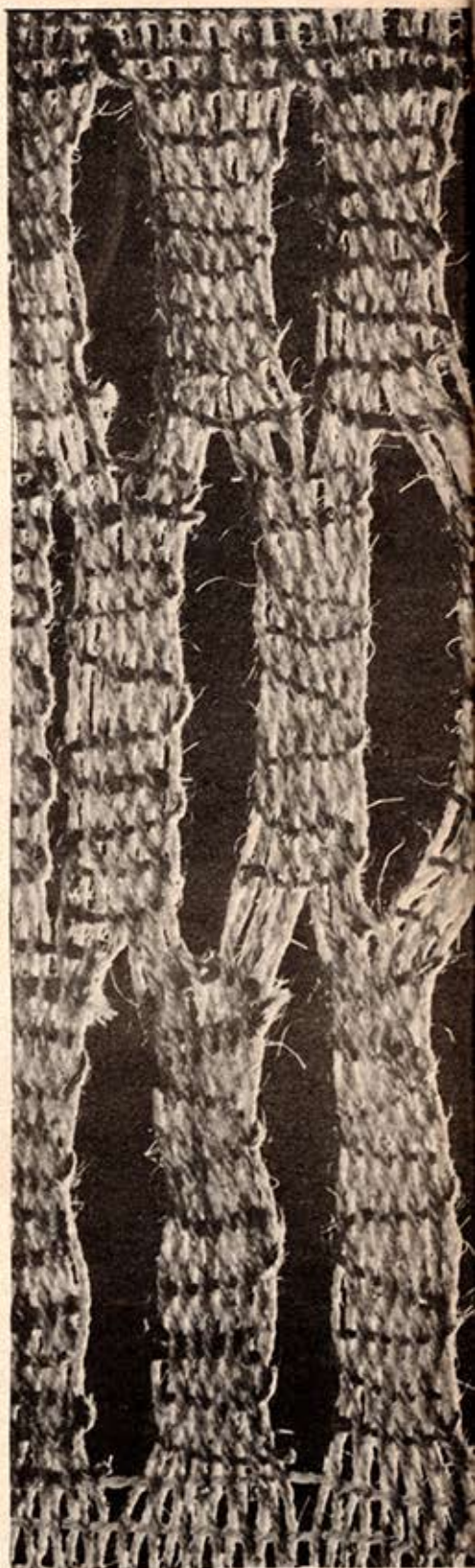
Nelly does not confine herself to any particular material or technique. Her components are as varied as rope, wool, leather, jute, seeds, beads and even seashells. These are sometimes conventionally woven, double woven, hand-knotted, braided, tufted or latticed. Her designs are simple, uncluttered, and often derived from traditional motifs. The colour combinations are novel, sometimes startling but never clashing.

"She is a contemporary artist who takes from nature and old motifs," says Homi.

One striking example is a wall-hanging with maroon arrowheads on a black background pointing east and west on either side of an orange panel, with orange tassels hanging below.

The leather wall-hangings are particularly eye-catching. "One leather hanging includes punched leather strips, seashells, wooden beads and fringed panels in a combination as striking as it is unlikely," writes an art critic. "Each piece is meticulously finished, each panel or wrapped strip perfectly aligned, thousands of punched leather bits march in neat order down a fringed panel, every tassel equally matched and positioned."

Nelly's vibrant mind conceives of a myriad new designs but, confined to a wheelchair, she now leaves their execution to her four associates, 'mochi' Bhanu, domestic help Chandrabhaga, the odd-jobs man Mansingh, and Roshan Mulla, her chief assistant, who has worked with Nelly for over 13 years. She lists their names in her invitation, describing them as "people who are influenced, involved and have evolved."





A black and white double weave rug

Left: One of Nelly's hand-crafted room dividers

people of talent who go unnoticed and unseen, when the creative germ lies quiet and forgotten within." She describes Homi as "the real force behind this show." Homi's lighting and artifacts from their personal collection including terracotta figures, bronze diyas, basketry and ancient pots provided the backdrop for Nelly's work at the gallery.

These hangings and screens are now displayed at their home, and sitting amidst her creations and her treasures Nelly reflected upon her youthful days in the countryside of a Bombay suburb. She commented that she had learnt more from nature and life than from her formal education. Her work is constantly on her mind, she said, and she needs no other relaxation.

When she was already chief designer

at Bombay Dyeing Nelly got a scholarship to the Cranbrook Academy of Art in Michigan, one of America's select academies. "She left, went to America and did weaving for the first time," said Homi. On her return in 1960 she worked with Bombay Dyeing for eight years. A National Diploma in Design holder from the U.K., Nelly has held several exhibitions of her work.

In 1972 she was awarded the Homi Bhabha fellowship to work on Kalamkari, an old South Indian art utilizing vegetable dyes which she wanted to revive. Subsequently she held five exhibitions of Kalamkari all over India. From these traditional motifs she would design contemporary lay-outs. Now, however, Nelly works independently but depends on Homi's help in organisation and public relations.

'Happiness Unto Others'

Since his first film on the hygienic maintenance of drains, Homi Sethna has worked on a variety of films, he says, including films on the construction of dams, the development of fish, village punchayets, rural development and the processing of cotton. Recently he completed a film on the Parsis entitled *Happiness Unto Others* for Films Division, which, according to him, represents the "historical backdrop of the Parsis." The 20-minute film for public screening, shows "who the Parsis are, what they have done and achieved in most walks of life," said Homi.

The title, *Happiness Unto Others* is taken from a hymn from one of the five

Homi: "Versatile jogger"



MAZMACO**HEAVY DUTY INDUSTRIAL
KITCHEN AND
CANTEEN EQUIPMENT****DELUXE
SERVICE COUNTER****WORK TABLE****STERILIZING
SINK UNIT****PORTABLE
BAIN MARIE****HEAVY DUTY COOKING RANGE****BULK COOKER****MAZDA MANUFACTURING CO.**

6, Datta Mandir Road, Bhandup, Bombay-400078.

Phone: 581861 • 585879 • Gram: 'Shadowless' Telex: 011-6623.

Kermani Transport Service**Truck Owners & Contractors**

H.O. & ADMN. OFFICE:
Guru Himmat, 'A' Wing, 1st floor,
Dr. Mascarenhas Road,
Mazgaon, Bombay-400 010.
Phone: 393333

BOOKING OFFICE:
7-C, Dhobi Street,
Opp. Jakeria Masjid,
Bombay-400 003.
Phones: 320271-72

DELIVERY GODOWN:
B-Anjirwadi,
Mount Road,
Mazgaon, Bombay-400 010.
Phone: 374174

THANA GODOWN:
Chitalsar, Manpada,
S.V. Road
Next to Tatwadyan
Vidhyapeet, Thana.
Phone: 594823

DAILY REGULAR SERVICE TO:

Vapi — Pardi — Valsad — Gundlav — Bilimora — Navsari — Udhna — Surat

Gathas, the entire quotation being "Happiness unto him who brings happiness unto others." Briefly outlining the history of the Parsis since their advent to India, the film, accompanied by a first person commentary depicts traditional Parsi village life, the man in the fields, the women at the village well, the beaded torans on the doorways, the portraits of the forefathers above.

Outlining the basic tenets of the religion, 'Good thoughts, good words, good deeds,' the significance of the fire, showing the navjote ceremony and a priest in an agiary, the film is a comprehensive introduction to the Parsis and their religion. From there the film proceeds to the contribution of the Parsis in various fields, from their contribution to the freedom struggle, to the arts, from industry to medicine.

"But I am now concentrating on art and craft films," says Homi. His film *Creations in Metal* on Indian metalware, won the President's Award for the best promotional film, he says, while *The Himalayan Tapestry*, directed by him, won the President's gold medal for the best documentary. The script of his

film, *Vishvakarma the Great*, on the wood carvings of India was written by Nelly, he says. "She conceived the art and craft shots for the film."

"As a designer and artist she sees things in a different light," says Homi. "Nelly is a part of all this. She has the eye for the setting of a typical Parsi home and we work together. She's my artistic advisor for all art and craft things."

Homi has made some films on Nelly's work: one of these, entitled *Weaves* is still being distributed in America even after 18 years, he said.

With a degree in arts and law from Bombay University, Homi first joined his father's firm of solicitors and then the army films centre as an apprentice and later a lieutenant, he says. In 1946 he went abroad, working in the film studios of England, Denmark and Germany before returning to India and continuing his career as a film maker.

The Times of India recently carried a report on Homi Sethna, the "versatile jogger" who can be seen jogging along most mornings at Bombay's Breach Candy in blue khadi shorts and a white

khadi vest, carrying two freshly replenished bottles of milk and the morning newspaper. Till recently Homi would be accompanied by their dog Nicholas, described by Homi as "the best Bombay breed" who decided to adopt Nelly and Homi five years ago. Nicholas however, died recently.

It is a pity too that the Sethnas' large apartment on the second floor of an old building is to be demolished. Homi has lived here for fifty years, and their living room is crowded with their cherished artifacts. A charkha lies on a worn carpet, Nelly's wall-hangings are prominently displayed, there are even a pair of shoes from Saurashtra, displayed back and front, which Nelly says are more beautiful than a modern painting. An old swing is suspended from chains originally from Gujarat, each chain comprising the figures of peacocks, women and elephants linked together.

Nelly and Homi even treasure a tube of tooth-paste pressed into the shape of a woman, the figure of Christ on a wooden cross, created from a twisted rag, and the twigs which represent a man and a woman walking together.



FRIENDLY ICECREAM INTRODUCES

PRE PACKED CUPS FOR



**Rs 2-50 (small)
& Rs 3-50 (Big).**



FRIENDLY ICECREAM

Try our
delicious Kulfi
Pista, Kesar, & Malai



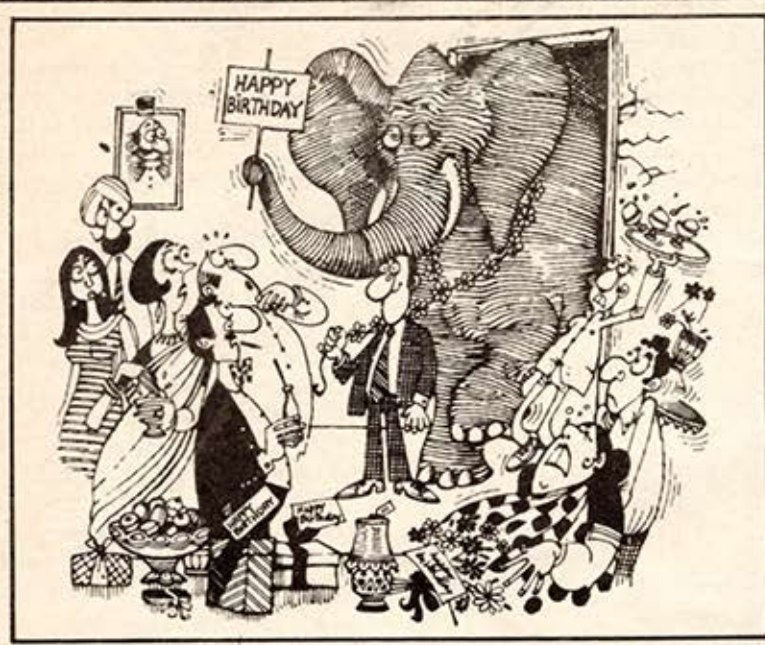
FRIENDLY ICECREAM

Give our GIFT-COUPONS
for a happy occasion

SALES DEPOT: 9 C. READY MONEY BLDG., SANKLI STREET, BYCULLA, BOMBAY 400 008. Tel: 898634
 FACTORY: DEONAR VILLAGE ROAD, OPP. METAL BOX CO. DEONAR, BOMBAY-400 078 Tel: 529414-523054

GA. VENART

**11,25,51,101* gift ideas
that can never be wrong**



The Bank of India Gift Cheque. The present that's always right. Because it leaves the choice to the recipient.

Beautifully designed, in auspicious denominations of *Rs. 11, Rs. 25, Rs. 51, Rs. 101.

Bank of India Gift Cheques are available at its branches in all cities and towns and are encashable at any of its branches in India.



Bank of India
(A Government of India Undertaking)

Gift Cheque

The perfect gift. Every time.

Concept-BOI-7801

WITH BEST COMPLIMENTS

From

**P. R. PATELL & CO.
PRIVATE LIMITED**

Industrial Security Consultants

Union Co-op. Ins. Society Bldg.
23, Phirozshah Mehta Road,
Bombay 400 001.
Telephone: 258193/253957

The Parsi Punchayet Case

Petit vs Jeejeebhoy XVI

Triumph of Caste

THE JUDGEMENT SO FAR

In 1903 R.D. Tata married according to Parsi rites, a French lady, after having her navjote performed. Tata claimed his wife "had become a Parsi professing the Zoroastrian faith and consequently she was entitled to participate in all the charitable and religious Funds and Institutions of the Parsis including the right to enter fire temples and have her body consigned to the Towers of Silence.

Thus the scene was set for the historic court case of Petit vs Jeejeebhoy, also known as "The Parsi Punchayet Case."

The question before the two judges of the Bombay High Court, Justice Frank C.O. Beaman and Justice Dinshaw Dhanijbhoy Daver, was whether a person born in another faith but converted to Zoroastrianism was entitled to the benefits of certain community trusts.

The Plaintiffs (Sir Dinshaw Maneckji Petit; Tata and others) contended Zoroastrianism enjoins and practises conversion and that converts are entitled to all the benefits provided. The defendants (Sir Jamsetji Jeejeebhoy and others) while admitting that Zoroastrianism permits conversion state that "ever since their (Parsis) advent into India (they) have not admitted a Juddin (person belonging to another religion) into their fold. They admit, however, that children born of a Zoroastrian father by an alien mother have been admitted into their fold by the performance of the Navjote ceremony.

Daver, in his part of the judgement discredited the evidence, past and present, of conversion in India.

In the last issue, Beaman came to the conclusion that faced with the possibility of permitting all or no converts, the founders of the Trusts would undoubtedly have denied conversion on any terms.

This is the last instalment of the case.

When, 150 years ago, leading members of the Indian Zoroastrians talked about dedicating Temples and Towers to the Zoroastrian Community, or for the benefit of all the Holy Mazdiasni faith, we must reflect how those ideas presented themselves to the speakers. For many hundreds of years the Zoroastrian Community in India had meant one thing—and one thing only to them—their own select people. And the Holy Mazdiasni faith, as far as they knew, was professed by that select body and by them alone. The religion—originally the principal, if not the only social and tribal bond—had long since been converted also into a distinctive caste badge. Being a member of the good religion, it was doubtless at that time synonymous with being a member of what we may now, I think, fairly call the Parsi caste.

The subject of conversion was unquestionably, as a theoretical dogma, recurrently in the air, but was growing constantly to be more and more imperatively conditioned by purely caste considerations. As I have said, I think it likely that had these Founders of the Trusts been asked whether they were prepared to accept Converts, they would have replied that they would not object to duly-accredited and approved Converts. And what they would have had in mind was a regular Convocation of Elders on each case as it arose, to decide whether the person proposed was eligible and desirable, much as members are admitted into an exclusive club. Had they been further told that this would be impossible, that they must choose between accepting any Convert or one—that accepting any meant accepting all Converts indiscriminately; and had it been further pointed out to them that the probabilities were immensely in favour of hundreds of the most undesirable people, for every single desirable person, offering themselves for conversion; looking to the constitution of the

society, its attitude towards Dubras, its attitude towards the surrounding inferior Hindu castes, I cannot doubt for a moment that they would have unhesitatingly said that, whatever might be the abstract religious dogma, they meant *their* benefactions for their own people, the members of the Indian Zoroastrian Community, that is to say, those who, as in the case of every other close caste, were born into it.

It is difficult for any Englishman—probably impossible for any English Churchman who has not been in years in close intimate contact with Orientals of all religions and castes—to put himself into the place of men situated as the Founders of these Trusts were situated. We must find it hard to realize or even faintly appreciate the sense of repulsion which orthodox Zoroastrians would feel at the bare idea of their places of communal worship, much worse their sacred Towers of Silence, being invaded by persons whose very proximity in the streets, or on the thresholds of private

Being a member of the good religion was synonymous with being a member of the Parsi caste.

dwelling, had for generations been regarded as a contamination. No English Christian would think of regarding a place of worship desecrated, because a genuine believer happened to have come from a base trade; still less would he deny to such a one rites of Christian burial in a Christian cemetery.

But in the Zoroastrian Community, the conditions are widely different. There, while the religion and its ritual purity are still the mainspring of the communal life, they are so intimately bound up with the exclusiveness and the purity

S.F. ENGINEER

BUILDERS & REALTORS

Try us...

We try harder

**Ask for Details for our
BANGALORE PROJECTS**

Noshirwan Mansion, 3rd floor, Henry Road, Colaba,
Bombay 400 039.

Telephones: 241475 - 241491

Prophets immortalise our souls

We immortalise
a flower's soul—its fragrance

because
We are Perfumers.

Industrial Perfumes Limited,

Hay Bunder Road, Tank Road P.O., Sewri,
Bombay 400 033.

Tele: 370161, 370162, 377729

**Makers of
Perfumery Compounds, Aroma Chemicals,
Oleoresins, Isolates etc.**

of the tribe or caste, that they have become practically identical; and there is only this difference, that a modern orthodox Parsi would shrink with infinitely greater loathing and horror from admitting to his Temples and Towers a person whose presence was a social contamination, than he would from admitting him to his table and the freedom of his family circle. No respectable Parsi would dream of eating with, say, a

No English Christian would think of regarding a place of worship desecrated, because a genuine believer happened to have come from a base trade.

Bhungi. It would seem to him utterly impossible to do so; it would defile him in what is really an essential caste sentiment. But that defilement would be infinitely worse—more irreparable and far-reaching—if it touched the sacred sources of the whole communal and

caste existence—the ancient places of pure religious worship.

Now, if we were to hold upon the strength of scattered phrases, irrespective of the conditions of the Community, leading members of which used them that the original Zoroastrian religion enjoined the making of Converts, and therefore since these endowments were dedicated to the use of all of the pure and good faith, therefore they were open to all Converts indiscriminately, we should undoubtedly profoundly shock the sentiments of the whole community. There might be a constant stream of the lowest and most despised persons pouring into it, and in the estimation of all good Zoroastrians polluting the Temples and Towers. We should be inviting the immediate disruption of the whole ecclesiastical establishment. Genuine Zoroastrians would feel that the venerated seats of their ancient religion were desecrated past redemption and no longer fit to be used by those of the old faith.

Their position in this matter seems to me quite simple, and, in view of the considerations I have been discussing, quite intelligible. They say, we do not object to proselytizing fanatics—if there

be any such among us—making converts to Zoroastrianism. But if they do, they must provide separate Temples and Towers for their use. These are our Temples and our Towers. Never since their foundation have they been desecrated by the admission, to our knowledge, of a single person who was not one of us—that is, of our caste, born into it, and brought up in it. And it has grown to be an integral part of our religious and social

A modern orthodox Parsi would shrink with loathing and horror from admitting to his Temples and Towers a person whose presence was a social contamination.

organization that these Temples and Towers shall for ever remain consecrated exclusively to the religious and ritual uses of such persons, and such persons only. Destroy that belief, and you sever all the bonds of our caste cohesion: we must cease to be what we

A Very happy Jamshedi Navroz to our Parsi Patrons

1. U.S.A. 18 DAYS

New York, Niagara Falls, Los Angeles, San Francisco, Yosemite National Park, Las Vegas, Miami, Orlando, Washington, Chicago.

2. EUROPE/ U.K. 22 DAYS

London, Amsterdam, Frankfurt, Black Forest, Lucerne/ Zurich, Innsbruck, Salzburg, Vienna, Venice, Rome, Florence, Pisa, Nice, Lyon, Paris.

3. EUROPE/ U.K./ U.S.A. 30 DAYS

London, Amsterdam, Frankfurt, Black Forest, Lucerne/ Zurich, Paris, New York, Washington, Orlando, Miami, Los Angeles, San Francisco, Las Vegas, Chicago.

4. U.S.A. GRAND CARIBBEAN CRUISE 22 DAYS

San Francisco, Los Angeles, Las Vegas, Grand Canyon, Miami, St. Thomas, Nassau, Out Island.

5. FAR EAST HORIZONS 14 DAYS

Bangkok, Hongkong, Including Ocean Park, Manila, Singapore, Including Sentosa Island.

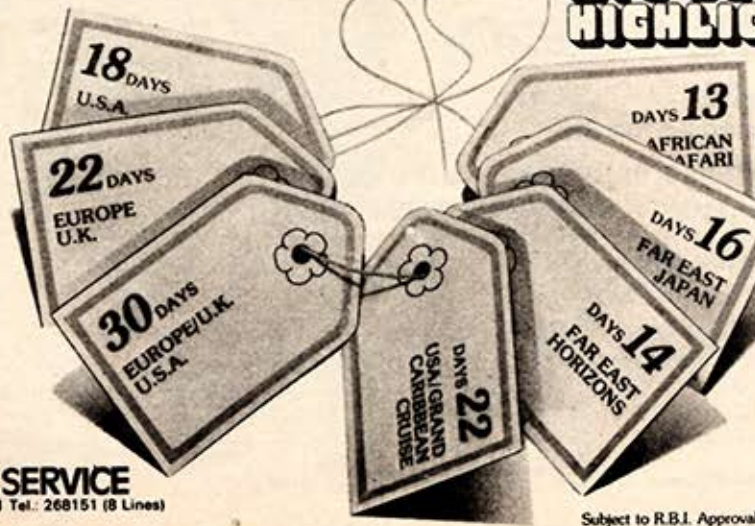
6. FAR EAST/ JAPAN 16 DAYS

Hongkong, Tokyo, Kamakura, Hakone, Atami, Kyoto, Nara, Osaka, Bangkok, Singapore.

7. AFRICAN SAFARI 13 DAYS

Nairobi, Masai Mara, Mt. Kenya, Mt. Lodge Tree, Samburu Game Reserve, Amboseli National Park, Tsavo West, Taita Hills.

ATS HOLIDAY HIGHLIGHTS



**Pick Any One
It Will Be
A Glorious
Experience**

Departures:
May Thru' To Oct 83

For Details Please Contact



ASIATIC TRAVEL SERVICE

12, Murzban Road, Bombay 400 001 Tel.: 268151 (8 Lines)
Telex: 011-3151 AIRA

Subject to R.B.I. Approval

APM-ATS-83

With Best Compliments
**Painting Contractors
of Repute for
Projects, Buildings and
Industries and
Decorative Painting**

DECOR-PAINTS

C-8, Poonam Apartment, Shivsagar Estate
Dr. Annie Besant Road, Worli, Bombay-400 018.
Tel. Office: 371690, 376176
Res: 366052

NEW



D 250-CLASSIC

**The kind of mobike
you've always wanted to ride**

Feature to feature, a superior motorcycle:

- Heavy Duty Frame: sturdy, safe and durable
- Improved Gear Box: longer life and greater ease
- Redesigned Air-Intake System: keener acceleration and pick-up
- Locking Device: better safety for tools and battery

The rigorous R&D efforts at Ideal Jawa find expression in this latest model—Yezdi D 250-Classic, which by all standards is one of the finest motorcycles in India today. Rugged and powerful...Yezdi D 250-Classic is designed to be a winner both in looks and performance.



D 250-Classic—A better two-wheeler all over

Manufacturers: IDEAL JAWA (INDIA) PVT. LTD., Mysore 570 02 0



**Sales
and
Service
Centres
all over
India.**

have so long prided ourselves on being—a chosen and peculiar people.

That is what, in effect, we have been told over and over again in the progress of this case; and it does, I believe, fairly represent what the Founders of these benefactions really felt, and would have unqualifiedly expressed, had they been called upon categorically to do so. They did not guard against the present peril, because it never occurred to them. This, shortly, is the ground upon which I have come to the conclusion that, while the Zoroastrian religion certainly did originally recommend making Converts, it was not the intention of the Founders of these Trusts to throw open indiscriminately to any one and every Convert. And for the purposes of this case, that is tantamount to holding that they did not intend to throw them open to any Converts.

We have heard a great deal of the usages and tenets of the religion as practised at the time these Trusts were created. What I have said will, I think, suffice to show how I have considered and disposed in my own mind of that line of reasoning. I therefore concur with my learned brother in his conclusion on the second, as well as upon the first, part of the case.

I entirely agree with the order which

my learned brother proposes to make for costs, particularly that the Plaintiffs should, under the circumstances of the case, have all their costs out of one or more of the Trust Funds.

I cannot close without expressing my deep sense of gratitude and obligation to

It was not the intention of the Founders of these Trusts to throw them open indiscriminately to any one and every Convert.

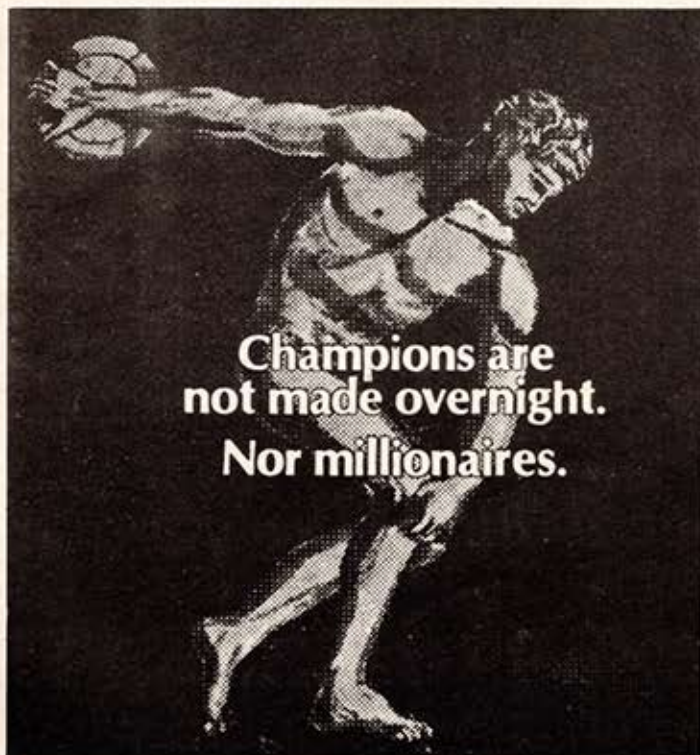
my brother Daver for the immense amount of labour he has spared me. All the drudgery of the case fell on his shoulders. I was in the relatively favourable position of an undistracted listener. He has laboured unremittingly, not only to make the record a full and true record of every detail down to the minutest that either party submitted to us, but afterwards to co-ordinate the unwieldy mass of materials thus collected, to shape every part of the case, and to bring every important point, with all the materials relating to it, before my mind, often back to my recollection. I began by saying that I regard my Judge-

ment as merely a supplement to his. I end by repeating it. In the constant, often long and arduous, discussions we have held orally and in writing over points upon which we doubted whether we agreed, my brother Daver has shown the most consistent and conspicuous courtesy, patience, and open-mindedness. And it is a source of the deepest gratification to me that, after all, I have found myself able to agree with him on every main point. No one who was not associated with him can fully appreciate his unwearied patience and serenity, sustained throughout a great trial which must have imposed upon him—himself a leading member of the Community whose interests were so vitally at stake—an almost unprecedented strain and responsibility. My acknowledgements, too, like his, are due to the eminent Counsel, who with so much industry, brilliantly presented the opposing cases, as ably, as thoroughly, and as worthily as the great occasion demanded.

Concluded

Erratum

In the last paragraph of the introduction to the serial "The Parsi Punchayet Case" (*Parsiana*, January 1983) Justice Beaman was inadvertently referred to as Justice Daver. The error is regretted.



**Champions are
not made overnight.
Nor millionaires.**

Behind every champion are
months and years of
sweat and toil.
And behind every millionaire
are months and years
of savings and investment.



**Central Bank
of India**

(A Government of India Undertaking)
Build a better life around us

The Wit and Wisdom of Piloo Mody

R M Lala



Almost 50 years ago a skinny little boy charging up the steps of Cathedral High School came upon a virtual wall of a fellow student. "Get out of my way," said the fat boy. The thin one gauged his chances and slunk away. The fat boy was Piloo Mody. The thin one, Zulfikar Ali Bhutto. In the years to come the relations between India and Pakistan had its ups and downs, but the friendship between Piloo and Bhutto endured. In fact Piloo once told me that Pakistan had prepared a highly leftist five or six year Plan which he challenged Bhutto about. Bhutto reacted sharply, but the following day called his planning chief and reversed his earlier ideas. "I can influence other countries more readily than I can do my own," he bemoaned.

Architect, editor, parliamentarian, humourist, Piloo Mody will above all be remembered by those who knew him, as a friend. He brought into the dog-eat-dog world of Indian politics a quality of friendship that transcended political differences. When he died in his sleep at the age of 57, his political opponent, Finance Minister Pranab Mukerjee recalled how Piloo would advise him and at times even snub him. Piloo and Pranab Mukerjee had spent time together only the previous evening. Mukerjee lamented, "Life will go on,

but without Piloo life for me, at least, will not be the same."

Piloo was not only a good friend but a hearty host. He invited me to breakfast one day and though he was abstemious that day, I was served a two or three course breakfast including eggs on bananas, a Parsi delicacy. The only difference was that Piloo expected me to eat all the three eggs!

Most visitors will remember him sitting in his booklined study on a spacious chair with his feet perched on a stool. He looked like a Maharajah. From that study wit and wisdom radiated. His humour was never malicious and he had the ability to laugh at himself. He was neither proud nor unduly humble. Soon after the Janata victory (he was the only Janata leader to lose the election) he told me: "Not JP but I am the founder of the Janata Party." He recalled his efforts at finding a democratic alternative to Mrs. Gandhi's party and how on his verandah *prima donnas* of the opposition like Charan Singh were brought to work together. His humour and persuasive talents kept them together when one or the other threatened to walk out.

When the Janata government came to office, Piloo would have dearly loved to be the foreign minister, but it was not to be. Perhaps his absence from the Cabinet deprived the Janata of the cement that could have held it together. Maybe nothing could have, but Piloo's presence and humour may have made a little difference.

In 1978 he was elevated to the Rajya Sabha. After the 1980 debacle of the Janata at the polls, Piloo continued his political activities. He kept in touch with hundreds of people. His files and secretariat were well organised. Scores called on him.

Last March he told me he was planning to start a new party excluding all the "old rascals" already in politics. He wanted people from outside to come in. It was an uphill task.

If Piloo could do all he did in 15 years of political life, it was because in his American wife Vina, he had an understanding companion. She not only organised his home, but looked after his architectural interests. At Banaskantha Vina helped Piloo to raise money for schools and institutions in his constituency. Piloo felt sad that the caste-equation ruled out his standing in future from there.

He took life as it came. In the years 1967 to 1975 he used to send little notes to the Prime Minister addressing her as I G and signing himself as P M. When the Emergency came Piloo was arrested. He was grateful that as the other cells were occupied, in deference to his spaciousness, they landed him in the jail library. He used this time to read, especially books on the Parsis—a subject about which he had known little.

"I can influence other countries more readily than I can do my own."

Piloo was an integrated individual with no pretences. He was as at home relishing a meal at the Rendezvous as squatting with a Gujarati villager in his hut. And I think he was far more of a socialist than those who flaunt the label.

After the 1971 elections I had a date with him at 4 p.m. in his Brabourne Stadium office. When I entered his office I found every desk deserted. Not a soul in sight. I went back to look at the board lest I had come to the wrong place. Confirming it was Mody and Colgan, I knocked and pushed ajar the door of a cabin. There was Piloo immersed in a game of cards with his entire staff, including peons, and they were all playing for small stakes. I stood speechless. He cleared the room.

That afternoon I realised the depth of his love and concern for the country. He was close to tears as he spoke and I saw the face of another Piloo which was usually well-camouflaged with his wit, repartee and occasional buffoonery. The latter endeared him to our people but it perhaps prevented them from recognising Piloo's intense concern for the good of the country.

A few months before he died, Piloo lost his mother, a most dignified lady. He wrote me: "There is so much to be learnt from her life and her death that all of us will be busy for many, many years to come." Piloo was not to be spared those many, many years. Unexpectedly, he has gone to join her. In life Piloo enriched our public life with his humour and humanity. In death, we are all the poorer without Piloo.

Reprinted with permission from *The Sunday Observer*, February 6, 1983.

You can count on fingers the different brands of certified* Fire-resisting Record Cabinets available to you.

FIREBRAND from Steelage is one. The only one.

The test of fire at the Central Building Research Institute, Roorkee shows what stuff fire-resisting security equipments are made of. The ultimate test that's often more severe than real-life situation.

But then, not every fire-resisting cabinet is built like the FIREBRAND from Steelage.

Here's how the FIREBRAND graduated from Roorkee. The FIREBRAND was loaded with paper documents, files, etc., placed in a furnace and subjected to a time-temperature curve according to ISO R 834.

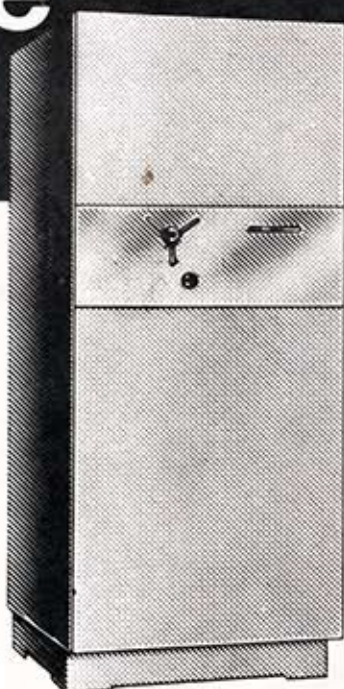
After one hour, the FIREBRAND was removed and immediately dropped on a brick rubble bed from a height.

The FIREBRAND was put back into the furnace in a reverse position i.e., upside-down and again subjected to the same time-temperature curve.

As if this was't enough, the FIREBRAND was exposed to a hell fire temperature of 1029°C at the end of two hours.

When the cabinet was cooled and opened, the papers inside were neither burnt nor charred. They were totally protected by FIREBRAND.

That's precisely how FIREBRAND from Steelage will protect your valuable documents in case of fire, in real-life situations.



*FIREBRAND is the only fire-resisting cabinet in the country to pass successfully the CBRI tests — both for fire-resistance and impact.

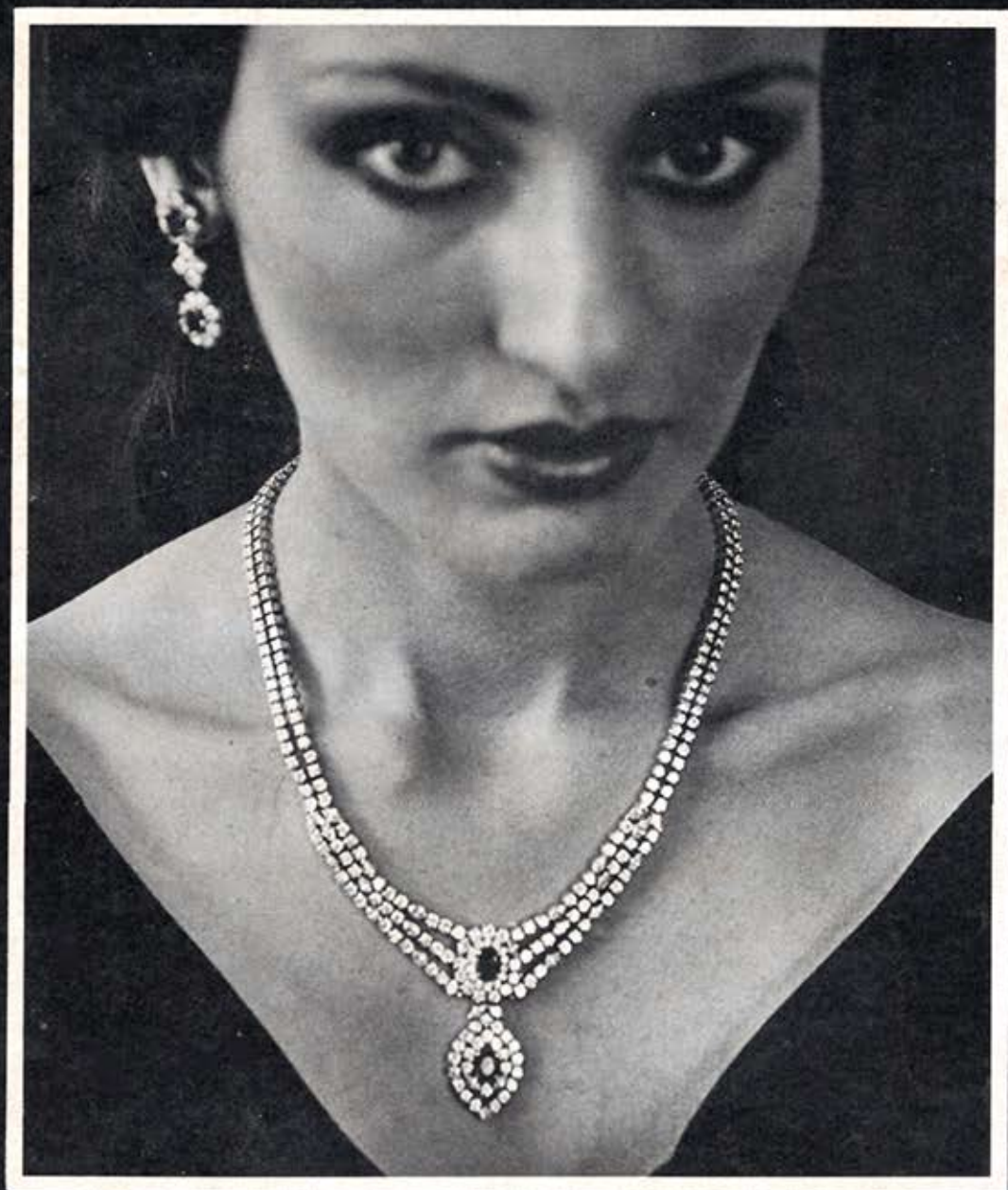


Steelage Industries Limited

Opp P.O. Mazgaon, Bombay 400 010. Phone: 392961/62, 396036/65
Telex: 011-4728
Branches: Calcutta, Madras, Delhi, Kanpur, Bangalore

FIREBRAND

The Steelage Fire Protection Cabinet.



TRIBHOVANDAS BHIMJI ZAVERI

241, ZAVERI BAZAR, BOMBAY 400 002.

TEL: 325115, 326135