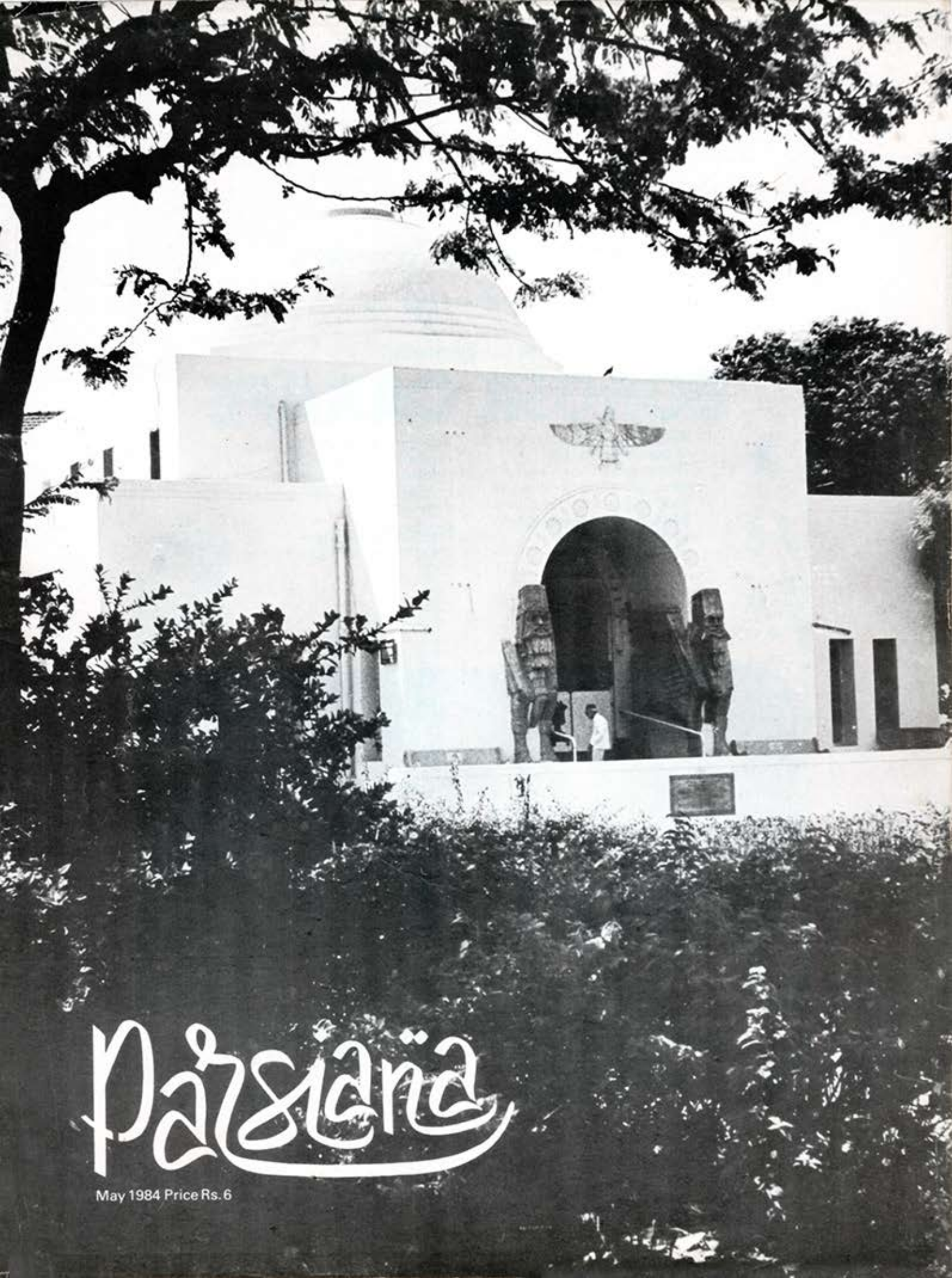




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May 1984
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In Memoriam

Mr. Fali Meherji Variava,

Director

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Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400 001. Letters are subject to editing for reasons of space and clarity.

Realign Priorities

Some time back, a few friends approached me with a request to append my signature on a petition addressed to the management of a nationalized bank seeking what, in effect, amounted to a job reservation policy for Parsis in that institution. It would have been easy to acquiesce, but on a point of principle I refused. As it happens in circumstances like these, my friends misunderstood my intentions and probably labelled me anti-community. The point I was trying to make then was, however, unmistakably clear.

My reluctance to sign the memorandum was based on two issues. First, there is no logical rationale for us to claim any privileges even in concerns floated and founded by our forefathers and, secondly, it is time we abandoned

the conventional security of bank employment and sought new and more challenging pastures to make our mark in.

To address ourselves to the first premise, we cannot escape from certain basic conclusions. Society has undergone a tremendous and rapid metamorphosis. It has become increasingly competitive, a virtual rat race where the more industrious and daring will always triumph, regardless of any advantages accruing from the accident of birth in one family or community. We can no longer extract any mileage from the achievements of our ancestors, for the world is *now* and we have to build it *anew*.

In this task we are sadly lacking. Gone is the daring entrepreneurship, the reputation for honesty and hard work. Replacing it is unimaginative and disinterested plodding in government-guaranteed, nine-to-five monotony. Absent is the will to take risks, to map out new territory, the thirst for knowledge not necessarily academic. In its place is listlessness, a sad detachment from the task at hand, reducing it to just a means of sustenance.

We occupy a special niche in the annals of modern Indian history for the precise reason that we have given without asking for any recompense. A Member of Parliament, while arguing with me against the policy of reservation of seats for minorities including Muslims, pointed out the instance of the Parsis who had never asked for any favours or special representation. Whilst his analogy between us and the Muslims was undoubtedly faulty, it is a matter of pride that this is the general impression which Indians have of us. In view of this, would it not be a travesty of all our values to ask for something which we cannot attain with our own intellectual capacity?

Quite recently, a casual acquaintance, a Parsi, asked me where I was employed. When I told him I was a journalist, he peered at me as if I were a first-rate fool and in a conspiratorial tone, as if revealing one of the original commandments, told me to drop what I was doing and apply for a post in a bank. Even though I violently disagree with the concept that journalists are knights in shining armour, I was so stupefied that I could not reply.

This anger was slowly replaced by understanding and pity. It was just a measure of the depths we have sunk to. Instead of being fascinated by a profession which at its mildest can be termed challenging, this man here was asking me to don the cloak of security and all the frustration and ennui which are part of its make-up. No doubt his intentions were good, but his perception was poor, to say the least.

The writing on the wall, then, is crystal clear. No doubt we have the scholars and the professionals who continue to make their presence felt, but in each case it is their cosmopolitan trend of thinking and behaving that determines their success. The others are doomed to drudgery and the consequent dessication of the spirit and mind.

To any such problem, the inevitable question is, what is the solution? It would be glib to say we should work hard, study more, *ad nauseum*. What is needed is a change of attitude and a realignment of priorities. We have to accept that difficult times are ahead, not only for us but for all mankind, and that we have to mould our aspirations to the exigencies of these harsh times.

It is no use spewing out a cadre of clerks. Maybe we will have to lay more stress on vocational education, maybe we should provide more incentives and avenues for higher, more specialized academics. This is surely a matter which needs serious study.

However, it lies on us individually to effect the basic change in our mental structure. Dissatisfaction is the key to improvement. As long as we endeavour to better ourselves, as long as we continue in the pursuit of excellence, we shall be able to survive with our heads held high. This revolution can only come from within us.

MANECK DAVER

Medicare in the Suburbs?

The community is proud of the valuable services rendered by the Parsi General Hospital. I regret to state that suburban Parsis, however, are starved of medical aid. They cannot take advantage of this benevolent institute for the following reasons:

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emergency like a heart attack or the birth of a baby, which require prompt medical attention. Poor and middle class folk cannot afford the heavy transport charges. And the use of public transport entails long delays especially during the morning and evening peak hours. In the circumstances one cannot reach the hospital in time for the visiting hours. Also, a relative cannot look after his/her home or go to work as well as attend the patient, when three to four hours are wasted in the journey alone.

More than one third of the bulk of Bombay Parsis reside in the suburbs and as such one hospital cannot serve the 65,000 Parsis of Bombay. Besides, Parsis living in the city have the advantage of the clinic at Tardeo also. *

I have repeatedly drawn attention to this important issue but unfortunately there has been no response. At present the suburban Parsis have to check into private hospitals which are not only costly, but where admission is very difficult.

BAHADUR M BHARUCHA

'Revere, not worship'

Dara Cama states in his letter 'Revere not worship' (*Parsiana*, December 1983) that no particular method for the disposal of the dead is to be found in our religious books, and that chapters three, five, six and seven of the *Vendidad* openly decry *dokhmenashini*. By these statements, Cama seeks to justify consigning the dead body to the fire instead of the traditional method of exposing it to the rays of the sun.

In both the Avesta and Pahlavi *Vendidad*, the word *dakhma* is used in several contexts. The term is applied to tombs and graves (*Vendidad* 3.9) and to elevated open spaces where dead bodies were exposed to sunlight and carnivorous creatures (*Vendidad* 8.1). It is also used in a general sense signifying any sort of structure (see A V Williams Jackson, *Persia, Past & Present*). The word *dakhma* has been used to mean the womb of a woman who has given birth to a stillborn child (*Vendidad* 5.45). Only where the term *dakhma* has been used in the sense of grave or tomb has it been decried in the *Vendidad* (3.9).

The method of disposal of the dead as followed by Zoroastrians is correctly termed *hvarē darsēya* (Pahlavi: *xvarset nigirishni* — 'exposure to the rays of

the sun') in the *Vendidad*. This method has been explicitly recommended in the very chapters that Cama has mentioned above. The excellence of this system has been extolled by non-Zoroastrians as well over the centuries (see *Enlightened non-Zoroastrians on Mazdayasnism, the excellent religion*, compiled and translated by J J Motivala and B N Sahiar).

In Zoroastrian scriptures, fire is called 'the Son of Ahura Mazda' and, as such, consigning a dead body or for that matter any 'rubbish' to the flames is most grievously sinful. In the *Atash Nyaish*, the devotee prays that the fire be provided with 'proper fuel,' 'proper incense,' 'proper nourishment' and 'proper up-keep.'

The fire in turn blesses him who brings to it 'fuel, dry, exposed to the light, purified in accordance with the ritual of righteousness' (see M N Dhalla *The Nyaishes or Zoroastrian Litanies*). The Pahlavi *Yasna* (36.3) implicitly states that both invisible and physical impurities should be kept back from fire. And, according to the Persian *Rivayats*, the pollution caused by a dead body is the worst sort of pollution there is.

ARNAVAZ CHUBB

Disposal of the Dead

We have been told by learned scholars of our religion that after the *suchkar* and *geh-sarnu* ceremonies have been performed on the dead body, no one may touch it, not even the nearest relatives.

This rule, however, does not take into account the fact that in up-country places, it is the relatives and volunteers who carry the dead body and enter the *dokhma*. And in Jamshedpur, for example, Parsis and non-Parsis pay homage simultaneously to the departed soul after the *geh-sarnu* ceremony.

The *Vendidad* is often quoted as the authority for our ancient rules and customs. But as Dr Dhalla has pointed out, Zarathushtra did not write the *Vendidad*, which includes practices prevalent prior to his age, and traditions which are unsuited to the changing times and circumstances.

As it is said in the Gathas, we should "Let reason mould and control our thinking."

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Self-extinction ?

Too much fuss is being made by a microscopic number of so-called orthodox Parsis in the name of religion. Instead of moving with the times, they insist on following old customs, rituals and traditions, some of which we adopted from the Hindus.

There was much shouting last year over the navjote ceremony of Joseph Peterson. I do not say that we should encourage every Tom, Dick and Harry to embrace Zoroastrianism, but there is nothing wrong if some learned non-Parsis desire to adopt the faith. Of course, we must have some check to see that only persons of good status and good blood are accepted into the Zoroastrian fold. If any youngsters desire to marry spouses of other faiths, we must invite the candidate for a meeting to find out the cause as to why he/she wishes to adopt the Zoroastrian religion. Only after our learned priests are satisfied that the converts will not betray the Zoroastrian faith should their navjote and marriage ceremony be performed.

From my occasional contacts with learned priests, I have come to the con-

clusion that they, too, desire appropriate changes in our customs and rituals, but they dare not utter a word as they are afraid of relentless attacks by the ultra-orthodox. Unless they are bold enough to enforce improvements, our virtual extinction is certain. It is high time that thinking Parsis came forward boldly to initiate changes. If the small number of orthodox Parsis refuse to fall in line, let them go their own way.

R N RUSTOMJI

Conversion

A lot has been written and discussed about the Peterson navjote in the USA. The two Parsi ervards who performed the initiation have been condemned for their hasty action. But if the Parsis on the new continent are brainwashed and supported by the rich Zoroastrians there, do not the rich Parsi sethias of Bombay and Gujarat do what they want and manoeuvre the poor mobeds and the yes-men of the anjumans and punchayats by the power of their wealth? They can get foreign, non-Zoroastrian brides, perform navjotes of offspring of mixed marriages

and, in a few cases, of adopted children as well! Yet how many dasturs or punchayat pundits open their mouths in protest?

The conversion into Zoroastrianism of an adult alien may be considered too big a step at the present when the emotional and negative reactions from Indian Parsis are on the rise, when they themselves are confused. But surely the acceptance of children of mixed marriages could be cautiously considered? When the navjotes of a Parsi father and non-Parsi mother's children may be performed, why not the navjote of a child born to a Zoroastrian mother and an alien father?

Today some mobeds hesitate to perform jashans if non-Zoroastrians are present. We are told that our prayers and rituals are adversely affected and the invoked blessings are nullified due to the presence of *durvands*. If this is true, most of the navjotes and weddings in Bombay are null and void due to the aura of the ever-present ganga, ayah, rama, cook, driver, etc. And what of the presence of non-Zoroastrian relatives, friends? On the other hand jashans that have been performed in India and abroad have been

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attended by non-Zoroastrian staff or friends who seem to be more respectful and silently attentive during the rituals, than many Parsi guests who are improperly attired, noisy, disrespectfully arriving after the ceremonies are over only to eat, drink and be merry.

Why are our religious and social laws so variable from agiary to agiary, city to city? Is the navjote of Peterson the first of its kind? Have there not been many such conversions conducted by respected priests in India and abroad?

If the Parsis in India choose to shut the doors of fire temples, trusts and charities to the Zoroastrians outside India, other doors and temples elsewhere are bound to open. After all, God did not send one prophet only for all mankind.

Zoroastrians can and should accept non-Parsi spouses and their offspring, who are destined to get involved with us by marriage and wish to follow our universal religion. Initiation of innocent children, born of a Zoroastrian parent and non-Zoroastrian spouse, having no knowledge of, or following any other religion, into our Mazdayasni fold, is not conversion.

Zarathushtra wanted his divine

knowledge to be availed of by all humanity. The idea of tribal gods to be worshipped only by a chosen few, was wholly anathema to him. Each *Nyaesh* and *Yasht* ends with the words: "May the knowledge extend and the fame of the excellent Mazdayasni daena ever increase in the world and over all its peoples."

PHIROZ N DASTOOR
Brossard, Canada

Defiance or God's Will?

The storm created over Peterson's navjote highlights the unwillingness of the Zoroastrians to adapt to modern thought, and the urgent need to save the religion of Zarathushtra from extinction.

Like all other religious adherents, we also believe in the one God. While our religious scholars argue that conversion and renunciation of one's religion of birth is an act of defiance against the will of God, we witness that conversion is considered by other religions as His will. Something must be wrong somewhere. Either God has chosen a religious discrimination pol-

icy towards our religion, or some Zoroastrian fanatics do not want to accept the truth.

M MOBARAKE
Tehran, Iran

Priestly Woes

The punthaki of an agiary has to serve the Atash Badshah for 24 hours, 365 days of the year. He takes no holidays, not even Sundays, till the day he retires. Early retirement is not possible on the small income received during his years of service. Certainly he is not in a position to support his family after retirement.

The number of mobeds is dwindling because of the pittance offered to them for their hard duties. The priesthood is now regarded as any other commercial job - for which the mobeds are not to blame, but the members of our community who have lost faith in our religion and give little respect to their priests. Despite this there are a few mobeds who devote their lives to the Atash Badshah without any hope of monetary recompense.

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Events and Personalities

Drug Menace

The menace of drug addiction "is becoming more and more prevalent in all societies but for a small community like ours, it poses a grave threat," stated Bombay Parsi Punchayet chairman Dr Aspi Golwalla while addressing a large gathering at Cusrow Baug on the occasion of the colony's golden jubilee celebrations.

"I would urge you all to be aware of this and whenever you can, help in rehabilitating the unfortunate victims and in turn also relieve the parents of their misery and suffering.

"Because tolerance to heroin and other dangerous drugs develops along with physical and psychological dependence, the user requires increasingly larger amounts to achieve the desired effect. Once in the grip of compelling need, the addict's life is dominated by the habit, which in addition to all its physical risks inevitably leads him to some aspects of crime."

The First Tango

Among all the new soft drinks introduced recently, one feels Tango deserves a special mention. Not that one has tried it and admired it and would like to recommend it to the general public. In fact, in three shops that one inquired, it was not available.

One would like to mention it because it is a Duke's product, which means it is history. Like Baliwalla's spectacles are history or the Parsi Dairy's *sutarfeni* is history or Motilal's *masalas* are history or Laffan's and Dias' suits were history or good scotch is history.

Duke's was started in 1893, one understands by the great-grandfather of the present Pundole. Which means that, like anything else started almost a century ago, it jealously guards its

reputation, standards, and resists innovations, new products. A perfectly understandable sentiment.

Hence, over the years it has stuck to ginger and raspberry and pineapple and lemonade, what are generally referred to as Parsi wedding drinks, and, of course, there is soda, Duke's soda ("don't say soda, say Duke's soda"). Some people claim that even a bad whisky does not taste so bad in Duke's soda, which may or may not be quite correct.

Among the other products, raspberry is a happy drink. Oldtimers would remember it, drunk on birthdays, weddings, a fizzing red drink, the colour of raspberry, leaving behind a pink moustache on children's lips.

Ginger, a digestive, is a much stronger drink, good to keep warm on a cold night.

There was also pick-me-up, an orange-flavoured aerated water, though one does not remember the manufacturers. If they were not Duke's then they must have been Rogers, that other old and respected establishment.

It took Duke's a long time to step into the modern, competitive world. And it finally did so with Mangola, which one would certify as a good and rich drink, but not a drink with an image. And now there is Tango, capturing the tang of the orange orchards of Amravati and Nagpur.

It is like history moving on.

There is also a story of why Duke's is called Duke's. It seems one of the early Pundoles was a good cricketer and had once toured England with an Indian team. There he had played with cricket balls manufactured by a company called Duke's. So, when he returned to India, he named his company Duke's.

If there is another version of the origin of the name, one would like to know.

Reprinted from Mid-Day, April 20, 1984.

International Gynaecologists' Chief

Dr (Ms) Nargesh D Motashaw, noted Bombay gynaecologist, was elected the first president of the newly formed International Federation of Gynaecological Endoscopists on February 12, in Bombay. The decision to form the federation was taken at a meeting of



Motashaw: also teaching the Chinese.

officials of various gynaecological endoscopy organizations from all over the world who were attending the Second Asian Congress on gynaecological endoscopy.

President of the Indian Association of Gynaecological Endoscopists, Motashaw has made notable contribution to gynaecological endoscopy. She is a consultant obstetrician and gynaecologist at the B D Petit Parsee General Hospital, Masina Hospital, Bhabha Atomic Research Centre, Tata Institute of Fundamental Research, Breach Candy Hospital and Jaslok Hospital.

In the field of teaching, Motashaw

is currently Professor Emeritus of Obstetrics and Gynaecology at the K E M Hospital and Seth G S Medical College at Bombay. She has to her credit over 75 publications in national and international journals and has also contributed chapters in undergraduate and postgraduate text books.

Among the awards that Motashaw has received is a 'Medal of Honour' from the University of Kiel, West Germany, for outstanding work done in endoscopy. For her contribution in the field of sterility and fertility she received the 'Pfannenstiel Medal of Honour' from the Christian Albrecht University, West Germany, and in 1984 an award of the Silver Jubilee Congress from the German Society of Fertility and Sterility.

Presenting papers and delivering lectures in India and abroad, Motashaw was sponsored by international agencies to attend meetings in Tunis, Seoul, Berlin, Mexico and Chicago. She was invited by the University of Leiden to lecture at the Boerhaave Course on female sterilization in 1981. On her second visit to China in 1983, Motashaw was invited by the Chinese Government to teach and operate in five cities.

Associated with several professional bodies, Motashaw is the president of the International Endoscopy Society. As an International Adviser she is serving the American Association of Gynaecological Laparoscopists and the Johns Hopkins Program for International Education in Gynaecology and Obstetrics.

Gagrat's Golden

The completion of half a century in one's chosen endeavour is always a moment of deep satisfaction and pride in self-achievement. For Rustomji Gagrat, the occasion must have meant a lot more, for in this period he has made the name Gagrat synonymous with law in this country.

Today, the solicitor's firm's growth cannot be just measured by the number of associates, partners and employees it has on its roster, or its widening of operations being the first one to open a branch in New Delhi and an associate company, Gagrat and Gardi, in London. Rather, it is the impressive list of issues fought and won, cases which had a direct bearing on the constitution, which set favourable precedents and



Gagrat: "cases that set the precedent."

revolutionized the state of law, that is the real, more tangible achievement.

Gagrat's 50 years have been studded with legal gems. Whether it was the protest against the transfer of judges or against Government censorship, the powers of the police during the emergency or challenging preventive detention, the firm of Gagrat was involved. In fact, the first public interest litigation was initiated by Gagrat much before the term became popular.

The personality and dynamism of a person is always imprinted on the people he comes in touch with, and his work. To that effect nationalism found expression when he refused to continue working at Crawford Bayley and Co. in protest against the inferior treatment meted to Indian solicitors. His broad-mindedness was evident when he accepted the brief of Parsis who wanted to defend their right to choose either the burial ground or the dokhma as the resting place for the dead. Gagrat himself appeared, and the view of the orthodox section of the community was rejected by the court.

While Gagrat's contribution to the growth of the company has been singular, it would be amiss if the efforts of his partners and associates is not enumerated. For 40 long years, the firm availed of the dedicated services of Chandrakant Maganlal Mehta, a young solicitor who walked into the company's offices in 1938 and was a senior, respected partner till his demise in 1978. Then, there is Ms Mehra P Shroff who joined

the firm in 1941 as an article clerk, completed her solicitorship four years later, and is today one of the pillars of this establishment. J R Gagrat, the founder's son, has been responsible for the firm's expansion both in the capital and in London. The third generation also entered the firm when Rustom J Gagrat was made a partner in late 1981. Rustomji Gagrat is a very reticent person, shying away from the glare of publicity, preferring anonymity like all good solicitors. For the *Blitz*, this doyen, now 84 years old, occupies a special place. In all the trials, including the famous Chester Bowles forgery case, that Gagrat has defended the weekly publication, they have been exonerated. In only the Thackersey case where they did not have the benefit of his counsel, did they pay record damages.

At an age when all retire with great-grandchildren on their laps, Rustomji Gagrat is still the most active partner of the firm he founded.

Reprinted from The Daily, May 7, 1984.

Who's Who?

Mr Fali Nariman, Mr N A Palkhivala, Mr J B Dadachanji, Mr K S Cooper, Mr B H Antia, Mr Aspi Chinoy, Mr R F Nariman, Mr H N Vakil.

No, not a gathering of the Parsi clan. The battery of lawyers appearing in the Bombay high court for Escorts and Mr Harparshad Nanda.

Reprinted from Sunday Mid-Day, March 3, 1984.

Zubin's India Conduct

The New York Philharmonic under its famous music director, Zubin Mehta, will visit India in the course of its eight-country Asian tour beginning in August this year.

The orchestra is to give three concerts in Bombay and one each in Delhi and Calcutta between September 12 and 18.

Mehta told a press conference at which the plans for the tour of New York Philharmonic were announced: "I cannot tell you how excited I am about conducting the orchestra in India and especially in Bombay, where I was born and raised."

The concerts in India are being arranged in cooperation with the Indian Council for Cultural Relations.

Mehta said the prime minister, Ms Gandhi's close associate, Ms Pupil



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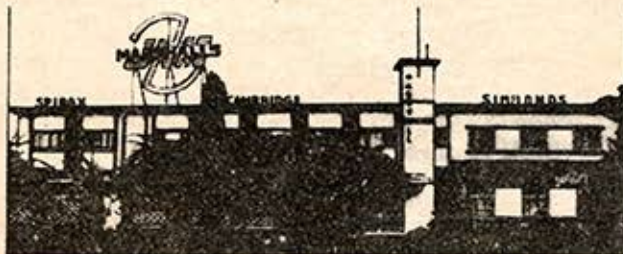
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Mehta: "Eighty percent of the Parsis are relatives!" (photo courtesy Mid-Day.)

Jayakar, had asked him why he was giving three concerts in Bombay and only one in Delhi.

"She immediately understood me when I told her the first two concerts will be for my relatives," Mehta added amidst laughter.

"I belong to a small minority called Parsis in India and each time I go there about 80 per cent happen to be relatives. That is exactly what will happen."

The tour is being assisted by a grant from Citibank whose executive vice president, Charles E Long said: "Asia is a very important place for us. We have strong and long standing ties with this part of the world, and helping a famous orchestra play beautiful music in places that we care about is one of those rare occasions where everybody wins—the orchestra, the bank and most of all the audience."

Reprinted from Mid-Day, February 8, 1984.

Victory Stall Defeated?

Victory Stall, one of Bombay's most famous eating houses for homemade food, closed down on Thursday, April 26 which was the *dhansak* day.

Started in 1962, a pleasantly-modest bamboo structure right on the Apollo pier, and facing the sea and the round-the-harbour sailboats, the proceeds of the Victory Stall for the last 22 years have gone to assist war widows and their children.

Apart from this laudable purpose, as

most Bombayites know, the food and the atmosphere have been excellent. The early years, right down to 1977, were the best. Especially on Thursdays, the *dhansak* days when you went early by 1 p.m. to get yourself a table among all the familiar faces.

You ordered a chilled beer or an equally cool coconut-water from the vendor at the gate. Then you ordered the *dhansak*, which came in tiffin-carriers, straight from the kitchens of Parsi ladies. Lady Jerbai Mody, Ms Gool Shavaksha, all Time and Talents ladies, would take turns each day to supervise and serve you.

Other days had other specialities: chicken-in-basket, which actually came in a basket, *khichri-patia*, rice-and-curry, *sali-kheema*. First from the homes, but later cooked on the premises.

The pier, however, atleast that part of it, belonged to the Atomic Energy Establishment, given free to the ladies by the late Dr Homi Bhabha. In 1977 the establishment reclaimed the premises.

The Victory Stall then shifted to smaller, less pleasant premises, in the rear portion of the NCPA. This time thanks to the late Bhabha's brother, Jamshed Bhabha. But the food was still the same...and the prices were more or less the same.

But the NCPA has now reclaimed the place and unless new premises are found...

Reprinted from Mid-Day, April 24, 1984.

Manekshaw's Mirth

Field Marshal Sam Manekshaw, as is his practice, told a few jokes when he delivered the valedictory address of the Rotary conference.

He said he did not know what valedictory meant, so he looked up his Random House Dictionary and learnt it meant the final address, the last word. So he told the Rotarians: "I think you would have been better advised to invite my wife, she always has the last word."

Then, as a photographer approached him with a camera, the Field Marshal turned his face and showed his profile. "If you had a nose like mine, you would have done the same," he told the audience.

Later, having coffee with some members, the Field Marshal, who has been a member of the National Sports Coun-



Manekshaw: "If you had a nose like mine...."

cil, discussed the Nehru Trophy Football in Calcutta, other recent sporting events, and the flaws of Indian sports.

The Field Marshal was one of the persons who had promoted women's hockey and at one stage succeeded in sending a women's team to an international competition in Europe.

When the girls lost, Morarji Desai, who was then the prime minister, pointed out to him: "They lost."

"What do you expect!" he told Desai. "Our girls are so under-fed. The Dutch girls come on the field after eating half a cow, and they look like the other half of the cow."

Reprinted from Mid-Day, January 24, 1984.

Healing Foot

It can be termed kick therapy. The patient is made to lie on the floor with one or two volunteers holding him or her down. The 'doctor' stands above, removes his shoe and gives a none-too-gentle kick in the back when the prostrate patient least expects it. After the initial stab of pain, the slipped disc is right where it belongs.

The patients have come and gone by the thousands but the foot is unerring in its accuracy. It belongs to none other than Manchershah Madhiwalla, the good samaritan, who is a native of a small town in Gujarat but who visits the city periodically to aid the ailing. Most of his work, if not all, is done for charity and hundreds of people from all over the neighbouring villages pour in to



Karanjia: "The mystique survives."

Playback singer Behroze Chatterjee.



solve their cervical problems.

Madhiwalla himself is a very pious man dressed simply in a black Parsi felt cap, a white bushshirt and baggy khaki trousers.

In the last week of April, he was attending a free camp at the Navroz Baug Play Centre, an active society which apart from organizing free medical aid, notably that of homeopath Dr Sarosh Wadia, is actively involved in promoting youth welfare by staging inter-school oratory competitions and other related activities.

Reprinted from The Daily, April 30, 1984.

Karanjia's Capers

"His brand of journalism may be out of fashion these days, but the mystique survives," writes Vir Sanghvi about Rusky Karanjia, the man who gave *Blitz* to Indian journalism.

In a profile in the latest issue of *The Illustrated Weekly of India*, he describes Karanjia as the world's best and most engaging self-publicist and continues:

Asked, as a cub-reporter of the *Times*, to report on the Chamber of Princes, he dressed up as a Maharajah himself, hired a Rolls and strolled into the closed door meeting, as though he belonged there.

Invited by Ho Chi Minh to cover the Vietnam War, he dug out an old Sec-

ond World War photo of himself in battle-green and had it put on the front page: 'Your Editor On The Front-line In Vietnam,' screamed the caption. When he got back, Dossu Karaka wrote in *Current* that Ho Chi Minh had given him a Vietnamese girl as a gift; it was a silly lie, but Karanjia made no attempt to deny it, revelling in the Casanova-image. Even today, he is always willing to provide pictures of himself in swimming trunks or contorted into a yogic asana to any publication that asks.

Reprinted from Sunday Mid-Day, February 19, 1984.

Ghazals by Behroze

The Time and Talents Club presented a ghazal and light music recital by Behroze Chatterjee on May 4 at Patkar Hall.

There have been very few Parsis connected with the Hindi screen, but Behroze, whose screen name is Sapna, has achieved some success and acclaim as a playback singer. She made her debut in a film by Rajshree Productions, known for its encouragement to newcomers.

Born in Nagpur, 38-year-old Behroze started her musical training at the age of five. She plays the piano, tabla, sitar and harmonium, and takes part in Indian folk dances and dramas. Behroze, whose voice has been com-

pared to that of Geeta Dutt's, is married to Swapna Kumar Chatterjee, a classical singer and musician. The Chatterjees now live in Gwalior, where they teach music at the Scindia Public School.

Reprinted from Indian Express, April 28, 1984.

Rustomji's Retirement?

If the thought of retirement gets you down, all you have to do is think of that extraordinary character – and success story – Minoo K Rustomji. After retiring from Tatas, instead of drifting into obscurity, as happens to most people, he has become a household word with a succession of books on such diverse fields as management, health, bringing up children and journalism. Among the writers he had collaborated with are such internationally well-known persons as Northcote Parkinson, Christiaan Barnard and Peter Drucker.

Now comes the news that a publishing house in Bangkok will be translating as many as 12 of his books. As a speaker he is so much in demand that he returned recently from a speaking tour abroad without his voice – which some of those who know Minoo Rustomji say, is a blessing in disguise. Be that as it may, he was heard telling somebody recently that to save his vocal chords too much strain in future, he plans to take around video recordings of himself speaking and have a shapely young thing to elaborate on his points when necessary.

Reprinted from Indian Express, May 21, 1984.

Indian Homeopath in Pakistan

Invited by Pakistan's Central Homeopathic Medical College and Hospital at Karachi, Dr S R Wadia of Bombay was the first Indian to address Pakistan's homeopathic physicians, notes a press release. About 800 students and staff attended these lectures. Wadia illustrated his talks with slides on interesting case studies and on the founder of homeopathy, which evoked many questions from the audience.

At the request of the Parsi community in Karachi, Wadia delivered three talks on Firdausi and the *Shahnama* at three different Parsi colonies. On the last day, Dinshaw Avari of the Beach Luxury Hotel presided when Wadia was presented with a shawl as a mark of appreciation, states the hand-out.

Views of 'Knowledgeable People' on acceptance

Apart from gauging the sentiments of the North American Zoroastrian communities on the subject of acceptance of converts to Zoroastrianism, the Zoroastrian Association of Quebec was requested "to prepare a compilation of views of knowledgeable people." This responsibility was delegated to ZAQ at the closing session of the 4th North American Zoroastrian Congress held in Montreal on April 10 and 11, 1983 so that the community could consider the views at the next Congress scheduled for September 1 to 3, 1984 at Toronto.

"In June 1982, a letter was sent to the following scholars inviting their comments on the questions raised," stated ZAQ president Dolly Dastoor in a covering letter to the poll results. "They were: Dastur Dr Firoze Kotwal (Bombay), Dastur Dr Kaikhosroo JamaspAsa (Bombay), Dastur Dr Hormazdyar Mirza (Bombay), Dastur Sohrab Kutar and Dr Shirinbanu Kutar (London), Dastur Meherji Rana (Navsari), Ervad Dr Peshotan Peer (Bombay), Dastur Dr N D Minochehr-Homji (Bombay), Faroukh S Bamji (Bangalore), Prof Kaikhosrov Irani (New York), Dr Lovji Cama (New York), Khojeste Mistree (Bombay), Prof H Humbach (Germany), Dr Ali Jafarey (California), Dr Mary Boyce (London), Prof Stanley Insler (Yale), Nani Palkhivala (Bombay), Ervad R Panthaky (Bombay), and J Duchesne-Guillemin (Germany).

"As replies were not received till December 1982, a reminder was sent. This was followed by a personal visit to each of the Dasturs by Ms Thrity Bamji, the secretary of our Association, during her visit to Bombay."

Of the 18 people who were sent the questionnaires, 11 replied of which two, Boyce and Insler sent letters, copies of which were stated to be attached as appendixes to the poll but were not received by Parsiana.

"We have tried to present as much information as possible to the best of our ability, and permitted by the time, resources and finances at our disposal," notes Dastoor. "It now remains for each association to make this information known to the Zoroastrians in their respective areas and to survey their opi-

nions on the suggested questions, and report that survey back to the ZAQ.

"This is not a solution of a problem, but only the execution of the mandate entrusted to us. It is interesting to note that very similar questions were raised in 1903. What we do not know, is the consensus of the community then in India. We expect a close cooperation of our sister organizations in North America. We have plowed the field for all of them, they must in turn assist us to inseminate it, so that the entire community, here and abroad, can reap the benefit of the harvest. The results of these efforts must reach a conclusion, so that this generation and the next will be more enlightened and matured to face the future."

Question 1: Should a child of a marriage where either parent is a Zoroastrian, be initiated into the religion as a Zoroastrian, if both parents so desire?

Dastur Dr Firoze Kotwal: No.

Parents should be Parsi Zoroastrians by birth, religion and upbringing. A continuity of race and religion is indispensable for the preservation of our identity for many more millennia to come. Remember: we are the sum and substance of ancient Iran.

Dastur Dr H Mirza: No.

Zoroastrian religion does not accept inter-communal marriages.

Dastur Dr N Minochehr-Homji: Yes.

A child of a marriage where father is a Zoroastrian should be initiated into the religion of his/her father, as per the verdict of Justices Beaman and Davar. A child of a marriage where father happens to be a non-Zoroastrian may be initiated into the religion as a Zoroastrian, if both parents so resolve, and not merely desire. The father, in particular, should communicate his resolve to the association, in a formal letter (for future reference.)

Nani Palkhivala: Yes.

Dr Lovji Cama:

If both parents so desire and if the family observes mostly Zoroastrian traditions.

Dastur Dr S Kutar: Yes.

Provided the child has been taught and understands the main doctrines of the faith and has learnt the essential Kusti prayers.

Dr A Jafarey: Yes.

Provided the "child" is old enough to make its choice. Avesta and Pahlavi put it as 15 years. That was in ancient Iran. It may be adjusted to modern times and the boy/girl's I.Q.

Faroukh Bamji: No.

According to the teachings of the Zoroastrian religion, both man and woman getting married must be Zoroastrians.

Prof Kaikhosrov Irani: Yes.

From a theological point of view this is obvious. The practice of the Parsi community is a socio-religious fact deriving from the ethnic, social, economic conditions of the community, it is not derived from Zarathustra.

Khojeste Mistree: No.

It is important to maintain a strong ethnic link which has always been part and parcel of also being a Zoroastrian. Why break a tradition which has helped to preserve both a racial as well as a religious identity over the millennia just for the sake of a vociferous, self-interested minority today? By initiating the child into the faith, the family is still not going to be religiously united as one partner will continue to remain a non-Zoroastrian. Perhaps three additional questions should also have been asked in this survey:

a) Should we change our age-old traditions for the sake of a minority within our community?

b) Should we indirectly encourage intermarriage, thereby resulting in a loss of racial identity, by accepting into the fold children of such marriages?

c) Should we encourage the delinking of race from religion? And if so, why? Indeed, the pro-conversion lobbyists should not demand and expect the well-established traditions to change, just so as to suit the new beliefs and practices of a misguided minority.

Dastur Dr K JamaspAsa: No.

Question 2: Should a non-Zoroastrian, married to or wishing to marry a Zoroastrian, exercising freedom of moral choice to follow the doctrine of Ahura Mazda, be allowed to be initiated into the faith?

Kotwal: No.

There is no ceremony for initiating a non-Zoroastrian into the Zoroastrian fold. A non-Zoroastrian can follow the doctrine of Ahura Mazda in his/her

own house without being a full member of the Parsi community.

Mirza: No.

There is no question of "freedom of moral choice" as understood by some persons.

Minochehr-Homji: No.

"Wishing to marry" must be "betrothed to a Zoroastrian." After "moral choice," add "deciding." Bearing in mind the country, its ethos, social conditions and circumstances, I may say "yes" but enthusiasm must be accompanied by enlightenment, to guard against future renunciation of his/her new Faith. But what about his/her decision to retain the faith or otherwise, if divorce takes place? In that case, let the Association deal with that person concerned.

Palkhivala: Yes.

Cama: Yes.

It would be better for the children if both parents believed in the same faith. However, it might be necessary to provide the non-Zoroastrian spouse with some material explaining the religion, its history, and some of our traditions.

Kutar: Yes.

He or she may be encouraged to follow the doctrines of Zoroastrian faith. Formal initiating by Navjote is not necessary.

Jafarey: Yes.

Provided 'love' or something else is not the motive and he/she is, after sufficient studies of his/her religion and of the Zoroastrian doctrine, convinced of the sublimity of the Good Religion.

Bamji: Yes.

Provided the non-Zoroastrian has convinced you of his sincerity and not adopting Zoroastrianism for the purpose of marrying a Zoroastrian.

Irani: Yes.

The freedom of choice in the acceptance or otherwise of the Zoroastrian doctrine of Ahura Mazda is a basic principle in the Gathas.

Mistree: No.

A person can "follow the doctrine of Ahura Mazda" in a very personal, special way without being initiated into the faith. Before initiating a non-Iranian into the fold, other ancillary facilities first need to be provided or else the initiation would seem quite meaningless. What additional benefits

would the new initiate receive which he would not have received before?

JamaspAsa: No.

Question 3: If a non-Zoroastrian wishes to marry you or your child and does not want to become a Zoroastrian, but the couple still wants to have the marriage ceremony with Zarathustra's prayers, should it be allowed?

Kotwal: No.

To perform the nuptial ceremony in this particular case is to render the Zoroastrian faith ridiculous in the eyes of the informed. The reason is not far to seek: one of the partners being a non-Zoroastrian does not inherit the uninterrupted racial, religious or cultural traits which are predominant in the entire structure of the Zoroastrian marriage ceremony.

Mirza: No.

Zoroastrian religion does not accept inter-communal marriages and the question does not arise.

JamaspAsa: No.

Palkhivala: Yes.

Cama: No.

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Our wedding ceremony is specifically meant for two Zoroastrians. However, a Zoroastrian priest could recite some of the blessings. Incidentally, the wedding ceremony is not Zarathustra's prayers.

Kutar: No.

Because the Ashirwad prayer states: "...Ahuramazda Khuda Shanasad, Zarathustra Rad Satayad..." and yet the man or woman does not want to become a Zoroastrian.

Jafarey: Yes.

As a blessing...that could serve as a spark for future illumination.

Bamji: No.

Zoroastrian marriage ceremony is a solemn ceremony and not a mockery. In the marriage ceremony the marrying couple are required to acknowledge Zarathustra as their Spiritual Master and also a few other conditions which a non-Zoroastrian cannot agree to.

Irani: Yes.

Here I express what seems a reasonable view. I do not see a theological objection.

Mistree: No.

"Zarathustra's prayers" do not form part of the traditional Parsi/Irani wedding ceremony. However, the benedictory prayers recited during a Zoroastrian wedding ceremony have been compiled on the assumption that both partners are Zoroastrian and choose to follow the Zoroastrian path. Hence, the benediction is full of Zoroastrian doctrinal exhortations as well as metaphors from ancient Iranian literature, which in no way would apply in a spiritual sense to a non-Zoroastrian spouse. (A translation of the wedding prayers (*ashirwad*) will clarify this point). Therefore, it would be farcical to recite such prayers if one person, through moral choice, wished to follow the Christian, Jewish, Muslim, Hindu, Buddhist or any other religious path.

Minochehr-Homji: No.

If a non-Zoroastrian lady decides to marry a Zoroastrian gentleman, the marriage ceremony may be performed, with the willing consent and decision of both. If it be otherwise, we feel that it would be a 'half measure' which would not serve the purpose. In that case, the mere recital of the blessings in their English rendering would serve the purpose. The Covenant part, recited thrice, should be avoided.

Question 4: If a non-Zoroastrian wants

to enter in your faith by exercising freedom of choice and shows his willingness to be initiated, should the genuineness of that person's beliefs be tested out and, if satisfied, should that person be allowed to become a part of the Zoroastrian fold?

Kotwal: No.

There is no initiation formula given in the Zoroastrian scripture for admitting a non-Zoroastrian into the Zoroastrian fold. There are many Zoroastrians/Parsis who are themselves in dire need of being converted to Zoroastrian way of life. Please try to recruit Parsi volunteers to convert members of our own fold.

Mirza: No.

There is no question of "freedom of choice" as explained above.

Minochehr-Homji: No.

Palkhivala: Yes.

Cama: Yes.

He could become a Zoroastrian, I doubt that he could ever become a Parsi, or an Iranian Zoroastrian (with the exception of perhaps an Iranian of different faith).

Kutar:

This is a debatable question—the genuineness of the person's belief should be tested over a period of years.

Jafarey: Yes.

Yes, and with a befitting welcome.

Bamji: Yes.

Same as '2' above.

Irani: Yes.

This is clearly implied in the Gathas of Zarathustra. His message is clearly universal. I cannot see how anyone would have the authority to refuse another to enter the faith.

Mistree: No.

This is a wrongly framed and in fact very loaded question, similar in principle to the first two questions asked. For those who seek conversion, they should go their own way by first developing a religious infrastructure by providing a new type of priesthood, house of worship, places of learning, books, scholars, etc. in order to make the conversion relevant and meaningful for the non-ethnic neo-Zoroastrian. If all these facilities do not exist, then what sort of religious foundation are we going to give to the potential initiate? Suggesting a test for such initiates, seems quite meaningless, given the present resources and facilities available within the community. Who, indeed, within the community should be given the task of being the

examiners?

JamaspaAsa: No.

Question 5: Should a child, irrespective of caste, colour or creed, adopted by Zoroastrian parents, be allowed to be initiated into the Zoroastrian faith?

Kotwal: No.

A community that exists solely on indigenous culture, long-cherished traditions and racial characteristics cannot adopt outsiders into its fold. A member of the lay family can adopt one from his own group; so also it is with the priestly class. Such an adopted child (as mentioned in your query) has no *locus standi* in the Parsi community.

Mirza: No.

There is no conversion in Zoroastrian religion. See *Conversion Caucas* by H.K. Mirza, Bombay 1971.

JamaspaAsa: No.

Palkhivala: No comments.

Cama: Yes.

This is the least controversial question to me. A child brought up by Zoroastrian parents presumably will have no other background and cannot be in any way different from a non-adopted child. If the child has been adopted late in life then may be he or she should have the choice.

Kutar: No.

Jafarey: Yes.

Same as comment No. 1—and the fact that he/she is told of his/her parents' religious position. It is better and would avoid second thoughts.

Bamji: Yes.

Irani: Yes.

A refusal would introduce an unacceptable breach into the unity of the family.

Mistree: No.

No form of backdoor conversion, through adoption, should be allowed until the majority of the community vote in favour of the said change. Adopting a child of another caste, colour or creed and wanting his/her initiation into the Zoroastrian faith is going to increase our community problems, resulting in the child being made to feel an unaccepted, second class stigmatized Zoroastrian. Never will that individual be able to enter legally the consecrated places of worship or be able to witness the great inner rituals of the Zoroastrian faith. And if that be the case, then why religiously traumatize the young soul?

Minochehr-Homji: No.



‘Queen of Colonies’

50 years of community living in Cusrow Baug

As the open jeep made its rounds of the Cusrow Baug blocks, the residents flocked around with garlands. They were in a jubilant mood as they celebrated, along with a scion of the baug's founding family, Neville Wadia, the Golden Jubilee of the 'Queen of Colonies'.

"We feel that indeed Cusrow Baug is one of the most privileged and blessed of all the baugs. It is not just a shelter or haven but an experience in community togetherness and living to enhance Parsi lustre on Indian soil," said Dr Dinyar Gamadia, chairman of the Cusrow Baug Golden Jubilee Celebrations Committee and president of the Cusrow Baug United Sports and Welfare League, addressing the large gathering. "We today

acknowledge with deep appreciation and gratitude the foresight, enlightened vision and blessings of the Wadia family on us."

A beautiful sandalwood and silver casket, the walls of which were carved with the important landmarks of Bombay, was presented to Neville Wadia, the sole surviving trustee of the N N Wadia Trust who was also present at the inaugural function 50 years ago. Dr Aspi Golwalla, chairman of Bombay Parsi Punchayet and Neville Wadia's son Nusli were also presented caskets which were a replica of the main entrance of Cusrow Baug. The impressive iron gates of Cusrow Baug, known to have fascinated many tourists, were also symbolized in these caskets.

Addressing the gathering Neville Wadia noted, "I shall begin by paying a tribute to my uncle Cusrow Wadia and to my father Ness Wadia for their foresight in establishing Cusrow Baug in this part of Bombay. I remember the discussion which took place in the Trust Board about the cost of the land. The price then at Rs 16/8 was high for those days. The question was whether we could build on such 'expensive' land and charge low enough rents for Parsis with limited incomes. Compare this to the situation today when the value of this land alone must be many thousands of rupees per square yard; and the cost of building probably ten times at least what it was then. A modest estimate of the value of Cusrow Baug today would be

Rs 12 crores for the land and Rs 12 crores for the buildings—a total of Rs 24 crores.

"In 1934, on the auspicious opening of Cusrow Baug, 240 flats were ready for occupation. The flats in the front and facing the lawn were taken up enthusiastically. However, there was considerable reluctance by the applicants for the blocks at the rear and more than 60 to 70 were declined and reoffered to the next people on the list. One cannot imagine this happening today! Two novel features of this colony were the installation of wash-basins and instantaneous water heaters.

"All the shops in the front were allotted one for each trade so as to give the maximum convenience to the people staying in Cusrow Baug. Later, the Trustees provided a pavilion in memory of Sir Cusrow who had left a legacy of Rs 25 lacs to the N.N. Wadia Trust. This pavilion is also celebrating its Silver Jubilee today.

"All those who live in Cusrow Baug, I am sure, appreciate how very fortunate they are to have their homes here. It is just exactly ten years ago since we had

the function to celebrate the birth centenary of my father, and in my remarks at that time I stressed how wrong were those who were predicting the decline of the Parsi community. I gave innumerable examples of great men the community had produced, and I see

More than 60 to 70 flats were declined and reoffered to the next people on the list.

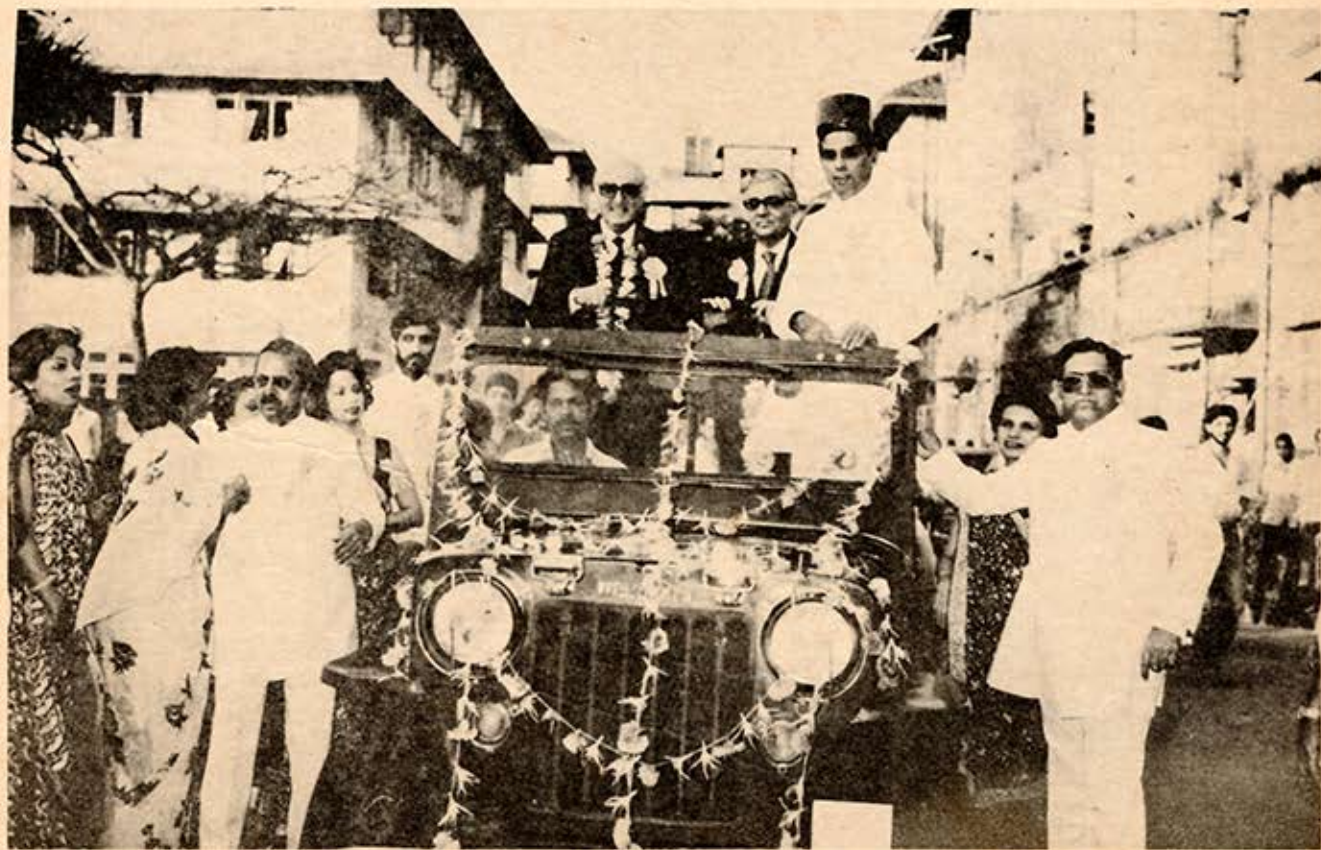
no reason to believe that the community has become decadent since then. I could produce today another long list of distinguished Parsis, but let me rather draw attention to the progress that the bulk of the community has made and is making still.

"When we first allotted flats in 1934, they were given to deserving Parsis with meagre incomes. The object was to get

them out of the bazaars and crowded areas where they lived. Now look at the progress—a large number of you living in this Baug have since prospered far more than you could have expected. I am pleased to observe so many have motor-cars, television sets, etc. This is evidence itself how prosperous you have become."

The lawn opposite the Cusrow Baug pavilion where the celebrations took place received a facelift for the occasion. New grass for the lawn with a rock garden designed at one corner and special fencing round the ground were possible thanks to a donation received from Dara and Mehroo Hansotia. A children's playground was inaugurated by Neville Wadia along with an illumination scheme to permanently improve the lighting facilities within the colony, both schemes being undertaken by the Golden Jubilee Celebrations Committee.

"Funds to finance these projects were collected mainly from the residents who contributed generously and from the advertisements received in the souvenir which was brought out on the occasion," explained Gamadia. The brochure was



Neville Wadia, Golwalla and Gamadia: a ceremonial drive through Cusrow Baug.



Facelift for the occasion : a rock garden with a playground in the rear.

produced mainly due to the efforts of Merwan Chinoy. Fortunately for the residents, their plans for the construction of speed-breakers which had to be suspended due to lack of funds, will be shortly completed thanks to a donation received from a well-wisher.

Speaking on the occasion, Dr Gollwalla stated, "It is with satisfaction that we take note of the welfare activities carried out by the chairman of the Cusrow Baug Welfare League and his band of devoted workers, especially for the weaker sections of the residents. I congratulate them....I would wish to make a special mention of Jamshed Boyce, the grand old man of this Baug and a walking encyclopedia of all the Wadia Baugs.

His keen spirit and continued interest in these colonies have succeeded in preserving him from the influence of age...

"I would suggest that the League expand its activities in other directions. I would wish them to explore and open up avenues of collaboration and cooperation with other Baugs and thus cement ties of fraternity between young Parsi boys and girls. Providing opportunities for them to meet and get to know one another is bound to result in selection of suitable life partners for at least some of them.

"Neville Wadia's concern for the welfare of his baugs is unabating and apparent to all. Whenever he returns to Bombay, it is a ritual with him to pay a

With the increasing cost of repairs and maintenance... most of our colonies today are in deficit.

visit to all the five baugs in turn, meet and listen patiently to the Committee members and residents and try to solve their problems as far as possible... because the main drawback at present is the shortage of funds. With the increasing cost of repairs and maintenance, and the restrictions under the Rent Act, most of our colonies today are in deficit. Also, unlike the Parsi Punchayet, the Trust Deeds of the Wadia Baugs do not permit receipt of any donations by the R. N. and N. N. Wadia Trusts. With the concurrence of Neville Wadia, we shall shortly be seeking the permission of the Charity Commissioner and the High Court to suitably alter the Trust Settlements...

"Between the Wadia Baugs we have 1545 residential flats excluding the 40 ownership flats in Cusrow Baug. The B.P.P. has nearly 1800 flats, not including 151 ownership flats. In spite of this, as you are well aware, housing is the prime need of our community. And I can assure you the Trustees of the Parsi Punchayet will spare no efforts to meet this need to the best of their ability. Pirojsha Godrej Baug is coming up fairly fast. 110 flats will be ready for occupation by the end of this year and we hope to build another 400 flats on this site in the next five years or more...

"I would like to take this opportunity to remind those living in this and other Wadia Baugs and other Punchayet colonies and who with the blessings of Ahura Mazda, have prospered, of their obligation to their less fortunate co-religionists who have no permanent shelter over their heads."

Memorable Past

Known for its surrounding lawns and greenery, Cusrow Baug was one of the five housing colonies built by the Wadias owing to the foresight of the late Jerbai Wadia, mother of Sir Cusrow and Sir Ness. Jehangir Shroff, one of the colony's first tenants recalls in his article in the souvenir, "An area of 68,400 sq.

yards was purchased in 1933 at a cost of Rs 12 lacs from B.B. & C.I. Railway (now Western Railway) when they shifted their Colaba Railway Terminus to Bombay Central."

Ground floor tenements facing the main Causeway accommodated 30 shops for the convenience of the residents. Many shops were occupied by Parsis who started different businesses in it. There was a Parsi chemist shop, a laundry shop, a green grocer, a kerosene oil shop, a cafeteria, a hair-cutting saloon, Swabal Stores, a Star Bakery branch, a dairy, a charcoal shop and a dispensary at either end.

When Sir Ness Wadia inaugurated the colony on March 21, 1934 and named it after his brother Sir Cusrow, he promised the residents that besides a library the facilities of an agiary and a school would be made available to them—a promise which materialised very soon with the establishment of the Karani Agiary and Sir Cusrow Wadia School.

The Cusrow Baug United Sports and Welfare League was established in 1946 to co-ordinate the various activities

among the residents. Many memorable events which have occurred during the last 50 years are recalled in the souvenir. Cyrus the Great's 2500 years anniversary was celebrated in 1970 when over 3000 members of the community were present to witness the handing over of a silver plaque of King Cyrus (30,000 tolas) by Lady Hirabai Cawasjee Jehangir to the Consul General of Iran, his excellency Mohamad Nadjam.

During the Second World War, the then younger residents of the colony were so proficient in their knowledge of first aid that they were invited to give demonstrations in various parts of the city.

As part of the educational activities of the League, scholarships are given to deserving students with exercise books and text books being distributed at concessional rates. Classes in religion and Gujarati are held. The medical centre which has a panel of eminent consultants also runs a homeopathic unit and has oxygen and sick bed facilities. The residents intend to introduce a hospitalization scheme during the year which will

be the responsibility of the Cusrow Baug United Sports and Welfare League.

Some of the country's best sportsmen, sportswomen and sports administrators have been the residents of the colony, states an article in the souvenir by Baji Bharucha, sports correspondent who won acclaim as an international umpire in table-tennis. The people mentioned include former Indian cricket captain Nari Contractor, Ms Roshan Thanawala, silver medalist 1951 Asian Games in athletics, Homi Pavri, Olympic cyclist who represented India at the 1948 London Olympics, Viraf Panthaki, Maharashtra State Weightlifting champion for six years in featherweight, lightweight and middleweight classes, the late Fali Billimoria, Bantamweight champion of Western India from 1926-1932 and Featherweight champion thereafter, Ms Shirin Dubash, junior table-tennis player who in 1963 became the Junior National

Some of the blocks overlooking the Baug's central lawn. (Photographs on pages 16, 18 and 19 by Homiyar J Mistry).



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Traditionally clad Gamadia presenting the sandalwood casket to Neville Wadia.

Girls Singles champion in the New Delhi Nationals, and Ms Pearly Mugaseth, Indian representative at the World Roller-skating championships at New Zealand in 1980.

To inspire the residents Neville Wadia suggested, "May I recommend you to help the League? You should put back into this baug a little bit of the good fortune that you have enjoyed since you came here. Today, our Golden Jubilee is such an occasion—to make a new programme..."

Excerpts from Neville Wadia's speech on the occasion of the Cusrow Baug Golden Jubilee:

"You must be thanking God for the blessings which he has bestowed upon you—but have you really stopped to think of the fundamental reasons what God did for you that was so important? I firmly believe that it is the Zoroastrian religion with its very positive approach to life instilled in you since childhood which is the basis of your good fortune. It is this which has given you the faith that you can achieve what you set out to do. The Parsi community is a collection of individuals with their own ideas and initiative. It is this which gives Parsis their character and I am sure you will agree there are some extraordinary characters amongst us!

"For some time there has been a discussion going on in the community—who is a Parsi and who is a Zoroastrian. The name 'Parsi' was given by the people in India to those who originated from Persia centuries ago. It is, therefore, strictly speaking the name of our race and has nothing to do with the Zoroastrian religion as such. No doubt the religion which they brought from Persia was the Zoroastrian religion. But what do you call the 20,000 Zoroastrians living in Iran?

"Now let me give you the case of my father, and for that matter of myself and my son. Sir Ness was racially a pure Parsi, and I think very few Parsis would deny this fact—or disown him on account of his joining another religion. We not only claim to be Parsis but have dedicated ourselves to the community. Above all, we are proud of being Parsis. Every time I come here I get a warm and affectionate welcome. You make me feel that I am one of you, and this I appreciate very much indeed.

"Now, who is a Zoroastrian? To me, it is a person who believes in Almighty God and has chosen to communicate with Him through the Zoroastrian religion. It is his faith and belief in the teachings of that great Prophet that make him a Zoroastrian, that faith being confirmed and publicly declared by him at his Navjote ceremony. Let me confess openly that I am greatly at-

tracted by the wonderful teachings of Zoroaster. His philosophy, his insight, his wisdom all appeal to my sense of logic.

"As you know, my father by conviction became a Christian. While I am happy to belong to the Church of England, while I admire the dedication, the human qualities of its intelligent clergy, the serenity of its village churches, the grandeur of its magnificent cathedrals and its inspiring services and the beauty of its music, I know that if it had been left to me I would have chosen to follow the shining truth of Zoroaster.

"I cannot emphasize too much the importance of the religion to the community, but the Zoroastrian religion like practically all the religions of the world is badly in need of reforms. In all religions most of the laws and customs are man-made, and were designed for small communities at a time when practically no other form of law was effective. These laws and customs have been handed down from generation to generation ignoring the changes which have taken place. In those days few were educated but today when all Parsis are taught to think for themselves, they are naturally inclined to question their suitability. The best laws and customs are those which are willingly observed and respected. I believe that reforms would remove many of the controversies which have now come to the surface. I make the suggestion with the idea of strengthening the religion so that its binding factor will keep the community together and will help it survive for centuries to come.

"Now you might ask why am I harping on religion. Not only do I believe that it has been a great source of strength in the past but that it will be even more important in the future. With the rapid erosion of all moral values in this country and for that matter abroad, the Parsi community will be hard put to maintain its standards of integrity and honesty in such a world—the greater the deterioration the harder it will be to cling to them. Only with moral strength based on the indestructible foundation of your religious beliefs can this community survive this very difficult era. But I believe that the world will see the futility of its present ways and return to a more civilized way of behaviour in the not too distant future. When that day dawns, our community's integrity will receive its reward and the appreciation it merits. Without that inner strength a little community like ours could well disintegrate."

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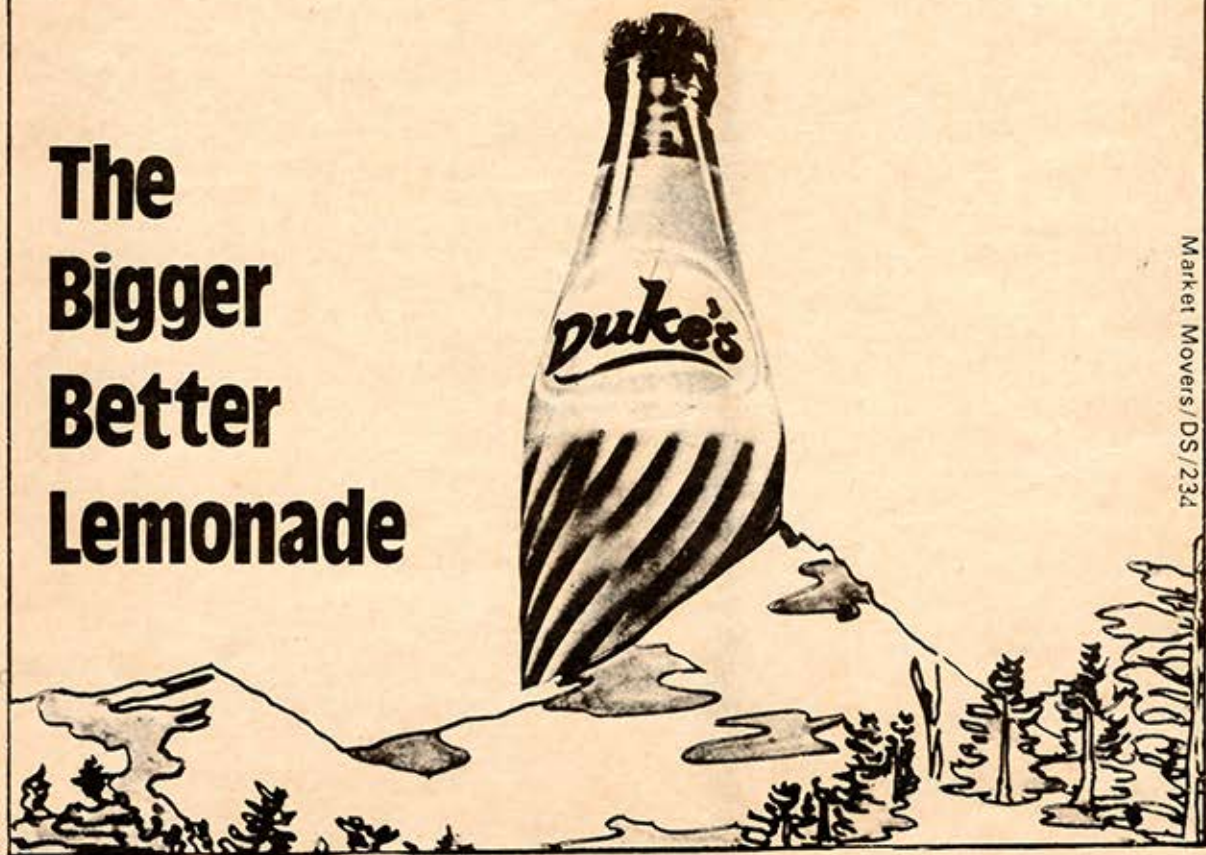
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The Alienation of the Priesthood

At the behest of a well wisher, R N Rustomji, representatives of the Zoroastrian Press met three of the Bombay high priests, Dastur Hormazdyar Mirza, Dastur Kaikhusroo JamaspAsa and Dastur Firoze Kotwal on January 21 at the K R Cama Oriental Institute library. The purpose of the meeting was to informally discuss religious issues pertaining to the community.

It was perhaps the first such meeting between the priests and the Press and from the dialogue that ensued it was apparent both had much to learn from each other.

The picture of the priesthood as it emerged was mainly one of dismay and disillusionment. The priests felt they had made substantial contributions, given of themselves freely, sacrificed for the community. In return, the community had ignored their teachings, criticized their actions and sometimes questioned their motives.

Several schemes they noted had been formulated for the improvement of the priestly class at the behest of the behinds. These schemes now gathered dust on anjuman and punchayet shelves.

The priests stated there are or should be three kinds of priests: the scholar priest who researches and studies, the

parish priest who tends to the needs of the community and the priest who performs rituals and looks after the physical aspects of the fire-temples.

The three high priests noted they were primarily scholar priests whose main thrust was research and publication of papers in scholarly journals. But even here, they claimed, the community was indifferent to their scholarship. No one came forward to publish their works. A doctoral thesis of one of the priests was published abroad as Parsi institutions turned it down. Indeed, they bemoaned that most of their papers were published abroad in journals of international repute while outlets in India were indifferent to them.

They also pointed out that because of the shortage of priests and the disinclination of many to join the priesthood the community did not really have priests in the other two categories: those who tend to their flock and those who perform rituals. As a result the high priest often had to perform these duties as well. In addition, anyone who came to them for assistance was given a patient hearing as well as counsel and advice. Not many however, they felt, heeded the counsel. They were hesitant to give advice on a community-wide basis as this embroiled them in con-

troversies. The individual approach they felt best served their purpose.

But could community issues be dealt with on an individual basis? asked a member of the Press. What about the social, economic and religious issues facing the community such as the shortage of priests especially in the mofussil areas, the drift towards other religions and godmen, the high rate of divorce, the non-acceptance of children of inter-community marriages, the growing drug problem in the urban areas, etc.

Anyone who came to them for assistance was given a patient hearing as well as counsel and advice. Not many however, heeded the counsel.

One answer was provided by a representative of the orthodox Press. He felt if a person had a problem it was his fault for not heeding his parents' and others' advice and, therefore, he deserved his fate. Why should the community and the priests, he argued, waste their time with such individuals.

When the priests were asked about the Zoroastrians overseas debating the issue of acceptance of converts, the answer was they could go their own way but not create controversies here. In an article several months earlier, the three priests had dismissed the navjote of Joseph Peterson, the American engineer who converted to Zoroastrianism in March 1983 as a 'flippant publicity stunt.'

The orthodox Press representative argued that people who went abroad had no right to complain about their circumstances. As for those who married out of the community, no consideration or compassion should be shown

The high priests at a jashan celebrating the first centenary of the Tata Ajiary at Bandra.
(Photo: Rohinton Palkhivala)



to them; similarly for those who worshipped elsewhere.

The priests' thinking was not contradictory to the sentiments expressed by this representative. They realized there were problems facing the community but these should not be laid at the priests' doorsteps. Social problems, one priest argued, should be solved by social workers.

But what about religious issues? The priests offered practical solutions to some problems. Where there were no priests, lay people could perform certain ceremonies—but would they come forward? Fire-temples that had no clientele because of shifts in Parsi population could be closed and the fire shifted to another place. But only after carefully verifying that the fire-temple had no clientele.

But for the other problems, no answer was formulated. As to whether the priests viewed the entire community—sinners and saints included—as their flock or only those who thought as they did, was not clarified.

This ambiguity is perhaps what has led to the alienation of the priesthood

from the community. There is no communication with the community as a whole or with community institutions. The individual behdin meets the individual priest mainly to procure his ser-

Do the priests view
the entire community
— sinners and saints
included — as their
flock or only those
who think as they do?

vices for recitation of prayers and performance of rituals. There is little other dialogue between the priesthood and the laity.

This became all the more apparent when at a Bombay Parsi Punchayet press conference, the trustees expressed surprise and concern when a journalist mentioned the priests' charge of behdin indifference. Any offers or

suggestions in recent times had been acted on, they stated. The BPP chief executive R K Anklesaria promptly sent particulars of donations made to religious institutions and those connected with them. The figures showed the Punchayet donating over Rs.1,50,000 from 1979 to 1983 (*Parsiana* March 1984).

The high priests are men of great calibre and dedication. They have considerable goodwill in the community. Even when Dastur Kotwal contested the anjuman committee election in 1981 (perhaps unwisely) he was one of two or three opposition candidates, from several hundred, to win a seat. This was only because people in both parties voted for him. Thus even when priests play politics, they are revered.*

It is now for the priests to channel that goodwill to enhance the lot of the priesthood and once again make it a force in the community.

The Press was represented by Keki Chena of *The Bombay Samachar*, Kaikobad Katki of *Jam-e-Jamshed* and Arnavaz Mama and Jehangir Patel of *Parsiana*.



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'Hotel should be a Second Home'

Interview with
Hotels' Federation
Chief,
Pesi Shaw



If the hotel industry is to survive, the hoteliers must turn professional. This is the firm belief of the man who will be heading the Federation of Hotel and Restaurant Associations of India (FHRAI), the apex body of Indian hoteliers, during the current year.

The man is Pesi M Shaw, a chartered accountant turned hotelier, who has made a name for himself by running successfully the Fariyas chain of hotels. With over 25 years of experience in the hotel line, Shaw plans to put forth the hoteliers' case strongly, and rather forcibly if need be, before the government which, according to hoteliers, has been giving a raw deal to the industry.

What does Shaw mean by 'professionalism' in the hotel industry? "By professionalism I mean personalized service. The hotel staff should anticipate a guest's needs," says Shaw. "They should make the guest feel that the hotel is his second home. A professional always has a sense of values; he is always aspiring for the hallmark of excellence."

Time was when running a hotel was regarded as a hereditary business but today, says Shaw, the hotel industry has grown into a sophisticated field with the entry of big chain hotels. "We have now entered a new era of electronics and technology, and we must keep pace with international develop-

ments in the hotel industry."

Shaw's association with hoteliering goes back to his childhood when his father managed Sea Green Hotel on Marine Drive, Bombay. "My father spent most of his time serving the interests of hoteliers," said Shaw. "It was from my father that I learnt the basics of hotel management."

Ironically, hoteliering was far from his mind when he qualified as a chartered accountant way back in 1956. While teaching hotel accounting at the Catering College (which was at Andheri at that time), Shaw realized that he could utilize his ideas more

"A professional always has a sense of values; he is always aspiring for the hallmark of excellence."

effectively in the hotel line than in chartered accountancy. He then went abroad and did his hotel accounting and management in Michigan, USA.

When the Catering College was shifted to its present site at Cadell

Road, Shaw became its vice-principal and rose to become the principal in 1968. However, when his services began to clash with his hotel-line interests, Shaw decided to devote his services entirely to the hotel industry.

Shaw teamed up with Hosi Mistry, owner of Fariyas Hotel, to start the Fariyas Hotel Consultancy Division. Today, he is the technical director of the hotel.

Speaking of the hotel industry, Shaw is of the opinion that it has not been given its due recognition despite the fact that it is the largest foreign exchange earner in the country. Last year alone, the hotel industry contributed Rs 1,000 crores by way of foreign exchange.

"All we ask is to be put on par with other export-oriented service industries," says Shaw vehemently. "Are we not providing employment to thousands of people? Are we in any way inferior to others as far as returns on investment are concerned?"

According to Shaw the government should give concessions to hotels in order to attract capital from other industries. Says Shaw: "Very few people understand how hotels operate. We are not rolling in money. We may be working for profits, but we are not profiteering."

As head of the FHRAI, Shaw proposes to put up a strong case for the hoteliers by employing the services of qualified economists to present the bare facts before the government. The demands which will be placed before the government later this year are put here in a nutshell:

- The government and the tourism department should play an active role in promoting professionalism in the hotel industry by upgrading the standard of the catering institutions in the country.

- Taxation on different heads should be reduced so that the consumers do not feel the pinch.

- Adequate incentives should be provided so that capital from other industries comes into the hotel industry.

- Put the industry on par with other service industries.

- Provide an infrastructure for hotels being constructed in remote areas.

- The government should see that hotels are provided finance on priority basis in long term schemes.

Text and photo courtesy Mid-Day, April 6, 1984.

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In today's context, I consider the primary and secondary school education for children as of great importance. In the cities it is becoming increasingly difficult to have a child admitted to a good school. By good school I mean a school where the child can not only come in contact with efficient and dedicated teachers, but other children who have been well brought up, intelligent, and who ultimately become their lifetime friends and colleagues.

The admission process even in kindergarten and primary schools is full of problems. Children of four or five years of age have to undergo written and oral tests, while parents are interviewed and cross-questioned as to their background, income and status in society. Home training therefore is absolutely essential for admission to schools. Once admitted, the parents have to supervise the children's work without nagging them to be able to obtain the teachers' attention (who have classes of 60 to teach) through good behaviour, application and hard work.

School education is more expensive than college or university education, even when the children attend day schools and not public or boarding

schools. The thrust of the education programme and financial assistance for Parsi children should, therefore, be concentrated on school education. If there are more than two children to be educated, the burden becomes excessive and it is in this sphere that my suggestions to the Parsi trusts and education funds are as follows:

A register should be kept in each town, of all the children born to Parsi Zoroastrians. The only town where this will be difficult is Bombay. I suggest that this city be divided into several zones and all Parsis be made to register their names in these zones along with

Those Parsi youths
who looked for soft
jobs and did not
venture out of large
cities missed the
business opportunities
available in small
towns.

the names of their children. The anjuman or zonal committees in large cities should then persuade the parents to confidentially disclose their incomes and state what assistance they need for the school education of their children. This assistance must be provided for from the Parsi trusts. Each child must also be made to compulsorily attend religious classes in the zone where they are registered. This automatically



implies that the community elders will provide facilities for such classes.

The purpose of financially assisting the parents and children is to achieve excellence in school education. Careers in any discipline can only be thought of after school education is completed. Parents and children must both realize that obtaining a first class is not enough because the first class in India, unless it is with distinction, i.e. between 85 and 100 percent marks, is not worthwhile. In some colleges admission starts at the minimum marks of 90 percent.

There are many public entrance examinations which qualify students for careers in subjects such as engineering, medicine, etc. in which 60,000 to 80,000 students compete for the 1,050 seats available.

Even for degrees such as B.A., B.Com., B.Sc. etc., admission is very difficult and depends entirely on the percentage marks obtained in the school final examination. I trust, therefore, that you understand that school education is the foundation stone for all career opportunities and how important it is for the Parsi community to pay increasing attention to school education of their children.

In the preoccupation with obtaining higher grades however, physical fitness should not be neglected. Careers in public services, for example, demand physical fitness. Both parents and the community have to provide facilities for children's health and physical fitness, starting from an early age so that candidates are not rejected because of physical handicaps.

There is no career in which management does not play an important part. I

would, therefore, recommend that those who can take full-time or part-time management courses after their initial degrees, have better chances of obtaining jobs than those who do not take management training.

Entrepreneurship is a laudable career provided one has adequate capital, immense patience, dedication and ability to absorb financial misfortunes and shocks. But it does not only consist in starting industries. There are many avenues of self-employment or doing small businesses without much capital or employing many people. In this category I would like to suggest translation services. We need in India translators from European, Chinese and Japanese languages into English. There are very sizable self-employment opportunities in scientific and commercial translations from Russian, German, Japanese, etc. In fact, good translators get premium rates.

Interior decorating, architectural and artistic pursuits such as dancing, singing, painting, dramatics, etc. which depend upon one's inherent ability, provide good self-employment opportunities. A thorough knowledge of tax laws such as income tax, corporate taxes, excise taxes, company law expertise etc. offers avenues for remunerative self-employment. Catering is another possible avenue, both as domestic employment in a small way or on a larger scale in big cities. Today it is becoming increasingly difficult to obtain a good electrician, plumber or a radio or TV repairman who can come

home and do efficient repairs or reconditioning. These are good part-time or full-time trades. Many more examples could be given, among them hair dressing and styling, physiotherapy, pathology, and trades related to the medical sciences etc.

Some of these self-employment trades need capital but not a great deal.

Obtaining a first class is not enough as in some colleges admission starts at the minimum marks of 90 percent.

The Parsi community funds should be able to give loans of a few thousand rupees to such young people who want to be self-employed.

In the nineteenth and early part of the twentieth century Parsis were more affluent compared to other Indian communities. They adopted and adapted to British customs, practices and education more readily than others.

Today I am not willing to hazard a prediction as to what will be the fate of the Parsis in the next few decades. Jobs and the prestige which they had taken for granted for years have suddenly disappeared. Social and political changes have overwhelmed the present generation.

Some people say that we are at the end of a transition period. They claim that the changes were overdue and appeared suddenly only because we had refused to face reality earlier. Other people cite the beginning of a significant new direction in the Parsis' role in India. They point to structural unemployment, fierce competition from other communities and a shift in the values of life.

I personally feel that Parsis are themselves to blame for not taking full advantage of the opportunities they had for excellence and advancement in the professions and business during the years after Independence. Those who did venture have done extremely well. Those Parsi youths who looked for soft jobs and did not venture out of large cities missed the business opportunities available in small towns. Those who always thought that the Central Bank or Tatas or Godrej would give them employment with minimum qualifications, are now not in a position to take care of their children or their education.

The generation that is to lead the community in the future is already born and is in schools and colleges. We should give them maximum opportunities through infusion of new and modern ideas and, by changing old norms, help them acquire a different and more realistic culture.

Edited text of a speech delivered at the Executive Council meeting of the Federation of P. Z. A. at Calcutta, February 12, 1984.

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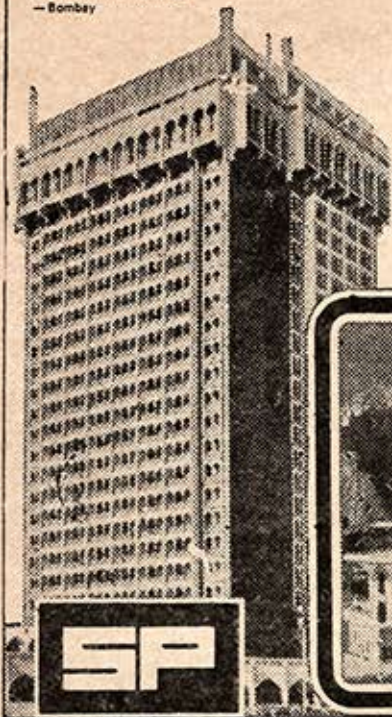
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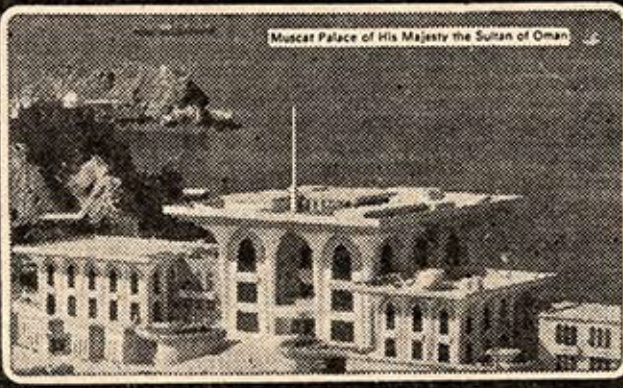
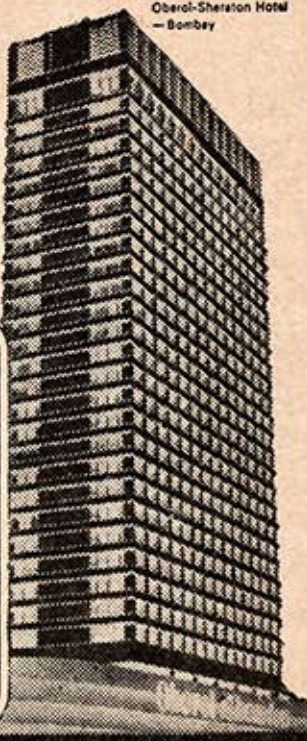
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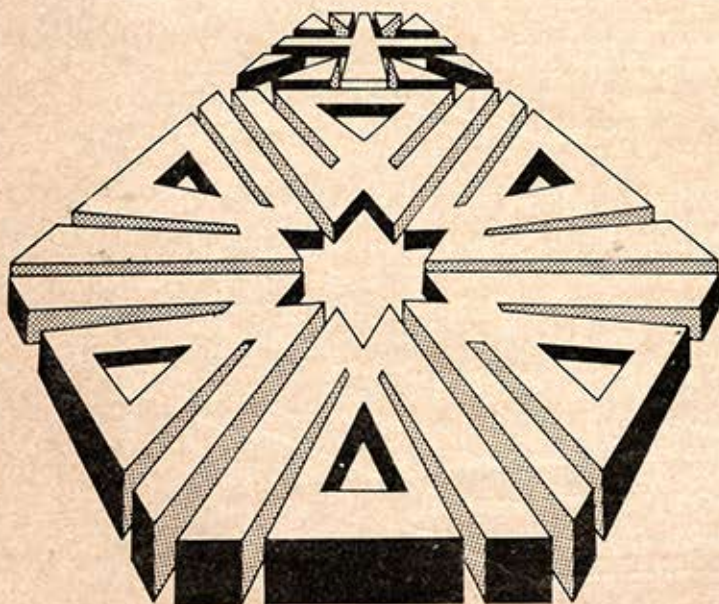


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Is Parsi Entrepreneurship Dying?

J B Madan

Since many members of the community take the view that Parsi entrepreneurship is dead, it is necessary to examine this question in depth, as well as to decide on some guidelines for promoting entrepreneurship in the community.

Destructive Factors

Security: Years of affluence have induced many families to become "interest accumulators and dividend collectors." The risks of business are frowned upon to such an extent that parents impress on their children the necessity for taking up white-collar jobs in reputable companies.

Lack Of Mobility: In India today, opportunity presents itself with the opening of a new public venture or industry in backward areas. One can immediately spot Punjabis opening up tyre and truck repair shops, but it is difficult to find a single Parsi in these satellite townships, because he is not prepared to give up the comforts of his home.

Will to Win: Although distractions are affecting performance in other areas, in the field of sport Bobby Tallyarkan feels that this factor possibly applies to cricket only. In squash, swimming and other Olympic items, Parsis are gaining ground.

Technology: Education in the community is largely directed towards white-collar jobs, and our boys are afraid to soil their hands. Yet it is technology which provides the path to innovation and the creation of entrepreneurs.

Brain Drain: There is persistent effort by a number of boys to leave India for the West. They have their eyes on America, Canada, Australia or the Gulf Countries.

Big Business And Black Money: In today's world it is becoming more and more difficult for a small business to stand up to the attacks of the whales, who use predatory pricing campaigns to force the smaller fish out of their way.

Successful Cases

If we are exploring the subject of entrepreneurship the first point to understand is that an entrepreneur is constantly searching his environment for opportunities he can exploit. No person can be termed an entrepreneur unless he

believes in growth, is willing to take risks and has faith in himself as he founds, builds, directs and expands his business.

The cases of three successful entrepreneurs belonging to this generation are analysed below with a view to spotlight the dominating factors which led to their success:

Jemi Contractor: Throughout his youth he had experimented with distilleries and when the opportunity came his way in

The Punchayet must plan a few areas of assistance for young men who wish to start up their business.

Sikkim, he not only grabbed it but also opened new distilleries in Bhutan and Nepal. One reason for Jemi's confidence was his faith in the Almighty.

Minoo Dustoor: During the late fifties, he was convinced that every three years the steel production of India would have to increase to meet the internal demands of our country. He therefore founded his company (M N Dustoor & Co. Ltd.) to advise on the establishment of steel plants in India. He also offers consultancy services to other industries and other countries.

Farouk Irani: Farouk was a highly placed executive in the First National Bank of America, who in the course of his duties worked on an assignment for undertaking Leasing Business. When his project report was turned down he was so incensed that he resigned from the bank and started his own First Leasing Company of India Limited. His company has made such a success of leasing that the very idea has caught on in India. Farouk has kept ahead of competition by expanding in Singapore.

We see that all three successful entrepreneurs focussed on opportunity and were prepared to take initial risks. Totally committed to making a success of their

idea, they derived maximum job satisfaction from their ventures.

Timely Assistance

One reason for pessimism about Parsi entrepreneurship is that we do not see a Jamshetji Tata emerge with every generation. But it must be borne in mind that we have yet to learn about the successes of those who have emigrated to other countries; that women are making an entry into businesses like catering, hair-dressing and interior decoration; and that there are several cases of small scale effort which need prompt assistance to keep the entrepreneurial spirit alive.

It is also important that young aspirants are able to secure a sympathetic hearing from at least one sincere mentor. Articles in the *Harvard Business Review* stress the mentor-protege relationship for success. Parental encouragement also plays an important part in the emergence of Parsi entrepreneurs and examples of successful businessmen act as an inspiration to young men of vision. Greater emphasis must be placed on practical experience and working with the hands. Salesmanship and marketing skills must be developed.

The Punchayet must plan a few areas of assistance for young men who wish to start up their business. These include facilities like office space with combined telephone and secretarial services; maybe even factory space in an industrial area which the punchayet may create. Young men with initiative should be able to secure capital from Banks. It is gratifying to learn that one particular Parsi charity is changing its object clause to permit loans being granted to young entrepreneurs. Maximum assistance in all the functions of management should also be available to them, specially until they chalk up their first profit.

In conclusion, we may say that the entrepreneurial spirit certainly exists in the Parsi community today. With a little organized assistance it is sure to pay rich dividends.

Edited text of a speech delivered at the Executive Council meeting of the Federation of P.Z.A. at Calcutta, February 12, 1984.

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Ranina Wins

By a margin of 176 votes Homi Ranina won the trusteeship election on June 23, for the seat to be vacated by Dr Nelie Noble. Of a total electorate of 919, 688 voters from the E and F registers voted. Ranina bagged 428 votes and the Committee for Electoral Rights' candidate Fali Poncha received 252; eight votes were rendered invalid.

The election got off to a noisy start with Pesi Jagus from the Ranina camp being elected to preside over the voting. Ms Silloo Kavarana and Jehangir Bamji were appointed scrutineers on behalf of Poncha and Ranina respectively.

Though balloting ended promptly at 5 p.m., it took over two and a half hours before the results of the keenly contested election were announced by BPP chairman Dr Aspi Golwalla at the Sir J J Parsi Benevolent Institution Building.

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STATE AND COUNTRY

Austere Style

From figurative art, in which he brought to the fore the sweep of line and the grace of movement, Shiavax Chavda has now moved on to an abbreviated presentation of the subject or idea to capture just the essence of an impact or impression without any details.

At his show of 20-odd paintings, at the Taj, Chavda laid firm accent on the style he has progressively derived, reducing forms and shapes to the minimal structure and, often, seeking rhythm through a main colour—as in the various *symphonies*.

In a different category fall the seascapes, with the waves in one canvas and the stretch of sand in the other, forming undulating or well-balanced horizontal lines to present the sea in a "short-hand" visualisation. Chavda, here, even sliced the moon and showed more concern in placement to realise the non-representational stance.

Eventually, in a few compositions, we had jigsaw pieces, so to say, that did not have to be put in proper alignment for they suggestively outlined the contour to connect the whole in colour resonance. The deft utilisation of the texture of the canvas highlighted the rough against the smooth areas and we had, as in *Summer* and *Forest*, a quiet dialogue without any flourish of rhetoric.

One must commend Chavda for the enterprise with which he has left behind representational painting to seek a composition on the two-dimensional plane in an austere fashion.

S.V. Vasudev

Reprinted from The Times of India, April 2, 1984

Quality of Silence

Like the quality of mercy, silence also carries with it a deeply humanistic tone and spiritual feel, for when sound is totally eliminated there is little distraction in connecting people and places as also "lived" space. Then, in that aura of silence, one feels the eternal cycle of life, even though the persons in a painting may have gone to the beyond.

Gieve Patel, who exhibited his recent work at the Jehangir auditorium, has always sought to capture the world in silence through elegiac compositions—and this is understandable for he is also a



poet of distinction, though both his painting and poetry have to be restricted because of his professional duties as a physician.

In the three major compositions on view at this show—*Off Lamington Road*, *The Gateway of India* and *Early Morning Local*—one feels keenly the pervasive presentation of silence. Even when Gieve Patel brings to us a noisy and busy road, the composition is wrapt in a shroud of silence, for all those presented therein live in isolation. They may come and they may go, but *Lamington Road* will go on forever—one may say.

Similarly in the *Early Morning Local*, the moment of perception is frozen and in such observations men and things matter little, because no matter what one substitutes nothing can be altered.

In *The Gateway of India*, Gieve Patel reveals his fine sense of colour, the scheme so well-orchestrated that it readily absorbs even the bright red lining of the monument, even as the sea rolls on and the world revolves, as the poet said, like "ancient women gathering fuel in vacant lots."

Gieve Patel's portraits contrast between staid presentations and ghastly projections of the drowned and the hanged to arouse the agony of existence, once the tragic moment arrives.

A small and select show, but an exhibition that carries intense depth of meaning and thought.

S.V. Vasudev

Reprinted from The Daily, January 14, 1984

Chavda: reducing forms to their bare essence.

Below: Gieve Patel with "Parsi Woman" (Photo: Ayesha Soni)

Right: Irani—at home with crayons (Photo: Homiyar Mistry)



'Natural medium'

Satisfied that she has reached "the beginning of the right key," Ms Aban Irani, who exhibited her pastels at the Jehangir Art Gallery from March 28 to April 3, selected the theme 'Flowings' to



ration. Her formal training of four years in realism and one year in abstract gave her a very strong foundation, Aban opines.

Having progressed from the State Student's category to the Professional Artist's category, from group shows to one-woman shows, Aban invariably feels a certain sense of accomplishment. She however does not seem to be unduly concerned to mould her exhibits to public taste because she feels that an artist should be concerned about using the canvass as an expression of the rhythms which she hears within herself.

With 47 exhibits being displayed at the Jehangir Art Gallery, Aban states that it took her almost a year to finish them. Discussing her periods of non-productivity when despite her faith in her own potential she felt dissatisfied with her efforts, Aban acknowledges that at such moments the confidence and trust shown by others had a stimulating effect. But once the work progressed she no longer needed psychological support from others.

Parinaz Toddywalla



revert to black and white because she feels the need for interaction rather than compartmentalization of these two media.

Reminiscing about her exhibition in 1977 when she had restricted herself to the black and white medium, Aban clarified that at that stage in life when she was "posing questions, penetrating into her consciousness and removing the darkness within," she found the use of this medium very useful to depict her inner turmoil.

While at Paris to study painting, Aban exhibited her work in a group show of drawings along with other French artists at Galerie Blaise. She claims that her trip abroad helped her to know herself better. Living on her own changed her life, increased her independence and made her realise that she was "pretty steady."

"I was never bored as a child because I was either playing or painting in my free time," says the artist. After high school Aban wanted to specialize in painting but her parents' inhibitions about her being too young to pursue art, necessitated her completing a B.A. from Bombay University in 1964. She then most enthusiastically completed her five-year diploma course in art from Sir J.J. College of Arts, specializing in mural deco-



indicate the movement she had depicted in all her paintings.

According to Aban, colours are more difficult to handle than black and white but since she thinks that crayons are her "natural medium" she prefers the use of colour. She acknowledges that she might

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Smashing Squash

'Potential and youth' made Meherwan national champ.

David D'Souza

Less than a decade ago, wrapped in a bathrobe after a dip in the pool of the Otters Club, a young lad watched his father sweat it out against his opponent in the squash court and marvelled.

Today, the father sits quietly, watching the tall strapping, 5 ft. 10" lad taking on all comers—and winning.

Rusi Daruwalla must be the proudest father around this metropolis, jetting around with his son, mentally analysing and evaluating his son's weaknesses and strong points.

The son is 20-year-old Meherwan Daruwalla, who has just appeased his ambition by becoming the men's national squash champion at an age when other players are still trying to inch in.

Drudgery

To go into his past performances would be plain drudgery, an exercise in stating facts that have been emblazoned across tabloids in this country and across the seas.

Suffice it is to say that Meherwan is a champion who has got tremendous potential and youth on his side, a vital

Daruwalla: "... a long time in the pit without panting."



factor in today's sport.

"It was my greatest ambition to become the men's champion in the nationals. I trained hard everyday, always keeping the title before me. I did not relax, because I somehow knew Major Manchanda would be my strongest rival, and good Lord, did I make it! The semi-final against the six-times champion was my toughest ever.

"I won't be modest—I'm proud of the victory over the Major," says Meherwan. But this does get away from the fact that Major Raj Manchanda is the best squash player in the country today. Maybe, he is showing the strains of holding on to the title for so long.

However, the Major cannot be edged out. There are tales of stars who have failed to glitter at times, only to come back with mouth set in hard line and adrenalin pumping vigorously.

Even Meherwan does not refute the fact. "Major Raj Manchanda is still the best player on the circuit. He has fantastic ball control and still executes the best strokes today. And that's an undeniable fact. About his stamina and staying power, I don't know. You should be the better judge of that."

Probably Meherwan doesn't want to hurt the armyman's feelings by being quoted as saying that the Major is slipping as far as stamina is concerned.

However, Major Raj Manchanda's tenure as champion for these long years is certainly showing on his weathered face. Those slight errors in ball play are becoming one too many and the breathing has become a trifle laboured.

These are the very weaknesses that Meherwan, who has a good eye for these chinks in the opponent's armour, capitalised upon.

Squash is a game where Darwin's theory of 'survival of the fittest' can be aptly applied. Not only is there an urgent requirement of quick reflexes and mental staying power, but the physique has to be highly tuned to the rigours of a match that could seem to go on forever.

"I do a lot of training to keep in shape. I run seven to eight miles every day in the morning and play squash in the evening. To be in peak fitness is the cardinal rule. If you can stay there in the pit for a long time without panting, you've done half your job."

The left-handed long-reaching Meherwan's boosts, nicks and drop shots have turned many an opponent's hopes sour; his uncanny anticipation also catches his opposition on the wrong foot.

Meherwan has high praise for Otters Club, which has given him great help throughout his squash career.

Benefits

"How can I desert now that I have become a little popular?" He was referring to a little trouble with the Cricket Club of India authorities who wanted Meherwan and two others from the Otters Club to play for them during the Inter-club squash tournament, a year ago.

"The club (Otters) has given me every kind of encouragement in the form of giving me air-fare for state and open tournaments, with several other benefits thrown in."

Squash was a pretty unknown game for some time, with no prize money at all. But in the last couple of years, the sport, which is confined to elite clubs in the city, has taken quantum leaps into prominence. Sponsors who were reluctant to put their merchandise into this sport are becoming more interested.

But it is still not enough. As Meherwan says, "Nobody makes a lot of money in squash in India these days, because there is not much money in this game. If you take the other countries like England, for instance, squash earns its players a lot of greenback and I think players can get rich quick."

Sponsor

"Actually I'm looking for a good sponsor for me to play on the English circuit. That will give me the added experience, which is now what I need, if I want to set my mark out there. I hope I get one fast."

"Countries other than India that have a lot of squash following," he continued, "have glassed-in squash courts all over the place, like in Singapore. Sometimes a single complex has nearly 15 courts, and there are about 30 complexes in the city."

"The reason spectatorship is limited in our country, Bombay in particular, is that we do not have glass-backed courts where a lot of spectators can watch and enjoy the game. Today, there is but a small opening above the pit where only a handful can edge in. CCI, however, has plans to build one, but I don't know when."

Asked to name his idol in the game, since everybody has an 'idol,' Meherwan said without hesitation: "Jahangir Khan."

"He's just too good. I've played against him in Karachi. He is simply great."

A thick sweat-shirt on his back and a wistful look in his eyes, Meherwan speaks with conviction of bigger things to come, of higher planes to be reached, of greater deeds to be done...

Reprinted from Mid-Day, January 6, 1984.

Boxing Juror

Aspi Adajania is the first Indian on the Olympics panel.

Captain Aspi D Adajania, joint honorary secretary of the Indian Amateur Boxing Federation, is the first Indian ever to be included in the panel of jurors in Olympic boxing history.

Adajania, who attended the executive committee meeting of the Association Internationale de Boxe Amateur (AIBA), the world boxing body, said he was selected for the Los Angeles Olympics at its meeting held there in April.

The Indian official was appointed to attend the meeting by the Asian body on which he is a member of the technical commission.

Kishen Narsi, a member of the Maharashtra Amateur Boxing Association, has been appointed as referee-judge for the forthcoming Olympics on the recommendation of Adajania.

Adajania said today that the Indian contingent for the recently concluded King's Cup Boxing Championships at Bangkok was withdrawn because the boxers had missed training for four weeks at the Patiala camp owing to the widespread disturbance in Punjab.

Thirty boxers are now in the training camp at Patiala in preparation for the Los Angeles Olympics. The Indian team has been cleared by the Union government, but the strength of the



Adajania: India's first Olympic boxing juror.

contingent is yet to be decided, he said.

Adajania confirmed that the last-minute withdrawal of the Indian team from the King's Cup would not entail a penalty as it was an invitational tournament.

Capt. Adajania said wearing of protective headgear has been made compulsory for boxers at the Los Angeles Olympics. *Everlast* a boxing equipment manufacturer, based in the United States are the official suppliers of the headgear.

About 450 boxers will be participating in the 14-day competition commencing on July 29, the day after the opening ceremony of the Olympics.

The finals will be held on August 10, the day before the closing ceremony.

Tickets for the event have already been sold out, including the ringside seats priced as high as 192 U.S. dollars, he said.

Reprinted from The Times of India, April 23, 1984.

'An Instinctive Cricketer'

Engineer's catches startle his own fieldsmen.

John Arlott

Whatever may be argued about his play, there is no doubt that Farokh Engineer is the gayest cricketer in the first-class game. Indeed, why limit that superlative to first-class play? He was an instinctive cricketer; unusual among top level performers, he did not start to play until relatively late - at seventeen - and he has never been coached in either batting or wicket-keeping. International cricket at the moment is rich in wicket-keeper-batsmen but it must be significant that Farokh was picked twice for the Rest of the World XI in England in 1970 and four times on the Australian tour of 1971-72. When Lancashire registered him and Clive Lloyd they said, in as many words, that they were engaging them to provide entertaining cricket in a county where public support was waning disturbingly. They did entertain; they also won matches. Lancashire's rise to the status of one day champions dates precisely from the time when those two joined the side.

There were other factors and other outstanding performers, of course, but those two proved uniquely valuable by inspiring zest and self-assurance in a team which had been lacking in confidence.

It is a mistake to think of Farokh Engineer as an entertainer in the sense that the pleasure he gives is a planned performance. His cricket is spontaneous; he plays it as he does because it is his nature to enjoy the game, and he sees no reason to conceal that enjoyment.

It is difficult to decide whether his wicket-keeping or his batting is the more important, because each is all-



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important to him when he is doing it: so, for that matter, is his leg-break bowling, when he can persuade a captain to allow him to indulge it – or, of course, when he is captain himself. Certainly, though, he was given his first Test cap as a wicket-keeper – and went in last – against England in 1961-62 when he was 23, only six years after he took up cricket.

His major asset here, as in his batting, is the immense speed of reaction. He can seem untidy or ungainly but he is, above all, fast: some of his diving catches startle his own slip fieldsmen who find it amazing that he can register and make ground so quickly.

It is, too, all done with immense gusto and, once he is back on his feet, the ritual is completed by a joyous strut. He takes neatly on the leg side; keeps well to off spin – the sternest test of a wicket-keeper – and his stumpings are deadly fast. By sheer enthusiasm he makes some poor returns from the field look better than they are; and he will go to any physical lengths not only to achieve a run out, but even to save a leg bye.

He lost his Test place to Kunderan and Indrajitsingh between 1963 and 1964; and again to Kunderan in the first two Tests with the West Indies in 1966-67. When he was brought back for the third, at Madras, he scored 94 before lunch against Hall, Griffith, Sobers, Gibbs and, incidentally, Clive Lloyd. He did in fact score a century before lunch for West Zone in the 1964-65 Duleep Trophy. That innings against the West Indies established him as India's regular wicket-keeper; and, in the heavily beaten side in England in 1974, he batted with fine spirit, especially in face of England's huge total at Lord's, and finished top of their Test batting averages.

Once he is 'in' he probably scores more quickly than any other established Test batsman of the moment – except Clive Lloyd – and certainly takes more risks. His defence, which is not the part of his batting he enjoys, can be orthodox and sound. Yet he can rarely long contain himself; he must attack.

His hooking and cutting are fierce; his cross-batted slash through the covers is vivid and his driving, especially from the off stump or outside it through mid on, is a stroke of constantly effective violence. On the slightest provocation – or none at all – from a bowler he



Engineer: immense speed of reaction. (Photo courtesy Mid-Day.)

Edulji pursuing an evasive award. (Photo courtesy The Daily.)



will 'give him the charge.' Indeed he once lost his wicket and the prize for the fastest televised fifty in the John Player League by doing that when he had scored 44 and had ample time to make the remaining runs.

That, though, is the quality of his batting; if it were not so compounded of risks, so unpredictable, it would not be so diverting, at times utterly exciting as it is.

Farokh Engineer finds both cricket and life fun; he laughs easily and his jokes are often very funny; but he can be grave. His appeals are as loud as anyone's – yet off the field he is quietly spoken. As a batsman or wicket-keeper he is aggressive; yet he is a man of consideration and courtesy.

There has always been a quality of generosity about his cricket and his way of life; he has earned a similar response from the cricket public to his benefit.

Reprinted from Mid-Day, February 17, 1984.

Lady in Waiting

Diana deserves the Arjuna Award.

Diana Fram Edulji, 28, must be considered singularly unlucky not to make the Arjuna awards list this year too.

She has the distinction of being the highest wicket-taker in women's cricket. As a left-arm spinner, with one of the finest actions in run-up and delivery, she has been a source of inspiration and strength for the national team in most international engagements. And she has represented the country for nearly a decade now, having played

first against Australia in the 1975 series.

In 1976, against West Indies, she turned out to be the best all-rounder. And India registered their first-ever win in Tests.

She led India in the World Cup series in 1978 and in the series against England in 1981. And she has assisted Bombay in the National Championship to quite a few triumphs.

While the State Government has taken notice of her excellent record and gave her the Shiv Chhatrapati Award (1978-79), the Union Department of Sports seems to be wholly indifferent.

For the last four years now the Bombay Women's Cricket Association has been recommending her case for recognition by the Union Government.

The necessary forms, duly completed, have been sent to the Women's Cricket Association of India (WCAI) for their endorsement and for forwarding them to the authorities concerned.

"I personally handed the recommendation to the WCAI office in Delhi and I fail to understand why the award is being kept out of my reach," she said in frustration.

The Union Government cannot be charged with discrimination against sportswomen, considering that the ladies have been listed for the award.

It does seem that the WCAI is not keen about these matters. How could this body sit back and watch its recommendation being thrown out consistently for the last four years? Which gives rise to the suspicion that there is something wrong at the WCAI end.

Reprinted from The Daily, June 9, 1984

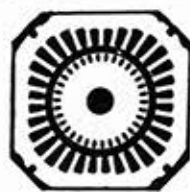
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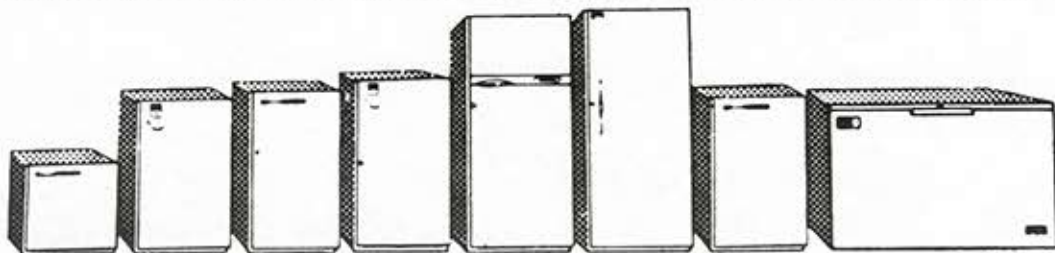
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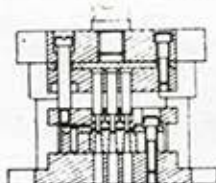
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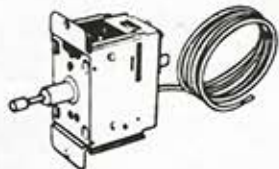
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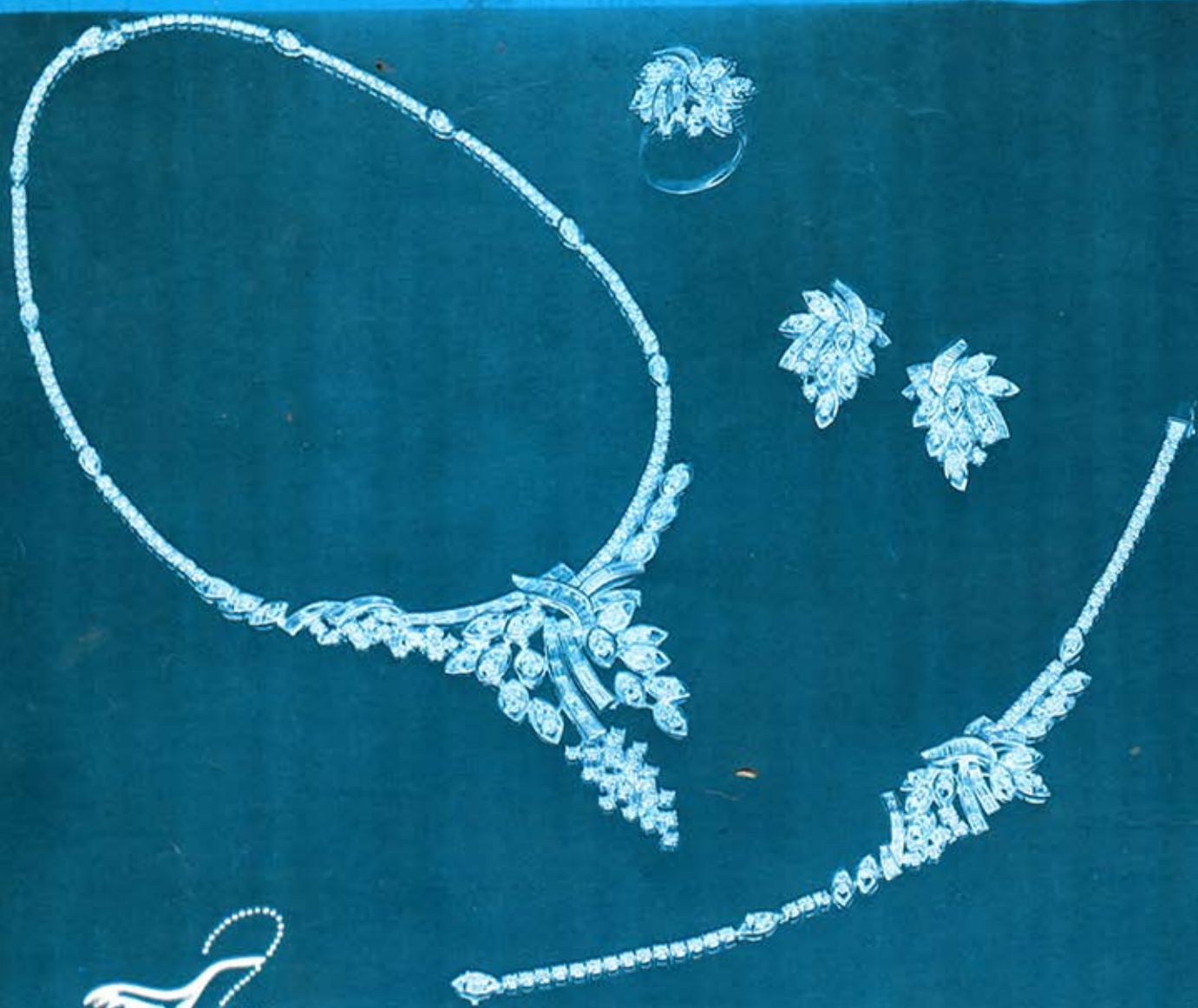
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